

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

December 16 - 17, 2022 - 23 Kislev 5783 - Parshas Vayeishev/Mevorchim Hachodesh
Light Candles by 4:28 - Havdalah 5:32

The Shabbos Shorts is sponsored by the **Florence & Lawrence Radkowsky** to commemorate the Yahrzeits of their mothers, Bessie Jacobson Radkowsky, Basha Bas Shalom Dov, Z"l, on the 12th of Kislev and Esther Glattstein Kramer, Esther Bas Asher Yehuda, Z"l, on the 26th of Kislev, and by the **Sheinson Family** in honor of Beethoven's and Ron Sheinson's special birthdays.

Mazal Tov

- **Tzivya Bramson** on the birth of a great-granddaughter, Rivka Weinstein, to Shoshana & Binyamin Weinstein. Mazal Tov to grandparents Renee & Mayer Weinstein.
- **Tzivya Bramson** on the marriage of her grandson, Mordechai Waidenbaum, son of Libby Waidenbaum, to Nechama Tendler. Mazal Tov to all of the siblings, aunts, uncles and cousins.
- **Aliza & Rabbi Yitzchak Scher** on the birth of a daughter. Mazal Tov to grandparents Chana & Rabbi Bentzion Berliant of Woodside and Roberta & Allan Scher of Atlanta, Georgia.

Condolences

- **Geoffrey Rosenbloom** on the passing of his sister, Beverly Lynn Hirsch. Shiva is being observed at 3011 Fallstaff Road, Unit 207, Baltimore, MD 21209, through Wednesday morning. The Minyan schedule is as follows: Shacharis: Sunday through Wednesday: 7:30 AM, Mincha/Maariv: Sunday through Tuesday: 4:30 PM. Visiting hours Motzei Shabbos 6:30 PM - 9:00 PM, Sunday through Tuesday 9:00 AM - 11:00 AM, 2:00 PM - 5:00 PM and 6:00 PM - 8:00 PM.

Shabbos Schedule

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

- Light Candles by 4:28
- Mincha: 4:30 (B), 4:25 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 4:25 (B), 4:20 (Sephardi, LBM)
- Shabbos ends: 5:32

Divrei Torah/Shiurim:

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

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the **Sheinson Family** in honor of Ron's special birthday.
- The Shul Kiddush is sponsored by **Julie & Jerry Brookler** in honor of their 55th wedding anniversary.

COVID-19 Updates

- Vaccination requirements have been lifted; masks are not required.
 - People experiencing symptoms of COVID-19 or other transmissible illnesses should not attend prayer, learning, social or other events at the Shul.
 - If you have tested positive for COVID-19, please follow CDC guidelines before returning to Shul.
- The Board of Directors appreciates the congregation's understanding as the many varying interests of our members were considered, and look forward to increasing our opportunities to Daven, learn, and spend time together.

YISE Youth Announcements

Friday Night Oneg for Teen Minyan boys, this Friday night, December 16, 8:30 PM at the Holzer home, 912 Hyde Road.

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

Shabbos Groups this Shabbos, December 17, from 10:00 AM until Shul ends. Age 18-36 months (Mommy + me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk to the Yeshiva. For more information, contact Debbie Katz at dkatz@yise.org

Shabbos Group for 5th and 6th Grade Girls will gather in the front yard of The House next to the Shul promptly at 10 am and go inside together. *See flyer for details.*

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

Paint the Lights Chanukah Celebration with Taiya Weinberg! Sunday, December 18 at 2:30 PM - Including painting, arts and crafts, latkes and donuts, and fun for the whole family! Sponsorships welcome! More details to come. For more information, contact jmarcus@yise.org *See flyer for details.*

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! The next session will take place Motzei Shabbos, December 31, 7:00 PM in the Social Hall. Please email mshimoff@yise.org if you would like to sponsor. *See flyer for details.*

YISE Programs and Listings

Ruach Minyan - This Friday, December 16. Mincha is in the Belonofsky Sanctuary, followed by Kabbalos Shabbos and Maariv in the Social Hall. IY"Y H Baal Tefilah will be Yosef Lindell. Bring your family and invite your friends. It's going to be Gevaldic! For questions, contact Adam Bashein: 301-943-4370 or adambashein@gmail.com

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

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

Trivia Night - This Motzei Shabbos, December 17, 8:00 PM at YISE. \$15 at the door. *See flyer for details.*

Chanukah Kumzitz - Please join us at 8:30 PM on Wednesday, December 21, in the Small Social Hall for a Chanukah Kumzitz with singing, music, Divrei Torah and refreshments. *See flyer for details.*

Ruach Minyan in the Belonofsky Sanctuary - In honor of SHABBOS CHANUKAH we will have a Ruach Minyan on Friday, December 23, led by Judah Lifschitz.

Bug Checking Presentation with Rabbi Sholom Tendler of Star-K took place on Sunday, December 11. Recording available online at <https://wp.yise.org/bug-checking-presentation> Thirops cloths (for bug checks, \$5 each) and Checking for Bugs cards (free) are available. Please contact Miriam Friedman at mfriedman2@yahoo.com if you would like any.

Happy Birthday! Happy Anniversary!

- Happy birthday to our dearest mother, **Ros Efron**: a wonderful wife, daughter, sister, mother, grandmother, friend, teacher, confidant, hostess, cook, baker, and human. You fill our lives (and the lives of so many friends, relatives, students and colleagues) with love, kindness, joy, understanding, warmth, inspiration, laughter, Yiddishkeit, brilliance, commitment, appreciation, happiness, and delicious things to eat. A true Eshet Chayil!

Thank you to the Shiurim Sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in memory of Rabbi Hyatt, Z"L, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"L, and Rabbi Hillel & Mrs. Myrna Klavan, Z"L.
- **Margie & Michael Hourwitz** in honor of Rabbi Grauman and all those who attend the Shiur.

Hashkamah Minyan Gemara Shiur

- **David Jaray** in honor of Rabbi Grossman and all those who attend his Shiur.
- **Chani & Jay Parness** in honor of Rabbi Grossman.

Dvar Torah Dedications/Sponsor a Shiur

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

Sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

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

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

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

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

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

YISE Programs and Listings (continued)

High Holidays Survey - YISE wants to learn from members of the community about your preferences and choices regarding High Holidays services. Please fill out our short survey at <https://wp.yise.org/high-holidays-survey>. You may fill out the survey anonymously or include your name. Those who provide their names will be entered in a drawing for a \$100 Shalom Kosher gift card.

Come Join Rabbi Koss's Monthly Jewish History class on Zoom!

Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, January 2 from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com
Living Shabbos - Join YISE young professionals for a series on the laws of Shabbos with Rabbi Postelnik. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman, 11611 Kemp Mill Road. For questions or to join the WhatsApp group contact Rabbi Postelnik at rypostelnik@yise.org Recordings available at <https://wp.yise.org/living-shabbos> The next Shiur will take place on Tuesday, December 27.

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

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

Weekday Shiurim

Options for in-person and remote learning are listed below. For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, will not meet on Monday, December 19.
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM, **Zoom A**, will not meet on Sunday, December 18 or on Monday, December 19.
- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume on January 1, 2023.
- **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
- **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
- **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, will resume on January 4, 2023.
- **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
- **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
- **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**.
- **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Join the fastest growing Halacha learning program in the world! Register online at <https://thegreaterwashingtoncommunitykollel.com/scp> See flyer for details.
- **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
- **Chavrusa Learning** - Monday nights in the Social Hall, 9:00 PM - 10:00 PM. For more information, contact Rabbi Levy 240-423-8810.
- **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
- **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
- **Rabbi Moshe Arzuon's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**.

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

Zoom A: ID: 416 963 9000, password 492019

Zoom B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

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

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, passcode 161699

YISE Programs and Listings (continued)

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. For information, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

Community Programs & Listings

Kidney Donation Needed - Mr. Gerry Segelman, father of Micah Segelman, is in need of a kidney transplant. If you would consider being a kidney donor, please contact Rabbi Chaim Steinmetz at csteinmetz@renewal.org or 718-431-9831 ext 209.

In G-d We Trust - Exploring the relationship and balance between Relying on G-d/Bitachon & Human Endeavor/Hishtadlus, based on the teachings of 11th century scholar, Rabbeinu Bachya's Treatise on Trust - Shaar Habitachon. Wednesdays, 12:15 PM - 1:00 PM on Zoom, beginning December 14. Presented by Rabbi Hillel Shaps. To register, visit <https://linksgw.org/classes>

"Light it Up - A Morning of Meaningful Music" - A free, live, in-person event for women (high school seniors and up), featuring Sorah Shaffren. Presented by The Robin Niman Mikvah Education Fund on Sunday, December 18, at 11:00 AM (doors open at 10:45), at YISE. Advance reservation required at <https://mikvahemunah.com/2022/11/23/light-it-up>

GWCK Chanukah Celebration! Monday, December 19, 7:00 PM at SEHC, 10900 Lockwood Drive. Live music, dancing, Chanukah delicacies! Guest Speaker: Rabbi Dovid Rosenbaum. Children's Entertainment: Up In the Air Juggling.

