

# YOUNG ISRAEL SHOMRAI EMUNAH

## SHABBOS SHORTS

Candle Lighting 4:34 | Havdalah 5:38

The Shabbos Shorts is sponsored by **Florence Radkowsky & Family** to commemorate the Yahrzeits of her mother-in-law, Basha bas Sholom Dov, on 12 Kislev and her mother, Esther bas Asher Yehuda, on 26 Kislev, and by **Sammy Franco** in honor of **Simi's** birthday.



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[wp.yise.org/whatsapp](https://wp.yise.org/whatsapp)

## 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 Tavs

**Dr. Arnie Kirshenbaum** on the occasion of his composition and completion of a full-length theatre production based on Megillat Ruth, entitled "Where You Go I Will Go."

**Arleeta & Rabbi Dr. Ivan Lerner** on the engagement of their grandson Yeshaya Lerner, son of Shoshanah & Ari Lerner, to Henna Ehrenfeld, daughter of Shushie & Mr. Yona Ehrenfeld, all of Baltimore. Mazal Tov to grandparents Carol & Morty Pancer.

**Karen & Howie Schulman** on the marriage of their granddaughter, Aviva Kramer, daughter of Miri & Rabbi Daniel Kramer, to Dovid Wilhelm, son of Chedvah & Elimelech Wilhelm. Mazal Tov to great-grandmother, **Florence Binstock Avigan**, grandparents Marcia Meth, Feigie Wilhelm, and Linda & Shlomo Hirsch and the siblings, aunts, uncles, cousins, niece & nephews.

## Kiddush Sponsors

**Hashkamah Minyan Kiddush** is sponsored by **Jonathan Bresler, Larry Korb, Arnie Sherman, Michael Hourwitz, Rabbi David Litwack, and Chaim Neustadter** in memory of their parents: the 12th Yahrzeit of Harvey Bresler, Chaim ben Yitzchak; the 13th Yahrzeit of Minnie Korb, Minah Shifrah bas Yisrael; the 14th Yahrzeit of Racie Sherman, Rivka bas Yosef Yona; and Albert Hourwitz, Avraham Mordechai ben Yitzchak HaLevi; the 11th Yahrzeit of Mildred Litwack, Mooshe Liba bas David, the 31st Yahrzeit of Goldie Neustadter, Sara Golda bas Harav Chaim Eliezer Alter. **Dr. Howie & Karen Schulman** to commemorate the 41st Yahrzeit of Howie's mother Florence Schulman, Faige bas Yeshaiyah Baer, the 23rd Yahrzeit of Sherrie Schulman, Sahra Leah bas Avraham Dov, and the 13th Yahrzeit of Howie's mother-in-law, Irene Amernick (Sherrie's mom), Tzipora Chaya bas Zorach.

**Shul Kiddush** is sponsored by the Shul Kiddush Group.

**Sephardic Minyan Kiddush** is sponsored by **Hillel Askarinam** in memory of his father, Elazar ben Nisan.

## Drasha, Shiurim & Coffee Station Sponsors

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

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

**Sfas Emes Chabura** is sponsored by Ina Klinger, mother of **Elaine Rubin**. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

**Rabbi Rosenbaum's Tehillim and Parsha Shiur** is sponsored by **Judy & David Marwick** in memory of Jerry Kaminetzky, on the occasion of his Shloshim.

**The Lower Lobby coffee station** is sponsored by an anonymous Roast Master.

## Shabbos Schedule

**Minyan Locations:**

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

### FRIDAY AFTERNOON & NIGHT:

**Mincha:**

3:00 (B)

**Mincha/Maariv:**

4:30 (B,SBM), 4:25 (Sephardi, LBM)

### SHABBOS DAY:

**Shacharis:**

7:00 (B), 8:45 (B), 9:15 (S)

8:00 (Sephardi, LBM)

**Mincha:**

2:30 (B), 4:30 (B), 4:20 (Sephardi, LBM)

**Maariv:** 5:38 (B)

### DIVREI TORAH:

**8:45 Minyan:**

Rabbi Hillel Shaps

**9:15 Minyan:**

Rabbi Rosenbaum

**Hashkamah Minyan Gemara Shiur: (SBM)**

Rabbi Yosef Kalinsky

**Sfas Emes Chabura:** 8:55 (S)

Rabbi Rosenbaum

**Between Mincha/Maariv: (B)**

Rabbi Rosenbaum

**Alsheich between Mincha/Maariv: (LBM)**

Rabbi Levy

## Youth Announcements

*No Teen Minyan this Shabbos.*

**Shabbos Groups - New format!**

- Toddler Group, under 2 with parent, Toddler Room starting at 10 AM
- Kinder Group, 2-PreK, upstairs behind the balcony now beginning at 9:30 AM until the end of shul
- Boys K-4th & Girls K-Middle School meet in lower lobby at 10am. K-3rd girls and the boys groups at YGW, 4th and up girls in The House. Pick-up 11:15 AM in the Lower Lobby.

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

**Middle School Boys Chanukah Mesibah** - this Motzei Shabbos, December 28, 7:30 - 9 PM at The House.

**Coming Up:**

**January 4** - Dor L'Dor

**January 5** - Mommy and Me Program (note new date)

**WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL [OFFICE@YISE.ORG](mailto:OFFICE@YISE.ORG)**

## Birthdays

Simi & Sammy Franco wish Mike Hourwitz and Melanie Karlin a very Happy Birthday!

## YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at [announce@yise.org](mailto:announce@yise.org).

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit [chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEI0](https://chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEI0). To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to [csimon@yise.org](mailto:csimon@yise.org).

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

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

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

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

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

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

## Upcoming YISE Events

**Chanukah Mesiba** - Join us for delicious food, exciting activities, and fun for all ages - featuring a live magic show! This Sunday, December 29, 2:30 - 5:00 PM, in the Social Hall. **All fees have been waived, please be our guest!** RSVPs are appreciated and sponsorships are welcome at [www.yise.org/mesiba](http://www.yise.org/mesiba). [see flyer](#)

**Trivia Night** - January 11, 8:00 PM in the Social Hall. Pizza, drinks, coffee bar, and prizes! Come with a team of 5-8 people, or join a team that night! For ages 14+. RSVP at [yise.org/trivia](http://yise.org/trivia) [see flyer](#)

**Voice Notes of Inspiration** - Join Rabbi Rosenbaum's Voice Notes of Inspiration Whatsapp group for daily thoughts on Chanukah from Sunday, December 22 through Friday, January 3. [yise.org/vnoi](http://yise.org/vnoi).

**Sfas Emes Chabura** - A twenty-minute Chabura on the Parsha. Find deeper meaning in the Parsha and Chagim by learning the Sfas Emes's weekly insights. 8:55 AM Shabbos morning in the Social Hall.

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

**Silver Spring Eruv Association Appeal** - Please donate if you benefit from the Eruv. The requested donation is \$54 per household, but smaller and larger amounts are gratefully accepted. SSEA is a 501(c)(3) organization, and contributions are tax deductible to the extent permitted by law. Donate through the PayPal Giving Fund to <https://www.paypal.com/US/fundraiser/charity/3945802> or mail a check to SSEA, 707 Lamberton Drive, Silver Spring, MD 20902. Questions? Email [SilverSpringEruv@gmail.com](mailto:SilverSpringEruv@gmail.com)

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

**For your reference:** please see Hilchos Chanukah online at [www.yise.org/hilchos-CHANUKAH-2024](http://www.yise.org/hilchos-CHANUKAH-2024) which were sent out earlier this week in a Cyberbrief.

**The January SHMA (Shomrai Monthly Announcements) will be published Parashas Vayigash - Submit community events and shiurim updates for January by Monday, December 30 at NOON to: [announce@yise.org](mailto:announce@yise.org)**

*Please note: the shul office will be closed on New Year's Day, January 1.*

| The Week Ahead    |                   | Sunday<br>December 29<br>28 Kislev<br>Chanukah | Monday<br>December 30<br>29 Kislev<br>Chanukah | Tuesday<br>December 31<br>30 Kislev<br>Chanukah | Wednesday<br>January 1<br>1 Teves<br>Chanukah/Rosh Chodesh<br>New Year's Day | Thursday<br>January 2<br>2 Teves<br>Chanukah | Friday<br>January 3<br>3 Teves | Next Shabbos<br><br>January 3-4, 2025<br>4 Teves 5785<br>Vayigash<br><br>Candle lighting: 4:40<br>Havdalah: 5:44<br><br>Friday Night:<br>Mincha/Maariv:<br>4:40 (B, SBM), 4:35 (Sephardi, LBM)<br><br>Shabbos Day:<br>Shacharis:<br>7:00 (B), 8:45 (B), 9:15 (S)<br>8:00 (Sephardi, LBM),<br>9:15 (Teen, H)<br>Mincha:<br>2:30 (B), 4:35 (B),<br>4:30 (Sephardi, LBM)<br>Maariv: 5:44 |
|-------------------|-------------------|------------------------------------------------|------------------------------------------------|-------------------------------------------------|------------------------------------------------------------------------------|----------------------------------------------|--------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Shacharis         | Ashkenazi (S,B,B) | 6:30<br>7:30<br>8:45                           | 6:15<br>6:35<br>8:45                           | 6:15<br>6:35<br>8:45                            | 6:30<br>7:30<br>8:45                                                         | 6:15<br>6:35<br>8:45                         | 6:15<br>6:55<br>8:45           |                                                                                                                                                                                                                                                                                                                                                                                       |
|                   | Sephardi (LBM)    | 8:00                                           | 7:30                                           | 7:30                                            | 7:30                                                                         | 7:30                                         | 7:30                           |                                                                                                                                                                                                                                                                                                                                                                                       |
| Mincha/<br>Maariv | Ashkenazi (B)     | 4:40                                           | 4:40                                           | 4:40                                            | 4:40                                                                         | 4:40                                         |                                |                                                                                                                                                                                                                                                                                                                                                                                       |
|                   | Sephardi (LBM)    | 4:30                                           | 4:30                                           | 4:30                                            | 4:30                                                                         | 4:30                                         |                                |                                                                                                                                                                                                                                                                                                                                                                                       |
| Maariv            | Ashkenazi (B)     |                                                | 7:30                                           | 7:30                                            |                                                                              | 7:30                                         |                                |                                                                                                                                                                                                                                                                                                                                                                                       |

