

Young Israel Shomrai Emunah - Shabbos Shorts ת"סב

December 2 - 3, 2022 - 9 Kislev 5783 - Parshas Vayeitze
Light Candles by 4:27 - Havdalah 5:30

The Shabbos Shorts is sponsored by **Lee & Craig Oppenheim and Family** in honor of **Shari & Rabbi Scott Hillman, Rabbi Rosenbaum**, and the rest of the community for their support during Craig's recent hospital stay. Scott, thank you so much for lending Shari to Lee for support over Shabbos. Shari & Scott, your ongoing support, friendship & love is so appreciated, and by **Arline & Dr. Irving Katz, Menashe & Nesh, Shlomo & Sharona** to thank **Rabbi Rosenbaum** and the YISE community for their support, visits, Minyan attendance, and meals during their recent Shiva for their son and brother, **Daniel Katz, A"H**.

Mazal Tov

- **Tzivia Bramson** on the birth of a great-grandson, Sammy (Shmuel Ezra Halevi) Lerner. Mazal Tov to parents Chava & Zev Lerner and grandparents Esther & Myron Chaitovsky. Mazal Tov to big sisters Mindy and Mayan.
- **Tzivia Bramson** on the Bar Mitzvah of her great-grandson, Gavriel Emanuel, son of Shlomo Emanuel and grandson of Libby Waidenbaum.
- **Sandie Thurman** on the upcoming marriage of her daughter, Esti, to Ariel Horvitz. Mazal Tov to Olga & Larry Horvitz from New York City. Mazal Tov to Esti's twin brother, Avi, and to Ariel's sisters and their spouses, Adina & Yinon Arazi from Brooklyn and Noa & Jared Kash from Los Angeles. The Shabbos Kallah will be held at 1126 Kersey Road at 4:00 PM.
- **Patty & Eric Towler** on the birth of their first grandchild, a boy, to their daughter and son-in-law, Sylvia & Shmuel Mischel. The Bris will be held next week in Philadelphia, IY"H. Contact the Towlers for details as needed.
- **Aviva & Pinchas Werner** on the Bat Mitzvah of their daughter Leah.

Shabbos Schedule

*Minyan locations are B = Belonofsky Sanctuary, S = Social Hall,
LBM = Large Beis Medrash, SBM = Small Beis Medrash, H = The House*

Friday Night:

- Light Candles by 4:27
- Mincha: 4:30 (B), 4:25 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 4:10 (B), 4:05 (Sephardi, LBM)
- Shabbos ends: 5:30

Divrei Torah/Shiurim:

- | | |
|---------------------------------|------------------------|
| • 8:45 Main Minyan | Rabbi Rosenbaum |
| • 9:15 Minyan | Rabbi Postelnek |
| • Hashkamah Minyan Gemara Shiur | Rabbi Yitzhak Grossman |
| • Pre-9:15 Minyan Chabura | Rabbi Postelnek |

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.
- The Shul Kiddush is sponsored by **Bev Morris** in honor of and with tremendous Hakoras Hatov to her husband, **Art Boyars**. He took incredible care of her during her recovery from a serious arm injury.
- The Shul Shalosh Seudos is sponsored by the **Shinensky Family**.

COVID-19 Updates

- Vaccination requirements have been lifted; masks are not required.
 - People experiencing symptoms of COVID-19 or other transmissible illnesses should not attend prayer, learning, social or other events at the Shul.
 - If you have tested positive for COVID-19, please follow CDC guidelines before returning to Shul.
- The Board of Directors appreciates the congregation's understanding as the many varying interests of our members were considered, and look forward to increasing our opportunities to Daven, learn, and spend time together.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, meets at 9:15 AM every Shabbos in The House next to the Shul. Kiddush is served after Davening.

Shabbos Groups this Shabbos, December 3, from 10:00 AM until Shul ends. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk to the Yeshiva. For more information, contact Debbie Katz at dkatz@yise.org

Shabbos Group for 5th and 6th Grade Girls will gather in the front yard of The House next to the Shul promptly at 10 am and go inside together. *See flyer for details.*

Junior Congregation for boys in grades 4 - 6 with Jay Marcus. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00. *See flyer for details.*

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! Next session will take place this Motzei Shabbos, December 3, 7:00 PM in the Social Hall. This Dor L'Dor is sponsored by Eva and Isaac Moses in honor of all the kids who come out on a Saturday night to learn Torah. *See flyer for details.*

Save the date! Paint the Lights Chanukah Celebration with Talya Weinberg! Sunday, December 18 at 2:30 PM - Including painting, arts and crafts, latkes and donuts, and fun for the whole family! Sponsorships welcome! More details to come. For more information, contact imarcus@yise.org *See flyer for details.*

YISE Programs and Listings

Begin to say Vesain Tal Umatar Livracha at Maariv on Sunday, December 4.

Welcome new members voted in at the latest board meeting: Sarah & Dr. Yakov Idell, Michael David Jaray and Hadas & Dr. Steven Kozlowski.

Pre-9:15 Minyan Chabura - A weekly Chabura on the Parsha, now learning the Kedushas Levi. Delve into the deeper dimensions of the Parsha and Holidays by learning the Kedushas Levi's weekly insights. Begins at 8:55 AM Shabbos morning. This week's Shiur will be led by Rabbi Postelnek. *See flyer for details.*

Hashkamah Minyan Gemara Shiur - Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash. This week's Shiur will be led by Rabbi Yitzhak Grossman.

Ask the Rabbi - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic: Chanukah. The first 45 minutes is for Shailos submitted in advance and the last 15 minutes is for Q & A. Send in your questions to: AskTheRabbi@yise.org by Sunday, December 11. The program will take place on Tuesday, December 13, 8:00 PM - 9:00 PM on **Zoom A**. For more info. and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com To sponsor the program, please contact the YISE office. *See flyer for details.*

Thank you to the Shiurim Sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in memory of Rabbi Hyatt, Z"l, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"l, and Rabbi Hillel & Mrs. Myrna Klavan, Z"l.

Rabbi Rosenbaum's Tehilim/Parsha/Halacha Shiur

- **Debbie & Marc Katz** for a Refuah Sheleimah for Mordechai Dov Ben Naomi Chava.
- **Roberta & Cantor Yehoshua Redfern** for a Refuah Sheleimah for Pinchas Leibel Ben Tova Perel and all the Cholim b'Yisrael; Refuah, Nechama and Chizuk.

Rabbi Rosenbaum's Navi Shiur

- **Debbie & Marc Katz** for a Refuah Sheleimah for Mordechai Dov Ben Naomi Chava.

Rabbi Rosenbaum's Women Nach Shiur

- **Debbie & Marc Katz** for a Refuah Sheleimah for Mordechai Dov Ben Naomi Chava.

Hashkamah Minyan Gemara Shiur

- **David Jaray** in honor of Rabbi Grossman and all those who attend his Shiur.

8:45 Minyan Drasha

- **Eli Landy & Family** in memory of Lisa, Z"l, on the Shloshim and to thank the YISE community for all its help and support during this challenging time.

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.

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 (Monday 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 Navi Shiur for Women
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
- Hashkamah Minyan Gemara Shiur, Shabbos Morning

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

3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

Please email office@yise.org to sponsor. Thank you for your support.

YISE Programs and Listings (continued)

Preparing for Chanukah - Please join us from 8:30 PM - 9:00 PM in the Bais Medrash on Wednesdays, December 7 and 14 for Shiurim from Rabbi Yehuda Shinensky and Rabbi Postelnek and at 8:30 PM on Wednesday, December 21, in the Small Social Hall for a Chanukah Kumzitz! *See flyer for details.*

Monthly Shalosh Seudos - First Shabbos of each month. To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org. Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation. *See flyer for details.*

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, December 5 from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Trivia Night - December 17, 8:00 PM at YISE. RSVP at www.yise.org/trivia \$12 in advance, \$15 at the door. *See flyer for details.*

Living Shabbos - Join YISE young professionals for a series on the laws of Shabbos with Rabbi Postelnek. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman, 11611 Kemp Mill Road. For questions or to join the WhatsApp group contact Rabbi Postelnek at rypostelnek@yise.org. Recordings available at <https://wp.yise.org/living-shabbos>

Happy Birthday! Happy Anniversary!

Simi & Sammy Franco wish their friend, Chazzan Chacham Yehuda (aka **Judd Lifschitz**), a happy belated "special" birthday!

Weekday Shiurim

Options for in-person and remote learning are listed below. For the latest list and 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. Monday through Friday, 9:30 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**, will not meet on Sunday, December 4.
 - **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, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**.
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Join the fastest growing Halacha learning program in the world! Register online at <https://thegreaterwashingtoncommunitykollel.com/scp> *See flyer for details.*
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 9:00 PM - 10:00 PM For more information, contact Rabbi Levy 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzria, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**.
- 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, passcode 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, passcode 161699

YISE Programs and Listings (continued)

Bug Checking Seminar - Hands-on presentation with Rabbi Sholom Tendler of the Star-K has been postponed to Sunday, December 11. For more info, please contact Miriam Friedman at mfriedman2@yahoo.com See flyer for details.

Kiddush Volunteers Needed from ALL Minyanim to help set up and clean up for Kiddushes on Shabbos morning. Times vary. Let us know when you are available. Contact Barbara Price at 301-332-8181.

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. For information, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com
Shiurim from Rabbi Gedaliah Anemer, ZT"l, are available at <https://audio.yise.org>

Community Programs & Listings

Kidney Donation Needed - Mr. Gerry Segelman, father of Micah Segelman, is in need of a kidney transplant. If you would consider being a kidney donor, please contact Rabbi Chaim Steinmetz at csteinmetz@renewal.org or 718-431-9831 ext 209.

