

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 5:18 | Havdalah 6:19

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, on the occasion of her 8th Yahrzeit on 14 Shevat and by **Judy & Howard Wasserman** on the occasion of their son Craig's marriage to Leigh Furman, formerly of Minneapolis MN.



Follow us
on
WhatsApp!

wp.yise.org/whatsapp

YISE is honored to welcome **Rav Meir Goldwicht**, who will be speaking in shul three times this Shabbos morning. See the Shabbos schedule and flyer for details.

Mazal Tavs

Lois Meyers on the birth of a great-granddaughter, Sorah Golda, to N'umi & Binyomin Ze'ev Levitt of Lakewood, NJ. Mazal Tov to grandparents Jessica & Rabbi Yekusiel Strauss of Fallsburg, NY.

Diana & Leonard Ruchelman on the birth of a great-granddaughter, Penina, to Ilana & Akiva Mace of New City, NY. Mazal Tov to sister Ayalet and grandparents.

Charlotte Weill on the birth of a great-grandson to Ariella & Dovi Weill of Chicago. Mazal Tov to the entire family!

Kiddush Sponsors

Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group.

Shul Kiddush is sponsored by **Fran & Alan Broder** in honor of the visit of Rav & Mrs. Goldwicht.

Sephardic Minyan Kiddush is sponsored by Rachelli & Gilad Kedar in honor of the birth of their son.

Drasha & Shiurim Sponsors

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

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

Rabbi Rosenbaum's Tehillim and Parsha Shiur is sponsored by **Julie & Andrew Gilson** in honor of the Yahrzeit of Andrew's mother, Sylvia Gilson, Sivya bat Shmuel Alter on 14 Shevat and by **Judy & David Marwick** in memory of Dr. Zechariah Haber, HY"D, on the occasion of his first Yahrzeit. He fell in battle on 6 Shevat last year.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

5:20 (B,SBM), 5:05 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

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

Shul Kiddush: Approx. 11:45

Mincha:

2:30 (B), 5:15 (B), 5:15 (Sephardi, LBM)

Maariv: 6:19 (B)

DIVREI TORAH:

8:45/9:15 Minyanim:

Rav Meir Goldwicht (**Social Hall**)

Sephardi Minyan: (LBM)

Rav Meir Goldwicht

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Hebrew Shiur after Hashkamah Kiddush:

Rav Meir Goldwicht (Youth room behind women's balcony)

Sfas Emes Chabura: 8:55 (S)

Rabbi Postelnik

Between Mincha/Maariv: (B)

Rabbi Rosenbaum

Alsheich between Mincha/Maariv: (LBM)

Rabbi Levy

Youth Announcements

Teen Minyan - 9:15 AM (The House) Kiddush to follow

Shabbos Groups - New format!

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

Boys K-4th & Girls K-Middle School meet in lower lobby at 10am. K-3rd girls and the boys groups at YGW, 4th and up girls in The House. **Groups will be extended until the end the drasha this Shabbos**, pickup approximately 11:35 AM in the Lower Lobby.

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

Middle School Girls Pizza & Crafts - this Motzei Shabbos, February 8, 7:30 - 9:30 PM at The House.

Mommy & Me - this Sunday, February 9, 10:00 AM - 12:00 PM at The House.

Tu B'Shevat Celebration - this Sunday, February 9, 2:00 - 4:00 PM, for preschool and elementary school aged children [see flyer](#)

Fruit Smoothies for High School Girls for Tu B'Shevat - Wednesday, February 12, 5:00 - 7:00 PM in the Social Hall.

Coming up: Dor L'Dor - Motzei Shabbos, February 15

YISE Supports Israel

Our thoughts and prayers are focused on Israel.

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@yise.org.

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

Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim.

Additionally, Tehillim are recited at each daily and Shabbos minyan.

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

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

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

Dr. Zechariah Haber, HY"D, whose parents and grandparents were members of our community, fell in battle in Gaza on 6 Shevat last year. An interview with his mother, Miriam Segal Haber, is available at www.youtube.com/watch?v=FiFb6SsNjDk. Learn more about his accomplishments as family man, Torah scholar, and scientist at www.zechariahhaber.com

Upcoming YISE Events

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

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

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

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

Haredi Women Artists: Challenging Stereotypes - Dr. Noa Lea Cohn will speak this Motzei Shabbos, February 8 at 8:00 PM at KMS, co-sponsored by YISE. [see flyer](#)

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

Annual Jewish Book Sale - Sunday, February 16 - Monday, February 17 at YISE, 9 AM - 7 PM. Many titles all at discounted prices.

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

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

Ask the Rabbi - Tuesday, March 4, 8 - 9 PM on Zoom A with Rabbi Rosenbaum, "What Happens When Purim Falls Out on a Friday?"

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

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

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

The Week Ahead		Sunday February 9 11 Shevat	Monday February 10 12 Shevat	Tuesday February 11 13 Shevat	Wednesday February 12 14 Shevat	Thursday February 13 15 Shevat Tu B'Shevat	Friday February 14 16 Shevat	Next Shabbos
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	February 14-15, 2025 17 Shevat 5785 Parashas Yisro Candle lighting: 5:26 Havdalah: 6:27 Friday Night: Mincha/Maariv: 5:30 (B, SBM), 5:20 (Sephardi, LBM) Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S) 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 5:10 (B), 5:20 (Sephardi, LBM) Maariv: 6:27
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	5:25	5:25	5:25	5:25	5:25		
	Sephardi (LBM)	5:15	5:15	5:15	5:15	5:15		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		

Halachic Times: Latest Alos Hashachar 5:45 AM,

Earliest Talis and Tefilin: 6:13 AM, Latest Netz: 7:07 AM, Latest Krias Shema: 9:40 AM,

Earliest Mincha: 12:53 PM, Earliest Shkia: 5:38 PM, Latest Tzeis Hacoachavim 6:27 PM

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, FEBRUARY 12, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG



FEBRUARY 2025 | 3 SHEVAT - 30 SHEVAT 5785

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

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

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

Mazal Tov on the Birth of Your Son or Daughter! YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send details to announce@yise.org

Happy Birthday! Happy Anniversary! Want to celebrate a birthday or anniversary? Email office@yise.org for details.

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

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

Upcoming Community Programs & Listings

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. International Speech Contest February 12 - cheer on your friends as they compete, light refreshments served. February 12 and 26 in person in the YISE Social Hall. February 5 and 19 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info.

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

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

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

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

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

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

Shabbos of Inspiration - Greater Washington Community Kollel at YISE, Shabbos February 28 - March 1, featuring guest Baal Tefillah Simcha Jacoby! Register for the Friday night dinner at shabbaton.gwckollel.org. [see flyer](#)

Recurring Community Programs and Listings

Friday Night Learning - As a Zechus for Acheinu Kol Beis Yisroel, there will be a 30 minute learning Seder in the Yeshiva before Mincha on Leil Shabbos, Friday nights. All the Bnei HaYeshiva and men of the community are encouraged to attend. No matter where you daven, come to the Yeshiva Beis Medrash before Mincha and increase the merits of Klal Yisroel.

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM at the home of Michelle Penn 816 Lambert Dr. For more information, email channahandjeff@gmail.com or call 773-219-5397.

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

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

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

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

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at lifschitz@slslaw.com for more info.

Daily Halacha Program from Rabbi Eliyahu Reingold Receive one every day in your inbox. Sign up at dvarhalacha.com.

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

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

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

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

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

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

Sundays

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

9:30 AM - GWCK Sunday Kollel Learning - Four great Shiurim to choose from, in the **Social Hall**

9:30 AM - Rabbi Rosenbaum's Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**

10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**

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

Mondays

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

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

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

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

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

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

Tuesdays

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

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

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

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

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

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

Wednesdays

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

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

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

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

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

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

8:10 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

Thursdays

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

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

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

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

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

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

Fridays

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

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

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

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

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

Connection Details

Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:

Zoom A: ID: 416 963 9000, password 492019

Zoom B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

Zoom D: ID: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, password 161699



RAV MEIR GOLDWICHT

KMS & YISE WELCOME

SHABBAT, FEBRUARY 7-8



8:30 PM FRIDAY NIGHT ONEG

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

AT THE WEINBERG HOME

SHABBAT MORNING AT YISE

"THE SPIRITUAL RESPONSE TO OUR ENEMIES"

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

4:00 PM WOMEN'S SHIUR

"RAISING HAPPY AND SUCCESSFUL CHILDREN AND GRANDCHILDREN"

AT THE BRODER HOME, 11801 CLINTWOOD PLACE

BETWEEN MINCHA/MAARIV AT KMS

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



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

**ROAMING
CURATOR:**

Dr. Noa Lea Cohn invites you on
a fascinating journey into the
world of the Ultra Orthodox art





Guest Speaker, **Noa Lea Cohn:**

Haredi Women Artists: Challenging Stereotypes.

