

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:31 | Havdalah 5:35

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



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

Sarah & David Maslow of Jerusalem on the birth of their first great-grandson, to Tamar & Dani Mosenkis of Ramat Bet Shemesh. Tamar is the daughter of Dina & Adam Lancer of Passaic, NJ.
Jodi & David Mazel for their daughter Shayna's successful defense of her dissertation in public policy from Brandeis University.

Rivka & David Sidorsky on the birth of a son. The Shalom Zachor will take place at 11204 Monticello Ave. from 7:30 PM - 9:00 PM.

Condolences

Eddie Cohen on the passing of his father, Isaac Cohen, and Reyna Cohen on the passing of her husband. Shiva is being observed through Tuesday morning at 1050 93rd Street, Apt. 5A, Bay Harbour Island, FL 33154. Eddie may be reached during Shiva at 301-742-4265 and Reyna at 240-381-6667.

Kiddush and Shalosh Seudos Sponsors

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

Shul Kiddush is sponsored by the Shul Kiddush Group.

Sephardic Minyan Kiddush is sponsored by **Abby & Chaim Tor** in honor of the upcoming Bar Mitzvah of their grandson, Shai Flynn, in New Jersey, and also for Hakarat HaTov for Rabbi Levy and the Sephardic Minyan and by **Roni Hazut** to commemorate the Yahrzeit of his father, שמעון בן פרחיה ז"ל.

Shalosh Seudos is sponsored by **Esther & David Hornestay** to commemorate the Yahrzeit of David's father, Avraham Aryeh ben Chaim Shlomo HaKohen z"l, on the 8th of Teves.

Shabbos and Weekday Shiurim Sponsors

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation to Rabbi Grossman and all those who attend his shiur and in memory of all those who have lost their lives in Israel, and by Ina Klinger, mother of **Elaine Rubin**. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

Rabbi Hyatt's Gemara Shiur is sponsored by **Esther & David Hornestay** to commemorate the Yahrzeit of David's father, Avraham Aryeh ben Chaim Shlomo HaKohen, on the 8th of Teves and 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.

Ohr HaChaim Chabura is sponsored by Ina Klinger, mother of **Elaine Rubin**. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

Rabbi Rosenbaum's Mussar Shiur is sponsored by **Diana & Leonard Ruchelman** in gratitude for the birth of their great-granddaughter, Ruchama Tziona, and prayers for peace in Israel.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Early Mincha: 12:45 (B)

Mincha/Maariv:

4:20 (B) 4:15 (Sephardi, LBM)

Kiddush not before: 5:34

SHABBOS DAY:

Shacharis:

7:00 (B), 8:45 (B), 9:15 (S),

8:00 (Sephardi, LBM), 9:15 (Teen, H)

Mincha:

2:30 (B), 4:15 (B), 4:25 (Sephardi, LBM)

Shalosh Seudos: 4:40 (S)

Maariv: 5:35

DIVREI TORAH:

8:45 Main Minyan -

Rabbi Yehuda Shinensky

9:15 Minyan -

Rabbi Postelnek

Sephardi Minyan -

Rabbi Rosenbaum

SHIURIM:

Hashkamah Minyan Gemara Shiur (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura, 8:55 (S)

Rabbi Postelnek

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

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

January SHMA Deadline

The January SHMA will be published next week. Submit community events and shiurim updates for January by Monday, December 25 at NOON to: announce@yise.org.

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

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

The Nation That Endures: Lessons in Rebuilding from the Sages of Yavneh. Breakfast and Learning for Women with Mrs. Channah Cohen. Presented by GWCK and YISE. Monday, December 25 ~ 9:30-11:00 AM. Breakfast followed by a text-based chaburah. At YISE in the Small Beis Medrash. Free of Charge - Sponsorships Available

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, January 1, from 2:00 PM - 3:00 PM on **Zoom A**.

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

Shabbos Sefer Soiree - Rabbi Ira Brandriss will speak on "Chovos Halevavos: Obligations of the Heart - An Internal Roadmap for the Religious Jew" on Friday, January 19, at 8:30 PM, in the Social Hall, followed by light refreshments. [see flyer](#)

Torah Tournament Junior - Join the whole Kemp Mill Community for the first ever *Torah Tournament Junior* for girls in 1st - 8th grade! Tournament will be held on Sunday, January 28 at YISE. 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 24	Monday Dec 25	Tuesday Dec 26	Wednesday Dec 27	Thursday Dec 28	Friday Dec 29	Next Shabbos December 29-30, 2023 18 Teves 5784 Parashas Vayechi Candle lighting 4:35 Havdalah 5:39 Friday Night: Mincha/Maariv: 4:35 (B) 4:30 (Sephardi, LBM) Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 4:30 (B), 4:25 (Sephardi, LBM) Maariv: 5:39
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30		
Mincha/ Maariv	Ashkenazi (B)	4:35	4:35	4:35	4:35	4:35		
	Sephardi (LBM)	4:30	4:30	4:30	4:30	4:30		
Maariv	Ashkenazi (B)			7:30	7:30	7:30		

Halachic Times: Latest Alos Hashachar 6:01 AM,

Earliest Talis and Tefilin: 6:29 AM, Latest Netz: 7:27 AM, Latest Krias Shema: 9:46 AM,

Earliest Mincha: 12:41 PM, Earliest Shkia: 4:50 PM, Latest Tzeis Hacoachavim 5:39 PM

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, DECEMBER 27, 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



THE NATION THAT ENDURES: LESSONS IN REBUILDING FROM THE SAGES OF YAVNEH

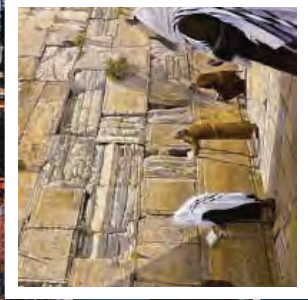
Breakfast and Learning
for Women
with
Mrs. Channah Cohen

Monday, December 25 ~ 9:30-11:00am
Breakfast followed by a text-based chaburah
at YISE, 1132 Arcola Ave
in the Small Beis Medrash (lower entrance 2nd floor)
Free of Charge - Sponsorships Available



For more information, please contact Mrs. Channah Cohen,
channahandjeff@gmail.com, 773-219-5397

Young Israel Shomrai Emunah



TAP INTO THE TIMES

Sunday Morning Chabura

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

SUNDAYS 8:15-8:40AM

In the Belonofsky Sanctuary



TORAH TOURNAMENT JUNIOR
PRESENTS

ROTATING BAGEL BRUNCHES

Come with your mother-daughter+ team to
five weeks of community brunch & learns!



Sunday, Dec 24 | Ohr HaTorah
Sunday, Dec 31 | Silver Spring Jewish Center
Sunday, Jan 7 | Chabad
Sunday, Jan 14 | Kemp Mill Synagogue
Sunday, Jan 21 | Young Israel Shomrai Emunah

10:30 - 11:30 AM



DOR L'DOR

At Young Israel Shomrai Emunah!

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

5784 Motzei Shabbos Times:

November 11 — 7:00 pm
November 25 — 7:00 pm
December 16 — 7:00 pm
December 30 — 7:00 pm
January 13 — 7:00 pm
January 27 — 7:30 pm
February 10 — 7:45 pm
February 24 — 7:55 pm
March 9 — 8:00 pm

For program questions, contact Michael Shimoff at mshimoff@yise.org

YISE Arcola Social Hall

Sponsor opportunities:

Pillar \$500 | Sponsor \$360 | Supporter \$250 |
Chaver \$180| Friend \$50

To sponsor this program, please contact the YISE office at office@yise.org





**YISE Adult Education
Committee Presents**

Monthly Shabbos Sefer Soirée

***Chovos HaLevavos:
Obligations of the Heart –
“An Internal Roadmap for
the Religious Jew”***

Rabbi Ira Brandriss

January 19 at 8:30 PM

YISE Social Hall

Light Refreshments After Presentation





SAVE THE DATES

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



February 23-25: Hadassah Margolis

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



March 8-9: Dr. Edward Reichman

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

FOR ADDITIONAL INFORMATION, PLEASE CONTACT EDUCATION@YISE.ORG

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Saadia & Lily Greenberg
and Bryna & Paul Epstein of Rechovot, Israel,
on the occasion of the yahrzeit of Bryna and Saadia's father,
Rabbi Meyer Greenberg, z"l (Harav Meir ben Aharon Mordechai Halevi)

Volume 30, Issue 11

Shabbat Parashat Vayigash

5784 - B"H

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

Reframing - Maimonides called his ideal type of human being – the sage – a *rofeh nefashot*, a “healer of souls”. Today we call such a person a psychotherapist, a word coined relatively recently from the Greek word *psyche*, meaning “soul”, and *therapeia*, “healing”. It is astonishing how many of the pioneering soul-healers in modern times have been Jewish.