**Halachic Times: Latest Alos Hashachar 6:02 AM,**

**Earliest Talis and Tefilin: 6:30 AM, Latest Netz: 7:28 AM, Latest Krias Shema: 9:48 AM,**

**Earliest Mincha: 12:44 PM, Earliest Shkia: 4:54 PM, Latest Tzeis Hacoachavim 5:44 PM**

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

**NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, JANUARY 1, NOON  
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: [ANNOUNCE@YISE.ORG](mailto:ANNOUNCE@YISE.ORG)  
[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto:OFFICE@YISE.ORG)**



DECEMBER 2024 | 30 MARCHESHVAN - 30 KISLEV 5785

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH  
SHOMRAI MONTHLY ANNOUNCEMENTS

## Shul Announcements

**Voice Notes of Inspiration** - Join Rabbi Rosenbaum's Voice Notes of Inspiration Whatsapp group for daily thoughts on Chanukah from Sunday, December 22 through January 3. [yise.org/vnoi](https://wp.yise.org/vnoi).

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

**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](mailto: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](mailto:miriamlevson@gmail.com) or Rose Blynn at 410-522-8624 or [rab411@gmail.com](mailto:rab411@gmail.com) Send details to [announce@yise.org](mailto:announce@yise.org)

**Happy Birthday! Happy Anniversary!** Want to celebrate a birthday or anniversary? Email [office@yise.org](mailto: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](mailto: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](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

## Upcoming Community Programs & Listings

**Camp Chaverim** - Early Bird Registration is OPEN until December 1. Lock in your spot and get your Chaverim swag! <https://chaverimovernight.com/>

**Kemp Mill Toastmasters** - Wednesday nights, 8:00 PM - 9:15 PM. December 4 and 18 in person in the YISE Social Hall. December 11 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [secretary@kempmilltoastmasters.com](mailto:secretary@kempmilltoastmasters.com) for more info.

**Yad Yehuda's cold weather drives** - Please help us collect cold-weather FOOD and ACCESSORIES to bring warmth to households that depend on our community's support. Please Donate: FOOD: soups, hot cocoa, tea bags, coffee K-cups, canned pumpkin, pineapple, cranberry sauce ACCESSORIES: NEW scarves, gloves, hats, socks, and girls' tights CHANUKAH: latke mixes, applesauce, olive oil, candles. Ship to or drop at: Yad Yehuda of Greater Washington, 9601 Colesville Road, Silver Spring, MD 20901. Or drop off at any of our shul or kosher grocery store donation bins.

**Mikvah Emunah Society Women's Panel** - "Balancing Connections: Nurturing Ourselves, Family and Community" and evening of questions and answers with community Rebbetzins. Tuesday, December 10, 7:30 PM at Ohr HaTorah.

**TGN Pre-Chanukah Lunch and Learn** - The Menorah with two Shamashim with Rabbi Marvin Goldman—Wednesday, December 18, 12:15 PM, at KMS. RSVP by December 15 to [director@goldennetwork.org](mailto:director@goldennetwork.org).

**BCGW's Meir L'Olam Hospital Pantry Program's Capital Campaign** - Please support COMMUNITY KOSHER HOSPITAL PANTRIES located in seven area hospitals: <https://interland3.donorperfect.net/weblink/weblink.aspx?name=E253226&id=53>

**BCGW Senior Social Club Chanukah Party** - Thursday, December 26 on Zoom at 2 PM. For more information contact: [info@bikurcholimgw.org](mailto:info@bikurcholimgw.org)

## Recurring Community Programs and Listings

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

**Rays of Wisdom** - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM at the home of Michelle Penn 816 Lamberton Dr. For more information, email [channahandjeff@gmail.com](mailto: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](mailto: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](mailto: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](mailto:komarowh@gmail.com)

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

**Daf Yomi Shiur** currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at [lifschitz@slslaw.com](mailto: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](http://dvarhalacha.com).

**Silver Spring Gemachim** - For a complete list: [www.gemachexchange.com](http://www.gemachexchange.com)

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

JANUARY DEADLINE: MONDAY, DECEMBER 30, NOON  
SUBMIT ITEMS FOR THE SHMA TO: [ANNOUNCE@YISE.ORG](mailto:ANNOUNCE@YISE.ORG)  
[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto:OFFICE@YISE.ORG)

**\*Rabbi Rosenbaum's daily 12:30 Tehillim/Sefer HaChinuch shiur - will not meet December 15 and 16**

## Sundays

**7:05 - 7:50 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**  
**9:30 AM - GWCK Sunday Kollel Learning** Four great Shiurim to choose from, in the **Social Hall**  
**9:30 AM - Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**  
**10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's** Gemara Shiur, on **Zoom C**  
**\*12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer HaChinuch as a merit for Israel, on **Zoom A**

## Mondays

**6:35 - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**  
**8:15 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**  
**8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's** Shiur for men & women studying Parashas Hashavua, on **Zoom B**  
**\*12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Sefer HaChinuch as a merit for Israel, on **Zoom A**  
**8:00 - 9:00 PM Chavrusa Learning**, in the Small Beis Medrash. For more info contact Rabbi Levy at 240-423-8810  
**8:45 PM SCP (Semichas Chaver Program) New semester begins Nov. 11** for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

## Tuesdays

**5:55 AM - Rabbi Rosenbaum's** Gemara Shiur for Men, on **Zoom A**  
**6:35 - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**  
**8:15 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**  
**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Sefer HaChinuch as a merit for Israel, on **Zoom A**  
**1:30 PM - Rabbi Yitzchak Scher's** Shiur for Men and Women "Profits from the Prophets" now studying Sefer Shoftim, in-person, in the **Small Beis Medrash** and on **Zoom G**  
**8:30 - 9:15 PM - Men's Night Seder**, learn with a chavrusa, chabura, or on your own. Maariv to follow.

## Wednesdays

**6:35 - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**  
**8:15 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**  
**9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's** Siddur Class, on **Zoom B**  
**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Sefer HaChinuch as a merit for Israel, on **Zoom A**  
**8:00 PM - Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**  
**8:15 - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa**, on **Zoom E**  
**8:10 PM - Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

## Thursdays

**6:35 - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**  
**8:15 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**  
**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Sefer HaChinuch as a merit for Israel, on **Zoom A**  
**8:15 - 9:15 PM - CLAS Rabbi Avraham Sussman** Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**  
**8:15 - 9:15 PM - CLAS Rabbi Hillel Shaps** On the Same Page Gemara for Men, in the **Social Hall**  
**8:30 - 9:15 PM - Men's Night Seder**, learn with a chavrusa, chabura, or on your own. Maariv to follow.

## Fridays

**5:55 AM - Rabbi Rosenbaum's** Gemara Shiur for Men, on **Zoom A**  
**6:35 - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**  
**8:15 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**  
**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Sefer HaChinuch as a merit for Israel, on **Zoom A**

**Class times and locations as of November 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**



**UPDATED INFO!**  
**LOOKING FORWARD**  
**TO SEEING YOU!**

# YISE CHOCOLATE CHANUKAH MESIBA

**SUNDAY, DECEMBER 29**

**2:30PM – 5:00PM**

**YISE SOCIAL HALL**

**PASTA, ACTIVITIES AND FUN FOR ALL!**

**MAGIC SHOW AT 3:30PM!**

**ENDING WITH MENORAH LIGHTING, SINGING & GELT**

**RSVP & SPONSOR @ [YISE.ORG/MESIBA](http://YISE.ORG/MESIBA)**

**SPONSORSHIP OPPORTUNITIES**

**Menorah sponsor \$360**

**Flame sponsor \$180**

**Candle sponsor \$72**

**Child (3-11)**

**Adult**

**Family max.**

**FREE OF  
CHARGE!**  
**RSVP APPRECIATED**

**Pre-9:15 Minyan Chabura**  
on the Weekly Parsha and Chagim



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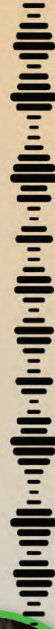
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Chanukah Sameach

Volume 31 , Issue 10 Shabbat Parashat Miketz

5785 - B"H

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

**Sibling Rivalry** - Joseph recognised his brothers, but they did not recognise him. The Torah is a deep book. We make a great mistake if we think it can be understood on one superficial level.

On the surface, the story is simple. Envious of him, Joseph's brothers initially planned to kill him. Eventually they sell into slavery. He is taken to Egypt. There, through a series of vicissitudes, he rises to become Prime Minister, second only, in rank and power, to Pharaoh.

It is now many years later. His brothers have come to Egypt to buy food. They come before Joseph, but he no longer looks like the man they knew many years before. Then, he was a seventeen year old called Joseph. Now he is thirty-nine, an Egyptian ruler called Tzofenat Paneach, dressed in official robes with a gold chain around his neck, who speaks Egyptian and uses an interpreter to communicate with these visitors from the land of Canaan. No wonder they did not recognise him, though he recognised them.