Motzei Shabbat, February 8, 8:00 pm:

(Beit Midrash) Kemp Mill Synagogue

Co-sponsored by:
Young Israel Shomrai Emenah
Kemp Mill Synagogue





Contact us at:

 noa@artsheltergallery.com




YISE Youth Presents

PIZZA & CRAFTS

Motzei Shabbos, 2/8
For Middle School Girls
(6th – 8th Grade)

7:30PM to 9:30PM

In the YISE House
1128 Arcola Ave

Email sshimoff@yise.org for
more information



YISE Youth Presents

Toddler & Preschool Playdates

FOR MOMS & KIDS

SUNDAY MORNINGS
MONTHLY AT THE
YISE HOUSE

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

Featuring a special
music & movement teacher

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





YISE YOUTH PRESENTS
A TU B'SHEVAT
CELEBRATION
FOR PRESCHOOLERS &
ELEMENTARY SCHOOL AGED
CHILDREN

SUNDAY, 2/9
2PM - 4PM
YISE SOCIAL
HALL



Come plant and have a snack in
honor of Tu B'Shevot

EMAIL SSHIMOFF@YISE.ORG
FOR MORE INFO



NUSACH HA'TEFILLAH CHABURA

Learn to Lead. Lead to Inspire

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

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

Led by Rabbi Yosef Postelnik and Yosef Lindell



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

Text (571) 340 0227 TO JOIN THE WHATSAPP GROUP

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



Lunch & Learn

History of the Siddur

Rabbi Moshe Walter

Author of the upcoming title: The Making of the Siddur

Wednesday
February 12th
at 12:15 pm

Young Israel
Shomrai Emenah
1132 Arcola Ave

Followed by a Musical Presentation

RSVP by 2/9

director@goldennetwork.org
301-752-1773

OPEN TO MEN AND WOMEN



DONATIONS APPRECIATED | SPONSORSHIPS AVAILABLE | GOLDENNETWORK.ORG

CORPORATE SPONSORS



YISE YOUTH PRESENTS

FRUIT SMOOTHIES FOR
HIGH SCHOOL GIRLS



IN CELEBRATION
of TU B'SHEVAT



WEDNESDAY, 2/12

5PM TO 7PM
SOCIAL HALL LOBBY

EMAIL [SSHIMOFF@YISE.ORG](mailto:sshimoff@yise.org)
FOR MORE INFO

JOIN ————— YISE'S

MEN'S NIGHT SEDER

LEARN WITH A CHAVRUSA,
CHABURA OR ON YOUR OWN!

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

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Send in your questions by Sunday, March 2 to asktherabbi@yise.org
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Scholar-in-Residence Professor Naomi Grunhaus

Shabbos, March 7 - 8



- Friday Night Oneg (location TBD): Methodological Considerations in Parshanut: When Peshat Contradicts the Halakhah.
- After 8:45/9:15 AM Minyanim (Social Hall):
Condensing Hashem's Will into Short Sound Bites: 613 Mitzvos, or 11, or 6, or 3, or 2, or 1.
Youth groups will continue until the end of the Drasha.
- Between Mincha/Maariv (Social Hall): Why Good Things Happen to Bad People: Reflections on Divine Justice in Tanach and Beyond.

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




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via the Internet

Volume 31, Issue 16

Shabbat Parashat Beshalach

Shabbat Shalom

5785 - B"H

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

The Power of Ruach - In September 2010, BBC, Reuters, and other news agencies reported on a sensational scientific discovery. Researchers at the US National Center for Atmospheric Research and the University of Colorado were able to show – through computer simulation – how the division of the Red Sea may have taken place.

Using sophisticated modelling, they demonstrated how a strong east wind, blowing overnight, could have pushed water back at a bend where an ancient river is believed to have merged with a coastal lagoon. The water would have been guided into the two waterways, and a land bridge would have opened at the bend, allowing people to walk across the exposed mudflats. As soon as the wind died down, the waters would have rushed back in. As the leader of the project said when the report was published, “The simulations match fairly closely with the account in Exodus.”

This is how the Cambridge University physicist Colin Humphreys puts it in his *The Miracles of Exodus*: Wind tides are well known to oceanographers. For example, a strong wind blowing along Lake Erie, one of the Great Lakes, has produced water elevation differences of as much as sixteen feet between Toledo, Ohio, on the west, and Buffalo, New York, on the east... There are reports that Napoleon was almost killed by a “sudden high tide” while he was crossing shallow water near the head of the Gulf of Suez.

To me, the real issue is what the biblical account actually is. Because it is right here that we have one of the most fascinating features of the way the Torah tells its stories. Here is the key passage: Then Moses stretched out his hand over the sea, and the Lord drove the sea back with a strong east wind all night, turning it into dry land and dividing the water. So the Israelites walked through the sea on dry land. To their right and left, the water was like a wall.

The passage can be read two ways. The first is that what happened was a suspension of the laws of nature. It was a supernatural event. The waters stood, literally, like two walls.

The second is that what happened was miraculous, but not because the laws of nature were suspended. To the contrary, as the computer simulation shows, the exposure of dry land at a particular point in the Red Sea was a natural outcome of the strong east wind. What made it miraculous is that it happened just there, just then, when the Israelites seemed trapped, unable to go forward because of the sea, unable to turn back because of the Egyptian army pursuing them.

There is a significant difference between these two interpretations. The first appeals to our sense of wonder. How extraordinary that the laws of nature should be suspended to allow an escaping people to go free. It is a story to appeal to the imagination of a child.

But the naturalistic explanation is wondrous at another level entirely. Here the Torah is using the device of irony. What made the Egyptians of the time of Rameses so formidable was the fact that they possessed the latest and most powerful form of military technology, the horse-drawn chariot. It made them unbeatable in battle, and fearsome.

What happens at the sea is poetic justice of the most exquisite kind. There is only one circumstance in which a group of people travelling by foot can

escape a highly trained army of charioteers, namely when the route passes through a muddy seabed. The people can walk across, but the chariot wheels get stuck in the mud. The Egyptian army can neither advance nor retreat. The wind drops. The water returns. The powerful are now powerless, while the powerless have made their way to freedom.

This second narrative has a moral depth that the first does not; and it resonates with the message of the book of Psalms:

His pleasure is not in the strength of the horse,
Nor His delight in the legs of the warrior;
The Lord delights in those who fear Him
Who put their hope in His unfailing love.

In Bereishit Rabbah, it is indicated that the division of the sea was, as it were, programmed into Creation from the outset. It was less a suspension of nature than an event written into nature from the beginning, to be triggered at the appropriate moment in the unfolding of history.

Rabbi Jonathan said: The Holy One, blessed be He, made a condition with the sea [at the beginning of creation], that it should split asunder for the Israelites. That is the meaning of “the sea went back to its full flow” – [read not *le-eitano* but *letenao*], “the condition” that God had earlier stipulated.

A miracle is not necessarily something that suspends natural law. It is, rather, an event for which there may be a natural explanation, but which – happening when, where, and how it did – evokes wonder, such that even the most hardened sceptic senses that God has intervened in history. The weak are saved; those in danger, delivered. More significant still is the moral message such an event conveys: that hubris is punished by nemesis; that the proud are humbled and the humble given pride; that there is justice in history, often hidden but sometimes gloriously revealed.

The elegantly simple way in which the division of the Red Sea is described in the Torah so that it can be read at two quite different levels, one as a supernatural miracle, the other as a moral tale about the limits of technology when it comes to the real strength of nations: that to me is what is most striking. It is a text quite deliberately written so that our understanding of it can deepen as we mature, and we are no longer so interested in the mechanics of miracles, and more interested in how freedom is won or lost.

To be clear, it's good to know how the division of the sea happened, but there remains a depth to the biblical story that can never be exhausted by computer simulations and other historical or scientific evidence and depends instead on being sensitive to its deliberate and delicate ambiguity.

Just as *ruach*, a physical wind, can part waters and expose land beneath, so too *ruach*, the human spirit, can expose, beneath the surface of a story, a deeper meaning beneath.

Shabbat Shalom: Rabbi Shlomo Riskin

When to Pray and When to Act - “And the Lord said to Moses, ‘Why do you cry out in prayer to Me? Speak to the children of Israel and let them start moving.’” How does Judaism orchestrate action and prayer, which are actually two contradictory directives? It has often been said that when we act, we must act as if everything depends on us, and when we pray, we must pray as if everything depends on God. What does this mean in theological terms?

