

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:54 | Havdalah 5:57

Shabbat Shorts is sponsored by **Esther Edeson**, Rabbi Nathan Edeson & Family, Raizel & Tommy Stern, and Dovid Levy Stern on the 6th Yahrzeit of their beloved husband, father, grandfather & great-grandfather, Jacob S. Edeson, Yaakov Shlomo ben Yosef Nossan, on the 19th of Teves, and **Joan & Don Walter** in memory of Don's mother, Vichna bat Lev Hersch, A"H, and in memory of Joan's father, Hersch Melech ben Anshel, A"H.



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SAVE THE DATE: YISE Annual Banquet! Sunday, May 4, honoring: **Sahra & Yale Ginsburg** and **Rabbi Yosef & Aliza Postelnek**. Stay tuned for more details and registration.

Mazal Tavs

Valerie & Dan Kugler on the birth of a grandson, to their children Tara & Shai Kornblau. Mazal Tov to sister Nechama Tova, grandparents Devorah & Yitzchak Kornblau, and great-grandmother **Shonny Kugler**. The Shalom Zachor will take place Friday night at 8 PM at the home of Valerie & Dan Kugler, 11602 Fillmore Drive.

Abby & Chaim Tor and **Debbie & Clark Rogers** on the Bat Mitzvah of their granddaughter Eliana, her parents Adina & Dani Tor, brother Joey, all of the cousins and the entire family.

Delia Weiss, and **Miriam, Steve, Edan, and Merav Friedman** on the recent marriage of **Matan Friedman** to Rakhel Finkelstein of Memphis, TN. Mazal Tov to Rakhel's parents Rabbi & Mrs. Joel and Bluma Finkelstein and all of the aunts, uncles, and cousins.

Condolences

Shira Shmunis on the passing of her father, Mendel Alenick. Shira will observe Shiva at 1122 Kersey Road, Motzei Shabbos through Tuesday.

Kiddush & Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.

Shul Kiddush is sponsored by **Esther Edeson**, Rabbi Nathan Edeson & Family, Raizel & Tommy Stern, and Dovid Levy Stern, on the 6th Yahrzeit of their beloved husband, father, grandfather, and great-grandfather, Jacob S. Edeson, Yaakov Shlomo ben Yosef Nossan on the 19th of Teves.

Sephardic Minyan Kiddush is sponsored by Aviva & Yonatan Hendry in honor of **Rabbi Yehoshua Levy**.

Shalosh Seudos is sponsored in memory of Shlomo Dovid ben Tuvia, A"H, and Yehoshua ben Shlomo Dovid, A"H.

Drasha & Shiurim Sponsors

Hashkamah Minyan Shiur is sponsored by **Esther & David Hornestay** to commemorate the Yahrzeit of David's father, Avraham Aryeh ben Chaim Shlomo HaKohen, A"H, and **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 **Esther & David Hornestay** to commemorate the Yahrzeit of David's father, Avraham Aryeh ben Chaim Shlomo HaKohen, A"H and **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, hostages, and students.

Rabbi Rosenbaum's Tehillim and Parsha Shiur is sponsored by **Judy & David Marwick** in honor of **Shirley Sperling's** 94th birthday on January 10.

Rabbi Rosenbaum will be on vacation Friday, January 17 - Friday, January 24. Individuals with Halachic questions can contact Rabbi Postelnek at 571-340-0227 or rypostelnek@yise.org. Those wanting to contact Rabbi Rosenbaum about pressing matters should contact the Shul office and a staff member will notify Rabbi Rosenbaum.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

4:55 (B,SBM), 4:45 (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), 4:35 (B), 4:45 (Sephardi, LBM)

Shalosh Seudos: Approximately 5:00

Maariv: 5:57 (B)

DIVREI TORAH:

8:45 Minyan:

Rabbi Yehuda Shinensky

9:15 Minyan:

Rabbi Postelnek

Hashkamah Minyan Gemara Shiur: (SBM)

R' Pinchas Werner

Sfas Emes Chabura: 8:55 (S)

Rabbi Postelnek

Alsheich between Mincha/Maariv: (LBM)

Rabbi Levy

Youth Announcements

Teen Minyan - 9:15 AM in The House, followed by Kiddush

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 in the Social Hall.

Dor L'Dor - This Motzei Shabbos, January 18 at 7:15 PM. Sponsored by the **Kaplan and Mandelbaum Families** in honor of the Yahrzeit of their grandfather, Rabbi Joseph Hirsch, Harav Yosef ben Hachaver David.

New Members

Welcome to new members voted in this week: **Dr. Michal & Mr. Chuck Boyars, Billie & Jack Cooper, Dr. Zoe Lang, Sarah & Yaakov Levine, Yael & Jacob Meisler, and Henry Wagner.**

YISE Supports Israel

Our thoughts and prayers are focused on Israel.

Event at the National Mall - This Sunday, January 19 at noon, the Hostages and Missing Families Forum will be holding an event at the National Mall (14th St and Jefferson Dr.) in support of the return home of all the hostages.

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

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10. 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

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

Sfas Emes Chabura - A 20-minute Chabura on the Parsha. Find deeper meaning in the Parsha and Chagim by learning the Sfas Emes's weekly insights. 8:55 AM Shabbos morning in the Social Hall.

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.

Mikvah Emunah Society Banquet Dinner - Sunday, February 2, 6 PM at KMS, honoring Gila Wakschlag and Richie Broth. RSVP by January 19 at mikvahemunah.com.

Camp Shomrai Registration is Open! Register for Camp Shomrai summer 2025, for ages 2-15, June 23 - August 1. Early bird discount deadline, Sunday, January 26. For more information or to register, go to campshomrai.org.

YISE Family Shabbos Dinner - February 7 in the Social Hall. More details and registration coming next week.

YISE and KMS Welcome Rav Meir Goldwicht - Shabbat, 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 Minyanim, Women's Shiur, and Shiur between Mincha/Maariv at KMS. [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 January 19 19 Teves	Monday January 20 20 Teves Federal Holiday	Tuesday January 21 21 Teves	Wednesday January 22 22 Teves	Thursday January 23 23 Teves	Friday January 24 24 Teves	Next Shabbos January 24-25, 2025 25 Teves 5785 Vaera Mevorchim Hachodesh Candle lighting: 5:02 Havdalah: 6:04 Friday Night: Mincha/Maariv: 5:05 (B, SBM), 5:00 (Sephardi, LBM) Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S) 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 5:00 (B), 4:55 (Sephardi, LBM) Maariv: 6:04
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)	5:00	5:00	5:00	5:00	5:00		
	Sephardi (LBM)	4:50	4:50	4:50	4:50	4:50		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		
Halachic Times: Latest Alos Hashachar 6:00 AM, Earliest Talis and Tefilin: 6:28 AM, Latest Netz: 7:24 AM, Latest Krias Shema: 9:50 AM, Earliest Mincha: 12:51 PM, Earliest Shkia: 5:14 PM, Latest Tzeis Hacoachavim 6:04 PM								
RABBI DOVID ROSENBAUM RABBI YOSEF POSTELNEK - ASST RABBI JOSH SEIDEMANN - PRESIDENT				NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, JANUARY 22, NOON SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG WWW.YISE.ORG 301-593-4465 OFFICE@YISE.ORG				



JANUARY 2025 | 1 TEVES - 2 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. vise.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. January 8, 22 in person in the YISE Social Hall. January 15, 29 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. Early bird discount deadline, January 26. For more information or to register, go to campshomrai.org. [see flyer](#).

Yad Yehuda's cold weather drives - Please help us collect cold-weather FOOD and ACCESSORIES to bring warmth to households that depend on our community's support. Please Donate: FOOD: soups, hot cocoa, tea bags, coffee K-cups, canned pumpkin, pineapple, cranberry sauce ACCESSORIES: NEW scarves, gloves, hats, socks, and girls' tights. Ship to or drop at: Yad Yehuda of Greater Washington, 9601 Colesville Road, Silver Spring, MD 20901. Or drop off at any of our shul or kosher grocery store donation bins.

Bikur Cholim of Greater Washington + JCADA - Ensuring our relationships promote good mental health. Sunday, January 26 at 10:00 AM on Zoom. Registration link available on BCGW website under calendar tab bikurcholimgw.org.

Mikvah Membership - It's time to join or renew your membership to the Mikvah Emunah Society! Please visit mikvahemunah.com/membership/ in order to view the different payment options. The MES thanks you for your support to maintain and sustain its beautiful Mikvah!

Mikvah Emunah Society's Annual Banquet - Sunday, February 2 at 6:00 PM, at KMS. Honorees are Gila Wakschlag and Dr. Richie Broth. Visit <https://mikvahemunah.com/2024/12/15/mes-dinner/> to RSVP and place an ad in the journal.

TGN Lunch and Learn - "The Foot Bones Are Connected to Almost Everything" by Dr. Stuart Goldman: Wednesday, January 8, 12:15 PM at KMS. RSVP by January 5 (301)732-1773, director@goldennetwork.org.

