

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:28 | Havdalah 5:30



YISE Supports Israel



Our thoughts and prayers are focused on Israel. Please see the back of this sheet for various things you can do to support Israel.

Mazal Tov

Liba & Eric Golman on the birth of a baby boy. The Shalom Zachor will take place at the home of Emma & Aaron Lash, 11311 Monticello Avenue, from 7:30 PM to 9:00 PM. The Bris will take place on Sunday at 9:15 AM at Ohr HaTorah.

Leah & Tzvi Grossman on the birth of a baby boy. The Shalom Zachor at their home, 1106 Arcola Avenue, from 7:30 PM to 9:00 PM.

Condolences

Adi Haramati on the passing of his mother, Dinah Haramati. The funeral took place in Israel on Friday. Adi is observing Shiva at 11600 Yeatman Terrace through Wednesday morning. Shacharis Sunday 8:00 AM, Monday 6:45 AM, Tuesday, Wednesday 7:00 AM. Mincha/Maariv Sunday, Monday, Tuesday 4:35 PM.

Kiddush/Shalosh Seudos Sponsors

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

Shul Kiddush is sponsored by the Shul Kiddush Group.

Sephardic Minyan Kiddush is sponsored by Bar Mevorah Kimhi ליעלוי נשמת יוסף בן רנה פקודת שנתו

Shalosh Seudos is sponsored by Art Boyars L'HaKarat HaTov for his special teachers.

Shabbos and Weekday Shiurim Sponsors

Hashkamah Minyan shiur is sponsored by David Jaray in appreciation to Rabbi Grossman and all those who attend his shiur and in memory of all those who have lost their lives in Israel.

Rabbi Hyatt's Gemara Shiur is sponsored by David Jaray in appreciation to Rabbi Grauman and all those who attend his shiur and in memory of Rabbi Hyatt z"l and all those who have lost their lives in Israel.

May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and all those that have been traumatized in Israel during these times.

Youth Announcements

Teen Minyan - Led by Rabbi Moshe Holzer, 9:15 in The House, followed by Kiddush

Shabbos Groups - 10 AM until shul ends

- **Toddler Group**, under 3 with parent, Toddler Room
- **Kinder Group**, 3-5, upstairs behind the balcony
- **Boys 6-9 & Girls 6-9** and **5th-6th Grade Girls**, meet in lower lobby and walk to YGW
- **Jr Congregation** - 4th-6th Grade Boys, in The House

Bnei Akiva Snif for grades 2 - 5. This Shabbos, 3:25 PM at KMS, walking group from YISE at 3:00. [see flyer](#)

Pre-Chanukah Youth Carnival - Sunday, December 3, 10 AM - Noon, in the Social Hall. [see flyer](#)

Motzai Shabbos Pizza and Sufganiyot for High School Boys - December 9, 8 PM in the House. [see flyer](#)

Latkas & Lattes for High School Girls - Tuesday, December 12, 8 PM in the Social Hall. [see flyer](#)

For more information, contact Sharon Shimoff at sshimoff@yise.org.

YISE welcomes Michal & Rabbi Yona Budow from the Torah MiTzion Kollel of Berman Hebrew Academy this Shabbos. We look forward to hearing their perspectives at the Friday night Oneg and Shabbos morning at the 8:45 Minyan.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha:

4:30 (B) 4:20 (Sephardi, LBM)
Ruach Minyan after Mincha (S)

SHABBOS DAY:

Shacharis:

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

Mincha:

2:30 (B), 4:10 (B), 4:20 (Sephardi, LBM)
Shalosh Seudos: 4:35 (S)

Maariv: 5:30

DIVREI TORAH:

8:45 Main Minyan - Rabbi Yona Budow
9:15 Minyan - Rabbi Postelnek

SHIURIM:

Hashkamah Minyan Gemara Shiur (SBM)
Rabbi Yitzhak Grossman
Ohr HaChaim Chabura, 8:55 (S)
Rabbi Postelnek

YISE Events This Shabbos

Ruach Minyan will take place this Shabbos, December 1, led by Yosef Lindell. The Ruach Minyan is starting at Kabbalos Shabbos in the Social Hall, following Mincha, which is in the Belonofsky Sanctuary at 4:30 PM.

Friday Night Oneg: All are invited to an Oneg with food, singing, Divrei Torah and words of Chizuk from Michal & Rabbi Yona Budow from the Torah MiTzion Kollel of Berman Hebrew Academy. December 1, 8:00 PM-9:30 PM at the Postelnek home, 11600 Fillmore Drive. [see flyer](#)

WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL OFFICE@YISE.ORG

We welcome the new members voted in at the latest board meeting: Steven Bachrach, Rabbi Yisroel Dovid Bacharach, Diana & Ido Dubrawsky, Malka & Abba Florans, Julie & Andrew Gilson, Noah Katz

YISE Supports Israel

Tehillim for Israel - We are gathering in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv (approximately 40 minutes after the posted Mincha time) for 15 minutes of communal Tehillim.

Daily Chizuk - Rabbi Rosenbaum will lead a daily 15-minute Zoom of Tehillim recital and study of the Sefer Ahavas Chesed Sunday through Friday at 12:30 PM on **Zoom A**.

Avinu Malkeinu at Daily Minyan - following Shemoneh Esrei at Shacharis and Mincha.

Tehillim for Israel WhatsApp - Join at: chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEI0

Financial Support - A list of charitable organizations is available at: www.yise.org/israel-2023-10-11-small.pdf

Our Local Soldiers - Send Hebrew name and mother's Hebrew name of relatives serving in the IDF to csimon@yise.org

Political Action - Tell Congress: Support Emergency Aid to Israel. AIPAC information at: <https://www.aipac.org/act>

Local Law Enforcement - Our security team is working with the Montgomery County Police Dept. and Secure Community Network. MCPD has increased patrols. Please greet and thank the officers for their efforts to protect the community.

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

Upcoming YISE Events

Tap Into the Times/Prepare for Chanukah! - A Sunday morning Chabura, 8:15 AM - 8:40 AM in the Belonofsky Sanctuary, led by Rabbi Postelnek. Now learning Torah relevant to the month of Kislev and Chanukah. [see flyer](#)

Pre-Chanukah Shiur - "When the Lights Go Out: Building Bitachon When Facing Imperfection." Given by Rabbi Postelnek, Sunday December 3, 8:00 PM, at the home of Malya & Lucas Druskin, 117 Claybrook Drive. [see flyer](#)

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, December 4, from 2:00 PM - 3:00 PM on **Zoom A**.

Chanukah Party Join us for a Chanukah Party with food, music and fun! Sunday, December 10, 3:00 PM-5:00 PM, in the Social Hall. \$10/adult, \$5/child (3-12), \$40 family max. Visit yise.org/chanukah for sponsorship opportunities. [see flyer](#)

The Golden Network: Lunch and Learn "Exploring the Mysteries of Chanukah" with Rabbi Roy Rosenbaum, Wednesday, December 13, at 11:45 AM at YISE. RSVP to director@goldennetwork.org or 301-732-1773 by December 10. [see flyer](#)

Shabbos Sefer Soirees - Rabbi Yonatan Gorin will speak on "Targum Onkelos: A Convert's Reception of Torah at Har Sinai" on Friday, December 15, at 8:30 PM, in the Social Hall, followed by light refreshments. [see flyer](#)

Judaica and Seforim Sale - Sunday, December 24, 11:00 AM - 9:00 PM and Tuesday, December 26, 9:00 AM - 3:00 PM, in the Social Hall. Come fill in the gaps in your library and find great gifts as well.

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

The Week Ahead Begin to say Vesain Tal Umatar Livrachah at Maariv on Tuesday, December 5.		Sunday Dec 3	Monday Dec 4	Tuesday Dec 5	Wednesday Dec 6	Thursday Dec 7	Friday Dec 8 Chanukkah	Next Shabbos December 8-9, 2023 26 Kislev 5784 Parashas Vayeishev Shabbos Chanukah Candle lighting 4:27 Havdalah 5:30
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:35 8:45	Friday Night: Mincha: 3:00 (B) Mincha/Maariv: 4:20 (B) 4:15 (Sephardi, LBM)
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	4:30	4:30	4:30	4:30	4:30		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) Maariv: 5:30
	Sephardi (LBM)	4:25	4:25	4:25	4:25	4:25		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		
Halachic Times: Latest Alos Hashachar 5:49 AM, Earliest Talis and Tefilin: 6:18 AM, Latest Netz: 7:16 AM, Latest Krias Shema: 9:33 AM, Earliest Mincha: 12:31 PM, Earliest Shkia: 4:45 PM, Latest Tzeis Hachochavim 5:30 PM								
RABBI DOVID ROSENBAUM RABBI YOSEF POSTELNEK - ASST RABBI JOSH SEIDEMANN - PRESIDENT					NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, DECEMBER 6, NOON SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG WWW.YISE.ORG 301-593-4465 OFFICE@YISE.ORG			

SHMA**YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS**

Shul Announcements

Tehillim Insights WhatsApp Group - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day! Recordings and signup link at: <https://wp.yise.org/tehillim> *see flyer*

Welcoming Committee! If you would like to welcome a new person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you for details.

