

Young Israel Shomrai Emunah - Shabbos Shorts ת"ת

January 14 - 15, 2022 - 13 Shevat 5782 - Parshas Beshalach

Light Candles by 4:50 - Havdalah 5:54

The Shabbos Shorts is sponsored this week by Lois & Sid Meyers to commemorate the Yahrzeit of Lois's father, Dr. Carl H. Resnick (Yekusiel Ben Rav Tzvi, Z"l) and anonymously in memory of Chazzan David Werdyger, A"H, and in honor of Mordechai Ben David and Avraham Fried for bringing us joyful and meaningful melodies that bring us closer to Hashem.

Mazal Tov

- **David Abrams** on the birth of a great-grandson to Hannah & Yonatan Abrams of Yerushalayim.
- **Tzivia Bramson** on the Bar Mitzvah of her great-grandson, Yaakov Brown, son of Adi & Avromi Brown and grandson of Libby Waidenbaum.
- **Berel Dorfman** and Michal Dorfman on the marriage of their daughter, Chana, to Yehudah Feinberg of Boca Raton, Florida, and to grandmother, **Sylvia Dorfman**.
- **Berel Dorfman** and Michal Dorfman on the birth of a granddaughter to Shira & Moshe Dorfman, and to great-grandmother **Sylvia Dorfman**.
- **Shera & Reuven Gaisin** on the birth of a daughter, Tzofia Penina. Mazal Tov to the siblings, grandparents **Sheila Gaisin** and Marion & Hal Dinitz of Potomac, Uncle Jeremy and the entire extended Gaisin family.
- **Lea & Paul Lieberman** on the engagement of their grandson, Daniel Brandsdorfer, to Erica Marsel of Orlando, Florida, daughter of Eve & Dr. Scott Marsel, and to Daniel's parents, Rocky & Mark Brandsdorfer. Mazal Tov to Daniel's siblings, Julia and Jessica.
- **Lee & Craig Oppenheim** on the birth of a grandson, Ronen Maor, born to Naomi & Rabbi Nathan Fein. Mazal Tov to Ronen Maor's brothers, Nafi, Ami, & Eitam, Grandma Debbie & Sabah Dan Fein, Dod Ari and the entire Fein & Oppenheim family.
- **Diana & Leonard Ruchelman** on the birth of a great-grandson, Aaron Yehekel, to their grandchildren Adina & Rabbi Eliyahu Prero of Monsey. Mazal Tov also to grandparents Miriam & Rabbi Elisha Prero and Lauren & Rabbi Zischa Shaps.

Shabbos Schedule

Minyan locations are listed as B = Belonofsky Sanctuary,
S = Social Hall. LBM = Large Beis Medrash, SBM - Small Beis Medrash

Friday Night:

- Light Candles by 4:50
- Mincha: 4:50 (B), 4:40 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, SBM)
- Mincha: 2:30 (B), 4:45 (B), 4:40 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:54

Divrei Torah:

- 8:45 Main Minyan Rabbi Yonatan Gorin
- 9:15 Rabbi Postelnek
- Shiur after Mincha Rabbi Rabbi Yitzhak Grossman

Kiddush Sponsors:

- 8:45 Minyan Kiddush in a Bag is sponsored by **Judy & Stuart Rosenthal**, to mark the Yahrzeits of Judy's parents, Robert D. Katzoff (Reuven David Ben Shneur Zalman v' Yetta, Z"l) on 14 Shevat, and Evelyn W. Katzoff (Chava Ruth Bat Tzvi v' Mariam, Z"l) on 19 Shevat.

COVID-19 Updates

- The YISE Board has mandated that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be **fully vaccinated for COVID-19 in order to enter the Shul building**.
- Masks are required for ALL people in the YISE Arcola building, whether vaccinated or unvaccinated, except for children under the age of 2.
- Given the current surge in COVID cases, we ask that you not remove your mask in Shul for any reason. If you need to remove your mask, please step out of the Shul.
- There are no social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
- 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.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and 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. Monday through Friday 9:30 AM, **Zoom A**, will resume on Monday, January 24.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A**, will resume on Tuesday, January 25.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume on February 6.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, will resume on Tuesday, January 25.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**, will resume on January 26.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, will resume on January 26.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F**.
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more information, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
 - For Women - **Zoom I**
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**, will not meet on January 17.
 - **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 E**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th perek Merubah. 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: 970 1398 4837, password 613
Zoom C: ID: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygearz
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Youth Announcements

Shabbos Groups this Shabbos, January 15, from 10:00 AM until Shul ends. Masks required indoors for age 2+. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Talya Miller, YISE Youth groups coordinator, at tmiller@yise.org
Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! Next session will take place on Motzei Shabbos, January 29, 7:15 PM in the Social Hall. Please email mshimoff@yise.org if you would like to sponsor. *See flyer for details.*

YISE Programs and Listings

Rabbi Rosenbaum will be on vacation through Sunday, January 23. Individuals with Halachic questions can contact Rabbi Postelnek at 571-340-0227 or rypostelnek@yise.org. Those wanting to contact Rabbi Rosenbaum about pressing matters should contact the Shul office and a staff member will notify Rabbi Rosenbaum.

Membership Directory and Shul Database Updates - If you have not already responded to our request to review the information sent about your phone numbers and email addresses in our Shul database in preparation for an updated Membership Directory, please do so as soon as possible. Please remember to confirm the information and/or send any changes to directory@yise.org

Book Repair 101 with Roberta Redfern - Video available at <https://wp.yise.org/book-repair-101>

Pre-9:15 Minyan Chabura - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos mornings in the Social Hall. This week's Shiur will be given by Rabbi Postelnek.

Kashrus in the Kitchen - Learn the background and practical laws of Kashrus. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman: 11611 Kemp Mill Road. Masks optional. Given by Rabbi Postelnek. For questions or to join the WhatsApp group, contact Rabbi Postelnek at 571-340-0227 or rypostelnek@yise.org. Recordings available at <https://wp.yise.org/kashrus-kitchen>

Silver Spring Women's Nach Yomi Siyum - Sunday, January 16. The Siyum is co-sponsored by YISE, KMS, Ohr Hatorah, SEHC and WSAT. The program features dynamic women of the Silver Spring community and interactive, fun components. Join your friends and neighbors at the virtual event. 11:15 AM - Login to Zoom, 11:30 AM - Program, 1:00 PM - Livestream to NY Siyum. All confirmed registrants will receive the links to the Silver Spring Siyum and the New York Siyum. RSVP at <https://nachyomisiyum.rsvpify.com>. We look forward to celebrating with you at this virtual event.

Ask the Rabbi: Positive Mitzvos of Shabbos and Havdalah - Tuesday, January 25, 8:00 PM - 9:00 PM on **Zoom A**. Send in your questions about positive Mitzvos of Shabbos and Havdalah to AskTheRabbi@yise.org by Sunday, January 23. For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com. *See flyer for details.*

Trivia Night - Saturday night, February 2, 8:30 PM in the Social Hall. \$8 per person. RSVP at <https://wp.yise.org/trivia>. *See flyer for details.*

Come Join Rabbi Koss's Monthly Jewish History class 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 7, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Kiddush in a Bag! While we are not yet back to regular in-Shul Kiddushes, we are happy to now offer Kiddush in a Bag for the 8:45 Minyan. To sponsor the Kiddush in a Bag, contact Simi Franco at simi@yise.org

Volunteers Are Needed Weekly to help assemble Kiddush in a Bag. If you can help please contact Simi Franco at simi@yise.org or 301-593-4465 x403.

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>

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.

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 (Monday 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 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 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

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

Thank you to the Shiurim sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Rochelle Dimont** and family in memory of Chayim Dimont, Chayim Ben HaRav Avraham Mordechai, Z"L.
- **Debbie Rogal** in memory of her cousin Judy Licht, on the occasion of her Yahrzeit on 16 Shevat.

Rabbi Rosenbaum's Women's Nach Shiur

- **Debbie Rogal** in memory of her cousin Judy Licht, on the occasion of her Yahrzeit on 16 Shevat.
- **Diana & Leonard Ruchelman** on the birth of a great-grandson, Aaron Yeheskel, to their grandchildren, Adina & Rabbi Eliyahu Prero of Monsey. The grandparents are Rabbi Elisha & Miriam Prero and Rabbi Zischa & Lauren Shaps.

8:45 Minyan Drasha

- **Judy and Stuart Rosenthal**, to mark the Yahrzeits of Judy's parents, Robert D. Katzoff (Reuven David Ben Shneur Zalman v'Yetta, Z"L) on 14 Shevat, and Evelyn W. Katzoff (Chava Ruth Bat Tzvi v'Mariam, Z"L) on 19 Shevat.
- **Sara Silver** in memory of her father, Bud Silver, Yissocher Dov Ben Meir, Z"L, on his upcoming 8th Yahrzeit on 17 Shevat.

Happy Birthday! Happy Anniversary!

Looking for a way to celebrate someone's upcoming birthday or anniversary? For an \$18 donation, you can include the name (birthday) or names (anniversary) in this section of the Shabbos Shorts. Please send the following information to office@yise.org: Sponsor name, birthday or anniversary date, name (birthday) or names (anniversary). The birthday or anniversary will be listed in the Shabbos Shorts based on the date of the event.