Kemp Mill Toastmasters - Wednesday, December 21, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at president@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Siyum in Memory of Art Sapper - Go to <http://hadranalach.com/2568> to join a Siyum Mishnayos planned for the first Yahrzeit of Art Sapper on November 27, 2023, Kislev 14, 5784.

Mikvah Eemunah Society Membership Campaign is underway. It's time to renew or become a member of MES! Regardless of age, gender, or whether you currently use the Mikvah, the community has a responsibility for all its members' spiritual and physical needs. Membership is \$360 a year (\$30 per month), but all donations are needed and appreciated. If \$360 is beyond your ability, please consider becoming a supporting member for \$180 or make a contribution at a level that is meaningful for you. Pay online at <https://mikvahemunah.com/membership>

Bring Some Warmth To Your Friends & Neighbors in Need - Donate warm food items to the Capital Kosher Food Pantry's Cold Weather Food Drive. We need your help to stock up on soups, hot beverages, hot breakfast cereals and more for the coming cold months. All food donations should be shelf-stable, factory sealed, well within the use-by date, and be marked with Star-K, OU, CRC, OK or Kof-K certification. For complete details, please visit: <https://www.capitalkosherpantry.org/cold-weather-food-drive>

Alshich on the Parsha with Rabbi Levy - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

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

Dirshu - Please join Dirshu, currently learning Bava Metzia. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner), about 2.5 Daf covered each week.

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

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

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

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

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

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

The Week Ahead		Sunday December 18	Chanukah!				
			Monday, Dec. 19	Tuesday, Dec. 20	Wednesday, Dec. 21	Thursday, Dec. 22	Friday, Dec. 23
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:40, 8:45	6:15, 6:40, 8:45	6:15, 6:40, 8:45	6:15, 6:40, 8:45	6:15, 6:40, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	4:35	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	See Shabbos schedule
	Sephardi (LBM)	4:30	4:30	4:30	4:30	4:30	

Halachic Times: Latest Alos Hashachar 5:58 AM, Earliest Talis and Tefilin: 6:27 AM, Latest Netz: 7:25 AM,
Latest Krias Shema: 9:43 AM, Earliest Mincha: 12:38 PM, Earliest Shkia: 4:47 PM, Latest Tzeis Hacoachavim 5:35 PM

Next Shabbos

December 23 - 24, 2022 - 30 Kislev 5783
Parshas Mikeitz/Chanukah/Rosh Chodesh

Friday Night:

- Light Candles by 4:32
- Mincha: 3:00 (B), 4:30 (B), 4:25 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 4:30 (B), 4:25 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:35



Next Shabbos Shorts Deadline: Wednesday, December 21, at 12 Noon

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

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

Eruv line: 301-593-5561 Email: office@yise.org

Website: www.yise.org

Office Hours: Monday - Thursday: 9:00 AM - 5:00 PM,

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager



YISE TEEN MINYAN
BOYS

FRIDAY NIGHT
ONEG

912 HYDE ROAD
12.16.22
8:30 P.M.



Pre-9:15 Minyan Chaburah

KEDUSHAS LEVI

on the Weekly Parsha and Chagim

8:55am Shabbos Mornings
Beginning Parshas Chayei Sara, Nov. 19

YISE Social Hall

Given by Rabbi Postelnek
& Rabbi Rosenbaum



To All 5th & 6th
Grade Girls....

You are cordially invited to join an

EXCITING NEW SHABBOS GROUP

Created Just For You



Every Shabbos Morning
In The YISE House (next to Shul)

10:00-11:15

Starting September 10th





YISE Youth presents:

JUNIOR CONGREGATION



For 4th-6th grade boys! Led by our
very own Youth Director, Jay
Marcus!

We will meet in the lower lobby at 9:55 and walk over to the
Yeshiva promptly at 10.

YISE

TRIVIA
NIGHT



CHANUKA THEME!

Saturday Night

Dec. 17th
8:00 pm

YISE Social Hall
1132 Arcola Ave

\$12 when you
RSVP at
Yise.org/Trivia
by Thurs. Dec. 15
or

\$15 at the door

Pizza, Latkes,
Coffee Bar, and more!
Form teams of 5 - 8 beforehand
or join a group that night!



Paint the Lights

Join us to celebrate Chanukah
by painting with Talya Weinberg!

SUNDAY
12-18-22

Painting space is limited!

RSVP to jmarcus@yise.org to reserve your canvas!

Ideal for 3rd grade and up!

2:30 PM

Fun for all Ages!

Don't want to paint?

Join us for family friendly arts and crafts!

Latkes and Donuts for everyone!

YISE SOCIAL HALL, 1132 ARCOLA AVE SILVER SPRING, MD

FOR MORE INFORMATION OR TO SPONSOR, PLEASE CONTACT [JMARCUS@YISE.ORG](mailto:jmarcus@yise.org)

Made with PosterMyWall.com

PREPARE TO EMBRACE CHANUKA

Touching the Miracle of Our Generation

Rabbi Yehuda Shinensky

Wednesday Dec 7th 8:30pm-9:00pm

When the Lights Go Out: Perfectly Imperfect

Rabbi Postelnek

Wednesday Dec 14th 8:30pm-9:00pm

Learning in the upstairs Beis Medrash

CHANUKAH KUMZITZ

**Singing, Music, Divrei Torah, and
Refreshments**

**Rabbi Rosenbaum, Rabbi Postelnek,
& Rabbi Shinensky**

Wednesday Dec 21st Starting 8:30pm
Small Social Hall

REVOLUTIONIZE

YOUR TORAH LEARNING!

**NEW SEMESTER
BEGINS NOV 1**

NEW TOPIC:
הלכות נדה
The Laws of
Taharas
Hamishpacha



SEMICHAS CHAVER PROGRAM

JOIN OVER 2500 PARTICIPANTS WORLDWIDE!

**Gain practical knowledge of halacha in an
energetic and engaging atmosphere!**

Receive a SCP Certificate of Achievement, signed by Chief Rabbi Shlomo Amar, HaRav Hershel Schachter, and Harav Avigdor Neventzal after successfully passing a written exam at the end of each semester.



**Presented
by**



**Rabbi
Hillel
Shaps**

TUESDAYS @ 8:45PM

at YISE, 1132 Arcola Ave.

Register at:

thegreaterwashingtoncommunitykollel.com/scp



**PRESENTED BY
GREATER WASHINGTON
COMMUNITY KOLLEL &
YOUNG ISRAEL
SHOMRAI EMUNAH**



Semichas Chaver Program: Founded by Rav Elyada Goldwicht

**MEN'S
PROGRAMMING**

**For more information,
please contact:
Rabbi Hillel Shaps,
hshaps@gwckollel.org**

YISE YOUTH PRESENTS

Dor L'Dor
**FAMILY
LEARNING
2022-23**

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

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

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

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

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

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

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

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

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



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



Young Israel Shomrai Emunah of Greater Washington

Monthly Shalosh Seudos / Seudah Shlishit

First Shabbos of every month

Upcoming Dates:

December 3, 2022

January 7, 2023

February 4, 2023

March 4, 2023

Full sponsorships start at \$350

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

You may also contribute to the new

Shalosh Seudos Group

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

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

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

We look forward to seeing you at YISE!

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Larry & Doina Bryskin
on the occasion of the yahrzeit of Larry's father,
Sam Bryskin, a"h, (Yitzchok Shlomo ben Leibel Halevi)
23 Kislev

Volume 29, Issue 9

Shabbat Parashat Vayeshev

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

The Angel who did not know he was an Angel -

The story of Joseph and his brothers, spread over four parshiyot, is the longest and most tightly-scripted of all the narratives in the Torah. Nothing is there by accident; every detail counts. One moment, however, seems gloriously irrelevant – and it is this that contains one of the most beautiful of the Torah's ideas.

With great speed, we are introduced to the broad lines of the story. Joseph is envied and hated by his brothers. So deep has the animosity gone that they cannot talk peaceably with one another. Now the brothers have left home to tend their sheep, and Jacob tells Joseph to go and see how they are doing. This encounter will set in motion the central drama from which all else will follow: the moment when the brothers sell Joseph into Egypt as a slave.

But it nearly didn't happen. Joseph arrived at Shechem where he expected his brothers to be, but they were not there. He might well have wandered around for a while and then, failing to find them, gone home. None of the events that take up the rest of the Torah would have happened: no Joseph the slave, no Joseph the viceroy, no storage of food during the years of plenty, no descent of Joseph's family to Egypt, no exile, no slavery, no exodus. The entire story – already revealed in broad outlines to Abraham in a night vision – seemed about to be derailed. Then we read the following: A man found [Joseph] wandering around in the fields and asked him, "What are you looking for?" He replied, "I'm looking for my brothers. Can you tell me where they are grazing their flocks?" "They have moved on from here," the man answered. "I heard them say, 'Let's go to Dothan.'" So Joseph went after his brothers and found them near Dothan.