Almost all the early psychoanalysts were, among them Sigmund Freud, Alfred Adler, Otto Rank and Melanie Klein. So overwhelming was this, that psychoanalysis was known in Nazi Germany as the “Jewish science”. More recent Jewish contributions include Solomon Asch on conformity, Lawrence Kohlberg on developmental psychology and Bruno Bettelheim on child psychology. From Leon Festinger came the concept of cognitive dissonance, from Howard Gardner the idea of multiple intelligences and from Peter Salovey and Daniel Goleman, emotional intelligence. Abraham Maslow gave us new insight into motivation, as did Walter Mischel into self-control via the famous “marshmallow test”. Daniel Kahneman and Amos Tversky gave us prospect theory and behavioural economics. Most recently, Jonathan Haidt and Joshua Green have pioneered empirical study of the moral emotions. The list goes on and on.

To my mind, though, one of the most important Jewish contributions came from three outstanding figures: Viktor Frankl, Aaron T. Beck, and Martin Seligman. Frankl created the method known as Logotherapy, based on the search for meaning. Beck was the joint creator of the most successful form of treatment, Cognitive Behavioural Therapy. Seligman gave us Positive Psychology, that is, psychology not just as a cure for depression but as a means of achieving happiness or flourishing through acquired optimism.

These are very different approaches but they have one thing in common. They are based on the belief – set out much earlier in Chabad Hassidim in R. Schneur Zalman of Liadi's Tanya – that if we change the way we think, we will change the way we feel. This was, at the outset, a revolutionary proposition in sharp contrast to other theories of the human psyche. There were those who believed that our characters are determined by genetic factors. Others thought our emotional life was governed by early childhood experiences and unconscious drives. Others again, most famously Ivan Pavlov, believed that human behaviour is determined by conditioning. On all of these theories our inner freedom is severely circumscribed. Who we are, and how we feel, are largely dictated by factors other than the conscious mind.

It was Viktor Frankl who showed there is another way – and he did so under some of the worst conditions ever endured by human beings: in Auschwitz. As a prisoner there Frankl discovered that the Nazis took away almost everything that made people human: their possessions, their clothes, their hair, their very names. Before being sent to Auschwitz, Frankl had been a therapist specialising in curing people who had suicidal tendencies. In the camp, he devoted himself as far as he could to giving his fellow prisoners the will to live, knowing that if they lost it, they would soon die.

There he made the fundamental discovery for which he later became famous: We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms – to choose one's attitude in any given set of circumstances, to choose one's own way.

What made the difference, what gave people the will to live, was the belief that there was a task for them to perform, a mission for them to accomplish, that they had not yet completed and that was waiting for them to do in the future. Frankl discovered that “it did not really matter what we expected from life, but rather what life expected from us.” There were people in the camp who had so lost hope that they had nothing more to expect from life. Frankl was able to get them to see that “life was still expecting something from them.” One, for example, had a child still alive, in a foreign country, who was waiting for him. Another came to see that he had books to produce that no one else could write. Through this sense of a future calling to them, Frankl was able to help them to discover their purpose in life, even in the valley of the shadow of death.

The mental shift this involved came to be known, especially in Cognitive Behavioural Therapy, as reframing. Just as a painting can look different when placed in a different frame, so can a life. The facts don't change, but the way we perceive them does. Frankl writes that he was able to survive Auschwitz by daily seeing himself as if he were in a university, giving a lecture on the psychology of the concentration camp. Everything that was happening to him was transformed, by this one act of the mind, into a series of illustrations of the points he was making in the lecture: “By this method, I succeeded somehow in rising above the situation, above the sufferings of the moment, and I observed them as if they were already of the past.”

Reframing tells us that though we cannot always change the circumstances in which we find ourselves, we can change the way we see them, and this itself changes the way we feel.

Yet this modern discovery is really a re-discovery, because the first great re-framer in history was Joseph, as described in this week's and next's parshiyot. Recall the facts. He had been sold into slavery by his brothers. He had lost his freedom for thirteen years, and been separated from his family for twenty-two years. It would be understandable if he felt toward his brothers resentment and a desire for revenge. Yet he rose above such feelings, and did so precisely by shifting his experiences into a different frame. Here is what he says to his brothers when he first discloses his identity to them:

“I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life... God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God.”

And this is what he says years later, after their father Jacob has died and the brothers fear that he may now take revenge: “Do not be afraid! Am I in the place of God? Though you intended to do harm

to me, God intended it for good, in order to preserve a numerous people, as He is doing today. So have no fear; I myself will provide for you and your little ones.”

Joseph had reframed his entire past. He no longer saw himself as a man wronged by his brothers. He had come to see himself as a man charged with a life-saving mission by God. Everything that had happened to him was necessary so that he could achieve his purpose in life: to save an entire region from starvation during a famine, and to provide a safe haven for his family.

This single act of reframing allowed Joseph to live without a burning sense of anger and injustice. It enabled him to forgive his brothers and be reconciled with them. It transformed the negative energies of feelings about the past into focused attention to the future. Joseph, without knowing it, had become the precursor of one of the great movements in psychotherapy in the modern world. He showed the power of reframing. We cannot change the past. But by changing the way we think about the past, we can change the future.

Whatever situation we are in, by reframing it we can change our entire response, giving us the strength to survive, the courage to persist, and the resilience to emerge, on the far side of darkness, into the light of a new and better day.

Shabbat Shalom: Rabbi Shlomo Riskin

“And Joseph fell on his brother Benjamin's neck and wept, and Benjamin wept on his [Joseph's] neck”. This poignant moment when these two brothers are reunited after a separation of twenty-two years is one of the most tender scenes in the Torah.

After a long chronicle of difficult brotherly relationships – Cain and Abel, Ishmael and Isaac, Esau and Jacob, Joseph and his other siblings – we finally come across two brothers who truly love each other. The only children of Jacob's beloved Rachel, Joseph and Benjamin shared the same womb, and when their mother died in childbirth, we can feel assured that Joseph drew Benjamin close to him, protected him, and shared with him the precious memories of the mother Benjamin never knew. Their exclusive relationship must have made their eventual separation even more painful and traumatic. After all, Benjamin was the only brother totally uninvolved in the family tension and sibling rivalry against Joseph.

But I'm left wondering: Where is the joy, the elation, the celebration? Why does the Torah only record the weeping of the brothers at this dramatic moment of their reunion?

Rashi cites and explains a midrashic interpretation which suggests that these tears relate to the future destruction of the two Temples allotted to the portion of Benjamin, and to the destruction of the sanctuary in Shilo allotted to the portion of Joseph. Rashi stresses that Joseph's tears are for Benjamin's destruction, and Benjamin's tears are for Joseph's destruction.

But why should Rashi extrapolate such terrible events in the future from the tears of the brothers? I believe that the answer lies in our being mindful of the two archetypal sins in the book of Genesis: The

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first is the sin of eating of the fruit of the Tree of Knowledge, which symbolizes rebellion against God, and the second is the sin of the sale of Joseph by his brothers, which epitomizes the sins of enmity between people, internecine strife.

