

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

December 30 - 31, 2022 - 7 Teves 5783 - Parshas Vayigash

Light Candles by 4:36 - Havdalah 5:40

The Shabbos Shorts is sponsored by **Sahra & Yale Ginsburg:**

Happy Birthday to a wonderful friend, **Simi Franco.**

Mazal Tov

- **Janet Deneroff** on the birth of a granddaughter, Susie Madelynn, Temima Batsheva, born to her children Sarah & David Zalkin of Denver. Mazal Tov also to great-grandparents Marilyn & Louis Dauber of Las Vegas, grandfather Mark Zalkin of Denver and all of her siblings.
- **Feigy & Rabbi Tuvia Grauman** on the Bar Mitzvah of their grandson, Yaakov Zvi Mordechai Lesnoy, son of Shulamith & David, on Shabbos Chanukah. Mazal Tov also to Yaakov's siblings Zanny, Charne, Deena and Ariella and to all of the aunts, uncles and cousins who came from Israel and from across the country.
- **Esther & Seth Kaplan** on the birth of a daughter. Mazal Tov also to big sister Ahuva and big brother Netanel Elazar Pesach and to all of the grandparents and relatives.
- **Eli Landy** on the birth of a granddaughter, Meira Liba, to Leora & Josh Finkelstein. Mazal Tov also to uncles Yosef and Amitai.
- **Arleeta & Rabbi Dr. Ivan Lerner** on the birth of a great-granddaughter to their grandchildren Rivki (Lerner) & Yaakov Lichter of Baltimore. Mazal Tov to grandparents Alyson & Rabbi Dr. Daniel Lerner and Miriam & Bernie Lichter.
- **Barbara Price** and family on the birth of a granddaughter, Jordan Rachel Shrank, daughter of Shoshana Price & Dave Shrank. Mazal Tov to grandparents Ella and Harry Shrank of Yardley, PA, to Jordan's siblings Zachary, Sarah, and Cobi, and to all of the aunts, uncles, and cousins.
- **Bertha & Jack Spiro** on the birth of a great-grandson born to their grandchildren Leah & Benji Shapiro of Los Angeles, CA. Proud grandparents are Helen & Yoseph Spiro of Teaneck, NJ.
- **Bertha & Jack Spiro** on the birth of a great-granddaughter born to their grandchildren Yael & Ari Horovitz of Modiin, Israel. Proud grandparents are Tzippi (Spiro) & David Horovitz of Beit Shemesh, Israel.

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 4:36
- Mincha: 4:40 (B), 4:35 (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), 4:35 (B), 4:30 (Sephardi, LBM)
- Shabbos ends: 5:40

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 Postelnek |

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the **Zak Family** in honor of the Yahrzeit of Shlomo Yonah Ben Aharon Levi, Z"l.
- The Shul Kiddush is sponsored by the Shul Kiddush Group.

Health Policy

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

YISE Youth Announcements

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

Shabbos Groups this Shabbos, December 31, 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, *will not meet this Shabbos, December 31.*

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! The next session will take place this Motzei Shabbos, December 31, 7:00 PM in the Social Hall.

This Dor L'Dor is sponsored by the Kaplan and Mandelbaum families in honor of the first Yahrzeit of their grandfather, Joseph Hirsch, Yosef Ben David. *See flyer for details.*

Fast of Asara B'Teves

Tuesday, January 3

Fast Begins: 6:01

Shacharis: Ashkenazi: 6:15, 6:35, 8:45

Sephardi: 7:30

Mincha: Ashkenazi: 12:45, 4:20

Sephardi: 4:25

Maariv: 5:15, 7:30

Fast Ends: 5:42

YISE Programs and Listings

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.

Save the Date for the 2023 YISE Gala Banquet - Sunday, February 26, 2023. Honoring Stuart & Judy Rosenthal, Josh & Sara Katz, and the 2023 high school graduating seniors who have served our congregation's youth.

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

Thank you to the Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur

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

Happy Birthday! Happy Anniversary!

- **Dolores & Leonard Schwartz** wish a happy birthday to **Melanie Karlin** and **Simi Franco**.

Dvar Torah Dedications/Sponsor a Shiur

YISE continues to offer a number of different in-person and virtual learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE.

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

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

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

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

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

YISE Programs and Listings (continued)

Living Shabbos – This series on the laws of Shabbos with Rabbi Postelnek has completed. Recordings available at

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

Ask the Rabbi - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic: Toveling and Kashering utensils, will take place on Tuesday, January 31, 8:00 PM - 9:00 PM on **Zoom A**. The first 45 minutes is for Shailos submitted in advance and the last 15 minutes is for Q&A. Send in your questions to:

AskTheRabbi@yise.org by Sunday, January 29. For more info. and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com. To sponsor the program, contact the YISE office. *See flyer for details.*

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.

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>

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 Friday, January 6.
 - **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 Tuesday, January 3, or on Thursday, January 5.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, will not meet on Friday, January 6.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter – Parsha Journeys - **Zoom D**.
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Join the fastest growing Halacha learning program in the world! Register online at <https://thegreaterwashingtoncommunitykollel.com/scp>. *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 Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
 Zoom B: ID: 970 1398 4837, password 613
 Zoom C: ID: 833 3477 1595, password RabbiHyatt
 Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)
 Zoom E: ID: 746 455 2195, password Learn
 Zoom F: ID: 803 356 4156, password Learn
 Zoom G: ID: 713 7408 5130, password 045079
 Zoom H: ID: 849 3898 4989, passcode 161699

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 Renewal for more information at csteinmetz@renewal.org or 718-431-9831 ext 209.

Help Stop Cremation - NACSK is presenting Zoom workshops to give people the tools to convince others to not get cremated upon passing. The workshops will take place on Motzei Shabbos, January 7, at 9:00 PM, and on Sunday, January 8, at 1:00 PM. Go to endcremation.org for details

Shopping for a Psak - Join the Federal Holiday Learning Program with Kollel Zichron Amram on Sunday, January 1, at YGW Boys' Campus and on Zoom - Meeting ID: 815 9130 9185, Passcode: 1216613. Davening 7:45 AM, breakfast 9:00 AM, learning 9:30 AM, Shiur with Rav Aharon Lopiansky, Rosh HaYeshiva, YGW, 10:40 AM - 11:20 AM. Questions? Contact Rabbi Moshe Chaim Blate at 240-858-2041 or mblate@yeshiva.edu

Support Yad Yehuda - The need for assistance is great right now and Yad Yehuda needs your help to meet its commitments to our friends and neighbors in need.. Please count the money in your Tzedakah box and donate that amount, or any amount, online at www.yadyehuda.org/donate or by check: Yad Yehuda, 812 Hyde Court, Silver Spring, MD 20902. Your tax-deductible contribution is deeply appreciated.

Ko-ach Sports Baseball and Basketball Registration is Now Open - Now in our 7th year! A Sunday sports program for boys K – 6th grade. To register, go to www.Ko-achSports.com Basketball starts Sunday, January 29. Baseball starts Sunday, March 26. Early bird and sibling discounts available! Play Ball!

Kemp Mill Toastmasters - Wednesday, January 4, 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 Emenah 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://mikvahemenah.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. Hilchos Lashon Hara 12:45 PM - 1:45 PM.

