

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:35 | Havdalah 5:39

The Shabbos Shorts is sponsored by **Esther Edeson** and the Edeson and Stern Families on the 5th Yahrzeit of their beloved husband, father, grandfather, great-grandfather and uncle, Jacob S. Edeson, Yaakov Sholom ben Yosef Nosson, Z"L, on 19 Teves and
by the **Karlin family**, Sandy; Matthew & Sarah; Raphael & Shayna; Benji & Dalya; Yakov Gedaliah, Akiva, Meir, Tova Kayla, Bitzy, Simcha, Charlie, Liam, Eli & Tuvia, in honor of Melanie's special birthday.



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.

Condolences

Young Israel Shomrai Emunah extends its condolences on the passing of Rabbi Herzel Kranz, HaRav Chaim Herzel ben Baruch Aryeh Leib, Z"L, to the Kranz family, the Silver Spring Jewish Center/Ahavas Yisrael community, and all those in Kemp Mill and beyond who were touched by his kindness and guidance over decades.

Norma Burdett, on the passing of her daughter, Helene Burdett Riffle. Shiva is being observed at 11720 Lovejoy Street through Tuesday morning. Maariv Motzei Shabbos at 5:40 PM, Mincha/Maariv on Sunday/Monday at 4:30 PM. Visitors requested Motzei Shabbos 6:00 PM - 8:30 PM, Sunday/Monday 2 PM - 8 PM.

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

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.

Rabbi Rosenbaum's Navi Shiur is sponsored by **Harriet & Ron Sheinson** in memory Harriet's mother, Clara Krasnow, Krendel Elka bas Binyomin HaLevi

The Lower Lobby coffee station is sponsored for January by Roast Masters **Hannah & Robert Klein**. For weekly and monthly sponsorship rates, please contact the office.

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 2 with parent, Toddler Room
- **Kinder Group**, 2-5, upstairs behind the balcony
- **Boys 6-9 & Girls 6-9** and **5th-6th Grade Girls**, meet in lower lobby and walk to YGW

For more information, contact Sharon Shimoff at sshimoff@yise.org.

Dor L'Dor - Family Chevrusah-style Learning In a fun environment! Motzei Shabbos, December 30 at 7:00 PM in the Social Hall. This session is sponsored by the **Kaplan & Mandelbaum families** in honor of the second Yahrzeit of their grandfather, Joseph Hirsch, Yosef ben David.

Middle School Boys Pizza & Game Night

Motzei Shabbos, January 6 at 7:30 PM in The House.

Tu B'Shevat event for elementary schoolers

Wednesday, January 24 at 4:00 PM in the Small Social Hall.

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:

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

Maariv: 5:39

DIVREI TORAH:

8:45 Main Minyan - Rabbi Postelnek

9:15 Minyan - Rabbi Rosenbaum

SHIURIM:

Hashkamah Minyan Gemara Shiur (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura, 8:55 (S)

Rabbi Rosenbaum

Shiur between Mincha and Maariv (B)

Rabbi Rosenbaum

Kiddush and Drasha Sponsors

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

Shul Kiddush is sponsored by **Esther Edeson** and the **Edeson and Stern Families** on the 5th Yahrzeit of their beloved husband, father, grandfather, great-grandfather and uncle, Jacob S. Edeson, Yaakov Sholom ben Yosef Nosson, Z"L, on 19 Teves.

Sephardic Minyan Kiddush is sponsored by **Moshe Nissan** לשמירת חילי צ"הל ורפואת כל פצוים צ"הל

8:45 Shabbos Drasha is sponsored to commemorate the Yahrzeit of Yehoshua ben Shlomo Dovid, Z"L.

Thank you to the sponsors of our recent Chanukah Party:

Menorah Sponsors: Malya & Lucas Druskin and Simi & Sammy Franco

Fire Sponsors: Sahra & Yale Grinsburg and Barbara Price

WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL OFFICE@YISE.ORG

Happy Birthday

Simi & Sammy Franco wish **Mike Hourwitz** a Happy Belated Birthday!

Simi & Sammy Franco wish **Melanie Karlin** a Happy Special Birthday!

New Member

We welcome the new member voted in at the latest board meeting: Yitzchak Isaac Small

YISE Supports Israel

Laugh for Israel - Avi Liberman, of Comedy for Koby, is doing a US tour to raise money to benefit the Koby Mandell Foundation's efforts to support those in Israel who have lost loved ones to terror. January 3, 7:30 PM at the Berman Auditorium, www.itsrealentertainment.com. [see flyer](#)

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/GdkM5n3uJx44h8xFbwBEI0

Financial Support - A list of charitable organizations is available at: 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

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

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**.

The next Ruach Minyan will take place on January 5, led by Adam Bashein. Important details: The Ruach Minyan is starting at Kabbalos Shabbos in the Social Hall, following Mincha, which is in the Belonofsky Sanctuary at 4:45 PM. Following Mincha, the Ruach Minyan will convene in the Social Hall. Susan Koss will be holding a special story telling program during part of Davening. So bring your family and invite your friends. It's going to be Gevaldic! For more information, contact adambashein@gmail.com

Shabbos Sefer Soiree - Rabbi Ira Brandriss will speak on "Chovos Halevavos: Obligations of the Heart - Gateways to a Spiritual Life" on Friday, January 19, at 8:30 PM, in the Social Hall, followed by light refreshments. [see flyer](#)

Nach Yomi Siyum - All women and girls invited. Sunday, January 28, 11:00 AM - 1:00 PM. Brunch, inspiring speakers and interactive program. RSVP: ssnachyomiwomen@gmail.com. [see flyer](#)

Save the Dates: Scholar-In-Residence Programs at YISE - February 23-25 and March 8-9. [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

		Sunday Dec 31	Monday Jan 1 <small>New Year's Day</small>	Tuesday Jan 2	Wednesday Jan 3	Thursday Jan 4	Friday Jan 5
Shacharis	Ashkenazi (S,B,B)	6:30	6:30	6:15	6:15	6:15	6:15
		7:30	7:30	6:55	6:55	6:45	6:55
		8:45	8:45	8:45	8:45	8:45	8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	4:40	4:40	4:40	4:40	4:40	
	Sephardi (LBM)	4:35	4:35	4:35	4:35	4:35	
Maariv	Ashkenazi (B)			7:30	7:30	7:30	

Next Shabbos

January 5-6, 2024
25 Teves 5784
Parashas Shemos
Candle lighting 4:41
Havdalah 5:45

Friday Night:
Mincha/Maariv: 4:45 (B)
4:40 (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), 4:40 (B),
4:35 (Sephardi, LBM)
Maariv: 5:45

Halachic Times: Latest Alos Hashachar 6:02 AM,

Earliest Talis and Tefilin: 6:30 AM, Latest Netz: 7:28 AM, Latest Krias Shema: 9:49 AM,

Earliest Mincha: 12:44 PM, Earliest Shkia: 4:55 PM, Latest Tzeis Hacoachavim 5:45 PM

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, JANUARY 3, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | 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 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 or Rose Blynn at 410-522-8624 or rab411@gmail.com Send details to announce@yise.org.

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

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

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

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

Upcoming Community Programs & Listings

Federal Holiday Learning Program - "Redeeming Hostages", Monday, January 1 at YGW Boys' Campus. 8:00 AM Davening, 9:00 AM breakfast, 9:30 AM Chavrusa learning with the Kollel, 10:40 AM - 11:20 AM Shiur with Rabbi Lopiansky. For questions contact Rabbi Moshe Chaim Blate mblate@yeshiva.edu

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. January 3, 17, 31 on Zoom, Meeting ID: 986 546 841, Passcode: 3671. January 10 (Social Hall), 24 (The House) in person at YISE. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more info.

The Golden Network: Lunch and Learn "Don't Drive Yourself Meshuga" with Dr. Stephen Deutsch, Wednesday, January 10, at 11:45 AM at KMS. RSVP to director@goldennetwork.org or 301-732-1773 by January 7.

The Capital Closet will be open on January 7 and 28 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. For more information contact ncarmel@yadyehuda.org.

Save the Dates: Scholar-In-Residence Programs at YISE - February 23-25 and March 8-9. *see flyer*

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.

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 or call 773-219-5397.

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

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

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

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

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 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

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

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

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

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

**FEBRUARY DEADLINE: MONDAY, JANUARY 29, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG**

Rabbi Rosenbaum's classes will not meet Friday, January 12 through Friday, January 19.

