

Young Israel Shomrai Emunah - Shabbos Shorts ^{ת"רס"א}

January 29 - 30, 2021 - 17 Shevat 5781 - Parshas Beshalach

Light Candles by 5:08 - Havdalah 6:10

The Shabbos Shorts is sponsored this week by Delia Weiss and family and Miriam & Steve Friedman and family in loving memory of Dr. George Weiss, Z"L, Gedalya Chaim ben Avraham Moshe, on the occasion of his 4th Yahrzeit.

Mazal Tov

- **Dana & Josh Dachman** on the birth of a baby boy this past Wednesday! Mazal Tov to big siblings Yehuda, Riva and Elnatan, and to the entire extended family.
- **Ariella Gordon & Cal Shere** on their engagement! Mazal Tov to **Rivka & Craig Gordon** and to Colleen & Mark Shere of Indianapolis.
- **Nancy & Pesach Mehlman** on the birth of a granddaughter this past Shabbos. Mazal Tov to Rivky & Yoni Mehlman, of Harish, on the birth of a daughter, Yocheved Rachel. Mazal Tov to big brothers Yitzchak and Nachshon, great-grandfather **Jack Mehlman** and to all of the aunts, uncles and cousins.
- **Susan & Abe Zwany** on the birth of a grandson, Yonah Matan, to their children Sharona & Yehuda Leib Seidel. Mazal Tov to siblings Gavriel, Leora, Aliza and Boaz, and to all of the aunts, uncles and cousins.

Shabbos Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. All Minyanim require advance registration and confirmation. If you are interested in attending Minyanim and have not already registered, please go to <https://www.yise.org/minyan> If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact minyan@yise.org

Friday Night:

- Light Candles by 5:08
 - Mincha: 5:15, 5:10 (Sephardi)
- If you Daven Kabbalos Shabbos prior to Shkia (5:26 PM), it is preferable to Daven Mincha prior to Plag (4:22 PM).*

Shabbos Day:

- Shacharis: 7:10, 9:00, 9:30, 8:30 (Sephardi)
- Mincha: 2:30, 4:00, 4:35 (Sephardi)
- Shabbos ends/Maariv: 6:10

COVID-19 Updates

- **Outdoor Minyan** - If you are interested in a Shabbos morning outdoor Minyan without a tent, subject to weather conditions, please email Ari Elias-Bachrach at outdoor@yise.org
 - Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register. If you have changes to your original registration form, please send an email to minyan@yise.org with details.
 - The Shul office is still open, but hours may vary.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Camp Shomrai

Camp Shomrai is back for another fun-filled summer with programming for children in preschool through ninth grade! Camp runs from July 5th through August 13th. For more information or to register online, visit our website at <https://Campshomrai.org> See flyer for details.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and updated times, go to: <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom F**.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings at 7:30 PM, **Zoom I**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info. contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men & Women - **Zoom C** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom B**.
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM
 - For Women - **Zoom D**:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look-Stories in the Torah from a Deeper Perspective", **Zoom H**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 349 754 2180, password GWCK
Zoom C: ID: 746 455 2195, password GWCK
Zoom D: ID: 601 853 4021, password Winter
Zoom E: ID: 970 1398 4837, password 613
Zoom F: ID: 978 8156 7874, password RabbiHyatt
Zoom G: ID: 539 496 3506, password ygarzar
Zoom H: ID: 713 7408 5130, password 045079
Zoom I: ID: 269 840 3648, password online Pearls, phone 621690

YISE Youth Announcements

Dor L'Dor - Motzei Shabbos, January 30, 7:30 PM. Parsha, pizza, prizes and more - but this year Virtual! Register by Friday, January 29, at www.yise.org/dorIdor This week's Dor L'Dor is generously sponsored by the Weinstein family in memory of Debbie's mom, Leah has Dovid. If you have any questions or would like to sponsor, please contact Michael Shimoff at mshimoff@yise.org See flyer for details.

Virtual Challah Braiding - Join Debbie Weinstein for Challah braiding tips and tricks. Ages 8 - 18. Sunday, February 7, 3:30 PM on **Zoom A**. See flyer for details.

YISE Programs and Listings

Welcome new members voted in this week at the latest board meeting: Lori & Greg Snyder

Tu B'Shvat Hamizrachi Magazines - Limited quantity available. If you are interested in getting one, please email office@yise.org

Grocery Drive for Holy Cross Hospital - Thank you to all of you who contributed to the Holy Cross Hospital Grocery Drive. We were told that our significant contribution was very much appreciated and would help to feed the 100+ Holy Cross Hospital employees and their families who are in need. A special thank you to Aharon Goodman, Robert Leichter and Josh Breitstein for transporting the items to Holy Cross Hospital.

"Challenges and Opportunities of Raising a Jewish Child in Our Times" with Rabbi Rosenbaum is now available online at

<https://wp.yise.org/parenting-challenges/>

Registration for Shomrai Preschool 2021-2022 is now open! We are excited to be offering a Torah-rich, child-centered program for children entering 2 year-old Nursery - 4 year-old Pre-K. School day runs from 8:30 AM - 3:00 PM. Extended care options available from 7:30 AM -8:30 AM and 3:00 PM - 6:00 PM. Register early for maximum savings! Visit our website for tuition rates and online registration at <https://preschool.yise.org/registration> For more information about the program email Sarah Dollman at director@yise.org See flyer for details.

Come Join Rabbi Koss's Monthly Jewish History class - now on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, February 1, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Happy Birthday! Happy Anniversary!

Happy Birthday to our Shul Vice President, **Nissy Moskowicz**, from his wife, children and grandchildren.

Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night ~~Chumash~~ Navi Shiur for Women
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

Please email office@yise.org to sponsor. Thank you for your support.

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Tehillim/Parsha and Halacha Shiur

- **Debbie Rogal** in memory of her cousin, Judy Licht, on her 25th Yahrzeit on 16 Shevat.

Rabbi Rosenbaum's Women's Mussar Shiur

- **Marisa & David Ratner** in honor of Marisa's birthday.

Rabbi Hyatt's Gemara Shiur

- **David Jaray** for a Refuah Sheleimah for Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend the Shiur.
- **Jonathan & Marilyn Fine** to commemorate the recent Yahrzeits of Jonathan's mother, Rivkah bat Zusman, and Marilyn's mother, Risha Miriam bat Tzvi Hirsh HaCohen.

Rabbi Rosenbaums's Gemara Shiur for Men

- **Jonathan & Marilyn Fine** to commemorate the recent Yahrzeits of Jonathan's mother, Rivkah bat Zusman, and Marilyn's mother, Risha Miriam bat Tzvi Hirsh HaCohen.

Rabbi Rosenbaum's Nach Shiur

- **Lois & Sid Meyers** to commemorate the Yahrzeit of Lois's father, Dr. Carl H. Resnick, Yekusiel ben HaRav Tzvi.

Rabbi Rosenbaum's Erev Shabbos Drasha

- **Judy & Stuart Rosenthal** on the 10th Yahrzeit of Judy's father, Robert D. Katzoff, Reuven David ben Shneur Zalman v'Yetta, and on the 15th Yahrzeit of Judy's mother, Evelyn Weisberg Katzoff, Chava Ruth bat Tzvi v'Maryam.
- **Sara Silver** to commemorate the Yahrzeit on Shabbos of her father, Bud Silver, Yissocher Dov ben Meir, Z"L.

YISE Programs and Listings (continued)

Virtual Paint Night with Talya Weinberg. Thursday, February 11, 8:00 PM. \$20 per person. RSVP and pay at www.yise.org/paint RSVP by Friday, February 5. For more information, contact Elise Saks at esaks@yise.org See flyer for details.

Purim Shpiel - Sunday, February 21, 8:30 PM. Contact Howie Schulman at drhowies@gmail.com or 301-213-2429. See flyer for details.

Go Social! Want to reconnect with Shul friends you lost touch with these past COVID-19 months? We're missing our Shul buddies as well! YISE's Social Committee wants your energy to help lead new (Zoom interactive, of course) programs. Sahra Ginsburg sahra@ginsburg.cc Sharon Shimoff sharonshimoff@gmail.com and Max Rudmann max.rudmann1@gmail.com are waiting to hear from you.

Helping Hands Across Kemp Mill is a part of YISE's Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax-deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

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

Community Programs & Listings

Vaccine Sign-up Support Project - Edlavitch JCC is matching GW students with seniors in Maryland, DC and VA to help with COVID-19 vaccine enrollment. Sign up at https://docs.google.com/forms/d/e/1FAIpQLSea3wSltndTqWX9V6p_kLKbIh5AuFYWRPCGlyarv3LcsYReZA/viewform

The Yad Yehuda Clothing Exchange will be open to all members of the community this Sunday, January 31, 10:00 AM - 12 Noon. We have a lot of coats for all sizes! This is your opportunity to shop, at no cost, for beautiful, modest clothing in our well-equipped showroom. Shoppers must be in good health, not have been in contact with someone who tested positive for Covid, wear masks and maintain social distancing. Please schedule an appointment at https://docs.google.com/spreadsheets/d/1fhBnGaalLgwaEUT4rDFUwVKGz1_U9CeOYD-f_A10iY/edit For questions or to schedule an appointment on another day: ncarmel@yadyehuda.org

Kemp Mill Toastmasters - Wednesday, February 3, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at yppr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

From Quarantine to Connection: Strengthening Your Marriage During Challenging Times - Featuring Rabbi Jamie and Ilana Cowland. For men and women, Tuesday, February 9, 9:00 PM on Zoom. Meeting ID: 836 5065 1470, Passcode: 724763 Sponsored by the Mikvah Emunah Society.

Outdoor Community Megillah Readings are planned on Purim: Thursday evening, February 25 and Friday, February 26. If you are an experienced Leiner, please contact Saul Singer at Saul.Singer@verizon.net and let him know when you are available.

