

Young Israel Shomrai Emunah - Shabbos Shorts ^{ת"ס}

November 27 - 28, 2020 - 12 Kislev 5781 - Parshas Vayeitze

Light Candles by 4:29 - Havdalah 5:31

The Shabbos Shorts is sponsored this week by Bette Ellen Weigert, the Krakow family, Wendy Penn and Bernice Cohen in memory of their beloved mother and grandmother, Marion Krakow, Miriam bat Ben Tzion, Z"l, on the occasion of her 6th Yahrzeit.

Mazal Tov

- **Jacqueline & Rabbi Haim Arzouan** on the birth of a granddaughter. Parents are Shoshana & Joshua Suchoff.

Condolences

- Estaire Schachter on the passing of her mother, **Marilyn Burstyn**.
- **Miriam Lisbon** on the passing of her husband, Sheldon Lisbon.
- **Dr. Caroline Namrow** on the passing of her mother, Lesley Waldenberg. The funeral took place on Monday. Caroline may be reached during Shiva at enamrow@gmail.com or 240-687-0572. For phone calls please bear in mind the time difference (the UK is 5 hours ahead of Eastern Standard Time).

Shabbos Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. All Minyanim require advance registration and confirmation. If you are interested in attending Minyanim and have not already registered, please go to <https://www.yise.org/minyan>. If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact minyan@yise.org

Friday Night:

- Light Candles by 4:29
- Mincha: 4:35, 4:30 (Sephardi)

If you Daven Kabbalos Shabbos prior to Shkia (4:47 PM), it is preferable to Daven Mincha prior to Plag (3:46 PM).

Shabbos Day:

- Shacharis: 7:00, 9:00, 9:30, 8:30 (Sephardi)
- Mincha: 2:00, 3:30, 3:50 (Sephardi)
- Shabbos ends/Maariv: 5:31

YISE Youth Announcements

Dor L'Dor - Motzei Shabbos, December 5, 7:00 PM. Parasha, pizza, prizes and more - but this year virtual! This Dor L'Dor is sponsored in honor of Talia Sak's Bas Mitzvah with gratitude to her mom Elise for all of her hard work on the Shul's youth committee. Mazal Tov Talia and don't forget to register at <https://yise.org/doridor> by Friday, December 4, 10:00 AM. If you have any questions or would like to sponsor, please contact Michael Shimoff at mshimoff@yise.org See flyer for details.

YISE Youth Presents Dizzy the Draidel - A Chanukah Story - A puppet show performed by Morah Debby and Friends. Sunday, November 29, 3:30 pm on Zoom A. For kids ages 2-7. See flyer for details.

You'll Like it a Latke! - December 6, 12 Noon. Latke making in your own kitchen, together on Zoom A. See flyer for details.

Youth Database Survey - Help the YISE Youth Committee serve you better by helping to make our youth membership listings as up to date as possible. If you are a YISE member with children, ages 0-17, please fill out the SHORT Google Form at <https://wp.yise.org/youthsurvey>. All submissions will be entered into a raffle for a \$50 gift certificate, courtesy of Ben Yehuda Pizza. Don't miss out! The deadline is Monday, November 30th. Questions? Email dkatz@yise.org

Weekday Shiurim

Options for remote learning are listed below. For the latest list and updated times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom F**.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, will resume on Chanukah.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men & Women - **Zoom C** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom B**.
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM
 - For Women - **Zoom D**:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look-Stories in the Torah from a Deeper Perspective", **Zoom H**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 349 754 2180, password GWCK
Zoom C: ID: 746 455 2195, password GWCK
Zoom D: ID: 601 853 4021, password Winter
Zoom E: ID: 970 1398 4837, password 613
Zoom F: ID: 978 8156 7874, password RabbiHyatt
Zoom G: ID: 539 496 3506, password ygwarz
Zoom H: ID: 713 7408 5130, password 045079

YISE Programs and Listings

Seeing Beyond the Horizon - Shiur by Rebbetzin Atara Rosenbaum, is now available at wp.yise.org/seeing-beyond-the-horizon

Understanding Vaccines: The Process and the Promise - presentation organized by Bikur Cholim of Greater Washington, is now available at wp.yise.org/vaccine

Tribute to the Silvers - They came, they sowed, they helped build and grow our community. Then, they were called away to do the same elsewhere. They left. And now, we appreciate their contributions even more. Our Shul was unable to properly bid the Silvers farewell before their departure around the Yomim Noraim. We would like to create a gratitude book to thank them for what they helped us accomplish in the seven years they lived here. The tribute will embrace the diverse groups and minyanim the Silvers served. Please join us in this effort, whether or not you have expressed your appreciation and good wishes, individually or as part of a separate minyan or group. This book will include short notes of appreciation to Rabbi Binyamin and/or Estee Silver. You can include fond recollections, testimonials, or expressions of gratitude and appreciation for their part in life milestones, insights about Torah, motivating, or guiding you through a difficult time. Please keep your remarks short, no more than 120 words. We have extended the due date to November 29 for submitting your remarks for Shomrai's tribute, so we can have it delivered during Chanukah. Please send to TributetoSilvers@YISE.org. Thank you.

Rabbi Koss's Monthly Jewish History class - now on Zoom! Bikur Cholim of Greater Washington and the YISE Chessed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, December 7, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Family Trivia Night - Fun for all ages! Sunday, December 13, 8:00 PM. Register at www.yise.org/trivia to play and to choose a Chanukah appetizer platter to enjoy while you play for first, second and third prizes! *See flyer for details.*

Happy Birthday! Happy Anniversary!

- **Simi & Sammy Franco** wish a very happy birthday to Sarah Dollman, whose birthday was on Thanksgiving Day.
- **Simi & Sammy Franco** wish a very happy birthday to Dr. Ray White, whose birthday was on Thanksgiving Day.
- **Simi & Sammy Franco** wish Art Boyars a very happy birthday next Monday.
- **Simi & Sammy Franco** wish Sharon & Michael Shimoff a very happy anniversary next week.
- **The Price family** wishes a happy 48th anniversary to Sarah & David Maslow.

Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night ~~Chumash~~ Navi Shiur for Women
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Tehillim/Parsha and Halacha Shiur

- **Wakschlag Family** to commemorate the 2nd Yahrzeit of our beloved mother and grandmother, Mrs. Sheva Wakschlag, A"H, מרת שבע בת ר' יצחק אלימלך ע"ה.
- **Bette Ellen Weigert, the Krakow Family, Wendy Penn and Bernice Cohen** in memory of their devoted mother and grandmother, Marion Krakow, Miriam bat Ben Tzion, on the occasion of her 6th Yahrzeit.

Rabbi Hyatt's Gemara Shiur

- **Margie & Michael Hourwitz** to commemorate the 10th Yahrzeit of Michael's father, Avraham Mordechai ben Yitzchak HaLevi, the 1st Yahrzeit of Nathan S. Franco, Nissim ben Rachel v'Shmuel, in honor of Refuah Sheleima to Rabbi Hyatt, and in honor of Rabbi Grauman and the Talmidim of Rabbi Hyatt's Shiur.
- **David Jaray** for a Refuah Sheleima for Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend the Shiur.

Rabbi Rosenbaum's Wednesday Morning Nach Shiur

- Chava and Howard Kern to commemorate the Yahrzeit of Howard's mother, Mrs. Deborah Kern, Rosse Devorah bas Mordechai, Z"L.

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Debby & Rabbi Barry Greengart** in memory of Rabbi Hyman R. Friedman, Harav Chaim Rephael ben Yom Tov Lipman, Z"L, Debby Greengart's and Shaine Spolter's father, whose Yahrzeit is 9 Kislev, and Seymour Spolter, Harav Simcha ben Yitzchak, Shaine Spolter's husband, whose Yahrzeit is 15 Kislev.
- **Marsha & Yitz Kasdan** L'zecher Nishmas Yitz's father R' Shimshon Dov b' Menachem Mann HaKohen, Z"L, whose Yahrzeit is this coming Tuesday, the 15th day of Kislev.
- **Ellen & Larry Korb** to commemorate the upcoming Yahrzeit of Larry's mother, Minnie Korb, Minah Shifrah bas Yisroel, Z"L.

