

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:27 | Havdalah 5:30

The Shabbos Shorts is sponsored by **Sima & Richard Soskin** in honor of their new granddaughter, Shaili Hodaya, of Houston, TX. Mazal Tov to her parents, Eliana & Jesse Shkedy; big sisters, Adielle and Zahara; and great-grandparents, Joan & Philip Soskin. May Shaili be a source of nachas for her family.



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

Florence Binstock Avigan on the marriage of her grandson Dovid Binstock to Dr. Rachel Zemel. Mazal Tov to aunt and uncle **Karen & Howie Schulman** and the whole Mishpacha.

Marsha & Yitz Kasdan on the birth of a great-grandson, Nechemia Tzvi, to their grandchildren Shira & Moshe Neger. Mazal Tov as well to big brothers Menachem and Yisroel, grandparents Rookie & Judah Gross, Marsha's mother Evelyn Elbogen, great-aunt and uncle Shana & Hirschel Wohl and family, and all of the other Kasdan, Gross, and Neger grandparents, aunts, uncles, and cousins.

Arieeta & Rabbi Ivan Lerner on the birth of a great-granddaughter. Parents are Shayna (Lerner) & Rabbi Gavi Sragow. Mazal Tov to grandparents, Shosh & Ari Lerner and Linda & Murray Sragow and great-grandparents Carole & Morty Pancer.

Teanna & Jonah Mainzer on the Bat Mitzvah of their daughter, Lillian Mainzer. Mazal Tov also to Lillian's brother, Jacob, the grandparents, aunts, uncles and cousins.

Condolences

Emily Friedman on the passing of her mother, Trudy Bernstein, and Todd Friedman on the passing of his mother-in-law. Shiva is being observed at 11709 Fulham Street until Thursday morning. Visiting hours Motzei Shabbos 8:00 PM - 9:30 PM, Sunday through Wednesday 10:00 AM - 12 Noon, 1:30 PM - 3:30 PM and 8:00 PM - 9:30 PM.

Harriette Weinstein on the passing of her husband, Richard Weinstein, and to Seth and Andrew on the passing of their father. The funeral took place on Wednesday. Shiva is being observed at 1005 South Belgrade Road. Shacharis, Sunday: 8:30 AM, Monday, Tuesday: 6:35 AM, Mincha/Maariv Sunday, Monday: 4:30 PM. Visitors between 10:00 AM and 12:00 PM and after Mincha/Maariv until 6:00 PM.

Kiddush Sponsors

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

Shul Kiddush is sponsored by **Teanna & Jonah Mainzer** on the occasion of their daughter Lillian's Bat Mitzvah.

Sephardic Minyan Kiddush is sponsored by the Dahan Family לעילוי נשמת ניצה בת מטיילר.

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 Wednesday night Navi Shiur sponsored by Chanah Hollander in loving memory of her mother, Devorah bat Avraham, a"h. Her Yahrzeit will be on Shabbos Chanukah.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha: 3:00 (B)

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)

Mincha:

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

Maariv: 5:30

DIVREI TORAH:

8:45 Main Minyan - Rabbi Rosenbaum

9:15 Minyan - Rabbi Hillel Shaps

Teen Minyan - Rabbi Postelnek

SHIURIM:

Hashkamah Minyan Gemara Shiur (SBM)

Rabbi Yosef Kalinsky

Ohr HaChaim Chabura, 8:55 (S)

Rabbi Postelnek

Shiur after Mincha (B)

Rabbi Rosenbaum

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

Motzai Shabbos Pizza and Sufganiyot for High School Boys - December 9, 8 PM in the House. [see flyer](#)

Latkes & Lattes for High School Girls - Tuesday, December 12, 8 PM in the Social Hall. [see flyer](#)

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

75th Anniversary Logo Survey The Communications Committee reviewed all of the submissions and narrowed the final choices down to three options. Go to <https://www.surveymonkey.com/r/L52DDXX> and vote by Rosh Chodesh Teves (December 13). Winner to be announced shortly thereafter.



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/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

Tap Into the Times/Prepare for Chanukah! - A Sunday morning Chabura, 8:15 AM - 8:40 AM in the Belonofsky Sanctuary, led by Rabbi Postelnek. Now learning Torah relevant to the month of Kislev and Chanukah. [see flyer](#)

Chanukah Party - Join us for a Chanukah Party with food, music and fun! Sunday, December 10, 3:00 PM-5:00 PM, in the Social Hall. \$10/adult, \$5/child (3-12), \$40 family max. Visit yise.org/chanukah for sponsorship opportunities. [see flyer](#)

Chanukah Mesiba and Siyum Mishnayos - Join YISE for food, music, and Chanukah inspiration! Monday, December 11, 8:30 PM-10:00 PM, in the Social Hall. [see flyer](#)

The Golden Network: Lunch and Learn "Exploring the Mysteries of Chanukah" with Rabbi Roy Rosenbaum, Wednesday, December 13, at 11:45 AM at YISE. RSVP to director@goldennetwork.org or 301-732-1773 by December 10. [see flyer](#)

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](#)

Judaica and Seforim Sale - Sunday, December 24, 11:00 AM - 9:00 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*! 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		Sunday Dec 10 Chanukah	Monday Dec 11 Chanukah	Tuesday Dec 12 Chanukah	Wednesday Dec 13 Chanukah Rosh Chodesh	Thursday Dec 14 Chanukah	Friday Dec 15 Chanukah	Next Shabbos December 15-16, 2023 4 Teves 5784 Parashas Mikeitz Candle lighting 4:28 Havdalah 5:32 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
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:35 8:45	6:15 6:35 8:45	6:15 6:35 8:45	6:15 6:35 8:45	6:15 6:35 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	4:35	4:35	4:35	4:35	4:35		
	Sephardi (LBM)	4:20	4:20	4:20	4:20	4:20		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		

Halachic Times: Latest Alos Hashachar 5:54 AM,

Earliest Talis and Tefilin: 6:23 AM, Latest Netz: 7:21 AM, Latest Krias Shema: 9:38 AM,

Earliest Mincha: 12:34 PM, Earliest Shkia: 4:45 PM, Latest Tzeis Hacoachavim 5:32 PM

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, DECEMBER 13, 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

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 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.

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

JANUARY DEADLINE: MONDAY, DECEMBER 25, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | 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

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

ימי שמונה קבעו שיר ורננים



This Chanukah, Let Shomrai Light Up Your Life!

12/9
The House

8:00 PM — BOYS NIGHT OUT: Pizza & Sufganiyot Melaveh Malkah for high school boys.

12/10
Social Hall

3:00-5:00 PM — CHANUKAH PARTY: Food, music, and activities for all! Plus raffle to support Israel!

12/11
Social Hall

8:30-10:00 PM — CHANUKAH MESIBAH AND SIYUM MISHNAYOS: Join us for live music, pizza & inspiration.

12/12
Social Hall

8:00 PM — GIRLS NIGHT OUT: Latkes and Lattes for high school girls.

12/13
Social Hall

11:45 AM — THE GOLDEN NETWORK — LUNCH & LEARN: "Exploring the Mysteries of Chanukah," featuring Rabbi Roy Rosenbaum.

LET'S KEEP THOSE LIGHTS SHINING!

12/15
Social Hall

8:30 PM — SHABBOS SEFER SOIREE: "Targum Onkelos: A Convert's Reception of Torah at Har Sinai," featuring Rabbi Yonatan Gorin.

חשוף זרוע קדשך וקרב קץ הישועה

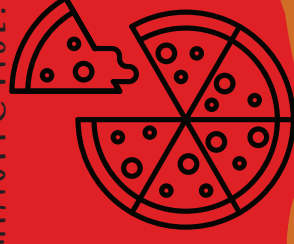
FOR MORE INFO PLEASE VISIT YISE.ORG OR CONTACT US AT OFFICE@YISE.ORG

PIZZA & SUFGANIYOT
MELAVE MALKA
FOR HIGH SCHOOL BOYS



SATURDAY NIGHT,
DEC 9TH
8PM
IN THE YISE HOUSE

FOR MORE INFO, EMAIL
SSHIMOFF@YISE.ORG




Prepare for Chanuka!



TAP INTO THE TIMES

Sunday Morning Chabura

Join us for Chabura style learning led by Rabbi Postelnik *before or after* your Sunday morning Shacharis to learn Torah relevant to the month of Kislev and Chanuka!

Sundays 8:15–8:40am
In the Belonofsky Sanctuary

CONTINUES NOV. 26!