But that is only the surface meaning. Deep down the book of Bereishit is exploring the most profound source of conflict in history. Freud thought the great symbol of conflict was Laius and Oedipus, the tension between fathers and sons. Bereishit thinks otherwise. The root of human conflict is sibling rivalry: Cain and Abel, Isaac and Ishmael, Jacob and Esau, and now Joseph and his brothers.

Joseph has the misfortune of being the youngest. He symbolises the Jewish condition. His brothers are older and stronger than he is. They resent his presence. They see him as a trouble maker. The fact that their father loves him only makes them angrier and more resentful. They want to kill him. In the end they get rid of him in a way that allows them to feel a little less guilty. They concoct a story that they tell their father, and they settle down to life again. They can relax. There is no Joseph to disturb their peace any more

And now they are facing a stranger in a strange land and it simply does not occur to them that this man may be Joseph. As far as they are concerned, there is no Joseph. They don't recognise him now. They never did. They never recognised him as one of them, as their father's child, as their brother with an identity of his own and a right to be himself.

Joseph is the Jewish people throughout history.

Joseph recognised his brothers, but they did not recognise him.

Judaism was the world's first monotheism but not the last. Two others emerged claiming descent, literal or metaphorical, from Abraham, Christianity and Islam. It would be fair to call the relationship between the three Abrahamic monotheisms, one of sibling rivalry. Far from being of mere antiquarian interest, the theme of Bereishit has been the leitmotiv of the better part of the last two thousand years, with the Jewish people cast in the role of Joseph.

There were times – early medieval Spain was one – when Joseph and his brothers lived together in relative harmony, convivencia as they called it. But there were also times – the blood libels, the accusations of poisoning wells or spreading the plague – when they sought to kill him. And others – the expulsions that took place throughout Europe between the English in 1290 and the Spanish in 1492

– when they simply wanted to get rid of him. Let him go and be a slave somewhere else, far from here.

Then came the Holocaust. Then came the State of Israel, the destination of the Jewish journey since the days of Abraham, the homeland of the Jewish people since the days of Joshua. No nation on earth, with the possible exception of the Chinese, has had such a long association with a land.

The day the State was born, 14 May 1948, David Ben Gurion, its Prime Minister, sought peace with its neighbours, and Israel has not ceased seeking peace from then until now.

But this is no ordinary conflict. Israel's opponents – Hamas in Gaza, Hizbollah in Lebanon, President Mahmoud Ahmadinejad of Iran, are not engaged in a border dispute, these boundaries or those. They deny, as a matter of non negotiable religious – not just political – principle, Israel's right to exist within any boundaries whatsoever. There are today 56 Islamic states. But for Israel's neighbours a single Jewish state the size of Wales, is one too many.

Joseph recognised his brothers, but they did not recognise him.

There is no State among the 192 member nations of the United Nations whose very existence is called into question this way. And while we as Jews argue among ourselves as to this policy or that, as if this were remotely relevant to the issue of peace, we fail to focus on the real issue, which is, so long as Joseph's brothers do not recognise his right to be, there can be no peace, merely a series of staging posts on the way to a war that will not end until there is no Jewish state at all.

Until the sibling rivalry is over, until the Jewish people wins the right to be, until people – including we ourselves – realise that the threat Israel faces is ultimate and total, until Iran, Hamas and Hizbollah agree that Jews have a right to their land within any boundaries whatsoever, all other debate is mere distraction.

### **Shabbat Shalom: Rabbi Shlomo Riskin**

**Why Didn't Joseph Contact His Father?** - "And Joseph knew his brethren, but they knew him not. But he behaved like a stranger and spoke harshly to them. And Joseph remembered the dreams which he dreamed of, and said unto them, 'You are spies; to see the nakedness of the land you have come.'"

In the Torah portion of Miketz, the drama of Joseph and his brothers takes on new dimensions. From a situation in which Joseph is the hunted and the brothers are the hunters, we move into the very opposite. Joseph becomes the hunter and the brothers the hunted, although they don't understand why!

But we also realize that until now the text has been silent about Joseph's relationship to his past. This forces us to query how Joseph can spend twenty-two years of his life in a foreign country like Egypt without ever looking over his shoulder to find out how his family in Canaan is faring. When he sat in Egyptian prisons it was impossible to communicate, but what about the years when he ruled as the Grand Vizier of a great empire? Could he not have sent servants, carrier pigeons, messages on papyrus? Even if he had no desire ever to see his brothers again, should his aged father who loved him so much have been made to suffer for their sins?

Nahmanides tells us that Egypt is only a six-day journey from Hebron but "...even if it was a year's journey, he should have notified him". The longer

Joseph is silent, the longer Jacob is deprived of his beloved son, the greater our question on Joseph's character.

Nahmanides explains that Joseph was prevented from contacting his father because he was driven by his dreams, and guided by their inevitable course. It was his intention to wait until all elements of his dream – the sun, moon and eleven stars, symbolic of his father, mother and eleven brothers bowing down to him – came together in Egypt, when and where the details could be fulfilled exactly. The dreams controlled Joseph. Emotions could not outweigh what he believed was destiny. Therefore, sending word home before the famine would force his entire family to go down to Egypt and would have negated the possibility of his dreams being fulfilled.

Abarbanel paints Joseph differently, saying that it was impossible for him to contact his father until he was convinced that his brothers had truly repented; otherwise the joyous news that Joseph was still alive would have also meant a father facing ten lying brothers who now would be forced to reveal their role in the murderous deception amidst all sorts of recriminations. From this perspective everything Joseph does while concealing his identity is intended to increase the brothers' awareness, reliving what they inflicted upon him. Since he was thrown into a pit, he puts them in a pit. Then he tells them to return home without Shimon whom he keeps in prison as a hostage until Benjamin will be brought to Egypt. This should make them realize that for the second time in their lives they are returning with a brother missing – and Shimon had been the primary instigator against Joseph. And indeed they declare,

"We deserve to be punished because of what we did to our brother. We saw him pleading with us, but we would not listen..." (Genesis 42:21).

It is only after Joseph treats Benjamin with favoritism, and then condemns him to imprisonment as a thief – and Judah offers himself and all the brothers in Benjamin's stead – that Joseph realizes the depth of his brothers' repentance. After all, Benjamin is also a son of Rachel, a favorite of Jacob – and this could have been a marvelous opportunity to be rid of him as they had gotten rid of Joseph. If the brothers are now willing to offer themselves as slaves so that their father will not have to suffer further grief at the loss of Benjamin, they apparently really have changed and repented for their sale of Joseph!

A third way to understand why Joseph didn't get in touch with his family is the simplest in terms of the plain meaning of the text. What happened to Joseph in Egypt was a natural result of remembrances of past resentments, a man who was almost murdered by his own brothers, whom he never suspected bore him such evil designs.

Until he had been cast into the pit, Joseph was basically an innocent child, basking in the love of his father with no comprehension as to how much his brothers hated him. He was so beloved that he took that love for granted; he naively and unselfconsciously believed it was shared by everyone in his family. Only someone with

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absolutely no guile could have advertised his supercilious dreams of mastery over his brothers to those very same brothers. But in the harsh reflection of the fact that his brothers were willing to leave him to die in a provision-less pit, the venom of their hatred was clear.

And in addition to condemning his brothers, he lays a good part of the blame upon the frail shoulders of his father, who should have realized where his unbridled favoritism would lead. The coat of beautiful colors was the first thing the brothers tore off him, eventually turning it into a blood-soaked rag. In the pit, Joseph comes to realize that the ingredients of excessive love can be transformed into a poisonous potion and that his father had totally mismanaged the family dynamic. One might even justify Joseph's uttering in the pit: I hate my father's house. I will never communicate with my father or my brothers again.

Joseph's subsequent behavior in Egypt would indicate that he really tried to escape his father's house, severing all ties to the past. The Midrash teaches that there are three reasons why the Jews didn't assimilate in Egypt: "They didn't change their names, their clothes, or their language." If the Midrash is an indication of how to protect oneself against assimilation, Joseph, who changed all three, left himself completely open. The first step begins after his success in interpreting Pharaoh's dreams. In reward, Joseph is appointed Grand Vizier, and the text is explicit about his change of garb: "[Pharaoh] had him dressed in the finest linen garments; and placed a gold chain around his neck..."

The second change is a new name which Pharaoh gives him, Tzofnat Paneach – from all textual indication, an Egyptian name. With this new name, he marries Asnat, the daughter of the priest of On, hardly a fitting match for Jacob's beloved son and Abraham's great-grandson.

When the first child of Tzofnat and Asnat is born, the name given to the boy, Menasheh, seems to hammer in the nail of farewell to Joseph's former life. "God has allowed me to forget my troubles and my father's house", the verb 'nashah' meaning forgetting.

And although the Jewish slaves in Egypt may not have changed their language, Joseph obviously did. Amongst themselves, his brothers speak Hebrew; "...They knew not that Joseph understood them, for the interpreter was between them", testifies the biblical text.

Given such changes, one may very well conclude that the Grand Vizier and Joseph, the son of Jacob, had drifted worlds away from each other. To be sure, in his moral life, Joseph certainly remains true to the teachings of his father and grandfather. He demonstrates almost superhuman piety in rejecting the advances of Mrs. Potiphar – being unable to display faithlessness to his generous employer and still unwilling to "sin against God". And indeed, he turns to God constantly, stressing that whatever he accomplishes is actually due to the Almighty. However, the name of God the text chooses is Elohim, the universal presence of the universe, while the four-letter personal and more nationalistic (Abrahamic) name is deliberately avoided.

Joseph remains moral and may even privately have conducted himself in accordance with his childhood rituals. However, certainly from the public perspective, he willfully turned himself into a consummate Egyptian. And I would certainly maintain that he has no desire to contact the family which caused him such pain and suffering – especially his father, who must ultimately assume responsibility, albeit inadvertent, for the sibling enmity. And indeed, it would seem that Joseph had succeeded in erasing his childhood years and settling in quite well in the assimilating environment of Egypt – until his brothers' arrival to purchase food.