COVID-19 Updates

- **Outdoor Minyan** - If you are interested in an outdoor Minyan without a tent, subject to weather conditions, please email Ari Elias-Bachrach at outdoor@yise.org
- Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register. If you have changes to your original registration form, please send an email to minyan@yise.org with details.
- The Shul office is still open, but hours may vary.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

YISE Programs and Listings (continued)

Shred Support, a new shredding service co-founded by Uriel Levitt and Jacob Werbin, will be donating 10% of all profits to YISE from orders dropped off in November. Jacob & Uriel have over 5 years of office work experience and have a track record of reliability & exceptional work ethic. Shred Support adheres to the highest caliber of confidentiality. Learn more about Shred Support or complete an order form today at https://docs.google.com/document/d/1YbP_kVC1s01UQOKDIO4mR2yH0z6qsN2Nh4_pR9bvU_M or email shred4u2@gmail.com

Go Social! Want to reconnect with shul friends you lost touch with these past COVID-19 months? We're missing our Shul buddies as well! YISE's Social Committee wants your energy to help lead new (Zoom interactive, of course) programs. Sahra Ginsburg sahra@ginsburg.cc Sharon Shimoff sharonshimoff@gmail.com and Max Rudmann max.rudmann1@gmail.com are waiting to hear from you. Our first event is the Family Trivia Night on December 13. See flyer for details.

Helping Hands Across Kemp Mill is a part of YISE's Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mkarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

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

Community Programs & Listings

Chanukah Sparks of Inspiration - Short videos for each day of Chanukah from the Vaad Harabanim of Greater Washington. See flyer for details.

Dear Friends of Arlene Groner - Mark your calendars - we will have a Zoom good-bye party for our dear friend Arlene on Tuesday, December 1, from 8:00 PM - 9:00 PM. Feel free to "drop in" any time during that hour. If you wish, prepare a one-minute remark to share live. The link to join is: <https://us04web.zoom.us/j/76495565684?pwd=ZGYwZlZlU1Bna2U4bWhvNmhmWjVxUT09> If you have any questions, reach out to either one of us - Linda Zurndorfer: 240-355-7600 or Chayie Chinn: 240-678-2628.

Kemp Mill Toastmasters - Wednesday, December 2, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vppr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Still Waters Run Deep: A Dive into the Meaning and Challenges of Mikvah - with dynamic speaker Mrs. Debbie Greenblatt, Tuesday, December 8, 8:30 PM on Zoom. Join the women of the Greater Washington area for a moving and educational evening, sponsored by the Robin Niman Mikvah Education Fund, established in memory of Robin Niman, A"H, and by My Gift of Mikvah. Zoom Meeting ID: 815 3320 5951. Passcode: 131785, direct link: <https://us02web.zoom.us/j/81533205951?pwd=Rnd6T0xHYVJwOXF0Zmk3dE1BdnZRZz09> Call in number: 301-715-8592.

Chaiyanu Chanukah Fundraiser - In honor of Chanukah, I decided to create a fundraiser giving 15 doughnuts for every \$15 donated through the link below. All profits will be donated to this incredible organization helping support kids suffering from cancer and their families. Additionally, all the doughnuts you sponsor will be delivered to sick patients spending the holidays in the hospital and other treatments! Please consider donating and sharing the link with friends and family! Emanuelle Hutman (Berman 2020) <https://teamlifelineisrael.rallybound.org/Emanuelle>

Penetrating Thoughts and Practical Perspectives - Thoughts on life, Torah and Middos. Based on Michtav M'Eliyahu, from Rav Eliyahu Dessler, Z"L. Mondays, 9:00 PM - 9:30 PM, with Rabbi Yitzchak Scher. Zoom - Meeting ID: 736 4190 7086, Passcode: TORAH. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

Journey to Virtue: Self-Development through Jewish Study - Wednesdays, 8:00 PM on Zoom. Discover the great wisdom of the Jewish tradition to help you reach your full potential, enhance your relationships, and live life with greater meaning! Presented by Rabbi Hillel Shaps. The journey continues. Join any time! No cost. Zoom info and registration at linksgw.org/classes

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@sllslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

Kemp Mill Village is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See kempmillvillage.org for more information.

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

The Week Ahead	Sunday November 29	Monday November 30	Tuesday December 1	Wednesday December 2	Thursday December 3	Friday December 4
Limited Minyanim will take place at YISE next week, advance registration and confirmation required . You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday through Friday 6:10 AM/7:00 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 4:35 PM. Halachic Times: Earliest Talis and Tefilin: 6:15 AM, Latest Krias Shema: 9:31 AM, Earliest Mincha: 12:29 PM						

Next Shabbos

December 4 - 5, 2020 - 19 Kislev 5781

Parshas Vayishlach

Light Candles: 4:27

Havdalah: 5:30

Next Shabbos Shorts Deadline: Wednesday, December 2 at 12:00 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 E-Mail: office@yise.org Website: www.yise.org

Office Hours:

Monday through Thursday 9:00 AM - 5:00 PM, Friday - 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager



YISE YOUTH PRESENTS

Morah Debby & Friends: A Puppet Show!
Dizzy the Dreidel ~ A Chanukah Story



Please join us!

When: Sunday, November 29

Time: 3:30 PM

Where: ZOOM Link

<https://us02web.zoom.us/j/4169639000?pwd=Q1JKU2N2TVo1d0pnQ0lHQ2g0YXg2Zz09>

ID: 416 963 9000 Password: 492019

Young Israel Shomrai Emunah Presents

DOR L'DOR

ONLINE!

Family Chevrusah-Style Learning - The Same Usual Motzei Shabbos Fun, but This Year Virtual!

- **Delicious Pizza - delivered to homes within Kemp Mill for children ages Pre-K - 6th grade**
- **Interactive online discussions**
- **Raffle of exciting prizes**

5781 Motzei Shabbos Times:

November 7 — 7:00 pm

November 14 — 7:00 pm

December 5 — 7:00 pm

December 19 — 7:00 pm

January 9 — 7:15 pm

January 30 — 7:30 pm

February 6 — 7:30 pm

February 20 — 7:45 pm

March 6 — 8:00pm

Register your family at
<https://yise.org/dorldor>

Must register your children prior to
each event by that Friday at 10am

To sponsor this program, please
contact Michael Shimoff at
mshimoff@yise.org



YISE Youth Presents

You'll Like it a Latke!



Information

Who: All Ages (younger children will need parental guidance)

What: Latke Making

Where: Your Kitchen

Zoom.us

Personal Meeting ID:

416 963 9000

Passcode:

492019

When: December, 6th, 2020

@ 12:00pm

Ingredients

2 cups peeled and shredded potatoes

1 tablespoon grated onion

3 eggs, beaten

2 tablespoons all-purpose flour

1 ½ teaspoons salt

½ cup canola oil for frying

RABBINICAL COUNCIL OF GREATER WASHINGTON

CHANUKAH

SPARKS OF



VAAD HARABANIM
THE RABBINICAL COUNCIL
of GREATER WASHINGTON

Inspiration

SHORT VIDEOS FOR EACH DAY OF CHANUKAH!

Night 1: Rabbi Yosef Singer

Day 1: Rabbi Moshe Walter

Night 2: Rabbi Mordechai Rhine

Night 3: Rabbi Yehoshua Singer

Night 4: Rabbi Michoel Frank

Night 5: Rabbi Brahm Weinberg

Night 6: Rabbi Shaya Milikowsky

Night 7: Rabbi Levi Shemtov

Night 8: Rabbi Eliezer Kreiser

Day 8: Rabbi Dovid Rosenbaum



We will email a new video each day of Chanukah

Not signed up for Vaad of GW emails?

REGISTER AT VAADGW.ORG

OR check the website for the new video on each day of Chanukah

Please help **YISE Youth** serve you better and earn a chance for some **free pizza!**

The YISE Youth Committee wants to make our youth membership listings as up to date as possible.

If you are a YISE member and have children, ages 0-17, please click on and fill out the SHORT Google Form below:

<https://wp.yise.org/youthsurvey>

Once your survey is submitted, you will automatically be entered into a **raffle for a \$50 gift certificate**, courtesy of Ben Yehuda Pizza.

Don't miss out! The deadline to submit your survey and enter the pizza raffle is **Monday, November 30th**.



Thank you for participating.