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, Presented by Rabbi Hillel Shaps. To register, visit <https://linksgw.org/classes>

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 Metzta. 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, January 1	Monday, Jan. 2 New Year's Day	Tuesday, January 3 Fast of Asara B'Teves	Wednesday January 4	Thursday January 5	Friday January 6
Shacharis	Ashkenazi (S, B,	6:30, 7:30, 8:45	6:30, 7:30, 8:45	6:15, 6:35, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	4:45	4:45	12:45, 4:20 / 7:30	4:45 / 7:30	4:45 / 7:30	See Shabbos schedule
	Sephardi (LBM)	4:40	4:40	4:25	4:40	4:40	
Halachic Times: Latest Alos Hashachar 6:02 AM, Earliest Talis and Tefilin: 6:30 AM, Latest Netz: 7:28 AM, Latest Krias Shema: 9:49 AM, Earliest Mincha: 12:45 PM, Earliest Shkia: 4:56 PM, Latest Tzeis Hacoachavim 5:46 PM							

Next Shabbos January 6 - 7, 2023 - 14 Teves 5783 Parshas Vayechi	
Friday Night:	- Light Candles by 4:42 - Mincha: 4:45 (B), 4:40 (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/Maariv: 5:46

Next Shabbos Shorts Deadline: Wednesday, January 4, 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 - Closed, Tuesday - 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	
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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

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

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

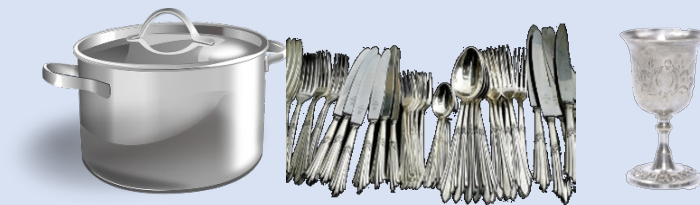
**MEN'S
PROGRAMMING**

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

ASK the RABBI

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

*Topic: **Toveling and Kashering / Immersing and Purging Utensils***



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

- | |
|--|
| ▪ Can I Tovel dishes for someone else? |
| ▪ How should I handle an electric appliance with regard to Toveling? |
| ▪ Can I Kasher a china plate that hasn't been used in 10 years? |
| ▪ How do I Kasher a very large pot? |

Send in your questions about Chanukah to Toveling and Kashering / Immersing and Purging Utensils to: AskTheRabbi@yise.org by Sunday, January 29.

When: Tuesday, January 31, 8:00 PM - 9:00 PM

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

For more information and to submit questions by phone or anonymously, contact:

Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

To sponsor the program, please contact the YISE office.



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

Volume 29, Issue 11

Shabbat Parashat Vayigash

Shabbat Shalom

5783 - B"H

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

The Birth of Forgiveness - There are moments that change the world: 1439 when Johannes Gutenberg invented the movable-type printing press (though the Chinese had developed it four centuries before); 1821 when Faraday invented the electric motor; or 1990 when Tim Berners-Lee created the World Wide Web. There is such a moment in this week's parsha, and in its way it may have been no less transformative than any of the above. It happened when Joseph finally revealed his identity to his brothers. While they were silent and in a state of shock, he went on to say these words: "I am your brother Joseph, whom you sold into Egypt! And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you... it was not you who sent me here, but God."

This is the first recorded moment in history in which one human being forgives another.

According to the Midrash, God had forgiven before this, but not according to the plain sense of the text. Forgiveness is conspicuously lacking as an element in the stories of the Flood, the Tower of Babel, and Sodom. When Abraham prayed his audacious prayer for the people of Sodom, he did not ask God to forgive them. His argument was about justice, not forgiveness. Perhaps there were innocent people there, fifty or even ten. It would be unjust for them to die. Their merit should therefore save the others, says Abraham. That is quite different from asking God to forgive.

Joseph forgave. That was a first in history. Yet the Torah hints that the brothers did not fully appreciate the significance of his words. After all, he did not explicitly use the word 'forgive'. He told them not to be distressed. He said, "It was not you but God." He told them their act had resulted in a positive outcome. But all of this was theoretically compatible with holding them guilty and deserving of punishment. That is why the Torah recounts a second event, years later, after Jacob had died. The brothers sought a meeting with Joseph, fearing that he would now take revenge. They concocted a story: They sent word to Joseph, saying, "Your father left these instructions before he died: 'This is what you are to say to Joseph: I ask you to forgive your brothers for the sins and the wrongs they committed in treating you so badly.' Now please forgive the sins of the servants of the God of your father." When their message came to him, Joseph wept.

What they said was a white lie, but Joseph understood why they said it. The brothers used the word "forgive" – this is the first time it appears explicitly in the Torah – because they were still unsure about what Joseph meant. Does someone truly forgive those who sold him into slavery? Joseph wept that his brothers had not fully understood that he had forgiven them long before. He had no anger, no lingering resentment, no desire for revenge. He had conquered his emotions and reframed his understanding of events.

Forgiveness does not appear in every culture. It is not a human universal, nor is it a biological imperative. We know this from a fascinating study by American classicist David Konstan, *Before Forgiveness: The Origins of a Moral Idea* (2010). In it he argues that there was no concept of forgiveness in the literature of the ancient Greeks. There was

something else, often mistaken for forgiveness: appeasement of anger.

When someone does harm to someone else, the victim is angry and seeks revenge. This is clearly dangerous for the perpetrator and they may try to get the victim to calm down and move on. They may make excuses: It wasn't me, it was someone else. Or, it was me but I couldn't help it. Or, it was me but it was a small wrong, and I have done you much good in the past, so on balance you should let it pass.

Alternatively, or in conjunction with these other strategies, the perpetrator may beg, plead, and perform some ritual of abasement or humiliation. This is a way of saying to the victim, "I am not really a threat." The Greek word *supneme*, sometimes translated as forgiveness, really means, says Konstan, exculpation or absolution. It is not that I forgive you for what you did, but that I understand why you did it – you could not really help it, you were caught up in circumstances beyond your control – or, alternatively, I do not need to take revenge because you have now shown by your deference to me that you hold me in proper respect. My dignity has been restored.

There is a classic example of appeasement in the Torah: Jacob's behaviour toward Esau when they meet again after a long separation. Jacob had fled home after Rebecca overheard Esau resolving to kill him after Isaac's death. Prior to the meeting Jacob sends him a huge gift of cattle, saying "I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me". When the brothers meet, Jacob bows down to Esau seven times, a classic abasement ritual. The brothers meet, kiss, embrace and go their separate ways, not because Esau has forgiven Jacob but because either he has forgotten or he has been placated.

Appeasement as a form of conflict management exists even among non-humans. Frans de Waal, the primatologist, has described peace-making rituals among chimpanzees, bonobos and mountain gorillas. There are contests for dominance among the social animals, but there must also be ways of restoring harmony to the group if it is to survive at all. So there are forms of appeasement and peace-making that are pre-moral and have existed since the birth of humanity.

Forgiveness has not. Konstan argues that its first appearance is in the Hebrew Bible and he cites the case of Joseph. What he does not make clear is why Joseph forgives, and why the idea and institution are born specifically within Judaism.

The answer is that within Judaism a new form of morality was born. Judaism is (primarily) an ethic of guilt, as opposed to most other systems, which are ethics of shame. One of the fundamental differences between them is that shame attaches to the person. Guilt attaches to the act. In shame cultures when a person does wrong he or she is, as it were, stained, marked, defiled. In guilt cultures what is wrong is not the doer but the deed, not the sinner but the sin. The person retains their fundamental worth ("the soul you gave me is pure," as we say in our prayers). It is the act that has somehow to be put right. That is why in guilt cultures there are processes of repentance, atonement and forgiveness.

That is the explanation for Joseph's behaviour from the moment the brothers appear before him in Egypt for the first time to the point where, in this week's

parsha, he announces his identity and forgives his brothers. It is a textbook case of putting the brothers through a course in atonement, the first in literature. Joseph is thus teaching them, and the Torah is teaching us, what it is to earn forgiveness.

Recall what happens. First he accuses the brothers of a crime they have not committed. He says they are spies. He has them imprisoned for three days. Then, holding Shimon as a hostage, he tells them that they must now go back home and bring back their youngest brother Benjamin. In other words, he is forcing them to re-enact that earlier occasion when they came back to their father with one of the brothers, Joseph, missing. Note what happens next: They said to one another, "Surely we deserve to be punished [ashemim] because of our brother. We saw how distressed he was when he pleaded with us for his life, but we would not listen; that's why this distress has come on us" ... They did not realise that Joseph could understand them, since he was using an interpreter.

This is the first stage of repentance. They admit they have done wrong.

Next, after the second meeting, Joseph has his silver cup planted in Benjamin's sack. This incriminating evidence is found and the brothers are brought back. They are told that Benjamin must stay as a slave.

"What can we say to my lord?" Judah replied. "What can we say? How can we prove our innocence? God has uncovered your servants' guilt. We are now my lord's slaves—we ourselves and the one who was found to have the cup."

This is the second stage of repentance. They confess. They do more; they admit collective responsibility. This is important. When the brothers sold Joseph into slavery it was Judah who proposed the crime but they were all (except Reuben) complicit in it.