20th Annual Purim Yahrzeit shiur in memory of Jane Axelrod (Raizel bas Simcha) - Friday, February 26, log on at 9:50 AM for Shiur at 10:00 AM SHARP! (The shiur will end no later than 10:20.) Zoom Meeting ID: 684 682 8415, Passcode: 613613, direct link: <https://us02web.zoom.us/j/6846828415>

Yad Yehuda - Unfortunately, many individuals and families across the Greater Washington Jewish community are facing the twin challenges of financial and food insecurity. The scope of this need has grown exponentially during the current COVID-19 crisis. We receive new requests for assistance each week. With the help of Hashem, Yad Yehuda answers these requests through our Emergency Financial Assistance and Tomchei Shabbos Programs and through The Capital Kosher Pantry. Please consider making a contribution by visiting www.yadyehuda.org/donate

Penetrating Thoughts and Practical Perspectives - Thoughts on life, Torah and Middos. Based on Michtav M'Eliyahu, from Rav Eliyahu Dessler, Z"l. Mondays, 9:00 PM - 9:30 PM, with Rabbi Yitzchak Scher. Zoom - Meeting ID: 736 4190 7086, Passcode: torah. Presented by YGW Kollel Zichron Amram. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

What Happened at Sinai: An Exploration of the Sinai Revelation and the Ten Commandments - Wednesdays, 8:00 PM on Zoom. Presented by Rabbi Hillel Shaps. Join any time! No cost. Zoom info and registration at linksgw.org/classes

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

Kemp Mill Village is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See kempmillvillage.org for more information.

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

The Week Ahead	Sunday January 31	Monday February 1	Tuesday February 2	Wednesday February 3	Thursday February 4	Friday February 5
Limited Minyanim will take place at YISE next week, advance registration and confirmation required . You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday through Friday 6:30 AM/7:00 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 5:20 PM.						
Halachic Times: Latest Alos Hashachar 5:53 AM, Earliest Talis and Tefilin: 6:21 AM, Latest Netz: 7:16 AM, Latest Krias Shema: 9:46 AM, Earliest Mincha: 12:53 PM, Earliest Shkia: 5:28 PM, Latest Tzeis Hacoachavim: 6:17 PM						

Next Shabbos

February 5 - 6, 2021 - 24 Shevat 5781

Parshas Yisro

Light Candles: 5:16

Havdalah: 6:17

Next Shabbos Shorts Deadline: Wednesday, February 3 at 12:00 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 E-Mail: office@yise.org Website: www.yise.org

Office Hours:

Monday through Thursday 9:00 AM - 5:00 PM, Friday - 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Beshalach 5781: The Big Picture

The following is kindly transcribed by a congregant from the video at <https://wp.yise.org/shabbos>

There is an interesting medrash at the beginning of this week's parsha that seems to be sharing just a cute play on words. It says, ויסב אלקים את העם דרך המדבר ים סוף, G-d led the Jewish people in a circuitous path towards the ים סוף, towards the sea. The medrash says that from here you see that even an עני בישראל, even a poor person is חייב להסב, is obligated to lean at the seder. ויסב אלקים את העם, G-d led the people in sort of a roundabout, sort of tilted the people in a certain direction so similarly it is the same root, a person has to הסב, a person has to lean at the seder, even if they are poor.

It is difficult to understand the deeper significance of this medrash. The כתב סופר has a very unique thought about this medrash and he explains. Imagine if we were Jews in that group leaving Egypt beginning to take the circuitous route. We are told by מפרשים, that the Egyptians assumed that the Jews were utterly lost because the route that they were taking made no sense. So what would we have thought if we were in that travelling group? We very well might have thought, this is a disaster, Moshe does not know what he is doing, why does G-d have it in for the Jewish people? But in reality there was a plan for all of this, whether it be that G-d was concerned that if they would take a more direct route they would be afraid, and they would turn around, maybe they would encounter groups who would challenge them, maybe because they were taking a direct route it would always be easier to shrug their shoulders and turn back to Egypt.

There are different approaches, different nuances in the commentators. But the bottom line is this was all a plan from G-d and it was all for the good, because this way the Jewish people did not go back to Egypt and of course, along this path, they ultimately in the right place at the right time, had the remarkable showdown with the splitting of the Sea as Egypt was coming on their tail.

So, the כתב סופר says, what is the lesson in this pasuk? The medrash teaches us what the lesson is. If a person in our times can't even afford an appropriate seder and somehow they can borrow and ask enough and string together for the matza and the wine, they are obligated to do so, and when they do so, they need to lean at the seder, like a king. Leaning like a king? My life is terrible right now? I can't even easily afford these things that I am leaning for. I am not a king. Says the כתב סופר, our answer to this person is, how do you think the Jewish people felt when they were on this circuitous route and had they only known that this was all part of the plan they would have been no concerns. Our friend, who knows what G-d's plans is. Who knows what tomorrow will hold. You might not have much today but even so you need to lean in celebration at the seder. It is something for us to think about regardless of what is going on in our lives. We all have challenges and we never, never know what the big picture is.

Have a wonderful Shabbos.



SUMMER

2021

JULY 5 - AUGUST 13

Preschool *Division*

.....
**ENTERING
2N-K**

**Torah-Based,
Safe and Nurturing**
Known for excellent staff,
profound commitment to
safety and a creative and
joyous attitude towards
learning and discovery!
Daily Specials

Elementary *Division*

.....
**ENTERING
1ST-6TH GRADE**
**Separate Programs for
Boys and Girls**

Swim
Sports
Learning
Specialized Crafts
Dance

Teen *Division*

.....
**BOYS ENTERING
7TH-9TH GRADE**

Weekly Trips
Swim
Sports
Learning
Woodworking

FOR MORE INFORMATION

Visit our website: www.campshomrai.org
or Email: camp@yise.org

REGISTER ONLINE

<https://shomrai.campintouch.com/ui/forms/application/camper/App>

Young Israel Shomrai Emunah Presents

DOR L'DOR

ONLINE!

Family Chevrusah-Style Learning - The Same Usual Motzei Shabbos Fun, but This Year Virtual!

- **Delicious Pizza - delivered to homes within Kemp Mill for children ages Pre-K - 6th grade**
- **Interactive online discussions**
- **Raffle of exciting prizes**

5781 Motzei Shabbos Times:

November 7 — 7:00 pm

November 14 — 7:00 pm

December 5 — 7:00 pm

December 19 — 7:00 pm

January 9 — 7:15 pm

January 30 — 7:30 pm

February 6 — 7:30 pm

February 20 — 7:45 pm

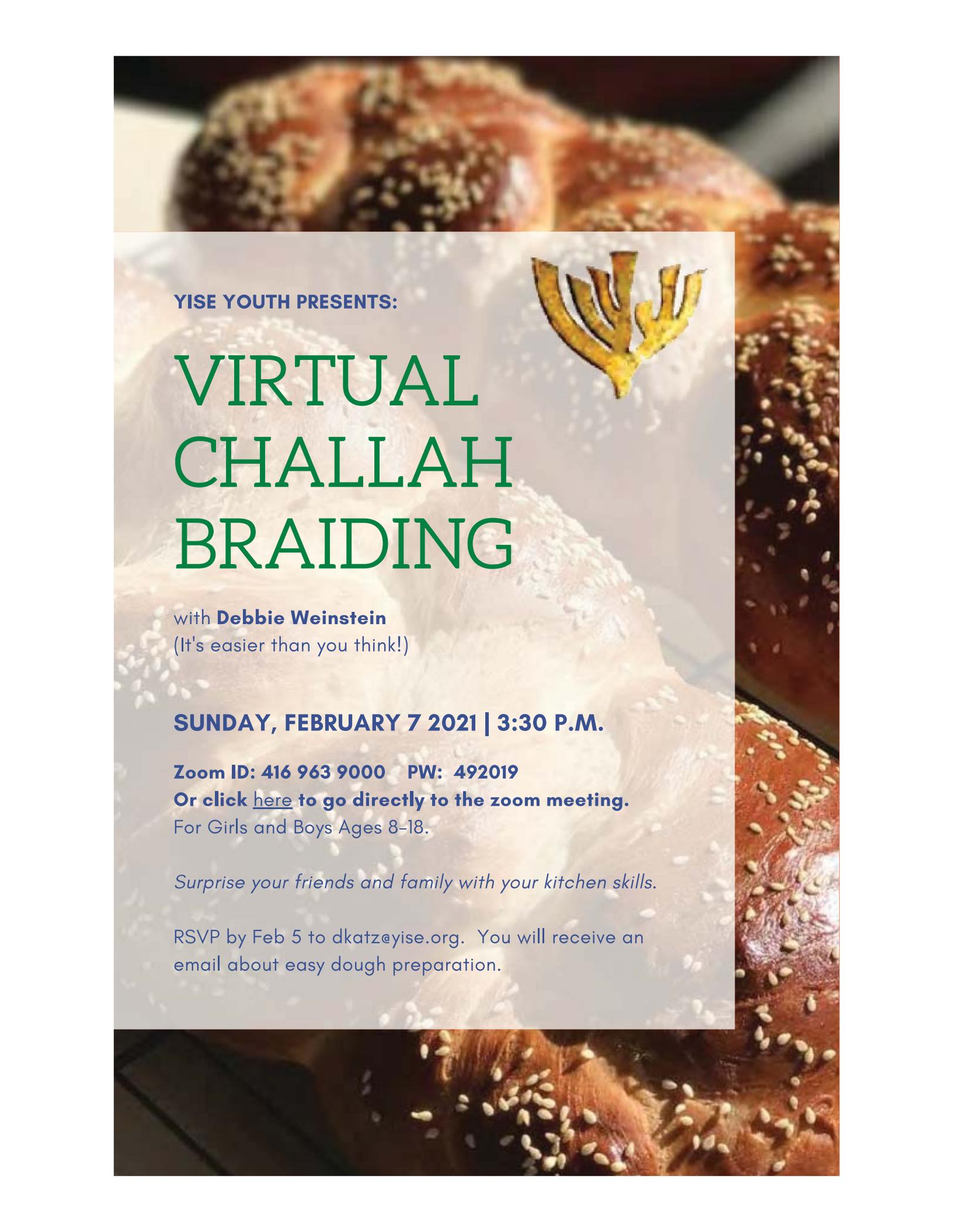
March 6 — 8:00pm

Register your family at
<https://yise.org/dorldor>

Must register your children prior to
each event by that Friday at 10am

To sponsor this program, please
contact Michael Shimoff at
mshimoff@yise.org





YISE YOUTH PRESENTS:

VIRTUAL CHALLAH BRAIDING

with **Debbie Weinstein**
(It's easier than you think!)