The portion of Beshalach presents a terrifying picture. After Pharaoh has supposedly freed the Israelite slaves, the Egyptian charioteers relentlessly pursue them. If the Israelites continue their flight, the Red Sea will drown them. If they stay put, the chariots will crush them. The Bible records: “*Vayitzaku*” – “they cried out in prayer” (Ex. 14:10). Rashi adds: “*Tafsu omanut avotam*” – “they grabbed onto the artistry of their ancestors,” a poetic reference to the prayers established by Abraham, Isaac and Jacob whose “art” is apparently the “art of prayer.”

Moses then confronts God, apparently entreating for the safety of his people. Answers God: “Why do you cry out in prayer to Me? Speak to the children of Israel and let them start moving”. Here, Rashi is even more explicit than in the previous verse. He comments: “This teaches us that Moses too stood and prayed. God said to him, ‘It is not the time now, when Israel is in danger, for you to engage in lengthy prayers [*leha’arikh ba-tefila*].”

What else should Israel do when in danger but pray? Isn't prayer the most obvious and mandatory course for a religious society to take in time of trouble?

But perhaps Rashi is telling us that the Almighty is not chiding Moses and the Israelites for praying; rather, He is chiding them for their overly lengthy prayer, for their prayer without action in a situation which calls for both prayer and action. Indeed, all of life requires a combination of prayer and action, a realization that history is the unfolding of a magnificent partnership between human action and divine intervention.

There is a fascinating Talmudic passage which may well be the source for Rashi's condemnation of lengthy prayer devoid of action.

“R. Yosi said, ‘Once I was traveling on the road and I entered one of the ruins of Jerusalem in order to pray. Elijah appeared, and after I finished my prayer, he said to me, “My son, why did you go into this ruin?” I said, “To pray.” He said, “You ought to have prayed on the road.” I answered, “I feared that a passerby would interrupt me.” He said, “You ought to have prayed a short prayer.” I learned three things from him: One must not go into a ruin, one must pray on the road, and when one recites a prayer on the road, one recites a short prayer.”

In effect, Elijah, the herald of Israel's ultimate redemption, is teaching R. Yosi, a Talmudic sage who is suffering the aftermath of the destruction of the Second Temple, the true act of Jewish prayer. Do not merely pray in the place of destruction and wallow in misery. Start out on the road, on the path towards redemption. There will be attempts by passersby to stop you; they may even shout at you and make war with you, and you must certainly pray. But pray while you are in the process of achieving your goal. Pray while you are rebuilding your state. Of necessity, make it a short prayer so that there is adequate time and energy for human initiative.

The Talmudic passage continues, illuminating one of the most popular and poignant of our prayers, the Kaddish. “I heard in the ruins a divine voice mourning like a dove and saying, ‘Woe to My children, because of whose sins I have destroyed My

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house.’ And Elijah said to me, ‘Not only that, but whenever Israel enters their synagogues and study houses, and responds “May His great name be blessed,” the Holy One, blessed be He, shakes His head in assent and declares, “Happy is the King who is praised in such a manner.”’”

The reference is to the Kaddish prayer, a central feature of our synagogue liturgy and recited by mourners at the gravesites of their loved ones. “May [God’s] name become great and holy,” it begins, referring to the prophetic words of Ezekiel and Zekhariah, who teach that as long as the world is not yet redeemed, as long as tragic suffering and death remain an integral part of the world’s landscape, and as long as God’s name and essence are diminished, God is not yet manifest in the fullness of His greatness and sanctity. God’s name is yet to become great and holy, and the achievement of redemption depends in no small measure upon our actions and repentance. As long as Israel merely weeps in the ruins, God weeps as well and continues to mourn for the destruction of the Temple.

When does God describe Himself as a happy king? When the Jews leave the ruins, when they set out on the path of rebuilding, when they enter their re-established synagogues and study houses in Israel and declare that it is His great name which is to be blessed. His name will be one and manifest to all only at the time of a more perfect society. Since the Jews recognize this truth, they also recognize their role in helping to bring it about. God rejoices when He realizes that He has partners in His great task of redemption, when He sees that Israel has started out on the road to renewal.

The road is also the road to the Land of Israel and the city of Jerusalem. Let us explore the link between prayer, action and the settlement of Israel as it appears in the words of two giants of Jewish law and theology, Maimonides and Nahmanides.

In his opening halakha in his section on prayer, Maimonides sets down the biblical necessity of praying each day. “To pray is a positive commandment, as it says, ‘And you shall serve the Lord your God’”

Examining the section in the Torah cited by Maimonides, we discover that the verse appears in a sequence dealing with God’s guarantee to Moses when Israel was on the path towards conquering Israel, the land of the Amorites, the Hittites, the Perizites the Canaanites, the Hivites and the Jebusites: “Behold I send an angel before you, to guard over you on the road [baderekh] and to bring you into the place I have prepared [the Land of Israel]... Do not bow down to their gods... but you shall utterly overthrow them and break into pieces their pillars. And you shall serve the Lord, your God.” In effect, Maimonides is teaching us that prayer must be linked to the very concrete action of settling Israel and combating the evil of idolatry in the world.

Nahmanides disagrees with Maimonides, insisting that the Bible commands prayer only when an individual feels endangered. His proof-text: “And when you go to war in your land against the nation that is oppressing, then shall you sound the alarm with the trumpets and you shall be remembered before the Lord your God, and you shall be saved from your enemies.” Clearly, prayer is seen as an adjunct to an obligatory war, which is legitimate only for self-defense.

We can see a striking example of this tension between prayer and action in the following vignette. In the beginning of the twentieth century, the city of St. Petersburg was blessed with a chief rabbi who was a saintly scholar named Isaac Blazer, affectionately called Reb Itzele Petersburger. He became an avid religious Zionist, and in response the community announced that he was to be fired for heresy. After all, the community leaders argued, do

not our prayers recited thrice daily entreat the Almighty to return to Jerusalem, and do they not conclude “Blessed art Thou, O God, the builder of Jerusalem”? This declares quite explicitly that any return to Zion must depend solely on God! How dare Reb Itzele attempt to build Jerusalem with his own hands, and with the help of non-religious Jews at that! Reb Itzele greeted his accusers with a smile, saying to them, “You are right.” He then said to the judge (dayan) of the city, “But then, what about you, Reb Shmuel?” “Me?” the judge responded, aghast at the suggestion that he too was a heretic. “I am not a Zionist.”

Countered Reb Itzele, “But when your daughter recently had an asthma attack, did I not see you take her to a doctor, a non-religious Jew at that! Yet we pray thrice daily, ‘Heal us O God and we shall be healed... Blessed are you O God, who heals the sick among your people Israel.’” And then Reb Itzele turned to Reb Moshe, the president of the congregation. “You are also a heretic. Did I not see you keep your business open until ten o’clock last night? And yet you also pray three times a day: ‘Blessed are you God who blesses the years with good sustenance.’”

Apparently, as in health and sustenance, prayer can only begin after we have done whatever it is possible for humans to do. And that must be the rule for all challenges of life!

A Practical Postscript - What is faith from the biblical perspective? Conventional wisdom would suggest that it means total and unrelenting trust in God. Indeed, the Talmud records in the name of R. Aha: “One who goes to a doctor for a blood-letting procedure is to say, ‘May it be Thy will, Lord our God, that this enterprise heal me and that I be healed, because You God are a faithful healer and Your healing is true. It is not the way of human beings to heal; they merely play-act.’”

Rashi interprets these words to mean that human beings ought not be involved in medicine, but should merely seek divine mercy. Nahmanides, who was himself a doctor, also taught that people on the highest level of faith in God should never seek human medical help, but should rather place their exclusive trust in God.

However, a strange dialogue between Moses and the Almighty in this Torah portion would seem to contravene this commonly accepted definition of faith. Pharaoh decides to go after the Israelites, whom he now believes never should have been allowed to leave Egypt. The Israelites, smitten with fear at the advent of the marching Egyptian armies, cry out to God and rail at Moses: “It would be better to be slaves in Egypt than to die in the desert”. Moses then comforts the people, urging them on to what we would imagine to be genuine faith: “Don’t be afraid; stand firm... God will wage battle for you, and you can remain silent”.

But God is not satisfied with Moses’ lesson in faith. The biblical narrative continues: “And the Lord said to Moses, ‘Why do you cry out in prayer to Me? Speak to the children of Israel and let them start moving’”. Rashi has God say, in effect: “This is not the time for prolonged prayer.” It is rather the time for action!

I would submit that the Bible is imparting a critical lesson to the Israelites in this passage, providing a dramatic transformation of the pagan concept of faith. It is not by accident that the entire account of this dialogue opens: “God spoke to Moses, saying: ‘Speak to the Israelites and tell them to turn back and camp before Pi Hahiroth facing the god of the North near the sea.’”