Finally, at the climax of the story Judah himself says "So now let me remain as your slave in place of the lad. Let the lad go back with his brothers!" Judah, who sold Joseph as a slave, is now willing to become a slave so that his brother Benjamin can go free. This is what the Sages and Maimonides define as complete repentance, namely when circumstances repeat themselves and you have an opportunity to commit the same crime again, but you refrain from doing so because you have changed.

Now Joseph can forgive, because his brothers, led by Judah, have gone through all three stages of repentance: admission of guilt, confession and behavioural change.

Forgiveness only exists in a culture in which repentance exists. Repentance presupposes that we are free and morally responsible agents who are capable of change, specifically the change that comes about when we recognise that something we have done is wrong and we are responsible for it and we must never do it again. The possibility of that kind of moral transformation simply did not exist in ancient Greece or any other pagan culture. Greece was a shame-and-honour culture that turned on the twin concepts of character and fate. Judaism was a repentance-and-forgiveness culture whose central concepts are will and choice. The idea of forgiveness

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was then adopted by Christianity, making the Judeo-Christian ethic the primary vehicle of forgiveness in history.

Repentance and forgiveness are not just two ideas among many. They transformed the human situation. For the first time, repentance established the possibility that we are not condemned endlessly to repeat the past. When I repent I show I can change. The future is not predestined. I can make it different from what it might have been. Forgiveness liberates us from the past. Forgiveness breaks the irreversibility of reaction and revenge. It is the undoing of what has been done.

Humanity changed the day Joseph forgave his brothers. When we forgive and are worthy of being forgiven, we are no longer prisoners of our past. The moral life is one that makes room for forgiveness.

Shabbat Shalom: Rabbi Shlomo Riskin

"I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them unto him together with the stick of Judah, and make them one stick, and they shall be one in My hand"

Who is the most authentic claimant to leadership of the Jewish People: Judah or Joseph? The answer to this question has far-reaching implications for the future of the Jewish People, and I believe that we can find an answer in our Torah portion, Vayigash, where the palpable tension between Judah and Joseph flares up in ways that continue until today.

Can this clash be resolved? Yes, but each of them will have to change in ways unique to their divergent life paths, with each discovering the rare trait of humility.

Joseph first appears as an arrogant youth, his dreams leading him to see himself as lord over his brothers, their sheaves of wheat bowing down to his; then the sun, the moon and the stars doing the same.

To his brothers, Joseph is an elitist loner. They are not ready to accept him for what he is: a man of many colors, of manifold visions with cosmopolitan and universal dreams. Joseph accepts his brothers' judgement. He is, in fact, different, a seeker after the novel and dynamic Egyptian occupation of agriculture; a citizen of the world more than a lover of Zion. When in Egypt, he easily accepts the Egyptian tongue, answering to an Egyptian name (Tzafanat-Pane'ah), and wears Egyptian garb. He has outgrown his parochial family: not only are they not interested in him, he is not interested in them!

In contrast, as Joseph rises to leadership in Egypt, Judah stumbles, and becomes humbled in the process. He suffers the tragic losses of two sons to early deaths, and estrangement from his brothers, who faulted his leadership after the incident of the sale of Joseph into slavery.

Upon hitting rock bottom, Judah experiences a remarkable turnaround. Both with regard to acknowledging the righteousness of his daughter-in-law, Tamar, and in his dramatic offer to Jacob to serve as a guarantor for Benjamin's safety, Judah demonstrates authentic humility and repentance, which catapults him to becoming "first among equals" in the family. By taking responsibility for Benjamin, he does what he did not do on behalf of Joseph!

Moreover, he is now well-conditioned for familial leadership, which crescendos with his soliloquy at the beginning of Parshat Vayigash.

As a result of Judah's speech, even Joseph is forced to recognize Judah's superiority. It is Judah who has apparently recognized the true identity of the Grand Vizier. If Judah had not understood that he was standing and pleading before Joseph, he never would have raised the tragic imagery of a disconsolate father bereft of his favorite son, the first child of his most beloved wife. The only one who would have been moved by such a plea would be Joseph himself!

And this moment of Joseph's understanding is also the moment of his repentance. He now sees the master plan, the hidden Divine Hand in all that has transpired. The brothers must come to Egypt not to serve him – Joseph – but rather to fulfill the vision of Abraham at the Covenant between the Pieces: to bring blessings to all the families of the earth, to teach even Pharaoh, the King of Egypt, the true majesty of the King of Kings, the Master of the Universe.

Joseph is ready to subjugate his talents in the fields of technology, administration and politics to Judah's Torah and tradition. Joseph – now able to surrender his dream of lordship over the brothers – requests that his remains be eventually brought to Israel, recognizing that the destiny of the family is ultimately in our eternal familial and national homeland. Joseph is now ready to reunite the family under the majesty of Judah.

Generations later, Ezekiel, in a prophecy that appears in this portion's Haftarah, provides an ultimate rapprochement – nay, unity – between all of the tribes. "I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them unto him together with the stick of Judah, and make them one stick, and they shall be one in My hand".

Rabbi Abraham Isaac Hakohen Kook, the first Chief Rabbi of Israel in the 20th Century, felt the footsteps of the Messiah and the nearness of redemption. He saw in Theodor Herzl, architect of the administrative and political characteristics of the Jewish State, the Messiah from the House of Joseph-Ephraim, the necessary forerunner to the ultimate redeemer. He eulogized Herzl as such upon his death, in his famous Encomium from Jerusalem.

Rabbi Kook anxiously awaited the coming of the Messiah from the House of David-Judah, who would give spiritual meaning and universal redemptive significance to the "hands of Esau" that so successfully waged wars and forged an advanced nation-state phoenix-like, from the ashes of the Holocaust. May this vision become reality speedily and in our time!

The Person in the Parsha: R. Tzvi Hersch Weinreb

Reconciliation - I have known more than my share of families that are torn by discord. I think most of us, perhaps even all of us, are familiar with families in which brothers and sisters have not spoken to each other in years, sometimes even having forgotten the original reason for the destruction of their relationship. My background and experience in the field of family therapy has given me even broader exposure than most to this unfortunate phenomenon.

Colleagues of mine in the practice of psychotherapy will concur that overcoming feelings of hatred and urges toward revenge is one of the most difficult challenges that they face in their practice. Reconciling parents and children, husbands and wives, is a frustrating process for those of us who counsel families. The successful reconciliation of ruined relationships is a rare achievement, especially after the misunderstandings have festered for years.

The great 18th century moralist, Rabbi Moshe Chaim Luzzatto, contends that these difficulties are intrinsic to our human nature. Thus, he writes: "Hatred and revenge. These, the human heart, in its perversity, finds it hard to escape. A man is very sensitive to disgrace and suffers keenly when subjected to it. Revenge is sweeter to him than honey; he can not rest until he has taken his revenge. If, therefore, he has the power to relinquish that to which his nature impels him; if he can forgive; if he will forbear hating anyone who provokes him to hatred; if he will neither exact vengeance when he has the opportunity to do so, nor bear a grudge against anyone; if he can forget and obliterate from

Likutei Divrei Torah

his mind a wrong done to him as though it had never been committed; then he is, indeed, strong and mighty. So to act may be a small matter to angels, who have no evil traits, but not to 'those that dwell in houses of clay, whose foundation is in the dust.'"

Granted that one must approximate the angels in heaven in order to overcome the natural human inclinations to hate and take revenge. How, then, do we explain the astounding reconciliation between Joseph and his brothers, which occurs in this week's Torah portion?

Joseph's brothers came to hate him because of what they saw as his malicious arrogance. Joseph certainly had reason to hate his brothers, who cast him into a pit full of snakes and scorpions. We can easily understand that he would attribute his years of imprisonment to their betrayal of him. And yet, in last week's Torah portion, we learned that they came to regret their actions and to feel guilty for what they did to him. "Alas, we are at fault...because we looked on at his anguish, yet paid no heed as he pleaded with us."

It Vayigash that we learn of the forgiveness that Joseph demonstrated toward his brothers. We read of a dramatic, reconciliation—a total triumph over hatred and revenge. What inner strengths enabled Joseph and his brothers to attain this rare achievement? I maintain that quite a few such strengths help Joseph's brothers to rejoin him harmoniously. One was their ability to accept responsibility for their actions. Over time, they reflected introspectively and concluded that they were indeed wrong for what they did. Self-confrontation, and a commitment to accepting the truth when it surfaces allowed them to forget whatever originally prompted them to hate Joseph.

