

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 5:10 | Havdalah 6:12

Shabbos Shorts is sponsored by **Adina & Zach Neumann** to mark the first Yahrzeit of Adina's brother, Yaakov Goldwasser, Yaakov Zev ben Yehuda Meir, on 8 Shevat, and by **Lois Meyers** to commemorate the Yahrzeit of her father, Dr. Carl H. Resnick, Yekusiel ben Rav Tsvi.



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SAVE THE DATE: YISE Annual Banquet! Sunday, May 11, 2025 (note new date) honoring: **Sahra & Yale Ginsburg** and **Rabbi Yosef & Aliza Postelnek**.

Mazal Tavs

Shirlee & Steven Franco and **Serena & Paul Koppel** on the birth of a granddaughter, **Serena Ann**, שני עדן, to parents **Paulette & Akiva Koppel**.
Susan & Rabbi Saul Koss on the birth of a great-granddaughter, **Bailah Rochel**, to their grandchildren **Devorah & Chezky Guttman** of Queens, NY. Mazal Tov to the siblings and grandparents.

Eva & Nissy Moskowitz and **Eva & Ben Bazian** on the Bar Mitzvah of their grandson, **Zachary**, son of **Shoshana & Doni Moskowitz**. Mazal Tov to siblings **Rebecca** and **Maya**, and all the family/friends joining to celebrate.

Savir and Segelman Families on the upcoming marriage of **Yitzchok** to **Shira** on Sunday, February 2. Mazal Tov to the **Choson** and **Kallah**, parents, grandparents, siblings, and the entire families.

Condolences

Joel & Lisa Straus on the passing of **Joel's** mother, **Carol Straus**. The funeral will take place on Friday in Chicago. Joel will sit Shiva at 11405 Charlton Drive from Sunday Mincha through Thursday morning. Mincha/Maariv: 5:15 pm, Shacharis Monday/Thursday: 6:45 am, Tuesday/Wednesday: 7:00 am

Kiddush & Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush is sponsored by **Shirlee & Steven Franco** in honor of the birth of a granddaughter, **Serena Ann**, שני עדן, and to commemorate the Yahrzeit of **Uncle Eli Samuel Franco**.

Shul Kiddush is sponsored by the **Shul Kiddush Group**.

Sephardic Minyan Kiddush is sponsored by **Yosef Hakim L'ilui Nishmat Yehezkel Yehiel ben Salima**.

Shalosh Seudos is sponsored by **Ethel Goldwasser** and the **Goldwasser, Neumann, and Elbaum Families** to mark the first Yahrzeit for **Yaakov Goldwasser**, **Yaakov Zev ben Yehuda Meir**, A"H, on 8 Shevat. **Yehi Zichro Baruch**.

Drasha & Shiurim Sponsors

Hashkamah Minyan Gemara Shiur is sponsored by **Ina Klinger**, mother of **Elaine Rubin**, and by **David Jaray** in appreciation of **Rabbi Grossman** and in memory of all those who have lost their lives in Israel. May their Neshamas have an Aliyah.

Rabbi Hyatt's Gemara Shiur is sponsored by **David Jaray** in appreciation of **Rabbi Grauman** and in memory of **Rabbi Hyatt**, A"H. Refuah Shlema to all those that are wounded in Israel during these times and Brachos for the Israeli soldiers and hostages.

Sfas Emes Chabura is sponsored by **Ina Klinger**, mother of **Elaine Rubin**. May Hashem bless Israel with complete and speedy victory and Brachos.

Rabbi Rosenbaum's Women's Mussar Shiur is sponsored by **Michelle & Douglas Shelling** to commemorate the Yahrzeit of **Michelle's** father, **Moshe ben Reuven**.

Rabbi Rosenbaum's Tehillim and Parsha Shiur is sponsored by **Debbie & Marc Katz** in memory of **Leah Bitton**, sister of **Debi Furst** and **Rabbi Ira Brandriss**.

Rabbi Rosenbaum's Tehillim and Sefer HaChinuch Shiur is sponsored by **Michelle & Douglas Shelling** to commemorate the Yahrzeit of **Michelle's** father, **Moshe ben Reuven**.

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:

5:10 (B,SBM), 5:00 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

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

Mincha:

2:30 (B), 4:50 (B), 5:05 (Sephardi, LBM)

Shalosh Seudos: 5:15 (S)

Maariv: 6:12 (B)

DIVREI TORAH:

8:45 Minyan:

Rabbi Rosenbaum

9:15 Minyan:

Rabbi Postelnek

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Sfas Emes Chabura: 8:55 (S)

Rabbi Postelnek

Alsheich between Mincha/Maariv: (LBM)

Rabbi Levy

Youth Announcements

Teen Minyan - 9:15 AM (The House) Kiddush to follow
Shabbos Groups - New format!

- Toddler Group, under 2 with parent, Toddler Room starting at 10 AM
- Kinder Group, 2-PreK, upstairs behind the balcony now beginning at 9:30 AM until the end of shul

Boys K-4th & Girls K-Middle School meet in lower lobby at 10am. K-3rd girls and the boys groups at YGW, 4th and up girls in The House. Pick-up 11:15 AM in the Lower Lobby.

Boys Shabbos Chaburah - 4th-6th grade boys between Mincha/Maariv with **Rabbi Hillel Shaps** (Social Hall).

Bnei Akiva Snif - This Shabbos, 3:55 PM at KMS.

Dor L'Dor - this Motzei Shabbos, February 1.

Sponsored by the **Weinstein Family** to commemorate the Yahrzeit of **Lillie S. Levine** and by **Leonard Ruchelman** in memory of his father, **Yaacov ben Eliezer**.

Coming Up:

MS Girls Pizza & Crafts - February 8, 7:30 PM [see flyer](#)

Mommy & Me - February 9, 10:00 AM

Tu B'Shevat Celebration - February 9 [see flyer](#)

WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL OFFICE@YISE.ORG

YISE Supports Israel

Our thoughts and prayers are focused on Israel.

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEI0. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@yise.org.

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

Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan.

Shiur for Israel: Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of Sefer Hachinuch, Sunday through Friday at 12:30 PM on Zoom A.

Tzedaka A list of charitable organizations is available at: <https://www.yise.org/israel-charities>

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

Upcoming YISE Events

Men's Melaveh Malka - Join Rabbi Postelnek and Rabbi Rosenbaum for a Chodesh Shevat Melaveh Malka with music, Torah, Chizuk, and wings! This Motzei Shabbos, February 1, 8:30 PM at the home of Craig and Rachelli Simon, 918 Kenbrook Court. To sponsor, visit www.yise.org/mmm. [see flyer](#)

Nusach Ha'Tefillah Chabura - Want to learn how to lead Davening? Already a Shliach Tzibbur, but want to improve? Join Rabbi Postelnek and Yosef Lindell for a 4-week course learning Shabbos Shacharis. Starting this Sunday, February 2, continuing February 9, 16, and 23 at 8:45 PM in the YISE Social Hall. Text (571) 340-0227 to join the WhatsApp group for more information and to receive weekly recordings. [see flyer](#)

YISE Family Shabbos Dinner - February 7 in the Social Hall. \$20/adult (ages 13 and up) and \$15/kid (2-12) with a family max of \$60. RSVP by February 3 at yise.org/family-dinner. Sponsorships available. Contact sshimoff@yise.org with questions. [see flyer](#)

Men's Night Seder Program - Learn with a Chavrusa, Chabura or on your own. Tuesdays & Thursdays in the Small Beis Medrash, 8:30 - 9:15 PM, Maariv to follow. Chabura option with Rabbi Postelnek, "From Iyun to Halacha: Real questions learned real well." Includes light snacks and Thursday night cholent! To sponsor, visit yise.org/nightseider.

Camp Shomrai Registration is Open! For ages 2-15, June 23 - August 1. For more info or to register, go to campshomrai.org.

Shomrai Preschool Registration is now open for the 2025-2026 school year. Play. Explore. Succeed! Licensed, child-centered preschool for children ages 2-5. Call 301-593-7365, email preschool@yise.org or visit our website at preschool.yise.org. [see flyer](#)

YISE and KMS Welcome Rav Meir Goldwicht - Next Shabbos, February 7-8. Programming includes: Friday Night Oneg, Shiur following the YISE Hashkamah Minyan, YISE Sephardi Minyan Drasha, Drasha following the 8:45/9:15 YISE Minyan in the Social Hall (youth groups will continue until the end of the Drasha), Women's Shiur, and Shiur between Mincha/Maariv at KMS. [see flyer](#)

The Golden Network (TGN) Lunch & Learn - Wednesday, February 12, 12:15 PM at YISE, "History of the Siddur" with Rabbi Moshe Walter, followed by a musical presentation. RSVP by February 9 to director@goldennetwork.org or 301-732-1773. Open to men and women. [see flyer](#)

Bonei Olam Fundraising Event - Sunday, February 23, 7 PM at KMS, more info at boneiolum.org/greaterwashington [see flyer](#)

Shabbos of Inspiration - Greater Washington Community Kollel at YISE, February 28 - March 1 [see flyer](#)

Scholar in Residence Professor Naomi Grunhaus - Shabbos, March 7 - 8 [see flyer](#)

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

The Week Ahead		Sunday February 2 4 Shevat	Monday February 3 5 Shevat	Tuesday February 4 6 Shevat	Wednesday February 5 7 Shevat	Thursday February 6 8 Shevat	Friday February 7 9 Shevat	<u>Next Shabbos</u> February 7-8, 2025 10 Shevat 5785 Beshalach Candle lighting: 5:18 Havdalah: 6:19 Friday Night: Mincha/Maariv: 5:20 (B, SBM), 5:10 (Sephardi, LBM) Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S) 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 5:15 (B), 5:10 (Sephardi, LBM) Maariv: 6:19
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	5:20	5:20	5:20	5:20	5:20		
	Sephardi (LBM)	5:05	5:05	5:05	5:05	5:05		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		
Halachic Times: Latest Alos Hashachar 5:52 AM, Earliest Talis and Tefilin: 6:19 AM, Latest Netz: 7:14 AM, Latest Krias Shema: 9:44 AM, Earliest Mincha: 12:53 PM, Earliest Shkia: 5:30 PM, Latest Tzeis Hacoachavim 6:19 PM								

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, FEBRUARY 5, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG



FEBRUARY 2025 | 3 SHEVAT - 30 SHEVAT 5785

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

Voice Notes of Inspiration - Join Rabbi Rosenbaum's Voice Notes of Inspiration Whatsapp group for daily thoughts. yise.org/vnoi.

