

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:40 | Havdalah 5:44

The Shabbos Shorts is sponsored by **Julie & Rabbi Raphael Malka** in honor and in appreciation of **Dr. David Marwick** for all his Chesed for community members.



Follow us
on
WhatsApp!

wp.yise.org/whatsapp

YISE Supports Israel

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

Mazal Tavs

Julie & Andrew Gilson on the Bat Mitzvah of their granddaughter, Sarah Mizrahi, daughter of Erika & Shaul Mizrahi of Yad Benyamin, Israel.

Condolences

Tenise Becker on the passing of her husband and **Linda Zurndorfer** on the passing of her brother, Joel Becker, A"H. The funeral will take place on Friday in Israel. Tenise will begin Shiva in Israel and can be reached by WhatsApp at 301-873-7084. Linda will observe Shiva at 833 Bromley Street through Wednesday morning. Minyan schedule: Shacharis: Tuesday, Wednesday: 7:00 AM, Sunday: 8:00 AM, Monday: 6:45 AM. Mincha/Maariv: Sunday, Monday, Tuesday: 4:40 PM.

The family of former YISE member Hannah Gershon on her passing. The funeral took place in Israel on Thursday. Shiva is being observed at Rechov Hashushan 12A in Beit Shemesh.

Kiddush & Shalosh Seudos Sponsors

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

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

Sephardic Minyan Kiddush is sponsored by **Rabbi Yisroel Bacharach** in honor of **Rabbi Yehoshua Levy** and by Yosef Hakim L'ilui Nishmat Yehezkel Yehiel ben Salima.

Shalosh Seudos is sponsored by **Patty & Eric Towler** in honor of YISE Rebbeim, the congregation and the greater Kemp Mill community.

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 **Joan & Don Walter** in memory of Hirsch Melech ben Anshel, A"H, Joan's father, whose Yahrzeit is on 2 Tevet and Don's mother, Vichna bat Lev Hersh, A"H.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

4:40 (B,SBM), 4:30 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

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

Mincha:

2:30 (B), 4:20 (B), 4:35 (Sephardi, LBM)

Shalosh Seudos: 4:45 (S)

Maariv: 5:44 (B)

DIVREI TORAH:

8:45 Minyan:

Rabbi Postelnek

9:15 Minyan:

Rabbi Yehuda Shinensky

Teen Minyan

Rabbi Rosenbaum

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzchak Grossman

Sfas Emes Chabura: 8:55 (S)

Rabbi Hillel Shaps

Alsheich between Mincha/Maariv: (LBM)

Rabbi Levy

Youth Announcements

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

Shabbos Groups - New format!

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

Bnei Akiva Snif at YISE! This Shabbos, January 4, 3:15 - 4:15 PM for 2nd - 5th graders.

Dor L'Dor this Motzei Shabbos, January 4 at 7 PM!

Mommy and Me Program this Sunday, January 5, 10 AM - 12 PM

Coming up: January 9 - Cupcake Decorating [see flyer](#)

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



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. yise.org/vnoi.

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

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

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

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

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

Upcoming Community Programs & Listings

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 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. [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.

Mikvah Membership - It's time to join or renew your membership to the Mikvah Emunah Society! Please visit 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.

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 or call 773-219-5397.

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

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

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

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

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

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

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

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

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

FEBRUARY DEADLINE: MONDAY, JANUARY 27, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

***Rabbi Rosenbaum's daily 12:30 Tehillim/Sefer HaChinuch shiur - will not meet 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



DOR L'DOR

At Young Israel Shomrai Emunah!

A Family Chevrusah-style Learning in a fun environment

Delicious Pizza! Interactive Discussions! Weekly Raffles!

5785 Motzei Shabbos Times:

November 9 — 7:00 pm

November 23 — 7:00 pm

December 7 — 7:00 pm

December 21 — 7:00 pm

January 4 — 7:00 pm

January 18 — 7:15 pm

February 1 — 7:15 pm

February 15 — 7:30 pm

March 1 — 8:00 pm

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

YISE Arcola Social Hall

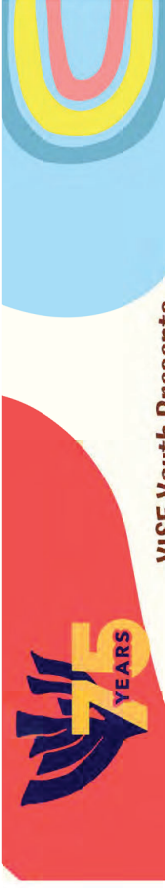
Sponsor opportunities:

Pillar \$500 | Sponsor \$360 | Supporter \$250 |

Chaver \$180 | Friend \$50

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





YISE Youth Presents

Toddler & Preschool Playdates

FOR MOMS & KIDS

SUNDAY MORNINGS
MONTHLY AT THE
YISE HOUSE

**MARK YOUR
CALENDARS!**

**January 5th & 26th
and February 9th
10am to Noon**





Featuring a special
music & movement teacher

YISE House located at 1128 Arcola Ave
For more information,
email sshimoff@yise.org



JOIN

YISE'S

MEN'S NIGHT SEDER

LEARN WITH A CHAVRUSA,
CHABURA OR ON YOUR OWN!

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

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

CHABURA

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

YISE YOUTH PRESENTS

CUPCAKE DECORATING

Come decorate Parasha Themed
Cupcakes for your Shabbos Table!

THURSDAY, JANUARY 9TH
 4PM TO 5:30PM
 IN THE YISE SMALL SOCIAL HALL

Gearred towards
 Preschool & Elementary School Aged Children
 but everyone welcome

Email sshimoff@yise.org for more info



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



COLD WEATHER FOOD DRIVE



PLEASE DONATE:

- Soups: boxed, sleeves, cups, cans
- Soup Croutons
- Hot Cocoa (Dairy & Pareve)
- Marshmallows
- Plain and Flavored Tea Bags
- Coffee K-Cups
- Instant Coffee (Plain & Decaf)
- Shelf Stable Coffee Creamer
- Canned Sweet Potato
- Canned Pumpkin
- Canned Pineapple
- Cranberry Sauce

DROP-OFF LOCATIONS:

- Shalom Kasher
- Moti's Market
- Southeast Hebrew Congregation
- Woodside Synagogue
- Kemp Mill Synagogue (outdoor bin)
- Young Israel Shomrai Emunah
- Beth Shalom Congregation
- Capital Kasher Pantry
- Place in the collection shed or
- Ship to:
Capital Kasher Pantry
9601 Colesville Road
Silver Spring, MD 20901

www.capitalkasherpantry.org

Acceptable Kasher Certifications



FOOD DONATIONS SHOULD BE SHELF-STABLE, IN FACTORY-SEALED CONTAINERS, AND WITHIN THE USE-BY-DATE



SUMMER FUN FOR THE WHOLE FAMILY

Camp Shomrai has just the program, whatever the age. Whether it's good-old-fun routines or rocking trips and entertainment, it's always a stellar, age-appropriate experience with positive vibes only.



5 SPECTACULAR PROGRAMS

June 23rd - August 1st



- Boys & Girls Preschool Division**
- Elementary Boys Division**
- Elementary Girls Division**
- Teen Boys Division**
- CIT Girls Division**

- Entering 2 yr old-K
- Entering Grades 1-6
- Entering Grades 1-6
- Entering Grades 7-9
- Entering Grades 7-8



Look out for each
division's flyer with
more information.



early bird discount



valid until Jan 26th

JOIN US FOR A SUMMER TO REMEMBER!

Scan here to
register online



Registration Deadline: May 1st
call 301.593.7365
email camp@yise.org
online campshomrai.org
whatsapp +1 (301) 593-7365



So Much To Do At YISE!

Rabbi Rosenbaum's Parsha Shiur — Monday-Friday, 8:15 am, on Zoom
GWCK Semichas Chaver Program (SCP) for Men — Mondays, 8:45 pm
Rabbi Scher's Nach Shiur — Tuesdays, 1:30 PM
Men's Night Seder — Weekly on Tuesdays and Thursdays, 8:30 pm
Rabbi Rosenbaum's Women's Nach (Melachim II) Shiur — Wednesdays, 8:00 pm, on Zoom
1/4, 1/18, 2/1, 2/15: Dor L'Dor
1/5, 1/26, 2/9: Mommy & Me
1/6, 2/3: Rabbi Koss's Jewish History Lecture
1/11: Trivia Night
2/7: YISE Family Shabbos Dinner
2/8: Scholar in Residence - Rabbi Meir Goldwicht
2/8: Motzei Shabbos Get-together for Middle School Girls
2/9: Tu B'Shevat Program for Preschool & Elementary Schoolers
2/12: Tu B'Shevat Fruit Smoothies for High School Girls
2/23: Purim Costume Gemach Open House
2/28-3/1: Kollei Shabbaton

FOR MORE INFO ABOUT ANY OF THESE EVENTS VISIT WP.YISE.ORG/FLYERS

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

In commemoration of the recent yahrzeits
of the parents of Dr. Allen Gaisin, a"h,
Manny and Sophie Gaisin, a"h,
in Cheshvan and Kislev respectively

Volume 31, Issue 11

Shabbat Parashat Vayigash

5785 - B"H

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

The Space Between - "What do porcupines do in winter?" asked Schopenhauer. "How can they stay warm?" If they come too close to one another, they will injure each other. If they stay too far apart, they will freeze. Life, for porcupines, is a delicate balance between closeness and distance. It is hard to get it right, and dangerous to get it wrong. And so it is for us.

