

# YOUNG ISRAEL SHOMRAI EMUNAH

## SHABBOS SHORTS

Candle Lighting 4:28 | Havdalah 5:32

Shabbos Shorts is sponsored by **Cheryl & Michael Gabai** on the first Yahrzeit of his mother, Natalie Gabai, Nechamah Naomi bas Leib v'Esther, on 9 Teves, and to express thanks to those who learned Mishnayot in her memory and by **Florence Radkowsky & Family** to commemorate the Yahrzeits of Larry's mother, Basha bas Sholom Dov on 12 Kislev and Florence's mother, Esther bas Asher Yehuda on the 26 Kislev.



## YISE Supports Israel



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

## Mazal Tov

**Diana & Leonard Ruchelman** on the birth of a great-granddaughter, Ruchama Tziona. Mazal Tov to parents Chana & Moshe Striks and to grandparents Lauren & Rabbi Zischa Shaps and Debbie & Rabbi Leo Striks.

## Condolences

The family of **Phil Sinsky** on his passing. The funeral took place on Thursday.

## Kiddush Sponsors

**Hashkamah Minyan Kiddush** is sponsored by **Jonathan Bresler, Larry Korb, Arnie Sherman, Dr. Marc Katz, Michael Hourwitz, and Chaim Neustadter** in memory of their parents: the 11th Yahrzeit of Harvey Bresler, Chaim ben Yitzchak; the 12th Yahrzeit of Minnie Korb, Minah Shifrah bas Yisrael; the 13th Yahrzeit of Racie Sherman, Rivka bas Yosef Yona; Gerrie Katz, Chana Pesel bas Dovid; and Albert Hourwitz, Avraham Mordechai ben Yitzchak HaLevi; the 30th Yahrzeit of Goldie Neustadter, Sara Golda bas Harav Chaim Eliezer Alter; and the 48th Yahrzeit of Lawrence Katz, Leib ben Avigdor HaKohen; **Karen & Dr. Howie Schulman** in memory of: the 40th Yahrzeit of Howie's mother Florence Schulman, Faige bas Yeshaiyah Baer, the 22nd Yahrzeit of Sherrie Schulman, Sahra Leah bas Avraham Dov, the 12th Yahrzeit of Howie's mother-in-law, Irene Amernick (Sherrie's mom), Tzipora Chaya bas Zorach and their nephew, Shmuel Shulman, in memory of the 36th Yahrzeit of his father, Amnuel Yaakov ben Yitzchak Mordechai.

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

**Sephardic Minyan Kiddush** is sponsored by Haim Cohen to commemorate the Yahrzeit of his father, עבד בן רחל ז"ל.

## Shabbos and Weekday Shiurim Sponsors

**Hashkamah Minyan Shiur** is sponsored by **David Jaray** in appreciation to Rabbi Grossman and all those who attend his shiur and in memory of all those who have lost their lives in Israel and **Esther & David Hornestay** to commemorate the upcoming Yahrzeit of David's father, Avraham Aryeh ben Chaim Shlomo HaKohen on the 8th of Teves.

**Rabbi Hyatt's Gemara Shiur** is sponsored by **David Jaray** in appreciation to Rabbi Grauman and all those who attend his shiur and in memory of Rabbi Hyatt z"l and all those who have lost their lives in Israel.

May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and all those that have been traumatized in Israel during these times.

## Shabbos Schedule

### Minyan Locations:

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

### FRIDAY NIGHT:

#### Mincha/Maariv:

4:30 (B) 4:25 (Sephardi, LBM)

### SHABBOS DAY:

#### Shacharis:

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

#### Mincha:

2:30 (B), 4:25 (B), 4:20 (Sephardi, LBM)

#### Maariv: 5:32

### DIVREI TORAH:

8:45 Main Minyan - Rabbi Rosenbaum  
9:15 Minyan - Rabbi Postelnek

### SHIURIM:

**Hashkamah Minyan Gemara Shiur (SBM)**

Rabbi Yitzhak Grossman

**Ohr HaChaim Chabura, 8:55 (S)**

Rabbi Postelnek

**Shiur after Mincha (B)**

Rabbi Yitzhak Grossman

## Youth Announcements

**Teen Minyan** - Led by Rabbi Moshe Holzer, 9:15 in The House, followed by Kiddush

**Shabbos Groups** - 10 AM until shul ends

- **Toddler Group**, under 3 with parent, Toddler Room
- **Kinder Group**, 3-5, upstairs behind the balcony
- **Boys 6-9 & Girls 6-9 and 5th-6th Grade Girls**, meet in lower lobby and walk to YGW

**Dor L'Dor** - Family Chevrusah-style Learning

In a fun environment! Motzei Shabbos, December 16 at 7:00 PM in the Social Hall.

This session is sponsored by **Michelle & Yoni Goldstein**. [see flyer](#)

For more information, contact Sharon Shimoff at [sshimoff@yise.org](mailto:sshimoff@yise.org)



## 75th Anniversary Logo

Thank you to everyone who submitted entries and to those who voted in our logo contest to celebrate YISE's upcoming 75th Anniversary. Mazal Tov to Miriam Levi on winning the design competition!

## YISE Supports Israel

**Israel Lawn Signs** - YISE has received 50 We Stand with Israel lawn signs compliments of the One Israel Fund. They are available in the main lobby. Please do not take more than one. Thank you for supporting Israel.

**Tehillim for Israel** - We are gathering in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv (approximately 40 minutes after the posted Mincha time) for 15 minutes of communal Tehillim.

**Daily Chizuk** - Rabbi Rosenbaum will lead a daily 15-minute Zoom of Tehillim recital and study of the Sefer Ahavas Chesed Sunday through Friday at 12:30 PM on **Zoom A**.

**Avinu Malkeinu at Daily Minyan** - following Shemoneh Esrei at Shacharis and Mincha.

**Tehillim for Israel WhatsApp** - Join at: [chat.whatsapp.com/GdkM5n3uJx44h8x8FbwBEI0](https://chat.whatsapp.com/GdkM5n3uJx44h8x8FbwBEI0)

**Financial Support** - A list of charitable organizations is available at: [www.yise.org/israel-2023-10-11-small.pdf](http://www.yise.org/israel-2023-10-11-small.pdf)

**Our Local Soldiers** - Send Hebrew name and mother's Hebrew name of relatives serving in the IDF to [csimon@yise.org](mailto:csimon@yise.org).

**Political Action** - Tell Congress: Support Emergency Aid to Israel. AIPAC information at: <https://www.aipac.org/act>

**Local Law Enforcement** - Our security team is working with the Montgomery County Police Dept. and Secure Community Network. MCPD has increased patrols. Please greet and thank the officers for their efforts to protect the community.

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

## Upcoming YISE Events

**Shabbos Sefer Soiree** - Rabbi Yonatan Gorin will speak on "Targum Onkelos: A Convert's Reception of Torah at Har Sinai" on Friday, December 15, at 8:30 PM, in the Social Hall, followed by light refreshments. [see flyer](#)

**Tap Into the Times** - A Sunday morning Chabura, 8:15 AM - 8:40 AM in the Belonofsky Sanctuary, led by Rabbi Postelnek, learning pieces that connect to the times and our personal lives. [see flyer](#)

**Judaica and Seforim Sale** - Sunday, December 24, - Tuesday, December 26. Hours: Sunday 11:00 AM - 9:00 PM, Monday 9:00 AM - 8:00 PM and Tuesday, December 26, 9:00 AM - 3:00 PM, in the Social Hall. Come fill in the gaps in your library and find great gifts as well.

**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, January 1, from 2:00 PM - 3:00 PM on **Zoom A**.

**Torah Tournament Junior** - Join the whole Kemp Mill Community for the first ever \*Torah Tournament Junior\* for girls in 1st - 8th grade! Tournament will be held on Sunday, January 28 at YISE. Sign up your team by December 18 at <https://wp.yise.org/ttj>. Contact Rachelli Simon for details. [see flyer](#)

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

### The Week Ahead

The Week Ahead		Sunday Dec 17	Monday Dec 18	Tuesday Dec 19	Wednesday Dec 20	Thursday Dec 21	Friday Dec 22	Next Shabbos December 22-23, 2023 11 Teves 5784 Parashas Vayigash Candle lighting 4:31 Havdalah 5:35  Friday Night: Mincha/Maariv: 4:20 (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)
							Asara B'Teves	
							Fast begins: 5:57	
Shacharis	Ashkenazi (S,B,B)	6:30	6:15	6:15	6:15	6:15	6:15	
		7:30	6:45	6:55	6:55	6:45	6:35	
		8:45	8:45	8:45	8:45	8:45	8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	4:30	4:30	4:30	4:30	4:30	Early Mincha: 12:45 (B)	
	Sephardi (LBM)	4:25	4:25	4:25	4:25	4:25		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30	Fast Ends: 5:34	

Halachic Times: Latest Alos Hashachar 5:58 AM,

Earliest Talis and Tefilin: 6:27 AM, Latest Netz: 7:25 AM, Latest Krias Shema: 9:42 AM,

Earliest Mincha: 12:38 PM, Earliest Shkia: 4:47 PM, Latest Tzeis Hacoachavim 5:35 PM

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

**NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, DECEMBER 20, NOON**  
**SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: [ANNOUNCE@YISE.ORG](mailto:ANNOUNCE@YISE.ORG)**  
**[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto:OFFICE@YISE.ORG)**

**SHMA****YOUNG ISRAEL SHOMRAI EMUNAH  
SHOMRAI MONTHLY ANNOUNCEMENTS**

## Shul Announcements

**Tehillim Insights WhatsApp Group** - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day! Recordings and signup link at: <https://wp.yise.org/tehillim> [see flyer](#)

**Welcoming Committee!** If you would like to welcome a new person or family to your Shabbos table and the YISE community, email [welcome@yise.org](mailto:welcome@yise.org) with the subject "happy to welcome" and we will contact you for details.