SUNDAY, FEBRUARY 7 2021 | 3:30 P.M.

Zoom ID: 416 963 9000 PW: 492019

Or click [here](#) to go directly to the zoom meeting.

For Girls and Boys Ages 8-18.

Surprise your friends and family with your kitchen skills.

RSVP by Feb 5 to dkatz@yise.org. You will receive an email about easy dough preparation.

Local licensed, child-centered Preschool
FOR CHILDREN 2-5 YEARS OLD



shomrai
PRESCHOOL



Play-based, supportive learning environment that promotes exploration and builds foundational skills

Warm, dedicated and experienced teachers

Customizable extended care options from 7:30 AM- 6:00 PM

FOR MORE INFORMATION



Visit our website
preschool.yise.org



Or Email
preschool@yise.org

Everyone is invited!

YISE VIRTUAL PAINT NIGHT

with Talya Weinberg

THURSDAY, FEBRUARY 11

8:00PM

\$20 / person

RSVP & Pay

<http://www.yise.org/paint>

RSVP by Feb 5

Supply pick up Feb 7

Address & Zoom link will be provided to registered guests





ONE YEAR AFTER THE ONSET OF THE PLAGUE OF COVID-19

PURIM IS COMING!

Reggae singer, Bob Marley, sang the following:

One Love! One Heart!
Let's get together and feel all right.
Hear the children cryin' (One Love!);
Hear the children cryin' (One Heart!),
Sayin': give thanks and praise to the L-rd and I will feel all right;
Sayin': let's get together and feel all right.

**So my friends, we want to celebrate together in laughter with a Zoom Purim Shpiel—
a celebration of joy, life and appreciation of Hashem's gifts to each of us.**

**Put on your thinking caps, tickle your funny bones and step up to make this happen.
Skits, sketches, grammen, monologues, etc. are needed to make this a reality.**

**The target audience can be the whole community or a specific segment (Sephardim,
9:15'ers, Black Hatters, Kippah S'rugot'ers, oldsters, youngsters, etc'ers).**

**Material needs to be G-rated, and while we hope to poke fun we don't want to hurt or
offend anyone—there has been too much pain inflicted in the past weeks & months.**

We need: Writers, Performers, Idea People

If you are willing to help with this, please send an e-mail to:

Howie Schulman at drhowies@gmail.com or call him at 301-213-2429

Date of the Shpiel: Sunday, February 21 at 8:30 pm

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

May the learning in this issue be dedicated in loving memory
of my dear husband, Dr. Robert Segal, a"h,
on the occasion of his first Yahrzeit, 18 Shevat.
Tzivi Naiman Segal

Volume 27, Issue 16

Shabbat Parashat Beshalach

5781 - B"H

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

Looking Up - The Israelites had crossed the Red Sea. The impossible had happened. The mightiest army in the ancient world – the Egyptians with their cutting-edge, horse-drawn chariots – had been defeated and drowned. The children of Israel were now free. But their relief was short-lived. Almost immediately they faced attack by the Amalekites, and they had to fight a battle, this time with no apparent miracles from God. They did so and won. This was a decisive turning point in history, not only for the Israelites but for Moses and his leadership of the people.

The contrast between before and after the Red Sea could not be more complete. Before, facing the approaching Egyptians, Moses said to the people: "Stand still and you will see the deliverance the Lord will bring you today ... The Lord will fight for you; you need only be silent." In other words: do nothing. God will do it for you. And He did.

In the case of the Amalekites, however, Moses said to Joshua, "Choose men for us, and prepare for battle against Amalek." Joshua did so and the people waged war. This was the great transition: The Israelites moved from a situation in which the leader (with the help of God) did everything for the people, to one in which the leader empowered the people to act for themselves.

During the battle, the Torah focuses our attention on one detail. Moses climbs to the top of a hill overlooking the battlefield, with a staff in his hand:

As long as Moses held his hands up, the Israelites prevailed, but when he let his hands down, the Amalekites prevailed. When Moses' hands became weary, they took a stone and placed it under him, so that he would be able to sit on it. Aaron and Chur then held his hands, one on each side, and his hands remained steady until sunset.

What is going on here? The passage could be read in two ways: The staff in Moses' raised hand – the very staff which he used to perform mighty miracles in Egypt and at the sea – might be a sign that the Israelites' victory was a miraculous one.

Alternatively, it might simply be a reminder to the Israelites that God was with them, giving them strength.

Very unusually – since the Mishnah in general is a book of law rather than biblical commentary – a Mishnah resolves the question: Did the hands of Moses make or break [the course of the] war?

Rather, the text implies that whenever the Israelites looked up and dedicated their hearts to their Father in heaven, they prevailed, but otherwise they fell.

The Mishnah is clear. Neither the staff nor Moses' upraised hands were performing a miracle. They were simply reminding the Israelites to look up to heaven and remember that God was with them. Their faith gave them the confidence and courage to win.

A fundamental principle of leadership is being taught here. A leader must empower the team. They cannot always do the work for the group; they must do it for themselves. But the leader must, at the same time, give them the absolute confidence that they can do it and succeed. The leader is responsible for their mood and morale. During battle, a captain must betray no sign of weakness, doubt or fear. That is not always easy, as we see in this week's episode.

Moses' upraised hands "became weary." All leaders have their moments of exhaustion and at such times the leader needs support – even Moses needed the

help of Aaron and Hur, who then helped him to maintain his position. In the end, though, his upraised hands were the sign the Israelites needed that God was giving them the strength to prevail, and they did.

In today's terminology, a leader needs emotional intelligence. Daniel Goleman, best known for his work in this field, argues that one of the most important tasks of a leader is to shape and lift the mood of the team:

Great leaders move us. They ignite our passion and inspire the best in us. When we try to explain why they are so effective, we speak of strategy, vision, or powerful ideas. But the reality is much more primal: Great leadership works through the emotions.

Groups have an emotional temperature. As individuals they can be happy or sad, agitated or calm, fearful or confident. But when they come together as a group, a process of attuning – "emotional contagion" – takes place, and they begin to share the same feeling. Scientists have shown experimentally how, within fifteen minutes of starting a conversation, two people begin to converge in the physiological markers of mood, such as pulse rate. "When three strangers sit facing each other in silence for a minute or two, the one who is most emotionally expressive transmits their mood to the other two – without speaking a single word." The physiological basis of this process, known as mirroring, has been much studied in recent years, and observed even among primates. It is the basis of empathy, through which we enter into and share other people's feelings.

This is the foundation for one of the most important roles of a leader. It is he or she who, more than others, determines the mood of the group. Goleman reports on several scientific studies showing how leaders play a key role in determining the group's shared emotions:

Leaders typically talked more than anyone else, and what they said was listened to more carefully ... But the impact on emotions goes beyond what a leader says. In these studies, even when leaders were not talking, they were watched more carefully than anyone else in the group. When people raised a question for the group as a whole, they would keep their eyes on the leader to see his or her response. Indeed, group members generally see the leader's emotional reaction as the most valid response, and so model their own on it – particularly in an ambiguous situation, where various members react differently. In a sense, the leader sets the emotional standard.

When it comes to leadership, even non-verbal cues are important. Leaders, at least in public, must project confidence even when they are inwardly full of doubts and hesitations. If they betray their private fears in word or gesture, they risk demoralising the group.

There is no more powerful example of this than the episode in which King David's son Absalom mounts a coup d'etat against his father, proclaiming himself king in his place. David's troops put down the rebellion, in the course of which Absalom's hair gets tangled in a tree and he is stabbed to death by Joab, David's commander-in-chief.

When he hears this news, David is heartbroken. His son may have rebelled against him, but he is still his son and his death is devastating. David covers his face crying, "O my son Absalom! O Absalom, my son, my son!" News of David's grief quickly spreads

throughout the army, and they too – by emotional contagion – are overcome by mourning. Joab regards this as disastrous. The army have taken great risks to fight for David against his son. They cannot now lament their victory without creating confusion and fatefully undermining their morale:

Then Joab went into the house to the King and said, "Today you have humiliated all your men, who have just saved your life and the lives of your sons and daughters and the lives of your wives and concubines. You love those who hate you and hate those who love you. You have made it clear today that the commanders and their men mean nothing to you. I see that you would be pleased if Absalom were alive today and all of us were dead. Now go out and encourage your men. I swear by the Lord that if you don't go out, not a man will be left with you by nightfall. This will be worse for you than all the calamities that have come on you from your youth till now."

King David does as Joab insists. He accepts that there is a time and place for grief, but not now, not here, and above all, not in public. Now is the time to thank the army for their courage in defence of the King.

A leader must sometimes silence their private emotions to protect the morale of those they lead. In the case of the battle against Amalek, the first battle the Israelites had to fight for themselves, Moses had a vital role to perform. He had to give the people confidence by getting them to look up.

In 1875 an amateur archaeologist, Marcelino de Sautuola, began excavating the ground in a cave in Altamira near the north coast of Spain. At first, he found little to interest him, but his curiosity was rekindled by a visit to the Paris exhibition of 1878 where a collection of Ice Age instruments and art objects was on display. Determined to see whether he could find equally ancient relics, he returned to the cave in 1879.