Community Programs & Listings

Condolences to Rav Chaim Herzel Kranz on the passing of his wife, Rebbetzin Miriam Tzivya Kranz, A"H. Shiva at the Kranz home, Shacharis 6:30 AM Sunday/Monday/Tuesday, Mincha/Maariv 4:50 PM Sunday/Monday. Visitors Sunday/Monday 10:00 AM - 1:00 PM, 3:00 PM - 8:00 PM.

Appreciating What's New - Birchas Shechiyanu - Federal Holiday Learning Program by the Kollel Zichron Amram. Monday, January 17 in the YGW Boys Campus Foxman Beis Medrash and on Zoom Meeting ID 852 4252 2493 Passcode 1216613. 9:35 AM - 10:35 AM Shiur by Rabbi Yonah Katz, Chaver Kollel. For questions, please contact Rabbi Moshe Chaim Blate mblate@yeshiva.edu or 240-858-2041.

Tu B'Shvat Food Drive - Please donate Tu B'Shvat foods to the Capital Kosher Pantry's annual food drive. We'd greatly appreciate donations of dried fruits, nuts, fruit juice, olives, breakfast cereal and other grains. All items should be factory sealed, well within the use-by date, and certified kosher. Deliver or ship to: Capital Kosher Pantry, 1910 University Blvd W, Silver Spring, MD 20902.

Hidden Miracle: Behind the Scenes in the Book of Esther - New LINKS series with Rabbi Hillel Shaps, Wednesday nights at 8:00 PM, January 19 - March 9 on **Zoom F**. Register at <https://linksgw.org/classes>

Women's Online Shiur with Rabbi Yehoshua Levy - Free 1-hour shiur on Zoom on the first and third Sundays of each month at 7:15 PM. Topic: Eishet Hayil, with principles from Mesilat Yesharim and weekly Sidra. In English. All levels of ability are welcome. You needn't attend every Shiur, but RSVPs are requested. Contact Shiur Coordinator at womensshiur@gmail.com for details.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"L, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

Dirshu - Please join Dirshu as it began Bava Metzia on December 20. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner). About 2.5 Daf covered each week.

Join the Mikvah Emunah Society - MES asks for assistance twice a year - once through an event, and then through membership fees. Membership, only \$30 per month, includes user fees and provides educational opportunities, but most importantly keeps our community strong and thriving. The MES urges all who live in our community to join by becoming a member. Visit <http://www.mikvahemunah.com/membership> to show your support.

Kemp Mill Toastmasters - Wednesday, January 19, 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 secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

New Year - New Volunteers - BCGW is growing and looking for more volunteers. If you have an interest in volunteering your time to help patients and their loved ones, we need you! BCGW provides professional volunteer training and ongoing support. Please visit our website www.bikurcholimgw.org and go to the volunteer tab to sign up.

Parsha Explorations with Rabbi Yitzhak Grossman - Presented by the Greater Washington Community Kollel and Kemp Mill Synagogue, Sunday evenings, 7:30 PM at KMS and on Zoom, Meeting ID: 655 813 1022, Passcode: 365636. For men and women.

TGN Program: Siddur Class - In-Depth Analysis of the Birkat Hamazon with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on **Zoom B**. For more information call 301-732-1773 or email director@goldennnetwork.org

Help our Senior Neighbors - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact volunteer@seniorconnectionmc.org, call 301-962-0820 or visit www.seniorconnectionmc.org for more info.

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at barbara@getizun.org

Daf Yomi Shiur currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@srlaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person at 7:30 AM in the YISE Social Hall.

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

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

The Week Ahead		Sunday January 16	Monday, January 17 Tu B'Shevat/MLK Jr. Day	Tuesday January 18	Wednesday January 19	Thursday January 20	Friday January 21
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	5:00	5:00 / 7:30	5:00 / 7:30	5:00 / 7:30	5:00 / 7:30	See Shabbos schedule
	Sephardi (LBM)	4:50	4:50	4:50	4:50	4:50	
Halachic Times: Latest Alos Hashachar 6:01 AM, Earliest Talis and Tefilin: 6:29 AM, Latest Netz: 7:26 AM, Latest Krias Shema: 9:51 AM, Earliest Mincha: 12:50 PM, Earliest Shkia: 5:11 PM, Latest Tzeis Hacoachavim: 6:01 PM							

Next Shabbos

January 21 - 22, 2022 - 20 Shevat 5782
Parshas Yisro

Friday Night:

- Light Candles by 4:58
- Mincha: 5:00 (B), 4:50 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 4:55 (B), 4:50 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:01

Next Shabbos Shorts Deadline: Wednesday, January 19 at 12 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 - Thursday: 9:00 AM - 5:00 PM

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Beshalach 5782:

Knowing That We Don't Know

The following is kindly transcribed by a congregant from the video at

<https://wp.yise.org/shabbos>

We read in this week's *Parsha* of the Jewish people's introduction to the מן, the remarkable food that would come down from heaven to sustain them while they lived in the desert. And the *Pasuk* says "ויאמרו איש אל אחיו מן הוא" and one said to another, what is it? כי לא ידעו מה הוא, because they didn't know what it was. What a strange *Pasuk* to have in the *Torah*. For all the different types of conversations that are not listed in the *Torah*, we have to connect the dots, or it's not important for us to know what was said, they needed to say to each other what is it because they didn't know what it was. It is a very interesting phrasing in the *Torah*. The next phrase, ויאמר משה אלהם, Moshe said to them, הוא הלהם אשר נתן ה' לכם לאכלה, this is the bread, the food that G-d gave you to eat. And the *Sfas Emes* says regarding this *Pasuk* that the *Torah* is conveying a major, major lesson about faith in G-d. Of course, so much is learned in general about our perspective about G-d providing for our needs, by the story of the Jews existence in the desert in general and their receiving of the מן in particular. Says the *Sfas Emes*, one person would ask the other "what is this" and Moshe answered, the very fact that you don't know what it is, that you don't understand from where it came, that you don't get the backdrop and it really doesn't make sense to you, and it's not clear to you how it's come about, הוא הלהם אשר נתן ה' לכם לאכלה, that's what G-d has given you, that's life. That's what's it is to be helped along by G-d. We don't have to live in the desert to be helped along by G-d. All of us are being helped along by G-d. The greatest example, the most telling example is the desert experience. Moshe Rabeinu explains to them, and this is presumably explained by the *Sfas Emes* why it is mentioned in the *Torah* in the first place, that this lack of clarity as to what exactly this food is, is the ideal way to view everything we have in this world. G-d gives it to us. We don't quite understand it.

I think this idea is on my mind a little bit more this week than it might be in a normal week. Some of you may know that the Rosenbaum family is in COVID quarantine currently and, *Baruch Hashem, Bli Ayin Harah*, we are fortunate. There are people who are in serious situations and they should all be well, thank G-d we are well and we are just in quarantine this week because we have COVID in the house, and it's so interesting because on the one hand, all of a sudden everything stops, you were going to here, you were going to go there, you had this appointment and that appointment and all these plans have to change, on the one hand it is extremely disconcerting and but it is really amazing, and I am sure many of you listening have had similar experiences. It's really amazing if you try to figure out the coming days and you try to back track who you have to tell what, the number of things that could have gone differently to be so much more complicated is remarkable, and that even when things happen, *Bli Ayin Harah*, thank G-d, not terribly earth shattering, definitely not, but certainly inconveniencing, and then you look at it a little bit closer and you see the hand of G-d in this plan, and the kindness of G-d in this plan, and then you realize to yourself, well what did it mean that I was supposed to do this or I was supposed to do that. What do we know? And in a sense that is what the *Sfas Emes*' point is. He says, he has a beautiful line, the *Sfas Emes* says, כי תכלית הידיעה שלא נדע, the goal of knowing is getting to the point when we recognize that we don't know. And with Hashem's help, the more we have our eyes open in our lives, and the more we realize how many things are only by his goodness, and if we were only left to our own devices it wouldn't work out just so, the more we learn, the more we realize that we have so much more to learn.

Have a wonderful Shabbos and be well.



DOR L'DOR

At Young Israel Shomrai Emunah!

A Family Chevrusah-style Learning in a fun environment

Delicious Pizza!

Interactive Discussions!

Raffle of Exciting Prizes!

Due to COVID concerns, while learning and discussion will be in person, the pizza will be taken to-go.

It is YISE policy that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be fully vaccinated for COVID-19 in order to enter the Shul building.

Furthermore, we ask that everyone wear a mask.

5782 Motzei Shabbos Times:

November 20 — 7:00 pm

December 4 — 7:15 pm

December 18 — 7:00 pm

January 8 — 7:00 pm

January 29 — 7:15 pm

February 12 — 7:30 pm

February 26 — 7:45pm

YISE Arcola Social Hall

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



ASK the RABBI

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

Topic: **Positive Mitzvos of Shabbos and Havdalah**



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

- | |
|---|
| ▪ Does everyone in the household have to accept Shabbos when I light the candles? |
| ▪ If I hear Kiddush in Shul, do I need to make it again before lunch? |
| ▪ What is the minimum that I need to eat for Seudah Shlishit? |
| ▪ May I listen to Havdalah over the phone? |

Send in your questions about Positive Mitzvos of Shabbos and Havdalah to:
AskTheRabbi@yise.org by Sunday, January 23.