 Coming **THIS** Chanukah....

**YISE INVITES YOU TO A
CHANUKAH
PARTY!**

SUNDAY, DECEMBER 10 • 3:00PM-5:00PM

**FOOD, MUSIC, AND
ACTIVITIES FOR EVERYONE!**

ENDING WITH MENORAH LIGHTING, SINGING & GELT

\$10 / ADULT
\$5 / CHILD (AGES 3-12)
\$40 FAMILY MAX

 **YISE
SOCIAL HALL**

SPONSORSHIP AVAILABLE:
MENORAH includes entry for Family Max **\$180**
CANDLE includes entry for four **\$120**
FIRE includes entry for three **\$72**
VISIT YISE-ORG/CHANUKAH

 **RAFFLE TO RAISE FUNDS FOR ISRAEL!**

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

Join YISE for a

CHANUKAH MESIBA & A SIYUM MISHNAYOS

Live music
Pizza

and Chanukah inspiration!



All adults invited!



Monday, Dec. 11
8:30PM-10:00PM



YISE Social Hall

Supported by **yavneh**
OF YERUSALEM

Young Israel Shomrai Emunah • 132 Arcola Ave, Silver Spring, MD 20902

YISE YOUTH PRESENTS
LATKES & LATTES

AN EVENT FOR HIGH
SCHOOL GIRLS

TUESDAY NIGHT, DECEMBER 12TH
8PM
IN THE YISE SMALL SOCIAL HALL



FOR MORE INFORMATION, EMAIL [SSHIMOIFF@YISE.ORG](mailto:sshimoiff@yise.org)

Serving private homes, hospitals, adult communities and facilities
in the Greater Washington and Baltimore Communities

THE Golden NETWORK

Offering Retirees and Seniors
a Variety of Engaging Programs

FRIENDSHIP • LEARNING • CONNECTION



Entertainment
• Home Based Musical Performances



**One-on-One
Torah Study**



**Home Visits &
Companionship**



**Inspirational
Lectures & Classes**

Silver Spring Lunch and Learn with a variety of inspiring and engaging speakers

NEXT LUNCH AND LEARN WITH

Rabbi Roy Rosenbaum

**Exploring the Mysteries of Chanukah
Wednesday, December 13th**

11:45 am

Young Israel Shomrai Emunah

1132 Arcola Avenue | Silver Spring, MD 20902

RSVP by 12/10

TO RSVP OR TO BE ADDED TO OUR EMAIL LIST FOR FUTURE LUNCH AND LEARNS AND EVENTS:

☎ 301.732.1773 ✉ director@goldennetwork.org 🌐 www.goldennetwork.org



DONATIONS APPRECIATED • SPONSORSHIPS AVAILABLE



**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

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Vol. 30, Issue 9 Shabbat Parashat Vayeshev

5784 - B"H

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

How to Change the World - In his Hilchot Teshuvah (Laws of Repentance), Moses Maimonides makes one of the most empowering statements in religious literature. Having explained that we, and the world, are judged by the majority of our deeds, he continues: Therefore we should see ourselves throughout the year as if our deeds and those of the world are evenly poised between good and bad, so that our next act may change both the balance of our lives and that of the world.

We can make a difference, and it is potentially immense. That should be our mindset, always. Few statements are more at odds with the way the world seems to us most of the time. Each of us knows that there is only one of us, and that there are seven billion others in the world today. What conceivable difference can we make? We are no more than a wave in the ocean, a grain of sand on the seashore, dust on the surface of infinity. Is it conceivable that with one act we could change the trajectory of our life, let alone that of humanity as a whole? Our parsha tells us that yes, it is.

As the story of Jacob's children unfolds, there is a rapid rise of tension among his children that threatens to spill over into violence. Joseph, eleventh of the twelve, is Jacob's favourite son. He was, says the Torah, the child of Jacob's old age. More significantly, he was the first child of Jacob's beloved wife Rachel. Jacob "loved Joseph more than all his other sons", and they knew it and resented it. They were jealous of their father's love. They were provoked by Joseph's dreams of greatness. The sight of the multi-coloured robe Jacob had given him as a token of his love provoked them to anger.

Then came the moment of opportunity. The brothers were away far from home tending the flocks when Joseph appeared in the distance, sent by Jacob to see how they were doing. Their envy and anger reached boiling point, and they resolved to take violent revenge.

"Here comes the dreamer!" they said to one other. "Now let us kill him and throw him into one of the pits - we can say that a wild animal devoured him - then we shall see what comes of his dreams!"

Only one of the brothers disagreed: Reuben. He knew that what they were proposing was very wrong, and he protested. At this point the Torah does something extraordinary. It makes a statement that cannot be literally true, and we, reading the story, know this. The text says: "When Reuben heard this, he saved him [Joseph] from them"

We know this cannot be true because of what happens next. Reuben, realising that he is only one against many, devises a stratagem. He says, Let us not kill him. Let us throw him alive into this pit in the desert, and let him die. That way, we will not be directly guilty of murder. His intention was to come back to the cistern later, when the others were elsewhere, and rescue Joseph. When the Torah says, Reuben heard this and saved him from them, it is using the principle that "God accounts a good intention as a deed." Reuben wanted to save Joseph and intended to do so, but in fact he failed. The moment passed, and by the time he acted, it was already too late. Returning to the cistern, he found Joseph already gone, sold as a slave.

On this, a Midrash says: Had Reuben known that the Holy One blessed be He would write about him, "When Reuben heard this, he saved him," he would have lifted Joseph bodily onto his shoulders and taken him back to his father.

What does this mean? Consider what would have happened had Reuben actually acted at that moment. Joseph would not have been sold as a slave. He would not have been taken to Egypt. He would not have worked in Potiphar's house. He would not have attracted Potiphar's wife. He would not have been thrown into prison on a false charge. He would not have interpreted the dreams of the butler and baker, nor would he have done the same two years later for Pharaoh. He would not have been made viceroy of Egypt. He would not have brought his family to stay there.

To be sure, God had already told Abraham, many years earlier: "Know with certainty that your descendants will be strangers in a country not their own, and there they will be enslaved and oppressed for four hundred years."

The Israelites would have become slaves, come what may. But at least they would not have had this happen as a result of their own family dysfunctions. An entire chapter of Jewish guilt and shame might have been avoided.

If only Reuben had known what we know. If only he had been able to read the book. But we never can read the book that tells of the long-term consequences of our acts. We never know how much we affect the lives of others.

There is a story I find very moving, about how in 1966 an eleven-year-old African-American boy moved with his family to a hitherto white neighbourhood in Washington. Sitting with his brothers and sisters on the front step of the house, he waited to see how they would be greeted. They were not. Passers-by turned to look at them, but no-one gave them a smile or even a glance of recognition. All the fearful stories he had heard about how whites treated Blacks seemed to be coming true. Years later, writing about those first days in their new home, he says, "I knew we were not welcome here. I knew we would not be liked here. I knew we would have no friends here. I knew we should not have moved here."

As he was thinking those thoughts, a woman passed by on the other side of the road. She turned to the children and with a broad smile said, "Welcome!" Disappearing into the house, she emerged minutes later with a tray laden with drinks and cream cheese and jam sandwiches which she brought over to the children, making them feel at home. That moment - the young man later wrote - changed his life. It gave him a sense of belonging where there was none before. It made him realise, at a time when race relations in the United States were still fraught, that a Black family could feel at home in a white area and that there could be relationships that were colourblind. Over the years, he learned to admire much about the woman across the street, but it was that first spontaneous act of greeting that became, for him, a definitive memory. It broke down a wall of separation and turned strangers into friends.

The young man, Stephen Carter, eventually became a law professor at Yale and wrote a book about what he learned that day. He called it *Civility*. The name of the woman, he tells us, was Sara Kestenbaum, and she died all too young. He adds that it was no coincidence that she was a religious Jew. "In the

Jewish tradition," he notes, such civility is called "chessed - the doing of acts of kindness - which is in turn derived from the understanding that human beings are made in the image of God."

"Civility," he continues, "itself may be seen as part of chessed: it does indeed require kindnesses toward our fellow citizens, including the ones who are strangers, and even when it is hard."

He adds: To this day, I can close my eyes and feel on my tongue the smooth, slick sweetness of the cream cheese and jelly sandwiches that I gobbled on that summer afternoon when I discovered how a single act of genuine and unassuming civility can change a life forever.

