

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:27 | Havdalah 5:30



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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.

YISE welcomes Aryeh Jacobson, the tour guide from our Israel mission, this Shabbos. Hear his stories of miracles and inspiration from this past year at the following events: Friday night Oneg at the Postelnek home, 11600 Fillmore Drive, 7:45 - 9:15 PM and a special Shalosh Seudos at YISE at 4:35 PM. [see flyer](#)

Mazal Tavs

Arleeta & Rabbi Dr. Ivan Lerner on the birth of a great-granddaughter in Israel, born to Shira (Lerner) & Shmuli Berglas. Mazal Tov to grandparents Shoshana & Ari Lerner, Robin & Shaya Berglas and great-grandparents Carol & Morty Pancer.

Nancy & Avi Weisberger on the birth of a great-granddaughter to Tova & Benny Ioschikhes of Rehovot, Israel. Mazal Tov to grandparents **Aliza & Russell Kwiatt** and the whole Mishpacha.

Condolences

Dr. Lawton Cooper on the passing of his wife, Robin Cooper, Rachel Leah bas Michoel, and condolences to Rafi Cooper, Mickey Cooper, Shoshana Cooper Gottlieb, and Shulie Brafman on the passing of their mother. Shiva is being observed in Israel through Monday morning. Dr. Cooper can be reached via email at cooperls613@gmail.com or at 301-761-1918, 410-844-3088 or 972-54-713-9222. Sign up for Mishnayos learning at <https://www.mishnah.org/chart/8691>

Kiddush Sponsors

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

Shul Kiddush is sponsored by the **Fischer Family** celebrating the conclusion of Moshe's 13-year Leyning gig at Shomrai. He thanks everyone for the opportunity.

Sephardic Minyan Kiddush is sponsored by **Yocheved & Ari Mizel** L'ilui Nishmat Mordechai Yitzhak ben Aharon Dov.

Drasha, Shiurim & Coffee Station Sponsors

Hashkamah Minyan Shiur is sponsored by **Margie & Michael Hourwitz** in honor of **Rabbi Grossman** and for his incredible preparation and brilliance in Torah, and to all the Talmidim who attend the Shiur and have the privilege of being able to ask and learn very complex Gemara principles in such amazing depth. Also 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 **Margie & Michael Hourwitz** in honor of **Rabbi Grauman** and for his incredible preparation and brilliance in Torah, and to all the Talmidim who attend the Shiur and have the privilege of being able to ask and learn very complex Gemara principles in such amazing depth. Also 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.

Rabbi Rosenbaum's Tehillim/Parsha Shiur is sponsored in memory of Aaron Feder, Z"L, Marilyn Lifschitz's father, by **Debbie & Marc Katz**.

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

Check out YISE's new website! Great new look, same address: www.yise.org.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

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

SHABBOS DAY:

Shacharis:

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

8:00 (Sephardi, LBM), 9:15 (Teen,H)

Mincha:

2:30 (B), 4:10 (B), 4:20 (Sephardi, LBM)

Shalosh Seudos: 4:35 (S)

Maariv: 5:30 (B)

DIVREI TORAH:

8:45 Minyan:

Rabbi Rosenbaum

9:15 Minyan:

Rabbi Postelnek

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Rosenbaum

Sfas Emes Chabura: 8:55 (S)

Rabbi Postelnek

Speaker at Shalosh Seudos: (S)

Aryeh Jacobson

Alsheich between Mincha/Maariv: (LBM)

Rabbi Levy

Youth Announcements

Teen Minyan - 9:15 AM in The House, followed by Kiddush

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 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.

Youth Havdalah and Dor L'Dor - this Motzei Shabbos, musical Havdalah at 6:15 PM, followed by Dor L'Dor at 7 PM, [see flyer](#). Those driving to shul after Shabbos, or bringing items for Dor L'Dor, should make sure to say "Baruch Hamavdil Bein Kodesh Lechol" before doing so.

Upcoming YISE Youth events:

12/14 HS Girls Trivia Night, [see flyer](#)

12/15 Chanukah Youth Craft Fair, [see flyer](#)

12/21 Dor L'Dor

12/21 Rescheduled HS Boys Laser Tag & Melave Malka, [see flyer](#)

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

YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at announce@yise.org.

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit 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.

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.

Israel Unity Concert - Stand in Solidarity Through Music and Song - Join us for a magical night of music, community and inspiration benefitting Israel! The event will feature three world-renowned musicians and Alon and Shiree Mesika, parents of Adir OB"M, who was murdered on October 7th at the Nova music festival. Every dollar raised will go toward buying engagement rings and wedding bands for our brothers and sisters in the IDF! Sunday, December 15, 7:30 PM at Magen David Sephardic Congregation. Reservations required: \$36 regular. \$180 VIP. Ring sponsorships are available. To purchase tickets, go to: <https://aishdcevents.wixsite.com/aishcenter/event-details-registration/israel-unity-concert>

Upcoming YISE Events

Maagal HaShana, Women's Chabura: Join Mrs. Channah Cohen to learn and prepare for Chanukah! Gain deeper insights by exploring the themes of Chanukah through interactive, engaging learning. This Sunday, December 8, 8:30 PM in the Small Beis Medrash. To sponsor, visit www.yise.org/chabura [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 January 3. 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. [see flyer](#)

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

Men's Melaveh Malka - Join Rabbi Rosenbaum and Rabbi Postelnek for a Kislev Kumzitz with music, Divrei Torah and subs! Motzei Shabbos, December 21, 8:30 PM at the Postelnek home, 11600 Fillmore Drive. To sponsor, visit www.yise.org/mmm. [see flyer](#)

Visiting Baseball Player, Elie Kligman - December 20 - 22, Shabbos Oneg, Shalosh Seudos, and baseball clinics with college baseball player, Elie Kligman, the first Major League Baseball draftee not to play on Shabbos. Details coming soon.

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

The Week Ahead		Sunday December 8 7 Kislev	Monday December 9 8 Kislev	Tuesday December 10 9 Kislev	Wednesday December 11 10 Kislev	Thursday December 12 11 Kislev	Friday December 13 12 Kislev	Next Shabbos
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45	December 13-14 2024 13 Kislev 5785 Parashas Vayishlach Candle lighting: 4:28 Havdalah: 5:31 Friday Night: 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), 9:15 (Teen, H) Mincha: 2:30 (B), 4:25 (B), 4:20 (Sephardi, LBM) Maariv: 5:31
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	4:35	4:35	4:35	4:35	4:35		
	Sephardi (LBM)	4:20	4:20	4:20	4:20	4:20		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		
Halachic Times: Latest Alos Hashachar 5:53 AM, Earliest Talis and Tefilin: 6:22 AM, Latest Netz: 7:20 AM, Latest Krias Shema: 9:37 AM, Earliest Mincha: 12:34 PM, Earliest Shkia: 4:45 PM, Latest Tzeis Hacoachavim 5:31 PM								
RABBI DOVID ROSENBAUM RABBI YOSEF POSTELNEK - ASST RABBI JOSH SEIDEMANN - PRESIDENT					NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, DECEMBER 11, NOON SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG WWW.YISE.ORG 301-593-4465 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 with the subject "happy to welcome" and we will contact you for details.

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

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

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

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

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 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.

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.

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 or call 773-219-5397.

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

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

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

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

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

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

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

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

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

JANUARY DEADLINE: MONDAY, DECEMBER 30, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | 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

 YISE Adult Education
& Israel Committees
Present...
YOUNG ISRAEL SHOMRAI EMUNAH

STORIES

From Israel

of miracles, inspiration
and greatness

With **Aryeh Jacobson**
The Israeli tour-guide from
the YISE Israel mission!



ONEG SHABBOS

Inspiring Stories • Singing • Community

POSTELNEK HOME, 11600 FILLMORE DR
7:45PM - 9:15PM

SHALOSH SEUDOS

"Miraculous Moments of This Past Year"

YISE SOCIAL HALL
4:35PM (FOLLOWING 4:10 MINCHA)

SHABBOS, DEC. 6-7
Parashas Vayeitzei



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



עופת אבות
SFAS EMES

*Beginning November 2,
Parshas Noach!*

8:55am Shabbos Mornings
YISE Social Hall

Given by Rabbi Postelnek
& Rabbi Rosenbaum

**DELVE INTO THE PARSHA!
FIND DEEPER UNDERSTANDING!
SOMETHING TO SHARE AT THE TABLE!**



DOR L'DOR

At Young Israel Shomrai Emunah!