Rabbi Rosenbaum will be on vacation from Friday, January 12 through Friday, January 19. Individuals with Halachic questions can contact Rabbi Postelnek at 571-340-0227 or rypostelnek@yise.org. Those wanting to contact Rabbi Rosenbaum about pressing matters should contact the Shul office and a staff member will notify Rabbi Rosenbaum.

** Additionally, Rabbi Rosenbaum's 12:30 shiur on Thursday, January 11 and Sunday, January 28, and his Parsha shiur on Monday, January 29 will not meet.*

Sundays

7:35 AM - 8:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
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

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**

*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)

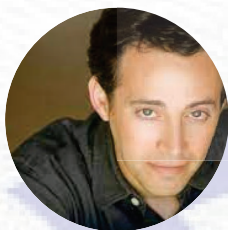
Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, password 161699



Israel's #1 Comedy Show

Comedy for Koby

BENEFITTING
THE KOBY MANDELL FOUNDATION



Hosted by
AVI LIBERMAN

Proceeds will
benefit The
Koby Mandell
Foundation,
the largest
provider of
emotional
support
services in
Israel to those
who have lost
loved ones to
terror.

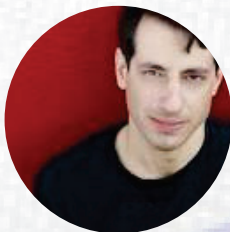
January 3, 2024

7:30PM

Doors open at 6:30PM

**Berman Hebrew
Academy Auditorium**

FEATURING TOP COMEDIANS



DAN NATURMAN



MARYELLEN HOOPER



IAN LARA

**Don't miss out! Make your
reservations today!**

<https://www.yise.org/c4koby>

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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

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



SILVER SPRING WOMEN'S

Mach Yemi Siyum

All women and girls invited to attend!

SUNDAY, JANUARY 28, 2024
18 SHEVAT 5784
11:00 AM - 1:00 PM

SOUTHEAST HEBREW CONGREGATION
10900 LOCKWOOD DRIVE, SILVER SPRING

RSVP: [SSNACHYOMIWOMEN@GMAIL.COM](mailto:ssnachyomiwomen@gmail.com)
BABYSITTING AVAILABLE UPON REQUEST

BRUNCH | INSPIRING SPEAKERS | INTERACTIVE PROGRAM





YISE EDUCATION COMMITTEE PRESENTS
MONTHLY SHABBOS SEFER SOIRÉE

Chovos HaLevavos:

Obligations of the Heart —
Gateways to a Spiritual Life

with Rabbi Ira Brandriss

January 19 · 8:30 pm · YISE Social Hall

LIGHT REFRESHMENTS FOLLOWING PRESENTATION



JOIN YISE'S

Tehillim Insights

DAILY WHATSAPP GROUP

Deepen your connection to Tehillim with short,
meaningful messages from Rabbi Rosenbaum and
Rabbi Postelnek. One Perek a day!



Click [here](#) to join or

Young Israel Shomrai Emunah • 1132 Alceda Ave, Silver Spring, MD 20902



SAVE THE DATES

UPCOMING SCHOLAR-IN-RESIDENCE PROGRAMS
AT YOUNG ISRAEL SHOMRAI EMUNAH



February 23-25:
Hadassah (Michelle) Margolis

*Norman Alexander Librarian for Jewish Studies at Columbia University,
and President of the Association of Jewish Librarians.*



March 8-9:
Rabbi Edward Reichman, MD

*Rabbi Isaac and Bella Tendler Chair in Medical Ethics at Yeshiva
University, and Professor in Emergency Medicine and Epidemiology and
Population Health at Albert Einstein College of Medicine.*



May 18 (in honor of Yom HaAtzmaut):
Rabbi Avishai David

*Rosh Yeshivat Torat Shraga and Rabbi of Beis Tefillah
Yonah Avraham in Ramat Beit Shemesh.*



FOR ADDITIONAL INFORMATION, PLEASE CONTACT EDUCATION@YISE.ORG

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Rene and Rami Isser
in loving memory of Rene's grandfather,
Yehudah Ben Gedaliah David, a"h, (12th of Tevet)
and Rene's father, Chaim Ben Yehudah, a"h (17th of Tevet)

Volume 30, Issue 12

Shabbat Parashat Vayechi

5784 - B"H

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

On not Predicting the Future - Jacob was on his death-bed. He summoned his children. He wanted to bless them before he died. But the text begins with a strange semi-repetition: "Gather around so I can tell you what will happen to you in days to come. Assemble and listen, sons of Jacob; listen to your father Israel."

This seems to be saying the same thing twice, with one difference. In the first sentence, there is a reference to "what will happen to you in the days to come" (literally, "at the end of days"). This is missing from the second sentence.

Rashi, following the Talmud, says that "Jacob wished to reveal what would happen in the future, but the Divine Presence was removed from him." He tried to foresee the future but found he could not.

This is no minor detail. It is a fundamental feature of Jewish spirituality. We believe that we cannot predict the future when it comes to human beings. We make the future by our choices. The script has not yet been written. The future is radically open.

This was a major difference between ancient Israel and ancient Greece. The Greeks believed in fate, moira, even blind fate, ananke. When the Delphic oracle told Laius that he would have a son who would kill him, he took every precaution to make sure it did not happen. When the child was born, Laius nailed him by his feet to a rock and left him to die. A passing shepherd found and saved him, and he was eventually raised by the king and queen of Corinth. Because his feet were permanently misshapen, he came to be known as Oedipus (the "swollen-footed").

The rest of the story is well known. Everything the oracle foresaw happened, and every act designed to avoid it actually helped bring it about. Once the oracle has been spoken and fate has been sealed, all attempts to avoid it are in vain. This cluster of ideas lies at the heart of one of the great Greek contributions to civilisation: tragedy.

Astonishingly, given the many centuries of Jewish suffering, biblical Hebrew has no word for tragedy. The word *ason* means "a mishap, a disaster, a calamity" but not tragedy in the classic sense. A tragedy is a drama with a sad outcome involving a hero destined to experience downfall or destruction through a character-flaw or a conflict with an overpowering force, such as fate. Judaism has no word for this, because we do not believe in fate as something blind, inevitable and inexorable. We are free. We can choose. As Isaac Bashevis Singer wittily said: "We must be free: we have no choice!"

Rarely is this more powerfully asserted than in the Unetaneh tokaf prayer we say on Rosh Hashanah and Yom Kippur. Even after we have said that "On Rosh Hashanah it is written and on Yom Kippur it is sealed ... who will live and who will die", we still go on to say, "But teshuvah, prayer, and charity avert the evil of the decree." There is no sentence against which we cannot appeal, no verdict we cannot mitigate by showing that we have repented and changed.

There is a classic example of this in Tanach. "In those days Hezekiah became ill and was at the point of death. The Prophet Isaiah son of Amoz went to him and said, 'This is what the Lord says: Put your house in order, because you are going to die; you will not recover.' Hezekiah turned his face to the wall and prayed to the Lord, 'Remember, Lord, how I have walked before you faithfully and with wholehearted devotion and have done what is good in your eyes.' And Hezekiah wept bitterly. Before Isaiah had left the middle court, the word of the Lord came to him: 'Go back and tell Hezekiah, the ruler of my people: This is what the Lord, God of your father David, says: I have heard your prayer and seen your tears; I will heal you.'"

The Prophet Isaiah had told King Hezekiah he would not recover, but he did. He lived for another fifteen years. God heard his prayer and granted him stay of execution. From this the Talmud infers, "Even if a sharp sword rests upon your neck, you should not desist from prayer." We pray for a good fate but we do not reconcile ourselves to fatalism.

Hence there is a fundamental difference between a prophecy and a prediction. If a prediction comes true, it has succeeded. If a prophecy comes true, it has failed. A prophet delivers not a prediction but a warning. He or she does not simply say, "This will happen", but rather, "This will happen unless you change." The prophet speaks to human freedom, not to the inevitability of fate.

I was once present at a gathering where Bernard Lewis, the great scholar of Islam, was asked to predict the outcome of a certain American foreign policy intervention. He gave a magnificent reply. "I am a historian, so I only make predictions about the past. What is more, I am a retired historian, so even my past is passé." This was a profoundly Jewish answer.