Tehillim Insights - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. Recordings about all 150 Tehillim at: <https://wp.yise.org/tehillim>.

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

Upcoming Community Programs & Listings

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. International Speech Contest February 12 - cheer on your friends as they compete, light refreshments served. February 12 and 26 in person in the YISE Social Hall. February 5 and 19 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 secretary@kempmilltoastmasters.com for more info.

Camp Shomrai Registration is Open! Register for Camp Shomrai summer 2025, for ages 2-15, June 23 - August 1. For more information or to register, go to campshomrai.org. [see flyer](#).

Shomrai Preschool Registration is now open for the 2025-2026 school year. Play. Explore. Succeed! Licensed, child-centered preschool for children ages 2-5. Call 301-593-7365, email preschool@yise.org or visit our website at preschool.yise.org. [see flyer](#)

BCGW Purim Cards - Support patients and their loved ones this Purim by donating to BCGW and purchasing physical or digital Purim cards. Choose from a variety of options to make your celebration more meaningful and give comfort to people in our local community. Go to bikurcholimgw.org and click on the Purim cards tab. For more info contact rmyers@bikurcholimgw.org.

Cooking Workshop with Chanie Apfelbaum of Busy in Brooklyn - Tuesday, February 11, 7:30 PM at Chabad of Silver Spring.

The Golden Network (TGN) Lunch and Learn - Wednesday, February 12, 12:15 PM at YISE, "History of the Siddur" by Rabbi Moshe Walter, followed by a musical presentation. RSVP by February 9 to director@goldennetwork.org or 301-732-1773. Open to men and women. [see flyer](#)

Bonei Olam Fundraising Event - Sunday, February 23, 7 PM at KMS, more info at boneiolam.org/greaterwashington [see flyer](#)

Shabbos of Inspiration - Greater Washington Community Kollel at YISE, Shabbos February 28 - March 1, featuring guest Baal Tefillah Simcha Jacoby! Register for the Friday night dinner at shabbaton.gwckollel.org. [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 before Mincha 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 before Mincha and increase the merits of Klal Yisroel.

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 9:30 AM at the home of Michelle Penn 816 Lambertson Dr. For more information, email channahandjeff@gmail.com or call 773-219-5397.

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

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

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

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

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. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

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 24, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

***Rabbi Rosenbaum's Gemara Shiur will not meet Tuesday, February 4 and Tuesday, February 18**

Rabbi Rosenbaum's Parsha Shiur will not meet on Monday, February 17

Rabbi Rosenbaum's Sefer HaChinuch Shiur will not meet on Monday, February 17 and Sunday, February 23

Sundays

7:05 - 7:50 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - GWCK Sunday Kollel Learning - 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 HaChinuch as a merit for Israel, on **Zoom A**

Mondays

6:35 - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

***8:15 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**

***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Sefer HaChinuch as a merit for Israel, on **Zoom A**

8:00 - 9:00 PM Chavrusa Learning, in the Small Beis Medrash. For more info contact Rabbi Levy at 240-423-8810

8:45 PM Semichas Chaver Program (SCP) For more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Tuesdays

***5:55 AM - Rabbi Rosenbaum's** Gemara Shiur for Men, on **Zoom A**

6:35 - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:15 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 Sefer HaChinuch as a merit for Israel, on **Zoom A**

1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets" now studying Sefer Shoftim, in-person, in the **Small Beis Medrash** and on **Zoom G**

8:30 - 9:15 PM - Men's Night Seder, learn with a chavrusa, chabura, or on your own. Maariv to follow.

Wednesdays

6:35 - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Sefer HaChinuch as a merit for Israel, on **Zoom A**

8:00 PM - Rabbi Rosenbaum's Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**

8:15 - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa, on **Zoom E**

8:10 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 - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:15 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 Sefer HaChinuch as a merit for Israel, on **Zoom A**

8:15 - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**

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

8:30 - 9:15 PM - Men's Night Seder, learn with a chavrusa, chabura, or on your own. Maariv to follow.

Fridays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**

6:35 - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:15 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 Sefer HaChinuch as a merit for Israel, on **Zoom A**

Class times and locations as of January 30. Please check <https://wp.yise.org/weekly-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



DOR L'DOR

At Young Israel Shomrai Emunah!

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

5785 Motzei Shabbos Times:

November 9 — 7:00 pm

November 23 — 7:00 pm

December 7 — 7:00 pm

December 21 — 7:00 pm

January 4 — 7:00 pm

January 18 — 7:15 pm

February 1 — 7:15 pm

February 15 — 7:30 pm

March 1 — 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





CHODESH SHEVAT MEN'S MELAVEH MALKA



**MOTZAEI SHABBOS
FEBRUARY 1
8:30PM**



**AT THE HOME OF
CRAIG & RACHELLI SIMON
918 KENBROOK COURT**



JOIN

RABBI ROSENBAUM & RABBI POSTELNEK

FOR

**MUSIC, TORAH,
CHIZUK AND WINGS!**



YISE.ORG/MMM TO SPONSOR



NUSACH HA'TEFILLAH CHABURA

Learn to Lead. Lead to Inspire

Want to learn how to lead davening?
Already a shliach tzibbur, but want to improve?

JOIN US FOR A 4-WEEK COURSE
LEARNING SHABBOS SHACHARIS!

Led by Rabbi Yosef Postelnek and Yosef Lindell





Sundays 8:45PM - YISE Social Hall
February 2, 9, 16, and 23

TO JOIN THE WHATSAPP GROUP

Text (571) 340 0227

- ☒ Learn the Nusach
- ☒ Understand the Tefillah
- ☒ Tips, Tricks and Tunes
- ☒ Weekly Recordings



JOIN

YISE'S

MEN'S NIGHT SEDER

LEARN WITH A CHAVRUSA,
CHABURA OR ON YOUR OWN!



Tuesdays & Thursdays | Restarts **Nov. 5th!**
Small Beis Medrash | 8:30-9:15pm
Maariv to follow

Light snacks. Thursday night cholent! To sponsor: yise.org/nightseder

CHABURA

FROM IYUN TO HALACHA:
REAL QUESTIONS LEARNED REAL WELL
with Rabbi Postelnek




YISE Youth Presents

Our 2nd Annual

YISE Family Shabbos

DINNER

FRI	FEB 7	6:15 PM
		APPROX

A child-friendly community meal open to the whole shul



Cost:

\$20 Adult (Ages 13 & Up)

\$15 (Ages 2 - 12)

\$60 Family Max

Please RSVP to

www.yise.org/family-dinner






KMS & YISE WELCOME

RAV MEIR GOLDWICHT

SHABBAT, FEBRUARY 7-8

75 YEARS
YOUNG ISRAEL SHOMER KATZ

עשיית דיוקן לאומי

KMS

8:30 PM FRIDAY NIGHT ONEG

"THE SECRET, UNIQUENESS, AND ESSENCE OF TU B'SHVAT"

AT THE WEINBERG HOME

SHABBAT MORNING AT YISE

"THE SPIRITUAL RESPONSE TO OUR ENEMIES"

HEBREW AFTER HASHKAMA MINYAN (YOUTH ROOM BEHIND BALCONY) | SEPHARDI MINYAN (LARGE BEIS MEDRASH) | AFTER 8:45/9:15 MINYAN (SOCIAL HALL)

4:00 PM WOMEN'S SHIUR

"RAISING HAPPY AND SUCCESSFUL CHILDREN AND GRANDCHILDREN"

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Naomi Grunhaus is Associate Professor at Yeshiva University, where she teaches at the Bernard Revel Graduate School of Jewish Studies and in the colleges. In addition to her book *The Challenge of Received Tradition: Dilemmas of Interpretation in Radak's Biblical Commentaries*, published by Oxford University Press in 2013, Dr. Grunhaus is co-editor of *From Scrolls to Traditions: A Festschrift Honoring Professor Lawrence H. Schiffman*, published in 2020 by E.J. Brill. She has authored scholarly articles, book reviews, and encyclopedia entries and is a frequent presenter at scholarly conferences. Her current research focuses on biblical interpretation in Hebrew linguistic works. Dr. Grunhaus received her PhD in Jewish Studies from New York University, MA and MS degrees from New York University, a BS from Brooklyn College, and a Hebrew Teacher's Diploma from Michlalah, Jerusalem College for Women.