Debbie Katz

YISE Youth Committee

Questions? Email dkatz@yise.org





UPCOMING Young Israel Shomrai Emunah YOUTH EVENTS

NOV

29

CHANUKAH PUPPET SHOW

Young children are invited for a Chanukah themed Puppet Show by Morah Debby Greengart at 3:30 PM. Zoom Meeting ID: 416-963-9000 Password: 492019

DEC

5

DOR L' DOR

7 PM- Family Chavrusa style learning. The same Motzai Shabbos fun, but this year virtual! Register in advance at yise.org/dorldor

DEC

6

YOU'LL LIKE IT A LATKA

Learn how to make delicious latkas at 12 noon with Brett Kugler. Zoom Meeting ID: 416-963-9000 Password: 492019

DEC

14

CHANUKAH SWAG BAG

Please register your children ages 2-12 in advance, And Chanukah in a Bag at your door will appear. Crafts, treats, and Chanukah fun in swag style, STAY TUNED FOR DETAILS AND REGISTRATION

DEC

19

DOR L' DOR

7 PM- Family Chavrusa style learning. The same Motzai Shabbos fun, but this year virtual! Register in advance at yise.org/dorldor.

YISE presents
FUN FOR ALL AGES!
FAMILY TRIVIA
NIGHT !!

Sunday December 13th at
8pm – Virtually!

Cost: \$10 for individual
\$12 for couple
\$15 for family

**Register to play and to choose a Chanukah
appetizer platter to enjoy while you play for
first, second and third place prizes!**

www.yise.org/trivia

Questions? Contact social@yise.org

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 27, Issue 7

Shabbat Parashat Vayetze

5781 - B"H

Covenant and Conversation: R. Jonathan Sacks

Light in Dark Times - What is it that made Jacob – not Abraham or Isaac or Moses – the true father of the Jewish people? We are called the “congregation of Jacob,” “the Children of Israel.” Jacob/Israel is the man whose name we bear. Yet Jacob did not begin the Jewish journey; Abraham did. Jacob faced no trial like that of Isaac at the Binding. He did not lead the people out of Egypt or bring them the Torah. To be sure, all his children stayed within the faith, unlike Abraham or Isaac. But that simply pushes the question back one level. Why did he succeed where Abraham and Isaac failed?

It seems that the answer lies in parshat Vayetze and parshat Vayishlach. Jacob was the man whose greatest visions came to him when he was alone at night, far from home, fleeing from one danger to the next. In parshat Vayetze, escaping from Esau, he stops and rests for the night with only stones to lie on, and he has an epiphany: He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it.... When Jacob awoke from his sleep, he thought, “Surely the Lord is in this place, and I was not aware of it.” He was afraid and said, “How awesome is this place! This is none other than the house of God; this is the gate of heaven.”

In parshat Vayishlach, fleeing from Laban and terrified at the prospect of meeting Esau again, he wrestles alone at night with an unnamed stranger: Then the man said, “Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome.”... So Jacob called the place Peniel, saying, “It is because I saw God face to face, and yet my life was spared.”

These are the decisive spiritual encounters of Jacob’s life, yet they happen in liminal space (the space between, neither a starting point nor a destination), at a time when Jacob is at risk in both directions – where he comes from and where he is going to. Yet it is at these points of maximal vulnerability that he encounters God and finds the courage to continue despite all the hazards of the journey.

That is the strength Jacob bequeathed to the Jewish people. What is remarkable is not merely that this one tiny people survived tragedies that would have spelled the end of any other people: the destruction of two Temples; the Babylonian and Roman conquests; the expulsions, persecutions, and pogroms of the Middle Ages; the rise of antisemitism in nineteenth-century Europe; and the Holocaust. It is truly astonishing that after each cataclysm, Judaism renewed itself, scaling new heights of achievement.

During the Babylonian exile, Judaism deepened its engagement with the Torah. After the Roman destruction of Jerusalem it produced the great literary monuments of the Oral Torah: Midrash, Mishnah, and Gemara. During the Middle Ages, it produced masterpieces of law and Torah commentary, poetry, and philosophy. A mere three years after the Holocaust it proclaimed the State of Israel, the Jewish return to history after the darkest night of exile.

When I first became Chief Rabbi I had to undergo a medical examination. The doctor had me walking at a very brisk pace on a treadmill. “What are you testing?” I asked him. “How fast I can go, or how

long?” “Neither,” he replied. “I will be observing how long it takes for your pulse to return to normal, after you come off the treadmill.” That is when I discovered that health is measured by the power of recovery. That is true for everyone, but doubly so for leaders and for the Jewish people, a nation of leaders. (This, I believe, is what the phrase “a kingdom of Priests” means).

Leaders suffer crises. That is a given of leadership. When Harold Macmillan, Prime Minister of Britain between 1957 and 1963, was asked what the most difficult aspect of his time in office was, he famously replied, “Events, dear boy, events.” Bad things happen, and when they do, the leader must take the strain so that others can sleep easily in their beds.

Leadership, especially in matters of the spirit, is deeply stressful. Four figures in Tanach – Moses, Elijah, Jeremiah, and Jonah – actually prayed to die rather than continue. This was not only true in the distant past. Abraham Lincoln suffered deep bouts of depression. So did Winston Churchill, who called it his “black dog.” Mahatma Gandhi and Martin Luther King Jr. both attempted suicide in adolescence and experienced depressive illness in adult life. The same was true of many great creative artists, among them Michelangelo, Beethoven, and Van Gogh.

Is it greatness that leads to moments of despair, or moments of despair that lead to greatness? Do those who lead internalise the stresses and tensions of their time? Or is it that those who are used to stress in their emotional lives find release in leading exceptional lives? There is no convincing answer to this in the literature thus far. But Jacob was a more emotionally volatile individual than either Abraham, who was often serene even in the face of great trials, or Isaac, who was particularly withdrawn. Jacob feared; Jacob loved; Jacob spent more of his time in exile than the other patriarchs. But Jacob endured and persisted. Of all the figures in Genesis, he was the great survivor.

The ability to survive and to recover is part of what it takes to be a leader. It is the willingness to live a life of risks that makes such individuals different from others. So said Theodore Roosevelt in one of the greatest speeches ever made on the subject:

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat.

Jacob endured the rivalry of Esau, the resentment of Laban, the tension between his wives and children, the early death of his beloved Rachel, and the loss – for twenty-two years – of his favourite son, Joseph. He said to Pharaoh, “Few and evil have been the days of my life”. Yet, on the way he “encountered” angels, and whether they were wrestling with him or climbing the ladder to heaven, they lit the night with the aura of transcendence.

Shabbat Shalom

To try, to fall, to fear, and yet to keep going: that is what it takes to be a leader. That was Jacob, the man who at the lowest ebbs of his life had his greatest visions of heaven.

Shabbat Shalom: Rabbi Shlomo Riskin

“And Jacob rose up early in the morning, and took the stone that he had placed under his head, and set it up as a monument, and poured oil on the top of it.” Our Biblical portion, Vayetze, tells of Jacob’s journey into exile and, not coincidentally, the first instance of a monument (matzeva) to God in Jewish history. Until this point, the great Biblical personalities have erected altars (mizbahot, singular, mizbeah), to God: Noah when he exited from the ark, Abraham when he first came to Israel, Isaac when he dedicated the city of Be’er Sheva, and Jacob on two significant occasions. An altar is clearly a sacred place dedicated for ritual sacrifice. But what is a monument? An understanding of this first monument in Jewish history will help us understand the true significance of the Land of Israel to the Jewish People.

Fleeing the wrath of his brother, Esau, Jacob leaves his Israeli parental home and sets out for his mother’s familial home in Haran. His first stop, as the sun is setting, is in the fields outside Luz (Beit El) – the last site in Israel he will spend the night before he begins his exile. He dreams of a ladder standing (mutzav) on land with its top reaching heavenwards, “and behold, angels of God are ascending and descending on it”. God is standing (nitzav) above the ladder, and promises Jacob that he will return to Israel and that this land will belong to him and his descendants eternally. Upon awakening, the patriarch declares the place to be “the House of God and the Gate of Heaven”. He then builds a monument (matzeva) from the stones he has used as a pillow and pours oil over it.

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

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

In exile, Jacob spends two decades with his uncle Laban, who does his utmost to assimilate his bright and capable nephew / son-in-law into a life of comfort and business in exile. Jacob resists, escaping

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Laban's blandishments, and eventually secretly absconds with his wives, children and livestock to return to Israel. Laban pursues them, and they agree to a covenant-monument: "And Jacob took a stone, and set it up for a monument". Here again, we find the expression of an eternal promise: Abraham's descendants will never completely assimilate – not even into the most enticing Diaspora.

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

The wily Laban wants the monument to bear an Aramean name, a symbol of the gentile aspect of Jacob's ancestry, while Jacob firmly insists upon the purely Hebrew inscription of Gal-Ed – the eternal, Israelite language.

