

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

February 3 - 4, 2023 - 13 Shevat 5783 - Parshas Beshalach
Light Candles by 5:13 - Havdalah 6:14

The Shabbos Shorts is sponsored by **Jodi & David Mazel and Family** in loving memory of Jodi's mother, Ellen Bressler Mills, Eta Simcha Bas Yaakov, Z"l, to commemorate her 6th Yahrzeit on 14 Shevat and by **Sara Silver** to commemorate the Yahrzeit of her father, Bud Silver, Yissocher Dov Ben Meir.

Mazal Tov

- **Esther & Alan Baldinger, Ahuva Engel**, and Chaim Engel on the birth of a granddaughter, Malka Chana, born to Alix & Joshua Baldinger.
- **Elle & Alex Nizhnikov** on the Bar Mitzvah of their son, Adam. Mazal Tov to Adam's siblings, Yochanan, Lily, Akiva and Oran. Mazal Tov to grandparents Gail & Steven Munz and Galina & Alex Belfor and to all of Adam's aunts, uncles, cousins, and family friends who have come from near and far to share this Simcha.
- **Shaine Spolter** upon the birth of twin great-grandsons born to Basya & Yehudah Raczkowski of Lakewood. Yehudah is the son of Sarah and the late Baruch Raczkowski of Baltimore. Mazal Tov to great aunt & uncle **Debby & Barry Greengart**.

Condolences

- **Ranee Lewison** on the passing of her mother, Marcia Lewison. Shiva is being observed through Monday morning at 15 Leeb Yafeh St. in Armona, Jerusalem. Ranee can be reached on Whatsapp at 240-535-0656 or by phone at 050-863-0253.

Shabbos Schedule

Minyan locations are B = Belonofsky Sanctuary, S = Social Hall, LBM = Large Beis Medrash, SBM = Small Beis Medrash, H = The House

Friday Night:

- Light Candles by 5:13
- Mincha: 5:15 (B), 5:10 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM, 9:15 (Teen, H)
- Mincha: 2:30 (B), 4:55 (B), 4:50 (Sephardi, LBM)
- Shabbos ends: 6:14

Divrei Torah/Shiurim:

- | | |
|---------------------------------|------------------------|
| • 8:45 Main Minyan | Rabbi Rosenbaum |
| • 9:15 Minyan | Rabbi Postelnek |
| • Hashkamah Minyan Gemara Shiur | Rabbi Yitzhak Grossman |
| • Pre-9:15 Minyan Chabura | Rabbi Postelnek |

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the **Hashkamah Minyan Group**.
- The Shul Kiddush is sponsored by the **Nizhnikov Family** on the occasion of Adam becoming a Bar Mitzvah.
- The Shalosh Seudos is sponsored by the **Daf Yomi Shiur**.

Health Policy

- People experiencing symptoms of COVID-19 or other transmissible illnesses should not attend prayer, learning, social or other events at the Shul.
- If you have tested positive for COVID-19, please follow CDC guidelines before returning to Shul.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, meets at 9:15 AM every Shabbos in The House next to the Shul. Kiddush is served after Davening.

Shabbos Groups this Shabbos, February 4, from 10:00 AM until Shul ends. 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 to the Yeshiva. For more information, contact Debbie Katz at dkatz@yise.org
Shabbos Group for 5th and 6th Grade Girls will meet inside The House promptly at 10:00 AM.

Junior Congregation for boys in grades 4 - 6 with Jay Marcus. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! The next session will take place Motzei Shabbos, February 11, 7:45 PM in the Social Hall. Please email mshimoff@yise.org if you would like to sponsor. *See flyer for details.*

Save the Date! Purimfest 2023 at YISE! Sunday March 5 at 1:00 PM. We will have a Chesed project, a show by Mad Science, and delicious Hamantaschen will be served! *See flyer for details.*

Bat Mitzvah Club for 6th grade girls. Pizza Melaveh Malka on Motzei Shabbos, February 18, 8:30 PM - 10:00 PM at The House. \$10 per person. RSVP to batmitzvahprogram@yise.org *See flyer for details.*

YISE Programs and Listings

Welcome new member voted in at the latest board meeting: David Hartman

Pre-9:15 Minyan Chabura - A weekly Chabura on the Parsha, now learning the Kedushas Levi. Delve into the deeper dimensions of the Parsha and Holidays by learning the Kedushas Levi's weekly insights. Begins at 8:55 AM Shabbos morning. This week's Shiur will be led by Rabbi Postelnek.

Hashkamah Minyan Gemara Shiur - Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash. This week's Shiur will be led by Rabbi Yitzhak Grossman.

GWCK Shabbos of Inspiration at YISE, Shabbos Parshas Yisro, February 10 - 11. Inspiring Tefillos and Zemiros by special guest Simcha Leiner. RSVP now for a delicious Friday night dinner at www.thegreaterwashingtoncommunitykollel.com/shabbaton Dinner will be followed by a Ruach-filled Oneg Shabbos open to all. Divrei Torah and lectures presented by GWCK scholars. For more info., please contact Rabbi Hillel Shaps, hshaps@gwckollel.org *See flyer for details.*

Practical Prayer for a Busy Life: A two-part series for women given by Rabbi Postelnek. Tuesday nights, February 14 and 28, at 8:15 PM, at the home of Blima & Alex Maged, 812 Kersey Road. *See flyer for details.*

Save the Date for the 2023 YISE Gala Banquet - Sunday, February 26. Honoring Stuart & Judy Rosenthal, Josh & Sara Katz, and the 2023 high school graduating seniors who have served our congregation's youth. RSVP at www.yise.org/banquet *See flyer for details.*

Rabbi Menachem Bombach, the Rosh Yeshiva and CEO of Netzach Yisrael, will speak on Sunday, February 12, at 11:00 AM in the Social Hall. *See flyer for details.*

Chevra Kadisha Community Dinner - The Men's and Women's Chevra Kadisha of Greater Washington invites the entire community to the Zayin Adar dinner on Monday, February 27, recognizing the work of the Chevra. Cost is \$18 per person for the catered dinner. For more information and to make reservations, go to: <https://www.chevrakadishagw.org/zayin-adar>

Thank you to the Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur

• **David Jaray** in honor of Rabbi Grossman and all those who attend his Shiur.

Rabbi Rosenbaum's Women's Mussar Shiur

• **Tenise & Joel Becker** for the Aliyas Nashama of Joel's sister, Chana Bayla Bas Yehoshua whose Yahrzeit was on 7 Shevat.

• **Debi & Max Rudmann** in commemoration of the Yahrzeit of Dr. Miriam Guttman, daughter of Rabbi Saul & Mrs. Susan Koss, on 5 Shevat.

8:45 Minyan Drasha

• **Simi & Sammy Franco** and **Sahra & Yale Ginsburg** in honor of Rabbi Postelnek's upcoming birthday.

9:15 Minyan Drasha

• **Simi & Sammy Franco** and **Sahra & Yale Ginsburg** in honor of Rabbi Postelnek's upcoming birthday.

Dvar Torah Dedications/Sponsor a Shiur

YISE continues to offer a number of different in-person and virtual 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.

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
- Hashkamah Minyan Gemara Shiur, Shabbos 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.

YISE Programs and Listings (continued)

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington Senior Social Club and the YISE Chessed Committee present a special online Tu B'Shevat Program. Monday, February 6 from 2:00 PM - 3:00 PM on Zoom, Meeting ID: 610 8897 409. There will be Divrei Torah about the holiday, plus music and an online collaborative creation. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Purim Night at YISE - Monday, March 6, Maariv/Megilla at 6:35 PM will be followed by a Break-Fast Dinner (dairy) and Purim Mesiba in the Social Hall. DJ, crafts, drinks, photo booth and more! To sponsor, go to www.yise.org/purimsponsor or email office@yise.org See flyer for details.

Coat Room Cleanup - If you left anything in the coat room (coats, Seforim, Taleisim, etc.), please claim the item by the end of February 2023. All remaining items will be donated or disposed of.

Monthly Shalosh Seudos - First Shabbos of each month. To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation. See flyer for details.

Shaimos - YISE is not accepting Shaimos for burial until further notice.

Kiddush Volunteers Needed from ALL Minyanim to help set up and clean up for Kiddushes on Shabbos morning. Times vary. Let us know when you are available. Contact Barbara Price at 301-332-8181.