A single life, says the Mishnah, is like a universe. Change a life, and you begin to change the universe. That is how we make a difference: one life at a time, one day at a time, one act at a time. We never know in advance what effect a single act may have. Sometimes we never know it at all. Sara Kestenbaum, like Reuben, never did have the chance to read the book that told the story of the long-term consequences of that moment. But she acted. She did not hesitate. Neither, said Maimonides, should we. Our next act might tilt the balance of someone else's life as well as our own.

We are not inconsequential. We can make a difference to our world. When we do so, we become God's partners in the work of redemption, bringing the world that is a little closer to the world that ought to be.

Shabbat Shalom: Rabbi Shlomo Riskin

What Constitutes Guilt? - "And there passed by Midianite merchants, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty shekels of silver, and they brought Joseph down to Egypt."

Who bears the ultimate responsibility for a criminal act? Is it the person who plans the crime, or the one who pulls the trigger or stabs with the knife? Is it the agency that sets up the act, the terrorist inciters, the mercenary for hire, or even the disinterested parents or apathetic society that nurtured the evil intent leading to the villainous deed? An ambiguous verse in Vayeshev dealing with the sale of Joseph initiates a difference of opinion amongst biblical commentators that have relevance to this important question.

Let's consider this scene of déjà vu. We know that Isaac was actually blind when he gave the blessing to his favored son, Jacob. Now, we find Jacob is equally blind in his relationships with his own sons, for 'Israel [Jacob] loved Joseph more than all his children, because he was the son of his old age, and he made him a coat of many colors'. This infuriated his brothers. 'And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him'. The Talmud declares:

"A person must never favor one child among the others; because of a piece of material worth two

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selahs that Jacob gave to Joseph more than his other children, his brothers became jealous of him and the matter degenerated until our forefathers were forced to descend to Egypt.”

Apparently, our Sages felt that Jacob bore ‘ministerial responsibility’ for the tragedy of the brothers, although his sin was certainly inadvertent. Jacob suffers grievously for his mistake in family management, believing for twenty-two years that his beloved son is dead. But he certainly is not the main culprit.

Joseph doesn’t do anything to assuage his brothers’ feelings: he recounts his dreams that flaunt his superiority and eventual domination over the other family members. Then, in a fateful move, Jacob sends Joseph to Shekhem to see ‘whether all is well with his brothers, and well with the flock’. Sighting Joseph from a distance and clearly aggrieved by their father’s favoritism, Joseph’s brothers conspire in their hearts to kill him. They tear off his coat of many colors and cast him into a pit. Shortly afterwards, the brothers spy an approaching caravan, prompting Judah to suggest that since killing isn’t profitable, they should rather sell Joseph to the Ishmaelite caravan and tell their father he was devoured by a wild beast.

Undoubtedly, the moment Joseph is sold into slavery is one of the turning points in the Torah. It is considered the most heinous crime of the biblical period – the sin of sibling hatred foreshadowing the Jewish divisiveness that led to the destruction of the Second Holy Temple and its aftermath of tragic exile and persecution.

However, when we examine the verse recording the sale of Joseph, it’s hard to figure out who actually sold the hapless brother.

“And they [the brothers] sat down to eat bread, and they lifted up their eyes and saw a caravan of Ishmaelites coming. And Judah said, Come, let us sell [Joseph] to the Ishmaelites. And there passed by Midianite merchants, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty shekels of silver. And they brought Joseph down to Egypt.”

Although the brothers spotted Ishmaelites, it seems that it was the Midianite traders who actually passed by and captured Joseph in order to sell him. After all, the phrase, ‘they drew up and lifted him out’ seems to refer to the Midianites.

So, who actually pulled Joseph out of the pit to sell him? Rashi suggests that it is the brothers of Joseph, ‘bnei Yaakov,’ and not the Midianites. Rashi draws on Joseph’s comment twenty-two years later when he reveals himself to his brothers: ‘I am Joseph whom you sold into Egypt.’ Rashi argues that the initial biblical verse describing the sale seems ambiguous precisely in order to inform us that Joseph was sold many times before ending up in Egypt: the brothers sold him to the Ishmaelites, the Ishmaelites to the Midianites, and the Midianites to the Egyptians.

Nahmanides agrees that it was the brothers who did the selling, but suggests that the Midianite traders hired the Ishmaelite caravan drivers, thus explaining the usage of both nations interchangeably.

In contrast, Rashbam maintains that the brothers were not the ones who actually pulled Joseph out of the pit, and therefore not the ones that sold him. Yes, the brothers put him into the pit, abandoned him and certainly would have sold him had the opportunity arisen. However, before the brothers had a chance to sell him, Midianite traders came by, pulled Joseph from the pit and sold him to the Ishmaelites. The twenty silver shekels lined the pockets of the Midianites, not the pockets of the brothers. According to Rashbam, the brothers had nothing to do with the actual sale. However, this leaves us with the problem: how do we understand Joseph’s

declaration to his brothers, ‘I am Joseph your brother whom you sold into Egypt’?.

I think that this difference between interpretations may be understood as conflicting views regarding the nature of responsibility. Rashi understands the initial verse to mean that the brothers themselves lifted Joseph from the pit and personally sold him, because otherwise it contradicts Joseph’s words later on, ‘I am Joseph whom you sold.’ For Rashi, the words are facts, not metaphors, and although responsibility can have all kinds of shades and meanings, ultimate responsibility can only fall upon the person who actually carries out the deed.

According to Rashi’s logic, since Joseph held the brothers responsible, they must have executed the actual act.

Rashbam’s concept of responsibility differs. He argues that although the brothers did not actually pull him out of the pit and sell him, nevertheless they must still share responsibility for the events that unfolded as a result of the sale. Their initial act of casting their brother into the pit was done with murder in their hearts. Rashbam casts guilt upon everyone who shares in unleashing the forces of evil, even those whose hands remain clean while others do the actual dirty work.

I share the view of Rashbam. One must do something – not merely think something – in order to be responsible, but the one who sets the ultimate crime in motion by his action, even though he might not have perpetrated the act of the sale itself, must nevertheless certainly take responsibility. Hateful intentions cannot create culpability, but placing an individual in a vulnerable position – like casting him into the pit – inciting others to participate in that hatred as well as actively aiding and abetting the perpetrators of the crime, certainly makes one a partner in crime who must assume a share of the guilt.

But there is a twist in this portion, and Joseph engages in a little historical revisionism. A much wiser and more mature Joseph looks upon this incident from the perspective of Jewish history, *sub specie aeternitatis*, under an eternal gaze. From his vantage point, twenty-two years later, he continues ‘But now do not be sad, and let there not be reproach in your eyes because you sold me here; it was in order that you might live that God sent me [to Egypt] before you...to ensure your survival in the land and to sustain you [for a momentous deliverance]. And now, it was not you who sent me here but God...’. Hence Joseph may very well be holding the brothers responsible for the sale even though it may have been the Midianites who actually committed the transaction – not only because he wishes to implicate them in guilt, but mostly because he wishes to involve them in redemption. For Joseph, the act that began as a crime, concluded – owing to divine guidance and Joseph’s own quick-wittedness – as the salvation of the family of Israel. Joseph is anxious to restore family unity – and to look upon the sale from a divine perspective.

The brothers are responsible both for the crime, as well as for the good that resulted from the crime. Although Jewish tradition never forgave the brothers for their cruelty to their brother (witness the Eleh Ezkera dirge which traces the Hadrianic persecution which cruelly took the lives of ten great rabbis back to the sale of Joseph), Joseph praises God for having extracted salvation from sin; triumph from transgression.

Likutei Divrei Torah

The Person in the Parsha: R. Tzvi Hersh Weinreb

No Favorites on Chanukah! - Envy is surely one of the most insidious of human emotions. It is a self-destructive emotion, because it often leads a person to act against his own best interests, as he attempts to redress the situation that caused him so much envy. It is also damaging to relationships with others and can have disastrous social effects.

Our sages include envy, along with lust and the search for glory, in their list of items that are sure “to drive a person from this world.”

That envy can lead to great national tragedy is one of the lessons of Jewish history. This week’s Torah portion describes the deterioration of a family brought about by the envy that Joseph’s brothers had toward him. This envy led to the hatred which motivated them to sell him into slavery.

Hatred between brothers, and the consequences of this hatred, is sadly at the root of Jewish history. Sinat chinam, unwarranted hatred, remains a stubborn problem in the ongoing story of our people.