When they take their respective oaths at the site of the monument, the deceptive Laban still endeavors to manipulate: "May the God of Abraham and the god of Nahor, the gods of their fathers, judge between us". Jacob refuses to give an inch; this monument must give testimony to the eternity of his commitment to Israel, both the faith and the land: "But Jacob swore to the fear of his father Isaac". Jacob's response is a subtle – but emphatic – rejection of Laban's attempt at assimilation.

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

The Person in the Parsha: R. Tzvi Hersh Weinreb
What's In a Name? - "Who am I?" This is the most powerful question that a person ever asks himself. For many of us, there are no easy answers to that question. We are uncertain of our own identities.

Social scientists believe that this question is typically asked by adolescents. After all, it is legitimate for young people to be unsure of who they are. The task of the adolescent is to begin to define his or her identity, to formulate tentative answers to the question, "Who am I?"

Often, however, individuals persist in struggling to answer the "Who am I?" question long after they have passed the stage of adolescence. The so-called "midlife crisis" can be understood as a time in life when one again asks himself the question, "Who am I?", and a crisis arises when no clear answer to that question emerges.

An important component in the formulation of an answer to the "Who am I?" question is the answer to another question, "What's in a name?" Each of us has a name, almost invariably given to us very early in our lives by our parents or parent figure.

I would like to suggest that our sense of personal identity is in a large part determined by the names that we have been given. Our names were chosen for us because they have a certain meaning to those who named us. When our parents gave us our name, they also gave us a message about whom they expected us to be. Whether we ourselves are conscious of that message depends upon how explicit our parents were in their choice of our name. But on some level, we know that our name was not randomly chosen, and to a greater extent than we realize, our self-concepts are shaped by our names.

In this week's Torah portion, Vayetze, no less than eleven newborns are given names. In every case, these names are given by women; by Leah and by Rachel. Each name is carefully crafted by these

women and is designed, not only to reflect the emotions of the moment, but to shape and give direction to the destinies of each of these children.

Let us consider but two examples: Leah gives her third son the name Levi, which means "connected," or "attached." This reflects her confidence that with the birth of a third son, her husband, Jacob, will become more attached to her. But it is also a message to the baby Levi that he will grow up to be "attached" to others. In his lifetime, he is typically number two of the duo "Simon and Levi," secondary to his brother. And his progeny become "attached" to the Almighty and to all things sacred as the tribe of priests for the rest of Jewish history.

Leah then names her fourth child Judah, which means to praise or to thank, because of the special gratitude she experiences with his birth. And Judah ultimately, in his own life and through his descendants, gives praise to the Lord in his actions and with his words.

In more recent times, it has become rare for a Jewish parent to invent a new name for his or her child. The prevalent custom is to name a child for a deceased ancestor or for some other revered personage. The child who carries the name of a grandparent surely internalizes the message that in some way his life should reflect some of the values of that grandparent.

I know for whom I was named. He was my great-grandfather, my mother's mother's father, Tzvi Hersh Kriegel. He was an immigrant to America, hailing originally from Galicia. His portrait adorned one of the walls of my grandparents' home, and it showed an immaculately dressed, bright-eyed but old-fashioned middle-aged man, with a luxuriant red beard. As a child, I learned much about him from his widow, my great-grandmother. I learned of his commitment not only to Jewish observance, but to all aspects of the Galitzianer culture, especially to its wry humor and nostalgic Chassidic tunes.

I visit his grave ever more frequently as time goes on. And I both consciously and unconsciously model myself after him. When I ask myself, "Who am I?", a significant part of my answer relates back to him and to his name bequeathed to me.

I have found myself preaching over the years to those parents who would listen that they should choose the names they give their children carefully, and that rather than choose a name because they like the way it sounds or because of its popularity, they should select a name of a real person, someone who stood for something, someone your child could eventually emulate.

In my Torah study and in my readings of Jewish history, I have noticed that during different eras, different names seem to predominate. I find it fascinating that the names Abraham, Moshe, David, and Solomon are today quite popular and have been certainly since the days of that second most famous Moses, Maimonides. Yet, in Talmudic times, those names seemed to have been quite rare. We find no major rabbis in the Mishnah or in the Gemara who carry the names of the aforementioned four biblical heroes. No Rabbi Moshe, no Rabbi Abraham, but strangely more than one Rabbi Ishmael. And of course, returning to this week's Torah portion, Judahs and Simons aplenty.

"What is in a name?" A message to help answer the persistent and challenging question, "Who am I?" As is so often the case in rabbinic literature, one question answers the other.

There is a passage in the works of our Sages which tells of the three names each of us has. There is the name which we were given at the time of our birth, which is the name we have discussed in this column. But there is also the name that we earn by our own

Likutei Divrei Torah

deeds, the part of the answer to the "Who am I?" question that we ourselves provide.

And finally, there is a name that others give us, the reputation that we deserve. It is that name to which King Solomon in his Kohelet refers when he remarks, "A good name is better than fragrant oil, and the day of death than the day of birth." And it is that very name which the Mishnah in Avot has in mind when it concludes that of all the crowns of glory that humans can achieve, there is one that stands supreme: the keter shem tov, the crown of a good name.

OTS Dvar Torah [Excerpted]

Rabbi Chaim Navon - Prayer is, above all else, an intimate encounter between a person and God. The prayer's content includes requests and supplications from God, but the essence of the prayer is embodied, first and foremost, by the act of turning to Hashem. Content comes second.

The protagonists of the Bible, who yearn to see their wishes fulfilled, add another tier to their spiritual work: they address Hashem in prayer, entreating Him to improve their fate. Parshat Vayetze begins with Jacob's prayer and vow. He turns to Hashem and exclaims: "If God remains with me, if He protects me on this journey that I am making, and gives me bread to eat and clothing to wear...". When Rachel addresses Jacob, saying to him: "Give me children...". Our sages explain that she entreated Jacob to pray to Hashem on her behalf. Anywhere our forefathers were, prayer was never far away.

Prayer is, above all else, an intimate encounter between a person and God. The prayer's content includes requests and supplications from God, but the essence of the prayer is embodied, first and foremost, by the act of turning to Hashem. Content comes second. Our sages consistently refer to those engaged in prayer as individuals standing before God. Maimonides translated this into psychological guidance to the praying individual: "...while the heart should be uplifted as if one were in heaven"...

Compared our forefathers, who were privy to the secrets of redeeming prayer, their cousins from Haran were markedly different. When Lavan admits to Jacob that he received the blessings of property thanks to Jacob, he uses these words: "I have learned by divination that Hashem has blessed me on your account." This verse exposes Lavan's bizarre spiritual world. He learned from "divination", that is, he resorted to witchcraft and sorcery to learn that Hashem blessed him on Jacob's account. A modern-day version would be that someone realized that this week, Hashem would bless them financially by reading their horoscope. Before scoffing at Lavan, we had best examine our newspapers. Which subjects get more attention, the weekly parsha, or idle chit-chat about celebrities?

Rachel stole her father's idols, and our sages explain that she did so to help wean him off of his addiction to cheap parlor tricks. However, this doesn't have the desired effect on Lavan. He pursues Jacob, exclaiming, "Why did you steal my gods?!", without even noticing the inherent contradiction in what he was saying. What kind of a god could be stolen?

At the end of the parsha, the two branches of the family go their separate ways for the last time. They place a pile of rocks between them, demarcating the territory belonging to each branch. They speak different languages – Jacob speaks Hebrew, while Lavan speaks Aramaic. Their spiritual domains are also different: we have "the gods of Abraham" versus "the gods of Nahor". The servants of Hashem bid their last farewell to the idol-worshippers.

“She bore a son and declared, ‘This time, let me gratefully praise Hashem.’ Therefore, she named him ‘Yehuda.’” (29:35)

R’ Uri Jungreis *shlita* (Yerushalayim) asks: Didn’t Leah praise *Hashem* when her older children were born? For example, when Reuven was born, she said (verse 32): “Because *Hashem* has discerned my humiliation, for now my husband will love me!”

He explains: There are two attributes of *Hashem* that we frequently refer to interchangeably, but which actually are different. These are *Chessed* / kindness and *Rachamim* / compassion. Much of what we call *Chessed* actually is *Rachamim*; for example, we give charity, visit the sick, and comfort mourners because we feel compassion for those in need. Even dancing at a wedding is, at its essence, an act of *Rachamim* / compassion. The bride and groom are “in need” of people with whom to celebrate, and the guests provide what the bride and groom are lacking.