Kemp Mill Toastmasters - Wednesday, December 7, 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 president@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

SHIFT - Shul Initiative For The Singles presents Meet the Shadchanim - Representatives from our many Shuls who know our local Baltimore singles. Sunday, December 4, 7:00 PM - 8:00 PM for single men, 8:00 PM - 9:30 PM for single ladies. Motzei Shabbos, December 10, 7:00 PM - 8:00 PM for single men, 8:00 PM - 9:30 PM for single ladies. *Representatives (e.g., married relatives, friends) of singles can come any time. Darchei, 3201 Seven Mile Lane. Pre-registration is required by email to baltimoreshift@gmail.com We are looking forward to seeing you! Baltimore SHIFT.

A Taste of Hope - Join the Greater Washington community on Thursday, December 15, 7:30 PM, at Chabad of Silver Spring for an evening filled with delicious food, artisanal pizza and inspirational stories with Bonei Olam Greater Washington. Open to all, free admission, no RSVP required. All donations made go directly to couples experiencing infertility in the Greater Washington area. To donate, go to: <https://boneiolam.org/greaterwashington>

"Light it Up - A Morning of Meaningful Music" - A free live, in-person, event for women (high school seniors and up), featuring Sorah Shaffren. Presented by The Robin Niman Mikvah Education Fund on Sunday, December 18, at 11:00 AM (doors open at 10:45), at YISE. Advance reservation required at <https://mikvahemunah.com/2022/11/23/light-it-up>

Siyum in Memory of Lisa Landy - Go to <http://hadranalach.com/2514> to join a Siyum Mishnayos planned for the first Yahrzeit of Lisa Landy, Liba Hendel Bas Chayim.

Bring Some Warmth To Your Friends & Neighbors in Need - Donate warm food items to the Capital Kosher Food Pantry's Cold Weather Food Drive. We need your help to stock up on soups, hot beverages, hot breakfast cereals and more for the coming cold months. All food donations should be shelf-stable, factory sealed, well within the use-by date, and be marked with Star-K, OU, CRC, OK or Kof-K certification. For complete details, please visit: <https://www.capitalkosherpantry.org/cold-weather-food-drive>

Alshich on the Parsha with Rabbi Levy - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

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 404-273-3392.

Dirshu - Please join Dirshu, currently learning Bava Metzia. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner), about 2.5 Daf covered each week.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on Zoom B. For more information call 301-732-1773 or email director@goldennetwork.org

Help our Senior Neighbors - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact volunteer@seniorconnectionmc.org, call 301-962-0820 or visit www.seniorconnectionmc.org for more info.

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. Go to <https://getizun.org> or email us at barbara@getizun.org

Daf Yomi Shiur currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@srlslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person, 7:30 AM in the YISE Social Hall.

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

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

The Week Ahead		Sunday December 4	Monday December 5	Tuesday December 6	Wednesday December 7	Thursday December 8	Friday December 9
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	4:35	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	See Shabbos schedule
	Sephardi (LBM)	4:30	4:30	4:30	4:30	4:30	

Halachic Times: Latest Alos Hashachar 5:50 AM, Earliest Talis and Tefilin: 6:19 AM, Latest Netz: 7:17 AM,
 Latest Krias Shema: 9:34 AM, Earliest Mincha: 12:31 PM, Earliest Shkia: 4:45 PM, Latest Tzeis Hacoachavim 5:30 PM

Next Shabbos

December 9 - 10, 2022 - 16 Kislev 5783
 Parshas Vayishlach

Friday Night:

- Light Candles by 4:27
- Mincha: 4:30 (B), 4:25 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 4:25 (B), 4:20 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:30

Next Shabbos Shorts Deadline: Wednesday, December 7, at 12 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 Email: office@yise.org

Website: www.yise.org

Office Hours: Monday - Thursday: 9:00 AM - 5:00 PM,

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager



Pre-9:15 Minyan Chaburah

KEDUSHAS LEVI

on the Weekly Parsha and Chagim

8:55am Shabbos Mornings
Beginning Parshas Chayei Sara, Nov. 19

YISE Social Hall

Given by Rabbi Postelnek
& Rabbi Rosenbaum



To All 5th & 6th
Grade Girls....

You are cordially invited to join an

EXCITING NEW SHABBOS GROUP

Created Just For You



Every Shabbos Morning
In The YISE House (next to Shul)

10:00-11:15

Starting September 10th





YISE Youth presents:

JUNIOR CONGREGATION



For 4th-6th grade boys! Led by our very own Youth Director, Jay Marcus!

We will meet in the lower lobby at 9:55 and walk over to the Yeshiva promptly at 10.

YISE YOUTH PRESENTS

Door L'Dor

**FAMILY
LEARNING
2022-23**

**SATURDAY 19 NOVEMBER 2022
7:00 PM**

**SATURDAY 3 DECEMBER 2022
7:00 PM**

**SATURDAY 10 DECEMBER 2022
7:00 PM**

**SATURDAY 31 DECEMBER 2022
7:00 PM**

**SATURDAY 14 JANUARY 2023
7:15 PM**

**SATURDAY 28 JANUARY 2023
7:30 PM**

**SATURDAY 11 FEBRUARY 2023
7:45 PM**

**SATURDAY 25 FEBRUARY 2023
8:00 PM**

**SATURDAY 11 MARCH 2023
8:00 PM**



Please email mshimoff@yise.org
if you would like to sponsor

REVOLUTIONIZE

YOUR TORAH LEARNING!

NEW SEMESTER
BEGINS NOV 1

NEW TOPIC:
הלכות נדה
The Laws of
Taharas
Hamishpacha



SEMICHAS CHAVER PROGRAM

JOIN OVER 2500 PARTICIPANTS WORLDWIDE!

Gain practical knowledge of halacha in an energetic and engaging atmosphere!

Receive a SCP Certificate of Achievement, signed by Chief Rabbi Shlomo Amar, HaRav Hershel Schachter, and Harav Avigdor Neventzal after successfully passing a written exam at the end of each semester.



Presented
by



Rabbi
Hillel
Shaps

TUESDAYS @ 8:45PM Register at:
at YISE, 1132 Arcola Ave. thegreaterwashingtoncommunitykollel.com/scp



PRESENTED BY
GREATER WASHINGTON
COMMUNITY KOLLEL &
YOUNG ISRAEL
SHOMRAI EMUNAH



ORTHODOX
UNION
תורה
ומצוות
Enhancing Jewish Life



Semichas Chaver Program: Founded by Rav Elyada Goldwicht

MEN'S
PROGRAMMING

For more information,
please contact:
Rabbi Hillel Shaps,
hshaps@gwckollel.org

**Come to YISE for a hands-on Bug Checking presentation
by Rabbi Sholom Tendler of the STAR-K**

**Where: YISE – 1132 Arcola Avenue, Silver Spring, MD
in the Social Hall or on Zoom**

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: Meeting ID: 416 963 9000, password 492019

When: Sunday, December 11, 2022

Time: 8:00 PM – 9:30 PM

Co-sponsored by YISE, KMS, and Ohr HaTorah

**Program free of charge for men and women
Thrips cloths available for \$5**

Rabbi Sholom Tendler is both an ordained graduate of Ner Israel Rabbinical College and a recipient of a Master's of Science degree in education from Johns Hopkins University. As a Kashrus Administrator, he is responsible for overseeing a number of STAR-K certified facilities and conducting kosher-organic inspections.

* For more info, please contact: Miriam Friedman –
mfriedman2@yahoo.com

ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachic topics!

Topic: **Chanukah**



The first 45 minutes are for Shailos submitted in advance and the last 15 are for Q & A.

- How early may I light the Menorah, and how late can I do it?
- What can I do about lighting if I have a wedding or an international flight at night on Chanukah?
- How can I be Yotzai in lighting the Menorah if I am staying in someone else's home?

Send in your questions about Chanukah to: AskTheRabbi@yise.org by Sunday, December 11.

When: Tuesday, December 13, 8:00 PM - 9:00 PM

Where: Zoom – Meeting ID: 416-963-9000, Passcode: 492019

For more information and to submit questions by phone or anonymously, contact:

Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

To sponsor the program, please contact the YISE office.

YISE

TRIVIA

NIGHT

CHANUKA THEME!

Saturday Night

Dec. 17th
8:00 pm

YISE Social Hall
1132 Arcola Ave

\$12 when you
RSVP at
Yise.org/Trivia
by Sunday Dec. 11

or

\$15 at the door

Pizza, Latkes,
Coffee Bar, and more!

Form teams of 5 - 8 beforehand
or join a group that night!

PREPARE TO EMBRACE CHANUKA

Touching the Miracle of Our Generation

Rabbi Yehuda Shinensky

Wednesday Dec 7th 8:30pm-9:00pm

When the Lights Go Out: Perfectly Imperfect

Rabbi Postelnek

Wednesday Dec 14th 8:30pm-9:00pm

Learning in the upstairs Beis Medrash

CHANUKAH KUMZITZ

**Singing, Music, Divrei Torah, and
Refreshments**

**Rabbi Rosenbaum, Rabbi Postelnek,
& Rabbi Shinensky**

Wednesday Dec 21st Starting 8:30pm
Small Social Hall



YISE YOUTH PRESENTS

Paint the Lights

JOIN US TO CELEBRATE CHANUKAH
BY PAINTING WITH TALYA WEINBERG!

SUNDAY
12-18-22

Arts and Crafts for the whole
family!

2:30 PM

Latkes and Donuts!

Fun for all Ages!

Details to follow! Sponsorships welcome!