Finding the Light with Orit Mark Ettinger - Join us as renowned speaker and media personality Orit Mark Ettinger shares insights and inspiration from Israel. Sunday, January 12 at 7:30 PM at Chabad of Silver Spring, 519 Lamberton Drive.

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 Lamberton Dr. For more information, email channahandjeff@gmail.com or call 773-219-5397.

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

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

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

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

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

FEBRUARY DEADLINE: MONDAY, JANUARY 27, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

***Rabbi Rosenbaum's daily 12:30 Tehillim/Sefer HaChinuch shiur - will not meet Sunday, January 5 and Monday, January 13**

Rabbi Rosenbaum will not be giving classes from Friday, January 17 through Friday, January 24

Rabbi Yitzchak Scher's shiur on Tuesdays will not meet on January 7 or January 14

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 SCP (Semichas Chaver Program) New semester begins Nov. 11 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 2. 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 Eemunah!

*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





JOIN ————— YISE'S

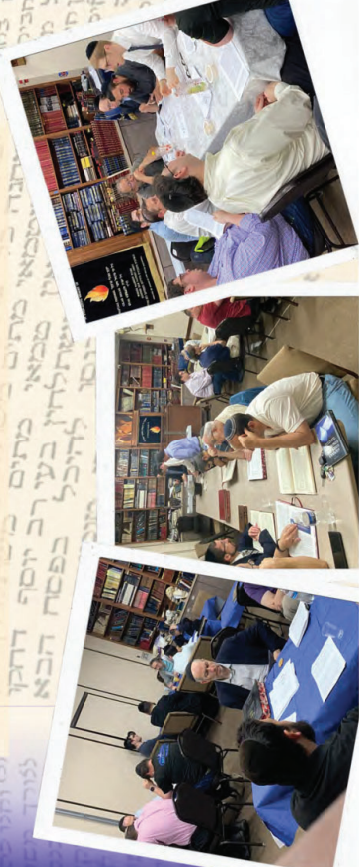
MEN'S NIGHT SEDER

**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/nightseeder

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:

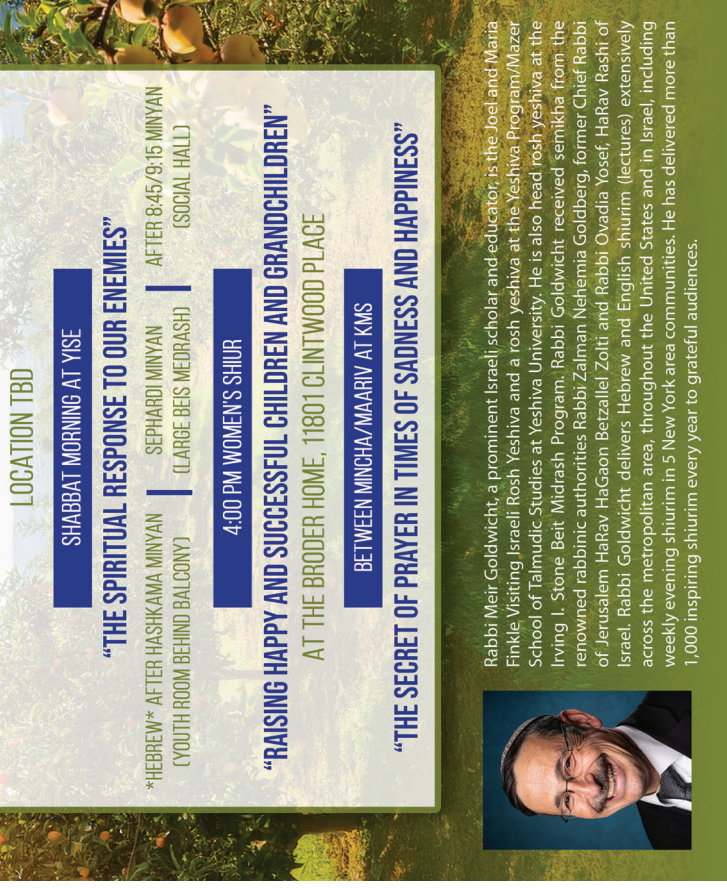
\$20 Adult (Ages 13 & Up)

\$15 (Ages 2 - 12)

\$60 Family Max

RSVP Link To Be Announced



KMS & YISE WELCOME

RAV MEIR GOLDWICHT

SHABBAT, FEBRUARY 7-8

8:30 PM FRIDAY NIGHT ONEG

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

LOCATION TBD

SHABBAT MORNING AT YISE

"THE SPIRITUAL RESPONSE TO OUR ENEMIES"

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

4:00 PM WOMEN'S SHIUR

"RAISING HAPPY AND SUCCESSFUL CHILDREN AND GRANDCHILDREN"

AT THE BRODER HOME, 11801 CLINTWOOD PLACE

BETWEEN MINCHA/MAARIV AT KMS

"THE SECRET OF PRAYER IN TIMES OF SADNESS AND HAPPINESS"



Rabbi Meir Goldwicht, a prominent Israeli scholar and educator, is the Joel and Maria Finkle Visiting Israeli Rosh Yeshiva and a rosh yeshiva at the Yeshiva Program/Mazer School of Talmudic Studies at Yeshiva University. He is also head rosh yeshiva at the Irving I. Stone Beit Midrash Program. Rabbi Goldwicht received semikha from the renowned rabbinic authorities Rabbi Zalman Nehemia Goldberg, former Chief Rabbi of Jerusalem HaRav Hagaon Betzalel Zolti and Rabbi Ovadia Yosef. HaRav Rashi of Israel. Rabbi Goldwicht delivers Hebrew and English shiurim (lectures) extensively across the metropolitan area, throughout the United States and in Israel, including weekly evening shiurim in 5 New York area communities. He has delivered more than 1,000 inspiring shiurim every year to grateful audiences.



YISE Youth Presents

Toddler & Preschool Playdates

FOR MOMS & KIDS

SUNDAY MORNINGS
MONTHLY AT THE
YISE HOUSE

MARK YOUR
CALENDARS!
New Dates:
February 9th & 23rd
10am to Noon

Featuring a special
music & movement teacher

YISE House located at 1128 Arcola Ave
For more information,
email sshimoff@yise.org






YISE Youth Presents

Upcoming Events

January & February 2025

Dor L'Dor Motzei Shabboses 1/18, 2/1 & 2/15	YISE Family Shabbos Dinner Friday, 2/7	Motzei Shabbos for MS Girls Motzei Shabbos, 2/8	Mommy & Me Sundays 2/9 & 2/23	Tu B'Shevat Program Sunday, 2/9	Fruit Smoothies for HS Girls Wednesday, 2/12	Purim Costume Gemach Sunday, 2/23	Stay Tuned for Youth Minyan Events & More!
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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 31, Issue 13

Shabbat Parashat Shmot

5785 - B"H

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

The Challenge of Jewish Leadership - I used to say, only half in jest, that the proof that Moses was the greatest of the prophets was that when God asked him to lead the Jewish people, he refused four times: Who am I to lead? They will not believe in me. I am not a man of words. Please send someone else.

It is as if Moses knew with uncanny precision what he would be letting himself in for. Somehow he sensed in advance that it may be hard to be a Jew, but to be a leader of Jews is almost impossible.

How did Moses know this? The answer lies many years back in his youth. It was then when, having grown up, he went out to see his people for the first time. He saw them enslaved, being forced into heavy labour.

He saw an Egyptian beating a Hebrew, one of his people. He intervened and saved his life. The next day he saw two Hebrews fighting, and again he intervened. This time the man he stopped said to him, "Who appointed you as our leader and judge?"

Note that Moses had not yet even thought of being a leader and already his leadership was being challenged. And these are the first recorded words spoken to Moses by a fellow Jew. That was his reward for saving the life of an Israelite the day before.

And though God persuaded Moses, or ordered him, to lead, it never ceased to be difficult, and often demoralising. Moses was faced with over forty years spent leading a group of people who were prone to criticise their situations, sin and rebel, and argue among themselves.

In an appalling show of ingratitude, the Israelites complain several times in the book of Shemot, after witnessing miraculous acts from God and his appointed leader. At Marah they complain that the water is bitter. Then, in more aggressive terms, they protest at the lack of food ('If only we had died by the Lord's hand in Egypt! There we sat round pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death'). Later, at Refidim, they grumble at the absence of water, prompting Moses to say to God, 'What am I to do with these people? They are almost ready to stone me!'

In Devarim, Moses recalls the time when he said to God: "How can I myself bear Your problems, Your burdens and Your disputes all by myself". And then in Beha'alotcha, Moses suffers what I have often called an emotional breakdown:

He asked the Lord, "Why have You brought this trouble on Your servant? What have I done to displease You that You put the burden of all these people on me? Did I conceive all these people? Did I give them birth? Why do You tell me to carry them in my arms, as a nurse carries an infant, to the land You promised on oath to their ancestors? . . . I cannot carry all these people by myself; the burden is too heavy for me. If this is how You are going to treat me, please go ahead and kill me—if I have

found favour in Your eyes—and do not let me face my own ruin."