When: Tuesday, January 25, 8:00 PM – 9:00 PM

Where: Zoom – Meeting ID: 416-963-9000, Passcode: 492019

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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah via the Internet

Volume 28, Issue 16

Shabbat Parashat Beshalach

5782 - B"H

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

The Face of Evil - After 9/11, when the horror and trauma had subsided, Americans found themselves asking what had happened and why. Was it a disaster? A tragedy? A crime? An act of war? It did not seem to fit the pre-existing paradigms. And why had it happened? The question most often asked about Al Qaeda was, "Why do they hate us?"

In the wake of those events an American thinker Lee Harris wrote two books, *Civilization and its Enemies* and *The Suicide of Reason* that were among the most thought-provoking responses of the decade. The reason for the questions and the failure to find answers, said Harris, was that we in the West had forgotten the concept of an enemy. Liberal democratic politics and market economics create a certain kind of society, a specific way of thinking and a characteristic type of personality. At their heart is the concept of the rational actor, the person who judges acts by their consequences and chooses the maximal option. Such a person believes that for every problem there is a solution, for every conflict a resolution. The way to achieve it is to sit down, negotiate, and do on balance what is best for all.

In such a world there are no enemies, merely conflicts of interest. An enemy, says Harris, is simply "a friend we haven't done enough for yet." In the real world, however, not everyone is a liberal democrat. An enemy is "someone who is willing to die in order to kill you. And while it is true that the enemy always hates you for a reason, it is his reason, not ours." He sees a different world from ours, and in that world we are the enemy. Why do they hate us? Answers Harris: "They hate us because we are their enemy."

Whatever the rights and wrongs of Harris's specifics, the general point is true and profound. We can become mind-blind, thinking that the way we – our society, our culture, our civilisation – see things is the only way, or at least that it is the way everyone would choose if given the chance. Only a complete failure to understand the history of ideas can explain this error, and it is a dangerous one. When Montezuma, ruler of the Aztecs, met Cortes, leader of the Spanish expedition in 1520, he assumed that he was meeting a civilised man from a civilised nation. That mistake cost him his life, and within a year there was no Aztec civilisation anymore. Not everyone sees the world the way we do, and, as Richard Weaver once said: "The trouble with humanity is that it forgets to read the minutes of the last meeting."

This explains the significance of the unusual command at the end of the parsha. The Israelites had escaped the seemingly inexorable danger of the chariots of the Egyptian army, the military high-tech of its day. Miraculously the sea divided, the Israelites crossed, the Egyptians, their chariot wheels caught in the mud, were unable either to advance or retreat and were caught by the returning tide.

The Israelites sang a song and finally seemed to be free, when something untoward and unexpected happened. They were attacked by a new enemy, the Amalekites, a nomadic group living in the desert. Moses instructed Joshua to lead the people in battle. They fought and won. But the Torah makes it clear that this was no ordinary battle: Then the Lord said to Moses, "Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the name of

Amalek from under heaven." Moses built an altar and called it The Lord is my Banner. He said, "The hand is on the Lord's throne. The Lord will be at war with Amalek for all generations."

This is a very strange statement, and it stands in marked contrast to the way the Torah speaks about the Egyptians. The Amalekites attacked Israel during the lifetime of Moses just once. The Egyptians oppressed the Israelites over an extended period, oppressing and enslaving them and starting a slow genocide by killing every male Israelite child. The whole thrust of the narrative would suggest that if any nation would become the symbol of evil, it would be Egypt.

But the opposite turns out to be true. In Deuteronomy the Torah states, "Do not abhor an Egyptian, because you were a stranger in his land". Shortly thereafter, Moses repeats the command about the Amalekites, adding a significant detail:

Remember what the Amalekites did to you along the way when you came out of Egypt. When you were weary and worn out, they met you on your journey and attacked all who were lagging behind; they had no fear of God ... You shall blot out the name of Amalek from under heaven. Do not forget!

We are commanded not to hate Egypt, but never to forget Amalek. Why the difference? The simplest answer is to recall the Rabbis' statement in *The Ethics of the Fathers*: "If love depends on a specific cause, when the cause ends, so does the love. If love does not depend on a specific cause, then it never ends." The same applies to hate. When hate depends on a specific cause, it ends once the cause disappears. Causeless, baseless hate lasts forever.

The Egyptians oppressed the Israelites because, in Pharaoh's words, "The Israelites are becoming too numerous and strong for us". Their hate, in other words, came from fear. It was not irrational. The Egyptians had been attacked and conquered before by a foreign group known as the Hyksos, and the memory of that period was still acute and painful. The Amalekites, however, were not being threatened by the Israelites. They attacked a people who were "weary and worn out," specifically those who were "lagging behind." In short: The Egyptians feared the Israelites because they were strong. The Amalekites attacked the Israelites because they were weak.

In today's terminology, the Egyptians were rational actors, the Amalekites were not. With rational actors there can be negotiated peace. People engaged in conflict eventually realise that they are not only destroying their enemies: they are destroying themselves. That is what Pharaoh's advisers said to him after seven plagues: "Do you not yet realise that Egypt is ruined?". There comes a point at which rational actors understand that the pursuit of self-interest has become self-destructive, and they learn to co-operate.

It is not so, however, with non-rational actors. Emil Fackenheim, one of the great post-Holocaust theologians, noted that towards the end of the Second World War the Germans diverted trains carrying supplies to their own army, in order to transport Jews to the extermination camps. So driven were they by hatred that they were prepared to put their own victory at risk in order to carry out the systematic murder of the Jews of Europe. This was, he said, evil for evil's sake.

The Amalekites function in Jewish memory as "the enemy" in Lee Harris' sense. Jewish law, however,

specifies two completely different forms of action in relation to the Amalekites. First is the physical command to wage war against them. That is what Samuel told Saul to do, a command he failed fully to fulfil. Does this command still apply today?

The unequivocal answer given by Rabbi Nachum Rabinovitch is 'No'. Maimonides ruled that the command to destroy the Amalekites only applied if they refused to make peace and accept the seven Noahide laws. He further stated that the command was no longer applicable since Sennacherib, the Assyrian, had transported and resettled the nations he conquered so that it was no longer possible to identify the ethnicity of any of the original nations against whom the Israelites were commanded to fight. He also said, in *The Guide for the Perplexed*, that the command only applied to people of specific biological descent. It is not to be applied in general to enemies or haters of the Jewish people. So the command to wage war against the Amalekites no longer applies.

However, there is a quite different command, to "remember" and "not forget" Amalek, which we fulfil annually by the reading of the passage containing the Amalekites command as it appears in Deuteronomy on the Shabbat before Purim, Shabbat Zachor (the connection with Purim is that Haman the "Agagite" is assumed to be a descendant of Agag, king of the Amalekites). Here Amalek has become a symbol rather than a reality.

By dividing the response in this way, Judaism marks a clear distinction between an ancient enemy who no longer exists, and the evil that enemy embodied, which can break out again at any time in any place. It is easy at times of peace to forget the evil that lies just beneath the surface of the human heart. Never was this truer than in the past three centuries. The birth of Enlightenment, toleration, emancipation, liberalism and human rights persuaded many Jews among them, that collective evil was as extinct as the Amalekites. Evil was then, not now. That age eventually begat nationalism, fascism, communism, two World Wars, some of the brutal tyrannies ever known, and the worst crime of man against man.

Today, the great danger is terror. Here the words of Princeton political philosopher Michael Walzer are particularly apt: Wherever we see terrorism, we should look for tyranny and oppression ... The terrorists aim to rule, and murder is their method. They have their own internal police, death squads, disappearances. They begin by killing or intimidating those comrades who stand in their way, and they proceed to do the same, if they can, among the people they claim to represent. If terrorists are successful, they rule tyrannically, and their people bear, without consent, the costs of the terrorists' rule.

Evil never dies and – like liberty – it demands constant vigilance. We are commanded to remember, not for the sake of the past but for the sake of the future, and not for revenge but the opposite: a world free of revenge and other forms of violence.

Lee Harris began *Civilization and its Enemies* with the words, "The subject of this book is forgetfulness," and ends with a question: "Can the West overcome the forgetfulness that is the nemesis

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of every successful civilisation?" That is why are commanded to remember and never forget Amalek, not because the historic people still exists, but because a society of rational actors can sometimes believe that the world is full of rational actors with whom one can negotiate peace. It is not always so.

Rarely was a biblical message so relevant to the future of the West and of freedom. Peace is possible, implies Moses, even with an Egypt that enslaved and tried to destroy us. But peace is not possible with those who attack people they see as weak and who deny their own people the freedom for which they claim to be fighting. Freedom depends on our ability to remember and, whenever necessary, confront "the eternal gang of ruthless men," the face of Amalek throughout history. Sometimes there may be no alternative but to fight evil and defeat it. This may be the only path to peace.

Shabbat Shalom: Rabbi Shlomo Riskin

"And when Israel saw the great hand that God had wielded against the Egyptians, the people feared God; they had faith in God and in His servant, Moses" Why does the heart of the Haggadah almost completely omit mention of Moses, limiting him to one "cameo" appearance? Moreover, even that brief reference – a verse from this week's portion, Beshalach, dealing with the splitting of the Reed Sea – seems to mention Moses in an incidental manner: "And when Israel saw the great hand that God had wielded against the Egyptians, the people feared God; they had faith in God and in His servant, Moses". Certainly the leader of the Exodus should have merited more prominent billing in the Haggadah. After all, he was God's "point man" in implementing the Exodus from Egypt!