Online YISE Cholim List - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org

Helping Hands Across Kemp Mill, a part of YISE's Chessed Committee, provides assistance to families undergoing medical crises. For information, please contact: Melanie Karlin, 301-681-4740, mkarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

Weekday Shiurim

Options for in-person and 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**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM, **Zoom A**, will not take place on Sunday, February 5.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **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 info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**.
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Join the fastest growing Halacha learning program in the world! Register online at <https://thegreaterwashingtoncommunitykollel.com/scp>
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 9:00 PM - 10:00 PM. For more information, contact Rabbi Levy at 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 833 3477 1595, password RabbiHyatt
Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)
Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, passcode 161699

YISE YOUTH PRESENTS

Door L'Dor

**FAMILY
LEARNING
2022-23**

**SATURDAY 19 NOVEMBER 2022
7:00 PM**

**SATURDAY 3 DECEMBER 2022
7:00 PM**

**SATURDAY 10 DECEMBER 2022
7:00 PM**

**SATURDAY 31 DECEMBER 2022
7:00 PM**

**SATURDAY 14 JANUARY 2023
7:15 PM**

**SATURDAY 28 JANUARY 2023
7:30 PM**

**SATURDAY 11 FEBRUARY 2023
7:45 PM**

**SATURDAY 25 FEBRUARY 2023
8:00 PM**

**SATURDAY 11 MARCH 2023
8:00 PM**



Please email mshimoff@yise.org
if you would like to sponsor

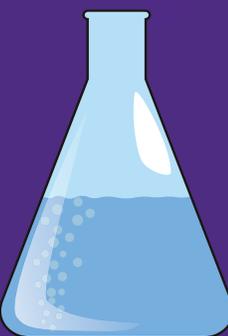


YISE YOUTH PRESENTS



PURIMFEST

• 2023



SUNDAY, MARCH 5

YISE SOCIAL HALL

CHESED PROJECT!

SHOW BY MAD SCIENCE!

DELICIOUS HAMENTASCHEN!

FUN FOR THE WHOLE FAMILY!

DOORS OPEN/CHESED PROJECT 1 PM

ENTERTAINMENT BEGINS 1:30 PM

QUESTIONS? EMAIL JMARCUS@YISE.ORG



RESERVE NOW!

GREATER WASHINGTON COMMUNITY KOLLEL



Shabbos of Inspiration

at Young Israel Shomrai Emunah
Shabbos Parshas Yisro, Feb. 10-11



Sponsorship Opportunities Available

\$5,000.....Platinum
\$1,000..Shabbaton
\$500.....Tefillah
\$180....Seudah
\$100.....Gold

Inspiring tefillos
(Friday Night &
Shabbos Day)
and zemiros by
special guest baal
tefillah and singer

**SIMCHA
LEINER**



**JOIN US
for a delicious
and elegant
FRIDAY NIGHT
FAMILY DINNER**

Adult \$28 | Child (3-8) \$14

Under 3: free

Free babysitting available

To reserve visit

tinyurl.com/gwckshabbaton

Deadline: Feb. 5

Following dinner
and OPEN TO ALL!
RUACH-FILLED

**ONEG
SHABBOS!**

including:
mini-learning
sessions,
uplifting singing,
a delicious dessert
buffet and
hot Oneg delights!

Inspiring and thought provoking **DIVREI TORAH** and
LECTURES presented by **GREATER WASHINGTON
COMMUNITY KOLLEL SCHOLARS** throughout Shabbos

For more information, please contact Rabbi Hillel Shaps, hshaps@gwckollel.org, 347-869-9361



YOUNG ISRAEL SHOMRAI EMUNAH
ANNUAL BANQUET

GUESTS OF HONOR

Judy & Stuart
Rosenthal

YOUNG LEADERSHIP AWARD

Sara & Josh Katz

YOUTH HONOREES

Yosef Drang

Leora Goldfeiz

Devorah Hershenson

Rafi Moses

Zev Ravin

Eli Shimoff

Shayna Towler

February 26, 2023
6 Adar, 5783
6:00 PM

YISE Social Hall
1132 Arcola Ave

For dinner reservations and
journal advertising, please visit:
www.yise.org/banquet



A New Mini-Series for Women!

by Rabbi Postelnek

Practical Prayer

for a Busy Life

To Do ...

Tues. Feb. 14 at 8:15 pm

Guilt & Stress free: Understanding and Connecting to the Basic Obligation of Tefillah

Tues. Feb. 28 at 8:15 pm

The Busiest Day of the Year:
Applying the Paradigm of Purim to Our
Everyday Life

At the Home of Blima and Alex Maged
812 Kersey Road



YISE Presents:

Rabbi Menachem Bombach

Join **Rabbi Menachem Bombach**, the Rosh Yeshiva and CEO of **Netzach Yisrael**, the first Israeli Charedi school network that teaches Torah alongside English, math, science, and Israeli citizenship. Born into Meah Shearim's storied Viznitzher Chasidic community, Rabbi Bombach studied at the Viznitz Ahavat Yisrael Yeshiva and the Mir Yeshiva before earning degrees in Education and Public Policy from Moreshet Yaakov College and Hebrew University. Rabbi Bombach's life's work is to provide pathways for students to achieve academic and professional success while retaining their Charedi identity and values. He'll share inspiring stories from Netzach Yisrael's eight campuses: the Charedi elementary students who made the final rounds of a national robotics competition, the school network being recognized by President Herzog with the Jerusalem Unity Prize, and a Yom Hazikaron ceremony that became a viral kiddush Hashem on social media.

Sunday, February 12
11:00 am - Social Hall

To see Rabbi Bombach and his students observe Yom Hazikaron:
tinyurl.com/NetzachVideo

Questions?
Contact
NetzachDMV@gmail.com





7100

For 6th grade girls

YISE

Bat Mitzvah **CLUB**

Hear inspiring words from Rebbetzin Aliza Postelnek!

Pizza Melaveh Malka!

Enjoy crafting name bracelets!

Spend fun time with friends!

MOTZEI SHABBAS, FEB 18TH

YISE "THE HOUSE"

1128 ARCOLA AVE

8:30PM-10PM

RSVP to

BATMITZVAHPROGRAM@YISE.ORG

COST: \$10 per person

PURIM NIGHT AT YISE

MONDAY, MARCH 6, 2023

FOLLOWING MAARIV AT 6:35 PM

MEGILLA READING

MAIN READING BELONOFSKY SANCTUARY
FAMILY FRIENDLY READING SOCIAL HALL

BABY-SITTING AVAILABLE DURING THE ABOVE READINGS, AGES 2+, UPSTAIRS BEHIND BALCONY

ADDITIONAL READING AT 9:30 PM BELONOFSKY SANCTUARY

BREAK-FAST DINNER (DAIRY) & PURIM MESIBA

8:00 PM SOCIAL HALL



AND
MORE!

SPONSORSHIPS AVAILABLE

PLATINUM - \$500 **GOLD** - \$360 **SILVER** - \$250 **RUBY** - \$180 **EMERALD** - \$72

GO TO [YISE.ORG/PURIMSPONSOR](https://www.yise.org/purimsponsor)

OR [EMAIL OFFICE@YISE.ORG](mailto:OFFICE@YISE.ORG)



YOUNG ISRAEL SHOMRAI EMUNAH
1132 ARCOLA AVE - (301) 593-4465



Young Israel Shomrai Emunah of Greater Washington

Shalosh Seudos / Seudah Shlishit Program

Upcoming Dates:

February 4, 2023

February 11, 2023

March 4, 2023

March 25, 2023

May 6, 2023

June 3, 2023

Full sponsorships start at \$350

To sponsor, please contact the Shul Office at office@yise.org
or 301-593-4465, ext.103

You may also contribute to the new
Shalosh Seudos Group

These funds go toward supporting the Shalosh Seudos
meal when a full sponsor is not available

To join the **Shalosh Seudos Group**, please contact the Shul Office at
office@yise.org or 301-593-4465, ext. 103

Volunteers are also needed to assist with setup and cleanup
Please contact Ethan Cohen at ecohen@yise.org to volunteer

We look forward to seeing you at YISE!

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah via the Internet

Sponsored by Judy & Stuart Rosenthal
on the yahrzeits of Judy's parents, a'h:
Robert D. Katzoff (Reuven David ben Shneur Zalman v' Yetta) -14 Shevat,
and Evelyn W. Katzoff (Chava Ruth bat Tzvi v' Maryam) -19 Shevat

Volume 29, Issue 16

Shabbat Parashat Beshalach

5783 - B"H

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

Crossing the Sea - Our parsha begins with an apparently simple proposition: When Pharaoh let the people go, God did not lead them on the road through the land of the Philistines, though that was shorter. For God said, "If they face war, they might change their minds and return to Egypt." So God led the people around by the desert road toward the Red Sea. The Israelites went up out of Egypt prepared for battle.

God did not lead the people to the Promised Land by the coastal route, which would have been more direct.[1] The reason given is that it was such an important highway, it constituted the main path from which Egypt might be attacked by forces from the north-west such as the Hittite army. The Egyptians established a series of forts along the way, which the Israelites would have found impregnable.

However, if we delve deeper, this decision raises a number of questions. First: we see that the alternative route they took was potentially even more traumatic. God led them around by the desert road towards the Red Sea. The result, as we soon discover, is that the Israelites, when they saw the Egyptian chariots pursuing them in the distance, had nowhere to go. They were terrified. They were not spared the fear of war. Hence the first question: why the Red Sea? On the face of it, it was the worst of all possible routes.

Secondly, if God did not want the Israelites to face war, and if He believed it would lead the people to want to return to Egypt, why did the Israelites leave *chamushim*, "armed" or "ready for battle"?