And this was said, don't forget, by the greatest Jewish leader of all time. Why are Jews almost impossible to lead?

The answer was given by the greatest rebel against Moses' leadership, Korach. Listen carefully to what he and his associates say: They came as a group to oppose Moses and Aaron and said to them, "You have gone too far! The whole community is holy, every one of them, and the Lord is with them. Why then do you set yourselves above the Lord assembly?"

Korach's motives were wrong. He spoke like a democrat but what he wanted was to be an autocrat. He wanted to be a leader himself. But there is a hint in his words of what is at stake.

Jews are a nation of strong individuals. "The whole community is holy, every one of them." They always were. They still are. That is their strength and their weakness. There were times when they found it difficult to serve God. But they certainly would not serve anyone less. They were the "stiff-necked" people, and people with stiff necks find it hard to bow down.

The Prophets would not bow down to Kings. Mordechai would not bow down to Haman. The Maccabees would not bow down to the Greeks. Their successors would not bow down to the Romans. Jews are fiercely individualistic. At times this makes them unconquerable. It also makes them almost ungovernable, almost impossible to lead.

That is what Moses discovered in his youth when, trying to help his people, their first response was to say, "Who appointed you as our leader and judge?" That is why he was so hesitant to take on the challenge of leadership, and why he refused four times.

There has been much debate in British and American Jewry recently about whether there should be an agreed collective stance of unconditional support for the state and government of Israel, or whether our public position should reflect the deep differences that exist among Jews today, within Israel or outside.

My view is that Israel needs our support at this critical time. But the debate that has taken place is superfluous. Jews are a nation of strong individuals who, with rare historic exceptions, never agreed about anything. That makes them unleadable; it also makes them unconquerable. The good news and the bad go hand in hand. And if, as we believe, God loved and still loves this people despite all its faults, may we do less?

Shabbat Shalom: Rabbi Shlomo Riskin

Women and the Exodus - "And these are the names of the children of Israel who came to Egypt with Jacob; each individual and his house came." The book of Exodus opens with a throwback to that which we already know from the last portions of the book of Genesis: the names of Jacob's children and the seventy Israelite souls – the Jewish households – who came to Egypt. Why the repetition?

The great commentator Rashi attempts to explain that "even though Jacob's progeny were counted by name previously, the names are here repeated to show us how beloved they were..." (Rashi ad loc.). However, these first few verses of the book of Exodus are actually a prelude to the enslavement in Egypt, the tragedy of the first Jewish exile. I

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understand a loving recount when times are joyous but I find such mention superfluous when we are facing suffering and tragedy.

What is more, Pharaoh makes a striking distinction between males and females when he orders Jewish destruction: "And Pharaoh commanded his entire nation saying, every male baby born must be thrown into the Nile and every female baby shall be allowed to live."

Pharaoh was apparently afraid to keep the Israelite men alive, lest they wage a rebellion against him; he seems to be fairly certain that the women will marry Egyptian men and assimilate into Egyptian society. However, logic dictates a totally opposite plan.

Fathers often love and leave without having had any influence upon their progeny; indeed, many individuals don't even know who their biological fathers are! Offspring are far more deeply attached to the mother in whose womb they developed and from whose milk they derive nourishment. Genocide might have been much easier for Pharaoh had he killed off the women and allowed the men to continue to live.

I would argue that although our Bible understands the critical importance of women – we have already seen how Abraham is the first Jew because he is the first individual who is introduced together with his wife who has her own name and identity – Pharaoh is totally oblivious to the pivotal role women play in the development of a nation. The Midrash on the first verse of Exodus – that we thought superfluous – provides an original meaning to the words "individual and his house": "When Israel descended to Egypt, Jacob stood up and said, 'These Egyptians are steeped in debauchery.' He rose up and immediately married all of his sons to women."

The Midrash is intensifying an oft-quoted statement in the Talmud, "I always call my wife 'my house'" – since the bulwark of the home is the woman of the house. As the Jewish nation emerged from a family and family units are the bedrock of every society, it is clearly the women who are of extreme importance.

Pharaoh was blind to this. Apparently, he had no tradition of matriarchs like Sarah and Rebecca who directed the destiny of a national mission. For him, women were the weaker sex who were there to be used and taken advantage of. Hence Pharaoh attempts to utilize the Hebrew midwives as his "kapos" to do his dirty work of actually murdering the male babies on the birthstools. To his surprise, the women rebelled: "And the midwives feared the Lord, so they did not do what the king of Egypt told them to do; they kept the male babies alive".

It goes much further than that. The Midrash identifies the Hebrew midwives as Yocheved and Miriam, mother and sister of Moses and Aaron. The Midrash goes on to teach us that their husband and father Amram was the head of the Israelite court, and when he heard Pharaoh's decree to destroy all male babies, he ruled that Israelite couples refrain from bearing children. After all, why should men impregnate their wives only to have their baby sons killed? Miriam chided her father: "Pharaoh was better than you are, my father. He only made a decree against male babies and you are making a decree against female babies as well."

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Amram was convinced by his daughters' words – and the result was the birth of Moses, savior of Israel from Egyptian bondage.

Perhaps the importance of women protectors of the household and guardians of the future of Israel is hinted at in the "anonymous" verse, "And a man from the house of Levi went and took a daughter of Levi". Why are the two individuals – Amram and Yocheved – not named? You will remember from the book of Genesis that it was Levi together with his brother Shimon who saved the honor of the family of Jacob by killing off the residents of Shechem, a gentile people who stood silently by while their leader raped and held captive Dina, daughter of Jacob. When Jacob criticizes them on tactical grounds, they reply, "Can we allow them to make a harlot of our sister?" With these words Chapter 34 of the book of Genesis ends; Levi and Shimon have the last word.

Moreover, we know from Jacob and his family that it is the wife who gave names to the children. Even more than Amram and Yocheved, true credit must go to the mother of Amram and the mother of Yocheved. Each of these women gave birth to children in the midst of black bleak days of Jewish oppression. Despite the slavery and carnage all around one mother gives her son the name Amram, which means "exalted nation"; the other mother gives her daughter the name Yocheved, which means "glory to God." These two women were seemingly oblivious to the low estate to which Judaism had fallen in Egypt; their sights were held high, upon the stars of the heavens which God promised Abraham would symbolize his progeny and the Covenant of the Pieces which guaranteed the Hebrews a glorious future in the Land of Israel. These two proud grandmothers from the tribe of Levi merited grandchildren like Moses, Aaron and Miriam.

Pharaoh begins to learn his lesson when Moses asks for a three-day journey in the desert; Pharaoh wants to know who will go. Moses insists: "Our youth and our old people will go, our sons and our daughters will go – our entire households will go, our women as well as our men."

A wiser Pharaoh will only allow the men to leave; he now understands that he has most to fear from the women. And so Judaism establishes Passover, the festival of our freedom, as being celebrated by "a lamb for each house," with the women included in the paschal sacrificial meal by name no less than the men. And so the women celebrate together with the men – the four cups, the matza and the Haggadah – the Passover Seder of freedom.

Dvar Torah: TorahWeb.Org

Rabbi Ahron Lopiansky

Goy Mikerev Goy: Becoming Ourselves

The redemption of the Jewish nation from Egypt is the bedrock of the Jewish faith. The more visible part of the process includes the incredible miracles associated with the redemption; miracles such as the ten plagues and the splitting of the sea, that would never be repeated again in history. These miracles serve as a foundation for the core beliefs of the Jewish people: i.e Divine providence and Hashem's omnipotence. We therefore understand why these are a core part of the geulah process.

But the passuk describing the great and magnificent event of the Jewish people being taken out of Egypt adds another crucial point and states, "Has G-d ever taken out a nation from within a nation through such great and astounding miracles...?" The phrase "a nation from within a nation" is a bit redundant. Obviously, redemption means to be freed from your enslaver, exploiter, etc. Chazal give us two different analogies illuminating the meaning of "a nation within a nation": 1) R' Avuha says, it is comparable to a calf in the mother's womb, that at the time of birth needs to be eased out. 2) R' Ibo says, it is like a

goldsmith extracting the gold from the ore. Both of these descriptions, however, are not really conveying the extraordinary difficulty of the event. There is no mention of how strong and tough the Egyptians were; nor how great a miracle it was. Just what are we adding to the description of the great miracles and wonders when we say, "like a calf from the mother's womb" and "like gold from its ore"?

The Maharal describes another dimension of the geulas Mitzraim: when we think of the miracles associated with taking the Jewish people out of Egypt, we tend to focus on the difficulty of combating the Egyptians, the most powerful nation at that time. But there is a much deeper difficulty in the redemption of the Jewish people from Egypt. The Jewish people themselves had been subjugated and acculturated into the Egyptian society for two centuries. Two hundred years of being buried deep in Egyptian society had almost entirely erased any trace of a sense of being Jewish. As the Rambam says, "the roots planted by the Avraham had just about been uprooted". In order to have the process of redemption, there needed first to be an awakening of this sense of being Jewish.