*A Family Chevrusah-style Learning in a fun environment
Delicious Pizza! Interactive Discussions! Weekly Raffles!*

5785 Motzei Shabbos Times:

- November 9 — 7:00 pm**
- November 23 — 7:00 pm**
- December 7 — 7:00 pm**
- December 21 — 7:00 pm**
- January 4 — 7:00 pm**
- January 18 — 7:15 pm**
- February 1 — 7:15 pm**
- February 15 — 7:30 pm**
- March 1 — 8:00 pm**

For program questions, contact Michael Shimoff at mshimoff@yise.org

YISE Arcola Social Hall

Sponsor opportunities:

Pillar \$500 | Sponsor \$360 | Supporter \$250 |
Chaver \$180 | Friend \$50

To sponsor this program, please contact the YISE office at office@yise.org



JOIN

YISE'S

MEN'S NIGHT SEDER

LEARN WITH A CHAVRUSA,
CHABURA OR ON YOUR OWN!

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

Light snacks, Thursday night cholent! To sponsor: yise.org/nightseder

CHABURA

FROM IYUN TO HALACHA:
REAL QUESTIONS LEARNED REAL WELL
with Rabbi Postelnek

YISE YOUTH PRESENTS A YOUTH HAVDALAH

JOIN US ON 12/7 AT 6:15PM
 IN THE YISE SOCIAL HALL
 FOR A FUN, MUSICAL
 HAVDALAH SERVICE
 BEFORE DOR L'DOR

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

חגג כל השנה the Around Year

A Women's Chabura
with Mrs. Channah Cohen*

*Now the author of a new historical fiction novel on Chanukah,
"Guardians of the Flame"! Available for purchase on
Amazon (<https://a.co/d/8f9pVCD>) and most Judaica bookstores!

Sunday, Dec. 8th | 8:30 PM | YISE, Small Beis Medrash

Now Learning >>> CHANUKAH

LEARNING
INSPIRATION
REFRESHMENTS

TO SPONSOR:
YISE.ORG/CHABURA

YISE YOUTH PRESENTS

HIGH SCHOOL GIRLS TRIVIA NIGHT

MOTZEI
SHABBOS,
12/14 AT
7:30 PM

YISE SOCIAL HALL

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

YISE YOUTH PRESENTS



CHANUKAH

Crafting Event

For Preschool & Elementary School Children

Sunday, December 15th

11am to 1pm

in the YISE Social Hall



For more info, email sshimoff@yise.org



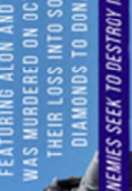

ISRAEL UNITY

Concert

STAND IN SOLIDARITY THROUGH MUSIC AND SONG



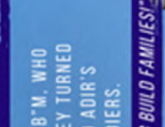
ALON MESIKA



SHEERIE MESIKA



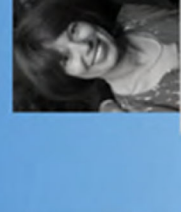
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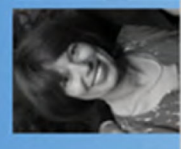
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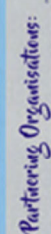


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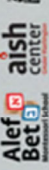
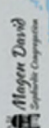
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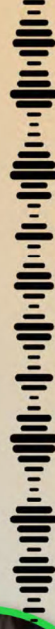
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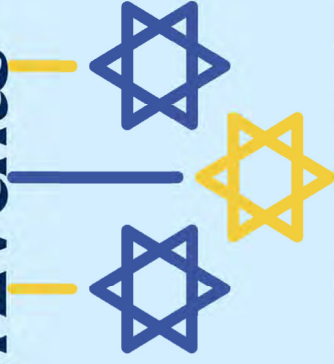


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via the Internet

Shabbat Shalom

Volume 31, Issue 7

Shabbat Parashat Vayetze

5785 - B"H

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

The Character of Jacob - What kind of man was Jacob? This is the question that cries out to us in episode after episode of his life.

The first time we hear a description of him he is called *ish tam*: a simple, quiet, plain, straightforward man. But that is exactly what he seems not to be. We see him taking Esau's birthright in exchange for a bowl of soup. We see him taking Esau's blessing, in borrowed clothes, taking advantage of their father's blindness.

These are troubling episodes. We can read them midrashically. The Midrash makes Jacob all-good and Esau all-bad. It rereads the biblical text to make it consistent with the highest standards of the moral life. There is much to be said for this approach.

Alternatively, we could say that in these cases the end justifies the means. In the case of the birthright, Jacob might have been testing Esau to see if he really cared about it. Since he gave it away so readily, Jacob might be right in concluding that it should go to one who valued it. In the case of the blessing, Jacob was obeying his mother, who had received a Divine oracle saying that "the older shall serve the younger."

Yet the text remains disturbing. Isaac says to Esau, "Your brother came deceitfully and took your blessing." Esau says, "Isn't he rightly named Jacob [supplanter]? He has supplanted me these two times: He took my birthright, and now he's taken my blessing!" Such accusations are not levelled against any other biblical hero.

Nor does the story end there. In this week's parsha a similar deceit is practiced on him. After his wedding night, he discovers that he has married Leah, not, as he thought, his beloved Rachel. He complains to Laban: "What is this you have done to me? Was it not for Rachel that I served you? Why then have you deceived me?"

Laban replies: "It is not done in our place to give the younger before the firstborn."

It's hard not to see this as precise measure-for-measure retribution. The younger Jacob pretended to be the older Esau. Now the elder Leah has been disguised as the younger Rachel. A fundamental principle of biblical morality is at work here: As you do, so shall be done to you.

Yet the web of deception continues. After Rachel has given birth to Joseph, Jacob wants to return home. He has been with Laban long enough. Laban urges him to stay and tells him to name his price. Jacob then embarks on an extraordinary course of action. He tells Laban he wants no wages at all. Let Laban remove every spotted or streaked lamb from the flock, and every streaked or spotted goat. Jacob will then keep, as his hire, any new born spotted or streaked animals.

It is an offer that speaks simultaneously to Laban's greed and his ignorance. He seems to be getting Jacob's labour for almost nothing. He is demanding no wages. And the chance of unspotted animals giving birth to spotted offspring seems remote.

Jacob knows better. In charge of the flocks, he goes through an elaborate procedure involving peeled branches of poplar, almond, and plane trees, which he places with their drinking water. The result is that they do in fact produce streaked and spotted offspring.

How this happened has intrigued not only the commentators (who mostly assume that it was a

miracle, God's way of assuring Jacob's welfare) but also scientists. Some argue that Jacob must have had an understanding of genetics. Two unspotted sheep can produce spotted offspring. Jacob had doubtless noticed this in his many years of tending Laban's flocks.

Others have suggested that prenatal nutrition can have an epigenetic effect – that is, it can cause a certain gene to be expressed which might not have been otherwise. Had the peeled branches of poplar, almond, and plane trees been added to the water the sheep drank, they might have affected the Agouti gene that determines the colour of fur in sheep and mice.

However it happened, the result was dramatic. Jacob became rich: In this way the man grew exceedingly prosperous and came to own large flocks, and maidservants and menservants, and camels and donkeys.

Inevitably, Laban and his sons felt cheated. Jacob sensed their displeasure, and – having taken counsel with his wives and being advised to leave by God Himself – departs while Laban is away sheep-shearing. Laban eventually discovers that Jacob has left, and pursues him for seven days, catching up with him in the mountains of Gilead.

The text is fraught with accusation and counteraccusation. Laban and Jacob both feel cheated. They both believe that the flocks and herds are rightfully theirs. They both regard themselves as the victim of the other's deceitfulness. The end result is that Jacob finds himself forced to run away from Laban as he was earlier forced to run away from Esau, in both cases in fear of his life.

So the question returns. What kind of man was Jacob? He seems anything but an *ish tam*, a straightforward man. And surely this is not the way for a religious role model to behave – in such a way that first his father, then his brother, then his father-in-law, accuse him of deceit. What kind of story is the Torah telling us in the way it narrates the life of Jacob?

One way of approaching an answer is to look at a specific character – often a hare, or in African-American tradition, "Brer Rabbit" – in the folktales of oppressed people. Henry Louis Gates, the American literary critic, has argued that such figures represent "the creative way the slave community responded to the oppressor's failure to address them as human beings created in the image of God." They have "a fragile body but a deceptively strong mind." Using their intelligence to outwit their stronger opponents, they are able to deconstruct and subvert, in small ways, the hierarchy of dominance favouring the rich and the strong. They represent the momentary freedom of the unfree, a protest against the random injustices of the world.

That, it seems to me, is what Jacob represents in this, the early phase of his life. He enters the world as the younger of two twins. His brother is strong, ruddy, hairy, a skilful hunter, a man of the open country, whereas Jacob is quiet, a scholar. Then he must confront the fact that his father loves his brother more than him. Then he finds himself at the mercy of Laban, a possessive, exploitative, and deceptive figure who takes advantage of his vulnerability. Jacob is the man who – as almost all of us do at some time or other – finds that life is unfair.