The pagan gods demanded fealty, even to the point of child sacrifices; they expected absolute faith in their ultimate power. The only important act of human beings was to propitiate the gods through

Likutei Divrei Torah

offerings and sacrifices. World events however were effectuated by the gods, and not by humans.

The first important message of the drama of the Egyptian experience was to demonstrate the supreme power of the one true God of Israel – the universal God – and not Pharaoh or the Nile. And the Israelites believed in God and in His promises with every fiber of their being. This was the faith of a Joseph, who made his brothers swear to bring his bones out of Egypt “for God will surely remember, yes, remember you” and bring you back to Israel. This was the faith of those parents from the tribe of Levi, who despite the unspeakably cruel Egyptian slavery and persecution of the children of Joseph, gave their baby boy the name Amram, Exalted Nation, and their baby girl the name Yocheved, Glory to God. They were nourished by the Abrahamic vision of the Covenant of the Pieces; they had perfect faith in ultimate redemption by God.

But they had yet to understand that Jewish faith expects not only faith in God but faith in self, faith in our ability to act meaningfully, in our power to begin the process of redemption, in our responsibilities to repair ourselves and our society. This is the fullness of the message of Torah and its recipe of commandments; this is the divine expectation that we function not as God’s chattel but rather as His partners in perfecting the world under the kingship of God.

So stuck were the Israelites in their former primitive concept of faith that they were not even capable of responding to Pharaoh’s armies. The Egyptians had suffered a severe physical and traumatic defeat as a result of the plagues. Yes, Pharaoh was advancing against them with an army, but he commanded only 600 chariots with chosen crews. Joseph v. Ramses II is said to have had a force of 2,400 cavalry. But there were 600,000 Israelite men! Why did they not think of organizing an army and fighting back?

And so, when Moses confirms the Israelite concept by saying that they ought to be silent and watch God do battle, the Almighty must correct him. If indeed the Israelites are to be His partners, they dare not stand silently by and wait. Much to the contrary, they must begin the process and act. Biblical faith means to do what has to be done in the physical, spiritual and ethical realms. Only after we have done whatever we can do have we the right and duty to faithfully rely on God: “Those who begin by purifying will be aided from on high.”

Hence, the Code of Jewish Law does not accept the prayers suggested by R. Aha when one enters a medical office. Rather, it agrees with Abaye, who stated: “Permission is granted by God to the doctors to do the healing.”

God works through human actions in the process of redemption. We must believe in God, but we must also believe in ourselves. And the most meaningful prayer is one in which we ask the Almighty to help us garner our own inner strength, courage and wisdom so that we may be able to help ourselves.

Mizrachi Dvar Torah - Rav Doron Perez

Keep Calm and Carry On - What do we face impossible challenges, challenges that seem insurmountable? Moshe and the Jewish people had left Egypt but reached the Red Sea – the sea was in front of us, to the left and right was desert and behind us was the entire Egyptian army. What was Moshe supposed to do? He wasn’t told about the sea splitting at this point, so what did he do? He davened, prayed to G-d. Hashem responds: “Why are you calling Me? Go ahead!”

G-d says this is not a time for prayer, you have to go forward – keep calm and carry on. The impossible became possible. We often face challenges that seem insurmountable – we have to daven and keep going with faith in G-d. *[Excerpt]*

In this week's *Parashah*, we read about the splitting of the *Yam Suf*. The Torah relates (*Shmot* 14:31), "*Yisrael* saw the great hand that *Hashem* inflicted upon Egypt, and the people revered *Hashem*; and they believed in *Hashem* and in Moshe, His servant." Rabbeinu Nissim ben Reuven Gerondi z"l (Spain; 1320-1376) asks: Didn't *Bnei Yisrael* believe earlier, as we read (4:31), "And the people believed, and they heard that *Hashem* had remembered *Bnei Yisrael* and that He saw their affliction, and they bowed their heads and prostrated themselves"?

He explains: When Moshe first told *Bnei Yisrael* that *Hashem* was ready to redeem them, they did, indeed, believe Moshe, and they did believe in *Hashem*. However, that belief was immediately challenged when Moshe said to Pharaoh (5:3), "Let us now go for a three-day journey in the wilderness and we shall bring offerings to *Hashem*." "A three-day journey"?! Whatever happened to *Hashem's* promise (3:8), "I shall descend to rescue [*Yisrael*] from the hand of Egypt and to bring it up from that land to a good and spacious land, to a land flowing with milk and honey"? *Bnei Yisrael* also were confused by the instruction (3:22), "Each woman shall borrow from her neighbor . . . silver vessels, golden vessels, and garments." "Borrowing" implied that *Bnei Yisrael* would not be leaving Egypt permanently! After this, *Bnei Yisrael* did not believe until they saw the splitting of the *Yam Suf*.

Why did *Hashem* confuse *Bnei Yisrael*, and how did the Splitting of the Sea restore their belief? R' Nissim explains:

- Continued in box inside -

Shabbat

"And it shall be that on the sixth day when they prepare what they bring . . ." (16:5)

R' Yosef Karo z"l (1488-1575; Greece and *Eretz Yisrael*) writes: One should get up early on Friday and prepare what is needed for *Shabbat*. Even if one has many servants to serve him, he should try to do something himself in honor of *Shabbat*. (*Shulchan Aruch O.C.* 250:1)

R' Yosef Gikatilla z"l (1248-1310; Spain; author of *Sha'arei Orah*) writes: Look at how the pillars of the world, kings and princes, would humble themselves before *Hashem* when they performed *Mitzvot* and how they accepted upon themselves the yoke of Heaven with joy and awe. For example, we read about the occasion when the *Aron Ha'kodesh* was brought to Yerushalayim for the first time (*Shmuel II* 6:14), "David danced with all his strength before *Hashem*." How much more so should everyone else humble themselves and approach *Mitzvot* with this attitude!

R' Gikatilla continues: The greatest wise men and *Roshei Yeshivot* would perform some of the *Shabbat* preparations themselves in honor of *Shabbat*, like servants serving a king in menial ways. For example, Rav Safra would roast the head of a lamb, Rava would salt a fish, Rav Huna would light candles, Rav Pappa would roll wicks, Rav Chisda would clean vegetables, etc. (*Shabbat* 119a). All of these sages were among the most important in their generations and some were *Roshei Yeshivot*; certainly, they could have had servants perform these tasks. However, in order to accept the yoke of *Mitzvot* on themselves, they behaved like servants of a king.

(*Klalei Ha'mitzvot*)

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“The people complained against Moshe, saying, ‘What shall we drink?’” (15:24)

R’ Shlomo Wolbe z”l (1914-2005; Israel) observes: *Bnei Yisrael* reached a very high level at the *Yam Suf*, but they could not maintain that level. The manner in which they complained to Moshe when they did not find water may be compared to a person who prays with great intensity on *Yom Kippur*, and even in *Ma’ariv* after *Yom Kippur*, but then reacts with anger when his post-fast meal is not ready on time. (Shiurei Chumash)

“Amalek came and battled Yisrael in Rephidim.” (17:8)

In *Sefer Devarim* (25:17-18) we read, “Remember what Amalek did to you, on the way when you were leaving Egypt. ‘*Asher karcha*’ on the way . . .” R’ Srayah Deblitzki z”l (1926-2018; Bnei Brak, Israel) notes that some commentaries understand “*Karcha*” as coming from “*Kar*” / “cold.” Thus, “*Asher karcha*” means, “That they cooled you off”--i.e., that Amalek lessened *Bnei Yisrael*’s enthusiasm for serving *Hashem*.

R’ Deblitzki elaborates: *Hashem* imbues every person with the ability to feel enthusiasm (literally, “to get heated up”). He did this so that we will apply this enthusiasm to our study of Torah and performance of *Mitzvot*. If, instead, we apply our enthusiasm to other things--especially to actions that should not be done--then we are left studying Torah and performing *Mitzvot* in a cold, sterile way, doing them by rote with little or no enthusiasm. One who performs *Mitzvot* by rote will never inquire or take any interest in how he can improve his actions and serve *Hashem* better. And, since a person’s spiritual level can never remain stationary, failing to improve the quality of one’s Divine service necessarily means that its quality will fall. This is precisely the goal of the *Yetzer Ha’ra* who, say our Sages, is one and the same as the guardian angel of Amalek.

(Et L’drosh: Shovavim p.13)

- Continued from front page -

We read in our *Parashah* (14:5), “It was told to the king of Egypt that the people had fled.” Until three days had passed since the Exodus, Pharaoh believed that *Bnei Yisrael* would be returning. *Hashem* wanted Pharaoh to think that so that he would chase *Bnei Yisrael*, which ultimately would lead to Egypt’s demise in the *Yam Suf*. For the same reason, R’ Nissim writes, “*Hashem* moved the sea with a strong east wind all the night” (14:21). *Hashem* wanted the Splitting of the Sea to appear to be a natural phenomenon, not Divine intervention, so that Pharaoh would continue to chase *Bnei Yisrael*.