"A nation within a nation" describes that conflicting duality of identity. When a fetus is in its mother's womb, it is in some sense part and parcel of the mother, while in some sense it is its own being. Its identity is a tug of war between these two identities. Therefore, Hashem had to take out "a nation from a nation".

This perspective helps us understand the two examples cited by the midrash - the fetus from the cow, and the gold from the ore. The gold locked into the ore is much harder to extract than the fetus from the mother. It requires breaking the ore to pieces and applying a tremendous amount of heat. But the gold is of an entirely different nature than the stone that it is bonded to, no matter how difficult to process it is to separate it out. On the other hand, the fetus in the mother's womb it is easier to separate out, but it is inherently of the same flesh and blood as is the mother. It takes a tremendous amount of self-awareness to perceive oneself as being an independent entity despite the fact that the fetus is identical in substance to the mother.

One can now understand the hardship of the Jews' suffering in Egypt, and the process of enslavement and labor imposed on them, as leading to this goal. They needed to come to the painful awareness that they are not, and never will be, Egyptian. The real Egyptians see them as an alien insertion, and even after years of being such productive members of society they were being rejected. In the rejection of the Egyptians, the Jewish people found their own identity. It is almost identical to the birthing process where it is the powerful contraction of the mother that pushes the fetus out, many times unwillingly. Only then can the calf stand on its own feet and begin to realize who it is and what it is.

This is a timeless understanding of the relationship of the Jewish people with the nations that they find refuge in, and in whose societies they become enmeshed. At almost every junction we began to feel at home, and slowly became or tried to become absorbed in the host society. Whether it was Spain or Russia or Germany or any other country that we were hosted by, we slowly began to become integrated, or at least wanted to become integrated. And then inevitably, Hakadosh Boruch Hu arouses powerful forces in our host country, rejecting us.

These rejections are harsh and traumatic, beginning with the psychological aspect of being considered the outsider, to the horrendous sufferings visited upon us by many of these host countries. And it almost always ended in expulsion. As painful as they are they are, these are the forces that shape us as a nation.

Likutei Divrei Torah

Wandering for millennia in other countries, and being as talented and as easily adapting as we are, the danger of becoming absorbed in another culture is great. And once absorbed, we would chas v'shalom lose our own identity, eternally. But Hashem has promised that we will never disappear. Therefore, in golus after golus, Hashem begins a process of "goy mikerev goy", extracting "a nation from within a nation". The first step of geulah is to sense that indeed we are a nation apart from our host. Sometimes we are intensely cognizant of it, and sometimes Hashem needs to employ our host remind us that this is so.

Once we come out and recognize ourselves as being unique and an independent entity, the geulah has begun!

Dvar Torah: Chief Rabbi Ephraim Mirvis

In Parshat Shemot we are told how Moshe emerged from the palace of Pharaoh in search of his brethren.

What he saw was a tragic scene. An Egyptian task master was beating an Israelite and would have killed him if not for Moshe's heroic intervention.

On the second day, Moshe again went out and this time he saw Shnei Anashim Ivrim Nitzim, two Hebrews who were fighting against each other. Again, Moshe intervened, and he said to the protagonist 'Why are you doing this?' and the answer was 'What? Are you going to kill me in the way that you killed the Egyptian yesterday?' What Moshe saw was a tragic scene which sadly has repeated itself time and again in Jewish history at the very time when, our oppressors from without have threatened us, we have been divided within.

This is what happened in the run up to the fall of Jerusalem in the year 70 when civil war was raging in Jerusalem at the very time when the Romans laid siege to our capital city.

And most recently, prior to the outbreak of war on the 7th of October 2023, there was so much tragic division in Israel which spilled over into the diaspora.

But since the commencement of this war, we are blessed with Jewish unity. In the midst of these dark clouds, it is a precious silver lining. Let us guarantee that we preserve it well beyond the war.

In our Shabbat service for the Mincha afternoon prayer we say, 'Ata Echad V'Shimcha Echad' 'You God are One and Your name is one'. 'UmiK'Amcha Yisrael Goy Echad B'Aretz' – And who is like Your people Israel? One single united people on earth.'

Let us indeed guarantee that we remain a 'Goy Echad', a single united people for all time.

Mizrachi Dvar Torah

Rav Doron Perez: Proactive, Not Passive

Moshe's name should have been 'Mashui' – it was Pharaoh's daughter who took him out of the water and called him Moshe, but the word "Moshe" is from the active verb, even though he was passive and didn't do anything himself. Why does his name not reflect that?

So many times people say there is nothing they can do, that they are victims of circumstances. In the midst of the great murderer of Jews, Pharaoh, his own daughter defies him with wisdom and decides she will not allow Moshe to die in the bulrushes and draws him out. She makes a proactive decision not to be a victim of circumstances to draw him out and raise him like a son.

So too every one of us, as Daniel Shimon ben Sharon has been in captivity for many days, are going through difficult circumstances, and the question is: what do we do with what we are given. We are called upon to make a personal choice: are we going to be a victim of circumstances, inactive, complaining, or are we going to be protagonists and do everything in our power to be proactive and to make a difference?

In this week's *Parashah*, the enslavement and oppression of *Bnei Yisrael* begins. R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chesed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) writes: It is built into Creation--R' Charlap calls it "one of the secrets of Creation"-- that every philosophy and world-view, no matter how false or corrupt, must have its opportunity to be realized in practice so that it can be shown to be a bankrupt lie. This is why, for example, *Hashem* gave the gentile nations a prophet (Bil'am), i.e., to demonstrate that they are not fit for prophecy.

The Egyptians believed that their success depended on oppressing *Bnei Yisrael* and blotting out *Hashem's* Name, G-d forbid, as Pharaoh said (5:2), "Who is *Hashem* that I should heed His voice to send out *Yisrael*? I do not know *Hashem*, nor will I send out *Yisrael*!" In order to demonstrate the Egyptians' error, *Hashem* first allowed them to succeed for a time. Then, as we will read in the coming weeks, *Hashem* showed them that their behavior towards *Bnei Yisrael* was offensive even to nature itself, as the plagues demonstrated by striking every aspect of nature -- water, land, animals of all types, the weather, etc.

The Egyptians' philosophy, continues R' Charlap, led them to act with unimaginable cruelty, including drowning *Bnei Yisrael's* babies. This shows how low the nations would fall if, G-d forbid, there would ever be a world without the Jewish People. We show that the only success is that which comes from serving *Hashem*; therefore, our existence is essential to the world. (*Haggadah Shel Pesach Mei Marom* p.67)

Shabbat

In "Retzeh," the paragraph that we insert in *Birkat Ha'mazon* on *Shabbat*, we say, "For this day, it is great and holy before You . . ." R' Zvi Yisrael Thau *shlita* (founder of Yeshivat Har Ha'mor in Yerushalayim) writes that this sentence alludes to two different aspects of *Shabbat*.

One of those aspects, writes R' Thau, is *Shabbat* as we know it, a day of holiness and rest, of Torah study and prayer, that elevates and sanctifies the entire week. This aspect of *Shabbat* is alluded to by the words, "For this day," for the word "this" implies something one can point to.

Higher than this revealed sanctity of *Shabbat*, there is the aspect of *Shabbat* that is found in *Hashem's* storehouse--a reference to the *Gemara* (*Shabbat* 10b) that teaches: "*Hashem* said to Moshe, 'I have a good *Matanah* / gift in My treasury, and its name is "*Shabbat*.'" I wish to give it to the Jewish People; go inform them!" This aspect of *Shabbat* is alluded to by the phrase, "It is great and holy before You." The third-person pronoun "it" suggests something that is not present. Moreover, we say that it is a great day "before You," implying that it is not before us.

What is that aspect of *Shabbat*? It is the "*M'ein Olam Ha'ba*" / a little bit of the World-to-Come that *Shabbat* allows us to experience. R' Thau adds: To us, who experience the passage of time and who cannot imagine life any other way, *Olam Ha'ba* seems like something that will exist in the future. To us, *Shabbat* is merely a taste of a future world that does not yet exist. But *Hashem* is above time and, from His perspective, *Olam Ha'ba* is already as real as this world is. To *Hashem*, *Shabbat* is actually a little bit of *Olam Ha'ba* crossing the boundary into our world--a gift from His storehouse that He gives us.

(*Am Mekadeshei Shevi'i* p.39-41)

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(Zlata Chaya bas Avraham Zev a"h - 23 Tevet)

"Behold, he [Aharon] is going out to meet you, and he will see you and will rejoice in his heart." (4:14)

Rashi z"l explains: "Not as you believe, that he will be upset with you because you have attained a high position." [Until here from *Rashi*]

Midrash Rabbah comments on the verse (*Shir Ha'shirim* 8:1), "Who will make you like a brother to me"-- Like which brother? Like Kayin to Hevel? But Kayin killed Hevel! Like Yishmael to Yitzchak? But Yishmael hated Yitzchak! Like Esav to Yaakov? But Esav hated Yaakov! Rather, like Moshe and Aharon. About them it is said (*Tehilim* 133:1), "Behold! How good and how pleasant is the dwelling of brothers in unity." Moshe was the king and Aharon was the *Kohen*, and each was happy for the other. [Until here from the *Midrash*]

R' Yedayah Ha'penini z"l (13th century; Provence) writes: Moshe and Aharon's happiness for each other and their lack of jealousy shows their praise, especially considering that sibling rivalry is very natural. These traits of Moshe and Aharon demonstrate their lofty level; in particular, they demonstrate that they did not hold their positions for their own honor, only to serve *Hashem*. When that is a person's motivation, he will be happy with his own role, and he will be happy for others who also have been assigned important roles.