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

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

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

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

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

## Upcoming Community Programs & Listings

**Kemp Mill Toastmasters** - Wednesday nights, 8:00 PM - 9:15 PM. December 6, 20 on Zoom, Meeting ID: 986 546 841, Passcode: 3671. December 13, 27 in person in the YISE Social Hall. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [vpe@kempmilltoastmasters.com](mailto:vpe@kempmilltoastmasters.com) for more information.

**Annual Coat Drive** - Help Yad Yehuda assist local Jewish households by donating NEW winter coats and jackets. Men's, women's and children's coats are needed. We're accepting NEW coats and jackets ONLY. Coats may be purchased online and shipped directly to us, Yad Yehuda, 9601 Colesville Rd, Silver Spring, MD 20901 or dropped off at: 1212 North Belgrade Rd.

**The Capital Closet** will be open on Sundays December 3, 17 and 24, from 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of clothing for women, men, and children, as well as Torah School uniforms! Our new address is 9601 Colesville Road, Silver Spring, MD 20901; entrance is in the back of the building up a full flight of stairs.

## Recurring Community Programs and Listings

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

**Join the Buddy Network** - Do you live alone and want a buddy? Do you want to volunteer to be a buddy? Have a buddy check in during extreme weather or power outages. Make sure you have the basic necessities when you can't get out. Register at <https://goldennetwork.org/buddynetwork> For more info. call 301-732-1773 or email [director@goldennetwork.org](mailto:director@goldennetwork.org).

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

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

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

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

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

**Women's Weekly Unity Gathering.** Tehillim, divrei chizuk, and learning at the KMS Beit Midrash, Sundays, 8:00-9:15 PM. Women all around the Silver Spring community (and beyond) are called together to unite in Torah learning and tefillah. Every week, we will recite Tehillim and then a fabulous community leader will give us words of chizuk. Afterwards, everyone is invited to learn on their own or in a group. Open to girls and women of all ages. Contact Rachel Tor at [rachelctor@gmail.com](mailto:rachelctor@gmail.com) for more information.

**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](mailto:barbara@getizun.org)

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

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

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

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

**JANUARY DEADLINE: MONDAY, DECEMBER 25, NOON**  
**SUBMIT ITEMS FOR THE SHMA TO: [ANNOUNCE@YISE.ORG](mailto:ANNOUNCE@YISE.ORG)**  
**[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto:OFFICE@YISE.ORG)**

## Sundays

**7:35 AM - 8:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**  
**8:15 AM - 8:40 AM - Tap into the Times led by Rabbi Postelnek** Chabura learning pieces that connect to our current times & our personal Avodah, in the **Belonofsky Sanctuary**  
**\*9:30 AM - GWCK Sunday Kollel Brunch & Learn** Four great Shiurim to choose from, in the **Social Hall**  
**9:30 AM - Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**  
**10:00 AM - Rabbi Tuvia Grauman -** Rabbi Hyatt's Gemara Shiur, on **Zoom C**  
**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**

## Mondays

**6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**  
**8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's** Shiur for men & women studying Parashas Hashavua, on **Zoom B**  
**9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**  
**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**  
**8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps** On the Same Page Gemara for Men, in the **Social Hall**  
**8:00 - 9:00 PM Chavrusa Learning**, in the **Social Hall**. For more info contact Rabbi Levy at 240-423-8810

## Tuesdays

**5:55 AM - Rabbi Rosenbaum's** Gemara Shiur for Men, on **Zoom A**  
**6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**  
**9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**  
**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**  
**1:30 PM - Rabbi Yitzchak Scher's** Shiur for Men and Women "Profits from the Prophets", in-person, in the **Small Beis Medrash** and on **Zoom G**  
**8:15 PM - 9:15 PM - CLAS Mrs. Sara Malka Winter** "Visions of the Prophets, Lessons & Insights from the Weekly Haftorah" for Women, on **Zoom D**  
**8:45 PM SCP (Semichas Chaver Program)** for more information contact Rabbi Hillel Shaps: [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org)

## Wednesdays

**6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**  
**9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's** Siddur Class, on **Zoom B**  
**9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**  
**11:00 AM - Rabbi Rosenbaum's** Nach Shiur, now learning Sefer Iyov, on **Zoom A**  
**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**  
**8:00 PM - Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, on **Zoom A**  
**8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman -** Reading Responsa for Men, on **Zoom E**  
**8:30 PM - Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

## Thursdays

**6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**  
**9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**  
**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**  
**8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman** Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**

## Fridays

**5:55 AM - Rabbi Rosenbaum's** Gemara Shiur for Men, on **Zoom A**  
**6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**  
**9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**  
**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**

*\*GWCK Brunch & Learn will not meet on Sunday, December 10*

*Class times and locations as of December 28. Please check <https://wp.yise.org/about/classes/> for updated info.*

## Connection Details

Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:

Zoom A: ID: 416 963 9000, password 492019  
 Zoom B: ID: 970 1398 4837, password 613  
 Zoom C: ID: 833 3477 1595, password RabbiHyatt  
 Zoom D: ID: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn  
 Zoom F: ID: 803 356 4156, password Learn  
 Zoom G: ID: 713 7408 5130, password 045079  
 Zoom H: ID: 849 3898 4989, password 161699



**YISE Adult Education  
Committee Presents**

## **Monthly Shabbos Sefer Soirée**

***Targum Onkelos: A  
Convert's  
Reception of Torah  
at Har Sinai***

**Rabbi Yonatan Gorin**

**December 15 at 8:30 PM**

**YISE Social Hall**

**Light Refreshments After Presentation**



## **DOR L'DOR**

**At Young Israel Shomrai Emunah!**

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

### **5784 Motzei Shabbos Times:**

**November 11 — 7:00 pm**

**November 25 — 7:00 pm**

**December 16 — 7:00 pm**

**December 30 — 7:00 pm**

**January 13 — 7:00 pm**

**January 27 — 7:30 pm**

**February 10 — 7:45 pm**

**February 24 — 7:55 pm**

**March 9 — 8:00 pm**

For program questions, contact Michael  
Shimoff at [mshimoff@yise.org](mailto:mshimoff@yise.org)

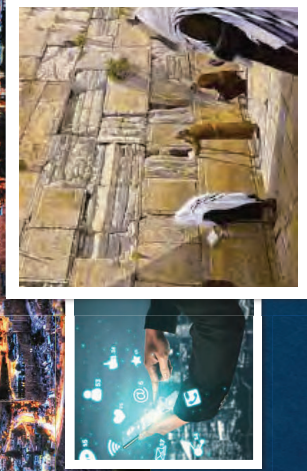
**YISE Arcola Social Hall**

### **Sponsor opportunities:**

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

**Chaver \$180 | Friend \$50**

To sponsor this program, please contact the YISE office at  
[office@yise.org](mailto:office@yise.org)



# TAP INTO THE TIMES

## Sunday Morning Chabura

Join us for Chabura style learning led by Rabbi Postelnek *before or after* your Sunday morning Shacharis to learn Torah relevant to the times and our personal lives!

**SUNDAYS 8:15-8:40AM**

In the Belonofsky Sanctuary

# TORAH TOURNAMENT JUNIOR



NOW A COMMUNITY SPONSORED EVENT!



## To Start...

Create a FAMILY TEAM  
built around your 1st-8th  
grade daughter(s)

## Then...

LEARN assigned Torah  
material together at weekly  
brunches hosted by local  
shuls

## Finally

Compete in a  
-- TOURNAMENT --  
filled with prizes  
and fun!

Sign-up Now!  
open through Dec 18

Tournament to take place  
on Sunday,  
January 28, 2024

For more details and to sign up, go to  
<https://wp.yise.org/ttj>

Yael Abadi Miriam Riven Rachel Labell  
Rachelli Simon Ahuvyah Kjeldergaard Shulamith Lesnoy

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Praying for a refua shlema for all the wounded IDF soldiers  
and hostages

Vol. 30, Issue 10 Shabbat Parashat Miketz

5784 - B"H

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

**To Wait Without Despair:** Something extraordinary happens between the previous parsha and this one. It is almost as if the pause of a week between them were itself part of the story.

Recall last week's parsha about the childhood of Joseph, focusing not on what happened but on who made it happen. Throughout the entire rollercoaster ride of Joseph's early life he is described as passive, not active; the done-to, not the doer; the object, not the subject, of verbs.