In the twenty-first century we know much at a macro- and micro-level. We look up and see a universe of a hundred billion galaxies each of a hundred billion stars. We look down and see a human body containing a hundred trillion cells, each with a double copy of the human genome, 3.1 billion letters long, enough if transcribed to fill a library of 5,000 books. But there remains one thing we do not know and will never know: What tomorrow will bring. The past, said L. P. Hartley, is a foreign country. But the future is an undiscovered one. That is why predictions so often fail.

That is the essential difference between nature and human nature. The ancient Mesopotamians could make accurate predictions about the movement of planets, yet even today, despite brain-scans and neuroscience, we are still not able to predict what people will do. Often, they take us by surprise.

The reason is that we are free. We choose, we make mistakes, we learn, we change, we grow. The failure at school becomes the winner of a Nobel Prize. The leader who disappointed, suddenly shows courage and wisdom in a crisis. The driven businessman has an intimation of mortality and decides to devote the rest of his life to helping the poor. Some of the most successful people I ever met were written off by their teachers at school and told they would never amount to anything. We constantly defy predictions. This is something science has not yet explained and perhaps never will. Some believe freedom is an illusion. But it isn't. It's what makes us human.

We are free because we are not merely objects. We are subjects. We respond not just to physical events but to the way we perceive those events. We have minds, not just brains. We have thoughts, not just sensations. We react but we can also choose not to react. There is something about us that is irreducible to material, physical causes and effects.

The way our ancestors spoke about this remains true and profound. We are free because God is free and He made us in His image. That is what is meant by the three words God told Moses at the burning bush when he asked God for His name. God replied, Ehyeh asher Ehyeh. This is often translated as "I am what I am," but what it really means is, "I will be who and how I choose to be." I am the God of freedom. I cannot be predicted. Note that God says this at the start of Moses' mission to lead a people from slavery to freedom. He wanted the Israelites to become living testimony to the power of freedom.

Do not believe that the future is written. It isn't. There is no fate we cannot change, no prediction we cannot defy. We are not predestined to fail; neither are we pre-ordained to succeed. We do not predict the future, because we make the future: by our choices, our willpower, our persistence, and our determination to survive.

The proof is the Jewish people itself. The first reference to Israel outside the Bible is engraved on the Merneptah stele, inscribed around 1225 BCE by Pharaoh Merneptah IV, Ramses II's successor. It reads: "Israel is laid waste, her seed is no more."

It was, in short, an obituary. The Jewish people have been written off many times by their enemies, but they remain, after almost four millennia, still young and strong.

That is why, when Jacob wanted to tell his children what would happen to them in the future, the Divine Spirit was taken away from him. Our children continue to surprise us, as we continue to surprise others. Made in the image of God, we are free. Sustained by the blessings of God, we can become greater than anyone, even ourselves, could foresee.

Shabbat Shalom: Rabbi Shlomo Riskin

In a most inspiring deathbed scene, Jacob/Israel peacefully takes leave of this world by blessing, evaluating and prophesying about every one of his sons, delineating the tribe that will emanate from each and establishing the National Republic of tribes that will emerge from all of them together.

The petty rivalries have been laid aside, the sturm und drang of exiles, wars, famines and inter-sibling savagery unto death have seemingly been forgotten; a divided family torn asunder by jealousies and ambitions is turning into a nascent nation, united—if only during this brief period—by their aged Patriarch, whose last words are presenting the blueprint for the Divine destiny set aside for the purveyors of the Abrahamic blessing, that all the families on earth will be blessed with peace because

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of this unique nation.

For those of us who have been carefully following the adventures of this remarkable family, fraught with intrigue but always propelled onward by a Divine Spirit of “compassionate righteousness and moral justice,” there is one jarring note in Grandfather Israel’s will and testament of prophetic blessing: In each previous generation, the elder and the more aggressive son was rejected in favor of his younger and gentler brother (Isaac trumps Ishmael, Jacob trumps Esau) and in this latter instance, Rebekah demonstrates to Isaac, albeit by deception, that Jacob, if necessity warrants it, has the wherewithal to utilize the hands of Esau to get what is rightfully his. Hence Isaac eventually rejects Esau and gives both the physical double portion of the blessings and the more spiritual Messianic birthright legacy to Jacob.

As I have written in a previous commentary, the Malbim explains that Isaac had originally intended to split the inheritance, giving the more material blessings to the more aggressive and materialistically oriented son, Esau, who would know how to train and equip an army, how to navigate the stock market and how to initiate start-up hi-tech projects, as it were, and to give the more spiritual, Messianic birthright legacy to the wholehearted, tent-dwelling Jacob, who could more naturally deal with that mission of Israel, to teach morality and peacefulness to all the nations of the earth.

Rebekah argued that in order for Torah ethics and spirituality to be enabled to “conquer” the world, if God was indeed to be enthroned on earth, then Torah would require a protective army and a strong financial base to make this a real possibility. And when Rebekah proved her point by “coating” Jacob with the external garb and might of Esau, Rebekah won the day and both blessings and birthright went to Jacob.

Now that it’s Jacob’s turn to bestow material blessings and Messianic birthright, I would have thought that he, of all people, based on his own experience, would have given both gifts to the same favored and beloved wise son of his old age, to the son of his most beloved Rachel, to Joseph. But no, Jacob does what his father Isaac had thought to do initially: He creates a division between the physical blessings and the spiritual birthright. He bequeaths the blessings of heavenly rain and earthly produce, innumerable seed and a double tribal portion of land, and even the mighty bow of vanquishing warfare upon the financially adept Grand Vizier, Joseph (Gen. 48:22- 49:26) and he awards dominion over the family, the majestic and spiritual birthright of King Messiah, the recipient of fraternal fealty as well as peaceful homage from the ingathering of all of the nations, to the ba’al teshuva (penitent) Judah. Why does Jacob revert to the concept of Isaac rather than to that of Rebekah, the mother who so adored him? You will remember that the victory of Rebekah over Isaac may have been short-lived. Jacob was plagued by his deception of his father until his dying day. Almost from the moment he left his father’s house for Laban-land, his mother’s brother substituted his elder daughter for her younger sister under the marriage canopy with the prescient words, “It is not the practice in our place to give the younger before the elder,” and not only his ten sons but even his beloved Joseph deceived him—the ten brothers with the bloody coat and Joseph with his garb of Grand Vizier.

Jacob understands only too well that the bearer of the righteous legacy of Abraham dare not descend into deception; and so only when he succeeds in disgoring the Esau from within himself, the unfortunate result of twenty-two years with Laban, will he be empowered with the name Yisra-El, purveyor of the God of righteousness (Yashar-El).

Moreover, when the head of a family must decide

upon who is to be the real continuator of his legacy, he must choose the individual child who most represents the major ideals and goals to which the family is dedicated.

However, when one is about to form a nation, a consortium of twelve (or thirteen) tribes which will comprise the peoplehood of Israel, the goal becomes “e pluribus unum,” a united vision which emerges from joining together multiple strengths and different ideas; not a conformity but rather a cultural pluralism which combines together and unites behind a commitment to the ideal of morality and peace.

In such a situation, no brother is to be rejected unless he will do damage to the ultimate vision; there is room for many leaders, each with his particular gift and emphasis, as long as they all stand behind a God who demands compassionate righteousness and moral justice. Since acceptance of the eventual goal depends upon the ability of Israel and the nations of the world to repent, to return to God in Heaven, on both counts, Grandfather Jacob/Israel chose Judah, the consummate ba’al teshuva and the unifier of the family, to receive the prized legacy of Messianic leadership.

Dvar Torah: TorahWeb.Org

Rabbi Ahron Lopiansky: Guided by Our Essence

Yaakov gathers his children around him and tells them, “Gather around and I will tell you what is going to happen to you at the end of days”. Rashi explains that Yaakov wanted to tell them about moshiach’s coming, but the Divine Presence left him and therefore he started saying “other things”. This is baffling. First of all, why did Yaakov want to tell them when moshiach will come? What would be gained by them knowing? Secondly, was gathering them around and giving them a blessing just a “consolation prize” of some sort?

Let us try to understand what it is that Yaakov wishes to accomplish by having them know when moshiach is coming. Yaakov is dying, and his children are taking over; they are embarking on a journey towards some goal. The goal of Israel’s journey is to bring everything to its final tikkun, i.e. to recreate the world in the mode of perfection that it was before Adam ruined it with his sin. When a person is heading out on a journey, it is imperative that he know his destination. It is precarious to embark on a journey when one does not know where one is going; only once we know the destination do we know how to direct ourselves. So too, before Israel is departing on that great journey towards changing the world and bringing it back to its pristine state, Yaakov wants to establish the point of destination. So now the question is: why, indeed, did Hashem stop him? How will they know how to proceed?