(*Be'ur Haggadot*)



"Has He struck [Yisrael] as He struck those who struck him, or has He slain him as He slew those who slew him?" (Yeshayah 27:7--from the Haftarah)

R' Shlomo Zalman Pines z"l (1874-1954; lay leader and educator in Minsk, Russia and Zurich, Switzerland) writes: The prophet is looking back (prophetically) at the long exile, and noting the *Chessed* / kindness *Hashem* has shown us even in exile. No matter how much we have suffered, says the prophet, we still exist--unlike so many of the evil powers that have oppressed us.

(*Panas Shlomo*)

From the same work:

"Therefore, through this shall Yaakov's iniquity be atoned for, and this shall be the fruit of his sin's removal--when he makes all the altar stones like ground chalk-stones, and Asheirah-trees and sun-idols shall rise up no more." (Yeshayah 27:9--from the Haftarah)

R' Pines writes: Sometimes a sinner is punished less severely than he deserves because of some benefit that will result. For example, instead of imprisoning a convict in a dark dungeon, the authorities may imprison him in a light-filled room where he can produce goods from which the public will benefit.

Likewise, writes R' Pines, as harsh as our exile has been, it has, at times, been less harsh than our sins deserved. The reason is that *Hashem* wants to leave us in a position where we can influence the other nations. "Through this shall Yaakov's iniquity be atoned for," says our verse. Not through harsh punishment, but through serving as role models so that the nations will abandon their various false gods, as our verse describes.

"He replied, 'Who appointed you as a dignitary, a ruler, and a judge over us? Do you propose to kill me, as you killed the Egyptian?' Moshe was frightened and he said, 'Achein / Indeed, the matter has become known!'" (2:14)

Rashi z"l explains: Moshe had been wondering, "Were *Bnei Yisrael* more sinful than the seventy nations of the world such that *Bnei Yisrael* deserved to be so oppressed in Egypt?" But when Moshe saw that there were informers among *Bnei Yisrael* (How else did this person know that Moshe had killed an Egyptian?), it became known to him why *Bnei Yisrael* were subjugated. [Until here from *Rashi*]

(One can suggest that Moshe's words have, in effect, a double meaning: Indeed, the matter--the reason for the subjugation--has become known; it is explained by the fact that the matter--that I killed an Egyptian--has become known.)

R' Yehuda Loewe z"l (*Maharal* of Prague; died 1609) explains further: When Haman wanted to put down the Jewish People in front of Achashveirosh, he said (*Esther* 3:8), "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your realm. Their laws are different from every other people's." Haman was saying, in effect: "The Jews are different--they dress differently, they eat different foods, and they do not drink our wine." What Haman did not realize, writes *Maharal*, was that he was expressing exactly those characteristics of the Jewish People that protect us in our exile. When we live as a unique nation and limit our participation in the gentile world, we are strong. When we try to blend in, we are weak. Indeed, that is why the Jews' participation in Achashveirosh's feast (described at the beginning of the *Megillah*) was such a grievous sin -- the reason, according to one opinion in the *Gemara* (*Megillah* 12a), that *Hashem* decreed extermination on them.

When Moshe saw that there were informers among *Bnei Yisrael*, he understood that *Bnei Yisrael* had become too close to their host nation, the Egyptians. Therefore, he said, "*Achein*" (אֶחָיִן), the matter has become known!" The *Gematria* of the Hebrew word "*Achein*," notes *Maharal*, is 71. Why are *Bnei Yisrael* being punished? said Moshe. Because the "one"-- *Bnei Yisrael*, represented by the letter *Aleph* of "*Achein*," whose *Gematria* is one--has joined with the "seventy"-- the seventy nations of the world, represented by the other letters of "*Achein*," whose *Gematria* totals seventy. (*Ohr Chadash*)

"Elokim called out to him from amid the bush and said, 'Moshe, Moshe!'" (3:4)

R' Shlomo Ephraim of Lunschitz z"l (rabbi of Prague; died 1619) writes: Our Sages teach that *Hashem*, so-to-speak, shares our pain. Therefore, He called to Moshe twice, as a person in pain calls repeatedly for help.

(*Kli Yakar*)

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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HOSTAGE DEAL REACHED (Israel Hayom 1/15/25)

An hostage and ceasefire deal has been reached between Israel and Hamas. Following intense negotiations and the resolution of last-minute disputes, senior officials confirmed to Israel Hayom: "There is an agreement." The Diplomatic-Security Cabinet is set to convene tomorrow at 11:00 a.m. (Jerusalem Time) to approve the deal, followed by a government meeting. Beforehand, a senior Israeli diplomatic source disclosed that "the Israeli negotiating team was informed that the Hamas terrorist organization had decided at the last minute to present new demands—this time concerning the Philadelphia Corridor. These demands contradict maps already approved by the Cabinet and US mediators. Israel firmly opposes any changes to these maps." Israeli officials had been awaiting Hamas's response, following reports of a "breakthrough in the negotiations."

A Hamas official stated earlier that "the organization rejected an Israeli ceasefire proposal" but confirmed negotiations in Qatar are ongoing. An Egyptian source, speaking to media close to the Cairo regime, said a joint announcement regarding a ceasefire in Gaza and the release of hostages would be issued soon. Meanwhile, Israeli officials reported that Hamas had given its written consent to the agreement.

The Israeli government is preparing for a convening of the Cabinet to approve the deal's details, followed by a government session for the same purpose. After the deal's approval, a list of prisoners set for release will be published to allow time for petitions to the Israeli High Court of Justice. This process is expected to unfold over 24–48 hours, after which the first stage of hostage releases will occur alongside the implementation of the ceasefire.

NETANYAHU ACCUSES HAMAS OF RENEGING ON HOSTAGE DEAL TERMS (YNet 1/16/25)

Prime Minister Benjamin Netanyahu's office claimed Thursday morning Hamas had made last-minute demands to release life-sentenced prisoners as part of a deal to release hostages held in Gaza, which Israel vetoed as part of the agreement.

"Hamas reneges on parts of the agreement reached with the mediators and Israel in an effort to extort last-minute concessions," a statement read, explaining delays in convening the Cabinet, which was scheduled to meet on Thursday at 11 a.m. "The Israeli cabinet will not convene until the mediators notify Israel that Hamas has accepted all elements of the agreement."

The Hostages and Missing Persons Directorate in the Prime Minister's Office released a statement parallel to Netanyahu's, notifying hostage families that Hamas had introduced demands conflicting with the agreement.

"As of now, the details of the agreement have not been finalized, and the negotiation team continues its efforts to reach a solution. Therefore, no official announcement on the success of the negotiations or a Cabinet meeting has been issued," the statement said.

"During Phase I, starting on Day 16, negotiations to end the war will begin. If Hamas does not agree to Israel's demands to achieve the war's objectives, Israel will remain on the Philadelphia Corridor beyond Day 42 and into Day 50. In practice, Israel will remain in Philadelphia until further notice."

The cabinet was scheduled to meet at 11 a.m., followed by a government session to approve the deal, but delays are expected amid ongoing disputes and the possibility that the far-right Otzma Yehudit and Religious Zionist parties could leave the coalition.

"The Cabinet and government will convene only when the team in Doha recommends doing so," a source familiar with the situation said. "For now, that hasn't happened. Resolving this depends on Hamas."

Overnight, Netanyahu's office issued a statement saying he held a conference call with the negotiation team in Doha. The team reported last-minute attempts by Hamas to renege on the agreement. "Contrary to an explicit clause granting Israel veto power over the release of high-profile terrorists, Hamas is demanding the right to dictate their identities," the statement read.

Netanyahu instructed the team to insist on the agreed-upon terms and to reject Hamas' last-minute extortion attempts outright.

Hamas is demanding the release of prisoners serving life sentences, whom Israel has vetoed as part of ongoing negotiations. Among those Israel refuses to release are former Tanzim leader Marwan Barghouti, serving five life sentences, and the killers of a Jewish family in a 2011 attack, whose release Prime Minister Benjamin Netanyahu's spokesperson, Omer Dostri, denied would be included in the deal.

Although vetoed prisoners like Barghouti will not be part of the agreement, the first phase of the deal includes the release of 290 prisoners serving life sentences and an additional 1,687 prisoners and detainees. The exact numbers depend on how many of the 33 hostages held by Hamas for over 15 months return alive in the first phase of the agreement.

