

Young Israel Shomrai Emunah - Shabbos Shorts ^{ת"ס}

December 17 - 18, 2021 - 14 Teves 5782 - Vayechi
Light Candles by 4:29 - Havdalah 5:33

The Shabbos Shorts is sponsored this week by
Joey Franco - Mortgage Banker - 301-529-5387.

Mazal Tov

- **Judy & Zevi Mehlman** on the engagement of their daughter, Chani Mehlman, to Shalom Gefen of Bnei Brak, Israel. Mazal Tov to Shalom's parents, Chana & David Gefen, and to the entire extended family.
- **Nancy & Pesach Mehlman** on the recent marriage of their son Shlomo to Yocheved Herbst of Inwood, NY. Mazal Tov to Yocheved's parents, Tzivia & Hertzyl Yaakov Herbst. Mazal Tov to grandfather **Jack Mehlman** and to the couple's siblings, nieces, nephews, aunts, uncles and cousins.

Shabbos Schedule

Minyan locations are listed as B = Belonofsky Sanctuary,
S = Social Hall. LBM = Large Beis Medrash, SBM = Small Beis Medrash.

Friday Night:

- Light Candles by 4:29
- Mincha: 4:30 (B), 4:20 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, SBM)
- Mincha: 2:30 (B), 4:25 (B), 4:20 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:33

Divrei Torah:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Rabbi Postelnik
- Shiur after Mincha Rabbi Rosenbaum

YISE is participating in NASCK's TEAM Shabbos program, working to educate about end-of-life issues. Rabbi Rosenbaum will discuss Planning Now to Help Your Family Later at the 8:45 Minyan.

Kiddush Sponsors:

- 8:45 Minyan Kiddush in a Bag is sponsored by the 8:45 Haimish Kiddush Group.

YISE Youth Announcements

Shabbos Groups this Shabbos, December 18, from 10:00 AM until Shul ends, indoors. Masks required indoors for age 2+. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more info., contact Michal Merkin, YISE Youth groups coordinator, at mmerkin@yise.org

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! Next session will take place Motzei Shabbos, December 18, 7:00 PM in the Social Hall. This Dor L'Dor is sponsored by Eva and Isaac Moses in honor of the YISE Youth Committee, chaired by Debbie Katz, and all the great programming they arrange. Please email mshimoff@yise.org if you would like to sponsor. *See flyer for details.*

Bat Mitzvah Program for 6th Grade Girls - First event: Paint your own candlesticks. December 25, 7:00 PM - 9:00 PM in the Social Hall. RSVP by December 20 to batmitzvahprogram@yise.org *See flyer for details.*

COVID-19 Updates

- The YISE Board has mandated that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be **fully vaccinated for COVID-19 in order to enter the Shul building.**
 - **Masks are required for ALL people in the YISE Arcola building, whether vaccinated or unvaccinated, except for children under the age of 2.**
 - There are no social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
 - The Shul office is still open, but hours may vary.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and times, go to: <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday 9:30 AM, **Zoom A.**
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A.**
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A.**
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A.**
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F.**
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C.**
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more information, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F.**
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D.**
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H.**
 - For Women - **Zoom I**
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Monday - Parasha, Tuesday - Halachos, 8:45 AM, **Zoom B.**
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E.**
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th perek Merubah. Wednesday evenings, 8:00 PM, **Zoom G.**
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 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: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygarwarz
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Programs and Listings

Welcome to a new member voted in at the latest board meeting: Ethel Goldwasser.

Ruach Minyan - With Excitement and Gratitude to Hashem, the upcoming Ruach Minyan at YISE is scheduled for this Friday night, December 17, in the Social Hall. IY"H, Meir Kreitman will be the Baal Tefilla! Mincha will take place in the Belonofsky Sanctuary at 4:30 PM. After Mincha, those attending the Ruach Minyan will convene in the Social Hall for Kabbalos Shabbos and Maariv. While there is no formal children's program, all Daveners are warmly invited to join us. So, bring the family and invite your friends - It's going to be Gevaldic!

Pre-9:15 Minyan Chabura - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos mornings in the Social Hall. Given by Rabbi Postelnek & Rabbi Rosenbaum. *See flyer for details.*

Ashley Blaker - Let's have fun with Off-Broadway Comedian Ashley Blaker. Sunday, December 19, 8:30 PM. In-person at YISE. Sign up at www.yise.org/comedian After Friday, December 17, the price goes up to \$35/ticket, \$55/couple. Pareve and dairy desserts will be served. *See flyer for details.*

Ask the Rabbi: Lashon Hara - Tuesday, December 21, 8:00 PM - 9:00 PM on **Zoom A**. Send in your questions about Lashon Hara to AskTheRabbi@yise.org by Sunday, December 19. For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com *See flyer for details.*

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

Kiddush in a Bag! While we are not yet back to regular in-Shul Kiddushes, we are happy to now offer Kiddush in a Bag for the 8:45 Minyan. To sponsor the Kiddush in a Bag, contact Simi Franco at simi@yise.org

Volunteers Are Needed Weekly to help assemble Kiddush in a Bag. If you can help please contact Simi Franco at simi@yise.org or 301-593-4465 x403.

Helping Hands Across Kemp Mill is a part of YISE's Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mkskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax-deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

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

Happy Birthday! Happy Anniversary!

