

# YOUNG ISRAEL SHOMRAI EMUNAH

## SHABBOS SHORTS

Candle Lighting 4:47 | Havdalah 5:50



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## YISE Supports Israel

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

## Mazal Tavs

**Sarah & Matthew Karlin** on the Bar Mitzvah of their son, **Yakov Gedaliah**.

Mazal Tov to brothers Kivi, Meir, Bitzy, Eli, and Tuvia, grandparents, **Melanie & Sandy Karlin** and Marjorie & Leo Sushner, great-grandparents, **Dolores & Len Schwartz** and Merv Levin and all the aunts, uncles, and cousins.

**Arleeta & Rabbi Dr. Ivan Lerner** on the birth of a new great-grandson born to their grandchildren Hadassah (Lerner) & Yossi Applebaum.

**Marla & Marty Teichman** on the engagement of their granddaughter, Elisheva Goldberger, to Moshe Landesman. Mazal Tov to the parents, Randee & Rabbi Menashe Goldberger and Cindy & Rabbi Raphael Landesman.

## Kiddush Sponsors

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

**Shul Kiddush** is sponsored by **Raph Ginsburg** in honor of all the members of the YISE Greeter Program. Please contact **Stuart Rosenthal** to become a Greeter in 2025 to help ensure the safety of our wonderful Shul.

**Sephardic Minyan Kiddush** is sponsored by the Sephardic Minyan in honor of **Simi Franco** for her dedication and hard work, not only for the Sephardic Minyan, but also for the entire Shul.

## Drasha & Shiurim Sponsors

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

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

**Rabbi Rosenbaum's Tehillim and Parsha Shiur** is sponsored by **Judy & David Marwick** in memory of Morris Altman, on the occasion of his 20th Yahrzeit and by **Nancy Karkowsky** in memory of Joel Becker, A"H, and for a Refuah Shlema for all the people in Israel and around the world who are suffering.

**Rabbi Rosenbaum's Navi Shiur** is sponsored by **Leonard & Diana Ruchelman**, in memory of Joel Becker, A"H, brother of **Linda Zurndorfer**, may his memory be a blessing and the family have no more sorrow and by **Harriet Sheinson** in memory of her mother, Krendel Elka bat Binyamin HaLevi.

\*YISE is participating in the annual project organized by the National Association of Chevra Kadisha (NASCK) to make people of all ages more aware of end-of-life issues. Rabbi Rosenbaum will be speaking at the 8:45 minyan on: "Old Problem, New Approach: The Ematai Advance Healthcare Directive"

## Shabbos Schedule

**Minyan Locations:**

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

### FRIDAY NIGHT:

**Mincha:**

1:00 (B)

**Mincha/Maariv:**

4:35 (B,SBM), 4:20 (Sephardi, LBM)

**Kiddush may be made at: 5:49**

### SHABBOS DAY:

**Shacharis:**

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

**Mincha:**

2:30 (B), 4:45 (B), 4:40 (Sephardi, LBM)

**Maariv: 5:50 (B)**

### DIVREI TORAH:

**8:45 Minyan:**

Rabbi Rosenbaum\*

**9:15 Minyan:**

Rabbi Postelnek

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

Rabbi Yitzhak Grossman

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

Rabbi Postelnek

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

Rabbi Yitzhak Grossman

**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. **For this Shabbos:** K-3rd girls and the boys groups at **The House**, 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.

**Coming up: Dor L'Dor - January 18**

## YISE Supports Israel

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

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit [chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10](https://chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10). To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to [csimon@yise.org](mailto:csimon@yise.org).

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

**Tefilah** We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan.

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

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

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

## Upcoming YISE Events

**Trivia Night** - This Motzei Shabbos, January 11, 8:00 PM in the Social Hall. Pizza, drinks, coffee bar, and prizes! Come with a team of 5-8 people, or join a team that night. Cost is \$18, for ages 14+ RSVP at [yise.org/trivia](https://yise.org/trivia)

**Voice Notes of Inspiration** - Join Rabbi Rosenbaum's Voice Notes of Inspiration Whatsapp group for daily thoughts on Torah. [yise.org/vnoi](https://yise.org/vnoi).

**Sfas Emes Chabura** - A 20-minute Chabura on the Parsha. Find deeper meaning in the Parsha and Chagim by learning the Sfas Emes's weekly insights. 8:55 AM Shabbos morning in the Social Hall.

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

**Mikvah Emunah Society Banquet Dinner** - Sunday, February 2, 6 PM at KMS, honoring Gila Wakschlag and Richie Broth. RSVP by January 19 at [mikvahemunah.com](https://mikvahemunah.com).

**Camp Shomrai Registration is Open!** Register for Camp Shomrai summer 2025, for ages 2-15, June 23 - August 1. Early bird discount deadline, January 26. For more information or to register, go to [campshomrai.org](https://campshomrai.org).

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

**Rabbi Rosenbaum will be on vacation January 17 - 24.** Individuals with Halachic questions can contact Rabbi Postelnek at 571-340-0227 or [rypostelnek@yise.org](mailto:rypostelnek@yise.org). Those wanting to contact Rabbi Rosenbaum about pressing matters should contact the Shul office and a staff member will notify Rabbi Rosenbaum.

| The Week Ahead                                                                                                                                                                                                                                         |                   | Sunday<br>January 12<br>12 Teves | Monday<br>January 13<br>13 Teves | Tuesday<br>January 14<br>14 Teves                                                                                                                                                                                                                                                                           | Wednesday<br>January 15<br>15 Teves | Thursday<br>January 16<br>16 Teves | Friday<br>January 17<br>17 Teves | <b>Next Shabbos</b><br><br><b>January 17-18, 2025</b><br><b>18 Teves 5785</b><br><b>Shemos</b><br><br><b>Candle lighting:</b> 4:54<br><b>Havdalah:</b> 5:57<br><br><b>Friday Night:</b><br>Mincha/Maariv:<br>4:55 (B, SBM), 4:50<br>(Sephardi, LBM)<br><br><b>Shabbos Day:</b><br><b>Shacharis:</b><br>7:00 (B), 8:45 (B), 9:15 (S)<br>8:00 (Sephardi, LBM),<br>9:15 (Teen, H)<br><b>Mincha:</b><br>2:30 (B), 4:50 (B),<br>4:45 (Sephardi, LBM)<br><b>Maariv:</b> 5:57 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|----------------------------------|----------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|------------------------------------|----------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Shacharis                                                                                                                                                                                                                                              | Ashkenazi (S,B,B) | 6:30<br>7:30<br>8:45             | 6:15<br>6:45<br>8:45             | 6:15<br>6:55<br>8:45                                                                                                                                                                                                                                                                                        | 6:15<br>6:55<br>8:45                | 6:15<br>6:45<br>8:45               | 6:15<br>6:55<br>8:45             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|                                                                                                                                                                                                                                                        | Sephardi (LBM)    | 8:00                             | 7:30                             | 7:30                                                                                                                                                                                                                                                                                                        | 7:30                                | 7:30                               | 7:30                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| Mincha/<br>Maariv                                                                                                                                                                                                                                      | Ashkenazi (B)     | 4:55                             | 4:55                             | 4:55                                                                                                                                                                                                                                                                                                        | 4:55                                | 4:55                               |                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|                                                                                                                                                                                                                                                        | Sephardi (LBM)    | 4:40                             | 4:40                             | 4:40                                                                                                                                                                                                                                                                                                        | 4:40                                | 4:40                               |                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| Maariv                                                                                                                                                                                                                                                 | Ashkenazi (B)     |                                  | 7:30                             | 7:30                                                                                                                                                                                                                                                                                                        | 7:30                                | 7:30                               |                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Halachic Times: Latest Alos Hashachar 6:02 AM,</b><br><b>Earliest Talis and Tefilin: 6:30 AM, Latest Netz: 7:27 AM, Latest Krias Shema: 9:51 AM,</b><br><b>Earliest Mincha: 12:49 PM, Earliest Shkia: 5:07 PM, Latest Tzeis Hacoachavim 5:57 PM</b> |                   |                                  |                                  |                                                                                                                                                                                                                                                                                                             |                                     |                                    |                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>RABBI DOVID ROSENBAUM</b><br><b>RABBI YOSEF POSTELNEK - ASST RABBI</b><br><b>JOSH SEIDEMANN - PRESIDENT</b>                                                                                                                                         |                   |                                  |                                  | <b>NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, JANUARY 15, NOON</b><br><b>SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: <a href="mailto:ANNOUNCE@YISE.ORG">ANNOUNCE@YISE.ORG</a></b><br><b><a href="https://WWW.YISE.ORG">WWW.YISE.ORG</a>   301-593-4465   <a href="mailto:OFFICE@YISE.ORG">OFFICE@YISE.ORG</a></b> |                                     |                                    |                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |



JANUARY 2025 | 1 TEVES - 2 SHEVAT 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. [vise.org/vnoi](https://vise.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>.

