

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 5:11 | Havdalah 6:13

The Shabbos Shorts is sponsored by **Vivian & Arnie Kirshenbaum** to commemorate the 29th Yahrzeit of Arnie's father, Dovid ben Yechiel HaKohen, and by **Sara Silver** to commemorate the 10th Yahrzeit of her father, Bud Silver, Yissocher Dov ben Meir, A"H.



Mission to Israel



YISE members are coordinating a mission to Israel and we encourage your participation. If you are not able to join us in Israel, please consider contributing to support supply distributions, including but not limited to clothing, meals, and other much-needed resources. Please donate at <http://www.yise.org/donate>; additional information on next page.

Mazal Tov

Melanie & Sandy Karlin on the birth of a granddaughter, born to their children Shayna & Raphael Karlin of Bergenfield, NJ. Mazal Tov to big siblings, Tova Kayla and Simcha, great-grandparents, Dolores & Len Schwartz, and to aunts, uncles and cousins, **Sarah & Matthew and Family** and **Dalya & Benjy and Family**.
Charlotte Weill on the birth of a great-grandson. Mazal Tov to the parents, Elana & Shalom Rosenberg, and the grandparents, Malky & Menachem Weill and Mrs. & Mr. Rosenberg, Dallas, TX.

Condolences

Mitchell Carl on the passing of his father, Jacob Carl. Shiva is being observed at the Carl home, 11916 Viewcrest Terrace through Monday morning. Shacharis: Sunday 8 AM, Monday 6:45 AM Mincha/Maariv: Sunday 5:10 PM. Visitors from Shacharis until 12 PM, 1 PM - 6:30 PM and 7:30 PM - 9 PM. Sign up for Siyum Mishnayos at <https://hadranalach.com/3063>.

Abby Tor and Helen Griffin on the passing of their mother, Beatrice Fine, and **Jonathan Fine** on the passing of his aunt.

Kiddush and Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush is sponsored by **Aviva Symes** and **Zev Hochberg** in memory of Aviva's father, Arthur Symes, Aharon Baruch ben Yaakov, A"H, on the occasion of his first Yahrzeit and by **Lew Sosnowik** to commemorate the Yahrzeit of his father, Avraham ben Michael on 13 Shevat.

Shul Kiddush is sponsored by the Shul Kiddush Group.

Sephardic Minyan Kiddush is sponsored by **Abby & Chaim Tor** in memory of Abby's mother, Belka bat Tsvi.

Shalosh Seudos is sponsored by **Vivian & Arnie Kirshenbaum** to commemorate the 29th Yahrzeit of Arnie's father, Dovid ben Yechiel HaKohen.

Shabbos and Weekday Shiurim Sponsors

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grossman and all those who attend his shiur, and in memory of all those who have lost their lives in Israel and by Ina Klinger, mother of **Elaine Rubin**. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of 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.

Ohr HaChaim Chabura is sponsored by Ina Klinger, mother of **Elaine Rubin**. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.
Rabbi Rosenbaum's Mussar Shiur was sponsored by **Hannah & Robert Klein** in memory of Gilda Haber, A"H.

The Lower Lobby coffee station is sponsored by **Lynn & Stephen Deutsch** and **Roast Masters Hannah & Robert Klein** and **Adi Haramati**.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

5:15 (B) 5:05 (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), 4:55 (B), 5:10 (Sephardi, LBM)

Shalosh Seudos: 5:20 (S)

Maariv: 6:13 (B)

DIVREI TORAH:

8:45 Main Minyan - Rabbi Postelnek

9:15 Minyan - Rabbi Rosenbaum

SHIURIM:

Hashkamah Minyan Gemara Shiur (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura, 8:55 (S)

Rabbi Rosenbaum

Youth Announcements

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

Shabbos Groups - 10AM until shul ends

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

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

5th/6th Grade Girls Event - This Motzei Shabbos, February 3, 7:30 PM - 9 PM in The House! Pizza & Make Your Own Sundaes. [see flyer](#)

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

Dor L'Dor - Family Chevrusah-style learning in a fun environment! Next Dor L'Dor is Motzei Shabbos, February 10 at 7:45 PM in the Social Hall.



FEBRUARY 2024 | 22 SHEVAT - 20 ADAR I 5784

בס"ד

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

February 2024 Yad Yehuda Donation Contest - Make a donation in one of the Capital Kasher Pantry's DipJar donation devices (located in Ben Yehuda Pizza, Shalom Kosher and KMS) and you'll automatically be entered into a drawing for a \$100 Ben Yehuda Pizza gift card. Look for more information on our Facebook page, community listservs and on the DipJar donation machines.

Mental Health Practical and Emotional Resources - When it comes to mental health resources, navigating this landscape can be confusing and overwhelming. Come learn what Amudim and BCGW have to offer. Emma Lash, a local therapist, and Leah Scheinenger, founder of Ben's Wellness, will discuss the importance of getting the help you need and how to access this help. Sunday, February 4 from 10 AM to 11:30 AM on Zoom. Register at <https://us02web.zoom.us/joining/register/tZwtfuyhrjwrGdbYMSheq0z8mx2bXh9zCLA>. For more information, contact asiegel@bikurcholimgw.org.

Advanced Planning: Integrating Jewish Values with End of Life Planning - Advance Directive Workshop with Rabbi Dr. Shlomo Brody. Sunday, February 25, 10:00 AM - 11:30 AM. Register at <https://us02web.zoom.us/joining/register/tZEudOyppz8vH9RG18MN2ZplxS8WP42baAH>. For more information, contact asiegel@bikurcholimgw.org.

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. February 7, 21 (International Speech Contest) in person in YISE Social Hall. February 14, 28 on Zoom, Meeting ID: 986 546 841, Passcode: 3671. 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.

Ko-Ach Boys Baseball (grades K-6th) starts in March! Use promo code "SWING" for early bird \$30 off through February 29 (\$25 off for Kindergarten T-Ball). Games take place on Sundays at White Oak Middle School March 31-June 9. Register: <https://hoopeducation.com/ko-ach/>

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 komarow@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

MARCH DEADLINE: MONDAY, FEBRUARY 26, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

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**
8:00 - 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**
8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**

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 February 1.
 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:

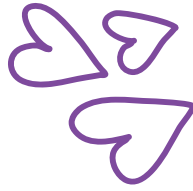
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 833 3477 1595, password RabbiHyatt
Zoom D: ID: 601 853 4021, password Winter (phone 667362)

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 YOUTH INVITES YOU TO

PIZZA &
MAKE YOUR OWN SUNDAES!

5TH & 6TH GRADE GIRLS
SATURDAY, FEBRUARY 3RD
7:30 PM - 9 PM
SHUL HOUSE



FOR MORE INFORMATION, PLEASE
EMAIL [SSHIMOFF@YISE.ORG](mailto:sshimoff@yise.org)

YISE Youth Presents

STREET SMARTS

Self Defense and
Anti-Bullying
Training for Kids

For boys and girls ages
6-12



EVENT

HIGHLIGHTS

1:00 PM - 2:00 PM

Presentation from
Officer Katie Beard of
District 4 Police

2:00 PM - 3:00 PM

Jiu Jitsu class from Joe Lilly of
Gracie Jiu Jitsu - Bring your
parents or siblings to be your
partner

Each kid that completes the
course receives a voucher
for a free slice at Ben
Yehuda Pizza!