Of the two, the Zohar considers the latter more severe. In the tradition of 'the events of the fathers foreshadow the history of the children,' we can see that all tragedies to befall the Jewish people have their source in the 'DNA' of the sale of Joseph as a slave. This act was the foundation of causeless hatred between Jews.

The Talmud, in isolating the cause of the destruction of the Second Temple, reports an instance of brotherly hatred within Israel. A wealthy man had a party and wanted to invite his friend Kamtza. Inadvertently, his avowed enemy Bar-Kamtza was invited instead. Thrown out and shamed, Bar-Kamtza took revenge. He went to the Roman authorities and lied in order to implicate the Jews in crimes against the state. The rest is history. Josephus writes that even as the Romans were destroying the Temple, Jews were still fighting amongst themselves. Down to this very day, we find the Jewish people hopelessly split in enemy camps politically and religiously, with one group cynically and sometimes even hatefully attacking the other.

Thus it is the sin of causeless hatred, the crime of the brothers against Joseph, that can be said to be our 'original sin'. Indeed, during the Yom Kippur additional Amida, the author of the mournful Eileh Ezkera hymn of doxology, links the Temple's destruction and the tragedy of Jewish exile with the sin of the brothers' sale of Joseph.

Now Rashi's interpretation assumes profound significance. In the midst of brotherly hatred, the love between Joseph and Benjamin stands out as a shining example of the potential for unconditional love. Rashi links their tears during their meeting to the destruction of our Sanctuaries – the result of jealousy and enmity between Jew and Jew. Indeed, they each weep for the future tragedies that will befall their descendants. But although each brother will be blessed with a Sanctuary on his allotted land, the brothers weep not for themselves, but each for the other. This act of selfless weeping and unconditional love, becomes the only hope against the tragedies implicit in the sale of Joseph into slavery. The only thing which can repair that sin – and by implication the sins of all the causeless hatred between factions down the long road of Jewish history – is nothing less than a love in which the other comes first, causeless love, when one weeps for the other's tragedy rather than for his own.

Rabbi Abraham Isaac Hakohen Kook taught that if the Temples were destroyed because of causeless hatred, the Temple will only be rebuilt because of causeless love, exemplified by the tears of Joseph and Benjamin. Rashi is providing a prescient lesson as to know we can achieve true peace and world redemption in this very special period of our return to Zion.

Ohr Torah Stone Dvar Torah

What Makes a Leader? - Rabbi Netanel Aryeh Leib and Rabbanit Avital Kaszowitz - In the previous portions we came across leader figures: Reuven, Yehuda and Yosef. All three display leadership qualities and have characteristics of firstborns. However, when Yaakov blesses his sons in the portion of Vayechi, he bestows kingship upon Yehuda, at a time when he is residing in the castle of Yosef! Surely this is bewildering.

The first question is, why not give Reuven, the firstborn, the kingship, or at least some other form of leadership? Yaakov describes Reuven as doing things on impulse – pachaz kamayim, "unstable as water" – one driven by emotion, unmindful of the possible outcomes of his actions. For instance, the

episode with Bilha, which Yaakov describes as "though went up to your father's bed." Similarly, when Reuven tries to convince his father to let him take Binyamin to Egypt, he says to him – "...my two sons you shall slay...". Why would Yaakov want to bury two grandsons as payback for Binyamin not coming home?! These are not the actions of a true leader.

In light of the above, it is obvious why Reuven was not chosen. We are now left with Yehuda and Yosef. So why is Yehuda preferable to Yosef?

Yosef is known as Yosef HaTzaddik, Yosef the Righteous. Yosef is the child most beloved to Yaakov; Yaakov teaches him at every opportunity, and prepares him to be his successor. When Yosef is sold to Egypt and lives with Potiphar, and later withstands the desire to sin with Potiphar's wife, we learn of his strength of character and his inherent righteousness. We see before us a man who stands firm against all challenges and enticements and does not let these overcome him. It is difficult, if not impossible, to emulate such a magnanimous personality.

But who is Yehuda? Yehuda was not born a leader, nor was he brought up to be one. However, he definitely grew into one.

Immediately following the sale of Yosef in the portion of Vayeshev, the Torah tells us that Yehuda leaves the family – "he descends from his brethren" – marries and fathers three sons: Er, Onan and Shelah. After God smites Er and Onan, Yehuda promises his daughter-in-law Tamar that she would marry his son Shelah once he reaches marriageable age, but in the meanwhile she should return to her father's house. The Torah goes on to tell us that Yehuda goes down to shear his sheep, where he also happens to meet a "prostitute" who is actually his daughter-in-law. These events teach us the point of despair Yehuda has reached. So much so, that he is willing to give up everything: disconnect from the twelve tribes and have relations with a prostitute – actions which denote lack of continuity.

Tamar, however, knows exactly what she is doing when she deceives Yehuda – she is entitled to yibbum – levirate marriage – and yet Yehuda has refused to give her his son Shelah. After Yehuda has intercourse with her, he gives her a pledge, until such time that he pays her. But when he returns to pay her, she has already disappeared with the pledge he had given her.

Several months later, it becomes known that Tamar is with child. Yehuda proclaims that she has committed adultery and instructs that she be burned. Tamar, who does not wish to humiliate Yehuda publicly, says to him: "Discern, I pray thee, whose are these; the signet, and the cords, and the staff?" Yehuda has the option of keeping silent, and sending her off to die without humiliating himself. However, Yehuda makes no excuses, and his response is short and clear: "She is more righteous than I."

The story demonstrates what true leadership is all about – being able to say "I have erred." As a reward for this action, Yehuda merits to have King David as his direct offspring. In the episode with Batsheva, King David sees Batsheva, lusts after her, takes her and then gets her husband killed in order to cover up the deed. When the prophet Nathan comes to the king and tells him the parable of the poor man's lamb and then says right out – "Thou art the man," King David does not try to whitewash his actions. Rather, he gives a straightforward reply of few words: "I have sinned to God." King Shaul, on the other hand, who seemingly committed a far lesser sin, loses his kingdom instantly because unlike King David, he does not know how to take responsibility.

What do the Torah and Yaakov Avinu ultimately wish to teach us about leadership?

Likutei Divrei Torah

Firstly, we need both types of leadership, Mashiach ben Yosef and Mashiach ben David, in order to reach the Final Redemption. Secondly, a leader does not have to be as perfect as Yosef, the most righteous of his generation. He is allowed to err – this may even be preferable – so long he learns from his mistakes. What is crucial is for a leader to be able to say "I was wrong", without giving excuses, and simply saying "I have erred."

Imagine a world in which our leaders admit having erred, make no excuses and blame no other but themselves. What an amazing world that would be!

Dvar Torah: Chief Rabbi Ephraim Mirvis

22 years in 2 words - It took just two words to explain everything that had transpired in 22 years. In Parshat Vayigash we read about the epic moment when Yosef revealed his true identity to his brothers and he did so by saying two words (Bereishit 45:3): "Ani Yosef." – "I am Joseph."

And the response of his brothers: "Ki nivhalu mipanav." – "They were stunned into silence."

These two words explained everything that had happened since the moment that Joseph had left their presence, the ups and downs, the trials and tribulations, the hardships and the tragedies. Now suddenly, there was an explanation for it all.

The Chofetz Chaim teaches us that at the time of reckoning, when we reach the world of truth, so too in a very simple and powerful way Hashem will suddenly reveal to us the truth of everything that has transpired to us throughout our lives. But that's not the only lesson.

You see, Yosef actually added three more words. He said, "Ani Yosef," – "I am Joseph," and then he said, "Ha'od avi chai?" – "Is my father still alive?"

The Gemarah in Chagigah 4b tells us that Rabbi Elazar taught that from here we realise the power of rebuke. You see, Joseph here was rebuking his brothers by saying, "Is my father still alive?" Really, it was aimed at his brother Yehuda. Yehuda had made these noble protestations about Benjamin. "If you take Benjamin away our father Jacob will die," he said. Joseph was asking where Yehuda's voice had been 22 years before when his other brother Yosef was to be taken from his father, to probably his certain death. Was he concerned about his father then?