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

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

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

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

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

Upcoming Community Programs & Listings

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. December 6, 20 on Zoom, Meeting ID: 986 546 841, Passcode: 3671. December 13, 27 in person in the YISE Social Hall. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more information.

Annual Coat Drive - Help Yad Yehuda assist local Jewish households by donating NEW winter coats and jackets. Men's, women's and children's coats are needed. We're accepting NEW coats and jackets ONLY. Coats may be purchased online and shipped directly to us, Yad Yehuda, 9601 Colesville Rd, Silver Spring, MD 20901 or dropped off at: 1212 North Belgrade Rd.

The Capital Closet will be open on Sundays December 3, 17 and 24, from 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of clothing for women, men, and children, as well as Torah School uniforms! Our new address is 9601 Colesville Road, Silver Spring, MD 20901; entrance is in the back of the building up a full flight of stairs.

Recurring Community Programs and Listings

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

Join the Buddy Network - Do you live alone and want a buddy? Do you want to volunteer to be a buddy? Have a buddy check in during extreme weather or power outages. Make sure you have the basic necessities when you can't get out. Register at <https://goldennetwork.org/buddynetwork> For more info. call 301-732-1773 or email director@goldennetwork.org.

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

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

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

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

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

Women's Weekly Unity Gathering. Tehillim, divrei chizuk, and learning at the KMS Beit Midrash, Sundays, 8:00-9:15 PM. Women all around the Silver Spring community (and beyond) are called together to unite in Torah learning and tefillah. Every week, we will recite Tehillim and then a fabulous community leader will give us words of chizuk. Afterwards, everyone is invited to learn on their own or in a group. Open to girls and women of all ages. Contact Rachel Tor at rachelctor@gmail.com for more information.

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

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

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

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

JANUARY DEADLINE: MONDAY, DECEMBER 25, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

Sundays

7:35 AM - 8:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - 8:40 AM - Tap into the Times led by Rabbi Postelnek Chabura learning pieces that connect to our current times & our personal Avodah, in the **Belonofsky Sanctuary**
***9:30 AM - GWCK Sunday Kollel Brunch & Learn** Four great Shiurim to choose from, in the **Social Hall**
9:30 AM - Rabbi Rosenbaum's Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**
10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**

Mondays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**
8:00 - 9:00 PM Chavrusa Learning, in the **Social Hall**. For more info contact Rabbi Levy at 240-423-8810

Tuesdays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets", in-person, in the **Small Beis Medrash** and on **Zoom G**
8:15 PM - 9:15 PM - CLAS Mrs. Sara Malka Winter "Visions of the Prophets, Lessons & Insights from the Weekly Haftorah" for Women, on **Zoom D**
8:45 PM SCP (Semichas Chaver Program) for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Wednesdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
11:00 AM - Rabbi Rosenbaum's Nach Shiur, now learning Sefer Iyov, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
8:00 PM - Rabbi Rosenbaum's Women's Navi Shiur, now learning Sefer Shmuel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa for Men, on **Zoom E**
8:30 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

Thursdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**

Fridays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**

**GWCK Brunch & Learn will not meet on Sunday, December 10*

Class times and locations as of December 28. Please check <https://wp.yise.org/about/classes/> for updated info.

Connection Details

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

Zoom A: ID: 416 963 9000, password 492019
 Zoom B: ID: 970 1398 4837, password 613
 Zoom C: ID: 833 3477 1595, password RabbiHyatt
 Zoom D: ID: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn
 Zoom F: ID: 803 356 4156, password Learn
 Zoom G: ID: 713 7408 5130, password 045079
 Zoom H: ID: 849 3898 4989, password 161699

YISE INVITES YOU TO A

FRIDAY NIGHT ONEG

WITH DIVREI TORAH AND
WORDS OF CHIZUK FROM

RABBI YONA & MICHAL BUDOW

Coming from Yerushalayim, the Budows are on Shlichut as part of the Torah Mitzion Kollel in Berman Hebrew Academy where Rabbi Budow serves as the Rosh Kollel and Midrasha, and Mrs. Budow as a Judaic Studies teacher in the Upper School. Rabbi Budow previously served as a tank gunner in the 40th brigade of Cheil HaShiryon.

FOOD • SINGING • DIVREI TORAH • COMMUNITY

PARSHAS VAYISHLACH

DEC. 1 | 8:00 - 9:30PM

THE POSTELNEK HOME
11600 FILLMORE DRIVE

Rabbi Budow will also speak at the 8:45 Minyan Shabbos morning in the Belonofsky Sanctuary.

Young Israel Shomrai Emunah • 1132 Arcola Ave, Silver Spring, MD 20902

COME TO

Bnei Akiva of Silver Spring

SNIF

SHABBAT PROGRAM

GRADES
2-5

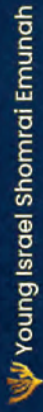
Games
and
Candy!

Shabbat Parshat VaYishlach

December 2nd, 3:25-4:25

@ KMS, 11910 Kemp Mill Rd

Walking groups leaving from
**Chabad, Shomrai, and Kemp Mill Forest at
3:00!!**



Prepare for Chanuka!



TAP INTO THE TIMES

Sunday Morning Chabura

Join us for Chabura style learning led by Rabbi Postelnik *before or after* your Sunday morning Shacharis to learn Torah relevant to the month of Kislev and Chanuka!

Sundays 8:15–8:40am
In the Belonofsky Sanctuary

CONTINUES NOV. 26!

YISE YOUTH PRESENTS A PRE-CHANUKAH CARNIVAL!



**SUNDAY, DECEMBER 3RD
10AM TO NOON
IN THE YISE SOCIAL HALL**

**COME ENJOY CRAFTS, GAMES, MUSIC & SNACKS
GEARED TOWARDS OUR YOUNGEST MEMBERS**



**SUGGESTED DONATION \$5 AND/OR BRING A TOY TO DONATE
FOR MORE INFORMATION, EMAIL [SSHIMOFF@YISE.ORG](mailto:sshimoff@yise.org)**



YISE invites you to
A pre-Chanuka shiur
with Rabbi Postelnek

When the Lights Go Out:
Building Bitachon When Facing Imperfection

Sunday, December 3rd
8:00PM

At the home of Malya and Lucas Druskin
117 Claybrook Drive

Young Israel Shomrai Emunah • 1152 Arcola Ave, Silver Spring, MD 20902



**PIZZA & SUFGANIYOT
MELAVE MALKA
FOR HIGH SCHOOL BOYS**

**SATURDAY NIGHT,
DEC 9TH
8PM
IN THE YISE HOUSE**

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

YISE YOUTH PRESENTS LATKES & LATTES

AN EVENT FOR HIGH SCHOOL GIRLS

TUESDAY NIGHT, DECEMBER 12TH
8PM
IN THE YISE SMALL SOCIAL HALL



FOR MORE INFORMATION, EMAIL [SSHIMO1F@YISE.ORG](mailto:sshimo1f@yise.org)

Serving private homes, hospitals, adult communities and facilities
in the Greater Washington and Baltimore Communities

THE Golden NETWORK

Offering Retirees and Seniors
a Variety of Engaging Programs

FRIENDSHIP • LEARNING • CONNECTION



Entertainment
• Home Based Musical Performances



One-on-One
Torah Study



Home Visits &
Companionship



Inspirational
Lectures & Classes

Silver Spring Lunch and Learn with a variety of inspiring and engaging speakers

NEXT LUNCH AND LEARN WITH
Rabbi Roy Rosenbaum
Exploring the Mysteries of Chanukah
Wednesday, December 13th

11:45 am

Young Israel Shomrai Emunah
1132 Arcola Avenue | Silver Spring, MD 20902
RSVP by 12/10

TO RSVP OR TO BE ADDED TO OUR EMAIL LIST FOR FUTURE LUNCH AND LEARNS AND EVENTS:
☎ 301.732.1773 ✉ director@goldennetwork.org 🌐 www.goldennetwork.org



DONATIONS APPRECIATED • SPONSORSHIPS AVAILABLE



YISE Adult Education
Committee Presents

Monthly Shabbos Sefer Soirée

*Targum Onkelos: A
Convert's
Reception of Torah
at Har Sinai*

Rabbi Yonatan Gorin

December 15 at 8:30 PM

YISE Social Hall

Light Refreshments After Presentation



“ אשא עיני ”

JOIN YISE'S

Tehillim Insights

DAILY WHATSAPP GROUP

Deepen your connection to Tehillim with short,
meaningful messages from Rabbi Rosenbaum and
Rabbi Postelnek. One Perek a day!

Click [here](#) to join or

SCAN ME!

Young Israel Shomrai Emunah • 1132 Alceda Ave, Silver Spring, MD 20902

Coming **THIS** Chanukah...



YISE INVITES YOU TO A
**CHANUKAH
PARTY!**

SUNDAY, DECEMBER 10 • 3:00PM-5:00PM

**FOOD, MUSIC, AND
ACTIVITIES FOR EVERYONE!**

ENDING WITH MENORAH LIGHTING, SINGING & GELT

\$10 / ADULT
\$5 / CHILD (AGES 3-12)
\$40 FAMILY MAX

 **YISE
SOCIAL HALL**

SPONSORSHIP AVAILABLE:
MENORAH Includes entry for Family Max **\$180**
CANDLE Includes entry for Four **\$120**
FIRE Includes entry for Three **\$72**
VISIT YISE.ORG/CHANUKAH

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Volume 30, Issue 8

Shabbat Parashat Vayishlach

5784 - B"H

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

Feeling the Fear - It is one of the most enigmatic episodes in the Torah, but also one of the most important, because it was the moment that gave the Jewish people its name: Israel, one who "wrestles with God and with men and prevails."