That said, if the lone mention of Moses is in a verse about the splitting of the Reed Sea, we must uncover its significance. Birth is intimately associated with water: the fetus is surrounded by amniotic fluid, the mother's water breaking is a sign of imminent birth, and a person who converts to Judaism—whom the Talmud analogizes to a newborn—must completely immerse him/herself in a mikveh of water.

If the birth of the Jewish People occurred at the time of God's Covenant Between the Pieces with Abraham, then our rebirth took place at the splitting of the Reed Sea. Paralleling our national birth and rebirth is the birth and rebirth of Moses. Carefully studying his emergence onto the stage of history, we find parallels to the miracle and message of the splitting of the Reed Sea inspiringly apparent.

The birth of Moses is described early in the Book of Exodus: born to parents from the tribe of Levi, he is hidden for the first three months of his life. When keeping him hidden from Egyptian authorities is no longer sustainable, he is placed in an ark smeared with clay and pitch, with the ark set afloat "in the reeds" (ba-suf) of the Nile River.

The rebirth of Moses begins when Pharaoh's daughter goes down to bathe in the Nile. As her maidens walk along the river, the princess sees Moses' basket among the reeds. She sends her maidservant, takes the Hebrew baby, has compassion for him, and allows Miriam, who had been following the events, to find a Hebrew wet-nurse for him.

Pharaoh's daughter does not give birth to Moses, but she does save his life, endangering her life by defying her father's decree to cast all Hebrew baby boys into the Nile. History confirms that totalitarian despots never hesitate to execute their closest family members who dare rebel against them. Pharaoh's daughter thus emerges as a courageous heroine!

This rebirth culminates with the giving of a name: "And the lad grew, and [the wet-nurse, Yocheved; his biological mother] took him to Pharaoh's daughter; he became the son [of Pharaoh's daughter], and she named him Moshe, saying, 'It is because I drew him out (meshi'tihu) from the water'".

The most commonly accepted interpretation of the name "Moshe" is that he was drawn forth from the river, in the passive form. But if so, Hebrew grammar would dictate that his name be Mashui, referring to he who was drawn forth. Rabbi Naftali Tzvi Yehuda Berlin (the Netziv) offers a sharp insight, noting a very different way of understanding these Biblical words: moshe is an Egyptian word that means "son", as can be seen in the family name of Pharaohs, "Ramses": "Ra" was the Egyptian sun god and in Egyptian, "Mses" means "son".

Therefore, Pharaoh's daughter names the baby "Moshe", meaning "son". And it is not without cause that she has the right to call him her son. After all, having drawn him forth from the Nile River on pain of death, she has earned this right. Every mother puts her life on the line with every birth; and Pharaoh's daughter endangered her life by going against her father's decree and saving this Hebrew baby.

While his insight is compelling, it leaves us without a verbal connection between the Egyptian name "Moshe" and the Hebrew word, meshi'tihu, "I drew him out". To solve this dilemma, the Torah employs a double-entendre: Moshe the son (in Egyptian), reborn in the midst of reeds, will decisively draw forth (moshe, in Hebrew) his people, the Israelites, at the Reed Sea, facilitating their rebirth.

This is why Moses' lone appearance in the Haggadah occurs at the splitting of the Reed Sea. Far from merely citing a verse that happens to include Moses' name, the Haggadah is alluding to that most profound parallel of the leader and his people both experiencing rebirth, Moses by Pharaoh's daughter (in the reeds of the Nile), and the Jewish People by God at the Reed Sea.

And perhaps even more significant is what Moses and the Jewish People did with these additional opportunities of rebirth. From the shores of the Reed Sea, they journeyed to Sinai and received the Torah, becoming messengers of truly revolutionary teachings to the world, such as the moral obligations of universal freedom and human dignity that are as important today as they have ever been.

The Person in the Parsha: R. Tzvi Hersh Weinreb

"The Redemptive Experience" - For several weeks now, we have attempted to define the nature of redemption, geulah. We have struggled with the challenge posed by the Haggadah: "In every generation, each one of us is obligated to see himself as if he had personally left Egypt."

This might not be a requirement to imagine ourselves as shackled slaves who are miraculously enabled to shed our shackles and to march confidently into an unknown wilderness.

Rather, the Haggadah is simply challenging us to experience personal redemption. We defined "personal redemption" as does Ramban, Nachmanides: "Redemption, geulah, means recovering the status of our forefathers." He means engaging in self-improvement to recapture the moral stature of Abraham, Isaac, and Jacob.

We will now describe two additional such qualities: "...They said: I will sing to the Lord, for He has triumphed gloriously; Horse and driver He has hurled into the sea. The Lord is my strength and might; He has become my salvation. This is my God, and I will glorify Him; The God of my father, and I will exalt Him.

I had only one occasion to converse with Herman Wouk. He is remembered for his novel, The Caine Mutiny. But for me, his masterpiece was his book about Judaism, This Is My God. He "borrowed" the title of his book from the above text. But he informed me that he would have preferred to use the entire sentence as a title and to have called his book "This Is My God... The God Of My Father". For each of us has our own relationship with the Almighty but each of us also must relate to the

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Almighty in terms of our Forefathers and internalize the life lessons that they all exemplified.

Let us now examine how two commentators interpret our text. In a passage by Rabbi Abraham Grodzinski of the Slobodka Yeshiva. He points out the connection between the phrase "horse and driver He has hurled into the sea," a phrase which graphically describes the bitter end toward which evildoers are destined, and the phrases "This is my God... the God of my father." He writes, "This song about the punishment of Egypt is an expression of the hatred one must bear, not to those who perpetrate evil, but rather to evil itself."

He goes on to say that moral perfection must be prefaced by the recognition that there is indeed evil in the world and that one must disdain that evil. Only then can one begin to transform evil, to correct evil, and to appreciate the Almighty fully. The pious person is not naive but recognizes the darkness that resides in the world. Without that recognition, we cannot achieve the "status of our Forefathers," who knew evil and combated it, each in his own way. And so must we.

Rabbi Simcha Zissel Ziv, who passed away decades before the Holocaust but was also a moral guide for many yeshiva students, has a different take upon this text. He was known fondly by his students as the Alter, the "Old Man," of Kelm. He juxtaposes the phrase "He has become my salvation, my yeshuah" with the phrases "This is my God... The God of my father."

Rather daringly, the Alter suggests that just as the Lord is our salvation, so too can we "save" Him! You may ask, "How can one 'save' the Almighty?"

To answer this question, the Alter relates the story of Shimon ben Shetach, as it is told in the Jerusalem Talmud.

Shimon ben Shetach was a scholar who was once quite poor. His disciples purchased him a donkey to enable him to travel. They obtained the donkey from an Ishmaelite, an Arab. When Shimon ben Shetach was about to mount the donkey, he spotted a tiny object in the saddle. He soon realized that the object was a large diamond. He asked the disciples for the identity of the original owner in order to return to the diamond to him. The disciples objected, and argued that the diamond was his to keep.

Shimon ben Shetach famously responded, "I purchased a donkey. I did not purchase a diamond."

The Ishmaelite was so impressed by the fact that Shimon ben Shetach returned the diamond that he exclaimed, "Blessed is the God of Shimon ben Shetach."

The Alter offers the story as but one example of a person's ability to "save God," that is, to bring glory to His name. "Thus," concludes the Alter, "The Almighty brought us salvation, and we too can bring 'salvation' to Him."

We have identified the moral virtues of our Forefathers. We can now "see ourselves as redeemed from Egypt." At least to a modest degree, we can attain the "status of our Forefathers."

In conclusion, let us list some of the components of the moral and ethical stature of Abraham, Isaac, and Jacob. Each of them: (1) was a yashar; (2) was able to tolerate great frustration without losing their faith in the Almighty.; (3) was grateful to the Almighty for the everyday blessings that most of us take for granted; (4) demonstrated a deep awareness of having been created by the Almighty. Rabbi Grodzinski taught that the "redeemed" individual does not ignore the prevalence of evil in the world but disdains it and confronts it wisely and successfully. And Rabbi Ziv, the Alter, stated that we must reciprocate the Almighty's salvation by bringing honor to His name by acting ethically and honestly, even in the face of temptation.

Which of the six will you choose as your path? Or will you try your hand at all six? [Excerpted]

At the end of this week's *Parashah*, *Bnei Yisrael* are attacked by Amalek. The Torah relates that Moshe Rabbeinu climbed a nearby hill and held his arms in the air to inspire *Bnei Yisrael* to look Heavenward. The Torah continues (17:12), "Moshe's hands grew heavy, so they took a stone and put it under him and he sat on it . . ."

Midrash Tanna D'vei Eliyahu Zuta (ch.1) asks: Did Moshe not have a pillow or a comfortable chair on which to sit? The *Midrash* answers: Moshe said, "Since *Bnei Yisrael* are in pain, I will share in their pain."