Until *Bnei Yisrael* saw the Egyptians drown in the *Yam Suf*, they did not understand *Hashem*’s plan. Perhaps, writes R’ Nissim, even Moshe did not understand until then. This is a reminder, R’ Nissim concludes, that even as we see the redemption developing, we may witness events that we cannot fit into the bigger picture until *Hashem* reveals their purpose.

(Derashot Ha’Ran #11)

“You will bring them and implant them on the mount of Your heritage, the foundation of Your dwelling-place that You, *Hashem*, have made--the Sanctuary, *Hashem*, that Your hands established.” (15:17)

Rashi z”l (to *Sukkah* 41a) writes that the future, third *Bet Hamikdash* will descend from Heaven completely built and ready for use, as our verse says, “The Sanctuary, *Hashem*, that Your hands established.” In contrast, R’ Moshe ben Maimon z”l (*Rambam*; 1135-1204; Spain and Egypt) writes that *Mashiach* will build the *Bet Hamikdash* (see *Hil. Melachim* 11:1-4).

R’ Yissachar Shlomo Teichtal z”l Hy”d (1885-1945; rabbi and *Rosh Yeshiva* in Piešťany, Czechoslovakia) explains these Sages’ respective sources:

Rashi notes that the word “*Mikdash*” / “Sanctuary” in our verse is read with the trop known as “*Zakef Gadol*.” A *Zakef Gadol* forces the reader to pause briefly, thus separating the word “*Mikdash*” from the next word--“*Hashem*.” Therefore, we read the verse as if it says, “The Sanctuary that Your hands established, *Hashem*.” (If not for that pause, the translation of our verse would have been, “The Sanctuary of *Hashem* that your hands established.”) *Rashi* writes further: The Temple is an object of affection to *Hashem* because the Universe was created by one hand, as we read (*Yeshayah* 48:13), “Also My hand [singular] has laid the foundation of the earth,” while the *Bet Hamikdash* is built by two hands, as our verse states, “Your hands [plural].” When will the Temple be rebuilt by *Hashem* with two hands? *Rashi* continues. At the time referred to in the verse following our verse, “*Hashem* shall reign for all eternity.” [Until here from *Rashi*, based on the *Midrash Mechilta*]

In contrast, the *Gemara* (*Ketubot* 5a) teaches: What *Tzaddikim* make is greater than Creation itself. Regarding Creation it says, “Also My hand [singular] has laid the foundation of the earth,” while regarding the Temple that *Tzaddikim* will build the verse states, “Your hands [plural].” [Until here from the *Gemara*.] According to this reading of our verse (which disregards the Trop or is based on different Trop), our verse should, indeed, be read, “The Sanctuary of *Hashem* that your hands--referring to the hands of *Tzaddikim*--established.” This reading supports *Rambam*’s understanding that *Mashiach* will build the *Bet Hamikdash*, and it will not descend from Heaven miraculously.

(She’eilot U’teshuvot Mishneh Sachir: Be’urei Sugyot No. 70)

Notably, *Rambam* writes about the events connected with the coming of *Mashiach*: “All of these matters--no one can know how they will transpire until they actually happen. The Prophets spoke obliquely, and the Sages do not have a tradition regarding this, except for what they derived from interpreting verses. Therefore, there are disagreements.” *Rambam* adds that knowing exactly how these events will transpire is not a fundamental of our faith (in contrast to believing *Mashiach* will come, which is a fundamental of our faith). Therefore, *Rambam* writes, one should not devote too much time or thought to these matters, for thinking about them does nothing to increase one’s reverence of or love for G-d. (Hil. Melachim 12:2)

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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INSIDE THE NETANYAHU-TRUMP SUMMIT: HOW A FIVE-HOUR MEETING COULD RESHAPE THE MIDDLE EAST (Israel Hayom 2/5/25)

In what a senior diplomatic source characterized as a watershed moment in US-Israel relations, Prime Minister Benjamin Netanyahu concluded an extensive five-hour White House meeting that sources say exceeded all expectations and carried "profound implications for Israel's future."

The prime minister's visit to the White House, which took place Tuesday night, lasted five hours, beginning with President Trump personally greeting Netanyahu at the White House entrance. Moving to the Oval Office, they delivered statements and fielded press questions before engaging in comprehensive discussions on pressing matters.

Following these discussions, the prime minister and the president held a private one-on-one conversation. According to the diplomatic source, "The president sent warm regards to the prime minister's wife, Sara Netanyahu, and their son Yair, recalling how impressed he was with them during dinner at Mar-a-Lago, and particularly noting Mrs. Netanyahu's influence regarding the urgency of securing the hostages' release."

The meeting concluded with a press conference, after which Trump gave Netanyahu a personal tour of the White House's second floor, including the Lincoln Bedroom. They proceeded to a two-hour dinner, characterized by its warm, friendly, and relaxed atmosphere. The president presented the prime minister with an inscribed and signed photograph of them together, reading: "To Bibi, a great leader."

The diplomatic source emphasized that "the relationship between Netanyahu and Trump has never been stronger or closer. Those hoping to see rifts between the US and Israel were sorely disappointed. Trump proposed brilliant solutions to challenges that have confronted Israel since its establishment. The prime minister thanked President Trump for releasing weapons that were previously withheld while Israel fought on seven fronts, as well as for his unwavering support of Israel and Prime Minister Netanyahu."

The source added: "President Trump spoke out against the Deep State in Israel and criticized the absurdity of requiring the prime minister to attend court proceedings while managing a war that is reshaping the Middle East. It's now universally understood that attempting to topple a right-wing government during Trump's presidency represents national irresponsibility and severely damages the right-wing camp. We have nearly two years to achieve historic changes, and we must not squander this opportunity."

'THE FIRST GOOD IDEA I'VE HEARD': NETANYAHU ENDORSES SCALED-BACKED VERSION OF TRUMP'S PLAN (Times of Israel 2/6/25)

A day after President Donald Trump called to "permanently" relocate all Palestinians outside of the Gaza Strip, Prime Minister Benjamin Netanyahu endorses a scaled-back version of the proposal, calling it "remarkable."

"This is the first good idea that I've heard," Netanyahu says in an interview with Fox News host Sean Hannity. "It's a remarkable idea. And I think it should be examined, pursued, and done because I think it will create a different future for everyone."

Netanyahu seemed to be taken by surprise by Trump's plan, and he offered a rather non-committal response to the idea at first.

"I don't think he talked about sending US troops to complete the job of destroying Hamas," he tells Hannity. "I also don't think he said he's going to fund it. He said that neighboring states, wealthy states, would do it."

"But the actual idea of allowing Gazans who want to leave to leave," Netanyahu continues.

"I mean, what's wrong with that? They can leave, they can then come back,

they can relocate and come back."

Top US officials also sought to walk back some aspects of Trump's proposal, saying the removal would only be temporary.

Trump had said he hoped Gazans "wouldn't want to return" to Gaza.

NETANYAHU PRESENTS TRUMP WITH GOLDEN BEEPER AT WASHINGTON MEETING (JPost 2/5/25)

Prime Minister Benjamin Netanyahu bequeathed US President Donald Trump a golden beeper during their meeting in Washington on Tuesday, Israeli media reported.

Trump reportedly responded to the gift by commenting on Israel's beeper sabotage attacks on Hezbollah, which occurred in mid-September, noting it was a "grand" operation.

Netanyahu also presented the US president with a regular pager.

On September 17 and 18, thousands of Hezbollah members were wounded in Lebanon as the pagers they used to communicate detonated. The two consecutive days of attacks caused much damage to the terror organization.

SAUDI OFFICIAL CONDEMNS TRUMP'S GAZA PLAN: A FANTASY OF ETHNIC CLEANSING (Arutz-7 2/6/25)

Former Saudi intelligence chief Prince Turki al-Faisal ripped US President Donald Trump's proposal for Gazans to relocate to other countries while the United States assumes control and rehabilitates the Gaza Strip.

Speaking to CNN's Christiane Amanpour in an interview, Prince Turki said Trump's proposal will only mean "more conflict and more bloodshed," and described it as "ethnic cleansing".

"It is a fantasy to think that ethnic cleansing in the 21st century can be

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Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of Sharon, MA
Harvard University Library	Young Israel of Staten Island, NY
Hebrew Academy of Long Beach, NY	YI Shomrai Emunah, Silver Spring, MD

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condoned by a world community that stays on its behinds and does not respond to that. The problem in Palestine is not the Palestinians. It is the Israeli occupation," the Saudi official charged.