The Torah then says that Yaakov blessed them, “with the blessing that each one received”. Rashi explains that he blessed them “with the blessing that each one is going to get”. What does that mean? Of course, he blessed them with the blessing that they will receive! The answer is that Yaakov looked into the essence of each one of the shevatim and divined what his personal destination would be, based on his particular talents, abilities, and personality. In other words, Yaakov was taking a second approach to how one finds a destination. If a person needs to go to a specific place, then the only way he can get there is by asking where exactly to go. But imagine a person has been sent off on a mysterious military mission. He examines the equipment and provisions he was given, and, if he’s astute, he can deduce the destination from that alone. For instance, if he was given heavy fur clothing then he can surmise that he is going someplace cold, while if he was giving swimming gear, he can surmise that he is going to some seaside, and so on.

Likutei Divrei Torah

HKB”H sent us out on a journey and He gave us the equipment that we need to get our destination. Each tribe had their own particular talents, abilities, and assets, and by looking deeply into them, Yaakov could figure out where they were going and how to get there. There is a similar concept that is spoken about in the sifrei Kabbalah which is expressed in two terms. One expression is that, “the end is attached to the beginning”. That means that the end of the journey is a return to its very [conceptual] beginning. Thus, a person first thinks or visualizes a place that he would like to go to, and then embarks on the journey. The place one arrived at the end was really in his mind at the very beginning. Thus, seeing with what we are living and what’s deep inside us, we will get to know where we’re meant to end up.

We express a similar idea on Shabbos when we daven kabbalas shabbas. In Lecha Dodi we say “sof maaseh b’machshava techilla”, i.e. the end of the action was really rooted in the beginning of the thought. This means that despite the fact that Shabbos is at the end of creation - or rather because of that - it was the first thing that Hashem thought of. Shabbos is the reason for creation, while the weekdays are the way in which we move forward toward Shabbos. When we’ve come to Shabbos at the end of the week, we’ve really come home to that which Hashem had in mind before He started the creation.

This is really a most important perspective on the concept of moshiach. The Rambam has two fascinating observations about the era of moshiach: he writes that there are many midrashim about what it will look like, and he tells us not to delve into them, because we really won’t understand them and we don’t gain anything by doing so. That would seem to indicate that we have no idea of where we’re headed which, in turn, makes it difficult to strive for geula and moshiach, since we seemingly don’t know what we’re striving for. But the Rambam starts the halachos relating to moshiach with the fact that moshiach is a king who will return the monarchy of Dovid to Israel, along with the Beis Hamikdash, the Sanhedrin, etc. If we wish to know what is it that moshiach will bring to us at the end of days, we need to reflect on what it is that we had at the beginning of days, and understand that this is what’s going to be actualized.

This is something that is applicable to all of our strivings. Yaakov was taught, and teaches us, that to get to the destination one has to know where one is going to. But we know where we’re going, not because of some revelation or some flash of light and dazzlement. Rather, we search deeply into ourselves and into the roots of Klal Yisroel, and understand that from there we will draw out what it takes to get to our destination. Digging deeply into ourselves and into the Torah that we got at Sinai will guide us to our destination - the times of moshiach.

Dvar Torah: Chief Rabbi Ephraim Mirvis

Within our communities, we are blessed to have their ‘chessed v’emet.’ They do what is right, to guarantee that every person will have a burial, and in addition, the chessed that they apply going the extra mile with such devotion to those who have passed away and to their families, is always something very remarkable for us to witness. Their kindness is of the ultimate form because the person to whom they are showing kindness will not be able to repay it in any way. It’s absolutely sincere – it comes from the heart and it is in the finest tradition and spirit of our faith.mmYou probably don’t even know who the members of your Chevra Kadisha are. That’s the spirit in which they are operating. They don’t do it for any thanks, but let’s ensure, as communities, that we do always express our full gratitude to these most wonderful people. [Excerpt]

וְיָבֹרֵךְ

In this week's *Parashah*, Yaakov Avinu blesses his children before he passes away. The *Gemara* (*Pesachim* 56a) relates that Yaakov wanted to reveal the "End"--the time of the ultimate redemption--to his sons, but the *Shechinah* departed from him. Yaakov worried that this happened because, G-d forbid, one of his sons was unworthy. His sons responded: "*Shema Yisrael, Hashem is our Elokim, Hashem is One*"--just as you believe, so do we. [Until here from the *Gemara*]

Why did Yaakov's inability to reveal the "End" make him worry that his sons were unworthy, and how did their recitation of *Shema* assuage him? Also, our Sages say that Yaakov did not hug Yosef at their reunion because he was reciting *Shema* at that moment (see *Rashi* z"l to *Bereishit* 46:29). Why did Yaakov do that?

R' David Cohen *shlita* (*Rosh Yeshiva* of the Chevron Yeshiva in Yerushalayim) explains: The ultimate purpose of the Patriarchs' Divine service was to bring *Hashem's* Presence into the world and to reveal that *Hashem* is One. This is a process that will be completed only at the "End," but to which every generation contributes. After Avraham, Yitzchak, and Yaakov did their part as individuals, it was time for this service to be taken over by *Klal Yisrael* / the Jewish nation, beginning with Yaakov's sons. There was significance to there being twelve sons, just as there are twelve months, constellations, and hours in a day. Also, the *Gematria* of the word "*Echad*" / "One" is 13, i.e., the 12 Tribes plus Yaakov. This is why Yaakov mourned so deeply when he thought one of his 12 sons (Yosef) had died: he thought his mission was now doomed to fail. Thereafter, his *Shema*, his declaration of G-d's Oneness, would forever be incomplete.

When Yaakov was reunited with Yosef, he was able to recite *Shema* "completely" for the first time since Yosef's disappearance, and he did. But, when the *Shechinah* left him before his death, he thought that, again, his mission was in jeopardy. No, said his sons, *Shema* can still be recited. (*Mizmor L'David*, Vol. I, *Ma'amar* 5)

וַיְיָכִי וַיָּחִי

Shabbat

R' Elimelech Gross *shlita* (rabbi and rabbinical judge in the *Machazikei Ha'da'as*/ Belz community in Yerushalayim) writes: It is said of R' Avraham Brandwein z"l (1805-1865; *Strettiner Rebbe* in Galicia) that he did not sleep at all on *Shabbat*, not even on Friday night. When he was asked the reason for this practice, he responded, "The *Gemara* (*Eruvin* 65a) states that nighttime was created for Torah study."

He was then asked, "Does not the very same page of *Gemara* also say that nighttime was created for sleeping?"

The *Strettiner Rebbe* answered, "That refers to the rest of the week. However, we say in the *Shabbat Zemirot*, 'It is a holy day, from its arrival until its departure.' This indicates that all of *Shabbat*, including the nighttime, should be treated as daytime." In support of this idea, R' Mordechai Rokeach of Bilgorai z"l (died 1948; father of the current *Belzer Rebbe*) cites a *Midrash* saying that there was no darkness on the first *Shabbat* in history; therefore, the Torah does not say about the seventh day, "There was evening and there was morning."

R' Gross continues: Others offer a different explanation for the custom of some *Tzaddikim* not to sleep on *Shabbat*. One who observes the Sabbath is said to be "*Shomer Shabbat*"--literally, "Guarding the Sabbath." Does a *Shomer* have the right to sleep on the job?

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The editors of Hamaayan mourn the passing of Rabbi Herzl Kranz
(Harav Chaim Herzl Ben Baruch Aryeh Leib z"l).
His appreciation of, and encouragement for, our work will be missed.

"Dan Yadin / will avenge his people, the tribes of Yisrael will be united as one." (49:16)

Rashi z"l explains: Dan will take vengeance from the Plishtim on behalf of his people--"Yadin" having the same meaning as in the verse (*Devarim* 32:36), "For Hashem Yadin / will avenge his people."

R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) elaborates: Many leaders were unsuccessful in taking vengeance against the Plishtim--until Shimshon, who was from the tribe of Dan. Yaakov's choice of the word "Yadin," which can also mean, "He will judge," alludes to the fact that Shimshon served as a *Shofeit* / Judge to the Jewish People, writes *Ramban*.