YISE SOCIAL HALL, 1132 ARCOLA AVE SILVER SPRING, MD



FOR MORE INFORMATION OR TO SPONSOR, PLEASE CONTACT JMARCUS@YISE.ORG



Young Israel Shomrai Emunah of Greater Washington

Monthly Shalosh Seudos / Seudah Shlishit

First Shabbos of every month

Upcoming Dates:

December 3, 2022

January 7, 2023

February 4, 2023

March 4, 2023

Full sponsorships start at \$350

To sponsor, please contact the Shul Office at office@yise.org
or 301-593-4465, ext.103

You may also contribute to the new
Shalosh Seudos Group

These funds go toward supporting the Shalosh Seudos
meal when a full sponsor is not available

To join the **Shalosh Seudos Group**, please contact the Shul Office at
office@yise.org or 301-593-4465, ext. 103

Volunteers are also needed to assist with setup and cleanup
Please contact Ethan Cohen at ecohen@yise.org to volunteer

We look forward to seeing you at YISE!

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 29, Issue 7

Shabbat Parashat Vayetze

Shabbat Shalom

5783 - B"H

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

Laban the Aramean - The events narrated in this week's parsha – Jacob's flight to Laban, his stay there, and his escape, pursued by his father-in-law – gave rise to the strangest passage in the Haggadah. Commenting on Deuteronomy 26:5, the passage we expound on Seder night, it says as follows: Arami oved avi. Go and learn what Laban the Aramean sought to do to our father Jacob, for Pharaoh condemned only the boys to death, but Laban sought to uproot everything.

There are three problems with this text. First, it understands the words arami oved avi to mean, "[Laban] an Aramean [tried to] destroy my father." But this cannot be the plain sense of the verse because, as Ibn Ezra points out, oved is an intransitive verb. It cannot take an object. It means "lost," "wandering," "fugitive," "poor," "homeless," or "on the brink of perishing." The phrase therefore means something like, "My father was a wandering Aramean." The "father" referred to is either Jacob (Ibn Ezra, Sforno), or Abraham (Rashbam), or all the patriarchs (Shadal). As for the word Aram, this was the region from which Abraham set out to travel to Canaan, and to which Jacob fled to escape the anger of Esau. The general sense of the phrase is that the patriarchs had no land and no permanent home. They were vulnerable. They were nomads. As for Laban, he does not appear in the verse at all, except by a very forced reading.

Secondly, there is no evidence that Laban the Aramean actually harmed Jacob. To the contrary, as he was pursuing Jacob (but before he caught up with him) it is written: "God appeared to Laban the Aramean in a dream by night and said to him, 'Beware of attempting anything with Jacob, good or bad'". Laban himself said to Jacob, "I have it in my power to do you harm; but the God of your father said to me last night, 'Beware of attempting anything with Jacob, good or bad.'" So Laban did nothing to Jacob and his family. He may have wanted to, but in the end he did not. Pharaoh, by contrast, did not merely contemplate doing evil to the Israelites; he actually did so, killing every male child and enslaving the entire population.

Third, and most fundamental: the Seder night is dedicated to retelling the story of the Exodus. We are charged to remember it, engrave it on the hearts of our children, and "the more one tells of the coming out of Egypt, the more admirable it is." Why then diminish the miracle by saying in effect: "Egypt? That was nothing compared to Laban!"

All this is very strange indeed. Let me suggest an explanation. We have here a phrase with two quite different meanings, depending on the context in which we read it.

Originally the text of Arami oved avi had nothing to do with Pesach. In the Torah it is the text of the declaration to be said on bringing first-fruits to the Temple, which normally happened on Shavuot: Then you shall declare before the Lord your God: "My father was a wandering Aramean, and he went down into Egypt... Then the Lord brought us out of Egypt with a mighty hand and an outstretched arm... He brought us to this place and gave us this land, a land flowing with milk and honey; and now I bring the first-fruits of the soil that You, Lord, have given me."

In the context of first-fruits, the literal translation, "My father was a wandering Aramean," makes

eminent sense. The text is contrasting the past when the patriarchs were nomads, forced to wander from place to place, with the present when, thanks to God, the Israelites have a land of their own. The contrast is between homelessness and home. But that is specifically when we speak about first-fruits – the produce of the land.

At some stage, however, the passage was placed in another context, namely Pesach, the Seder and the story of the Exodus. The Mishnah specifies that it be read and expounded on Seder night. Almost certainly the reason is that same (relatively rare) verb h-g-d, from which the word Haggadah is derived, occurs both in connection with telling the story of Pesach, and making the first-fruits declaration.

This created a significant problem. The passage does indeed deal with going down to Egypt, being persecuted there, and being brought out by God. But what is the connection between "My father was a wandering/fugitive Aramean" and the Exodus? The patriarchs and matriarchs lived a nomadic life. But that was not the reason they went down to Egypt. They did so because there was a famine in the land, and because Joseph was viceroy. It had nothing to do with wandering.

The Sages, however, understood something deep about the narratives of the patriarchs and matriarchs. They formulated the principle that ma'asei avot siman lebanim, "What happened to the fathers was a sign for the children." They saw that certain passages in Genesis could only be understood as a forerunner, a prefiguration, of later events.

The classic example occurs in Genesis 12 when, almost immediately after arriving in the land of Canaan, Abraham and Sarah were forced into exile in Egypt. Abraham's life was at risk. Sarah was taken into Pharaoh's harem. God then struck Pharaoh's household with plagues, and Pharaoh sent them away. The parallels between this and the story of the Exodus are obvious.

Something similar happened to Abraham and Sarah later on in Gerar, as it did, also in Gerar, to Isaac and Rebecca (Genesis 26). But did Jacob undergo his own prefiguration of the Exodus? He did, late in life, go down to Egypt with his family. But this was not in anticipation of the Exodus. It was the Exodus itself.

Earlier, in our parsha, he had gone into exile, but this was not because of famine. It was out of fear for Esau. Nor was it to a land of strangers. He was travelling to his mother's own family. Jacob seems to be the only one of the patriarchs not to live out, in advance, the experience of exile and Exodus.

The Sages, however, realised otherwise. Living with Laban, he had lost his freedom. He had become, in effect, his father-in-law's slave. Eventually he had to escape, without letting Laban know he was going. He knew that, if he could, Laban would keep him in his household as a kind of prisoner.

In this respect, Jacob's experience was closer to the Exodus than that of Abraham or Isaac. No one stopped Abraham or Isaac from leaving. No one pursued them. And no one treated them badly. It was Jacob's experience in the house of Laban that was the sharpest prefiguration of the Exodus. "What happened to the fathers was a sign for the children."

But where does Laban come into the phrase, Arami oved avi, "A wandering Aramean was my father"? Answer: only Laban and Laban's father Betuel are called Arami or ha-Arami in the whole Torah.

Therefore Arami means "Laban."

How do we know that he sought to do Jacob harm? Because God appeared to him at night and said "Beware of attempting anything with Jacob, good or bad." God would not have warned Laban against doing anything to Jacob, had Laban not intended to do so. God does not warn us against doing something we were not about to do anyway. Besides which, the next day, Laban said to Jacob, "I have it in my power to do you harm." That was a threat. It is clear that had God not warned him, he would indeed have done Jacob harm.

How can we read this into the verse? Because the root a-v-d, which means "lost, wandering," might also, in the piel or hiphil grammatical tenses, mean, "to destroy." Of course, Laban did not destroy "my father" or anyone else. But that was because of Divine intervention. Hence the phrase could be taken to mean, "[Laban] the Aramean [tried to] destroy my father." This is how Rashi understands it.

What then are we to make of the phrase, "Pharaoh condemned only the boys to death, but Laban sought to uproot everything"? The answer is not that Laban sought to kill all the members of Jacob's family. Quite the opposite. He said to Jacob: "The women are my daughters, the children are my children, and the flocks are my flocks. All you see is mine". Jacob had worked for some twenty years to earn his family and flocks. Yet Laban still claimed they were his own. Had God not intervened, he would have kept Jacob's entire family as prisoners. That is how he "sought to uproot everything" by denying them all the chance to go free.

This interpretation of Arami oved avi is not the plain sense. But the plain sense related this passage to the bringing first-fruits. It was the genius of the Sages to give it an interpretation that connected it with Pesach and the Exodus. And though it gives a far-fetched reading of the phrase, it gives a compelling interpretation to the entire narrative of Jacob in Laban's house. It tells us that the third of the patriarchs, whose descent to Egypt would actually begin the story of the Exodus, had himself undergone an Exodus experience in his youth.

Ma'asei avot siman lebanim, "the act of the fathers are a sign to their children," tells us that what is happening now has happened before. That does not mean that danger is to be treated lightly. But it does mean that we should never despair. Abraham, Isaac, Jacob and their wives experienced exile and Exodus as if to say to their descendants, this is not unknown territory. God was with us then; He will be with you now. I believe that we can face the future without fear because we have been here before and because we are not alone.

Shabbat Shalom: Rabbi Shlomo Riskin

We left Jacob at the end of last week's portion as he was leaving behind Laban and Laban-land, heaven-bent on returning to the land of Abraham and to the house of Isaac. Jacob understands that his inner self has been overtaken by the deceitful and aggressive hands of Esau, that he must return to his ancestral home in order to recapture the Abrahamic birthright. But what exactly are the building blocks of this birthright?

Is it possible that Esau is now even more deserving,

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

or at least as deserving, of it as Jacob? What is the real content—and significance—of our Jewish birthright? The first prerequisite for the carrier of the birthright is a very strong Hebrew identity, a powerful familial connection that contributes—and defines—the link to a specific and unique heritage and ancestry. Abraham established his commitment to the Hebrew identity when he insisted on purchasing a separate grave for his wife Sarah, when he was willing to spend a small fortune in establishing a Hebrew cemetery beyond the various sites of the Hittites. He defines himself as an alien resident, sees himself as living amongst the Hittites but certainly not as being existentially a Hittite, and therefore refuses an “of right” burial for Sarah in any Hittite plot of land.