I know of no comparable passage in the Torah: three verses dedicated to an apparently trivial, eminently forgettable detail of someone having to ask directions from a stranger. Who was this unnamed man? And what conceivable message does the episode hold for future generations, for us? Rashi says he was the angel Gabriel. Ibn Ezra says he was a passer-by. Ramban however says that "the Holy One, blessed be He, sent him a guide without his knowledge."

I am not sure whether Ramban meant without Joseph's knowledge or without the guide's knowledge. I prefer to think both. The anonymous man – so the Torah is intimating – represented an intrusion of providence to make sure that Joseph went to where he was supposed to be, so that the rest of the drama could unfold. He may not have known he had such a role. Joseph surely did not know. To put it as simply as I can: he was an angel who didn't know he was an angel. He had a vital role in the story. Without him, it would not have happened. But he had no way of knowing, at the time, the significance of his intervention.

The message could not be more significant. When heaven intends something to happen, and it seems to be impossible, sometimes it sends an angel down to earth – an angel who didn't know he or she was an angel – to move the story from here to there. Let me tell the story of two such angels, without whom there might not be a State of Israel today.

One was a remarkable young woman from a Sephardi family who, at the age of seventeen, married into the most famous Ashkenazi family in

the world. Her name was Dorothy Pinto; her husband was James de Rothschild, son of the great Baron Edmond de Rothschild who did so much to support the settlement of the land in the days before the proclamation of the State.

A critical juncture occurred during the First World War that would eventually lead to the defeat of the Ottoman Empire and the placing of Palestine under a British mandate. Suddenly, Britain became absolutely central to the Zionist dream. A key figure in the Zionist movement, Chaim Weizmann, was in Britain, experimenting and lecturing in chemistry at Manchester University. But Weizmann was a Russian immigrant, not a prominent member of British society. Manchester was not London. Chemistry was not politics. The most influential and well-connected Jewish family was the Rothschilds. But Edmond was in France. James was a soldier on the battlefield. And not every member of the British Rothschilds was a Zionist.

At that moment, Dorothy suddenly assumed a leading role. She was only nineteen when she first met Weizmann in December 1914, and understood very little of the political complexities involved in realising the Zionist dream. But she learned quickly. She was perceptive, resourceful, energetic, delightful and determined. She connected Weizmann with everyone he needed to know and persuade. Simon Schama, in his definitive account of Two Rothschilds and the Land of Israel, says that "young as she was... she combined charm, intelligence and more than a hint of steely resolution in just the right mixture to coax commitment from the equivocal, enthusiasm from the lukewarm and sympathy from the indifferent."

His judgement on the effect of her interventions is that "through tireless but prudent social diplomacy she had managed to open avenues of influence and persuasion at a time when they were badly needed." The result, in 1917, was the Balfour Declaration, a milestone in the history of Zionism – and we should not forget that the Declaration itself took the form of a letter to Lord (Walter) Rothschild.

Dorothy's husband James, in his will, left the money to build the Knesset, Israel's parliament building. In her own will, Dorothy left the money to build a new Supreme Court Building, a project undertaken by her nephew Jacob, the current Lord Rothschild. But of all the things she did, it was those connections she made for Chaim Weizmann in the years 1914 to 1917 that were surely the most important. Without them, there might have been no Balfour Declaration and no State of Israel.

The other figure, who could not have been less like Dorothy de Rothschild, was Eddie Jacobson. The son of poor Jewish immigrants, born in New York's Lower East Side, he moved with his family to Kansas City where he met a young man called Harry Truman. They knew one another in their youth, and became close in 1917 when they underwent military training together. After the end of World War I, they opened a haberdashery business together. It failed in 1922 because of the recession.

From then on, they went their separate ways, Jacobson as a travelling salesman, and Truman successively a county administrator, Senator, Vice-President, and then when F.D. Roosevelt died in office in 1945, President of the United States. Despite their very different life-trajectories, the two stayed friends, and Jacobson would often visit

Truman, talking to him about, among other things, about the fate of European Jewry during the Holocaust.

After the war, the position of America vis-à-vis the State of Israel was deeply ambivalent. The State Department was opposed. Truman himself refused to meet Chaim Weizmann. On 13 March 1948, Jacobson went to the White House and persuaded Truman to change his mind and meet Weizmann. Largely as a result of this, the United States became the first nation to grant diplomatic recognition to Israel on 14 May 1948.

Many years later, Truman wrote: One of the proudest moments of my life occurred at 6:12 p.m. on Friday, May 14, 1948, when I was able to announce recognition of the new State of Israel by the government of the United States. I remain particularly gratified by the role I was fortunate to play in the birth of Israel as, in the immortal words of the Balfour Declaration, "a national home for the Jewish people."

Two people, Dorothy de Rothschild and Eddie Jacobson, appeared on the scene of history and connected Chaim Weizmann with individuals he might otherwise not have met, among them Arthur Balfour and Harry Truman. They were like the stranger who connected Joseph and his brothers, but with infinitely more positive consequences. I think of them both as angels who did not know they were angels.

Perhaps this is true not only about the destiny of nations but also about each of us at critical junctures in our lives. I believe that there are times when we feel lost, and then someone says or does something that lifts us or points the way to a new direction and destination. Years later, looking back, we see how important that intervention was, even though it seemed slight at the time. That is when we know that we too encountered an angel who didn't know he or she was an angel. That is what the story of Joseph's stranger is about.

The Person in the Parsha: R. Tzvi Hersh Weinreb

"The 'Wisdom' of the East" - There are jokes which are very funny on the surface, but which, upon reflection, can be quite painful and disturbing.

One of them, which was told frequently twenty years ago or more, concerns a matronly woman from the Bronx who seeks to visit a famous guru somewhere in the Far East, perhaps in the mountains of northern India or Tibet.

She boards a plane at John F. Kennedy airport and begins the long and arduous flight, which necessitates several stopovers and the changing of planes. She lands at the closest airport to the remote ashram, or temple, where the guru has his mountain retreat. She finds a bus that takes her part of the way to the ashram and, although she's never even seen a donkey before, summons a donkey cart to continue her trek to her encounter with the guru.

Totally exhausted, she finally arrives at the guru's quarters. To her great disappointment, she learns that the guru has just begun a three-day period of fasting and meditation and cannot possibly be interrupted. Anything but total solitude is forbidden.

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She pleads and begs and finally resorts to one of the strategies of persuasion that she learned back in the Bronx. She tells the guru's guards that she only wants to say three words to him.

On the condition that she limits her message to just three words, they allow her access into the guru's inner chamber. There she finds him sitting in the lotus yoga position, totally entranced in his meditation.

She approaches him, but he remains unaware of her presence. Finally, she bends over him and whispers in his ear: "Melvin? Come home!"

I used to tell his story many times, not so long ago, when so many young Jewish men and women, from the Bronx and from elsewhere, left to the Far East in their quest for spiritual truth and a meaningful path in life.

The story always drew laughs from the crowd, but the laughs were inevitably followed by a contemplative silence as the audience began to reflect upon the point of the story. Young Jews by the thousands had become alienated not only from their Jewish roots, but from Western civilization in general.

Although this phenomenon is no longer as prevalent as it once was, Eastern religions remain attractive to many, and not just to young Jews but to a wide variety of individuals in search of a "New Age" alternative to Western culture.

The reasons why so many are dissatisfied with the Western way of life center around the relentless pressures and frantic pace which that way of life entails. Eastern religions offer an alternative which promises serenity, tranquility, and inner peace.

This leads us to a question that surprisingly connects to this week's Torah portion, Parshat Vayeshev (Genesis 37:1-40:23).

The question is: "Is there anything wrong with seeking tranquility and inner peace? Are they not highly desirable components of a healthy and meaningful lifestyle?"

An answer can be found in the words of the Midrash Rabbah that appear in most contemporary editions of Rashi's commentary, although they are absent from earlier manuscript editions.

The first words in this week's Torah portion read: "Now Jacob was settled in the land where his father had sojourned..." The Bible then narrates the story of Jacob's son Joseph and how he is sold into slavery by his brothers.

Rashi, quoting the Midrash, comments: "Jacob wished to dwell in peace and tranquility but immediately was beset by Joseph's troubles and tribulations."

These words imply that it was somehow improper for Jacob to desire a calm and serene existence. The comment even suggests that Jacob was punished for his wish by suffering the disappearance, and supposed death, of his favored son.

Why? What possible sin would Jacob have committed by hoping for tranquility? Had he not suffered enough during his years of exile? Were the family crises described in detail in last week's parsha not sufficient torture?

Rabbi Yehuda Leib Alter (the second Rebbe of Gur), the author of the Sfat Emet ("Lips of Truth"), a profoundly insightful Chassidic work, suggests that the calm and peaceful life is not necessarily the religiously desirable. Such a life is conducive to complacency.

"What God wants from the Jew," he writes, "is for him to have a life of constant toil in the service of His Blessed Name, because there is no limit to striving for perfection."

The Torah's ideal is a life of action and involvement in worldly affairs. The Torah rejects the attitude of detachment and passivity which is implicit in the teachings of Eastern religions.

The Torah cannot envision the good life if that life is without challenge. Achievement of inner peace is not the ultimate value, especially not if it results in withdrawal from responsible action within society.