"Ha'od avi chai?" – "Is my father still alive?"

Joseph was saying, "Can I really rely on a single word of yours?" What a rebuke to his brothers.

And therefore Rabbi Elazar teaches us that in a time to come when we reach the World of Truth, Hashem will rebuke us, and we will be ashamed of all our misdemeanours in life. So therefore, from these powerful words of Joseph, when he revealed his identity to his brothers, the Chofetz Chaim teaches us that just as Yosef was able to explain everything that had transpired in just two words, so too in the world of Truth Hashem will explain to us, in a very simple fashion, why we have had so many extraordinary and sometimes tragic experiences on earth.

It will all just be explained in an instant.

Aish.Com: Channelling Emotions [Excerpt]

by Rabbi Eli Scheller

Emotions can be channeled in different ways. An actor who feels anxious and tense before a play can channel those feelings into high-powered energy and produce an incredible performance. The same is true for channeling our emotions to the service of God. When Yaakov saw Yosef after a long and painful separation, he experienced an outpouring of love and joy. He felt that instead of focusing purely on the joy of seeing his son, he should channel this love towards God, and so he immediately recited Shema.

וַיִּגַּשׁ

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In this week's *Parashah*, Yosef reveals his identity to his brothers, saying (45:3), "I am Yosef. Is my father still alive?" What did Yosef mean by this question? asks R' Dovid Feinstein z"l (1929-2020; *Rosh Yeshiva* of Mesivtha Tifereth Jerusalem in New York). Was Yehuda not telling Yosef a moment before how much his father Yaakov would suffer if Binyamin were not returned to him?!

R' Feinstein explains that Yosef's question can be understood as a rebuke: "Only now you are worried about our father's life? The threat to his life began 22 years ago when I was taken from him, not now when Binyamin is at risk!"

Alternatively, says R' Feinstein, Yosef's question can be understood as follows: The three Patriarchs represent the three pillars on which the world stands--Torah, *Avodah*, and *Chessed*. Some say that Yaakov is the Patriarch who represents *Chessed*--after all, how much *Chessed* must occur in a household where thirteen children are being raised (more than 13 according to some *Midrashim*)! Other say that Yaakov represents Torah, for he is described (*Bereishit* 25:27) as the "dweller in tents," i.e., in the study hall. The Torah is referred to in *Mishlei* (31:26) as the "Torah of *Chessed*." Indeed, writes R' Feinstein, if a person's Torah study does not transform him into a doer of *Chessed*, he has not studied properly! Therefore, Yosef is asking: "Is our father's trait still alive among us? You did not behave toward me with *Chessed* and, to be honest, I did not behave toward you with *Chessed* either."

- Continued in box inside -

Shabbat

"Va'yigash / Yehuda approached him and said, 'If you please, my lord, may your servant speak a word in my lord's ears and let not your anger flare up at your servant . . .'" (44:18)

Midrash Rabbah notes that the word "*Va'yigash*" is used in the context of war (*Shmuel II* 10:13), appeasement (*Yehoshua* 14:6), and prayer (*Melachim I* 18:36--"Eliyahu Ha'navi approached and said, 'Hashem, *Elokim* of Avraham, Yitzchak, and Yisrael, today it will become known that You, *Elokim*, are with *Yisrael* . . ."). All three of these interpretations of *Va'yigash* were present in Yehuda's interaction with Yosef. [Until here from the *Midrash*]

R' Don Segal *shlita* (Yerushalayim and Brooklyn, N.Y.; a leading contemporary teacher of *Mussar*) asks: The verse says that Yehuda approached the viceroy (Yosef)! How does this indicate prayer, which should be directed only to *Hashem*?

He explains: We read (*Tehilim* 145:15--recited three times daily in our prayers), "The eyes of all look to You with hope and You give them their food in its proper time." R' Avraham ben Ha'Rambam z"l (son of Maimonides; Egypt; 1186-1237) asks: Is this true--do the "eyes of all" really look to *Hashem* for their food? Maybe the most pious individuals do, but not "all"!

R' Avraham answers: When our eyes turn to a potential benefactor, it is not to his person that we are looking, it is to his power of decision-making. And the quoted verse in *Tehilim* is our acknowledgment that, in fact, a person has no power to make a decision whether to help others. One may exercise his free will to choose to help others, but whether one actually helps is determined by *Hashem*. (R' Segal relates that he was once late for an appointment with a government clerk whose signature he needed on a form, and the offended clerk refused to sign. Then the clerk changed his mind and signed, all the while muttering, "Why am I doing this? I shouldn't sign!")

In this light we may understand the *Midrash*, writes R' Segal. When Yehuda approached the viceroy (Yosef), he knew that the viceroy was not the decision-maker. Thus, his words contained a prayer: "I am asking the viceroy to act, but You, *Hashem*, are the real decision-maker, so please save Binyamin!"

How does one obtain the ability to see the world this way? asks R' Segal. One gets it from *Shabbat*! All week long, we may be too busy working to reflect on Who is really providing for us. On *Shabbat*, however, we do have the time to analyze our lives and see that *Hashem* is, in fact, making the decisions.

(*Ma'adanei Shabbat*)

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“They came to Egypt--Yaakov and all his offspring with him. His sons and grandsons with him, his daughters and granddaughters and all his offspring he brought with him to Egypt.” (46:6-7)

R' Chaim ben Attar z"l (1696-1743; Morocco, Italy and *Eretz Yisrael*; known as the *Ohr Ha'Chaim Ha'kadosh*) asks: After the verse says, “And all his offspring,” why does it need to go into detail (“his sons” etc.)? Also, why does the verse interrupt the list of descendants with the words “with him”?

The *Ohr Ha'Chaim Ha'kadosh* answers: Yaakov's offspring did not all descend to Egypt with the same attitude. Some of them went willingly, knowing that it was G-d's Will that they fulfill the prophecy of exile that was foretold to Avraham. They went “with him,” *i.e.*, with Yaakov, who also went with that intention. Others were less willing to go. Those offspring, Yaakov “brought with him to Egypt.”

Perhaps, continues the *Ohr Ha'Chaim Ha'kadosh*, this is why *Bnei Yisrael* did not experience slavery until Yaakov's sons had died--because the merit of accepting the exile upon themselves willingly protected them.

(*Ohr Ha'Chaim*)

R' Gedaliah Eisman z"l (1910-2011; *Mashgiach Ruchani* of Yeshiva Kol Torah in Yerushalayim) writes: This verse, as explained by the *Ohr Ha'Chaim Ha'kadosh*, reminds us of a principle that we often fail to apply in our daily lives--*i.e.*, that two people may perform the identical action, but G-d will view their actions very differently depending on the attitude with which they acted. Most commonly, this dichotomy exists between a person who performs a *Mitzvah* out of habit and one who achieves exactly the same result through toil and passion for the *Mitzvah*. Likewise, one person may perform actions that make a significant impact on a community, but make no impact on him, while another person does things that seem much smaller, but he does them with a sense of accepting the yoke of Heaven. The latter person's actions are worth far more, says R' Eisman.

(*Gidulei Mussar: Elul V'yemei Ha'din* p.104)

– Continued from front page –

R' Feinstein continues: There is another aspect to Yosef's confession that he did not treat his brothers kindly. Arguably, Yosef should have been kind to his brothers from the beginning as thanks for selling him as slave, for that led to his becoming the viceroy of Egypt. One must be thankful for a good done him even when it was not intended, writes R' Feinstein.

It is relatively easy, adds R' Feinstein, to be thankful after the fact, when something that seemed bad turns out to be good. In reality, though, we should be looking for a hidden blessing as soon as something bad happens--definitely not something that is easy to do.

(*Le'David Mizmor*)

“Yehuda approached him and said, ‘If you please, my lord, may your servant speak a word in my lord's ears and let not your anger flare up at your servant--for you are like Pharaoh.’” (44:18)

Only two verses earlier, at the end of last week's *Parashah*, the brothers had said, “We are ready to be slaves to my lord--both we and the one in whose hand the goblet was found.” Why, then, the sudden change of heart and the plea to free Binyamin?