Esau is described as having a strong sense of familial identity. He demonstrates strong feelings of filial respect and devotion; the Bible even records that Isaac loved Esau because he made certain to provide his father with the venison he dearly loved. He even has strong sibling ties to his brother, despite Jacob’s underhanded deception surrounding the blessings.

In the Torah portion this week, the Bible tells us how Esau first seemed to have set up a greeting brigade of 400 potential warriors to “welcome” the return of the prodigal brother; but once Esau actually sees his younger brother and his family, his heart apparently melts with brotherly love: “Esau ran to meet him; he hugged him, fell upon his neck and kissed him”. Esau even wishes for the two of them to travel together and to settle down together. “Let us travel together and move on; I will go alongside you.”

It is Jacob who politely refuses: “You know that my children are weak and I have responsibility for the nursing sheep and cattle. Please go ahead of me, I shall eventually come to you in Seir”.

Yes, Esau has strong familial identity. However, Abraham has two crucial characteristics that Esau lacks: continuity and destiny.

Continuity is most meaningfully expressed in marrying a suitable mate: from our modern perspective, taking a Jewish spouse (so that the children will remain Jewish), and from the biblical perspective, not marrying an immoral Canaanite. Esau takes Hittite wives, “Judith the daughter of Beeri and Basemath the daughter of Elon.” Perhaps he comforted himself with the fact that his first wife had a Jewish name (Judith) and the second had a name which means sweet-smelling perfume.

Esau’s mentality is apparently as superficial as the name “Edom” he acquired from his red complexion as well as the red colors of the lentil soup he exchanged for his birthright and the venison he gave his father. Moreover, when he realizes how upset his parents are with his marital choice, he still doesn’t look to his mother’s family in Aram Naharayim for a mate, but rather chooses a daughter of Ishmael, the “wild ass of a man whose hand is over everything.” And he takes this wife not instead of but in addition to his Hittite wives.

Another test for continuity is a unique daily lifestyle, the ability to delay gratification and act with discipline, especially in the sexual and gustatory realms. The biblical laws of kashrut for Jews have always been a powerful tool in keeping us a “nation set apart” which didn’t fall prey to assimilation. Esau sells his birthright for a portion of lentil soup—a thick, juicy filet mignon steak in our contemporary terms. He even expresses his desire to have the broth “poured into his mouth” as one would feed a camel.

To have one’s eyes on a historic mission, to realize the goal of having “all the families of the earth blessed by us” through our vision of a God of compassionate justice, morality and peace (requires a lifestyle of commitment to an ideal and delayed

gratification which is foreign to—and even impossible for—the character displayed by Esau. When Jacob tells Esau that he will meet up with him in Seir, our Midrash connects this rapprochement to the messianic period when “the saviors will go up to Mount Zion to judge the mountain of Esau”. Jacob then continues to travel to Succoth, which implies the tabernacle and the Holy Temple, the place in Jerusalem from where our message to the world will eventually emanate.

But before Jacob can affirm his covenantal continuity and begin to achieve his destiny, he must first disgorge the grasping hands of Esau which have overtaken his personality and substituted the Jacob of “he shall emerge triumphant at the end” with “heel-sneak”; he must restore his “image of God” which was the source of that “wholehearted individual who was a studious dweller in tents.”

This is the purpose of that mysteriously eerie nocturnal struggle with an anonymous assailant, a wrestling match which must precede the Esau/Jacob face-to-face confrontation. Jacob is all alone; his struggle is an inner battle, to rid himself of the heel-sneak Esau in his soul. And he wins, both over divine forces and human powers; he has seen God (Elohim) face-to-face, and succeeded in restoring his own divine image by exorcising Esau the heel-sneak. He now proudly stands as Israel, the righteous representative of God and the fitting recipient of the Abrahamic birthright.

Rabbi Dr. Nachum Amsel
Encyclopedia of Jewish Values

Beautiful People, Cities and Animals - In many different areas of life, Judaism recognizes and seems to admire physical beauty. The Talmud (Megillah 15a), in addition to Rachel in our Torah portion, describes four other famous women as exceedingly beautiful. Among them were Sara, Abraham’s wife and Queen Esther, showing that Judaism recognizes physical beauty as an admirable trait, something to be desired. Judaism recognizes physical beauty not only in people but also in places. Of the ten portions of physical beauty given to the world, Jerusalem received nine of those portions. Therefore, we can surmise that Judaism describes Jerusalem not only as a holy city, but also as a beautiful city, another aspect of the city to be admired. The Torah also commanded specific laws to insure the physical beauty of any city. It was forbidden to plant or graze in the area immediately around the city limits comments that the purpose of this law was to insure the physical beauty of each city. Therefore, this concept of preserving the physical beauty of a city is not merely a positive feature to be admired, but a Biblical commandment, a necessary component in each city’s development.

Even the physical beauty of non-Jewish people is admired in Judaism. When Rabban Gamliel saw a beautiful woman at the Temple Mount who was an idol worshipper, his reaction was to comment how beautiful she was and how beautiful is God’s creation. Another sage commented that one should make a blessing when seeing such beauty (Imagine if a prominent Rabbi at the Kotel did something like this today!). Thus, all kinds of beauty, not only those that related to Jewish people or Jewish cities are to be admired. From Rabban Gamliel’s comment, we can see that the admiration of a person’s physical beauty is a reflection upon the Creator of that beauty, God. In the same sense, even a physically beautiful animal is admired in Judaism. In a similar fashion to a beautiful person, the Talmud says that one should make a blessing upon seeing a physically beautiful animal because the animal, as well, is God’s creation and its beauty reflects positively upon God. Two of the three examples of beautiful animals given by the Talmudic passage may be difficult for people from western culture to relate to at first. But we can relate

Likutei Divrei Torah

to the third example, the beautiful horse more easily. Most western people have seen and admired an exceedingly beautiful horse.

Ethics of the Fathers, shows us that not only is physical beauty in people to be admired if it happens to be noticed, but it is a goal to aspire to. It is one of the qualities that a sage should try to possess. In fact, it is the very first quality of a sage that is mentioned.

How, Then, Can it Say that “Beauty is Worthless”? If all these sources portray a true picture of the Jewish view of physical beauty, then how is it that the verse many traditional Jews sing each Friday night around the Shabbat table declares that beauty is vain or worthless? Isn’t this a contradiction to all that was previously mentioned, and sources cited? How is this verse, then, supposed to be understood?

Perhaps an approach to help resolve this apparent contradiction can be learned from a story about Rabbi Akiva. When Rabbi Akiva saw the beautiful wife of the wicked Turnus Rufus, one of his reactions was that he cried. The reason he cried was that he realized that such unbelievable beauty could not be preserved and would one day decay and be gone. Therefore, as great as physical beauty might be, it is always transitory and will ultimately disappear. That may explain why King Solomon wrote that beauty is worthless – it is a value that cannot endure and one day it will one day be gone. Unlike other Jewish values which are more permanent, beauty by its very nature must be fleeting. This may be one reason why the Mishna) says that one who stops his Torah learning, an eternal and enduring commandment, to admire a beautiful tree, it is as if he is worthy to die. The reason this admiration is so abhorred is that by stopping Torah learning, that person is declaring, through his or her action, that the transient quality of beauty of the tree, which will disappear, supersedes the permanent quality of Torah, whose effect is lasting. In a similar vein, any relationship between husband and wife that is based solely on physical beauty and physical attractiveness will ultimately fall apart because this attraction must necessarily disappear along with the beauty.

The relationship of Judaism to physical beauty can further be illuminated by the Mishna which exhorts the Jew not to look at the jug but at the contents (do not judge a book by its cover). There can be a person who is a new jug (not very physically beautiful) who has fine wine inside, i.e., a great personality, Torah learning and a good heart. Similarly, there can be a person who is an old jug, i.e., a beautiful person without anything inside, i.e., no content or learning as a human being. Thus, physical beauty alone is not the most important thing in life. What is inside is far more important, not only because it is more permanent, but also because it is more valuable in the hierarchy of Jewish values.

The implication of this Mishna is also clear: if a person is an old jug and also contains old wine, it is better than either of the two previously combinations discussed. Thus, if a person does possess physical beauty on the outside, and also possesses content and values on the inside, which is a superior combination to having only one of the two. So, while external beauty is less important than internal beauty, having both is the highest ideal. All the previously cited examples of people in the Talmud described as beautiful already had content and meaning besides their beauty. Thus, physical beauty only enhanced the deep content of Sara and Esther and the holiness already present within them... The Talmud) says that the beauty of Yefet will reside in the tent (house of learning) of Shem. This implies that while physical beauty is a positive force in Judaism, it will only remain admired if it subsided within the tent of Shem, as a subset or secondary importance to the totality of Judaism. [Excerpt]

This week's *Parashah* describes how Yaakov Avinu married and established a family--the beginning of the Jewish People. R' Aharon Kotler z"l (1891–1962; *Rosh Yeshiva* in Kletsk, Belarus and Lakewood, N.J.; one of the most influential leaders of American Orthodox Jewry in the mid-20th century) alerts us to how easily one could misinterpret this "story"--and, similarly, other events in the Torah--if one thinks of the individuals described in the Torah as people like ourselves. Rather, we must recognize the vast gulf between the purity of their motivations and actions and our own.

We read: "Rachel was beautiful of form and beautiful of appearance. And Yaakov loved Rachel . . ." Superficially, one could misinterpret this as a story of romance. But, that would make no sense. Yaakov said to Rachel's father, Lavan, "I will work for you seven years, for Rachel, your younger daughter." Lavan did not ask for this service, R' Kotler notes; Yaakov volunteered. But, one who is "in love" does not voluntarily wait seven years to marry his beloved. Moreover, we read, "Yaakov worked seven years for Rachel, and they seemed to him like a few days because of his love for her." If this were a "story," the seven years would have seemed like decades, not like a few days! Clearly, something deeper is happening.