The author of the Sfat Emet led his flock and wrote his works in the latter half of the 19th century. But the important lesson he taught was expressed about a century before, in the words of Rabbi Moses Chaim Luzzato, the 18th-century Italian mystic, whose work Mesilat Yesharim ("The Path of the Just") contains the following demanding passage:

A man must know that he was not created to enjoy rest in this world, but to toil and labor. He should, therefore, act as though he were a laborer working for hire. We are only day laborers. Think of the soldier at the battlefield who eats in haste, whose sleep is interrupted, and who is always prepared for an attack. "Man is born to toil" (Job 5:7).

The teaching of both of these authors was anticipated by this passage in the Talmud (Berakhot 64a), as translated and elucidated in the Koren Talmud Bavli: Torah scholars have rest neither in this world nor in the World-to-Come, as in both worlds they are constantly progressing, as it is stated: "They go from strength to strength, every one of them appears before God in Zion."

The differences between the ideologies of Judaism and other religions are sometimes subtle and hard to define. But in contrasting Judaism with the religions of the Far East, the differences are quite clear. The latter promise inner peace and serenity and advocate detachment. Judaism makes no such promises. It tells us that life is all about struggle and challenge, and it demands that we be actively involved in improving the world.

Mizrachi Dvar Torah

Rav Doron Perz: Our Common Destiny The sin of Mechirat Yosef (the sale of Joseph), ten brothers giving up on their brother and leaving him for dead, is a sin and iniquity which has never left the Jewish people.

In every generation, it seems to echo into eternity. At the foundation of this first large Jewish family, that brothers could give up on each other and leave one for dead is something which boggles the mind. So much so, there are Midrashim that say that the concept of the Ten Martyrs which we read about on Yom Kippur and Tisha B'Av is an historic echo and even – G-d forbid – a punishment, generations later, for the sale of Yosef.

One of the things that we see is that the place where the brothers sold Yosef and conceived of the plan was in Shechem. Rashi says that this place is designated for challenge, difficulty and punishment – it is also the place in the future where Rechavam, the son of Shlomo (Solomon), will decide to split the kingdom into two – the tribes of Judah will go on one path, with the tribes of Joseph on a separate path. The Jewish people were split into two states of Israel and Judah.

This is the challenge. When we give up on our fellow Jew, when our differences of opinion create a rupture in the common fate of our family and people. There are deep differences: in Israel, in Israeli politics, and across the Jewish world. Genuine differences of opinion. But we dare not let those jeopardize our camaraderie of the Jewish people as one nation.

This was the sin of the brothers and this was the rectification that takes place in the parshiot to come when Yosef forgives and brings all the brothers together.

Just as it was, that those ruptures and rifts in the Jewish people were ultimately forgiven by Yosef and the Jewish people remained intact, so too today we hope and pray that in spite of all the fissures and deep ideological differences, we are able to remain one people standing together with one common fate,

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with one common sense of purpose, even when we struggle with the course of our common destiny.

Dvar Torah: Chief Rabbi Ephraim Mirvis

Sometimes, our greatest inspiration comes from within ourselves. In Parshat Vayeishev, the Torah describes how Yaakov favoured his son Yosef and a reason is given for this in Bereishit 37:3: "...ki ben zekunim hu lo," – "...because he was a child of his old age."

Mishnah - The Ba'al HaTurim, who is a master of Hebrew words and letters, says that we can learn from here that Yaakov taught Yosef all the lessons of the Mishnah. What an extraordinary teaching! Where does the Ba'al HaTurim get this from? The Ba'al HaTurim explains that it comes from the words 'ben zekunim.' Zekunim has five letters. The zayin stands for Zeraim, which is the first of the orders of the Mishnah, teaching us the laws of agriculture. The kuf stands for Kodshim, the sacrificial rites, the nun for Nashim teaching us all the laws relating to women and marriage, and so on. The yud stands for the word Yeshua, saving, relating to the way in which we need to save ourselves from the threat of being damaged as is described in Seder Nezikin, and then finally the mem stands for Moed which deals with all our festivals.

Now there's a huge question we have to ask on this Ba'al HaTurim. Even a little child, from the seder experience, knows about 'Shisha Sidrei Mishnah' – there are SIX orders of the Mishnah! The Ba'al HaTurim only refers to five of them here!

The Admor, Rev Itsche Meir of Gur, explains beautifully. He says that only five of the orders are mentioned because they relate to the passing down of information, to instruction. When a parent instructs a child about something, it's a cerebral activity, which is how Yosef was able to learn from Yaakov about agricultural law, about the festivals, and so on.

Purity - When, however, it comes to the sixth Order of the Mishnah which is called Taharot, how to live a life of purity, no person can receive that automatically from previous generations. We need to look into ourselves to derive inspiration from ourselves to lead a pure life. That's something that Yaakov could not give to Yosef, and that's why that seder is missing.

Over many years I have come across many people who've been from the finest, most outstanding homes and yet that is not reflected in their way of life, and on the other hand I've seen so many extraordinary people who come from backgrounds which they would probably wish to forget about and yet from within themselves they have reached exceptional levels of human conduct and are an extraordinary inspiration for many others.

So when looking for guidance and inspiration in life, often we should just start from within ourselves.

Dvar Torah: TorahWeb.Org

Rabbi Michael Rosensweig [Excerpt]

The miracle of Chanukah celebrates Divine providence manifest by the miracle of the pach hashemen. By anchoring this mitzvah in the bayit, the halachah also underscores the stakes and significance of both the military victory and the remarkable resurgence of the Beit Hamikdash and its norms. It promotes an acute pirsumei nisa but in conjunction with a resounding affirmation of the centrality of the "bayit" and all it represents. [We can suggest that even Tosafot and the Shulchan Aruch who disagree with the Rambam regarding placement of the menorah in proximity of the home when there is an intervening courtyard agree with the core principle we have developed. They perhaps perceive the courtyard as an extension of the "bayit", as it is in some other halachic contexts, with the added benefit of a more robust pirsumei nisa.]

In this week's *Parashah*, we read how Yosef's brothers sold him into slavery. The Torah records (37:25), "They raised their eyes and they saw, behold! -- a caravan of Ishmaelites was coming from Gilad, their camels bearing spices, balsam, and lotus -- on their way to bring them down to Egypt." *Rashi z"l* comments: "It is not usual for Arabs to carry anything but kerosene and oil, which are foul smelling. However, in this case, it was specially arranged that they should be carrying fragrant spices so that Yosef should not suffer from a bad odor."

R' Yitzchak Menachem Weinberg *shlita* (*Tolna Rebbe* in Yerushalayim) asks: Yosef was on his way to become a slave in Egypt! Did he really care what the caravan smelled like? It is almost as if G-d was mocking him!

He answers: The Torah is teaching us to pay attention to details. People have a tendency to generalize. When a person is going through a difficult time, he tends not to notice the blessings along the way. The Torah teaches us, however, to give thanks for every blessing, for every good thing, no matter how difficult our lives may be.

The *Tosefta* (a companion work to the *Mishnah*) relates that Rabban Gamliel asked his students what blessing one recites on a drink of water. They replied: "Teach us!" In response, he related how Yosef was carried into slavery amidst sweet smelling spices, as mentioned. The *Tolna Rebbe* explains that Rabban Gamliel was teaching the above lesson: A drink of water may not seem like anything remarkable, but one must give thanks for every blessing. (*Butzina D'Oraita* p.68)

Shabbat & Chanukah

R' Meshulam Feivish Heller z"l (1740-1795; Zbarazh, Ukraine; *Chassidic Rebbe*) writes: The *Arizal* (R' Yitzchak Luria z"l; 1534-1572) teaches that the spiritual forces that were awakened on key dates in the past are re-awakened when those dates return each year. For instance, *Rosh Hashanah* marks the creation of the world, which *Hashem* ideally wanted to create with *Midat Ha'din* / the Attribute of Justice (see *Rashi* to *Bereishit* 1:1). Therefore, *Rosh Hashanah* is a time of judgment, and one who is sensitive can actually sense the impending judgment at that time of year.

Similarly, a spirit of restfulness descends upon the world on every *Shabbat*. This is what we refer to when we say in the *Shabbat* morning prayers, "He gives an inheritance of contentment to His people, *Yisrael*, in His holiness on the holy *Shabbat*." It could not be any other way, R' Heller writes, for our Sages teach that *Hashem* is recreating the world at every moment. Thus, every *Yom Rishon* / first day of the week is a re-creation of the first *Yom Rishon*, every *Yom Sheni* / second day is a re-creation of the first *Yom Sheni*, and so on, such that every *Shabbat* is a re-creation of the first *Shabbat*.
(*Yosher Divrei Emet* Nos. 48 & 53)

A related thought:

R' Levi Yitzchak of Berditchev z"l (1740-1809; *Chassidic Rebbe*) asks: Why did our Sages establish holidays to commemorate certain miracles--for example, the miracles of *Chanukah* and *Purim*--but not others--for example, the defeat of the Canaanite general Sisera in the time of the prophetess Devorah (*Shoftim*, chapters 4-5)?