Looking for a way to celebrate someone's upcoming birthday or anniversary? For an \$18 donation, you can include the name (birthday) or names (anniversary) in this section of the Shabbos Shorts. Please send the following information to office@yise.org: Sponsor name, birthday or anniversary date, name (birthday) or names (anniversary). The birthday or anniversary will be listed in the Shabbos Shorts based on the date of the event.

Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):
 - Daily Morning (Monday through Friday) Tehillim and Parsha Shiur
 - Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
 - Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
 - Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
 - Rabbi Rosenbaum's Wednesday Morning Nach Shiur
 - Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
 - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

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

Thank you to the Shiurim sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- **David & Esther Hornestay** in honor of the Yahrzeit of David's father, Avraham Aryeh Ben Shlomo Chaim Hakohen.
- **David Jaray** in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Rochelle Dimont and Family** in memory of Chayim Dimont, Chayim Ben Harav Avraham Mordechai, Z"L.
- **Zak Family** in honor of the Yahrzeit of Dr. Solomon Zak, Shlomo Yonah Ben Aharon Levi, Z"L.

Rabbi Rosenbaum's Navi Shiur

- **Harriet & Ron Sheinson** in honor of the Yahrzeit of Harriet's mother, Clara Krasnow, Crendel Elka Bas Binyamin Halevi.

Community Programs & Listings

The Capital Closet of Yad Yehuda (formerly the Clothing Exchange) will be open to the community this Sunday, December 19, from 10:00 AM - 11:00 AM, at 1910 University Blvd. West. Come peruse our beautiful, curated selection of winter clothing for men, women and children. Masks are required in the Capital Closet. If you prefer to schedule a private shopping appointment, please email Naomi Carmel at ncarmel@yadyehuda.org. There is no charge for items in The Capital Closet, but donations to Yad Yehuda are always appreciated.

Women's Online Shiur with Rabbi Yehoshua Levy - Free 1-hour shiur on Zoom on the first and third Sundays of each month at 7:15 PM. Topic: Eishet Hayil, with principles from Mesilat Yesharim and weekly Sidra. In English. All levels of ability are welcome. You needn't attend every Shiur, but RSVPs are requested. Contact Shiur Coordinator at womensshiur@gmail.com for details.

Considering Buying a Home In Israel? My Israel Home will present a program at YISE on Monday, December 20 at 8:00 PM. Creative housing opportunities, brand new Ramat Bet Shemesh project and superb new Jerusalem project. For more information or to schedule a private meeting, go to www.myisraelhome.com or contact Gedaliah Borvick at gborvick@gmail.com or 972-54-623-0099.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"l, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

Dirshu - Please join Dirshu as it begins Bava Metzia on December 20. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner). About 2.5 Daf covered each week.

The Mikvah Eemunah Society and The Robin Niman Mikvah Education Fund present "Perinatal Mood Disorders and Postpartum Depression: Increasing Our Awareness and Fostering Resilience", an educational evening for women via Zoom. Tuesday, December 21, at 8:30 PM. Meeting ID: 835 8766 8630. Passcode: 853069. See <http://www.mikvahemunah.com> for more details.

Federal Government Jobs - If you are interested in working for the federal government, please join Moshe Kaplan on Wednesday December 22, at 8:00 PM for a Zoom webinar on "Breaking into Federal Spaces - A Guide to Getting a Position as a Federal Employee." Register at <https://www.jet-tech.org/Event>

Kemp Mill Toastmasters - Wednesday, January 5, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Learning Tanach in Memory of Avi West, Z"l - Please join a Siyum Tanach for our friend and mentor, to be completed by his Yahrzeit, August 22, 2022, 25 Av, 5782. Learning from Chumash has been subscribed. There are a number of sections remaining in Neviim and Kesuvim. Sign up for as many as you wish and please share this info. with others who may be interested in joining this learning. Sign up at <http://hadranalach.com/2090>

Save the Date! Nach Yomi Siyum - Sunday, January 16, hosted by SEHC and WSAT. Many women in the local area are poised to complete the OU Women's Initiative Torat Imecha Nach Yomi cycle. This first-time event is a culmination of an intensive two-year, daily, chapter-by-chapter, learning program of all Nevi'im and Ketuvim. The OU Women's Initiative will be celebrating a Siyum in New York. We are excited to be hosting a local Siyum, with a dynamic and interactive program at SEHC, in White Oak, starting at 11:30 AM, with a Zoom option. The celebration will continue with a livestream of the New York event at 1:00 PM. This event is open to all women and girls of the Greater Washington & Silver Spring communities. Come celebrate women's learning and share in the joy and excitement! Light lunch provided.

Parsha Explorations with Rabbi Yitzhak Grossman - Presented by the Greater Washington Community Kollel and Kemp Mill Synagogue, Sunday evenings, 7:30 PM at KMS and on Zoom, Meeting ID: 655 813 1022, Passcode: 365636. For men and women.

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

In their Footsteps: Life Lessons From Our Patriarchs and Matriarchs - Wednesdays, 8:00 PM on **Zoom F**. Presented by Rabbi Hillel Shaps. Series began October 13. Register at <https://linksgw.org/classes>

Navigating the Dating Experience - The Shidduch Spot of Greater Washington presents a series of talks to enhance the dating journey, featuring Rachel Burnham, Shidduch Dating Coach for Marriage-Minded Singles. January 5 on Zoom, Meeting ID: 776 143 4208, password 613613. The session starts at 8:30 PM.