Third: if God did not want the Israelites to face war, why did He provoke Pharaoh into pursuing them? The text says so explicitly. "And I will harden Pharaoh's heart, and he will pursue them. But I will gain glory for Myself through Pharaoh and all his army, and the Egyptians will know that I am the Lord." Three times in this one chapter we are told that God hardened Pharaoh's heart.

The Torah explains this motivation of "I will gain glory for Myself." The defeat of the Egyptian army at the Sea would become an eternal reminder of God's power. "The Egyptians will know that I am the Lord." Egypt may come to realize that there is a force more powerful than chariots, armies and military might. But the opening of our parsha suggested that God was primarily concerned with the Israelites' feelings - not with His glory or the Egyptians' belief. If God wanted the Israelites not to see war, as the opening verse states, why did He orchestrate that they witnessed this attack at the Sea?

Fourth: God did not want the Israelites to have reason to say, "Let us return to Egypt." However, at the Red Sea, they did tell Moses something very close to this: "Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!"

Fifth: God clearly wanted the Israelites to develop the self-confidence that would give them the strength to fight the battles they would have to fight in order to conquer the Holy Land. Why then did He bring about a state of affairs at the Sea where they had to do exactly the opposite, leaving everything to God:

Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. The Lord will fight for you; you need only to be still."

The miracle that followed has so engraved itself on Jewish minds that we recite the Song at the Sea in our daily Morning Service. The division of the Sea was, in its way, the greatest of all the miracles. But it did not contribute to Jewish self-confidence and self-reliance. The Lord will fight for you; you need only to be still. The Egyptians were defeated not by the Israelites but by God, and not by conventional warfare but by a miracle. How then did the encounter teach the Israelites courage?

Sixth: The parsha ends with another battle, against the Amalekites. But this time, there is no complaint on the part of the people, no fear, no trauma, no despair. Joshua leads the people in battle. Moses, supported by Aaron and Hur, stands on a hilltop, his arms upraised, and as the people look up to Heaven, they are inspired, strengthened, and they prevail.

Where then was the fear spoken of in the opening verse of the parsha? Faced by the Amalekites, in some ways more fearsome than the Egyptians, the Israelites did not say they wanted to return to Egypt. The sheer silence on the part of the people stands in the strongest possible contrast to their previous complaints about water and food. The Israelites turn out to be good warriors.

So why the sudden change between the opening of our parsha and its close? In the opening, God is protective and miracle-working. At the close, God is more concealed. He does not fight the battle against the Amalekites; He gives the Israelites the strength to do so themselves. In the opening, the Israelites, faced by the Egyptians, panic and say that they should never have left Egypt. By the close, faced by the Amalekites, they fight and win.

What had changed? The answer, it seems to me, is that we have perhaps the first recorded instance of what later became a key military strategy. In one of the more famous examples, Julius Caesar ordered his army to cross the Rubicon in the course of his attempt to seize power. Such an act was strictly forbidden in Roman law. He and the army had to win, or they would be executed. Hence the phrase, "to cross the Rubicon."

In 1519, Cortes (the Spanish commander engaged in the conquest of Mexico) burned the ships that had carried his men. His soldiers now had no possibility of escape. They had to win or die. Hence the phrase, "burning your boats."

What these tactics have in common is the idea that sometimes you have to arrange that there is no way back, no line of retreat, no possibility of fear-induced escape. It is a radical strategy, undertaken when the stakes are high and when exceptional reserves of courage are necessary. That is the logic of the events in this week's parsha that are otherwise hard to understand.

Before they crossed the Red Sea, the Israelites were fearful. But once they had crossed the Sea, there was no way back.[1] To be sure, they still complained about water and food. But their ability to fight and defeat the Amalekites showed how profoundly they had changed. They had crossed the Rubicon. Their boats and bridges were burned. They looked only forwards, for there was no return.

Rashbam makes a remarkable comment, connecting Jacob's wrestling match with the angel to the episode in which Moses, returning to Egypt, is attacked by God and also linking this to Jonah on the stormy ship. All three, he says, were overcome by fear at the danger or difficulty that confronted them, and each wanted to escape. Jacob's angel, Moses' encounter and the tempest that threatened to sink Jonah's ship, were all ways in which Heaven cut off the line of retreat.

Any great undertaking comes with fear. Often we fear failure. Sometimes we even fear success. Are we worthy of it? Can we sustain it? We long for the security of the familiar, the life we have known. We are afraid of the unknown, the uncharted territory. And the journey itself exposes our vulnerability. We have left home; we have not yet reached our destination. Rashbam was telling us that if we have these feelings we should not feel ashamed. Even the greatest people have felt fear. Courage is not fearlessness. It is, in the words of a well-known book title, feeling the fear but doing it anyway.

Sometimes the only way to do this is to know that there is no way back. Franz Kafka in one of his aphorisms wrote, "Beyond a certain point there is no return. This point has to be reached." That is what crossing the Red Sea was for the Israelites, and why it was essential that they experienced it at an early stage in their journey. It marked the point of no return; the line of no retreat; the critical point at which they could only move forward.

I believe that some of the greatest positive changes in our lives come when, having undertaken a challenge, we cross our own Red Sea and know that there is no way back. There is only a way forward.

Then God gives us the strength to fight our battles and win.

[1] See the newly published volume, *Exodus: The Koren Tanakh of the Land of Israel* which includes maps, beautiful illustrations, detailed explanations, and my new translation of the Hebrew text.

Shabbat Shalom: Rabbi Shlomo Riskin

"This is my God ve-anveihu, my father's God, and I will exalt Him." What is the best way to give thanks to God? As the walls of the sea come crashing down on the elite Egyptian chariots, and the Israelites realize that the Egyptians will never be able to attack or subjugate them again, a spontaneous song of gratitude and praise bursts forth. The Shira is Israel's magnificent cry of religious awe, an acknowledgment of God's "great hand" and direct involvement with their destiny.

To say that the Israelites were grateful would be a gross understatement. The accepted custom in most synagogues throughout the world, and for virtually all of Jewish history, is for everyone to rise when the Shira (Song of Praise at the Reed Sea) is read from the Bible. That Shabbat is known as Shabbat Shira.

Every single day, observant Jews recite the Shira, because it is included in the "Verses of Song" with which the morning prayer liturgy begins. The language of the Shira is highly charged and intense. The climactic exclamation of Israelite adoration and commitment is obscured by one word which is difficult to translate: "This is my God ve-anveihu,

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my father's God, and I will exalt Him". What does ve-anveihu mean?

Targum Onkelos translates the phrase as "This is my God, and I shall build a Temple for Him," – "naveh" (from ve-anveihu) being the Hebrew word for home.

Rashi prefers "This is my God, and I shall declare His beauty and praises [in prayer]"; "na'eh" or "noy" (from ve-anveihu) being the Hebrew word for beauty and goodness.

An anonymous Talmudic sage builds on the same verb root as Rashi, but gives it a somewhat different twist: "This is my God, and I shall beautify [His commandments before] Him by serving Him with a beautiful sukka, a beautiful shofar."

The opposing Talmudic view, in the name of Abba Shaul, divides the Hebrew into two words: I and Thou – ani ve-hu – turning the verse into a ringing endorsement of proper ethical conduct:

"This is my God, and I shall be like Him: Just as He is compassionate and loving, so must I be compassionate and loving..."

These four views may be seen as an ascending order of commitment. The first opinion has the Israelites commit to building a Temple for God. The second view, sensitive to the fact that an external structure says nothing about the nature of the spirituality within it, insists that the Jews declare their intent "to declare God's beauty and praise to all of those who enter the world" in other words, to publicly pray to Him.

The third level is not satisfied with prayers alone, but prefers a whole panoply of adorned rituals. The final position maintains that the most important issue is not what we build, what we pray, or even what we do; it is rather who we are – the personality and character which make up our essential being – that really counts.

Perhaps there is an even deeper level to this difference of opinion. The Midrash Mekhilta cited by Rashi mystifyingly declares that a lowly maidservant at the moment of the splitting of the Red Sea had a deeper vision of the divine than even the great mystical prophet of the supernal chariot (ma'aseh merkavah), Ezekiel the son of Buzi.

The sages of the Talmud make another comparison involving Ezekiel, when they declare: "To whom may Ezekiel be compared? To a town dweller. To whom may Isaiah be compared? To a city dweller".

I heard a fascinating interpretation of this statement in the name of Rabbi Isaac Bernstein. When a city dweller from London, for example, has an appointment in New York, they go straight to the agreed-upon point of rendezvous. They are oblivious to the tall buildings and impressive plazas they are used to seeing at home anyway. Not so the unsophisticated town dweller. They are liable to become so distracted by the novelty of big-city architecture that they can miss their meeting altogether.

Isaiah and Ezekiel both have uplifting visions of divine splendor. Isaiah, the prophet of the Land of Israel, is likened to the city dweller who, used to living with spirituality all the time, goes straight to the heart of his vision: "Holy, holy, holy is the Lord of Hosts; the whole earth is filled with His glory".