"And this has been clear and understood by everybody. Hence, you have United Nations resolutions calling for the quid pro quo of land for peace from 1967 until now," he continued. "The Arab Peace Initiative, of course, is based on that and offered Israel not only diplomatic relations, but all of the things that Israel wanted from trade, from normalization, etc., in return for the establishment of a Palestinian state with its capital in East Jerusalem. All of these things were American policy until this latest wording that Mr. Trump has chosen to use in claiming that he wants to do better things, when actually it is going to turn things into more conflict and more bloodshed."

He further claimed that Trump's plan "is totally based on the Israeli position of ethnic cleansing" and went on to criticize former Minister Itamar Ben Gvir, describing him as "the ultimate ethnic cleanser in Palestine. He's been saying this for the last two and a half years since he joined the government. And now he's justifying what he said by the words of the American president. That is unacceptable."

Asked what he thinks the next step should be, Prince Turki replied, "I would expect that there will be collective action on the part not only of the Arab, but Muslim world as well, along with the Europeans and other countries that believe in the two-state solution to take up the matter and where else but go to the United Nations. And this is the only arena where things like that can be discussed. Unfortunately, with the American veto [at the Security Council], I cannot expect that there will be much success in passing any resolutions. But nonetheless, it will show that the world is opposed to this mad ethnic cleansing plan that the American president has proposed."

Asked whether Saudi Arabia fears a backlash from the White House if it does not accept Trump's plan, he replied, "We'll have to wait and see. And one of [Trump's] first statements, if you remember, he mentioned that Saudi Arabia were willing to invest something like \$500 billion in the United States. And he recalled that the first country he visited in his first term was Saudi Arabia. So if he does come here, I'm sure he will get an earful from the leadership here about not just the unwisdom of what he is proposing, but the downright injustice that is really signified and totally placed in this proposal of ethnic cleansing from not only Gaza, but what is happening in the West Bank."

Trump's plan has been widely praised in Israel and condemned by many Arab countries, including Egypt and Jordan, two countries that Trump has insisted should be accepting Gazans.

As for relations with Israel, Saudi Arabia on Tuesday reaffirmed its stance that normalization with Israel is conditioned on the establishment of a Palestinian state.

The comment came after President Donald Trump replied "no" when asked by Arutz Sheva-Israel National News, during a press conference with Prime Minister Benjamin Netanyahu, whether the Saudis are expecting a Palestinian state as a condition for normalization with Israel.

Saudi Arabia has been more critical of Israel in recent months, after the two countries appeared to be on track towards normalization before Hamas' attack against Israel on October 7, 2023. After the massacre, Saudi Arabia put the US-backed plans to normalize ties with Israel on ice.

In September, Saudi Crown Prince Mohammed bin Salman emphasized that an "independent Palestinian state" was essential for normalization. In subsequent comments, he characterized Israel's military operation in Gaza as "genocide".

GALLANT SAYS HOSTAGE DEAL WAS READY IN SUMMER, FEWER MURDERERS WOULD HAVE BEEN RELEASED (Ha'aretz 2/5/25)

In his first interview since resigning from the cabinet and Knesset, former Defense Minister Yoav Gallant said the government did not do enough to free the hostages from Hamas.

In an interview with Yedioth Ahronoth and News Channel 12, which will be aired on Thursday, Gallant said the current deal for releasing the hostages was on the cabinet table in April 2024, and ready by summer. According to

him, far fewer Palestinian murderers could have been released, and more living hostages received.

"110 terrorists sentenced to life imprisonment who were not [included] in the talks at the time were added. What we're seeing now and what was in July are the same," Gallant told Yedioth Ahronoth.

He said Finance Minister Bezalel Smotrich and then-National Security Minister Itamar Ben-Gvir have explicitly said the same thing, adding, "They dragged the cabinet in their direction."

Additionally, Gallant reiterated that, from the first moment, he had insisted on establishing a state commission of inquiry, but he declined to comment on the claims by defense sources that Prime Minister Benjamin Netanyahu was in "deep shock" during the first month of the war.

Asked for his opinion about what led to the failure of October 7, Gallant mentioned that the senior army staff did not wake him up the night before the massacre. "They prevented me from the final intervention point," he said, "I'm used to being woken up at night. I always take that seriously, and I gave strict orders."

He said had he been updated about developments during the night, he would have challenged the army officers and asked them how they would protect themselves against a worse-than-expected scenario.

Gallant added that rejecting his proposal to attack Hezbollah on October 11, 2023, was "the greatest security missed opportunity in Israeli history, not just of this war." He said Hezbollah was preparing to send in 12,000 to 15,000 armed terrorists who had booby-trapped communications devices and who could have been killed in the first hours.

"Netanyahu invited American pressure" to stymie a cabinet decision to attack Lebanon, according to Gallant. "From the first day and through the end of the first hostage deal, Netanyahu broadcast pessimism that I did not share," said Gallant, adding that Netanyahu pointed to the Tel Aviv buildings visible from his office window at the IDF headquarters and said if Israel were to strike Hezbollah, "They would be destroyed and nothing would remain," as the result of Hezbollah's missile counterstrike.

FREED IDF LOOKOUTS ASK TO RESUME THEIR ARMY SERVICE (Arutz-7 2/5/25)

Less than two weeks have passed since the release of the five female lookouts from Hamas captivity, and they have surprised even their families by deciding together to return to service in the IDF, Channel 12 News reported on Tuesday.

The five have already requested to resume their army service, but the families reported that the IDF said, "It's too early; this is their time to recover." Despite what they went through on October 7, 2023, it is important for Liri Albag, Karina Arie, Daniella Gilboa, Naama Levy, and Agam Berger to return to the IDF and perhaps even serve together.

Even though the five wish to return to the army, they do not wish to return to their roles as lookouts. Ori Megidish, who served with the five at the Nahal Oz outpost and was rescued from captivity on October 30, 2023, returned to serve four months later in a role in the Intelligence Division.

The IDF stated that her decision to return to service stemmed from "her personal desire and a sense of mission to serve the country."

ISRAEL WITHDRAWS FROM UN HUMAN RIGHTS COUNCIL, FOLLOWING TRUMP'S LEAD (i24News 2/5/25)

Foreign Minister Gideon Sa'ar announced on Wednesday that Israel would follow the US lead and leave the United Nations Human Rights Council (UNHRC).

In an X post, Sa'ar accused the council of providing sanctions for abusers of human rights, "allowing them to hide from scrutiny, and instead obsessively demonizes the one democracy in the Middle East - Israel."

He further accused the UNHRC of "attacking a democratic country and propagating antisemitism, instead of promoting human rights."

"The discrimination against us is clear: In the UNHRC, Israel is the only country with an agenda item dedicated solely to it. Israel has been subjected

to over 100 condemnatory resolutions, over 20% of all resolutions ever passed in the Council - more than against Iran, Cuba, North Korea and Venezuela combined," Sa'ar said.

An executive order signed by US President Donald Trump withdrew from the UNHRC, as well as stopped funding for the United Nations Relief and Works Agency, the primary body that aids Palestinian refugees.

ISRAEL OPENS FIRST EMBASSY IN MOLDOVA: 'AFTER OCTOBER 7 ATTACK YOU STOOD BY OUR SIDE' (YNet 2/4/25)

Foreign Minister Gideon Saar inaugurated the Israeli embassy in Moldova Tuesday morning. "This is a historic moment that marks a milestone in relations between the countries. Moldova is a friendly country to Israel, we are upgrading our relations today and we are doing so with great joy," Saar said at a ceremony attended by Moldovan Deputy Prime Minister and Foreign Minister Mihai Popșoi.

This is the first time Israel has opened an embassy in the Eastern European country. "After the Hamas murderers attacked on October 7, the most serious attack on Jews since the Holocaust, Moldova stood by us," Saar said at the ceremony. "You condemned Hamas' evil barbarity, you clearly recognized Israel's fundamental right to self-defense."

The foreign minister added: "We were also attacked by Hezbollah, the Houthi terrorist organization in Yemen, which is 2,000 km from our border, by militias in Syria and Iraq, and finally by the head of the snake, Iran. But we managed to defeat them. This showed the world that Israel is an anchor of strength and stability in a very dangerous and unstable region."

Pro-Palestinian demonstrations took place outside the new embassy area.