Sponsored by:



1 PM - 3 PM

YOUNG ISRAEL
SHOMRAI
EMUNAH-
SOCIAL HALL
1132 ARCOLA AVENUE
SILVER SPRING, MD 20902

4

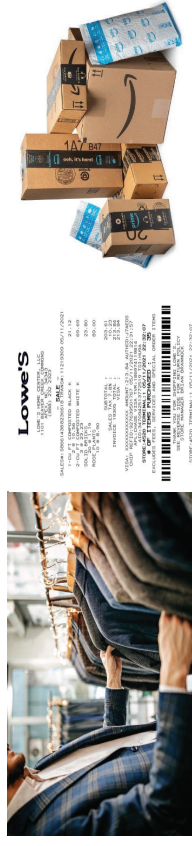
FEBRUARY



ASK the RABBI

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

Topic: *Halachos of Shopping*



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

- Can you order an item that is scheduled to arrive on Shabbos?
- Are you obligated to correct a sales clerk who mistakenly charges a lower price for a product?
- Can you go to a brick-and-mortar store to learn about a product you intend to purchase online?

Send in your questions about Halachos of Shopping to: AskTheRabbi@yise.org by Sunday, February 4.

When: Tuesday, February 6 from 8 PM – 9 PM

Where: Go to <https://zoom.us/join/> or call 301-715-8592 and enter the meeting ID & password: Meeting ID: 416 963 9000 & Password: 492019

For more information and to submit questions by phone or anonymously, contact: Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

To sponsor the program, please contact the YISE office.



Young Israel Shomrai Emunah
yise.org

LIKRA'S 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!

<p>At the Goodman Home 11611 Kemp Mill Road</p> <p>Jan. 25</p> <p>Yedid Nefesh: A Process of Yearning & Teshuva</p>	<p>At the Zigelbaum Home 1111 University Blvd. W (University Towers) Apt. 106 <i>Ring the front desk to enter</i></p> <p>Feb. 8</p> <p>Kabbalas Shabbos: The 6 Step Program to Reset</p>
<p>At the Postelnek Home 11600 Fillmore Drive</p> <p>Feb. 1</p> <p>Lichu Niranina: When Hashem Reaches Out</p>	<p>Feb. 15</p> <p>Lecha Dodi: An Exercise in Personal Redemption</p>



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

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in the Greater Washington and Baltimore Communities

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Torah Study**



**Home Visits &
Companionship**



**Inspirational
Lectures & Classes**

Silver Spring Lunch and Learn

NEXT LUNCH AND LEARN WITH

Rabbi Brahm Weinberg
Wednesday, February 14th

11:45 am

Young Israel Shomrai Emunah
1132 Arcola Avenue | Silver Spring, MD 20902
RSVP by 2/11

TO RSVP OR TO BE ADDED TO OUR EMAIL LIST FOR FUTURE LUNCH AND LEARNS AND EVENTS:

☎ 301.732.1773

✉ director@goldennetwork.org

🌐 www.goldennetwork.org

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YISE EDUCATION COMMITTEE PRESENTS
MONTHLY SHABBOS SEFER SOIRÉE

The Nesivos Shalom: A Contemporary Gateway to Profound Torah Insights

with Rabbi Yosef Postelnek

February 16 • 8:30 pm • YISE Social Hall

LIGHT REFRESHMENTS FOLLOWING PRESENTATION



3SItu presents

Friday Night

FEB 17: 8PM

YISE SOCIAL HALL

**PIZZA, COFFEE BAR,
BEER. PRIZES!**

**EARLY BIRD PRICING BEFORE SUNDAY, FEB 11:
MEMBERS \$12 | NON-MEMBERS \$15
AFTER SUNDAY, FEB 11: \$18 FOR ALL**

RSVP:
vise.org/trivia



February 23-25

-
- A vertical collage featuring several old, worn book spines of various colors (brown, black, red) and textures. In the bottom right corner, there is a small, square inset photograph of a smiling woman with long, wavy blonde hair, wearing a light blue top. The background of the collage is a light, neutral color.



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



SAVE THE DATES!

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

February 23-25:

Hadassah (Michelle) Margolis

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



March 8-9:

Rabbi Edward Reichman, MD

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



May 18 (in honor of Yom HaAtzmaut):

Rabbi Avishai David

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



FOR ADDITIONAL INFORMATION, PLEASE CONTACT EDUCATION@YISE.ORG



JOIN YISE'S

Tehillim Insights

DAILY WHATSAPP GROUP

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

Click [here](#) to join or



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

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom

Volume 30, Issue 17

Shabbat Parashat Yitro

5784 - B"H

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

To Thank Before We Think - The Ten

Commandments are the most famous religious and moral code in history. Until recently they adorned American courtrooms. They still adorn most synagogue arks. Rembrandt gave them their classic artistic expression in his portrait of Moses, about to break the tablets on seeing the Golden Calf. John Rogers Herbert's massive painting of Moses bringing down the tablets of law dominates the main committee room of the House of Lords. The twin tablets with their ten commands are the enduring symbol of eternal law under the sovereignty of God.

It is worth remembering, of course, that the "ten commandments" are not Ten Commandments. The Torah calls them *asseret hadevarim*, and tradition terms them *asseret hadibrot*, meaning the "ten words" or "ten utterances." We can understand this better in the light of documentary discoveries in the twentieth century, especially Hittite covenants or "suzerainty treaties" dating back to 1400–1200 BCE, that is, around the time of Moses and the Exodus. These treaties often contained a twofold statement of the laws laid down in the treaty, first in general outline, then in specific detail. That is precisely the relationship between the "ten utterances" and the detailed commands of parshat Mishpatim. The former are the general outline, the basic principles of the law.

Usually they are portrayed, graphically and substantively, as two sets of five, the first dealing with relationships between us and God (including honouring our parents since they, like God, brought us into being), the second with the relations between us and our fellow humans.

However, it also makes sense to see them as three groups of three. The first three (one God, no other God, do not take God's name in vain) are about God, the Author and Authority of the laws. The second set (keep Shabbat, honour parents, do not murder) are about createdness. Shabbat reminds us of the birth of the universe. Our parents brought us into being. Murder is forbidden because we are all created in God's image. The third three (don't commit adultery, don't steal, don't bear false witness) are about the basic institutions of society: the sanctity of marriage, the integrity of private property, and the administration of justice. Lose any of these and freedom begins to crumble.

This structure serves to emphasise what a strange command the tenth is: "Do not be envious of your neighbour's house. Do not be envious of your neighbour's wife, his slave, his maid, his ox, his donkey, or anything else that is your neighbour's." At least on the surface

this is different from all the other rules, which involve speech or action.

Envy, covetousness, desiring what someone else has, is an emotion, not a thought, a word, or a deed. And surely we can't help our emotions. They used to be called the "passions," precisely because we are passive in relation to them. So how can envy be forbidden at all? Surely it only makes sense to command or forbid matters that are within our control. In any case, why should the occasional spasm of envy matter if it does not lead to anything harmful to other people?

Here, it seems to me, the Torah is conveying a series of fundamental truths we forget at our peril. First, as we have been reminded by cognitive behavioural therapy, what we believe affects what we feel. Narcissists, for instance, are quick to take offence because they think other people are talking about or "dissing" (disrespecting) them, whereas often other people aren't interested in us at all. Their belief is false, but that does not stop them feeling angry and resentful.

Second, envy is one of the prime drivers of violence in society. It is what led Iago to mislead Othello with tragic consequences. Closer to home, it is what led Cain to murder Abel. It is what led Abraham and then Isaac to fear for their lives when famine forced them temporarily to leave home. They believed that, married as they were to attractive women, the local rulers would kill them so that they could take their wives into their harem.

Most poignantly, envy lay at the heart of the hatred of the brothers for Joseph. They resented his special treatment at the hands of their father, the richly embroidered cloak he wore, and his dreams of becoming the ruler of them all. That is what led them to contemplate killing him and eventually to sell him as a slave.

Rene Girard, in his classic *Violence and the Sacred*, says that the most basic cause of violence is mimetic desire, that is, the desire to have what someone else has, which is ultimately the desire to be what someone else is. Envy can lead to breaking many of the other commands: it can move people to adultery, theft, false testimony, and even murder.