That is the force of the word that gives our parsha its name: Vayigash. "And he came close." Then Judah came close to him and said: "Pardon your servant, my lord, let me speak a word to my lord. Do not be angry with your servant, though you are equal to Pharaoh himself."

For perhaps the first time in his life, Judah came close to his brother Joseph. The irony is, of course, that he did not know it was Joseph. But that one act of coming close melted all of Joseph's reserve, all of his defences, and as if unable to stop himself, he finally disclosed his identity: Then Joseph said to his brothers, "I am Joseph! Is my father still alive?"

How can we be sure that Vayigash is the key word? Because it contrasts with another verse, many chapters, and many years, earlier. But they saw him in the distance, and before he reached them, they plotted to kill him.

Right at the beginning of the story, when Joseph was sent by his father to see how the brothers were doing, tending the sheep, they saw him from far away, from a distance. Imagine the scene. They cannot see his face. All they can see is the richly ornamented cloak, the "coat of many colours," that so upsets them. This coat acts as a constant reminder that it is he, not they, whom their father loves most.

From far away, we don't see people as human beings, and when we stop seeing people as human beings, and they become instead symbols, objects of envy or hate, people can do bad things to one another. The whole tragedy of Joseph and his brothers was distance. They were too far apart in every way.

Which is why it was only when Judah came close to Joseph – vayigash – that the coldness between them thawed, and they became brothers, not strangers to one another.

Too much distance and we freeze. But if we get too close we can injure one another. That was the story of Jacob and Esau. Think about it. Jacob bought Esau's birthright. He stole his blessing. He wore Esau's clothes. He borrowed his identity. Even when they were born, Jacob was clutching Esau's heel.

It was only when there was a distance between them – the 22 years in which Jacob was away from home, with Laban – that the relationship healed, so that when they met again, despite Jacob's fears, Esau embraced and kissed him and treated him like a brother and a friend.

Too close and we hurt one another. Too distant and we freeze.

How then do we make and sustain relationships, if the balance is so fine and it is so easy to get it wrong? The Torah's answer – already there in the first chapter of the Torah – is: first separate, then join. The verb *lehavdil*, "to separate," appears five times in the first chapter of Bereishit. God separates light from darkness, the upper and lower waters, sea and dry land. Separation is at the heart of Jewish law

– between holy and profane, pure and impure, permitted and forbidden.

In Judaism *kadosh*, holy, means separation. To sanctify is to separate. Why? Because when we separate, we create order. We defeat chaos. We give everything and everyone their space. I am I and not you. You are you and not I. Once we respect our difference and distance, then we can join without doing damage to one another.

First separate, then connect. That seems to be the Jewish way.

Heart-wrenching separations also appear at both ends of the Abraham story. At the beginning of his mission, Abraham was told to separate himself from his father, to leave his home and journey to a new land, faraway. Towards the end he was told to separate himself, in different ways, from each of his two sons. These painful episodes represent the agonising birth-pangs of a new way of thinking about humanity. But ultimately, we see his sons standing together again, and he is reconciled with both.

That is how God created the universe, and that is how we create real personal relationships. By separating and leaving space for the other. Parents should not seek to control children. Spouses should not seek to control one another. It is the carefully calibrated distance between us in which relationship allows each party to grow into full individuals. And then to be seen, when we stand back and really look at them – but not too far back.

The most beautiful symbol of the problem and its resolution is the ceremony of *havdallah* at the end of Shabbat and especially the *havdallah* candle. The wicks are separate but the flame they make is joined. So it is between husband and wife. So it is between parent and child. And so it is, or should be, between siblings. Distance damaged the relationship between Judah and Joseph. Vayigash – Judah's act of drawing close to his brother – restored it.

Shabbat Shalom: Rabbi Shlomo Riskin

A Tearful and Faithful Reunion - "Joseph made ready his chariot, and went up to meet his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while."

Of all the figures in Genesis, Jacob's life is the most clearly depicted, his emotional experiences ranging from ecstatic heights to painful descents clearly recorded. And of all his sufferings, probably the most painful moment occurs when the brothers bring home the blood-soaked coat of many colors and ask their father if indeed it belongs to Joseph. Whatever happened until then – his running away from Esau, his discovering that he'd been hoodwinked by Laban, his burying of his beloved Rachel on the side of the road after less than a decade of married life – cannot compare to the moment when he is led to believe that his beloved son has been ripped apart by a wild beast. The text is explicit concerning Jacob's suffering; inconsolable, he mourns many days, and accepts the fact that he will even go to his grave a mourner.

In a sense Jacob's life is over, since all his hopes for the future had been bound up in his beloved Joseph. Abraham almost lost his future with the binding of Isaac, but Jacob actually did lose his future for the twenty-two years he lived thinking his favored son and heir for the birthright had been torn by a wild beast. And if his confrontation with the

bloodied coat marks the greatest suffering in Jacob's life, then the encounter between Jacob the elderly father and his living son Joseph must be the most significant moment of Jacob's life.

When father and son do meet at last, the tears flow freely. Indeed, the Torah records the very words of Jacob which reflect the feelings of a man who has achieved total peace and serenity with God: "Now I may die, since I have seen your face, that you are yet alive."

If it is true that Jacob's encounter with Joseph is the central experience of his life, redeeming not only his own faith but the promises God has given to Jacob's descendants, then the meeting should illuminate basic truths not only about a father and son, but also about the nature of the Jewish people and our destiny.

What immediately strikes us is the ambiguity in the account of the tears. We don't know who fell on whose neck, or who wept. Was it Jacob or Joseph? Rashi comments that it was Joseph who wept. Then what was Jacob doing at that moment? According to the Midrash, Jacob was busy saying the Shema, 'Hear O Israel, the Lord our God the Lord is One.'

Nahmanides disagrees with Rashi, arguing that simple common sense doesn't allow for the view that the old father held back his tears while the younger Joseph gave vent to his emotions. After all, everybody understands that if you have an old father who finds his son alive after believing that he's been dead for the last twenty-two years, and a son who has reached the position of second-in-command to Pharaoh, how could we doubt that the tears must have emanated from the elder Jacob's eyes? It would certainly have been understandable for both to have wept, but since the weeping in this verse is done in the singular, it must have been Jacob who wept.

And yet Rashi's interpretation must be addressed. Why does he assign Joseph the tears and his father the Shema? What's so significant about the Shema, especially at this moment?

During the twenty-two years of mourning, Jacob's life had been hopeless. For so long he'd been living in a fog of despair, in sharp contrast to the years prior to Joseph's death when his entire life had been pregnant with meaning as he prepared his favorite son for eventual leadership of Israel, as he fashioned for him the mantle of the birthright. He had certainly reiterated the tradition of the Covenant between the Pieces, the mission of Israel to the nations, the ultimate goal of ethical monotheism to perfect the world under the kingship of God. And then arrived the black, bleak day when 'Joseph has been torn, yes, torn by a wild beast,' when the bloodstained garment was brought to him; he could hardly be blamed if he allowed himself a momentary lapse of faith. Until then, it had been so clear to him that all of the divine promises which were to befall his descendants were to be realized through Joseph, first-born of his beloved Rachel, devoted student of family lore, dreamer of lofty dreams. And now without Joseph, what is to become of the divine promises?

From this vantage point, it makes very good sense that Jacob's immediate response to his encounter

To sponsor an issue of Likutei Divrei Torah:
Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

with Joseph was the profound confirmation of his faith in the traditions of his father, and in the future of his people. Hence he declares the formula of Jewish faith, the acceptance of the yoke of divine kingship, Shema Yisrael, our belief in ultimate world acceptance of ethical monotheism. In effect, Jacob is telling Joseph that now he understands that God's covenant with Abraham will indeed be fulfilled, no matter how bleak the picture, no matter how dark the exile. Hear O Israel, the Lord who is now our God will eventually be crowned as the ruler of universe, on that day God will be one and His name will be one. Never give up on our faith, no matter what. From the perspective of my life, I now realize that the tragedy which I experienced was merely God's preparation of the Covenant between the Pieces, the survival of the family, the enslavement in and eventual exodus from Egypt, the redemption of the world.