R' Kotler explains: Our *Parashah* is relating the pains that Yaakov took to guarantee the formation of a holy nation. Yaakov was already 77 years old at this time, yet he sensed that he was not yet ready for the holy task that lay before him.

– Continued in box inside –

Shabbat

"A psalm, a song for the Sabbath day. It is good to thank Hashem and to sing praise to Your Name, Exalted One."

R' Aharon Walden z"l (1835-1912; Poland) writes in the name of earlier commentaries: Obviously, it is good to thank *Hashem* and to sing praises to Him! What is this verse teaching?

He answers: "It" should be understood as referring back to *Shabbat*--i.e., what is good about *Shabbat* is that it is a time for thanking *Hashem* and praising Him, as the next verse says, "To relate Your kindness in the morning, and Your faith in the nights." This refers to *Kiddush* on *Shabbat* morning ("in the morning"--singular), and *Kiddush* on Friday night and *Havdalah* on Saturday night ("in the nights"--plural). It is not the food and drink that we enjoy on *Shabbat* that makes that day "good." (Mikdash Me'at)

From the same work:

"For You have gladdened me, Hashem, with Your deeds; at the works of Your hands, I sing glad song. How great are Your deeds, Hashem; exceedingly profound are Your thoughts." (Tehilim 92:5-6)

Moshe Rabbeinu composed this song to encourage those suffering in exile. By reminding the reader of Creation ("*Hashem's* deeds"), the author reminds the reader as well that *Hashem* supervises the world, and rewards and punishes us for our good and bad deeds, respectively. This psalm was designated as the song for *Shabbat* because *Shabbat* was given to us to remind us of Creation and, thereby, of the related beliefs just mentioned. True, the world appears to run according to the laws of nature, but that is only because *Hashem* hides His control so that we have space to exercise our free will. (If *Hashem's* control were obvious, we would have no free will.) Even so, as this psalm reminds us, *Hashem* is in control.

Hamaayan / The Torah Spring

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

Send e-mail to: TheTorahSpring@gmail.com

Back issues at: www.TheTorahSpring.org

Donations to *Hamaayan* are tax deductible.



Sponsored by

Irving & Arline Katz and family

on the *Sheloshim* of their son and brother, Daniel Aryeh Hakohen a"h

Esther Edeson, in memory of her father and her father-in-law

Nathan Salsbury (Nachum ben Yaakov a"h)

and Joseph N. Edeson (Yosef Nosson ben Moshe Shalom a"h)

“Reuven went out in the days of the wheat harvest; he found Duda'im in the field and brought them to Leah, his mother.” (30:14)

R' Ovadiah Seforno z"l (1470-1550; Italy) writes: Reuven saw that his mother was disappointed that she had stopped having children, so he brought her *Duda'im*, a flower whose smell promotes fertility.

R' Uri Weisblum *shlita* (*Mashgiach Ruchani* of Yeshivat Nachalat Ha'levi'im in Haifa, Israel) observes: Reuven was all of four or five years old at the time, yet he was already capable of feeling another's pain. This is the same trait that Reuven exhibited years later, when he saved Yosef's life, intending to return Yosef to his father (*Bereishit* 37:21-22). *Midrash Rabbah* teaches that in the merit of Reuven's concern for Yosef's life, the first life-saving *Ir Miklat* / City of Refuge, where accidental murderers were protected from avenging relatives, was established in Reuven's territory.

R' Weisblum adds: The *Midrash* teaches that the *Duda'im* were pictured on flag of the tribe of Reuven. This was not merely a historical reference; rather, it was a constant reminder to Reuven's descendants of the care for others that their progenitor exemplified. (*He'arat Ha'derech* p.157)

- Continued from front page -

Yaakov felt that he needed more time, and that he needed to complete additional challenges, to refine himself before marrying and fathering the family that would form the core of the Jewish Nation. Therefore, he offered to delay marriage for seven years. And, when Lavan substituted Leah for Rachel, Yaakov understood that he was not yet ready to marry Rachel, who was to be the primary Matriarch of the Jewish People--a status that even Leah's descendants acknowledged eventually (see *Ruth* 4:11). Therefore, he agreed to wait longer.

At the end of the *Parashah*, Yaakov describes the dedication with which he watched Lavan's flocks: "By day, scorching heat consumed me, and frost by night; my sleep drifted from my eyes." This is well beyond what *Halachah* expects of a shepherd, R' Kotler writes. For Yaakov, however, it was, somehow, part of the process of preparing himself for his mission.

Yaakov's love for Rachel was born solely out of his recognition that she would be the mother of the Jewish People. And, the seven years of work seemed like only a few days because Yaakov viewed each day of those years as another step in accomplishing his mission, not as a roadblock to be overcome on the way to marrying.

What we should take away from these events, R' Kotler writes, is proper reverence for the "stories" of the Torah.

(*Mishnat Rabbi Aharon III* p.176)

“Then Yaakov took a vow, saying, ‘If Elokim will be with me, will guard me on this way that I am going, will give me bread to eat and clothes to wear, and I return in peace to my father's house, and Hashem will be an Elokim to me.’” (28:20-21)

R' Azariah Figo z"l (1579-1647; Italy) asks: *Hashem* already promised Yaakov (verse 15), "Behold, I am with you. I will guard you wherever you go, and I will return you to this soil, for I will not forsake you until I will have done what I have spoken about you." How could Yaakov say, "If *Elokim* will be with me . . ."? Additionally, was Yaakov implying that he will accept *Hashem* as his *Elokim* only if *Hashem's* promises are fulfilled?

R' Figo explains: *Hashem* promised Yaakov three things, all of them relating to his physical existence. "I will guard you wherever you go"--you will not suffer physical harm. "I will return you to this soil"--you will not be enslaved. "I will not forsake you"--you will not be impoverished. Yaakov, however, had a fourth request: Yes, please do all those things for me ("Guard me . . . , give me bread to eat and clothes to wear, and I return in peace to my father's house"), but also "be an *Elokim* to me"--ensure my spiritual survival.

These four items parallel the Four Cups that we drink at the *Pesach Seder*, R' Figo notes. The first cup accompanies *Kiddush*, where we acknowledge that *Hashem* chose us as His nation and He is our *Elokim*. The second cup accompanies the recitation of the *Haggadah*, which describes how we were enslaved and then redeemed. The third cup accompanies *Birkat Ha'mazon*, in which we thank *Hashem* for our material bounty. Finally, the fourth cup accompanies *Hallel*, which begins with "*Shefoch Chamatchah*," a prayer that asks *Hashem* to avenge Himself on those who harmed us.

(*Binah L'ittim: Drush Le'yom Rishon Shel Pesach*)

“He said, ‘Look, the day is still long; it is not yet time to bring in the livestock. Water the flock and go on grazing.’”

“But they said, ‘We will be unable to, until all the flocks have gathered and they will roll the stone off the mouth of the well. We will then water the flock.’” (29:7-8)

R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) explains that Yaakov felt the need to rebuke the shepherds because it was abhorrent to him that they were standing around at the well, thereby depriving the sheep of grazing time and their employers of their honest services.

But, why, asks R' Yosef Shlomo Kahaneman (1886-1969; the "*Ponovezher Rav*"), did the shepherds apparently accept Yaakov's rebuke-- as suggested by the fact that they responded appropriately instead of telling Yaakov to mind his own business. The answer, says R' Kahaneman, is found a few verses earlier (29:4): "Yaakov said to them, 'My brothers, where are you from?'" When one senses that he is being rebuked with a feeling of brotherhood, he will accept that rebuke. (Quoted in *Savta Kook* p.99)

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 1336 • December 2, 2022 • 8 Kislev 5783

PM LAPID TO 50 WORLD LEADERS: VOTE AGAINST SENDING ISRAEL TO THE HAGUE (JPost 11/29/22)

The Palestinian attempt to bring the status of disputed territories to international tribunals is meant to delegitimize Israel, Prime Minister Yair Lapid wrote in a letter to more than 50 world leaders on Monday, asking them to stop a UN General Assembly vote on the matter.

The UNGA's Fourth Committee voted 98-17 earlier this month to ask the International Court of Justice to consider whether the IDF's ongoing presence in Judea and Samaria, east Jerusalem and the Golan Heights can be considered de facto annexation after 56 years. The resolution questions the status of Jerusalem and ignores Jewish ties to its holiest site, the Temple Mount, referring to it only as al-Haram al-Sharif (the Noble Sanctuary).

"[The] resolution is the outcome of a concerted effort to single out Israel, to discredit our legitimate security concerns, and to delegitimize our very existence."

The resolution must be approved in another full General Assembly vote, which Lapid seeks to prevent, before the question goes to The Hague.

The "resolution is the outcome of a concerted effort to single out Israel, to discredit our legitimate security concerns and to delegitimize our very existence," Lapid said.

"It has long been accepted that the status of disputed territory will be subject to direct negotiations between Israel and the Palestinians," he wrote. "A one-sided change to such a policy will have detrimental effects on the entire region. Bringing the matter before the ICJ expressly contravenes the principle of direct negotiations accepted by Israel, the Palestinians and the international community, and will only play into the hands of extremists, further polarize the parties, and undermine the positive work that has been done over the past few years."

Lapid said his government has "promoted high-level contacts with the Palestinian Authority and has undertaken numerous confidence-building measures on the ground to promote the prosperity and well-being of the Palestinians."

Lapid called on world leaders to exert their influence on the PA to not bring the resolution to a final vote, but failing that, he said he expects Israel's friends to vote against it.

The Prime Minister's Office sent the letter to leaders from the UK, France, Croatia, Romania, Bulgaria, the Netherlands, Slovakia, Latvia, Georgia, Brazil, Uruguay, Peru, Vietnam and other countries.