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Volume 31, Issue 15

Shabbat Parashat Bo

5785 - B"H

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

The March of Folly - There is a fascinating moment in the unfolding story of the plagues that should make us stop and take notice. At the opening of this week's parsha, seven plagues have now struck Egypt. The people are suffering. Several times Pharaoh seems to soften, only to harden his heart again. During the seventh plague, hail, he even seems to admit his mistake. "Pharaoh summoned Moses and Aaron. "This time I have sinned," he said to them. "The Lord is in the right, and I and my people are in the wrong."

But as soon as the plague is over, he changes his mind: "He and his officials" says the Torah, "hardened their hearts"

And now Moses and Aaron have come to warn of a further plague, potentially devastating, a plague of locusts that, they say, will devour all the grain left after the hail as well as the fruit of the trees. And for the first time we hear something we have not heard before.

Pharaoh's own advisors tell him he is making a mistake: Pharaoh's officials said to him, "How long will this man be a snare to us? Let the people go, so that they may worship the Lord their God. Do you not yet realise that Egypt is ruined?"

These words immediately transform the situation. How so? Back in 1984 the historian Barbara Tuchman published a famous book called *The March of Folly*. In it, she asked the great question: How is it that throughout history intelligent people have made foolish decisions that were damaging both to their own position and to that of the people they led?

By this she did not mean, decisions that in retrospect proved to be the wrong ones. Anyone can make that kind of mistake. That is the nature of leadership and of life itself. We are called on to make decisions under conditions of uncertainty. With the wisdom of hindsight we can see where we went wrong, because of factors we did not know about at the time.

What she was talking about were decisions that people could see at the time were the wrong ones. There were warnings and they were ignored. One example she gives is of the legend of the wooden horse of Troy. The Greeks had laid siege to Troy unsuccessfully for ten years. Eventually they appeared to give up and sail away, leaving behind them a giant wooden horse. The Trojans enthusiastically hauled the horse inside the city as a symbol of their victory. As we know, inside the horse were thirty Greek soldiers who, that night, came out of hiding and opened the city gates for the Greek army that had sailed back under cover of night.

It was a brilliant ploy. Laocoön, the Trojan priest, had guessed that it was a plot and warned his people, in the famous words, "I fear the Greeks even when they come bearing gifts." His warning was ignored, and Troy fell.

Another of Tuchman's examples is the papacy in the sixteenth century which had become corrupt, financially and in other ways. There were many calls for reform, but they were all ignored. The Vatican regarded itself, like some financial institutions today, as too big to fail. The result was the reformation and more than a century of religious war throughout Europe.

That is the context in which we should read the story of Pharaoh and his advisers. This is one of the first recorded instances of the march of folly. How does it happen?

Some years ago, DreamWorks studio made an animated film about Moses and the Exodus story, called *The Prince of Egypt*. The producer, Jeffrey Katzenberg, invited me to see the film when it was about half complete, to see whether I felt that it was a responsible and sensitive way of telling the story, which I thought it was.

What fascinated me, and perhaps I should have understood this earlier, was that it portrayed Pharaoh not as an evil man but as a deeply conservative one, charged with maintaining what was already the longest-lived empire of the ancient world, and not allowing it, as it were, to be undermined by change.

Let slaves go free, and who knows what will happen next? Royal authority will seem to have been defeated. A fracture would appear in the political structure. The seemingly unshakeable edifice of power will be seen to have been shaken. And that, for those who fear change, is the beginning of the end.

Under those circumstances it is possible to see why Pharaoh would refuse to listen to his advisers. In his eyes, they were weak, defeatist, giving in to pressure, and any sign of weakness in leadership only leads to more pressure and more capitulation. Better be strong, and continue to say "No," and simply endure one more plague.

We see Pharaoh as both wicked and foolish, because we have read the book. His advisers could see clearly that he was leading his people to disaster, but he may well have felt that he was being strong while they were merely fearful. Leadership is only easy, and its errors only clearly visible, in retrospect.

Yet Pharaoh remains an enduring symbol of a failure to listen to his own advisers. He could not see that the world had changed, that he was facing something new, that his enslavement of a people was no longer tolerable, that the old magic no longer worked, that the empire over which he presided was growing old, and that the more obstinate he became the closer he was bringing his people to tragedy.

Knowing how to listen to advice, how to respond to change and when to admit you've got it wrong, remain three of the most difficult tasks of leadership. Rejecting advice, refusing to change, and refusing to admit you're wrong, may look like strength to some. But, usually, they are the beginning of yet another march of folly.

Shabbat Shalom: Rabbi Shlomo Riskin

The Message of the Moon - "God said to Moses and Aaron in Egypt: This month shall be unto you the beginning of months. It shall be the first month of the year to you." The sanctification of the new moon, the first commandment which the Jews receive as a people, should not be seen as a commandment which just happens to be the first. Nothing in the Torah just happens to be. The firstborn commandment of God's firstborn people inevitably reveals basic truths about the Jewish psyche. The more we examine the nature of this commandment, the more we understand who the Jews are as a people.

According to the Midrash, this commandment is so important that God himself guides Moses' gaze

across the sky to familiarize him with the different phases of the moon so that he can recognize exactly what the moon should look like when it is to be sanctified.

Halakhically, we can see the significance of this commandment because, prior to Hillel the Elder's fixing of the calendar for all subsequent generations in the third century of the Common Era, the new moon was established on the basis of witnesses' testimony in court. The halakha even allowed these witnesses to desecrate Shabbat if necessary in order to get to the Sanhedrin in Jerusalem without wasting one minute. When their testimony was finally accepted after rigorous examination, the Sanhedrin declared: "The month is sanctified, the month is sanctified."

Even today, when first-hand testimony of the sighting of the moon has not been required for many centuries, the Sabbath before a new month takes on a special character and is known as Shabbat Mevarkhim, the Sabbath of the blessing of the new moon. A special prayer requesting a month of life, peace and sundry blessings (composed by the first-generation Amora Rav and found in Berakhot) is chanted by a respected member of the congregation, and the time of the moon's exact appearance to a fraction of a second is announced.

The day before the new moon appears, when the sky is pitch black, is called "Yom Kippur Katan," and is maintained by the very pious as a fast day. The first day of the month (or the last day of the previous month and the first day of the new month, if the previous month has thirty days) is a minor festival called Rosh Chodesh. On this day (or these days), half of Hallel is chanted during the morning service and the special prayer Ya'ale VeYavo is added during the Amidah and in the Grace after Meals. There is an additional scriptural reading, just as on any festival, and we recite the additional Musaf prayer, a reminder of the extra sacrifice in the Temple. General custom dictates that women are freed from certain domestic tasks, and fasting and eulogizing are forbidden.

During the first half of the new month, generally on Saturday night after Shabbat, and preferably between the third and eleventh day of the month, the congregation leaves the synagogue, stands outside gazing up at the new moon, and recites the Kiddush Levana (the prayer for the sanctification of the moon). If the clouds are thick, the special prayers to be recited are delayed until the first clear night on the closest Saturday night. One New York-based Hassidic group (Bobov) rents a helicopter for the Rebbe and his most respected aides to make sure that they will actually see the moon and recite the appropriate prayers. In most cities in the Diaspora, neighbors and passers-by are mystified by these Jews gathered together in prayer, singing and dancing as they look up at the moon.

Why this fascination with the moon?

In the portion of Bo, as in a number of adjacent portions, the Jews find themselves in Egypt, a land where the calendar followed the sun. The Maharal of Prague points out that when the Jews were given this

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first commandment, they were actually given more than just a law telling them to start counting months according to lunar cycles; they were given a whole new way of life that would stand in sharp contrast to that of the Egyptians.

The sun is symbolic of constancy and power – the very image of Egypt. Discounting dark clouds (not too many in Egypt), every day the sun’s warmth and light reaches someone in the world – 365 days a year we trust the sun to rise and set. “There is nothing new under the sun,” writes the author of Kohelet (Ecclesiastes), because the sun is a symbol of constancy. The sun sees and oversees everything in an unchanging fashion. Under the moon there is something new at least twelve times a year. The moon is forever changing, going through its phases, getting smaller and smaller and then, when it seems to have disappeared completely, there is a sudden turnaround and rebirth in the heavens. To the ancient imagination, the permutation of the moon in its twenty-eight-day journey was a constant source of speculation, wonder and mystery – and a ray of optimistic faith that from the depths of darkness and disappearance will re-emerge light and rebirth.

The Zohar compares the Jewish people to the moon because both the moon and the people of Israel go through phases, disappearing little by little until it seems that it is the end, but nevertheless, stubbornly insisting upon being born again. After each Temple destruction, even after a centuries-long exile climaxing in Europe’s death factories – a new moon is suddenly sighted and the messengers run to Jerusalem.