What Jacob shows, by his sheer quick-wittedness, is that the strength of the strong can also be their

weakness. So it is when Esau comes in exhausted from the hunt, famished, that he is willing to impulsively trade his birthright for some soup. So it is when the blind Isaac is prepared to bless the son who will bring him venison to eat. So it is when Laban hears the prospect of getting Jacob's labour for free. Every strength has its Achilles' heel, its weakness, and this can be used by the weak to gain victory over the strong.

Jacob represents the refusal of the weak to accept the hierarchy created by the strong. His acts are a form of defiance, an insistence on the dignity of the weak (*vis-a-vis* Esau), the less loved (by Isaac), and the refugee (in Laban's house). In this sense he is one element of what, historically, it has been like to be a Jew.

But the Jacob we see in these chapters is not the figure whom, ultimately, we are called on to emulate. We can see why. Jacob wins his battles with Esau and Laban but at the cost of eventually having to flee in fear of his life. Quick-wittedness is merely a temporary solution.

It is only later, after his wrestling match with the angel, that he receives a new name – that is, a new identity – as Israel, "because you have struggled with God and with men and have overcome." As Israel he is unafraid to contend with people face-to-face. He no longer needs to outwit them by clever but ultimately futile stratagems. His children will eventually become the people whose dignity lies in the unbreakable covenant they make with God.

Yet we can see something of Jacob's early life in one of the most remarkable features of Jewish history. For almost two thousand years Jews were looked down on as pariahs, yet they refused to internalise that image, just as Jacob refused to accept the hierarchies of power or affection that condemned him to be a mere second-best. Jews throughout history, like Jacob, have relied not on physical strength or material wealth but on qualities of the mind.

In the end, though, Jacob must become Israel. For it is not the quick-witted victor but the hero of moral courage who stands tall in the eyes of humanity and God.

Shabbat Shalom: Rabbi Shlomo Riskin

The First Monument to Life and Eternity

"And Jacob rose up early in the morning and took the stone that he had put under his head and set it up for a monument and poured oil on the top of it."

Vayetze opens with Jacob's journey into exile. He is leaving his Israeli parental home and setting out for his mother's familial home in Haran. His first stop, as the sun is setting, forces him to sleep outdoors in the fields outside Luz – the last site in Israel he will occupy before he begins his exile. He dreams of a ladder standing (*mutzav* – *matzeva*) on land with its top reaching heavenwards, 'and behold, angels of God are ascending and descending on it'. God is standing (*nitzav*) above the ladder, and promises Jacob that he will return to Israel and that this land will belong to him and his descendants eternally. Upon awakening, the patriarch declares the place to be 'the House of God and the gate of heaven'. He then builds a monument from the stones he has used as a pillow and pours oil over it.

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This monument – (Hebrew, matzeva) is the first one in Jewish history. Until this point, the great biblical personalities have erected altars (mizbahot, sing. mizbeah), to God: Noah when he exited from the ark, Abraham when he first came to Israel, Isaac when he dedicated the city of Be'er Sheva, and Jacob on two significant occasions. An altar is clearly a sacred place dedicated for ritual sacrifice. But what is a monument? An understanding of the first monument in Jewish history will help us understand the biblical attitude towards life and death – and even the true significance of the land of Israel.

Jacob's experience leaves us in no doubt: a monument is a symbol of an eternal relationship. It is the physical expression of a ladder linking heaven and earth, the land of Israel and the Holy Temple of Jerusalem (House of God) which connects the descendants of Jacob to the divine forever. A monument is a gateway to heaven, a House of God on earth. The land of Israel, with its laws of tithes, Sabbatical years and Jubilee, magnificently expresses the link between humanity and the Almighty, and the promise of Jacob's return from exile bears testimony to the eternity of the relationship between the people and the land of Israel.

Furthermore, a monument is made of stone – the Hebrew word for stone is even, comprised of the letters aleph-bet-nun. This is also a contraction of parent-child (Hebrew, av-ben) which also uses the letters aleph-bet-nun symbolizing the eternity of family continuity. And the monument is consecrated with oil, just as the Redeemer will be consecrated with oil – and herald eternal peace and redemption for Israel and the world.

Jacob then spends two decades with his uncle Laban, who does his utmost to assimilate his bright and capable nephew-cum-son-in-law into a life of comfort and business in exile. Jacob resists, escaping Laban's blandishments and eventually secretly absconds with his wives, children and livestock to return to Israel. Laban pursues them, and they agree to a covenant-monument: 'And Jacob took a stone, and set it up for a monument'. Here again, we have the expression of an eternal promise: Abraham's descendants will never completely assimilate – not even into the most enticing Diaspora. The text continues:

"And Jacob said to his brethren, gather stone, and they took stones and made a heap.... And Laban called it [the monument] Yegar-Sahaduta, but Jacob called it Gal-Ed."

The wily Laban wants the monument to bear an Aramean name, a symbol of the gentile part of Jacob's ancestry while Jacob firmly insists upon the purely Hebrew inscription of Gal-Ed – the eternal, Israelite language. When they take their respective oaths at the site of the monument, the deceptive Laban still endeavors to manipulate: 'The God of Abraham and the god of Nahor, the gods of their fathers, judge between us'. Jacob refuses to give an inch; this monument must give testimony to the eternity of his commitment to Israel, the faith and the land: 'But Jacob swore to the fear of his father Isaac'. Jacob's response is a polite – but emphatic – rejection of Laban's attempt at assimilation.

Although this monument is erected with Laban after Jacob leaves his home, it is nevertheless still established in exile; therefore, it is not anointed with oil. Whatever important role the Diaspora may have played in the history of Israel – as long as we maintained our unique values and lifestyle – the oil of redemption will only emerge in the land of Israel. When Jacob returns to Bet-El, the House of God, he will erect another stone monument in order to fulfill his oath. Understandably, that monument – erected to God in Israel – will be anointed with oil.

In the next sequence, tragedy befalls Jacob's family when the beloved Rachel dies while giving birth to Benjamin. 'And Rachel died, and she was buried on the road to Efrat which is Bethlehem. And Jacob erected a monument on her grave; it is the monument of the grave of Rachel until this day'.

Many of our commentaries question why Jacob didn't continue the relatively short distance – perhaps twenty miles – to bury his beloved wife in the Ma'arat HaMakhpela in Hebron, the ancestral burial place.

The Midrashic response, cited by Rashi, is that when the Jews would be carted off to their first exile in Babylon, they would pass by the monument at Rachel's tomb and pray that the matriarch's spirit intercede on their behalf before the Almighty. God hears her prayers, and promises Jewish return: "... Rachel weeps for her children, thus does God say: 'Stop your voice from weeping and your eyes from tears. There is a reward for your deeds...a hope for your future: the children shall come back to their border.'"

Rachel's grave is a truly fitting place for a monument, a link between heaven and earth. It represents the eternity of the Jewish spirit and our eternal relationship to the land of Israel.

Dvar Torah: TorahWeb.Org

Rabbi Daniel Stein: Turning Tefillah into Torah

On his way to the house of Lavan, after a fourteen-year interlude in the Yeshiva of Ever, Yaakov stopped at Har Hamoriah to pray. He subsequently fell asleep and dreamt about a ladder that extended from the earth to the heavens with angels ascending and descending upon it. This vision was followed by a direct and intimate interaction with Hashem. Upon awakening Yaakov exclaimed, "Indeed, Hashem is in this place, and I did not know. How awesome is this place. This is none other than the house of Hashem and the gate of heaven". The Medrash comments that Yaakov made this observation not only after being aroused from his "sleep" - "mi'shi'naso" but also after emerging from his time "learning" - "mi'mishnaso" in the Yeshiva of Ever. What did Yaakov discover about the accessibility of Hashem that was previously unknown to him during his days in Yeshiva?

The Meor Vashemesh explains that Yaakov was not only astonished by the profound holiness of the location where he slept but also by the experience of davening itself. Heretofore, Yaakov had primarily encountered Hashem through the medium of talmud Torah. From his youth he was known for his commitment to learning Torah, as "one who dwells in tents," an emphasis that he perpetuated during his time in the Yeshiva of Ever where he studied with an uninterrupted focus. However, when Yaakov's prayers precipitated and unlocked sublime insights and revelations, he realized that it is possible to establish an intense connection to Hashem not only by learning Torah but also through davening. His eureka moment reflected a new veneration for the makom Hamikdash as well as a novel appreciation for the role and poignancy of prayer in religious life.