At first, Israel resisted releasing prisoners in exchange for hostages presumed dead, but eventually agreed to a limited compromise. Under the terms, convicted terrorists will not return to the West Bank but will be exiled to third countries such as Qatar, Turkey or Algeria. Prisoners who are not serving time for the murder of Israelis may return to their homes in the West Bank. Additionally, Israel is preparing to transfer the bodies of Palestinian terrorists back to Gaza.

In total, the deal includes 210 minors and women in exchange for five civilian

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Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of Sharon, MA
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hostages and two children from the Bibas family. For five captive female soldiers, Israel will release 150 prisoners serving life sentences and 100 others. For nine injured and ill hostages, 110 prisoners serving life sentences will be freed. For 10 elderly hostages, 30 prisoners serving life sentences and 270 others will be released.

The deal also includes the release of 60 prisoners and 47 recaptured Shalit deal prisoners for the return of Avera Mengistu and Hisham al-Sayed, as well as 1,000 Palestinians arrested since October 8, 2023, who were not involved in the October 7 massacre.

Hamas is also pressing for the release of some of the most notorious terrorists, including Ibrahim Hamed, mastermind of multiple suicide bombings during the Intifada; Abbas al-Sayyid, planner of the 2002 Park Hotel bombing in Netanya; Abdullah Barghouti, serving 67 life sentences; and Ahmed Saadat, secretary-general of the Popular Front for the Liberation of Palestine, who orchestrated the 2001 assassination of Minister Rehavam Ze'evi.

FIVE ISRAELI FEMALE SOLDIERS TO BE RELEASED ON SUNDAY IN FIRST PHASE OF HOSTAGE DEAL (JPost 1/16/25)

Five Israeli female soldiers will be released from Gaza on Sunday, coinciding with the first day of a planned ceasefire - according to a report by KAN news, a senior US official announced Wednesday night.

The exchange will include Palestinian prisoners as part of a deal mediated by the United States, Qatar, and Egypt.

The official also confirmed that two American citizens, Keith Siegel and Sagie Dekel-Chen, are set to be released during the initial phase of the agreement.

"I am disappointed that this agreement does not talk about all the hostages. It is unacceptable that the second phase is not defined in a way that shows when my son will be released from captivity," Ruby Chen, the father of American-Israeli IDF Sgt. Itay Chen, told Fox News Digital on Wednesday.

The first phase of the deal will allegedly last 42 days and will see the release of 33 hostages, according to Arab media reports that have not been verified by Israeli officials.

It is currently unclear what the following phases will consist of, as the PMO announced that the final details of the deal are still being worked on.

HOSTAGES FAMILIES WELCOME DEAL WITH 'OVERWHELMING JOY AND RELIEF' (Arutz-7 1/15/25)

The Hostages and Missing Families Forum Headquarters reacted with "joy and relief" to the official announcement that a hostage and ceasefire deal has been reached.

"We, the families of 98 hostages, welcome with overwhelming joy and relief the agreement to bring our loved ones home. We wish to express our profound gratitude to President-elect Trump, President Biden, and the international mediators for making this possible. Since November 2023, we have been anxiously awaiting this moment, and now, after over 460 days of our family members being held in Hamas tunnels, we are closer than ever to reuniting with our loved ones," the forum stated.

The statement continued, "This is a significant step forward that brings us closer to seeing all hostages return - the living to rehabilitation, and the deceased for proper burial. However, deep anxiety and concerns accompany us regarding the possibility that the agreement might not be fully implemented, leaving hostages behind. We urgently call for swift arrangements to ensure all phases of the deal are carried out."

"We will not rest until we see the last hostage home," the families declared.

SMOTRICH: IF ISRAEL DOESN'T RETURN TO GAZA AFTER CEASEFIRE, I WILL QUIT GOVERNMENT (JPost 1/15/25)

"The deal that will be presented to the government is both bad and dangerous for Israel's national security," Finance Minister Bezalel Smotrich announced on Wednesday evening.

"Alongside the immense joy and excitement over the return of each kidnapped individual, this agreement undermines many of the achievements

of the war, during which the heroes of this nation risked their lives. It may, God forbid, cost us dearly in blood. We strongly oppose it.

"We will not remain silent. The cries of our brothers' blood call out to us. Our continued presence in the government depends on absolute certainty of resuming the war with full force—on a broad scale and with a renewed strategy—until we achieve a decisive victory, including the complete destruction of Hamas and the safe return of all hostages to their homes."

Over the past two days, the prime minister and I have held intensive discussions on this issue. He is fully aware of Religious Zionism's detailed demands, and the ball is now in his court," Smotrich concluded.

Prime Minister Benjamin Netanyahu and Smotrich met on Wednesday in order to discuss the impending hostage deal with Hamas.

Smotrich's Religious Zionist Party will oppose the deal in any case, but he has yet to decide whether or not to take further steps, such as threatening to leave the government.

Smotrich is demanding to receive assurances that the IDF will continue operating in Gaza once the deal is completed, in order to achieve the war goals of toppling Hamas's military and governing capabilities.

This includes a return to fighting at a higher intensity and the IDF taking control over the distribution of humanitarian aid in Gaza.

In the meanwhile, National Security Minister MK Itamar Ben-Gvir applied pressure on "political officials" in an attempt to "prevent an irresponsible deal," a spokesperson for Ben-Gvir said.

Both Smotrich and Ben-Gvir oppose the bill on the grounds that the concessions Israel is likely to make are unacceptable.

During the first stage of the deal, these are expected to be the release of hundreds of Palestinian prisoners, including terrorists serving life sentences; a partial withdrawal of IDF forces within the Gaza Strip; enabling the return of Palestinian civilians to northern Gaza, albeit based on a security "mechanism" whose details are unknown; and more.

In order for the deal to pass, it must pass votes in the National Security Cabinet and then in the government plenum. Even if RZP's and Otzma Yehudit's ministers vote against the deal, it will still have a majority in both the cabinet and government.

The question remains, however, whether or not the two far-right ministers leave the government, and if so, whether or not they vote to disperse the Knesset and bring about an election.

LEAH AND SIMCHA GOLDIN: HADAR AND ORON HAVE BEEN ABANDONED FOR GOOD (Arutz-7 1/16/25)

Leah and Simcha Goldin, the parents of Lieutenant Hadar Goldin whose body has been held by Hamas in Gaza since Operation Protective Edge in 2014, sharply criticized Prime Minister Benjamin Netanyahu following reports that their son was not included in the hostage release deal with Hamas.

The couple criticized the release of dozens of terrorists in the Shalit deal, many of whom were later re-arrested. They explained that they had been told that the prisoners released in the Shalit deal, who were re-arrested and imprisoned in Israel, would only be released in exchange for the bodies of their son and of Oron Shaul.

The Goldins wrote, "For 10 years, it was made clear to us that the released Shalit deal prisoners who were returned to prison during Operation Protective Edge would not be released, except in exchange for Hadar and Oron."

They added, "Now Netanyahu is releasing the terrorists who were returned to prison but is not returning Hadar and Oron. For us, Hadar and Oron have been abandoned for good. Hamas cares for its terrorists more than Netanyahu cares for his soldiers. Benjamin, not Yoni."

ERDOGAN DEMANDS ISRAELI WITHDRAWAL FROM SYRIA, WARNS OF 'UNFAVORABLE OUTCOMES' (YNet 1/15/25)

Turkish President Recep Tayyip Erdogan on Wednesday demanded that Israel cease its "aggressive actions" toward neighboring Syria, and withdraw its forces or it will cause "unfavorable outcomes for everyone."

"The aggressive actions of the forces attacking Syrian territory, Israel, in particular, must come to an end as soon as possible. Otherwise, it will cause unfavorable outcomes for everyone," Erdogan said in his address during a group meeting of his Justice and Development Party.

Senior Israeli officials stated last week that Israel will need to maintain a 15-kilometer "security buffer" inside Syrian territory, where the IDF will ensure a presence to prevent forces loyal to the new regime from launching rockets toward the Golan Heights. Additionally, Israel plans to establish a 60-kilometer "zone of influence" within Syria, allowing for intelligence control to monitor and mitigate emerging threats in the area.

The Foreign Ministry said it rejects Erdogan's threats and said in a statement that it would advise the Turkish president to avoid making such threats and that Israel would continue to protect its borders.

Erdogan also addressed the ongoing negotiations for a hostage release deal and a cease-fire, stating, "With the achievement of a cease-fire in Gaza, where genocide has been ongoing for 15 months, a significant opportunity will arise for lasting peace and stability across the region. We are closely monitoring the cease-fire talks between Israel and Hamas and hope to receive positive news soon."

The Turkish president also stated that Ankara had the power and ability to "crush" all terrorists in Syria, including Islamic State and Kurdish militants while urging all countries to "take their hands off" Syria.

Ankara has said the new Syrian administration must be given an opportunity to address the YPG presence but also threatened to mount a new cross-border operation against the militia based in northeast Syria if its demands are not met.

"Regarding fabricated excuses like Islamic State, these have no convincing side anymore," Erdogan said, referring to the U.S. position that the YPG was a key partner against Islamic State in Syria and that it plays a vital role guarding prison camps where the Islamist militants are kept.