Their arrival brings back a flood of thoughts, memories and emotions which Joseph had desperately tried to repress. First, we see his anger. He treats his brothers with understandable hatred and punishes them by taking his revenge and casting them into a dungeon similar to the one they had cast him into. But that night he cannot sleep, his mind overactive with pining for his full brother Benjamin, who had been too young to join his half-brothers in their crime against Joseph. Joseph aches to see this pure and whole brother from his same mother – and so sends the brothers (sans Shimon) back with the mission to return with Benjamin.

Joseph's ruse with the silver goblet plan may very well have been to keep Benjamin at his side, thereby holding on to a part of the past he now realizes he has deeply missed, while rejecting the rest. But when Judah evokes the image of an old grieving father whose life will be reduced to a pathetic waste if word reaches him that Benjamin has become a slave in Egypt, Joseph, the Grand Vizier breaks down.

Perhaps as Judah speaks, Joseph poignantly remembers Shabbat moments inside his father's tent, whose simple beauty far eclipses the rowdy Egyptian debaucheries. Perhaps, he conjures the wisdom of Jewish teachings he heard as a child at his father's knee. The mature Joseph finally understands that although his father may have 'set up' the family dysfunction, it was not because he loved Joseph too little, but rather because he loved Joseph too much. And if Jacob's love had been the first step causing Joseph's alienation from the family, it was that same love which had given him the ego strength to always land on his feet and eventually return to his father's and brothers' embrace.

In effect, according to this interpretation, Joseph was our first ba'al teshuva (penitent). The Joseph stories – and the book of Genesis – conclude, "And Joseph dwelled in Egypt, he and his father's house" – he and his father's household, he and his father's lifestyle from their common home in the land of Canaan. He even recognizes the centrality of the land of Israel, telling them with his dying breath that God will surely remember them and take them to the land He promised their fathers, adjuring them at that time "to bring up my bones from this place [Egypt] with you" (.

From this perspective, Joseph teaches that no matter how far one wanders, one always returns in some fashion to 'beit abba', one's earliest memories and one's original traditions. This is especially true if those formative years were filled with parental love.

#### **The Person in the Parsha: R. Tzvi Hersh Weinreb**

**Joseph, Chanukah, and Wisdom** - Wisdom is the rarest of all important human qualities. Observers of the contemporary state of affairs often remark that wisdom, which is especially necessary in this day and age, is now particularly lacking.

Yet, at the same time, we are told that there is an age in life when most of us finally do obtain wisdom. Erik Erikson, the famous psychologist and thinker, believes that the course of the lifespan is marked by a series of developmental stages. At each stage of life, we master different developmental tasks. In late middle age, about age sixty, one begins to achieve wisdom. Erikson's book, *Childhood and Society*, devotes an entire chapter to defining wisdom and to detailing the process by which one achieves it, or fails to achieve it.

What is wisdom from a Jewish perspective? And what does wisdom have to do with this week's Chanukah theme?

The search for wisdom is a frequent biblical theme. King Solomon was once assured by the Almighty that he would be granted the fulfillment of one wish. He wished for wisdom, obtained it, and is therefore termed in our tradition the wisest of all men.

#### **Likutei Divrei Torah**

Reading this story of Solomon and other sacred texts leads to the conclusion that there are at least two components to wisdom. There is a knowledge base; mastery of the facts and its data. There is also, however, the essential ability to select from this database those bits of knowledge which apply to the situation at hand.

There is the mastery of material, and there is the ability to advance that material and make it relevant.

One of the early 20th century masterpieces in the field of Jewish ethics is a book by Rabbi Joseph Hurvitz of Novardok, entitled *Madregas Ha'Adam* (Man's Stature). Torah wisdom is one of Rabbi Joseph's themes. He insists that mastery of the corpus of Jewish law in and of itself does not constitute wisdom. Knowledge in "matters of the world" is also necessary; abstract knowledge must be interrelated with concrete reality.

The symbol of the Chanukah festival is, of course, the Menorah. The original Menorah in the holy Temple was situated in the southern end of the inner Temple shrine and consisted of seven branches.

The Menorah symbolizes the light of wisdom, and its seven branches, the seven classical areas of wisdom, which include not only knowledge of the divine, but also mathematics and music.

Combining the wisdom symbolized by the Menorah with Rabbi Joseph's insights, we begin to appreciate the complexity of the concept of wisdom. It encompasses theoretical and practical knowledge, and it involves the seven major areas of human inquiry.

It is in this week's Torah portion, Miketz, we encounter the first man to be known as wise, to be recognized as a fount of wisdom. That man is the biblical Joseph, and it is the Pharaoh of Egypt who calls him wise.

You know the story. The Pharaoh has his dreams, Joseph interprets them and suggests a plan of action. Pharaoh is pleased by the plan and says to his courtiers, "Could we find another like him, a man in whom is the Spirit of God?" And he continues and says to Joseph, "Since God has made all this known to you, there is none so discerning and wise as you".

The Pharaoh recognizes that wisdom is not only mastery of facts and the ability to apply them; it is more than familiarity with the seven branches of worldly wisdom, and it is even more than life experience. Besides all that, it is a gift of God.

I have had the good fortune of meeting several wise people in my life, and I am sure that most of you have as well. Whenever I have met such people, I have been struck by how their words seemed to come from a higher place. Their insights reflect that they have access to a source beyond my ken.

This was Pharaoh's experience when he heard Joseph's interpretation. He realized that no course of study – no training, no mastery of expertise – was sufficient to account for the good counsel that he was hearing. He knew that the man in front of him was blessed with the Spirit of God.

There is no better time than this Shabbat, as we celebrate Shabbat Chanukah and read the story of Joseph, to reflect upon the quality of human wisdom and to fully appreciate this lesson: Whatever else wisdom comprises, it has one indispensable ingredient. It is ultimately the inspiration of the One Above.

#### **Yeshivat Har Etzion: Virtual Bet Midrash**

**Harav Yaakov Medan - In Those Days, At This Time** - The combination of activism and initiative to shape history, together with remembering one's complete dependence on God, is very special and unusual – in those times, and in ours... This combination was what inspired Yehuda Ha-Makkabi, and it will be the same special combination of these qualities that will characterize Mashiach, may he come speedily in our days. [Excerpt]

Our *Parashah* opens with Pharaoh dreaming, followed by Yosef interpreting Pharaoh's dreams and thus gaining his freedom and rising to prominence. But which was the cause and which was the effect? The answer is found in *Midrash Rabbah*, which relates the opening verse of our *Parashah* ("It happened *Mikeitz* / at the end of two years") to the verse (*Iyov* 28:3), "He sets a *Keitz* / limit to the darkness." Since the time came for Yosef to get out of prison, Pharaoh dreamt, explains the *Midrash*.

R' Nosson Yehuda Leib Mintzberg z"l (1943-2018; rabbi and *Rosh Yeshiva* in Yerushalayim and Bet Shemesh, Israel) elaborates: There is a common thread, a lesson for us, that runs through all of the events in Yosef's life, and that is (*Mishlei* 19:21), "Many designs are in man's heart, but the counsel of *Hashem*, only it will prevail." At every step, nothing in Yosef's life went as planned or as we would have expected. In fact, every thought of man led to the opposite result compared to what he planned.

For example, Yaakov sought to elevate Yosef above his brothers, and Yosef himself tried to rule over them. Those very actions caused the jealousy that led to Yosef being sold as a slave, not to his being accepted by his brothers as their leader. In turn, Yosef's brothers sold him to ensure that he would never rule over them, but that is what led to their bowing down to him. And so on. The obvious lesson is that *Hashem* is in control of all of these events. (*Ben Melech*)

## Shabbat

R' Yitzchak Isaac Halevi Herzog z"l (1888-1959; Chief Rabbi of Ireland and, later, *Ashkenazic* Chief Rabbi of Israel) said in an address: We read (*Vayikra* 19:30), "My Sabbaths you shall observe and My Sanctuary you shall revere--I am *Hashem*." The Torah does not merely tell us to observe *Shabbat* as a day of physical rest devoid of holiness. The Torah is not telling us to close our stores and businesses so we can take trips, play ball, or otherwise have fun. Rather, these days of rest must be "My Sabbaths"--*Hashem's Shabbat*, a day of holiness, as we read in the *Aseret Ha'dibrot* (*Shmot* 20:8), "Remember the *Shabbat* day to sanctify it." The purpose of *Shabbat* is to attest that there was a Creation, which further implies that there is a Creator who oversees our world.

R' Herzog notes further: The quoted verse suggests some equivalence between *Shabbat* and the *Bet Hamikdash*. Nevertheless, *Shabbat* is the holier of the two. The *Bet Hamikdash* was a specific place. Notwithstanding that many people could fit comfortably inside it (see *Avot* 5:7), it never contained all of the Jewish People. Not so *Shabbat*, which is capable of enveloping all of the Jewish People at once. *Shabbat* surrounds us on all sides and fills the air; thus, even people who are distant from Jewish observance cannot help but be touched when they experience *Shabbat* in a Jewish home, so long as they have any emotions within them. And *Shabbat* continues to accompany a person when he leaves the home.