The *Midrash* elaborates: One who does not share in the pain of the *Tzibbur* / congregation, will not merit to see its consolation. Lest a person say, "I will shut myself in my house and eat and drink, and *Shalom alei nafshi* / all will be well with me," about him the verse says (*Yeshayah* 22:13), "Behold! There is joy and gladness, slaying of cattle and slaughtering of sheep, eating meat and drinking wine . . ." What does the prophet say in *Hashem's* name immediately after that? He says (22:14), "This sin will never be atoned for you until you die." If a person will say, "Who will testify against me?" The stones and beams of his house will testify against him. Other say that the two angels that accompany every person will testify against him. Still others say that a person's own *Neshamah* / soul will testify against him.

On the other hand, says the *Midrash*, one who does share in the *Tzibbur's* pain will merit to see its consolation.

Bitachon

This year--a *Shemittah* year--we will *iy"H* devote this space to discussing the related subject of *Bitachon* / placing one's trust in *Hashem*.

The *Gemara* (*Yoma* 76a) relates that R' Shimon bar Yochai's students asked him: Why didn't *Hashem* give *Bnei Yisrael* an annual supply of *Mahn* once a year? He answered them with a parable: A father gave his son an allowance for the whole year, and the son never visited the father. The father began giving his son his allowance daily, and the son visited every day. So, too, *Hashem* gave *Bnei Yisrael* their sustenance daily--as described in our *Parashah*--so that they would direct their hearts to Him.

R' Yitzchak Blazer *z"l* (1837-1907; one of the three primary disciples of R' Yisrael Salanter *z"l*, founder of the *Mussar* movement; rabbi of St. Petersburg, Russia, because of which he is known as R' Itzele Peterburger) writes: At first glance, this is difficult to understand. We read in the *Tochachah* / rebuke and curses (*Devarim* 28:66), "Your life will hang in the balance, and you will be frightened night and day, and you will not be sure of your livelihood." The *Gemara* (*Menachot* 103b) explains: "Your life will hang in the balance" refers to someone who is obliged to buy grain annually; "You will be frightened night and day" refers to someone who purchases grain weekly; "You will not be sure of your livelihood" refers to someone who must rely on a baker for daily bread. [Until here from the *Gemara*.] It would seem, writes R' Itzele, that each phrase is a greater curse than the preceding one, for it entails more frequent worry. It emerges, therefore, that it was a curse that *Bnei Yisrael* in the desert received *Mahn* daily. Can that be correct? - **Continued in box inside** -

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“Is Hashem among us or Ayin / not?” (17:7)

R' Shlomo Eliasof z"l (1841-1926; a leading early 20th century kabbalist; grandfather of R' Yosef Shalom Elyashiv z"l) explains *Bnei Yisrael's* question: *Midrash Shir Ha'shirim Rabbah* relates that when Moshe Rabbeinu told *Bnei Yisrael*, “In this month you will be redeemed,” they responded, “How can we be redeemed, when all of Egypt is sullied by our own *Avodah Zarah* / idolatry?!” Moshe Rabbeinu responded, “*Hashem* wishes to redeem you, and He will not look at your *Avodah Zarah*.” [Until here from the *Midrash*]

R' Eliasof continues: The *Midrash* is teaching that *Hashem* redeemed *Bnei Yisrael* using His Attribute of Patience, such that He did not take into account whether they were deserving or not. This Attribute of *Hashem* is referred to as “*Ayin*” (literally, “absence,” alluding to the absence of merit). This is the Attribute with which *Hashem* brought about the Exodus, and with which He split the Sea. *Bnei Yisrael* understood, however, that *Hashem* would not relate to them with this Attribute forever; at some point, He would begin to judge them based on their merit. This, concludes R' Eliasof, was *Bnei Yisrael's* constant fear, and what they were expressing when they asked, “Is *Hashem* among us or *Ayin*?”

(*Sha'arei Leshem Shevo Va'achlamah* p.405)

- Continued from back page -

R' Itzele answers: The *Gemara* (*Sotah* 48b) teaches, “One who has bread in his basket and says, ‘What will I eat tomorrow?’ is of little faith.” [Until here from the *Gemara*.] One who has great faith does not worry at all about what he will eat tomorrow; he places his trust in *Hashem* who gives sustenance to all creatures. A person whose *Emunah* / faith is complete does not worry even if *Hashem* sends him his sustenance daily, and even if he does not know where tomorrow's bread will come from. To such a person, this situation is not a curse, since he trusts in *Hashem* and is not worried.

R' Itzele continues: In contrast, one who has little faith worries about what he will eat tomorrow. If earning his livelihood involves seeking his bread daily, and he never knows what he will eat the next day, then he cannot remove his worry from his heart--especially if he has children. For him, this situation is a curse.

R' Itzele concludes: The *Tochachah* is addressed to a generation that does not observe the *Mitzvot*. Obviously, that is a generation of little faith. In contrast, when *Bnei Yisrael* first received the *Mahn*, it was immediately after the Splitting of the Sea, about which we read (14:31), “They had faith in *Hashem*.” To them, receiving bread daily was a sign of *Hashem's* desire for closeness, as Rabbi Shimon bar Yochai teaches, not a curse.

(*Kochvei Ohr* No.11)

“Then Moshe and Bnei Yisrael sang . . .” (15:1)

Midrash Mechilta states: Even nursing babies stopped feeding and sang along. [Until here from the *Midrash*]

R' Yitzchak Arieli z"l (1896-1974; *Mashgiach* of Yeshivat Merkaz Harav; author of *Enayim La'mishpat*) explains: Our Sages teach in several *Midrashim* that there are ten different levels of *Shirah* / song. The highest level song will be sung at the time of the future redemption.

What defined the song sung after the splitting of the *Yam Suf*? R' Arieli answers: This song resulted from a spiritual experience so powerful that all people--great and small--sang the same song, word-for-word. “Moshe and *Bnei Yisrael* sang,” says the verse, and *Midrash Mechilta* comments: “Moshe was equivalent to all of *Yisrael*, and all of *Yisrael* was equivalent to Moshe.” This song emanated from the soul, not from the intellect. Thus, even babies “sang.” (*Haggadah Shel Pesach Shirat Ha'geulah* p.105)

From the same work:

“Who is like You Ba'elim / among the heavenly powers, Hashem!”

The *Gemara* (*Gittin* 56b) reads this verse homiletically: “Who is like You *Ba'ilim* / among those who are mute, *Hashem*!”--referring to the fact that, when the Roman Emperor Titus desecrated the *Bet Hamikdash*, *Hashem* remained silent and bided His time before punishing him. [Until here from the *Gemara*]

Why is this alluded to in the Song at the Sea? R' Arieli explains: During the long exile in Egypt, *Bnei Yisrael* wondered whether *Hashem* was, G-d forbid, too weak to save them. But, after *Hashem's* crushing punishment of the Egyptians at the Sea, *Bnei Yisrael* understood that that was not case. Sometimes, not reacting is not a sign of weakness; rather, it is the greatest sign of strength! (*Ibid.*)

A related thought:

R' Avraham Eliyahu Kaplan z"l (1890-1924; *Rosh Yeshiva* of the Hildesheimer Rabbinical Seminary in Berlin, Germany) writes: We read in *Parashat Toldot* that Yitzchak dug wells and the Plishtim fought with him over them. The Torah relates (*Bereishit* 26:21), “Then they dug another well, and they quarreled over that also; so he called its name ‘*Sitnah*’ / ‘hatred.’ It seems odd, writes R' Kaplan, that Yitzchak would bother giving a name to a well he had decided to abandon! However, Yitzchak was making a statement: “The fact that the Plishtim are stealing my wells is nothing but hatred. I will rise above their hatred and walk away.” That was Yitzchak's strength. What was the end result? Avimelech, king of the Plishtim, came to Yitzchak and acknowledged (26:28), “We have indeed seen that *Hashem* has been with you.” (*B'ikvot Ha'yir'ah* p.126)

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TWO IDF OFFICERS KILLED IN FRIENDLY FIRE INCIDENT NEAR BASE IN JORDAN VALLEY (Arutz-7 1/13/22)

Two IDF officers were killed overnight Wednesday during security-related operations near an IDF base in the Jordan Valley.

The officers were killed as a result of a misidentification that led to a two-way shooting. The IDF Spokesperson's Unit said the families of the two officers have been notified.

An initial investigation revealed that the two officers went on patrol around the bases, identified a suspicious figure, and carried out a procedure to arrest a suspicious person that ended with firing in the air. One of the fighters in the unit thought it was a terrorist incident and that shots were being fired at him - so he opened fire on the two officers.

MOSSAD CHIEF, LIBYAN PM MEET IN JORDAN (Israel Hayom 1/13/22)

Interim Prime Minister of Libya Abdul Hamid Dbeibeh and Mossad Director David Barnea recently met in Amman Jordan, Syrian Al Hadath news quoted sources as saying on Wednesday.

According to the report, Dbeibeh - who leads Libya's interim Government of National Unity - discussed with Barnea security operations between the two countries. Sources claimed Dbeibeh asked Jerusalem for assistance to stay in office during the pre-election transition period.

Dbeibeh's office denied the claims that any meeting had taken place between the prime minister and the Mossad director.

In December 2021, Libya postponed its presidential elections after the arrangements committee failed to complete the required preparatory work. Sources claimed Dbeibeh told Barnea now was not a suitable time to hold an election in Libya.

In October last year, Libya seemed to be moving toward normalization with Israel. Gen. Khalifa Haftar, who was a leading presidential candidate at the time, voiced his desire on several occasions to normalize ties with the Jewish state, and declared he would work to that end if he is elected.