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

**Happy Birthday! Happy Anniversary!** Want to celebrate a birthday or anniversary? Email [office@yise.org](mailto:office@yise.org) for details.

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

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

## Upcoming Community Programs & Listings

**Kemp Mill Toastmasters** - Wednesday nights, 8:00 PM - 9:15 PM. January 8, 22 in person in the YISE Social Hall. January 15, 29 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [secretary@kempmilltoastmasters.com](mailto:secretary@kempmilltoastmasters.com) for more info.

**Camp Shomrai Registration is Open!** Register for Camp Shomrai summer 2025, for ages 2-15, June 23 - August 1. Early bird discount deadline, January 26. For more information or to register, go to [campshomrai.org](http://campshomrai.org). [see flyer](#).

**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. 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.

**Bikur Cholim of Greater Washington + JCADA** - Ensuring our relationships promote good mental health. Sunday, January 26 at 10:00 AM on Zoom. Registration link available on BCGW website under calendar tab [bikurcholimgw.org](http://bikurcholimgw.org).

**Mikvah Membership** - It's time to join or renew your membership to the Mikvah Emunah Society! Please visit [mikvahemunah.com/membership/](http://mikvahemunah.com/membership/) in order to view the different payment options. The MES thanks you for your support to maintain and sustain its beautiful Mikvah!

**Mikvah Emunah Society's Annual Banquet** - Sunday, February 2 at 6:00 PM, at KMS. Honorees are Gila Wakschlag and Dr. Richie Broth. Visit <https://mikvahemunah.com/2024/12/15/mes-dinner/> to RSVP and place an ad in the journal.

**TGN Lunch and Learn** - "The Foot Bones Are Connected to Almost Everything" by Dr. Stuart Goldman: Wednesday, January 8, 12:15 PM at KMS. RSVP by January 5 (301)732-1773, [director@goldennetwork.org](mailto:director@goldennetwork.org).

**Finding the Light with Orit Mark Ettinger** - Join us as renowned speaker and media personality Orit Mark Ettinger shares insights and inspiration from Israel. Sunday, January 12 at 7:30 PM at Chabad of Silver Spring, 519 Lamberton Drive.

## Recurring Community Programs and Listings

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

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

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

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

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

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

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

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

**Daily Halacha Program from Rabbi Eliyahu Reingold** Receive one every day in your inbox. Sign up at [dvarhalacha.com](http://dvarhalacha.com).

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

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

FEBRUARY DEADLINE: MONDAY, JANUARY 27, NOON  
SUBMIT ITEMS FOR THE SHMA TO: [ANNOUNCE@YISE.ORG](mailto:ANNOUNCE@YISE.ORG)  
[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto:OFFICE@YISE.ORG)

**\*Rabbi Rosenbaum's daily 12:30 Tehillim/Sefer HaChinuch shiur - will not meet Sunday, January 5 and Monday, January 13**

**Rabbi Rosenbaum will not be giving classes from Friday, January 17 through Friday, January 24**

**Rabbi Yitzchak Scher's shiur on Tuesdays will not meet on January 7 or January 14**

## 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 January 2. Please check <https://wp.yise.org/weekly-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

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



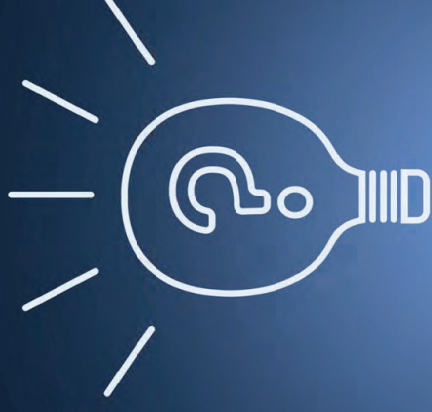
# עופת אמת SFAS EMES

*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!**



YOUNG ISRAEL SHOMRAI EMUNAH PRESENTS

# Trivia Night

**January 11, 8:00 pm · YISE Social Hall**

**PIZZA, DRINKS, COFFEE BAR, AND PRIZES!**

Come with a team of 5-8 people, or join a team that night!  
**\$18 at the door, early bird discount of \$12 (members), or \$15  
(not-yet-members) if you RSVP by January 5.**  
For ages 14+.

**RSVP AT [YISE.ORG/TRIVIA](http://YISE.ORG/TRIVIA)**

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Volume 32, Issue 12

Shabbat Parashat Vayechi

5786 - B"H

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

**Grandparents** - Every Friday night we re-enact one of the most moving scenes in the book of Bereishit. Jacob, reunited with Joseph, is ill. Joseph comes to visit him, bring bringing with him his two sons, Manasseh and Ephraim. Jacob, with deep emotion, says: "I never expected to see you again, and now God has shown me your children as well."

He blesses Joseph. Then he places his hands on the heads of the two boys. He blessed them that day and said, "[In the time to come] Israel will use you as a blessing. They will say, 'May God make you like Ephraim and Manasseh.'"

So we do to this day, with these very words. Why this blessing above all others? One commentator (Yalkut Yehudah) says it is because Ephraim and Manasseh were the first two Jewish children born in exile. So Jewish parents bless their children asking God to help them keep their identity intact despite all the temptations and distractions of Diaspora life.

I heard however a most lovely explanation, based on the Zohar, from my revered predecessor Lord Jakobovits of blessed memory. He said that though there are many instances in Torah and Tanach in which parents bless their children, this is the only example of a grandparent blessing grandchildren.

Between parents and children, he said, there are often tensions. Parents worry about their children. Children sometimes rebel against their parents. The relationship is not always smooth.

Not so with grandchildren. There the relationship is one of love untroubled by tension or anxiety. When a grandparent blesses a grandchild they do so with a full heart. That is why this blessing by Jacob to his grandchildren became the model of blessing across the generations. Anyone who has had the privilege of having grandchildren will immediately understand the truth and depth of this explanation.

Grandparents bless their grandchildren and are blessed by them. This phenomenon is the subject of a fascinating difference of opinion between the Babylonian Talmud and the Talmud Yerushalmi. The Babylonian Talmud says the following: Rabbi Joshua ben Levi said, "Whoever teaches their grandchildren Torah is regarded as if they had received the Torah from Mount Sinai, as it is said, 'Teach your children and your children's children.'"

The Talmud Yerushalmi puts it differently. Rabbi Joshua ben Levi used to listen, every Friday, to his grandson reciting the weekly parsha. One week he entered the bathhouse, and after he had begun bathing he remembered that he had not yet heard the weekly parsha from his grandson. So he immediately got up to leave the bathhouse... They asked him why he was leaving in the middle of his bathing, since the Mishnah teaches that once you have begun bathing on a Friday afternoon, you should not interrupt the process. He replied, "Is this such a small thing in your eyes? For whoever hears the parsha from his grandchild is as if he heard it directly from Mount Sinai".

According to the Talmud Bavli, it is a great privilege is to teach your grandchildren Torah. According to the Talmud Yerushalmi, the greatest privilege is to have your grandchildren teach Torah to you. This is one argument about which no grandparent will have the slightest difficulty saying that both are true.

My late father, of blessed memory, had to leave school at the age of 14 to begin working to support his family, and as a result he never had the full Jewish or secular education that he would have wanted. I remember from my childhood that – as we walked home from shul on a Shabbat morning – I would be full of questions. "Dad, why do we do this?" "Why did we do that?" My father always gave me the same answer, and that was the answer that changed my life. He said, "Jonathan, I didn't have a Jewish education, so I can't answer your questions. But one day, you will have the education that I didn't have. And when that happens, you will teach me the answers to those questions."

The greatest gift you can give a child or a grandchild is what you empower and allow them to teach you. As parents, we strive to give our children everything. There's one thing we sometimes forget to give them which is the chance for them to give something to us. And that, frankly, is the most important thing there is.

Give your children and your grandchildren the space to give to you. Let them become your teachers and let them be your inspiration. In doing so you will help them become the people that they were destined to be, and you will help create the blessings God wants them to become.

With an exquisite sense of symmetry, just as we begin Shabbat with a grandparent's blessing so we end it, in Maariv, with the words: May you live to see your children's children – peace be on Israel.

What is the connection between grandchildren and peace? Surely this, that those who think about grandchildren care about the future, and those who think about the future make peace. It is those who constantly think of the past, of slights and humiliations and revenge, who make war.

Jacob lives a life fraught with conflict and troubles. He knew of revenge and war, of grudges and strife. But he died serene, and full of blessings. And before he died, he blessed his children and grandchildren.

To bless grandchildren and be blessed by them, to teach them and to be taught by them – these are the highest Jewish privilege and the serene end of Jacob's troubled life.