JUDEA AND SAMARIA: JEWISH POPULATION SURGES, DOUBLING ISRAEL'S GROWTH RATE (Arutz-7 2/5/25)

Bet El Institutions is pleased to announce the release of its annual report on the Jewish Population of Judea and Samaria updated to January 1, 2025 on its site [WestBankJewishPopulationStats.com](https://www.WestBankJewishPopulationStats.com). The report reveals that the Jewish population in Judea and Samaria grew by an impressive 2.33% in 2024, reaching a total of 529,455 residents—more than double the growth rate of Israel's general population, which increased by 1.1%, bringing Israel's total population to 10,027,000, according to Israel's Central Bureau of Statistics.

The detailed report includes a breakdown of Jewish towns and villages in Judea and Samaria by regional blocs, as well as population data for each individual town, based on Israel's Population Registry. The report also tracks the growth of these communities over the last five years.

Yaakov "Ketzaleh" Katz, former National Union Party leader in the Knesset and Bet El founder, and author of the report, commented:

"The incredible growth of the Jewish population in Judea and Samaria is not just a statistic, it is a living testament to the resilience and determination of the residents there to restore Jewish sovereignty to all parts of their historic homeland. With a population increase that is double that of Israel as a whole, we are seeing the fulfillment of the Zionist vision in Judea and Samaria from a primarily idealistic sector of the population, which sets for itself, among many noble goals, the increase of the Jewish population in the Land of Israel in general, and in Judea and Samaria in particular, both through Aliyah and natural growth."

Baruch Gordon, another author of the report, highlights in the introduction the numerous U.S. initiatives over the past five decades that pressured Israel to relinquish the West Bank highlands - a critical region at the heart of the State of Israel - to Arab sovereignty. Despite this relentless international pressure and the constant threat of Arab terrorism against Jewish residents of the region, the Jewish population continues to thrive.

Gordon says, "The data alone sends a powerful message to the world: the Jewish connection to Judea and Samaria, the historically accurate name for the West Bank, is unbreakable, and the vision of a flourishing Jewish presence in this biblical heartland is being solidified year after year."

HOLOCAUST SURVIVOR MORDECHAI CIECHANOWER DIES AT 100 (YNet 2/4/25)

Just weeks before his 101st birthday, Holocaust survivor Mordechai Ciechanower died at the age of 100. Ciechanower, who was laid to rest Tuesday morning, dedicated his life to Holocaust education.

He led delegations of Israeli students and IDF officers on educational trips to Poland, lectured worldwide about his personal experiences, and authored an autobiography, "A Star Gleams in the Distance," which was translated into English, German and Polish.

Ciechanower was born in 1924 in the Polish town of Maków Mazowiecki. To survive two years in Auschwitz, he worked as a roofer, repairing barracks in the camp. He was liberated from Bergen-Belsen on April 15, 1945, and later that year immigrated to Israel under a false identity, posing as a British soldier. He was laid to rest Tuesday in Yarkon Cemetery. Senior officials from the Shin Bet and Mossad, who had attended his lectures — including former Police Commissioner Yaakov Shabtai — helped carry his casket. Singer Yonatan Razel performed "Shir Mispar," a song he and Ciechanower had created together.

Born to Meir Zvi Hirsch and Rachel, Ciechanower grew up in a family that made edible and industrial oils. He was educated at the Yavne religious school, where his primary language was Yiddish, though most subjects were taught in Hebrew. As a child, he studied the Talmud at night while listening to discussions among members of the Zionist youth movements Hashomer Hatzair and Betar.

When World War II broke out in September 1939, the Jews of Maków Mazowiecki were ordered to assemble in the town square. Ciechanower, along with hundreds of other young men, was sent to forced labor camps. By late 1940, the town's Jewish residents were relocated to a designated Jewish quarter, and by the end of 1941, a ghetto was established. Ciechanower's family shared a cramped room with two other families.

"The overcrowding was unbearable, and food was scarce," he recalled in a 2018 Zikaron BaSalon testimony - a social initiative of informal gatherings in private homes where participants listen together to the testimonies of Holocaust survivors. "I removed my yellow badge, approached Poles, and asked for bread — they gave it to me. I brought it home, and within 20 minutes, my family had devoured a whole kilogram of bread. For three years, from 1942 until the end of the war, I was constantly hungry. My greatest dream was simply to sit at a table full of bread and eat."

In November 1942, the ghetto was liquidated and Ciechanower was deported to the Mława Ghetto before being sent, along with his family, to Auschwitz a month later. Upon arrival, his mother, Rachel, and sisters, Rivka and Chana-Hadasa, were murdered in the gas chambers. Ciechanower and his father were selected for forced labor, surviving for three and a half months.

"The journey to Auschwitz — the largest Jewish cemetery in the world — was horrifying," he recounted. "A man who leaned on me throughout the trip died during the journey. I wept as I bid farewell to my mother and sister. I took one last look at them before entering the camp."

On his first night in Auschwitz, Ciechanower recalled the barracks overseer telling them: 'The weak will be exterminated, the strong will work until they die. Look at the smoke rising from the chimney—those are your families.'

His father's fingers froze in the bitter cold, and he was taken to the infirmary. A month later, Ciechanower was injured. During a selection process, he was loaded onto a truck bound for the crematorium, but a delay due to the arrival of a transport from Greece saved his life.

Later, Ciechanower worked as a roofer in the camp and acted as a messenger for the Jewish underground inside Auschwitz. After the Sonderkommando uprising, he and 500 others were transferred to the Stutthof concentration camp in northern Poland. His journey of suffering continued, moving from camp to camp, and enduring brutal forced labor.

At the end of the war, he was liberated from Bergen-Belsen. In Munich, he discovered that his father had survived. "I took a train to see him. When he opened the door, we both fainted. I promised him we would never be separated again," he said.

Ciechanower and his father immigrated to Israel through Egypt, disguised as British soldiers. He served in the Alexandroni Brigade during the War of Independence and later married his wife, Deborah. Together, they raised two daughters.

On the most recent Holocaust Remembrance Day, Ciechanower participated in Paskol Shlishi, a collaborative album by Galgalatz Radio and Zikaron BaSalon. The album featured songs inspired by personal testimonies, collective memory, and a shared future, created by Israeli musicians. The artists met with Ciechanower during the project and even celebrated his 100th birthday with him.

"Each of us held onto something from his story," they said of the songwriting process. "One remembered divine intervention, another recalled the search for his father, and a third was struck by the number tattooed on his arm. However, the most remarkable detail was the mandolin — a musical instrument that symbolized life before the war and resurfaced even in Auschwitz. That's why, at the end of every verse, we let the mandolin play. The melody carries an old European Jewish essence, filled with sorrow yet unwavering optimism — just like Mordechai Ciechanower's story."

ISRAEL UNVEILS AI-POWERED EDUCATION PLAN WITH TECH GIANTS' BACKING (JPost 2/3/25)

The Education Ministry launched a comprehensive national plan on Monday to integrate artificial intelligence into the education system.

Spanning 2025, the initiative includes teacher training, the development of innovative curricula, and the implementation of specialized AI tools in classrooms.

The program is designed for all students from 4th to 12th grade and is tailored to all sectors of Israeli society.

As part of the initiative, the ministry has enlisted over 400 leading tech companies, including Google, Microsoft, Apple, and Nvidia, to help train 3,000 mentors who will assist schools in integrating AI technologies and adapting them to pedagogical needs.

The program introduces new AI tools, including: "Q," a training bot for responsible AI usage developed specifically for the education system; a Google Gemini-based chat assistant adapted to Education Ministry requirements and protected from external influences; "Magic School," a platform for lesson planning and student assessment; and a customized Minecraft interface, designed for younger students.

Throughout February, the Education Ministry will host special live broadcasts, competitions, and major events, culminating in a central gathering on February 27.

Simultaneously, dozens of enrichment webinars will be held for teachers, with over 70,000 expected participants, covering various aspects of AI integration in education.

"Today, we are leading an unprecedented global initiative, connecting Israel's education system with top hi-tech companies to train teachers and students in artificial intelligence," Education Minister Yoav Kisch wrote.

Kisch added that "we are positioning Israel at the forefront of AI-era education" and that "to equip the next generation with the skills to succeed in tomorrow's world is one of the most important missions before us."

Education Ministry Director-General Meir Shimoni added, "This initiative goes beyond just integrating technology in classrooms," stating, "It is a new educational philosophy that combines artificial intelligence with human intelligence."

Shimoni added, "Our main challenge is to harness technological power while preserving the human values in education," concluding that "Teachers will receive advanced tools that allow them to focus on their core roles—teaching, mentoring, and providing personal guidance. AI will serve as a supportive tool, enabling precise adaptation to each student's needs."

Merav Zarbiv, Director of the Innovation and Technology Division, stated that "we are turning vision into reality," as "we have built a comprehensive support and monitoring framework to ensure successful integration."