Jacob, hearing that his brother Esau is coming to meet him with a force of four hundred men, was terrified. He was, says the Torah, "very afraid and distressed." He made three forms of preparation: appeasement, prayer, and war. He sent Esau a huge gift of cattle and flocks, hoping thereby to appease him. He prayed to God, "Rescue me, I pray, from the hand of my brother". And he made preparation for war, dividing his household into two camps so that one at least would survive.

Yet he remained anxious. Alone at night he wrestled with a stranger until the break of dawn. Who the stranger was is not clear. The text calls him a man. Hosea called him an angel. The Sages said it was the guardian angel of Esau. Jacob himself seems sure that he has encountered God Himself. He calls the place where the struggle took place Peniel, saying, "I have seen God face to face and my life was spared".

There are many interpretations. One, however, is particularly fascinating both in terms of style and substance. It comes from Rashi's grandson, Rabbi Shmuel ben Meir (Rashbam). Rashbam had a strikingly original approach to biblical commentary. He felt that the Sages, intent as they were on reading the text for its halachic ramifications, often failed to penetrate to what he called *omek peshuto shel mikra*, the plain sense of the text in its full depth.

Rashbam felt that his grandfather occasionally erred on the side of a midrashic, rather than a "plain" reading of the text. He tells us that he often debated the point with Rashi himself, who admitted that if he had the time he would have written further commentaries to the Torah in the light of new insights into the plain sense that occurred to him "every day". This is a fascinating insight into the mind of Rashi, the greatest and most famous commentator in the entire history of rabbinic scholarship.

All of this is a prelude to Rashbam's remarkable reading of the night-time wrestling match. He takes it as an instance of what Robert Alter has called a type-scene, that is, a stylised episode that happens more than once in Tanach. One obvious example is young-man-meets-future-wife-at-well, a scene enacted with variations three times in the Torah: in the case of Abraham's servant and Rebecca, Jacob and Rachel, and Moses and Tziporah. There are differences between them, but sufficient similarities to make us realise that we are dealing with a convention. Another example, which occurs many times in Tanach, is birth-of-a-hero-to-a-hitherto-infertile-woman.

Rashbam sees this as the clue to understanding Jacob's night-time fight. He relates it to other episodes in Tanach, two in particular: the story of Jonah, and the obscure episode in the life of Moses when, on his way back to Egypt, the text says that "When they were in the place where they spent the night along the way, God confronted Moses and wanted to kill him". Tziporah then saved Moses' life by giving their son a brit milah.

It is the story of Jonah that provides the key to understanding the others. Jonah sought to escape from his mission to go to Nineveh to warn the

people that the city was about to be destroyed if they did not repent. Jonah fled in a boat to Tarshish, but God brought a storm that threatened to sink the ship. The prophet was then thrown into the sea and swallowed by a giant fish that later vomited him out alive. Jonah thus realised that flight was impossible.

The same, says Rashbam, applies to Moses who, at the Burning Bush, repeatedly expressed his reluctance to undertake the task God had set him. Evidently, Moses was still prevaricating even after beginning the journey, which is why God was angry with him.

So it was with Jacob. According to Rashbam, despite God's assurances, he was still afraid of encountering Esau. His courage failed him and he was trying to run away. God sent an angel to stop him from doing so.

It is a unique interpretation, sobering in its implications. Here were three great men, Jacob, Moses, and Jonah, yet all three, according to Rashbam, were afraid. Of what? None was a coward.

They were afraid, essentially, of their mission. Moses kept telling God at the burning bush: Who am I? They won't believe in me. I am not a man of words. Jonah was reluctant to deliver a message from God to Israel's enemies. And Jacob had just said to God, "I am unworthy of all the kindness and faith that You have shown me".

Nor were these the only people in Tanach who had this kind of fear. So did the Prophet Isaiah when he said to God, "I am a man of unclean lips." So did Jeremiah when he said, "I cannot speak: I am a child."

This is not physical fear. It is the fear that comes from a feeling of personal inadequacy. "Who am I to lead the Jewish people?" asked Moses. "Who am I to deliver the word of God?" asked the prophets. "Who am I to stand before my brother Esau, knowing that I will continue the covenant and he will not?" asked Jacob. Sometimes the greatest have the least self-confidence, because they know how immense is the responsibility and how small they feel in relation to it.

Courage does not mean having no fear. It means having fear but overcoming it. If that is true of physical courage it is no less true of moral and spiritual courage.

Marianne Williamson's remarks on the subject have become justly famous. She wrote: "Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others."

Shakespeare said it best: "Be not afraid of greatness: some are born great, some achieve greatness, and some have greatness thrust upon 'em."

I sometimes feel that, consciously or subconsciously, some take flight from Judaism for

this very reason. Who are we to be God's witness to the world, a light to the nations, a role model for others? If even spiritual giants like Jacob, Moses, and Jonah sought to flee, how much more so you and me? This fear of unworthiness is one that surely most of us have had at some time or other.

The reason it is wrong is not that it is untrue, but that it is irrelevant. Of course we feel inadequate to a great task before we undertake it. It is having the courage to undertake it that makes us great. Leaders grow by leading. Writers grow by writing. Teachers grow by teaching. It is only by overcoming our sense of inadequacy that we throw ourselves into the task and find ourselves lifted and enlarged by so doing. In the title of a well known book, we must "feel the fear and do it anyway."

Be not afraid of greatness: that is why God wrestled with Jacob, Moses, and Jonah and would not let them escape. We may not be born great, but by being born (or converting to become) a Jew, we have greatness thrust upon us. And as Marianne Williamson rightly said, by liberating ourselves from fear, we help liberate others. That is what we as Jews are meant to do: to have the courage to be different, to challenge the idols of the age, to be true to our faith while seeking to be a blessing to others regardless of their faith.

For we are all children of the man who was given the name of one who wrestles with God and with men and prevails. Ours is not an easy task, but what worthwhile mission ever was? We are as great as the challenges we have the courage to undertake. And if, at times, we feel like running away, we should not feel bad about it. So did the greatest.

To feel fear is fine. To give way to it is not. For God has faith in us all even though, at times, even the best of us lack faith in ourselves.

Shabbat Shalom: Rabbi Shlomo Riskin

The Search for God and the Search for Self -

"And he said, 'Your name will no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed.' And Jacob asked him and said, 'Tell me, if you would, your name.' 'Why do you ask after my name?' And he blessed him there. And Jacob called the name of the place Peniel because I have seen God face to face and I have survived."

Is it religiously valid to attempt to find one's own God - or is it sufficient to accept the God idea handed down by parents and/or tradition? Certainly, if the individual can develop his own unique contact with God, his divine service will be genuine and spontaneous, rather than mechanical and formal. But a search, after all, is fraught with pain and anguish. And what if the Almighty still remains elusive, even after a lengthy quest?

We begin the Amida prayer with the words: 'Praised art thou, our God and God of our fathers.' Rabbi Yisrael Ba'al Shem Tov explains that it is preferable and worthy to attempt to discover one's own God and to establish a personal relationship with Him. Until that occurs, however, one must still serve the God of one's fathers.

In studying the biblical portions of Toldot, Vayetze and Vayishlach, we can trace an undeniable pattern which reveals that the underlying theme in Jacob's

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life is his search for God – his God, and not only the God of his father.

One might suggest reasons as to why, at least in Jacob's case, the mere acceptance of his father's God would be difficult, if not impossible. If Jacob truly felt unloved, even rejected, by Isaac, it would be problematic for him to connect with his father's God. And when his mother's ploy deceives his father, this would only serve to intensify the anguish of separation from the patriarch that Jacob must feel. Jacob wasn't sure who he really was, or more importantly, who he wished to become. After all, if his father loved Esau, perhaps he should become more fork-tongued and aggressive, more Esau-like. Perhaps then he would gain his father's love and God's love!

Jacob's jealousy and guilt vis-a-vis Esau certainly got in the way of his ability to establish a meaningful relationship with the God of his father Isaac. It is certainly the wrath of his brother Esau that forces the underlying purpose of Jacob's journey to become a personal search for God and – if only subconsciously – the God of his mother in her birth-place. After all, if his father had rejected him, at least his mother accepted him. Moreover, his mother's family was much more Esau-like – cunning and smooth-tongued – than his father's.

The first episode recorded when he leaves home is the dream of the ascending and descending angels in which God suddenly appears to Jacob. The words God chooses are significant: 'I am the Lord, God of Abraham, and the God of Isaac...'. But not yet the God of Jacob.