Ezekiel, on the other hand, lives in Babylon, and is therefore compared to the town dweller. He is so wonder-struck by his exalted picture of the divine that he seems to get lost in the myriad of details. Verse after verse describes the angels, the merkavah (mystical chariot), the accoutrements – with no mention of the Divine Presence itself, as it were.

From this perspective, the miraculous experience of the maid-servant at the Reed Sea enabled her, Isaiah-like, to have an even deeper perception than Ezekiel; she got straight to the central core of the issue when she declared "This is my God." She did not get distracted by the details surrounding the divine.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Song of the Sea – Teaching young children has always been a joy for me. One of teaching's special advantages is the clarity that emerges from conversation with people under the age of ten.

A cute and oft-told story describes the reaction of one fourth grader to the lesson in which he first learned the difference between poetry and prose.

He remarked, "Wow! I have been writing prose all of my life and didn't even know it!"

I guess it was in the fourth grade when I first learned the distinction between prose and poetry, and when I became aware not only that I was writing prose, but that much of what I was studying in Jewish day school was prose, not poetry.

We were taught that prose is ordinary writing, language which portrays everyday events. Poetry, on the other hand, is the language of the extraordinary. Poems are for special events and rare emotions.

Poetry is a song, and we only sing when special feelings well up within us.

In Beshalach, we finally encounter poetry. From the beginning of the book of Genesis until this week's portion, we have been reading prose.

Surely, much of what we have been reading has not been ordinary, and we have even read about some miracles. But the language, with the possible exception of Jacob's blessings to his children, has been prose.

It is only in this week's narrative of the crossing of the Red Sea that the poetic bursts forth.

One of the lesser differences between poetry and prose is that the words of the former are surrounded on the page by much blank space. Prose, on the other hand, consists of written or printed words with a minimum of space between them.

You will notice that in the Torah scroll too the prose of all of Genesis and of Exodus until this week's portion consists of words written by the scribe with only minimal space between them. Look at the Torah scroll for this week's portion, and you will see long columns of white space parallel to the holy written words. These white spaces are found wherever the language of the Torah or of the Prophets makes use of poetry and song. It has been said that these blank spaces are symbolic to feelings so deep and inexpressible that they cannot be reduced to words of black ink and are, instead, wordlessly conveyed in the white empty spaces.

It is with the crossing of the Red Sea that the powerful feelings of the redemption experience emerge from the hearts of the former slaves. Words of poetry come to the surface. Song and music demand expression. These feelings have no precedent in all that has come before in the biblical narrative.

Today, many of us live lives of prose. Day fades into the night, and even years seem to march along uneventfully with only rare episodes of drama. Few of us sing, and even fewer would feel capable of poetry.

That is what is so amazing about the Song of the Sea in this week's Torah portion. Everyone sang. All of Israel joined in the expression of poetic exultation. Our sages tell us that even the "lowly maid servant on the sea saw more than the prophet Ezekiel" and sang! Moses led the all the men in the song, and Miriam, all the women.

Perhaps it was the contrast between centuries of oppressive slavery and the sudden experience of utter freedom that evoked song in everyone. Perhaps it was the release from the deadly fear of the approaching Egyptian army that gave vent to unanimous poetry. Or it might have been the sight of the hated and dreaded enemy drowning under the waves that inspired all present to sing out triumphantly. Most likely, it was all of the above.

Likutei Divrei Torah

As readers of the weekly Torah portion, each of us struggles to relate what we study to our daily lives. It is, therefore, important that we use this week's narrative to nurture our own poetic urge.

The Talmud compares the miracle of the Red Sea to quite ordinary processes, such as finding a spouse and earning a livelihood. The Talmud does this to inspire us to see the miraculous even in everyday events. Our sages realize the importance of poetry and soul and wish to motivate us to respond with poetry and song even to mundane events. They want us to see the extraordinary in the ordinary.

Of all the many Torah portions that we have read this year, beginning with Genesis and continuing until Beshalach, no biblical text is fully incorporated into our daily liturgy. Finally, from this week's portion, the Song of the Sea was made part of the daily Jewish liturgy, recited every single day of the year, weekday or Sabbath, ordinary day or holiday.

The message is clear: Poetry and song are vital for you. They are evoked by the experience of something very special. Every living moment is very special.

R. Nachum Amsel: Encyclopedia of Jewish Values

Miracles [Excerpt]: – If a survey were taken, asking people to describe the greatest miracle in the Torah, undoubtedly, the Splitting of the sea in our Parsha would be the number one choice. But if we analyze the details of the miracle itself, we will see it does not appear so miraculous after all. What, exactly, is a Jewish miracle? The very idea of a miracle is difficult for most people today to accept... The popular understanding of a miracle involves an event that defies nature that benefits many people as a whole... This notion is further supported by the Torah itself, which contains most of the supernatural miracles performed by God... But another Biblical story, much later in the Bible, broke the mold and redefined the Jewish miracle.

The story of Purim is certainly regarded as a miracle. And yet, there seems to be nothing particularly miraculous about the Purim story. The series of events described seem very natural as a political story in which the Jewish people were threatened with extinction. Through a series of 'happy accidents or coincidences' and good fortune, the Jewish people were saved. The story seems no more miraculous than some of the events of our day. And yet, Jewish tradition universally recognizes the story of Purim as a miracle, despite the lack of any supernatural occurrences in the story. The Purim story was a *Natural Miracle* in which events happen without defying nature, and yet are still considered miraculous. How is this type of miracle defined and why the change?

The Purim story is the prototype of a natural miracle where God plays a role in Jewish history, but His role is not obvious to the non-believer. Any event that happens naturally but benefits the Jewish people can also, then, be legitimately called a natural miracle. Often, but not always, a series of "coincidences" or "natural chain of events" occur which lead up to this special Jewish event. However, only a person who is wearing spiritual glasses and believes in an active God, will see God's hand in this natural miracle. A person who chooses not to believe, however, may view the entire story as a series of occurrences, such as the political struggle between the Jewish people and the tyrant Haman. And, although the Book of Esther is accepted as part of the Bible and acknowledged in Jewish tradition as a miracle, the name of God does not appear openly even once in the story.

From this juncture in Jewish history, miracles take on the dimension of natural events. Without the Land or the Temple, miracles became natural, not supernatural...

This coming Monday is *Tu B'Shevat*, the *Rosh Hashanah* / New Year's Day for trees. (This designation has *Halachic* consequences for tree owners and buyers of fruit.) R' Zvi Yehuda Kook *z"l* (1891-1982; *Rosh Hayeshiva* of Yeshivat Mercaz Harav in Yerushalayim) writes about trees: The *Gemara* (*Shabbat* 88a) states, "*Hashem* created the world conditionally. If *Bnei Yisrael* will accept the Torah, Creation will endure. If not, *Hashem* will return the world to *Tohu Va'vohu* / astonishing emptiness." [Until here from the *Gemara*.] Thus, by studying and observing Torah, one becomes *Hashem's* partner in the Creation of nature. For this reason, man, especially the righteous person, is likened to a tree (*Devarim* 20:19; *Tehilim* 92:13).

R' Kook continues: We learn in *Pirkei Avot* (Ch.3), "One who walks on the road while reviewing a Torah lesson, but interrupts his review and exclaims, 'How beautiful is this tree! How beautiful is this plowed field!'--Scripture considers it as if he has forfeited his soul." [Until here from the *Mishnah*.] The *Mishnah* is not teaching us to ignore nature's beauty, R' Kook writes. Indeed, there is a *Berachah* to be said on a flowering tree. The *Mishnah* is speaking of someone who "interrupts" his learning, *i.e.*, he detaches the beauty of nature from the Torah, seeing nature as a separate entity. The sage who taught the just-quoted *Mishnah*, Rabbi Yaakov, teaches later in *Pirkei Avot* (ch.4), "This world is but a corridor leading to the main hall," *i.e.*, the World-to-Come. He is teaching: Do not see this world and nature as separate from *Olam Ha'ba* and Torah. They are but a continuum, and the light of *Olam Ha'ba* and Torah can reflect back upon, and illuminate this world and nature so that we see *Hashem* in it. (*Le'netivot Yisrael* II 50)

Shabbat

"It happened on the sixth day that they gathered *Lechem Mishneh* / a double portion of food . . ." (From our *Parashah--Shmot* 16:22)

R' Yosef Karo *z"l* (1488-1575; Greece and *Eretz Yisrael*) writes: On *Shabbat*, one recites *Hamotzi* over two loaves of bread. He holds both loaves in his hands, and then slices the lower one.