Both tefillah and talmud Torah are opportunities to dialogue with Hashem. When learning Torah, Hashem speaks to man and when praying man converses with God. Initially, Yaakov preferred to internalize the will of Hashem by studying Torah rather than by indulging in a personal monologue of prayer. But after his tefillos triggered a bilateral engagement with Hashem, Yaakov came to the recognition that his own challenges and turmoil were not arbitrary or mundane but indeed a message from heaven. Through the circumstances of his life, Hashem was communicating and directing him towards the fulfillment of his unique mission. The ladder of his dreams accompanied by its itinerant angels demonstrated the dialectic of prayer.

Likutei Divrei Torah

Externally, the impetus for tefillah may come from below, but indeed the very struggle itself is an indication from above, guiding man in a manner that is similar to talmud Torah.

Tehillim embodies these two dimensions. On the one hand Tehillim is a book of prayers. Chazal integrated the chapters of Tehillim as the backbone of the siddur. Each morning the supplications of the day are introduced by the praises of Tehillim, and during times of distress we return to its pages for comfort and relief. At the same time, Tehillim is part of Tanach and studying its verses is an act of talmud Torah. Confusion regarding the precise identity of Tehillim has led to some halachic ambiguities as well. At night, when studying Tanach is discouraged (Ba'er Heitev 238:2), should reciting Tehillim also be curtailed? During aveilus, when learning Torah is prohibited (Shulchan Aruch YD 384) is saying Tehillim proscribed? The answer likely depends on how Tehillim is being utilized, as a vehicle and voice for prayer or as a text of Torah. Nonetheless, the versatility of Tehillim and its inclusion within Tanach underscores that both tefillah and talmud Torah are meant to convey divine instruction.

The Medrash states that Dovid Hamelech beseeched Hashem to equate the recitation of Tehillim with the learning of Maseches Negaim and Ohalos. The Baal Hatanya (Maamarei Admur Hazakein, Shorts, Zemiros of Shabbos) explains that Tehillim represents the private tefillos of Dovid Hamelech that were articulated in response to his own struggles and through which he discerned tailored direction from Hashem. However, Dovid Hamelech asked that Tehillim be considered part of Torah, thus making his payers universally and eternally available to all of Klal Yisrael. As a precedent, he pointed to the tractates of Negaim and Ohalos which deal with highly specialized areas of halacha that are practiced primarily by kohanim, but are nonetheless studied by all Jews. Similarly, Dovid Hamelech aspired that his prayers become a template for all generations to connect with Hashem and receive Divine inspiration.

During this difficult time, as our hearts and minds are focused on the war in Eretz Yisrael and the welfare of the soldiers courageously defending the security of the Jewish people, it is appropriate to immerse ourselves in the world of tefillah and invest in the recitation of Tehillim. In doing so, we express not only an unyielding trust in the power and efficacy of prayer but also an acknowledgement that the circumstances of our lives are a Divine call to duty. Hashem is constantly communicating to us and specifically through the challenges that bring us daven. Jews throughout the world have been affected by the current situation and that signal from Hashem obliges us all to respond and contribute to the war effort in whatever way possible. In this spirit, may we be successful as individuals and collectively as a nation in our mission to prevail over our enemy and restore security to our borders.

Chief Rabbi Ephraim Mirvis [Excerpt]

We should be positive and never despair. Yaakov has his famous dream of the ladder, and, in the midst of this prophecy, Hashem declares to him 'this land upon which you are sleeping is given to you and to your future descendants, the Jewish people'. 'and your descendants shall be like the dust of the earth'. 'and they shall be spread out'. 'to the west and to the east, to the north and to the south'.

Seforno comments on the fact that these directions are neither clockwise nor anti clockwise, indicating the unpredictable haphazard life of the Jewish nation. Just when we think things are marvellous, in an instant, suddenly our lives can, God-forbid, be overturned.... Yet, Hashem will guarantee that Am Yisrael Chai, the Jewish people will live on forever.

וַיַּעֲזֵב

וַיַּעֲזֵב

Our *Parashah* relates the beginning of *Yisrael's* exile, in the face of its first enemy, R' Baruch Leizerowski z"l (1908-2000; rabbi in Lodz, Poland; post-war Munich, Germany; and Philadelphia) noted in a 1954 *Derashah*. Esav wanted to kill Yaakov, so Yaakov needed to flee. Esav hated Yaakov because he claimed that Yaakov took the blessings that belonged to him, and so it has been in every generation since: Esav's descendants hate Yaakov's descendants and claim that the latter have stolen their wealth, their business opportunities, and so on. Based on these and similar excuses, they aim to wipe out Yaakov and his family. Yaakov, having no choice, must flee from one enemy--Esav--to the land of another enemy--the destructive and deceitful Lavan.

Along the way, "He encountered the place and spent the night there, because the sun had set" (28:11). Our Sages teach that the sun set early that day. While it was still bright outside, it suddenly, unexpectedly, became dark. This, too, is the story of the Jewish People in exile: on the one hand, the world seems to be enlightened by science and technology, but, on the other hand, we sense that darkness pervades the world.

In the midst of all this, *Hashem* shows Yaakov what he desires most to see: the place of the *Bet Hamikdash* (see 28:17). *Hashem* is telling Yaakov, "In this bitter and dark time, take refuge in My holy place--in My *Shuls* / synagogues and *Batei Midrash* / Torah study halls." That is where *Hashem* is directing us, Yaakov's children, when He brings darkness in the middle of the day. (*Ta'am Baruch* p.139)

Shabbat

R' Aharon Lichtenstein z"l (1933-2015; co-Rosh Yeshiva of Yeshivat Har Etzion, popularly known as "Gush") writes: When measured by the number of hours devoted to it, or by the level of public participation in it, prayer seems to play a much more significant role in our lives on *Shabbat* than on weekdays. This is not entirely surprising: first, we can afford to spend more time in *Shul* on a non-workday than on a workday, and, second, our feeling of spiritual elevation on *Shabbat* aids us in praying.

Given that, continues R' Lichtenstein, the form that our prayers take on *Shabbat* is, perhaps, surprising. If one would ask a typical person what *Tefilah* / prayer is, he or she would probably answer that *Tefilah* means asking *Hashem* to provide whatever we need, as we do in the middle thirteen blessings of the weekday *Shemoneh Esrei*. Yet, with all the time we spend praying on *Shabbat*, we do not make such requests.

The *Gemara* (*Shabbat* 119b) states: "If one prays on *Shabbat* night and says 'Vy'chulu,' the Torah views it as if he became a partner with *Hashem* in Creation." One explanation of this statement, writes R' Lichtenstein, is that offered by R' Aharon Hakohen of Lunel z"l (early 14th century; Provence and Mallorca) in his work *Orchot Chaim*: "Is it not an insult to G-d to suggest that He has a partner? Perhaps the meaning is as follows: By reciting 'Vy'chulu,' one demonstrates that he believes unquestioningly in Creation, as if he had witnessed it personally, and even taken part in it."

R' Lichtenstein continues: More simply, the *Gemara's* description of one who recites the *Shabbat* prayers as *Hashem's* partner in Creation reflects the combination of *Dveikut* / attachment to *Hashem* and *Bitachon* / trust in *Hashem* that give a *Shabbat*-observer a feeling of protection and security. This feeling is reflected in our interpersonal interactions on *Shabbat*, in our singing of *Zemirot*, and in our general feeling of ease. We say in one of the *Zemirot*, "Today is a day of light and joy for *Yisrael*"; it is a day of sweetness, a day of protection within the cocoon of family. On this day, we do not feel the need to spell out specific requests to *Hashem*. (*Mussar Aviv* p. 117)

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“Lavan said to Yaakov, ‘What have you done that you have deceived me . . . Why have you fled so stealthily, and cheated me?’” (31:26-27)

We say in the *Pesach Haggadah*, “Go and learn what Lavan the Aramean attempted to do to our father Yaakov! For Pharaoh decreed only against the males, whereas Lavan attempted to uproot everything, as it is said (*Devarim* 26:5), ‘An Aramean attempted to destroy my father.’”

Where in the Torah’s account of Yaakov’s encounter with Lavan is there any hint that “Lavan attempted to uproot everything”? R’ Yaakov Moshe Charlap z”l (1882-1951; rabbi of Yerushalayim’s Sha’arei Chesed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) explains:

Yaakov Avinu’s hallmark was the *Middah* / trait of *Emet* /truth, as we read (*Michah* 7:20), “Grant truth to Yaakov.” This is why Esav exclaimed, upon realizing that he had been tricked out of Yitzchak’s blessings (*Bereishit* 27:36), “Is it because he was called ‘Yaakov’ that he outwitted me these two times? -- He took away my birthright and see, now he took away my blessing!” (In Hebrew, Esav’s words make a play on the name “Yaakov.”) Esav was saying: Twice now, Yaakov has behaved out of character by using deceit!