Jews have especial reason to fear envy. It surely played a part in the existence of antisemitism throughout the centuries. Non-Jews envied Jews their ability to prosper in adversity – the strange phenomenon we noted in parshat Shemot that "the more they afflicted them the more they grew and the more they spread." They also and especially envied them their sense of chosenness (despite the fact that virtually every other nation in history has seen itself as chosen). It is absolutely essential that we, as Jews, should conduct ourselves with an extra measure of humility and modesty.

So the prohibition of envy is not odd at all. It is the most basic force undermining the social harmony and order that are the aim of the Ten Commandments as a whole. Not only though do they forbid it; they also help us rise above it. It is precisely the first three commands, reminding us of God's presence in history and our lives, and the second three, reminding us of our createdness, that help us rise above envy.

We are here because God wanted us to be. We have what God wanted us to have. Why then should we seek what others have? If what matters most in our lives is how we appear in the eyes of God, why should we want anything else merely because someone else has it? It is when we stop defining ourselves in relation to God and start defining ourselves in relation to other people that competition, strife, covetousness, and envy enter our minds, and they lead only to unhappiness.

If your new car makes me envious, I may be motivated to buy a more expensive model that I never needed in the first place, which will give me satisfaction for a few days until I discover another neighbour who has an even more costly vehicle, and so it goes. Should I succeed in satisfying my own envy, I will do so only at the cost of provoking yours, in a cycle of conspicuous consumption that has no natural end. Hence the bumper sticker: "He who has the most toys when he dies, wins." The operative word here is "toys", for this is the ethic of the kindergarten, and it should have no place in a mature life.

The antidote to envy is gratitude. "Who is rich?" asked Ben Zoma, and replied, "One who rejoices in what he has." There is a beautiful Jewish practice that, performed daily, is life-transforming. The first words we say on waking are *Modeh ani lefanecha*, "I thank You, living and eternal King." We thank before we think.

Judaism is gratitude with attitude. Cured of letting other people's happiness diminish our own, we release a wave of positive energy allowing us to celebrate what we have instead of thinking about what other people have, and to be what we are instead of wanting to be what we are not.

Shabbat Shalom: Rabbi Shlomo Riskin

The Prototypes of Very Different Gentiles -

"And Jethro the Priest of Midian, the father-in-law of Moses, heard all that God had done for Moses and his people; that He had taken Israel out of Egypt." This Torah portion records how Jethro, Moses' Midianite father-in-law, heard of God's great wonders in redeeming the Israelites from Egypt and came to Moses

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amidst great praise to the Lord. Upon witnessing Moses' difficult workload in rendering judgments from dawn to night, Jethro gave sage advice in organizing and delegating a graduated judicial system, with only the most complex cases to come before Moses. One of the issues dealt with by the biblical commentaries is the exact time when Jethro arrived on the scene: Was it before or after the Sinaitic revelation?

In terms of the chronological sequence of the biblical account, it would appear that Jethro came to Moses immediately after the splitting of the Reed Sea and before the commandments were given at Sinai.

However, both Nahmanides and Ibn Ezra point out that since Moses could not have been occupied to the point of exhaustion with rendering biblical rulings before the Bible had been given, logic dictates that Jethro arrived and made his wise suggestion after the revelation at Sinai. But if so, why does the Torah record the advent and advice of Jethro before the account of the revelation, and why name the portion which includes the content of the divine words after a Midianite priest, especially since he came on the scene after that revelation took place?!

Ibn Ezra explains: "Since the Bible has just mentioned the evil which Amalek did to the Israelites [at the end of Exodus Chapter 17 as the conclusion of the previous portion of Beshalach], the Bible must [immediately thereafter] mention in contrast the good advice which Jethro gave to the Israelites [in the opening of the portion of Yitro]."

The Bible is contrasting two very opposite reactions to the miracle of the Exodus. In general, the nations of the world heard of the stunning rebellion of the Hebrews and became terrified: "Nations heard and shuddered; terror gripped the inhabitants of Philistia... Fear and dread fell upon them; at the greatness of Your Arm they fell silent as stone."

Two peoples do not merely respond by panicking. Amalek, "first among the gentiles", set out to make war against this emerging new star with the intent of heading them off at the pass. And Amalek played "dirty":

"Remember what Amalek did to you... when they encountered you... when you were tired and exhausted, and they cut off those who were lagging to your rear [the old, the young and the infirm]."

Jethro, on the other hand, is filled with admiration and praise: "And Jethro was overjoyed at all of the good which the Lord accomplished for the Israelites in saving them from the hand of Egypt. And Jethro said, 'Praised be the Lord who has saved you from the hand of Egypt and the hand of Pharaoh... Now I know that the Lord is the greatest of all of the gods...'"

In effect, the biblical juxtaposition is teaching us that all gentiles should not be seen in the same light: there is the gentile who is jealous and aggressive (Amalek), but there is also the gentile who is admiring and willing to be of help (Jethro).

We are still left with the question as to why the biblical portion of the divine revelation

should be referred to by the name of a Midianite priest – and I believe that herein lies one of the most profound truths of the Jewish faith. Undoubtedly the Torah was given to the Jewish people, as Maimonides teaches, "Moses our Teacher bequeathed the Torah and the commandments only to Israel, as it is written, 'a heritage to the congregation of Jacob,' as well as to anyone who may wish to convert [to Judaism]..."

But in the very same breath Maimonides continues to legislate: "And similarly Moses was commanded by the Almighty to enforce upon the gentile world for everyone to accept the seven Noahide laws of morality."

Maimonides concludes the Mishneh Torah with the "Laws of Governments," (Lit., *hilkhot melakhim*, Laws of Kings) which climax in an optimistic description of the messianic age, a period of unusual peace and harmony when "nation will not lift up sword against nation and humanity will not learn war anymore". Jewish redemption is seen within the context of world redemption; the God of justice, compassion and peace must rule the world, with Israel accepting the 613 commandments and every nation accepting His seven commandments of morality, especially "Thou shalt not murder."

The paradigm for redemption, indeed the first example of Israel's liberation, was our exodus from Egypt. There are a number of lessons which must be extracted from this prototype. First of all, the Israelites must win the war against oppression; the God of Israel will only be respected if His people succeed. Second, the message of Israel must be a moral one: "I am the Lord thy God who took you out of the Land of Egypt, the house of bondage." Israel is entitled to live in freedom – and must be willing to wage battle against autocratic, Amalek-like governments which themselves utilize terrorism against innocent citizens and which harbor, aid and abet terrorists. And Israel must establish Jethro-like partnerships with those who – although they may still follow their individual religions – recognize the over-arching rule of the God of justice, compassion and peace.

The portion of the revelation at Sinai is called Yitro (Jethro); only if the Jethros of the nations of the world accept fealty to the God of peace will the ultimate vision of Torah become a reality for Israel and will the world as we know it be able to survive and prosper.

Dvar Torah: Chief Rabbi Ephraim Mirvis

Two very different reasons are given for keeping shabbat. In Parshat Yitro, in the Ten Commandments, the fourth commandment is to keep shabbat. And a reason is given: – "For Hashem created the world in six days and then He rested on the seventh day." Through keeping shabbat we therefore have an ongoing reminder of Hashem's act of Creation.

But then in Parshat Va'etchanan, there is a second version of the Ten Commandments, and here a different reason is given for keeping shabbat: "You should keep shabbat to 'remember that you were slaves in the land of Egypt,' and Hashem saved you therefrom.

Likutei Divrei Torah

Here we have a second reason for keeping shabbat: to remember the Exodus from Egypt.

Both reasons are crucial. When it comes to our appreciation of the presence of Hashem in the universe, there are two ways in which we can approach this. First of all, Hashem created the heavens and the earth in six days. All we need to do is to look to the heavens and throughout the world. The vastness of this universe! It had to have had a Creator!

In addition, from the second version of the Ten Commandments, we learn that we discover Hashem through our experiences. Just as the Israelites could recall the way in which they felt the presence of Hashem during the Exodus, so too, throughout our lives we feel that He is there.