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

**To Whom Do You Belong?** - And Israel saw the children of Joseph, and he said, 'Who are these?' Jacob's death, which occurs towards the end of the book of Genesis, brings the era of the patriarchs to an end. He will be the last person to be buried in Ma'arat HaMachpela in Hebron. He will be the forefather whose name, Israel, given to him after defeating the angel in an all-night wrestling bout, is the same name the Jewish people will carry forever. He will be the one patriarch whose twelve sons are transformed into the chiefs of their respective tribes, paving the way for a disparate family to emerge as a nation.

In the lead-up to his death, Vayechi opens with Jacob in his old age asking Joseph not to leave his dead body in Egypt, but to transport his bones back to the burial-place of his fathers. When he takes sick, Joseph arrives with his two sons, Ephraim and Menashe. At the deathbed scene, Jacob narrates his whole history: how he was blessed by God in Luz that he would be fruitful, that his descendants would inherit the land, and that there would eventually be

an ingathering of all nations to the land and faith of Israel (the Messianic promise).

But don't we know this already? And if this story is so important, why doesn't he repeat it to all the brothers who will soon be arriving for their blessings, instead of keeping this moment as a private encounter between himself and Joseph and his sons?

Stranger still, in his very next breath the aged patriarch tells Joseph that he wants Ephraim and Menashe to be considered his and not Joseph's, '... just as Reuven and Shimon are mine.' (Although Jacob does allow for any sons that Joseph may have afterwards to be regarded as his own.) Jacob then concludes his own history, recounting the sudden death and burial of Rachel. And suddenly, almost as an afterthought, he turns to Ephraim and Menashe asking, 'Who are these?'

Given that Jacob has just been talking about Menashe and Ephraim, his question doesn't make sense. Doesn't he know who they are? After all, they are the focus of the scene. It sounds as if words spoken one moment are forgotten only moments later, a state of mind that could be seen as bordering on senility. Is Jacob losing his wits?

On the contrary! Of all the profound questions that Genesis raises, I think that these two words – 'Mi eleh?' (Who are these?) – contain a library of existential philosophy constricted into one line of dialogue. It is a question that could have implications not only for Genesis, but for the entire destiny of the Jewish people. It could well be the question that Grandfather Israel (Jacob) is asking each and every one of us, his descendants.

Jacob knows that his death is the bridge into the next stage of Jewish history. We have reached the point in the evolution of his family where the seventy souls who came down to Egypt are going to become a fully-fledged nation. They are about to embark on a 210-year period of expansion that will see them emerge from slavery into nationhood. Many of them will suffer, many will assimilate, and some will wander across a desert under the leadership of Moses and ultimately return, as Israelites, to the very place where the family had its origins.

Dying, Jacob clearly understands how the pattern of his life will mirror the subsequent experience of the Jewish people throughout their history. Born in Israel, Jacob goes into exile for twenty years, and returns to the land of his forefathers in an attempt to live out his remaining years in peace. But circumstances don't allow the peace to prevail. Through the mitigating circumstance of hunger, he is forced to leave Canaan for Egypt, where ironically the family of Israel will emerge into a nation. What happens to them among the Egyptians – seventy pioneering souls increasing and multiplying and thriving – is the essential experience of Jews scattered across the Diaspora from Casablanca to Krakow, from Toledo to Texas. They arrive few in number and thrive until either the Pharaohs of each community rise in protest and expel them, or until assimilation takes over. While the majority of the

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Jewish community will dissolve in the great melting pot, there will still be a chosen minority who will endure as children of Israel, who will survive as committed Jews.

At this point in time, Jacob stands at the midpoint of five generations. Gazing back, he sees his grandfather Abraham; gazing ahead, he sees his grandchildren Ephraim and Menashe. Each generation is characterized by a unique relationship with the land of Israel. Abraham, born in another land, reveals the One God to the world, and arrives in the land towards which God has directed him, the land of Israel. His son, Isaac is the first native son, a true citizen in that he never leaves the land in which he is born. Jacob, in contrast, becomes a modern Jew because his exile and wanderings parallel the exile and wanderings of the Jews in Diaspora. Joseph, born in Israel, will leave, never to return while he is alive – the experience of many Jews who find their success in business ventures and opportunities across the major capitals of the globe.

And finally, we have Menashe and Ephraim, the sons of Joseph, for whom the land of Israel is only a legend. They weren't born there, and they will not die there. Their entire lives are spent in the exile of Egypt. These sons of Joseph represent the longest period of our history, where for 2,000 years – until the early part of the twentieth century – Israel was also only a legend. Until 1948, most Jews in the world could identify with Ephraim and Menashe because for them, Israel was also unattainable. How did we survive? How did the dream and vision of Abraham cling to generation after generation of Jews who never lived in the land, and whose great-great-grandchildren would not live there? Would they retain the dream of their great-grandfather Israel, or would they disappear into the rainbow of nations?

When Jacob asks Joseph to give him his sons, his true intention can be deduced from the very fact that Jacob asks for them in the midst of recounting his own history, the blessings that God gave him at Luz and the promise that his descendants will inherit the land. Jacob sees a successful Joseph, acculturating within the Egyptian milieu. He places a claim on Menashe and Ephraim. He wants them to be his, and not Joseph's; he wants their first allegiance to be to the Abrahamic culture and not to the Egyptian culture; he wants them to at least yearn to live in Israel, not to be content with remaining in Egypt.

Hence Jacob insists on his question, the question that must plague every single Jew in every generation: 'Who are these?' Do these sons belong to Joseph, Grand Vizier of Egypt, or do they belong to Jacob, the old bearded Jew? Do they belong to the civilization of the pyramids or do they identify with the 'Covenant between the Pieces'? Are they content in Egypt or do they long for Israel?

The answer is clear. Not only does Joseph receive a double blessing, but his sons become tribal heads, equal to Reuven and Shimon, Jacob's eldest sons. Later in the portion Jacob will inform Joseph that all future generations will use Ephraim and Menashe as a paradigmatic blessing: They will say, 'May God make you like Ephraim and Menashe,' which is how parents bless their sons on Friday night. Menashe and Ephraim were children of Egypt who were nevertheless claimed by and chose to adopt Jacob-Israel as their true father. It is only those children who make a similar choice who remain part of the eternal Jewish people.

#### **Dvar Torah: Chief Rabbi Ephraim Mirvis**

You can live forever! Jacob never died. This extraordinary statement is recorded in the Gemara, (Mashechet Ta'anit). There we are told how Rav Nachman and Rabbi Yitzchak were exchanging words of Torah, and when they came to Jacob our Patriarch, Rabbi Yitzchak declared, "Ya'akov Avinu lo met" – "Jacob, our Patriarch never died".

Rav Nachman challenged him: "In the Torah we read how he was eulogised, he was embalmed, he was buried. So how can you say Jacob never died?" Rabbi Yitzchak replied: "I learn it from a scriptural source in the book of Jeremiah Chapter 30. There, the prophet tells us about the promise of Hashem, that the day will come when the children of Jacob will be reunited in the Holy Land at a time of redemption. Therefore, 'Ma zar' o ba'chayim af u'ba'chayim' – since his descendants are alive, he too is alive."

Since Jacob influenced so many people who internalised his values and passed them on through the generations, he is considered still to be alive. We often reflect on the immortality that our souls can attain, through life in Olam Habah – the world to come. But the Gemara wants to teach us that there is an additional form of immortality which we can attain here, in this world.

In the Book of Bereishit, there are two parshiot which have in their titles the term 'life'. They are 'Chayei Sarah' and 'Vayechi'. 'Chayei Sarah' means 'the life of Sarah' but if you look at the content of the parasha, it is all about her death. And similarly, 'Vayechi', our parasha of this week, describes the death of Ya'akov, the death of Yosef – the death of that entire generation. But the message is very clear: because Sarah's values continued to be cherished and to be transmitted throughout the generations, the parasha is called 'Chayei Sarah' – Sarah is alive! Similarly, Ya'akov is very much alive even to this day! We speak about him and reflect upon his great teachings and therefore the parasha is called 'Vayechi' – because he lives on and on.

There is a double message for us here. First of all, we can guarantee that our forebears remain alive through us – through all the good deeds that we perform. And secondly, we can attain our own immortality by touching the hearts and moulding the minds of as many people as possible. If Jacob is still alive today, so too, we can be alive forever.

**Ohr Torah Stone Dvar Torah - Yael Maimon**  
**Is Sibling Rivalry in the Bible Finally Resolved?**  
Parashat Vayechi concludes the book of Bereishit and is filled with closures and resolutions. It portrays the final days of Yaakov in Egypt, his blessings to his sons and Yosef's children, his passing and burial in the Me'arat HaMachpela, the ultimate reconciliation between Yosef and his brothers, and Yosef's death.