(*Le'ma'an Ha'Shabbat* p.3)

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**“Yosef saw his brothers and he recognized them, but he acted like a stranger toward them and spoke with them harshly.” (42:7)**

R' Yechezkel Shraga Halberstam z"l (1813-1898; rabbi and *Chassidic Rebbe* of Sieniawa, Poland; known as the “*Shinever Rav*”) writes: When Yosef's brothers came before him, he wanted to help them obtain atonement for what they had done to him. However, he was concerned that he might also be motivated by a desire for revenge. Therefore, says our verse, he forced himself to “act like a stranger toward them”--as if he had never met them and they had never wronged him. This, adds the *Shinever Rav*, is what *Targum Onkelos* means when it says, “He thought about what to say to them.”

Rebuke that is motivated even slightly by self-interest is not good, concludes the *Shinever Rav*.  
(*Divrei Yechezkel*)

R' Yehoshua Buksbaum z"l Hy"d (1877-1944; rabbi in Galanta, Slovakia) describes how the *Shinever Rav* himself practiced the trait he describes above. R' Buksbaum relates:

A *Chassid* once approached the *Shinever Rav* for a letter of recommendation regarding a potential *Shidduch* / match for a marriage. The *Rav* asked the *Chassid* to return the next day. When he returned, the *Rav* told the *Chassid* that he did not think the match was a good one.

“What changed?” the *Chassid* asked. “Yesterday you were willing to write the letter!”

The *Rav* answered, “In fact, I recognized immediately when you asked for the letter that the match was not a good one for the other family. However, I was afraid that my conclusion was motivated by laziness, since I do not enjoy writing.

“Therefore,” said the *Shinever Rav*, pointing to the letter sitting on the table, “I first wrote out the letter. Now that I have removed my self-interest, I am confident in telling you that I cannot recommend you to the other family for such-and-such reason.”  
(*Nachalei Yehoshua*)

The *Gemara* (*Yevamot* 65b) teaches, “Just as one should offer rebuke that will be listened to, so he should not offer rebuke that will not be listened to.” The *Gemara* does not mean, writes R' Eliezer Chaim Bloom z"l (1939-2018; rabbi and *Chassidic Rebbe* of Kosice in Bedford Hills, NY), that one should give rebuke only if it will result in immediate change. Rather, even if the person being rebuked will commit the same sin again, maybe he will enjoy it less following the rebuke. Also, maybe the rebuke will make him less likely to entice others to sin with him. Finally, writes R' Bloom, there are those who simply do not know what *Halachah* prohibits, so they assume that something is permitted because “everyone does it.” Rebuke that is given publicly (in an appropriate way) may prevent others from sinning out of ignorance.

(*Si'ach Chaim* p.236)

**“So Pharaoh sent and summoned Yosef, and they hurried him from the *Bor* / dungeon.” (41:14)**

R' Yaakov Moshe Charlap z"l (1882-1951; *Rosh Yeshiva* of Yeshivat Mercaz Harav) notes that Yosef and the Torah use two different words for the place where Yosef was imprisoned. In our verse, the Torah calls it a “*Bor*” (literally, “pit”). Similarly, in last week's *Parashah* (40:15), Yosef says, “I have done nothing for them to have put me in the pit.” On the other hand, in the verse before that, Yosef said, “Do me a kindness, if you please, and mention me to Pharaoh, and get me out of this *Bayit* (literally, ‘house’).”

R' Charlap suggests: Within the prison, there was a “*Bor*” in which the worst criminals were imprisoned. That is where Yosef was sentenced to be (“They put me in the pit”). But the warden took a liking to him (see 39:21) and let him remain in the “*Bayit*,” outside of the *Bor*, except from time-to-time when the prison was visited by other officials. Thus, in our verse, when Pharaoh's agents came to take Yosef from the prison, they found him where he was supposed to be--in the *Bor*.

When the Cupbearer first tells Pharaoh about Yosef, he says (41:12), “And there, with us, was a Hebrew youth, a slave of the Chamberlain of the Butchers.” *Rashi* z"l comments: “Cursed are the wicked, for the favors they do are not sincere. [At the same time that the Cupbearer praises Yosef's ability to interpret dreams,] he mentions him in disparaging language: ‘A youth’--unwise and unfit for a high position; ‘A Hebrew’--he does not even know our language; and ‘A slave’--whereas it is written in the laws of Egypt that a slave may neither become a ruler nor dress in princely robes.” [Until here from *Rashi*] R' Charlap adds: The Cupbearer also gave away the secret that Yosef was not imprisoned where he was supposed to be, for he said that Yosef was “with us”--i.e., in the *Bayit* and not in the *Bor*.  
(*Mei Marom: Nimukei Mikra'ot*)

**“Yaakov saw that there were provisions in Egypt, so Yaakov said to his sons, ‘Why should you make yourselves conspicuous?’” (42:1)**

*Rashi* explains: “Why do you appear before the children of Yishmael and the children of Esav to have plenty to eat [when others do not]?” For at that time they still had some grain. [Until here from *Rashi*]

R' Dov Meir Rubman z"l (1895-1967; *Rosh Yeshiva* in Vilkomir, Lithuania and Haifa, Israel) writes: Yaakov refers to the children of Yishmael and Esav because they are the one that he had to contend with. In reality, however, this principle applies even towards one's Jewish neighbor. If one acts as if he lacks nothing and his neighbor dislikes him, the neighbor may conspire to steal from him. On the other hand, if his neighbor is his friend, the neighbor may wonder why the person who is living comfortably does not share with him.

At the same time, R' Rubman notes, we are taught to be happy with our lots. Walking the fine line between being satisfied with what one has and not appearing “showy” requires great delicacy. We must pray that *Hashem* grant us the necessary wisdom, R' Rubman concludes.  
(*Zichron Meir*)

# 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 1441 • December 27, 2024 • Chanukah 5785

## CHANNEL 12 POLL (Arutz-7 12/25/24)

|                      | Current Knesset | 8/27 | 10/20 | 12/25 |
|----------------------|-----------------|------|-------|-------|
| Likud                | 33              | 22   | 25    | 22    |
| Yesh Atid            | 24              | 11   | 13    | 11    |
| National Unity       | 12              | 21   | 21    | 12    |
| Shas                 | 11              | 9    | 10    | 9     |
| Religious Zionism    | 7               | 5    | 5     | 0     |
| United Torah Judaism | 7               | 8    | 7     | 7     |
| Otzma Yehudit        | 6               | 8    | 8     | 8     |
| Yisrael Beiteinu     | 6               | 14   | 13    | 10    |
| United Arab List     | 5               | 5    | 4     | 5     |
| Hadash/Taal          | 5               | 6    | 5     | 5     |
| Labor/Meretz         | 4               | 11   | 9     | 10    |
| Naftali Bennett      | 0               | 0    | 0     | 21    |

## ISRAEL LIGHTS FIRST HANUKKAH CANDLE AND CELEBRATES THE FESTIVAL OF LIGHTS (Israel Hayom 12/25/24)

The celebrations of the first night of Hanukkah began across Israel with community events, ceremonies, and candle lightings across the nation.

Amid the joy, concern remains palpable, as Israelis closely monitor developments in negotiations for the release of more than 100 hostages, still held captive by Hamas in the Gaza Strip.

The first Hanukkah candle was lit at the Western Wall in the presence of families of hostages.

Noam Levy, an IDF soldier who was narrowly saved from death during the Swords of Iron War, lit the first Hanukkah candle alongside the doctor who saved his life, in the neonatal ward of the hospital.

Noam Levy stated: "For me, this Hanukkah is a celebration of a personal miracle. I am deeply grateful to Dr. A and the team at Assuta Ashdod who brought me back to life. Lighting the first candle here, in a place that brings life into the world, is proof that no enemy can extinguish our light."

## MINISTER KATZ IN GAZA: 'SECURITY CONTROL OF GAZA WILL REMAIN IN THE IDF'S HANDS' (Arutz-7 12/25/24)

Minister of Defense Israel Katz visited the Philadelphi Corridor in the Gaza Strip together with Southern Command Commanding Officer Maj. Gen. Yaron Finkelman and Gaza Division Commander Brig. Gen. Barak Hiram.

During the visit, the commanders in the field briefed the minister on the IDF's operations in the area. He spoke with soldiers and commanders in the field and thanked them for their sacrifice and work to return all hostages and crush Hamas's governmental and military capabilities in the Gaza Strip.

"I came to visit Gaza to meet the commanders and soldiers who are doing a great job, displaying bravery, resourcefulness, and determination, while the need to create conditions to free the hostages and ensure Israel's security is in their sights. Security will remain in the hands of the IDF which will be able to work in every way to remove threats, prevent tunnels, prevent terrorist infrastructure, and prevent terrorists from organizing and attempting to harm the State of Israel and IDF soldiers," Katz stated.

"We will make sure that what we saw as far as infiltration tunnels, what we saw as far as threats, while we saw this heroic war that destroyed these capabilities - will not return. We will make sure that the security control will be in the hands of the IDF which will be allowed to work in every location to prevent threats," he pledged.

"We will make sure that here in Gaza too, like in Lebanon, Syria, and the east, there will be no more threats on Israeli communities, Israeli citizens,

and IDF soldiers. In Gaza as well, we will make sure that there will be security areas, buffer zones, and dominating positions that will ensure the safety of the communities, with all this, we will work to reach the two objectives of the war - to free all the hostages and to defeat Hamas.

"There will not be a political Hamas here and there will not be a militant Hamas here - there will be a different reality here thanks to the fighting that continues every day, even now. I met the soldiers and the reservists, they are all determined and said: 'Keep going, let us continue till the end, to ensure security and to return the hostages,' that's what we'll do."

## IDF TO BUILD NEW CORRIDOR IN NORTHERN GAZA STRIP (j24News 12/25/24)

The Israeli army is reportedly planning on constructing an additional strategic corridor somewhere in the northern Gaza Strip, Israeli channel N12 said on Tuesday. The Washington Post, on the other hand, provided somewhat different information on Monday, supported by satellite images, suggesting that a corridor had been built further south. Either location resembles the Israel Defense Forces Netzarim Corridor in central Gaza, as part of broader efforts to reshape the operational landscape.