We therefore have a cerebral connection to Hashem but we also emotionally know that he is with us all the time. The Torah therefore teaches us that by keeping shabbat properly every single week, we are blessed to experience Hashem in two separate and equally crucial ways. First of all, to actually know logically that He is present in our lives and secondly, having remarkable, wonderful experiences through which we feel His presence in the world.

Mizrachi Dvar Torah

Rav Doron Perz

Netflix's Greatest Competition - The CEO of Netflix once said that their greatest competition is not their competitors, but sleep. Once one video finishes, Netflix give you a few seconds before the next one automatically begins. They want to keep us engaged and mindful of what's going on specifically in Netflix, not in the important things in our lives.

Thank G-d for Shabbat. We know that every Friday, we switch off our phones and other devices, and the world comes to a standstill. Neither the CEO of Netflix nor any other digital geniuses can penetrate the kedushah of Shabbat, when we can truly switch off and connect with the relationships on those most important to us – Hashem, our spouse, our children, our community.

In the Ten Commandments, it says that for six days you must work and complete all of our work. The Midrash asks: is it possible for a person to complete all of their work? Have we ever gone in to Shabbat having accomplished all that we wanted to? It answers that you should go in to Shabbat with a mindset as if everything that needed to be done has been done. True serenity, true presence of mind and sense of self comes when we are able to act as if everything we need to have done has been done. To create a reality in our minds.

That is what Shabbat is: an oasis in time, where everything stops, not only Netflix, but everything that we wanted to do that week, we put on hold, and create space for the most important relationships in our lives. If we are able to create that mindset that we have done all we can during the week, we will be able to truly connect with ourselves, Hashem and all those who really matter in our lives.

In this week's *Parashah*, the Torah is given. *Matan Torah* / the Giving of the Torah caused a significant change in *Hashem's* relationship with the world, writes R' Gershon Chanoch Henach Leiner z"l (1839-1890; *Radzhiner Rebbe*, best known for his efforts to reintroduce the *Mitzvah* of *Techeilet*). In *Tehilim* (Ch.136), the expression, "*Ki l'olam chasdo*" / "For His kindness endures forever" appears 26 times. Our Sages teach that these verses allude to the 26 generations from Creation until *Matan Torah*. Not having the Torah, those generations endured only thanks to *Hashem's* kindness. After the Torah was given, in contrast, another verse in *Tehilim* (128:2) applies: "When you eat the labors of your hands, it is praiseworthy." While we are always dependent to a large degree on *Hashem's* kindness, His desire after *Matan Torah* is that we earn our right to exist by recognizing His "light, knowing of His presence in this world, studying Torah and performing *Mitzvot*. As the well-known *Mishnah* (*Makkot* 3:16) states: "The Holy One, Blessed is He, wished to confer merit upon *Yisrael*; therefore He gave them Torah and *Mitzvot* in abundance."

The *Radzhiner Rebbe* adds: Our *Parashah* relates that the Torah was given amidst a cacophony of sounds--sounds that, until now, were only a whisper. And, the *Zohar* teaches that the sound of the *Shofar* that was heard at *Matan Torah* alludes to the "word" that "emanates from the mouth of *Hashem*, [by which] man lives" (see *Devarim* 8:3). The *Radzhiner Rebbe* explains: Before *Matan Torah*, it was not widely known that the entire world exists only by G-d's word. Part of the revelation at *Har Sinai* was that the world is sustained by His word, which henceforth will emanate from *Hashem* in the merit of our Torah study and our *Mitzvot*. (*Sha'ar Ha'emunah V'yesod Ha'chassidut* p.10-11)

Shabbat

"Remember the Sabbath day to sanctify it." (20:8)

R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and Eretz Yisrael) writes: In the first three of the *Aseret Ha'dibrot*, we are commanded to believe that *Hashem* exists, that He is the Creator, and that He understands everything and is able to do anything; we are commanded to believe that He is the only One with these characteristics and that we should honor Him alone; and we are commanded to respect His Name. Now, in the fourth commandment, we are instructed regarding a constant reminder that He created everything. That reminder is *Shabbat*.

Ramban continues: The commandment to "Remember the Sabbath day" instructs us to remember *Shabbat* at all times, not just on *Shabbat*. In this way, we will remember Creation at all times, and we will acknowledge at all times that the world has a Creator. This, explains *Ramban*, is why the days of the week do not have names in Hebrew, unlike in other languages. Instead, we call them: "The first day of the week," "The second day of the week," etc., which relates them to *Shabbat*. (*Peirush Ha'Ramban Al Ha'Torah*)

R' Zvi Yisrael Thau *shlita* (founder of Yeshivat Har Ha'mor in Yerushalayim) writes: *Ramban* teaches us that we are obligated to remember *Shabbat* at all times so that its testimony to Creation will accompany us always. In this way, belief in Creation--which *Ramban* calls, "A significant aspect of our belief in G-d"--will also be with us all the time.

- Continued in box inside -

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"Hashem descended upon Har Sinai to the top of the mountain. Hashem summoned Moshe to the top of the mountain, and Moshe ascended." (19:20)

R' Avraham Zuckerman z"l (1915-2013; *Rosh Ha'yeshiva* of Yeshivat Bnei Akiva in Kfar Ha'roeh, Israel) writes: We understand what it means that Moshe ascended, but what does it mean that *Hashem* descended? The prophet says (*Yeshayah* 6:3), "The entire world is full of His honor." And the *Zohar* teaches, "There is no place devoid of His Presence." What does it mean, then, that He descended upon the mountaintop?

R' Zuckerman answers: G-d did not change in any way when He "descended" on to *Har Sinai*. Rather, He permitted us to feel a closeness to Him that we did not feel before. We experienced His revelation in a new way, as if He was closer to us than before. Thus, from our perspective, He descended to the mountaintop. (*Luchot Even*)

"I am Hashem, your Elokim, Who has taken you out of the land of Egypt, from the house of slavery." (20:2)

R' Chaim Dov Cohen z"l (instructor in a branch of the Novardok Yeshiva; later in Israel and New York; died 1976) writes: This commandment--to have *Emunah* / faith in *Hashem*--is the foundation of our Torah. Aside from the fact that it is an independent *Mitzvah*, it also is a component of every other *Mitzvah*. It is impossible to perform a *Mitzvah* completely, writes R' Cohen--even an interpersonal *Mitzvah* between man and his fellow man--without *Emunah*. For example, if one gives charity without an accompanying belief in *Hashem*, then he is doing that good deed for some reason other than because it is G-d's will. As such, it is an incomplete *Mitzvah*.

What is at the root of our *Emunah*? asks R' Cohen. The Exodus from Egypt, as our verse indicates. (*Iyunim Musari'im* p.129)

- Continued from back page -

R' Thau continues: R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) writes that given that the world originates from the Master of everything, Who is perfect, we can be certain that the world itself is perfect as well. Combining these teachings of *Ramban* and R' Kook, continues R' Thau, will help us to look at the world differently. Specifically, when we remember always that the Creator of our world is perfect, that knowledge will impact every interaction we have with any aspect of His world, including our response to every event that occurs. (*Am Mekadshei Shevi'i* p.37)

"Moshe brought the people forth from the camp toward Elokim, and they stood at the bottom of the mountain. All of Har Sinai was smoking because Hashem had descended upon it in the fire; its smoke ascended like the smoke of the furnace, and the entire mountain shuddered exceedingly." (19:17-18)

The *Gemara* (*Shabbat* 88a) derives from the phrase, "They stood at the bottom of the mountain," that *Hashem* held *Har Sinai* over *Bnei Yisrael* like a barrel, and threatened, "If you accept the Torah, good! If not, this will be your burial place." [See below for the continuation of the *Gemara*]

The *Ba'alei Tosafot* (France; 12th - 13th centuries) ask: Why did *Hashem* compel *Bnei Yisrael* to accept the Torah? Had they not already said, "*Na'aseh ve'nishma*" / "We will do and we will listen," indicating their willing acceptance of the Torah? The *Ba'alei Tosafot* answer: Nevertheless, they might have been scared away by the great fire they saw over *Har Sinai*.