In contrast to *Rachamim*, *Chessed* is not motivated by the recipient’s need to receive, but from the giver’s need to give, R’ Jungreis continues. *Chessed* / the desire to give is the *Middah* / trait that caused Avraham to be disappointed when he was sitting at the opening of his tent and there were no travelers for him to serve. In this, he was emulating G-d, who created the world because of His desire to give, not because there were any beings in need. (Obviously, there were no beings in need before Creation.)

Leah did praise *Hashem* when each of her first three sons was born. But, she attributed each of those births to G-d’s compassion on, and pity for, her:

- Reuven--“Because *Hashem* has discerned my humiliation, for now my husband will love me” (29:32);
- Shimon--“Because *Hashem* has heard that I am unloved, He has given me this one also” (29:33); and
- Levi--“This time my husband will become attached to me for I have borne him three sons” (29:34).

By the time Yehuda was born, Leah had given birth to three of the twelve sons that Yaakov was destined to have from four wives. She had her share and was no longer a “charity case.” Accordingly, Leah understood that *Hashem* had not given her another child out of compassion, but solely because He is a Giver. Therefore, explains R’ Jungreis, she gave her son a name that reflected her grateful praise. Indeed, the name “Yehuda” contains within it the Four Letter Name of *Hashem* (“Y-K-V-K”) that refers to Him as the Creator (“*Mehaveh*”), alluding to the attribute of *Chessed* with which *Hashem* created the world even when there was no need to do so. (*Ori V’yish’ee: Shmot I, Intro.*)

“Yaakov departed from Be’er Sheva and went toward Charan. He encountered the place . . .” (28:10-11)

R’ Aryeh Yehuda Halevi Epstein *z”l* (1837-1903; *Ozhorover Rebbe*) writes: We read (*Tehilim* 147:8), “[He is the One] who covers the heavens with clouds, provides rain for the earth . . .” This verse is explaining why *Tzaddikim* / the righteous sometimes slip from their high level. *Tzaddikim* should be the source of all material blessings. However, sometimes they are so far removed from this world that they cannot connect with ordinary people and do not pray for their needs. *Hashem* therefore “covers the Heavens with clouds,” He brings darkness to the righteous so that they will slip slightly to a lower level; then they will pray that *Hashem* “provide rain for the earth.”

This, continues the *Ozhorover Rebbe*, is alluded to in our verse, as well: Yaakov departed from Be’er Sheva, the wellspring above, to go to this world, a place full of “*Charon Af*” / Divine anger at man’s sins. Why? So that he would “encounter” -- a word that refers to prayer (see *Rashi z”l*) -- “the place” -- a reference to people who are bound to this earth. (*Birkat Tov*)

“Whatever You will give me, tithe, I shall tithe to You.” (28:22)

Rabbeinu Bachya ben Asher *z”l* (Spain; 1255-1340) writes: Yaakov kept his word, for he gave *Hashem* a tithe from everything, even from his children. How so? Yaakov had twelve sons. Plus, he declared about Yosef’s sons (*Bereishit* 48:5): “Ephraim and Menashe shall be mine like Reuven and Shimon.” Thus, Yaakov had fourteen sons in all. Four of these were firstborns to their mothers and, therefore, were sanctified as *Bechorim* / firstborns. Of the ten who were not already sanctified, Yaakov sanctified one to be the ancestor of the *Kohanim* and *Levi’im* who would serve in the *Bet Hamikdash*. Thus, he tithed his children. (*Be’ur Al Ha’Torah*)

R’ Aharon Drazin *shlita* (Montreal) asks: Yaakov’s father, Yitzchak, gave tithes (see *Rashi to Bereishit* 26:12; *Rambam, Hil. Melachim* 9:1). What, then, was so special about Yaakov’s promise to give tithes?

R’ Drazin offers two answers in the name of R’ Yechiel Michel Feinstein *z”l* (1906-2003; *Rosh Yeshiva* in New York and Bnei Brak): The *Gemara* (*Ketubot* 50a) teaches that a person generally should not give more than a fifth of his assets to charity. The basis for this regulation is our verse: “Tithe, I shall tithe to You.” Two tithes, *i.e.*, two tenths, is one fifth. Based on this, says R’ Feinstein, our question can be answered as follows: Yitzchak gave a tenth. Yaakov went farther and promised to give two tenths.

Alternatively, R’ Feinstein answers, Yitzchak gave tithes from grain, while Yaakov promised to give tithes from all of his income.

Another possibility, adds R’ Drazin, is that the novelty of Yaakov’s promise is what Rabbeinu Bachya writes, *i.e.*, that he would tithe even his children. (*Chessed L’Avraham*)

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CHANNEL 13 POLL (Ha'aretz 11/24/20)

	Current Knesset	Poll
Likud	36	27
Yesh Atid / Telem	17	20
Joint List (Arab)	15	12
Blue and White	14	10
Shas	9	7
United Torah Judaism	7	7
Yisrael Beiteinu	7	8
Yamina	5	23
Labor	3	0
Meretz	3	6
Derech Eretz	2	0
Gesher	1	0
Jewish Home	1	0

NETANYAHU MAKES SECRET SAUDI ARABIA TRIP FOR TALKS WITH BIN SALMAN (YNet 11/23/20)

Prime Minister Benjamin Netanyahu on Sunday made a secret trip to Saudi Arabia for talks with Crown Prince Mohammed bin Salman. The prime minister was accompanied by Mossad Director Yossi Cohen and U.S. Secretary of State Mike Pompeo also attended the meeting.

The Prime Minister's Office declined to comment, but Netanyahu's close aide Topaz Luk appeared to confirm the meeting with a Twitter post that took a swing at Defense Minister Benny Gantz for busying himself with political maneuvers as the prime minister was engaged in peace efforts. "Gantz is playing politics while Netanyahu is making peace," Luk wrote in Hebrew.

Luk was apparently referring to Gantz's announcement on Sunday of a governmental committee to investigate alleged corruption in the purchase of submarines from Germany.

Neither Gantz nor Foreign Minister Gabi Ashkenazi were informed of the trip in advance, despite joining Netanyahu for a memorial service for David Ben-Gurion earlier in the day.

Netanyahu remained on Saudi soil for at least four hours. He and Cohen left Ben-Gurion International Airport at 7:50pm on a private jet and landed in Saudi Arabia at 8:30pm, returning to Israel after midnight.

The visit to the Neom, a coastal city in the Gulf state, came as the outgoing administration of U.S. President Donald Trump was reported to consider a military strike on Iran, Saudi Arabia's long-time foe.

Iran had reportedly put its allies in the region on high alert in anticipation of an American strike.

U.S. President-elect Joe Biden has publicly advocated for a return to the 2015 Iran nuclear deal, which Trump withdrew from in 2018.

According to reports in Saudi Arabia, the crown prince has expressed support in establishing relations with Israel but his father King Salman is opposed to such a move.

According to the Wall Street Journal, bin Salman knew in advance of the UAE's intention to sign its recent normalization agreement with Israel, but did not notify his father of the move for fears the king may try to stop it.

Trump has said publicly that he believes the Saudis would follow the UAE, Bahrain and Sudan and establish ties with Israel.

Saudi Foreign Minister Faisal bin Farhan Al-Saud, who was likely present during Netanyahu's meeting with bin Salman, said Saturday that the kingdom supports full normalization with Israel but reiterated Riyadh's long-held stance that such an agreement could only come after the creation of a

Palestinian state.

NETANYAHU SAYS HE WILL MAKE OFFICIAL VISIT TO BAHRAIN SOON (Ha'aretz 11/25/20)

Prime Minister Benjamin Netanyahu said on Tuesday morning that he would make an official visit to Bahrain "in the near future."

In a video announcement made available on social media, Netanyahu said that he had a "very friendly" conversation on Monday with Bahraini Crown Prince Salman Hamad bin Khalifa. The conversation focused on strengthening ties between the two countries.

"We are both very excited to bring the fruits of peace to our people, and our countries," Netanyahu said. "He also invited me to come on an official visit to Bahrain in the near future. I will do so gladly," he added.

This is the second conversation Netanyahu has had with Bin Khalifa since the two countries signed a U.S.-brokered peace deal on September 15.

Bahrain's Foreign Minister Abdullatif al-Zayani led a delegation to Israel for a one-day visit earlier this month, during which he called for renewing negotiations between Israel and the Palestinians, based on a two-state solution, stressing: "The Palestinian-Israeli conflict must be solved."