Interestingly, the Talmud blames Jacob for the brothers’ treacherous deed, and for the future course of the history of his descendants. It comments:

“One should never favor one child over his other children, for it was the mere two shekels worth of silk, which Jacob gave to Joseph over and above that which he gave to his other children, that caused the brothers to be envious of him, leading eventually to our forefathers’ descent into Egypt.”

The multicolored garment, with which Jacob showed special favor to his son Joseph, provoked the envy of the other brothers, and the rest is Jewish history.

Can we discern any connection between the favoritism demonstrated by Jacob, and condemned by our sages, and the festive holiday of Chanukah?

I think we can. The central mitzvah of Chanukah is, of course, the lighting of candles each of the eight nights. Strictly speaking, this mitzvah can be fulfilled by the head of the household lighting a single candle on behalf of the entire family—*ner ish u’beito*, a candle for the master of the house on behalf of the entire household.

However, the prevalent custom is that every member of the family, every child, every boarder, and every guest kindles his or her own menorah. No favorites here. Everyone gets to light a menorah.

Can it be that this custom arose as an antidote to the tendency some parents have to play favorites among their children? Can it be that the central message of Chanukah is that all children have an equal role to play in this holiday, and, moreover, in the very destiny of the Jewish people?

I have found no source in our literature for this interpretation. But nonetheless, it feels right to me. I personally find it dramatically significant that on the very Sabbath in which we read of how Jacob singled out Joseph from his other children, we also celebrate Chanukah and light candles in a manner in which no one child is singled out as superior, in which all have an equal share.

The lessons of Chanukah are many but here is a novel lesson, and a very important one. Envy can wreak havoc in a family. One way for parents to avoid this poisonous emotion is by treating all their children fairly and equally, and not by playing favorites.

One of the wise sayings of Ben Sira, the Jewish sage whose work did not quite make it into the Bible, but which has much to teach us, is that “envy and wrath shorten life...” Wise parents will take this lesson to heart and not discriminate among their children. Instead, they will learn the lesson of Chanukah and give all children an equal role in celebrating this beautiful holiday, the “festival of lights.”

שבת

In this week's *Parashah*, we read about the disagreement between Yosef and his brothers. R' Mordechai Greenberg *shlita* (former *Rosh Ha'yeshiva* of Yeshivat Kerem B'Yavneh) writes: One who reads this episode might think that it is the cause of *Bnei Yisrael's* enslavement in Egypt. In reality, however, the exile was already foretold to Avraham in *Parashat Lech Lecha*. Here we see how *Hashem* uses man's choices to bring about the fulfillment of His plan.

R' Greenberg continues: Sometimes we have trying experiences that we cannot understand, and we realize later that those very events contained the seeds of our salvation. We read (*Zechariah* 14:9), "On that day, *Hashem* will be One and His Name [will be] One." The *Gemara* (*Pesachim* 50a) asks: Is He not One now? The *Gemara* answers: Presently, we say the blessing, "Who is Good and does good," on good tidings, and the blessing, "The Judge of truth," on bad tidings. In the future, we will say the blessing "Who is Good and does good" on bad tidings also. [Until here from the *Gemara*.] R' Greenberg asks: Will there be bad tidings in *Olam Ha'ba*? Rather, the *Gemara* means that we will look back at what we previously viewed as bad tidings and, with hindsight, we will recite, "Who is Good and does good." We will see that *Hashem* was "One" all along.

We read that Yaakov said to his sons (*Bereishit* 43:6), "Why did you treat me badly by telling the man [Yosef] that you have another brother?" According to *Midrash Rabbah*, *Hashem* rebuked Yaakov for this: "I am occupied with establishing your son as ruler of Egypt, and you say, 'Why did you treat me badly'?" – **Continued in box inside –**

Shabbat

R' Lior Engelman *shlita* (*Rosh Kollel* in Kfar Saba, Israel) writes: *Shabbat* is a mystery. *Hashem* Himself described *Shabbat* to Moshe in this way, saying (*Shabbat* 10b): "I have a fine gift in the place where I hide My treasures, and its name is "*Shabbat*.'" *Hashem* added, "Go and tell *Bnei Yisrael* about it." *Hashem* wants us to know that we stand before a great mystery when we encounter *Shabbat*.

R' Engelman continues: Any attempt to explain *Shabbat* in rational terms or to ascribe some sociological or ethical purpose to it is doomed to failure. True, the Torah says (*Shmot* 23:12), "[For] six days you shall accomplish your activities, and on the seventh day you shall desist, so that your ox and donkey may be content and your maidservant's son and the sojourner may be refreshed"--implying that the purpose of *Shabbat* is to allow everyone a day of rest. If that were really the case, however, why not allow each person to choose his or her own preferred day?

Furthermore, writes R' Engelman, when we study the 39 *Melachot* / the categories of activities that are prohibited on *Shabbat*, we discover that many of them are not particularly strenuous. On the other hand, if a person wants to tire himself out by marching up and down the street the entire *Shabbat* day, he would be permitted to do so. In short, it does not seem that "rest" in the usual sense is the purpose of *Shabbat*. Rather, whether something is a *Melachah* depends on whether that activity was performed in the *Mishkan* / Tabernacle.

The first nation known to have objected to *Shabbat* observance was the Greeks, as related in *Megillat Antiochus*. This is not surprising, R' Engelman notes, since the Greeks prided themselves on looking at the world through the lens of reason. Not only could they find no rational reason for *Shabbat*, they likely reasoned that its observance damaged the economy. And do not tell them that *Shabbat* increases productivity by letting the workforce rest, for that goal would not justify shutting down the entire economy at one time! Moreover, it actually is forbidden by *Halachah* for a person to rest on *Shabbat* with the intention of preparing himself for the week ahead.

Rather, as noted, *Shabbat* is ultimately a mystery. Through learning about it, one can, however, peel away some of the layers that hide it.

(*Neshamah Yeteirah* p.19)

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“Yosef dreamt a dream which he told to his brothers, and they hated him even more.” (37:5)

Why did Yosef tell his brothers his dream? Couldn't he have foreseen the consequences?

R' Aharon Yehuda Leib Steinman z"l (1914-2017; *Rosh Yeshiva* in Bnei Brak, Israel) answers: Clearly this was part of the Divine plan. Our Sages say, “Dreams follow their interpretation,” *i.e.*, that the interpretation given to a dream impacts whether and how it will come true. Here, *Hashem* wanted Yosef's brothers to hear his dream and declare (37:8), “Would you then reign over us?!”

Alternatively, R' Steinman writes: It is said that if a person could travel to distant stars, his experience would be incomplete until he came home and told someone about it. Perhaps Yosef, too, was so moved by his dream that he needed to tell someone about it. (*Ayelet Ha'shachar*)

“You will place Pharaoh's cup in his hand as was the former practice when you were his cupbearer.” (40:13)

R' Meir Simcha Hakohen (1843-1926; rabbi of Dvinsk, Latvia) writes: Perhaps, when a master is not confident in his servant's loyalty, he will not take a cup that that servant offers him. Instead, he will have the servant pour two cups from the same pitcher and, only after the servant drinks one, will the master drink the other. Not so in your case, Yosef told Pharaoh's cupbearer--you will place the cup directly in Pharaoh's hand and he will trust you. (*Meshech Chochmah*)

– Continued from front page –

Later, when Yaakov and Yosef are finally reunited (46:29), Yosef cries on Yaakov's shoulder. Yaakov, however, does not cry, because, say our Sages, he was reciting *Shema*. Why was Yaakov reciting *Shema* at that moment? R' Greenberg explains based on the foregoing: When Yaakov saw that Yosef was the ruler of Egypt, yet he remained a committed Jew, he understood his earlier error in complaining, and he acknowledged that *Hashem* is, indeed, One even now, as the first verse of *Shema* says.

R' Greenberg concludes by quoting from an essay that R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) wrote in 1929 after Arabs massacred 133 of *Eretz Yisrael's* Jews: “Whoever follows developments in the Land can see clearly how every downfall we have experienced leads to even greater growth. We see how, from the darkness, comes great light. This can teach us not to become dispirited, even when the enemy is most frightening. We are confident that from our wounds will emerge a great healing.”

(*Mi'Darchei Ha'Parashah* p.167)

“Yaakov settled in the land of his father's sojournings, in the land of Canaan.” (37:1)

Rashi z"l writes: Yaakov wished to live in tranquility, but the trouble in connection with Yosef came upon him suddenly. [Until here from *Rashi*]

R' Shlomo Kluger z"l (1785-1869; rabbi of Brody, Galicia) writes: There is a well-known opinion of the commentaries that the 400 years of exile that were decreed on Avraham's descendants (*Bereishit* 15:13) began from the birth of Yitzchak, which was exactly 400 years before the Exodus. This requires explanation, however, writes R' Kluger--why did Yitzchak and Yaakov themselves not suffer as much as their descendants did in Egypt?