R' Moshe Isserles *z"l* ("*Rema*"; 1530-1572; rabbi of Cracow, Poland) adds in a gloss: That is on Friday night, but on *Shabbat* day and on *Yom Tov* night, one cuts the upper loaf. (*Shulchan Aruch: O.C.* 274:1)

Why two loaves? R' Yisrael Meir Kagan *z"l* (the *Chafetz Chaim*; died 1933) writes: As a remembrance of the *Mahn*, as it is written, "They gathered *Lechem Mishneh*." (*Mishnah Berurah* 274:1)

R' Chaim Hakohen *z"l* (1585-1655; Aleppo, Syria) writes: The *Talmud Yerushalmi* (*Shabbat* 15:3) states, "*Shabbat* was given to the Jewish People solely so that they may engage in Torah study." Therefore, R' Chaim writes, it is obligatory to devote more time to Torah study on *Shabbat* than one devotes on a weekday. The *Gemara* (*Shabbat* 31a) teaches that a person will be asked in Heaven whether he had fixed times for Torah study. That, however, refers to a weekday, when a person is obligated to work for his living, R' Chaim writes. On *Shabbat*, however, when there is no work, a person must devote himself to Torah study--for if not now, when?!

- Continued in box inside -

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“Moshe took the bones of Yosef with him . . .” (13:19)

**“Moshe stretched out his hand over the sea . . . and the water split.”
(14:21)**

We read in *Tehilim* (114:3--recited as part of *Hallel*), “The sea saw, and fled.” The *Midrash* on that verses asks, “What did the sea see?” and it answers, “It saw Yosef’s coffin.”

What is the connection between Yosef’s coffin and the splitting of the sea?

R’ Avraham Yitzchak Hakohen Kook z”l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) explains: Our Patriarchs--Avraham, Yitzchak, and Yaakov--knew that the nation they were establishing is the foundation for the revelation of *Hashem* in this world. And, they passed on that knowledge to Yaakov’s children. However, those children--Yosef, on the one hand, and his brothers, on the other hand--disagreed about how this would come about. Would *Hashem*’s revelation be through the Torah--given uniformly to all individuals and all generations, and transmitted through central leadership (Yosef’s view)--or would *Hashem*’s revelation be through prophecy--experienced by each individual on his own level and each generation on its own level (the brothers’ view)? Since, according to tradition, the Torah could only be given after *Bnei Yisrael*’s population reached 600,000, Yaakov’s family was not yet “Jewish,” Yosef held. His brothers, in contrast, held that the key test of “Jewishness” was whether *Bnei Yisrael* were fit for prophecy, and they were. [R’ Kook bases this on the famous *Derashah* of R’ Yehuda Roseannes z”l (1657-1727; Turkey; author of *Mishneh Le’melech* on *Rambam’s Mishneh Torah*), explaining in detail the dispute between Yosef and his brothers. A full explanation is beyond the scope of this space.]

R’ Kook continues: Our Sages teach that *Bnei Yisrael* who left Egypt were idolators. Indeed, the guardian angel of Egypt challenged *Hashem*’s plan to split the sea, claiming that *Bnei Yisrael* were no better than their pursuers. Had the view of Yosef’s brothers--that each generation stands alone--prevailed, *Hashem* could not, in fairness, have split the sea. However, the sea “saw” Yosef’s coffin, and it “remembered” that the Torah was yet to be given. Seeing that, the sea fled.

(*Me’orot Ha’Rayah: Chanukah* p.79)

R’ Yitzchak Arieli z”l (1896-1974; *Mashgiach* of Yeshivat Mercaz Harav; author of *Enayim La’mishpat*) offers another explanation for the connection between Yosef’s coffin and the splitting of the sea. He writes:

By withstanding the seductions of Potiphar’s wife, Yosef demonstrated that one can rise above nature. So, too, said the sea, I can defy my nature and split.

(*Haggadah Shel Pesach Shirat Ha’geulah* p.16)

**“Bnei Yisrael were ‘Chamushim’ when they went up from Egypt.”
(13:18)**

Rabbeinu Bachya ben Asher z”l (Spain; 1255-1340) writes: The *P’shat*/simple meaning is that *Bnei Yisrael* left Egypt armed, like an army going to war. Though the Jewish People are not like other nations, which need to arm themselves against their enemies, the Torah commands us to act somewhat in a natural fashion. After we do our part, then *Hashem* will perform His miracles.

(*Commentary on the Torah*)

R’ Moshe Yitzchak Ashkenazi z”l (1821-1898; Trieste, Italy) elaborates: One should never rely on a miracle or on extraordinary *Hashgachah* / Divine Providence approaching the level of a miracle. Rather, along with his *Bitachon* / Trust in *Hashem*, one must take steps to help himself. *Bitachon*, writes R’ Ashkenazi, is like salt--without it, food may be bland, but too much salt is counterproductive and damaging. Similarly, one should trust in *Hashem*, lest he be shown that all of his own wisdom and efforts are worthless. At the same time, one should not rely exclusively on *Bitachon* such that he refrains from lifting a finger on his own behalf.

R’ Ashkenazi continues: When *Bnei Yisrael* left Egypt after witnessing unprecedented miracles, one might have expected them to rely on *Hashem* to care for them. But, they did not do that exclusively; they also armed themselves. And, when Amalek attacked them (at the end of our *Parashah*), they did not sit back and wait for *Hashem* to vanquish their attackers; they fought back. Just as it would have been wrong to congratulate themselves on their military prowess, so it would have been wrong to do nothing for their own defense, R’ Ashkenazi concludes. (*Simchat Ha’regel: Drush* 3)

- Continued from back page -

This, continues R’ Chaim, explains why we take two loaves of bread. Of course, the simple reason also is correct--*i.e.*, to honor *Shabbat*. But, at the same time, the two loaves of bread hint that one must study twice as much Torah on *Shabbat* as he does on a weekday, for we find that a “loaf of bread” alludes to Torah study (see *Mishlei* 9:5).

Regarding the custom to cut the lower loaf on Friday night and the upper loaf on *Shabbat* day, R’ Chaim writes: During the workweek, *Hashem* is hidden in our world, since everything appears to operate according to nature, based on our efforts. On *Shabbat*, when we refrain from work, *Hashem* becomes revealed. On Friday night, when *Shabbat* is just beginning, nature must take the initiative from “below” to unify with *Hashem*; therefore, we cut the lower loaf. On *Shabbat* day, *Hashem* reveals Himself from “above”; therefore, we cut the upper loaf.

(*Mekor Chaim: Tur Pitdah* 274:1)

ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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AT LEAST 7 ISRAELIS KILLED, 10 WOUNDED IN SYNAGOGUE ATTACK IN JERUSALEM (YNet 1/27/23)

At least seven Israelis were killed and 10 others were wounded in a shooting attack near a synagogue in Jerusalem, the Magen David Adom medical emergency services reported Friday. The terror attack is Israel's deadliest since 2011.

The assailant was shot dead, and the wounded were taken to Hadassah Mount Scopus Hospital. Among the dead is a father and his teenage son.

Israel's police said the attack happened at the Neve Ya'akov neighborhood in east Jerusalem.

The police said the shooter was driving a car and opened fire on worshippers outside a local synagogue that lasted "for several minutes." The police said the attacker was a 21-year-old resident East Jerusalem.

Palestinians in the West Bank and Gaza celebrated the deadly attack, reportedly firing celebratory weapon rounds in the air, lighting fireworks and handing out sweets.

Prime Minister Benjamin Netanyahu's office said he was set to hold an emergency meeting in the wake of the attack. Defense Minister Yoav Galant said he was returning to Israel from an official visit. Galant said he "instructed the security system to be ready for more developments, and to bolster the forces in the Jerusalem area and around the West Bank settlements."

MDA paramedic Fadi Dekidek, who was among the first to arrive at the scene of the attack, said: "We saw a woman and four men lying on the side of road. They were suffering from gunshot wounds and had no signs of life. We had to pronounce their deaths on the spot. Three more wounded, including a boy and a 70-year-old woman, were evacuated in critical condition."

The United States condemned the terrorist attack, U.S. State Department deputy spokesperson Vedant Patel said. Patel told reporters at a news briefing that U.S. officials were in touch with their Israeli counterparts and that he did not expect changes to Secretary of State Antony Blinken's visit to Israel next week.

Britain's foreign secretary, James Cleverly, also condemned the attack. "To attack worshippers at a synagogue on Holocaust Memorial Day, and during Shabbat, is horrific. We stand with our Israeli friends," he said in a statement on Twitter.

RUSSIA WARNS ISRAEL AGAINST SUPPLYING ANY ARMS TO UKRAINE (i24NEWS 2/1/23)

Russia on Wednesday warned Israel against supplying weapons to Ukraine after Israeli Prime Minister Benjamin Netanyahu said he was considering military aid for Kyiv and was willing to mediate in the conflict.

"We say that all countries that supply weapons (to Ukraine) should understand that we will consider these (weapons) to be legitimate targets for Russia's armed forces," Russia's Foreign Ministry spokeswoman Maria Zakharova told reporters.

Since the beginning of Russia's invasion of Ukraine in February last year, Israel has adopted a cautious position towards Moscow, seeking to maintain neutrality by only sending humanitarian aid to the war-torn country. Israel has particularly emphasized the special ties with Moscow, as the Jewish state has more than a million citizens from the former Soviet Union.