He pledged that Bahrain and Israel would cooperate on several areas, and namely, trade, investment, tourism, and banking. The agreement with Israel "will pave the way for a dawn of peace for the entire region," he said.

DJIBOUTI: TIES WITH ISRAEL ONLY AFTER PEACE GESTURE TO PALESTINIANS (JPost 11/25/20)

Djibouti will not establish official ties with Israel without progress toward peace with the Palestinians, the African Muslim state's President Ismail Omar Guelleh said.

In an interview with French publication The Africa Report this week, Guelleh said that "the conditions aren't ripe."

"We take issue with the Israeli government because they're denying Palestinians their inalienable rights," he said. "All we ask that the government

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do is make one gesture of peace, and we will make 10 in return. But I'm afraid they'll never do that."

Guelleh added that his country does not have an issue with Jews or Israeli people more broadly.

The president pointed out that Israelis come to his country to do business, and citizens of Djibouti have been permitted to travel to Israel for the past 25 years. Djibouti is one of several African countries that had been named as likely to normalize relations with Israel following the Abraham Accords.

One country with which progress has been made is Niger, according to a senior Israeli diplomatic source with knowledge of the efforts to have more countries establish diplomatic ties with Israel.

Though there has been talk of Pakistan joining the ranks recently, any recent contact with Israel has been done through a third party, and the source said he did not see it as serious.

The Pakistani Foreign Ministry rejected talk of recognizing Israel as "baseless speculation" in a statement released Tuesday evening.

"The prime minister has made it clear that unless a just settlement of the Palestine issue, satisfactory to the Palestinian people, is found, Pakistan cannot recognize Israel," a spokesman stated.

The comments came over a week after Pakistani Prime Minister Imran Khan said he faced pressure from unnamed countries to establish relations with Israel, but he would not consider it.

Pakistani passports say in them: "This passport is valid for all countries of the world except Israel."

YAMINA PUSHES TO DISSOLVE THE KNESSET (Arutz-7 11/25/20)

The Yamina party is calling for the dissolution of the 23rd Knesset, backing a bid to hold snap elections while proposing a separate bill to force early elections.

Yamina chairman and former Defense Minister Naftali Bennett announced Wednesday morning that the party will back a motion by Yesh Atid-Telem calling for the dissolution of the Knesset and forcing early elections – Israel's fourth in less than two years.

In addition, Yamina will push its own motion to dissolve the Knesset and hold new elections.

"There is nothing worse for Israel than this government. Anything else is better. We need to have new elections quickly, and get rid of this government as soon as possible," said Bennett. Bennett pushed back on attacks from the Likud, following scathing criticism from senior Likud officials against Yamina – in particular by Transportation Minister Miri Regev (Likud) against her predecessor, Betzalel Smotrich (Yamina).

"I can't stop people from smearing us, that's the nature of politics. But I do detect a new trend, which is very interesting, given all the noise from the 'leftists are traitors' protests and the 'rightists are fascists' protests. I guess people who are consumed with hate towards others won't be voting for me."

"Maybe the line will be that Betzalel Smotrich and Naftali Bennett are leftists – go with that. I can't remember any time in the last decade when the Likud applied sovereignty to a single inch of Judea and Samaria, or passed judicial reform, so it is kind of funny for them to accuse Smotrich of swerving to the Left."

"I still plan on taking with everyone and explaining what my vision is. Israel is Israel, Netanyahu is Netanyahu – they aren't one and the same."

'ISRAEL WILL HAVE TO LEAD THE STRUGGLE AGAINST IRAN' (Arutz-7 11/25/20)

Israel may have to ratchet up its efforts to counter Iran's nuclear program, a senior Likud minister warned Wednesday.

Speaking with Galei Tzahal, Settlement Affairs Minister Tzachi Hanegbi said that while Israel had enjoyed strong support from the Trump administration in its efforts to curtail Iran's nuclear program, a Biden administration would likely bring the US back into the nuclear deal signed under President Obama.

"The expectation is that the next [American] administration will want to return to the Iran nuclear deal. That would mean Iran gets international

legitimacy to build a nuclear weapon, over Israel's objections."

President Trump, Hanegbi continued, had effectively negated the nuclear deal by applying new sanctions on Tehran, giving Israel and Gulf Arab states a strong backer in their bid to prevent Iran from obtaining nuclear weapons. Should Biden end the sanctions, however, Israel would again be forced to lead the effort to counter Iran.

"During the last four years, the Americans effectively lined up with Israel in its efforts. President Trump promised before the 2016 election – and kept his promise – that he would leave the nuclear deal, thus making it less relevant. And he applied very tough and very effective sanctions on Iran."

"Israel did not have to lead the struggle against Iran's nuclear ambitions, because the leader of the free world was leading the charge. But if the US will go back to the Iran deal, that will again mean Israel will have to make the decisions for itself."

GOOGLE PLANS ISRAEL-SAUDI ARABIA LINK IN MASSIVE FIBER-OPTIC PROJECT (Israel Hayom 11/25/20)

Google is planning to connect Israel and Saudi Arabia via fiber-optic cable as part of a larger internet infrastructure project, the Wall Street Journal reported Monday.

According to the report, the link would be established as part of a major network connecting Europe with India.

The underwater cable project, called Blue Raman route after Indian physicist Chandrasekhara Venkata Raman, will be more than 8,000 kilometers (5,000 miles) long and is expected to cost \$400 million.

If completed, the network would mark the first time two nations with no formal diplomatic ties will be linked directly as part of an internet infrastructure project. The project will need the approval of several regulatory bodies, as the cable will cross several borders.

The report comes as Google is locked with Facebook in a struggle to build more network capacity to support its surging user demand for videos, search results and other products.

ISRAELI LEADERS WELCOME END TO POLLARD'S PAROLE, ANTICIPATE HIS ARRIVAL (YNet 11/22/20)

Israeli leaders have welcomed the U.S. decision to lift parole restrictions on convicted spy Jonathan Pollard, and reports that he is likely to move to Israel. Under the terms of his parole, Pollard was not allowed to leave the U.S. until 2020 unless he received presidential permission to do so. The restrictions ended on Friday and were not extended.

Pollard's wife Esther, an Israeli citizen, is undergoing chemotherapy for advanced cancer, which is delaying the Pollards' expected arrival in Israel.

One of Pollard's lawyers, Eliot Lauer, told Ynet on Friday that Pollard's most pressing concern was the welfare of his wife.

"I know many people are waiting for Pollard in Israel, but the first thing he needs to do is take care of his wife," Lauer said.

Prime Minister Benjamin Netanyahu welcomed the lifting of the restrictions on Pollard, saying that "for many years" he has been "committed to, and consistently worked towards, securing Pollard's release."

Netanyahu thanked Israeli Ambassador to the U.S. Ron Dermer for "responsibly and sensitively leading the contacts with the administration."

He said he "hopes to see Jonathan Pollard in Israel soon, and together with all Israelis, extends his best wishes to him and his wife Esther."

President Reuven Rivlin also welcomed the development, saying that "over the years we have shared in Jonathan Pollard's pain, and felt a responsibility and commitment to bring about his release.

"Now we will be able to welcome him and his family home, with the blessing 'Blessed are You, who releases prisoners' after many difficult years of imprisonment and restrictions, to a new life of health and peace."

Defense Minister Benny Gantz called the lifting of restrictions on Pollard "good news and the closing of an important circle for the State of Israel."

"Jonathan, after so many years, I am very happy that you will soon be here with us and hope to meet you and Esther, to whom I wish a speedy

recovery," he said.

TAU TEAM WINS GOLD AT GENETIC ENGINEERING WORLD CHAMPIONSHIP (JPost 11/25/20)

Students from Tel Aviv University took home the top prize in the world championship in synthetic biology, the International Genetically Engineered Machine Competition (iGEM).

Consisting of 12 students from a variety of faculties including the captain Karin Sionov and led by Prof. Tamir Tuller, the TAU team came in first in the Best Software Development category, and second place in the category of Foundational Advance, referring to proposed solutions to fundamental synthetic biology problems. In terms of overall ranking, TAU's team beat out teams from leading universities like Harvard, MIT, Cornell and Stanford.

Originally set to take place in Boston, as it does every year, the 2020 iteration of the contest was forced to move online due to the coronavirus pandemic.