R’ Charlap continues: In our verses, Lavan likewise accuses Yaakov of using deceit: “What have you done that you have deceived me . . . and cheated me?” This was how Lavan tried to “uproot everything”--he tried to stop the development of the Jewish People at its inception by trying to convince Yaakov that there is nothing special about him; that he was not even true to himself.

Why were Lavan and Esav wrong? R’ Charlap answers: In war, trickery is sometimes necessary (see *Yehoshua* ch.8), and Yaakov’s dealings with Lavan and Esav were akin to war. But we have shown over our long exile that we are a nation of integrity--the ultimate proof being that converts choose to join us, writes R’ Charlap. This, he adds, is why the passage that includes the phrase, “An Aramean attempted to destroy my father,” ends with a reference to converts (*Devarim* 26:11): “You shall be glad with all the goodness that *Hashem*, your *Elokim*, has given you . . . and the convert who is in your midst.”

(*Haggadah Shel Pesach Mei Marom* p.111)

A *Midrash* relates that, as Yaakov entered Yitzchak’s tent to take the blessings, he prayed (*Tehilim* 120:2), “*Hashem*, rescue my soul from lying lips, from a deceitful tongue.” [Until here from the *Midrash*.] This is difficult to understand! writes R’ Mordechai Greenberg *shlita* (*Rosh Yeshiva* emeritus of Yeshivat Kerem B’Yavneh in Israel). Wasn’t Yaakov going to Yitzchak with the specific intention of deceiving him?

R’ Greenberg explains: Yaakov understood that there is a time when deceit is necessary. He was praying, however, that deceit not become a way of life for him; that he never become comfortable with it.

(*Mi’darchei Ha’parashah: Toldot*)

“He took from the stones of the place and arranged them around his head, and lay down in that place.” (28:11)

Rashi z”l writes: The stones began quarreling with one another. One said, “This righteous man should rest his head upon me,” and another said “Let him rest it upon me.” *Hashem*, therefore, made them into one stone. This explains why we read later (28:18), “And he took the stone”--singular--“that he had put under his head.” [Until here from *Rashi*]

R’ Gedaliah Eisman z”l (1910-2011; *Mashgiach Ruchani* of Yeshiva Kol Torah in Yerushalayim) writes: Kayin, who murdered his brother Hevel, was cursed (*Bereishit* 4:12), “You shall become a vagrant and a wanderer on earth.” *Rashi* z”l explains (4:16) that wherever Kayin went the earth quaked beneath him, so that no one wanted him around.

R’ Eisman elaborates: Kayin’s great sin released a powerful force of impurity into the world, and this caused all of Creation to despise Kayin. Creation, which was still new at that time, was not merely a collection of dormant sticks and stones. Today, when G-d has concealed His presence, a thick “fog” covers the world and conceals spirituality and holiness. But that “fog” did not yet cover the world at that time; Creation had not yet lost the ability to feel the spirituality with which the Creator had infused the world. Thus, foreign as it may seem to us, the stones on which Kayin stepped could react to his impure presence, much as the stones in our verse could sense Yaakov’s holiness and react to his presence--though in exactly the opposite way that they reacted to Kayin’s presence. (*Gidulei Mussar: Elul* p. 187)



“And he experienced *Yir’ah* and said, ‘How awesome is this place! This is none other than the abode of *Elokim*, and this is the gate of the heavens!’” (28:17)

R’ Naftali Hertz Weisel z”l (1725-1805; German banker and prolific author of works of Torah commentary, Hebrew grammar, and *Mussar*) writes: The *Yir’ah* mentioned here cannot be fear of punishment for having slept at the future site of the *Bet Hamikdash*. Firstly, Yaakov did not realize that that was where he was (see verse 16), so why should he be punished? Secondly, *Hashem* had just promised Yaakov many blessings (see verses 13-15), so Yaakov knew that *Hashem* was not upset at him!

Rather, write R’ Weisel, our verse means that Yaakov suddenly felt that his heart was full of *Yir’ah* / awe and reverence of G-d, more so than he had ever experienced before. He had a feeling similar to that described in the verse regarding *Mashiach* (*Yeshayah* 11:2), “And a spirit of *Hashem* will rest upon him--a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and *Yir’ah* of *Hashem*.” Yaakov attributed this to being at a holy site, and so he exclaimed: “How awesome is this place!”

(*Imrei Shefer*)

ISRAEL REPORT

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

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IDF SAYS ISRAELI-AMERICAN HOSTAGE OMER NEUTRA KILLED ON OCT. 7 (Israel Hayom 12/3/24)

The IDF announced Monday morning that Israeli-American hostage Cpt. Omer Neutra, captured during Hamas' Oct. 7 assault on southern Israel, was killed in action that day. The announcement comes after extensive analysis of evidence gathered since the attack, according to the Military Rabbinate.

Neutra, whose body is being held by Hamas, commanded a strategic position near Nir Oz and led the first response forces against the pre-dawn invasion. His tank came under heavy fire from a large contingent of Hamas terrorists, resulting in the deaths of two crew members. Neutra and fellow soldier Nimrod Cohen were captured in the assault.

Omer and his younger brother Daniel, 20, were born and raised in the United States, immersed in both Jewish tradition and pluralistic values as part of a Conservative Jewish community. The family's world was shattered on Oct. 7 when footage emerged showing their son being pulled from his burning tank.

"We want people to know Omer," his mother Orna said. "At 18, he went to Israel for a gap year program and discovered his true calling. He realized that simply feeling love for Israel wasn't enough – he needed to take action." Despite having secured university admission, Neutra chose to enlist in the IDF. "We supported his decision completely. He joined the Armored Corps and quickly rose to a command position."

Their final conversation took place on Oct. 6. "Omer told us they had reduced the alert level for Simchat Torah, suggesting a quieter holiday ahead," Orna recalls. "He was commanding an armored position near Nir Oz, with two tanks and several Golani Brigade infantry soldiers under his command. The weeks before had been intense with frequent border incidents, so we were relieved he would have some respite."

The next morning brought devastating news as Hamas launched its unprecedented attack. All contact was lost with Omer. After an agonizing night, the family received footage showing their son's capture from his destroyed tank. Since that moment, they have been living through what his mother described as an "unending nightmare."

TUNNEL WITH FIRING POSITIONS AIMED AT ISRAEL DESTROYED (Arutz-7 12/5/24)

Troops of the IDF's 91st Division are continuing operations in southern Lebanon, carrying out defensive activities in communities near the border fence and neutralizing threats in the area, in accordance with the understanding between Israel and Lebanon.

In addition, troops of the 188th Armored Brigade located and dismantled underground infrastructure tens of meters long.

The infrastructure included an exit to a firing position aimed at communities and outposts within Israeli territory. The troops located numerous weapons, mortars, and rockets and the brigade's engineering forces dismantled the underground infrastructure.

Troops of the 769th Brigade continue operations in southern Lebanon and their defense of the Upper Galilee communities. Over the past week, the troops located numerous weapons and neutralized several terrorists who posed a threat to them.

ISRAELI ARMY SAYS SIX SLAIN HOSTAGES KILLED BY CAPTORS AS ARMY CARRIED OUT NEARBY STRIKES (Ha'aretz 12/4/24)

The Israeli army informed the families of six hostages whose bodies were retrieved from a tunnel in southern Gaza in August that their loved ones were killed by their captors in February, as the army conducted strikes in the area.

The conclusions, which were presented on Wednesday to the hostages' families, were the result of an investigation into the deaths of Yoram Metzger, Chaim Peri, Avraham Munder, Yagev Buchshtab, Alex Danzig and Nadav Popplewell. The army added that it did not have any intelligence regarding the presence of hostages in the area before the strikes took place.

Reacting to the IDF's investigation, the Hostages and Missing Families Forum said the findings were additional proof that military pressure leads to hostages' deaths and illustrates the urgent need to bring back all the hostages.

The six hostages were likely executed in February following an airstrike on Khan Yunis, which was planned without any reason to believe hostages were being held there. The army said that forces refrain from operating in areas where there is even a suspicion of hostages present.

The IDF investigation found that the six hostages were initially held with other hostages in tunnels under central Khan Yunis. At the end of December, they were moved to a tunnel under the Hamad City neighborhood about four kilometers (2.5 miles) from where they were previously held, under extremely harsh and crowded conditions.

The investigation concluded that the six were shot to death because the IDF was approaching the area, but it says it is likely that if they hadn't been shot, IDF aerial attacks would have eventually killed them.