One day he took his nine-year-old daughter Maria with him. While he was searching the rubble, she wandered deeper into the cave and to her amazement saw something on the wall above her. "Look, Papa, oxen," she said. They were, in fact, bison. She had made one of the great discoveries of prehistoric art of all time. The magnificent Altamira cave paintings, between 25,000 and 35,000 years old, were so unprecedented a finding that it took twenty-two years for their authenticity to be accepted. For four years Sautoula had been within a few feet of a monumental treasure, but he had missed it for one reason. He had forgotten to look up.

This is one of the enduring themes of Tanach: the importance of looking up. "Lift up your eyes on high, and see who has created these things," says Isaiah. "I lift up my eyes to the hills. From there will my help come" said King David in Psalm 121. In Deuteronomy, Moses tells the Israelites that the Promised Land will not be like the flat plain of the Nile Delta where water is plentiful and in regular supply. It will be a land of hills and valleys, entirely dependent on unpredictable rain. It will be a landscape that forces its inhabitants to look up. That

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is what Moses did for the people in their first battle. He taught them to look up.

No political, social or moral achievement is without formidable obstacles. There are vested interests to be confronted, attitudes to be changed, resistances to be overcome. The problems are immediate, the ultimate goal often frustratingly far away. Every collective undertaking is like leading a nation across the wilderness towards a destination that is always more distant than it seems when you look at the map.

Look down at the difficulties and you can give way to despair. The only way to sustain energies, individual or collective, is to turn our gaze up toward the far horizon of hope. The philosopher Ludwig Wittgenstein once said that his aim in philosophy was “to show the fly the way out of the fly-bottle”. The fly is trapped in the bottle. It searches for a way out. Repeatedly it bangs its head against the glass until at last, exhausted, it dies. Yet the bottle has been open all the time. The one thing the fly forgets to do is look up. So, sometimes, do we.

It is the task of a leader to empower, but it is also their task to inspire. That is what Moses did when, at the top of a hill, in full sight of the people, he raised his hands and his staff to heaven. When they saw this, the people knew they could prevail. “Not by might nor by power, but by My spirit,” said the Prophet. Jewish history is a sustained set of variations on this theme.

Shabbat Shalom: Rabbi Shlomo Riskin

“And Moses brought the bones of Joseph with him, since [Joseph] had adjured the children of Israel to take an oath; [Joseph] had said, ‘God will surely remember you; bring up my bones with you from this [place].’”

At the climax of the ten plagues, with the Israelites escaping their Egyptian slave masters, the Torah suddenly makes reference to a heroic personality from the Book of Genesis, Joseph.

Why interrupt the drama of the Exodus with the detail of concern over Joseph’s remains? From a certain perspective, Joseph’s name even evokes a jarring note at this moment of Israel’s freedom. After all, Joseph may well be seen as representing the opposite of Moses: Joseph begins within the family of Jacob-Israel, and moves outside of it as he rises to great heights in Egypt, whereas Moses begins as a prince of Egypt and moves into the family of Israel when he smites the Egyptian taskmaster.

Joseph is the one who brings the children of Jacob into Egypt whereas Moses takes them out; Joseph gives all of his wisdom and energy to Egypt whereas Moses gives all of his wisdom and energy to the Israelites. It can even be argued that the very enslavement of the Israelites by the Egyptians was a punishment for Joseph’s having enslaved the Egyptians to Pharaoh as part of his economic policy. So why bring up the remains of Joseph at this point in the story?

The fact is that Joseph is a complex and amazing personality who very much stands at the crossroads of—and serves as a vital connection between—the Books of Genesis and Exodus. The jealous enmity of the brothers towards Joseph was in no small way rooted in the grandiose ambition expressed in his dreams: sheaves of grain evoke Egyptian agriculture rather than Israeli shepherding, and the bowing sun, moon and stars smack of Joseph’s cosmic domination.

Despite the truths that we have just expressed, Joseph certainly symbolizes not only the Jew who rises to a most prominent position in Egypt—a Henry Kissinger to the tenth degree. He also introduced Pharaoh to the God of Israel and the universe, when he stood before the monarch about to interpret his dreams. And is it not Israel’s mission to be a kingdom of priest-teachers and a holy nation

with the mandate of perfecting the world in the kingship of the divine?

Moreover, with his very last breaths, in the closing lines of the book of Genesis, does not Joseph profess absolute faith in God’s eventual return of the Israelites to their homeland, at which time he makes his brothers swear that his remains will be taken “home” to Israel? Despite the prominence he attained in Egypt, he understands that Israel is the only eternal home for the descendants of Abraham!

The Midrash describes a fascinating scene: When the Israelites went forth from Egypt, two casks [aronot] accompanied them for forty years in the desert: the cask of [the divine Torah that they had received as family tradition until that time] and the casket of Joseph.

The nations of the world would ask, “What is the nature of these two casks? Is it necessary for the cask of the dead to go together with the cask of [Torah]?” The answer is that the one who is buried in this [cask] fulfilled whatever is written in that [cask].

Generally this midrash is understood to be saying that Joseph fulfilled the moral commandments already expressed in the Torah from the story of Creation up until and including the Exodus. After all, Joseph was moral and upright, even to the extent of rebuffing the enticements of the beautiful “Mrs. Potiphar,” thereby earning the appellation of “the righteous one.”

However, I would suggest an alternate interpretation: The Torah of the Book of Exodus encased in one cask fulfilled the dreams, expectations and prophecies of Joseph buried in the other cask. Joseph foresaw an eventual exodus from Egypt and return to Israel. Joseph also foresaw a cosmic obeisance of the sun, moon and stars to the universal God of justice and peace whom he represented. This, too, was fulfilled when the world was paralyzed by the force of the plagues, when the nations trembled at the destruction of Egypt and the victory of the Israelites when the Sea of Reeds split apart: “Nations heard and shuddered; terror gripped the inhabitants of Philistia. Edom’s chiefs then panicked, Moab’s heroes were seized with trembling, Canaan’s residents melted away... God will reign supreme forever and ever.”

At the supreme triumphant moment of the Exodus, Moses stops to fulfill a vow and take the bones of Joseph out of Egypt and into Israel with the Israelites. Moses wanted the faith of Joseph, the universality of Joseph, the morality of Joseph, the grandeur of Joseph, to accompany the Israelites throughout their sojourn in the desert (suggesting subsequent Jewish exiles), and to enter the Land of Israel and influence the Jewish commonwealth.

The Person in the Parsha: R. Tzvi Hersh Weinreb

An Ounce of Prevention - I couldn’t believe it. One of my trusted old reference books failed me for the first time. I have three reliable works: Webster’s College Dictionary, Roget’s Thesaurus, and Bartlett’s Book of Familiar Quotations. It was the latter that disappointed me as I prepared to write this week’s Person in the Parsha.

Beshalach contains the following verse: “If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His eyes... I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee.” That is how Rabbi J. H. Hertz, late chief Rabbi of the British Empire, phrases it in the translation which accompanies his excellent commentary to the Pentateuch. However, Rashi’s commentary suggests a different translation.

Rashi says: “Simply put, I am the Lord your physician, who teaches you Torah and mitzvot so that you will be spared illness, much as a physician would instruct his patient not to eat certain things

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because they may lead to his getting sick...” Thus, For Rashi, the more accurate translation of the end of our first is not “I am the Lord that healeth thee...,” But rather, “I am the Lord thy physician.”

At this point, you must be asking yourself, “What’s the big deal? Is there any difference between “I heal you” and “I am your doctor?”

Rashi would respond, “Yes, there is a great difference between the two. ‘I heal you’ means that you are sick and I make you better, whereas ‘I am your doctor’ means that I have the ability to prevent you from getting sick in the first place.”

For Rashi, this is fundamental. The Almighty has the power to prescribe for us a lifestyle that will protect us from illness; from spiritual illness certainly, but arguably from physical suffering as well. Rashi’s conception of a good physician as one who does not merely heal the sick, but who counsels those who are well about how to avoid disease, is identical to Maimonides’ definition of a good doctor.

Maimonides was the court physician for the Sultan Saladin in medieval Egypt. The Sultan was never ill and once called Maimonides on the carpet, as it were, and demanded of him proof that he was a good doctor. “I am never ill,” said Saladin, “so how am I to know whether you in fact deserve the reputation that you have for being a great physician?”

Reportedly, Maimonides answered: “The greatest of all physicians is the Lord, of Whom it is said ‘I am the Lord thy physician’. As proof of this, it is written ‘I will not place upon you the illnesses which I have placed upon ancient Egypt’. Who is truly the good doctor? Not the person who heals the sick from their diseases, but rather the one who helps the person from becoming sick and sees to it that he maintains his health.”

As Maimonides writes in one of his medical works, Essay on Human Conduct, “Most of the illnesses which befall man are his own fault, resulting from his ignorance of how to preserve his health – like a blind man who stumbles and hurts himself and even injures others in the process due to not having of a sense of vision.”

As I was contemplating the merits of the translation suggested by both Rashi and Maimonides, I couldn’t help but think of the old adage, “An ounce of prevention is worth a pound of cure.” I reached for my trusty and well-worn Bartlett’s Familiar Quotations. I searched under “prevention,” “cure,” and even “ounce,” but to no avail. Then I looked up “Franklin, Benjamin,” and found all sorts of words of wisdom but nothing about “an ounce of prevention.”

Google was my next resort. And there I indeed confirmed that it was Benjamin Franklin who echoed an important Jewish teaching when he said, “An ounce of prevention is worth a pound of cure.”

But there is more to be learned from the verse in this week’s Torah portion which we have been pondering: That the Almighty describes Himself as a healer or physician is more than just a lesson in the importance of living the kind of life that avoids the very real physical suffering that is often the consequence of an immoral life.

The metaphor of “physician” also makes a strong statement about the nature of the relationship between the Almighty and us, his “patients.”

If the verse would read, “If thou wilt diligently hearken to the voice of the Lord... for I am the Lord thy Master,” that would suggest that He demands our obedience in order to assert His own authority. But by urging us to “hearken to His voice” because He is “our physician,” we gain an entirely different view of why we should be obedient. How meaningful it is to know that the observant life is designed to avoid every manner of illness and to promote spiritual health and material wellness.