It was his father who loved him and gave him the richly embroidered cloak. It was his brothers who envied and hated him. He had dreams, but we do not dream because we want to but because, in some mysterious way still not yet fully understood, they come unbidden into our sleeping mind.

His brothers, tending their flocks far from home, plotted to kill him. They threw him into a pit. He was sold as a slave. In Potiphar's house he rose to a position of seniority, but the text goes out of its way to say that this was not because of Joseph himself, but because of God: God was with Joseph, and he became a successful man. He lived in the house of his Egyptian master. His master saw that God was with him, and that God granted him success in all that he did.

Potiphar's wife tried to seduce him, and failed, but here too, Joseph was passive, not active. He did not seek her, she sought him. Eventually, "she caught him by his cloak, saying, 'Lie with me'! But he left his garment in her hand, and fled and ran outside". Using the garment as evidence, she had him imprisoned on a totally false charge. There was nothing Joseph could do to establish his innocence.

In prison, again he became a leader, a manager, but again the Torah goes out of its way to attribute this not to Joseph but to Divine intervention: God was with Joseph and showed him kindness, granting him favour in the sight of the prison warden... Whatever was done there, God was the one who did it. The prison warden paid no heed to anything that was in Joseph's care, because God was with him; and whatever he did, God made it prosper.

Then Joseph met Pharaoh's chief butler and baker. They had dreams, and Joseph interpreted them, but insisted that it is not he but God who was doing so: "Joseph said to them, 'Interpretations belong to God. Tell me your dreams.'"

There is nothing like this anywhere else in Tanach. Whatever happened to Joseph was the result of someone else's deed: those of his father, his brothers, his master's wife, the prison warden, or God Himself. Joseph was the ball thrown by hands other than his own.

Then, for essentially the first time in the whole story, Joseph decided to take fate into his own hands. Knowing that the chief butler was about to be restored to his position, he asked him to bring his case to the attention of Pharaoh: "Remember me when it is well with you; please do me the kindness to make mention of me to Pharaoh, and so get me out of this place. For indeed I was stolen out of the land of the Hebrews; and here also I have done nothing that they should have put me into prison."

A double injustice had been done, and Joseph saw this as his one chance of regaining his freedom. But the end of the parsha delivers a devastating blow: The chief cupbearer did not remember Joseph, and forgot him. Gen. 39:23

The anticlimax is intense, emphasised by the double verb, "did not remember" and "forgot." We sense Joseph waiting day after day for news. None comes. His last, best hope has gone. He will never go free. Or so it seems.

To understand the power of this anticlimax, we must remember that only since the invention of printing and the availability of books have we been able to tell what happens next merely by turning a page. For many centuries, there were no printed books. People knew the biblical story primarily by listening to it week by week. Those who were hearing the story for the first time had to wait a week to discover what Joseph's fate would be.

The parsha break is thus a kind of real-life equivalent to the delay Joseph experienced in prison, which, as this parsha begins by telling us, took "two whole years." It was then that Pharaoh had two dreams that no one in the court could interpret, prompting the chief butler to remember the man he had met in prison. Joseph was brought to Pharaoh, and within hours was transformed from zero to hero: from prisoner-without-hope to viceroy of the greatest empire of the ancient world.

Why this extraordinary chain of events? It is telling us something important, but what? Surely this: God answers our prayers, but often not when we thought or how we thought. Joseph sought to get out of prison, and he did get out of prison. But not immediately, and not because the butler kept his promise.

The story is telling us something fundamental about the relationship between our dreams and our achievements. Joseph was the great dreamer of the Torah, and his dreams for the most part came true. But not in a way he or anyone else could have anticipated. At the end of the previous parsha – with Joseph still in prison – it seemed as if those dreams had ended in ignominious failure. We have to wait for a week, as he had to wait for two years, before discovering that it was not so.

There is no achievement without effort. That is the first principle. God saved Noah from the Flood, but first Noah had to build the Ark. God promised Abraham the land, but first he had to buy the Cave of Machpelah in which to bury Sarah. God promised the Israelites the land, but they had to fight the battles. Joseph became a leader, as he dreamed he would. But first he had to hone his practical and administrative skills, first in Potiphar's house, then in prison. Even when God assures us that something will happen, it will not happen without our effort. A Divine promise is not a substitute for human responsibility. To the contrary, it is a call to responsibility.

But effort alone is not enough. We need *siyata diShemaya*, "the help of Heaven." We need the humility to acknowledge that we are dependent on forces not under our control. No one in Genesis invoked God more often than Joseph. As Rashi says, "God's Name was constantly in his mouth." He credited God for each of his successes. He recognised that without God he could not have done what he did. Out of that humility came patience.

Those who have achieved great things have often had this unusual combination of characteristics. On the one hand they work hard. They labour, they practise, they strive. On the other, they know that it will not be their hand alone that writes the script. It is not our efforts alone that decide the outcome. So we pray, and God answers our prayers – but not

always when or how we expected. (And of course, sometimes the answer is 'No'.)

The Talmud says it simply. It asks: What should you do to become rich? It answers: Work hard and behave honestly. But, says the Talmud, many have tried this and did not become rich. Back comes the answer: You must pray to God from whom all wealth comes. In which case, asks the Talmud, why work hard? Because, answers the Talmud: The one without the other is insufficient. We need both: human effort and Divine favour. We have to be, in a certain sense, patient and impatient – impatient with ourselves but patient in waiting for God to bless our endeavours.

The week-long delay between Joseph's failed attempt to get out of prison and his eventual success is there to teach us this delicate balance. If we work hard enough, God grants us success – not when we want but, rather, when the time is right.

## Shabbat Shalom: Rabbi Shlomo Riskin

**The Ability to Listen to Dreams of Others as Well as to Our Own** – "And Pharaoh said to Joseph, I had a dream last night, and no one is able to interpret it..." There is an unusual symmetry in the portion of Miketz as well as in Vayeshev, both of which deal almost exclusively with the rise and fall – Vayeshev – and fall and rise – Miketz – of Joseph.

Vayeshev begins with an introduction to Joseph. Not only is he talented, brilliant and handsome, but he is the beloved son of the beloved wife, Rachel. As the apple of his father's eye, physically as well as spiritually, he can do no wrong. Little wonder that his father adores him and adorns him with the much-prized cloak of many colors.

Yet, by the end of the portion, Joseph is in prison. It is the final degradation in a series of degradations that began shortly after earning the hatred of his brothers for his loose tongue and provocative dreams as a result of which he was cast into a pit and sold into slavery in Egypt.

Miketz finds Joseph still in prison, but almost immediately we witness his miraculous rise and emergence as a world leader. The former seventeen-year-old dreamer becomes Grand Vizier (second only to the Pharaoh) and Secretary of Treasury, Labor and Agriculture all rolled into one. Pharaoh may be the symbolic head of Egypt, the god of the Egyptian 'pantheon', but because of his total trust in Joseph, the son of Jacob now effectively rules the land, a prime minister without the possibility of anyone casting a no-confidence vote against him.

Rabbi Isaac Bernstein ingeniously suggests the method behind the symmetry. The favored and beloved Joseph is doomed to begin his downward descent because, although he dreams grand dreams, he is totally self-absorbed; his sole interest lies in communicating his dreams of self-aggrandizement to others. By the beginning of Miketz, Joseph is listening to the dreams of others and using them to help the others. Once one begins listening to other people's dreams one is ready to ascend upwards and achieve true leadership.

I would develop this idea further by suggesting that the real key to Joseph's interpretation lies in his newfound ability to carefully listen. Remember that the prophet Elijah receives a vision from the

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Almighty at the end of his life teaching him that the Divine Presence is to be found in a small silent voice, Kol demama daka. How can a voice be silent? The adviser's voice must be silent in order to listen very carefully to the words of the supplicant. Proper advice which has God's own stamp of approval can only emerge from careful listening to and empathizing with the individual who speaks out of desperation and travail. Only when one understands what the questioner really wants, can one offer him/her proper advice. Prophecy is based in no small measure upon one's ability to listen.

When the wine steward revealed his dream – and dreams are always a key to the hidden and often subconscious thoughts and aspirations of the dreamer – of 'squeezing grapes into Pharaoh's cup, and then placing the cup in Pharaoh's hand' [Gen. 40:11], it became clear to Joseph that the wine steward only wanted to continue to serve his master, that he had no trace of a guilty conscience, and so he would be found innocent and returned to service.

The chief baker's dream, on the other hand, is very different. He dreams of birds snatching the loaves of bread from the basket on his head. The birds, or nature, are 'out to get him' – and usually people who suffer from paranoia have reason to feel guilty. Joseph listened well and surmised that the chief baker was indeed guilty and so would be hanged within three days.

Similar was the case of Pharaoh's dream. Joseph understood that Pharaoh's chief concern was the economic well-being of Egypt, and this subject had to be the point of a dream which repeated itself so often to the man most responsible for Egypt's well being. And if Pharaoh was frightened of economic disaster – by the way, a cyclical occurrence in Egypt which Joseph was certainly aware of – the best way for Joseph to overcome that concern was to present a plan of prevention:

'Now therefore let Pharaoh seek out a man understanding and wise, and set him over the land of Egypt in the seven years of plenty. And let them store up all the food of those good years that come, and pile up corn under the hand of Pharaoh...that the land shall not be cut off through the famine.' And the thing was good in the eyes of Pharaoh....'