R' Yosef z"l (1601-1696; "*Darshan* of Posen") observes that *Tosafot's* answer is implied in the juxtaposition of our two verses: "They stood at the bottom of the mountain"--i.e., *Hashem* compelled them to accept the Torah. Why? Because "all of *Har Sinai* was smoking because *Hashem* had descended upon it in the fire . . ." (*Yad Yosef*)

The *Gemara* continues: If our ancestors were compelled to accept the Torah, we have an excellent excuse to exempt ourselves from observing it! No, says the *Gemara*, for our ancestors accepted the Torah again in the days of *Achashveirosh*. [Until here from the *Gemara*]

R' Noach Chaim Levin z"l (Kobrin, Belarus; mid-1800s) writes in the name of R' Yehonatan Eybeschütz z"l (Central Europe; 1690-1764): *Bnei Yisrael's* saying "*Na'aseh ve'nishma*" was only lip service, but they did not mean it in their hearts, as we read (*Tehilim* 78:36), "They sought to beguile Him with their mouth, and they deceived Him with their tongues." Thus, they had to be compelled to accept the Torah until such time when they would accept it wholeheartedly of their own free will.

He asks: What made the Jewish People accept the Torah more sincerely in the days of *Achashveirosh*?

He explains: Haman came from Amalek, a grandson of Esav. Esav's great merit was that he honored his father Yitzchak. However, that honor was only lip service, as the Torah records (*Bereishit* 25:28), "Yitzchak loved Esav for game was in his mouth," which a *Midrash* cited by *Rashi* z"l understands to mean: "Esav used to entrap and deceive Yitzchak with his words." When the Jewish People succeeding in defeating Haman, despite the ostensible merit that his ancestor Esav had, they understood that lip service is not enough. Therefore, they accepted the Torah all over again, this time wholeheartedly. (*Yeshu'ah Gedolah Al Megilat Esther* 9:27)

ISRAEL REPORT

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MOSSAD SUGGESTS 9-POINT PLAN FOR POTENTIAL HOSTAGE DEAL (i24NEWS 1/31/24)

The head of the Mossad presented a 9-point document to the war cabinet ministers, outlining the parameters of a potential hostage deal.

The key element of the proposal involves the release of 35 live abductees in the first stage, a variety of reports indicates.

The proposed truce, labeled as "35+7," suggests a day of truce for each abductee, with an additional week allocated for further negotiations.

Notably, a senior official emphasized that the debate may not solely revolve around the number of prisoners but also the "quality" of those involved in the potential exchange.

US SEEKS TO SWEETEN HOSTAGE DEAL WITH SAUDI-ISRAEL PEACE (Israel Hayom 1/30/24)

Israel, the US, Qatar, and Egypt believe that Hamas' response to the draft hostage deal will arrive within a day or two.

The draft does not include a formula as to how many prisoners Israel would release for each hostage but only general principles. If Hamas accepts the principles, detailed negotiations will open on the implementation method.

Representatives of the four countries – the head of Mossad, David Barnea, the head of the CIA, William Burns, the Qatari Prime Minister Sheikh Mohammed bin Abdulrahman Al Thani, and the head of Egyptian General Intelligence Directorate Abbas Kamel reached an agreement and even signed a document detailing the principles for the deal.

The goal behind this move is to make it clear to Hamas that this is the only possible framework on the table. Now it remains to see what the reaction of the terrorist organization will be.

According to the principles agreed upon, the deal would be carried out in "humanitarian rounds": first, women, the elderly, and the infirm would be returned to Israel. Then, the female soldiers will be released. In the next stage, the young men abducted from the Nova rave on Oct. 7 will be allowed back home, then the male soldiers. In the final stage, Hamas will return the bodies of the kidnapped who were murdered.

In exchange for the return of the captives, Israel would halt its military operation and release a yet-to-be-determined number of terrorists. The rounds of the deal are expected to take place over approximately two months, allowing Hamas to claim that Israel has stopped the war.

The conventional wisdom is that implementing the ceasefire over such a long period will be a de facto end to the war.

Alongside the "small deal" to release the captives, the US will seek to achieve a historic regional agreement during the days of negotiations and ceasefire, under which Saudi Arabia would recognize Israel and establish diplomatic relations with it. This recognition is supposed to compensate Israel for stopping the war before the goal of collapsing Hamas rule was achieved.

WAVE OF ROCKETS RAIN ACROSS TEL AVIV, CENTRAL ISRAEL (JPost 1/29/24)

At around 4:50 p.m. on Monday, rocket sirens sounded in Tel Aviv and across central Israel.

Some 11 rockets were fired from southern Khan Yunis, 6 of which were intercepted, according to Israeli news outlet Ynet.

Citing Magen David Adom (MDA), Israeli media outlet N12, said a car in Rishon Lezion was hit; no casualties or injuries were reported.

In addition, the Police Spokesperson said there were no casualties or injuries throughout the area.

The barrage came after weeks of relative quiet across central Israel.

GALLANT'S PROPOSAL TO NETANYAHU AND GANTZ: AGREE ON A DATE FOR ELECTIONS (Arutz-7 1/30/24)

Minister of Defense Yoav Gallant in recent days has proposed to Prime Minister Benjamin Netanyahu and Minister Benny Gantz to hold elections half a year after the end of the war or in two years from now, whichever comes first, Channel 12 reported on Tuesday.

The goal, according to the report, is to neutralize concerns and suspicions between Netanyahu and Gantz, as well as Netanyahu's concern that Otzma Yehudit may leave the government.

The proposal also states that members of Gantz's party would receive ministerial positions, and not just ministers without portfolios in the War Cabinet as they currently are.

Amid the concerns, Minister Chili Tropper (National Unity) told Radio 103FM earlier in the day that "if there is a proposed deal with Hamas that we can live with, and Netanyahu doesn't sign it, we will leave the government. Even if we replace Netanyahu, the goal to dismantle Hamas won't change."

Regarding elections, he stated: "After a dramatic event, it would be correct for the leadership to go to the nation and check their confidence."

GANTZ AND EISENKOT'S SURPRISING PROPOSAL (Arutz-7 2/1/24)

Ministers Benny Gantz and Gadi Eisenkot proposed, during closed discussions that took place in recent days, an examination of a move limiting the entry of humanitarian goods to the Gaza Strip as long as Hamas is taking control of it, Channel 12 News reported.

According to the report, the two said in the discussions that "it is possible to

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examine a reduction of the supply - as part of the pressure to build another mechanism in the Strip and also as part of the moves to return the hostages." Data presented in those discussions showed that Hamas takes over more than half of the trucks that carry humanitarian aid to the Gaza Strip. According to Israel Security Agency (Shin Bet) chief Ronen Bar, at least 60% of the goods are stolen by Hamas terrorists.

The two ministers, who are members of the War Cabinet, proposed the move as part of an attempt to prevent Hamas from continuing to be the main address for the residents of Gaza and perhaps even to use the move to shape the issue of the "day after the war" in the Gaza Strip.

Ways to prevent Hamas from taking over the aid truck were also discussed in meeting in Egypt between the head of the Shin Bet and the head of the Military Intelligence Directorate and their counterparts. At the same time, the IDF and the defense establishment are working on a quick plan which would see international entities receiving the aid which enters the Gaza Strip.

IDF TO BE TASKED WITH DISTRIBUTING HUMANITARIAN AID TO PREVENT DIVERSION TO HAMAS (Israel Hayom 1/31/24)

An attempt is now being made to solve the diversion of humanitarian aid to Hamas terrorists, Israel has devised a plan that would see the military hand out the aid directly to Gazans, Israel Hayom has learned.