The construction of the Neztarim Corridor, a 4-mile road linking Kibbutz Be'eri to the Gazan coast, plays a key role in facilitating military mobility. The activities of the IDF along the corridor involve a mixture of defensive measures and targeted offensives designed to dismantle Hamas's infrastructure and combat the remaining forces concentrated in Gaza City.

Satellite images and verified videos reveal widespread destruction in northern regions, including Jabaliya, Beit Lahiya, and Beit Hanoun, according to US media. Although the IDF has not officially confirmed these activities,

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Suburban Torah Center, Livingston, NJ  
Temple Emanuel of Pascack Valley, NJ  
The Learning Shul, Columbia, SC  
Woodsburgh, NY Minyan  
Young Israel Bet Tefillah of Aberdeen, NJ  
Young Israel of Brookline, MA  
Young Israel of East Brunswick, NJ  
Young Israel of Fort Lee, NJ  
Young Israel of Hancock Park, CA  
Young Israel of Holliswood, NY  
Young Israel of Houston, TX  
Young Israel of New Hyde Park, NY  
Young Israel of North Woodmere, NY  
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they seem to be part of a strategy to expand a strategic axis extending from the Mediterranean coast to the border barrier. Analysts have compared the development of the corridor to buffer zone strategies implemented in other conflict-prone regions, noting differences in scale and urban density.

In response to international concerns raised by these constructions, the IDF emphasized its commitment to targeting "exclusively military objectives" and to taking measures to minimize damage to civilians. These measures include evacuation orders and the maintenance of humanitarian corridors.

From a strategic standpoint, the construction of these corridors is considered an integral part of efforts to establish a buffer zone in the northern part of the Gaza Strip. Israeli officials have described these measures as essential for preventing Hamas from using returning civilians as human shields, securing Israeli localities, and mitigating future threats.

#### MOSSAD CHIEF SAID PUSHING FOR ISRAEL TO HIT IRAN TO GET AT HOUTHIS (Times of Israel 12/25/24)

A report in the Haaretz newspaper says Mossad chief David Barnea has pressed the country's leaders to concentrate on attacking Iran as a way to stem Houthi attacks, in contrast to Prime Minister Benjamin Netanyahu and Defense Minister Israel Katz, who prefer to keep striking Yemen.

There is no immediate confirmation or response to the report, which cites an unnamed source with knowledge of discussions reportedly held to discuss the lack of results from three earlier rounds of strikes in Yemen.

According to Haaretz, while Netanyahu and Katz support continued direct attacks on the Houthis by Israel or its allies, Barnea believes it would be more effective to go after Iran, which funds and arms the Houthis, a Shiite group that has long enjoyed Tehran's support.

#### IDF UNVEILS HEZBOLLAH'S MASSIVE ARSENAL (YNet 12/26/24)

The IDF revealed for the first time the massive arsenal seized from Hezbollah's Radwan Forces in the border area with Lebanon. Nearly a month after the northern cease-fire began, the IDF on Wednesday showcased the significant collection of weapons and equipment Hezbollah had prepared for a large-scale invasion of Israel. The plan, described as far deadlier than the October 7 massacre, was thwarted during IDF ground operations.

IDF forces confiscated at least 85,000 weapons and intelligence items, with additional findings still being uncovered along the Lebanon border. Tens of thousands of other pieces of weaponry were destroyed in Lebanon during the campaign but were not retrieved due to logistical limitations.

The display, open to foreign media, featured anti-aircraft guns mounted on jeeps, hundreds of advanced anti-tank missiles (including long-range models), modern AK-47s, heavy machine guns, sniper rifles from both Eastern and Western manufacturers, explosives of varying sizes, and ammunition boxes on a scale suitable for a small, advanced army. The exhibition also included chemical warfare masks intended for use by Hezbollah fighters in gas and smoke-filled conditions, as well as GoPro cameras meant to document the planned invasion of the Galilee.

According to IDF, the confiscated arsenal includes approximately:

- 6,840 RPG launchers, rockets, and anti-tank missile systems (including 340 Kornet missiles)

- 20 military vehicles

- 9,000 explosives and explosive devices

- 60,800 pieces of electronic equipment, communication devices, computers, and documents

- 2,250 artillery shells and high-trajectory missiles

- 2,700 light weapons

- 2,860 additional weapons and equipment

- 60 anti-aircraft missiles

- 300 observation tools and binoculars

The IDF reported that ground maneuvers were conducted in about 30 Shiite villages along the 130-kilometer border, stretching from Rosh Hanikra to Mount Dov. However, Hezbollah still retains hundreds of thousands of weapons, including heavy rockets, precision missiles, and drones, although

the majority of its arsenal was destroyed during Operation "Northern Arrows," according to the IDF.

The IDF clarified that it did not enter approximately 50 additional Shiite villages used by Hezbollah, located on both sides of the Litani River. In recent weeks, Israeli forces in southern Lebanon have continued targeting Hezbollah operatives who violate the cease-fire agreement. Over the past month, more than 40 operatives have been eliminated, in addition to the approximately 3,000 Hezbollah fighters killed and 7,000 injured over the last year out of the group's estimated 30,000 military personnel.

Meanwhile, the Lebanese Army has begun deploying along the border, and IDF has withdrawn to Israeli territory from those areas. Engineering operations to destroy Hezbollah bunkers and internal combat tunnels are ongoing. The IDF emphasized that the initial 60-day period of the agreement does not represent a "sacred deadline" and that the stages of the agreement will be implemented gradually under an "American umbrella." This is the first time the U.S. is leading the enforcement mechanism, which is already operational as Israeli residents return to evacuated Galilee communities.

"As part of the learning process about the achievements of IDF's ground maneuvers, an extensive exhibition is currently showcasing the weapons seized by IDF forces," the IDF said in a statement. "These weapons were intended to be used by Hezbollah to harm Israeli civilians as part of their plan to 'conquer the Galilee.' Following the ground operations, these capabilities have been significantly disrupted and are now on display at the exhibition."

#### GIANT DEAL TO PURCHASE ARROW 3 MISSILES APPROVED, WORTH BILLIONS OF SHEKELS (i24News 12/25/24)

Defense Ministry Secretary General, Major General (Res.) Eyal Zamir, approved a plan to expand the production of Arrow 3 long-range aerial defense missiles on Tuesday.

The missile is capable of intercepting incoming projectiles outside the atmosphere and has been key in defending against the threat of Houthi missiles.

Israel Aerospace Industries will provide the IDF with billions of shekels worth of Arrow 3 missiles.

The aerial defense system was developed in a joint Israeli-American partnership and includes the Arrow 2 and Arrow 3 interceptors. It is designed to deal with the threat of long-range ballistic missiles, in contrast to the short-range, more famous Iron Dome. In the current war, the Arrow 3 system proved its worth with numerous successful interceptions, particularly against the unprecedented Iranian attacks.

Defense Minister Israel Katz praised the deal. "The Arrow system is not just a critical shield against missile threats, but also a symbol of the groundbreaking capabilities of the Israeli industry," he said.

Signing of a new production deal for Arrow 3 interceptors between Israel Aerospace Industries and the Defense Ministry/Israel Ministry of Defense

The system was first used at the start of the war, faced with a complex array of missile threats, and scored a high success rate.

#### UNPRECEDENTED INTEL. PENETRATION: HOW THE IDF BLOCKED HEZBOLLAH'S DOOMSDAY ATTACKS ON TEL AVIV (JPost 12/25/24)

The IDF disclosed on Wednesday that its decapitation of Hezbollah from mid-September until the November 26 ceasefire was not luck, but based on an unprecedented level of infiltration.

According to the military, its intelligence branches spent years separately diagnosing each level of Hezbollah's firepower: mortars, short-range rockets, medium-range rockets, and precision and long-range rockets.

Further, military intelligence identified where these items were located and how to strike them, or follow their movements if they were mobile.

The IDF added that it performed an unprecedented diagnosis of Hezbollah's command structure.

The fact that the top three full tiers of Hezbollah's commanders were all eliminated in a matter of weeks was not luck, but a measure of the long term investment in intelligence collection, analysis and precision by the military.

All of this led to the IDF preventing Hezbollah from being able to carry out its own doomsday plans of cutting Tel Aviv skyscrapers to pieces with its 150,000 rocket arsenal.

If defense officials and analysts had warned that the Azrieli Towers, the Kirya military headquarters' tall buildings, and other major tall landmarks in Tel Aviv could be wrecked by Hezbollah, potentially killing thousands, the Lebanese terror group did not manage to do any such major damage in the center of the country.

Hezbollah did destroy large portions of villages on the northern border and also caused some wider damage to the northern third of the country from September-November, including to Haifa, but even there failed to cause enough strategic damage to pressure Israel into giving in to its terms.

Instead, the IDF killed Hezbollah chief Hassan Nasrallah, his first successor Hashem Safieddine, military chief Fuad Shukur, top Radwan commander Ibrahim Aqil and all of his top sub-commanders, and countless others, and did not stop until Hezbollah agreed to a withdrawal beyond the Litani River and to drop any involvement with the war conflict in the South.

Following the IDF's success in Lebanon, its intelligence and operations apparatus performed a similar destruction of the Syrian army's main power centers, while avoiding killing Syrian army forces since the goal was to reduce the future potential threat and not to start a new active front.

#### ISRAEL CONSIDERS OPENING THE GATES OF HELL ON HAMAS TO BRING HOSTAGES HOME (Israel Hayom 12/25/24)

Senior Israeli officials state that beginning January 20, 2025, "it will be possible to take additional actions in Gaza." The prevailing impression in Israel is that Trump does not particularly care what measures Israel employs in the Gaza Strip. He has two clear objectives: the release of the hostages and an Israeli victory to conclude the war. The methods to achieve these aims appear irrelevant to him.