R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chessed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) explains that Yehuda argued as follows: In truth, “You are like Pharaoh,” and there is no room to challenge your decision. However, you said (verse 17), “As for you--go up in peace to your father.” Know, therefore, that there cannot be peace for my father without Binyamin!

(*Mei Marom: Nimukei Ha'mikraot*)

“So Yaakov arose from Be'er Sheva; the sons of Yisrael transported Yaakov their father, as well as their young children and wives, in the wagons which Pharaoh had sent to transport him.” (46:5)

The *Gemara* (*Shabbat* 89b) teaches: Our father Yaakov should have gone down to Egypt in iron chains, as exiles are typically treated, in order to fulfill G-d's prophecy to Avraham that his descendants would be exiled to a foreign land. However, his merit protected him, as it is written (*Hoshea* 11:4): “With the cords of man I drew them, with bonds of love, and I acted towards them like farmers who raise the yoke from upon their animals' jaws, and I provided food for them.” [Until here from the *Gemara*, as elucidated by *Rashi* z"l]

R' Nachman of Breslov z"l (1772-1810; Ukraine) relates: Someone asked me whether he should travel to a particular place. I answered him: When a person sees that circumstances are leading him to travel to a certain place, he should not resist. Wherever a person travels, he accomplishes some spiritual *Tikkun* / spiritual “repair” there. The key is to take care not to sin while on the journey. This is true even of the simplest person, for wherever he goes he inevitably performs some act of holiness--for example, he may pray there, or he may eat and recite a blessing, etc. No matter where a person is, he surely was sent there by G-d because there is something to do there that only he can do, again provided that he doesn't sin there, G-d forbid.

Therefore, continues R' Nachman, a person should be grateful when he sees that he is being pushed to travel somewhere. If not for that push to go voluntarily, he might have to go involuntarily, in chains, as the *Gemara* says about Yaakov Avinu. This applies even to the simplest Jew.

(*Sichot Ha'Ran* #86)

ISRAEL REPORT

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CHANNEL 12 POLL (Times of Israel 12/19/23)

	Current	Poll
Likud	32	18
Yesh Atid	24	15
National Unity	12	37
Shas	11	11
Religious Zionism	7	0
United Torah Judaism	7	7
Otzma Yehudit	6	8
Yisrael Beiteinu	6	9
United Arab List	5	5
Hadash/Taal	5	5
Labor/Meretz	4	5
Noam	1	0

NEW DETAILS EMERGE: ONE HOSTAGE SHOUTED, 'HELP, HOSTAGES' AT IDF DOG'S CAMERA (Arutz-7 12/20/23)

The IDF examined the footage from a go-pro camera on the neck of a dog who was killed in clashes in Shejaya, revealing new details about the tragedy in which three hostages were mistaken for terrorists and killed by the IDF.

The investigation revealed that on December 10, a dog entered a building to search it, after exchanges of fire took place between armed terrorists and IDF soldiers. The camera captured footage of one or two terrorists' corpses.

Alon Shamriz, one of the hostages, had previously fought in the Yahalom Unit, and knew how the dogs operate. He yelled towards the dog's camera, "There are hostages here!" At this stage, it is not known if this footage was broadcast directly to the forces.

The dog whose camera captured the footage of the hostages was killed by the terrorists, and it took a few days before the IDF was able to reach its corpse and collect the camera on it. Only after the hostages had already been shot, five days after the footage was recorded, did the forces know for certain that the recordings were indeed of hostages.

Golani soldiers also verified that they heard cries in Hebrew from the building, but said that they thought it was an attempt by terrorists to draw the forces into a death trap.

It also became clear that the hostages walked about a kilometer away from the scene where the footage was captured, after the terrorists they were with apparently died. It was also discovered that the place where they hung the SOS sign was close to the place where they were killed.

Soldiers testified that the hostages wore Adidas leggings and had long beards - something which caused the forces to think they were terrorists.

The IDF also said that there is no footage of the hostages in the film captured from the dog's camera - only their voices were heard.

MOTHER OF SLAIN HOSTAGE EXTENDS LOVE AND SUPPORT TO IDF TROOPS, HOLDS NO BLAME FOR TRAGIC ERROR (i24NEWS 12/20/23)

Iris Haim, whose son Yotam tragically lost his life in a heartbreaking incident involving IDF troops, has extended a message of love and support to the soldiers involved, emphasizing that her family holds no blame towards them for the devastating loss. Yotam, along with two other hostages, Alon Shamriz and Samar Talalka, was mistakenly identified and fatally shot by IDF forces in northern Gaza on December 15.

Iris Haim, addressing the Bismalach Brigade's 17th Battalion, conveyed her heartfelt sentiments, assuring the troops that the tragic incident was not their fault but solely the responsibility of Hamas.

"I am Yotam's mother. I wanted to tell you that I love you very much, and I hug you here from afar. I know that everything that happened is absolutely not your fault, and nobody's fault except that of Hamas," Iris expressed.

She urged the soldiers to prioritize their safety, emphasizing the critical role they play in safeguarding the nation. "I want you to look after yourselves and to think all the time that you are doing the best thing in the world, the best thing that could happen, that could help us. Because all the people of Israel and all of us need you healthy."

Expressing an open invitation, Iris welcomed the soldiers to visit her family, emphasizing their desire to meet them and offer understanding and compassion. "And at the first opportunity, you are invited to come to us, whoever wants to. And we want to see you with our own eyes and hug you and tell you that what you did — however hard it is to say this, and sad — it was apparently the right thing in that moment."

An IDF probe found rule of engagement violations, with Israeli military chief Lt. Gen. Herzi Halevi admitting the conscripts made a mistake amid high-pressure Gaza urban warfare.

IDF ELIMINATES BUSINESSMAN WHO TRANSFERRED MILLIONS OF DOLLARS TO HAMAS (YNet 12/19/23)

An Israeli fighter jet eliminated prominent Hamas financier Subhi Ferwana in an airstrike in Rafah on Tuesday, in a joint operation involving the Shin Bet, the Intelligence Directorate and the Israeli Air Force. Ferwana and his brother were involved in the transfer of tens of millions of dollars to the Hamas terrorist organization, and financed the organization's military arm.

Hamas' ability to fight depends on the funds transferred through money changers. Ferwana was one of the most prominent and one of the few who

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was able to transfer funds to Hamas to finance the group's military build-up. Furthermore, he transferred funds during the current Gaza war, knowing they were essential to Hamas' ability to fight. The funds were used for acquisition of weapons, for salaries of the terrorists during the war, and to finance the terror organization's overall activities.

Hamas uses financiers in order to receive the funds transferred to it from Iran and from various recruited sources abroad. They carry out the money transfers by laundering the cash, avoiding the international financial system.

GULF NATIONS THREATEN END TO GAZA AID IF WAR CONTINUES PAST JANUARY (JPost 12/21/23)

Gulf countries, led by the United Arab Emirates and Saudi Arabia, have issued an ultimatum to Israel stating that if the war between Israel-Hamas does not end next month, there will be a reduction in humanitarian aid, N12 reported, citing Arab sources.

"If the fighting does not stop in January, then we will be forced to reduce the humanitarian aid we transfer to the Gaza Strip," N12 reported, quoting their Arab sources.

"If the Israeli intentions are to remain in the Gaza Strip for the long term, then it will be the responsibility of the Israelis and Americans to take care of these issues," the sources added. "What you are seeing in Gaza has not been seen anywhere in the world, and we are facing a big challenge. There are hundreds of tons of food in warehouses and there is still a big mess. They are not operating there in a sufficiently organized manner."

A FIFTH OF ISRAELIS' INCOME DECLINES AMID WAR; ALMOST HALF FEAR ECONOMIC DIFFICULTY, REPORT FINDS (Ha'aretz 12/19/23)

About 20 percent of Israelis who responded to a survey carried out in November said their income has declined greatly or very greatly since the start of the October 7 war.