How does Jacob respond when he awakes? 'Surely God is in this place, and I did not know'. The general understanding of this verse is that Jacob, not realizing that God is in this place, is taken by surprise. But the simple meaning of 'lo yodati' is that Jacob does not yet know Him, his God. He knows what he must do to serve Him and he knows what to say in order to pray to Him, but he has not yet experienced his own personal God. We see this point underscored when Jacob makes his vow, which is usually understood to mean that if God will feed and clothe him, then Jacob will accept the Lord as his God. Obviously it is difficult to accept such a materialistic 'deal' with the divine. Perhaps we must view the phrase in question as belonging to the 'if' clause of the oath; 'if God will...guard me, give me bread to eat...and I return in peace to my father's house and if the Lord will become my (li) personal God, then this stone will...become a House of God....' Jacob is asking for a personal God, that the Lord become his God. Jacob is asking, in addition to his physical needs, that God provide him with his most sought after spiritual need, that he experience a personal God. Then Jacob will know that his search shall have borne fruit, and he will be able to truly build a house for God and give tithes.

But in order for Jacob to find his personal God, he must first come to grips with his own personality, with his own inner and truest self and identity. He must discover who he is before he is to find his God.

For the next twenty years Jacob lives with Laban's household. In the process of raising a family and establishing a financial foothold, he loses sight of his earlier spiritual vision. He is more Esau than Esau, more Laban than Laban. Not only does he not find his own God, he runs the risk of even losing the God of his father. Although he is very successful and aggressive, he has lost, and deeply misses, his earlier dream of uniting heaven and earth. He knows he must return to his father's land and home, to his true self. When we next find him making an oath, it is with Laban upon his departure. But he still cannot speak of his own God, the God of Jacob; he can only take an oath by 'the God of Abraham and the Fear of Isaac'. Now he knows who he once was and must once again become – but he isn't there yet.

Ultimately, Jacob understands that he cannot successfully find God without first being himself – and that requires frontal confrontation with Esau. Will Esau stand in the way of God's promise to Jacob and his seed? Can Jacob atone for the guilt he feels vis-a-vis Esau, and exorcise the jealousy he feels towards this favored brother? Addressing God, Jacob says, 'O God of my father Abraham, and the God of Isaac...', but still no mention of the God of Jacob.

And because of what follows, it becomes clear that the wedge between Jacob and himself, between Jacob and his God, was Esau. Only after Jacob can successfully separate himself from Esau will he be able to confront his own God. On the night before he is scheduled to meet his brother in the flesh, the Torah records how Jacob remained alone and wrestled with an unidentified stranger over whom he prevailed. Identified by our Sages as the spirit of Esau, Rabbi S.R. Hirsch suggests that it may well have been the Esau within Jacob who is haunting the patriarch with guilt and jealousy.

Jacob receives the victory name Yisrael (Israel) from the stranger; he has prevailed against men and God. In what way? He has finally confronted the twin personality within himself: the Esau he desired to become in order to try and gain his father's favor and achieve momentary materialistic enjoyment – and succeeded in removing Esau and Esauism from within himself. He is ready to take the wealth he received from Laban during his Esau stage and return it to Esau when they meet on the morrow: 'take my blessing' (which I received under false pretenses) he will say – and he is ready to accept himself as he was even vis-a-vis his father. He is therefore ready to return home not as Jacob-Esau but as Jacob-Israel.

And only after he has successfully wrestled with the stranger – exorcising the pain and guilt created by his jealousy and deception – is Jacob finally rewarded by seeing God face to face. Apparently it was Esau, or the spiritual struggle he symbolized, that had previously stood in his way. After his mastery over the spirit of Esau, Jacob calls the place of the encounter Peniel, 'because I have seen the Lord face to face, and my soul has been saved'. Jacob exorcised Esau – and in the process found both himself and his God. His struggle and search ended in victory.

If what we've been describing is correct, we should now be presented with Jacob's personal God. The text describes that Jacob '...came in peace [shalem] to the city of Shekhem...'. The verse can also read 'whole' – and indeed he is now his whole, complete and independent self. And so he erects an altar to his own God, indeed calling it 'Kel Elokai Yisrael' God, the God of Israel. Finally God is not just the God of his grandfather and of his father, but He is also the God of Israel, the God of the pristine and purified Jacob, his own personal God, whom he has discovered after many travels and through much pain. The circle is complete, the search for his own God is over. Thus empowered, Jacob is ready to face the third stage of his life, the transformation of twelve sons into twelve tribes of Israel. And now we can pray in the Amidah to the personal God of each of our patriarchs, the God of Abraham, the God of Isaac, and the God of Jacob.

The Person in the Parsha: R. Tzvi Hersch Weinreb

See You Later [Excerpt]- There is an expression that we often use when we say goodbye. Most of us pay no attention to what we are saying. I doubt that very many of those who use the expression really mean it. I refer to the words, "See you later." Seldom do we consider, "See you later" as a promise of a reunion or a commitment to a subsequent encounter.

Likutei Divrei Torah

I find it fascinating that this expression has its equivalent in other languages. In Hebrew, for example, we say, "Lehitra'ot," which implies that we anticipate seeing each other again in the future.

It is not surprising that we ordinary folk occasionally use language loosely and do not literally mean to fulfill every casual remark that we make. But it is surprising to find a biblical character using the same expression. Surely, the Bible does not trouble itself to record casual remarks.

In Vayishlach, we find the patriarch Jacob using just such an expression. The careful reader of this week's parsha faces the dilemma of either viewing his remarks as mere empty words, or worse, seeing in them a deliberate attempt at deception.

I refer to the passage at the very end of the narrative of the dramatic encounter between the Esau and Jacob after a separation of many years. Surprisingly, the encounter concludes on a peaceful note, in which Esau suggests, "Let us take our journey, and let us go together..."

Jacob responds, and rendering his language into contemporary conversational English, he says, "You go first, and because of the kids and the cattle, I'll follow slowly. I'll see you later, in Seir, your mountain retreat."

The reader of this passage cannot help but anticipate that we will read, at some point in the narrative, of how Jacob indeed sees Esau later, in Seir. After all, he promised to follow, albeit slowly, and to reunite with Esau at Mount Seir, his home base.

But we never read of such a reunion. Jacob says, "See you later," but that "later" never occurs.

Our Sages were troubled by this seeming gap in the narrative. They provide us with several explanations.

Rashi suggests that Jacob was trying to avoid any further encounters with his brother, assuming that he would treacherously abandon his feigned brotherly façade. In other words, he told Esau to go ahead with no intention of following him all the way to Seir.

Jacob's "See you later" was thus a ruse. He was justifiably resorting to deception in the interests of self-defense. The Talmud actually advises all who find themselves threatened by suspicious companions while on the road to resort to Jacob's tactic. But the rabbis have an alternative approach to Jacob's "See you later." This approach insists that Jacob used those words in all sincerity, with no guile whatsoever. Rather, he was predicting that whereas a true reunion of Jacob and Esau was not likely to happen in their lifetimes, there would come a time when that reunion would happen.

That time will be in the distant future. Then, the descendants of Jacob, the Jewish people, and the descendants of Esau, the historical enemies of the Jews, will indeed meet again, at the time when the Esau of the world will be judged, finally and fairly.

This ultimate "reunion" was foretold by the Prophet Obadiah: "For liberators shall march up on Mount Zion to judge Mount Esau; and dominion shall be the Lord's".

In this light we come to see that Jacob was not using the expression "See you later" loosely or casually, and certainly not deceptively. Rather, he was peering into the messianic future and envisioned a time when Jacob and Esau would come together, if only for a final reckoning.

Does this final reckoning mean victory for Jacob and defeat for Esau? fire...And the House of Esau shall be straw..." Rabbi Joseph H. Hertz, in his (regrettably underutilized) commentary on the Pentateuch, makes the following hopeful statement: "There is no record that Jacob went to Seir to see his brother. But, add the rabbis, Jacob will yet visit Esau on the day of the Messiah, when the reconciliation between Israel and Edom will be complete."...

In this week's *Parashah*, we read about the reunion of Yaakov and Esav. Seemingly, Yaakov humbled himself before Esav and Esav's entire attitude toward Yaakov changed, as we read (33:3), "[Yaakov] bowed earthward seven times until he reached his brother. Esav ran toward him, embraced him, fell upon his neck, and kissed him; then they wept."

If so, asks R' Moshe Zuriel z"l (1938-2023; *Mashgiach Ruchani* of Yeshivat Sha'alvim and a prolific author), why did Yaakov reject Esav's further peace overture (33:12), "Travel on and let us go--I will proceed alongside you"? Instead, Yaakov replied (33:14), "Let my lord go ahead of his servant; I will make my way at my slow pace . . . until I come to my lord at Se'ir"--a promise Yaakov has not yet fulfilled (see *Rashi* z"l).

The truth, writes R' Zuriel, is that the encounter between Yaakov and Esav is an encounter between two approaches to life that cannot be reconciled. Esav is a slave of his desires. He will never stop trying to fulfill those desires and will never stop trying to kill Yaakov. Even when he hugged Yaakov, seemingly sincerely, he was like a wrestler hugging his opponent--always picturing himself crushing the other. Yaakov knew this, and he never really subdued himself before Esav. Rather, when he appeared to bow down seven times, he really was taking pains to avoid looking a *Rasha* (Esav) in the face.

R' Zuriel adds: With *Chanukah* approaching, it is a propitious time to beware modern-day Hellenists who think the solution to anti-Semitism is imitating or mixing with Esav's descendants and their culture. (*Otzrot Ha'Torah*)

Shabbat

"This is the song of praise of the seventh day: that on it G-d rested from all his work."