The Kremlin has warned of an escalation in the conflict as Ukraine's Western partners vow more weapons for Kyiv.

"Any attempts - implemented or even but announced for the supply of additional, new, or some other weapons - lead and will lead to an escalation of this crisis. And everyone should be aware of this," Zakharova said.

Washington and Berlin this month said they would supply Kyiv with modern tanks, but Ukraine is also asking its backers for fighter jets and long-range artillery.

ISRAEL REPORTEDLY BEHIND OVERNIGHT DRONE ATTACK AT IRANIAN DEFENSE FACILITY (Ha'aretz 1/29/23)

Israel carried out a successful attack against an advanced weapons systems factory in the Iranian city of Isfahan overnight on Sunday using suicide drones, causing damage at the plant amid heightened regional and international tensions engulfing the Islamic Republic.

The head of the Mossad, David Barnea, mentioned Isfahan as a possible target for activity in a speech he gave last September at the Institute for National Security Studies (INSS).

The Iranian Defense Ministry offered no information on whom it suspected carried out the attack, which came as a refinery fire separately broke out in **the country's northwest** and a 5.9-magnitude earthquake struck nearby, killing two people.

However, Tehran has been targeted in suspected Israeli drone strikes amid a shadow war with its Mideast rival as its nuclear deal with world powers collapsed. Meanwhile, tensions also remain high with neighboring Azerbaijan **after a gunman attacked that country's embassy in Tehran, killing its security chief** and wounding two others.

The Israeli military declined to comment on the strike, which would be the **first attack under the tenure of Prime Minister Benjamin Netanyahu's** far-right government.

From the nature of the attack, it can be estimated that the Mossad is behind it. The attack in Kermanshah last year, which was also attributed to the Mossad, was carried out in a similar fashion.

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Iranian state television's English-language arm, Press TV, aired mobile phone video apparently showing the moment that drone struck along the busy Imam Khomeini Expressway that heads northeast out of Isfahan, one of **several ways for drivers to go to the holy city of Qom and Tehran, Iran's capital.** A small crowd stood gathered, likely drawn by anti-aircraft fire, watching as an explosion and sparks struck a dark building. Those there fled after the strike.

The Defense Ministry only called the site a "workshop," without elaborating on what it made. Isfahan, some 350 kilometers (215 miles) south of Tehran, is home to both a large air base built for its fleet of American-made F-14 fighter jets and its Nuclear Fuel Research and Production Center.

Iran and Israel have long been engaged in a shadow war that has included covert attacks on Iranian military and nuclear facilities.

Last year, Iran said an engineer was killed and another employee was wounded in an unexplained incident at the Parchin military and weapons development base east of the capital, Tehran. The ministry called it an accident, without providing further details.

In April 2021, Iran blamed Israel for an attack on its underground Natanz nuclear facility that damaged its centrifuges.

Israel has not claimed responsibility for the attack, but Israeli media widely reported that the country had orchestrated a devastating cyberattack that caused a blackout at the nuclear facility. Israeli officials rarely acknowledge operations carried out by the country's **secret military units or its Mossad intelligence agency.**

In 2020, Iran blamed Israel for a sophisticated attack that killed its top nuclear scientist.

Iran has always insisted its nuclear program is for purely peaceful purposes.

SUDAN JOINING THE ABRAHAM ACCORDS (Arutz-7 2/2/23)

Sudan is on its way to officially signing the Abraham Accords, Kan 11 News reported on Wednesday.

According to the report, the issue came up during the meetings of US Secretary of State Antony Blinken with the entire political elite in Israel.

Sudan became the third Arab country to normalize ties with Israel as part of the Abraham Accords brokered by the Trump administration in October of 2020, following the United Arab Emirates and Bahrain.

The agreement between Israel and Sudan was announced days after then-US President Donald Trump officially removed Sudan from the list of nations that sponsor and finance terrorism.

However, despite the agreement, no steps for full normalization between Israel and Sudan have taken place as of yet, and the only known contacts between the sides have been in the form of reports of Israeli delegations secretly visiting Sudan.

According to Wednesday's report, Sudan negotiated with the United States on the issue and it now appears that the issue is on the verge of being solved, and it is expected to officially join the accords.

An Israeli political source told Haaretz that Israel now hopes to promote agreements with other countries, including Mauritania and Indonesia. "There are seven or eight Arab or Muslim countries that have the potential to be added to the Abraham Accords," said the source.

ISRAEL-CHAD BOND A CATALYST FOR ARAB NATIONS TO CONSIDER NORMALIZATION (i24News 2/1/23)

As diplomatic relations between Israel and Chad continue to materialize, such a warming of ties could potentially act as a catalyst for other Arab states to join in the trend of normalization.

While Chad was not a part of the landmark Abraham Accords which saw a handful of Arab nations normalize ties with Israel in 2020, the central African state has followed a parallel course in recent years.

In January 2019, Israel and Chad announced the renewal of diplomatic **relations, and in May of last year, Jerusalem's non-resident ambassador** to numerous African countries, Ben Bourgel, presented his credentials to Chadian President Mahamat Idriss Deby Itno. Most recently on Wednesday,

Deby met with his Israeli counterpart Benjamin Netanyahu in Jerusalem, after which the two announced the opening of the **central African nation's embassy in Israel.**

"This is a very important day for Israel and Chad, but also a very strong signal sent to all the nations that are still considering the possibility of relations with Israel," Bourgel told i24NEWS.

"With Chad, this is a convergence of interests and principles. Since the resumption of relations in 2019, we've been working very hard to... find issues and challenges important to both sides, such as climate change, health, and education. That has been the driver of this relationship."

Netanyahu has used this relationship with Chad as a catalyst to spearhead many ties that have since been formed with the United Arab Emirates, Bahrain, and Morocco.

But while relations with Chad and the opening of an embassy are achievements in their own right, it should be noted that Israel has for many years had good relations with Africa. When the two countries restored diplomatic ties four years ago, Chad became the 41st out of 45 sub-Saharan African states to do so, following the breaking of ties by many regional countries following the 1967 Six-Day and 1973 Yom Kippur wars.

Since then, Jerusalem has not only provided medical assistance and forged economic trade ties with Chad, but the two have also entered into the field of security, which has highlighted on Wednesday when David Barnea, director of the Mossad spy agency, welcomed Deby upon his arrival to Israel.

Asked if the remaining African countries that don't have diplomatic ties with Israel were considering a change in policy, Bourgel noted that Deby's presence in Israel was "conducive for creating the conditions necessary" for such a reality to transpire.

This strengthening bond could potentially be a motivation for other nations, yet not predominantly in Africa and more so in the Middle East and Arab Gulf, to begin the process of normalization with Israel.

"The materialization of this resumption of ties is a very important benchmark and sends an important signal. It shows neighboring countries that [normalization] is possible and can be mutually beneficial for all parties involved," Bourgel urged.

ISRAEL'S HERZOG GRANTS MORE PARDONS, CLEMENCY IN FIRST YEAR IN OFFICE (JPost 1/30/23)

Among the issues that greatly disturbed President Isaac Herzog when he entered office in July 2021 was the number of young soldiers and national service volunteers whose futures were shadowed by criminal records.

Herzog, a lawyer and former social welfare minister, was determined to expunge as many criminal records as possible, providing those who appealed for pardons could show remorse and had been fully rehabilitated.

A few months later, on the eve of the High Holy Days, when Jews traditionally admit their sins and ask God for forgiveness, Herzog announced that in the spirit of the Ten Days of Repentance, all IDF soldiers and civilian national service volunteers with criminal records who had undergone a successful rehabilitation process during their period of service, should submit a written request to the legal department in his office.

The upshot was a 25% increase in the number of pardons, including clemency for 20% of approved appeals.

From mid-2021 to the end of 2022, 127 requests for pardons and clemency were granted by Herzog; 74 in 2021 and 93 in 2022 out of a total of 3,420 requests, of which 1,444 were new.

Most of the clemencies granted by the president related to reduced fines for people in economic distress.

Herzog is determined to continue with this policy. He wants to enable soldiers who made mistakes in their youth to embark on a fresh start without a blot on their records that might bar them from employment in the future.

ISRAEL ADVANCES LAW REVOKING CITIZENSHIP OF TERRORISTS WHO GET PALESTINIAN FUNDING (Ha'aretz 1/31/23)

Israel's parliament voted on Monday night in favor of a bill that would rescind

the citizenship or residency permit of any terrorist who receives financial reward from the Palestinian Authority. The bill, which was put forward by members of the governing coalition and the opposition, was passed in its first reading by a vote of 89 Knesset members in favor, with just eight voting against.