About 45 percent said they worried about experiencing economic hardship due to the war. These were among the findings of the latest edition of the Alternative Poverty Report issued Tuesday by Latet, a nonprofit charity focusing on food aid. They are based on a survey of a representative sample of Israelis.

In a different poll conducted by the organization, around 85 percent of respondents living in poverty reported difficulty in ensuring the supply of hot water or of the electricity needed to operate appliances in their homes. The proportion of respondents who reported being in debt rose from last year's survey. The National Insurance Institute is expected to publish its poverty report, which is based on data from all Israelis, soon.

Latet's detailed report addresses various aspects of living in poverty. The organization estimates that about 710,000 families in Israel live in food insecurity, about half of them in severe food insecurity, defined as disruption of eating patterns and a reduction in food due to economic hardship.

The estimates – which are based on one survey among a sample representative of about 500 families conducted between July and September, and a second one of a similar number of respondents during November – are higher than the latest data from the National Insurance Institute, according to which in 2021, 522,000 families lived in food insecurity. In a separate Latet poll conducted during 2023, of about 1,300 people who receive aid from food charities associations, about 80 percent of respondents said that the food they purchased was insufficient; around half said they reduced or skipped meals due to economic hardship.

A significant portion of the report is dedicated to the economic effect of Israel's war with Hamas on Israelis. Among the aspects examined in the report is the scope of activity of charities that distribute food to needy families and the government aid they have received since October 7.

According to the report, in the first two months of the war, the nonprofit organizations distributed more than 130,000 emergency aid kits containing food and personal hygiene products. In a survey carried out in November of 87 directors of associations operating throughout the country, almost all respondents said they have been aiding new families since the war began;

about 42% said they have expanded their activities to new communities.

In a statement, Latet directors Gilles Darmon and Eran Weintrob said: "The cost of the military operation, the anticipated and the long period of reconstruction will lead, among other things, to the deepening of social gaps and the intensification of poverty. Despite and perhaps also because of the war, we will not be able to allow ourselves additional years of faulty socioeconomic priorities, which leave so many of us behind."

In a response, the Welfare Ministry said it will increase all services following the war, noting that "20 million shekels (\$5.473 million) was transferred, in a joint project with the International Fellowship of Christians and Jews, to municipal social services departments for basic needs, including food for needy citizens.

"Also, the ministry distributed 15,000 food vouchers of 460 shekels each to families from communities in southern and northern Israel, to buy food in supermarkets. At the same time, the ministry transferred to the food charities an initial payment of 70 percent of the annual budget even before reporting, to facilitate the distribution of aid to the population," the ministry added.

80-HOUR STAKEOUTS AND ADVANCED MUNITIONS: HOW IDF SOLDIERS ELIMINATE HAMAS LOOKOUTS (YNet 12/20/23)

Since the beginning of the Gaza ground offensive, the IDF identified that Hamas uses advanced means such as UAVs and drones to gather intelligence and expose locations of IDF forces in the Strip.

The UAVs launched by terrorists are designed to identify and mark the specific locations where IDF troops are positioned on both sides of the border. This information is transmitted to the command and control centers of Hamas and Islamic Jihad, facilitated by additional surveillance operatives dispersed in key areas. These operatives exert control over the territory and coordinate the firing of projectiles toward the forces maneuvering along the border, mirroring the operational tactics employed by the IDF.

In response to the new tactic implemented by the terror group, a specialized reconnaissance unit within the Nahal Brigade has been assigned to conduct extensive stakeouts deep within enemy territory. Armed with special missiles and munitions, they undertake the crucial task of marking Hamas' lookout positions. Other forces then utilize this information to locate and eliminate these threats effectively.

The reconnaissance company forces strategically positioned themselves in advance, discreetly blending into the terrain for extended covert operations. They often engaged in prolonged stakeouts, sometimes spanning around 80 hours, uncovering and swiftly neutralizing Hamas capabilities that rapidly transformed into high-priority targets for elimination.

For instance, over 70 terrorists were identified and neutralized through precision fire and reconnaissance efforts. This reservist unit serves as a frontline force, boasting extensive operational experience gained over a decade of war, notably during the days facing Hezbollah's guerrilla cells.

The reconnaissance company effectively countered threats by providing surveillance and intelligence, not only for the Nahal Brigade's combat units near the frontlines but also for neighboring forces, including the combat team of the Givati Brigade and the 401st Division's reconnaissance unit.

In the northern sector of the strip, the company successfully identified and eliminated hundreds of specialized surveillance cameras belonging to Hamas. These devices were cunningly concealed within heating ducts on rooftops and even among laundered clothes, revealing the meticulous and resourceful tactics employed by the terrorists.

In a particular incident, the IDF reconnaissance troops identified a Hamas terrorist launching a drone from the rooftop of a building to pinpoint and mark Israeli forces in the northern Gaza Strip. However, guided by soldiers and utilizing combat helicopters, the hostile drone and the terrorists were swiftly eliminated from the air.

ISRAEL UNCOVERS LARGEST HAMAS TUNNEL SYSTEM FOUND SO FAR IN GAZA (Ha'aretz 12/17/23)

Over the past several days of hostilities in Gaza, Israeli troops have found a

wide, branching tunnel used by Hamas roughly three meters (10 feet) wide and about four kilometers (2.5 miles) long. The tunnel, the largest uncovered in the fighting so far, ended inside the Jabalya refugee camp. The IDF acknowledged that the Southern Command and Military Intelligence were unaware of its existence until it was uncovered by soldiers.

The tunnel had communications facilities, an electricity grid, a ventilation system, and sewage infrastructure. It was constructed in a way that made it possible to exit with a vehicle or motorcycle at a point that is nearly at the border fence where the Erez crossing is located.

Mohammed Sinwar, the brother of the Hamas leader in Gaza, Yahya Sinwar, was responsible for the construction of the tunnel. According to intelligence gleaned after the tunnel was found, Mohammed Sinwar brought in a skilled team of diggers from Khan Yunis to Jabalya to build the tunnel, which is both the largest discovered so far and the closest to the Israeli border. A video showing him driving a car inside the tunnel was found in the fighting. It was also discovered that tunnel's construction used specially designed excavators, as well as materials that hadn't previously been used.

Israeli officials are attempting to present the tunnel to the international media, underscoring that Hamas built it in a way that would allow it to launch a wide-scale attack on, with its opening only about 400 meters from the Erez border crossing. During normal times, the crossing point serves laborers, merchants, and medical patients seeking treatment in Israel.

Engineers, infantry troops, and special forces swept the tunnel and were preparing to destroy it. The operation was led by the Gaza Division's Northern Brigade, working with intelligence information and advanced technological tools.

Northern Gaza Brigade commander Col. Haim Cohen described the find as "a significant strategic tunnel the width of which indicates that it was designed to permit a motorized raid on residents of [Israeli] Gaza border communities. The partners to the construction of the tunnel were senior figures in Hamas, Mohammed and Yahya Sinwar, the same senior figures of the organization who, instead of investing in cement and concrete and [other] **resources ... into schools, chose to invest them in building terrorist infrastructure designed to kill and wound citizens in the border communities.** We have been holding the tunnel route for a number of weeks and haven't permitted Hamas to use the route in the course of the fighting."

The military hasn't found any indication that any of its branches crossed into Israeli territory, Cohen said.

Israel estimates that Hamas spent millions of dollars to build tunnels throughout Gaza. Sources in the military say they were surprised by the scope of the tunnel system and the weapons found to be held by Hamas. The fighting is taking longer than what they expected when the ground entry into Gaza began because of this, they said.

WHY HAS THE US ACCEPTED THE ANTI-SETTLER BLOOD LIBEL?
(Ariel Kahana, Israel Hayom 12/20/23)

"There are some people who are slandering the settlers, they are waging a campaign on the backs of these dear people," the prime minister pounded on the table during his conversation last week with the Biden administration's National Security Advisor Jake Sullivan.