Among these numerous narratives, I'd like to delve into a small yet intriguing detail that caught my attention: Menashe's lack of protest regarding Yaakov's blessing: "And Yisrael said to Yosef, 'I did not think to see your face, and behold, God has shown me also your offspring.' And Yosef brought them out from his knees, and he bowed with his face to the ground. And Yosef took them both, Ephraim in his right hand to Yisrael's left, and Menashe in his left hand to Yisrael's right, and brought them near to him. And Yisrael stretched out his right hand and placed it on Ephraim's head, who was the younger, and his left hand on Menashe's head; he intentionally crossed his hands, for Menashe was the firstborn. And he blessed Yosef and said, 'The God before whom my fathers Avraham and Yitzchak walked, the God who has been my shepherd from my existence to this day, the angel who redeemed me from all evil, bless the lads; and let my name be called upon them, and the name of my fathers Avraham and Yitzchak; and let them multiply abundantly in the midst of the earth.' And Yosef saw that his father placed his right hand on Ephraim's head, and it displeased him. He grasped his father's hand to remove it from Ephraim's head to Menashe's head. And Yosef said to his father, 'Not so, my father, for this one is the firstborn; place your right hand on his head.' But his father refused and said, 'I know, my son, I know. He too shall become a people, and he too shall become

#### **Likutei Divrei Torah**

great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations.' And he blessed them that day, saying, 'By you shall Yisrael bless, saying: May God make you like Ephraim and Menashe.' And he placed Ephraim before Menashe."

During Yaakov's blessing of Menashe and Ephraim, Yosef positions Menashe, the firstborn, to Yaakov's right and Ephraim, the younger, to his left. However, Yaakov crosses his hands, placing his right hand—the symbol of greater blessing—on Ephraim's head. Even when Yosef tries to intervene, pointing out that Menashe is the firstborn and should receive the more significant blessing, Yaakov insists that his actions are intentional: "His younger brother will be greater than he."

What stands out is Menashe's silence. He does not protest or object to this discriminating reversal.

In contrast, the stories of sibling dynamics throughout the Bible emphasize Menashe's silence as extraordinary, noble, and far from a given. The book of Bereishit is replete with tales of favoritism and painful jealousy among siblings: Kayin and Hevel, Yosef and his brothers, Yaakov and Esav, and Rachel and Leah ("When Rachel saw that she had borne no children to Yaakov, she became envious of her sister. She said to Yaakov, 'Give me children, or I shall die!'")

In each of these cases, the perceived favoritism or advantage given to one sibling evokes intense jealousy, often leading to tragic consequences.

Jealousy is a fascinating and complex emotion. On the one hand, it is natural, human, and almost unavoidable. On the other hand, it is destructive and painful, often seen as a source of negativity: "But envy is the rottenness of the bones" (Mishlei 14:30). Kohelet also remarks, "I have observed that all labor (one's bad deeds, according to Rashi) and all skillful enterprise (Rashi: "deeds not done 'l'shem shamayim' – with no ulterior motive) spring from a man's envy of his neighbor" (Kohelet 4:4).

However, jealousy can also be a driving force. The Sages teach, "The jealousy of scholars increases wisdom." In his Vision of Vegetarianism and Peace, Rav Kook describes how the "wheel of life" is propelled not by jealousy but by "the power of love for God's name and His ways." With his characteristic sensitivity, Rav Kook acknowledges the dual nature of jealousy: while it is far from ideal and destined to fade in a utopian future, it can also serve as a motivating force in life.

In prayer for better days, for the safe return of the hostages, and for Divine protection for our soldiers.

#### **Mizrachi Dvar Torah**

#### **Rav Doron Perez: The Politics of Hope**

The essence of the Jewish mission in the world was called by Rabbi Sacks zt"l "The Politics of Hope". Judaism is, perhaps, about hope more than anything else.

And this concept is nowhere clearer than in this week's Parasha where the concept of hope is mentioned to one of Ya'akov's children, Dan. Dan had only one child, Chushim, who was deaf-mute according to the Sages. Yet, Ya'akov says to Dan, "for your salvation I hope for, G-d." Indeed, his prayers were answered – the tribe of Dan became one of the largest as we see in the counting in the Book of Numbers.

No situation is hopeless. Everything needs hope. The anthem of the State of Israel, HaTikva, "The Hope," is based on a verse in Yechezkel 37 where the dry bones say they have "no hope." The anthem responds by saying "we have still not lost our hope." In spite of the ups and downs of life, we continually hope for a better and brighter future.

This week's *Parashah* begins with two conversations between Yaakov and Yosef. In the first, Yaakov gives instructions about his own burial. In the second, he blesses Yosef's children Menashe and Ephraim, and declares that their respective descendants will become two separate tribes. In that latter conversation, Yaakov brings up the death and burial of Yosef's mother Rachel. In particular, *Rashi z"l* explains, Yaakov tells Yosef that he buried Rachel at the side of the road by Divine decree so that, a thousand years hence, Rachel would pray for her descendants as they headed into exile.

R' Chanan Porat z"l (Israeli educator, *Knesset* member, and leader of the *Gush Emunim* movement) asks: Why did Yaakov bring up Rachel's burial in the same conversation in which he blessed Yosef's sons? Perhaps, suggests R' Porat, it would have been more appropriate for Yaakov to mention her burial in the earlier conversation about his own burial!

R' Porat explains: Earlier, when Rachel was still childless, she asked Yaakov to pray for her, saying (30:1), "Give me children; otherwise I am dead." The Torah records in the next verse that Yaakov responded angrily. Why? R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) writes that Yaakov objected to Rachel's overly dramatic words. Also, write some commentaries, perhaps motherhood was not her mission. Later, however, Yaakov came to understand Rachel's pain in a new light. He realized that her mission was motherhood of a unique kind--not only biologically to Yosef and Binyamin, but spiritually to all of the Jewish People. This is why *Hashem* commanded that she alone, of all of Yaakov's wives, be buried at the side of the road, where the Jewish People--even Leah's descendants--would pass by. What more appropriate time to acknowledge Rachel's role as the mother of the Jewish People than when Yaakov was expanding her role by naming her grandchildren as two additional tribes. (*Me'at Min Ha'ohr*)

## Shabbat

The *Gemara* (*Shabbat* 21a) teaches: Wicks and oils that the Sages forbade using for *Shabbat* candles also may not be used in the *Bet Hamikdash*, for the verse says (*Bemidbar* 27:20), "[You shall command *Bnei Yisrael* that they shall take for you pure, pressed olive oil for illumination,] to kindle (literally, 'to raise') the lamp continually"--i.e., that the flame should rise on its own. [Until here from the *Gemara*]

*Rashi z"l* explains: The flame should be capable of rising on its own without further assistance.

R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) writes: The requirement to use wicks and oils that will produce a consistent, bright flame, not a flame that flickers, alerts us to the perfection man is intended to achieve, which also is the goal of *Shabbat*.

He explains: The wick represents the body, while the flame represents the intellect and the soul. When man's life centers on the desires of his body, he may experience fleeting moments of wisdom, like a flickering candle, but the soul will not shine strongly and brightly. True, a candle will produce no flame if it has no wick; and without a body, there can be no intellect or soul. But just as the wick is not the purpose of the candle, so the body should not be the focus of existence. Rather, the body's purpose is to enable the soul to shine, just as the wick exists for the sake of the flame.

R' Kook continues: *Shabbat*, a day when we are detached from worldly pursuits, teaches the individual to strive for a life in which his body exists to serve the soul. Likewise, the *Bet Hamikdash* teaches the nation collectively to strive for a life in which the "flame rises on its own" (see below). Therefore, the wicks and oils that are prohibited on *Shabbat* are prohibited in the *Bet Hamikdash* as well. - **Continued in box inside -**

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"Yosef said to his brothers, 'I am about to die, but *Elokim "Pakod Yifkod"* / will surely remember you (literally, "Remember, He will remember you") and bring you up out of this land to the land that He swore to Avraham, to Yitzchak, and to Yaakov.'

"Then Yosef caused the children of Yisrael to swear, saying, 'When *Elokim "Pakod Yifkod"* / will surely remember you, then you must bring my bones up out of here'." (50:24-25)

When Hashem first spoke to Moshe Rabbeinu, He said (*Shmot* 3:16), "Go and gather the elders of Yisrael and say to them, 'Hashem, the *Elokim* of your forefathers, has appeared to me, the *Elokim* of Avraham, Yitzchak, and Yaakov, saying, '*Pakod Pakad'tee* / I have surely remembered you and what is done to you in Egypt'." *Rashi* z"l (to *Shmot* 3:18) writes: Hashem was telling Moshe that as soon as he would use the expression "*Pakod Pakad'tee*," *Bnei Yisrael* would listen to him, for they had a tradition dating back to Yaakov and Yosef that the redemption would be heralded by this phrase. [Until here from *Rashi*]

Where did Yaakov use this expression? R' Shabtai Bass z"l (1641-1718) explains that although there is no explicit statement in the Torah that Yaakov used the phrase, *Rashi* understands the fact that Yosef used it twice (in our verses) to mean that once he was passing on a tradition from his father and once he was giving his own assurance about the future redemption. (*Siftei Chachamim*)

What is the significance of the phrase "*Pakod Yifkod*"? Why does it herald the redemption?