I further maintain that the underlying dynamics of Joseph's ability to forgive were very different. He came to forgive his brothers because of two fundamental aspects of his personality: his emotional sensitivity and his religious ideology.

Joseph's sensitivity becomes apparent to the careful reader of this and last week's Torah portions. The most reliable indication of a person's sensitivity is his ability to shed tears of emotion, his capacity to weep. Joseph demonstrates this capacity no less than four times in the course of the biblical narrative:

Subsequent to his initial encounter with his brothers, we read that "he turned away from them and wept..."; when he first sees his younger brother Benjamin, "he was overcome with feeling...He went into a room and wept there..."; unable to contain himself after Judah's confrontational address, "his sobs were so loud that...the news reached Pharaoh's palace..."; And finally, as we will read in next week's Torah portion, this is Joseph's response to his brothers' plea for explicit forgiveness: "and Joseph was in tears as they spoke to him."

No doubt about it. The biblical text gives us conclusive evidence of Joseph's emotional sensitivity. But there is another secret to Joseph's noble treatment of his brothers. It relates to his philosophy, not to his emotional reactivity.

If there is one lesson that Joseph learned from his father Jacob during his disrupted adolescence, it was the belief in a divine being who ultimately controls man's circumstances and man's destiny. When a person wholly has that belief, he is able to dismiss even the most painful insults against him. He is able to attribute them to God's plan and not to blame the perpetrators of that insult. Thus was Joseph able to say, "So, it was not you who sent me here, but God..."

It is not easy for us lesser believers to emulate Joseph and David, but we would be spared much interpersonal strife if we would at least strive to do so. *{Excerpt}*

In this week's *Parashah*, the Egyptian viceroy reveals that he is Yosef, and he encourages his brothers to bring their father Yaakov to Egypt to live out the years of famine there. As Yaakov is descending to Egypt, *Hashem* appears to Yaakov and says (46:3-4), "Have no fear of descending to Egypt, for I shall establish you as a great nation there. I shall descend with you to Egypt, and I shall also surely bring you up."

R' Chaim Druckman z"l (rabbi, *Rosh Yeshiva*, and *Knesset* member, who passed away this week at the age of 90) writes: *Midrash Rabbah* observes: "One says, 'Have no fear,' only to someone who is afraid." Of what was Yaakov afraid? From *Hashem's* words of reassurance, we see that Yaakov was afraid of two things, R' Druckman writes.

First, Yaakov was afraid that his descendants would be annihilated physically in exile. To dispel this fear, *Hashem* told him, "I shall establish you as a great nation there." Second, Yaakov was afraid that his descendants would assimilate and experience spiritual destruction. In response, *Hashem* assured him, "I shall descend with you to Egypt, and I shall also surely bring you up."

It stands to reason, continues R' Druckman, that the spiritual concern was the primary one. We read (*Vayikra* 18:3), "Do not perform the acts of the land of Egypt in which you dwelled." *Rashi* z"l comments, "This tells us that the deeds of the Egyptians were more corrupt than those of all other nations, and that the district of Egypt in which *Bnei Yisrael* had resided was even more corrupt than the rest of Egypt." The danger that Jews will become comfortable in their exile, will assimilate into their corrupt surroundings, and will not want to be redeemed is the greatest danger of all. (*Haggadah Shel Pesach La'zman Ha'zeh* p.83)

Shabbat

R' Dov Kook *shlita* (rabbi in Teveryah, Israel; author of more 100 works on Torah, *Talmud*, *Tefilah*, and *Kabbalah*) writes: *Erev Shabbat* (Friday) is a holy time of yearning and preparation for the special day of the week--*Shabbat*, the day of pleasure for the soul.

The sweetness of *Erev Shabbat* surpasses, in one respect, that of *Shabbat* itself, for every minute, we are getting closer to *Shabbat*--the greatest source of joy. In this sense, *Erev Shabbat* is like the days of *Sefirat Ha'omer* leading to *Shavuot*. Every day of *Sefirah*, our joy increases as we come closer and closer to the Giving of the Torah. In contrast, on *Shabbat* itself, though its holiness increases and increases, nevertheless, every moment brings us closer to the end of *Shabbat*. (*Italuta* p.465)

From the same work:

It is well known that, in every Jewish house, there is tremendous pressure before *Shabbat*. This is "good pressure," and there is no escaping it, writes R' Kook. This is the reality! Even if one would make all of his *Shabbat* preparations on Thursday, it would accomplish nothing; there still would be tremendous pressure an hour before *Shabbat*.

Why?

R' Kook explains: *Shabbat*, the seventh day, alludes to the coming of *Mashiach*, ushering in the seventh millennium. When the world sees that *Mashiach* is about to arrive, the world will, of course, run to greet him.

It is true that we are constantly preparing for *Mashiach*. Nevertheless, when one sees his destination on the horizon, one runs toward it. Similarly, in the spiritual realm, when one sees *Mashiach* on the horizon, one runs toward him.

The *Gemara* (*Eruvin* 43b) says that Eliyahu Ha'navi will not come on a Friday to herald *Mashiach's* arrival. On Friday, we ourselves are busy preparing for *Shabbat*--which, by definition, prepares us for *Mashiach*--and Eliyahu does not want to disturb us. The more we approach *Shabbat* with a sense of urgency, the more we are preparing for the coming of *Mashiach*.

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"Thus Yosef acquired all the land of Egypt for Pharaoh, for every Egyptian sold his field because the famine had overwhelmed them; and the land became Pharaoh's. As for the nation, he resettled it by cities, from one end of Egypt's borders to the other. Only the land of the priests he did not acquire, since the priests had a stipend from Pharaoh, and they lived off their stipend that Pharaoh had given them; therefore, they did not sell their land." (47:20-22)

Why did Yosef not force the priests, also, to sell their land to Pharaoh in exchange for the stipends they received?

The Aramaic translation and commentary *Targum Yonatan Ben Uziel* writes: "Because they saw his merit when his master wanted to kill him, and they saved him from death."

R' Chizkiah ben Manoach *z"l* ("*Chizkuni*"; France; 13th century) elaborates: The priests were the ones who judged Yosef when he was falsely accused by Potiphar's wife. The priests did not accept Yosef's guilt, so they sentenced him to prison instead of death. (They could not acquit Yosef entirely, *Chizkuni* writes, as that would have been an insult to his aristocratic accuser.)

R' Yaakov ben Asher *z"l* ("*Ba'al Ha'turim*"; Spain; 14th century) writes: Some say it was in honor of [Yosef's father-in-law] Potiphar, the Priest of Ohn. [In his honor, all of the priests were excused from transferring their lands to Pharaoh.]

Rashi writes that Yosef's father-in-law, Potiphar, was the same person as Potiphar, Yosef's former master. As such, asks R' Yitzchak Menachem Weinberg *shlita* (*Tolna Rebbe* in Yerushalayim) asks: It is understandable that Yosef would feel gratitude to the priests who spared him from death, but why should he feel gratitude to Potiphar, who imprisoned him unjustly?

The *Tolna Rebbe* explains: Yosef Ha'tzaddik is teaching us a profound lesson about *Hakarat Ha'tov* / gratitude, i.e., that I am obligated to be grateful for and repay every good deed done towards me, even if the person who did that good deed also has acted badly towards me. We read (*Devarim* 23:8), "You shall not reject an Egyptian, for you were a sojourner in his land." *Rashi* writes: Although the Egyptians eventually threw our male babies in the Nile, we are indebted to them because they took us in in our time of need.

The *Tolna Rebbe* concludes: Our Sages say that there is no lowlier trait than to be a "*Kafuy tov*" / an ingrate. Our *Parashah* teaches that the opposite trait--being a grateful person--requires showing gratitude even in circumstances in which that is not the obvious response.

(*Chamin B'motzai Shabbat*)

"Yosef said to his brothers, 'I am Yosef. Is my father still alive?' But his brothers could not answer him, because they were disconcerted before him (literally, 'because of his face')." (45:3)

R' Tuvia Ha'rofeh *z"l* (1652-1729; son of the rabbi of Narol, Poland; one of the first Jews to study in a German university; physician to five sultans of the Ottoman Empire; lived his final years in Yerushalayim) writes: Yosef's brothers were disconcerted because of Yosef's face--literally. He explains: *Rashi z"l* (to *Bereishit* 37:3) writes that Yosef resembled Yaakov. Yosef's brothers suddenly saw the physical resemblance between the Egyptian viceroy and their father, and they realized that they were, indeed, standing in their brother's presence.