A striking example of how we can either control our emotions, and live, or be controlled by them, and die, is to be found by comparing two biblical personalities described in the book of Samuel. Book One opens with the account of a childless woman named Hannah visiting the Sanctuary in Shilo to pray to God. She vows that if God remembers her and gives her a son, she will dedicate him to the service of God. When the high priest, Eli HaKohen, sees a woman whose lips move but no words are heard, he wrongly suspects her of being drunk. 'She speaks above her heart [he medaberet al libah]' is how the text describes her concentration. Hannah cannot possibly be drunk, the text is teaching us. A person who drinks to inebriation is not in control of his emotions; he is a slave to instinct and desire. Hannah 'speaks above (al) her heart' means that she stands over and above the emotions of the heart. After all, hasn't she dedicated the son of her prayers to divine service? She is willing to give up a mother's desires and send the child she hopes God will grant her to another home – the Sanctuary – and place him in the care of Eli HaKohen. Hannah speaks not merely to (el) but rather above (al) her heart, and is therefore in control of her emotions. No, she can- not be drunk. She is sincerely praying, and her prayer will be answered.

In contrast, the story of Nabal, which takes place one generation later, describes a rich shepherd protected by David but whose own self- ish desires make him reject David in his hour of need. The young David, anointed by Samuel (who has grown up to become a judge in Israel) as the future king, is being harassed and hunted down by Saul. David sends some of his young men to the wealthy Nabal during the shearing season with a request for provisions. The selfish scoundrel (which is the literal meaning of his name) refuses to part with even a small portion of his wealth, not even for David himself. The text describes him as '...a hard man, evil in deeds, like his heart', and the verse ends with the word 'kalibi,' which can either be taken as a description of lineage, 'from the house of Caleb,' or as a description of personality, subservient to his emotions. Angered, David plans a deadly attack on this ungrateful man. In the meantime, word reaches Nabal's wife, who plans to rescue her husband by sending David two hundred loaves, two bottles of wine, five prepared sheep, five measures of parched corn, one hundred clusters of raisins, and two hundred cakes of figs. Nabal is none the wiser since he celebrates the festival of sheep shearing with a kingly feast and, true to form, considering his character of identifying with – and not controlling – his heart, he gets drunk. Only in the morning is he told of Abigail's gift, and in an instant Nabal's '... heart died within him and he became as a stone'.

Apparently Nabal was so obsessed by the desires of his heart, a slave to his emotional needs and demands, that his death is described as the death of

his heart. His very essence was not his mind or his God, but was rather his heart and his emotions. Hannah and Nabal stand at opposite ends of the spectrum, Hannah speaks to her heart and makes her heart listen, while Nabal's heart ordered him to do what it wanted, and not what God would have wanted.

Jacob's recital of the Shema at this intense moment is a supreme lesson to teach Joseph the importance of God over emotions and is built into the continuation of the Shema: 'You shall love the Lord your God with all your heart, and with all your soul, and with all your might' – even to the point of mesirat nefesh, the willingness to give up your soul, your very life, for God. To have discovered that Joseph is still alive is to have endowed Jacob's life with renewed meaning and significance. Instead of losing control, he says the Shema, acknowledging that a Jew must be willing to give up his life for God, not only when he has nothing left to lose, but even now, when life has become so exquisitely precious. And remember that the Shema is recited before death and has historically been recited by our holy martyrs. 'Now I can die,' Jacob says to Joseph, which may be understood to mean that even now he's willing to die for God; this is real mesirat nefesh. Such is the lesson Jacob wants to impart to Joseph in his recitation of the Shema: one must be willing to give up for God even that which is most beloved and precious.

On one of my visits to America, a man whom I had always thought to be very serious about his Judaism said to me: 'You know why I'm not making aliya? I don't want my son to go to the Israeli army.'

As a father, I certainly understand his feelings, but as a Jew I can hardly justify them. This attitude is the very opposite of what Jacob was trying to teach Joseph. We have to be able to overcome even the deepest of our emotions in our commitment to God. We should not forget that when Jacob declares the Shema and his commitment to God, it is overheard by his sons. And perhaps it is precisely that message which inspires Joseph to re-establish close family ties and to request that his remains be returned to the land of Israel when his descendants leave Egypt.

Dvar Torah: Chief Rabbi Ephraim Mirvis

If you were building a new town or city what is the first structure that you would put up? You might be thinking that my answer would be a synagogue, but it is not. We learn the answer from Parashat Yavigash.

Yaakov and his family, seventy souls in all, are on their way to Egypt where Yaakov will be reunited with his son Yosef, whom he had not seen for twenty two long years. The Torah tells us, "V'Et Yehuda Shalach Lefanav El Yosef Lehorot Lefanav Goshnah – Yaakov sent Yehuda, ahead of the family to Yosef, to show Yaakov the way to Goshen."

This does not seem to make sense because if Yehuda was going to show Yaakov the way, he would surely need to be alongside him? If he is a few days of journey ahead, how is he going to show him the way?

So the Midrash in Bereishit Rabba, as brought down by Rashi says, "Letaken Lo Beit Talmud Shemisham Teitzei Hora'ah – Yaakov asked Yehuda to open a school so that education should flow from it."

The term 'Lehorot' means 'to show the way' but it also means 'to teach'. Yaakov wanted to guarantee that on the very first day on which the family arrived in Goshen, the children would have a school to go to.

He knew that they would be arriving in to an alien Egyptian environment, that in the course of time, the people would integrate into Egyptian society but that it would always be crucially important for them to retain their own independent identity. It was important for them to be rooted in their own faith, to

Likutei Divrei Torah

be loyal to their own traditions and to remember how central the land of Israel should always be in their lives.

The way to achieve all of this was through solid and comprehensive education.

During this coming week we will be fasting on Asara B'Tevet. A fast that records the beginning of all those tragedies which led eventually to the destruction of our Temple. In anticipation of that tragedy, Raban Yochanan Ben Zakkai famously met up with Vespasian, the Roman Governor and he asked him, "Ten Li Yavneh V'Chachmecha" – Please guarantee that even as Jerusalem is destroyed the Jewish people will have a school in Yavneh, in order to learn about their tradition. In the absence of Jewish education there can be no Jewish future.

Every key term relating to the books that we learn and those who teach them all mean one thing – learning Torah. It is from that same word 'Hora'ah' which means 'to study'. 'Mishnah' means 'to learn'. 'Talmud' means 'to learn' and 'Gemarah' is the Aramic for 'learning'. A 'teacher' is 'Moreh' and a 'parent' is 'Horeh'. Everything is centred on the importance of learning.

With this in mind, the name that we give to our houses of prayer is 'Shul' coming from the German, meaning 'school'. It is a place where we daven to Hashem and a place that we congregate socially. But primarily it needs to be a 'shul' – 'a school' – a place of learning.

All those years ago, Yaakov Avinu taught us a crucial lesson for Jewish survival – successful Jewish communities are those which establish successful institutes for Jewish education.

Ohr Torah Stone Dvar Torah

Unity, Leadership, and the Redemption of Captives – Aviv Rozenrauch [Excerpt]

In Parshat Yavigash, the familial saga reaches its dramatic culmination. Yehuda stands before Yosef— still concealing his true identity, appearing to his brothers as Egypt's viceroy—and delivers a poignant plea aimed at saving Binyamin and restoring peace to their fractured family. This moment is not only a narrative peak in the book of Bereishit, but also a profound lesson in unity, leadership, and mutual responsibility—values that resonate powerfully even in our time.

The unity the brothers achieve at this moment is hard-won. It is born of shared pain and a deep recognition of the importance of mutual responsibility, even in the most challenging circumstances. Today, as the people of Israel grapple with societal and cultural divides, can we reclaim this unity? History teaches us that when we are united, our strength endures even in the face of immense challenges.

The parsha also presents two models of leadership: Yosef embodies the wise, strategic leader. He uses his position of power to test his brothers, ensuring that the unity they display is genuine and profound. Yehuda exemplifies direct and resolute leadership. He is prepared to risk everything, standing before the highest authority to protect Binyamin and restore his father's trust.

Both leadership models remain relevant today. We need leaders who can blend Yosef's wisdom and vision with Yehuda's courage and determination— leaders who understand the needs of the collective yet are committed to the well-being of the individual. Yehuda's commitment extends beyond Binyamin's safety; he is willing to fight to prevent his captivity. In Jewish tradition, redeeming captives is one of the most important mitzvot, transcending economic or military considerations. Yehuda teaches us that true leadership is measured by the willingness to make sacrifices, even life itself, for the redemption and continuity of the Jewish people.

וַיִּגַּשׁ

Our *Parashah* begins, "Yehuda approached him and said, 'If you please, my master, may your servant speak a word in my master's ears . . .'"--i.e., Yehuda asked the Egyptian viceroy (Yosef) for permission to speak firmly to him about Binyamin.