In this week's *Parashah*, we are introduced to the food known as "*Mahn*," and also to the "Well of Miriam," from which *Bnei Yisrael* drank throughout their years in the desert (17:6). Later in the Torah, we read that *Bnei Yisrael* sang a song of thanksgiving for the well (*Bemidbar* 21:17-20). In contrast, the Torah does not mention any thanksgiving for the *Mahn*. Why?

R' Nachman Yechiel Michel Steinmetz *shlita* (rabbi in Brooklyn, N.Y.) writes: "I heard a wondrous answer to this question." He explains: We read in our *Parashah* (16:35): "*Bnei Yisrael* ate the *Mahn* for forty years, . . . until their arrival at the border of the land of Canaan." The *Mahn* fell every single weekday for almost 40 years. It even fell on the day *Bnei Yisrael* made the Golden Calf, as we read (*Nechemiah* 9:18-20), "Even though they made themselves a molten calf and said, 'This is your G-d who brought you out of Egypt,' . . . You did not withhold Your *Mahn* from their mouth." As a result, *Bnei Yisrael* took the *Mahn* for granted, and it did not occur to them to give thanks for it. In contrast, the well disappeared when Miriam died, so (*Bemidbar* 20:2), "There was no water for the assembly." *Bnei Yisrael* understood what it meant to be thirsty, so they gave thanks to *Hashem* when they had water.

In light of this, writes R' Steinmetz, we can understand the *Halachah* that requires giving thanks for rain, but only in lands that are prone to drought (see *Shulchan Aruch*, *O.C.* 221). Because we do not experience drought, we should not give thanks for rain? Yes! One who has never experienced drought will not mean it when he gives thanks for rain, R' Steinmetz explains; it will be a "blessing in vain." Only one who has missed the rain can genuinely feel grateful for it. (*Ateret Nevonim* p.15)

Tefilah

This year, we will *iy"H* devote this space to discussing various aspects of our prayers. We have been examining the structure of our daily prayers, and last week introduced the idea that *Shacharit* / the morning prayer consists of four parts, paralleling the four rungs of the ladder in *Yaakov Avinu's* dream, the four levels through which human perception must advance to attain knowledge of G-d, as described by *Rambam z"l*, and the four worlds discussed in *Kabbalah*.

R' Elie Munk (1900-1981; rabbi in Ansbach, Germany and Paris, France) continues: In the first section--from the beginning until *Baruch She'amar*--man's practical needs, such as awaking and clothing, are mentioned. A blessing for the work and welfare of the day follows. Then a description of the daily sacrifice, also a practical matter, is added. Thus, the entire beginning is devoted to the "*Olam Ha'Asiyah*," the world of material phenomena, the point from which the quest for G-d must set out.

The second section, the *Pesukei D'zimra* / verses of song, deals with G-d's revealing Himself in nature and history. The splendor of nature, the magnificence of the starry sky, the beauty of the reality of our world, all proclaim the glory of G-d. Thus, our thoughts rise from the world of human activity to the "*Olam Ha'Yetzirah*," the world of forms and shapes that are the background and the framework for the activities of our daily life.

Behind the *Olam Ha'Yetzirah*, we can discern the "*Olam Ha'Beriyah*," the world of the forces that dominate the Creation, to which the third section of our prayers--*Kri'at Shema* and its blessings--is devoted. (*The World of Prayer* p.12) - **To be continued** -

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“Moshe said to Yehoshua, ‘Choose people for us and go do battle with Amalek.’” (17:9)

Why did Moshe choose Yehoshua to fight Amalek rather than leading the battle himself? R’ Shmuel Mordechai Wollner *shlita* (*Rosh Yeshiva of Mesivta Nesivos Hatalmud* in Brooklyn, N.Y.) writes:

There are two ways that forces of impurity challenge us. One is by espousing heresy, represented by Pharaoh who said (5:2), “Who is *Hashem* that I should heed His voice? I do not know *Hashem*.” The second is by taking advantage of feelings of hopelessness and lethargy, as Amalek did (see *Devarim* 25:18 -- “He struck all the weak ones at your rear, when you were faint and exhausted.”).

Moshe was the humblest of all men, continues R’ Wollner. Humility is a very admirable trait when practiced properly, as Moshe obviously did, but those who do not understand that trait can easily confuse it with hopelessness or lethargy. Therefore, Moshe did not think he was the right person to lead the fight against Amalek. Yehoshua was a descendant of Yosef, who exuded self-confidence; he was the right person for this challenge. (*Kovetz Sichot Hit’alut* V p.31)

“Yehoshua did as Moshe said to him, to do battle with Amalek, and Moshe, Aharon, and Chur ascended to the top of the hill.” (17:10)

The *Gemara* (*Berachot* 34b) relates: Rabban Gamliel’s son was ill, so he sent two Torah scholars to Rabbi Chanina ben Dosa to ask him to pray.

R’ Yosef Shalom Elyashiv *z”l* (1910-2012; Yerushalayim) explains: Rabban Gamliel learned from our verse that prayers are more effective when the one praying is flanked by two other people. Rabban Gamliel was concerned that R’ Chanina might not, at that moment, be in the presence of two people worthy of “assisting” his prayer; therefore, Rabban Gamliel sent two Torah scholars to him.

R’ Benzion Kook *shlita* (publisher of R’ Elyashiv’s *Talmud* lectures) adds in a footnote: The *Tur* (14th century *Halachic* code) cites a *Midrash* deriving from our verse that the *Chazzan* should be flanked in this way when he recites *Selichot* on a public fast day. We would have thought that Aharon and Chur accompanied Moshe to hold up his arms (see verse 12), but the *Midrash* is teaching that Moshe had another purpose in mind. (*Shiurei Maran Ha’Grish Elyashiv*)

“It happened that when Moshe raised his hand *Yisrael* was stronger, and when he lowered his hand Amalek was stronger.” (17:11)

The *Mishnah* (*Rosh Hashanah* 3:8) asks: Did Moshe’s hands fight the war? It answers: When Moshe would raise his hands, *Bnei Yisrael* would look upwards and subjugated their hearts to Heaven, and then they would be victorious.

R’ Chaim of Volozhin *z”l* (Belarus; 1749-1821) explains: It is a wonder that we pray that *Hashem* save us from suffering, for we know suffering cleanses our sins and is for our own good! Praying that we not suffer is like a child covered in mud asking his mother not to bathe him. How, then, do we justify such prayers? Our Sages teach that *Hashem*, too, “suffers” when we suffer; He wants to do only good for us, but He is “frustrated” when we sin and force Him to punish us. If we “look Heavenward,” focusing on *Hashem*’s desire to do good, rather than praying for our own needs, then we are justified in praying. (*Ruach Chaim* 3:2)

“*Yisrael* saw the great hand that *Hashem* inflicted upon Egypt, and the people revered *Hashem*, and they had faith in *Hashem* and in Moshe, His servant.” (14:31)

We read in the *Pesach Haggadah* that *Hashem* inflicted five times as many plagues on the Egyptians at the *Yam Suf* / Reed Sea as He did in Egypt. Regarding the plagues in Egypt, we read (8:15), “The sorcerers said to Pharaoh, ‘It is a finger of *Elokim*!’” whereas, at the *Yam Suf*, *Hashem* inflicted the Egyptians with a great “hand.” Just as a hand has five fingers, so the plagues at the Sea were five-fold those in Egypt.

R’ Yosef Zvi Viener *z”l* (1936-2012; rabbi of Gan Yavneh and Nes Ziona, Israel) writes: From the fact that *Bnei Yisrael* attained a level of *Emunah*/faith from seeing *Hashem*’s “great hand” at the Sea that they had not attained in Egypt, we can be certain that *Hashem*’s revelation at the *Yam Suf* also was greater than His revelation in Egypt. This explains why the plagues at the Sea are not described in the Torah, R’ Viener writes. In Egypt, *Hashem* was “addressing” a lowly audience: *Bnei Yisrael*, who were then slaves, and the Egyptians. As such, the lesson had to be one that any person can grasp. At the Sea, in contrast, every member of *Bnei Yisrael* attained a level of prophecy higher than that attained by the prophet Yechezkel when he saw *Hashem*’s “throne,” say our Sages. Such a revelation cannot be spelled out in the Torah.

R’ Viener continues: In Egypt, too, the Plagues are described as *Hashem*’s “hand,” not just His “finger.” For example, we read (9:3), “Behold, the hand of *Hashem* is on your livestock.” Why, then, does the *Haggadah* say that the Plagues in Egypt were done with *Hashem*’s “finger”?

He answers: The verse just-quoted is Moshe Rabbeinu’s description of a forthcoming plague and is simply a way of saying that *Hashem* will strike the Egyptians. However, when the Torah describes the impressions that the plagues made on those who viewed them, we find the term “finger” used in Egypt and the term “hand” used at the *Yam Suf*.

(*Haggadah Shel Pesach Chayei Ha’bechirah* p.84)



“This is my *Kel* and I will beautify Him.” (15:2)

From this verse, we learn that one should spend extra money to beautify his *Mitzvah* performance--for example, paying a premium for *Tefilin* or for an *Etrog*, or placing beautiful decorations in a *Sukkah*. However, notes R’ Yoel Sirkes *z”l* (Poland; 1561-1640; known as the “*Bach*” after the initials of his *Halachic* work *Bayit Chadash*), the verse says, “Beautify Him!” Be sure that your intention is for *Hashem*’s honor, not for your own. Also, imitate Him! Just as *Hashem* is compassionate toward those in need, so you should be. (*Meishiv Nefesh* 2:8)

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OVER WEEK AFTER TAKING OFFICE, BIDEN YET TO CALL NETANYAHU (YNet 1/28/21)

Over a week after being inaugurated as the 46th president of the United States, Joe Biden has yet to call Prime Minister Benjamin Netanyahu by Thursday morning.