R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chessed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) explains: We read about the Exodus (*Shmot* 12:39), "For they were driven from Egypt, for '*Lo yachlu*' / they were unable to delay." This indicates that, a moment before the Exodus, *Bnei Yisrael* felt that they could not possibly tolerate the exile for another moment. (Yosef felt similarly just before he revealed his identity to his brothers, as we read (*Bereishit* 45:1), "'*Ve'lo yachol*' / Yosef was unable to restrain himself." He could not keep up his "act" any longer.)

This, continues R' Charlap, is the secret of the double expression "*Pakod Yifkod*." The Redeemer--whether Moshe Rabbeinu at the time of the Exodus, or *Mashiach* in the future--has a dual role: to inform us that Hashem wishes to redeem us, and also to awaken in the Jewish People a desire to be redeemed. In the future, as in Egypt, the redemption will occur only when we feel that we are unable to continue in the present situation for another moment, when we feel that we must flee our exile and go home to Eretz Yisrael. (*Haggadah Shel Pesach Mei Marom* p.49)

"The time approached for Yisrael to die, so he called for his son, for Yosef, and said to him, 'Please, if I have found favor in your eyes, ... do kindness and truth with me--please do not bury me in Egypt. For I will lie down with my fathers and you shall transport me out of Egypt and bury me in their tomb.'

"He said, 'I personally will do as you have said.'

"He replied, 'Swear to me,' and he swore to him." (47:29-31)

R' Moshe Yirmiyahu Narol Hakohen z"l (rabbi in Narol, Poland and Metz, France; died 1659) explains the conversation between Yaakov and Yosef in light of the *Halachot* of oaths. An oath to do or not do something can take two forms and can be violated in two ways: one might swear that he will do something (e.g., eat, talk, go somewhere, etc.), and then he does not do that thing; or one might swear that he will not do something, and then he does do that thing. According to *Halachah*, violating an oath not to do something is punishable in *Bet Din* by lashes, because the violation involves an action, but violating an oath to do something is not punishable by lashes because the violation is passive (not eating, not talking, etc.)

Yaakov asked Yosef to make both types of promises: "Do not bury me in Egypt" and "transport me out of Egypt and bury me in their tomb." But Yosef was afraid that Pharaoh would not permit Yaakov's body to leave Egypt, so he did not want to swear that he would not bury Yaakov in Egypt. Yosef made only an oath to do what Yaakov said--an oath whose violation (if it came to that) would be passive. Yosef did not want to swear that he would not bury Yaakov in Egypt--an oath whose violation would be active and punishable by lashes. Yaakov noticed Yosef's hesitance and insisted that, nevertheless, he swear, i.e., that he take both oaths. (*Birkat Tov*)

#### - Continued from back page -

What does it mean that the nation's "flame rises on its own"? R' Kook explains: All societies have notions of *Tzeddek* / righteousness and justice. However, those man-made norms are created and practiced only for the mutual good of the society's members; to borrow a phrase from the *Gemara* (*Bava Metzia* 81a, in a different context), "You watch mine and I'll watch yours." Because society's notions of *Tzeddek* are man-made conveniences, they are easily altered when it is expedient to do so.

But there exists a *Tzeddek Eloki* of Divine origin. Like all good *Middot* / character traits, *Tzeddek Eloki* is a trait implanted in the Divine soul of every member of *Klal Yisrael*. By performing *Mitzvot*, we uncover the "flame," the light and holiness of that soul, and cloak our bodies in it. By studying Torah, we do the same for our intellects. Then, the "flame" of *Tzeddek* that already exists within us can rise on its own, not influenced by society, and can burn clearly and brightly. (*Ein Ayah: Shabbat* 2:3)

# 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 ENLISTED DOZENS OF YEMENI OLIM TO HELP COMBAT HOUTHIS (Arutz-7 1/8/25)

The IDF has enlisted several dozen Jews of Yemeni origin who speak the Yemeni dialect to assist in its fight against the Houthi terrorist rebels in Yemen, Kan News reported on Wednesday.

According to the report, some of the enlistees immigrated to Israel from Yemen while others were raised in Yemeni-speaking households. They are expected to assist the IDF in collecting intelligence and understanding the Yemeni language and culture.

Since the ceasefire with Hezbollah went into effect, the Iran-backed Houthi rebels have become the main thorn in the Israeli homefront's side. Near-daily rocket launches from Yemen send millions across the country into bomb shelters, causing property damage, and endangering Israeli lives.

## UAE IN TALKS WITH ISRAEL OVER ADMINISTRATION OF POST-WAR GAZA (i24News 1/7/25)

Israel has discussed the United Arab Emirates playing a key role in the administration of the Gaza Strip after the war ends.

Talks, held with the participation of the US, were for the UAE to join other Arab countries in running the Palestinian enclave until a reformed Palestinian Authority can take charge.

Security, governance, and reconstruction of Gaza will be placed in the hands of the UAE and other countries as the Israeli military withdraws, the report said, citing a dozen diplomats and Western officials.

"The UAE will not participate in any plan that fails to include significant reform of the Palestinian Authority, its empowerment, and the establishment of a credible roadmap toward a Palestinian state," an Emirati official said.

"These elements - which are currently lacking - are essential for the success of any post-Gaza plan."

"These have been deliberative discussions that continue, as we seek the best way forward," a US Defense Department spokesperson said.

## 'I WOULDN'T BE SURPRISED IF YAIR GOLAN BETRAYED ISRAEL ON OCT. 7': LIKUD MK SLAMS LEFT-WING MK (JPost 1/7/25)

"I wouldn't be surprised if [Democrats MK] Yair Golan betrayed [Israel] on October 7," Likud MK Nissim Vaturi claimed to the Knesset Channel.

When asked by the interviewer whether he truly believes Golan betrayed the country, Vaturi responded, "With his statements, I wouldn't be surprised by anything."

However, the interviewer pressed, "Yair Golan, to remind you, went to save people on October 7," but Vaturi remained unconvinced, and declared, "I don't know if he saved anyone."

The Democrats party later responded in outrage to Vaturi, "Anyone who lies and spreads poison will pay! Anyone who spreads conspiracies will be sued, and we will see that justice is served. We have launched a campaign to clean house, and we are determined to fight with all available means. No one involved in the poison machine will be immune. We are done staying silent—we have declared war."

"MK Vaturi, who since October 7 has done nothing but fuel hatred and division in Israeli society, is trying to label a retired major general and former deputy chief of staff as a traitor—after he left his home during the darkest hour and ran into the fire to save lives," National Unity head Benny Gantz said on X/Twitter in response to Vaturi's declaration.

"A distorted and upside-down world," Gantz added.

Democrats MK Efrat Rayten called out Vaturi's alleged hypocrisy on X, "Vaturi, a Likud member and Deputy Knesset Speaker, is once again fueling conspiracies, nonsense, and incitement. He awards recognition to Eyal Golan but calls Major General Yair Golan a traitor."

On October 7, two hours after Hamas's rampage began, Golan drove south to rescue Nova Festival survivors. "This is something I never saw previously - not in Beirut, not in the West Bank, not in the Gaza Strip," Golan told Reuters in an interview, reflecting on his nearly 40 years of combat experience.

## REPORT EXPOSES HOW UNRWA PARTNERS WITH HAMAS, PIJ (Israel Hayom 1/7/25)

A comprehensive UN Watch report has exposed this week how Palestinian terror organizations, including Hamas and Islamic Jihad, systematically influence the United Nations Relief and Works Agency for Palestine Refugees' (UNRWA) decision-making processes. This influence stems from ongoing meetings between organization representatives and senior UNRWA officials spanning several years, including Commissioner-General Philippe Lazzarini, who has held the position since 2020.

The report documents how senior UN officials and local leadership conducted meetings with terror organizations in Lebanon and Gaza, openly praising their "cooperation" and treating each other as strategic partners. These terror organizations regularly present demands to UNRWA and shape the international agency's policy decisions.

The investigation further reveals that UNRWA Commissioner Philippe Lazzarini and his international staff devote significant resources to maintaining relationships with Hamas and Islamic Jihad. Under their watch, these terror organizations have gained access to UNRWA facilities,

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disseminated propaganda targeting Palestinian children to promote extremist ideologies, and constructed military infrastructure in proximity to or beneath agency installations.