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

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at barbara@getizun.org

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

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

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

The Week Ahead		Sunday December 19	Monday December 20	Tuesday December 21	Wednesday December 22	Thursday December 23	Friday December 24
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	4:35	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	See Shabbos schedule
	Sephardi (LBM)	4:25	4:15	4:15	4:25	4:25	
Halachic Times: Latest Alos Hashachar 5:59 AM, Earliest Talis and Tefilin: 6:28 AM, Latest Netz: 7:26 AM, Latest Krias Shema: 9:44 AM, Earliest Mincha: 12:39 PM, Earliest Shkia: 4:48 PM, Latest Tzeis Hacoachavim: 5:36 PM							

Next Shabbos

December 24 - 25, 2021 - 21 Teves 5782
Parshas Shemos

Friday Night:

- Light Candles by 4:32
- Mincha: 4:35 (B), 4:25 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 4:30 (B), 4:25 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:36

Next Shabbos Shorts Deadline: Wednesday, December 22 at 12 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 E-Mail: office@yise.org

Website: www.yise.org

Office Hours:

Monday - Thursday 9:00 AM - 5:00 PM

Friday 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Vayechi 5782:

The Giving Circle

The following is kindly transcribed by a congregant from the video at

<https://wp.yise.org/shabbos>

At the end of this week's *Parsha*, *Yosef* makes a request of his brothers, that the day would come when he would pass away and they should please make sure that he ultimately would be buried in the land of Israel. *Rav Soloveitchik* poses a very basic question, why is he making this request of the brothers as a whole? *Yaakov* didn't make the request of all of his sons. *Yaakov* made the request of his son, the viceroy of Egypt who was in a position to fulfill it. He made the request of *Yosef*. When *Yosef* poses a similar request, let him make the request of his own sons, *Ephraim* and *Menashe* who presumably are much better connected to the inner workings of Egypt than *Yosef's* brothers. And *Rav Soloveitchik* cites an idea that comes up in the commentators, which is a very interesting thing to think about, that *Yosef* felt that since *Klal Yisroel*, since the Jewish people had had this terrible division through the story of his sale, it really would only come full circle if *Klal Yisroel*, if the brothers or their families as a whole, would take care of *Yosef* and pay him the honor of a burial later down the road. If it would just be *Yosef's* own sons that would take care of it, that would symbolize that there still was division, that there was *Yosef* and the other brothers as there had been before they became reunited. *Rav Soloveitchik* points out that this is a remarkable irony. *Yosef* was the one who all the brothers needed. They came to Egypt, *Yosef* was taking care of all of them. And the day would come, *Yosef* recognizes, when he passes away and in order for things to come full circle, in order for it to be clear that *Yosef* is fully accepted among his brethren, his brothers or their descendants would need to be the ones to bury *Yosef*. At one point in life they need him and at another point in life he needs them. And that's this fascinating circle. It's interesting to think about in the context of *Yosef* and his brothers and the truth is it is that way in life in general. It always seems to be that way. The person on top today needs help from someone tomorrow. We have a habit of keeping score. We have a habit of who is the giver and who is the taker and thinking about that, remembering that. It's really not how life works. We just have to be connected to each other. Sometimes I need something from you, sometimes you need something from me. And that is the way it is supposed to be.

It's interesting *Rav Soloveitchik* makes one more point. Much is made of the fact that *Moshe Rabeinu* was the one to actually take *Yosef's* casket out of Egypt. It's more than *Moshe* was the one that wanted to do the *Mitzvah*, even more than *Moshe* was the leader. What tribe was *Moshe* from? *Moshe* was from the tribe of Levi. *Levi*, *Rashi* tells us in this week's *Parsha*, was one of the two brothers who most wanted to kill *Yosef* at the beginning of the story. This is also going full circle, that *Moshe* the son of *Levi* needs to be the one to pay honor to *Yosef* to take his remains out of *Mitzrayim*. It's true for all of us. Whether it be that one day a person is a giver or one day a person is a taker. It could also be that one day people are enemies, and have a tense relationship. The goal is that all the tense relationships ultimately should become ones of peace and great brotherhood. This is something for all of us to aspire to.

Have a wonderful Shabbos!

סור מרע

ועשה טוב

Pre-9:15 Minyan Chaburah

Nesivos Shalom on the Parsha

8:55am Shabbos Mornings
in the Social Hall

Given by Rabbi Postelnek
& Rabbi Rosenbaum

ואתעור וזאת דל עילא





DOR L'DOR

At Young Israel Shomrai Emunah!

A Family Chevrusah-style Learning in a fun environment

Delicious Pizza!

Interactive Discussions!

Raffle of Exciting Prizes!

Due to COVID concerns, while learning and discussion will be in person, the pizza will be taken to-go.

It is YISE policy that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be fully vaccinated for COVID-19 in order to enter the Shul building.

Furthermore, we ask that everyone wear a mask.

5782 Motzei Shabbos Times:

November 20 — 7:00 pm

December 4 — 7:15 pm

December 18 — 7:00 pm

January 8 — 7:00 pm

January 29 — 7:15 pm

February 12 — 7:30 pm

February 26 — 7:45pm

YISE Arcola Social Hall

To sponsor this program, please
contact Michael Shimoff at
mshimoff@yise.org



The YISE SOCIAL COMMITTEE
invites you to come out and hear comedian



ASHLEY BLAKER

As seen in his own off-broadway production "Goy Friendly!"