(From the *Shabbat* morning prayers according to *Nusach Sefard*)

R' Don Segal *shlita* (Yerushalayim and Brooklyn, N.Y.; a leading contemporary teacher of *Mussar*) asks: How is it a praise of *Hashem* that He rested on the seventh day? To the contrary, if He had continued creating for another day, He would have demonstrated His greatness and glory that much more!

R' Segal answers: The *Gemara* (*Megilah* 31a) teaches, "Wherever you find *Hashem's* greatness, there you find His humility." That is the praise expressed by our prayers, *i.e.*, that *Hashem* could have demonstrated his greatness even more by creating for another day, but He held Himself back, so-to-speak, as an expression of His humility.

R' Segal continues: We find this trait of *Hashem* mentioned elsewhere in the context of Creation. We read (*Bereishit* 1:26), "*Elokim* said, 'Let us make man'." Who is "us"? Our Sages explain that *Hashem* was consulting with His *Bet Din* / the Heavenly tribunal. Does *Hashem* need advice from angels? Moreover, the use of the plural in this verse permits heretics to argue that there is more than one G-d! Nevertheless, say our Sages, *Hashem* is willing to run that risk in order to teach humility--*i.e.*, that even He Who does not need advice sought advice and considered it. Thus, where we see the greatness of *Hashem*--*i.e.*, in creating man--we see His humility.

R' Segal adds: Another act of humility evident in Creation is that *Hashem* hides the true awesomeness of His deeds. Indeed, the word "*Olam*" (*עולם*) / "world" is related to the word "*He'elem*" (*העלם*) / "concealment." Imagine, writes R' Segal, if someone from our era met a person from 1,000 years ago and described to him air travel, telephones, etc. Of course, his words would be met by incredulity. Yet, all of the natural forces that make this technology possible have always existed; they were merely hidden, waiting to be revealed when *Hashem* decided the time was ripe.

(*Ma'adanei Shabbat* p.126)

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"These are the sons of Yaakov, who were born to him in Padan Aram." (35:26)

The *Gemara* (*Makkot* 23b) teaches: "Six hundred thirteen *Mitzvot* were said to Moshe at Sinai." However, the *Gemara* never lists the 613 *Mitzvot*, leading many *Rishonim* / sages of the early Middle Ages to propose their own lists of which items to include in the 613 Commandments.

R' Moshe ben Maimon *z"l* (*Rambam*; 1135-1204; Spain and Egypt) writes in the introduction to his list: It is not proper to count among the 613 *Mitzvot* any enactments of the Sages, only Commandments whose origin is the Torah itself. He continues: It should not be necessary to say this, but I saw that some wanted to include such things as lighting *Chanukah* candles and reading *Megillat Esther*, which are Rabbinic enactments, not Torah laws.

Ramban (see facing page) defends those who include *Rabbinic* enactments in the list of 613 *Mitzvot*. He explains: Even though the *Gemara* says that 613 *Mitzvot* were said to Moshe at Sinai, the *Gemara* could mean that there are 613 *Mitzvot* and most of them were said to Moshe at Sinai, but some were not. Even the Torah itself speaks this way, *Ramban* writes, for our verse says, "These are the sons of Yaakov, who were born to him in Padan Aram." In fact, one of Yaakov's sons who is listed (Binyamin) was not born in Padan Aram; he was born in Canaan. However, the Torah, and likewise the *Gemara*, makes general statements that encompass the majority of cases.

(*Sefer Ha'mitzvot: Shoresh Rishon Im Hasagot Ha'Ramban*)

R' Chizkiyah ben Manoach *z"l* (France; 13th century) writes: Even though Binyamin was not born in Padan Aram, he was born as a result of a prayer that was uttered in Padan Aram. Specifically, when Rachel had her first child, she named him "Yosef," saying (30:24), "May *Hashem* Yosef li / add on for me another son." As such, it is as if Binyamin, too, was born in Padan Aram.

(*Chizkuni*)

Based on the *Chizkuni*, Rabbi Yonason Sacks *shlita* (*Rosh Ha'yeshiva* of Beis Medrash L'Talmud-Lander College) explains the *Gemara* (*Berachot* 54a) which states: If one sees the rock on which Moshe sat during the battle with Amalek, he says the blessing, "Who performed a miracle for me in this place." Did the miracle occur where Moshe prayed? Seemingly, the miracle occurred on the battlefield down below. However, just as the Torah teaches that Binyamin was "born" in the place where his mother prayed for his birth, so too Amalek was defeated in the place where Moshe prayed for its defeat.

(*Shiur* at Yeshivat Kerem B'Yavneh, 15 *Cheshvan* 5784)

"Yaakov became very frightened . . . I have been diminished by all the kindnesses and by all the truth that You have done [for] Your servant." (32:8, 11)

Rashi *z"l* explains: Yaakov feared that the acts of kindness that *Hashem* had already performed for Yaakov combined with any sins Yaakov may have committed would prevent the fulfillment of *Hashem's* promise to return Yaakov home safely. [Until here from *Rashi*]

R' Moshe ben Nachman *z"l* (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) teaches: Anyone who has *Bitachon* / trust in *Hashem* necessarily has *Emunah* / faith in Him as well. But not everyone who has *Emunah* has *Bitachon*, for one may worry that he is unworthy of *Hashem's* protection because of his sins. One whose *Bitachon* is complete, however, does not share that worry; rather, he trusts in *Hashem's* promise no matter what.

Ramban continues: According to the above, Yaakov's fear of Esav was wrong. However, one could say that Yaakov interpreted *Hashem's* promise (28:15), "I will guard you wherever you go," as assuring only the physical safety of Yaakov and his immediate family. That promise did not necessarily guarantee the safety of all of Yaakov's servants and property. True, *Hashem* also promised (*ibid*), "I will not forsake you," but that would be fulfilled even if Yaakov suffered some property loss; it did not assure that Yaakov would emerge from his encounter with Esav completely unscathed. Notably, when Yaakov divided his camp for safety, he did not divide his family, only his servants and property. This is reasonable behavior even by someone who has *Bitachon*, if his intention is to avoid troubling *Hashem* [i.e., to lessen the need for *Hashem's* interference in nature].

(*Ha'emunah Ve'ha'bitachon* ch.1)

R' Yosef Yozel Horowitz *z"l* (1847-1919; the *Alter* of Novardok) writes: In reality, a person should not let his sins interfere with his trust in *Hashem*, as *Ramban* states. Thus, we read (*Tehilim* 32:10), "Many are the agonies of the wicked, but as for one who trusts in *Hashem*, kindness surrounds him." This means that even a wicked person, who is full of sins, will be surrounded by *Hashem's* kindness if he trusts in Him.

Nevertheless, Yaakov had good reason to fear the consequences of sin. Yitzchak had blessed Esav (27:40, as understood by *Rashi*), "When *Yisrael* will transgress the Torah and you will have reason to feel aggrieved about the blessings, then you will pull his yoke from your neck." Yaakov was not secure from Esav if Yaakov had sinned, because Esav had been blessed that he could take advantage of Yaakov's sins. This unique situation justified Yaakov's fear, notwithstanding his level of *Bitachon* generally.

(*Madregat Ha'adam: Ma'amar U'vacharta Va'chaim* ch.5)

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.

Issue 1387 • December 1, 2023 • 18 Kislev 5784

ISRAEL CAVED TO HAMAS: HILA ROTEM'S MOTHER, RAYA, REMAINS IN HAMAS CAPTIVITY (Arutz-7 11/26/23)

Israel agreed to the release of only 13 hostages and not 14 on Saturday night, even though this involves breaking up a family, contrary to the agreements and promises made by Hamas.

12-year-old Hila Rotem returned to Israel without her mother, Raya, who was left in the hands of Hamas. During the last two days, the Mossad pressed for the release of Hila's mother, but without success.

Also among the 13 freed hostages are the brothers Noam (17) and Alma (13) from Kibbutz Be'eri, whose mother Yonat Or was murdered during the Hamas attack on October 7. Their father was kidnapped with them but remained in Hamas captivity.

Maya Regev, 21, the first hostage from the party in Re'im to be released from captivity in Gaza, was released without her brother, Itay, who remained in the hands of Hamas.

ISRAEL LOOKING INTO HAMAS' CLAIM THAT BIBAS MOTHER AND SONS KILLED IN GAZA (Ha'aretz 11/29/23)

The Israeli army notified the Bibas family on Wednesday that it is investigating a claim released by Hamas that three of its members held hostage in Gaza were killed while in captivity.

On Wednesday, Hamas released a statement published by the Reuters news agency, claiming that Shiri Bibas, 32, and her two sons, Ariel, 4, and Kfir, 10 months, were killed in a Gaza bombing. There were no reports on the condition of Yarden Bibas, 34, who was also kidnapped with his wife and kids from kibbutz Nir Oz on October 7. The news agency emphasized that it is unable to verify the Hamas claim.

The Bibas family has become one of the symbols of war after footage taken by Hamas was released, showing Shiri holding her two children surrounded by Hamas terrorists.

Jimmy Miller, Shiri's cousin, said in an interview with Channel 12 news that the family members are not aware of any other publications regarding the situation of the kidnapped family, beyond the announcement published by Hamas.

In an official statement published by the family's relatives, it is stated that they are "waiting for the news to be verified or hopefully disproved as soon as possible by military officials."