The Joseph of Miketz did not shout his dreams to others whom he saw as his servants; he rather listened carefully to the dreams of others, and was ready to be of service to them wherever possible. Only this changed Joseph could be expected to rise and remain on top.

The content of Joseph's earlier dreams is also an important piece in understanding his downward turn. Joseph's dream is predicated to a certain degree upon his father Jacob's dream, the dream of '...a ladder standing on the ground, its top reached up toward heaven...God's angels were going up and down on it...'. Joseph, too, dreams of the two elements in his father's dream, the earth and the heavens. His first dream is of the earth – stalks of wheat – and his second dream is of the heavens – sun, moon and stars.

But there are two major differences between the dreams of father and son. Jacob's dream is one: he yearns to connect heaven and earth. Joseph has two separate dreams. In Jacob's dreams, God and the angels are at its center; in Joseph's dream he himself is at the center, with the eleven stalks of wheat and eleven stars, sun and moon bowing down to him. God is absent from Joseph's subconscious; he, Joseph, wishes dominion on earth and even in the heavenly cosmos.

But as the Joseph stories develop, a much chastened Joseph, as well as his repentant brothers, learn invaluable lessons. The brothers learn that they should have tried to teach – not tear away – their errant and supercilious brother. Joseph learns that his abilities of economic and administrative leadership

must serve the higher power of God and Torah.

Joseph's dreams are realized in Egypt – when his family must bow to him as Grand Vizier of Egypt.

But in the greater dream of Israel, the vision of the Covenant between the Pieces and the ultimate goal of world peace and redemption, Joseph will serve Judah, the guardian of tradition and Torah. Jacob only gives Joseph the 'blessing' of a double portion; the 'birthright' of spiritual leadership and direction is granted to Judah. When Joseph truly understands his proper position, he is able to rise above his fall into the pit and take his place as the heir to the blessing.

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#### **Torah.Org: Rabbi Yissocher Frand**

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**The Sar HaMashkim's Reward for Confessing -** Pharaoh had troubling dreams. None of his sorcerers or dream interpreters could satisfactorily explain them. Finally, the Sar HaMashkim (wine butler), who had been released from prison a couple of years prior, popped up and told Pharaoh "Es chata'ai ani mazkir hayom" ("I remember my iniquity this day...") He related the story of how he and the royal baker had been thrown into prison, and how they each had dreams that were interpreted by a Hebrew lad in prison. Yosef's interpretations came true 100%. Pharaoh summoned Yosef from prison and gave him a shot at interpreting the dreams.

The precise translation of the words "Es chata'ai ani mazkir hayom" is actually not "I remember my iniquity this day" because the word chata'ai is plural! The correct translation is: I remember my iniquities today. Now, according to the well known Medrash, this Sar HaMashkim had but a single aveira (sin) – namely serving to Pharaoh a wine goblet, into which a fly had fallen. What then is the implication of the plural chata'ai?

The Alshich shares a very interesting idea: This Sar HaMashkim, as despicable of a character as he may have been, will go down in history as having a tremendous zechus (merit)—because of him, Yosef was released from prison. People received great reward for a lot less throughout Tanach. We have a principle that zechus comes to those who merit it (Megalelim zechus al yedei zakai). What prior zechus allowed the Sar HaMashkim to gain the additional zechus of being the one to free Yosef from prison?

The Alshich quotes the Riva that the "two aveiros" mentioned by the Sar HaMashkim were (1) the incident of the fly falling into the royal goblet and (2) that it took two years for him to remember the fact that Yosef asked him to mention his plight to Pharaoh. The Alshich writes it was for the sense of guilt that he felt for his negligence in not mentioning Yosef to Pharaoh for two years after his own release that the Sar HaMashkim was rewarded by being able to be the enabler for Yosef getting out of prison.

The pasuk in Mishlei states: "He who covers his sins will not succeed, but one who confesses and abandons them will receive mercy (from Hashem)." The Sar HaMashkim was rewarded for his sense of submission and his confession to Pharaoh of this dual negligence, and in that zechus, he was the enabler who was able to cause Yosef to be released from prison.

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

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Who has been the most arrogant person who has ever lived? A candidate for this dubious title would certainly be Pharaoh, King of Egypt.

Parshat Mikeitz commences with the words, "Vayehi mikeitz shnatayim yamim uPharaoh choleim, vehinei hu omed al hayaor," – "And after two years had passed, Pharaoh had a dream and behold, he was standing over the river."

The Egyptians deified the river Nile, because they depended on its waters for their very lives. Pharaoh was 'omed al hayaor,' – he stood over the river, indicating that he saw himself as the ultimate, supremely powerful 'god of gods'.

#### **Likutei Torah**

Rav Zalman Sorotzkin, in his sefer Ozna'im laTorah, points out that this explains why the Egyptian sages interpreted Pharaoh's dreams as being connected with Pharaoh's own self – his self-importance, his personal life, his personal future, etc. But they were wrong.

Joseph stepped forwards and he gave what Pharaoh knew to be the true interpretation because Joseph saw in Pharaoh not just somebody who was living for himself. A true and great leader is somebody who is concerned about his people and about the entire world. Therefore Joseph's interpretation related to all of Egypt and all of Humankind at the time.

Pharaoh liked Joseph's interpretations and in turn he lived up to the aspirations for his kingship, and as a result he entrusted Joseph with the responsibility to guarantee that Egypt and the world would be prepared for those seven years of famine.

Rav Sorotzkin adds a further word. The Torah tells us, "uPharaoh omed al hayaor," in the present tense, that is, not "Pharaoh stood over the river," but "Pharaoh is standing over the river," indicating that Pharaoh, King of Egypt would not be the only ruler who would be in power for his own sake.

Unfortunately and tragically, there are some Pharaoh-styled rulers who exist to this day – rulers of nations, who are only concerned about their own grandeur, about their own power, about their own control; rulers who are willing, at the expense of their people, to engage in dangerous pursuits; willing to sacrifice the lives of tens of thousands of their people, just to guarantee that they will have more power on earth.

Joseph's timeless message for us is that a great leader uses their seat of power not for their own sake, but for the sake of all others.

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#### **Ohr Torah Stone Dvar Torah**

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**"I myself will guarantee his safety; from my hand you shall require him."** [Excerpt]

**Rabbi Uriya and Shima Dvir**

Why does Yaakov refuse Reuven's offer, and yet accepts Yehuda's? – Firstly, it's all in the timing. Reuven makes his offer at a time of great anger: How could it be that the brothers, who went down to Egypt to buy food, have come back without Shimon?! And now they want to take Binyamin as well?! In contrast, Yehuda makes his proposal at a different time – Now Yaakov is desperate. The food the brothers had bought on their first trip down to Egypt is now finished. The only option that remains is to go back to Egypt. Yehuda seizes the moment and makes his proposal. Yaakov cannot but give his consent.

Secondly, it's all about understanding what Yaakov really wants. Reuven is willing to sacrifice his two sons, if anything happens to Binyamin. However, this is a strange notion. It goes without saying that Yaakov does not wish for his two grandsons to die! Such a preposterous suggestion can only be made by a fool, as explained by Rashi. In contrast, Yehuda shows a profound understanding of his father's mindset at this difficult time. Yaakov is looking for a "responsible adult"; one who will make sure all his sons come back safely; one who would bear the sole responsibility, should anything happen. Moreover, this accountable person would also have to live with the success or the failure of the mission at hand for the remainder of his days, because his father will hold him accountable forever.

Yaakov teaches us that Yehuda's way is better. When one embarks on a mission, the guiding principle must be – "I myself will guarantee his safety; from my hand you shall require him". It means that I am fully accountable. I take responsibility.

Our *Parashah* begins by informing us that two years have passed since the end of last week's *Parashah*. Why is the timing important for us to know? asks R' Moshe Almosnino z"l (Turkey; 1510-1581). He answers:

We believe that *Hashem* is the epitome, the very essence, of goodness, and that only good can emanate from Him. Yet, we see that people experience bad things--such as the suffering Yaakov experienced being separated from his beloved Yosef for 22 years, and the suffering Yosef must have experienced being sold as a slave--not once, but multiple times (see *Rashi z"l* to *Bereishit* 37:28).

R' Almosnino continues: We read (*Tehilim* 145:9, which we recite three times daily), "*Hashem* is good to all; His mercies are on all His handiworks." Notably, the verse does not say: *Hashem* does good to all. In fact, *Hashem* sometimes does things that we do not perceive as good. Even then, however, He is good to all; everything He does is for a purpose and, even when He is punishing a person or causing a person suffering for some other reason, He does so in the most merciful way possible.