\$30/TICKET, \$50/COUPLE

IF RSVP BY DEC 17

\$35/TICKET, \$55/COUPLE

AT THE DOOR

DEC 19th | 8:30PM

YISE SOCIAL HALL

Light refreshments provided

SIGN UP AT

[HTTP://WWW.YISE.ORG/COMEDIAN](http://www.yise.org/comedian)

*****Must be fully vaccinated if medically eligible for an FDA-approved COVID-19 vaccine*****

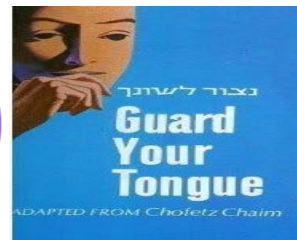
*****Follow Montgomery County mask requirements on day of program*****

Sponsorships are welcome: Contact Goldie Fields, comedian@yise.org

ASK the RABBI

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

Topic: **Lashon Hara**



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

- *If someone asks for a reference about a lazy employee I worked with, how should I respond?*
- *Can I talk about someone if the information about this person is in the paper or on social media?*
- *May I call and volunteer my opinion about a shidduch even if no one asks for it?*

Send in your questions about Loshon Hara to: AskTheRabbi@yise.org by Sunday, December 19.

When: Tuesday, December 21, 8:00 PM - 9:00 PM

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

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

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

To sponsor the program, please contact the YISE office.



YISE YOUTH PRESENTS

Bat Mitzvah Program

For 6th Grade Girls

\$10 per event or \$36 for the year

First Event: December 25, 2021

7:00 - 9:00 pm | YISE Social Hall

RSVP by 12/20 to

batmitzvahprogram@yise.org

PAINT YOUR OWN GLASS CANDLESTICKS!

Mrs. Atara Rosenbaum will lead a discussion about Sarah Emainu, and the importance of candle lighting in Jewish history.

REFRESHMENTS WILL BE PROVIDED TO
TAKE HOME.

Masks are required in accordance with
Montgomery County policy

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah

via the Internet

Volume 28, Issue 12

Shabbat Parashat Vayechi

5782 - B"H

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)

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

When Can We Lie? After the death of Jacob, Joseph's brothers were afraid. Years earlier, when he had revealed his true identity to them, he appeared to have forgiven them for selling him as a slave. Yet the brothers were not wholly reassured. Maybe Joseph did not mean what he said. Perhaps he still harboured resentment. Might the only reason he had not yet taken revenge was respect for Jacob. There was a convention in those days that there was to be no settling of scores between siblings in the lifetime of the father. We know this from an earlier episode. After Jacob had taken his brother's blessing, Esau says, "The days of mourning for my father are near; then I will kill my brother Jacob". So the brothers came before Joseph and said: "Your father left these instructions before he died: 'This is what you are to say to Joseph: I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.' Now please forgive the sins of the servants of the God of your father." When their message came to him, Joseph wept.

The text makes it as plain as possible that the story they told Joseph was a lie. If Jacob had really said those words, he would have said them to Joseph himself, not to the brothers. The time to have done so was on his deathbed in the previous chapter. The brothers' tale was what we may call a "white lie". Its primary aim was not to deceive but to ease a potentially explosive situation. Perhaps that is why Joseph wept, understanding that his brothers still thought him capable of revenge.

The Sages derived a principle from this text. Mutar le-shanot mipnei ha-shalom: "It is permitted to tell an untruth (literally, "to change" the facts) for the sake of peace." A white lie is permitted in Jewish law.

This is not the only place where the Sages invoked this principle. They even attributed it to God Himself. When the angels came to visit Abraham to tell him and Sarah that they were about to have a child, "Sarah laughed to herself as she thought, 'After I am worn out and my lord is old, will I now have this pleasure?'" God then asked Abraham, "Why did Sarah laugh and say, 'Will I really have a child, now that I am old?'"

God did not mention that Sarah believed that not only was she too old to have a child – she believed that Abraham was as well (this turned out to be quite untrue: Abraham had six more children after Sarah's death). The Sages inferred that God did not mention it because He did not want there to be bad feeling between husband and wife. Here too the Sages said: it is permitted to change the facts for the sake of peace.

It is clear that the Sages needed both episodes to establish the principle. Had we only known about the Sarah case, we could not infer that it is permitted to tell a white lie. God did not tell a white lie about Sarah. He merely did not tell Abraham the whole truth. Had we only known about the case of Joseph's brothers, we could not have inferred that what they did was permitted. Perhaps it was forbidden, and that

is why Joseph wept. The fact that God Himself had done something similar is what led the Sages to say that the brothers were justified.

What is at stake here is an important feature of the moral life, despite the fact that we seem to be speaking of no more than social niceties: tact. The late Sir Isaiah Berlin pointed out that not all values coexist in a kind of platonic harmony. His favourite example was freedom and equality. You can have a free economy but the result will be inequality. You can have economic equality, communism, but the result will be a loss of freedom. In the world as currently configured, moral conflict is unavoidable.

This was an important fact, though one about which Judaism seems never to have been in doubt. There is, for example, a powerful moment in Tanach when King David's son Absalom mounted a coup d'état against his father. David was forced to flee. Eventually there was a battle between Absalom's troops and David's. Absalom, who was handsome and had fine hair, was caught by it when it became entangled in the branches of a tree. Left hanging there, Joab, captain of David's army, killed him.