According to Miller, he has "no shadow of a doubt that they (the Bibas family) arrived in the Gaza Strip alive." Hamas kidnapped them and is solely responsible for their health and is responsible for bringing them back alive."

On October 7, Hamas terrorists destroyed the family's home, murdered Shiri's parents, Yossi and Margit Silverman, and also killed the family's dog.

Two days ago, the IDF announced that the family was being held in the Khan Yunis area by one of the Palestinian factions operating in Gaza.

"We are here with the whole family of Shiri and Yarden, but we are missing people here. We are missing Jordan, Shiri, Ariel and Kfir," Ofri Bibas-Levi, Yarden's sister, said Tuesday in a statement to the media in front of the Tel Aviv Museum of Art, known now as Hostage Square.

"We don't know what their condition is, what they eat and who takes care of them. Who showers them and calms them when they cry. Hamas kidnapped them, and the responsibility for their health rests with him," she added.

Ofri described the couple as very devoted parents. "Yarden is a big and impressive guy, like a big bear, very sensitive, caring, funny. Everyone who sees him falls in love with his eyes and his smile. So gentle, Shiri, always

wanted to be a mother, very devoted to children, always her first priority, runs the family, Everything goes through her."

Ofri pointed out that the four-year-old Ariel suffered from low weight, and in the last two years he did not gain weight at all, and he was under medical supervision, which raises concerns that without proper nutrition he could reach a state of malnutrition.

ISRAEL CRITICIZES UN FOR AMBIGUOUS STANCE ON OCTOBER 7 ASSAULT CASES (i24NEWS 11/27/23)

Israel has voiced its condemnation of the United Nations following a statement from the UN Women's representation that failed to specify the identities of victims involved in the October 7 assaults, sparking outrage within the Jewish state.

UN Women convened with members of the civilian commission investigating the crimes perpetrated by Hamas against women and children on October 7, breaking nearly 50 days of silence on the matter.

However, the outcome of the meeting resulted in a generalized statement rather than a strong condemnation, prompting anger in Israel.

Expressing concern about reports of gender-based violence on October 7, the UN's statement called for a thorough investigation prioritizing the rights and security of those affected, refraining from specifically naming the Israeli victims, drawing ire in Israel.

Israel seized the International Day for the Elimination of Violence against Women as an opportunity to condemn the silence of international bodies.

Foreign Minister Eli Cohen lambasted the UN's silence, accusing the organization of adopting a unilateral stance that overlooked the war crimes committed against Israeli women and children.

Israel Report is a Student Publication of
Yeshiva University High School for Boys

Moshe Anapolle and Tani Lichtman, Editors in Chief

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Cohen emphasized the merciless attack on October 7, highlighting the brutal acts of sexual violence, psychological trauma, and the tragic loss of women, girls, and children during the assault.

The Ministry of Foreign Affairs criticized the UN's statement for its lack of specificity regarding sexual violence, avoiding direct acknowledgment of rape and neglecting to identify the victims.

"For nearly 50 days, UN officials have remained silent in the face of the rape, murder and kidnapping of hundreds of Israeli women," said Cohen.

In the aftermath of the assault, Israel presented evidence indicating Hamas terrorists' sexual abuse of women in Re'im and neighboring communities. Despite Israel's disclosures, global women's rights organizations have been slow to respond, with some denying the presented evidence.

A significant development occurred with the recent publication by Physicians for Human Rights, calling for an investigation into the sexual violence perpetrated by Hamas terrorists, marking a notable breakthrough in addressing these incidents.

PALESTINIAN MINISTER: HAMAS'S OCTOBER 7 MASSACRE OF ISRAELIS 'HEROIC' (JPost 11/27/23)

Jabril Rajoub, Secretary of Fatah's Central Committee, praised Hamas's October 7 massacre in Israel's South during a press conference in Kuwait earlier this month, a local newspaper reported in Arabic.

Rajoub called the attack – during which thousands of Hamas terrorists invaded southern Israel, shooting, raping, burning, and beheading about 1,200 people – "an earthquake, an unprecedented event," portraying it as a defensive action against Israeli "aggression" – which includes Israel's response to it.

Rajoub said that Hamas's attack, part of a "defensive war full of epics and heroics that the Palestinian people have been fighting for 75 years," thwarted a plan "by the Israeli Right" to integrate the country into the larger Middle East without the Palestinian issue on the agenda.

In fact, Israel's imminent rapprochement with Saudi Arabia at the time of Hamas's brutal attack is widely said to have included a demand for Israeli concessions on the Palestinian issue.

Analysts have speculated that Hamas timed the attack to sabotage this agreement, which itself came after years of diplomacy between Israel and the Gulf states, culminating in the Abraham Accords. As Neville Teller wrote in The Jerusalem Post earlier this year, "Hamas believes that the only effective way to achieve the desired outcome is through continual conflict and terror," unlike other Palestinian factions that endorse, or at least entertain, the possibility of a peace agreement with Israel.

Fatah, Rajoub's party, which governs the Palestinian Authority under the leadership of President Mahmoud Abbas, officially supports a two-state solution. The secretary said it was to preserve this possibility, as well as the states' national security, that Jordan and Egypt have refused to accept Palestinian refugees fleeing the war in Gaza.

Fatah and Hamas have consistently found themselves in conflict with each other over the years, including during a 2006-2007 armed conflict in Gaza, when Hamas, which had been elected democratically, seized control of the Strip by force.

Even so, "no one today can [deny] that we are one people living in one homeland and our project is one," Rajoub said. He named this project as "an independent state with full sovereignty in accordance with the resolutions of international legitimacy."

Regarding Israel's northern border with Lebanon, which has seen consistent exchanges of fire between the IDF and the Iranian proxy Hezbollah, Rajoub said that "from day one, the Israeli Right has been seeking to expand the war." and that it was the American administration that has prevented the war from expanding.

HOSTAGES IN GAZA CLUNG TO THOUGHTS OF MOTHER, UNAWARE OF HER TRAGIC FATE (YNet 11/28/23)

For 50 days, they were kept in a secluded room with one other hostage who

is still held captive. Now, they are finally home. Noam Or, 16, and his sister Alma, 13, were released on Saturday in the deal negotiated by Qatar and the U.S. to free women and children abducted by Hamas terrorists.

But hopes of reuniting with their mother Yonat were crushed when they learned that she was murdered in Kibbutz Be'eri in the October 7 massacre. Their father Dror was also taken by Hamas and is still being held in captivity. Ahal Besorai, Noam and Alma's uncle, said in an interview that the hope to see their mom had kept them going during the long weeks. The news was a devastating blow, he said.

"When they first crossed the border and reunited with their grandmother and older brother, the first news that they had to confront was the fact that their mom is no longer alive," he told CNN. "That was a terribly emotional and traumatic moment for them," he said.

Besorai would not divulge much information in the interview out of concern for hostages still being held but said "it wasn't pleasant, to say the least. It was horrible." He said that the kids and the woman they had been held with kept a journal during their captivity, although they were forbidden to take it with them.

He also said the woman, who had been a support for the kids and was supported as well by them, in difficult times, was not told that they were to be released. According to the uncle, the kids were told they were being taken to the bathroom but then they were blindfolded and their hands tied.

Noam and Alma were taken from their home after it was set on fire. They did not know that their father Dror was also abducted, until they returned.

"When Hamas terrorists burned their house in order to force them out of the safe room, the kids jumped from the window and tried to hide in a different place but the terrorists found them and took them to Gaza in a stolen car from the kibbutz. They put Noam in the trunk and my niece in the front with eight other Hamas terrorists," Besorai said.

In a video call from the Philippines where he currently is staying, Besorai spoke to the children for a long time.

"The first image of Alma on the screen was her bright, glittery eyes and big smile. Obviously she has lost weight and looks much, much slimmer, but her beautiful smile and glittering eyes warms your heart so I started to cry," he said in describing the call. "Noam was very talkative and wanting to share. He shared some personal stuff that he was going through – maybe talking about it for the first time with someone who loves him and cares for him will help him to heal."

FEMALE IDF TANK CREWS RAN DOWN DOZENS OF HAMAS TERRORISTS ON OCTOBER 7 (Times of Israel 11/26/23)

When a group of young Israeli women were woken up at 6:30 a.m. on October 7, they had no idea they would be making history as the first female armored crews in Israel, and perhaps the world, to participate in active battle.

In an interview with Channel 12 this week, the combat soldiers spoke of thundering along main roads to get to some of the 20 southern Israeli communities that came under massive assault that morning, running down terrorists, and securing breaches on the border with the Gaza Strip.

One of the officers in the unit, identified as Hagar, told Channel 12: "[My commander] comes into our room at 6:30 a.m., wakes me up and tells us that there's a terrorist infiltration. We didn't really understand the enormity of the event."

The soldiers are part of a company of all-women tank operators, which was made permanent in the Israel Defense Forces in 2022 after a two-year pilot program. The company, in the Caracal mixed-gender light infantry battalion, usually operates along the Egyptian border — not in wars or in fighting behind enemy lines.

On the morning of October 7, they left their base at Nitzana, on the Egyptian border, and drove north as fast as they could, in tanks and an armored Humvee. In one of a number of highly irregular decisions IDF commanders were forced to make that day, the tanks were given the okay to drive on civilian roads — at speeds far higher than recommended.