In recent days the army has formulated a plan that will try to prevent humanitarian aid from reaching Hamas, following instructions from the government. According to the plan currently under consideration, the army and international bodies will distribute the aid directly to Gaza civilians.

This means that the army will have to deal with civilian aspects in the strip as well, something it has no interest in doing.

According to the initial proposals, a designated humanitarian compound will first be established in the north and center of the strip, where Gazan civilians will arrive. The plan is only at the beginning of the examination process in the army, and may still change. The IDF said it would act in accordance with the decisions of the political echelon.

RELEASED HOSTAGE: 'HE TOLD ME THAT IF THE ARMY CAME TO SAVE ME, HE WOULD SHOOT ME' (Arutz-7 1/31/24)

The delegation of United Nations Ambassadors currently visiting Israel, led by **Israel's Ambassador to the UN Gilad Erdan, met with siblings Maya and Itay Regev**, who were kidnapped by Hamas from the Nova Music Festival and released in the November exchange. The difficult story of the Regev siblings illustrated to the UN ambassadors the events of October 7th and the situation in Israel.

Maya described to the ambassadors the unimaginable cruelty of the Hamas terrorists towards her: how they abused her by hitting her injured leg while mocking and laughing at her.

"The Hamas terrorists tore my clothes. They took my identity and my name from me. The terrorist who was watching over me told me every day that if the army came to save me, then he would shoot me immediately and not die alone. It is your responsibility to bring all the hostages home now. Their time is running out," Maya said to the ambassadors.

Ambassador Erdan said to Maya and Itay, "You are true heroes, your courage and your strength move us all. I salute you."

During the conversation, Ambassador Erdan told the ambassadors: "Calling for a ceasefire means keeping Hamas in power. They already said they will carry out this massacre again and again as soon as they can. Their goal is to use terror against us and make us leave the country out of fear. A ceasefire is unacceptable and this week during your visit to the Gaza border and the northern border where the UN plays a significant role, I hope you will understand why we cannot continue to live with these threats and why we **are so determined to destroy them.**"

GAZANS SLAM UNRWA IN CHATS WITH SOLDIERS (YNet 1/31/24)

Soldiers manning the humanitarian corridor opened to allow civilians to leave Khan Younis to safe zones in Gaza, were surprised when some approached

them and told them in Hebrew that UNRWA, the UN body established to care for Palestinian refugees, was bad. "F*ck UNRWA one man said.

More than 100,000 Gazans passed through the humanitarian corridor leading out of Khan Younis this week. About 300 of them were identified as terrorists trying to escape, and were taken for questioning. but others were seen in video clips filmed by the troops, greeting the soldiers.

"May God bless you," an old man said before cursing UNRWA. In another video, posted by the IDF Arabic Spokesperson, Lieutenant Colonel Avichay Adraee, some of those evacuating from the city are recorded cursing Hamas and mocking the terror group as they asked where they were. "The Gazans hate Hamas, which is the only source and the only cause of all the suffering and destruction in Gaza," Adraee said.

In another video, published on Wednesday, a desperate Gazan refugee was recorded criticizing the leaders of Hamas in front of IDF fighters, on the way from Khan Younis to Rafah. Don't leave here," he said in Hebrew.

In additional videos from Khan Yunis, released by the IDF in recent weeks, crowds of Gazans were seen in the humanitarian corridor west of Khan Yunis chanting "The people want to overthrow Hamas."

"In recent days we see more and more public criticism voiced by the residents of Gaza against the terrorist organization Hamas," The Coordinator of Government Activities in the Territories (COGAT), Major General Ghasan Alyan, said. "The residents of the Gaza Strip rightly prefer their well-being and the safety of their children over the continued military build-up by Hamas and the act of terror that harm them and their future."

The Gazans who evacuate through the humanitarian corridor carry a lot of equipment with them, knowing that, most likely, they would not be able to return to their homes soon. They moved on foot, as well as on carts pulled by donkeys and in vehicles, towards the humanitarian area in Al-Mawasi - which is about 600 meters from the checkpoint. At this stage of the IDF's operation, several thousand residents remained in the refugee camp in Khan Younis.

SETTLERS DEVISE DETAILED PLAN FOR A 'RETURN TO GAZA' (YNet 1/30/24)

Settlement advocates and right-wing politicians have prepared a plan to establish settlements in Gaza, despite condemnation in Israel and around the world to their expressed intentions in a conference in Jerusalem on Sunday.

Having learned from their experiences to sway government policies, some of which were successful in the recent past, Samaria regional council head Yossi Dagan and settlement activist and head of the Nahala movement Daniella Weiss devised a detailed plan that they intend to advance simultaneously via different channels.

The political channel will join members of Knesset and ministers in a political lobby to advocate for the resettlement of the Strip. Weiss had already spent days meeting with lawmakers and ministers in the right-wing coalition to present the plan and claim that failing to establish settlements in Gaza would be dangerous to Israeli security.

Dagan who is considered to have considerable power in the ruling Likud Party had already enlisted lawmakers to scrap the 2005 law dismantling settlements in the northern West Bank and to advance further development of one of them, Homesh. His plans to deploy the same methods towards settlement building in Gaza, through legislation.

Dagan and others began an international campaign and the Sunday event in Jerusalem was extensively covered by international media outlets. He had already given interviews in American networks with the aim of enlisting Republican support after the groundwork for pro-settlement advocacy there had been laid during the Trump administration, with the help of then U.S. Ambassador David Friedman, himself a supporter of the settlements.

The plan also includes a campaign to enlist public support inside Israel. While Dagan is promoting settlements in the northern parts of the Gaza Strip, Weiss is advocating for settling the entire enclave. The idea is not for settlers from the West Bank to move there but to "bring" people from all over Israel and especially from the south.

Before the event in Jerusalem, smaller conferences were held in Ashdod and

Sderot, including a flotilla sailing near the Gaza shores. Weiss also met with residents of Sderot, residing in Jerusalem hotels after they were evacuated in the wake of the October 7 massacre. The head of the Sderot Yeshiva was also conscripted to advance the plan.

Groups of settlers have already organized to settle in Gaza when called upon. They must be prepared to move within hours and arrive with personal and necessary gear. Any political or security event could be the moment for action. Recent history has shown such plans can be moved into action quickly, as the settlers have shown when they moved families into the disputed area in Eviatar on the West Bank in 2022. Hours after a terror attack killing Yehuda Guetta, families were already established on the location.

Some families have already divided the labor and are preparing the necessary equipment. Weiss intends to move them to the border area in the near future, so that they would be positioned to move when called upon.

The practice deployed in previous settlement initiatives has been first to enter an area for religious worship, with security provided by the IDF, then establish agricultural stations or farms before small groups take hold of the land and lay the groundwork for those who will follow.

LAPID READY TO ENTER GOVERNMENT INSTEAD OF BEN GVR, SMOTRICH, TO ENSURE HOSTAGE DEAL (Times of Israel 1/31/24)

Opposition Leader Yair Lapid said Wednesday that his Yesh Atid party is prepared to enter the government to replace the ultranationalist Otzma Yehudit and Religious Zionism parties if that is what is needed to secure the release of the hostages from Gaza.

Lapid told Channel 12 news that his party would provide “a safety net for the government,” after the far right-wing parties, led by National Security Minister Itamar Ben Gvir and Finance Minister Bezalel Smotrich respectively, sharply criticized the reported deals of a possible hostage deal being examined by Israel and Hamas.

Ben Gvir threatened to bring down the government if the “reckless” deal was reached, while Netanyahu’s office insisted Tuesday that the reports were incorrect, stressing that the premier’s position was that there would be no withdrawal and that thousands of terrorists would not be released.