The 78-year-old Democrat had already spoken to Canadian President Justin Trudeau, Mexican President Andrés Manuel López Obrador, British Prime Minister Boris Johnson, German Chancellor Angela Merkle, French President Emmanuel Macron and Russian President Vladimir Putin.

For comparison, Biden's Republican predecessor, former President Donald Trump - a close ally of the Likud leader, called Netanyahu three days after entering the White House in January 2017.

Some claim Biden's supposed snubbing of Netanyahu stems from the new administration's reluctance to hand the Israeli leader any achievements that may boost his reelection bid in the upcoming March elections, given past tensions between the premier and former U.S. President Barack Obama's administration in which Biden served as vice president.

On the other hand, diplomats argue that Biden is simply following a U.S. foreign policy tradition to first call the Canadian leader, followed by Mexico, Britain and so on and expect him to call Netanyahu soon.

Biden's Secretary of State Anthony Blinken did, however, call his Israeli counterpart, Foreign Minister Gabi Ashkenazi.

Ashkenazi congratulated Blinken on taking office and the two discussed regional strategic issues such as the expansion of peace agreements in the Middle East and the Iranian threat among other issues.

"The United States is Israel's greatest friend and strategic partner in the peace process, regional stability, and economic aspects. The U.S.-led peace agreements have created a broad coalition in the Middle East and we must all continue to work to expand the circle of peace and remove any threat that could undermine security stability in the region," Ashkenazi said, referring to a host of U.S.-brokered peace agreements between Israel and Arab countries, also known as the Abraham Accords.

25% OF HAREDIM WON'T BACK HAREDI PARTIES IN UPCOMING ELECTION (Autz-7 1/26/21)

A quarter of haredi voters say they won't back the two main haredi factions in the Knesset in the upcoming election, a new poll has found.

According to the poll, conducted by Askaria, polling 527 residents of haredi towns and neighborhoods between January 13th and the 18th, half of haredi voters say they plan to back United Torah Judaism in the upcoming election.

A further 25% of haredi voters say they will vote for the Shas party.

The remaining 25% of haredi voters are either not sure if they will vote, or are planning to vote for one of the non-haredi factions.

Despite the large number of haredi voters who say they won't back haredi parties, UTJ still receives more than seven seats-worth of votes from the haredi sector, while Shas receives roughly four seats-worth, with its remaining three-to-four seats coming from non-haredi voters.

The poll also surveyed the work habits of haredi men, finding that just over one-third (36.2%) of married haredi men study in yeshiva full-time. A further 20.5% work in some religious ("Torah-oriented") occupation, while 43.3% of men work in some other occupation.

LABOR CHIEF PULLS OUT OF UNITY GOVERNMENT (Israel Hayom 1/26/21)

Newly-elected Labor leader Merav Michaeli announced Monday that her

party is pulling out of the unity government.

Michaeli, who won the party primaries Sunday with 77% of the vote, ordered Economy Minister Amir Peretz and Labor and Social Services Minister Itzik Shmuli to resign.

"The Labor Party is leaving the corrupt Netanyahu-Gantz government," Michaeli said in a statement. "I told Peretz and Shmuli they must resign immediately. The Labor Party is starting over."

BAHRAIN FM MOURNS VICTIMS OF HOLOCAUST IN SURPRISING LETTER TO ASHKENAZI (YNet 1/28/21)

Bahrain mourns the millions of lives lost in the Holocaust and stands in solidarity with survivors, the Gulf Kingdom's foreign minister, Abdullatif bin Rashid Al-Zayani, wrote in a surprising letter launched on Wednesday to his Israeli counterpart Gabi Ashkenazi in honor of International Holocaust Remembrance Day.

"The Kingdom of Bahrain mourns the millions of victims murdered in this heinous crime against humanity and stands in solidarity alongside the survivors and their families," Al-Zayani wrote. "There is no room for anti-Semitism, racism and extremism. Only peace and love."

"International Holocaust Remembrance Day stands as a solemn memorial to Holocaust victims, and as a constant reminder of our universal commitment to fight all forms of anti-Semitism and hatred, so that we will never witness such horrors again."

"In accordance with His Majesty Hamad bin Isa Al Khalifa's vision of peace, and in cooperation with our partners in the Middle East, we continue to sow the seeds of coexistence, thus presenting to the region and the world that there is no room for ignorance and extremism, only peace and understanding."

The letter is the latest gesture of goodwill on Bahrain's part after it agreed to normalize diplomatic ties with Israel last September in the form of the U.S.-brokered Abraham Accords.

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VACCINATION CAMPAIGN EXPANDS TO ISRAELIS 35 AND OLDER (Arutz-7 1/27/21)

Israel's vaccination campaign is expanding to include citizens over the age of 35 after Health Ministry Director Hezi Levy issued directives to the HMOs Wednesday.

As of this morning, 2,770,808 Israelis had received the first vaccine dose and 1,385,399 people had received the second dose.

Israel Hayom reported this morning that despite the COVID-19 vaccine being approved only from the age of 16 and up, at least ten children below 16 have been vaccinated.

All cases have been approved by the Exceptions Committee, and the children who have been vaccinated are children with severe lung disease, abnormal neurological conditions, or obesity - all of which lead to an increased risk of complications should they come down with COVID-19.

The Ministry of Health stated that no side effects were reported. Pfizer's vaccine has been approved for emergency use in Israel from the age of 16 and up, but the Ministry of Health's Priority Committee has ruled that every health care center will have a procedure for circumventing the rules.

Prof. Eli Somekh, an infectious disease specialist and director of the pediatric ward at Maaynei Hayeshua Hospital and a member of the committee, says that "I have encountered several cases of children, especially those aged 12 and over, who needed the vaccine."

He added that "in children with significant background diseases there is a concern that corona may be a serious disease. These are children with extreme obesity, severe lung disease, or metabolic diseases. In such children, the benefit of the vaccine far outweighs the uncertainty."

Prof. Somekh noted that among the children who were vaccinated with lung transplant children of patients with cystic fibrosis. Vaccination can also be approved in cases where the parent has transplanted organs. Transplant recipients are one of the groups at higher risk than the general population.

900 HOLOCAUST SURVIVORS IN ISRAEL HAVE DIED OF COVID (Israel Hayom 1/27/21)

Some 900 people who survived the Holocaust have died from COVID-19 in Israel this past year, the Central Bureau of Statistics reported Tuesday.

The CBS said that some 5,300 survivors of the World War II-era mass murder of Jews and other groups by the Nazis contracted coronavirus.

About 17% of those Holocaust survivors died of the virus, similar to the percentage of others of the same age. All Holocaust survivors are at least 75 years old and COVID-19, the illness caused by the virus, is especially lethal to seniors.

In 2020, about 3,000 more Israelis were recognized as Holocaust survivors and about 17,000 survivors died. Of the dead, about 900 died of COVID-19, the government said.

ISRAEL'S CHIEF OF STAFF: RETURN TO IRAN DEAL IS 'WRONG,' MILITARY ACTION 'SHOULD BE ON THE TABLE' (Ha'aretz 1/26/21)

The military chief of staff said on Monday that it would be a mistake for the U.S. to return to the deal with Iran on its nuclear program and that military action "must be on the table," taking a position opposed to U.S. President Joe Biden's pledge to return to the deal.

"If the 2015 nuclear deal had materialized, Iran would have gotten itself a bomb," Israel Defense Forces Chief of Staff Lt. Gen. Aviv Kochavi said, calling on the United States not to return to the agreement, which he argued would be "a wrong thing" to do.

Speaking at the annual conference of Tel Aviv University's Institute for National Security Studies, a leading Israeli think tank, Kochavi said the agreement, which former U.S. President Donald Trump withdrew from in 2018, would allow Iran to enrich sufficient uranium to be within striking distance of a nuclear bomb. "Strategically, it would presumably lead to the regional nuclearization of the Middle East," he said. "For that reason, anything resembling the current agreement is bad and must not be permitted. The Iran of today is not the Iran of 2015. Today Iran is under enormous

pressure, economic pressures... that must be maintained in every way, whatever happens."

Kochavi added that vigorous action must be taken to guarantee that Iran does not have a path to nuclear weapons. "Despite everything I have said, Iran can decide that it is advancing toward a [nuclear] bomb," he said. "In light of this fundamental analysis, I have instructed the IDF to draw up a number of operational plans, in addition to the existing plans, and we are working on them diligently and will develop them over the coming year." Kochavi stressed that any decision to act on the plans will be made by Israel's political leadership, but, he said, "These plans must be on the table."

Earlier Tuesday, Iran warned the Biden administration that it will not have an indefinite time period at its disposal to rejoin the deal.

Iran also said it expects Washington to swiftly lift crippling economic sanctions that former president Trump imposed on the country after pulling the U.S. out of the accord as part of what he called maximum pressure against Iran.

The remarks Tuesday by Iran's cabinet spokesman Ali Rabiei were part of pressure that Tehran is trying to exert on the U.S. as it seeks to increase its leverage and get the Biden administration to quickly return to the deal.

A demoralizing Middle East awaits Biden, with Iran as his most important test Biden's choice for secretary of state, Antony Blinken, said last week that it was "vitally important" to consult with Israel and Gulf states regarding any potential re-entry into the deal, however. Blinken told the committee that the 2015 nuclear deal, "for whatever its limitations," was relatively successful in preventing Iran from producing fissile material for nuclear weapons.

HAREDIM OUTRAGED AFTER SATIRICAL SHOW POKES FUN AT RABBI CHAIM KANIEVSKY (JPost 1/28/21)

The haredi sector expressed outrage after the political satirical show Eretz Nehederet (A Wonderful Country) made fun of Rabbi Chaim Kanievsky, one of the most senior ultra-Orthodox rabbis in the country, with actors playing Kanievsky and his grandson.

The show largely focused on the government's failure to get parts of the haredi community to follow coronavirus regulations, with host Eyal Kitzis introducing "Kanievsky" as the "prime minister."