Following the vote nearly three weeks ago, Lapid instructed the government to prepare a "security and diplomatic toolbox" to respond.

"The way to resolve the conflict does not pass through the halls of the UN or other international bodies, and the Palestinians' move at the UN will have consequences."

Many European countries abstained from the vote, including Bulgaria, Croatia, Cyprus, Denmark, Finland, France, Greece, Latvia, Lichtenstein, the Netherlands, Norway, Romania, Slovakia, Spain, Sweden, Switzerland and the UK.

Israel, the US, Canada and Australia were among the nations that opposed the ICJ referral, as well as Austria, Bulgaria, the Czech Republic, Estonia, Germany, Guatemala, Hungary, Italy, Liberia, Lithuania, the Marshall Islands, Micronesia, Nauru and Palau.

US Secretary of State Antony Blinken asked PA President Mahmoud Abbas not to put the resolution to a vote and lobbied like-minded countries to oppose it.

ICJ rulings are not binding, but a decision against Israel would help codify

into international law the Palestinian insistence that all pre-1967 territory should be within the final boundaries of its future state.

ISRAEL'S HERZOG WELCOMES LATVIAN COUNTERPART TO JERUSALEM (I24News 11/28/22)

Israel's President Isaac Herzog on Monday welcomed his Latvian counterpart Egils Levits to Jerusalem as part of an official state visit by the Baltic leader.

The two leaders participated in a diplomatic meeting at the President's Residence in Israel's capital after Levits was welcomed with a ceremony that included an Israeli military band playing the national anthems of both countries and an honor guard inspection.

According to a statement from the president's office, Herzog greeted Levits in Latvian: "Labdien, prezidenta kungs! Sve."

Their wives joined them during the ceremony — Israel's First Lady Michal Herzog and Latvia's First Lady Andra Levite.

Levits, 67, is of partial Jewish heritage, having been born in Riga to Latvian Jewish engineer Jonass Levits.

PRESIDENT OF AZERBAIJAN SIGNS ORDER ENSURING ESTABLISHMENT OF EMBASSY IN TEL AVIV (Ha'aretz 11/26/22)

Azerbaijani President Ilham Aliyev on Saturday signed an order ensuring the establishment of an embassy in Tel Aviv, according to the Azerbaijani Press Agency (APA), making it the first Shi'ite Muslim-majority state set to establish a diplomatic mission in Israel.

The order tasks the Cabinet with determining the material and technical needs of the embassy as well as the finances involved in establishing and running it, APA reported.

Azerbaijan's parliament had announced plans to open an embassy in Israel

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

Natan Horowitz, Aaron Sisser, Editors-in-Chief

Moshe Anapolle, Avi Cohn, Ezra Halpert, Tani Lichtman, Yisrael Dovid Rosenberg, 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. Agudath Achim, Bradley Beach, NJ	Hillel at Yale University
Cong. Ahavas Achim, Highland Park, NJ	Hillel High School, Deal NJ
Cong. Ahavath Achim, Fairfield, CT	Jewish Center of Teaneck, NJ
Cong. Anshe Shalom, Jamaica Estates, NY	Kehillas Bais Yehudah Tzvi, Cedarhurst, NY
Cong. Anshe Sholom, New Rochelle, NY	Kemp Mill Synagogue, Silver Spring, MD
Cong. Beth Aaron, Teaneck, NJ	Mizrachi Shul, Johannesburg, SA
Cong. Beth Shalom, Monroe Twp, NJ	North Shore Hebrew Academy HS, NY
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 Tefilah 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. Zichron Mordechai, Teaneck, NJ	Young Israel of Hancock Park, CA
Cong. Zichron R. M. Feinstein, Brooklyn, NY	Young Israel of Holliswood, NY
Delray Orthodox Synagogue, Delray Beach, FL	Young Israel of Houston, TX
East Denver Orthodox Synagogue, CO	Young Israel of New Hyde Park, NY
East Hill Synagogue, Englewood, NJ	Young Israel of North Woodmere, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of New Rochelle, NY
Harvard University Library	Young Israel of Sharon, MA
Hebrew Academy of Long Beach, NY	YI Shomrai Emunah, 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



earlier this month.

The two countries have shared close ties since diplomatic relations were established in 1992 over a shared fear of Iran's expanding regional power. Israel opened an embassy in Azerbaijan at the outset, but Azerbaijan never reciprocated – until today. This was in part due to international pressure to cool the ties between the two countries.

For years, the two country's relationship largely took the form of major Israeli arms exports to Azerbaijan, accounting for over a quarter of Baku's weapons supply over the last decade, valued at \$825 million between 2006 and 2019, according to the Stockholm International Peace Research Institute.

Following the trade crisis over the past year that sprung from the Russian invasion of Ukraine, Azerbaijan has become a major supplier of oil, other fuels and wheat to Israel.

Additionally, Azerbaijan has become an important tourist destination for Israelis in recent years. In the year before the coronavirus pandemic, 50,000 Israeli tourists visited Azerbaijan.

Prime Minister Yair Lapid had praised the decision to open the embassy: "I welcome the decision by the National Assembly of Azerbaijan to open an embassy in Israel. Azerbaijan is an important partner of Israel and home to one of the largest Jewish communities in the Muslim world.

"The decision to open an embassy reflects the depth of the relationship between our countries," Lapid said. "This move is the fruit of Israeli government efforts to build strong political bridges with the Muslim world."

LIKUD REFUSING TO BACK CHANGES TO RIGHT OF RETURN (Arutz-7 11/30/22)

The Likud has informed its right-wing allies that it will not support a proposed amendment to the Right of Return, Reshet Bet reported Wednesday morning.

Following the November 1st general election, all of the Likud's future coalition partners called for the removal of the "grandfather clause" in the Law of Return.

Added to the Law of Return in 1970, the amendment enables non-Jews with at least one Jewish grandparent – or non-Jews who are married to Jews – to seek Israeli citizenship.

Earlier this month, a Likud official told Channel 13 News that this is a demand that could incite the wrath of the Jewish communities in the Diaspora, in particular in the United States and the countries of the former Soviet Union, where many potential immigrants have no connection whatsoever with Judaism other than a single Jewish grandparent.

According to Wednesday's report, the right-wing bloc has not yet how to respond to the Likud's refusal to amend the Right of Return.

MEMBERS OF INCOMING HARDLINE GOVERNMENT VOICE OPPOSITION TO WOMEN IN IDF (YNet 11/29/22)

Members of Benjamin Netanyahu's prospective government are upping the rhetoric against the integration of women into combat units in the Israel Defense Forces (IDF).

MK Simcha Rotman of the ultra-conservative Religious Zionist party was the latest lawmaker to voice his opposition to female soldiers filling combat roles, saying their service "does not serve operational needs."

"We are fooling ourselves. Equality in [military] service causes damage and lowers combat fitness standards," he said during an Israel Democracy Institute conference. "The considerations are everything but operational needs."

Rotman also decried mixed-gender combat units, saying "mixing women fighters harms the IDF, the women and the men who serve there."

The leader of Rotman's party Bezalel Smotrich also made similar remarks in 2019, claiming that men and women serving together "harms the operational efficiency of the IDF, its competence and its ability to fulfill its tasks."

Prime Minister-designate Benjamin Netanyahu, who was also prime minister back then, said in response he was proud of female soldiers and that "women's service in the IDF does not harm Israel's security, it contributes to

Israel's security.

Avi Maoz, the head of the far-right homophobic Noam party that signed a coalition agreement with Netanyahu's Likud party on Sunday, has also spoken out in the past against women serving in the military, saying "the greatest contribution to the country is for the women to marry, God willing, and raise a healthy family" and added that women should consider alternative voluntary national service instead.

SMOTRICH, DERI TO SPLIT FINANCE MINISTRY, INTERIOR MINISTRY (Arutz-7 11/30/22)

Prime Minister-designate Benjamin Netanyahu met with Religious Zionist Party chief Bezalel Smotrich late Tuesday night and early Wednesday morning, as the two leaders sought to hammer out the basis for a coalition agreement.

Netanyahu met with Smotrich for over six hours, with both sides reporting significant progress was made in the latest round of direct talks.

Officials from the Religious Zionist Party say that most of the outstanding issues were resolved during the meeting, with only minor details left to be resolved before the signing of a coalition agreement.

The Likud and Religious Zionist Party are now expected to ink a coalition deal Wednesday afternoon.

The breakthrough was achieved after the two sides reached an agreement over Smotrich's primary demand – that he be appointed either Defense Minister or Finance Minister.

This condition for the Religious Zionist Party supporting the new government stymied negotiations for over week, with the Likud intent on retaining the Defense Ministry portfolio, and Shas chairman Aryeh Deri demanding the Finance Ministry portfolio.

Under the arrangement agreed upon by Netanyahu and Smotrich during the most recent meeting, Smotrich and Deri will split the Finance Ministry and Interior Ministry portfolios between them during the course of the new government's term.

According to a report by Channel 12 Wednesday morning, Smotrich will serve as Finance Minister until 2025, with Deri serving as Interior Minister. At that point, the two will switch positions.

In addition, another Religious Zionist Party MK - most likely Ofir Sofer, will receive the Immigration and Absorption Ministry, until 2025, at which point the ministry will be transferred to fellow RZP MK Orit Strock, with Sofer then being appointed either Education or Transportation Minister.

Strock (RZP) will first be appointed Settlement Affairs Minister, before switching to Immigration Minister in 2025.

Religious Zionist Party MK Simcha Rothman will serve as chairman of the Knesset's powerful Constitution, Law and Justice Committee.

Once the Likud secures the support of the Religious Zionist Party, it will need to conclude talks with Shas and United Torah Judaism before it can present a new government to President Isaac Herzog.