At first, they discovered breaches along the border with Gaza, along with

dozens of terrorists. Leaving a tank there to protect the border and prevent more Gazans from flooding into Israel, they headed to Kibbutz Holit, while also sending a tank to battle Hamas terrorists at Kibbutz Sufa.

Another of the armored crew commanders, Karni, spoke of the devastation they witnessed on the approach to Kibbutz Holit: "We realized we're at war."

"They told me there were terrorists in all the trees around me, so we just started firing. We started firing bunker busters at the terrorists that were up close, and then mortar shells at those further away," Michal, another officer in the unit, said in the Channel 12 report.

"I could see the hits, I saw [the terrorists] fall down," she added.

Hila, also a commander, told Channel 12 that none of them had been trained on the weapons system installed on the armored Humvee. "Within 10 minutes, we'd all become experts: how to run it, how to fire, how to slam the brakes," she said.

"We approached the border and saw burned bodies of terrorists hiding in the trees. We were still firing as we went through to make sure we got everyone," Michal said.

Another commander, also called Michal, described her experience at one of the border breaches at the southern end of the Gaza Strip. "As we continued we realized that those 50 terrorists — that was just the beginning. Then we started getting eyewitness reports from Kibbutz Holit, so I left a tank at the border, told [the operator] she had permission to fire at will, and then set out for Holit."

"We saw terrorists everywhere, and I told the driver — just run them down... We get there and the gate is closed, a shell-shocked soldier runs out shouting "terrorists, terrorists!... So we smashed through the gate," she said.

Asked about their first time shooting at terrorists, the soldiers were stoic.

"I feel like it's exactly what we trained for. We were really prepared for everything," a commander identified as Tamar told Channel 12. "We just did what our brains and our hands knew how to do."

"In the moment you don't think, 'Am I saving that person, or that home?' You understand — there's a terrorist and I have to kill him before he gets into one of the border communities," she added.

The newly appointed commander of the Paran Brigade, Col. Shemer Raviv, couldn't be prouder of his female armored crews, who battled terrorists for some 17 hours straight on that day.

"When the tanks arrived, they broke up the battles," Raviv told Channel 12.

"Once they took those two positions... the terrorists understood they could either run or they would die. And the girls in those tanks, the warriors, with three tanks at that point in the attack, they fought in a most impressive way. They operated in such a way that they were seemingly not trained for. They fired inside Israeli communities, drove on main roads, and I believe that thanks to their actions in that area, we prevented the attack from moving further south."

But these soldiers weren't quick to accept accolades for their "historic" battle. "So what? What does it matter? Did the terrorist know there were girls in the tanks? No. You think they saw Michal's hair sticking out of the helmet? No. Boys, girls — what does it matter?" Hila said.

Tamar agreed. "You keep saying 'heroines' and 'historic'... I don't feel like a hero. I feel like I'm a soldier that was given a job, and I did my job. I think anyone would have done that."

"This was not a battle with human beings. There was no humanity here, and my aim is to protect people. Their aim was to kill people," Hila added.

For her part, Hagar said that there was no time to be scared. "You think about the civilians trapped in their homes and the people that needed us. You understand that there was no room for fear."

Critics of gender integration in the military often decry it as a dangerous social experiment with potential ramifications for national security, while defenders generally trumpet it as a long-needed measure, one that has already been implemented in many Western countries.

Detractors note that some requirements for female combat soldiers have been lowered — which they say is a sign that effectiveness is being sacrificed — and that servicewomen suffer stress injuries at a higher rate.

The army insists that it is allowing more women to serve in combat positions out of practical considerations, not due to a social agenda, saying it requires all the woman- and manpower available to it.

For Raviv, the battle was proof that female combat soldiers are in the IDF to stay.

ISRAEL PASSES WAR-TIME BUDGET DESPITE FRICTIONS OVER INCLUSION OF COALITION FUNDS (i24NEWS 11/28/23)

The Israeli government approved a budget proposal presented by Israel's Prime Minister Benjamin Netanyahu and Finance Minister Bezalel Smotrich, despite the opposition to the budget in its current form by War Cabinet Minister Benny Gantz and his party.

The inclusion in the budget of funds for coalition agreements angered Gantz, who said that this contradicted understandings made with his party, regarding sticking to mostly military matters in the final budget.

In a protest move that has shaken the emergency unity government, three central lawmakers of the State Camp headed by Gantz had left the session and declared their opposition to the vote. Science and Innovation Minister Ofir Akunis, from the Likud party, also abstained from voting.

The approved budget for the war period amounts to roughly \$8 billion, and is supposed to meet the security and civil needs of the war.

"In this budget, we will continue (financially) to cover the survivors, the immigrants, the entire economy, the companies, the self-employed, and all the citizens of Israel. Together, we are rebuilding the feeling that there is a state that can be relied on in times of need," Smotrich said.

Others have spoken out against it, including Minister Gideon Sa'ar from the State Camp, saying "We need to have the ability to respond to the expenses of the war, both the security and the civilian expenses associated with it. On the other hand, we must freeze everything that is not wanted and necessary. Unfortunately, that was not taken into account here."

"While you were sleeping - the government passed the budget with the coalition funds, left the unnecessary offices, did the smallest and meanest politics instead of moving all the money to fighters, evacuees and collapsing businesses. no shame," Opposition Leader Yair Lapid posted on X.

Netanyahu stated "the budget is about 30 billion shekels, it will accompany Israel for a month and a half - for the benefit of all the needs of the war," adding that it is "a large, important and necessary budget for the benefit of all Israeli citizens."

DO NOT NEGLECT THE ARAB SOCIETY THAT WANTS TO BE PART OF THE COUNTRY (Yoseph Haddad, i24NEWS 11/26/23)

October 7 is the date when the State of Israel changed forever. After experiencing the greatest disaster in the country's history, nothing will be the same the day after the war — Israeli reality has changed forever.

One of these changes is regarding the Jewish-Arab partnership in the country. October 7 caused even the voices of the extreme minority in the Arab society in Israel to open their eyes, and it caused the voice of reason among us to stop being quiet and start speaking more and more loudly, alongside the deterrence of the Israel Police that is currently working hard to put out any manifestation of support for terrorism in our midst.

Just a few days ago, a survey was published that proved that the rate of identification of Israeli Arabs with the state had reached a record 70%. Faced with the terrorism and the shocking massacre by Hamas that did not separate between Jews and Arabs, the Arab society absolutely chose to stand by the state.

There are many stories of solidarity and heroism during the massacre, like Masad Armilat, a young man who worked at a gas station near Sderot and managed to rescue 14 young men who ran away from the party and hid inside while Hamas terrorists tried to enter the store. Or Yosef Alziadna, a Bedouin resident from Rahat who rescued 30 people in his truck while coming under fire. And the Bedouin IDF tracker Lieutenant 'H' who managed to trick some of the terrorists into thinking he was one of their own when he took off his uniform and spoke to them in Arabic, and when they approached

him, he eliminated them and many more.

The partnership stands out not only on the battlefield, but also on the civil and social level where there are many initiatives across the country. The groups put together donation boxes for soldiers and residents of the south and north who have been evacuated, professionals from the Arab society are providing free services to soldiers, volunteer projects in the agricultural fields, and of course also Arabs who work on the frontlines of public diplomacy and advocacy.

The Nationality Law that was enacted in 2018 created a rift between Arab society in its various shades and the State of Israel. In the years since, many politicians have scattered promises about amending the Nationality Law or enacting other laws that will bring Israeli Arabs the sense of equality back.

These days, against the backdrop of the war, there is talk of a basic law for the benefit of the Druze community. I think our Druze brothers deserve this recognition, there is a blood alliance between the Druze community and the state, and many of its sons have fallen in defense of Israel over the years, including in the current war.

But at the same time we must not neglect the rest of Israel's Arabs. Remember that at this moment the soldiers of the Bedouin Reconnaissance Unit are fighting in Gaza and risking their lives for the country, remember the Arab doctors who are in the hospitals and fighting for the lives of the wounded from the war, remember the heroism of Masad, Yosef and Lieutenant H. who saved the lives of many Jews on October 7.

We all deserve to feel the sense of equality, to feel that the State of Israel is making amends and taking care of us all. It is not even necessary to enact another special Basic Law. All that is needed is to amend 3 simple sections of the Nationality Law. Add next to a Jewish state that the State of Israel will also remain a democratic state. To restore the status of the Arabic language as an official language in the country, and to ensure that alongside the development of Jewish settlements there will also be the development of Arab settlements.

I will explain the sections briefly. The addition of a democratic state next to a Jewish state does not change anything from the Nationality Law or the definition of the State of Israel, after all there are two basic laws that establish the fact of the State of Israel as a democratic state. But it helps the non-Jewish minorities' sense of belonging. The addition of the Arabic language is simply to return the situation to what it was. In my view, there is also value in this because every Jew needs to know the Arabic language just as every Arab needs to know how to speak Hebrew, because first and foremost it is a tool for bridging the gaps between us, but it is also the language of the enemy and therefore it is important for everyone that Arabic be spoken here. And regarding the development of the Arab settlements: if they do not open up the Arab settlements then the socioeconomic situation in Arab society will continue to decline, crime will rise, and of course it will also spill over into Jewish society, and in the end everyone will be harmed by it.