Nevertheless, an official in Haftar's campaign headquarters told Israel Hayom that "it's still too early to discuss a normalization agreement with Israel and how that would look. First of all, Gen. Haftar has to actually win, and we are certain he will. As of now, though, we have no interest in bringing the issue of future relations with Israel to the agenda, because the Libyan public harbors traditional and structured hostility toward it."

ISRAEL THWARTS ALLEGED IRANIAN ATTEMPT TO RECRUIT ISRAELIS AS SPIES (Ynet 1/12/22)

Israel's domestic security agency announced Wednesday it had thwarted an attempt by Iran to recruit Jewish Israelis to serve as spies and collect intelligence. The suspects were indicted earlier Wednesday in the Jerusalem District Court. Their names are all barred from publication under a court-issued gag order that was requested by their attorneys.

The investigation by the Shin Bet and Israel Police was launched several weeks ago after it was suspected that a number of Israeli women - all Jewish immigrants from Iran - were in contact with Iranian intelligence.

According to the agency, the Israelis were contacted via Facebook by a man named Rambud Namdar, who masqueraded as a Jew residing in Tehran.

Rambud requested from all suspects that they remain in contact with him through Whatsapp, where they video chatted. He never showed his face to the women, claiming that the camera on his phone was broken.

While some of the women suspected that he was an Iranian intelligence officer, they continued to speak with him and agreed to carry out requests he

made and receive money from him, the agency said.

It said a 40-year-old Israeli woman was in touch with him for several years and agreed to photograph the U.S. Embassy when it was in Tel Aviv, as well as an Israeli government office and a shopping mall. The recruiter asked her to encourage her son to join military intelligence for his mandatory service and even spoke to him to evaluate his Persian language skills, it said.

Another woman, 57, was in touch with the suspected recruiter for four years and was paid a total of \$5,000 for a number of tasks. She also pressured her son to join military intelligence and sent his military documentation to the recruiter.

She established a club for Israelis of Iranian descent in order to gather information about them and tried to cultivate ties with a member of Israel's parliament, the Shin Bet said, without naming the lawmaker. She was also directed to install a hidden camera in a "massage room in her home.

"With their grave actions, those involved put themselves, their families and innocent Israeli citizens at risk, as their information was transferred to Iranian intelligence, in addition to the information that was given over about Israeli sites and American sites in Israel, which would be used for terrorist purposes," a senior Shin Bet official said.

Prime Minister Naftali Bennett congratulated the Shin Bet, saying that Iran is trying to "disrupt political stability in Israel."

The suspects were indicted earlier Wednesday in the Jerusalem District Court. Their names are all barred from publication under a court-issued gag order that was requested by their attorneys.

NEGEV TREE PLANTING: AFTER THIRD DAY, VIOLENT ENCOUNTERS, TRACTORS TO PULL OUT (JPost 1/12/22)

Nine people have been arrested for throwing stones at security forces

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guarding Keren Kayemeth Lelsrael-Jewish National Fund (KKL-JNF) tree planting operations in the Negev after it was resumed despite backlash from Arab MKs.

The resumption of planting is taking place under heavy security following protests the night before, according to Makor Rishon.

Videos of clashes were shared on social media.

"We will continue with the planting as needed; today is the last day of this round," Construction and Housing Minister Ze'ev Elkin (New Hope) told KAN. Regarding the backlash from coalition partner Ra'am, Elkin said they would deal with this "political problem."

"I understand the pressures of the Bedouin sector on Ra'am," he told KAN, though he said that the land was state-owned and not privately owned by Arabs despite such claims. "I'm in favor of solving problems through dialogue," he said, adding that Ra'am leader Mansour Abbas's use of political pressure now "is legitimate."

But Ra'am's permission was not needed to resume planting, Walla reported him as saying.

Elkin's claims that this was the last day of planting were contradicted by JNF chairman Avraham Duvdevani.

"We have organized to work for many months. If they don't stop us, we will keep going," he said, according to KAN.

Duvdevani also fired back at Regional Cooperation Minister Esawi Frej's calls to disband the organization.

"As long as the State of Israel exists, they will need JNF, which does things that the state does not do for one reason or another," Duvdevani said, according to KAN.

Some have feared that the Negev planting could throw the coalition into jeopardy, and Abbas has warned that his party's four votes cannot be counted on anymore.

Several politicians have weighed in on the resumption of planting.

"We will go all the way," Ra'am MK Iman Khatib-Yasin told KAN. "We came to this partnership to serve the Arab citizens and we are constantly examining what is in their best interests."

She said that "Elkin can say what he wants, but he needs to look at the near future."

"What is happening in the Negev cannot happen, where they act like a military dictatorship and determine reality as if no one is there," the Ra'am MK told KAN. "The message is clear to everyone: Do you want a reality that removes the possibility of coexistence, or give an opinion to a coalition where Arab citizens are equal?"

Another Ra'am MK, Waleed Taha, threatened to resign from the coalition due to the planting.

"This policy should be stopped and replaced with a just one," Ynet reported him as saying.

The simplest solution to the immediate crisis was to quit the coalition, he said, but adding that they must exhaust all existing methods and tools to stop it from happening in the future.

"Today, the order of the hour is to reach the Negev and take part in the important mitzvah of struggling for the Land of Israel," Otzma Yehudit leader MK Itamar Ben-Gvir said in a statement on his way to the planting.

Ben-Gvir said he had spoken with a religious-Zionist authority, Rabbi Dov Lior, the former chief rabbi of Hebron and Kiryat Arba, "who ruled it was permissible to plant trees for the struggle for the Land of Israel, and called on all Knesset members to come to the Negev to make the desert bloom."

"There are many areas in the country where, when you do not cultivate the land, you lose it," Communications Minister Yoaz Hendel (New Hope) said on Facebook.

"On the eve of Tu Bishvat, agriculture should be recognized and planting is the solution everywhere, and so it will be done this year as well," he said, adding that members of the ultra-Orthodox Shas Party would also be invited to plant.

"Preservation of state lands is a job for the government; stopping violence is also an important job for the government," Labor MK Gilad Kariv tweeted.

"But another important job is to find smart solutions to problems through dialogue and cooperation.

"When it comes to the Negev, the previous government did not do any of these jobs," he said. "The current government will do them with common sense."

NEW AMBASSADOR TO TURKMENISTAN WILL PRESENT CREDENTIALS, THEN FLY HOME (Israel Hayom 1/12/22)

Israel's Foreign Ministry will spend more than NIS 500 million (\$160,000) just so the newly appointed ambassador to Turkmenistan, Bat-Eden Kite, can present her credentials in her new host country.

Israel Hayom has learned that over the past several weeks the officials at the ministry have been at odds over whether this expenditure was necessary, but in recent days Director General Alon Ushpiz gave the go-ahead for the plan.

An isolated country that has virtually no internet, Turkmenistan is ruled by strongman Gurbanguly Berdymukhammedov and has a long border with Iran.

Since the outbreak of the COVID-19 pandemic, virtually no foreigners have been allowed in, but under the recently hatched plan in Jerusalem, Kite will go on a special flight as part of a humanitarian mission and stay at the capital Ashgabat, where she would officially present her credentials and begin her ambassadorship. Then, once the mission is over and the medical supplies are delivered, she will head back to Israel.

The Foreign Ministry deflected criticism and issued the following statement: "Turkmenistan is a moderate Muslim country and there is great importance in promoting relations with it, in part because of its geographical location but also because of the economic potential. There is consensus in the Foreign Ministry that it was important to have her arrive in Ashgabat, and following orderly organizational discussions that weighed the various alternatives, this course of action was taken. Without renewing the permanent presence there, relations cannot move forward, and that's why we had to think outside the box to bring the ambassador there. That's why it was decided to send a humanitarian mission there, at the request of the government of Turkmenistan."

ISRAEL GIVES U.S. ARMY OFFICERS TOUR OF HEBRON LED BY SETTLEMENT SPOKESMAN (Ha'aretz 1/12/22)

U.S. Army officers were given a tour of the West Bank city of Hebron last week led by the spokesman for the city's Jewish settler enclave, in a trip organized by a senior Israeli commander.

The office of Maj. Gen. Yehuda Fuchs, the head of the military's Central Command, contacted the Hebron settlement's extreme-right spokesman, Noam Arnon, to ask him to lead the full-day tour.

The tour, which did not include any Palestinian speakers or representatives of Israeli left-wing groups, included a visit to the Cave of the Patriarchs holy site and the areas inhabited by the settlers.

In recent years, the military stopped holding tours and field trips in conjunction with the settlers of Hebron.

Sources told Haaretz the viewpoint presented to the American officers focused on religious matters, but defense officials criticized the event, saying it could harm relations between Washington and the Palestinians.

One defense source said that it is highly important to preserve the status quo at the Tomb of the Patriarchs, and that a one-sided tour without the participation of Palestinian representatives could arouse tensions concerning security coordination between Israel and the Palestinian Authority, which was renewed about a year ago after a long break.

The responsibilities of the U.S. officers who participated in the tour include training Palestinian security forces. In addition to the visit to the Tomb of the Patriarchs, the tour included a visit to the museum of the Jewish community of Hebron in Beit Hadassah, in the center of the settlement within the city. Arnon, wrote his doctoral thesis on the Tomb of the Patriarchs, told Haaretz that the "tour of the cave was about the Jewish history of the site."