While the hostages' bodies had gunshot wounds, the terrorists whose bodies were in the same tunnel were most likely killed in a strike, according to the report. It didn't rule out the possibility that the hostages were shot by other terrorists who subsequently left the tunnel but said the likelihood of that was very low.

Following the discovery of the bodies, the IDF changed its rules to require

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

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that every offensive operation in the Gaza Strip be first approved by Maj. Gen. (res.) Nitzan Alon, the army's coordinator for hostage issues, who has the most current intelligence on the hostages.

IDF Spokesperson Daniel Hagari presented during his address Wednesday evening a video showing the difficult conditions the hostages had endured.

The six were in held in an underground transit tunnel that was not designed for a prolonged stay. The height of the tunnel (about 5 feet, 7 inches) would have made it difficult for a person to stand, and its width (about 2 feet, 4 inches) could fit a single mattress. The tunnel was blocked with sandbags. Inside, forces found a makeshift kitchen and bags with weapons.

BODY OF HOSTAGE ITAY SVIRSKY RECOVERED FROM GAZA (Israel Hayom 12/4/24)

Israeli security forces have recovered the body of Itay Svirsky, 38, after 425 days in Gaza. He was kidnapped from Kibbutz Be'eri on October 7, the same day his parents were killed in the Hamas attack. The recovery comes after confirmation of his death in January alongside fellow hostage Yossi Sharabi after 99 days in Hamas captivity.

Svirsky, from Tel Aviv, had visited Kibbutz Be'eri, where he grew up, on October 7 to see his divorced parents, who lived separately in the kibbutz and were both killed. Svirsky was with his mother, Orit, 70, when terrorists entered her room. Both were hiding under a blanket when the terrorists opened fire, killing his mother and reportedly wounding Svirsky. At the same time, in another house in the kibbutz, his father, Rafi Svirsky, was killed. His grandmother, Aviva Sela, 97, one of Be'eri's founders, survived miraculously, but her caregiver Grace, who protected her, was killed.

His body was recovered in a sensitive operation, with details of the location and recovery method withheld to preserve operational security for future missions. In January, Hamas released a video showing Svirsky and Sharabi – both later killed in captivity – along with Noa Argamani, who was rescued from Gaza in June during "Operation Arnon."

Noa Argamani paid tribute to Svirsky, who was with her during their difficult captivity. "You were by my side throughout the journey, and I by yours. You were my friend, my conversation partner, and the big brother I never had. You taught me about the complexity of the soul and how each of us deals with things differently, that there's no wrong way, each person has their path. I thank you for the days when I was terrified, and you always said 'I'm here with you. It's hard, but I'm here with you,'" she wrote.

She continued: "It's been 191 days that you're not here with me, and it still hasn't sunk in that innocent people are being murdered. All I have left to say is thank you. Thank you for being by my side all this time, thank you for listening to my fears, thank you for simply being there. I promise you'll always be a part of me, that I'll never forget you, and that I'll do my very best to give you a proper burial. I wish you knew how much we all love you. May your memory be blessed."

This week, during a protest outside Prime Minister Benjamin Netanyahu's residence in Jerusalem, marking one year since the hostage deal, Svirsky's sister, Meirav, shared her feelings: "In the week when 105 women, men and children returned, when I knew Itay wouldn't return since he was a 38-year-old man, I was surprised by the intensity of emotions I experienced. Then the stories and testimonies came, including about Itay. From that moment, with every bite, every shower, every time I laid my head on the pillow, thoughts of Itay came, and with them, feelings of guilt."

Following the recovery of Svirsky's body, 100 hostages remain in Hamas captivity in Gaza, now for 425 days.

NETANYAHU: 'ENFORCEMENT AUTHORITIES ARE ATTEMPTING A COUP' (Arutz-7 12/5/24)

Prime Minister Benjamin Netanyahu harshly criticized "elements in the enforcement authorities" on Thursday, claiming they are attempting to carry out a governmental coup.

Netanyahu attacked the former head of the ISA, Yoram Cohen, who revealed today that he was asked by the Prime Minister to eavesdrop on

ministers and senior officers involved in a significant security event due to leak concerns.

The Prime Minister's Office did not deny Cohen's revelation. "Yoram Cohen, who is deeply engaged in a political campaign, is trying to create another fabricated 'affair'," the office said. The office confirmed the report, claiming "The Prime Minister sought to protect a vital state secret, acted according to the law, and did not infringe on anyone's rights."

Netanyahu further criticized the law enforcement system, stating, "Contrary to Cohen's remarks, the real threat to democracy in Israel is not from elected officials, but from elements in the enforcement authorities who refuse to accept the will of the voters and try to instigate a governmental coup through unrestrained political investigations that are unacceptable in any democracy."

Earlier this morning, Cohen revealed on Kan: "The Prime Minister was concerned because it was a sensitive subject. He feared it would leak and asked me to use my tools to monitor anyone privy to the secret, and if someone leaked it, we would deal with it." When asked if he was requested to use phone tapping, he replied, "Among other things."

Cohen mentioned this as an example of steps the Prime Minister might take in a social crisis in Israel: "If a group of people wants to protest, he might approach the ISA head and ask him to deploy his tools."

This incident was exposed in 2018 by journalist Ilana Dayan, who claimed that Netanyahu asked Cohen to listen in on the phones of then-Mossad head Tamir Pardo and then-IDF Chief of Staff Benny Gantz.

According to the publication, that year Israel was closer than ever to striking Iran: Prime Minister Netanyahu instructed the Mossad head and the Chief of Staff to prepare an attack plan within 15 days.

Cohen denied the allegations then, stating contrary to his morning remarks: "I did not receive a specific directive to bug them."

'THROW THEM IN THE TOILET': YITZHAK YOSEF URGES STUDENTS TO 'TEAR UP' DRAFT ORDERS (JPost 12/5/24)

Rabbi Yitzhak Yosef, the former chief Sephardi rabbi and a leading figure in the Shas party, told yeshiva students this week to take the IDF draft notices sent to them, "tear them up, throw them in the toilet, and flush them away."

Rabbi Yosef made these remarks during a discussion with students earlier this week, where he urged them "not to fear because the Holy One, Blessed be He, is with you."

In a recording published by the Kikar HaShabbat website, Rabbi Yosef recalled a speech he gave during his tenure as chief rabbi.

"I declared that if we are not allowed to study Torah here, we will go abroad because we must study Torah," Yosef said in the recording.

"What do we have without our Torah? Why did we come here – to become secular? If a draft notice arrives, tear it up. Do you have a toilet at home? Flush it down."

Rabbi Yosef was recently appointed to Shas's Council of Torah Sages, the party's spiritual leadership. Those close to him hope he will eventually become the council's president and lead Shas, following in the footsteps of his late father, Rabbi Ovadia Yosef.

While Rabbi Yosef's remarks were particularly blunt, his stance aligns with those of other ultra-Orthodox leaders from the Lithuanian, hassidic, and Sephardi communities.

These groups oppose any cooperation with the IDF, advocate ignoring draft notices sent in the absence of legal "Torato Umanuto" ("Torah study is his job") status, and call on yeshiva students to avoid reporting to draft offices.

The ultra-Orthodox factions, Shas and United Torah Judaism are pressuring Prime Minister Benjamin Netanyahu to advance a bill exempting yeshiva students from military service. However, no significant progress has been made on the legislation so far.

GOVERNMENT PARTY ESTABLISHES HOTLINE TO PROVIDE LEGAL ADVICE FOR IDF DRAFT DODGERS (YNet 12/5/24)

Agudat Yisrael, the political faction led by United Torah Judaism Chairman Yitzhak Goldknopf, is launching a legal advisory center to support ultra-

Orthodox youth who receive IDF draft notices and wish to avoid conscription. The decision to establish the center came after a closed consultation within the party, convened by Jerusalem and Heritage Minister Meir Porush, who also chairs Agudat Yisrael's central committee.

The initiative, dubbed "The Center for Guidance on the Draft Threat," will provide assistance of legal professionals, offering advice and guidance to individuals facing questions or warnings about potential arrest for failing to report to recruitment offices.

The Hamodia newspaper, aligned with Porush, described the move as a response to "the looming threat to the Torah world posed by judicial authorities seeking to harm the ultra-Orthodox community and the sanctity of the Torah." According to the report, prominent rabbis, heads of yeshivas, and Hasidic leaders have called for measures to assist those seeking guidance in the face of the draft.

"Since the founding of the state, we have never faced such a grave situation, and the Torah world has never encountered a threat as significant as this," according to Porush. "Just as this house has always acted to protect the God-fearing community during times of hardship and decrees, we must now rise to the occasion and support the public in this time of great distress."