R' Kluger explains: Even when a *Tzaddik* is very wealthy, as the Patriarchs were, he does not derive satisfaction from that fact. Rather, his focus is on the spiritual world, and he views himself as a *Ger* / stranger in the material world. Thus, for Yitzchak and Yaakov, it was suffering enough that they had to live as strangers in the Holy Land, *Eretz Yisrael*.

Not so their descendants! continues R' Kluger. With each passing generation, they became more materialistic, such that living as strangers in *Eretz Yisrael*, or even outside of it, would have been considered a good life, as long as they had their creature comforts. Therefore, they needed to experience greater suffering in order to fulfill the prophecy to Avraham.

In this light we can understand *Rashi's* comment, R' Kluger concludes. When Yaakov felt a desire to live out his life in tranquility, he forgot briefly that he was meant to be in exile. Therefore, he needed to feel some of the pain of exile, so the trouble with Yosef came upon him. (*Chochmat Ha'Torah*)

“Now Yisrael loved Yosef more than all his sons since he was a ‘Ben zekunim’ to him . . .” (37:3)

Rashi offers several interpretations for “*Ben zekunim*,” including: He was the child of Yaakov's old age; alternatively, he was a wise son.

R' Avraham ibn Ezra z"l (1089-1167) writes: Yosef was the son of Yaakov's old age, for Yaakov was 91 years old when Yosef was born.

R' Naftali Hertz Weisel z"l (1725-1805; German banker, and prolific author of works of Torah commentary, Hebrew grammar, and *Mussar*) asks: Yissachar and Zevulun were only a little older than Yosef, so why should Yosef be singled out as the “*Ben zekunim*”? Therefore, *Rashi's* second interpretation, which is based on Onkelos' translation, seems to be more accurate, *i.e.*, Yosef is called Yaakov's “*Ben zekunim*” because he was wise beyond his years--he was a *Ben* / child who was like a *Zaken* / elder. Indeed, this interpretation is suggested by the extra word “*Lo*” / “to him,” meaning that Yosef appeared wise in Yaakov's eyes, R' Weisel adds. [Ed. note: Perhaps this very discussion is what led *Rashi* to offer an alternative interpretation for *Ben zekunim*.]

R' Weisel adds: Yosef's brothers surely recognized his wisdom as well. Otherwise, they would not have taken him seriously and been jealous of him.

(*Imrei Shefer*)

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IDF REPORTS LOCATING OVER 800 HAMAS TUNNEL SHAFTS IN GAZA SCHOOLS AND MOSQUES (i24NEWS 12/3/23)

The Israel Defense Forces (IDF) on Sunday reported locating over 800 Hamas's tunnel shafts across Gaza since the start of the ground operation in the Strip. The troops are said to have destroyed about 500 shafts by blocking or exploding them.

According to the IDF statement, many of the shafts were discovered hidden in the civilian infrastructure: at schools, kindergartens, and playgrounds. The tunnel entries are said to be critical in connecting terrorists' strategic assets.

After locating the shafts, the troops conduct research to "understand the characteristics of the tunnels and then prepare the underground route for its destruction", explained the IDF.

Most notably, the troops destroyed terrorist tunnel under Al-Shifa hospital earlier in November, prior to the temporary ceasefire that lasted a week.

ISRAELI ARMY INITIATES GROUND OPERATION IN CITY OF KHAN YUNIS, HAMAS' HUB IN SOUTHERN GAZA STRIP (Ha'aretz 12/5/23)

The Israeli military announced that as of Tuesday night, its forces are operating in the heart of the city of Khan Yunis in the southern Gaza Strip.

The chief of Southern Command, Maj. Gen. Yaron Finkelman, said the army is also operating in the Jabalya refugee camp and the Shejaiya neighborhood in Gaza City, in the northern Gaza Strip.

According to Finkelman, this is "the most intense day since the launch of the maneuver — in terms of terrorists killed, number of encounters and fire deployed." He added that the IDF intends to "remain on the offensive."

"Sixty days after the war began, our forces are now encircling the Khan Yunis area in the southern Gaza Strip," said Herzl Halevi, the IDF Chief of Staff.

"We have secured many Hamas strongholds in the northern Gaza Strip, and now we are operating against its strongholds in the south," he said.

Since the resumption of fighting, dozens of aircraft have attacked in the Gaza Strip, destroying "many terror targets, including operational infrastructures and anti-tank positions," according to the IDF. This, the military said, was done as preparation for entry into Khan Yunis, as Hamas was firing at the troops in the field.

Khan Yunis is a known Hamas hub, where senior organization figures and many headquarters are located. According to estimates, that is from where Hamas is running its forces in the Gaza Strip.

Intelligence sources estimate that hundreds of Hamas operatives were killed by IDF fire during the operations in the Strip on Tuesday. According to IDF estimates, since the beginning of the ground operation, some 6,000 terrorists have been killed. This is in addition to some one hundred members of the Nukhba Force, the Hamas naval commando unit, killed on October 7th in the massacre committed by the organization on the Gaza border communities.

The IDF has requested that Khan Yunis residents and displaced Palestinians coming from the north of the Strip leave the city and move south toward Rafah, or west toward the coast. The military says the residents of the southern Gaza Strip are evacuating in accordance with the maps published by the IDF prior to the start of the ground entry to the area.

In order to motivate the residents to move to areas where the IDF isn't fighting, it is allowing humanitarian aid to enter these areas, and, on Tuesday, tents were erected to receive residents fleeing from war zones.

UNPRECEDENTED MEDICAL TREATMENT SAVES IDF OFFICER IN GAZA BATTLEFIELD (YNet 12/5/23)

History under fire: Maj. Or, an officer from the Givati Brigade, survived a life-

threatening injury in Gaza by being one of the first patients in the world to receive a fresh blood dose on the battlefield.

Maj. Or completed his position as a deputy battalion commander in the Givati Brigade in the summer and was about to begin his next appointment as a division commander at the brigade's training base. After the war broke out, he demanded a significant role and served as an APC commander under the Givati Brigade commander. At the beginning of the incursion in Gaza, he was mortally wounded in an incident that almost ended his life.

"It was 4 a.m., on the outskirts of Jabaliya," the officer recalls. "I wanted to secure the area because terrorists used to attach IED's to our vehicles, so half of my body was outside the turret. Suddenly I saw a tremendous flash of fire followed by a loud explosion in front of me."

The explosion turned out to be an anti-tank missile launched at the APC which was intercepted by the Trophy system. However, the launching of the intercepting missile and interception itself seriously wounded the officer.

"Most shrapnel entered through the stomach, the chest and the underarm," he recalls. "I felt heat, not pain, and immediately fell back to the soldiers' compartment. An officer held my hand while the others stripped me."

Maj. Or was tied to a stretcher and transferred to the evacuation center, but in the meantime he lost large amounts of blood and became dramatically weak. This is because no fewer than 60 pieces of shrapnel pierced his upper body and ruptured his arteries.

"The paramedic who received me in the field pressed on my central artery and then her friends added two more pressure points, also in the neck, to stop the bleeding," he said. "She gave me a morphine candy to relieve the pain and above all began a blood transfusion. The sun was already up when I was on the helicopter with the search and rescue unit on the way to Sheba

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Hospital, where I was put to sleep for three days."

The tests revealed that the dozens of shrapnel pieces tore through his spleen, which was surgically removed, punctured his fluid-filled lung and damaged internal organs, including near the heart. Miraculously, it did not cause fatal damage.

"I realized after I woke up that real blood doses saved my life. I came out relatively well thanks to the treatment in the field. The doctors took out 10 fragments, I will have to live with the majority. I believe that I will still return to Givati, in uniform," the soldier said.

Maj. Dr. Stas, a battalion medical officer from the 460th Armored Brigade, who gave the dose of blood to Maj. Or, explained why he decided to do so. "Blood loss from an injury in battle is a major cause of death. We improved the treatment and did not settle for a dried plasma transfusion. We are the first army in the world to do this in the battlefield. I saw with my own eyes how the officer came back to life, how his condition improved," he said.