"I intended Prime Minister Benjamin Netanyahu, but honestly this isn't really incorrect," said Kitzis. The host asked the actor playing Kanievsky's grandson why his grandfather hasn't issued a clear statement to close schools considering the high infection rates. The actor then asked the same question to Kanievsky in an exaggerated Ashkenazi accent, receiving a mumble in reply which he translated as "Grandfather says that's the clearest he's got."

In response to a question about why schools haven't been closed, the "grandson" repeated the question to Kanievsky and added "What does grandfather say? To call him a kofer [heretic] or a Nazi?" Kanievsky responded "Nazi," which the grandson translated as kofer. When Kitzis replied that Kanievsky said "Nazi," the grandson explained that "in Yiddish, Nazi means kofer - it's a wonderful language."

Since the lockdown began, some groups in the haredi sector have refused to close educational institutions and synagogues, with classes and weddings continuing as if there was no pandemic. After public outrage at the seeming impunity that rule breakers faced, police began intensifying efforts to enforce regulations in haredi communities, sparking violent riots in multiple cities, with rioters attacking police and passersby, vandalizing public property and the light rail and in one case torching a bus after assaulting a bus driver.

Kitzis later invited the "real prime minister of Israel" to the stage, which prompted an actor playing Netanyahu to cower at the entrance and fearfully ask Kanievsky's grandson if he had permission to enter. The grandson replied that he didn't but then clarified that Kanievsky was just joking.

WITH REMOTE WORK, MORE AND MORE ISRAELIS ARE FINALLY LEAVING TEL AVIV (Ha'aretz 1/28/21)

In June, Roni Katabi had just finished a municipal planning course and was looking for work. She interviewed for positions in Or Yehuda and Ramle, and

even considered going farther south to Ashkelon or Sderot. But then the high-tech company where her partner works informed employees that they wouldn't need to go back into the office for the next several months, and all options became open. "One evening between the lockdowns we were sitting and drinking a beer on the Tel Aviv boardwalk and we suddenly said, 'Why not Eilat?'" Katabi recalls.

"We were living in a small, old apartment in (the Tel Aviv suburb of) Givatayim, without a patio, without windows, without enough light, and we were paying 4,500 shekels a month before bills. Our first instinct was to say, 'What high-tech industry does Eilat have?' and blame the beer for the crazy idea. A week later, we realized that the thought still excited us, and that the pressure in central Israel was only getting worse. Fortunately the planning job in Eilat was still available, so we decided to go for it."

At the end of November, and despite the many eyebrows raised by people around them, Katabi signed a four-year contract for a job as the deputy to Eilat's architect. She and her partner rented a spacious three-room apartment for 3,500 shekels a month with a patio overlooking the Red Sea. "We wake up and see the shining sea, the lights of Aqaba are twinkling at us, and it's amazing," says Katabi. "I leave my home and I'm at the office in 10 minutes. In the center we were stressed over parking and traffic jams, and here we have much more free time."

Katabi notes that Eilat is much less of an urban center than Tel Aviv and she misses that, "But these things disappeared somewhat during the pandemic in any case. I hope that when our routines go back to normal, we'll feel that we're benefiting from the quality of life here. Of course we took a gamble. Our expenses decreased, there's less tax, so our disposable income is larger and we're more able to save. The money wasn't the motivator, but you can't ignore it," she adds.

Katabi and her partner are part of a global trend. Amid the coronavirus pandemic, families are moving away from crowded, expensive urban centers in search of more space and a cheaper lifestyle. The option of working from home is fueling the trend.

In Israel, too, the three lockdowns have made big cities less attractive and changed some Israelis' housing preferences, pushing quite a few people to consider locations they would have dismissed a year earlier, primarily due to the lack of local employment options. In the high-tech industry, for instance, some 79% of jobs are in central Israel, and anyone who wanted one needed to live nearby or spend two to three hours commuting every day.

While it's still hard to forecast how Israel's labor market will look once the country returns to routine, it seems that after many Israelis were forced to work remotely for a year, it will be hard to go back to the office. It will also be hard to ignore the opportunities the pandemic created for Israel's outlying areas, after many years of the government failing to draw well-off families away from the center of the country.

Israel's small size is an advantage, in that it enables workers to work from home some days and come into the office on others, and that's likely what the future holds for many high-tech companies. This would also help address some of the issues with working remotely that managers describe: While employees' productivity has not decreased, teamwork is more challenging, it's harder to start new projects and some fear that innovation and company culture will be impacted.

Sources at high-tech companies say that prospective candidates want a clear answer regarding whether they'll be able to go on working remotely, even just part of the time, after the coronavirus passes. Some say they've been receiving resumes from applicants who live fairly far away, something that didn't happen before the pandemic.

Business intelligence company Sisense recognizes the opportunity, says human resources manager Nurit Shiber: "We've already told workers they can keep working remotely and we know that some of our employees have moved. Flexibility and hybrid work options will enable us to hire quality people and maintain workers."

Ben Sand, manager of global services at data security company Verint, which has some 1,400 workers in Israel, says, "Most start-ups that have

measured worker efficiency in relation to their work setting have shown that work focused primarily on analyses in Excel spreadsheets or writing code, an office isn't justified, and it's even better for many companies that their workers stay home."

In a panel discussion last week, Sand noted that while some 70-80% of office space is currently devoted to personal work stations while the remainder is meeting rooms or other meeting spaces, in five years the set up will be very different. "I'm saying now to workers: If you work alone, stay home; if you want to meet with several people, solve problems, work in innovation, come in." If employees spend two days a week working from home, offices will save 40% on space, he says.

The Finance Ministry's chief economist found the beginning of this trend to move out of urban centers reflected in the December real estate market review. An analysis of 2020 third-quarter home sales found a notable recovery in the number of home sales, "but the trend passed over Tel Aviv and the center," the ministry's economists wrote. "In Tel Aviv there were fewer than 2,000 transactions in the third quarter, one of the lowest quarterly numbers we've seen from a historical standpoint."

There was an 8% decrease in transactions in central Israel, which comes after decreases in the previous three quarters as well. This was seen in both new home and second-hand home sales. Between January and September, only 3,900 homes were bought in central Israel, a 17% decrease from the parallel period of 2019. In Tel Aviv, the number of transactions in the third quarter was 3% less than in the same time period in 2019, after a 33% drop in the second quarter.

Tel Aviv ranked last in all measures related to the number of transactions. While the report found that home sales increased 15% in November compared to November 2019, in Tel Aviv the number of transactions was down 5%, despite increases in sales in every other region.

Real estate investors increased their purchases in outlying parts of the country, but haven't been very active in Tel Aviv or central Israel, according to Finance Ministry statistics. Previous homeowners who were buying in order to upgrade followed the same trend in November: There was a 4% increase in purchases by these buyers in 2019, but a 10% decrease in purchases by these buyers within Tel Aviv.

"Individuals and businesses understand that Tel Aviv's borders have been broken open, and Israel no longer needs to be a country with one center – we can have new cultural and employment centers in the Negev and the Galilee," states Roni Flamer, founder and CEO of the OR Movement, an organization focused on developing communities in these outlying areas. "Between May and August we heard from 2,000 families that were interested in moving, three times more than in 2019."

He says that until it's clear how the labor market will look after the pandemic, the trend will be relatively limited, but people are already moving now.

But even the biggest optimists realize that the coronavirus won't do what decades of tax benefits and government incentives weren't able to do for Israel's periphery. "Employment is important, but there's also the issue of schools, culture and community – the planning process isn't just about employment," says Hebrew University Prof. Shlomo Hasson.

"Outlying towns will have trouble offering education, culture and community in the near-term without a strong pre-existing infrastructure," he notes. "Even Haifa had employment and high-tech companies before the pandemic, but young people still left and there was negative migration. People want culture and a vibrant urban life. Culture is more concentrated in central Israel than employment is."

Young people were leaving big cities due to high costs even before the pandemic, he notes, and that included Tel Aviv: "It will continue, but until now people were heading to the borders of the metropolis. Now the third ring of the metropolis may reach as far as Sderot, but that depends on infrastructure like the train."

Israel's Interior Ministry recognizes that the pandemic created an opportunity for outlying areas to draw new families, notes its Director General Mordechai Cohen.

"The quick adoption of technology that enables working from home and flexible conditions showed that we can close the gap in terms of employment faster than we thought, at least for some communities," he says.

But Cohen notes that employment isn't the only issue: "It's true that there's some romance about outlying areas offering quality of life and community, but medical services are lagging behind the center, particularly given the health crisis right now. And as a generalization, education there is weak, too."

US-ISRAEL OPERATIONS CAN HELP BIDEN COMPETE WITH CHINA, RUSSIA (Bradley Bowman, JPost 1/27/21)

The National Defense Authorization Act (NDAA) for Fiscal Year 2021, which became law last week, includes a provision authorizing the establishment of a US-Israel Operations-Technology Working Group (OTWG). This working group could systematically improve military research and development (R&D) cooperation between the two countries. That, in turn, could help the incoming Biden administration better compete in the military-technology competition with China and Russia while also strengthening Israel's qualitative military edge.

Section 1299M of the NDAA authorizes the secretary of defense, in consultation with other federal agencies and Israel, to establish the OTWG. The new law makes clear that Congress expects the administration to focus on two areas of military cooperation with Israel. These include "systematically" evaluating and sharing "options to develop and acquire intelligence-informed military requirements that directly support warfighting capabilities of both the Department of Defense and the Ministry of Defense of Israel." Once these opportunities are identified, the OTWG can establish "plans to research, develop, procure, and field weapon systems and military capabilities as quickly and economically as possible to meet common capability requirements."

Notably, Section 1299M(d) requires the Pentagon, in consultation with the State Department, to provide a report – including both classified and unclassified elements – to each of the congressional armed services, foreign relations, and intelligence committees by March 15 each year.