Moreover, writes R' Almosnino, *Hashem's* punishments are extremely precise. As soon as a punishment is completed, *Hashem* engineers a turnabout and the person who was being punished experiences goodness. To drive this point home, the Torah tells us that Yosef was in prison for a precisely calculated period--two years to the day. (*Olat Shabbat*)

## Shabbat

The *Shulchan Aruch* (O.C. 272:1) states: One should not make *Kiddush* on wine that was left uncovered overnight, even though nowadays we do not prohibit drinking liquids that were uncovered overnight. The *Mishnah Berurah* (272:3) explains: In the time of the *Talmud*, liquids that were left uncovered overnight were considered to be dangerous, because a snake might have drunk from such liquids and deposited its venom in them. Today, in our lands, there is no such risk, so we do drink such liquids. Nevertheless, one should not use such wine for *Kiddush* because one would not offer a human king a drink from it. (Nevertheless, leaving wine uncovered for a short time does not invalidate it for *Kiddush*.)

R' Avraham Chaim Schor z"l (Poland; 1550-1632) offers a different reason for not making *Kiddush* on wine that was left uncovered. He writes: *Shabbat* is *Mei'ain Olam Ha'ba* / a sampling of the World-to-Come. Therefore, a person must do things on, or when preparing for, *Shabbat* that allude to *Olam Ha'ba*. One of the things we are told about the World-to-Come is that the righteous will be served wine that has been guarded since the Six Days of Creation. (Perhaps this is a parable or metaphor for some reward the righteous will receive in the *Olam Ha'ba*.) Therefore, when we bring in *Shabbat*, which foreshadows that future time, we should not make *Kiddush* over wine that was left unguarded.

R' Shor continues: In the same light, we can understand as well the requirement that a person bathe himself in hot water before *Shabbat*. We read (*Kohelet* 7:20), "For there is no man so wholly righteous on earth that he [always] does good and never sins." Therefore, every person must undergo some cleansing in *Gehinnom* before continuing on to *Olam Ha'ba*. *Shabbat* is a taste of *Olam Ha'ba*, and the hot bath that one takes before *Shabbat* parallels the cleansing that precedes the World-to-Come.

(*Torat Chaim: Eruvin* 19a)

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**“Yosef saw his brothers and he recognized them, *Va'yitnaker* / but he acted like a stranger toward them and spoke with them harshly.” (42:7)**

*Targum Onkelos* (the Aramaic translation dating to the time of the *Mishnah*) renders “*Va'yitnaker*” as “He thought about what to say.” This requires explanation, writes R' Yechezkel Shraga Halberstam z”l (1813-1898; rabbi and *Chassidic Rebbe* of Sieniawa, Poland; known as the “*Shinever Rav*”), for that is not an accurate translation of “*Va'yitnaker*.”

He explains: Onkelos' intention is not to provide a literal translation of the Torah. Rather, he sometimes chooses to tell us what is happening in the verse without actually translating it.

Here, says the *Shinever Rav*, Onkelos is teaching us about Yosef's struggle when his brothers appeared before him. On the one hand, he wanted to help them correct the sin of selling him. On the other hand, he worried that his behavior would be motivated by personal animosity or by a desire for revenge. Therefore, “He thought about what to say,” in the words of Onkelos. After giving it thought, he was able to “act like a stranger toward them,” in the words of the verse. In other words, when the Torah says that Yosef acted like a stranger, it is not describing how he behaved toward his brothers. Rather, according to Onkelos, it is telling us how Yosef ensured that he would behave properly toward his brothers--i.e., by acting like a stranger, as if he was meeting them for the first time and had never had negative interactions with them.

(*Divrei Yechezkel*)



**“*Nachnu* / All of us are the sons of one man.” (42:11)**

The *Mesorah* / tradition regarding the spelling of words in *Tanach* records two additional instances of the word “*Nachnu*” (“נחנו”):

- “*Nachnu* / We shall cross over, armed” (*Bemidbar* 32:32); and
- “*Nachnu* / We have transgressed and rebelled” (*Eichah* 3:42).

R' Yitzchak Klein z”l Hy”d (rabbi of Kosice, Slovakia; killed in the Holocaust) writes that it is possible to connect these three occurrences as follows: When we, the Jewish People, do not rely on our own merit, only on the merit of our forefathers, we are guaranteed to be saved soon. But, if we rely on our own strength and bravery, we thereby sin against *Hashem*. When we say, “All of us are the sons of one man” (Yaakov) and his merit will protect us, then “We shall cross over, armed,” and conquer our enemies. But if we say “We” are many and we are strong, then we will “have transgressed and rebelled.”

Alternatively, writes R' Klein: When we recognize that we are the smallest of all nations and we see our own weakness and say, “We are only the sons of one man, a small family, so what is our strength compared to that of our many enemies?” then *Hashem* will redeem us in our time of trouble. He will give us strength and we will “cross over, armed.” But if we say, “We”—i.e., we are many—then we will have sinned and transgressed. (*Birkat Avraham*)

**“It happened at the end of two years to the day - Pharaoh was dreaming . . .” (41:1)**

R' Meshulam Feish Segal Lowy z”l (1921-2015; the *Tosher Rebbe* in post-War Hungary and, from 1951, in Montreal, Canada) writes: Just as Yosef experienced a person *Geulah* / salvation in our *Parashah*, so this is a propitious time of year for all people to experience a personal *Geulah*, whether their needs are material--for example, children, health, or sustenance--or spiritual--for example, desiring a closer relationship with *Hashem*. And, just as Yosef's *Geulah* came when he least expected it and in a most unlikely way, so *Hashem* is capable of bringing salvation to every person when it is least expected and from the most unlikely source.

(*Avodat Avodah: Pitgamei Kodesh*)



**“What *Elokim* is about to do, He has told to Pharaoh.” (41:25)**

R' Moshe Nata Langrut z”l (Tel Aviv, Israel) writes: *Hashem* reveals to each person what that person needs to know for some constructive purpose, and nothing more--just as animals instinctively know and sense what they need to know to survive. Even angels are informed of only that which they need to know to fulfill their missions. But, when something needs to be revealed in order to facilitate *Hashem*'s plan for the world, it may be revealed even to a gentile, as we read here: “What *Elokim* is about to do, He has told to Pharaoh.” Why was *Hashem*'s plan told to Pharaoh? So that (verse 34): “Pharaoh [may] proceed and let him appoint overseers on the land, and he shall prepare the land of Egypt during the seven years of abundance.”

[Ed. note: This answers the question that commentators ask: Yosef was brought before Pharaoh to interpret the latter's dream; who asked Yosef to give Pharaoh advice? The answer is: Yosef understood that the impending years of plenty and famine were revealed to Pharaoh for a purpose, and that the dream should be acted upon.]

R' Langrut continues: *Hashem* chose us from among the nations and revealed the Torah to us so that we will know how to repair the spiritual damage that our own and the world's failings have caused. But we read (*Devarim* 29:28), “The hidden things are for *Hashem*, our *Elokim*, and the revealed things are for us and our children forever, to carry out all the words of this Torah.” What a person needs to know to carry out the Torah is revealed. However, exactly how *Hashem* runs the world is not revealed to the average person, for that would serve no purpose. He would not know how to use G-d's secrets to impact the world in a positive way, so they are not revealed to him. However, to righteous people who know what to do with those secrets, they are revealed--to each *Tzaddik* on his own level.

(*Hegyonot Divrei Chachamim* p.1)

# ISRAEL REPORT

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## IDF RECOVERS BODIES OF TWO HOSTAGES (Arutz-7 12/12/23)

During an operation in Gaza, the bodies of the hostages Eden Zakaria and Ziv Dado were recovered by Special Forces and brought back to Israel.

After an identification procedure carried out by medical officials and military rabbis together with the Institute of Forensic Medicine and the Israel Police, today (Tuesday) IDF and Israel Police representatives informed the families of Eden Zakaria and (SGM) Ziv Dado, who were taken hostage by the Hamas terrorist organization on October 7th, that their bodies had been recovered and returned to Israel.

Eden (27) was taken hostage from the Re'im music festival and Ziv (36) was taken hostage and fell while serving as a logistics supervisor in the Golani Brigade, and until today was recognized as a fallen soldier in captivity.

The IDF added "Our national mission is to locate the missing and return all the hostages home. We are working together with security agencies, and with all intelligence and operational means in order to return all of the hostages home."

## IDF BEGINS TO PUMP SEA WATER IN TUNNELS (i24NEWS 12/12/23)

In a strategic move to dismantle Hamas's extensive tunnel network in Gaza, Israel's military has initiated a unique approach: pumping seawater into the underground passageways. The intensive effort to neutralize the underground infrastructure that has long facilitated Hamas's activities includes various techniques, with the flooding of tunnels from the Mediterranean being one of the key strategies in its early stages.

The goal is to incapacitate and destroy these subterranean structures that have played a crucial role in supporting the group's operations.

The Israeli military's multi-pronged approach underscores the determination to eliminate the tunnel network, which has posed a persistent security threat. While specific details about the operation remain classified, the use of seawater marks a novel tactic aimed at rendering the tunnels unusable.

## GAZA IN CHAOS AS PALESTINIAN ANGER AGAINST HAMAS GROWS (JPost 12/10/23)

The second phase of the Israeli war in Gaza has further exacerbated the humanitarian crisis. Hundreds of thousands of displaced people who fled from the North now seek shelter in the already overcrowded southern part of the Gaza Strip. Many move from Khan Yunis, the current epicenter of IDF-Hamas fighting, to the southern end of the strip, Rafah, near the Egyptian border. All the while, signs point to Hamas's rule weakening and the barrier of fear against the terrorist group breaking.