In Jerusalem, as well as in the Kirya in Tel Aviv, preparations for the Trump era are being kept under strict secrecy. When that moment arrives, if no deal has been reached by then, Israel is expected to reset the rules of engagement against Hamas.

Many of the tools currently restricted by Biden's administration, alongside specific demands on Israel, will no longer apply. A senior Israeli official expressed hope that Prime Minister Netanyahu and Major General Nitzan Alon will seize the opportunity to operate "entirely out of the box." The official emphasized the need to break away from the current pattern, where the terrorist organization sustains itself through hostages or uses released prisoners to replenish its ranks.

What actions could Israel take that are currently off the table? According to the source, humanitarian aid that the outgoing administration insisted Israel deliver to Gaza will no longer matter to Trump. Reducing such aid, or taking full control over what enters the strip, could worsen Hamas's situation and increase pressure on the organization to release the hostages.

Another critical aspect is armaments. Trump has pledged to release all the weapons shipments currently delayed under Biden on his first day in office. Once the delayed bombs and shells arrive, the IDF will have the means to expand its military operations significantly.

Additionally, the official noted that population transfers—if deemed necessary by Israel for dismantling Hamas or securing the hostages—would likely face little opposition under Trump. Israeli officials estimate that the incoming administration will not demand accountability as long as the message is: "Do what you need to do. We won't dictate your actions."

From January 20 onward, Netanyahu would no longer need to justify measures such as providing fuel and dual-use materials to Gaza under US pressure. Instead, he would have Trump's support to halt these supplies entirely. Drastic steps from the war's early days, such as limiting electricity and water, could be reinstated.

If no agreement is reached in the coming weeks, Israel could intensify alternative approaches, such as offering financial rewards or exile deals. While the IDF and Shin Bet have so far pursued this strategy cautiously,

posters have been distributed across Gaza, and messages dictated by Hamas in hostage videos suggest that the offer has reached them. However, deeper and more sophisticated efforts in this direction remain possible and have yet to be implemented. Additionally, if Trump removes any veto on population evacuations in Gaza, it could add further pressure on Hamas.

Israeli officials believe Hamas understands what may happen on January 20, and this recognition has influenced its recent willingness to negotiate. Nonetheless, the organization's recurring inflexibility may leave Jerusalem with no choice but to fulfill Trump's expectations: Opening the gates of hell on Hamas to bring the hostages back home.

#### POLICE MAKE HANUKKIAH FROM HEZBOLLAH ROCKET SHRAPNEL FOR NORTH (JPost 12/25/24)

Rocket pieces and missile fragments that killed Israelis during the war with Hezbollah have been used to make a new hanukkah in a project initiated by police bomb disposal experts, the Israel Police announced.

Throughout Hanukkah, the hanukkah will travel throughout northern Israel, including the Golan Heights, Kiryat Shmona, a hotel in Rosh Pina that houses evacuees from the North, and the city of Shfaram.

Public representatives, security forces who served in the war, and families of those killed will be present to light the hanukkah each night, the police stated.

On the final day, the hanukkah will be lit on Mount Meron for the annual "This is Hanukkah" event, which attracts thousands of visitors.

The Israel Police project, called "Lighting the North," contains pieces from the rocket that killed 12 Druze children on a soccer field in Majdal Shams in July, fragments from the missile that killed one teacher in Shfaram, and parts from the rocket that killed a couple in Kiryat Shmona.

Wherever rockets and projectiles landed, officers, police bomb disposal experts, and security forces "worked tirelessly to save lives," the police said. After each incident, the bomb disposal teams collected the remnants of the rockets, gathering all the parts at the Galilee Bomb Disposal Unit.

#### FORMER HAMAS HOSTAGE HANNA KATZIR, WHOSE HEALTH DECLINED IN CAPTIVITY, DIES AT 78 (Times of Israel 12/24/24)

Hanna Katzir, who endured seven weeks of Hamas captivity in the Gaza Strip last year, has died at age 78 after months of struggling with medical complications from her time as a hostage, her hometown of Kibbutz Nir Oz announced Tuesday.

Katzir was kidnapped from her home in the kibbutz during the Hamas onslaught of October 7, 2023. She was released on November 24 as part of a Qatar-negotiated temporary ceasefire deal, just days after the Palestinian Islamic Jihad terror group falsely claimed she had been killed in an IDF airstrike.

Her family reported soon after her release that she had returned in extremely poor health and needed to be hospitalized for heart issues that she hadn't had before she was kidnapped, adding that "difficult conditions and starvation" had caused the deterioration.

On Tuesday, she became the first former hostage from the October 7 assault to die after her release. She was scheduled to be buried at Kibbutz Nir Oz cemetery at 4 p.m.

"Mom was a loving woman, wife and mother who gave nothing but love," her daughter Carmit Palty Katzir said in a message sent out by the Hostages and Missing Families Forum. "Her heart could not withstand the terrible suffering since October 7."

Katzir's husband, Rami, 79, was killed during the attack and her son Elad was taken hostage and later killed. According to the IDF, Elad was likely killed by his captors in January. His body was recovered in April.

Hanna Katzir only learned about her husband's murder and her son's abduction after returning from captivity.

Palty Katzir noted that those still in captivity were also in extreme danger, urging leaders to reach a deal with Hamas to free them.

Hanna Katzir was born to a family of Holocaust survivors and worked in the kibbutz laundromat.

She is survived by three children and six grandchildren.

#### SIDE-BY-SIDE: ISRAELI AND IRANIAN PAVILION STATIONED NEXT TO EACH OTHER AT ARMS EXPO (YNet 12/24/24)

Over the weekend, the Vietnamese capital of Hanoi became the center of global defense innovation as it hosted the "Vietnam International Defense Expo 2024," which concluded on Sunday. The event featured weapons and technologies from countries such as Israel, Iran and Russia, whose displays stood side by side.

Israel was represented by Israel Aerospace Industries (IAI) and Rafael Advanced Defense Systems, while Iran's Ministry of Defense showcased its capabilities. The exhibition prominently displayed the flags of all participating nations, with those of Iran and Israel notably flying next to each other.

Sources revealed that the Israeli and Iranian pavilions were positioned adjacent to one another, resulting in frequent, if unintended, encounters between representatives from both nations.

Iran's deputy foreign minister attended the event, as did Vietnamese Prime Minister Pham Minh Chinh who visited the IAI pavilion and showed great interest in Israeli drone technology.

Meanwhile, Iran unveiled its BM-300 surface-to-surface missile, designed for precision strikes. Reports detailed the system's features: "The BM-300 ballistic missile system is mounted on a 6x6 truck chassis, offering both mobility and operational efficiency. The vehicle includes a crew cabin at the front and a small shelter directly behind it, equipped with fire-control systems. A launch ramp at the rear carries and fires a single BM-300 missile, enhancing mobility and enabling rapid deployment in diverse terrains, making it a versatile battlefield asset."

Israeli Ambassador to Vietnam Yaron Mayer also attended the event and shared his sentiments on social media, posting: "Wishing the 2024 Vietnam Defense Exhibition a success! Congratulations on the 80th anniversary of the founding of the Vietnam People's Army! Israel is pleased to witness Vietnam's strong defense development and is ready to cooperate with Vietnam for peace and security in the region and the world."

The exhibition featured 240 companies and organizations from across the globe, including defense firms from Ukraine, the United States, Vietnam, Japan, France, India, Cambodia, Italy, Russia, Turkey, Malaysia, Spain, Finland, South Korea, the Czech Republic, China, the United Kingdom, Serbia, Brazil, Bulgaria, Belgium, Singapore, Indonesia, the UAE, Germany, Belarus, Slovakia and Sweden.

#### TEHRAN MUST BE DEFEATED BEFORE SANAA (Ben-Dror Yemini, YNet 12/22/24)

This isn't a proper state – it's a terrorist organization that has seized control of half a country. Ranked 183rd out of 191 countries, Yemen has an annual per capita income of just \$477 (compared to \$3,372 in the Palestinian territories). Around two-thirds of its population – roughly 30 million people – live with food insecurity or outright hunger.

Under Hamas rule, Gaza would seem like paradise compared to Yemen. In the civil war that has ravaged the country for nearly a decade, close to half a million people have lost their lives. This follows a grim pattern seen across Lebanon, Syria, Gaza, Somalia, Sudan and elsewhere: Whenever jihad, whether Shiite or Sunni, rises, the inevitable outcome is destruction, devastation and bloodshed.

Backed by Iran, this entity has taken control of the Bab el-Mandeb Strait, a critical choke point for international trade. Houthis, who dominate northern Yemen, have no interest in fostering prosperity or welfare. Millions of Yemenis go hungry, but the ruling faction wields Iranian-supplied military power that disrupts global trade routes and fires ballistic missiles toward Israel. Their motto is explicit: "Death to America, Death to Israel, Curse upon the Jews, Victory to Islam." In many respects, Yemen mirrors Lebanon: a

bankrupt, failing state where a terrorist organization consolidates its grip through Iranian support.

Saudi Arabia and the UAE sought to prevent the Houthis from taking over Yemen. On paper, these nations are far stronger. In practice, the Houthis' endurance seemed unshakable. They were struck repeatedly, their infrastructure bombed into rubble – and yet, they endured. First the UAE, then Saudi Arabia, chose to retreat. From a strategic perspective, this amounted to a clear victory for Iran.