According to the bill, anyone sentenced to jail time for their part in terrorist activity who receives funding from the Palestinian Authority is liable to have their Israeli citizenship or residency revoked and will be exiled to the Palestinian territories – the West Bank or the Gaza Strip. The proposal states **that the process will include “checks and balances” to ensure that the rights of the person in question are not violated.**

The proposal would allow the interior minister to inform the intended subject of the order that the State of Israel plans on asking the Court for Administrative Affairs to revoke his or her citizenship and the court will be obligated to respond within 30 days. If the court allows the state to revoke or **suspend the subject’s citizenship or residency permit**, the interior minister will inform the subject and afford them an opportunity to appeal. In addition, the bill stipulates that anyone who receives funding from the PA cannot be left without citizenship or status because of the revocation of his or her Israeli residency permit.

At a meeting of the special committee established to advance the bill, **chairman Ofir Katz said, “Make no mistake about it. As far as we are concerned, it doesn’t matter if we’re talking about a terrorist organization or a lone attacker. I promise the bereaved families that the law will be passed and justice will be done here.”**

ISRAELIS REJOICE AS WINTER ARRIVES, HEAVY RAIN CAUSES DISRUPTIONS (Israel Hayom 2/1/23)

After a long stretch of spring-like conditions that have made many Israelis lose hope that winter would finally show up, Tuesday night offered new hope as thunderstorms poured copious amounts of water on Israel's coast.

As of early Wednesday morning, the storm has caused massive disruptions in multiple areas, with first responders helping motorists who had been stuck in flooded areas. One such incident almost ended in tragedy when a vehicle with four passengers fell into the strong currents of the Jordan River after trying to cross a bridge.

In central Israel, a man almost drowned after he was trapped in a locked car that had gotten stuck in a flooded area. He was rescued by firefighters and then evacuated to receive medical care.

Meanwhile, in Israel's only ski resort, Mount Hermon just north of the Golan Heights, saw at least 30 cm (11 inches) fall overnight Tuesday, raising hopes that Israelis would finally get to enjoy a winter wonderland before spring.

The blustery weather is expected to continue to pick up steam over the weekend and reach its peak on Sunday, with severe flood warnings issued for coastal cities and the Judean foothills, as well as flash floods in Israel's eastern streams - including in the northern Negev and the Arava – mainly due to the low permeability of the soil.

LGBT ISSUES: SURVEY REVEALS DIVIDE WITHIN RELIGIOUS-ZIONIST COMMUNITY (Arutz-7 1/30/23)

A new survey conducted by Panels Politics for the Institute for Research on Judaism and Zionism has revealed that a substantial proportion of the mainstream Religious-Zionist community has an open attitude toward accepting people who identify as LGBT in their schools and synagogues.

44 percent of those polled from the mainstream Religious-Zionist community said that a state-religious school should accept children who identify as LGBT, as opposed to 34 percent who said that such children belong only in secular schools.

Among the haredi-Zionist community, just 23 percent of respondents said that such a child could learn in a state-religious school, as opposed to 51 percent who said such children should only learn in secular institutions.

When asked if they would accept someone identifying as LGBT in their synagogue or religious community, 62 percent of respondents from

mainstream Religious-Zionism answered in the affirmative. When they were asked a similar question with regard to a single-sex parental unit identifying as a family, 53 percent of respondents professed a willingness to welcome them.

With regard to Reform "conversion," surprising numbers said they would accept those who had gone through such a process into their communities. 72 percent of traditionally-minded Jews and 35 percent of mainstream Religious-Zionists said they would accept such a person into their community or synagogue. 28 percent of mainstream Religious-Zionists answered in the negative.

Asked what their response would be to a convicted sex offender who had served out his sentence, the response was almost universally rejecting. Just 13 percent of mainstream Religious-Zionists said they would accept such a person into their community.

When haredi-Zionists were asked their response to having a single-sex unit join their synagogue, 40 percent responded that if such an event came to pass, they would leave the synagogue. Just 6 percent of this population said that they would accept someone who had gone through a Reform "conversion" process into their community or synagogue, less than the number who would accept a convicted sex offender (11 percent).

The survey also examined the type of education and level of sheltering Religious-Zionist parents wish for their children. 60 percent of mainstream Religious-Zionists said that they would like their children to be exposed to a variety of views as opposed to 33 percent who thought that each individual institution should follow its own course. Among the haredi-Zionist community, just 29 percent of respondents wanted their children exposed to a variety of views as opposed to 63 percent who said that schools should adhere to their educational principles.

Another question posed was: "Can there be such a thing as a religious LGBT community?" 43 percent of mainstream Religious-Zionists said there could, while 37 percent disagreed. Among the haredi-Zionist community, 73 percent opposed the notion while 14 percent conceded it.

Daniel Goldman, founder of the Institute which commissioned the study, concluded that, "The broader Religious-Zionist community is inclusive and accepting of the LGBT community in terms of welcoming them into schools and synagogues. This conflicts with the conduct of the state-religious education system and of certain political elements as we see in the case of the boy [sic.] in Givat Shmuel."

Goldman added that, "The survey shows that the Religious-Zionist community would like to see a liberal, pluralistic community based on Jewish values of good manners [derech eretz] and accepting people, while politicians and others attempt to twist this sector in more conservative, closed-minded, and even extremist directions. We call on the heads of the state-religious education system to formulate its policies with this in mind, and it would also be pertinent to note that anyone who wishes to observe a religious lifestyle should be embraced both in synagogues and in schools."

ISRAEL'S DENI AVDIJA SCORES CAREER-HIGH 25 POINTS FOR NBA'S WASHINGTON WIZARDS (Israel Hayom 2/1/23)

Deni Avdija, an Israeli-born small forward who plays for the National Basketball Association's Washington Wizards, was not even born the last time the Wizards defeated the San Antonio Spurs in the latter team's home arena on Dec. 11, 1999.

The 22-year-old played a major role in the Wizards' 127-106 victory on Monday in San Antonio. Avdija, the 9th-overall pick in the 2020 NBA draft, scored a career-high 25 points on 10-for-12 shooting. He also pulled down nine rebounds, to go with an assist, a block and a steal. Eight of his 10 field goals came in the paint, and he shot 3-for-4 from the foul line and 2-for-2 from three-point range.

Avdija combined persistence, precision and deft maneuvering over and around defenders. His complete performance employed traditional layups, finger rolls, floaters and dunks, as he aggressively pursued the basket.

Wes Unseld Jr., the Wizards' head coach, has liked what he has seen of late

from the Israeli hoopster.

"His level of aggression has paid dividends. He is getting to the rim, finishing at a much better clip and going to the free throw line," he said. "It is allowing him to get some easy points at times. He is figuring it out."

Monday's contest marked Avdija's fourth 20-plus point game in his career, and his second 20-plus point game this season. He has logged at least 10 points and five rebounds in four consecutive games – tied for the longest such streak of his career.

The Wizards, now owners of a season-best six-game winning streak (including five in a row on the road), are achieving a degree of success they have not experienced since Feb. 10 to March 9, 2018.

"The wins have been good for our psyche," the coach said. "It has given us confidence."

JERUSALEM TERROR ATTACKS MADE BEN-GVIR'S NIGHTMARE A REALITY (Avi Issacharoff, YNet 1/29/23)

National Security Minister Itamar-Ben Gvir woke up on Sunday to a nightmare of a reality.

The far-right lawmaker was the one who always hurried to the scene of every terror attack, egged on by chants calling for the death of Arabs, and claimed to know how to deal with terrorism. But now, he is finding there are no magic solutions.

When confronting a 13-year-old Palestinian who decided to step out of his east Jerusalem home and shoot Jews, or a 21-year-old wanna-be-martyr whose grandfather was himself a victim of Jewish terror - measures such as razing homes or revoking rights will not be enough to stop the next attack.

So, Ben-Gvir reverts to the tried and tested method of pointing fingers at others. This time, at Attorney General Gali Baharav-Miara, claiming that she - as a representative of the judicial system - was keeping the government's hands tied, preventing the required response to similar attacks in the past.

In the wake of the successful operation against Islamic Jihad militants in Jenin late last week, which resulted in nine of them killed, the options before Prime Minister Benjamin Netanyahu's full-right-wing government range between bad and worse.

There are no simple solutions. Terror attacks increase every day, and young armed Palestinians who are willing to die in the fight against Israelis can be found all over the West Bank, while the Palestinian Authority grows weaker.

Ben-Gvir and his political partner Finance Minister Bezalel Smotrich do not want the PA as a partner, but are also not advocating for re-capture of West Bank cities.

A full-scale military assault on the Palestinian population is irrelevant when terrorist organizations have virtually no infrastructure in place. The latest attacks were carried out by residents of Jerusalem, who carry Israeli identity cards, so a major West Bank operation would only brew more terror.

The government, and especially Prime Minister Benjamin Netanyahu, now have to decide how to stabilize the Palestinian arena, because Israel's security forces' attention should be focused elsewhere.

Iran already has sufficient amounts of enriched uranium to produce a number of nuclear devices (according to the IAEA), and the Lebanese-based Hezbollah terror group continues to receive weapons through Syria.

In order to deal with the Palestinian violence, Israel must make considerable economic, tactical, and political gestures toward those the government has already branded as enemies, and that is unlikely to happen. So, the reality we face on a daily basis will only get worse.