A Gaza resident, who bravely expressed his opinions on the radio, voiced his message to Yahya Sinwar and his accomplices. The interviewee, journalist Muhammad Mansour, boldly stated, "May Allah curse you, Hamas leadership. Sinwar, you are the offspring of a despicable creature. Allah will avenge the destruction you have inflicted upon us."

Mansour called on Hamas to release the remaining Israeli abductees held captive after the collapse of a previous deal, which resulted in the resumption of fighting. Frustrated, he exclaimed, "We were deported from Gaza to Khan Yunis, and from Khan Yunis to Rafah. Our children, women, and families were torn apart from us. Release these hostages immediately! Sinwar, [Mohammed] Deif, and their wicked companions hide underground. We don't even have access to water."

While the Hamas leaders remain hidden in tunnels, above-ground residents face significant destruction and a lack of basic necessities, including food and water. These supplies are stored in UNRWA warehouses but fail to

reach the people. Photos circulating show enraged residents looting one of the warehouses in Khan Yunis. One resident wrote in a local Telegram group, "What corruption! We are a family of four with refugees among us, struggling to find or buy food."

"A UNRWA representative denied us aid. The police informed the representative that distributing aid was prohibited." Another resident expressed, "UNRWA is ruining our lives just like the Jews."

When the Qatari Al Jazeera network attempted to blame Israel for the dire situation, an elderly resident who fled from northern Khan Yunis confronted the organization that has controlled Gaza since 2007.

"All the aid goes down (to the tunnels)! It doesn't reach the people", she asserted to the surprised reporter, who tried to persuade her otherwise. Firmly, she replied, "No, no, everything goes to their homes. They take everything."

In another incident this week, documented and shared on social media, residents threw stones at Hamas members to prevent them from looting a humanitarian convoy passing through Egypt to the Rafah crossing. The angry residents challenged the Hamas forces, who responded by firing at them. "Come here, if you are real men," they shouted. The footage concluded with the furious protesters starting to chase the convoy.

## GAZA CAPTIVITY WAS 'RUSSIAN ROULETTE', HOSTAGE FREED FROM HAMAS CAPTIVITY SAYS (Israel Hayom 12/11/23)

Sharon Alony-Cunio survived 52 days as a hostage in the Gaza Strip with her two little girls before she was released in an Israel-Hamas swap deal. But she fears for the life of her husband who is still captive.

Now back home with her twin three-year-olds, Julie and Emma, she pleads

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for the remaining 137 hostages to be freed.

"Every minute is critical. The conditions there are not good and the days go on forever," she told Reuters in her first interview since being released. "It's a Russian roulette. You don't know whether tomorrow morning they'll keep you alive or kill you, just because they want to or just because their backs are against the wall."

Alony-Cunio, 34, was one of 240 people taken hostage on Oct. 7 by the terrorists who had burst through the border with Israel and killed around 1,200 people.

The gunmen who took over Alony-Cunio's kibbutz, Nir Oz, which lies a little over a mile from Gaza, set fire to her house and took her away at gunpoint after she climbed out the window.

She was taken across the border with her husband David and one of their twins, she said. Their second daughter was held separately in Gaza for 10 days before they were reunited in captivity with 12 other hostages under conditions she said were tough, particularly for children.

"Everyone gave up food for them (the girls). You don't know if in the evening there will be a pita (bread) so in the morning you save some for the evening. Everything is very calculated, a quarter of a pita, half a pita to keep for the next morning."

**'ONE GIRL WAS GIVEN KETAMINE': ISRAELI DOCTOR SAYS HOSTAGES ABUSED, DRUGGED IN GAZA** (Times of Israel 12/12/23)

**Hostages hauled into Gaza during Hamas's grisly October 7 attack on Israel** were drugged to keep them docile in captivity and subjected to psychological and sexual abuse, a specialist said Monday.

"I've never seen anything like that," in 20 years of treating trauma victims, said Renana Eitan, director of the psychiatric division of the Tel Aviv Sourasky Medical Center-Ichilov.

**"The physical, sexual, mental, psychological abuse of these hostages who came back is just terrible," she added. "We have to rewrite the textbook."**

The hospital has been treating 14 former hostages held by Hamas, some of whom reported being drugged, including with what doctors believe were benzodiazepines, a class of depressants with a sedative effect that includes drugs like Valium.

**"They wanted to control the kids, and sometimes it's difficult to control young children, adolescents. And they know that if they drug them they will be quiet," said Eitan.**

**"One of the girls was given ketamine for a few weeks," she continued,** referring to a powerful dissociative anesthetic known for giving the recipient a sense of detachment from their environment.

**"It's unbelievable to do this to a child."**

Eitan said some former hostages had also described psychological torment at the hands of their captors.

One was told his wife was dead when in fact she was still alive back in Israel, **while children were separated from their families and shown "brutal videos."**

One patient said she and others were held in total darkness for more than four days.

**"They became psychotic, they had hallucinations," Eitan said.**

There were also reports of self-harm among hostages in captivity, she noted, while some returnees had since professed to having suicidal thoughts. **"But this is our mission, to make sure such things will not happen," she added.**

Ichilov has also treated hundreds of physically wounded patients, both victims of the October 7 atrocities and soldiers injured in the ensuing war in the Gaza Strip.

Soldiers can be airlifted to Ichilov from the battlefield in about 15 minutes, according to vice chief of trauma surgery Eyal Hashavia.

Some former hostages continue to experience dissociative states, Eitan said:

**"One minute they know that they are here at Ichilov medical center, and the next they think they are back with Hamas."**

There are plans to create a post-traumatic stress disorder (PTSD) treatment center after the national shock of the October attack.

Eitan said the mental health toll was staggering, with around five percent of

**Israel's population** — some 400,000 people — expected to suffer some symptoms of PTSD.

The extreme situation puts doctors in a dilemma.

It is considered best practice not to debrief a survivor on their ordeal immediately, but Eitan said there was also an urgent need to know about the condition of other hostages.

**"On one hand, we can't do the debrief, but on the other, we need the information," she said.**

Tomer Zadik, 24, has been receiving treatment at Ichilov since he was shot in the arm when Hamas terrorists stormed the Nova music festival on October 7, murdering over 360 people at the outdoor event.

He described hiding for hours as he listened to the voices of the attackers around him, before managing to escape and reunite with a group of festival-goers and a few soldiers.

**"The atrocities over there, words really can't describe," he said, adding that he had nightmares about the attack, though "less and less with time."**

**"They wanted to break us, not only physically. They wanted to mentally break the whole nation of Israel," he said.**

**"But we won't break."**

ISRAELI ARMY SAYS 13 SOLDIERS KILLED IN GAZA WERE MISTAKENLY IDENTIFIED AS HAMAS MEMBERS (Ha'aretz 12/12/23)

The Israeli army estimates that 13 soldiers who were killed in fighting in Gaza were shot after being mistakenly identified as Hamas members, and that another seven soldiers were killed in other operational accidents during the war.

Since the beginning of the Israeli army's ground operation, 105 soldiers have been killed in the Gaza Strip, including the Israeli hostage Noa Marciano. According to the army's data, six soldiers were killed in weapon-related accidents, bullet discharges, being run over by a military vehicle, or by incidental damage following an explosion. One soldier died after being hit by a stray bullet.

The army stated that most of the cases in which soldiers were killed by IDF fire were during armored corps and air force attacks. At least publicly, no distinction is made between accidents that occurred during combat and those caused by misconduct and disciplinary issues.

Israeli soldiers fought hundreds of Hamas terrorists during the massacre. There were a limited number of cases of civilian and Israeli forces being mistakenly identified as enemy actors. Sources in the Israeli military believe these cases are isolated and small compared to the number of Israelis killed by Hamas' Nukhba force, which perpetrated the October 7 attack, though the army has not investigated the extent of such incidents involving civilians.

According to military sources, the army's avoidance in examining the events of October 7 stems from the unusual circumstances in which its forces operated: The intense fighting against an unprecedented number of terrorists who had taken control of Israeli communities bordering Gaza, the surprise element of the attack, the extended duration of fighting, the conditions under which soldiers engaged terrorists and the traumatic nature of the scenes they encountered, including whole families murdered. The Israeli military estimates that the number of civilian-involved incidents may never be investigated.

Since the start of the war, some 1,200 Israelis have been killed. Most of them were slaughtered by Hamas terrorists on October 7 and a few were killed by Hezbollah fire. 434 Israeli soldiers were killed since the start of fighting.

The Israeli military began to release numbers of soldiers who were wounded since the war began only earlier this week, after Haaretz reported that the military had refused to do so. The army has only occasionally informed the public of wounded soldiers, and, unlike in past operations and wars, did so when naming those who were killed in battle.

On Tuesday, it was reported that in addition to those who were killed, 1,683 soldiers have also been wounded in the same period, including about 600 who were wounded in the Gaza Strip. As of noon on Tuesday, 33 soldiers were hospitalized in serious condition.