When David heard the news he was overcome with grief. "The King was shaken. He went up to the room over the gateway and wept. As he went, he said: 'O my son Absalom! My son, my son Absalom! If only I had died instead of you—O Absalom, my son, my son!'" Joab was brutal in his response to the King: "Today you have humiliated all your men, who have just saved your life ... You love those who hate you and hate those who love you ... Now go out and encourage your men."

David's grief at the loss of his son conflicts with his responsibilities as head of state and his loyalty to the troops who have saved his life. Which comes first: his duties as a father or as a king?

The existence of conflicting values means that the kind of morality we adopt and society we create depend not only on the values we embrace but also on the way we prioritise them. Prioritising equality over freedom creates one kind of society – Soviet Communism for example. Prioritising freedom over equality leads to market economics. People in both societies may value the same things but they rank them differently in the scale of values, and thus how they choose when the two conflict.

That is what is at stake in the stories of Sarah's laughter and Joseph's brothers. Truth and peace are both values, but which do we choose when they conflict? Not everyone among the rabbinic Sages agreed.

There is, for example, a famous argument between the schools of Hillel and Shammai as to what to say about the bride at a wedding. The custom was to say that "The bride is beautiful and graceful." Members of the School of Shammai, however, were not prepared to say so if, in their eyes, the bride was not beautiful and graceful. For them the supreme value was the Torah's insistence on truth: "Keep far from falsehood". The School of Hillel did not accept this. Who was to judge whether the bride was beautiful and graceful? Surely the bridegroom himself. So to praise the bride was not making an objective statement that could be tested empirically. It was simply endorsing the bridegroom's choice. It was a way of celebrating the couple's happiness.

Courtesies are often like this. Telling someone how much you like the gift they have brought, even if you

don't, or saying to someone, "How lovely to see you" when you were hoping to avoid them, is more like good manners than an attempt to deceive. We all know this, and thus no harm is done, as it would be if we were to tell a lie when substantive interests are at stake.

More fundamental and philosophical is an important Midrash about a conversation between God and the angels as to whether human beings should be created at all: Rabbi Shimon said: When God was about to create Adam, the ministering angels split into contending groups. Some said, 'Let him be created.' Others said, 'Let him not be created.' That is why it is written: 'Mercy and truth collided, righteousness and peace clashed'. Mercy said, 'Let him be created, because he will do merciful deeds.' Truth said, 'Let him not be created, for he will be full of falsehood.' Righteousness said, 'Let him be created, for he will do righteous deeds.' Peace said, 'Let him not be created, for he will never cease quarrelling.' What did the Holy One, blessed be He, do? He took truth and threw it to the ground.

The angels said, 'Sovereign of the universe, why do You do thus to Your own seal, truth? Let truth arise from the ground.' Thus it is written, 'Let truth spring up from the earth'.

This is a challenging text. What exactly were the angels saying? What does it mean to say that "God took truth and threw it to the ground?" And what happened to the claim made by the angel of Peace that humans "will never cease quarrelling"?

I interpret it as meaning that humans are destined to conflict so long as contending groups each claim to have a monopoly of the truth. The only way they will learn to live at peace is by realising that they, finite as all humans are, will never in this life achieve truth as it is in Heaven. For us, truth is always partial, fragmentary, the view from somewhere and not, as philosophers sometimes say, "the view from nowhere".

This deep insight is, I believe, the reason why the Torah is multi-perspectival, why Tanach contains so many different kinds of voices, why Mishnah and Gemara are structured around argument, and why Midrash is built on the premise that there are "seventy faces" to Torah. No other civilisation I know has had so subtle and complex an understanding of the nature of truth.

Nor has any other so valued peace. Judaism is not and never was pacifist. National self-defence sometimes requires war. But Isaiah and Micah were the first visionaries of a world in which "nation shall not lift up sword against nation." Isaiah is the poet laureate of peace.

Given the choice, when it came to interpersonal relations the Sages valued peace over truth, not least because truth can flourish in peace while it is often the first casualty in war. So the brothers were not wrong to tell Joseph a lie for the sake of peace within the family. It reminded them all of the deeper truth that not only their human father, now dead, but also their heavenly Father, eternally alive, wants the people of the covenant to be at peace, for how can Jews be at peace with the world if they are not at peace with themselves?

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

Shabbat Shalom: Rabbi Shlomo Riskin

"Judah, to you shall your brothers give homage" (The climax of our Biblical portion of Vayechi – and indeed of the entire Book of Genesis – comes in the death-bed scene in which Jacob-Israel bestows blessings upon each of his sons, the future twelve tribes of our nation. The deepest Biblical conflicts arose in the competition for the birthright-blessings. Now we face the question, which son of this last Patriarch will receive the Abrahamic mission-covenant, and why?)

God promised Abraham that "through him all the families of the earth would be blessed". To achieve this, Abraham needed to ensure that the bearer of the birthright would have "compassionate righteousness and moral justice" as well as profound God consciousness, and a commitment to the land and the mission of Abraham. When our story reaches the third generation, and Jacob is blessed with twelve sons, it seems that another qualification for leadership is added: the ability to unite the family.