The repetition of a monthly cycle – this law of change and rebirth – firmly established within the Jewish psyche the constant quest for renewal. Our sanctity as a nation is tied to our potential for national renewal. Our history attests to the phenomenon that when a Jewish civilization in one part of the world finds itself facing destruction, almost simultaneously a new culture emerges to replace it. The year 1492, for example, signaled the destruction of Spanish Jewry as well as the birth of an American haven.

The commandment of sanctifying the new moon is given when it is clear that Pharaoh himself, master under the Egyptian sun, will not change. After nine terrifying plagues, we might expect him to have a change of heart, but the leader of Egypt does not – cannot – relent. Despite all that he has witnessed, he refuses to let the Jews go.

All of the nay-sayers were certain that the Egyptian social hierarchy would never change. The Israelites were doomed to remain slaves in Egypt forever.

The message of this first commandment is that in contrast to the Egyptians, the Jews can and do change, emerging again and again as survivors from the fangs of evil. World society, individual nations and specific people can and will change, often for the better. “Chodesh” is the Hebrew word for month, “chadash” is the Hebrew word for new, and “chidush” is the Hebrew word for a brilliant, novel insight or invention as well as the word for renewal. Our optimistic scanning of the black-blue skies for the first sliver of the new moon is our testimony to the possibility of growth, change and development, and we must learn to sanctify that change. In the immortal words of Rabbi A.Y. Kook, the old must experience renewal, and the new must be sanctified (ha-yashan yitchadesh, ve-hachadash yitkadash).

There is yet another significance to our fascination with the moon. The most fundamental human sin – jealousy – is reflected in the phases (“imperfection”) of the moon. Initially, records the Midrash, the moon and the sun were to have been equal in size, co-rulers over the hosts of heaven and earth. After all, the Bible records: “And the Lord made two great lights...”. It is only in the continuation of the verse that we read: “the greater light to rule by day and the

lesser light to rule by night” (ibid). What happened? Rashi explains: “[The lights] were created equal in size, but the moon was lessened when it complained, saying that it was impossible for two rulers to share one crown.”

The moon expected God to remove some of the glory of the sun, but as punishment for greed and envy, it was the moon who had to suffer imperfection. It is this jealousy and greed, perhaps built into the very fabric of human nature, which caused Cain to kill Abel, the brothers to sell Joseph. Similarly, the Second Temple was destroyed due to base- less hatred (sinat hinam) The new moon, with its promise of wholeness and perfection, symbolizes our faith that we will overcome jealousy and envy, that humanity will redeem itself and that messianic peace is within reach. Our prayers during the ceremony of the sanctification of the new moon are for the moon to become free of her imperfection and for David – King of Israel, Messiah and redeemer. Our greeting to one another in the midst of these prayers is Shalom Aleikhem – peace and wholeness. Kiddush Levana closes with these words: “May it be Your will...to readjust the deficiency of the moon so that it may no longer be reduced in size. May the light of the moon be again as the light of the sun, as it was during the first seven days of creation, before it was reduced...”

This prayer brings us full circle. Ultimately, when redemption finally arrives, the moon will return to its former glory and jealousy will no longer exist – neither between the lights in the sky nor between the lights down on earth, the human lights. Redemption will only happen when we humans join God in helping to make it happen – by sanctifying the moon, by sanctifying life, by sanctifying ourselves. The sanctification of the new moon is the first commandment: Our dream of renewal and redemption is our highest priority.

Postscript: Maimonides brings his crowning proof for Jewish faithful optimism in a more glorious future of world peace and harmony in defining the commandment to mark the new moon at the beginning of each month. He reminds us that our calendar was established by Hillel and that we could not maintain it today were the rabbis of our generation not considered the agents of that generation in Israel, which initially intercalated the months.

In addition, if a time ever came when there would cease to be a Jewish community in the Land of Israel or a religious court there, the agency could not be effective, because Torah (and therefore the calendar) can only come forth from Zion! But God would never allow such a possibility, since the Almighty guaranteed that “the Jewish community in Israel will never be erased...”. Maimonides is telling us that built into our Hebrew calendar is the unshakeable belief that there will eternally be a Jewish community and a Jewish religious court in the Land of Israel!

Remember that Maimonides expressed such an awesome and stirring faith despite the fact that he was chased from pillar to post in his lifetime by the marauding Moslem Almohads, and he lived at the time of the European Christian Crusades. It is especially significant that Maimonides expresses his eternal faith in the command to mark the new moon. And what more reason have we to be optimistic about the Jewish future, since our generation has witnessed the miraculous return to Jewish national sovereignty in Israel after almost two thousand years of exile! May the Merciful Lord lead us to our land and enable us to walk on our land proudly and uprightly.

OTS Dvar Torah: Rabbanit Shira Marili Mirvis
The Power of Community [Excerpt] Just as in the days of Yetziat Mitzrayim, so too today, we see that

Likutei Divrei Torah

it is in times of crisis that the true strength of a community is revealed. What outwardly appears as a random gathering of people transforms into a living testimony to the unity and mutual care of the Jewish people. The bond between neighbors, which might seem coincidental, reflects our deeper identity as an edah. May we merit to continue strengthening these communal bonds in times of peace as well.

Mizrachi Dvar Torah

Israel on the World Stage

By Rabbanit Shani Taragin

Parashat Bo begins with Hashem’s message to Moshe concerning Pharaoh and the Egyptians, whereas the rest of the parasha focuses on instructions particular for Am Yisrael. Here we find a turning point in history. Until now the history of Am Yisrael has been presented together with that of the world at large. At the eve of their redemption, it is imperative that they see themselves as separate and distinct from the nation around them. The haftarah selected for this week is one of the first prophecies delivered by the prophet to other nations, and like the parasha, contains both universal and particular themes. The first part of Yirmiyahu’s prophecy is universally addressed to Egypt and the entire world, while the concluding two pesukim contain a special message concerning the destiny of Am Yisrael:

“...For I am with you, for I shall make an end of all the nations... but I will not make an end of you.”

This echoes the contrast Hashem made during the plagues of darkness and death of the firstborn – “in order that you shall know that G-d separates between Egypt and Israel”.

As opposed to the parasha which focuses on the distinction of Am Yisrael, the haftarah teaches that Hashem, as the G-d of the entire world, continues to deliver messages to all the nations throughout history. This time, on the eve of destruction and exile, Yirmiyahu the prophet must come and prepare the nation for their new reality of dispersion amidst the nations. The haftarah serves as contrasting parshanut for the parasha; yetziat Mitzrayim is being reversed as Am Yisrael return to a state of exile. Am Yisrael must be reminded that they have a role to play among the nations, i.e. the spreading of G-d’s name. The haftarah therefore, focuses on the universal component as found in the beginning of Parashat Bo.

Although the haftarah contains similar themes, the plagues described by Yirmiyahu that will befall Egypt come from the nation of the north and not directly from Hashem as described in the parasha. Nonetheless, the prophet warns that the warriors of Egypt will not be able to withstand their invaders “because G-d thrust him down”. Here we once again find parshanut on the parasha: When Pharaoh declared “I do not know G-d’s name,” Hashem sent direct and overt plagues so that the nations would universally recognize G-d’s “outstretched arm” and His guidance of the world. Yirmiyahu’s prophecy indicates that by his time, G-d’s name is already known and His hand may be detected even through natural phenomena and human actions.

The concluding pesukim of the haftarah emphasize that even amidst the prophecies concerning the nations and the universalistic trend which they represent, the uniqueness of Am Yisrael will be maintained. Anticipating the fears of the nation on the eve of exile, the prophet promises: “And you, My servant Ya’akov, do not be afraid, and do not fear, O Israel, for I will save you from afar and your seed from the land of their captivity. And Ya’akov shall return and shall be quiet and at ease, with none to make him afraid. And you, My servant Ya’akov, do not fear, says the L-rd, for I am with you, for I shall make an end of all the nations where I have driven you, but I will not make an end of you...”

In this week's *Parashah*, the Exodus takes place. The Torah relates that when the time came for *Bnei Yisrael* to leave Egypt (*Shmot* 12:39), "They could not delay." Our Sages explain that *Bnei Yisrael* had descended in Egypt to the penultimate, 49th level of impurity; had they remained in Egypt another moment, they would have been lost forever.

But why did *Hashem* wait until the last moment? R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chessed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) explains: *Hashem* has made us His Chosen Nation, but not for any reason that we can discover or articulate. To the contrary, *Hashem* chose us unconditionally, with no apparent ulterior motive. Therefore, He chose us when we had no more merit than the Egyptians themselves, as the guardian angel of Egypt argued at the *Yam Suf*: "These are idolators and these are idolators." This similarity between the Egyptians and *Bnei Yisrael* is what the Torah refers to when it says (*Devarim* 4:34), "Or has any god ever miraculously come to take for himself a nation from amidst a nation . . ." *Bnei Yisrael* at the time of the Exodus were a nation amidst another nation (Egypt), with little to distinguish them.