Separate from the verse's literal meaning, *Midrash Rabbah* comments that the verb "approach" in our verse alludes to prayer. And R' Yaakov Yosef Hakohen of Polnoye z"l (1710-1784; author of the earliest *Chassidic* works and a primary source for the teachings of the *Ba'al Shem Tov*) writes that this verse contains the "secret of prayer." What does this mean?

R' Shmuel Berezovsky *shlita* (*Slonimer Rebbe* in Yerushalayim) explains with a story: A certain *Chassid* had an illegal still in his house. One day, he learned that someone had informed on him to the Russian Czar's police, and he knew that a harsh punishment awaited him. Immediately, he ran to the *Shul*, threw open the *Aron Ha'kodesh* and began to recite *Tehilim* tearfully. Eventually, he reached the verse (63:2), "My soul thirsts for You, my flesh longs for You; in a parched and thirsty land with no water," and he began to scream it over and over again with such enthusiasm that he could be heard in the street. The local rabbi heard and came to investigate. The *Chassid* told him, "At first I was praying about my troubles, but when I reached this verse I was possessed by an incredible longing just to speak to *Hashem*, just to be close to him, and nothing more."

This explains the *Slonimer Rebbe*, is what the *Midrash* is teaching: True, prayer is a way that we ask *Hashem* for our needs. The highest form of prayer, however, the "secret of prayer," is one that is about a desire to be close to *Hashem*, to speak to Him for the sake of having a relationship. "May your servant speak a word in my Master's ears . . ." (*Darchei No'am* 5764)

Shabbat

The *Gemara* (*Shabbat* 10b) teaches: *Hashem* said to Moshe, "I have a good *Matanah* / gift in My treasury, and its name is 'Shabbat.' I wish to give it to the Jewish People; go inform them!" [Until here from the *Gemara*]

R' Gedaliah Eisman z"l (1910-2011; *Mashgiach Ruchani* of Yeshiva Kol Torah in Yerushalayim) notes that the Torah itself calls *Shabbat* a "*Matanah*," as we read (*Shmot* 16:29), "See that *Hashem* 'Natan' / has given you the *Shabbat*." (The words "*Matanah*" and "*Natan*" share the same root.) True, we are required to observe *Shabbat*, but something about *Shabbat* is a gift. How so?

R' Eisman answers: When a gift is given, it leaves the control of the giver and enters the control of the recipient. This is why a gift has meaning; the giver gives up something that is his and turns it over to the recipient. When *Hashem* gave us the *Shabbat*, He gave us a gift. *Shabbat* became ours.

In what way? What did *Hashem* "give up" by giving us the *Shabbat*? There is an expression, "A candle for one is a candle for one-hundred," i.e., a person does not have less light because others benefit from the same candle. Seemingly, the same is true of *Shabbat*!

R' Eisman explains: There is something else that the *Gemara* (*Berachot* 5a) describes as a gift to us--the Torah. The *Gemara* (*Shabbat* 89a) relates that the angels objected strenuously to the Giving of the Torah. This indicates clearly that something was being turned over from Heaven's control to the control of the Jewish People when the Torah was given.

We read about the Torah (*Devarim* 30:12), "It is not in heaven." When *Hashem* gave us the Torah, He relinquished all control over it. When we are uncertain what *Halachah* requires, we may not ask a prophet to tell us what *Hashem* says; we must ask a Torah scholar, who will give us an answer based on his best understanding of the relevant Torah texts.

Similarly, says R' Eisman, *Shabbat* was given to us. The *Gemara* (*Shabbat* 119a) teaches, "Anyone who prays and recites *Kiddush* on Friday night becomes a partner with *Hashem* in Creation." *Hashem* made *Shabbat* the source of all blessings, but we--not *Hashem*--control whether those blessings will materialize. We exercise this control by choosing how we observe *Shabbat*. (Quoted in *Yalkut Lekach Tov: Shabbat* p.82)

Hamaayan / The Torah Spring

10815 Meadowhill Road, Silver Spring, MD 20901 / 301-775-9623

Send e-mail to: TheTorahSpring@gmail.com

Donate online: <https://thetorahspring.org/donate>

Donations to Hamaayan are tax deductible.



“And He said, ‘I am the *Kel--Elokim* of your father. Have no fear of descending to Egypt, for I shall establish you as a great nation there. I shall descend with you to Egypt, and I shall also surely bring you up, and Yosef will place his hand on your eyes’.” (46:3-4)

R' Yaakov Moshe Charlap z"l (1882-1951; *Rosh Yeshiva* of Yeshivat Mercaz Harav) writes: Yaakov was afraid that his children would assimilate into the immorality and decadence of Egyptian society. *Hashem* told him, “Have no fear . . . Yosef will place his hand on your eyes,” meaning: If you want to know what the exile will look like, Yosef is the picture and model of the Jewish People in exile. Through all his ups and downs, Yosef said (42:18), “I fear *Elokim*,” and so it will be with Yaakov’s descendants.

In addition, R' Charlap writes, *Midrashim* record that there were two laws in Egypt--one that prohibited a slave from becoming the viceroy, and another that prohibited a slave from being freed. *Hashem* told Yaakov: Look at Yosef--just as he went from slavery to becoming ruler, so your descendants will go from slavery to freedom.

(*Haggadah Shel Pesach Mei Marom* p.107)

“So they brought their livestock to Yosef, and Yosef gave them bread in return for the horses, for the flocks of sheep, for the herds of cattle, and for the donkeys; *Vayenahalem* / thus he provided them (literally, ‘he led them’) with bread [in exchange] for all their livestock during that year.” (47:17)

R' Naftali Hertz Weisel z"l (1725-1805; German banker, and prolific author of works of Torah commentary, Hebrew grammar, and *Mussar*) writes: The root of “*Vayenahalem*” (*Nun-Heh-Lamed*) means to lead gently. Thus, for example, when Yaakov told Esav that he needed to travel slowly for the good of his young children and flocks, he said (*Bereishit* 33:14), “I will lead / *Etnahalah* at my slow pace according to the gait of the flock before me and the gait of the children.” Likewise, King David said (*Tehilim* 23:2), “Beside tranquil waters *Yenahalaini* / He leads me.”

The Torah is teaching, writes R' Weisel, that Yosef’s management of Egypt’s resources, including taking as payment for food all the Egyptians’ livestock and land, was not cruel, as one might think from a superficial reading of the verses. Yosef redistributed Egypt’s wealth because that was *Hashem*’s Will. [*Rashi* to *Bereishit* 47:21 explains that causing every Egyptian to be a stranger in his own land was intended to put the Egyptians on the same footing as *Bnei Yisrael* and take away the former’s ability to call *Bnei Yisrael* “strangers” in Egypt.] Nevertheless, our verse’s choice of a verb that hints at “gentleness” teaches us that Yosef did not allow any Egyptian to starve, even one who had nothing with which to pay for food.

(*Imrei Shefer*)

“He cried in a loud voice.” (45:2)

Midrash Rabbah comments: Just as Yosef appeased his brothers with tears, so *Hashem* will redeem *Yisrael* only through tears, as it is written (*Yirmiyah* 31:8), “With weeping they will come, and through supplications I will bring them.” [Until here from the *Midrash*]

R' Yedayah Ha'penini z"l (13th century; Provence) explains: The *Midrash* is teaching that the greater the good to which we look forward, the greater the pain required to attain that good. That is why our Sages say things about the “*Chevlei Mashiach*” / “birth pangs of *Mashiach*,” such as (*Sanhedrin* 98b), “May *Mashiach* come, but let me not witness it.”

(*Be'ur Haggadot*)

“And they told him, saying, ‘Yosef is still alive,’ also that he is ruler over all the land of Egypt; but his heart skipped a beat, for he did not believe them.” (45:26)

R' Yosef Konvitz z"l (1878-1944; rabbi in Newark, NJ; President of the Agudath HaRabonim of the United States and Canada) asks: If Yaakov did not believe his sons, why did his heart skip a beat? Conversely, if his heart skipped a beat because he was so moved by the news that Yosef was alive, why does the Torah say that he did not believe them?

R' Konvitz answers: The Torah (*Bereishit* 37:34-35) relates that, when Yosef was sold, Yaakov “mourned for his son many days. All his sons and all his daughters arose to comfort him, but he refused to be comforted.” *Rashi* z"l explains that *Hashem* designed the world such that one’s attachment to someone who has passed away will lessen over time. But Yosef was still alive, so Yaakov’s attachment to him never lessened, and therefore Yaakov could not be comforted. [Until here from *Rashi*]

Presuming that Yaakov was aware of this “decree” of *Hashem*, it would follow, continues R' Konvitz, that Yaakov knew that Yosef was alive. This would explain why his heart only skipped a beat when he was informed that Yosef was alive, whereas most people would faint upon hearing such news. This also explains our verse. It does not mean that he did not believe his sons that Yosef was alive. To the contrary, “His heart skipped a beat”--instead of stopping entirely--“for he did not believe them”--22 years earlier when they said that Yosef had died.