Jacob thought that beautiful, brilliant Joseph, first-born son of his beloved Rachel was the perfect candidate. However, Jacob's favoritism began a process of familial dissolution which accelerated when Joseph reported dreams in which the whole family bowed down to him, as though he were their king. When Joseph brought back tales of his brothers' transgressions to their father, he bred even more resentment in his siblings, alienating them from him and fatefully fracturing the family of Israel.

Joseph is now sold into slavery. Jacob is suspicious of the role the brothers may have played in his beloved son's "disappearance", but he is wary of causing even more familial dissension by voicing his thoughts. The patriarch remains a disconsolate mourner in famine-stricken Canaan-Israel.

When the brothers come to Egypt to purchase food, the siblings are reunited. Joseph is hidden behind the mask of the Grand Vizier, so his brothers are unaware of his presence. But we, the readers, are aware – and we see the potential for family reconciliation. Now Joseph faces Judah, the other candidate for the birthright. Each protagonist has come a long way in developing the traits necessary for leadership. The incident with Tamar has taught Judah the importance of taking responsibility for one's siblings and for familial future, and it has established his credentials as a paragon of compassionate righteousness and moral justice. Joseph too, has proven his moral rectitude by escaping the advances of Mrs. Potiphar and developing greater modesty. But will Joseph or Judah succeed in repairing their broken family?

At the end of the portion of Miketz which we read two weeks ago, Joseph seemed to have made a decision. He had given up on the brothers who cast him into the pit, and even on his father whose favoritism had set in motion some of the family struggles. Recalling how Jacob had rebuked him for his dreams and then sent him to find his brothers, Joseph may have even wondered whether the patriarch was part of the plot to get rid of him. Now, he wishes to spend the rest of his life in Egypt with his only true brother, Benjamin, child of the same mother Rachel, who was too young to have had any hand in the near fratricide. To blazes with my family! he thinks. I now have a new Egyptian family!

Initially, Judah thought that God was sending all the trials and tribulations to the brothers coming to purchase food in Egypt because they sinned in having sold their brother Joseph into slavery. But when Joseph rejects Judah's proposal that all the brothers become his slaves on account of the stolen goblet, he wonders why they had been singled out in

such a punitive fashion by the Grand Vizier. Who in Egypt might be out to get them? Unless, the Grand Vizier himself is actually Joseph!

Now that Judah thinks that he has uncovered the true identity of the vizier, he understands that he must find a way to bring Joseph back into the bosom of the family. He must effect a rapprochement between Father Jacob and all of his sons, in such a way that everyone will understand the futility of dredging up history which would only exacerbate personal recriminations.

And so Judah faces Joseph, the Grand Vizier, ostensibly pleading for Benjamin's freedom, but using the opportunity to describe their old father who deeply loved the two sons of Rachel, and still mourns for Joseph who he believes has been killed by a wild beast (44:28). Not only does he disabuse Joseph of any suspicion that Jacob had been linked to the plot, but he also subtly tries to impute guilt upon Joseph for not contacting his old, grieving father. How can Joseph now inflict further pain on the patriarch by keeping him from Benjamin?

By offering himself as a slave in place of Benjamin, Judah is also proving that he, who had initially proposed the sale, had finally learned the lesson of brotherly love. Judah succeeds. Joseph reveals himself and rejoins the family. Jacob-Israel and his children are reunited – by Judah, who has now proven that he is the most worthy recipient of the coveted birthright.

The Person in the Parsha: R. Tzvi Hersch Weinreb

"The Horse Thief" - They called him a horse thief.

That was the worst epithet that one could hurl at a young man in the early 19th-century shtetl of Czernovitz. Back then, a horse was a very necessary item, and many of the townspeople spent all of their hard-earned savings to procure one. Losing one's horse often meant losing one's livelihood.

Truth to tell, he really was a horse thief, and he had other "virtues" as well. He desecrated the Sabbath regularly in a community where such desecration evoked horror. He was also a womanizer, a drunkard, and a gambler to boot.

The townspeople regularly attempted to have him expelled from the shtetl. But he had a powerful ally who blocked every attempt that the townspeople made to rid their community of this rascal. That ally was his father.

You might wonder why his father had such an influence in the small town. The answer is quite simple. His father was the Rabbi of Czernovitz, and no ordinary rabbi at that. He was Reb Chaim, one of the earliest Chassidic masters, who came to be known in later generations by the title of his commentary on the Pentateuch, Be'er Mayim Chaim.

One year, on the eve of Yom Kippur, the townspeople had had enough. They approached the three most influential citizens of the town: Yankel, the Chief of the City Council; Berel, the Sexton of the synagogue; and Moshe, the Cantor.

The entire town clamored around the three and insisted that they must confront the Rabbi and demand that he banish his son from the shtetl. The Councilman, the Sexton, and the Cantor had no choice but to proceed to the Rabbi's home and tell the Rebbetzin that they must have an appointment with her husband, even if it meant intruding upon his Yom Kippur spiritual preparations.

The Rebbetzin politely requested that they be seated in the anteroom of the Rabbi's modest study. "The Rabbi is praying to the Creator," she explained. "He will certainly come out to see you when he is through."

The wall between the anteroom and the Rabbi's study was paper thin. Yankel, Berel, and Moshe could not help but overhear every word of the Rabbi's conversation with the Master of the

Likutei Divrei Torah

Universe. At first, they were unperturbed and remained adamantly committed to demanding that the Rabbi send his son away.