R' Levi Yitzchak answers: Our Sages sensed that some miracles made lasting spiritual impressions on the world, while others, as important and impressive as they were in the moment, did not make such impressions. Only those whose spiritual "light" returns every year were established as holidays (e.g., *Chanukah* and *Purim*); the others were not.

This, R' Levi Yitzchak explains, is what we mean when we recite the blessing (on *Chanukah* and *Purim*), "Who has wrought miracles for our forefathers, in those days, at this time." The miracles were not only "in those days," they repeat themselves in some form "at this time."

(*Kedushat Levi: Kedushah Rishonah Le'Chanukah*)

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“Hashem was with Yosef, and he became a successful man, Vy’hi/ and he remained in the house of his Egyptian master.” (39:2)

The *Gemara* (*Megillah* 10b) teaches that the word “Vy’hi” introduces a sorrowful event that causes a person to cry “Vy!”--like “Woe!” in English or the Yiddish expression, “*Oy vey!*” What was the sorrowful event here? asks R’ Peretz Steinberg *shlita* (rabbi in Queen, N.Y.).

R’ Steinberg answers: The sorrowful event was precisely that Yosef “remained in the house of his Egyptian master.” Since “Hashem was with Yosef, and he became a successful man,” imagine what he could have accomplished had he not been a slave in the house of an Egyptian master! So great was the whole world’s loss from Yosef’s being a slave! Surely it is appropriate to cry out, “Vy!” (*Pri Etz Chaim*)

“She caught hold of him by his garment, [and] he left his garment in her hand, and he fled, and went outside.” (39:12)

We learn in *Pirkei Avot* (ch.4), “A sin drags another sin in its wake.” The reason for this, explains R’ Menachem Nochum Twersky z”l (1730-1787; *Chernobyler Maggid* and *Chassidic Rebbe*), is that committing a sin surrounds a person with an aura of impurity. So-to-speak, it dresses a person in soiled spiritual garments. The *Yetzer Ha’ra* can, and does, grab hold of those soiled garments and leads the person wearing them to commit another sin.

We read (39:6-7), “Yosef was handsome of form and handsome of appearance. After these things, his master’s wife cast her eyes upon Yosef...” *Rashi* z”l explains the juxtaposition of these two verses: “As soon as Yosef saw that he was ruler [over his master’s house], he began to eat and drink and curl his hair. Hashem said to him, ‘Your father is mourning and you curl your hair! I will let a bear loose against you.’ Immediately, his master’s wife cast her eyes upon him.” At a time when Yosef’s father was inconsolable over Yosef’s supposed death, Yosef himself was focused on his own physical beauty! That sin was the “garment” that Potiphar’s wife was able to grab hold of, and which almost caused Yosef to commit a second sin in the wake of the first one.

However, says our verse, Yosef reflected on the fact that Potiphar’s wife had this hold over him, and he repented from his earlier sin, thereby abandoning his “garment” and fleeing to the outside.

This, concludes the *Chernobyler Maggid*, is what defines a *Tzaddik*. Everyone sins from time to time, but a *Tzaddik* repents and abandons his soiled “garments” before they can influence him to commit other sins.

(*Me’or Enayim: Miktetz*)

We wish our readers a happy and “light-filled” Chanukah!

“Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” (37:1)

R’ Shlomo Ephraim of Lunschitz z”l (rabbi of Prague; author of the Torah commentary *Kli Yakar*; died 1619) asks: What is added by the phrase, “in the land of his father’s sojournings”? We know that Yaakov’s father, Yitzchak, lived in the land of Canaan!

He explains: The phrase “Yaakov settled” implies that Yaakov wanted to make himself at home in this world, an implication that is difficult to accept. Indeed, Yaakov had told Esav that he did not want to consider this world his home (see *Bereishit* 33:12-14 and *Rashi* there).

In what sense, then, did “Yaakov settle”? We read (*Tehilim* 61:8), “May he settle forever before G-d.” When one resides in *Eretz Yisrael*, he is “settling” before G-d. Yitzchak Avinu was prohibited to leave *Eretz Yisrael* because he had once been offered as an *Olah* sacrifice (see *Bereishit* 26:2 and *Rashi* there). Even so, Yitzchak was not required to remain within the confines of the future *Bet Hamikdash*; he could travel anywhere in the Holy Land. This teaches, writes R’ Shlomo Ephraim, that one is before G-d not only in the *Bet Hamikdash*, but anywhere in *Eretz Yisrael*.

In this light, R’ Shlomo Ephraim concludes, we can understand our verse, and its seemingly superfluous phrase, as follows: “Yaakov settled” before Hashem. Where? In *Eretz Yisrael*. How do we know that a person is before Hashem there? Because it was “the land of his father’s sojournings,” and Yitzchak, being an *Olah*, was restricted to remaining before Hashem. (*Siftei Da’at*)

“Yaakov tore his garments and placed sackcloth on his loins; he mourned for his son many days.” (37:34)

R’ Moshe Rosenstein z”l (1881-1940; *Mashgiach* of the Lomza Yeshiva) writes: “*Aveilut*” / mourning--whether on a personal level or national level--is an *Avodah* / Divine service performed in a person’s heart, digesting that which is bad and bitter and turning it into something good and sweet.

He explains: At first glance, *Aveilut* makes no sense; the past is the past and cannot be undone. Nevertheless, just as our Sages instituted seven days of *Simcha* / joy for a bride and groom, they instituted seven days of *Aveilut* for one whose close relative passed away. These two week-long observances share a common purpose: The *Avodah* of the seven days of *Simcha* is to attain *Emunah* and see Hashem through His kindness. Likewise, the *Avodah* of *Aveilut* is to attain *Emunah* and see Hashem through His Attribute of Justice. Both are *Mitzvot* and, ultimately, both result in the happiness that comes from feeling a relationship with Hashem.

R’ Rosenstein continues: *Aveilut* is not synonymous with sadness, nor is it meant to be pushed away with humor or artificial expressions of happiness. That is a temporary solution at best. Rather, *Aveilut* should be viewed like a fever in the body. A very high fever needs to be treated, but a moderate fever is good for the body; it is part of the immune system’s fight against infection. Likewise, *Aveilut* is designed to fight the depression that could result from a tragic loss, giving the mourner a framework to process his or her loss and attain a state of *Simcha*.

(*Ahavat Meisharim* No.41)

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GANTZ SAYS HE WILL SUPPORT NETANYAHU AGAINST 'ANTI-DEMOCRATIC' ACTIONS (JPost 12/13/22)

Defense Minister Benny Gantz's National Unity Party will "be there" if Likud chairman and prime minister-elect MK Benjamin Netanyahu wishes to oppose his partners' "actions that involve harming democracy or national security," Gantz said ahead of his party's faction meeting on Monday.

Gantz clarified that his support would come from the opposition and that he would not join a government led by Netanyahu.

"We will be there to fight when necessary and support when possible, according to the national interest," Gantz said.

Since the November 1 election, Gantz has repeatedly denied the option of leaving the Religious Zionist Party and Otzma Yehudit party in the opposition by entering a Netanyahu-led government.

However, his rhetoric has not been as harsh as other leaders of parties heading to the opposition, and he has stated on a number of occasions that his party would support whatever legislation the coalition put forward that it believed was good for the state.

LIKUD, UTJ AGREE: NO ELECTRICITY GENERATED ON SHABBAT (Arutz-7 12/12/22)

Likud and United Torah Judaism are putting the finishing touches on their coalition agreements, some of the details of which were revealed Monday.

The agreement stipulates that a representative of the rabbinate will participate in the committee for work permits on Shabbat, electricity will not be generated on Shabbat, the government will finance a Geniza of holy books and the government will establish and finance bodies that will answer halakhic questions received from the public.

In addition, the number of beaches at which men and women are separated will be expanded, haredi cities will benefit from an additional discount on public transportation, and the budget for haredi culture in the Ministry of Education will be at least NIS 100 million.

Affirmative action will be applied to the haredim in government agencies, hospital managers will be able to ban the introduction of chametz on Passover, the bagrut reform will be abolished and Talmud studies for secular students will be increased.

The two factions agreed that the closure of the "Reform Wing" in the Diaspora Ministry will be considered, any government service provided on the Internet will also be provided by phone or face-to-face and the previous government's kosher phone reform will be canceled.

GAFNI: LET HALF OF ISRAELIS STUDY TORAH AND HALF SERVE IN THE ARMY (YNet 12/8/22)

United Torah Judaism MK Moshe Gafni, who is poised to assume the chairmanship of the Knesset's Finance Committee in the next government, said Thursday that he's fine with yeshiva students serving in the military so long as non-Haredim go study Torah at the same time.

"When there were bloody wars during the reign of King David, a prophet came to him and said that half the people will study Torah and half will serve in the army, and then they'll switch," he said.

"I say, Ponevezh Yeshiva students will go to the army, to combat roles, but at the same time bring high school children to study Torah. Then, it's a deal."

Avreymi Yustman, a lawmaker in Gafni's ultra-Orthodox Ashkenazi party, says that legislation enshrining Torah study into Israel's Basic Laws would prevent the High Court of Justice from striking it down.