R' Konvitz adds: Perhaps this is what King David had in mind when he said (*Tehilim* 130:5), “I hoped for *Hashem*, my soul hoped, and I longed for His word. My soul [yearns] for *Hashem*, among those awaiting the dawn, those awaiting the dawn.” The exile has been so terrible, writes R' Konvitz. What keeps us longing for redemption? The very fact that we continue to await the dawn, the redemption, is what assures us that there will, indeed, be a redemption.

(*Divrei Yosef*)

ISRAEL REPORT

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

Issue 1442 • January 3, 2025 • 3 Tevet 5785

REPORT: IDF ADVANCES DEEP INTO QUNEITRA CITY IN SYRIA (Israel Hayom 12/30/24)

Sky News Arabia reported Monday that the IDF has launched a significant operation in Quneitra city, with Syrian sources confirming Israeli tanks have encircled government buildings while issuing evacuation orders.

Concurrent reports from Arab media outlets detailed Israeli forces entering Al-Baath city, commonly referred to as "New Quneitra," situated just 1.9 miles from the Israeli border. Military reinforcements were reportedly deployed to the area as Israeli forces approached various government buildings and institutions, instructing officials to evacuate the premises.

The pro-Iranian news outlet Al-Mayadeen confirmed that IDF tanks and armored vehicles had moved into Al-Baath with the specific objective of accessing government offices for inspection purposes.

The Israeli military presence in southern Syria has triggered widespread protests among local village residents, with several demonstrators sustaining injuries after approaching the deployed forces.

'DANGEROUS AND DARING' (Arutz-7 1/1/25)

Israel officially took responsibility on Wednesday for a commando mission conducted last September at an Assad regime military center for scientific research in Masyaf, Syria.

The IAF's Shaldag Unit and Unit 669 participated in the mission, which sought to destroy the underground facility from up close.

The forces reached the target quickly by helicopters, which landed on Syrian soil and unloaded the Shaldag commandoes who detonated the facility that manufactured advanced and precise Iranian weaponry.

The commandoes surprised the facility's Syrian guards and killed several during the raid. Shortly after the successful mission, the forces returned to Israel while the Air Force carried out airstrikes in the area.

The facility that was destroyed was constructed by Iran, with the help of Hezbollah, inside a mountain in Masyaf which made it safe from being struck from the air. The factory was monitored by Israeli intelligence for five years.

The IDF described the raid: "This is one of the most dangerous and daring commando operations that the IDF carried out outside of the country's borders, heroically and with many dangers, but with careful planning by the IAF which led to the wanted results: the destruction of Iran and Syria's strategic capabilities over dozens of kilometers from Israel." Masyaf is 240 kilometers from the Israeli border, to be more precise.

A few days after the operation, American and Western sources confirmed to the New York Times that Israel was behind the commando raid in Syria, however, only today did Israel officially take responsibility.

HAMAS GATHERED INTEL, FOOTAGE FROM GAZA BORDER TOWNS FOR 7 YEARS BEFORE OCT. 7 SLAUGHTER (Times of Israel 12/30/24)

Hamas was monitoring local Israeli leaders, security officers, and individual communities near the border with the Gaza Strip for at least seven years before carrying out its brutal October 7, 2023, massacre, a news report revealed on Sunday evening, airing for the first time surveillance camera footage and documents seized from computers used by the terror group.

Among the material showcased in the Channel 12 news report, one document dated November, 2020, showed that Hamas had the IP addresses and serial numbers of all of the security cameras in the Sha'ar Hanegev Regional Council and the Ashkelon beach areas, including Kibbutz Kfar Aza, one of the worst-hit communities on October 7.

Another document featured in the report showed a list of security guards

working in the Sha'ar Hanegev area, with their phone numbers, including those from Kibbutz Kfar Aza, Kibbutz Nahal Oz and Kibbutz Mefalsim.

In a particularly grim finding, the report showed six pages of case files on each community with assessments of the status of the attack plan for each, which the terror group eventually put into action on October 7, 2023, sending some 3,000 terrorists across the border into Israel. Some 1,200 people were murdered and 251 hostages were taken to Gaza by terrorists that day.

Some of the public places raided by Hamas on October 7 were seen in the materials seized from the terror group's computers dating back to 2016, including the health clinic and kindergarten in Kibbutz Be'eri, and the police stations in the cities of Ofakim and Sderot. There were also lists of libraries and synagogues, according to the report.

Alongside the intelligence effort, the Hamas terrorists involved in the devastating attack were reportedly selected from among hundreds of elite commandos from all over Gaza, and underwent training for several years along with continuous testing to gauge their skills.

"We see very, very precise and very detailed intelligence from an army, an army for all intents and purposes, the Hamas military wing in the Gaza Strip that is collecting information on targets for attack and essentially preparing intelligence target files," Shalom Ben Hanan, a former top Shin Bet official, told Channel 12. "The resolution, the details that are all so precise, and the very wide deployment of many intelligence assets is what is so surprising."

In particular, the report said that the Palestinian terror group was tracking local leaders and security officials in southern Israel well before the 2023 massacre, including Sdot Negev Regional Council's chief Tamir Idan and security officer Rafi Babian, of whom Hamas was found to have a photo at the Gaza border fence.

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

Isaac Harrison and Chaim Kogan, Editors in Chief
Avi Harrison, Yosef Kopel, Noah Silverberg, Editors



We are proud to be distributed by these institutions, though they do not necessarily support or condone any of the material published:

Anshei Chesed Cong., Boynton Beach, FL	Hillel at Baruch College
Anshe Emuna Cong. Delray Beach, FL	Hillel at California State University - Long Beach
Bergen County High School of Jewish Studies	Hillel at Columbia University
Boca Raton Synagogue, FL	Hillel at Johns Hopkins University
Carmel School, Hong Kong	Hillel at University of Maryland
Cong. AABJD, West Orange, NJ	Hillel at Yale University
Cong. Agudath Achim, Bradley Beach, NJ	Hillel High School, Deal NJ
Cong. Ahavas Achim, Highland Park, NJ	Jewish Center of Teaneck, NJ
Cong. Ahavath Achim, Fairfield, CT	Kehillas Bais Yehudah Tzvi, Cedarhurst, NY
Cong. Anshe Shalom, Jamaica Estates, NY	Kemp Mill Synagogue, Silver Spring, MD
Cong. Anshe Sholom, New Rochelle, NY	Mizrachi Shul, Johannesburg, SA
Cong. Beth Aaron, Teaneck, NJ	North Shore Hebrew Academy HS, NY
Cong. Beth Shalom, Monroe Twp, NJ	Pikesville Jewish Congregation, Baltimore, MD
Cong. BIAV, Overland Park, KS	Suburban Orthodox, Baltimore, MD
Cong. Bnai Yeshurun, Teaneck, NJ	Suburban Torah Center, Livingston, NJ
Cong. Brothers of Israel, Long Branch, NJ	Temple Emanuel of Pascack Valley, NJ
Cong. Etz Ahaim, Highland Park, NJ	The Learning Shul, Columbia, SC
Cong. Ohav Emeth, Highland Park, NJ	Woodsburgh, NY Minyan
Cong. Ohr Torah, Edison, NJ	Young Israel Bet Tefillah of Aberdeen, NJ
Cong. Rinat Yisrael, Teaneck, NJ	Young Israel of Brookline, MA
Cong. Shomrei Torah, Fair Lawn, NJ	Young Israel of East Brunswick, NJ
Cong. Sons of Israel, Allentown, PA	Young Israel of Fort Lee, NJ
Cong. Torah Ohr, Century Village, FL	Young Israel of Hancock Park, CA
Cong. Zichron Mordechai, Teaneck, NJ	Young Israel of Holliswood, NY
Cong. Zichron R. M. Feinstein, Brooklyn, NY	Young Israel of Houston, TX
Delray Orthodox Synagogue, Delray Beach, FL	Young Israel of New Hyde Park, NY
East Denver Orthodox Synagogue, CO	Young Israel of North Woodmere, NY
East Hill Synagogue, Englewood, NJ	Young Israel of New Rochelle, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of Sharon, MA
Harvard University Library	Young Israel of Staten Island, NY
Hebrew Academy of Long Beach, NY	YI Shomrai Emonah, Silver Spring, MD

We encourage our readers to subscribe to our sources on the internet. For more information or to subscribe by e-mail, reach us at murray.sragow@gmail.com

Sha'ar Hanegev Regional Council chair Ofir Libstein, also presumably in the terror group's crosshairs, was killed during fighting with Hamas on October 7, while Idan was saved from an RPG attack, according to the report. Former Eshkol Regional Council head Gadi Yarkoni said that his home had been "marked" to be attacked amid the onslaught. "It seems that they'd checked [my address] some time ago... because I moved houses around three years before the event, and [the terrorists] showed up at my old house," he told Channel 12.