R' Charlap continues: Being chosen by *Hashem* is what enables us to sanctify ourselves through our actions. Before the Exodus, when *Bnei Yisrael* performed the *Mitzvot* of *Brit Milah* and *Korban Pesach*, *Hashem* gave them a loan, so-to-speak, from the bank of holiness that they would accumulate later--specifically, when they would prove that they were worthy of being chosen by declaring "*Na'aseh Ve'nishmah*" / "We will do and we will hear." (*Haggadah Shel Pesach Mei Marom* p.92)

Shabbat

The *Gemara* (*Sanhedrin* 38a) teaches: Mankind was created on *Erev Shabbat*. Why? So that heretics will not say that man was *Hashem's* partner in Creation. Another answer: So that if man becomes haughty, *Hashem* can say to him, "Even the gnat was created before you." Another answer: So that he will enter a *Mitzvah*--i.e., *Shabbat*--immediately. Another answer: So that man would encounter a world ready to enjoy. To what may this be compared? To a human king who built a palace, perfected it, set up a feast, and only then allowed guests to enter. [Until here from the *Gemara* as explained by *Rashi* z"l]

R' Yehuda Loewe z"l (*Maharal* of Prague; died 1609) asks: Why would anyone think that man was *Hashem's* partner in Creation? Indeed, our Sages say that angels were created on the second day of Creation, not on the first day, so no one would think that they were *Hashem's* partners. If that was enough to stop people from believing that the angels were *Hashem's* partners, why could man not be created on the second day also without raising any concerns?

Maharal answers: Mankind is the pinnacle of Creation, the only creation that combines the physical world--a body--and the spiritual world--a soul. [Because of this uniqueness, one might think that man was *Hashem's* partner.] Therefore, it was fitting that man be created last, not on the second day, just as one does not attach two parts of a garment to each other until each is complete.

Maharal continues: Regarding the answer that man was created on *Erev Shabbat* so that he will enter a *Mitzvah*--*Shabbat*--immediately, this means to say that this is the purpose for which man was created: to serve *Hashem*, as we read (*Kohelet* 12:15), "The sum of the matter, when all has been considered--fear *Elokim* and keep His commandments, for that is entirety of man." (*Chiddushei Aggadot*)

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“It shall be that when your children say to you, ‘What is this service to you?’ You shall say, ‘It is a *Pesach* feast-offering to *Hashem*, Who passed over the houses of *Bnei Yisrael* in Egypt when He struck the Egyptians, but He saved our households’; and the people bowed their heads and prostrated themselves.” (12:26-27)

Rashi z”l writes: The people bowed their heads in thanksgiving for the tidings of the approaching deliverance, for the promise that they would enter the Land, and for the tidings about the children they would have. [Until here from *Rashi*]

R’ Zvi Einfeld *shlita* (Antwerp, Belgium and Yerushalayim, Israel) asks: What is the nature of *Bnei Yisrael*’s thanksgiving at the tidings regarding children? Did they otherwise think that they would not have children? Moreover, the question quoted in the verse--“What is this service to you?”--is the one the *Pesach Haggadah* associates with the *Rasha* / wicked son. Why would *Bnei Yisrael* bow their heads in thanksgiving upon hearing that they would have sons who would be wicked?

R’ Einfeld explains: When *Hashem* first dispatches Moshe to Pharaoh, He tells Moshe to say (*Shmot* 4:22-23), “So said *Hashem*, ‘*Yisrael* is My firstborn son. So I say to you, ‘Send out My son that he may serve Me’.” This teaches that, with the Exodus from Egypt, we were “born” as *Hashem*’s children. This is not merely a figure of speech, R’ Einfeld writes. Rather, it describes a relationship in which the Jewish People are eternally bound to *Hashem*, as a son is bound by his very nature to his father, whether he acts consistently with that relationship or not.

This, writes R’ Einfeld, explains why *Hashem* was ready to kill Moshe on his way to Egypt when he failed to circumcise his son (see *Shmot* 4:24). *Brit Milah* / circumcision is the physical confirmation of our unique relationship with *Hashem*; it testifies that we are His sons. Moshe’s delay in performing that *Mitzvah* called into question his fitness to be the messenger to develop *Bnei Yisrael* into *Hashem*’s children. This explains, as well, why the *Pesach Seder*, more than any other observance, revolves around the parent-child relationship.

Returning to our original questions, R’ Einfeld explains: The tidings regarding children were not about having physical children, which was never in doubt. Rather, the tidings were about the continuity of the Jewish People’s unique relationship as children of *Hashem*. As noted, that relationship is eternal, and it cannot be severed. Of course, we are expected to observe the Torah but, just like a parent-child relationship, a Jew’s relationship with *Hashem* is inborn, and it cannot be severed even by wicked deeds. (Rabbi Akiva V’doro Shel Shmad p.21-23)

“*Hashem* said to Moshe and Aharon in the land of Egypt, saying, ‘This month shall be for you the beginning of the months . . .’” (12:1-2)

Why did *Hashem* address Aharon together with Moshe at this point? Rabbeinu Nissim ben Reuven Gerondi z”l (Spain; 1320-1376) explains:

The Torah relates that Moshe initially declined to be *Hashem*’s messenger to take *Bnei Yisrael* out of Egypt, saying (*Shmot* 4:13), “Please, my Master, send through whomever You will send!” Our Sages explain that Moshe was attempting to defer to his older brother, Aharon, who had already been sent to *Bnei Yisrael* as a prophet. *Hashem* informed Moshe, however, that Aharon would not be jealous; to the contrary, says that next verse, “And he will see you, and he will rejoice in his heart.”

Our Sages say further that in the merit of this “rejoicing in his heart” Aharon merited to wear the *Urim V’tumim* over his heart. Rabbeinu Nissim explains: One might have assumed that the task of the *Kohen Gadol* is entirely unrelated to the task of a prophet. It is not so, however; just as a prophet foretells the future, so the *Kohen Gadol* foretells the future using the *Urim V’tumim*. Why did Aharon merit that he and his descendants, the High Priests, would be able to foretell the future? Because he rejoiced when his brother was appointed as the prophet par excellence of the Jewish People. This, writes Rabbeinu Nissim, illustrates the idea that *Hashem* rewards (and punishes) *Middah-K’negged-Middah* / measure-for-measure.

Rabbeinu Nissim continues: The idea that *Hashem* rewards and punishes *Middah-K’negged-Middah* is one of the foundations of the Torah. Therefore, here, when the first *Mitzvah* is being given to *Bnei Yisrael* and the Giving of the Torah is beginning, the Torah alludes to this foundational principle by mentioning Aharon. (Derashot Ha’Ran #3)

R’ Moshe Shapiro z”l (1935-2017; *Rosh Yeshiva* in several Israeli *yeshivot*; best known for his lectures on Jewish Thought) observes: The similarity between the Hebrew words “*Chodesh*” / “month” and “*Chadash*” / “new” is a reflection of the Torah’s view of time. Time is not primarily something that passes, but rather an opportunity to build a future, to progress toward a goal. Not coincidentally, the letters of the word “*Zman*” / “time” form the root of the word “*Hazmanah*,” whose meanings include “to invite,” “to prepare,” and “to set aside for a specific purpose.” The Torah teaches this lesson in connection with the Exodus because the Exodus was not meant to be an end in itself, but rather a preparation for a higher purpose, as *Hashem* told Moshe at the beginning of his mission (*Shmot* 3:12), “When you take the people out of Egypt, you (plural) will serve *Elokim* on this mountain,” i.e., receive the Torah.

(*Shiurei Rabbeinu: Parashat Ha’chodesh* p.412)

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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RELEASED HOSTAGE NAAMA LEVY SPENT MONTHS ALONE IN A HAMAS TUNNEL, REHAB LEAD REVEALS (JPost 1/28/25)

Naama Levy spent months alone in a tunnel, according to a 103FM interview with Dr. Einat Yehene, Head of Rehabilitation in the Health Division of the Hostage Families Forum, where she revealed details about the released hostages and their rehabilitation process.

"I will not speak about their specific condition, as we are in the process of finding that out. These are not things that are immediately visible, either physically or mentally," Dr. Yehene, a clinical neuropsychologist, said at the start of the conversation.

She testified that she did not share in the euphoria that surrounded the release of the four female observer soldiers.

"On Saturday, I was troubled by the highly euphoric images," she said.

"Hamas made sure to stage their release scene, with the neat look, the good soldiers, the certificates, and all the cheers that filled the air. The girls showed amazing resilience, and I am happy that they played along with this game in order to survive."

"This is a complex trauma with ongoing stress," she continued. "If we look at the entire picture of the abduction from October 7, there is the trauma of the abduction itself."

"Regarding the female soldiers, we were witness to the horrifying images of their abduction, including the killing of their comrades. We now know about their prolonged captivity. It was reported that Naama spent months alone in a tunnel, and when she emerged, she didn't know if she was still alive. There was a sense of detachment from reality. This is a complex trauma with ongoing stress and life-threatening danger."

"The euphoria fades, and there's the euphoria of the great relief of the release itself. It's a cathartic moment, as the families have gone through hell," she added.

The idyllic image of their return is not the reality, Dr. Yehene explained.

"This is not the truth, because we know that after the first few days, the media carnival ends, and the messages of 'she's still the same vibrant girl' do not serve the person themselves or others and their condition."

Dr. Yehene has worked with released hostages from previous exchanges, and her conclusions are not at all euphoric: "What we know about people who spent fifty days in captivity is that none of them have ever found themselves again in this world."