"Even when legislating something, you have to make sure that it will stand against the High Court, which has been dealing with the matter for a good few years," he says.

The solution may very well be a Basic Law: Torah Study or something in a similar vein that will be recognized as a priority in Israel."

NETANYAHU: ISRAEL'S RELIGIOUS STATUS QUO WILL CONTINUE (i24NEWS 12/13/22)

Israel's prime minister-designate Benjamin Netanyahu told the parliament on Tuesday that the country's religious status quo would remain the same after fear arose regarding reported demands from an ultra-Orthodox party.

While speaking in the Knesset plenum, Netanyahu reassured that Israel would not be governed by Jewish law - halacha - and instead "be a state where we will take care of all Israeli citizens without exception."

Netanyahu refuted a Channel 12 report that emerged on Monday claiming that the ultra-Orthodox United Torah Judaism party made sweeping religious demands during coalition negotiations.

These requests included, among others, barring energy generation on the Jewish rest day of Shabbat, additional public transportation discounts in predominantly ultra-Orthodox cities and more gender-segregated beaches.

"I want to reassure you - there is and will be electricity on Shabbat, there are and will be bathing beaches for everyone," Netanyahu said, adding that "a person will live by his faith."

"We were elected to lead in the way of the national right and the way of the liberal right - and that's what we will do."

The Likud leader accused the incoming opposition of "spreading lies and intimidation" and asked the politicians to "accept the people's decision." He added: "The whole attempt to divide and invent data is fundamentally wrong."

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Natan Horowitz, Aaron Sisser, Editors-in-Chief

Moshe Anapolle, Avi Cohn, Ezra Halpert, Tani Lichtman, Yisrael Dovid Rosenberg, editors

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FEARING ISRAELI ATTACK, HEZBOLLAH PULLS FORCES FROM DAMASCUS (Ha'aretz 12/11/22)

Hezbollah has pulled its forces from Damascus and Aleppo fearing an Israeli attack, Syrian Observatory for Human Rights reported on Sunday. According to the London-based organization, the Lebanese group has moved ammunition and weapons to other positions southwest of the Syrian capital.

This follows reports by Syrian opposition groups about an Israeli air strike against Syrian and Iranian radars and anti-aircraft systems near Tel Kalib in the Al-Suwayda region on Saturday night. One opposition group claimed the aircraft dropped leaflets in Arabic warning Syrian soldiers not to cooperate with Hezbollah.

According to reports, the leaflets said: "Commanders and soldiers of the Syrian Army, time and time again you bear the responsibility for the damage caused as a result of your choices. Hezbollah's continued presence in Tel Kalib and your continued cooperation with them in any shape or form will not be tolerated. Hezbollah's presence brings you nothing but defeat and humiliation, and you continue to pay the price. If you choose to support the oppressor, you are bound to eventually suffer."

MK STROCK: PUBLIC REALIZES DISENGAGEMENT WAS AN 'INJUSTICE' (Arutz-7 12/13/22)

MK Orit Strock (RZP) believes that the bill she submitted together with the Likud's Yuli Edelstein to cancel the Disengagement Bill in northern Samaria in order to allow Israeli citizens to pass throughout the territory will be approved during the current Knesset.

"The bill would ensure that the disengagement clauses dealing with Northern Samaria will be canceled. I submitted this bill in the previous Knesset, and Netanyahu supported it then. I believe that this law is finally going to pass now because we have a fully right-wing government," Struck said in an interview with Radio 103FM.

According to Stock, "the vast majority of Israelis realize the Disengagement Law was a complete folly and correcting it begins with this bill."

OVER 2.6 MILLION ISRAELIS LIVE IN POVERTY, REPORT SAYS (YNet 12/12/22)

No less than 2,627,000 people are living in poverty, according to a report published Monday by Israel's largest anti-poverty non-governmental organization.

The report by the Latet NGO shows that number makes up 27.8% of the entire population of Israel. At least 1,176,000 of that tally are children.

Furthermore, 27.7% (830,000) of households in Israel are reported to be in economic distress, an addition of 131,000 more families compared to pre-pandemic figures.

The report's data indicates the percentage of Israeli households that near poverty stands at 20.1% - compared to 14% before the pandemic. However, there has been a slight decrease in the tally compared to 2021, when that number stood at 23.6%.

In addition, 680,475 (21.1%) of Israeli families live in nutritional insecurity, of which 312,825 (9.7%) live in severe nutritional insecurity.

The data indicates that despite the added pension for the elderly, which was meant to place all senior citizens above the poverty line set by the National Insurance Institute of Israel, 75.6% of the pension-aged public lives in de facto poverty.

The report also shows that 69.4% of senior citizens live in nutritional insecurity, of whom 36.5% are in severe nutritional insecurity. Some 60.9% of seniors say they gave up buying medicines or paying for medical treatments because they simply can't afford them.

"My husband is a disabled IDF veteran, he was hit in the head during operational activity, and I'm dealing with congenital paralysis, we both don't work, living off allowances," said Liraz, a mother of four.

"These allowances are relatively low compared to the cost of living in Israel. I want to help my children, but I am not always able to. The increase in the cost of living in the country affects mostly our ability to buy food. I receive

food aid, without it I wouldn't be able to buy food. We face a lot of challenges, but there is almost no help."

The report also points to inequality in educational opportunities. Some 57.5% of families eligible for financial assistance and with children aged 0-3, failed to enroll their kids into an educational framework because they were unable to meet the payment requirements - a rise of 25.5% from 2020.

At least 72.6% said that due to economic difficulties, they were forced to give up the purchase of basic educational equipment and textbooks for their children.

Some 78.6% of children whose families are on welfare were forced to give up extracurricular activities, including school field trips, because their parents were unable to pay for them. Some 38.4% also said that their children had to reduce the size of their meals or had to skip a meal because of the inability to purchase enough food.

Finally, 76.7% of Israelis on welfare suffer from at least one chronic disease, and 68.4% were forced to halt the purchase of medicines or medical care required because they could not pay for it.

LASER VS. ROCKET: ISRAEL'S 'STAR WARS 2' IS ONE STEP CLOSER TO REALITY (Ha'aretz 12/9/22)

In the mid-1980s, the Reagan administration developed the idea that ended the Cold War. After years of fraught, aggressive competition with the Soviet Union, the United States presented an ambitious program to deploy systems in space that would intercept nuclear missiles in mid-flight, should the leadership in Moscow go off the rails and launch doomsday weapons at America.

The system, which was never produced, put an end to the arms race because the Soviets understood that they could no longer compete with the United States' power and resources. The Soviet Union's strategic capitulation added to its serious domestic and social problems. Communism collapsed as a system, and in its wake so did the Soviet Union and the Eastern Bloc. The decisive American program was given a nickname that matched the tastes of Reagan, a former movie actor: Star Wars.

On a smaller scale, Israel is waging a similar competition with its rivals. After the constellation of Arab countries that went to war with Israel failed to vanquish it on the battlefield, they switched to using terrorist and guerrilla organizations (most of which gradually came under Iranian influence). And in the light of the Israeli preference for aerial, intelligence and technological power, organizations such as Hezbollah and Hamas found an alternative route: massive arsenals of missiles and rockets.

Even that vast arsenal hasn't won any war, but it has placed the Israeli home front at the center of every campaign. Even in the most recent limited wars, in Lebanon and in the Gaza Strip, thousands of rockets were fired at Israeli population centers. And it's a reasonable hypothesis that Hezbollah's military buildup in the north helped Iran deter Israel from attacking its nuclear sites at the start of the previous decade.

The response that Israel found to this steep-trajectory fire consisted of three kinetic interception systems: Iron Dome, David's Sling, and Arrow. Iron Dome in particular has saved hundreds of Israeli lives, and thereby also thousands of Palestinian lives. Israeli governments thus maintained room for maneuver, because the low number of casualties did not force them to resort to an all-out offensive that would entail reoccupying the Gaza Strip.

Nevertheless, a disturbing disparity still exists. The fact that the weapons these organizations have are cheaper by a ratio of 1-100 than Israel's interception systems. This leaves open the possibility of a full-scale war in which thousands of missiles rain down on Israel and the interceptor systems struggle to cope with their density.

Some three years ago, an alternative, or at least supplementary, solution emerged. The Defense Ministry announced initial success in developing an interception model based on electrolasers, and entrusted the project to two defense industries: Rafael Advanced Defense Systems for ground-based interception, and Elbit Systems for airborne laser-based interception.

The goal is for the laser to lower the cost of interception dramatically and to provide an additional defense against the missiles. Rafael's project is more advanced, and the military expects an initial deployment of an operational system in the area adjacent to the Gaza Strip in another two to three years. This week, there was some good news: the huge U.S. defense firm Lockheed Martin will partner with Rafael in developing the ground-based laser system, known as Iron Beam, with the encouragement of both governments.

Frank St. John, Lockheed Martin's chief operating officer, told Haaretz that the firm intends to take part both in the development and the manufacture of the system, in full partnership with Rafael. "This agreement brings together two world leading developers of laser weapons," St. John said. "Between us we have 40 years of experience in proving these capabilities. It's a very important one given the evolving threats. Israel has seen repeated attacks from rockets. But also mortar munitions, UAV systems and even cruise missiles can be effectively dealt with, using a high-power laser system."