HAMAS FORCES ARE MAKING A SUBSTANTIAL COMEBACK IN THE GAZA STRIP (JPost 1/1/25)

Both The Jerusalem Post and Channel 12 have received information indicating that Hamas is making a substantial comeback by recruiting new forces.

Along with Islamic Jihad together, Channel 12 said on Wednesday night that Hamas was up to between 20,000-23,000 fighters.

Information received by The Post in the recent period indicated numbers closer to around 12,000.

The wild fluctuation in numbers becomes even more stark when compared to previous numbers put out by the IDF or Prime Minister Benjamin Netanyahu. The latest numbers publicized were that the IDF has killed between 17,000-20,000 Hamas and Islamic Jihad terrorists over the course of the war.

There has been a gulf of a few thousand between the IDF and Netanyahu throughout the war, drawing some of the estimates into question.

In June, the IDF said that already between 14,000-16,000 Hamas fighters had been wounded.

Given that at the start of the war, the IDF said Hamas's full forces were 25,000, the numbers do not come close to adding up unless one takes into account that Hamas has recruited almost an entirely new force, fully replacing its old force.

Another alternative is that despite IDF estimates at the start of the war of a Hamas force of 25,000, earlier estimates before the war started estimated numbers of 30,000 or even up to 40,000.

The Post was told Wednesday night that the 40,000 number was more accurate.

This could suggest that a majority of the Hamas fighters are still from their original force, while they have undoubtedly added thousands of new recruits. June heralded the first reports of a large Hamas comeback on the heels of the IDF having withdrawn from northern Gaza in January-February and having withdrawn from Khan Yunis on April 7.

If the Channel 12 reporting is correct, that report said that around 9,000 Hamas forces are split between northern and southern Gaza, that Islamic Jihad has another 4,000 fighters, and that there are another 7,000-10,000 disorganized, more local clan-style fighters spread out throughout the Strip.

These numbers would seem to contradict recent IDF briefings to the Post indicating that much of northern Gaza has been cleared of fighters.

Alternatively, the Hamas numbers are closer to 12,000, with more fighters in southern Gaza than in northern Gaza.

However, sources on Wednesday night backed up Channel 12's numbers.

Still, even Channel 12's numbers had a significant gap and spectrum, such that IDF estimates may simply be more limited in a time period when most of Gaza's 2.3 million people are shoved together in a few small humanitarian areas, with little ability to distinguish between terrorists and civilians.

Another source told The Post that the total numbers were unclear but that the quality of new Hamas fighters who the terror group is giving weapons to was far inferior to earlier in the war, given that many of them are untrained minors.

REPORT: US SENDS \$22B IN MILITARY AID TO ISRAEL SINCE OCT. 7 (Israel Hayom 1/1/25)

Since the Oct. 7 Hamas massacre, the United States has dramatically intensified its military support for Israel, committing more than \$22 billion to bolster military operations across Gaza, Lebanon, and Syria.

According to the Stockholm International Peace Research Institute,

American weapons supply to Israel increased from 69% in 2019-2023 to 78% currently. By December 2023, Israel received military equipment worth \$2.4 billion, with the value growing to \$12 billion by August 2024.

As Israel's most significant ally, the United States provides advanced military equipment including Iron Dome defense system missiles, precision-guided bombs, CH-53 heavy transport helicopters, AH-64 Apache combat helicopters, and armored vehicles.

The Council on Foreign Relations reports that since 1946, the United States has provided Israel with military and economic aid totaling more than \$310 billion (adjusted for inflation). A \$38 billion military aid agreement, signed in 2016 for ten years, remains active and allocates \$3.8 billion annually for military funding and missile defense.

In 2024, additional emergency packages were approved, including \$14.1 billion in February and weapons shipments worth \$2.5 billion in March. To date, the United States has approved more than 100 arms deals with Israel, despite growing criticism over weapons use in populated areas and limited Congressional oversight.

LOWER BIRTHRATES AND INCREASED USE OF INTERNET IN HAREDI SECTOR (Arutz-7 12/30/24)

The Haredi Institute for Public Affairs published its report on the state of the haredi sector in 2024, which indicates significant changes in this society.

The document, authored by Dr. Eitan Regev and Yehudit Miletsky, shows that increasing economic pressures are accelerating significant changes in haredi lifestyles, and these are reflected in education, housing, employment, and digitization, among others.

In late 2024, about 1.26 million haredi Jews will be living in Israel, comprising about 12.5% of the population. One of the surprising findings is the sharp decline in birthrates among haredi couples, which has reached a 43-year low of 6.1 children per family on average. The percentage of the haredi community in the Israeli population in 2065 is expected to be significantly lower than previous estimates, and stand at about 20-22%.

The past decade has seen significant negative immigration from the haredi nuclear cities, with about 75,000 haredi individuals leaving Jerusalem and about 42,000 leaving Bnei Brak. At the same time, about 40,000 haredim moved to Beit Shemesh during the same period. The report points to a trend of haredi residence in peripheral cities, with the haredim becoming a significant majority of the population in some cities.

For the first time in seven years, there has been a drop in the rate of home ownership in the haredi community, from 69% to 65%. At the same time, there has been a significant increase in the rate of mortgage takers, which reached 43%.

The average price of an apartment purchased by haredi families jumped by 14% to NIS 1.6 million and the average mortgage repayment increased by 11% to NIS 3,840 per month.

The employment rates of young haredi women aged 20-24 have reached a peak of 89%, while a threefold increase since 2005, from 10% to 30%, has been seen among young ultra-Orthodox men of the same age. Even so, the overall employment rate of haredi men remains relatively low, at 54%.

The wage gaps between haredi men and non-haredi Jewish men continue to widen – with the wage of a haredi man less than 50% of that of a non-haredi Jewish man, compared to 70% in 2005. In contrast, the hourly wage of haredi women has reached NIS 73, which is 11% higher than the hourly wage of haredi men.

The report shows some improvement in the economic situation of haredi households. Between 2014 and 2022, the average net income from work in haredi households increased by 57%, compared to a 46% increase in the income from work of a non-haredi Jewish household. During the same period, there has been a decline in reliance on government allowances and subsidies, with the poverty rate among the haredi declining from 53% in 2014 to 39% in 2022.

One of the most significant findings highlights the digital revolution in the haredi society: the share of Internet users reached a record high of 71%,

almost double the rate in 2014, when it stood at 39%. However, the use of social networks remains limited, with only 39% of haredim using WhatsApp, compared to 88% among non-haredi Jews.

Eli Paley, founder of the Institute, said, "The report attests to significant and profound changes in haredi society. Economic pressures have led to fundamental changes in the lifestyles of the haredi community, and this has been reinforced by the challenges of the Sword of Iron war."

Prof. Shai Stern, head of the Institute, concluded: "The State of Israel is standing at an important juxtaposition in its relations with the haredi community. The reliable data we provide is essential for setting informed policies and building long-term plans that will meet the challenges we face."

35,000 JEWS IMMIGRATED TO ISRAEL SINCE OCTOBER 7 MASSACRE (i24News 12/29/24)

About 35,000 Jews have made Aliyah (immigration to Israel) since October 7, 2023, according to figures published on Sunday by the Jewish Agency for Israel. Of these 35,000 people, originating from a hundred different countries, 31,000 have immigrated to Israel in the year 2024. A third of all immigrants were aged 18-35 years old.

The Jewish Agency's Global Aliyah Center in Jerusalem has recorded a massive increase in the opening of aliyah files in Western countries. The Massa organization, jointly created by the Jewish Agency and the Israeli government, has meanwhile continued to bring thousands of young Jews to Israel despite the war.

The agency has also worked to mobilize Jews in the diaspora to help Israel. According to the data, 11,000 families affected by terrorism in Israel have received donations, emergency aid, and reconstruction assistance from Jews in the Diaspora. The donations amounted to a total of 80 million shekels (\$20.8 million).

Since October 7, 2023, the Jewish Agency has also worked to strengthen the security of Jewish communities outside of Israel by sending over 2,300 emissaries to 65 countries. These individuals have also helped to mobilize support for the State of Israel on the world stage and to raise public awareness about the release of hostages. The Agency's Security Fund has invested more than 19 million shekels (\$5 million) for the safety of these Jewish communities in the face of a sharp increase in antisemitic acts.

"The mutual commitment between the Jews of the world and Israel is a ray of light in one of the most challenging periods in our shared history," said the director of the Jewish Agency, Yehuda Setton, as quoted by the Jerusalem Post. "We worked together to strengthen Israel in the shadow of war and the security of Jewish communities following waves of antisemitism around the world. The Jewish Agency will continue to build the strategic partnership between Diaspora Jews and Israel and enable every Jew in the world to take part in building our shared future."