MORE DETAILS UNVEILED OF IDF INTEL ON OCT. 7 PLANS, CONSULTS HOURS BEFORE HAMAS ATTACK (Times of Israel 12/5/23)

The top commanders of the Israel Defense Forces were aware, in the hours, days and months that preceded the Hamas-led devastating October 7 onslaught in southern Israel, that the Palestinian terror group was drilling intensively for a planned large-scale invasion, and the Hamas leader even said publicly that this was his plan — **but the military still didn't act and even diverted forces away from the Gaza front, believing that this was empty boasting and that the terror group wasn't interested in war, according to Hebrew media reports Monday.**

In the latest evidence of assessments that should have enabled the Israeli military leadership to prevent the mass invasion, Channel 12 reported Monday that the intelligence officer of the Gaza Division prepared a **presentation in July 2022 setting out "The Mass Invasion Plan of Hamas."**

One diagram from the presentation showed some 20 elite Nukhba Hamas terror squads invading southern Israel from Gaza. The presentation said the terror squads would be accompanied by engineering teams to breach the border fence and defenses in multiple places. The document reportedly **included the sentence: "This invasion constitutes the gravest threat that IDF forces are facing in the defense [of Israel]."**

Channel 12 further reported that the IDF Military Intelligence Directorate held a discussion three months before October 7, at which an officer — identified only by their rank and first initial, Brig. Gen. Peh — **concluded: "We have tried but have not succeeded; we cannot say how [Hamas's Yahya] Sinwar will act, and therefore commanders should take the necessary precautions."**

It said the conclusions of that discussion were given to the head of the IDF Intelligence Directorate Aharon Haliva, who ordered that intelligence gathering be stepped up, adding that this indeed happened.

On October 1, furthermore, the commander of the Gaza Division ordered a **situational assessment, which found a "sharp increase in drills by Nukhba forces."** Six Hamas battalions were drilling once or twice a week, the report on that assessment said. It specified which battalions were drilling, including several in northern Gaza and one in Khan Younis in the south.

Nonetheless, according to the report, the intelligence officer of the division **summed up: "In the tension between the economic benefits for Hamas and the continued disturbances [that were taking place at the Gaza border], it seems that at the moment things are heading toward an arrangement and a calming of the disturbances."**

On the night between October 6 and 7, hours before the early morning assault, an email was sent from an IDF base on the Gaza border describing **"certain signs coming from Gaza" about an imminent attack. At the same time, the Shin Bet security agency also saw signs that something was up.**

At around 1:30 a.m. on October 7, IDF Chief of Staff Herzi Halevi's office manager was updated about this by the Shin Bet, and then by the IDF general in charge of the Southern Command. At around 3:30 a.m., Halevi was awakened. He asked to arrange a telephone consultation in order to make a situational assessment. That session took place 90 minutes later.

The IDF's operations chief arranged his own consultation ahead of Halevi's, found the same signs of an imminent attack and sought explanations as to whether it was a drill or a strategic operation against Israel in the coming hours. That consultation concluded that no definitive explanation could be **reached, and sought additional intelligence from the IDF's 8200 signal intelligence unit.**

When they had their consultation, Halevi, the head of IDF operations and the Southern Command general were updated on the signs of an imminent attack. Halevi asked for more information and ordered that the Israel Air Force be updated. He also ordered that the intelligence information be checked — including from a perspective skeptical of the prevailing assumption that Hamas was not interested in war.

This, said Channel 12, may have marked the first crack in the conception that Hamas was deterred, but it was not sufficient for Halevi to have ordered preparations for a major incident.

Three drones and a combat helicopter were mobilized.

Haliva, the head of the Intelligence Directorate, was not involved in these October 6-7 consultations. He was on vacation in Eilat. He was updated around 3 a.m. about the worrying signs from Gaza, but took no part in the **consultations and wasn't available by phone for them.**

Haliva was quoted as later telling those around him that, even if he had participated in the consultations, he would have concluded that it was **apparently a drill and dealing with the matter could wait until the morning. "It wouldn't have changed the final result in any way," he reportedly said.**

Israel had multiple sources of information on Hamas's drills and other preparations for an assault in the weeks ahead of October 7, reportedly including a 2022 Hamas attack plan.

Channel 12 also reported Monday that a TV drama series broadcast last year on Hamas TV that featured terrorists infiltrating Israel was publicly hailed by **Hamas's Gaza chief Yahya Sinwar as "part of what we are preparing."**

Hamas TV broadcast the series during Ramadan in late spring 2022, the report said. It dramatized an attack on Israel featuring the use of white pickup trucks, the disabling of Israeli communications, and the targeting of kibbutzim and IDF bases — **including the Re'im base where the IDF Gaza Division is located. It also showed soldiers being kidnapped, and the establishment of a Palestinian base at an IDF base.**

Along with footage from the Hamas show, the Israeli network showed a clip from a televised award ceremony held in Gaza later in 2022, at which Sinwar **handed out prizes to the show's producers.**

"This series is an inseparable part of what we are preparing — the great preparations we are making with our brothers in the Izz ad-Din al-Qassam Brigades," he was shown saying, referring to Hamas's military wing. Sinwar cited "the weaponry they are producing" and their "intelligence gathering."

Hamas's military wing, he said, "is absolutely planning for the liberation."

Separately Monday, the Kan public broadcaster reported that two companies of troops from the IDF's Commando Brigade, which were deployed to the Gaza border during the Jewish holiday season in September and October, were sent to the West Bank just two days before the October 7 massacre.

The 100 or so soldiers were redeployed to the West Bank's Huwara, the report said, following a shooting attack there against an Israeli family.

The commando soldiers had been deployed to the Gaza border by the orders of the Operations Directorate, and they were not part of the regular forces securing the border, according to Kan.

The IDF has previously said forces were not diverted away from the Gaza border to the West Bank ahead of the October 7 onslaught.

A large number of troops had already been operating in the West Bank amid a rise in terror over the past two years.

The IDF has said it will investigate the circumstances that led to Hamas's attack after the ongoing war's end.

SHADOWS OF CHILDREN: ISRAELI YOUNGSTERS WHO RETURNED FROM HAMAS' TUNNELS (YNet 12/3/23)

They were starved and drugged, thrown into damp tunnels and dark attics,

coerced and beaten by their captors or by a raging crowd, their skin burned with fiery exhaust pipes so they can be identified and can't escape. They were forced to watch the horrifying videos of terrorist atrocities from which adults escaped in tears, weren't allowed to go to the bathroom for hours, were threatened with rifles and shouts of "quiet!" when they cried. Some came back only whispering, some had bruises and lice, they didn't shower for 50 days, did not see daylight, drank muddy or salty water, a few had severe injuries that were treated in terrifying isolation in hospitals in Gaza, and others who were wounded received no treatment at all. Their captors scared them - telling them that their parents forgot about them, that they don't want them, that they'll be in those tunnels forever, that no one is coming to take them back.

"And this is only the first level, we haven't gone down with them to the basement yet. Slowly they are peeling away. Shadows of children. Some of them are still silent, some of them are already talking," said caregivers I interviewed, and we understand that we need to invent new words to describe the range and depth of the horrors experienced by the children who returned from captivity Hamas.

Even this oxymoron - "children in captivity" - needs a new, invented parallel universe.

"I thought about my children who were kidnapped, and wondered which things that I taught them could help them in captivity. I taught you everything, but I'm sorry I didn't teach you how to be a hostage," Mirit Regev, mother of returned hostages Maya and Itay, said in an interview with Dana Spector, adding: "You don't know how your child will cry when they return from captivity."

Children returning from captivity. Our wildest imagination could not have prepared the therapists, the social workers and hospital staff for the return of 39 children who were torn from their cribs and beds and taken to hell, barefoot and half asleep, some alone, some with only one of their parents. But within a month, a groundbreaking protocol was born here, like no other country has ever written before.

This is the first set of rules for treating children returning from captivity, explaining how and what to ask, and especially what not to ask and what not to do ("emphasize they're in a safe place, don't hug or touch, but you can offer"). We, who invented cherry tomatoes and Mobileye, the Iron Dome and Waze, also set up, for the first time in human history, a protocol compiled by the best therapists and welfare staff in the country, who wrote down what a human mind cannot tolerate, and this protocol continues to change and adapt as we go, humbly and with extreme caution, according to the unfolding needs of each boy and girl.

"I hope no one in the world ever needs this, but I could already write a whole book on treating children returning from captivity; I learn so much from them about their needs," a senior nurse at one of the children's hospitals told me. "Now we know what to do, we know it has to be done slowly and gently, with modesty and caution, letting them lead and, more than anything, not harming them further."