While acknowledging the challenges, Porush emphasized the commitment to action: "Even though the situation appears almost unsolvable and it's unclear how much we can assist each individual or shield them from conscription, we are obligated to do our utmost. The center will make every effort to provide guidance and support to those grappling with this existential challenge."

Similarly, a representative is being appointed at the home of Rabbi Dov Landau, leader of the Lithuanian stream, to assist individuals who receive draft notices and seek to avoid service. While such advisory centers have previously operated in more radical circles, such as the Jerusalem Faction or Hasidic groups that abstain from participating in politics, this initiative marks a departure as it is spearheaded by a mainstream political party with members serving in the Knesset and holding ministerial roles.

OECD CUTS ISRAEL GROWTH FORECAST AS COSTS OF WAR EXPECTED TO CONTINUE TO MOUNT (Times of Israel 12/4/24)

Israel's multifront conflict with Hamas, Hezbollah, and other Iranian proxies is expected to continue to take a toll on the country's economy and finances, the Organisation for Economic Co-operation and Development (OECD) cautioned on Wednesday, citing high military expenditure and stagnant private consumption.

The OECD cut the GDP forecast for Israel to a mere 0.6 percent in 2024 from 1.9% projected back in May, and to 2.4% in 2025 versus 4.6% previously. The growth forecast for 2025 is lower than the 3.8% projection by the Bank of Israel and the Finance Ministry's 4.4%. The OECD sees economic growth rebounding to 4.6% in 2026.

"The evolving conflicts in the Middle East since October 2023 will continue to shape economic activity," the OECD said in its economic outlook report. "After a fast recovery from the slump in the aftermath of 7 October 2023, private consumption has grown sluggishly, with consumer confidence remaining weak in October 2024."

"Partial normalization in the business environment is assumed to allow a pick-up in exports and private consumption from mid-2025," the organization said.

The OECD, a club of largely wealthy nations, including Israel, cautioned that looming "risks are very large."

"An intensification of the conflicts would further weigh on activity and an already large fiscal deficit," the OECD warned. "Loss of foreign-investor confidence could result in further increases in government bond yields and test the value of the currency."

The fighting is slated to incur more than NIS 250 billion (\$67 billion) in defense and civilian costs between the years 2023 and 2025, according to Bank of Israel estimates.

With the budget deficit at 7.9% of GDP in November, above a 6.6% target set for 2024, and rating agencies cutting Israel's credit rating, the Paris-based

organization called on the government to act on fiscal policy to steadily reduce the country's deficit in coming years.

"Revenue increases are needed to fund permanently higher defense expenditures while focussing spending on key areas, including research, education, and public investment," the OECD said. "The government should favor permanent fiscal reforms, such as removing VAT exemptions, and reducing subsidies that encourage staying outside the labor market, over measures that are more likely to be reversed, such as tax-bracket or allowance-level freezes."

"Removing subsidies that discourage work among ultra-Orthodox men while ensuring that all pupils learn the core curriculum would broaden employment and improve labor productivity," the organization added.

The OECD also noted that the fighting on multiple fronts and the heightened geopolitical tensions have been weighing on foreign trade.

"Ship attacks in the Red Sea have made shipping more expensive, while reduced airline connections complicate services trade," the OECD said. "Intensifying tensions since mid-2024 have hurt the high-tech sector, halting the rally in high-tech shares ... inward foreign tourism remains nearly absent."

CYPRUS TAKES DELIVERY OF ISRAELI AIR DEFENSE SYSTEM (JPost 12/5/24)

Cyprus has taken delivery of an Israeli air defense system, local media reported on Thursday, as the east Mediterranean island taps new markets to upgrade its defense capabilities after the loss of key supplier Russia.

TV station Sigma said the first deliveries were made on Tuesday. Cypriot officials declined to comment on the specifics of the report.

"The only thing I can say is we will and are doing everything necessary to bolster the deterrence force of Cyprus, not only because we are a country under occupation, but an EU member state in a region of particular geo-strategic importance," Cypriot President Nikos Christodoulides told reporters on Thursday.

Cyprus was split in a Turkish invasion in 1974, with the internationally recognized government controlling the south and a breakaway heavily militarised Turkish Cypriot state in the north.

The Barak MX anti-aircraft system will complement and eventually replace the older Russian-made Tor M1. Russia has been a leading supplier of military hardware to Cyprus for decades, but deals tapered off even before a blanket ban on exports in the wake of Russia's 2022 invasion of Ukraine.

Those sanctions have left Cyprus's existing defense systems short of spare parts, and they cannot be upgraded, a senior Cypriot source told Reuters.

"That is why Cyprus is turning to other countries of the European Union, as well as Israel. As part of that, efforts are underway to upgrade our anti-aircraft umbrella," the source said.

Cypriot officials never openly disclose procurement programs because of ongoing tensions with Turkey.

An attempt by Cyprus to upgrade its anti-aircraft umbrella in 1998 with surface-to-air S-300 missiles from Russia culminated in a military standoff with Turkey, and Nicosia hurriedly diverted the system to Crete.

That acquisition was not supported by either Britain or the US at the time, though relations with Washington have improved markedly in recent years as Cyprus has anchored its policy firmly to the West.

ISRAEL-PHILIPPINES RELATIONS FLOURISH WITH ARMS DEALS AND TOURISM PACT (YNet 12/4/24)

The relationship between Israel and the Philippines has been warming across various fronts, and on Tuesday, a Shaldag 5-class patrol boat was delivered from Israel Shipyards to the Philippine Navy.

This is a further step in an agreement signed between the shipyard and the Philippine government in 2020.

The Shaldag, considered one of the fastest and most advanced patrol boats of its kind in the world, was delivered to the Philippine fleet fully equipped with all operational systems.

Capable of speeds exceeding 40 knots (approximately 75 km/h), the boat has a range of up to 1,000 nautical miles. Its design allows it to navigate both deep and shallow waters, enabling it to approach almost any shoreline. The boat is powered by two powerful engines and a waterjet propulsion system that provides exceptional maneuverability.

Meanwhile, Tourism Minister Haim Katz, currently visiting Manila, signed a memorandum of understanding to strengthen cooperation between the two countries in international organizations, with a focus on marketing, aviation, innovation and digitalization.

Philippine Tourism Secretary Christina Garcia Frasco added, "The Philippines and Israel share a tradition of warm relations, common heritage and faith, highlighted through cultural and tourism exchanges. We will focus on knowledge exchange in sustainable tourism and accessible tourism."

The Philippines ranks fifth for tourist arrivals in 2024 to Israel, with around 40,000 citizens visiting Israel, primarily for religious reasons. The Israeli Tourism Ministry, through its local office in Manila, has conducted diverse marketing activities, including roadshows, seminars for agents and collaborations with influencers and media outlets.

After October 7, Philippine President Ferdinand Marcos expressed support for Israel, calling for the release of hostages, condemning terrorism and reaffirming the deep friendship between the two nations.

Although the Philippines is part of the Non-Aligned group of nations and usually votes against Israel at the UN, after October 7, it voted at least once in favor of Israel, which drew criticism from other member states of the bloc.

San Juan Mayor Francis Zamora emphasized the strong connection between the two countries and expressed hope to visit Israel. Ambassador Plots highlighted the deep historical ties between the two nations, dating back to 1938 when President Manuel Quezon saved 1,300 Jews from the Nazis by granting them work visas to the Philippines.

Currently, the embassy is working to convince Philippine Airlines to launch direct flights to Israel after the war, which could increase tourist exchanges between the two countries. In the past, the airline conditioned this on flying over Saudi Arabia, and it had received approval from the Saudis. However, the war has complicated those plans.

On average, 14,000 Israelis visit the Philippines annually, with that number on the rise. Despite the war, Filipino tourists rank fifth in arrivals to Israel. Last year, before the war, it was expected to be a record year for Filipino tourists visiting Israel.

AS HEZBOLLAH THREATENS THE LEBANESE ARMY, ENDING THE WAR STILL FACES OBSTACLES (Zvi Bar'el, Ha'aretz 12/5/24)

At the end of the first week of the cease-fire with Israel, the Lebanese Armed Forces began deploying south of the Litani River. But the army has already encountered a political and military "cluster bomb" that may affect its ability to implement United Nations Security Council Resolution 1701 in the "improved" formulation that sets the terms of the current truce.

Israel and Hezbollah are still exchanging blows despite heavy American pressure on Jerusalem and Beirut to stop the mutual violations. Lebanon has filed a list of 50 violations by the Israeli side and Israel has submitted a similar list of its own against Hezbollah. And, that is all before the international tripartite mechanism formed to supervise the cease-fire has yet to meet for the first time on Friday in the Lebanese town of Naqoura.