Then they heard the specifics of the Rabbi's prayer: "Oy, dear Father in Heaven," he cried. "Yom Kippur, the day You sit in judgment, is almost here. I beseech You to have mercy upon the leaders of our little community. First of all, there is Yankel. He is in a position where he is tempted daily to take bribes, and he frequently submits to these temptations. Secondly, there is Berel, who regularly dips into the tzedakah pusha, the charity box, thereby stealing alms from the poor. There is also Moshe. I can't even bring myself to speak about his many misdeeds, any one of which would disqualify him from serving as our cantor. I know that You, dear God, have good reason to expel them from this world and could justifiably punish them severely."

At this point the three gentlemen felt thoroughly ashamed and prepared to retreat from the Rabbi's ramshackle abode one by one.

But then they heard the Rabbi conclude his entreaty: "But remember, dear God, that I, too, have a son who has failed me in so many ways. I have good reason to disown him and chase him from my home. I have not done so because I am a merciful father. Yankel, Berel, and Moshe are Your children, and if I can show mercy to my child, then surely You, the most Merciful One, must pardon them."

You know the rest of the story. The horse thief remained in the shtetl with no further protest from Yankel, or Berel, or Moshe, or anyone else.

I have often felt that Reb Chaim of Czernovitz learned the proper behavior of a good father from the patriarch Jacob in Vayechi.

In this parsha, the Torah narrates the story of Jacob's final words of blessing to his sons.

Jacob had sufficient cause to withhold his blessing from quite a few of them. Besides Benjamin, they had all participated in the sale of Joseph, deceiving their father and causing him many years of grief and worry. Reuben was far from perfect—just turn back the pages to Genesis 35:22 to recall how he interfered with his father's marital relationships. And Simon and Levi disappointed him greatly with the violent act that they committed, an act he never completely forgave.

Jacob does indeed rebuke them in his words of farewell. But he never rejects them totally. He sends none of them away.

He criticizes Reuben for being as "stable as water" and tells him explicitly, "When you mounted your father's bed, you brought him disgrace."

To Simon and Levi, he directs these words: "Cursed be their anger so fierce, and their wrath so relentless."

But the Bible ends the poignant episode of Jacob's parting words to his sons with this assertion: "All these were the tribes of Israel, twelve in number, this is what their father said to them as he blessed them, giving each one his own particular blessing."

He blessed all twelve. He disowned no one. He offered fair words of criticism, but uttered no words of rejection.

Jacob taught a lesson to all parents for all time.

Never close the door, no matter what faults you find in your child.

Reb Chaim of Czernovitz learned that lesson, as we saw in the story of that Yom Kippur Eve years ago.

He also recorded it in his Be'er Mayim Chaim:

"Jacob began his blessings with the words, 'Assemble and hearken, O sons of Jacob. Harken to Israel your father.' He wanted them to listen well and feel assured that each of them, individually, had the spiritual vigor necessary to absorb and put to good use the blessed rays of light that he conveyed to them from the blessed lights of the Living God."

This week's *Parashah*, *Vayechi*, is written in the Torah in a unique way. Every other *Parashah* starts at the beginning of a new paragraph or, at a minimum, after a gap nine letters wide separating it from the previous *Parashah*. *Vayechi* is the exception, for it is separated from last week's *Parashah* by a gap only one letter wide. *Rashi* z"l explains: Why is this *Parashah* "closed"? Because, it describes the death of Yaakov and, as soon as Yaakov Avinu departed this life, the hearts and eyes of Israel were closed because of the trouble of the subjugation which the Egyptians began to impose upon them. Another reason is that Yaakov wished to reveal to his sons the date of the End of Days, but that vision was "closed" from him. [Until here from *Rashi*]

R' Yissachar Shlomo Teichtal z"l Hy"d (1885-1945; rabbi of, and *Rosh Yeshiva* in, Pieštany, Czechoslovakia) asks: Why did *Rashi* write, "The trouble of the subjugation," instead of, simply, "The subjugation"? He explains: We read (*Shmot* 1:7), "*Bnei Yisrael* were fruitful, teemed, increased, and became strong--very, very much so--and the land became filled with them." In response, Pharaoh said (*Shmot* 1:9-10), "Behold! The people, *Bnei Yisrael*, are more numerous and stronger than we. Come, let us outsmart it . . ." The Torah is reminding us that, in exile, we should not to flaunt our wealth and power, nor occupy all of the highest financial and mercantile positions, for ultimately that leads the gentiles to be jealous. As long as Yaakov was alive, he kept his descendants rooted in his spiritual world. But, as soon as Yaakov died, his descendants' eyes and hearts closed somewhat to spiritual concerns, and material pursuits became foremost. That is what *Rashi* refers to as the "trouble" of the subjugation, which preceded the subjugation itself. (*Mishneh Sachir*)

Bitachon

This year--a *Shemittah* year--we will iy"H devote this space to discussing the related subject of *Bitachon* / placing one's trust in Hashem.