St. John said Lockheed has already examined and proved interception capabilities in systems using 10, 30 and 100 kilowatts, "and most recently we demonstrated a 100-KW system and were able to defeat cruise missiles," he said. We're very confident in the experience that we have and very well aware of the experience Rafael has with this system. We're looking forward to working with them and providing this much needed capability to Israel."

His assessment is that the development process will take several years and then move to full-scale production for Israel. Concurrently, complex work will get underway with the U.S., with the aim of obtaining export approval for American troops. At first, he said, a few operational systems will be deployed in Israel, and the companies hope that the administration will later also join in the procurement.

Asked whether this could be, conceptually, the Israeli Star Wars project, St. John said, "I think your description of this is very accurate. Where we were 10 years ago was that we were able to demonstrate laser power capable of defeating this threat, but the reliability of these systems weren't suitable to deployment, the size and the cost were not capable. You had large power generating systems, large cooling systems, they were the size of trucks.

What has happened since is that during the last decade, advances in technology on the commercial side have now taken something that was an R&D project and made it into something practical that can be fielded and survive battlefield environments. Our view is that these systems will not replace kinetic systems, but complement them. The plan for Iron Beam is that it will be integrated into the same sensor and control system with Iron Dome and that this system will make decisions based on the threat. The net result of it will increase effectivity against the threat."

The consideration is also partly economic, he said. Laser-based interception is cheaper and is more suited to destroying rockets whose developments cost between \$1-2,000.

Israeli defense officials said the Rafael-Lockheed cooperation was very promising. American cooperation, they said, attests to high confidence in the potential of the new system, as Lockheed would not have committed itself if it hadn't seen the economic promise in selling the laser system worldwide. In this view, the laser system will gradually turn out to be the most successful solution to rockets and missiles.

At the same time, another question arises, which the official communiques don't answer. In the past, when the U.S. assisted in Israel's Arrow project, it refused to grant Israel the intellectual property rights and vetoed transactions that could have generated large profits, on the grounds that it was jointly developed. In this case, the initial development is exclusively Israeli, and the Defense Ministry has an interest in preserving freedom of action in future transactions. It's still unclear what has been decided on this question.

MOSSAD UNVEILS ELI COHEN'S LAST TELEGRAM AND DETAILS OF CAPTURE (YNet 12/12/22)

Israel's Mossad security agency revealed for the first time on Monday how one of its most prominent spies, Eli Cohen, was captured in Syria nearly 60

years ago.

The agency's chief David Barnea participated in the inauguration of the National Museum named after Cohen in Herzliya, central Israel. During the ceremony Barnea revealed the last telegram that Cohen sent on the supposed day of his capture, January 19, 1965.

In this message the spy reported on a meeting held at the Syrian general staff the night before his arrest with the participation of Syrian President at the time Amin Al-Hafiz. Barnea added the reason for Cohen's arrest "has always been subject to controversy" with speculations about the legendary spy being pushed too far by his curators, which led to additional risks.

"I am taking advantage of the sanctity of this place and this special event to reveal for the first time, and this after deep research that was done recently, that Eli Cohen was not caught because of the amount of broadcasts he did, or because of the pressure exerted on him from headquarters to broadcast with great urgency. Eli Cohen was caught only because his broadcasts were picked up by the enemy," Barnea said.

"Eli Cohen was one of the best fighters. He continues to influence us and instill in us a fighting spirit, courage, values and dedication - also from the depths of history. He is a source of inspiration not only for today's fighters, but for all Mossad employees, in their various roles," the Mossad chief added.

The telegram, which is the last message that Cohen sent "as a free man" before he was tried and executed by the Syrian authorities, will be transferred to the state archive with its copy displayed at the new museum.

The Mossad chief vowed to continue to uncover details about Cohen's operations in Syria in 1961-1965 and to work on bringing his remains to Israel for burial, which his family has been trying to do for decades.

ANCIENT COINS FROM MACCABEAN PERIOD DISCOVERED (i24News 12/13/22)

A wooden box containing 15 silver coins, buried in a cave near Israel's Dead Sea some 2,200 years ago, was discovered during excavations in the Judean Desert last May, the Israel Antiquities Authority (IAA) said on Tuesday.

This rare treasure will be presented to the public at the Hasmonean Heritage Museum in Modiin in central Israel as part of Israel Heritage Week during the Hanukkah holiday.

The IAA said the box contained a layer of soil hiding a purple woolen cloth that covered the coins placed in its lower part. The coins have been identified as silver tetradrachms (large silver coins originating in ancient Greece) minted between 176 and 170 BCE, under Ptolemy VI Philometor, king of Egypt. His uncle, Antiochos IV Epiphanes reigned at that time over the Seleucid Empire, which dominated the land of Israel. One of the coins is engraved with the name "Shalmal" in Aramaic script.

According to the researchers, the man who had fled to the cave with his treasure was planning to return. The value of the coins would be equivalent to around 30,000 shekels (\$8,700) today. It is likely that he was killed during a battle against the Seleucid Greeks.

"This is a unique, unprecedented discovery. It is the first archaeological evidence that the caves of the Judean Desert were used as a refuge and rear base by Jewish rebels during the Maccabean revolt," explained Dr. Eitan Klein, IAA archaeologist.

Director of excavations Amir Ganor, added that research carried out over the past six years in the Judean Desert had yielded thousands of archaeological finds which have been preserved from destruction and looting.

ISRAEL TO HOST THE FIRST-EVER ABRAHAM ACCORDS ESPORTS PEACE GAMES (JPost 12/15/22)

Tel Aviv will host the inaugural Abraham Accords Esports Peace Games in January 2023, The United States Embassy in Israel announced on Wednesday.

The event, organized in partnership with Israel's Foreign Ministry, philanthropist Sylvan Adams, New York-based investment banking firm

LionTree and the Israeli Esports Association, will see competitors from Israel, the US, United Arab Emirates, Bahrain, Morocco and "special guests and leading gamers" compete against one another, with a prize of \$82,000 to be distributed among the winners.

Adams, who co-chairs the games' organizing committee alongside US Ambassador to Israel Tom Nides, said Israel will "witness the power of sports to bring people together in friendship in this new Middle East."

"The Abraham Accords are a game changer for our region, with our new diplomatic relations fostering business, educational and scientific exchanges," Adams wrote in the statement announcing the event. "But for this to endure, to weave the warm peace that we will seek in the region, we must have people-to-people exchanges—sporting, cultural and especially, tourism with our neighbors...E-sports introduces a whole new cohort to Israel."

The event's organizers further announced plans to add up to 10 nations to the peace games, which will be held at a production cost of \$1.5 million. The event will be held in Tel Aviv's Shlomo Group Arena and is expected to draw "thousands of people from across the country," the embassy wrote.

In addition to the games, an open gaming festival will be held in which esports enthusiasts will be able to "connect with each other via the gaming world."

Esports is growing globally, with the US estimating an international industrial value of \$1.8 billion by 2025. Some esports events have reached up to 400 million viewers worldwide. The event organizers will also offer site-seeing tours and trips for visitors coming to Israel from around the world.

"The Abraham Accords are critical to the region's stability and prosperity," organizing committee co-chair Nides said. "The Biden Administration sees its job as taking the Accords from a start-up to a real operation...one of the most important mechanisms to accomplish that is building people-to-people connections."

"This Esports tournament - the first of its kind - is one of many joint cultural activities being organized around the Accords, connecting with the region's youth to make sure the Accords are sustainable."

The event is also supported by the Museum of Tolerance Jerusalem.

SIR FRANK LOWY DONATES \$18 MILLION TO TEL AVIV UNIVERSITY'S INTERNATIONAL SCHOOL (JPost 12/13/22)

Sir Frank Lowy is donating \$18 million (NIS 65 million) to Tel Aviv University to expand the activities of its International School, which will be renamed the Lowy International School Dedicated to the Memory of Shirley Lowy.

The name change of TAU's International School will take place on Tuesday, December 20, 2022. The donation will fund the construction of a building that will serve as the new home of the International School, as well as the launch of three key activities at the school – the Lowy Scholarship Fund supporting outstanding international students at stages of their academic studies, including research students, the Lowy Distinguished Guest Professors Fund, financing visits of leading scholars from abroad, and the development of new international and local programs and initiatives.

Lowy's gift will also enable TAU to expand, enrich and diversify the school's student body as well as its study programs. TAU currently offers more than 20 English-language academic programs, including a joint Liberal Arts bachelor's degree with Columbia University, a new International BA in Management and Liberal Arts, and an online MBA program – the first of its kind in Israel.

Over 2,000 students from more than 100 countries come to TAU every year, and there are more than 30,000 international student alumni worldwide. The school has recently experienced significant growth and now serves as the hub for all international activities on campus, including study programs, research partnerships, student exchanges, visits of scholars from abroad, and conferences.