"The integration is difficult, and people carry complex post-traumatic symptoms. Some of the captives walk around with therapy dogs, some can't go anywhere without family members. They also have nutritional deficiencies and a sense of alienation."

"Until all the hostages return, they won't be able to fully rehabilitate," she added.

According to her research, full rehabilitation cannot occur without the return of all the hostages. She views this as a deep wound for both the returned hostages and their families: "One thing that stands out as a central element is that as long as there are hostages in Gaza, this struggle will not end, and until all of them return, there will be no full rehabilitation for either them or the public. The psychological scars will persist."

'SUDDENLY, I HAVE A DAUGHTER WHO SPEAKS ARABIC': ROMI GONEN'S FIRST DAYS OF FREEDOM (YNet 1/29/25)

Over a week after being released from Hamas captivity, Romi Gonen's father Eitan told Ynet on Tuesday that "Romi is amazing, wonderful. A champion inspiring admiration and awe.

"When she saw me, she simply said, 'Dad, I came back alive.' That means all the interviews we did somehow managed to reach Gaza as well," he noted.

"I ended every interview with these words: 'Romi will come back alive.' I said it thousands of times, hoping she'd hear it just once and she did," he added. "That was the most important thing she had to tell me in the first sentence after 471 days of not speaking.

Eitan shared that the family was surprised by Romi's physical condition. "We were very worried about her right arm, where she was injured. We had no idea what or if she'd eaten or if she was sick. But I know Romi's noble spirit; she's the family's sunshine. I wanted that to come back, unharmed. Our sunshine is shining again, without a doubt."

"On Romi's first day back, I think most of her speech was in Arabic and she didn't even realize it. She spoke Arabic nonstop there for over 400 days. She learned it because the terrorists didn't speak Hebrew or English. So, in the toolbox she developed for herself, part of it was learning how to communicate — to make requests, to get permission for everything she wanted to do.

"To stand, to talk, to go right, to go left — it all required approval. And how do you get that? Only by learning their language. So, yes, that's one anecdote: Suddenly, I have a daughter who speaks Arabic."

AMIT SOUSSANA, FREED FROM HAMAS CAPTIVITY, RECALLS IN INTERVIEW HOW FELLOW HOSTAGE SAVED HER LIFE (Ha'aretz 1/29/25)

Former hostage Amit Soussana, who was held captive in Gaza for 55 days before being released in the first cease-fire agreement in November 2023, revealed new details about her ordeal in an interview for Israel's Channel 12

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investigative journalism show Uvda. She shared the story of a recently released hostage whom she credits with saving her life, along with harrowing new accounts of the abuse she endured at the hands of her captors.

Soussana made international headlines last March when she became the first released hostage to testify publicly about the sexual abuse she suffered in captivity. She initially shared her story with The New York Times and later recounted the assault in front of UN ambassadors at a special event held at the organization's New York headquarters. In this interview, her first television appearance for Israeli media, Soussana said she did not want to focus only on the assault. "I don't want to be the poster girl for sexual assault," Soussana told Uvda. "There is so much more to my story."

Soussana gave a minute-by-minute account of her abduction, part of which was already familiar to the Israeli public. Soussana's attempt to fend off ten Hamas terrorists as they dragged her through a field and over the border happened to be caught on a security camera at a nearby factory, the footage of which was later published.

Soussana described making every effort to get the attention of the army drones she saw flying above her head, but to no avail. She was brought to a house in Gaza, where her captors chained her to a child's bed.

One of the most startling revelations from Soussana's interview is the severe physical abuse and torture her new captors inflicted on her after they incorrectly identified her as an officer in the Israeli army. In an attempt to get her to "confess the truth," Soussana said, the men tied her by the hands and feet and hit her with sticks and guns. After several excruciating minutes, one of the guards put her in a room and held a gun to her head. "If you don't tell the truth in 40 minutes, I'm going to kill you," Soussana recalled.

In this second house, Soussana was held with several other hostages, including Liri Albag, one of the female IDF spotters who was released from captivity last week after 477 days. Soussana credits Albag with saving her life in that moment. Somehow, she managed to convince the guard that Soussana was not a soldier and he let her go.

"Liri equals strength," Soussana described. "Compared to her I felt weak. She is strength. She will be a leader one day."

The morning after Soussana shared her story, Shani appeared on Channel 12's morning news show to discuss the experience of interviewing her for long hours over several days. The journalist shared one powerful statement that Soussana shared with him which did not make it into the program.

During the early days of her captivity, when she understood that the guard was going to sexually abuse her, Shani recalled, Soussana promised herself that she would survive and that she would tell the world what happened.

"And that is exactly what she did and what she continues to do," Shani said.

THE IDF WON'T WITHDRAW 'UNTIL THE LEBANESE ARMY SHOWS IT IS IN CONTROL' (YNet 1/29/25)

Since the United States announced earlier this week that agreements had been reached to extend the cease-fire with Lebanon, the riots initiated by Hezbollah along the border - in which it sent hundreds of activists with the organization's flags to try to enter villages near the fence and confront IDF soldiers - have calmed down. On Tuesday, for example, there was a tense silence on the northern border. IDF forces continued to repel attempts by Lebanese civilians to approach the villages where they were prohibited from staying and fired deterrent shots at them.

The Israel Air Force, despite the cease-fire, attacked Hezbollah weapons, due to what was defined as a "violation of the agreement." A senior military official who is still operating with his forces in the depths of southern Lebanon told Ynet and Yediot Aharonoth that "until the Lebanese army fulfills its missions and demonstrates good and sufficient control over the territory, we will not recommend transferring control to them."

The IDF plans to fill the additional three weeks, during which, according to the agreement, its forces will remain in southern Lebanon and conduct a long series of operations to destroy terrorist areas and collect weapons that Hezbollah has hidden and that still remain, mainly in the eastern sector, which borders the Upper Galilee.

"In the villages that are not adjacent to the fence in the western and central part of southern Lebanon, we have returned control to the Lebanese army. But in the villages that are adjacent to us and along the border fence, along its entire length, we are still there," the senior military official explained. He emphasized that no one in the IDF trusts the Lebanese forces to ensure the security of the residents who have already begun to return north. "The responsibility for the security of our residents lies with the IDF, and certainly not with the Lebanese army or any other foreign force," he said.

This clear statement is supported by the IDF's new defense concept on the northern border. "We organized the space differently," the senior official explained. "The concept today is that the IDF is at the front, even before the communities. Every town that exists, between the border fence and that town, will have an outpost."

So far, the establishment of several military outposts has been completed, in what will be - as the residents who are supposed to return to the north are demanding - an Israeli security zone.

"If we want the residents to return, there needs to be a strong and massive security zone," according to Rafi Biton, a native and resident of Avivim. "One that will give security to the residents here, and not like it was in the last decade when they simply abandoned us. They left us to rely on technological wonders like radars and cameras, and on the first day of the war, Hezbollah knocked everything down and left us naked."

Biton's family has been evacuated to a hotel in Tiberias since the outbreak of the war, and recently he has been trying to convince his wife, Rachel, and their children to return home, but without success. "After October 7, I no longer want to be in this place of fear," Rachel explained. "We lost our innocence."

According to the government's decision, which is based on the IDF's recommendation, tens of thousands of displaced people in the north can return to their homes on March 1. However, in accordance with the cease-fire agreement, the hundreds of thousands of displaced Lebanese whose homes served as infrastructure for terrorism and were part of the network of launch and attack posts for the Radwan forces will also be allowed to return and will ostensibly be able to rebuild their homes and even renew the terrorist infrastructure.

"We will continue to act and remove any infrastructure that threatens, or could threaten in the future," said the senior military official. "We are certain that Hezbollah terrorists will not become peace activists, but will try to continue to establish themselves. We are using many tools and capabilities to understand what Hezbollah is trying to do. We are building the system in such a way that, whenever Hezbollah tries to establish something, our ability to handle it will be immediate, and not just the ability to watch it. We will make sure that they will not be used as terrorist infrastructure again. The responsibility on the IDF's shoulders is to make sure that Hezbollah does not establish its infrastructure again."

About six kilometers from Avivim, in the orchards of Kibbutz Malkia, veteran farmer Shai Golani says he believes that it is time to restore trust in the IDF and its soldiers.

"The army fought here and did an amazing job. The soldiers deserve all the praise, and right now we need to trust the international system and Israel," he said. "If I don't trust the people who ran the war here, then who will I trust? We were very complacent and we must never return to that complacent state, but I think that as citizens we need to believe that we have sobered up, that the IDF has sobered up, and that there is now much greater readiness."

PREPARING FOR AN ATTACK ON IRAN? IAF JETS TO BE EQUIPPED WITH 'DEFENSE SUITS' (Israel Hayom 1/27/25)

Elbit Systems has secured an \$80 million contract for the development and installation of advanced electronic warfare (EW) self-defense suites for Israel's F-16I fleet. This contract adds to a series of defense agreements the company has secured in the past year, including deals for equipping aircraft and helicopters.