And perhaps the most elementary thing they did in these hospitals was to attach a small Israeli flag to every white coat, so the children are assured immediately, even without words, that they are home.

HOW THE RELEASED HAMAS CAPTIVES HELP CRACK THE REMAINING MYSTERIES OF OCT. 7 (Israel Hayom 12/3/23)

Special teams from the Military Rabbinate, intelligence personnel, and members of the special IDF Hostages & Missing Persons Command headed by Major General (res.) Nitzan Alon, together with a special team from the Ministry of Religious Services headed by the Sephardi Chief Rabbi, Yitzhak Yossef, have been meeting frequently over the last few days to discuss the new information with which they have been provided, and which in practice has enabled them to officially announce the names of "new" victims murdered on the October 7 massacre. It was in this manner that the IDF was able to declare on Shabbat, that Colonel Assaf Hamami, the commander of the IDF's Southern Gaza Brigade, and others, had been killed. In a separate

effort, during the ongoing military campaign, the IDF also succeeded in bringing back to Israel the bodies of three dead Israelis, including that of Ofir Sarfati OBM, whose family was informed of his murder at the weekend.

In essence, this effort has involved two teams, a military and a civilian team, one headed by the IDF's Chief Military Rabbi and the other established by the Ministry of Religious Services Director General, Yehuda Avidan, headed by the Sephardi Chief Rabbi, Yitzhak Yossef, working on the identification of both the civilian and military dead. The new information is channeled into these two teams via intelligence and IDF personnel in possession of the appropriate information, as well as information gleaned from the numerous hostages who have returned from Gaza over the last week, which the officials have managed to cross-reference with an abundance of information already available to Israel.

The information collected from all possible channels since the outbreak of the war, for example, such as the report of one of the now-released hostages, who during her hospitalization, personally witnessed the death of another hostage next to her, has enabled the authorities to piece together a reliable picture, allowing the rabbis to declare those individuals to be dead in accordance with Jewish law. The information received at Nitzan Alon's Hostages & Missing Persons Command, has been collected over the course of the last few weeks, but only when sufficient credible information has been accumulated, which is then presented to the Chief Rabbi, is it possible to make an announcement regarding an individual's death. An official involved in this process has told Israel Hayom that the hostages provided information on a considerable degree of "movement" during their forced imprisonment in Gaza, enabling them to accumulate information that was then presented to various Israeli intelligence experts on their return here to Israel.

The work on the civilian team has involved considerably greater complexities, as its members were required to sign an NDA (non-disclosure agreement), as the material presented to them has been defined as bearing a national security level classification. To a certain extent, the effort led by Rabbi Yossef constitutes a rather chilling sequel to similar work carried out by his later father, Rabbi Ovadia Yossef, who was forced to determine the deaths of numerous soldiers killed during the Yom Kippur War in 1973.

The person responsible for establishing this special team, is Yehuda Avidan, Director General of the Ministry of Religious Services, the government ministry responsible for burial in Israel. Rabbi Ido Shahar, a Dayan, or religious judge of the Great Rabbinical Court, serves on the team under Rabbi Yossef, along with the IDF's Chief Military Rabbi, Eyal Krim. Over the weekend, members of the health and defense establishment appeared before the rabbis and presented to them the data that eventually led the Chief Rabbi to the conclusion that it would be possible to declare the deaths of those Israelis who had been murdered. This decision has a direct impact on and an unprecedented contribution to, among others, the widows of the slain who will now not be defined as *agunot* (women trapped in marital status for halachic reasons), in a situation whereby the bodies of their husbands still remain in captivity with Hamas. To date, this working method has enabled the authorities to identify five Israeli civilians as having been murdered by Hamas.

DID HAMAS MAKE MILLIONS BETTING AGAINST ISRAELI SHARES BEFORE OCTOBER 7 MASSACRE? (Ha'aretz 12/4/23)

Hamas' attack on Israel on October 7 caught the Israeli army unprepared. But somebody seemingly knew in advance and made billions betting against Israeli shares traded locally and on Wall Street five days before the attack. Short-selling Israeli shares – betting that they will fall – spiked in the days before October 7, far exceeding the short selling during "numerous other periods of crisis," Robert J. Jackson, Jr., Joshua Mitts and colleagues wrote in a paper titled "Trading on Terror?" published Sunday on SSRN.

While the source of the putative information leading to the short selling isn't known, it plausibly originated in Hamas circles: "Our findings suggest that traders informed about the coming attacks profited from these tragic events," they wrote.

Jackson served as commissioner of the U.S. Securities and Exchange Commission and Mitts is an expert on short selling, where the investor is betting against the security. He is also familiar with the Israeli market.

The ex-commissioner and the team examined transactions in EIS, which is a security traded on the New York Stock Exchange through which investors can gain exposure to Israeli shares (MSCI Israel Exchange-Traded Fund, or NYSE: EIS).

EIS is an exchange-traded fund that tracks Israeli shares in New York. It's a way to bet on Israeli shares without buying any. EIS tracks the main indices on the Tel Aviv Stock Exchange, including giant Israeli companies such as Nice, Teva, the banks, Elbit Systems and Israel Chemicals.

Investing in EIS is equivalent to investing in the Israeli economy. Betting against EIS means you are betting against the Israeli economy.

Jackson and the team found strong indications that, in early October, somebody in U.S. stock market circles anticipated catastrophe in Israel, leading stocks to crash.

On October 2, that somebody or somebodies carried out an enormous volume of short transactions on the EIS – meaning they bet against Israel.

In fact, the volume of short transactions on October 2 was so huge – 227,000 units, compared with a few thousand on any given day – **that it didn't seem like a gamble.** Whoever was behind the transactions apparently harbored confidence that disaster would strike Israel.

Shorting involves profiting from securities you do not own. If you are **confident that a given company's shares are going to fall, you borrow them** from somebody, sell them, and later (sometimes just within days) you buy them on the market (at the lower price, if you were right), give them back to the lender and pocket the difference.

So, if you short a stock and it falls, you win. People shorting Israeli shares on October 2 did well. The value of EIS fell by 7.1 percent on October 11 (the first day the American market was open for business after the massacre) and over the 20 days following that terrible weekend, EIS lost 17.5 percent of its value.

Specifically, if a trader borrowed a unit of EIS and sold it for \$54, after the crash the trader could buy the unit for \$44.50, return it to the lender and make \$9.50 per unit.

The paper by Jackson and colleagues was based on data officially reported to the U.S. Financial Industry Regulatory Authority. The researchers identified two huge transactions selling borrowed units of EIS on October 2. Based on the volumes, the short sellers seem to have made millions of dollars.

To examine how unusual the gamble against Israel was, the researchers checked the volume of short transactions in EIS units from 2009 to 2023, during which Israel experienced plenty of crises. There were 3,570 trading days throughout that period. The volume of shorts on EIS on October 2 was **in the top 99 percent percentile. The "short ratio" for EIS was also extraordinary on October 2: "It is extremely unlikely that the volume of short selling on October 2 occurred by random chance,"** they wrote.

"Moreover, it indicates that the short selling that day far exceeded the short selling that occurred during numerous other periods of crisis, including the recession following the [2008] financial crisis, the 2014 Israel-Gaza war, and the COVID-19 pandemic," they added.

Other grounds for their suspicion are the fact that the short transactions were carried out during the Sukkot Jewish holiday, when nothing unusual was happening in Israel and nothing dramatic was expected.

Jackson and Mitts even checked for correlation between the shorting and the **Netanyahu government's plans to overhaul the judiciary, where the greatest drama was on July 24 – the day the Knesset voted to revoke the reasonableness standard.** The date of the vote was known in advance, though its results were not. In fact, EIS units lost 5 percent of their value **following that vote, attesting that the market hadn't anticipated the outcome.** There was no unusual volume in shorts.

Also, shorting is risky. If you bet against a share and it rises, you lose. The bigger the short, and the longer it lasts (until you have to return the security),

the bigger the risk. The giant gamble against EIS (meaning, against the Israeli economy) was done when the market was trending upward. Betting against a market trend just increases the risk. Also, the shorts were unusually long, strengthening the theory that the investor knew of the attack in advance.

Interestingly, Mitts and Jackson identified similar patterns in EIS in April, when rumors were circulating that Hamas was planning to launch an attack. **"Specifically, short volume in EIS peaked on April 3 at levels very similar to those observed on October 2,"** they stated. There, too, coincidence beggars belief and suggests the information originated in Hamas. Terrorists caught in Israel related that the attack had been planned for April 5, Passover eve, but was canceled at the last minute – whether because Iran ordered it so, according to some media sources, or because the Israeli army was on high alert at the time.