A potential deal, reported in The Washington Post on Wednesday, would see all civilian hostages held by the Palestinian terror group in Gaza freed over a six-week pause in fighting, in exchange for three times as many Palestinian security prisoners released from Israeli jails. Other outlets reported different details of a potential deal.

“I am not prepared for the hostages to not be released over politics. We will do what is needed. If we need to enter the government in the place of Ben Gvir and Smotrich, we will enter the government,” Lapid said, adding that “extremists” should not be able to prevent a deal. “I am not here to save Netanyahu, but I am here to save the hostages,” he said.

Following the interview, the ruling Likud party appeared to dismiss Lapid’s offer, saying that “Yair Lapid is pushing for the immediate end of the war without a decisive victory — we will not agree to it.”

However, at the same time, the Ynet news site, citing unnamed political sources, said that Justice Minister Yariv Levin would agree to step aside to allow the opposition leader to take his role in a bid to entice Lapid to join.

The report, likely an attempt to show the far-right parties that Netanyahu has options should they bolt, stated that Levin has expressed willingness to give **up his office for the duration of Yesh Atid’s potential time in government**, should it be required of him.

As justice minister, Levin has been the architect of the controversial judicial overhaul legislation which sparked almost 10 months of weekly anti-government mass protests and created unprecedented rifts in Israeli society. Netanyahu has also long been wary of the key ministry falling into the hands of his opponents during his ongoing corruption trial.

Despite repeated denials and confusion regarding the reported hostage deal, both Israel and Hamas are believed to be considering moving ahead with it. Netanyahu has vowed that the war will not end and the number of released security inmates will not be in the thousands, and Hamas has said it will not

accept anything less than the end of the war and Israeli forces permanently leaving the entire Gaza Strip, while both sides are said to be considering the reported proposed deal.

It is believed that 132 hostages abducted by Hamas on October 7 remain in Gaza — not all of them alive — after 105 civilians were released from Hamas captivity during a weeklong truce in late November that saw Israel release 240 security prisoners. 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 29 of those still held by Hamas, citing new intelligence and findings obtained by troops operating in Gaza. One more person has been listed as missing since October 7, and their fate is still unknown.

Additionally, 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.

‘THIS GOVERNMENT IS TAKING US BAD PLACES’: ISRAEL’S PROTEST MOVEMENTS ARE BACK ON THE STREETS (Ha’aretz 1/31/24)

Thousands of Israelis are back on the streets, four months after the October 7 Hamas attack and the war in Gaza halted historic demonstrations against the Netanyahu government’s plan to overhaul the judiciary.

Reporter Linda Dayan explains how the protest movement has reemerged and how wartime demonstrations differ.

While the current wave of protests began with vigils and rallies for the hostages’ return, “as the objectives of the war got a little bit muddier [and] military casualties started to mount, we started to see that the hostages weren’t coming back and that we didn’t have a deal on the table to bring them back – we started to get more political anti-government protests demanding ‘elections now,’” Dayan says.

These two movements – one for bringing the hostages home and the other consisting of anti-government action – “are being held concurrently in two separate locations in Tel Aviv.”

Along with Dayan, Moran Zer Katzenstein, leader of Bonot Alternativa, the women’s rights organization whose “Handmaid’s Tale”-inspired costumes became a symbol of the pro-democracy protests last year, explains why her group has returned to the streets despite calls for unity in wartime.

“We have to say what we are thinking about this government,” asserts Zer Katzenstein. “We don’t hesitate to say that there is no strategy.”

As the far-right governing coalition members headlined a conference with the “horrific” goal of resettling Gaza, “they are doing whatever they want. They don’t care who they are harming,” she tells the podcast.

RED SEA ATTACKS STRAND THOUSANDS OF ANIMALS OFF AUSTRALIA’S COAST (i24NEWS 1/31/24)

Over 16,000 sheep and cattle are facing dire conditions aboard the MV Bahijah, left stranded off the coast of Australia due to recent Houthi fighter attacks in Yemen.

The ship, originally bound for Israel, reversed its journey amid heightened security risks in the Red Sea.

However, the return to Australia has left the animals in limbo, as officials grapple with the decision to offload some livestock while navigating strict biosecurity controls and quarantine regulations.

Updates from Australia’s agriculture department emphasize the commitment to high-priority health and welfare standards for the animals. The incident highlights the far-reaching consequences of the Houthi militia’s attacks, responding to Israel’s actions in Gaza, and the subsequent disruption to global trade routes.

The vessel set sail from Fremantle, Western Australia, on January 5, carrying hundreds of thousands of animals destined for the Middle East.

The Australian government instructed the ship’s return on January 20, citing “exceptional circumstances” arising from the Red Sea attacks. This situation

underscores the broader impact of regional conflicts on maritime activities, trade, and the welfare of live exports.

ISRAELIS SUE IRAN FOR 1 BILLION DOLLARS OVER HAMAS MASSACRE (YNet 1/31/24)

At least 66 Israeli-American or Israeli families with close relatives wounded, abducted or murdered in the Hamas atrocities on October 7, filed a law suit in the New York Federal Court demanding compensation from Iran, totaling a billion dollars.

The families said Iran was responsible for the physical and mental anguish they suffered because it financed and trained Hamas terrorists who carried out the massacre.

They are represented by the Quinn Emanuel Urquhart & Sullivan law firm. The case is expected to last many years.

Natalia Ben Zvi, whose son Sagiv was murdered at the Nova music festival said she is seeking justice. "My son was a beautiful and kind man. To me, Iran is the head of the snake and is no less responsible than Hamas."

Israelis had filed for damages against Iran in the past, both in Israel and abroad because of terror attacks involving the Palestinian Authority during the second intifada. After damages were awarded by a court in New York, the ruling was overturned on appeal because they Israelis were unable to prove that Iran directed the attacks, or that American interests in the area were targeted in them.

Iran holds no known assets in the U.S. but the lawyers in the current case are relying on previous rulings in American courts and overseas. If there is a ruling against Iran, the law firm plans to seek Iranian funds to compensate the families.

GAZA AND UKRAINE ON TOP OF NOBEL PEACE PRIZE AGENDA AS NOMINATIONS CLOSE; ISRAELI ORGS NOMINATED (Ha'aretz 1/31/24)

The doors close Wednesday on nominations for the 2024 Nobel Peace Prize, with peace activists connected to the wars in Gaza and Ukraine among the known entries.

The Norwegian Nobel Committee keeps the nominations secret, but those with nomination rights sometimes make their picks public.

Attempts to find and end the war in Gaza have been a theme for some of the announced nominations.

Academics at the Free University Amsterdam said they have nominated the Middle East-based organizations Eco Peace, Women Wage Peace and Women of the Sun for peace efforts between Israelis and Palestinians.

"They are bringing communities together to build peace in the Middle East with a special focus on the role of women and climate justice," the university's Peace and Conflict Studies department wrote.

Norwegian lawmaker Ingvild Wethrus Thorsvik told newspaper VG that she had nominated Palestinian video journalist Motaz Azaiza for documenting conditions in Gaza.

The prestigious prize typically attracts more than 300 entries from academics connected with peace studies, lawmakers of national parliaments, former winners and others with nomination rights.

The International Peace Bureau organization, which won the prize in 1910, said it had nominated The Russian Movement of Conscientious Objectors and The Ukrainian Pacifist Movement for their commitment to the protection of conscientious objectors to violence, particularly after the Russian invasion of Ukraine in February 2022. The Belarusian organization, Our House, was also nominated for the same reason.

The Norwegian Nobel Committee whittles down the list of candidates in a series of meetings before announcing the winner in October. The wide base of individuals and organizations qualified to nominate candidates means the long list can contain some eccentric choices: Both Joseph Stalin and Adolf Hitler have previously had their names put in the hat.

Imprisoned Iranian activist Narges Mohammadi won the 2023 Nobel Peace Prize for campaigning for women's rights and democracy in her country. Her teenage children accepted the award on her behalf.