The Israeli Ministry of Defense, through MAFAT (Directorate of Defence Research & Development) and the Defense Procurement Directorate (Manhar), in collaboration with the Israeli Air Force, recently launched a project to develop and equip advanced defense systems for the F-16I "Sufa" fighter jets. Elbit Systems will lead the project, integrating cutting-edge technologies designed to maximize protection in complex combat scenarios. The defense suite will include several advanced systems:

- **Electronic Warfare System:** Provides advanced capabilities for disrupting and neutralizing threats.
- **Electro-Optical Missile Warning and Launch Detection System:** Enables early identification of threats, both from other aircraft and surface-to-air missiles.
- **Advanced Chaff and Flare Dispensing System:** Adds an extra layer of protection by deceiving heat-seeking missiles.

This initiative aligns with a series of strategic deals promoted by the Ministry of Defense to strengthen Israel's defense industry autonomy and reduce reliance on external suppliers. These efforts aim to ensure the IDF maintain their qualitative edge and operational readiness under any condition.

"We are proud to have been selected once again by the Ministry of Defense and the Israeli Air Force to equip the F-16I fleet with our most advanced self-defense suites," said Oren Sabag, CEO of Elbit Systems. "In today's global landscape, safeguarding aerial platforms is a necessity. Elbit Systems has invested heavily in recent years, strengthening its position as a global leader in aerial platform defense with an extensive and advanced portfolio of solutions installed on various aircraft platforms."

IDF TO ISSUE 14,000 DRAFT NOTICES TO HAREDIM (Arutz-7 1/29/25)

Despite the threats from the haredi parties to disband the government over the haredi draft law issue and the recent protests from the haredi community, the IDF plans to issue 14,000 additional draft notices to haredim over the next few weeks.

According to Kan, this represents a significant increase in the number of notices compared to the previous draft quarter. In the first four months of the current draft year, which began in July 2024, three thousand orders were sent, and in November, seven thousand more orders were issued.

In internal discussions within the IDF, it was decided that starting in March, 14,000 additional draft notices will be issued.

This move occurs at a particularly sensitive time, as the state is required to update the Supreme Court in the coming days about steps taken to accelerate the conscription of haredim.

In parallel, tensions with Finance Minister Bezalel Smotrich escalated, with haredi parties threatening to collapse the government if the draft law is obstructed. The statement followed accusations from some members of the Religious Zionist Party that the haredim supported the continued implementation of the agreement to return hostages just to ease the passage of the draft law.

A source in the haredi parties stated that the public support for the agreement was made at the request of hostage families and was unrelated to considerations regarding the passage of the draft law.

LAPID, SHAS ULTRA-ORTHODOX LEADER, DISCUSS FUTURE POLITICAL COOPERATION (JPost 1/29/25)

Opposition leader Yair Lapid and Shas spiritual leader Rabbi Yitzhak Yosef spoke Tuesday evening about future political cooperation, KAN News reported Wednesday.

During the conversation, Yosef told Lapid, "We need to see how we cooperate in the future." Lapid responded: "Our parents in heaven, listening to this conversation, must be proud."

The discussion followed Lapid's speech in the Knesset in which he praised the late Rabbi Ovadia Yosef and supported a proposed law to memorialize the Shas founder. In response, Yosef sent Lapid a book with a personal dedication, KAN reported.

Earlier on Wednesday, tensions escalated between Shas and Religious Zionist Party leader Bezalel Smotrich regarding the contentious draft law. Shas chairman Arye Deri said in an interview with Kol Barama radio that if no agreement is reached on the matter, the country might be forced into elections.

According to KAN, ultra-Orthodox party leaders warned that Smotrich's opposition to the draft law could lead to the coalition's collapse. Smotrich, in turn, stated in the Knesset on Wednesday that if no consensus is reached, at the very least, all parties should work together to pass the budget.

The conversation between Lapid and Yosef marks a potential shift in political alliances, as Lapid has historically clashed with haredi parties over issues such as military service exemptions and religious influence in public life.

However, his recent remarks in support of Rabbi Ovadia Yosef and the proposed memorial law suggest a possible thawing of relations, KAN noted.

This development also comes as ultra-Orthodox leaders express growing concerns over their political standing within the government, particularly in light of coalition tensions surrounding the draft law and budget negotiations.

INSIDE OCT. 7'S FATEFUL HOURS: HOW CHAOS CRIPPLED THE GENERAL STAFF (Israel Hayom 1/29/25)

The IDF's investigation into the October 7 Hamas attack reveals a complex picture of decision-making and response under unprecedented circumstances. While then brigade commander Major General Shlomi Binder, head of the Operations Division, is credited with making correct decisions during the crisis, questions remain about the critical hours leading up to the attack and the army's overall preparedness for such a massive infiltration.

The investigation examining the Operations Division's actions during the events of October 7 concluded that the division's head at the time, Major General Shlomi Binder (then a brigadier general) made correct decisions, acted calmly, and utilized all resources at his disposal.

However, this comprehensive investigation, based on footage and recordings from "the Pit" (IDF's underground command center in Tel Aviv), only begins at 6:29 a.m.. What happened the night before the attack was not examined with the same level of detail, but only as part of a general investigation conducted by a senior officer in the Operations Directorate. The fact that this officer holds a position parallel to Binder's raises questions about the objectivity of the examination.

It's worth noting that Binder's appointment as head of the Intelligence Directorate during the war faced sharp criticism both within and outside the army. IDF Chief of Staff Lieutenant General Herzl Halevi was accused of promoting a close associate and confidant who was head of the Operations Division on the morning of the massacre. Halevi claimed that initial findings from the investigation into the Operations Division did not prevent the appointment. However, as mentioned, the fact that the investigation looks at the events after the war was launched at 6:29 may skew the picture, and so far, no integration has been performed between the investigations.

The investigations conducted so far reveal that Major General Binder was not familiar with the "Jericho Wall" plan for a case of mass infiltration by terrorists. The most dangerous scenario he prepared for, based on intelligence assessments, was rocket fire and targeted infiltrations.

At 2:30 a.m., Binder received the first information about an unusual occurrence – from the Shin Bet (Israel Security Agency) and not from a military intelligence source or the Southern Command. Although the information did not indicate immediate warning, Binder held a series of conversations with his subordinates and with Israeli Air Force and Navy officers.

At 4:30 a.m., a situation assessment was conducted by the head of the Operations Directorate and the chief of staff, which was brought forward from the planned morning assessment. As a result, Binder sent the head of the Southern Arena (a lieutenant colonel) to the Kirya (IDF headquarters) to prepare the situation assessment.

However, despite the accumulating intelligence signs, Binder did not conduct a comprehensive situation assessment that night, which should have

preceded his commanders' consultations. In these consultations, as is known, no one assessed that an unusual event was expected. In military jargon, no "immediacy" was identified for a warning in the Gaza Strip, but more comprehensive situation assessments and consultations in the Intelligence Directorate might have led to a different conclusion.

One of the central claims concerns Binder's late arrival at "the Pit." According to the main points of the investigation obtained by Israel Hayom, he was caught on camera entering the Supreme Command Post (HaMatzpe) only at 8:47 a.m., more than two hours after the terror attack began. The explanation given in the investigation is that Major General Binder lives in the Golan Heights, and from time to time he had to delay to give orders – as cellular reception in the descents from the Heights is disrupted. The investigation determined that his decision in this context was reasonable.

According to the investigation, when the attack began at 6:29 a.m., "the Pit" at the General Staff in the Kirya was only at basic readiness. The battle manager was a major, but due to the night's events, the head of the Southern Arena, a lieutenant colonel, also arrived to prepare materials for the planned morning situation assessment.

Despite reports of a shortage of forces in the Gaza Division, the investigation found that in practice, there was one more company than the required standard in the sector. While one can argue whether the order of forces was appropriate, there was no shortage of forces on the ground. With the start of the Hamas attack with a barrage of rockets, the Operations Division activated the forces on high alert: special units and several battalions, including a Givati battalion from the north, Battalion 450 of the NCO School, and the Gefen Battalion of Training Base 1.

At 6:36 a.m., a conversation took place involving (among others) the chief of staff, the head of the Operations Directorate, the Israeli Air Force commander, and the GOC Southern Command, where it was decided to activate the army in the broadest possible manner. By 7:30 a.m., all regular army forces and some reserve forces were activated.

The investigation, based on real-time cameras from "the Pit," shows that the television screens were operational, and there was no significant gap between the OSINT (open-source intelligence) situation picture and the information in the Pit (the claim about turned-off screens relates to other command centers in the army).

The declaration of "Hannibal" – the emergency order for a case of hostile infiltration – moved up the chain of command: the Gaza Division declared it at 6:37 a.m., the Command at 6:43 a.m., and "the Pit" at 6:48 a.m. The order gives the sector commander all the authority to deal with the infiltration, including activating air fire and special units.

The first report of an infiltration was received in "the Pit" at 6:48 a.m. in the northern sector. The reports continued to multiply: at 7:10 a.m., the Southern Command reported 8 infiltrations, and by 7:30 a.m., 15 infiltrations along the Strip were already known. Later, dozens more infiltrations were recorded, some reported and some not.

A few minutes after the attack began, a continuous video call was opened between the Southern Command and "the Pit," where they also watched footage from additional sources. This prevented a gap in the situation picture between the General Staff and HaMatzpe. At 6:55 a.m., the head of the Southern Arena identified a sea infiltration and updated the Southern Command's operations officer, who reported to the division. In the first minutes, the chief of staff was heard reporting on the infiltration of paratroopers after the then-commander of the 146th Division, Brigadier General Israel Shomer, a resident of Kfar Aza, saw it with his own eyes.