The statute requires the administration to report on seven distinct questions. For example, the administration must report the combined science and technology (S&T) and research, development, test, and evaluation (RDT&E) programs it is considering, facilitating, recommending, and/or pursuing. The administration must also identify associated obstacles and challenges as well as US-Israel efforts to prevent US intellectual property and military technology from falling into Chinese or Russian hands. Finally, the statute also requires the administration to identify authorizations or appropriations needed to accomplish the objectives.

More broadly, this mandatory reporting requirement will help Congress hold the OTWG accountable for results, and the looming report deadline further demonstrates the need for the Biden administration to stand it up without delay.

Standing up the OTWG without delay would enable the Biden administration to advance several urgent US objectives.

Washington confronts an intense military-technology competition with China and Russia – and the two adversaries are increasingly working together to field military capabilities superior to those of the United States.

According to the US-China Economic and Security Review Commission's annual report to Congress, Putin declared 2020 the "year of Sino-Russian science and technology cooperation," with much of the collaboration centering on technologies with military applications.

This is particularly troubling given the hostile authoritarian ideology of both governments, not to mention China's massive military modernization effort. Beijing understands the central role of R&D in the competition with the United States. According to the Congressional Research Service, China's share of global R&D rose from 4.9% to 26.3% from 2000 to 2018, while the US share fell from 39.8% to 27.6% during the same period.

China and Russia have sought to avoid direct military confrontation with the United States, due in large part to US military superiority. But if America's military edge continues to erode, Americans can expect both China and Russia to increasingly use their militaries to undertake aggression and undermine US interests.

To help reverse these dangerous trends, Washington must work more systematically with tech-savvy democratic allies such as Israel. As an earlier version of the OTWG legislation noted, Israel is a "global leader in many of the technologies important to Department of Defense modernization efforts."

To be sure, the United States already conducts an impressive range of military cooperation activities with Israel. Nevertheless, US military capability gaps have continued to emerge that enhanced cooperation with Israel could have prevented.

Until 2019, for example, US Army tanks went without a protective technology that Israel had fielded in 2011. After belatedly acquiring the capability, Washington equipped some of its tanks in Europe with the technology – using Israeli innovation to better protect US soldiers and deter Russian aggression.

But while that sort of cooperation is certainly positive, Washington would have been better off working with Israel from the beginning. US soldiers should not have been forced to operate in dangerous places for more than eight years without available technology that would have made them safer and more combat effective. In the future, given the increasing pace of the military-technology competition, particularly with China, Washington may pay for such delays with the lives of America's service members.

In short, the OTWG can help ensure America's warfighters have the advanced capabilities necessary to deter aggression and prevail in military conflict.

By serving as a central point in the American defense bureaucracy to receive and review requests for joint US-Israel military cooperative S&T and RDT&E programs, the OTWG can facilitate quicker US approvals or disapprovals of requests. Too often, long delays in US decisions force Israel to forge ahead alone to counter urgent threats. When that happens, Americans miss out on Israeli innovation and agility, and Israel forfeits the benefits of US innovation and economies of scale.

Section 1299M's congressional reporting requirement can help ensure that does not happen when it serves US interests to proceed quickly with a combined program. This would improve both the capability of US and Israeli military forces, as well as their ability to operate together.

And America has a continued and compelling interest in strengthening Israel's military capabilities.

Jerusalem continues to serve on the front line against Tehran's Islamic Revolutionary Guard Corps and Iran's terrorist proxies such as Hezbollah. As Tehran seeks to undermine US and Israeli interests in the region, the Israel Defense Forces say they conducted 50 strikes in Syria in 2020, mostly targeting Hezbollah and other Iranian-backed terrorist groups.

Some of these same groups have the blood of hundreds of Americans on their hands. By helping Jerusalem field the most advanced military capabilities possible, Washington can help its ally keep pressure on some of America's most determined and extreme enemies. This will be especially important now that the UN arms embargo on Iran has expired, potentially enabling Tehran to acquire more sophisticated military capabilities from China and Russia.

In addition, as Arab states acquire additional military capabilities, the Biden administration and Congress will need to closely monitor and preserve Israel's qualitative military edge. America's interests and principles, as well as US law, require nothing less. The OTWG can systematically examine US-Israel shared intelligence-informed military requirements up front and then push to field the necessary capabilities together as quickly as possible. As Senators Peters and Cotton wrote in March 2020, that would help ensure our warfighters "never encounter a more technologically advanced foe."

For these reasons, the Biden administration should use Section 1299M to stand up the OTWG without delay.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Total Dependence

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

After the Jewish people leave Egypt and reach the Yam Suf (Sea of Reeds), they look back and see the Egyptian army chasing after them. The Torah relates that the Jews cried out to Hashem that He should rescue them. Rashi explains that this was something they learned from the forefathers, Avraham, Yitzchak and Yaakov. Rashi elaborates that Avraham instituted the daily morning prayer, Shacharis, Yitzchak instituted the daily afternoon prayer, Mincha, and Yaakov instituted the nightly evening prayer, Maariv. Just as the forefathers prayed, so too the Jewish people prayed at that time.

The connection between the cries of the Jewish people and the forefathers' establishment of the daily prayers seems peculiar. The forefathers' daily prayers were not spontaneous pleas uttered out of desperation, as those expressed at the Yam Suf, but instead prayers recited on an ordinary, routine basis. Why does Rashi compare one to another?

Rav Yerucham Levovitz offers an astounding insight. One of the main ideas of prayer is to realize that our existence is entirely dependent on the kindness of Hashem. Anything and everything that we have is only because He gave it to us. If, for one instant, Hashem would stop sustaining us, we would cease to exist. In reality, our day-to-day life is no different from the situation facing the Jews at the Yam Suf. We are always facing an uncertain future, and we must beg and implore Hashem to have mercy on us and to continue sustaining us in the generous way that He has until now. The forefathers well understood the meaning and ramifications of prayer and therefore established daily prayers that recognize our total dependency on Hashem.

When the Jews left Egypt and felt a little too comfortable with their stability, Hashem wanted to remind them that they were dependent on Him for their security. He caused the Egyptians to chase after them. Their subsequent prayer was a recognition of their need for Hashem's assistance and sustaining power. In this way, they were following in the steps of the forefathers, who always prayed with a recognition that, without Hashem's assistance, they could not exist.

Let us follow that message from our ancestors and add true feeling and understanding to our own daily prayers.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And Bnei Yisrael saw the Egyptians dead on the seashore. (14, 30)

The sea spit the Egyptians out, in order that Bnei Yisrael should not be afraid that they would rise from the sea at a different spot and return to attack them. (Rashi)

The Angels told Lot as he was running from Sodom, "Do not look behind you." (Vayeira 19, 17)

You (Lot) were wicked with them. Since the merit of Avraham is the only reason you are being saved, you are not worthy to see their destruction. (Rashi)

When Hashem wanted to destroy the Egyptians, the Angels made a fuss and claimed that both Bnei Yisrael and the Egyptians had served idols. (Zohar 2, 170b)

Bnei Yisrael were not worthy of being saved in their own merit. If so, why were they permitted to see the Egyptians dead?

Parsha Riddle

What is the similarity between a wall and this week's Parsha?

Please see next week's issue for the answer.

Last week's riddle:

Where does "come" mean "go"?

Answer: The word "Bo" at the beginning of Parshas Bo

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Beshalach* (14:20), the Torah relates that on the eve of the splitting of sea, "one did not draw near the other all the night." While the simple reading of the verse means that the camp of Egypt and the camp of Israel did not approach each other all that night, the Talmud interprets it to mean that the ministering angels sought to recite *shirah* (a song of praise) before Hashem, Who retorted: "My handiwork are drowning in the sea, and you are reciting a song before Me?" (*Sanhedrin* 39b)

Although in alternate versions of this midrash, Hashem's objection to the angels' *shirah* was due to the danger that the Jews were currently facing (*Shemos Rabbah* 23:7, *Tanchuma Yashan*), and some have therefore interpreted the phrase "My handiwork" as referring to the Jews (*Torah Sheleimah* #126), the straightforward reading of the Talmudic passage indicates that "My handiwork" refers to the Egyptians.

In any event, a number of *midrashic* and medieval sources explicitly state that the destruction of the Egyptians at the sea puts a damper on our joy. The *Pesikta D'Rav Kahana* (#29) explains that the reason the term "joy" (*simcha*) appears thrice in the Torah regarding Sukkos but not even once regarding Pesach is due to the Egyptians' having died on the latter. It adds that this is also why (full) Hallel is not recited throughout Pesach, unlike Sukkos. Interestingly, despite the fact that the Talmud gives a different reason for the Hallel disparity (*Arachin* 10a-b), a number of *halachic* works cite the *Pesikta's* reason, with some attributing it to the (non-extant) *Midrash Harninu*, and some explicitly connecting it to Hashem's statement that "My handiwork are drowning in the sea, and you are reciting a song before Me?" (explicitly referring to the Egyptians - *Shibolei Haleket*, *Rosh Chodesh* #174; *Kol Bo*, *Seder Tefillah Hamoados* #52; *Maharil*, *Pesach* - *Hilchos Tefillah*).

We do also have a record of a diametrically opposite custom, of referring to the last days of Pesach as the "time of our joy" (*zeman simchaseinu*), rather than the standard "time of our freedom" (*zeman cheiruseinu*), due to the "joy over the drowning of the Egyptians in the sea." (gloss to *Maharil ibid.*) This is not normative, however, and I have never heard of this practice in contemporary times.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was "Nesiyas Kapayim."
2. I was not for Kohanim.
3. I was a hold up.
4. I directed attention.

#2 WHO AM I?

1. Like lead.
2. Like stone.
3. Like straw.
4. We ended up on the shore.

Last Week's Answers

- #1 Parshas Bo** (I am number three, I contain three, I equal three, I am not a decorative knot.)
#2 Blood (Last week I caused wealth, This week I caused survival, Jump over, I was for the mezuzah.)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

WIN a Claw Machine Arcade Game



Visit gwckollel.org to submit your answers.

Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

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