LIKUD MKS LAMENT NETANYAHU'S GENEROUS OFFER TO RELIGIOUS PARTIES (Israel Hayom 12/1/22)

Likud officials expressed harsh criticism this week over the emerging agreements between Benjamin Netanyahu and leaders of the right-wing bloc. Reports say that Religious Zionist Party leader Bezalel Smotrich is set to head the Finance Ministry in rotation with the head of the Sephardic ultra-Orthodox Shas party Aryeh Deri, who will start as interior and health minister before taking over the treasury in 2025.

Likud MKs lamented that "Netanyahu has given it all to the Religious Zionist Party and Shas, and left nothing for" his own faction.

In a statement, the Likud said that at the two-year mark, Smotrich will not only become interior minister, but will also receive the Aliyah and Absorption Ministry and the to-be-resurrected Settlement Affairs Ministry and the Civil Administration.

Likud said the full distribution of the positions would be announced with the signing of a deal.

BEN-GVIR, IN LEAKED AUDIO, CAUTIOUS ON FAR-RIGHT AGENDA IN GOVERNMENT (YNet 11/27/22)

A far-rightist on track to take a key post in Israel's incoming government has warned supporters not to try to move too quickly with his agenda, cautioning in a recording leaked on Sunday that some planned legislation could backfire against them.

Prime Minister-designate Benjamin Netanyahu last week promised Jewish Power leader Itamar Ben-Gvir a post as security minister with expanded powers over police in Israel and the West Bank.

The ascent of Ben-Gvir, a West Bank settler whose record includes 2007 convictions for incitement against Arabs and support for a Jewish militant group on the Israeli and U.S. terrorist watchlists, has stirred concern at home and abroad.

But Ben-Gvir, now a lawyer, says his positions have become more moderate. They include expulsion for those he deems terrorists or traitors - rather than all Arabs - and looser open-fire regulations for troops facing Palestinian unrest.

His new posture has met Palestinian skepticism and scorn.

"Ben-Gvir wants to move from being a rowdy, law-breaking, racist and terrorist to a man who possesses official responsibilities so he can turn this racism and hatred into official government policy, through the positions he would assume," said Palestinian Foreign Minister Riyad al-Maliki.

Ben-Gvir's likely appointment has resonated within the Israeli military. A soldier was suspended on Friday after being videotaped warning pro-Palestinian activists in the flashpoint West Bank city of Hebron: "Ben-Gvir will sort this place out."

Israeli Army Radio aired a recording from an internal Jewish Power meeting in which one lawmaker discusses a proposed bill for deporting those who voice solidarity with militants.

Ben-Gvir responds: "Let's say that tomorrow morning ... a family member comes along and praises the action of Doctor Goldstein, then they should be thrown out of the country?"

That referred to Baruch Goldstein, a settler who identified with the ultranationalist Jewish group Kach and massacred Palestinians in a Hebron mosque in 1994. The attack prompted Israel to outlaw Kach, to which Ben-Gvir also once belonged.

"Every bill you propose has very, very broad consequences and impacts," Ben-Gvir says in the recording. "If you know what the impacts are and you know what needs to be done - I'm with you. But first, everything must be understood."

In other interviews, he has also refused to be drawn on past calls to end a ban on Jewish prayer at Jerusalem's Al Aqsa mosque compound, the third holiest site in Islam which Jews revere as the vestige of their two ancient temples. Palestinians and Jordan regard Jewish prayer there as a major provocation.

Pressed by Israeli broadcaster Kan radio on Sunday, he said only that he would "do everything possible to prevent bigoted policies on the Temple Mount", using Israel's name for the site.

ISRAEL-UAE DIAMOND TRADE REACHES NEW HEIGHTS (I24News 11/27/22)

On September 17, 2020, just two days after the signing of the Abraham Accords in Washington and the establishment of diplomatic relations between Israel and the UAE, the Israel Diamond Exchange (IDE) and Dubai Diamond Exchange (DDE) signed a cooperation agreement.

The document committed the IDE and DDE to establish offices in the other's headquarters and promote bilateral trade and joint projects.

The speed with which the agreement was reached certainly indicated the enthusiasm with which the world's two leading diamond exchanges entered into a new era of partnership. But it also reflected another, less publicized fact: That long before official ties between Israel and the UAE were established, business figures from both nations were linked by the trade in precious stones. One might even say that the road to the open economic

cooperation between Israel and the Emirates created by the Abraham Accords, was paved by diamonds.

For Israel, the diamond industry is a long-established key sector of its economy whose beginnings pre-date the establishment of the state. The trade in precious stones had for centuries attracted the Jewish merchants of a diaspora scattered across the globe and in need of a universally-accepted, easily-transported currency. In the 1930s, Jewish dealers from Germany immigrated to then pre-state Israel, bringing their expertise in polishing and trading precious stones. The IDE was established in the Tel Aviv suburb of Ramat Gan in the 1960s and now boasts some 3,100 members, while cut and polished diamonds account for some 23 percent of Israeli exports.

The UAE is a newer power in the world diamond market, but has made remarkable advances over the last two decades. Dubai's position as a pre-eminent regional trading hub and magnet for luxury global tourism, and its proximity to Asian centers of precious gem production, have made it a natural center for the industry. The DDE, which was established in 2002 under the umbrella of the Dubai Multi Commodities Centre (DMCC), has over 1,100 licensed companies. It now handles some \$25 billion in total trade, double that of Israel's IDE.

Post the Abraham Accords, the links between the Israel and UAE diamond industries have quickly advanced. The DMCC opened a representative office inside Ramat Gan's IDE in late 2020 – and the IDE did the same in Dubai's DMCC this past February.

Israel exported \$188 million in rough diamonds to the UAE in 2021, and that number is certain to grow after both nations signed a free trade deal in June, eliminating customs duties on 95 percent of products, including cutting the tariffs on diamonds and precious gems from 5 percent to zero.

And it may be that the role the diamond trade played in pre-figuring the ties between Israel and the UAE, might be replicated elsewhere. Although Israel and Qatar still don't have official diplomatic relations, the two have reportedly reached an agreement on allowing Israeli diamond traders to do business in a new free trade zone for precious stones and gold in Doha, set up along the model of Dubai's DMCC.

So the glittering path paved by diamonds to the Abraham Accords, might yet end up extending even further in the Gulf.

QATAR WORLD CUP SHOWS ISRAEL IS STILL HATED (Majdi Halabi, Israel Hayom 11/27/22)

The Qatar World Cup 2022 is an extremely rich source of colorful and interesting material for a variety of interests. Diverse studies on this specific World Cup will doubtlessly be filled with anthropological, sociological, and behavioral research, including a return to Middle Eastern studies and what we know about the Islamic culture that abounds in our neighboring states, and indeed within our own society.

I am not seeking to revisit the issue of how Qatar was awarded the honor of hosting the tournament, who paid whom and how much – all that is already ancient history.

The Qatar World Cup has brought Israel face to face with an unpleasant truth and harsh reality that is extremely painful for Israelis, as for the first time all those Israelis who to date have been so enthusiastic about the Arab or Persian Gulf, have now had their first bitter taste of the rejection, disregard, and refusal to accept Israelis in an Arab Muslim state.

All those who claim that the inhabitants of the Gulf states harbor no ill will toward the State of Israel, have now seen their theory shot to pieces and have woken up to an entirely different reality. The news correspondents of the various Israeli media channels who so eagerly traveled to Qatar, placed their cameras in position waiting for the tens of thousands of fans from the Gulf and other Arab states to arrive and begin singing the praise of Israel and the Chosen People, but it didn't take that long before they found themselves the subject of contempt, ridicule and disdain, from those selfsame Arabs who have nothing against Israel, not to mention those who boldly declared that there is no such thing as Israel, as there is only Palestine.

As an Israeli journalist who has and still does visit Muslim and Arab states, I

was far from surprised by the loud "no" resonating from the large majority of Arab fans who refused to be interviewed by any of the Israeli television channels.

Only someone who doesn't have the faintest idea of the current mindset in the Arab world, particularly that of the man on the street, would rush to position a camera and beg any passing Arab to take part in a vox pop interview for an Israeli media channel. It was most embarrassing to see an Israeli journalist beg, plead and even hug an interviewee during a live broadcast for being so gracious as to say a kind word about Israel, only to find out that he was referring to the Palestinians and not the Israelis at all.

This is a stinging slap in the face for anyone thinking that peace is just around the corner and that normalization with the Arab states is merely a question of time. This behavior of the average Arab citizen towards Israel is indicative of a depth of hostility that goes back more than 70 years, clearly underscoring the fact that the roots of the problem are still alive and kicking, if not indeed delivering a big, fat slap.

Whoever doesn't want to see things as they are is cordially invited to close their eyes, but the bitter and harsh (and for some the painful) reality is that if the Palestinian issue is not resolved in any shape or form that is acceptable to all parties, then we will not be welcome visitors in Arab states, even those with whom we have peace accords and normalization. We only have to go back to the era of signing the peace accords with Egypt to understand just how little progress we have made with the Egyptian people who are so hostile to Israel, and we have remained with the same mistaken paradigm of agreements between leaders alone.

The Qatar World Cup will surely continue to provide us with quality soccer, but it will also give us a direct glimpse into the fascinating world of the Muslim, Arab and other peoples of the region.

BEN-GVIR, SMOTRICH, UTJ SETTING TONE FOR GOVERNMENT, NOT NETANYAHU (Herb Keinon, JPost 11/29/22)

In the early morning of November 2, when it became clear that the right-wing bloc built by Benjamin Netanyahu would have the votes needed to form the next government, he delivered a relatively subdued victory speech in which he indicated that he would be the prime minister of everyone, and would proceed with caution.