He adds: The second half of the verse can, alternatively, be translated, "Like the unique one among the tribes of Yisrael"--thus equating Dan and Yehuda. (*Commentary on the Torah*)

In a *Hesped* for R' Herzl Kranz z"l (rabbi of Silver Spring Jewish Center/Ahavat Yisrael), R' Ahron Lopiansky *shlita* (*Rosh Hayeshiva* of the Yeshiva of Greater Washington-Tiferes Gedaliah) asked: Yaakov appears to be identifying the tribe of Dan as leaders of the Jewish People. We understand that the tribe of Yehuda included leaders: In the desert, its members traveled first, King David and his dynasty descended from it, etc. But the tribe of Dan traveled last! What leadership qualities did it demonstrate?

R' Lopiansky answered: The Torah describes the tribe of Dan as (*Bemidbar* 10:25), "The rear guard [literally, 'the collector'] of all the camps." The *Talmud Yerushalmi* (*Eruvin* 5:1) explains that, as the tribe that traveled last, Dan would collect lost objects and return them to their owners in other tribes. According to an alternative version of the *Yerushalmi*, R' Lopiansky said, the tribe of Dan collected "lost souls," i.e., people who had left their tribes and fallen behind (see *Rashi* to *Devarim* 25:18). This, too, is leadership, albeit of a different kind.

If this is what Yaakov meant, R' Lopiansky asked further, why does our verse describe Dan as "judging," rather than as performing *Chessed* / kindness? He answered: *Chessed* involves giving a person something to which he is not entitled. In contrast, when one returns a lost object, he is not doing an act of kindness; he giving the owner something that is rightfully his. Likewise, when one collects "lost souls," he is returning to them both the privileges and the obligations that are rightfully theirs. Thus, he is appropriately likened to a judge.

(Heard from R' Lopiansky, 14 Tevet 5784)

"Yaakov lived in the land of Egypt seventeen years . . . The time approached for Yisrael to die, so he called for his son, for Yosef, and said to him, 'Please--if I have found favor in your eyes . . . please do not bury me in Egypt.'" (47:28-29)

Why does the Torah switch between calling the Patriarch "Yaakov" and "Yisrael"?

R' Moshe Bleicher *shlita* (*Rosh Yeshiva* of Yeshivat Shavei Chevron in Chevron, Israel) explains: The name "Yaakov" refers to the third Patriarch as the father of a family, while "Yisrael" refers to him as the father of a nation. Yaakov, the person, lived in Egypt for 17 years, finally reunited with his beloved son Yosef--as the first verse above indicates. However, his request to be buried in *Eretz Yisrael* and not in Egypt--the subject of the second verse--was not a personal request. Rather, he saw that his descendants were beginning to feel at home in Egypt, as described in the final verse of last week's *Parashah*, so he asked to be buried in *Eretz Yisrael* to make a statement: *Eretz Yisrael* is our only home!

R' Bleicher continues: We read later in the *Parashah* that the Patriarch wanted to bless his children, so he called to them (49:2), "Gather yourselves and listen, sons of Yaakov, and listen to Yisrael your father." Both names are used because the blessings included two facets: As Yaakov, the father of a family, he knew the strengths and weaknesses of his twelve sons. As Yisrael, the father of a nation, he could say prophetically how those attributes would manifest themselves in the life of the future nation. (*Le'mahalach Ha'parshiyot: Bereishit* p.279)

"Accursed is their rage for it is intense, and their wrath for it is harsh." (49:7)

Rashi z"l comments: Even when Yaakov rebuked his sons, he cursed their anger, not them.

R' Shlomo Wolbe z"l (1914-2005; a leading teacher of mussar) writes: R' Yerucham Levovitz z"l (*Mashgiach Ruchani* of the Mir Yeshiva; died 1936) was asked whether one is permitted to hate a Jew who acts in a way that is contrary to the Torah. R' Levovitz answered that it is forbidden, saying that [we may not even hate the evil-doer's deeds since] the ordinary person is incapable of distinguishing between hatred for the deeds and hatred for the person. Yaakov Avinu was able to make that distinction.

R' Wolbe continues: R' Levovitz used to say that a Jew with bad character traits is like a crate full of diamonds, with one moldy potato mixed in. Would one think for even a second of discarding that entire crate? After all, it is full of valuable diamonds! (*Shiurei Chumash*)

- Continued from back page -

Others explain: On *Shabbat*, every Jew is a king. How could one sleep through his brief reign as a king? Indeed, it is related that the Austrian Emperor Franz Josef slept as little as possible each night, saying, "When I am awake, I am the king. When I sleep, I am not the king." (Others attribute this statement to Napoleon.) (*Parashat Mordechai* p.27)

ISRAEL REPORT

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

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US DENIES ISRAEL'S REQUEST FOR APACHE ATTACK HELICOPTERS (YNet 12/26/23)

The IDF has requested Apache attack helicopters from the United States but has been denied so far. The request was made to the Pentagon in recent weeks and was also raised by Defense Minister Yoav Gallant during his meetings with U.S. Defense Secretary Lloyd Austin during his visit to Israel last week. Security sources suggest that a final decision on the acquisition has not been made, and Jerusalem is continuing to apply pressure.

The military has stated that the helicopters are required to enhance its aerial operations. The IDF has deployed its existing Apache attack helicopters in Gaza, for operations against Hezbollah targets in South Lebanon and strikes on terrorist targets in the West Bank.

The IDF has only two helicopter flight squadrons, operating Boeing's AH-64 Apache 190 and 113. These squadrons have been conducting round-the-clock operations in Gaza since the beginning of the war. They are stationed at the Ramon airfield in the south, with a branch in the Jezreel Valley in the north. Choppers from the northern branch were deployed to the Gaza border on October 7.

The workload on the two squadrons has been extremely high. Air Force Commander Brigadier General Tomar Bar was requested to recall retired pilots aged 54-55 to return to active duty, even though they exceeded the accepted age limit for combat flights, which is 51.

Pilots who had previously left Israel to pursue careers abroad also returned when the war began, primarily from the U.S. or the Far East. After completing refresher courses, they were assigned to fly missions.

American military aid provided since the outbreak of the war exploded to the highest level since the 1973 Yom Kippur War. It includes planes, ships, thousands of weapon systems and munitions like tank shells, specialized aircraft bombs, drones, night vision gear, radars and even armored vehicles and ambulances. These supplies have been distributed to units engaged on all fronts, including the West Bank, effectively meeting military demands.

EGYPT FLOATS AMBITIOUS PLAN TO END WAR AS NETANYAHU VOWS TO EXPAND COMBAT (Israel Hayom 12/25/23)

Egypt has put forward an ambitious, initial proposal to end the Israel-Hamas war with a cease-fire, a phased hostage release and the creation of a Palestinian government of experts who would administer the Gaza Strip and West Bank, a senior Egyptian official and a European diplomat said Monday.

The Egyptian proposal, worked out with the Gulf nation of Qatar, has been presented to Israel, Hamas, the United States, and European governments but still appeared preliminary. It falls short of Israel's professed goal of outright crushing Hamas after its Oct. 7 attack on southern Israel, which triggered the war. It would appear not to meet Israel's insistence on keeping military control over Gaza for an extended period after the war. It also is unclear if Hamas would agree to relinquish power. Israeli Prime Minister Benjamin Netanyahu vowed the war would not stop.

"We are expanding the fight in the coming days and this will be a long battle and it isn't close to finished," he said, speaking to members of his Likud Party.

Netanyahu and other members of the War Cabinet are to meet later Monday, an Israeli official said, but would not say if they would discuss the Egyptian proposal. The official spoke on condition of anonymity because they were not authorized to talk to the media.

Despite growing international pressure for a halt, Israel has said it is determined to destroy Hamas' governing and military capabilities after the

Oct. 7 attack, in which terrorists rampaged in southern Israeli communities, killing around 1,200 people and abducting around 240. Israel also says it aims to free 129 people still held hostage.

The Egyptian proposal was an ambitious bid not only to end the war but also to lay out a plan for the day after.

It calls for an initial cease-fire of up to two weeks during which Palestinian terrorists would free 40 to 50 hostages, among them women, the sick, and the elderly, in return for the release of 120-150 Palestinians from Israeli prisons, the Egyptian official said. He spoke on condition of anonymity to discuss the ongoing talks.

At the same time, negotiations would continue on extending the cease-fire and the release of more hostages and bodies held by Palestinian terrorists, he said. Egypt and Qatar would also work with all Palestinian factions, including Hamas, to agree on the establishment of a government of experts, he said. The government would rule Gaza and the West Bank for a transitional period as Palestinian factions settle their disputes and agree on a roadmap to hold presidential and parliamentary elections, he added.