(*Birkat Tov*)

If Yosef looked like Yaakov, why did his brothers not recognize him sooner? Indeed, they did not recognize him despite the many hints he gave--for example, seating them at the dinner table in age order and grouped by shared mothers. The Torah relates (43:33), "The men looked at one another in astonishment," yet they did not put two and two together and recognize their brother!

R' Isaac Sher *z"l* (1875-1952; *Rosh Yeshiva* of the Slabodka Yeshiva in Lithuania and, after the Holocaust, in Bnei Brak, Israel) explains: *Midrash Rabbah* relates that before Yosef's brothers went to buy food, they spent three days searching for their brother in Egypt's "red light district." They reasoned that, given Yosef's beauty, he surely had been sold for immoral purposes. So deeply rooted was this assumption, that they were incapable of seeing the truth that was staring them in the face.

R' Sher continues: If these great men could err so, how much more so must we be aware that we regularly are blinded by assumptions and viewpoints that have taken hold in our minds.

(*Lekket Sichot Mussar* I p.127)



"Hurry, go up to my father and say to him, 'So said your son Yosef, 'Elokim has made me master of all Egypt. Come down to me; do not delay'." (45:9)

"Now these are the names of the children of Yisrael who were coming to Egypt..." (46:8)

R' Chaim Friedlander *z"l* (1923-1986; *Mashgiach Ruchani* of the Ponovezh Yeshiva) notes: In last week's *Parashah* and the beginning of this week's *Parashah*, traveling from Eretz Yisrael to Egypt is referred to as coming "down" (using the root ירד). Later in this week's *Parashah*, and also in *Parashat Shmot*, the same journey is referring to as "coming" (using the root בא).

R' Friedlander explains: At first, Yaakov's sons could sense a spiritual descent--a "going down"--when they entered and spent time amidst the impurity of Egypt. But, once they decided to settle there, even temporarily, they lost that sensitivity. Thereafter, they no longer are described as coming "down."

(*Siftei Chaim: Mo'adim* II p.384)

ISRAEL REPORT

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

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ISRAEL HAILS 'RECORD' YEAR FOR ALIYAH LED BY RUSSIAN AND UKRAINIAN OLIM (i24NEWS 12/22/22)

The Jewish Agency said Thursday that 2022 was a record year with the arrival of 70,000 new immigrants from 95 different countries with the help of the agency, in cooperation with the Aliyah and Integration Ministry.

This is a record number of immigrants ("olim chadashim" in Hebrew) registered in the past 23 years. It is also a dramatic increase from 2021, when an estimated 28,600 new immigrants came to settle in Israel.

Between January 1 and December 1, 2022, 37,364 "olim" arrived from Russia, 14,680 from Ukraine, 3,500 from North America, 2,049 from France, 1,993 from Belarus, 1,498 from Ethiopia, 985 from Argentina, 526 from Great Britain, 426 from South Africa and 356 from Brazil. Final totals for 2022 will be available after the end of the year.

About 27 percent (about 19,000) of these immigrants are young people between the ages of 18 and 35, brought to revitalize the Israeli society and economy. About 24 percent (16,500) of immigrants are children and teenagers aged 0 to 17, 22 percent are aged 36 to 50, 14 percent are aged 51 to 64 and 13 percent are aged 65 and over.

ISRAEL'S AMBASSADOR TO TURKEY, IRIT LILLIAN, PRESENTS CREDENTIALS TO ERDOGAN (i24NEWS 12/27/22)

Israel's ambassador to Turkey, Irit Lillian, on Tuesday presented her credentials to Turkish President Recep Tayyip Erdogan, after over four years of the post being empty. "It was an exciting occasion and fills the heart with hope," said Lillian at the ceremony in Ankara, which included Israel's Hatikvah national anthem played by a Turkish honor guard.

The Israeli envoy expressed hope that bilateral ties would continue to expand: "We all expect that the process of growing closer diplomatically between Israel and Turkey will become stronger, broaden, and spread over many areas of cooperation," she said in a video statement.

"Here it is customary to say Inshallah, and I hope that will indeed arise."

Lillian, a senior diplomat who played a key role in Israeli-Turkish reconciliation, served for the past two years as Chargé d'Affaires at the Israeli Embassy in Ankara. Before then, she was the Israeli ambassador to Bulgaria from 2015 until 2019.

The ceremony came against the background of warming relations between Israel and Turkey in the past year. Earlier in December, Turkish Ambassador to Israel, Sakir Ozkan Torunlar, presented his charter to the Israeli Foreign Ministry and he is expected to soon present it in an official ceremony to the Jewish State's President, Yitzhak Herzog.

Israel's previous Turkish envoy, Eitan Neah, was expelled from Turkey in May 2018 over border protests that turned deadly along the Gaza border, before relations again thawed.

In August, Lillian spoke with i24NEWS about the "path of repairing relations" between Israel and Turkey. "Right now, we are on a path of repairing relations, and if we say we are aiming to be good regional partners, that would be very accurate because this is the goal that is going far beyond the nomination of ambassadors or any other symbolic importance," she said. "We should work together for more security and stability in the region, knowing that there are stumble blocks, but nevertheless, this joint effort is in the interest of both the Turks and the Israelis."

SUPREME COURT REFUSES TO POSTPONE HEARING ON EVACUATION OF HOMESH (Arutz-7 12/27/22)

Supreme Court President Esther Hayut informed the Justice Ministry and the

Defense Ministry today (Tuesday) that the hearing on the evacuation of Homesh will not be delayed from its current scheduled date of next Monday, Channel 13 News reported.

Hayut rejected the state's request to postpone the hearing until March, in light of the inauguration of the new government.

Because of this, the new government will have to deal with a very sensitive situation only four days after its inauguration.

The Supreme Court has demanded that the government evacuate Homesh as per the 2005 Disengagement Law which prohibits Jews from residing in four communities in northern Samaria.

The incoming government has committed to amending the Disengagement Law so that the Homesh Yeshiva would be allowed to remain at its current location.

LAW PASSES TO ALLOW CONVICTED SHAS LEADER TO BECOME MINISTER (Israel Hayom 12/27/22)

The Knesset passed a law early Tuesday morning allowing leader of the ultra-Orthodox Shas party leader Aryeh Deri, who was previously convicted of tax fraud, to assume a ministerial role in the incoming government.

Deri resigned from parliament as part of a plea deal earlier this year, avoiding legal proceedings that would prevent him from seeking future elections. He is now slated to become interior minister for a second time and in two years, finance minister in rotation with Religious Zionist Party leader Bezalel Smotrich.

In the early 2000s, Deri served a 22-months sentence after he was convicted of taking bribes while serving as interior minister.

At the same time on Tuesday, the Knesset passed a bill that would allow Smotrich to appoint an independent minister within the Defense Ministry to

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oversee construction in Judea and Samaria, particularly in Area C, which is under full Israeli civil and security control.

The bills are part of the incoming coalition's three-part legislative blitz, aimed at enabling the lawmakers to take office as desired ministers as part of coalition agreements with Prime Minister-designate Benjamin Netanyahu. The third, and last, legislation, meant to grant some authority over the Israel Police to Otzma Yehudit Itamar Ben-Gvir, is expected to come for its final votes as early as Tuesday afternoon.

The fourth bill, aimed at grating some authority over the Israel Police to Otzma Yehudit Itamar Ben-Gvir, is expected to come for its final votes as early as Tuesday afternoon.

Meanwhile, Likud MK Yariv Levin is expected to announce his resignation as Knesset speaker on Tuesday. Levin, one of Netanyahu's closest associated, assumed the role temporarily two weeks ago to expedite the three crucial bills that would grant leaders of the bloc their coalition demands. He is expected to be appointed justice minister.

NETANYAHU SAYS SUPPORTS REPEAL OF BAN ON RACISTS IN KNESSET (i24NEWS 12/26/22)

Israel's right-wing Likud party announced on Sunday it supported plans to repeal a clause in the country's Basic Law that prevents a person from running for parliament if their "goals or actions" constitute terrorism or racism. The Likud party, led by incoming prime minister Benjamin Netanyahu, deemed Section 7A of the Basic Law of the Knesset ineffective, saying in a statement that it "did not prevent supporters of terrorism and racists from running for the Knesset."