Hosting teams from 256 different leading global universities, the competition required contestants to form an original concept relating to genetic engineering and implementing it as if it were a viable start-up. This link between innovative start-up ventures and genetic engineering is unsurprising, as the field has numerous applications in fields such as agritech, green energy and pharmaceuticals.

However, a common problem encountered in the field is that genes, which are essentially transplanted between organisms, are often removed from the genome. The TAU team's solution to this problem, however, managed to improve the stability and preservation of the inserted synthetic genes. This was accomplished by combining numerous disciplines from engineering to molecular biology to computer science, and used software to design stable DNA.

"This is a very impressive achievement, which proves that TAU leads and excels in synthetic biology – not only in Israel but internationally as well," Tuller, who is also head of the Fleischman Faculty of Engineering's Laboratory of Computational, Systems and Synthetic Biology, said in a statement.

"One proof of the immensity of the achievement comes from a Swiss company that has expressed an interest in our technology, already forwarding a contribution to advance the idea, and intending to support us on our way to commercialization."

"It was a great honor for me to head a team of outstanding students who were extremely proud to represent Tel Aviv University and the State of Israel," Sionov said.

"Winning was our reward for a whole year of hard, challenging work. We came to the competition with great motivation and gave everything we had. I am glad that we defeated some of the world's leading universities."

NEW AID PACKAGE GEARED TOWARDS DISCHARGED LONE SOLDIERS ANNOUNCED (JPost 11/25/20)

Just days after the Defense Ministry announced that it could no longer provide rental subsidies to discharged lone soldiers, it was announced that Israelis discharged from the IDF in the past year will receive an aid package, and the rental assistance will be reinstated.

The announcement of the "special assistance package" was made by Defense Minister Benny Gantz, Finance Minister Israel Katz, and Minister in the Defense Ministry Michael Biton.

According to the ministers, the package is geared toward those who have been released in the past year, "with an emphasis on lone soldiers and those who are entitled to family payments."

The package will be done in a graded manner, so that discharged lone soldiers and those entitled to family payments will receive a grant of NIS 4,500, higher than other soldiers released in the past year. Discharged soldiers who served more than 22 months will receive NIS 1,800, while those who served less than 22 months or those who did their national service will receive NIS 1,000.

It was also decided to extend by another year the period during which those discharged in 2019 and 2020 are able to work in preferential jobs, so that they will be less affected by the financial crisis stemming from the coronavirus pandemic.

They will also receive dedicated professional training and employment placement tools in order to help them find work.

"The tracks are expected to increase employment rates among discharged soldiers and lead to an increase in wages in industries where there is demand, and thus increase productivity and GDP over time," read the statement released on Wednesday.

Gantz also announced that the Department of Veterans Affairs in the Defense Ministry will transfer to the bank accounts of discharged lone soldiers who are entitled to rental assistance "all the payments to which they are entitled."

The transfer of the funds will be made "quickly," Gantz tweeted.

Earlier on Wednesday, the defense minister said that "one of the populations most affected by the corona crisis is the discharged soldiers, who are not entitled to unemployment benefits. We will not leave any soldiers behind, and we will make every effort to help them get through the crisis, and emerge stronger."

"It is precisely during this period that we must give to discharged soldiers, who have just finished their contribution to the security of the State of Israel," said Katz, adding that "we will continue to assist them and provide as broad support as is necessary."

Biton said that the ministry recognized the "severe damage" that the fallout from the coronavirus was causing to discharged soldiers, and that the package "is in addition to a number of different actions" that the ministries have taken "to assist discharged soldiers and lone soldiers in particular."

"I hope that we will be able to initiate and implement more programs and moves for them," Biton added.

Throughout the crisis, the Finance and Defense ministries have announced multiple packages for soldiers discharged from the military over the past year, totaling over NIS 14,000 for each soldier.

Nevertheless, there's been a record demand for financial assistance by lone soldiers and soldiers from low-income families, due to the economic fallout caused by the pandemic.

Many have requested to extend their mandatory service, even by just a few more months, because of the lack of jobs available, due to the economic fallout of the coronavirus. Many others have gone to charities for food and housing assistance.

WHAT WILL BIDEN'S CHOICE FOR FOREIGN-POLICY APPOINTMENTS MEAN FOR ISRAEL? (Israel Kasnett, Israel Hayom 11/25/20)

US President-elect Joe Biden has announced his choices for some of the key positions in his administration when he takes over in January. Biden's likely victory has created a wave of murmurs in Israel's halls of government that he would follow what was seen as Obama's hostile stance with regard to Israel, and his efforts to create daylight between the US and the Jewish state. The question, therefore, is whether or not these key appointees will work to assuage Israeli fears.

According to Efraim Inbar, president of the Jerusalem Institute for Strategy and Security, US Secretary of State appointee Tony Blinken "is not a newcomer to the Middle East."

"This is good news," said Inbar.

He noted Blinken's record with regard to the 2015 Iran nuclear deal, or Joint Comprehensive Plan of Action (JCPOA), saying he is "on record" demanding an extension of the sunset clause that determined when international restrictions on Iran's nuclear program would end—an issue Israel was strongly concerned with as well.

Inbar pointed out that Blinken is the adopted son of Holocaust survivors, and perhaps as a result, is also "sensitive to Israel's concerns."

Eytan Gilboa, an expert on American politics and foreign policy, as well as a senior research associate at the BESA Center for Strategic Studies at Bar-

Ilan University in Ramat Gan, expressed more concern. He told JNS that while Blinken is an expert on national security, "there are two problems for Israel."

The first, he said, is that Blinken was involved in the JCPOA negotiations. The second is that he worked as deputy secretary of state together with former US Secretary of State John Kerry on the failed 2014 effort to bring the Palestinians and Israel together at the negotiating table.

Both of those issues are viewed by Israel's right-wing establishment as having been wrongly handled by the Obama administration and not keen to see a Biden administration revisit them with the same foreign-policy approach.

"The question is whether the lessons of Kerry's failed efforts will have carried over," said Gilboa.

He noted that Biden is building a team of people in whom he trusts, can rely on and can work together as a team.

At 43, National Security Advisor appointee Jake Sullivan would become the youngest-ever to fill the key position.

Sullivan is considered an expert in national security; he succeeded Blinken as Biden's national security adviser. He was also former Secretary of State Hillary Clinton's chief of staff during Obama's second administration.

According to Gilboa, Blinken and Sullivan "both have the same ideas and experience."

Sullivan was involved in the secret talks with Iran, "so this is something to be concerned about," noted Gilboa.

Michele Flournoy, Biden's likely appointee for Secretary of Defense, served as under-Secretary of Defense during the Obama years. In the last four years, she worked closely with Blinken.

Thus, Blinken, Sullivan and Flournoy have all worked together in the past on the same issues, a key advantage from Biden's point of view.

Gilboa said Israel should be concerned with these appointments "since all three were heavily involved in the Iran issue and the failed Palestinian negotiations."

With regard to Biden's choice for Ambassador to the United Nations, Linda Thomas-Greenfield, Gilboa noted that since she is a former ambassador to Liberia and assistant secretary of state for Africa, "she is mainly interested in Africa, international organizations and multilateral diplomacy."

"This should also be an issue of concern for Israel," he added, "because Obama approached multilateral diplomacy and the U.N. organizations as legitimate organizations. He demonstrated this when he returned the United States to the UN Human Rights Council, which is a joke."

"While [former President] George W. Bush recognized it as being highly politicized, corrupt, ineffective, anti-American by nature, directed by the worst human-rights violators in the world, Obama returned the US to this organization," said Gilboa.

Gilboa also noted that Blinken is in favor of alliances with like-minded states such as those in Europe.

"Biden has expressed interest in reviving close relations with the European Union, which is bad news for Israel," said Gilboa. "We know the EU We know these countries. They are in favor of concessions to Iran, and they still believe that the Israeli-Palestinian conflict is the major source of all problems in the Middle East."

Turning to the Gulf states, some of which have warned Biden against returning to the nuclear deal, Gilboa said that "there is a lot of concern in the Middle East, especially among the Arab Sunni states about the Biden administration. Many think it will be some modified version of the Obama administration. We will have to see."

He pointed out that Israel is now concerned with who Biden will appoint as ambassador and whether Biden will appoint a special representative for the Palestinians, which would indicate his willingness to go beyond just gestures.