VISIONARY OR DREAMER? THE BIG QUESTION AFTER TRUMP'S GAZA GAMBIT (Itamar Eichner, YNet 2/5/25)

Moments before Prime Minister Benjamin Netanyahu and U.S. President Donald Trump took the stage for their joint press conference, one of Netanyahu's aides described what had just unfolded behind closed doors as "crazy"—seemingly in a good way. That description also fit the 40-minute press conference that followed, dominated by Trump's sweeping vision for Gaza and the Middle East.

The event generated a flurry of headlines, with different factions seizing on the statements that suited them. Israeli far-right leaders, including Finance Minister Bezalel Smotrich and settler activists, celebrated Trump's remarks. Former U.S. Ambassador to Israel David Friedman even suggested tongue-in-cheek names for a newly rebuilt Gaza: Mar-a-Gaza or Gaza-Lago.

At the heart of Trump's plan is a proposal to remove Gaza's population and relocate them across the world. He repeatedly suggested that the U.S. could temporarily take control of Gaza before turning the enclave into what he called "the Riviera of the Middle East."

When pressed by reporters on who would ultimately live there, Trump, appearing enamored with his own vision, responded, "They [Palestinians] can return, but people from around the world could also move there. We will create thousands of jobs and turn it into a thriving place."

Asked about his previous Israeli-Palestinian peace plan, which had included the creation of a Palestinian state, Trump said, "A lot has changed" since he left office four years ago.

One of the most significant moments of the press conference came when a reporter asked Trump whether he would support Israeli sovereignty over the West Bank. "We are discussing it with many of your representatives. People love the idea, but we haven't taken a position yet. We'll probably have an announcement in the next four weeks," Trump said.

His response suggested that Netanyahu had raised the issue in their private meeting—potentially as a signal to his far-right coalition partners, including Smotrich and Itamar Ben-Gvir, amid ongoing domestic political tensions.

Throughout the event, Trump and Netanyahu exchanged effusive praise. When asked about their at-times rocky relationship, Trump replied, "Mostly ups." He described Netanyahu as a "great leader" and a "friend," while Netanyahu thanked Trump for his leadership, suggesting that the former president—not Biden—was the real driving force behind recent hostage deals. "You and I are a winning team," Trump declared.

Netanyahu took the opportunity to contrast Trump's policies with those of his predecessor Joe Biden. "You are the greatest friend Israel has ever had in the White House," Netanyahu told Trump, thanking him for resuming arms shipments that had been delayed under Biden. He reiterated that U.S.-Israel cooperation is key to success but warned that "when there are major gaps, it just doesn't work."

Trump, for his part, doubled down on his demand for Hamas to release all hostages, warning the group, "If they don't, we will be more violent." He also pledged to visit Israel, Gaza and Saudi Arabia, while Netanyahu expressed confidence that a normalization deal with Riyadh was within reach. "Not only is it possible, it will happen," Netanyahu said.

Trump appeared to put Saudi Arabia in an awkward position when he claimed the kingdom was not demanding a Palestinian state as a condition for normalization with Israel. Riyadh quickly issued a statement reaffirming that it would not establish relations with Israel without a Palestinian state, raising questions about the feasibility of Trump's diplomatic vision.

Netanyahu welcomed Trump's "outside-the-box thinking," though he also reiterated Israel's war objectives, including the military and political dismantling of Hamas. "You see things others refuse to see. You say things others refuse to say," he told Trump.

At times, the press conference felt surreal. Was Trump laying out an implausible fantasy, or was he, as his supporters believe, a visionary reshaping the Middle East? Whether his plan for Gaza is viable remains to be seen, but for now, his latest grand proposal has ignited global debate.



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"And Moshe took the bones of Yosef with him..." (13:19)

As the Jewish people prepared to leave Egypt, Moshe was busy fulfilling the promise made to Yosef Hatzadik that his bones would be brought from Egypt to the Land of Israel for burial. The Midrash (Bereishis Rabba 87) teaches us that the presence of Yosef's bones was a catalyst in splitting the Red Sea. Expounding on the verse in Tehillim, "The sea saw, *vayanos* – and fled" (114:3), the Midrash comments that it was in the merit of Yosef that the sea ultimately split for the Jews. The sea saw the "*vayanos*" of Yosef – how he fled from the wife of Potiphar and it fled/split as well. Many commentaries have attempted to explain the connection between these two events. Rabbi Menachem Benzion Zacks, however, suggests a different reason why the presence of Yosef's remains was crucial to the miracle of the splitting of the sea.

Rabbi Zacks explains that G-d does not perform miracles for no reason and had there been any chance that the Jewish people would decide to turn around and reestablish themselves in Egypt, there would have been no reason to split the sea. The presence of Yosef's bones insured that they would forge ahead. Yosef's strategic plan had saved the Egyptian people through the years of famine and had helped the country amass tremendous wealth from the neighboring lands. Yosef had risen to the highest of positions in the Egyptian leadership. What did all this mean for the future of Yosef and his people in Egypt? Nothing. A new king arose in Egypt and, in short time, the Jewish people went from being a respected and admired group to being lowly slaves. The presence of Yosef's bones accompanying them in the desert was a constant reminder to the Jewish people that they could not be confident of their future in a land like Egypt. With this important message in their midst, G-d would now perform the miracle of splitting the sea for them.

We are fortunate to live in a country that offers us the freedoms and comforts to live as Torah Jews. At the same time, we too must keep in mind the bones of Yosef. We are still in exile and this is not our permanent home. May we soon merit our own redemption with the coming of Moshiach!

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

But they did not obey Moshe and people left over until morning... (16:20)

There is a Minhag to put out bread for the birds the week of Parshas Beshalach to commemorate how the birds ate the manna that Dasan and Aviram scattered on Shabbos to make it look like manna had fallen. (Minhagei Yeshurun 134)

Every day the manna that fell down for Bnei Yisrael made a pile six amos high. (Yoma 76b).

How did Dasan and Aviram think that their small individual portions of manna would make B'nei Yisrael think that Hashem sent manna on Shabbos? Their little portion would pale in comparison to what usually fell!

Which verse in this week's Parsha contains all the letters of the "Aleph Bais"?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: According to the Midrash, during the Plague of Blood, when a Jew and an Egyptian drank out of the same cup, the Egyptian would taste blood and the Jew would taste water. Similarly, when a Jew and an Egyptian would sit in the same room during the Plague of Darkness, the Jew had light, while the Egyptian couldn't see.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Beshalach (15:22), the Torah relates: "they [Israel] went for a three-day period in the Wilderness, but they did not find water." R. Chananel explains that this must mean that the distance they traveled was normally a three-day journey, but they actually traveled it in a single day, and they were only deprived of water for a single day, since "it is not in the nature of (a creature of) flesh and blood to survive three days without water, let alone the children and pregnant women and babies that were there" (cited by R. Bachya and Abarbanel, and cf. Ralbag).

Megillas Esther (4:15-16) relates: "Then Esther said ... fast for me. Do not eat or drink for three days, night or day; I, with my maids, will fast also." Here, too, there is a midrash that refuses to take this at face value - "Is there a human being who does not eat or drink for three days and does not die?" - and explains that the fast was not actually for a full three days (see *Meshares Moshe* [Atiyah] *Shevuos* 1:7). Similarly, Ibn Ezra reinterprets the phrase "three days" to mean "until the third day," i.e., "they did not eat at night and they fasted two days and two nights."

The Rambam rules:

The fourth [category of *shevuas shav* - an oath taken in vain] - that one took an oath concerning a matter that he is unable to perform. What is implied? He took an oath that ... he would not eat for seven consecutive days ... (*Shevuos* 1:7, and cf. 5:20)

This clearly implies that refraining from eating for any duration of less than seven days is indeed possible. The Yerushalmi (*Nedarim* 2:2), however, states: "'An oath that I shall not eat for **three** days' - we wait until he eats and then flog him," which seems to imply that refraining from eating for even three days is impossible. The *Ma'aseh Rokeach* objects that this contradicts the aforementioned verse in Esther - but as we have seen, some commentaries indeed reinterpret that verse in light of the presumptive impossibility of fasting for three full days. Both the *Ma'aseh Rokeach* and the *Meshares Moshe* note, however, the practice of pious individuals to fast for six consecutive days, from Shabbos to Shabbos, which clearly indicates that it is indeed possible to do so.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am the opposite of raw.
2. To avoid me, they detoured.
3. I could be a mitzvah.
4. My root is bread.

#2 WHO AM I?

1. Remember me.
2. Forget me.
3. I was for Purim.
4. I am for doubt.

Last Week's Answers

#1 Tefillin (Wrap me, To remember the exodus, One for one, Four for one.)

#2 Nisan (I am the first, I am the seventh (corrected from sixth), I am not an Altima, Hachodesh heralds me.)

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