Section 7A of the Basic Law states that a person cannot participate in elections if they participate in: 1. The negation of the existence of the State of Israel as a Jewish and democratic state; 2. Incitement to racism; 3. Support for armed struggle by a hostile state or a terrorist organization against the State of Israel.

"That's why Netanyahu intends to cancel the section and at the same time introduce a new law to fight racism and terrorism that will ensure equal and effective enforcement for both Jews and Arabs," the Likud's statement continued.

The announcement from Likud comes after the revelation that canceling the law was part of the coalition agreements with the far-right Jewish Power party, led by Itamar Ben-Gvir. Three members of the party - Michael Ben-Ari, Baruch Marzel and Bentzi Gopstein - have been banned from running for parliament in recent years because of this law.

Israel's outgoing prime minister Yair Lapid responded to the announcement on Twitter: "I agree with the Likud that the current section did not prevent racists and supporters of terrorism from being in the Knesset. Ben-Gvir, for example."

ULTRA-ORTHODOX DEMANDS WILL COST ISRAEL 20 BILLION SHEKELS EACH YEAR, FINANCE MINISTER SAYS (Ha'aretz 12/27/22)

The total cost of coalition agreements with the ultra-Orthodox United Torah Judaism party will reach 20 billion shekels (\$5.7 billion) a year, Avigdor Lieberman, the outgoing finance minister, claimed at a press conference on Tuesday.

He declined to say who had prepared his estimates and whether senior treasury officials were involved. The estimate was prepared "by relevant people at the treasury," said Lieberman, who said he had no plans to quit politics after he steps down as finance minister.

The main budgetary item in the coalition agreement with UTJ calls for increasing government funding of Haredi educational institutions that refuse to teach the core curriculum. Finance Ministry estimates put the cost of that concession alone at 6 billion shekels annually. Another key item is an increase in aid to yeshiva students and avreichim, married yeshiva students, by about 750 million shekels annually and a rise in spending on Torani yeshivas of 620 million shekels a year.

Other big-ticket items in the agreement include discounted fares on public

transportation, financial benefits for housing and transportation and in-ground burials for anyone who wants one. In addition, hundreds of new school inspectors will be hired for Haredi schools at a cost of 400,000 shekels each.

"They're letting the cat guard the cream. This will simply mean more jobs for the boys," Lieberman asserted. "The independent educational [ultra-Orthodox] networks will hire inspectors who aren't answerable to the Education Ministry."

"I'm not sure everyone has fully internalized these items because they have sought to word many of them in vague terms. But when you look at the big picture it's very worrying," Lieberman stressed. "So far, we've seen just one complete agreement with UTJ. It's mind-boggling."

Lieberman also pointed to campaign promises made by Prime Minister-designate Benjamin Netanyahu that he would freeze prices for electricity, water, arnona (municipal taxes) and gasoline. "I hope that Israel's credit rating won't be downgraded. Rating agencies monitor every little change here. They have no obligations to the Likud Central Committee or the Council of Torah Sages. Right now, none of the signals we're receiving sound good."

"Netanyahu wants only one thing - everything is directed at a plea deal with the prosecution," added Lieberman. "He wants to reach a deal from a position of power with a smoking gun on the table. He wants to make sure that they don't impose on him [charges of] moral turpitude so he can continue. Without it, he can't remain in politics or do anything else in life. He won't be able to serve as a director in any company with moral turpitude, even in the private sector."

Lieberman attacked the ultra-Orthodox parties of the incoming government, saying "they want to increase allowances because when they do, they can tell their voters how to vote. We want them to get an education, that they can acquire a profession where there's demand and where they can contribute. They have simply accustomed people to sit around and rely on all kinds of handouts. It's terrible. There's simply no equal burden, not in army service and not in economics."

EU THREATENS TO CUT FUNDING TO PALESTINIANS OVER TEXTBOOKS INCITEMENT (YNet 12/23/22)

The European Parliament has recently adopted a resolution "strongly condemning" the Palestinian Authority for incitement to violence and antisemitism in its school textbooks.

The resolution, adopted on December 14, emphasized the European Union is currently funding this material, and would have to suspend the funding in case of misuse.

The resolution was supported by a large majority of lawmakers, and was part of a motion regarding "prospects for the two-state solution."

Items number 28 and 29 address the Palestinian education curriculum, stating that EU-funded teaching must align with "UNESCO standards of peace, tolerance, co-existence and non-violence." The EU also states that it "strongly condemns the hate speech, violence and antisemitism that continue to be found on Palestinian Authority education curricula."

Many MEPs stressed that if misuse of funds in this manner persists any longer, funding from the EU would be suspended indefinitely.

MEP Miriam Lexman, a central figure from the Slovak European People's Party (EPP) described Palestinian textbooks as "a key impediment to the resolution of the conflict."

Dutch MEP Bert-Jan Ruissen, a member of the Reformed Political Party, part of the European Conservatives and Reformists said: "Is it too much to ask to attach a stipulation to subsidies to the Palestinian Authority? Whereby there are guarantees that our money won't go to terrorist organizations and won't be used for textbooks glorifying violence?"

In response to the decision, the PA said in a statement that that "the State of Palestine deeply regrets and is concerned about efforts by certain quarters in the European Parliament to inject false claims and attacks against Palestinian children, institutions, and UNRWA."

On their end, Hamas that controls the Gaza Strip also released a statement

in English, condemning "fallacies and positions" and accusing the EU of "an appalling bias towards Israel."

It's worth noting that the same textbooks are also used by UNRWA, which receives American financial backing.

Oliver Varhelyi, an EU commissioner who is overseeing the issue, said that a second review of textbooks is forthcoming and that the appropriate measures will be taken if the situation does not change.

For three years now, the EU has voted in favor of a clause in its annual budget, saying the PA must be "closely scrutinized" due to their failure to act effectively against hate speech.

FIRST TEMPLE-ERA POOL OF SILOAM IN JERUSALEM TO BE EXCAVATED, OPENED TO THE PUBLIC (Arutz-7 12/27/22)

The Israel Antiquities Authority, the Israel National Parks Authority, and the City of David Foundation announced Tuesday the commencement of the excavation of the historic Pool of Siloam in Jerusalem.

The Pool of Siloam, located in the southern portion of the City of David and within the area of the Jerusalem Walls National Park, is an archaeological and historical site of national and international significance.

The Pool was first constructed some 2,700 years ago, as part of Jerusalem's water system in the 8th Century BCE, during the reign of King Hezekiah, as described in the Bible in the Book of Kings II, 20: 20:

"Now the rest of the acts of Hezekiah, and all his might, and how he made the Pool, and the conduit, and brought water into the city, are they not written in the Book of Chronicles of the kings of Judah?"

The Pool of Siloam served as the reservoir for the waters of the Gihon Spring, which were diverted through an underground water tunnel, and it was thus already considered one of the most important areas in Jerusalem in the First Temple period. Due to its location and importance, the Pool of Siloam was renovated and expanded some 2,000 years ago at the end of the Second Temple period. It is believed that the Pool was used during this time as a ritual bath ('mikveh') by millions of pilgrims who converged at the Pool of Siloam before ascending through the City of David to the Temple.

In 1880, the Siloam Inscription was uncovered in the water tunnel, just a few dozen meters from the Pool. The Inscription, currently located at the Istanbul Archaeology Museum, is written in ancient Hebrew script and records how the Gihon Spring's water was diverted to the Pool during the reign of King Hezekiah.

Over the years, many traditions have been associated with the Pool of Siloam, and since the end of the 19th century, it has been a focus of expeditions from around the world: in the 1890's, a group of British-American archaeologists led by Frederick Jones Bliss and Archibald Campbell Dickey uncovered some of the steps of the Pool; and in the 1960s, the British archaeologist Kathleen Kenyon excavated the site.

In 2004, during infrastructure works carried out by the Hagihon water company, some of the Pool's steps were exposed. Consequently, the IAA commenced a systematic excavation under the direction of Professors Roni Reich and Eli Shukron. As part of the excavation, the northern perimeter, as well as a small portion of the eastern perimeter of the Pool of Siloam were exposed. The perimeter of the Pool was built as a series of steps, allowing the bathers to sit and immerse themselves in the waters of the Pool.