In the meantime, Israel and Hamas would negotiate a comprehensive "all-for-all" deal, he said. This would include the release of all remaining hostages in return for all Palestinian prisoners in Israel, as well as the Israeli military's withdrawal from Gaza and the Palestinian terrorists' halting of rocket attacks into Israel. Close to 8,000 Palestinians are held by Israel on security-related charges or convictions, according to Palestinian figures.

Egyptian officials discussed the outline of the proposal with Ismail Haniyeh, the Qatar-based political leader of Hamas, who visited Cairo last week and planned to discuss it with the leader of the Palestinian Islamic Jihad group, Ziyad al-Nakhalah, who arrived in Cairo on Sunday, the official said.

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A Western diplomat said they are aware of Egypt's proposal. But the diplomat, who demanded anonymity to discuss the matter, doubts that Netanyahu and his hawkish government would accept the entire proposal. The diplomat gave no further details.

45% OF THE FALLEN SOLDIERS ARE RELIGIOUS (Arutz-7 12/27/23)

Channel 12 political pundit Amit Segal noted on Wednesday that he does not believe that the religious Zionists are receiving their due credit in the war, considering the fact that a significant percentage of the soldiers who have fallen in the war come from that sector.

"I must say something that I've been refraining from saying," said Segal, "When heroes from the Druze community fell, we honored their heroism. In addition, a discussion arose about whether that common fate should cause us to rethink the Nationality Law."

Segal said that for years there has been a "crusade of defamation and division against the religious Zionists, for instance, against the Eli pre-military academy. 'It's poison; it must be closed down,' they said; 14 of the fallen soldiers are alumni. 45% of the fallen soldiers are from the religious Zionist sector, and even more, if you count what is called the 'clear kippot' - the ones who are no longer religious [but were raised on religious Zionist values]."

"And no one even mentions it. No one says 'Maybe what we thought about those 'crazy' people on the hills in Judea and Samaria, with side curls, tzitzit, and an Uzi submachine gun, maybe we should stop and think again.' Forget it, you don't even have to think again, you don't even have to stop evacuating outposts; just say that sentence."

Those who identify with the religious Zionist sector make up about 20% of Israel's population according to a 2019 poll.

COALITION AGREEMENT INCLUDES DEATH PENALTY FOR TERRORISTS (Arutz-7 12/22/23)

Otzma Yehudit says Likud has agreed to its demand for a law imposing the death penalty on terrorists, along with a commitment to pass the measure before Israel gets a budget for 2023.

A clause in the agreement cites "the intensification of terror attacks aimed at harming Israel as a Jewish state, and the need to notch a decisive victory against the attackers," as reasons for imposing a death penalty, Otzma says in a statement.

Capital punishment for terrorists has long been a demand of right-wing lawmakers, but has never found enough support to become law. While Israel has a death penalty on the books, it has only been used twice since the state's founding.

The statement does not say what kinds of terror offenses will be subject to capital punishment. Israel's definition of terror has been criticized for encompassing a wide array of actions, including throwing rocks at heavily armed soldiers.

DRUZE VILLAGE'S RESTAURANT GOES KOSHER TO PROVIDE FREE FOOD TO IDF SOLDIERS, EVACUEES (JPost 12/26/23)

In a touching display of solidarity, Noor, a local restaurant in the Druze village of Julis in Northern Israel, has become a kosher establishment. The restaurant has made the move to provide free pre-packaged meals for IDF soldiers and evacuees during the ongoing war.

Noor, which opened only a year ago, is making history as the first kosher establishment in the northern village of Julis. Asma, the owner of Noor, has enthusiastically embraced the new concept, aiming to provide a diverse range of services to both regular patrons and new visitors.

In a post on social media, local resident Mansoor Khanjar shared the news: **"Noor Restaurant is changing its concept: from a non-kosher restaurant to a kosher one! In a fortunate turn of events, we have received kosher certification, and from now on, all soldiers will enjoy kosher Druze cuisine."**

The conversion process was not without its challenges, and Asma sought assistance from Deputy Minister Uri Maklev of United Torah Judaism, a haredi party in the current government. The deputy minister's office promptly

engaged with the chief rabbinate, facilitating all the necessary procedures to ensure a smooth transition to a kosher establishment.

Maklev visited Noor upon the successful completion of the transformation. **Asma thanked Maklev for his prompt assistance. "We asked to kasher the place for the benefit of the soldiers. We will happily replace the entire menu so that we can feed our kosher-observant soldiers," she said, "This is a historic move, and it will be credited to you."**Noor welcomes patrons seven days a week, presenting a diverse menu featuring kosher meat dishes and an array of genuine Druze culinary delights. Conveniently situated a short distance from the village center, the establishment provides easy accessibility for visitors.

The welcoming atmosphere of Julis is emphasized in Khanjar's post: "We look forward to enjoying the company of both our regular and special guests who come to dine with us. Julis welcomes you with love. Come visit our beautiful village!"

IDF TO INVESTIGATE CLAIMS OF TERROR TUNNELS IN WEST BANK (YNet 12/24/23)

Following complaints from residents of central Israel about construction work noise and suspicions of tunnel digging near the Hefer Valley Regional Authority, three inspections were conducted, and no signs of tunnels were found. Two additional inspections will be carried out in the coming days.

The community of Bet Hefer in the Hefer Valley is located on the Sharon plain in central Israel. Netanya is to its west, and to the east are the territories of the Palestinian Authority, specifically the Palestinian village of Shuweika. In the past, some bullets fired from PA territories hit homes in Bet Hefer.

In recent months, the regional council has received complaints from residents who claim to hear digging noises underground from the direction of Shuweika. In response to the complaints, the Emek Hefer Regional Council decided to conduct inspections.

"We take these reports very seriously and have been working to thoroughly examine the issue using various methods," according to the regional council. "So far, three tests have been conducted regarding the excavations, and two more tests will be carried out in the coming days. No findings indicating excavations have been found so far."

Following the head of the council's appeal to the IDF Central Command engineering officer, he, along with other military representatives, visited Bet Hefer on Friday. After discussions on the matter, it was agreed to conduct an additional inspection, the fourth, by a specialized military engineering unit.

'NO STONE UNTURNED': COMPTROLLER VOWS WIDE PROBE INTO GOVERNMENT'S OCTOBER 7 FAILURES (Times of Israel 12/27/23)

State Comptroller Matanyahu Englman said his office would "leave no stone unturned" in its investigation into the multiple failures that occurred before, during, and after the Hamas terror group's October 7 massacre, as he laid out the parameters of the gargantuan probe Wednesday.

Englman said his office will look into all aspects of the "multi-system failures," including examining those with "personal responsibility" for the "failures on all levels – policy, military and civilian." The probe will make up the lion's share of the agency's activities over 2024, he said, indicating that it will supersede quarterly reports on other aspects of the state's functioning.

Among the issues to be reviewed by the comptroller's office are the conduct of the government's security cabinet; the conduct of policymakers and the military on October 7 itself; intelligence preparedness before October 7; the defense posture on the Gaza border before the Hamas invasion; the preparedness of the civilian security squads in the Gaza border region before the war; the funding of Hamas; and the lack of equipment for IDF soldiers, he said.

His office will also study the government's actions following the outbreak of war, including how civilians from the south and north were relocated; the evacuation of the injured and the collection and identification of the bodies of the victims; the right of those harmed in the attack and their ability to access those rights; and the government's public diplomacy activities.

On economic concerns related to the war, Engelman and the State Comptroller's Office will also examine the process of formulating the recently approved supplementary budget for war expenses, as well as the implementation of financial assistance programs for those affected by the war.

He will also review state preparedness for cyberattacks and the management of digital information used for dealing with evacuees.

Engelman said the government's functioning will be examined in the period before the October 7 atrocities committed by Hamas, on the day itself, and in the time since.

Thousands of Hamas-led terrorists burst from the Gaza Strip into southern Israel on October 7, carrying out a murderous rampage of unprecedented intensity and breadth. In the hours before the IDF could mount a response, some 1,200 people were killed and at least 240 people were kidnapped, many of whom remain hostage in Gaza.

Israel has launched a military campaign aimed at destroying Hamas and removing it from power in Gaza, while also attempting to win the hostages' freedom. Hamas and other terror groups, including those in Lebanon, have continued firing rockets at Israel, displacing some 200,000 people from their homes near the borders.