"If there is really a fear of the Islamic State threat in Syria and the region, the biggest power that has the will and power to resolve this issue is Turkey," he said.

"Everyone should take their hands off Syria and we, along with our Syrian siblings, will crush the heads of Islamic State, the YPG, and other terrorist organizations in a short time."

RESEARCHERS FIND WHERE JERUSALEMITES PRAYED BEFORE TEMPLE BECAME ONLY GAME IN TOWN (Times of Israel 1/14/25)

Researchers believe an ancient multi-room structure uncovered near Jerusalem's Old City was likely used for ritual and worship nearly 3,000 years ago, the Israel Antiquities Authority said Tuesday, marking the first such find of a religious site practically down the street from the biblical First Temple while it still stood.

The 220-square-meter (2,370-square-foot) structure, dating from the 8th century BCE, "features eight rock-hewn rooms containing an altar, a standing stone, an oil press, and a winepress," the IAA said in a statement about the well-preserved site, which was seemingly boarded up during an ancient crackdown on worship outside the Temple Mount. Standing stones are upright stones placed in the ground associated with religious ceremonies.

Researchers believe the site to be the only known ritual structure dating from the period of the First Temple in Jerusalem, and one of "very few found in the land of Israel," according to the IAA.

The structure was likely "used for ritual purposes while the Temple still stood on the Temple Mount, just a few hundred meters away," the authority said.

The City of David, an archaeological park adjacent to Jerusalem's Old City in the Silwan neighborhood, is considered by most scholars to contain a portion of the ancient core structures of Bronze and Iron Age Jerusalem and is an important site for biblical archaeology.

The building was first excavated in 2010, although a section of the structure had been uncovered by British explorer Montague Parker in 1909, who excavated at the site over several seasons in his search for the Ark of the Covenant.

Although the structure was found "a few years ago, you continue to excavate and find things, it takes time" to produce results, excavation director Eli Shukron told The Times of Israel on Tuesday.

The archaeologists found the building basically preserved in situ, a rarity for excavations from the First Temple period. "It was closed off... nobody knew about it, nobody touched it, for so many years," he said.

The findings from the structure were published this week in an article, "Evidence of Worship in the Rock-Cut Rooms on the Eastern Slope of the City of David, Jerusalem," in the Israel Antiquities Authority journal 'Atiqot, authored by Shukron, along with Liora Freud, Helena Roth and Reli Avisar from Tel Aviv University and Efrat Bocher from the Ancient Jerusalem Research Center.

In the paper, the authors suggest that the building was used by residents of Judah for cultic or religious practices but then was walled off and abandoned during a religious reform in the 8th century BCE.

"The structure ceased to function... possibly as part of King Hezekiah's religious reform," Shukron said.

In the Biblical account, King Hezekiah initiated changes to centralize worship on the Temple Mount, leading to ritual sites around the Kingdom of Judah being abandoned. The find at the City of David was likely one of these abandoned centers, Shukron said.

"The Bible describes how, during the First Temple period, additional ritual sites operated outside the Temple, and two kings of Judah — Hezekiah and Josiah — implemented reforms to eliminate these sites and concentrate worship at the Temple," he said.

"When we began excavating... we discovered that the site had been sealed with fill from the 8th century BCE, indicating it had fallen out of use during that time," Shukron added. "The standing stone we uncovered remained upright in its original place, and the other rooms in the structure were also well-preserved."

A spokesperson told The Times of Israel there were plans to open the site to public viewing, but a timetable remained unclear.

When asked about further research on the building, especially due to its unique, preserved nature, Shukron noted that "there is always the possibility of finding more, there are always surprises."

GAZA WAR IS OVER, AN IMPEDIMENT TO TRUMP'S TRUE PRIZE: ISRAELI-SAUDI NORMALIZATION (Chaim Levinson, Ha'aretz 1/16/25)

It is not recommended to buy what the Prime Minister's Office is selling. In fact, the hostage deal is the end of the war. Whatever its name — the Swords of Iron War, the Genesis War, the War of Revival — it's over. The final arrangements are still being worked out, but the general direction is clear. Cease-fire now, Saudi Arabia later.

In an attempt to sell the deal to his base, Netanyahu and his spin doctors promise that this is but a small, tiny lull, after which, if need be, the war will resume at full strength, with lethal fire. And this time it won't be with U.S. President Joe Biden, that wimp, but with license from President Donald Trump to withhold food and more from Gaza.

Prime minister's mouthpiece Jacob Bardugo said on his show on Galey Israel radio Wednesday evening, "There is a Trump outline the protects Israel's security interests and achieves all of the war's goals. According to the new outline, Israel remains on the Philadelphia route, we get to prepare for Iran and Syria and, of course, we bring back the hostages."

In his meeting Wednesday afternoon with Finance Minister Bezalel Smotrich, too, Netanyahu again promised that the fighting may resume at any time. Smotrich will vote against the deal, but he'll accept this promise so as not to jeopardize the governing coalition and in order to leave National Security Minister Itamar Ben-Gvir all alone, like a coin rattling in a tea kettle.

Trump, as Bardugo pointed out, does indeed have a plan — a regional arrangement led by Saudi Arabia. Netanyahu has been given two options: to accept the outline gladly and willingly, or to accept it sadly and regretfully. Both lead to the same place.

Too many foreign parties are involved in the deal that will be announced: Turkey, Qatar, Egypt, Saudi Arabia, the United Arab Emirates and, of course, the United States. None of those went into the thick of things just to have fighting resumed in a month, minus 30 hostages. Everybody is here for the grand deal.

Right-wingers had better carefully listen to Wednesday's remarks by the incoming U.S. National Security Advisor Mike Waltz on Dan Senor's podcast. He called Saudi-Israeli normalization "a huge priority," saying: "It's the next round of the Abraham Accords. I've always kind of felt like this current administration shifted their language to call it normalization rather than what it is, which is, I think, a tremendous historic region-changing agreement between Saudi Arabia and Israel," Waltz said, adding that this was why Iran sent Hamas to blow it up.

"So, that is the objective," Waltz said, "Let's eliminate these terrorist organizations. And then let's start talking political solutions, economic solutions. I want to, by the end of President Trump's term, to be talking about infrastructure projects, water, rail, fiber, data centers."

In a heart-wrenching moment on Wednesday's broadcast of "The Patriots," on the Bibi-ist Channel 14, host Yinon Magal suddenly noticed that the audience was unmoved by his explanations of the benefits of the hostage deal. He changed tack, saying "I'm also hearing about settlements to be established in northern Gaza." Sorry to disappoint, but whoever thinks the Trump's administration "huge priority" will be scrapped for three new settlements is out of touch with reality.

After the hostage deal, massive Arab-Muslim pressure is expected to be put to bear on Hamas to give Gazans the long cease-fire they need to rebuild Gaza and their homes. The hope is that Hamas, in the name of Arab unity, will relinquish control in Gaza and will claim to have given the reins to a "unity government."

This government is expected to be made up of puppets acceptable to the West, some constellation or another with the Palestinian Authority and great influence by Saudi, Qatari and UAE funds. A resolution to the situation in Gaza will pave the way to peace with Saudi Arabia.

Biden failed to achieve Israeli-Saudi normalization. Trump will be happy to dance over his failure in Riyadh. Imagine how many Americans could support themselves through deals with the Arab monarchy, working as global advisors for huge infrastructure projects and earning hefty fees as lawyers and arms-deals brokers.

Imagine the shares that could be bought today with an eye to hundred-billion-dollar arms contracts tomorrow. For the incoming president, Saudi Arabia is a bank that wants to give him the key to the safe.

WHY IS TRUMP PUSHING ISRAEL TOWARD A BAD DEAL? (Ariel Kahana, Israel Hayom 1/15/25)

The hostage deal currently taking shape between Gaza, Jerusalem, Qatar, Washington, and Mar-a-Lago is a flawed agreement, negotiated at an inopportune time and under unfavorable conditions.

At its core, the deal stipulates that an unspecified number of hostages kidnapped on October 7 will be returned to their homes, their people, and their families – an undoubtedly emotional moment – in exchange for Hamas' military, economic, and governmental rehabilitation. However, this is set to occur at a time when, had Israel and President Donald Trump waited just a few days, they could have swiftly improved the terms.

According to senior Israeli officials, Trump's rigid expectation for Prime Minister Benjamin Netanyahu to finalize a deal before his presidential inauguration is what compelled Netanyahu to accept the current framework. It remains unclear to what extent Netanyahu attempted to persuade the president's envoy, Steven Witkoff, to allow for a more favorable agreement once Trump officially assumes office. Nevertheless, it's evident that a brief delay could have significantly enhanced the likelihood of securing better terms.

The agreement, poised to take effect imminently, will undoubtedly bolster Hamas. The organization, despite suffering substantial losses, stands to

receive at least 1,000 new operatives directly from Israeli prisons. This influx of "new blood" – both figuratively and literally – is likely to reignite violence within Gaza and potentially beyond its borders.