At the end of the visit, Arnon posted pictures from the tour on social media and wrote: "I was happy to host ... a delegation of senior American officers who came to hear, learn, get to know and be impressed. We were moved remembering that even in our times, the name of Abraham unites all those who desire peace in the entire world and [that] the peace agreements are called the 'Abraham Accords.'" Arnon added that the request to guide the U.S. officers was received from the secretariat of the Central Command and that Fuchs was the go-between. Arnon said he has conducted similar tours in the past for the military as a volunteer, but that the last time was many years ago.

The Israel Defense Forces said of the tour: "Last week, a few U.S. army officers came for a tour of the Tomb of the Patriarchs and Beit Hadassah led by the commander of the Central Command, for the purpose of learning about the history of the site. As part of the ongoing tours that are held regularly, the American delegation meets with various people in the State of Israel as well as in the Palestinian Authority. This is in order to learn about the area in the best way possible. Dr. Noam Arnon was chosen to guide this tour. The tour was held according to the established regulations in the IDF."

AURA HERZOG, MOTHER OF PRESIDENT ISAAC HERZOG, DIES AT 97 (Arutz-7 1/10/22)

Aura Herzog, the mother of President Isaac Herzog and the wife of the late President Chaim Herzog, passed away overnight Sunday at her home, aged 97.

Herzog was a prominent public woman and social and environmental activist for many years and the founder of the Council for a Beautiful Israel.

She will be buried next to her husband, the sixth president of Israel, on Mount Herzl. Details of her funeral will be made public later.

Herzog was born in Ismailia, Egypt, to an Ashkenazi Jewish family of Russian-Jewish and Polish-Jewish descent. Her parents were Leah Steinberg (the daughter of Yechiel Michal Steinberg, the founding family of Motza, a village on the outskirts of Jerusalem), and Simcha Ambash (an acronym for "I believe in complete faith", in Hebrew), an engineer by profession. Her parents had four children, her sister Suzy later married diplomat Abba Eban.

Chaim and Aura Herzog had four children: Attorney Yoel Herzog, Brigadier General Michael Herzog, who currently serves as Israel's Ambassador to the US, President Isaac Herzog, and Ronit, a clinical psychologist.

From 1950 to 1954, she accompanied her husband in his roles as military attaché in the United States, and again from 1975 to 1978 as the wife of the ambassador to the United Nations.

She served as the Director General of the Committee for the celebration of the First Decade of the State of Israel (1958) and initiated the first Bible Quiz, which thereafter takes place every year on independence day.

From 1959 to 1968, she headed the Department of Culture in the Ministry of Education and Culture and was a member of the Council for Arts and Culture. In 1969 she founded the Council for a Beautiful Israel.

In 1969, she founded the Council for a Beautiful Israel, a leading environmental protection NGO and chaired it for 38 years, after which she became its international president.

TERRORIST TAKEN WITH SOLDIER HE INJURED TO HOSPITAL - WITHOUT HANDCUFFS (Arutz-7 1/12/22)

The soldier who was injured yesterday in the ramming attack in Binyamin and the terrorist who was wounded during his apprehension were taken to the hospital together in the same helicopter, with the terrorist not even in handcuffs, Channel 12 News reported.

It was further reported that the doctor of Unit 669 who evacuated the two confronted other medical personnel at the scene, and according to sources present at the scene, he was the one who decided to put the terrorist on the helicopter even though his injury was mild. The army said his condition was serious, but even at Hadassah Ein Kerem Hospital, to which he was referred, his condition was assessed as mild to moderate.

According to the same sources, before the evacuation, the terrorist had already received medical treatment, and was in the hands of a Shabak coordinator who began interrogating him. At this point, the military doctor arrived and "took control of the incident," they said, and a confrontation developed between him and other medical officials at the scene. Before being taken to the helicopter, the handcuffs were removed from the terrorist's hands, it is not clear at what stage and by whom.

An IDF spokesman said in response: "The medical decision to treat the terrorist was made based on clinical parameters only. Any attempt to present the incident in a different light denies reality. It should be emphasized that there was no delay in the treatment of the soldier or risk to him. Prior to the evacuation, an examination was made according to the procedures that the terrorist was not carrying a weapon, and he was treated without handcuffs, regardless of the doctor who received him for such treatment."

"Also, according to the procedures used in these cases, a security guard was attached to the flight to the hospital. As with any evacuation incident, a routine professional investigation is currently underway with the aim of learning from the incident."

HAMAS ACCUSES ISRAEL OF USING SPY DOLPHINS (Ynet 1/12/22)

A Hamas spokesman claimed in a video on Monday that the terror group has discovered dolphins allegedly trained by Israel's military to pursue its naval forces.

The man, identified as a representative of the terrorist group's Al-Qassam Brigade, added that the pursuing dolphin was also equipped with an unknown device. The video later showed the alleged device.

He did not provide any additional details regarding the time of the alleged maritime incident, nor its location or under which circumstances it took place.

The announcement, published by the Jerusalem-based Al-Quds newspaper on Monday, follows a similar story released by the daily back in 2015.

That year, Hamas claimed that it managed to discover such a killer dolphin, which Palestinian media said was "stripped of its will" and trained to be "a murderer" by Israel's military, the BBC reported.

The alleged device found attached to the spying dolphin

Israel has long been accused by its neighbors of using animals for espionage or other military purposes - in 2013 Hezbollah's Al-Manar TV station alleged that the state was using a bird to spy on the country, which was captured in Lebanon.

"Though dolphins have been used by various militaries... this report likely falls into what is a surprisingly fertile genre of conspiracy theories: the notion that Israeli intelligence routinely uses all manner of birds and other animals as tools of espionage," Elias Groll explained in a 2015 Foreign Policy article.

COVID BENCHES ISRAELI FIGURE SKATING TEAM AHEAD OF EUROPEAN CHAMPIONSHIPS (Israel Hayom 1/10/22)

Israel's national figure skating team has pulled out of the 2022 European Championships next week after several members contracted the coronavirus. The European Championships are slated to take place in Tallinn, Estonia, from Jan. 12-16.

The decision is a blow to the team, whose members are preparing for the Winter Olympics in Beijing. The games will run from Feb. 4-20.

An official with the Israeli Ice Skating Federation told Israel Hayom that the decision was a "difficult compromise for the team," ahead of the Beijing Games.

HOW SHOULD THE IDF HANDLE MISTRUST? (Idit Shafran Gittleman, JPost 1/10/22)

The 2021 Democracy Index compiled by the Viterbi Family Center for Public Opinion and Policy Research at the Israel Democracy Institute (IDI) was recently published. The index is based on a survey of a representative sample of Israel's adult population and includes measures of public trust in various state institutions. Continuing a trend revealed in last year's index, public trust in its institutions has significantly eroded. As was also the case

last year, the IDF has not remained immune to this trend; while it has maintained its place at the top of the trust rankings, its rating has slipped even further below the 80% mark, even when we only examine the data for Jewish respondents.

Delving more deeply into the data reveals a particularly troubling finding: Trust is especially low among the younger generation – those who are expected to fill the IDF's ranks in the future. The IDF chief of staff no doubt had this in mind when he reminded the audience in a recent speech that what's needed to win battles are battlefield combat soldiers, not just skilled cyberwarfare personnel.

The data on public trust reveals that while the public continues to have great confidence in the military's operational capabilities, it is more skeptical with regard to social, economic, and ethical issues related to the IDF – in other words, everything relating to the traditional interface between the IDF and Israeli society. This differentiation is not exactly news: Not only has it been identified in IDI's surveys before, but the IDF's own internal surveys have produced similar findings.

Until now, the IDF did not appear to be unduly troubled by this finding. After all, as every citizen knows, the military's job is to win wars, achieve its operational goals and maintain security. No one in Israel would argue that this is not the IDF's main purpose and in this regard, it enjoys wall-to-wall support. IDF values and decent transportation to and from bases are all very well, but staying alive comes first. The public, the IDF would claim, understands this well.

It took some time for the IDF senior command to understand that herein lies the problem. If the findings were reversed, and the public was satisfied with the military's functioning with regard to values, service conditions, and so on, but mistrusted its operational capabilities, then – while this would be a troubling scenario – it would be easier to fix. On the other hand, a crisis of trust regarding values is a different story. Just think about how we relate to people: Professional mistakes might be difficult to accept and may have serious consequences, but ethical mistakes are much harder for us to accept and deal a more severe blow to trust in the wrongdoer.

It is important to clarify that this does not imply that the IDF should fall into line with the opinions on values expressed by the public at large. The data show that when the military stands up for itself on ethical issues in the face of public sentiment (as in the Elor Azaria case, for example) it does not damage public trust. What the public is essentially saying is not that the IDF's ethical stance is unacceptable, but that it suspects that when the IDF makes decisions on ethical and social issues they are not based on the right considerations, whether because the military does not attach sufficient importance to the individual well-being of its soldiers (for example, regarding food or transportation), it looks out for senior officers' welfare at the expense of the public (such as via additional pension payments) or it applies improper considerations (vis-a-vis gender equality, for example). Above all, the public is telling the IDF, "the trust we place in you regarding operational aspects does not excuse the way you handle other issues." This year's trust rating – the lowest since these measurements began – is proof of this.