According to an examination of the numbers of wounded soldiers still hospitalized as provided by the IDF, there is a considerable discrepancy between it and the data provided by the hospitals.

**MINISTER SA'AR: THE TIME FOR POLITICAL CORRECTION WILL COME AFTER THE WAR (Arutz-7 12/13/23)**

The chairman of the New Hope Party, Minister Gideon Sa'ar, on Tuesday evening lit Hanukkah candles with bereaved families and commented on the cooperation in the emergency government, which he believes is necessary during the war.

"Many hostages are still in the captivity of the cruel enemy in Gaza. At this time there are those who are standing with a stopwatch in hand: 'Well, when are you leaving? When are you dismantling the emergency government?'"

And at the same time, in the international community, we are facing a fierce campaign. We are being pressured: 'When are you finishing [the war]?' At the end of last week, only with an American veto, the proposal to force a ceasefire on us was blocked in the Security Council. The US announced last Thursday: We do not set timetables for Israel. They didn't turn on the stopwatch. But there are those among us who have already turned it on. Israel is under attack on several fronts! On what planet are you living?" Sa'ar asked those calling for him to leave the government.

"I want to say something clear tonight: It is important to maintain the emergency government during the war. After all, who will be encouraged by the dissolution of the war government? Hamas. Hezbollah. Iran. This war is crucial for the future of our children and grandchildren in this country. There must be no return to wars among the Jews during the war against the enemy," Sa'ar said.

He also addressed the question of the day after the war. "I will not allow my patriotism, our patriotism, to be used for needs that are not related to the good of the state. I will only have the national interest in front of me. I will not talk politics tonight. I will only say this: After the war - the time will come for the correction of Israeli society. And a major correction is required. A political correction as well. And we will be there as usual - on this front. But we will keep the right order of things: First of all - defeat the enemy together. Only then - return to the political routine."

The minister also rejected the calls to integrate the Palestinian Authority in the management of Gaza after the war. "I recognize a Palestinian, Arab, international attempt to try and bring to the forefront again the dangerous idea of establishing a Palestinian state west of Jordan."

**"Don't take it lightly. I tell you: The day after** - after the security campaign - we will have to fend off diplomatic threats. This is our destiny. God forbid that we - after paying compound interest for past mistakes, return to the path of retreats, weakness and concessions. God forbid that we, after we pay with the blood of our sons, return to the illusions of the past."

"We will not agree to a Palestinian terrorist state - neither in Judea and Samaria nor in Gaza. We will not agree to relinquish security responsibility - neither in Judea and Samaria nor in Gaza. We will not agree to harm communities in Judea and Samaria, because the right to settle in the Land of Israel involves our right to national security, as we learned from our teacher Menachem Begin of blessed memory. And when settlement is harmed - in the end security is also harmed," he concluded.

**HEALTH MIN. PANEL DECLARES ISRAELI HOSTAGES IN GAZA DECEASED, AIDING FAMILIES IN LEGAL LIMBO (JPost 12/12/23)**

A three-member Health Ministry medical panel, which has been operating confidentially until now, yesterday ruled that several Israeli hostages are deceased, for lack of physical evidence.

The panel was established about two weeks into the war to spare families from not knowing what happened to their loved ones and to give them some closure.

Women married to a hostage can now be declared widows by the IDF chief rabbi and Israel's Chief Rabbinate so they can eventually remarry without being designated as an agunah - a "chained woman" whose husband has

disappeared or who has left her, and with whom she is still technically married according to Jewish law.

The panel is comprised of Health Ministry General Medicine Division head Dr. Hagar Mizrahi; Prof. Ofer Merin, director-general of Jerusalem's Shaare Zedek Medical Center (SZMC); and Dr. Chen Kugel, director of the Israel National Center of Forensic Medicine at Abu Kabir.

The physicians have studied videos and other information from the October 7 massacre and kidnapping by Hamas terrorists in southern Israel for signs of lethal injuries among those abducted and cross-referencing the data with the testimony of hostages who have been freed so far.

**"As head of my hospital's trauma unit for years and commander of the Israel Defense Forces' field hospital providing urgent medical care in foreign disasters, I have seen thousands of dead bodies in my career,"** the SZMC heart surgeon said.

**"But in these last few weeks, I was involved in such an agonizing situation that I had never experienced before,"** he said. **"We were exposed to various types of information and had to determine which hostages were deceased without examining or even seeing bodies or body parts. If there had been bodies or body parts, we would not have been needed."**

Merin explained that the panel **"presented an orderly written protocol according to the harm that the person suffered, and data from witnesses and other sources; then we concluded. We didn't speak to the relatives at all. We understand the two extremes, of life and death. Loss is terrible, but not knowing [the missing person's] fate is even worse."**

As an example of the case of a captive whose fate has still not been proven by physical evidence, Merin presents that of Israel Air Force weapon systems and navigation officer Ron Arad, who in October 1986 was lost on a mission over Lebanon. He was believed to have been captured by the Shi'ite terrorist group Amal and later handed over to Hezbollah.

His wife, Tami, and their infant daughter, Yuval, suffered terribly for years due to uncertainty of whether he was alive and they should wait for his return or whether he hadn't and they could go on with their own lives. They suffered from **"ambiguous loss"** - the ongoing pain of the lack of closure.

Eventually, he was officially classified by Israel as missing in action. Seventeen years after his capture, an organization seeking information about him offered a reward of \$10 million to anyone supplying information on him, but to no avail. Today, if Arad were alive, he would be 65 years old.

**"We dealt with data we received on some of the captives in Gaza. About half remain there and are either still alive or deceased,"** Merin said. **"People who provided us with information did a very important duty that also has military importance."**

**After the Health Ministry informs families of the committee's ruling, they decide whether or not they will sit shiva (the seven-day Jewish mourning period).**

**The ministry decided a few days ago that the committee's confidentiality would be lifted, but the Shaare Zedek director-general thought it would have been better to leave its work unpublicized, because he "feared that people wouldn't have understood the great complexity of our work."**

**"We are ready to investigate more cases if needed,"** he concluded. Health Ministry declares some Gaza hostages deceased, aiding families in limbo.

**REPORTS SUGGEST TENTATIVE MOVEMENT TOWARD RESUMPTION OF TALKS TO FREE HOSTAGES (Times of Israel 12/12/23)**

Israel may be open to restarting negotiations for the release of hostages held by the Hamas terror group in the Gaza Strip, reports suggested Monday, with Jerusalem apparently interested in a deal that would see the release of women and children remaining in captivity as well as the sick and elderly.

Hebrew-language media reports, citing unnamed Israeli officials, trod gingerly around the chances for a deal, nearly two weeks after a weeklong truce brokered by Qatar ended with Hamas's refusal to hand over a final group of female hostages and two young children who remain in captivity, and rockets fired by the terror group.

**"The conditions are ripe for a framework in which it is possible to start to draft**

**new agreements, from Hamas's and Israel's point of view,"** a source told Channel 12 news, which first reported on the potential talks. According to the channel, Mossad chief David Barnea and Maj. Gen. Nitzan Alon, the Israel Defense Forces point person on hostage talks, have been **"directed to hear what the intermediaries are proposing,"** but not to initiate proposals of their own.

**"If the Qataris want to be heard, we will listen,"** the unnamed source was quoted saying.

An Israeli official quoted by the Walla news site described the contacts as preliminary in nature, but said the next few days could see a resumption of talks.

According to the Haaretz daily, also citing an Israeli source, a line of communications remains open with Qatar, but neither side has offered any proposals yet.

Israel paused its Gaza offensive in late November for seven days as part of a deal in which over 100 hostages were released from Hamas captivity, where they had been held since being abducted on October 7 when terrorists rampaged through southern Israel, killing some 1,200 people, mostly civilians.

Another 138 people remain in captivity, including 15 female civilians and two children — Ariel Bibas, 5, and his 11-month-old brother Kfir.

Israel released 240 Palestinian prisoners in exchange for the 80 Israelis who were freed as part of the truce deal, and allowed more humanitarian aid to enter the Strip during the pause. The truce ended on December 1, with Israel accusing Hamas of reneging on its agreement to release 10 female hostages.

According to the reports, Israel has shifted its stance on demanding that all female civilians be released before it will consider exchanges for others, and is open to a deal for the release of sick, injured and elderly men as well as the remaining women and children. Reports described such a proposal as **"humanitarian."**

The Saudi Elaph news site reported that a deal could also include the return of the bodies of three senior Israel Defense Forces officers snatched on October 7.

According to Elaph, a deal could see Israel release 300 Palestinian prisoners, including 10 inmates serving long sentences. Among them would be Marwan Barghouti, serving five life sentences for his role in planning terror attacks that killed five Israelis during the Second Intifada.

Barghouti is popular among Palestinians and is widely seen as a possible successor to Palestinian Authority President Mahmoud Abbas.

The Israeli reports did not detail what Jerusalem may be willing to give up, but any deal would likely include a pause in fighting and a boost to the amount of aid Israel is letting into the beleaguered enclave.