A notable example occurred in March 2019, when UNRWA Commissioner Philippe Lazzarini, then serving as UN envoy to Lebanon, met with senior Hamas figure Hajj Izzat Mansour. Mansour, who leads Hamas operations in Lebanon's eastern Baalbek district, discussed filling vacant teaching positions with individuals connected to his organization.

In March 2021, Lazzarini, now an agency commissioner, visited the Ain al-Hilweh Palestinian refugee camp near Sidon. During this visit, he engaged with a Palestinian umbrella organization overseeing local cells of Hamas, Fatah, Islamic Jihad, the Popular Front for the Liberation of Palestine, the Democratic Front for the Liberation of Palestine, and other groups. These terror cells voiced opposition to implementing a biometric refugee database for aid distribution, likely to preserve their ability to manipulate beneficiary numbers and increase aid demands.

A subsequent meeting in December 2021 brought Lazzarini together with Ali Ahmad Huwaidi in Beirut. Huwaidi, a known Hamas advocate seeking to expand the organization's influence within UNRWA, expressed concerns about the agency's financial stability and stressed the importance of maintaining donor support. The report notes Huwaidi's thinly veiled threat that defunding UNRWA would trigger a "military confrontation costing donors substantially more than maintaining agency funding."

In late 2023, barely two months after the Oct. 7 attack, Lazzarini met with senior Hamas official Khaled Zuaiter at Ain el-Hilweh. Zuaiter, who commands the Hamas presence in the Lebanese refugee camp, presented a memorandum requesting increased UNRWA funding during their discussion. The report details how terror organizations have successfully opposed multiple UNRWA initiatives, including the biometric database implementation, a proposed ethical code supporting LGBTQ rights, and staff suspensions for neutrality violations. Their influence extends to effectively blocking UNRWA actions through systematic threats.

In May 2024, Lazzarini traveled to Beirut to address protests against the local UNRWA branch following the suspension of Fathi al-Sharif, the UNRWA Teachers' Union leader and Hamas operative. During this visit, Lazzarini's meetings included representatives from various terror organizations, extending to Houthis activists from Yemen operating in Lebanon.

#### IDF SOLDIER WHO SURVIVED OCT. 7 ESCAPES BRAZIL AS COURT SEEKS ARREST (Israel Hayom 1/5/25)

An Israeli soldier, who survived the October 7 Nova festival massacre and subsequently participated in military operations in Gaza, departed Brazil today (Sunday) after a federal court issued an investigation order against him on suspicion of genocide and crimes against humanity. The investigation stemmed from a complaint filed by a pro-Palestinian organization. The soldier had been vacationing in Brazil when the order was issued.

The soldier, a survivor of the Nova party, was on vacation in Brazil when a federal court in the country issued an investigation order against him on suspicion of participation in murder and crimes against humanity. The soldier's family, who served in Gaza, lives in the Sharon region. Family members said that the soldier managed to escape from Brazil the moment he realized he would be taken for questioning regarding alleged war crimes. The family is in contact with him but prefers not to disclose where he fled. According to family members, he is expected to return to Israel soon.

Shlomi Abutbul, whose son is traveling abroad with the soldier, said: "Five friends were together. They were on Morro Island in Brazil, where there are many Israelis who survived Nova. They enjoyed parties and peaceful life for two weeks until yesterday when a call came from the consul, saying there was an arrest warrant against the soldier and that he had to fly out of there quickly. The friends unanimously decided not to leave him alone. That night they received assistance and crossed the border into Argentina."

Abutbul added that the last conversation with his son was at five in the morning. "They said they were in Argentina and everything was fine. When I

spoke to my son, I suggested he continue the trip in Argentina and not come home. Coming home is a prize for the Palestinians, and they would also ruin their trip. I'm not worried now. At first, I was worried and told them to cross the border. When I understood that they were helped to cross the border, I calmed down."

At a recent emergency gathering of reserve commanders two weeks ago, participants cautioned that IDF personnel and defense officials would face increased risk of overseas arrest should the Israeli judicial system's independence be compromised. Former Attorney General Avichay Mendelblit, who previously served as chief military advocate general, echoed these concerns during the conference.

Public diplomacy representative Yoseph Haddad addressed the situation on his X platform account, characterizing Brazil's actions as antisemitic. "This behavior is predictable from a country like Brazil, led by an antisemitic president, Lula, who has accused Israel of genocide, compared IDF operations to Hitler's actions, and absurdly claimed Israel killed 12 million children in Gaza (demonstrating an astounding level of ignorance)."

#### IN FIRST SINCE OCT. 7: INFANTRY TROOPS TO LEAVE GAZA, RETURN TO JUDEA AND SAMARIA (Arutz-7 1/8/25)

Next month, regular IDF infantry battalions will return from Gaza to Judea and Samaria, for the first time since the October 7 massacre.

The IDF currently has about 20 battalions for routine security in Judea and Samaria, Ynet added. This number is much lower than what the IDF had prior to the October 7 massacre, but it is still 7-8 battalions higher than the lowest-ever number it had in the previous decade.

These battalions are mostly still reserve battalions or from special units, which are not regular infantry or armored corps, such as Home Front Command battalions or mixed battalions of career soldier in the Jordan Valley and Qalqiliya area.

Next month, soldiers from the Nahal Brigade are expected to be moved to Judea and Samaria, and positioned in locations such as Hebron and Shechem (Nablu). Artillery battalions will also return gradually to their routine security tasks in Judea and Samaria.

According to the report, at this stage, despite the terror attacks, the IDF does not intend to close roads used by both Israelis and Palestinian Authority Arabs, despite demands from sources on the right.

Journalist Yoav Zitun noted that the IDF's greatest dilemma is regarding action in cases where armed terrorists are walking the streets of Palestinian Authority cities in broad daylight, 20 minutes from Kfar Saba. He reported that the Efraim Brigade's decision to conduct a ground raid any time such a procession is identified did not succeed, since the forces called to ambush the terrorists were identified, and the many terrorists quickly dispersed.

#### IDF TO RECOGNIZE LONE SOLDIER RESERVISTS, PROVIDE BENEFITS AND SUPPORT (JPost 1/8/25)

Reservists who were lone soldiers will now be recognized by the IDF as "lone reservists" and receive additional benefits, the Knesset Immigration, Absorption, and Diaspora Affairs Committee announced Wednesday.

Lone soldiers include those serving in the IDF whose parents live abroad and soldiers who are not in contact with or not supported by their parents.

The decision means that nearly 8,000 reservists who were lone soldiers in their regular service will receive this status and the accompanying benefits, including gift cards, subsidized flights, mental-health care, and additional returns on expenses.

To qualify for the status of lone reservist, one must have been a lone soldier upon his or her release from regular service, no more than 10 years remain until release from regular service, and has served more than 60 days of reserve duty during the Israel-Hamas War.

Understanding the importance of this decision requires the realization that "life for active-duty lone soldiers does not get simpler upon their release," said lone reservist EliNoam Horesh of Ach Gadol, an organization that works with lone soldiers.

"Often, a lone soldier's exit from the welfare infrastructure of the IDF means that they will have fewer tools to deal with the underlying challenges associated with going without a familial support system in Israel," he said. "The next steps are a formal statement and, eventually, for the definition to pass into law."

"Moreover, as a lone soldier in reserve duty, being responsible for a family – a spouse, children, or parents who have immigrated after their adult child and are reliant on them for support during their own integration – means that there is extra load on these lone reservists and represents an added mental-health burden."

There are still a few gaps still left by the new definition, Horesh said, including lone soldiers who were married during their army services, Mahal [noncitizen IDF] volunteers, and officers without familial support, who do not qualify. Nevertheless, "this is still a landmark achievement," he said.

Wings program director and Lone Soldier Organization Forum head Hila Solymani-Nemet said: "As the wife of a lone reservist, I am well aware of the importance of recognizing this population and the challenges they face. Today, the State of Israel has taken an important step for lone reservists, who will receive a dedicated and unique response that acknowledges them and their needs."

Knesset Immigration, Absorption, and Diaspora Affairs Committee chairman Oded Forer (Yisrael Beytenu) said: "The IDF now has a better understanding of the needs of lone reservists and has provided them with appropriate solutions. The IDF has collaborated with us in recent months, leading to an increase in benefits for lone soldiers."

#### NO MORE FAVORS FROM UNCLE SAM: ELBIT TO MANUFACTURE MUNITIONS FOR IDF (YNet 1/7/25)

The Israeli Ministry of Defense has entered into two major strategic agreements with Elbit Systems, amounting to a total of \$276 million. These agreements include the production of thousands of heavy air munitions and the establishment of a national facility for manufacturing raw materials. The overarching goal is to enhance Israel's independence in defense production and reduce reliance on foreign imports, a key objective outlined in the Ministry of Defense's plan, which was first revealed by Ynet.