ISRAEL, SAUDI FIND THEMSELVES FACING MORE THAN ONE COMMON FOE (Alex Fishman, YNet 11/25/20)

Saudi Foreign Minister Prince Faisal bin Farhan Al-Saud on Monday denied

that there had been a meeting between Prime Minister Benjamin Netanyahu and Saudi Crown Prince Mohammed bin Salman in the Red Sea city of Neom.

"No such meeting occurred. The only officials present were American and Saudi," he said on Twitter.

This does not mean that the meeting between the prime minister and the crown prince did not happen, but it does mean that the Saudis were deeply embarrassed by the reports.

It can be assumed that an Israeli official broke an agreement for secrecy regarding the meeting.

Even so, this is a major stepping stone on the path towards Israeli-Saudi normalization.

Israel's political situation is so dire and rotten that its leaders are willing to score an internal political victory (and get one over on Defense Minister Benny Gantz and his submarine affair probe) at the risk of scuppering a crucial diplomatic breakthrough.

Israelis and Saudis have been meeting in secret for years now, including political, diplomatic and intelligence officials from both sides.

There was even a rumor that former prime minister Ehud Olmert met with a senior member of the Saudi royal family in Jordan, but no prior meeting between an Israeli premier and the Saudi crown prince in the Gulf kingdom is known.

Such an historic meeting could have only taken place amid the whirlwind of events gripping the Arabian Peninsula over the past year, which resulted in Israel's normalization agreements with the UAE and Bahrain.

Bin Salman and his father the king are divided over formalizing ties with Israel.

A covert meeting with Netanyahu in Saudi Arabia was probably the best the crown prince could get from his father, admittedly an achievement unto itself.

Both Israel and Saudi Arabia are preparing for a Biden White House. If Jerusalem is worried, Riyadh is scared to death. Israel does not understand how hostile the U.S. Congress is to Saudi policies in general and the crown prince in particular.

Bin Salman is certain that the Democrats are going to give him hell over the kingdom's human rights abuses, civilian deaths in Yemen, the assassination of Saudi dissident and journalist Jamal Khashoggi, the continued feud with Qatar and many other issues.

The crown prince is convinced the CIA has him in its sights and is ready to put him down, at least politically, and pave the way for the return of their favorite Saudi prince Muhammad bin Nayef, whom he stripped of his titles and placed under house arrest for alleged treason in June 2017.

During his campaign, U.S. President-elect Joe Biden talked of a "renewed assessment" when it comes to American-Saudi relations, hinting that his administration would settle scores with Riyadh over its conduct in the past four years during the presidency of Donald Trump.

Biden's pick for secretary of state Antony Blinken, who this week tweeted his concern at the arrest of three human rights activists in Egypt, already has his eyes on the Gulf kingdom.

Just as the Saudis do, Israel is pleading with the upcoming administration to be involved in and influence its expected negotiations with Iran.

Cooperation between Jerusalem and Riyadh on Iran - a common foe - should be taken very seriously by Biden.

It is very probable that outgoing President Donald Trump's desire to bomb Iranian nuclear facilities, as reported last week by the New York Times, was raised by the third person at the covert meeting in Saudi Arabia on Monday, departing Secretary of State Mike Pompeo, who has vigorously pushed for normalization between Israel and Saudi Arabia.

But with all due respect to the Iranian threat and normalization prospects, it is doubtful the meeting would have taken place if the Saudis did not need an ally against what it perceives will be a hostile White House.

All we can do now is hope that the leaks did not jeopardize any headway already made on Israeli-Saudi ties.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

The Splendor of Your Deeds

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

And Yaakov departed from Be'er Sheva and went toward Charan. (28:10)

Rashi comments on the above verse, that it would have sufficed to merely write, "and Yaakov went toward Charan." Why does the verse highlight Yaakov's departure from Be'er Sheva? Rashi cites a Midrash that explains that Yaakov's leaving Be'er Sheva had a significance of its own. When a righteous person is in the city, he is its glory, splendor, and beauty; when the righteous person departs, all that glory, splendor, and beauty leave as well.

It is interesting to note that this lesson is specifically mentioned regarding our forefather, Yaakov. There were plenty of "departures" that occurred with Avraham and Yitzchak that could have been used to teach us about the incredible impact a righteous person has on their surroundings. What is unique about Yaakov that the Torah teaches this lesson with regards to him?

Rabbi Moshe Shternbuch answers with an incredible insight. Regarding Avraham and Yitzchak, the fact that they had an impact on their hometown is somewhat obvious. After all, they were paradigms of righteousness for all to follow and there were no other righteous individuals in their vicinity. Yaakov, however, was unique. He lived in his father Yitzchak's house. There was already a righteous person in the town. It is in this scenario that the Torah emphasizes the incredible influence and impression a righteous person has on his place. Even though there were other righteous people around, including our great forefather, Yitzchak, there was still an additional impression made by Yaakov when he lived there, and a void was felt when he left.

From here we can learn how much of an impact we, too, can have. Even if there are others doing good deeds, we must never assume that our actions will not make a difference as well. Just as Yaakov's presence was felt even in the shadow of Yitzchak's stature, so too, every individual's actions and behavior can add splendor and beauty to the place that they live.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

He (Yaakov) took from the stones of the place and placed them by his head. (28,11)

He took the stone that... (28, 18)

Why does the verse begin the story with many stones, and end the narrative with a singular stone? The stones began fighting among themselves and said, "I want the Tzaddik to rest his head on me." To resolve the situation, Hashem formed them into one stone, so all of them had the Tzaddik's head resting on them. (Rashi)

One is not permitted to rearrange the straps on his tefillin from the top to the bottom because the part of the strap that is near the knot has greater sanctity and cannot be moved from there. (Magen Avraham Orach Chaim 42, 3)

We see from the Magen Avraham that the closer a holy item is to the sanctified place, the holier it is. If so, how did Hashem solve the problem by merging all the stones into one, as they could all still claim, "I want the Tzaddik closer to me?"

Parsha Riddle

How old was Rochel when she died?

Please see next week's issue for the answer.

Last week's riddle:

Who was named before they were born?

Answer: Yitzchak

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Vayeitzei (29:17-18), the Torah relates: "... Rochel was beautiful of form and beautiful of appearance. Yaakov loved Rochel ..." Radak and Rabbag understand the juxtaposition of these two sentences to imply that Yaakov loved Rochel due to her beauty, and they struggle to explain why a righteous man like Yaakov, whose interest in marriage was surely for the purpose of procreation, would care about physical beauty.

R. Yaakov Reischer also understands the Biblical text to clearly indicate that Yaakov chose Rochel "because she was beautiful of form and beautiful of appearance," and he infers from this that the Sages' criticism of one who marries for money (Kiddushin 70a) or looks is limited to one for whom that is the sole consideration, but does not apply to one with nobler motives ("L'sheim mitzvah") but who is also interested in money or looks. As he points out, were this not so, "the entire world would be guilty of this, since all men marry women who find favor in their eyes, and also seek money." (Shut. Shevus Yaakov 3:135)

The truth is that R. Reischer's need to reconcile the Talmudic criticism of marriage for base considerations with the conduct of Yaakov and indeed that of "the entire world" is rather puzzling, since normative halachah follows the position of R. Yitzchak b. Sheshes that the Sages' objection is only to one whose base interests motivate him to choose a halachically unsuitable wife, but there is nothing wrong with marrying for money if the woman in question is halachically unobjectionable. (Shut. Rivash #15, Shulchan Aruch EH 2:1, but cf. Biur Ha'Gra #6) The Aruch Hashulchan goes so far as to encourage a Torah scholar to do so, in order to forestall the distractions of worldly affairs (i.e., earning a living).

Some explain that since we find that Rochel, as well as the other Matriarchs, are praised for their beauty, it follows that when it is stated in Proverbs (31:30) that: "Grace is false, and beauty vain; a woman who fears Hashem, she should be praised," this must be interpreted to mean that grace is false and beauty vain only in the absence of fear of Hashem, but a woman who fears Hashem should be praised for her grace and beauty as well! (Kol Eliyahu; Pele Yoetz Erech Yofi)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am not an obligation.
2. I am for the direction.
3. I am the third.
4. I am the first.

#2 WHO AM I?

1. I was the first to thank.
2. I was a weeper.
3. I had half.
4. I was soft-eyed.

Last Week's Answers

#1 "Anochi" (Why thus?, Dirt and dust, I begin the ten, I am "I am.")

#2 Wells (I was dug, I was filled, I have a city named for me, I caused a treaty.)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

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Visit gwckollel.org to submit your answers.

Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

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