"The Jewish Agency works to strengthen and revitalize the State of Israel in a variety of ways that are possible thanks to the connection we forge with Diaspora Jews," said Major General (res.) Doron Almog, the chairman of the Jewish Agency. "This is a connection of existential importance that is an expression of strength and unity."

GALLANT RESIGNS FROM KNESSET, DENOUNCES IMMINENT BILL TO EXEMPT HAREDIM FROM IDF (Times of Israel 1/1/25)

Less than two months after being dismissed as defense minister, MK Yoav Gallant resigned from the Knesset on Wednesday evening, attacking the current government for undermining the security of the country even while insisting that he will remain a member of Prime Minister Benjamin Netanyahu's ruling Likud party.

In an announcement carried live on Israeli television, the senior Likud lawmaker recalled his decades of military and political service and took credit for destroying Hamas, Hezbollah and Iran's military capabilities — while also stating that he takes responsibility, as the former defense minister, for the lead up to the October 7, 2023, Hamas assault and the current war.

Gallant noted that he had spent "35 years in the Israel Defense Forces, a

decade as a member of Knesset and minister in Israeli governments, including two dramatic years as defense minister."

"As a member of the Likud movement, I will continue to fight for the movement's path," he pledged indicating this was not the end of his political career and he would likely return to challenge for the party leadership.

"My path is the Likud path, and I believe in its principles, trust its members and voters. Since I voted for the Likud party for the first time in my life and was a partner in Menachem Begin's revolution, I have remained loyal to the movement's national and ideological path," he said.

The straight-talking Gallant accused Netanyahu and his replacement as defense chief Israel Katz of endangering the security of the country by backing a law that would codify military exemptions for much of the ultra-Orthodox community.

He said he was dismissed as defense minister this November because he refused to capitulate on the issue and said he would not be a partner to Netanyahu and Katz's efforts, charging that the enlistment of the ultra-Orthodox was a "military necessity."

Gallant asserted that while he still believes in the path and values of the Likud party, the government's judicial overhaul was a "clear and immediate danger" to the country and noted that he had warned of this before the Oct. 7 attacks.

'SHADOW STUDENTS': TRAINING THE NEXT GENERATION OF ISRAELI SPIES (YNet 1/1/25)

As early as ninth grade, students destined for Israel's primary intelligence agencies Mossad and Shin Bet are identified and enrolled in the elite Odem program, where they adopt code letters in place of full names.

Jointly run by the Defense Ministry, Education Ministry, IDF, Mossad and Shin Bet, the program is described as "the jewel of leadership in the technological arena," created by the architects of other elite initiatives for future military recruits like Talpiot and Psagot.

The first cohort in the specialized high school that was established in the town of Katzrin in the Golan Heights is now completing matriculation exams, and registration for the next class has begun. Graduates will pursue electrical engineering degrees at the Technion, alongside specialized training, exposure to security forces and participation in cutting-edge technological projects. Following this, they will undertake six years of military service, preparing for leadership roles in technology within the Shin Bet and Mossad.

The program aims for gender and geographical equity, with 38% female participants and 40% from northern and southern Israel. The defense establishment seeks to raise both figures to 50%.

Roy Shefer, head of the elite programs division, said the Odem program addresses a critical shortage of technological and managerial talent in Israel's top security units.

"Instead of waiting until the end of 12th grade for students to reach the required level, Odem begins training in 10th grade, focusing on academics like math, physics and English, as well as leadership skills," he said.

"The goal," he explained, "is to give boys and girls the chance to close gaps, expand technological knowledge and develop personally during a formative stage—before decisions are made and opportunities are closed off."

A., a 12th grader from Kiryat Shmona and a member of Odem's first graduating class, said the program aligns with his aspirations. "I want to serve in a meaningful role where my skills can contribute to my country. After October 7, it's clear how essential this program is. In the Shin Bet and Mossad, you rarely get credit for your actions, and no one may ever know it was you who acted. To me, that's the beauty of it."

S., a 12th-grade student from a Gaza-border community, echoed those sentiments, tying her ambitions to her upbringing centered on service and Zionism. "The people behind technological developments saved my life," she said. "Even in the current war, the critical role of technology is undeniable. I've always wanted to understand the work of those in the shadows and find where I can contribute. My ambition is to be one of them—protecting others quietly, ensuring no one even realizes there was ever a threat."

9 YOUNG IMMIGRANTS HONORED FOR HELPING NEW COMMUNITY IN ISRAEL (i24News 1/2/25)

Nine exceptional new immigrants (olim) were awarded the Maor prize on Wednesday, the last night of Hanukkah, for their role in bringing light to their new communities in Israel.

Named after the word "light," the Maor Youth Prize is awarded through Nefesh B'Nefesh, Israel's Immigration and Integration Ministry, the Jewish Agency for Israel, and JNF-USA.

Aged 13-18, each of the winners was selected from a large amount of nominees. All of them displayed leadership, creativity, and a commitment to contributing to their communities. An additional prize was awarded to an inspiring immigrant who survived a terrorist attack earlier this year, managing to defy medical expectations and walk again.

"Each of these remarkable youth have not only embraced the challenges of Aliyah but have also risen to serve as a guiding light in their communities throughout Israel," said Nefesh B'Nefesh Co-Founder and Executive Directory, Rabbi Yehoshua Fass. "This year's recipients inspire us all, showing how young individuals can profoundly influence Israeli society while navigating their personal Aliyah journeys."

Bina Sussman, a 16-year-old who came to Israel from New York, launched the "Big Sister – Little Sister" program along with Rachel Stoll, which helps elementary school students adjust to life in Israel.

Yechezkel Pollack, an 18-year-old from Cleveland, moved to Ramat Beit Shemesh six years ago. He overcame challenges from hearing loss and learning difficulties to be a counselor in the Ezra Youth Movement, as well as tutoring English, volunteering with "Shema" (an organization for hearing impaired kids in Ramat Beit Shemesh), and even producing a podcast about living with hearing loss.

Eliana Friedman is a 16-year-old who came to Israel from New Jersey five years ago. She is active in charitable organizations such as Ezra, Yachad, Shalva, and Sabavta (a Beit Shemesh based program that assists the elderly). She also helps coordinate patient visits at Shaare Zedek Hospital in Jerusalem through their Mesaamchim program. She launched WhatsApp groups in memory of fallen soldiers she knew, sharing daily tributes. Eliana also took part in a new song produced by Avishai, an Israeli recording artist, in memory of her cousin, Nadav Knoller, who was killed fighting in the Gaza Strip last year. The song will be released to the public soon. She also organized youth events in Ramat Beit Shemesh, focusing on spiritual and religious growth, and planning events to benefit evacuated Israelis.

Seventeen-year-old Isaac Casper, who moved from New York to Modi'in at the age of 9, leads a tzitzit-tying initiative at his shul, which has produced over 10,000 pairs for soldiers. He also organizes weekly sessions featuring food and Torah study.

Daniel Gilad, also 17, from New Jersey, is a counselor with the Israeli Scouts, mentoring younger students. He also volunteers to support soldiers and bereaved families. In addition, he volunteers at "Shuk Otef," a marketplace organization, and has participated in various volunteer activities supporting soldiers and their families.

Moriah Millman, a 15-year-old from Florida, moved to the Yishuv Hinanit seven years ago. She launched the "Lonely Bench" project to promote inclusivity in her school and participates in the "Shomer HaChadash," which aims to protect Israeli farms from theft and strengthen the ties between the youth and Israeli farms. She spearheaded the Bnei Akiva youth movement in her area, and shared weekly online Torah insights during Covid-19.

Ezra Engelhart, who is 13 years old, moved to Modi'in from Chicago when he was 3. He volunteers weekly at the Beit Almog Shiloni Lone Soldier House in Modi'in, preparing meals and providing holiday items like lulav and etrog sets, sufganiyot, and mishloach manot. Instead of a traditional Bar Mitzvah celebration, he dedicated his coming-of-age party to creating mosaic welcome signs for lone soldiers' homes.

Sixteen-year-old Nadav Kamer came to Israel from Massachusetts eight years ago. Last year, he was severely wounded after a terrorist car-ramming attack. He suffered brain and spinal chord injuries. Now, defying medical

expectations, he has been able to walk again with support. He remained an integral part of his baseball team, keeping score, and hopes to return to the field.

FOILING TERROR ATTACKS, COLLABORATING WITH THE IDF: SHIN BET'S YEAR OF RECOVERY (Ron Ben-Yishai, YNet 1/1/25)

The focus in the past year has mostly been on the failings of the Israeli security services, including the Shin Bet and the IDF, leading up to and after the Oct. 7 Hamas massacre, but a report that reviews the conduct of the Shin Bet in 2024 reveals that the agency not only repaired its misdeeds but achieved great success in areas it had rarely dealt with previously.