This initiative stems from a significant lesson learned during the Gaza war. At certain points during the conflict, the Biden administration delayed the delivery of heavy air munitions to Israel due to sharp disagreements with the Netanyahu government. Additionally, difficulties in sourcing raw materials from foreign suppliers further underscored the urgent need to reduce Israel's dependency on imported defense supplies.

As part of the first agreement, Elbit Systems will supply the Ministry of Defense with thousands of heavy air munitions. The second agreement, led by the ministry's Planning Directorate and MAFAT (Directorate of Defense Research and Development), focuses on establishing a national manufacturing facility for raw materials. This facility will produce energetic materials critical to Israel's defense industries, including those required for "explosive chemistry" processes essential to bomb production.

"Today, we are laying the foundation for expanding Israel's production self-sufficiency in two critical areas that are essential for the long-term operational capabilities of the IDF," said Eyal Zamir, director general of the Ministry of Defense, during the signing ceremony at Elbit Systems' plant in Ramat HaSharon. "These agreements will secure Israel's independent capacity to manufacture a wide range of bombs and munitions. This historic initiative began before the war but was accelerated during it. We expect to see initial production capabilities in the near future, which will continue to expand until full independence is achieved in both areas."

Bezalel (Butzi) Machlis, president and CEO of Elbit Systems, emphasized the company's commitment to this effort, stating: "Elbit Systems is a full partner of the IDF and the Ministry of Defense in advancing the 'blue-and-white' production policy. We are dedicated to significantly strengthening IDF's self-reliance in munitions production. The deep and longstanding partnership between Elbit and the defense establishment not only contributes to national

security but also supports the Israeli economy and provides livelihoods for thousands of families across the country."

#### ISRAEL BLOCKS UN PROBE INTO HAMAS SEXUAL CRIMES TO AVOID INQUIRY INTO ABUSE OF PALESTINIANS (Ha'aretz 1/8/25)

Israel is blocking the United Nations from investigating sexual crimes committed by Hamas during its October 7 attack, fearing it would require granting access to probe allegations of sexual violence against Palestinians in Israeli detention.

A thorough investigation could have led to Hamas being added to the UN's blacklist of entities suspected of sexual violence in conflicts.

Pramila Patten, the UN's Special Representative of the Secretary-General on Sexual Violence in Conflict, has requested permission to investigate Hamas' alleged crimes. However, she stipulated that her team must also be allowed to access Israeli detention facilities to examine claims of sexual violence by Israeli soldiers. Israel has refused the request.

Patten has urged Israel to sign a framework agreement with her office, committing to measures against sexual violence in conflicts under UN guidance. Similar agreement have been signed with Ukraine in 2022, which included commitments to protect prisoners of war from sexual violence.

Patten's March report, based on a visit to Israel last year, documented sexual violence during Hamas' attack and alleged continued assaults on hostages held in Gaza. These findings were included in UN Secretary-General Antonio Guterres' annual report to the Security Council on sexual violence in conflict. However, Guterres did not add Hamas to the UN's blacklist of entities likely responsible for sexual crimes, prompting criticism in Israel.

Patten's office confirmed it is exploring the possibility of a future mission to the region. "The Office is exploring a future mission to the region after receiving an invitation from the Palestinian Authority regarding reports of conflict-related sexual violence against Palestinians as well as outreach by the Government of Israel for a follow-up visit on the 7 October attacks and their aftermath." However, Patten's office warned that Israel's resistance to UN investigations into alleged crimes attributed to it could backfire, according to representatives of the Israel's Women's Network, who met with Patten's team in New York last month.

They further said they were told that Israel's approach could result in its inclusion on the UN's blacklist of entities responsible for sexual violence in conflicts, while Hamas could remain off the list. Another source familiar with the matter confirmed these details.

Maya Schocken, head of the International Department at the Israel's Women's Network (and a relative of Haaretz's publisher, full disclosure), said: "The clear concern is that Israel could be added to the blacklist of states and entities responsible for sexual violence in conflict, while the terrorist organization Hamas stays off the list."

Prof. Ruth Halperin-Kaddari, head of Bar-Ilan University's Rackman Center, which aims to improve the legal status of women in Israel, helped bring Patten to Israel previously and continues to push for her return. She emphasized the importance of Patten's work, noting that her report was the first major international acknowledgment of Hamas' sexual crimes.

The two previously held senior positions on the UN Committee on the Elimination of Discrimination Against Women, and Prof. Halperin-Kaddari underscores Patten's seriousness and integrity.

She notes that a year after the previous investigation, with new information emerging about the events of October 7 and the abuse of captives in Gaza, failing to allow a comprehensive investigation by Patten represents "a missed opportunity for a definitive international record and recognition for the victims – not to mention the obligation to thoroughly investigate the new evidence to uncover the truth."

She adds that cooperating with Patten offers Israel an opportunity to show UN bodies that it is sincerely investigating the allegations against itself, which could also reduce the risk of Israel being added to the blacklist of entities suspected of sexual violence in conflicts.

Following Patten's March report, women's rights organizations in Israel,

including the Israel's Women's Network and Hadassah, an American Jewish volunteer women's organization, have pressed UN officials to include Hamas on the blacklist.

In response, Patten wrote that many armed groups took part in the October 7 attack and in order to attribute sexual violence to a specific group requires time and greater access for investigation.

In the same letter, Patten also referenced her recommendation to the Israeli government, which appeared in the original report she published, to grant UN bodies with investigative mandates access to perform their work.

Among the bodies she mentioned was the Independent Commission of Inquiry on the Occupied Palestinian Territory, including East Jerusalem, and Israel – an organization often viewed in Jerusalem as holding a biased, anti-Israel stance. Patten emphasized in her letter that the commission is committed to independence and impartiality.

In the summer, the commission published a report on the October 7 attack, which included responsibility for gender-based violence in "several locations in southern Israel" attributed to "Hamas members and other armed groups."

The commission noted in the report that it had not received direct access to testimonies and evidence that could have strengthened and expanded its conclusions, and that the Israeli government had even restricted its access.

Israel's lack of cooperation with international figures investigating violence is one of the key failures highlighted in a report released this week by the Israel's Women's Network and the Women and War Documentation and Research Collective, a group of researchers and activists collected and cataloged information about the sexual violence that occurred on October 7 and in its aftermath.

The report, authored by Dr. Sarai Aharoni and Shira Barbirai-Shaham, focuses on failures both before and after October 7. It critiques the non-implementation of government and UN resolutions related to the security of women in conflict and emergency situations, and the failure to establish a state body with the authority to document and address the consequences of sexual violence in the Hamas attack.

The report also highlights how the issue of sexual violence has been appropriated for public relations, often neglecting the needs of the victims.

Additionally, the report addresses the lack of public involvement in truth-finding processes and accountability for the sexual violence of October 7. The authors stress: "It was both possible and necessary for information regarding the status of evidence collection and a projected timeline for filing indictments and prosecution to be released a year after the attack."

Aharoni pointed out that the fact that both the state and civil society are relying on UN bodies for truth-finding reveals the extent of the authorities' failure. "Where does the UN write reports? In Haiti, Sudan. Countries with functioning legal systems – do the work, conduct investigations, hold trials," she told Haaretz.

However, the need for an independent investigation does not negate the necessity of cooperating with international bodies. Patten's office typically guides countries on how to handle and investigate sexual crimes, while also demanding independent access for such investigations.

Patten's office encourages countries to sign cooperation frameworks for this purpose. Schocken notes, "The cooperation between Ukraine and the UN has provided survivors of violence with support, resources, and global recognition. We, on the other hand, are losing out in every direction."

In response, Patten's office stated: "The Office is exploring a future mission to the region ... If such a mission were to be conducted, it would be strictly in accordance with the Office's mandate from the Security Council and will not be 'investigative' in nature."

The Israeli Foreign Ministry responded, stating that the ministry "is working to coordinate the visit of Pramila Patten to Israel with her team and all relevant Israeli authorities. The International Organizations Department at the Foreign Ministry and the Israeli Mission to the UN are in constant communication with Pramila Patten and her team in order to bring to the international community's attention the crimes committed by Hamas, including the horrific sexual crimes that occurred on October 7 and continue to be perpetrated.

"The Foreign Ministry initiated Patten's first visit to Israel in cooperation with civil society and places great importance on her efforts regarding Hamas' sexual crimes."

#### AMNESTY INTERNATIONAL SUSPENDS ISRAEL CHAPTER OVER 'RACISM' ALLEGATIONS (YNet 1/8/25)

Amnesty International has suspended its Israeli chapter for two years, citing allegations of discrimination against Palestinians and discrepancies between its internal reports and the organization's global line, which accused Israel of committing genocide in Gaza.