These released prisoners, some of whom are particularly violent offenders, have undergone years of ideological reinforcement and organizational consolidation while in Israeli custody, preparing for their eventual return to terrorist activities. Israel, in taking this step, is repeating a historically proven mistake, as mass releases of prisoners have consistently triggered waves of renewed terror. This pattern was evident in 1985 following the Jibril deal, which precipitated the first intifada, and again with the Schalit deal in 2011, which saw the release of Yahya Sinwar, the architect and executor of the October 7 atrocities.

The newly freed operatives are expected to quickly integrate into Hamas's extensive network across Judea and Samaria, Gaza, Qatar, and Turkey, from where they will likely orchestrate new attacks. This scenario is comparable to the United States allowing Guantanamo detainees to disperse along its borders with Canada and Mexico a year after 9/11, or permitting them to join Taliban forces against US troops in Afghanistan – a notion that defies strategic logic.

Furthermore, the Hamas deal encompasses a substantial increase in the flow of goods and fuel into Gaza, bolstering the group's military and economic capabilities. Hamas is already exploiting incoming fuel supplies for tunnel construction and operation. Recent testimonies from Israel Defense Forces (IDF) soldiers confirm that Hamas continues to engage in combat from within these underground networks.

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The additional fuel allotted to Hamas will enable further enhancement of their subterranean infrastructure, laying the groundwork for future conflicts. Essentially, Israel is inadvertently aiding its adversary's preparations against it – an almost inconceivable yet factual situation.

Even amid ongoing hostilities, Hamas forcibly commandeers a significant portion of the fuel and supply trucks entering Gaza, selling goods to Gazans at exorbitant prices. This not only reinforces Hamas's control over Gaza but also provides them with funds to pay salaries and recruit new members. This partial recovery, initiated even before the ceasefire, indicates the potential scale and speed of the organization's full reconstruction once the IDF ceases operations and withdraws from captured areas.

While the IDF faces justified criticism for Hamas's enduring strength five and a half months post-massacre, one strategic misstep does not justify another. It's crucial to note that a primary factor in Hamas' continued existence has been the persistent stance of outgoing President Joe Biden and Secretary of State Antony Blinken, who have effectively supported Hamas throughout the conflict.

Despite clear evidence that the unrestricted flow of supplies into Gaza serves as Hamas' economic and existential lifeline, Biden and Blinken compelled Netanyahu to maintain this policy. Israel had hoped that Trump would reverse this approach, anticipating that on January 20, he would direct Netanyahu to "starve out Hamas" by limiting Gaza's imports to the bare essentials.

Paradoxically, it is now Trump who is pressuring Netanyahu to accept a framework designed in May 2024 under the Biden administration – a time when Sinwar was still alive and the pager operation against Hezbollah had not yet commenced, Hezbollah remained a significant threat, and the Israeli Air Force had not yet neutralized Iran's air defense systems.

The absence of strategic acumen in this deal is glaring, making it perplexing why the author of "The Art of the Deal" is pushing Israel towards what essentially amounts to a pact with its sworn enemy.



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TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

A True Leader

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

Parshas Shemos introduces us to the quintessential leader of the Jewish People, Moshe Rabbeinu. The Torah, however, gives little explanation as to why Moshe was chosen for this pivotal role. Of course, as the story unfolds, we learn of Moshe's great qualities, but up to the point when he is chosen, we know surprisingly little about him.

In reality, though, the Torah tells us all that we need to know to understand why Moshe is the model leader. What do we know about Moshe? We know that even before he was born, his mother defied Pharaoh's decree, and not only refused to kill the Jewish baby boys but even fed and nurtured them after they were born. We know that when he grew up, he went out to see the burden of his brothers – "*Vayar Bi'sivlosam*" – to share in their suffering. We know that when he saw an Egyptian beating a Jew, he saved the Jew at great risk to his own life. We know that when he saw two Jews fighting, he went out of his way to stop them. We know (based on the Midrash) that when Moshe was shepherding his father-in-law's sheep, he was sensitive to the needs of one little sheep that needed his help. What we see about Moshe in Parshas Shemos is that time and time again, Moshe sacrificed his own self-interest for others. This is the essential quality of a Jewish leader. The piety, the wisdom, the humility – these are all wonderful and necessary traits. But at the core, a Jewish leader is someone who cares deeply about others and is willing to sacrifice for them.

Every person is a leader in his or her way. Whether at home, at work, or in the community, we all have people that depend on us and whose lives we can uplift. Let us look for those opportunities to help others even when it is not comfortable, even when we may need to sacrifice our precious time to do so and do our best to emulate the example of our great leader Moshe.

Wishing you a Good Shabbos!

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This week's Shabbos Delights is sponsored l'iluy nishmas Yechiel Yitzchak ben Shlomo Yaakov a"h, brother of Diana Ruchelman. His Yahrzeit will be on the 23rd of Teves.

TABLE TALK

Point to Ponder

During those many days, it happened that the king of Egypt died, and B'nei Yisrael groaned because of the work and they cried out. (2:23)

"He died" means that he became afflicted with leprosy, and he would slaughter Jewish children and bathe in their blood to alleviate his pain. (Rashi)

If the new hardship was the murder of the children to supply Pharaoh with blood for his baths, why were B'nei Yisrael crying out *because of the work*? They should have been crying out for the murder of their children!

Parsha Riddle

"An Egyptian man saved us..." (2:19) How did this statement affect Moshe's burial?

Please see next week's issue for the answer.

Last week's riddle:

How did the embalment of Yaakov cause the salvation of Ninveh?

Answer: In merit of the forty days that the Egyptians were involved in the embalment of Yaakov, the city of Ninveh merited an extra forty days to repent in the Book of Yonah, since the king of Ninveh at the time was Pharaoh. (Bereishis Rabasi)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Shemos* (2:21), the Torah relates: "Moshe **desired** (*va-yo'el* Moshe) to dwell with the man [Yisro]; and he gave his daughter Zipporah to Moshe." The above translation is the simple reading of the verse, but Rashi cites a midrashic interpretation of *va-yo'el* as "he **swore**," according to which the verse means that Moshe swore to Yisro that he would not leave Midian without his permission.

This approach is found in the Talmud, where it is invoked in the derivation of an important rule regarding the dissolution of vows and oaths (*hataras nedarim*):

It is taught in a *baraisa* (Tosefta 2:12): With regard to **one prohibited by a vow from deriving benefit from another, they dissolve the vow for him only in the presence** of the one who is the subject of the vow. The Gemara asks: **From where are these matters derived?** Rav Nachman said: **As it is written: "Hashem said to Moses in Midian, 'Go, return to Egypt, for all the people who seek your life have died.'" (4:19)** Rav Nachman notes that the verse specifies where Hashem spoke to Moses, and explains that Hashem **said to him: In Midian you vowed** to Jethro that you would not return to Egypt, **go and dissolve your vow in Midian**. And where does it say that Moses vowed to Jethro? **For it is written: "Moses desired** (*va-yo'el* Moshe) to dwell with the man." The word *va-yo'el* is related to the word *alah*, and ***alah* means nothing other than an oath, as it is written: "and had him take an oath (*alah*)" (Yechezkel 17:13), and the *halachos* of dissolution of oaths are identical to those of dissolution of vows. (Nedarim 65a)**

As the Torah relates (4:18), Yisro did indeed grant Moshe permission to leave Midian: "So Moshe went and returned to Yisro, his father-in-law, and said to him, "Let me now go back to my brethren who are in Egypt, and see if they are still alive." And Yisro said to Moshe, "Go to peace." Accordingly, some authorities maintain that a vow made for the benefit of another may only be dissolved with the latter's **consent**, and his mere **presence** is insufficient. Others, however, disagree and maintain that his presence is indeed sufficient and his consent is not required (see *Beis Yosef* and *Shulchan Aruch* YD 228:20).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I defied the laws of nature.
2. Matan Torah and I have something in common.
3. I was a thorny situation.
4. Don't confuse me with a president or two

#2 WHO AM I?

1. I was for the burning bush.
2. I am for the Bais HaMikdash.
3. I am for chalitzah.
4. In Rus I am for acquisition.

Last Week's Answers

#1 Shor/Ox (First of four damages, I am not sure, I represent the eleventh, Don't pair me with a donkey.)

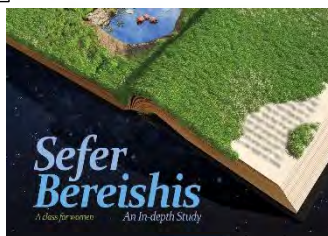
#2 17 (Yaakov in Egypt, Yosef at the time of his sale, I equal good, A year before Chupa.)

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Wednesdays with GWCK



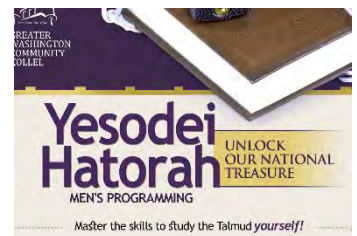
12:15pm on Zoom (for men & women)
[Resumes Jan. 29]



8:00pm at SEHC (for women)



8:15pm on Zoom (for men & women)



8:30pm at SEHC (for men)

For more info, visit gwckollel.org

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