According to estimates, the Pool of Siloam went through multiple stages of development, and at the height of its glory, was approximately the size of 5 dunams (1¼ acres), and inlaid with impressive flagstones. For the first time in modern history, the excavation by the IAA will enable the complete exposure of the Pool of Siloam, within the context of an official archeological excavation. In the first stage, visitors will be able to observe the archaeological excavations, and in the coming months the Pool of Siloam will be opened for tourist access, as part of a route that will begin at the southernmost point of the City of David and culminate at the footsteps of the Western Wall.

Mayor of Jerusalem, Moshe Lion, praised the beginning of the project. "The Pool of Siloam in the City of David National Park in Jerusalem, is a site of

historic, national and international significance. After many years of anticipation, we will soon merit being able to uncover this important site and make it accessible to the millions of visitors visiting Jerusalem each year."

ISRAEL'S FIRST HEAVY SNOW PAINTS MOUNT HERMON WHITE (YNet 12/26/22)

At least 2 inches of snow began falling on Mount Hermon on Israel's northern border early on Monday, as Israel's coastal and low-lying areas saw flooding of streets.

The Hermon ski resort said it would be open to the public to enjoy the snow, at no cost and its facilities will operate according to weather conditions.

The winter storm brought precipitation after a particularly dry December.

The rain is expected to continue through Tuesday and will spread as far south as the Arava desert region, according to Ynet meteorologist Danny Rup.

Die-hard beach goers and swimmers were warned late on Sunday that due to the rain, sewage systems will be flooded, and the beaches will be polluted, while sink holes have already appeared in Tel Aviv compounding city authorities to block roads.

In the south, flashflood warnings have been issued as some roads already experience closures.

Commuters have been urged to exercise caution after at least two people were killed and dozens injured in car accidents reported in the late hours of Sunday and early on Monday, although they were not decisively attributed to the weather conditions.

ISRAEL'S MOST INFLUENTIAL RELIGIOUS-ZIONIST RABBI, HAIM DRUCKMAN, DIES AT 90 (Ha'aretz 12/25/22)

Rabbi Haim Druckman, one of the most important rabbis and educators in the Religious Zionism movement – who also served as a Knesset Member, deputy minister and head of conversions – passed away on Sunday, aged 90.

Druckman, an Israel Prize laureate, leaves behind his wife, Sara, nine children and 200 grandchildren and great-grandchildren. His health had deteriorated over the past 10 days after he caught Covid twice and was subsequently hospitalized in emergency care at the Hadassah University Hospital.

Druckman was born in 1932 in the Polish town of Kutý (an area which now lies in modern-day Ukraine). During the Holocaust, he fled with his parents to the Soviet Union. In 1944, his parents gave him to a childless Jewish couple, who immigrated with him to British Mandatory Palestine, where the family was reunited after the war.

Druckman studied at the Bnei Akiva yeshiva in Kfar Haroeh, where he became an active participant in the movement. "I saw great importance in educating the youth for national and pioneering missions. Everything related to education belongs to building the future of the people and the country," he said.

After that, he studied at Mercaz Harav Yeshiva under Rabbi Zvi Yehuda Hacohen Kook (the son of Rabbi Abraham Isaac Hacohen Kook). "From him, I received everything I have in terms of my worldview and sense of mission – the view that the entire nation of Israel is one, in all its diversity; an optimistic view of even difficult situations; and a positive approach to dealing with difficult situations," Druckman once said.

In the 1950s, Druckman was one of the people who came up with the idea of hesder yeshivas, which combine Torah study with army service. In 1963, he was appointed principal of the Or Etzion yeshiva high school, located in a town that later became known as Merkaz Shapira. He subsequently founded the Or Etzion hesder yeshiva alongside it; today, it is one of the largest hesder yeshivas in Israel.

"The hesder yeshiva's purpose is to raise Torah scholars with a Zionist worldview who take part in [ensuring] the security of the people of Israel," he once said. "They are involved in both sides of the country's security – the physical and the spiritual."

Druckman often repeated the following mantra – “we study Torah to fulfill our national obligation and serve in the army to fulfill our religious obligation.” He served as chairman of the Bnei Akiva Yeshivot and Ulpanot Center, a network of yeshivas and schools for women whose students were the cadre of a generation of religious Zionists.

He was also on the executive board of the Association of Hesder Yeshivas. And he was a significant influence on many of the people who later formed the spiritual/rabbinical backbone of the religious Zionist community, such as Rabbi Zalman Melamed and Rabbi Tzania Drori.

In 1968, after the Six Day War, Rabbi Druckman was one of the participants in a Passover seder night held in a Hebron hotel. Organized by settlers, it was intended to spearhead a campaign to renew Hebron's Jewish community, which was destroyed in the 1929 Palestine riots.

After the Yom Kippur War, he was one of the founders of the “Gush Emunim” movement, which worked to establish settlements in the West Bank and the Gaza Strip.

In 1982, he was among the opponents of the Yamit evacuation and its handover to Egypt.

“Separating a part of the land of Israel and handing it over to foreigners is a very serious crime, and the displacement of Jewish settlements is a terrible decision and must not be put up with,” he wrote at the time.

He began his political career in 1977, when he was elected to the Knesset on behalf of the National Religious Party. During the second Begin government in 1981, he was appointed Deputy Minister of Religion.

He served as a member of the Knesset until 1988, and in 1999 he returned to the Knesset up until 2003. Druckman was initially considered “Bennett's rabbi,” the spiritual advisor of Naftali Bennett, but in the last elections, he supported the far-right Religious Zionist party led by Bezalel Smotrich, and saw them as the successors of the National Religious Party.

President Isaac Herzog conveyed his condolences. “I mourn the passing of Rabbi Haim Druckman. Rabbi Druckman was a public emissary and spiritual leader who led in vision and in action some of the most important Torah, Zionism and revival enterprises of our generation.”

Incoming Prime Minister Netanyahu eulogized the rabbi, “A great light of love for Israel went out today. At this time of farewell to Rabbi Haim Druckman, my heart aches deeply with his dear family and with many, many people. The State of Israel lost a great spiritual leader, and I lost a personal friend whom I respected very much.”

HEZBOLLAH IS AS BIG A THREAT TO ISRAEL AS IRAN'S NUCLEAR PROGRAM (Neville Teller, JPost 12/28/22)

On the morning of Tuesday, December 20, fighter jets fired missiles at and around Damascus airport, destroying several weapons storage facilities and other infrastructure belonging to Iran's local proxies. According to Al Arabiya TV, an anti-aircraft battery positioned near the airport was also struck, shortly after an Iranian plane had landed. The Syrian authorities hold the Israel Defense Forces responsible for the attack.

Later that same day, a Hezbollah drone attempted to enter Israeli airspace from Lebanon. The IDF shot it down. It was intercepted near the moshav of Zarit (population around 250), which is located close to the Lebanese border in Upper Galilee. The drone was identified as a quadcopter, a small device with four rotors.

This tit-for-tat exchange was the latest in a recent spate of military encounters in what has been termed for more than a decade as the war between wars. On November 9, for example, The Wall Street Journal reported that a convoy believed to have been smuggling Iranian weapons into Syria had been hit by Israel. According to the report, the strike was near the Syrian border town of Abu Kamal and destroyed several vehicles. There were at least 10 casualties.

Israeli sources usually refrain from acknowledging the counter-measures it takes but on December 14, Lt. Gen. Aviv Kohavi, the IDF chief of staff, appeared to confirm this particular operation. Speaking at Reichman University in Herzliya, Kohavi referred to Israeli intelligence and its strike

capabilities. He said, “We could not have known, a number of weeks ago, about the Syrian convoy moving from Iraq to Syria. We could not have known what was in there. We could not have known that among 25 trucks, this is the truck – truck number eight – that was the truck with the weapons.”

And even knowing, he continued, “We must send the pilots. They must know how to evade surface-to-air missiles. Make no mistake: There are operations in which 30, 40 – at peak times, 70 – surface-to-air missiles are fired at them during sorties. They must strike, hit and come back, and they must, in some of the attacks, avoid killing those who should not be killed. Those are very advanced capabilities.”