Sir Frank Lowy said, "I have always been a Zionist, and now I am excited for this extension of my warm friendship with Tel Aviv University - intended to bolster TAU and Israel's relations with leading partners in academia and

industry around the world. With this gift, I hope to enhance the important connection between the State of Israel and Diaspora Jewry, and to encourage academic excellence by bringing the best researchers and students from all over the world to Israel. My family and I know that my dear wife Shirley's memory will forever live on at TAU, and this makes us very proud. Shirley believed in education, and in her 40s fulfilled a childhood dream and completed an academic degree. This tribute to my wife combines all the things that were most important to her - education, the state of Israel, and empowering the new generations. The gift in her memory will benefit students and scholars in many ways, and for years to come. I know that Shirley would be happy and honored to see that her legacy is commemorated in this way."

MANDATORY MILITARY SERVICE IS ABOUT VALUES (Defense Minister Benny Gantz, Israel Hayom 12/14/22)

Israel is facing a variety of national security challenges – from Iran through the Palestinian arena to governance and homefront issues. Since the establishment of the state, the IDF has been the country's rock that supported it through every chapter: wars and military campaigns; the settlement of the Negev and the Galilee; the immigrant camps, and the coronavirus pandemic.

The IDF is the people's army, but it should not be taken for granted. And as a military that is made up of Israeli society, it must also change along with it. In recent years, as reported by Israel Hayom, we have seen a continuous decline in enlistment rates; in practice, the IDF has become the army of only half the people. This is not just a demographic issue – it is the result of leadership decisions.

In the past two years, I have tried to promote a new service model that would be suitable for the future, not the past. A model that would ensure the needs of the IDF and our security, encourage contribution to the state, boost dialogue between groups of society, and increase cohesion.

We sought to introduce a plan that would have every citizen subject to a minimum period of mandatory national service, with those who join the IDF and its fighting force getting significantly higher compensation.

We had already started promoting projects and talking with nonprofits, security groups, and charity organizations to increase and set more generous financial backing schemes for soldiers, but unfortunately, elements in the outgoing government blocked the moves due to political and personal agendas. This might turn out to be a missed opportunity of historic proportions.

In the emerging government, it seems the plan is to just kick the can down the road. But we must keep in mind the following: Israel is not faced with a choice of "one half will study Torah and the other will serve in the IDF," but with the danger that over time we will have induction centers being left with scarce recruits. Mandatory service is a matter of values, not just about performing a legal duty. Israel is a small country with enormous challenges. Breaching the contract between the state and its citizens by kicking the can down the road could create the biggest timebomb when it comes to Israel's security and socioeconomic challenges.

A professional military comprising only career officers is not a solution. Everyone familiar with the numbers, the operational reality, and the situation in the world understands this. Turning the IDF into an army of mercenaries is a security danger and a tremendous blow to national resilience because anyone who has served – even for a short time – feels a connection to the country and its values.

When I was chief of staff, there was a decision to cut the defense budget, and we had to let go of career officers and carry out cutbacks. There was one area where I said we could not afford to cut back: the Havat Hashomer base. I said at the time that the IDF needed not only to fight but to make sure there was someone to fight for in the first place.

Amid new data and political measures that could further weaken the IDF and society, we should stop and ask ourselves: Why and for what reason are we forfeiting our security and social resilience?



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Come What May

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"And Yaakov settled..." (37:1)

At the beginning of our Parsha, Rashi tells us that the reason Yaakov had to endure the tragedy of the sale of Yosef is because he tried to settle down in "*shalva*" – tranquility, which is not meant to be the lot of the righteous in this world. This begs the obvious question – what was wrong with Yaakov settling down in peace?

I once heard Rabbi Fischel Schachter explain that *shalva* differs from *shalom* in that *shalva* refers to a state of complete tranquility where everything is good, all the time. It seems that, on some level, Yaakov felt that his years living with the devious Lavan, his perilous encounter with Eisav, and his various other trials and tribulations had earned him the right to live out the rest of his life free of adversity. There was only one problem – overcoming adversity is central to the very purpose of life itself. As long as Yaakov was alive, it meant that there must be another challenge to overcome and even more growth to be achieved.

We all face adversity throughout our lives. No day is perfect or without challenge. We may start to feel overwhelmed, to wonder "why me?", and to wish that we can simply cast away our problems. But while it is certainly easier said than done, it is important to always keep in mind that adversity exists for us to overcome. We must always remember that Hashem has put us in these situations for our ultimate benefit. Hopefully, this will give us the courage and sense of purpose to hurdle the obstacles placed before us and ultimately be the better for it.

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

And he (Yaakov) said to him (Yosef), "Go now, look into the welfare of your brothers and the welfare of the flock, and bring me back word." So he sent him... and he arrived in Shechem... So Yosef went after his brothers and found them in Dosan (37:14 - 17).

He came to Shechem, a place prone for misfortune; there Dina was taken, there Yosef was sold and there the Davidic dynasty was divided (Tanchuma 2).

The Midrash references Shechem as the place where Yosef was sold. But Yosef did not find his brothers in Shechem. Rather, he found them in Dosan and it was from Dosan that he was sold. Why does the Midrash connect his sale to Shechem?

Which two people acted inappropriately because of prophetic visions about their future which they misinterpreted?

Please see next week's issue for the answer.

Last week's riddle:

Which Tanna is referenced in the parsha?

Answer: When Yaakov said "Maybe I will kill Acheirim," (Rashi 32:8), it refers to Rabbi Meir who was called Acheirim (Horayos 13b) and was a descendant of converts. (Zichron Shmuel - Rav Shmuel of Ostroba)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas VayeiShev recounts Potiphar's wife's false accusation that Yosef tried to force himself upon her. Upon hearing his wife's allegations, Potiphar became enraged and imprisoned Yosef, apparently in belief of the veracity of the accusation. A number of *midrashim* and medieval commentaries, however, argue that on the contrary, had Potiphar actually believed his wife, he would have executed Yosef outright. The fact that he merely imprisoned him suggests that he was at the very least unsure of Yosef's guilt, and perhaps even convinced of his innocence, and they offer a variety of reasons for this: his first-hand knowledge of Yosef's personal integrity and piety; third-party testimony that Potiphar's wife was lying; and the analysis of forensic evidence supporting Yosef's version of events and refuting Potiphar's wife's (Bereishis Rabbah 87; Bechor Shor; Targum Yonasan).

Determining the veracity of "he said, she said" accusations in these types of circumstances is a difficult problem for any legal system, criminal or civil, including *halachah*, since the alleged conduct typically does not occur in the presence of witnesses. Distinguishing between consensual and non-consensual activity is particularly difficult, since even where there is evidence that such activity has occurred, this will often be insufficient to resolve the question of consent.

Rambam (Na'arah u-Besulah 1:2) rules that if a woman does not cry out, we assume that the activity was consensual, unless there are witnesses to the contrary, "e.g., he pulled out a sword and told her, 'If you cry out, I will kill you.'" This assumption would not seem to be accepted by modern science, which asserts the existence of the phenomenon of tonic immobility, "a state of involuntary paralysis in which individuals cannot move or, in many cases, even speak." According to one study of nearly 300 women who visited a clinic in Stockholm:

70 percent experienced at least "significant" tonic immobility and 48 percent met the criteria for "extreme" tonic immobility... (The condition's severity was assessed using a scale that measured feelings of being frozen, mute, numb and so on.) (Scientific American. Aug. 4, 2017)

The classic *halachic* analysis of the general topic of "he said, she said" accusations is by Maharik (129), who considers it utterly self-evident that a woman's allegation unsupported by any evidence has no legal weight, regardless of whether the man simply denies the entire episode, or concedes the occurrence but claims that the activity was consensual.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I had dreams.
2. I explained dreams.
3. My downfall was dreams.
4. I ruled on account of dreams.

#2 WHO AM I?

1. I married brothers.
2. I married their father.
3. I pretended not to be married.
4. Moshiach comes from me.

Last Week's Answers

#1 Teivah/Box (Noach was in me, Sarah was in me, Dina was in me, The Sefer Torah is kept in me.)

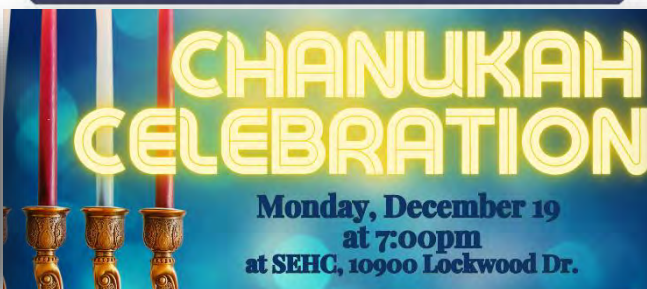
#2 Neck turned to stone (I was for Moshe, I was for Yaakov, More than a stiff neck, I am not a candy but I was a lifesaver.)

THIS MONDAY!

KOLLEL BULLETIN BOARD



**UP
IN THE AIR
JUGGLING**



**Monday, December 19
at 7:00pm
at SEHC, 10900 Lockwood Dr.**



**Chanukah
Inspiration
from**

**Rabbi Dovid Rosenbaum
Rabbi of
Young Israel Shomrai Emunah**