These sections will make the nationality law equal for all of us, they will not damage even a little the Jewish attachment to the country that arises from the law, and will only strengthen the sense of belonging of the Israeli Arabs. Now is an important moment to strengthen the Israeli Arabs who identify with the state, and support us so that we can overcome the separatist and extremist voices. We as a people must not miss this opportunity.

Inshallah, God willing, they will do the right thing. Because together, with an Arab-Jewish partnership in Israel, there is no chance that anyone will be able to prevail over us. This is the way to bridge gaps and bring a future of security and mutual responsibility to Israel.

OPEN LETTER FROM ULTRA-ORTHODOX SOLDIER CALLING OTHERS TO ENLIST (Elimelech Risses, YNet 11/23/23)

To my ultra-Orthodox brothers who don't find their place in a yeshiva, Like you, I never dreamed that I would one day enlist in the IDF. I got to know the military through the Netzah Yehuda association, which provided me with assistance and guidance for the recruitment process, accompanying me

every step of the way. This made enlisting more accessible for me as an ultra-Orthodox youth.

A few months ago, I enlisted in the ultra-Orthodox Netzah Yehuda Battalion in the Kfir Brigade, and I must admit that if, before my enlistment, I hesitated for about half a year whether to enlist or not, torn inside about going against the grain or wondering why I needed this and about taking a risk, today I can proudly say that it was the best decision I made in my life.

I'm an ultra-Orthodox man from a Hasidic family, and on Shabbat, I wear a long coat, feeling the military's complete connection to my religious identity. This is in stark contrast to all the stereotypes I had before enlisting. In the ultra-Orthodox battalion, I receive all the spiritual support, including three daily prayers, Torah studies, and personal guidance from rabbis.

On Shabbat, we experience religious elation with Shabbat meals in a positive atmosphere, surpassing even what I felt when celebrating in my yeshiva. Throughout my military service, I feel that I've connected to Judaism even more, driven by genuine willingness and love.

In the army, I realized that I'm a responsible adult who must fulfill military obligations, while at the same time, I connect with my spirituality. For instance, before each track we go through, we pray and sing songs from the Torah, giving me strength that I hadn't experienced before.

I enlisted in the IDF with the ultra-Orthodox principles I was raised with, and I was concerned that I wouldn't be able to maintain them in my service. Today, as a soldier, I don't feel a contradiction between my enlistment and my religious beliefs. It's not about the ideology of whoever is leading the country. I feel that I'm keeping my family, my friends, and the entire people of Israel safe by serving meaningfully in defense of this country, ensuring that Jews can live safely in their homeland.

The article I'm writing isn't intended for yeshiva students who sit and study Torah. I have no doubt that they perform an important service for the people of Israel, both in the continuation of the Jewish tradition and in the spiritual defense that safeguards all IDF soldiers. However, I do call on my brothers who aren't actually studying. Join me; it is an equally important mitzvah.

There is a true saying in the military that goes, "When you're a combat soldier in the army, you're a combat soldier for life." In the IDF, I learned how much I can combat personal challenges.

If in civilian life I didn't insist on waking up in the morning and praying with a minyan, today I fight to rise and pray the morning prayers, even after we return from an operation late in the night.

Suddenly, I discovered strengths in myself that I didn't know existed before. Thanks to the military, I know how to cope with spiritual difficulties as well because they teach me not to despair and give up, but to overcome and surpass any obstacle.

While in other IDF units, the military schedule is fixed, and any remaining time allows a religious soldier to receive some spiritual support, in the ultra-Orthodox battalion, spiritual support comes first. This includes, for example, designated prayer times and Torah study, followed by incorporating everything else and leisure activities.

Ultimately, I became a better person, and in the future, I'll know how not to be disturbed by both spiritual and physical difficulties, whether it's in my workplace, my married life, and beyond. Difficulty exists not only in operation and in the field, but also in the decision to sit down and study a page of the Talmud.

I call on you, the ultra-Orthodox youth man who's currently at home and not really attending the yeshiva, and is contemplating what he should do. I suggest you think about enlisting in the IDF, which will help you integrate into civilian life later, as a citizen who contributed to Israel's security while staying committed to your beliefs.

A small piece of advice: When you enlist, you'll face challenges that no one has prepared you for, but you will discover that you're strong and can balance between the fear of heaven and the duty to defend the people of Israel. Don't fear, don't hesitate; it's time to join.

You'll thank me later. It's the right choice.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

A True Blessing

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In the beginning of Parshas Vayishlach, as Yaakov prepares to appease Esav, he sends a message to Esav telling of the assets that he has accumulated. In doing so, Yaakov describes himself as "having oxen, donkeys, sheep, servants, and maidservants." (32:3) Rashi explains that Yaakov's intent was to impart a message to Esav that Yaakov had not gained anything near what Yitzchak had blessed him with, but only some livestock and servants and that Esav should therefore have no feelings of jealousy over losing the blessings to Yaakov. This is very difficult to understand; could it be that Yaakov would insinuate that Yitzchak's blessings did not come true?

Rabbi Moshe Feinstein explains that Yaakov in no way meant to imply that the blessings were not fulfilled. Rather, he was demonstrating to Esav that the blessings had a far different meaning than Esav had understood. Yaakov was telling Esav that the meaning of Yitzchak's blessing of material prosperity was that the recipient would have all that he needed to live. For Yaakov who was satisfied with his lot and could get by on what little he had, this was truly a blessing and was fulfilled. For Esav, however, whose goal in life was to attain more and more and would never be satisfied, the blessing would be useless as it would not help him to achieve his desires.

The competing attitudes of Yaakov and Esav are still very much extant today. When we look around at the world, we see for ourselves examples of people who are satisfied with very little, as well as those who are never satisfied. But what do we see when we look at ourselves? What is certain, if we are honest with ourselves, is that those who emulate Yaakov have a hope of being truly happy, while those who emulate Esav can never be. To whatever degree we possibly can, let's be like Yaakov.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Yaakov arrived intact at the city of Shechem... (33:18)

His body was complete, that he had healed from his limp. Intact with his money, that he had not lost on account of the gift that he sent to Esav. Intact in his Torah, that he had not forgotten his Torah knowledge while in Lavan's house. (Rashi)

Rav said, "Intact in his body, intact in his money, intact in his Torah." (Shabbos 33b)

Intact in his Torah: that he did not forget his Torah on account of the difficulty traveling. (Rashi)

Why does Rashi offer two different explanations as to the significance of Yaakov being "intact in his Torah"?

Parsha Riddle

In which verse in the Torah does every word end with a mem?

Please see next week's issue for the answer.

Last week's riddle:

When was Har HaBayis (The Temple Mount) not in Yerushalayim?

Answer: When Hashem relocated it to Bais El. (See Rashi 28:17)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The opening section of *parashas Vayishlach* relates our forefather Yaakov's conduct before and during his encounter with his brother Esav. *Bereishis Rabbah* (78:15) relates that a certain rabbi used to regularly peruse this narrative before embarking upon trips to Rome; Ramban explains that this

was because of the Rabbinical tradition that this was the section of the exile. Therefore when Rabbi Yanai entered Rome, in the court of the kings of Edom, [on a mission] concerning public matters, he would peruse this section of the Torah in order to follow the advice of the wise patriarch, for it is he that the generations are to see and emulate.

The crucial question of the most effective means of engaging a powerful and potentially hostile but possibly friendly power is as relevant today as it was in the eras of the patriarchs and the Talmud; one particular tactic mentioned in the Talmud that is quite familiar to us today is the political demonstration:

[T]he wicked kingdom (Rome) issued a decree against Israel that they should not occupy themselves with Torah study, and that they should not circumcise their sons, and that they should desecrate Shabbat. What did Yehuda ben Shammua and his colleagues do? They went and took advice from a certain matron [matronita] whom all the prominent men of Rome would visit regularly, thinking that she would know how to annul the decree. She said to them as follows: Come and cry out [hafgginu] at night in the streets and markets. They went and cried out at night, saying: O Heavens! Are we Jews not your brothers; are we not children of one father; are we not children of one mother? How are we different from every other nation and tongue that you issue such harsh decrees against us? And indeed the decrees were annulled, and the Sages made that day a festive day. (Rosh Hashanah 19a)

In 5748 (1987), R. Yehudah Herzl Henkin was asked about the great march and rally of that year on behalf of Soviet Jewry. He responded by citing the above account as proof of the basic legitimacy of demonstrations against injustice to Jews, and he thus endorsed the 1987 demonstration, with the recommendation that experts be consulted, and that the demonstration have the imprimatur of *gedolim* ("great men"), with the proviso that the *gedolim* themselves consult experts, as R. Yehuda ben Shammua and his colleagues did by seeking the advice of the "matron" (*Shut. Bnei Banim* 2:51).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We caused aloneness.
2. We were small.
3. We were more precious than his body.
4. We could be for drinking.

#2 WHO AM I?

1. I was for Efron.
2. I was for Esav.
3. I am not "tough."
4. I was for the years of affliction.

Last Week's Answers

#1 Sheep (We were spotted - but not necessarily spotted - at the well, Designs differentiated us, For us there was separation, We made Yaakov wealthy.)

#2 Yaakov (I am the simple one, I am sharp, I am truthful, I could mislead.)

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