The head of the Lebanese army, Joseph Aoun, believes that the first and perhaps most dangerous landmine is the lengthy 60-day timeframe for Israel to withdraw from south Lebanon. Aoun and the Lebanese government had wanted the Israel Defense Forces to begin to withdraw immediately after the cease-fire went into effect so that residents could return to their homes, but they were turned down.

The fear now is that the long timetable increases the odds of clashes between Israel and Hezbollah that could escalate into full-fledged war again before the Lebanese army can establish control and manage the situation.

At this stage, the army is capable of deploying about 5,000 soldiers in the south – about the number it is supposed to station there. Some 1,500 new

recruits are expected to join the army in the coming days, but even if the recruitment drive meets its targets, it will take at least a few weeks until they have completed their training and are integrated into the army. It is still unclear when the army will get the armored vehicles and other equipment it needs to undertake the deployment.

There is still no target date for the deployment of the full contingent of 10,000 troops (to which UNIFIL forces will be added) nor is it clear where the funding for it will come from. In the first phase, the army is expected to get some 200 million euros (\$211 million) in assistance from the European Union. That will come from the 1 billion euros pledged to the government of Lebanon in October by donor states.

However, according to estimates presented by Aoun several weeks ago, the Lebanese army will need at least \$1 billion to recruit and equip itself to fulfill its cease-fire tasks. That is on top of its ordinary annual budget, which is not enough to cover the salary costs of its soldiers.

French President Emmanuel Macron, who made a well-publicized visit to Saudi Arabia, said he had reached an agreement with the heir to the Saudi throne, Crown Prince Mohammad Bin Salman, for the kingdom to aid in rehabilitating Lebanon and its army. However, it is not clear when and under what conditions Riyadh will join the effort.

In any case, even if the budget issue is resolved, the Lebanese army will have to deal with the political aspects of Resolution 1701.

One of the most difficult issues in implementing the resolution involves the clause stating that there will be no armed force besides the Lebanese army in Lebanon. This is a broad clause based on UN Resolution 1559 of 2004 whose practical meaning is the disarmament of all armed militias, primarily Hezbollah. Hezbollah agreed to withdraw its forces from southern Lebanon to the Litani River, but it is unlikely to voluntarily surrender the weapons it has scattered throughout Lebanon.

The question isn't just whether the Lebanese army is capable of forcing Hezbollah to disarm, but whether it has a political mandate to act on something that could push the country into a new civil war.

This week, 31 opposition lawmakers led by Samir Geagea, the head of the Lebanese Forces party, met to formulate a stand on policies the government should undertake in the postwar era. In a joint statement, they said among other things that "Hezbollah must be disarmed" and that the "Holy Trinity" should be canceled, the latter a reference to the understanding that the country rests on three legs – the army, the people, and the resistance – giving Hezbollah the legitimacy to act as a military organization in the name of Lebanon.

Hezbollah itself hasn't remained quiet. In response to the opposition's call for its disarmament, it threatened, among other things, to disarm the army. On Wednesday, Ibrahim Al-Amin, the editor of the Al-Ahbar, a newspaper considered to be close to the organization, reported the senior army officers ("not from the Shi'ite community," he stressed) warned that they would not allow the army to be turned into a tool to oppose Hezbollah.

Those officers "will advise the politicians to be aware of the danger inherent in pushing the army into conflict with Hezbollah, because such a move would cause a rebellion and even a major split within the military establishment."

No one else confirmed the assertions contained in the story, but the fact that it was published testifies to how Hezbollah plans to deal with the issue of disarmament if it becomes a real demand.

It should be noted that Hezbollah is not the only organization that the implementation of Resolution 1701 would harm. In the Palestinian refugee camps, there are huge arsenals of weapons that were stockpiled for self-defense in response to the Sabra and Shatila massacre.

A horrifying assessment of the war's fallout puts the damage to infrastructure at approximately \$8.5 billion, about half the value of the entire economy. Approximately 100,000 houses were destroyed or damaged, with a total value of approximately \$3.5 billion. The damage to education, health and other services is estimated at about \$5 billion. Some 160,000 people have lost their source of livelihood. All this comes on top of the desperate economic situation in the country before the war.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Ladder of Life

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

He dreamt and behold! A ladder was set earthward and its top reached heavenward... (28:12)

In our Parsha, Yaakov experiences a prophetic dream in which he sees a ladder that was set on the earth and its top reached the heavens. Angels of Hashem were climbing up and down on this ladder. What is the message of this prophecy to Yaakov and to us, his descendants?

One possible interpretation can be as follows. The Mishna in Pirkei Avos (4:11) teaches that one who does a *mitzvah* creates an angel for themselves. These angels are eternal, and they ascend to heaven and channel more blessing to that person, which in turn allows the person to perform even more *mitzvos*. The angels that Yaakov saw on the ladder were those that he had created by the *mitzvos* he had performed.

Rav Avigdor Miller points out that our *mitzvah* observance and allegiance to Torah can be compared to a ladder. Hashem wants us to climb up the ladder by enriching our lives with more and more spirituality. The first few steps on the bottom of the ladder may seem small and insignificant, but we must never stop. Our mission is to keep climbing higher and higher until we eventually reach the heavens. Furthermore, just as a ladder is comprised of many rungs, we must realize that we need to take one step at a time and not go beyond our capabilities.

The message of Yaakov's dream was to help him recognize the profound spiritual impact of every *mitzvah* and how with each *mitzvah* performed, we ourselves take one more step towards the heavens.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Lavan said: "Such is not done in our place, to marry off the younger sister before the older one." (29, 26)

If a father accepted kiddushin for his daughter but did not specify for which daughter, we can assume that the kiddushin was for the older one, as the verse says, "Lavan said, 'Such is not done in our place, to marry off the younger sister before the older one.'" (Tosafos Kiddushin 52a)

How can we prove the intent of a law-abiding father from the words of 'sly' Lavan?

Parsha Riddle

In which two places in this week's parsha do we see the power of prayer?

Please see next week's issue for the answer.

Last week's riddle:

How old was Yaakov when he received the brachos from Yitzchak?

Answer: 63

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayeitzei* (29:23,25), the Torah recounts Lavan's deception of Yaakov by providing him his daughter Leah as a wife in lieu of the promised Rachel:

And it was in the evening, that he took Leah his daughter and brought her to him; and he consorted with her ... And it was, in the morning, that behold it was Leah! ...

Why did Leah's voice not give away her identity? Our tradition contains a variety of solutions to this problem:

* *Eichah Rabbah* (*pesichta* 24) states that Rachel herself hid under the bed of Yaakov and Leah and responded on behalf of Leah to Yaakov's comments to her.

* The Talmud (*Bava Basra* 123a) relates that in anticipation of Lavan's attempt at deception, Yaakov had given Rachel "signs" to verify her identity, but Rachel gave the signs to Leah to forestall the latter's humiliation. The Maharsha explains that since Yaakov was convinced by the signs that the woman before him was Rachel, he disregarded the fact that the voice he heard was that of Leah.

* The *Revid ha-Zahav* and the *Torah Temimah* suggest that Rachel and Leah had identical voices.

The Maharsha, in his discussion of this episode, cites a Talmudic passage (*Chullin* 96a) indicating that identification based on voice recognition is *halachically* acceptable:

One must hold that sensory recognition is reliable, **for if you do not say so, how is a blind permitted to his wife? And similarly, how are any men permitted to their wives at night? Rather**, one must say that they identify their wives **based on voice recognition**.

On the other hand, the Talmud elsewhere (*Sanhedrin* 67a) seems to imply that witnesses may only testify based upon visual recognition of the subject of their testimony, and identification via voice recognition is insufficient. *Halachic* authorities offer a variety of resolutions to this contradiction, and accordingly espouse a variety of positions regarding the acceptability of voice recognition. Some maintain that voice recognition is only acceptable in ritual contexts, as opposed to civil and criminal ones (*Ketzos ha-Choshen* 81:13), some maintain that it is acceptable even in civil cases but not in capital cases (*Nesivos ha-Mishpat* 81:7), some apparently maintain that it is always acceptable (*Pri Chadash* cited in *Ketzos ibid.*; *Sha'arei Deah* 1:194), and some suggest that it is never acceptable on its own without other corroborating circumstances (*Chasam Sofer* CM 2).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I could be meet.
2. I could be pray.
3. I hint to quick travel.
4. I referenced Yaakov's Maariv.

#2 WHO AM I?

1. I was the older.
2. I was a weeper.
3. I had half.
4. I was soft eyed.

Last Week's Answers

#1 Yitzchak (My father is not the 'father of the king', The first was my similarity, I found one hundred, I established the "Offering" prayer..)

#2 Esav (I kicked for idols, I caused the missing Aleph, I was complete, I got another name because of my menu choice.

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