Netanyahu and his cohorts in government can only take comfort in the fact that for now, the leaders of the Gaza-based terror factions – Hamas and the Islamic Jihad - have indicated that they would not like to see the situation deteriorate further and include the Strip.

Those terrorists can sit back and observe with pleasure as events unfold in Jerusalem and the West Bank. They have long hoped for Jerusalem to catch on fire while keeping Gaza quiet.

But that may not last. Violence emanating from Gaza could break out during the holy month of Ramadan, soon upon us.

The Muslim holiday will coincide with Jewish Passover and security forces expect riots to break out on Temple Mount. There are enough arsonists on the Israeli and Palestinian sides to ensure violence. And no one can predict where that violence would lead.

ISRAEL'S RESPONSE MAY NOT BE ENOUGH THIS TIME (Lilach Shoval, Israel Hayom 1/29/23)

Less than a month after its establishment, the "extremely" right-wing government of Benjamin Netanyahu-Bezalel Smotrich-Itamar Ben-Gvir finds itself in its first volatile and particularly complex baptism by fire on security matters. Even though the current wave of terrorism began about 11 months ago during the previous government – this weekend's terrorist attacks, and especially the attack in Neve Ya'akov on Friday evening, showed that the escalation is not going to let up any time soon – and if anything, it is going to get worse.

On Friday evening shortly after the first attack, security officials realized that the "success" of the attack might lead to copycat attacks inspired by the terrorist who murdered seven Israelis in cold blood. The police immediately raised the terror alert level, and the IDF also announced that it would increase forces in Judea and Samaria. However, the reinforcements and increased terror alert level failed to prevent another serious attack Saturday morning.

Israeli security forces did not have advanced intelligence prior to the weekend attacks; however, after IDF forces entered the heart of the Jenin refugee camp on Thursday to stop a terrorist cell that was defined as a "ticking time bomb", it was already clear that we were going to have a complicated weekend ahead of us.

It can only be assumed that if it had been known ahead of time that the situation would develop this way, the same actions might not have been taken. Despite this, the IDF stated that it was a necessary operation.

As expected, considering the high number of casualties, the terrorist organizations immediately threatened revenge, and in response, the Palestinian Islamic Jihad, with the approval of Hamas, fired seven rockets at Israel - four of which were intercepted, with the others falling in open areas. Hamas "participated in the celebration" when it announced that it fired anti-aircraft missiles at an aircraft, which was sent in response to the rockets launched at Israel.

While the conventional wisdom among Israeli officials is that Hamas has no interest in escalating now, Israeli intelligence agencies have been indicating for a long time that the terrorist organization is inciting terrorism in Judea and Samaria. Whether the terrorists from east Jerusalem acted according to Hamas' instructions or not, the attacks this past weekend are exactly what the terrorist organizations wanted to achieve when they called for revenge. In addition to revenge, they want Israel to remember this weekend and hesitate the next time they think of entering the Jenin refugee camp.

Whether they were involved or not, there is not any evidence that the terrorist organizations were involved in the attacks this past weekend. If they were "lone-wolf" attacks, experience has shown us that the most effective actions against them include extensive deployment of forces on the ground, proper preparation, and increasing the Shin Bet intelligence collection activities.

On Saturday night the Diplomatic-Security Cabinet convened for an emergency discussion. On the agenda: massive security reinforcements, immediate sealing of terrorists' homes, arrest of their families, promotion of family deportation law, and more. However, when Smotrich and Ben-Gvir are in such significant key positions, it is doubtful whether they will be satisfied with that.

The heart breaks, and the blood boils. However, decisions regarding security measures should be made with deliberate thought – not from emotions; in a way that will calm the situation, and not continue the cycle of violence. A complex and volatile period is ahead of us – especially since the month of Ramadan, which is notorious for elevated tensions and violence, starts in a few weeks. It is yet to be seen if Ben-Gvir and Smotrich will see things differently than before they were elected.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

It's All in That Little Extra

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In Parshas Beshalach, the Torah relates the dramatic finale to the saga of the Jews' enslavement by the Egyptians, with a description of Hashem's many miracles punishing the Egyptians and freeing the Jewish People. The story culminates with Hashem splitting the *Yam Suf* so that the Jewish people may pass through it and escape from the pursuing Egyptians. The Egyptians end up being caught in the middle of the *Yam Suf* and drowning when Hashem restores the waters to their original state. *Chazal* describe a number of miracles that took place at the *Yam Suf*, which are not stated explicitly in the verses of the Torah. For example, *Chazal* tell us that the sea floor rose up to meet the Jewish people so they would not have to descend all the way to the sea floor. They tell us that the earth they walked on became dry, rather than muddy, that fruit trees blossomed along the path through the sea to feed anyone who was hungry, and that fresh water gushed forth for those who were thirsty.

What was the need for all of these extra miracles? Why was it not enough simply to save the Jewish people from the Egyptians? The answer, it would seem, is that the Jews were being shown that Hashem loves them. All of the miracles to this point could have been understood as simply being a fulfillment of the promise Hashem made to Avraham that his descendants would eventually be redeemed or as merely punishing the Egyptians for their own evil. Now, however, Hashem provided seemingly unnecessary miracles just to make the Jews comfortable and provide for their needs. This could only be understood as a manifestation of Hashem's great love of the Jewish people.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

It was when Pharaoh sent out the nation... "Perhaps the nation will reconsider when they see a war, and they will return to Egypt"... So Hashem turned the nation... B'nei Yisrael were armed when they went up from Egypt (13:17 - 18).

Why does the Torah first refer to those who left as the "nation" and then change and refer to them as "B'nei Yisrael?"

Parsha Riddle

How many months have something special on the fifteenth of the month? What are they?

Please see next week's issue for the answer.

Last week's riddle:

Pharaoh said to Moshe and Aharon, "Who and who are going?" Moshe said, "With our youngsters and our elders shall we go" (10:8-9).

What was being prophetically hinted to here?

Answer: "Who and Who" refers to the two individuals who merited going into Eretz Yisrael – Yehoshua and Calev. "Our elders and youngsters" refers to the fact that only those above 60 and those below 20 at the time of the spies entered Eretz Yisrael. (Baal Haturim)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Beshalach* (16:31), the Torah describes the bread that fell from Heaven: "The House of Israel called it manna. It was like coriander seed (*ke-zera gad*) ..." The simple translation of *gad* is coriander, but the Talmud (*Yoma* 75a) cites a couple of other *midrashic* interpretations, one of which is:

Why is it called **gad**? Because it told [*maggid*] the Jewish people the answer to issues of uncertainty, such as the paternity of a baby. If a woman remarries within two months after her divorce or the death of her husband and gives birth seven months after her remarriage, it is unclear if the baby gestated for seven months and is the son of the second husband or for nine months and is the son of the first husband. The manna would tell them **if** the baby was born after **nine** months and belongs to the **first** husband, **or if** the baby was born after **seven** months and belongs to the **second** husband. Since the manna was collected by each family based on the number of its biological members, the manna established the baby's paternity.

R. Moshe ibn Habib (*ibid.*) is puzzled by this: how can we resolve the paternity of a child – a question with major *halachic* ramifications – by appealing to the manna, since there is a rule that "the Torah is not in Heaven" and *halachic* questions can be resolved only by human wisdom, and not by prophecy or other supernatural means? R. Tzvi Hirsch Chajes (*ibid.*) resolves this by distinguishing between questions of law and questions of fact: only the former cannot be resolved by supernatural means, whereas the latter can be.

Similarly, when the mishnah (*Yevamos* 16:6) states that "the court **may allow** a woman **to marry based on** the statement of a **disembodied voice** (*bas kol*) proclaiming that her husband died," R. Yom-Tov Lipmann Heller, who apparently assumes that even questions of fact cannot be resolved via supernatural means, explains that *bas kol* here cannot have its usual meaning of "Heavenly voice," but merely denotes that the source of the voice could not be found, although it is presumed to have been human, whereas R. Tzvi Hirsch Berlin explains that we may indeed rely upon a Heavenly voice to establish the husband's death, since this is a question of fact and not of law.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was unknown.
2. I was a test.
3. I am remembered with Challah.
4. Don't keep me around.

#2 WHO AM I?

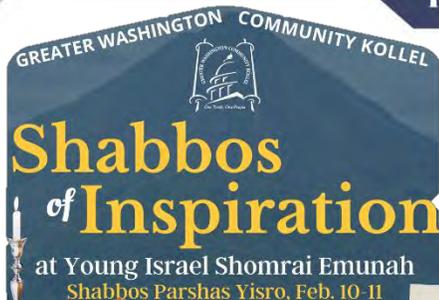
1. I am said daily.
2. I indicate resurrection.
3. My prophecy was greater than the Prophets.
4. I appear as a wall.

Last Week's Answers

#1 Arbeh/Locusts (I am number eight, not four, I was in a pickle, We finished the leftovers, I defined the borders.)

#2 Makas Bechoros/Plague of the Firstborn (Time sensitive, I cause fasting, I cause redemption, I was deadly.)

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