Netanyahu's outright rejection of US policy to deny entry visas from "violent settlers" is very important because it shows that there is finally someone willing to shout out the truth.

First, let's make it clear just what makes someone a "settler." According to Hamas, any Jew living in the Land of Israel is a "Zionist settler" whose punishment is death. This is written and stated in all the organization's publications. The implication is that whenever President Joe Biden or any other official says "settler violence," they are playing into the antisemitic propaganda of the murderous organization. That may not be their intention, but that's how their statements sound to Arab ears.

Second, the idea of Jewish settlement has been part and parcel of the Zionist enterprise since its inception, as articulated in the famous eulogy by IDF Chief of Staff Moshe Dayan for Roi Rotberg, the security coordinator of

Nahal Oz, who was murdered and mutilated by Gazans in 1956.

"We are a generation of settlement," Dayan said in words that have entered history. "Without a steel helmet and cannon muzzle we will not be able to plant [a tree] and build a house... The millions of Jews who were annihilated without a country look to us from the ashes of Israeli history and command us to settle and rebuild the land for our nation."

Over the years, the Israeli and international media have vilified the pioneering settlers who established the Zionist enterprise, until the term "settlement" itself has become a slur. The incitement was so intensive that it paved the way for the US' recent brazen move, whereby fundamental rights can be denied to "settlers" without basic due process.

How did we get to such a situation? Since the outbreak of the war, claims have been spread about supposed widespread violence by those "settlers" against Palestinians in Judea and Samaria. The entities spreading these claims are non-governmental organizations that are hostile to the State of Israel. They provide "data" about incidents of supposed "settler violence."

The "data" is released globally by the UN agency OCHA, which is the only UN entity of its kind because its mission – funded by the UN – is to undermine Israel. The current US administration has for some reason decided to rely on this agency, even though Biden's senior officials know exactly what and who they are dealing with.

That's how the blood libel was born. But the facts tell a completely different story. Not one of the authorized agencies in Israel – the police, the IDF, the Shin Bet – can confirm the claims about "an increase in settler violence." On the contrary, in at least the first month of the Gaza war, there was a 50% drop in incidents compared to the equivalent period.

There is also no indication of a worsening situation. The police have not investigated more suspects. More detainees have not been brought to trial. The army is not involved in more incidents – despite the fact that the area is flooded with security personnel because of the war.

That is, in reality, there is no evidence for "many cases of settler violence," as the Americans claim. Nevertheless, they intend to punish an unknown number of Israelis for a phenomenon that barely exists, without hearing them out or allowing them to legally defend themselves.

Such behavior is not acceptable between friends, certainly not between democracies. More worrying is the international campaign itself, which is nothing less than a manifestation of antisemitism (and by the way one must also wonder why the false claims are being embraced by Defense Minister Yoav Gallant and Central Command GOC Yehuda Fox. The two have so far administratively detained six Israeli civilians and handed many more with restraining orders. In effect, through these actions they confirm the blood libel, which is most regrettable).

According to Natan Sharansky's famous definition, antisemitism is identified by the three D's: defamation, demonization, and delegitimization. This is precisely the attitude toward "the settlers" – over half a million people.

The defamation is the false claim that there has been an increase in cases of Jews attacking Palestinians. The demonization is the portrayal of "the settlers" as violent. The delegitimization is the sanctions against them without allowing them to make their case legally.

Thus, President Biden, who loves Israel, and the senior officials of his administration – including Antony Blinken, who is a Jew – are essentially letting an antisemitic blood libel persist. Because as noted, in the eyes of Hamas and its many supporters worldwide, every Jew is a "settler." And when the administration punishes "settlers" it is in effect confirming the ancient demons saying that every Jew is that same despicable person not fit to come before the community, not deserving of due process, that can be denied basic rights because he is the eternal culprit. This is an updated, refined, and perhaps subconscious version of antisemitism, the 2023 model. We would be well-served if we disposed of it quickly.

ISRAEL'S BIG POLITICAL EARTHQUAKE IS COMING AFTER HAMAS WAR (Herb Keiron, JPost 12/19/23)

Israel is on the verge of a political earthquake.

Like all earthquakes, you don't know exactly how it will unfold or when it will hit, but you know it's coming. The colossal catastrophe of October 7 has made a tectonic shift in the country's political landscape all but certain.

Common sense dictates this conclusion, historical precedent affirms it, and the polls show its inevitability.

One need not be a brilliant sociologist to feel that something dramatic has changed in Israeli society. The Israel of December 20 is not the Israel of October 6 – everyone realizes that. Its self-confidence has been hit, its sense of security has been dented, and its trust in its political and military leaders has been shattered.

The country is hurting, worried, and angry. There is a burning hatred toward Hamas, and there is seething anger toward the government – how could this have happened? How could Israel have failed so miserably?

One indication of the whirling anger is the reluctance of government ministers and Knesset members to make public appearances. There are not a lot of high-profile politicians visiting the wounded in hospitals or even attending funerals these days – common courtesies in the past – because of concern about the reactions they will meet.

It will be impossible for the government – for Prime Minister Benjamin Netanyahu – to ignore this anger that will inevitably erupt into a flood of protests and demonstrations when the intensity of the fighting in Gaza wanes and the reservists return from Gaza.

Netanyahu was asked at one of his recent press conferences whether he would step down after the war. He answered, as he does when asked these days any question about politics, that he is now preoccupied with waging the war, and not thinking about politics. And then he added that he received a mandate from the public to govern.

That mandate was from pre-October 7, Israel. Post-October 7, Israel will demand a chance to repeal or reaffirm that mandate.

Israel has been here before, which is why it is safe to say that a political earthquake is on its way.

In October 1973, Israel faced a similar catastrophe, the Yom Kippur War, which upended society, causing burning anger, frustration, and thousands of casualties. In the elections held just two months after the war, elections that were postponed during the war, the ruling Labor-led Alignment of Golda Meir, **the party that had dominated the country's politics since its founding, lost five seats and Menachem Begin's Likud picked up seven.**

Meir resigned a few months later after the interim findings of the Agranat Commission were released, and Yitzhak Rabin was elected Labor Party leader, taking over as prime minister. The government fell two years later and in 1977, the country – still traumatized from the Yom Kippur War and seething from the failures of the government and military leaders in the run-up to the Yom Kippur War – went back to the polls.

In that election, the Alignment lost a whopping 19 seats, Menachem Begin's Right-wing Likud picked up four, and a political realignment swept over Israel, a political realignment that has held, with a few brief intervals of Left-wing governments, for most of the last half-century.

It is fair to say that the failures of October 1973 helped usher in Begin and **the Likud's control of politics for much of the next 50 years. In the same sense, it is fair to predict that the failures of October 2023 will lead to the end of the Likud's long grip on power.**

The October 7 massacre will definitely not be pushing the country Left, in any way similar to the Yom Kippur War and the failures of the left-wing government pushed the country into the arms of the Likud and the Right. But **it will lead to something different. The country's political constellation will change, even if the Right-Left balance is unlikely to change significantly.** There will be dramatic shifts within the Right, Left and Center blocs, though few significant changes between them.

What is likely to change, however, is the stars in the political constellation. **Much of the polling these days, polling showing that Benny Gantz's National Unity is far ahead of any of the current parties in the Knesset, asks respondents who they would vote for based on the existing parties.**

And when asked in this way, Gantz's party soars, Likud and Yesh Atid fall

precipitously, as does the Religious Zionist Party, while Yisrael Beiteinu adds seats, and Otzma Yehudit, the Arab parties, and the haredi parties remain pretty stable.

But that is when those queried are asked about the current parties, while there will be other parties in the mix the next time around.

First of all, Gantz's party – which is averaging about 39 seats in the major polls, as opposed to the Likud's 18 – is expected to split in two, with Gideon Sa'ar's New Hope party, which joined Gantz in the last election, widely expected to split off and run as a liberal right-wing party, perhaps with former prime minister Naftali Bennett. Such a party would put a big crimp in Gantz's numbers.