Amnesty Israel rejected claims of discrimination against Palestinian employees. While agreeing with the global organization's conclusions on violations of international law, crimes against humanity and ethnic cleansing by Israel, Amnesty Israel contested the genocide allegation, arguing that there's insufficient evidence to support the claim.

The Israeli chapter also expressed dissatisfaction with the global organization's disregard for Israeli victims of the October 7 massacre, further straining relations.

The suspension marks a new low in the already strained relationship between Amnesty International's global leadership and its Israel branch, which has operated since 1964 and is one of the movement's oldest.

The decision followed accusations from the global leadership that Amnesty Israel acted in a racist manner toward Palestinians and failed to align its reports with the organization's official stance.

Amnesty Israel denied these accusations, asserting that it has internal mechanisms for consulting both Palestinian and Jewish employees. One major point of contention was Amnesty's 2022 apartheid report, which the Israeli branch criticized for presenting a biased and one-sided perspective.

Another flashpoint was a 2023 report accusing Israel of genocide in Gaza, which Amnesty Israel dismissed as inadequately substantiated.

In addition to ideological differences, the Israeli chapter voiced frustration over the global organization's neglect of Israeli victims in Hamas' October 7 attack. While Amnesty International focused on the Palestinian angle, the local branch felt Israeli victims were almost entirely ignored.

The suspension has sparked internal discord within the NGO itself. Some international organization insiders alleged that the racism accusations against the Israeli branch were premeditated, part of a broader pattern by the leadership to disproportionately focus on the Israeli-Palestinian conflict at the expense of other issues.

Amnesty Israel officials have even threatened to cease operations entirely unless there's a significant shift in its relationship with the international leadership. At the same time, internal critics argued that the local chapter failed to integrate sufficient Palestinian representation in senior roles, contributing to internal tensions.

According to Amnesty International Board Interim Chair Tiumalu Lauvale Peter Fa'afu, the suspension of the Israeli branch aims to preserve the organization's moral and structural integrity.

Operating with significant autonomy, the Israeli branch is expected to continue its activities but faces considerable uncertainty regarding its future within the global organization and its financial sustainability.

Amnesty International plans to discuss the suspension in a special meeting on January 21, during which it will determine if and how the Israeli branch may resume full participation under the organizational umbrella in the future.

The current crisis between Amnesty International and its Israeli chapter stems from deep disagreements over the situation in Gaza. In early December, the global organization released a scathing report titled "You Feel Like You Are Subhuman," accusing Israel of genocide in Gaza.

Based on interviews with hundreds of witnesses and victims' families, the report asserted that Israel is acting in violation of the Genocide Convention and treating Palestinians as "subhumans."

Amnesty Israel rejected the allegations, criticizing the global body for ignoring the victims of the October 7 massacre.



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### ***Your Brother's Role***

**Presented by Rabbi Hillel Shaps, Kollel Director**

As the end of his life approaches, Yaakov calls his sons to gather together so that he can tell them that "which will occur to them at the end of days." (49:1) It seems, however, that he never did this. As the verses continue, Yaakov blesses each of his sons, highlighting their character traits and prophesizing regarding their futures. Rashi explains that Yaakov's original intention was to reveal the *keitz* – the time of the coming of Moshiach, but G-d's Presence suddenly left him and he was unable to – so he began "to tell them other things." Rav Yaakov Kamenetsky explains that Yaakov's goal in revealing the *keitz* was to instill hope in his children as they prepared for the long exile in Egypt. When this information was suddenly taken from him, he pivoted to a different approach. He would share with each of his sons, their unique role and contribution in bringing the Jewish people closer to redemption.

It is noteworthy that before Yaakov blesses each of his sons, he repeats his instruction that they should gather together – only this time instead of using the word "hey'asfu" as before, (49:1) he uses the word "hee'kavtzu." (49:2) Rav Samson Raphael Hirsch explains that while "hey'asfu" connotes an instruction to gather in unity – coming together in mind and purpose, "hee'kavtzu" means to gather close together in space – to draw near each other. Why was it important to Yaakov that his sons stand close to each other when he identified for each of them their unique purpose?

Rav Yaakov Kamenetsky explains that although Yaakov's main goal was to impress upon each of his sons their specific role, it was important that each of them also hear and recognize the purpose and mission of their brothers and to, therefore, treat them with honor and respect despite their differences in approach. When Yaakov instructed them to draw near, it was as if he was telling them, "Listen closely to your brothers' unique character traits and missions and understand that each of you has a different way of contributing to the success and development of the Jewish nation."

Nowadays, our people are no longer divided by *shevatim* (tribes), yet we still find many different approaches in serving G-d. These varying approaches, when rooted in Torah values, each contribute in their own way to the character of our people and help maintain a balance of the many ideals that are central to Jewish life. When we encounter Jews who seem different than us and emphasize different facets of Jewish observance, we should remember how it was Yaakov's intent that each of his sons honor and respect the unique role of each of the other tribes.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Yissachar chamor garem / is a strong boned donkey... (49:14)**

Hashem assisted Leah that night, (when she paid Rachel with the dudaim, in order that Yaakov should sleep in her tent) with the assistance of the donkey that Yaakov was riding on. (Rashi: Hashem directed Yaakov's donkey to bring him to Leah's tent.) As the verse says "chamor garem" which can be translated, "the donkey caused." (Niddah 31a)

Why did Yaakov find it necessary to hint to this during the bracha of Yissachar?

**How did the embalment of Yaakov cause the salvation of Ninveh?**

Please see next week's issue for the answer.

Last week's riddle:

**On which two occasions in this week's parsha do we find that words caused someone to die early?**

**Answer: 1) When Yosef allowed his brothers to refer to his father, Yaakov, as "your servant" ten times, he lost ten years of his life. (Yalkut Shimoni) 2) When Yaakov was asked by Pharaoh for his age, and Yaakov responded that his life was a bitter one. There are thirty-three words in that conversation, which caused Yaakov to die thirty-three years earlier than his father. (Daas Zekeinim)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayechi* (47:29-30), Yaakov requests of Yosef: "... please do not bury me in Egypt. For I will lie down with my fathers and you shall transport me out of Egypt and bury me in their tomb," to which Yosef responds: "I personally will do as you have said." Later in the *parashah* (50:29-30,12), Yaakov instructs all his sons: "I shall be gathered to my people; bury me with my fathers in the cave ... that is in the field of Machpelah..." and indeed, "His sons did for him exactly as he had instructed them."

Commenting on both these narratives, the *Midrash ha-Gadol* cites the principle that "It is a *mitzvah* to fulfill the statement of the dead." This principle appears in the Talmud in various contexts as a *halachic* principle mandating the carrying out of the instructions of a decedent with respect to the disposition of his estate. One example is the following:

In a case of **one who says at the moment of his death: So-and-so, my maidservant, gave me satisfaction and one should do for her something that gives her satisfaction, the court compels the heirs to give her satisfaction**, and if she will be satisfied only by being emancipated, they must do so. **What is the reason for this? It is a *mitzvah* to fulfill the statement of the dead.** (*Gittin* 40a)

Despite the fact that the *Midrash ha-Gadol* cites this principle in the context of Yaakov's instructions for his burial, whether the principle actually extends to burial instructions or is limited to directions for the disposition of one's estate is the subject of debate. While some authorities rule that there is indeed a *mitzvah* incumbent upon children to honor their parents' burial instructions (*Shut. Ha-Rashba* 1:369, *Shut. Maharashdam* YD 203), others maintain that "a man at the time of his death is neither a prophet, nor a king or prince, who has the authority to command the living to comply with his instructions, for there is no authority on the day of death (from *Koheles* 8:8)" (*Shut. Tashbatz* 2:53). Even the latter opinion may agree, however, that a decedent has the power to condition the inheritance of his estate upon compliance with his directions, and so the heirs must obey his directives insofar as they wish to inherit his property (see *Tashbatz* 3:130 and R. Yoel Amital, *Parashas Vayechi: Mitzvah le-Kayeim Divrei ha-Meis*).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. First of four damages.
2. I am not sure.
3. I represent the eleventh.
4. Don't pair me with a donkey.

#### #2 WHO AM I?

1. Yaakov in Egypt.
2. Yosef at the time of his sale.
3. I equal good.
4. A year before Chupa.

#### Last Week's Answers

**#1 Serach bas Asher** (I am not Avraham's father, My father is not "a share," My music got me long life, I was a news reporter.)

**#2 Wine** (I am for the order, The old like the old, I am for kiddush, I am for the lots day.)

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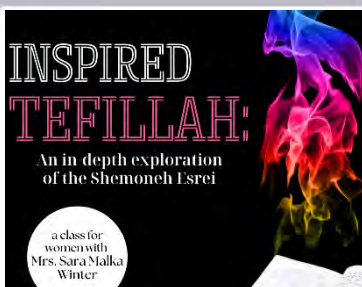
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