The Houthi-controlled Yemen officially declared war on Israel on October 31, 2023. Israel has targeted the Houthis three times with devastating strikes, causing significant damage. Yet, the Houthis remain undeterred. Saudi Arabia, too, has walked this path. Relentless Saudi airstrikes rained down on Yemen, and the Houthis responded by attacking Saudi oil fields. The Yemeni people have suffered immeasurably and continue to do so, but this has no bearing on Houthi leadership. Instead of being deterred, the Houthis were the ones to deter their Saudi foes.

This is worth reflecting on. Being jolted awake by a missile in the middle of the night is unnerving. The damage caused to homes during the attack on Friday night is no small matter. Yet, for every UAV or missile launched at Israel, the retaliatory damage inflicted on the Houthis is substantially more pronounced. To understand their persistence, one must grasp the Houthi mindset, which mirrors that of other jihadist groups: Causing even minor harm to Israel is worth the immense pain they themselves endure.

This may not sound politically correct, but it must be said: their actions are driven by a sense of "honor." Not the human dignity we speak of in the West, but a raw, masculine sense of "honor." It's the same twisted logic that drives a brother to murder his sister for supposedly tarnishing the family's name. He knows he'll spend years, perhaps his entire life, in prison, but to him, honor is far more important.

This is precisely the Houthi rationale. Israeli retaliation does not deter them; harming Israel fuels their sense of honor. When Yahya Sinwar orchestrated the October 7 attacks, he did not genuinely believe he could defeat Israel. He knew Israel would respond with overwhelming force. But the anticipated devastation didn't dissuade him.

The same logic applies to Hassan Nasrallah. When he kidnapped Israeli soldiers Eldad Regev and Ehud Goldwasser, he already knew, based on Israel's response during the Second Lebanon War, that the reaction would be severe. While he later admitted that had he known the scale of the response, he might not have acted, his actions speak louder than his words. After all, in the heat of the moment on October 8, honor outweighed caution. While pointed attacks on a Yemeni port might grant us momentary relief, it does little to answer the actual source of our sleepless nights. Lest we forget, Israeli Air Force jets aren't the only threat the Houthis have faced. The Saudis, Americans and British have all brandished their idea of aerial punishment, and the Jewish state itself has done so more than once. And yet, the Houthi war machine rumbles on.

There are two ways to neutralize the Houthi threat, and the two approaches complement rather than contradict each other. The first is to negotiate a deal for the release of hostages and establish a cease-fire. Unlike Hezbollah, the Houthis have shown they keep their word and have made it clear they won't stop until the war ends.

The second approach is to strike at the source—Iran. While Iran's "ring of fire" has been weakened by significant blows to Hezbollah and the collapse of Assad's regime in Syria, the driving force behind this axis of evil isn't rooted in rational interests. It's ideological at its core. Their threats to destroy Israel aren't mere bravado – they mean every word. These threats will only cease – or at least be reduced to hollow rhetoric – if Iran itself suffers a devastating blow.

The Houthis are a nuisance, not an existential threat. Their goal is to drag Israel into a war of attrition, assuming Israel won't take action where the Saudis hesitated. Given the current circumstances, Iran is the far greater danger – and the far more vulnerable target. That's where the focus should be.



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

**Presented by Rabbi Menachem Winter, Rosh Kollel**

**From our archives**

We all know the axiom, "you don't get a second chance to make a first impression." Nowhere is this more evident than the job interview. It is crucial for the interviewee to make a good impression, and he has only this one opportunity to share his pedigree, demonstrate his various skills, and strike a rapport with the potential employer. A successful interview usually requires research beforehand to discover the corporate culture and learn the company jargon, all in order to enable the interviewee to ingratiate himself with the potential suitor.

As our Parsha begins, Yosef is still imprisoned in an Egyptian jail. Separated from his beloved father as a mere teenager, sold into slavery by his own brothers, and unjustly accused and incarcerated for a heinous crime he did not commit, Yosef is now presented with a chance for freedom. Pharaoh, king of Egypt, has a vivid dream that he senses is fraught with meaning and import, but all the king's wise men and advisers are unable to decode it. The royal butler, having experienced firsthand Yosef's prowess in dream interpretation two years earlier, steps forward and tells of Yosef and his skills to Pharaoh. Yosef is hurriedly taken from the jail, prepared for the royal audience, and presented to the king. Yosef's chance at liberty, wealth, and prestige is at hand, if only he can effectively ingratiate himself to the powerful king.

Unlike modern interviews where the potential employee must perfect the art of self-promotion, Yosef takes a decidedly different approach. When Pharaoh tells Yosef of his reputation as a skilled interpreter of dreams, Yosef responds "it is not my wisdom, rather G-d will answer regarding Pharaoh's welfare." Not only does Yosef not take credit for his skill, he wholly and definitively ascribes credit to G-d. Later, after Pharaoh relates his dream, Yosef begins his interpretation with the words "what G-d is about to do, He has related to Pharaoh," once again invoking G-d and His powers. And just to make sure the message was clear, Yosef twice more invokes G-d and His guiding role in relaying advice concerning Egyptian affairs.

After failing to adequately promote himself to ensure his liberty, what was the end result of the royal interview? The verses following Yosef's interpretation provide the answer: Pharaoh said to his servants: "Will we be able to find a man like this, who has the spirit of G-d within him?" Pharaoh then said to Yosef: "Since G-d has made all this known to you, there is no one as discerning and wise as you. You shall be in charge of my palace and by your word shall all my people be sustained; only by the throne shall I outrank you." Then Pharaoh said to Yosef "Look, I have placed you in charge of all the land of Egypt." Pharaoh then removed his ring from his hand and put it on Yosef's hand. Thus, he appointed him over the entire land of Egypt. Then Pharaoh said to Yosef "I am Pharaoh; but without you no man may lift his hand or foot in all the land of Egypt." Not bad! Yosef deflected any credit from himself and directed it to G-d instead. Pharaoh rewarded him with not only his freedom, but made him viceroy and ruler over Egypt!

Whether we are searching for employment, making an effort to secure or enhance our livelihood, or attempting any important endeavor, we may think it expedient to adopt the customs and values of the people around us. The Torah reminds us otherwise. When we remain true to our timeless values and eternal morals, not only will we merit G-d's Divine assistance, we will be recognized and appreciated as a person rooted in unshakable principles, transcending the protean and mutable values of society.

**Wishing you a Good Shabbos!**

## TABLE TALK

### Point to Ponder

*The opinion of the Rambam is that women are not obligated to recite Hallel on Chanukah. (Sdei Chemed Chanukah 9)*

*Women are obligated to light a menorah on Chanukah. They are forbidden to perform work for half an hour after lighting the menorah because they were also saved by the miracle of Chanukah. (Orach Chaim 670:1)*

*Tosafos (Sukka 38a) explains that women are obligated to recite Hallel on Pesach because they were also emancipated from Egypt.*

Since women were also saved during the war with the Greeks, why aren't they also obligated to recite Hallel on Chanukah?

### Parsha Riddle

**What hint is there in Parshas Mikeitz (which is almost always read on Chanukah) about Chanukah?**

Please see next week's issue for the answer.

Last week's riddle:

**At what point/points during the year does the Kesones Pasim (Yosef's striped coat) get mentioned during davening?**

**Answer: In one of the prayer's recited by the congregation during Birchas Kohanim.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parshas Mikeitz* (44:1-17), Yosef frames his brother Binyamin for the theft of his goblet. Another Biblical account of a frame-up is the framing of Navos by King Achav and Queen Izevel (*Melachim* I 21), and a third account of a frame-up in our tradition appears in the Talmud Yerushalmi (*Sanhedrin* 6:3):

Shimon ben Shetach's hands were hot (this is apparently a reference to his zealotness in the punishment of sinners). There came a group of scoffers who said, let us take counsel, testify against his son, and kill him. They testified against him. He was sentenced to be executed. When he was taken to be killed, they told him, our Master, we are liars. His father wanted to return him; he told him, my father, if you want that salvation come through you, treat me as a target.

The Babylonian Talmud (*Sanhedrin* 44b) rules that a man sentenced to death based on the testimony of witnesses is executed even if the witnesses retract their testimony, due to the principle that "once a witness has stated his testimony, he may not then state a revision of that testimony," and this applies if they "[give] an explanation for having lied in their initial statement." How, then could Shimon ben Shetach have "wanted to return" his son upon the recantation of the witnesses?

A possible answer to this question is based on the Talmudic doctrine of the "fraudulent verdict":

**From where** is it derived that in a case where a judge who knows that the witnesses testifying before him are lying even though he is unable to prove it through their cross-examination and **with regard to the verdict** the result will be **that it is fraudulent, that he should not say: Since the witnesses are testifying** and I cannot prove their deceit, **I will decide** the case based on their testimony, **and let the chain [kolar] of culpability** for the miscarriage of justice **be placed around the neck of the false witnesses?** It is derived as **the verse states: "Distance yourself from a false matter."** (*Shevuos* 30b-31a)

Some accordingly suggest that since in the case of Shimon ben Shetach's son it had become clear that the witnesses had given false testimony, there were indeed grounds for his exoneration (but the heroic son urged his father not to avail himself of this opportunity in order to avoid the appearance of favoritism and a double standard – see *Kinsei ha-Dayanim* [5779] pp. 399-400).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am hot.
2. Do I go up or down?
3. Publicity is my aim.
4. Do not put me around.

#### #2 WHO AM I?

1. We were in the mouth.
2. We caused worry.
3. Is it a plot?
4. We were returns.

#### Last Week's Answers

**#1 The Sale of Yosef** (I was caused by tranquility, I was caused by dreams, I was to Egypt, I was a blessing in disguise.)

**#2 Yosef's Kesones Pasim** (I caused jealousy, I was a proof of death, I was a sign of love, I was colorful.)

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