The IDF has resumed fighting Hamas and pounding Hamas-linked targets in Gaza since the truce broke down, moving to take control of south Gaza hub Khan Younis and mopping up areas of the north. Prime Minister Benjamin Netanyahu and Defense Minister Yoav Gallant have both insisted that **Israel's military gains have heaped pressure on Hamas to pursue an agreement.**

On Monday, Gallant said once-vaunted Hamas battalions in the terror group's north Gaza strongholds of Jabaliya and Shejaiya were on the verge of collapse.

**"I believe that if we increase the military pressure, there will be offers for more hostage deals, and if there are offers, we will consider them,"** he said.

On Sunday, Qatar's Prime Minister Sheikh Mohammed bin Abdulrahman Al Thani said mediation efforts to secure a new Gaza ceasefire and free more hostages held by Hamas were continuing, but blamed Israeli strikes for hampering chances for a successful outcome.

**"Our efforts as the state of Qatar along with our partners are continuing. We are not going to give up,"** he said, adding that **"the continuation of the bombardment is just narrowing this window for us."**

According to Channel 12, chances for negotiations were being complicated by the fraying of Hamas's leadership, with many said to be in hiding, and the

deaths of some of those who previously served as intermediaries.

Over 18,000 people in Gaza have been killed since the fighting began, according to figures supplied by Hamas which cannot be verified and likely include those killed by Palestinian rocket misfires. Hamas health authorities do not differentiate between civilians and combatants, but Israel says it has killed some 7,000 members of the terror group.

On the Israeli side, 105 soldiers have been killed since the start of a ground offensive in Gaza.

**THE WAR HAS ALREADY MADE 1 THING CLEAR: ISRAEL IS NOT FULLY INDEPENDENT** (Nadav Shragai, Israel Hayom 12/11/23)

Many issues will need to be reevaluated after the war. One of them, which is barely discussed now, is Israel's almost total dependence on the US, both militarily and politically, as has become abundantly clear during the fighting.

The most striking manifestation of this symbiotic relationship was the unprecedented participation of US Secretary of State Antony Blinken in the Israeli War Cabinet meetings.

The huge benefits of having American support and backing are clear: \$4 billion in annual military aid; constant supply of ammunition during combat; and international backing against hostile countries and organizations like Iran, Russia, and the UN.

Less discussed are the downsides: Israel is limited and not free to act as it sees fit, neither during the war nor the day after.

The dependence is all around – from relatively simple munitions like artillery shells and aerial bombs that Israel does not produce enough of to much more sophisticated weapon systems.

It is not possible, nor probably advisable, to completely detach from this dependence, but we should strive to minimize it to the lowest degree possible.

About two years ago, this issue became a source of scrutiny within the inner circles of Israel's political and security establishments. An initial memo was written and submitted to Prime Minister Benjamin Netanyahu, but the deep social strife in Israel on the judicial reform nipped this process in the bud.

Today there are many more people who have come to the conclusion that Israel must prepare for the day there is a significant cooling in relations with the US. This could happen if, for example, a progressive president wins the White House; or if the US makes demands we will not be able to live with, like dividing Jerusalem, withdrawing from the Golan Heights, or uprooting settlements or placing significant restrictions on vital military operations. This also means preparing for a scenario where the US can no longer afford to give Israel aid at current levels.

Reducing dependence admittedly sounds like an unrealistic goal now, but so did talk about canceling the annual US civilian aid to Israel, which was gradually eliminated per Israel's decision. This too won't happen overnight and will take years, but it's the right path.

For example, our local defense industries need to gradually detach from contractual limitations that Israel is committed to per agreements with the US, so they could independently develop more types of weapons, as the famous Jewish saying goes: "If I am not for myself, who will be for me?"

In 1982, then-US Secretary of State General (ret.) Alexander Haig, defined Israel as the largest "American aircraft carrier in the world that cannot be sunk, does not carry even one American soldier, and is located in a critical region for American national security."

And indeed, the US also profits from ties with us (even if is not dependent on us). Israel serves as a laboratory for many security developments under real combat conditions, testing aircraft, tanks, missiles, and additional armaments. The chiefs of the US aerospace industry once said that no less than 700 upgrades were added to the F-16 fighter jet following Israeli advice and experience. When this is translated into dollars and time, the costs saved are estimated at many years of research and billions of dollars.

Dependence on the US won't disappear, certainly not in the near future, but work towards minimizing it can and should begin today already, so that in the future Israel will have a much larger maneuvering room to act independently.



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### It's All From You

**Presented by Rabbi Moshe Sadwin, Kollel Adjunct**

**"Yosef answered Pharaoh, 'It is not by my own power. But Hashem may provide an answer concerning Pharaoh's fortune.'" (41:16)**

Parshas Mikeitz begins with Pharaoh's dreams, neither of which could be interpreted to his satisfaction by his advisors. Finally, Yosef is summoned before Pharaoh and Pharaoh tells him, "I heard you can listen to a dream and interpret it." Yosef tells Pharaoh that he cannot take any credit for the interpretation, because it is Hashem Who gives him the ability to interpret dreams.

The Midrash teaches us that Pharaoh was aware that Yosef could have claimed all the credit for himself and could have demanded any reward for his services, but instead, he gave all the credit to Hashem. Because of Yosef's humility, Pharaoh appointed him as the viceroy over Egypt, for he could be certain that Yosef would only do what is right and not abuse the position for his personal gain.

We are coming off the heels of the holiday of Chanukah. Rav Pam points out that we find this same attitude in the Chanukah miracle, as well. The *Chashmonaim* (Hasmoneans) were known to be fierce and mighty warriors and they fought the Syrian-Greek army fearlessly – leading the Jewish people to victory. They displayed great courage, despite being heavily outnumbered. Yet in the wording of the prayer of *Al Hanisim*, when we thank Hashem for the military victory, we say: "*Masarta Gibborim B'Yad Chalashim* – You (Hashem) gave over the mighty (Greeks) into the hands of the weak (*Chashmonaim*)." The righteous *Chashmonaim* gave credit solely to Hashem for their victory – viewing themselves merely as Hashem's messengers to stop the desecration of His Name that was brought about by the Greeks' harsh decrees.

This perspective is relevant for us as well. Like Yosef and the *Chashmonaim* we must recognize that all of our accomplishment are only through the "hands" of Hashem.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Yosef saw his brothers and he recognized them... (42:7)**

**Yosef recognized his brothers, but they did not recognize him (42:8).**

Why does the Torah repeat twice that Yosef recognized his brothers?

### Parsha Riddle

**Where is there a hint to Yehoshua and Calev in this parsha?**

Please see next week's issue for the answer.

Last week's riddle:

**How many times did Yosef's coat cause him to be thrown into a pit? When?**

**Answer: 1) His brothers' jealousy of his coat caused him to be thrown into the pit. 2) When he left his coat with the wife of Potiphar she used it to have Yosef thrown into jail, which was a pit.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Mikeitz* (41:50), the Torah relates:

Now to Yosef were born two sons – when the year of famine had not yet set in – whom Asnas daughter of Poti-phera, Chief of On, bore to him.

In our column for the past *parashas Noach*, we cited the following exegesis of the Talmud Bavli:

**Reish Lakish said: It is prohibited for a person to have conjugal relations in years of famine, as it is stated: "Now to Yosef were born two sons – when the year of famine had not yet set in." It was taught in a baraita: Nevertheless, those without children may have marital relations in years of famine,** as they must strive to fulfill the mitzva to be fruitful and multiply. (*Ta'anis* 11a)

While Tosafos (*ibid.*) concludes that abstention from conjugal relations is not strictly obligatory, but merely a matter of pious conduct, the general consensus seems to be that the term "prohibited" is to be taken literally. Some explain that even Tosafos agrees that conjugal relations are strictly forbidden for someone who already has children, and is only relegating abstention from such to a matter of pious conduct for someone who does not yet have children. Although Yosef already had two sons, he is not recorded as having had any daughters, and thus had not yet fulfilled the commandment to "be fruitful and multiply" (*Bereishis* 1:28) as per the (normative) opinion of the House of Hillel (*Yevamos* 6:6), and so for him, abstaining from conjugal relations during the years of famine was merely a matter of pious conduct (*Bach* OC 574, *Maharsha* *ibid.*; *Eliyahu Rabbah* *siman* 240 *os* 20).

This understanding of Tosafos assumes that even someone who has one or more children is considered "without children" insofar as he does not have at least one son and one daughter, since he has not yet fulfilled the commandment to be fruitful and multiply. While this is indeed the assumption of most authorities, the *Taz* (OC 574) disagrees and maintains that only someone who has not yet had **any** children has the dispensation granted to one who is "without children," since he is considered to be in acute distress, and for such an individual, abstaining from conjugal relations is not even considered a matter of pious conduct, since the fulfillment of the commandment to procreate is a great *mitzvah*.

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was for the arms of the Menorah.
2. I was for the cows.
3. I am for Shmittah.
4. I was for the wheat.

#### #2 WHO AM I?

1. I was given a 'hey'.
2. I was dreamy.
3. I gathered embarrassment.
4. I gathered food.

#### Last Week's Answers

**#1 Ben Zekunim** (I was for old age, I was wise, I was a look alike, I was not a beard.)

**#2 Chanukah Lights** (I am to be seen, I am not to be used, I am holy, I am for publicity.)

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