Recently, Hezbollah operatives have been increasingly active on the Lebanon-Israel border. They have set up dozens of lookout posts, increased their patrols, and openly monitor and document Israeli troop movements. Also, Hezbollah's use of Iran-supplied drones has increased over the last few months. In the summer, drones were dispatched to film Israel's offshore gas rig prior to the Israel-Lebanese maritime agreement. They were destroyed by the IDF.

IN ADDITION, Hezbollah is continuing efforts to strengthen its presence in Syria. Earlier in December, it was reported that the IDF attacked a radar site at Tal Qalib belonging to the Syrian military. The next day, the Israel Air Force dropped leaflets in the Quneitra area of southwestern Syria, warning Syrian soldiers against working with Hezbollah. “The continued presence of Hezbollah in the Syrian site of Tal Qalib,” they read, “and cooperating with them will go badly for you. The presence of Hezbollah in the region has brought you humiliation and you are paying the price for that.”

The effort to contain or diminish Iran's anti-Israel efforts has spilled over to social media. The Al-Monitor website recently reported that posts on Twitter from various sources claimed that Israel has the names of 63 pilots employed at the Iranian Mahan airline who are involved in flying weapons from Tehran to Beirut. The tweets promised to post the pilots' names and photos soon. There was no indication of what action, if any, might follow.

Iran is engaged in a determined effort to smuggle advanced weapons by air through various Syrian airports⁶ and also by land through Iraq and Syria to Hezbollah in Lebanon. Israel has been waging an equally determined campaign over the past decade to frustrate Iran's intentions, which are clearly aimed at arming Hezbollah in preparation for an eventual conflict with Israel.

This campaign took a new turn on December 10 when rumors emerged that Iran was planning to launch an aerial smuggling route from Tehran to Beirut using civilian flights. Meraj Airlines, operated by Iran's Islamic Revolutionary Guard Corps (IRGC), started direct flights from Tehran to Beirut in mid-November. This corridor would reportedly complement or replace the arms smuggling to Hezbollah carried out in recent years through Syria, shipments that Israel is believed to have targeted repeatedly.

Israel must view Hezbollah's growing precision missile arsenal as a major strategic threat on a par with Iran's nuclear program. Indeed, if Iran eventually developed a nuclear capability, there would be nothing to prevent it from arming its proxies similarly. The London-based Asharq Al-Awsat newspaper reported earlier in December that Israel had formally warned Lebanon's government that it would consider bombing Beirut airport if it serves as a destination for weapons smuggling from Iran.

The implications of such an attack, were it ever carried out, are incalculable. The mere threat may be sufficient to deter any attempt by Lebanon's Hezbollah-dominated administration from using civilian flights as a new route for smuggling Iranian arms.

As long as Iran is intent on pursuing its obsessional anti-Israel policies, Israel's response must continue to be deterrence by every means, including the destruction of weaponry clearly intended to turn Syria into an Iranian armory or to boost Hezbollah's military capacity. For deterrence to remain effective, Israel must enhance its world-class intelligence capabilities even further. It also needs to take to heart the well-known motto of the Scouting movement: Be prepared. This is the only way to thwart the enemy's malign intentions without resorting to an all-out conflict.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

In Our Midst

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"I will go to Egypt with you, and I will also bring you back again." (46:4)

As the famine affecting the region continues to endure, Yosef invites his father, Yaakov, and the rest of the family to move to Egypt to be sustained by the food that Yosef collected. With no other choice, Yaakov agrees to go, leaving his beloved Holy Land and with a premonition that he will never set foot in it again the rest of his life.

As Yaakov and his family enter Egypt, the Torah records for us that the family numbered seventy. The commentaries are bothered by the fact that the family actually numbers sixty-nine. Why does the Torah write that they numbered seventy?

The Daas Zekeinim answers that the seventieth member of the group was, in fact, G-d Himself. As G-d tells Yaakov in a prophetic vision before he leaves the Holy Land, "I will go to Egypt with you, and I will also bring you back again."

We see from this a very important concept. G-d is not just in the heavens, but He is found among us, even counted as a member of our group! We mustn't view G-d as an abstract concept, a Being with which we have no relationship. Rather, we must understand and recognize that G-d's Presence is in our midst.

The Talmud (Megilla 29a) states in the name of Rabi Shimon bar Yochai: How dear is the Jewish nation to G-d! When they were exiled in Egypt, G-d's Presence was with them; when they were sent into the Babylonian exile, G-d's Presence was with them; and even in the last exile, G-d's Presence is with them and will return with them when the redemption arrives.

May we reach the level that we feel G-d's Presence in our midst, and may we merit to witness that incredible time when the redemption will take place and we will return, along with G-d, to the Holy Land. May it be speedily in our days.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

I (Hashem) shall descend with you to Egypt, and I shall also surely bring you up... (46:4)

And Hashem said to Avraham, "Know with certainty that your children shall be aliens in a land not their own ... four hundred years" (Lech L'cha 15:13).

From the time Yitzchak was born until Bnei Yisrael left Egypt was four hundred years (Rashi).

If the four hundred years started from the time Yitzchak was born, that means that Bnei Yisrael were able to fulfill part of their four hundred year servitude in Canaan. If they could fulfill part of their exile in Canaan, why couldn't they have completed all of it there?

Parsha Riddle

Who was the first of Yaakov's descendants to go down to Egypt

Please see next week's issue for the answer.

Last week's riddle:

How do we learn from Chanukah that one should thank Hashem for the natural running of the world?

Answer: Since there was enough oil to burn for one day, the miraculous burning of the oil was for seven days. Yet we celebrate Chanukah for eight days, since the mere fact that oil burns is itself a miracle and something to thank Hashem for. (Alter from Kelm)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayigash* (46:1), the Torah relates that when Yaakov set out to travel to Egypt to reunite with his son Yosef, "he slaughtered sacrifices to the G-d of his father Yitzchak." Rashi comments:

The duty of honoring one's father is more imperative than that of honoring one's grandfather (Genesis Rabbah 94:5); therefore the sacrifices are associated with the name of Yitzchak and not with that of Avraham.

As noted by the *acharonim* (*Shut. Rema* 118; *Darkei Moshe* YD 240:7; *Taz* *ibid.* 20), this midrash apparently implies that there is indeed a duty to honor one's grandfather, although the duty to honor one's father is greater.

The Maharik (#30), however, declares that there is no (formal, *halachic*) duty to honor one's grandfather, since we do not find such a duty asserted anywhere by our Sages, and he accordingly rules that a grandson has no greater obligation to recite kaddish for his grandfather than for someone unrelated to him.

The *Eliyahu Zuta* (*teshuvah* 1) sides with the Maharik, arguing that we should set aside the implication from the language of the midrash that there is a duty to honor grandparents in favor of the implication to the contrary from the language of the Biblical text itself, since if there were a duty to honor one's grandparents, the verse should read "he slaughtered sacrifices to the G-d of his father **and his father's father**." He also adduces the following rather pessimistic Talmudic anecdote in support of his view:

Rav Aha bar Ya'akov took care of Rav Ya'akov, the son of his daughter, who was an orphan. **When the grandchild grew up**, his grandfather once **said to him: Give me water to drink. He said to him: I am not your son**, and I am not obligated in your honor as a son must honor his father. The Gemara again comments: **And this explains the folk saying that people say: Raise, raise your grandchild**, but in the end he will retort: **I am the son of your daughter**, and I do not have to take care of you. (*Sotah* 49a)

This passage, however, is rather difficult to understand, since even in the absence of a formal, *halachic* obligation to honor one's grandparents, the imperative of gratitude should surely dictate a moral obligation to honor a grandparent who raised one *in loco parentis*. (Cf. *Yad Avraham* YD *ibid.*)

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RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I wasn't listed but I was counted.
2. I was conceived in Canaan.
3. I was born in the gate.
4. My son was the leader.

#2 WHO AM I?

1. I guaranteed my brother.
2. Royalty comes from me.
3. I founded the Yeshiva.
4. I bear Hashem's name.

Last Week's Answers

#1 Efraim & Menashe (We equal Reuven and Shimon (-1), Our uncles are Shevatim, We are a blessing, We were born in Egypt.)

#2 Menorah (I had seven, I stayed lit for eight, I was made from fire, I was made of gold.)

KOLLEL BULLETIN BOARD



Presented by Rabbi Yitzhak Grossman

**Sunday Evenings 7:30pm
at Kemp Mill Synagogue (KMS)
and on Zoom**

Zoom info at www.gwckollel.org