Critics have cast the government's response to the rippling effects of the massacre as ineffective, with Israel's robust civil society filling in the gaps, providing aid to evacuees and equipment to soldiers.

"This is an event that has changed the reality on a national level. The reality that existed until the day of the massacre cannot continue. This premise underlies the planning of the state audit of the conduct of all the parties in the periods leading up to the massacre, on the day of the massacre itself, and in the events that Israeli citizens faced afterward," Engelman said Wednesday.

Engelman said that he had traveled the entire country over the past two months, visiting evacuated settlements, displaced peoples, and hospitals, lamenting that the "failures that were exposed in the security response on the day of the massacre continued with a series of gaps in the civilian response."

Since the outbreak of the war, the state comptroller has criticized the government on a number of occasions, though his office largely lacks power beyond making recommendations or in some cases issuing fines.

Last week, he accused the government of failing to adequately deal with the numerous civilian problems that arose on the home front during the first six weeks of the ongoing war, and said in a report that the functioning of government ministries and agencies was severely deficient.

In a letter to Prime Minister Benjamin Netanyahu last month, he blasted the government over its lack of preparedness for the outbreak of war, and for what he termed the state's slow response to assisting the civilian populations most impacted by the conflict.

"There is no justification for the late awakening of the Israeli government," he wrote.

LEAKED HIGH COURT VERDICT SHOWS INTENT TO OVERTURN JUDICIAL REFORM LAW (JPost 12/27/23)

Israel's High Court of Justice ruled to annul the Law to Cancel the Reasonableness Standard in a drafted ruling published on Wednesday by N12.

The drafted ruling was passed with eight justices for and seven against, as per the report.

The court held a full-bench hearing for the first time in its history in September on the reasonableness standard law as part of the ongoing political and legal drama of 2023's judicial reform.

The Supreme Court responded to N12 reporter Amit Segal's report, stating that it views any leaks of the ruling with "great severity," adding that the verdict has not yet been finalized.

The Movement for the Quality of Government launched a scathing attack on Segal on Wednesday night, announcing it would demand the launch of a criminal investigation on the verdict's leak headed by Attorney-General Gali Baharv-Miara.

"The purpose of leaking the ruling is to threaten the justices and try to influence their professional position while imposing terror on each of the justices," the NGO wrote. "The movement will respect every court ruling, but we will not remain silent in the face of attempts to skew the justice's verdict," it added.

Constitution, Law and Justice Committee chairman MK Simcha Rothman also reacted to the verdict's leak, arguing that the ruling "changes the fundamental principles of the State of Israel and is an act of national irresponsibility."

Finance Minister Bezalel Smotrich denounced the decision as inappropriate during wartime: "Just as the Knesset is not currently advancing controversial laws, so it is appropriate and expected of the other government institutions."

POLL FINDS HIGH SUPPORT AMONG ARAB ISRAELIS FOR VOLUNTEERING DURING WAR (Times of Israel 12/26/23)

A new poll among Arab Israelis found that an overwhelming majority support assisting with civilian volunteering efforts during the war — such as helping evacuees, and providing medical assistance — amid a strong sense of kinship with the country in the wake of the October 7 massacres.

Asked if they feel "a part of the State of Israel and its problems," about two thirds of respondents (65 percent) answered affirmatively, reinforcing a trend that had been observed in a similar survey in November, when the figure stood at 70% — a 20-year high.

The new survey, published Tuesday, was carried out by the Israel Democracy Institute between late November and early December. The last poll before the outbreak of the war was conducted in June, and revealed that less than half of Israel's Arab citizens (48%) identified with the Jewish state.

Among the different religious subgroups that constitute Arab Israeli society, the Druze are the minority that identifies the most with the state (80%), followed by Christians (73%) and Muslims (62%).

Arab Israelis tend to feel a greater sense of belonging if they live in the Negev (73%) — where the Arab population is almost exclusively Bedouin — and in mixed cities (71%), while the percentages are lower in the Galilee (64%) and the central Triangle region (60%).

"This finding may be due to the fact that Negev residents are closest to the war in Gaza, and that Arab residents of Israel's mixed cities are in close daily interaction with Jews," the IDI wrote in its report.

Higher rates of kinship with the state were found among older respondents (76% in the 55+ age group, 68% in the 35-54 group, and 57% in the 18-34 group). The sense of identification appears to be inversely proportional to the level of education. Those with no high school diploma tended to feel more strongly attached to Israel (75%) than those who finished high school (71%) and those with an academic education (54.5%).

The overwhelming majority of respondents (78%) reported that their relations with Jewish Israelis have not changed since the outbreak of the war. However, 54% reported that they do not feel comfortable when entering Jewish or mixed localities for work or to run errands, 46% said they do not feel comfortable speaking Arabic around Jews they don't know (such as on public transportation), and 71% do not feel they can express themselves freely on social media.

The war broke out when Hamas led an unprecedented assault into southern Israel on October 7. Some 1,200 people in Israel, most of them civilians, were massacred. Another approximately 240 people were kidnapped. It is believed that 129 hostages abducted by Hamas on October 7 remain in Gaza — not all of them alive.

Dozens of Arab Israelis were detained after the October 7 atrocities for comments they posted on social media that allegedly violated laws against incitement to violence and supporting or identifying with a terrorist organization.

At the same time, only three Jewish citizens were indicted for posts calling for the extermination of Arabs, even though social media after October 7 has been ripe with incendiary calls for anti-Arab violence, population transfers and racist stereotypes.

The IDI poll found that 56% of Israeli Arabs agreed with a statement by **Ra'am party leader MK Mansour Abbas, who said that the October 7 attacks** do not reflect the values of Arab society and Islam. The figure was lower among Muslims (53%) than among Christians (68%) and Druze (69.5%).

The pollsters noted that the results may have been impacted by the fact that the question referenced a statement by a political figure — meaning, that it is likely that many Abbas supporters agreed with the assertion because of their political affiliation, while some of his opponents may not have endorsed it.

A large majority of respondents (86.5%) supported the participation of Arab Israelis in volunteering efforts during the war, such as helping evacuees.

Asked who is most responsible for the harm to civilians in Gaza, 58% of interviewees said both Hamas and the State of Israel/IDF bear equal responsibility; 16% say only Hamas is responsible; and 14.5% say only Israel is responsible.

Data collection was carried out between November 27 and December 4, 2023, with 538 men and women interviewed by telephone in Arabic. The maximum sampling error was $\pm 4.31\%$ at a confidence level of 95%.

INTEL CONFIRMS \$25 BILLION INVESTMENT IN NEW ISRAELI FACTORY (j24NEWS 12/26/23)

Computer giant Intel on Tuesday confirmed its intention to invest around \$25 billion to set up a new factory in the Israeli city of Kiryat Gat.

The confirmation of the investment follows months of uncertainty after Israeli Minister of Finance Bezalel Smotrich announced the move in July, calling it "the largest investment ever made in Israel."

This investment reflects the company's commitment, amounting to \$10 billion announced back in 2019, signifying a \$15 billion surge in overall investment.

A significant portion of this investment involves Intel's establishment of a new chip factory, supported by a \$3.2 billion grant spread across multiple years, accounting for 12.8 percent of the total investment.

Alongside investments in chip manufacturing across Europe and the U.S., this expansion in Israel is aimed at broadening the nation's access to semiconductor technologies.

The move will foster technological skills, particularly benefiting academia and local talent, notably in the southern region, home to over half of Intel's Israeli workforce.

Furthermore, this investment is anticipated to generate substantial local economic advantages. It is poised to create numerous direct and indirect job opportunities, particularly in construction during the expansion phase. As part of the agreement, Intel has committed to procuring goods from Israeli suppliers amounting to 60 billion shekels over the next ten years.

Daniel Ben Atar, Corporate Vice President at Intel Global and Co-CEO of Intel's Global Manufacturing Organization, emphasized, "Expanding our operations in Kiryat Gat stands as a testament to the unwavering dedication of our Israeli workforce. With support from the Israeli government, we aim to solidify Israel's position as a key hub for semiconductor technology and top-tier human resources."