Secondly, there will be other parties as well: former Mossad head Yossi Cohen may lead a party, and Meretz's Yair Golan, whose stock rose considerably following his courageous actions during the October 7 fighting, may lead a unified left-wing party. There is also talk of a party being formed from the leaders of the anti-judicial reform protest movement.

The parties contesting the next election will be quite different from the line-up the last time around.

With the current Netanyahu government coming up to only its first-year anniversary on December 29, some Likud stalwarts may be saying, **"What is all the talk about new elections, we still have three years to go?"**

But to think the current government and Netanyahu can withstand the **public's anger and frustration and last out its term, or even come close to** lasting out its term, is indulging in tooth fairy-like wishful thinking.

An Israeli Democracy Institute poll yesterday shows that just over two-thirds of the public (69%) thinks that new elections should be held immediately after the war. While it is obvious that those on the Left and in the Center would like to see immediate elections, what is surprising is that 51.5% of those who identify themselves as right-wing want to see new elections as well, showing the degree to which there is anger and a desire to see those responsible held accountable.

The only path to new elections now would be for the Knesset to dissolve itself as a result of the coalition losing its majority and being unable to pass legislation.

There is, however, another way of bringing down the government, and that is through a constructive vote of no-confidence, whereby 61 MKs vote no confidence in the current government and agree on a new prime minister, who would then be entrusted with the task of forming a new government. In this scenario, the government would change without the public going back to the polls.

Governments also fall in Israel if they are unable to pass a budget, something not relevant for the current government, since it passed a two-year budget in May giving it a pass on this issue until 2025.

Some may look at the above options and say that there is no chance of new elections: the budget has already passed and the government is unlikely to dissolve itself. Unless there is pressure from the grassroots for it to do just that, something that given the current sour public mood is a real possibility.

According to the IDI poll, 44% of the population said they would take part in demonstrations if a wave of protests breaks out after the war to hold the political and military echelon responsible. Tellingly, 28% of Likud voters said they would participate in these demonstrations.

Those poll numbers indicate that much of the public will not, after the war, allow the Israeli political scene to return to what it was beforehand.

As Likud MK and Knesset Foreign Affairs and Defense Committee head Yuli Edelstein said in a Yediot Aharonot interview on Friday, **"I don't think that everyone in the political system internalized the magnitude of the event. October 7 changed everything in the country, but this sentence has not been entirely internalized."**

According to Edelstein, anyone who thinks that things will return to business as usual after the war is mistaken. **"I truly believe business will not be as usual," he said. "Not in the Knesset, and not in politics in general."**

A political earthquake is on its way. The question is not if; the question is when.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

From Darkness: Light

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

"But now do not be sad, and let it not trouble you that you sold me here, for it was to preserve life that G-d sent me before you... you did not send me here, but G-d, and He made me a leader to Pharaoh, a lord over all his household, and a ruler over the entire land of Egypt." (45:5,8)

After revealing his identity to his brothers, Yosef senses fear and trepidation in their demeanor and tries to reassure them that he bears no grudge. "You did not send me here," he tells them. "It was to preserve life that G-d sent me before you."

Rav Yerucham Levovitz notes the difficult journey that Yosef undertook before rising to his current position as viceroy of Egypt. He was sold as a slave, abused by his master's wife, falsely accused of promiscuous behavior, and finally thrown in a dark dungeon to suffer for years. Each of these experiences, however, were carefully orchestrated by G-d in order to position him to be the catalyst for the salvation of his entire family.

Rabbeinu Yonah writes in Shaarei Teshuva (2:5) that "one who trusts G-d should hold on... for the darkness will be the cause for the light." He derives this from the verse in Michah (7:8) which states, "Do not rejoice over me, O my enemy; since I have fallen, I rise again; since I sit in darkness, the Lord is my light." The Midrash explains that the prophet is saying, "Had I not fallen, I would not have risen and had I not sat in darkness, the Lord would not have been my light."

Rav Yitzchak Hutner would elaborate on this and explain that one who believes that "things will turn out well" has not yet achieved the level of *bitachon* (trust) referred to by Rabbeinu Yonah. A more complete level of *bitachon* is to believe that the difficulties and the darkness will actually be catalysts for the ultimate good.

We are living through a difficult and painful period as a nation and we don't understand why our people have to go through such tribulations. However, just as in Yosef's personal experiences, the dark times were ultimately for the preservation of our nation, so too, the darkness and pain that our people experience will ultimately be harbingers of light.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And he sent off his brothers... he said to them, "Do not quarrel on the way" (45:24).

Do not engage in a halachic discussion lest the way cause you to stray. (Rashi)

Rebbi Iloyei bar Berachya said, two Torah scholars who travel and do not discuss Torah are worthy of being burned, as the verse says... (Ta'anis 10b)

How could Yosef tell his brothers to do something improper?

Parsha Riddle

And now do not be distressed... (45:5) Why only now? When in the future will B'nei Yisrael be distressed about the sale of Yosef?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: When Yosef told his brothers "You are spies" hinting that only from you, but not from me, will there be a participant in the sin of the spies, since my descendant Yehoshua will not bring back bad news about Eretz Yisrael. Yehuda responded, "There will not be" meaning, my descendant "Calev" will not either bring back a bad report about Eretz Yisrael (Ba'al Haturim 42:9-11).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayigash*, after Yosef revealed himself to his brothers, he said to them:

And now, be not distressed, nor reproach yourselves for having sold me here, for it was to be a provider that G-d sent me ahead of you. (45:5)

He similarly reassures them at the end of *parashas Vayechi*:

Fear not, for am I instead of G-d? Although you intended me harm, G-d intended it for good: in order to accomplish – it is as clear as this day – that a vast people be kept alive. (50:19-20)

As we noted seven years ago in our column for this *parashah*, while the *Or ha-Chaim* comments (on the latter verses) that:

This is analogous to one who intends to give his fellow poison to drink but gave him wine, who has no liability. So, too, were [the brothers] exempt and innocent even in the judgment of Heaven.

Other thinkers disagree and maintain that Yosef's brothers did indeed require atonement and forgiveness for their malevolent intentions in selling him, in accordance with the Talmudic principle that "one who intended to eat pork and lamb came up in his hand" requires atonement and forgiveness (*Kiddushin* 81b).

Yosef's reassurance to his brothers in *parashas Vayechi* has been invoked in a *halachic* context as well. R. Chaim Segalowitz and R. Shlomo ha-Cohen of Vilna discuss the case of a liquor merchant who had in his possession a bottle of contraband liquor. Someone broke this bottle, but instead of **causing** the owner a financial loss, the breaking of the bottle turned out to have **saved** him from substantial financial loss since immediately after the breaking of the bottle, government agents suddenly arrived and inspected the establishment for contraband liquor, and had they found the bottle, they would have confiscated it and imposed a heavy fine upon the proprietor. R. Segalowitz argues that while the breaker of the bottle bears moral responsibility (*be-dinei shamayim*) to its owner, he does not have an obligation enforceable in court (*be-dinei adam*), and this is what Yosef meant by saying "for am I instead of G-d": one is answerable only to G-d and not to human beings for ill-intentioned actions that ultimately do not result in harm. R. Shlomo ha-Cohen, however, maintains that in general there is court enforceable liability for such actions, and he refutes R. Segalowitz's proof from Yosef's statement to his brothers (*Shut. Mekor Chaim* 33).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My future destruction caused crying.
2. The neck is my reference.
3. The origin of my trees gives me my name.
4. I am for Yehuda and Binyomin.

#2 WHO AM I?

1. I am for the nations.
2. I could be an eye.
3. I was for those descending.
4. I am the faces of the Torah.

Last Week's Answers

#1 Seven (I was for the arms of the Menorah, I was for the cows, I am for Shmittah, I was for the wheat.)

#2 Yosef (I was given a 'hey', I was dreamy, I gathered embarrassment, I gathered food.)

KOLLEL BULLETIN BOARD

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