One of the central questions regarding the functioning of the Operations Division concerns the manner of allocating forces to dozens of event locations. The investigation reveals that the Gaza Division, Southern Command, and the General Staff's "Pit" struggled to form an accurate picture of the situation, partly because the reports of infiltrations seemed identical.

According to the investigation, by 7:30 a.m., the Operations Division had activated all available forces. The General Staff, through the Division, allocated forces to the Southern Command, which transferred them to the

Division according to the orderly chain of command. The regional command and the division were responsible for sending forces to various points.

Around 8:00 a.m., after the chief of staff's situation assessment, the head of the Operations Directorate, Major General Oded Basiuk, entered the Pit and instructed to transition to war. He released all remaining restrictions and approved reserve mobilization. At 9:07 a.m., the Operations Division activated the "Gal" (National Mobilization) system – even before the political echelon's approval.

To the important and significant question – why the forces didn't arrive faster, the investigation found that there were physical constraints of time, organization, and travel. Most forces arrived between 9:30 a.m. and 10:00 a.m. The arrival, according to the investigation, was indeed not fast enough, but the IDF wasn't prepared for a scenario of hundreds and thousands of terrorists infiltrating simultaneously at dozens of points, and assumed there would be a warning allowing appropriate preparation of the order of battle.

The investigation also answers the question "Where was the army?". The answer is simple – the IDF got stuck in Sderot. The forces that arrived south positioned themselves in Ofakim and Sderot for several reasons: The situation picture, influenced among other things by the video of the armed pickup truck in Sderot – indicated fighting in the city. Many forces were directed there despite Nirim, for example, having ten times more terrorists. The assessment was that the potential for damage was greater in populated cities. Additionally, Sderot constituted a geographical bottleneck that delayed the forces' advancement southward until almost 11:00 a.m..

Painfully, forces were sent to places that managed to "cry out" louder for help. To Nirim, for example, forces arrived only after the last terrorist had left. At the Nova music festival, the army didn't understand the magnitude of the catastrophe until a late stage.

The investigation also examined why the General Staff didn't intervene more in force allocation – despite the catastrophic and chaotic situation. The main answer lies in the IDF's command structure: Southern Command was functioning, and the Gaza Division under Brigadier General Avi Rosenfeld projected control of the situation – despite actually collapsing. In such a situation, according to the investigation, and considering the need to prepare for other fronts (mainly in the north), there was no justification for excessive intervention by the General Staff. Deviation from the rules of command and control, it is argued, would have created chaos.

Nevertheless, there were cases where the General Staff did intervene, but did so in cooperation with the command, not over its head. In one case, for example, it can be seen that the head of the Operations Division, Major General Binder, directs forces and commanders to communities together with the Southern Command's operations officer.

Despite the cruel and painful result of the massacre, the investigation determines that under the existing alert conditions and in the absence of intelligence warning, the conduct in the General Staff's "Pit" was generally good. However, areas for improvement were identified: better formulation of the situation picture, better utilization of multi-organizational capabilities (Shin Bet, Mossad, and other organizations that were present), faster activation of forces, and maintaining a rapid readiness array including transportation systems and helicopters.

However, the question arises whether the chosen investigation methodology is correct. The separation between night events and day events raises doubts, as decisions – or their absence – during the night substantially affected the day's events and the ability to prevent or reduce the catastrophe. An investigation of the Operations Division starting at 6:29 a.m. cannot be complete without synchronization with an examination of its conduct during the night.

The IDF Spokesperson responded with the following statement: "The IDF is in the midst of the operational debriefing process of the events of October 7 and what preceded them. The details presented in the article do not constitute the official summary of the investigation. The investigation has not yet been concluded, and when it is, it will be presented transparently to the public."



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Lunar Qualities

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"This month shall be for you the beginning of the months..." (12:2)

Before the Jewish nation left Egypt, they were commanded with a number of *mitzvos*. The very first *mitzvah* that they received as a nation was *Kiddush Hachodesh* - the unique manner whereby Jews reckon the passage of time and the cycle of the yearly festivals by marking the new lunar month. While the secular world's yearly basis for time is the journey of the earth around the sun, ours is the journey of the moon around the earth.

There are numerous ideas and symbolisms in the different manners of time calculations.

Rav Pam points out how Jewish history is replete both with periods of tremendous growth and tragic decline, similar to how the moon itself waxes and wanes every month. In fact, in the *Kiddush Levana* prayer that is recited each month, we say, "Those who are supported by Hashem... will be rejuvenated, just as the moon goes through its monthly renewal." This is a source of comfort, for no matter how low our nation has sunk, we know that the situation will soon improve.

In addition to being a source of national comfort, this can provide comfort on the individual level as well. Even if a person goes through a spiritual decline, where they may feel unaccomplished in their service to Hashem, they should know that every single person, no matter how far they have sunk, has the ability to pick themselves up and rejuvenate themselves.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

It was midnight and Hashem smote every first born in Egypt... Pharaoh arose at night, he and all his servants and all of Egypt, and there was a great outcry in Egypt because there was not a house where there was no corpse. Pharaoh called to Moshe and Aharon at night and said, "Rise up, go out from among my people..." (12:29 – 31)

From the sequence of the verses, it seems that B'nei Yisrael left after the plague of the firstborn. The order of events mentioned in *Ezras Avoseinu* in Shacharis is the opposite. It says, "From Egypt we were redeemed and from the house of slavery we were emancipated; all their firstborns You killed and Your firstborn You saved." However, in Maariv the order of events is like it is in the verse. In *Ve'emuna* it says, "He smote all the firstborns of Egypt and took out B'nei Yisrael for eternal freedom." Why in Maariv are the events mentioned in the order of the verse, while in Shacharis they are mentioned out of order?

Parsha Riddle

What did the Plague of Blood have in common with the Plague of Darkness?

Please see next week's issue for the answer.

Last week's riddle:

Why is the fifth cup of wine at the Seder called Kos Shel Eliyahu?
Answer: 1) The fifth cup represents the Final Redemption which will be heralded by Eliyahu. 2) The Sages debate if there is an obligation to drink a fifth cup. Since it is an unresolved dispute, which will be decided by Eliyahu (Teiku), the fifth cup is called the cup of Eliyahu (Vilna Gaon).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Bo* (12:22-23), Moshe relay Hashem's instructions to the Israelites regarding the night of the plague of the firstborn:

... and as for you, no man shall leave the entrance of his house until morning. Hashem will pass through to smite Egypt ... and Hashem will pass over the entrance and He will not permit the destroyer to enter your houses to smite.

The Talmud (*Bava Kamma* 60a) explains: **What** is the meaning of that **which is written: "and as for you, no man shall leave the entrance of his house until morning?"** If the plague was not decreed upon the Jewish people, why were they not permitted to leave their homes? **Once permission is granted to the destroyer to kill, it does not distinguish between the righteous and the wicked.**

The Maharil (*Shut*. 41) was asked about the propriety of flight (from urban areas) during an epidemic. His correspondent had argued that this should be forbidden, as an attempt to frustrate Hashem's designs, but the Maharil firmly rejects this perspective, and marshals various statements of our Sages that indicate that not everything that occurs in the world reflects Hashem's will. One of his sources is the aforementioned idea that destruction, even when initiated by Hashem to punish sinners, ultimately does not distinguish between the righteous and the wicked. Maharil explains that "for this reason we are accustomed to flee," i.e., since the epidemic will afflict the populace indiscriminately, and we cannot assume that all its victims have been so designated by Hashem.

Another of the Maharil's sources for this theological perspective is the following remarkable Talmudic passage: **When Rav Yosef reached this verse, he cried: "But there are those swept away without justice" (Proverbs 13:23). He said: Is there one who goes before his time and dies for no reason? The Gemara answers: Yes, like this incident ... The Angel of Death said to his agent: Go and bring me, i.e., kill, Miriam the raiser, i.e., braider, of women's hair. He went, but instead brought him Miriam, the raiser of babies. The Angel of Death said to him: I told you to bring Miriam, the raiser of women's hair. His agent said to him: If so, return her to life. He said to him: Since you have already brought her, let her be counted toward the number of deceased people. (Chagigah 4a).**

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Wrap me.
2. To remember the exodus.
3. One for one.
4. Four for one.

#2 WHO AM I?

1. I am the first.
2. I am the sixth.
3. I am not an Altima.
4. Hachodesh heralds me.

Last Week's Answers

#1 Dam/Blood (I am not for beavers, Don't confuse me with money, I am life, I killed the fish.)

#2 Frogs (I was one yet many, We were baked in a pie, I caused hitting, It was hopping.)

KOLLEL BULLETIN BOARD

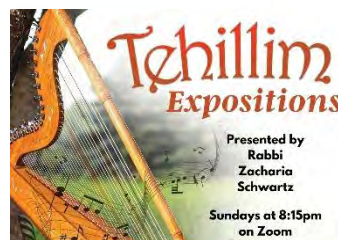
Sundays with GWCK



9:30am at YISE (for men)



7:30pm at KMS (for men & women) 8:15pm on Zoom (for men & women)



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