The short spike on April 3 was about a week after Prime Minister Benjamin Netanyahu tried to fire his defense minister, Yoav Gallant, triggering mass protests by Israelis. By April 3, however, it was clear that Netanyahu had reversed course on ousting Gallant – indicating that whoever was shorting **Israel wasn't doing so because of that rumpus, but because of the planned** (albeit canceled) terror attack.

The researchers also looked into shorts on the TASE and found a significant spike in the days before October 7.

In fact, shorting on the TASE began to increase from August, but peaked in the week before the attack. There was no obvious reason for the behavior: Israel was on holiday, the public sector was shuttered and a lot of Israelis were on vacation. There is no reason to associate the shorting spike with the judicial overhaul, the researchers said, noting there was no particular **shorting activity following the "reasonableness" vote in July.**

Again, the suspicion arises that somebody had prior knowledge of the Hamas attack.

In addition, Jackson and Mitts didn't identify an increase in short-selling shares in Israeli companies traded in New York (as opposed to short selling the index tracking Israeli shares). That could be because investors figured the military industries would do well from hostilities and many of the other companies operate in the international markets, so the terror attack on Israel **shouldn't hurt their business.**

They noted that while the volume of additional trading in EIS was absolutely **abnormal in New York, it wasn't large in absolute terms – probably because there just isn't that much trading in its units. But they definitely did observe** spikes in short selling on the Tel Aviv Stock Exchange.

Shorting the TASE from mid-September to October would have been enormously lucrative, the researchers calculate. In just Bank Leumi alone, **"4.43 million new shares sold short over the September 14 to October 5 period yielded profits (or approximates avoided losses) of 3.2 billion NIS [nearly \$900 million] on that additional short selling."**

They couldn't identify whether there was any connection between traders short selling in New York and Tel Aviv.

Note that Jackson and Mitts do not claim the information originated in Hamas. But the information they collated suggests as much. Hamas had planned the attack for months and its leader, Yahya Sinwar, seems to have planned not just the tactical aspect but financial aspects as well.

If one believes Hezbollah leader Hassan Nasrallah that he didn't know about the Hamas attack in advance, then Hezbollah wasn't the one shorting Israel. Nor Iran, by the same logic. Only investigation by law enforcement, in Israel and the United States, may uncover who benefited from the short transactions.

Note that shorting isn't illegal, and U.S. securities law apparently doesn't prohibit exploiting preknowledge of a terror attack. Nor is it some kind of insider-trading violation in Israel. But Israeli sources said Hamas has **financially savvy people and it isn't implausible that they lay behind these** shorts. Furthermore, if the short selling was done by Hamas or on its behalf, then they are violations of the U.S. law prohibiting the financing of terror, and the United States could freeze the ill-gotten gains.



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.

Perhaps the most well-known question in all of halachic literature is the Beis Yosef's query regarding Chanukah lighting: After finally vanquishing the Greeks, the Jewish people turned their attention to the Temple, which had been in the hands of their enemy. Desperate to resume the service of lighting the menorah, they sought a cruse of oil, sealed and marked for its purity. After much searching, only one cruse could be located. Overjoyed, they lit the menorah. Their concern, however, remained: It would take eight days to manufacture new oil, but the oil in the single cruse would last only one day. What would they do tomorrow and the next day?

Their concern gave way to joy and gratitude as the miracle of Chanukah unfolded. The small cruse of oil continued to burn for eight days, allowing for the processing of new oil. In commemoration of this miracle, the Sages of the generation established the holiday of Chanukah. Why, wonders the Beis Yosef, is Chanukah celebrated for eight days? The actual miracle was apparently only for seven days, given that the oil was sufficient to burn for the first day.

Many wonderful and insightful answers are given to this famous question. I would like to share with you an answer provided by the Alter of Kelm: When we observe the world around us, its beauty and luster, its power and magnificence, its intricacy and design, we should see the omnipotence of G-d. However, because of the regularity of the world in which we live, with its order and seeming predictability, we neglect to discern G-d's hand in the beautiful setting of the sun and are deaf to G-d's voice in the melodious warble of the songbird. We ascribe the world around us to "nature" and look no deeper.

When a miracle occurs or an unaccountable phenomenon transpires, we undeniably encounter G-d through His mastery of world events. We acknowledge that it is indeed G-d who guides us and sustains us. Through this miracle, says the Alter, we are now able to extrapolate and see G-d in all of nature that surrounds us. We understand that the everyday wonders of the human body, the expanse of the universe, and the mysteries of the sea can only be designed and fashioned by G-d Himself. Indeed, this is the lesson of miracles.

When that cruse of oil, which by the laws of nature should have burned only one day, burned instead for eight days, it became clear to us that all that transpires, whether it be an everyday occurrence or a once-in-history event, is but the will of G-d. It is this miracle, the miracle of "nature," now recognized as G-d's will, that we celebrate with the eighth candle.

This Chanukah, may the light of the candles illuminate our world, allowing us to see G-d manifest all around us: guiding us, protecting us, and embracing us.

Wishing you a Good Shabbos and a Happy Chanukah

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TABLE TALK

Point to Ponder

A man / ish discovered him (Yosef), and behold he was blundering in the field... (37:15)

This is the Angel Gavriel, as the posuk (Doniel 9:21) refers to him as "ish" (Rashi).

Yaakov was left alone and a man / ish rested with him (Vayishlach 32:25).

Chazal explained this man to me the Angel of Esav (Rashi).

Why does the word "ish" sometimes refer to Gavriel and sometimes refer to the Angel of Esav?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

In which verse in the Torah does every word end with a mem?

Answer: Bereishis 32:15

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayeishev* (37:12-14), the Torah relates that Yaakov asked Yosef to check on the welfare of his brothers, who were pasturing their father's sheep in Shechem, and Yosef responded "Here I am!" Yosef's brother hated him, and by going to them Yosef was thereby apparently endangering his life; indeed, various *midrashim* assert that when Yaakov came to believe that Yosef had been killed, he deeply regretted having sent him to his presumed death (see *Torah Sheleimah Vayishlach* #97); why, then, did Yaakov ask Yosef to go to his brothers, and why was Yosef willing to do so? The commentators take a number of approaches to these questions:

- The Radak explains that Yosef was actually not afraid that his brothers would harm him, despite his knowledge that they hated him, since he thought that the fear of their father would restrain them. Yaakov, too, did not believe that they would harm him.
- The *Or Hachaim* explains that there is a principle that "those on the path to perform a *mitzvah* are not susceptible to harm." (*Pesachim* 8a) While this is limited to situations of low or moderate risk, the risk to Yosef from his brothers was deemed to fall into that category, and so Yaakov believed that Yosef, who was engaged in the *mitzvah* of carrying out his father's commission, would not come to harm.
- The *Sefer Chassidim* (341) asserts that Yosef was committed to fulfilling his father's commission even at the cost of risking his life. The *Rosh Dovid* (p. 22a) explains that although a son may certainly respectfully decline a request of his father that entails a significant risk to his life, he may choose to accept the risk in order to please his father. The *Shelah* (*Torah she-Bichsav, Vayeishev s.v. ve-Yosef halach*) explains that although one need not and may not obey a father's order that entails violating Torah law, a person's life is his own to relinquish in the service of his father if he so chooses. (Cf. *Teivas Gome Vayeishev*)
- The *Sefer ha-Mikneh* (39b s.v. *ve-Dilma*) asserts that it was indeed forbidden for Yosef to endanger his life in order to obey his father. (He does not explain Yosef's thinking in doing so.)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was for old age.
2. I was wise.
3. I was a look alike.
4. I was not a beard.

#2 WHO AM I?

1. I am to be seen.
2. I am not to be used.
3. I am holy.
4. I am for publicity.

Last Week's Answers

#1 Small Jugs (We caused aloneness, We were small, We were more precious than his body, We could be for drinking.)

#2 400 (I was for Efron, I was for Esav, I am not "tough," I was for the years of affliction.)

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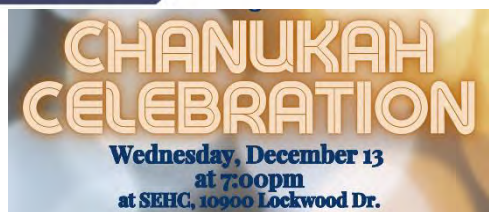
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