Many are the leaders who, after a divisive election campaign, deliver a conciliatory speech promising to unite the country and be everyone's prime minister, even those who voted against them. Donald Trump did it. Naftali Bennett did it. Joe Biden did it.

This time, however, Israel desperately needs these words to be more than just perfunctory.

Why? Because many among that half of the country that did not vote for the pro-Netanyahu parties feel that the election results delivered a state to them they don't recognize.

A cartoon the next day in Yediot Aharonot summed this up well. Two similar-looking men were seen in the frame, one wearing an "Only Bibi" black T-shirt, and another wearing an "Anything but Bibi" black T-shirt.

The pro-Netanyahu man held a sign that said, "The country is lost," and handed it to the anti-Netanyahu individual, telling him: "Your turn."

In his election-night speech, Netanyahu seemed to recognize the truth in that cartoon, and as a result, said that while his will be a right-wing government, he intends to be the prime minister of all Israelis, "Right and Left, Jews and non-Jews alike." Likewise, he sent out reassuring messages to the world, commenting that he would act responsibly and "not get into unnecessary adventures."

The problem is that 30 days after the election, Netanyahu has done nothing to back up those initial words.

Granted, the coalition negotiations are still underway, and it is still being determined who will be given what ministerial responsibilities, and what policies will be enshrined in the coalition agreements. But statements coming from the parties involved in the negotiations with the Likud, all religious-Otzma Yehudit, the Religious Zionist Party (RZP), Noam, Shas and United

Torah Judaism – are anything but calming to the half of the country that feels they are losing their state.

Listening to the various party leaders' demands, many among the country's Arab, gay, female and secular population are genuinely concerned that their rights will be trampled by ministers intent on implementing their own worldviews.

This is a recurring problem here: Every time there is a new government, there is a sense that since the ball is now in their hands, they can do with it whatever they want.

This is not something, by the way, that only characterizes the Israeli Right. When the Left returned to power after Yitzhak Rabin's victory in 1992 with a slim majority in the Knesset thanks to Shas, they ignored the half of the country that voted against them and steamrolled the Oslo accords through, despite vehement opposition. The sense was that they were in charge, and could do as they pleased – regardless of what the other half of the country thought or said.

Now the shoe is on the other foot, and – with a right-wing government – there is talk of a judiciary bypass law that will only need 61 MKs to override the Supreme Court; of moving the Civil Administration over to the Finance Ministry, which is to be given to RZP head Bezalel Smotrich, in a move that some view as de-facto annexation; of a fundamental change in the Law of Return; and of putting the Border Police operations in Judea and Samaria under the authority of the newly named National Security Ministry that will go to Otzma Yehudit's Itamar Ben-Gvir.

Ben-Gvir has already rebuked Chief of Staff Lt.-Gen. Aviv Kohavi for writing a reprimanding letter Saturday after a Givati soldier was filmed throwing a far-Left protester to the ground and punching him in the face in Hebron. Another soldier boasted before a camera that Ben-Gvir will institute order. And then on Tuesday, the Otzma Yehudit leader – as if he was still in the opposition – castigated the army for jailing the latter soldier for 10 days.

There is undoubtedly concern, not only in Israel but also abroad, about the composition of the new government, and fears that it will lead Israel down an extreme right-wing rabbit hole where checks and balances will be destroyed, open season will be declared on Palestinians and left-wing protesters, and the delicate status quo regarding religious-state issues will be trampled.

Whether justifiable or not, there is a fear among many that the country is about to perform a U-turn on everything that has to do with democratic and minority rights.

One argument against this doomsday scenario is that Netanyahu – at heart a man with respect for liberal democracy and checks and balances, and someone concerned about his legacy – will stand in the breach, and that he will be the brake on any over-zealousness of the Right upon its return to power.

After all, goes this argument, it is Netanyahu's government, not Ben-Gvir's: The returning prime minister will again be the one in charge.

However, a month after the elections, Netanyahu has done little to prove that he will stand in the breach, that he himself will be a significant check on the possible over-reach of the Right.

Netanyahu has said little – other than issuing statements of sympathy to the families of those killed or injured after terrorist attacks. Granted, he is in the midst of sensitive coalition negotiations, and anything he says on the burning issues of the day can and will be used against him by his potential coalition partners. Still, he has done nothing to call Ben-Gvir to order when criticizing the IDF's top brass, and has kept mum as reports emerge of one demand after the other being made by his potential coalition partners with whom he is negotiating.

Some argue that in closed meetings, he is reading the riot act to Ben-Gvir, Smotrich and Shas leader Arye Deri, making sure they understand the limits of their power and that he is in charge.

But none of this is being seen in public. Publicly, it looks as if Ben-Gvir and Smotrich, UTJ and Shas – not Netanyahu and his Likud Party – are setting the future government's tone.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Making Our Mark

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"Yaakov left Be'er Sheva and he went to Charan." (28:10)

Our Parsha opens with Yaakov's departure from Be'er Sheva as he travels to Charan to avoid Esav's wrath. Rashi comments that the verse did not have to mention that Yaakov left Be'er Sheva. All we need to know is that he was traveling to Charan. Rashi explains that the verse specifically mentions that Yaakov left in order to teach us that a righteous person has an impact on his surroundings and when he departs, the void can be felt.

Rav Moshe Shternbuch, among other commentators, wonders why the Torah feels it necessary to stress this point specifically over here, concerning Yaakov. The Torah could have mentioned this by Avraham or Yitzchak as well, as they too traveled from place to place.

Rav Shternbuch answers that regarding the travels of Avraham and Yitzchak, it's obvious that their departure left a void. After all, they were the sole righteous people in the area. With Yaakov's departure, it's different. Yaakov wasn't the only righteous individual in Be'er Sheva –Yitzchak was living there. One might have thought that, where there is already a righteous person in the area, Yaakov's departure would not have been felt. The Torah therefore specifically references Yaakov's departure to teach that he did indeed leave a void. Even though Yitzchak still lived there, Yaakov's exit was still noticeable.

This can be a great lesson for ourselves as well. We mustn't underestimate our ability to positively influence our surrounding. Every single one of us has a niche in which we can add and enhance our environment. Let us find and develop our talents to leave our mark and improve our surroundings.

Wishing you a Good Shabbos!

SPONSOR

To sponsor a Shabbos Delights, please contact info@gwckollel.org

TABLE TALK

Point to Ponder

... and Rachel stole the teraphim idols that belonged to her father (31:19).

One should not have idols be brought into one's home (Avoda Zarah 21a).

How could Rachel have brought an idol into her tent, if the Torah prohibits bringing idols into one's home?

Parsha Riddle

How many matzeivos (stone monuments) did Yaakov erect in this Parsha? For what purpose?

Please see next week's issue for the answer.

Last week's riddle:

Which unintentional curse was said in this parsha, and was eventually fulfilled?

Answer: Rivka said, "Why should I be bereaved of both of you on the same day?" (27:45) Yaakov and Eisav both died on the same day.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayitzei* (31:38-40), Yaakov angrily repudiates Lavan's accusation that he has stolen his gods:

These twenty years I have been with you, your ewes and she-goats never miscarried, nor did I eat the rams of your flock. That which was mangled I never brought you – I myself would bear the loss, from me you would exact it, whether it was stolen by day or stolen by night. This is how I was: By day scorching heat consumed me, and frost by night; my sleep drifted from my eyes.

The Talmud (*Bava Metzia* 93b) cites a teaching that:

To what extent is a paid bailee obligated to safeguard? He is obligated to the extent that Yaakov said to Lavan: **"This is how I was: By day scorching heat consumed me, and frost by night."**

The Talmud initially takes this at face value, that any paid bailee is obligated to act as Yaakov did and remain with the property entrusted to his care (bailment) at all times, but it subsequently suggests that this requirement only pertains to city watchmen, who have a heightened level of responsibility, and accordingly Yaakov was not actually obligated to behave as he did, and he was telling Lavan that he had gone beyond his legal responsibilities.

But while some apparently understand that is indeed the *halachah*, that the requirement to always remain with the bailment applies only to city watchmen and not to ordinary bailees, the normative position is that the Talmud ultimately concludes that although an unpaid bailee is indeed not obligated to always remain with the bailment, a paid bailee is, since

The owner can tell the bailee: It was **for this** reason that I gave you a wage, so that you should safeguard for me with an additional level of safeguarding, not for you to go and eat and sleep like other people. (See *She'iltos* #20; and *She'eilas Shalom, To'afos Re'em, and Ha'amek She'eilah* (#3) *ibid.*)

Some authorities go further and maintain that as a consequence of a paid bailee's obligation to remain with the bailment at all times, if he does not do so and the property is stolen, he is strictly liable no matter how securely he stored it (*Rosh Bava Kama* 6:5), although this point is the subject of considerable dispute (see *Tur CM* #303; *Beis Yosef ibid.*; *Shach ibid.* #4).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We were many.
2. We were one.
3. We were a pillow.
4. We were for protection.

#2 WHO AM I?

1. I was older.
2. I cried.
3. I had six boys.
4. I entered Eretz Yisrael.

Last Week's Answers

#1 Red/Edom (Esav was..., Esav demanded..., Esav was called..., I am not for books.)

#2 Eikev (Ankle) (You will read me in the summer, I could mean "since," I was Og's weak point, Yaakov held me.)

KOLLEL BULLETIN BOARD



at the Bender JCC - Wednesdays, 7-8pm



A one-on-one and small group Jewish study program offering men and women of all backgrounds the opportunity to discover or deepen their knowledge of Judaism, its culture, history and traditions

How can you get involved? You can:

- Volunteer as a mentor and share the beauty of Torah with a fellow Jew
- Sign up as a participant and experience personally relevant and meaningful Jewish study
- Share the LINKS flyer and website with someone who might be interested and encourage them to give it a try

Visit www.linksgw.org for more information