Pat Gelsinger, CEO of Intel Global, expressed his heartfelt support for Israeli workers in a recent interview on Fox network, underlining Intel's deep-seated commitment to Israel. Gelsinger highlighted, "Israelis exhibit unparalleled resilience. Despite challenges, they maintained consistent silicon wafer production and unwavering dedication to product development. They are truly a resilient workforce, and that's why we've maintained a presence there for over 50 years. As the first high-tech company in Israel, we initiated Tech Nation. Their resilience is unparalleled, and we stand in full support of them." The plant, scheduled to open in 2027, will employ thousands of workers at wages above the industry average. It was also agreed to significantly increase the tax rate the company will pay to the state, from the current 5 percent to 7.5 percent.

The American multinational company, headquartered in Santa Clara, California, is one of the world's largest manufacturers of semiconductor chips. The company has been in Israel since 1974, where it employs around 10,000 people.

Intel has four development centers in Haifa, Yakum, Petach Tikva and Jerusalem, as well as manufacturing facilities in Kiryat Gat and Jerusalem. In addition to its confidence in the Israeli workforce, Intel is also fond of blue-white companies. In 2017, it made the biggest Israeli acquisition with the purchase of Mobileye for over \$15 billion. In 2022, it also bought Israeli foundry Tower Semiconductor for \$5.4 billion.

NETANYAHU IS LIVING A LIE (Nechama Duek, Israel Hayom 12/24/23)

The year 2023 is one we would be happy to forget, to erase it forever as if it never came into being. A wicked, difficult, unnecessary year. The price Israeli society paid for it is so heavy, it will take years to recover – more than it will take to dismantle Hamas.

There are almost no bright spots to hold on to, except for the mobilization of civil society after the October 2023 fiasco, and the judicial reform protests that prevented the judicial coup.

At the end of the vote count in the elections on November 1, 2022, we received a fully right-wing government, sworn in on December 31st. Two weeks before the government was sworn in and before the judicial coup began, I wrote in this newspaper: "Are we facing the point of no return where the State of Israel will transform, in some cases become unfixable?" I noted that Netanyahu stumbled into a weakness that would be expressed in the huge financial pork-barrel spending to help keep his Coalition partners in line. Unfortunately, in the nine months that followed the swearing-in, Israel was swept into a storm. Instead of leadership, we received incitement and division, an attempt by the prime minister to avoid trial, and persecution of the attorney general. We received a plan to take over the judicial system presented by Minister of Justice Yariv Levin, which he called a "legal reform", which received the backing of the prime minister. We received a radical national security minister with a troubled past.

We received a dark and gluttonous government. We received a campaign of hatred and evil against large parts of the nation, who went out into the streets, week after week, rain or shine, to tell the prime minister and his delusional government: We will stop the regime change with our bodies and we will not allow Israel to undergo a transformation. Netanyahu did not try to calm, appease, or contain. On the contrary – he continued to incite and defame, while trust in him and his government continued to erode.

And society continued to disintegrate: Displays of refusal to volunteer for the reserves; warnings from the minister of defense that we are in dire straits; hundreds of thousands in the streets, from the Left and a little from the Right too; while Netanyahu thought about himself and about financing his homes. He continued to say that he was strong against Hamas and that only he would safeguard Israel's security, showing arrogance that cost us dearly on October 7.

It is unsurprising that Netanyahu's Coalition of nonsense lost confidence and is polling at 45-47 seats. Likud is crashing. Once being the most qualified to be prime minister, he is now ranked as least qualified. And yet, he continues to incite and divide. He gives his concessions to his far-Right allies and backs them. He maintains the Coalition at any price while giving Benny Gantz a beating despite the latter coming to his aid when hostilities broke out.

This is the most traumatic year in the history of the state and Netanyahu is not the man to repair and heal. Another government must arise, which will regain the people's trust as soon as possible so that it can make decisions about the day after the war. a government that speaks – and not in threatening language – with our Arab neighbors and the United States; a government that will make difficult decisions about the price that will be required to bring all the captives home; a government that will reach solutions either diplomatically, or alternatively militarily, vis-à-vis Hezbollah; a government that will implement plans to rehabilitate the communities in the Gaza border and the northern border and restore security to all citizens.

Netanyahu still believes he is the right man for the job. He is not. He and his government must go. A government that has lost the people's trust will not be able to rebuild a corner grocery store.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L

This week's Torah portion, Vayechi, bids farewell to our patriarchs and their distinguished children, the twelve tribes of Israel. The Torah records (Chapter 49 Verse 28) that Jacob, before his death, blesses each of his children, forming the foundation for our nation Israel to grow and prosper. However, a reading of the blessings reveals that the words and thoughts Jacob directed to his children were not blessings, rather prophetic insights into the strengths and weaknesses of their respective personalities and character. What, then, is the meaning of the Torah when it characterizes his final words to them as a blessing?

The Torah is teaching us magnificent life lessons. The greatest blessing a parent can bestow upon a child is to give them an understanding and appreciation of their strengths and weaknesses. This allows them to know themselves with clarity and objectivity in order to make life choices which are both meaningful and productive. Jacob's parting words were truly a profound blessing. He sent each of his children on the path of their national destiny, guiding and directing them with the knowledge of their unique and special gifts and characteristics to maximize their strengths and minimize their weaknesses. The biggest blessing of all is to know thyself.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

So Yosef went to bury his father, and with him went all of Pharaoh's servants, the elders of his household, and all the elders of Egypt, and all of Yosef's household... his brothers... (50:7,8)

Yosef returned to Egypt – he and his brothers, and all who had gone up with him to bury his father... (50:14)

Why are Yosef's brothers listed last on the ascent to Eretz Yisrael, and listed first on the descent to Egypt?

Parsha Riddle

And Yisrael bowed towards the head of the bed (47:31). Which halachos are derived from this verse?

Please see next week's issue for the answer.

Last week's riddle:

And now do not be distressed... (45:5) Why only now? When in the future will B'nei Yisrael be distressed about the sale of Yosef? Answer: Because there will be times when Hashem will send punishments that are at least in part because of the sale of Yosef. Some examples: The destruction of the Beis Hamikdash, the Purim story, the Asara Harugei Malchus/The Ten Martyrs.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayechi*, both Yaakov and Yosef request that their remains be transported out of Egypt and buried in Israel. Yaakov asks Yosef:

Please do not bury me in Egypt. For I will lie down with my fathers and you shall transport me out of Egypt and bury me in their tomb. (47:29-30)

and Yosef "adjured the children of Israel saying":

When G-d will indeed remember you, then you must bring my bones up out of here. (50:25)

The Talmud, *midrashim* and later commentaries offer various reasons for Yaakov's request, some involving an objection to burial in Egypt and others involving a specific desire to be buried in Israel (*Kesubos* 111a; *Bereishis Rabbah* 96:5; *Tanchuma* 3). Many of the Sages extolled the value of burial in Israel in general, and while there is an opposing view that it is actually inappropriate for one who dies outside Israel to be buried there (see *Yerushalmi Kilayim* 9:3 and the Zohar to our *parashah*), the general (albeit not universal) consensus of later authorities is that it is indeed desirable for even one who lived and died outside Israel to be buried there.

Rambam writes:

One who is buried [in Israel] receives atonement as if the place in which he is buried is an altar of atonement as Deuteronomy 32:43 states: "His land will atone for His people." In contrast, the prophet, Amos [7:17, used the expression] "You shall die in an impure land" as a prophecy of retribution.

There is no comparison between the merit of a person who lives in Eretz Yisrael and ultimately, is buried there and one whose body is brought there after his death. Nevertheless, great Sages would bring their dead there. Take an example, from our Patriarch, Yaakov, and Yosef, the righteous. (*Hilchos Melachim* 5:11)

The *Shulchan Aruch* (YD 363:1) codifies a ruling of the Ramban that an exception to the rule against disinterring an already buried body is when this is done in order to rebury it in Israel.

R. Yosef Eliyahu Henkin, however, was ambivalent about the transportation of bodies to Israel for burial, particularly in light of the expenditure involved. He maintains that supporting Torah study and donating to charity in general are better uses of money than following fads and spending money on "wood, marble, and trips." (*Teshuvos Ivra* 66)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am for "all the youth."
2. I am for your bed.
3. Some sing me.
4. I am fishy business.

#2 WHO AM I?

1. The serpent is my reference.
2. I was a "crown."
3. My prayer is mentioned in this parsha.
4. In my blindness I killed thousands.

Last Week's Answers

#1 Beis Hamikdash (Temple) (My future destruction caused crying, The neck is my reference, The origin of my trees gives me my name, I am for Yehuda and Binyomin.)

#2 70 (I am for the nations, I could be an eye, I was for those descending, I am the faces of the Torah.)

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