It should also be noted that when the IDF responds to public criticism with an us-versus-them narrative (we are complaining about pension payments, while they are busy with keeping them safe), it only drives a larger wedge and further lowers public trust. This is not to say that the IDF should bow its head with regard to every argument leveled at the military, but rather that it should be careful not to intensify divisiveness.

Recently, it would seem that this message has hit home. Even if the increase to soldiers' living stipends is suspected of being a populist ploy, other steps taken to provide better treatment of soldiers indicate that lessons have been learned and efforts are being made to institute necessary improvements. Hopefully, the announcement of the establishment of a team of high-ranking IDF officers focused on relations between the IDF and Israeli society heralds meaningful progress. In this context, it is worth considering bringing civilian representatives into the discussion. These developments mark an important crossroads in the relationship between the IDF and Israeli society, and as

always, we must be sure to take the right path – one that will rebuild and restore trust.

ISRAEL LOST A BATTLE AGAINST OMICRON, BUT MAY STILL WIN THE WAR (Sever Plocker, Ynet 1/8/22)

Me, my wife, and my friends wanted to get vaccinated with the fourth coronavirus vaccine shot last week because at the end of January it will be six months since we had our first booster. But we didn't have the option, because the Health Ministry hadn't approved the second booster until the next morning.

I was vaccinated with the second booster in July 2021, which effectively means that I am no longer immune against coronavirus and its newest highly contagious Omicron strain.

There are millions of Israelis like me, whose Green Passes are no longer "green". But the decision-makers in Israel continue to drag their feet on the approval of the second booster for the general public.

Although Director General of the Health Ministry Prof. Nachman Ash on Sunday officially approved the fourth vaccine, it is only available for people above 60 and medical teams. And why did Prime Minister Naftali Bennett announce the decision instead of Prof. Ash himself? Isn't it something that is supposed to be decided upon by health experts?

The conclusion of a statistical study published by the UK Health Security Agency on the effectiveness of booster jabs against Omicron is pretty obvious. Some five months after receiving the second or third vaccine, their efficiency drops to zero. And there's no scientific reason to believe that the findings will be different on vaccine's ability to prevent serious illness or hospitalization.

So, what does it mean for us? It means that only some 2.5 million Israelis over the age of 12 are actually protected against Omicron. That's why Health Ministry officials claim that Israel is turning rapidly into a country of the unvaccinated.

This is why Bennett was quick to warn us about "millions of Israelis" who will likely get infected with Omicron throughout the course of this infection wave.

Let's make clear what such a mass contagion wave means: Loss of control over the pandemic; massive burden on hospitals; high mortality, people missing work (including those holding vital positions), a spontaneous shutdown of the economy that will exceed the cost of a potential lockdown, and severe damage to the economy.

Contrary to a popular opinion that Omicron causes "mild" illness, its effects vary depending on the country. The Israeli government is not compelled to take the same wrong path as the Americans and the British. A lot of countries did manage to stop the Omicron spread by implementing stringent measures. Therefore, Israel doesn't have to accept the outcome of this wave as inevitable, Bennett's government has the option to respond differently.

Firstly, immediately approve the fourth vaccine jab for all Israelis who received the third dose at least five months ago.

Secondly, declare a lockdown for ten days. A real lockdown, like the one that was back in 2020, which would include compensation for businesses and employees on unpaid leave.

The lockdown will stop the spike in the contagion rate, reduce the average number of secondary infections produced by a single virus carrier, and it will help ease the burden on COVID wards across our hospitals. The economic cost of the lockdown, as proven by international studies, is significantly less than the cost of a mass contagion, which we mistakenly call "herd immunity".

Thirdly, announce the intention to enact a mandatory vaccination law. And meanwhile, give fines for vaccine refusers, the message itself will encourage many people to get vaccinated.

The government of former Prime Minister Benjamin Netanyahu chose not to surrender to the Alpha variant of COVID. Bennett's government chose not to surrender to the Delta variant. Therefore, the current battle against Omicron is certainly not lost yet, and it should not be considered unwinnable.

Israel, and its public, don't have to give up.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Walking on Dry Land

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"The children of Israel walked on dry land in the middle of the sea" (14:29)

The climax to the already spectacular Exodus, the miraculous splitting of the sea, is described in the Torah as the Jewish people "walking on dry land in the middle of the sea." Many commentaries are puzzled why the Torah emphasizes the walking on "dry land" as opposed to simply writing that the sea split.

The Noam Elimelech offers an interesting explanation. Miraculous events are exceptions to the natural order of the world and demonstrate G-d's absolute power over the world. Natural events, on the other hand, hide G-d's intervention and can lead one to suppose that G-d is not involved in the world. The message that miracles provide is not only that G-d *can* do something whenever He wants, but that G-d is *always* involved in running the world, albeit sometimes behind the scenes.

The Jewish people, having witnessed the tremendous display of G-d's power and ability, did not just experience G-d at that miraculous time. They were able to appreciate G-d's power over the world even when His involvement in the world is not clearly seen. Therefore, the Torah describes the crossing of the sea as on "dry land" to indicate that the Jewish people had reached a realization that walking on dry land is just as miraculous and requires G-d's intervention as walking through a sea that has just split.

May we also grow in our understanding of G-d's involvement in our everyday lives and perceive His constant (albeit hidden) intervention and guidance.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

The people revered 'es' Hashem... (14, 31)

Shimon HaAmsuni expounded on the word 'es' every time it is mentioned in the Torah and said that the word was inclusive. When he reached the word 'es' in the verse "Hashem, your G-d, you shall fear" (Va'eschanan 6, 13), he said, 'Who can be included in the mitzva of fearing Hashem? He then retracted all of his teachings on the word 'es'. (Pesachim 22b)

Why didn't Shimon HaAmsuni ask the same question when he reached the above verse and ask, 'Who can be included in revering Hashem?'

Parsha Riddle

B'nei Yisrael were able to retrieve water from a dry rock while they were in the desert. There was another occasion when Hashem made water come from a dry item. For whom and from what item?

Please see next week's issue for the answer.

Last week's riddle:

What does the Gemara say is written on Hashem's tefillin?

Answer: *Mi K'amcho Yisroel...* (Who is like your nation, Israel...)
(Gemara Berachos 6a)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Miriam the prophetess, the sister of Aharon, took her drum in her hand and all the women went forth after her with drums and with dances. Miriam spoke up to them, "Sing to Hashem ..." (15:20-21)

As we have previously discussed, the singing of Miriam and the women seems to be at odds with the prohibition against men listening to women sing (*kol be-ishah ervah*). A variety of resolutions have been proposed, including that of the Chida that where the Divine Presence is manifest, it engenders awe, and there is therefore no concern for potential lascivious thoughts and men and women may sing together (*Nachal Kidumim*).

Some adduce this idea of the Chida in support of allowing women and men to sing sacred songs together, insofar as their intent is "for the sake of Heaven," but others reject this and counter that the Chida is referring specifically to situations where the Divine presence was actually manifest, such as when Miriam the prophetess sang in the aftermath of the splitting of the sea (during which the entire Jewish people had experienced profound prophetic revelation), and (as recounted in the *haftarah*) when the prophetess Devorah sang her song of praise to Hashem in the aftermath of the great victory over the army of Siserah (*Shut. Tzitz Eliezer* 14:7).

The question of men and women singing Shabbas *zemiros* together has been the subject of considerable debate. The *Be'er Sheva* (*Be'er Mayim Chaim* #3) strongly forbids the practice, insisting that any "proper, G-d fearing woman, married or single" should not sing in the presence of men: "her lips should merely move, but her voice should absolutely not be heard at all." The *Seridei Eish* (2:8), however, records that the practice in Germany was for women to sing *zemiros* in the company of unrelated men, and that R. Azriel Hildesheimer and R. Samson Raphael Hirsch sanctioned this practice, based on the Talmudic rule that two voices cannot be heard simultaneously. (Indeed, *Yalkut Me'am Loez* and R. Yosef Chaim of Baghdad [*Pelaos Rabbos* #202] explain that the sound of their drums was what allowed Miriam and the women to sing, since it prevented their voices from being heard.)

The *Seridei Eish* himself is dissatisfied with this justification of the practice, and ultimately concludes that while ideally women should not sing *zemiros* together with men, this may be condoned in certain circumstances.

PRESENTED BY

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KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Wipe out.
2. Remember my deeds.
3. I cooled the bath.
4. I am your cousin.

#2 WHO AM I?

1. What is this?
2. I was just enough.
3. I melted.
4. I was per head.

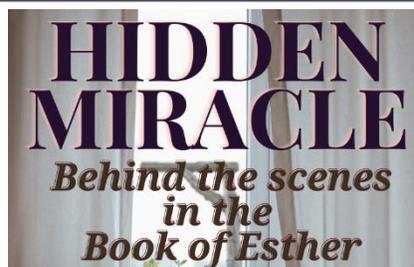
Last Week's Answers

#1 Chatzos (Midnight) (I am for the afikomen, I was determined by the harp, I was for the tenth, I am in the middle.)

#2 10 Bechor (Firstborn) (I am for a son, I am for Kosher animals, I am for a donkey, I was the target of the tenth.)

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— R' Shlomo Alkabetz (16th Century)



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