The most significant finding in the report shows that, in 2024, there was a drop of 40% in successful terror attacks compared to 2023. This is significant because the original intent of slain Hamas leader Yaya Sinwar and the leadership of the terror group was to ignite an intifada and wave of terror in the West Bank and inside Israel in the wake of their barbaric attack.

Hamas propaganda has been all in on that effort. Leaders of the group including slain Saleh al-Arouri did all they could in the West Bank and Iran increased considerably its attempts to smuggle weapons into the area. In light of those efforts, there could have been an uprising that would have spread into the mixed Jewish and Arab communities inside Israel, making all such previous events pale in comparison.

That did not occur for two reasons: One is the aggressive and offensive conduct of the IDF in the West Bank helped by the intelligence provided by the Shin Bet. According to the report, 1,040 significant attacks were foiled last year, among them 689 were shooting attacks and 326 were the use of explosive devices in the West Bank and Jerusalem.

Inside Israel, the Shin Bet uncovered 20 terror squads, five of which planned attacks using explosives or car bombs. In addition to those figures, the smuggling of weapons across the borders from Jordan and Egypt was stopped, preventing loss of life.

Foiling terror attacks is a primary mission of the Shin Bet, but in the past year, the war in Gaza required the agency to work alongside the military in Gaza and rebuild human intelligence there, using the results of the interrogations of some 600 captured or surrendered terrorists as well as technical means – most of which are still classified.

The Shin Bet was, in fact, part of the IDF's effort to dismantle the main components of Hamas and the Palestinian Islamic Jihad (PIJ) in different areas in Gaza and had later identified the locations of senior leaders in the terror groups, leading to targeted attacks. Not all those arrested in Gaza ended up in Shin Bet interrogations. Many were interrogated by the IDF's dedicated 504 intelligence unit, which decided who would be handed over to the Shin Bet.

The Shin Bet interrogations enabled the decisive identification of homes and sites that were boobytrapped, preventing harm to troops. They also provided valuable intelligence on hostages, their condition and locations, and Shin Bet operatives took part in three successful extractions of captives.

The operational unit of the Shin Bet took part in operations inside Gaza's Hamas tunnels to identify the locations of Hamas leaders including Sinwar above and below ground and interrogations by the Shin Bet enabled troops to reach shafts leading into strategic tunnels that accelerated the destruction of Gaza's underground city.

The Shin Bet's contribution to that effort remains critical, as is the identification of terrorist leaders who are still active and pose a threat to the IDF troops on the ground. In fact, this is the first time in military and intelligence history that an internal intelligence agency is in full partnership with the military's war effort.

The Shin Bet also succeeded in foiling Iranian cyber attacks at a considerable scale and has been working to reveal the identity of Hamas terrorists who took part in the Oct. 7 massacre. On the northern front, the Shin Bet was able to locate Palestinians working with Hezbollah's Radwan force, enabling the IDF to take them out.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Crystal Clear

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

“And his brothers could not answer him because they were astounded...” (45:3)

Our Parsha begins with Yosef’s brothers in a terrible state of confusion. They have been tormented by the powerful Egyptian viceroy, their money keeps on mysteriously being returned to them, and Binyamin is being framed for stealing the viceroy’s goblet. To top it off, they cannot find their brother Yosef for whom they have been looking all over the land of Egypt.

The viceroy’s astounding revelation, however, dispels all of these mysteries. With the few revealing words of, “I am Yosef,” everything immediately becomes crystal clear.

When Yosef reveals his true identity to his brothers, the Torah tells us, “And his brothers could not answer him because they were astounded.” They were astounded because, at that moment, they were able to comprehend everything that had occurred throughout the past twenty-two years.

The brother they had sold into slavery was now the viceroy standing before them. He was dealing with them harshly because he wanted to make sure they had fully repented from their mistake. The test had been the goblet planted in Binyamin’s sack. Would they abandon Binyamin, casting him aside much like they had done to Yosef all those years ago or would they stand by him in his time of need? The brothers withstood the test and merited to see the entire picture.

Rav Shlomo Wolbe quotes Rav Yerucham Levovitz that the coming of Moshiach will bring about a similar clarity. When Moshiach arrives and Hashem proclaims, “I am Hashem,” suddenly all our questions will be answered. We will be able to view the entire picture at once and we will finally understand that the very things we thought were bad were actually the source of our redemption. May we merit to witness that revelation speedily in our days!

Wishing you a Good Shabbos!

SPONSOR

To sponsor an issue of Shabbos Delights, please contact info@gwckollel.org.

TABLE TALK

Point to Ponder

Then he (Yosef) fell upon his brother Binyamin's neck and wept, and Binyamin wept on his neck. (45:14)

Over the two Temples which are destined to be in the portion of Binyamin and which will be destroyed. (Rashi)

The day that Yosef revealed himself to his brothers was Shabbos, as the verse says... (Bereishis Rabba 92:4)

Isn't Shabbos a day that it is forbidden to cry (See Orach Chaim 248:2)?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

What hint is there in Parshas Mikeitz (which is almost always read on Chanukah) about Chanukah? Answer: 1) The small cows ate the large cows which hints to the weak conquering the strong. 2) There are 2025 words in Mikeitz. The gematria of ner is 250, multiplied by eight nights equals 2000. Add the date (25 Kislev) and it equals 2025. 3) The ches at the end of the word "tevach" and the letters of the following word "vehachen" contain the letters of Chanukah: "טבח והכן" (43:16)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Vayigash, the Torah relates that when Yosef sent his brothers to the land of Canaan to bring their father and their families down to Egypt, he instructed them (45:24): "Do not become agitated on the way." Rashi cites several explanations of Yosef's admonition:

- Do not busy yourselves with Halachic discussions lest the road become unsteady for you (i.e. lest you lose your way) (*Ta'anis* 10b).
- Another explanation is: Do not take very long steps and enter the town where you will stay overnight while the sun is still shining. (*Ibid.*)
- According to the plain sense of the verse, however, it must be explained thus: Because they felt ashamed, he feared that they might quarrel on the way about his having been sold, arguing one with another. One would say: "It was through you he was sold." Another: "It was you who made slanderous statements about him and caused us to hate him."

A fourth explanation is found in the midrash: "Do not hold yourselves back from discussion of Torah" (*Bereishis Rabbah* 94:2; *Tosafos ibid.*). This interpretation of Yosef's admonition as a warning against refraining from Torah study seems to be precisely the opposite of the first interpretation cited above, that it was a warning against engaging in Torah study. Several *acharonim* explain, however, that at least from the normative perspective, these approaches are not inconsistent but rather complementary: one should certainly study Torah while traveling, but this should be limited to "**studying** by rote," as opposed to "**examining** a *halachah* in depth," a distinction already found in the Talmud itself in this context:

Is that so [that one should not discuss Torah while traveling]? **But didn't Rabbi Elai bar Berechya say:** With regard to **two Torah scholars who are walking along the road and there are no Torah matters discussed between them, they are worthy of being burned ...** This is **not difficult.** This opinion of Rabbi Elai bar Berechya is referring to **studying** by rote, by reviewing material one has already learned, which is permitted and even appropriate while traveling, whereas **that** opinion of Rabbi Elazar [that Yosef admonished his brothers against discussing Torah while traveling] is referring to **examining** a *halachah* in depth.

(See Maharsha and *Rosh Mashbir ibid.*; R. Asher Weiss, *Al Tirgezu ba-Darech.*)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am not Avraham's father.
2. My father is not "a share."
3. My music got me long life.
4. I was a news reporter.

#2 WHO AM I?

1. I am for the order.
2. The old like the old.
3. I am for kiddush.
4. I am for the lots day.

Last Week's Answers

#1 Chanukah Candles (I am hot, Do I go up or down? Publicity is my aim, Do not put me around.)

#2 The Brothers' Money (We were in the mouth, We caused worry, Is it a plot? We were returns.)

KOLLEL BULLETIN BOARD

Mondays with GWCK

Semichas Chaver

**REVOLUTIONIZE
YOUR TORAH LEARNING!**

PRESENTED BY
GREATER WASHINGTON
COMMUNITY KOLLEL
& THE JEWISH
EDUCATION FOUNDATION

8:45pm at YISE (for men)

For more info, visit gwckollel.org

MICHTAV M'ELIYAHU

Thought and
Perspective of
Rav Eliyahu
Dessler

Presented by
RABBI YOSEF MUSICANTE

8:30pm at SEHC (for men)

**RAY'S of
WISDOM**

a weekday
morning
text-based
chaburah for
women led by
Mrs. Channah Cohen

9:30am at 816 Lamberton Dr. (for women)