The peace prize and the other Nobel Prizes are handed out on Dec. 10, the anniversary of prize founder Alfred Nobel's death in 1896.

IS THE ICJ'S RULING A VERDICT OR A VINDICATION? (Ian Woodbridge, JPost 1/31/24)

Watching the ICJ's decision last Friday in which it ordered Israel to take action to prevent acts of genocide, while not committing to calling on Israel to end hostilities in Gaza, left us with more questions than answers.

Immediately after, we were flooded with articles calling this either a total victory for Israel or proof that Israel is in fact guilty of being the monster the world so desperately wants us to be.

So which is it? Was this a verdict that Israel is committing genocide or have we been totally vindicated? As with all things in life, the answer is a little more complicated.

While we can agree that the court not ordering Israel to cease fire before completing its objectives in Gaza is certainly better than a worst-case scenario, this is still a far cry from being acquitted of any wrongdoing.

In fact, the rhetoric of the court, stating "some of the acts and omissions alleged by South Africa to have been committed by Israel in Gaza appear to be capable of falling within the provisions of the [Genocide] Convention," doesn't sound like much of a victory.

The court, in fact, based its calls for Israel to take action to prevent genocide on the grounds that they don't believe Israel is doing enough. To Israel's biggest detractors, this was as good as a guilty verdict to be stamped in the history books as a fact that should be quoted until there is no more Israel to be held accountable.

Once again, this too would be a hollow victory. This is a court case that will take years to complete, and although there may not be any genocide, a high civilian casualty rate is certainly a reasonable concern and one that should be monitored. However, that does not equate to an intention of genocide.

I BELIEVE the ICJ has handed us, however unintentional it may be, a public relations golden ticket that Israel desperately needs. While the ruling itself implies that Israel is not doing enough, this is the perfect opportunity to make the case for a humane Israel.

The battle between good and evil seems as clear as day to us internally, but the same cannot be said on the international stage. We have just been given a court-ordered, international display to show step by step how Israel, as a country and a military power, has taken extreme steps in the depths of a painful war to save countless Palestinian lives at its own expense.

Reactions to the ICJ's provisions have only furthered the need for a shift in perspective on this. Prime Minister Netanyahu has dismissed the order as "outrageous." National Security Minister Itamar Ben-Gvir responded with "Hague shmague."

But Israel's war is multi-fronted and one of the theaters of war is international opinion. So far, this is a battle we have been losing. Now is not the time for political talk to distract from the immense effort we have made to prevent the loss of civilian life.

We have had to deal with our own politicians' rhetoric being used against us on the public stage. Calls from Ben-Gvir and Finance Minister Bezalel Smotrich to cause the mass migration of "hundreds of thousands" of Palestinians, aka ethnically cleanse Gaza, are being used to dampen the sacrifice our soldiers are making every day so that we may be seen as humane at their expense. Global news outlets have, on countless occasions, **twisted the definition of Amalek to mean any Palestinian. We don't need to make life harder on ourselves than it already is.**

Now is the time to show the world that the IDF is the most humane army in the world, a defender of the only liberal democracy in the Middle East, as well as the only Jewish state.

If Israel can provide a concrete case against the court – one that some could argue is already biased against us – and can pull off the upset of the century by being found innocent against the claims of genocide by South Africa, then we will have a very good reason to celebrate.

We must not waste this opportunity.



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

Charged with the epic mission of freeing the Jewish people from Egypt, Moshe journeys from Midian with his wife Tzipora and their two sons. Aharon, upon meeting Moshe en route to Egypt with his family, urges him to send them back to Midian and spare them the travails of the servitude. With the Exodus now completed, Yisro, Moshe's father-in-law, takes Tzipora and her two sons and sets out to join the Jews in the desert and reunite the family. The Torah proceeds to give us the names of the two sons. Moshe named his firstborn "Gershom" after the fact that he had been "a stranger in a foreign land." His second son he named "Eliezer" because he was "saved from the sword of Pharaoh."

Naming Eliezer as he did is quite understandable — Moshe was immensely grateful to G-d for interceding and saving him from Pharaoh's wrath. But what was he commemorating with the name Gershom? The fact that Moshe resided as a stranger in Midian hardly seems like something to memorialize.

Rabbi Moshe Feinstein answers that while living in Midian Moshe was afforded the opportunity not only to be absorbed and successful in the local society, but to be a leader, commensurate with his prodigious talents. Moshe, however, steeled himself against the allure of assimilation and conducted himself as a "stranger," allowing him to maintain his allegiance to his people and traditions. Moshe publicly demonstrated his gratitude to G-d for helping him to attain the necessary strength of character and named his first son Gershom — "I have lived in a foreign land, but I remained a stranger."

We have much to be thankful for the wonderful country in which we live and the freedoms that it affords. We know only too well not to take that for granted. Yet, at the same time we must be certain to carry on the spirit of Moshe and realize that we are part of something wondrous and eternal, transcending all borders.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Moshe ascended to Elokim and Hashem (YKVK) called to him... (19:3)

When Moshe is ascending the mountain, the verse refers to Hashem as Elokim, and once Moshe reaches the top, and Hashem begins to speak to him, Hashem is referred to by the four-letter Name, YKVK. Why is the Name referring to Hashem changed?

Parsha Riddle

For which mitzvos does the Torah explicitly tell us the reward for their fulfillment?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: To write down the command to destroy Amalek.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Yisro* (18:17-26), the Torah relates:

The father-in-law of Moshe said to him ... And you shall discern from among the entire people, (1) men of accomplishment, (2) G-d-fearing people, (3) men of truth, (4) people who despise money, and you shall appoint them (as judges) ... Moshe heeded the voice of his father-in-law, and did everything that he had said. Moshe chose men of accomplishment from among all Israel and appointed them (as judges) ...

The commentaries note that of the four qualities mentioned in Yisro's advice, Moshe is described as choosing only "men of accomplishment." While the Ramban understands that Moshe did indeed find men with all the qualities recommended by Yisro, the Sforno understands that he was actually unable to do so:

Moshe chose men of accomplishment - after he had looked in vain to find men with all the qualifications Yisro had suggested. These men were experienced in ferreting out the truth so that they could bring litigation to a speedy conclusion. Men of this caliber were more important in such positions than men who could truthfully be described as **G-d-fearing**, but naive and inexperienced in the ways of the world.

The idea that Moshe was unable to find candidates possessing all the desired qualities appears already in the Talmud and the Sifrei, in the context of the alternate account of Moshe's selection and appointment of judges (in which Yisro's involvement is not mentioned) that appears in *parashas Devarim* (1:9-15):

I [Moshe] said to you [the Children of Israel] ... "I cannot carry you alone ... Provide for yourself distinguished men, who are wise, understanding, and well known to your tribes, and I shall appoint them as your heads." ... So I took the heads of your tribes, distinguished men, who were wise and well known, and I appointed them as heads over you ...

The Talmud (*Eruvin* 100b) notes that while Moshe's initial proposal included the quality of "understanding," the men he ultimately appointed are not so described, and it assumes that he was unable to find "understanding" men. The Sifrei (*Devarim ibid.*) declares that of the seven qualities recommended by Yisro (the four in *Yisro* and three additional ones in *Devarim*), Moshe was able to find only three. Various authorities infer from this that although judges should ideally possess all seven qualities, this is not an absolute requirement (*Lechem Mishneh Sanhedrin* 2:7).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. See what is heard.
2. Hear what is seen.
3. Under the mountain.
4. Death and Reviving.

#2 WHO AM I?

1. I was a priest.
2. My name is extra.
3. I advised Pharaoh.
4. I advised Moshe.

Last Week's Answers

#1 Mon/Manna (A question is my name, I was Heaven sent, I came in dew time, I had a melt down.)

#2 Shira/Song (I am one of ten, As of now there are nine of me, This week I am a wall, My last will be male.)

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