In previous issues, we described the *Bitachon* that R' Avraham ben Ha'Rambam z"l (son of Maimonides; Egypt; 1186-1237) writes is expected of prophets and the level that is expected of ordinary people. R' Avraham also writes about a third group of people in relation to *Bitachon*:

There are deniers who have no *Bitachon* at all. Rather, as relates to their livelihoods, they place their trust exclusively in their own efforts. As relates to their health, they place their trust exclusively in doctors and medicines. Some such people deny openly, like the Greek philosophers whose wisdom was limited to nature, and who denied Hashem's *Hashgachah Pratit* / Divine Providence. Others' denial may be in secret, while they pay lip service to the concept of *Bitachon*. They say that Hashem is the One Who makes people rich or poor, Who gives life or takes it away, etc., but in the inner recesses of their hearts, they believe only in man's powers. Those in this latter group of *Resha'im* / wicked people are not so different from those who openly deny G-d's Providence. About such people, the Torah says (*Devarim* 8:11-18), "Take care lest you forget Hashem, your *Elokim* . . . Lest you eat and be satiated, and you build good houses and settle, and your cattle and sheep and goats increase, and you increase silver and gold for yourselves, and everything that you have will increase. And your heart will become haughty and you will forget Hashem, your *Elokim* . . . And you may say in your heart, 'My strength and the might of my hand made me all this wealth!' You shall remember Hashem, your *Elokim*--that it is He Who gives you strength to make wealth."

We read (*Yirmiyah* 17:5), "So says Hashem, 'Cursed is the man who trusts in people and makes mortals his strength, and turns his heart away from Hashem.'" R' Avraham observes: My father (*Rambam* z"l) commented that if not for the last phrase ("and turns his heart away from Hashem"), nearly every person would be included in this curse, for sons place their trust in their fathers, wives in their husbands, and businesspeople in their partners. However, the last phrase makes clear that the curse is reserved for those who rely exclusively on other people, not for those who trust in Hashem but use the "natural" means Hashem Himself created to achieve their goals--which is the level of *Bitachon* appropriate for the average person.

(*Ha'maspik L'ovdei Hashem*, ch. 8)

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"Pharaoh said, 'Go up and bury your father as he made you swear'." (50:6)

Rashi z"l writes: Pharaoh said, "If you had not taken an oath, I would not permit you to go." Pharaoh did not dare to tell Yosef, "Break the oath to your father," lest Yosef retort, "Then, I, too, may break the oath I made to you not to reveal that I understand *Lashon Ha'kodesh* / the Sacred Tongue (Hebrew), in addition to the seventy languages, while you do not understand it." [Until here from *Rashi*]

R' Moshe Yirmiyahu Narol Hakohen z"l (rabbi in Narol, Poland and Metz, France; died 1659) asks: Just because a person ate pork he is permitted to commit murder--in other words, even if Yosef was forced to commit one "sin" by violating his oath to his father, would that permit him to commit a second sin by violating his oath to Pharaoh?!

R' Moshe Yirmiyahu explains: Surely, Pharaoh would not have told Yosef to violate his oath to Yaakov. Rather, he would have told Yosef to go before a *Bet Din* to nullify his oath. To that, Yosef would reply: Before a *Bet Din* can nullify an oath, it must hear the exact words of the oath. I took the oath to my father in *Lashon Ha'kodesh*, so I would have to violate my oath to you in order to nullify my oath to my father. (*Birkat Tov*)

Another explanation:

Obviously, Yosef would not have broken his oath to Pharaoh. Rather, *Rashi* means that Yosef would have asked a *Bet Din* to annul his oath. But, how would that work? asks R' Yehuda Shapira z"l (1923-2009; rabbi and *Rosh Kollel* in Bnei Brak, Israel). One who wants to annul a vow is required to reveal the vow's contents to the *Bet Din*, which Yosef could not have done without violating his vow to Pharaoh to keep his secret!

R' Shapira answers: The purpose of revealing the vow's contents to *Bet Din* is so *Bet Din* can assess whether the vow is of a type that may not be annulled. Therefore, it would have been sufficient for Yosef to tell the *Bet Din*, "I am not asking you to annul a vow which may not be annulled." Indeed, this is what we say when we perform a general annulment of vows on *Erev Rosh Hashanah*, R' Shapira notes.

Alternatively, R' Shapira writes, Yosef could have said, "I am seeking annulment of the vow that I will reveal to you after you have annulled it." [Ed. note: This latter answer is difficult to understand, for, if Yosef would reveal the vow after it was annulled and the *Bet Din* would decide, after the fact, that the vow was of a type that could not be annulled, then, retroactively, the annulment would be ineffective, and Yosef would be violating his vow by revealing the vow to the *Bet Din*.]

(*She'eilot U'teshuvot B'karmeit Yehuda* No.2)

"Rachel died on me in the land of Canaan on the road . . . and I buried her there on the road to Efrat, which is Bet Lechem." (48:7)

Rashi z"l writes: I did not carry her even the short distance to Bet Lechem. I know that in your heart you feel some resentment against me. Know, however, that I buried her there by the command of G-d. [Until here from *Rashi*]

R' Noach Weinberg z"l (1930-2009; founder and *Rosh Yeshiva* of *Aish Ha'Torah*) asks: Rachel had passed away almost 50 years earlier. Why, now, did Yaakov decide to explain his decision to bury Rachel on the road? If Yaakov thought that Yosef was bothered by Yaakov's decision, as *Rashi* writes, why did Yaakov not explain himself earlier?

By way of explanation, R' Weinberg asked his students: If you experienced prophecy and *Hashem* spoke to you, would you reveal this fact to other people? Many people would, but Yaakov did not. Surely, his children suspected that he was a prophet, but he did not tell them.

Then, why now? R' Weinberg explains: Yaakov wanted to inform Yosef of the gift that *Hashem* had promised him--i.e., that his sons Ephraim and Menashe would be recognized as separate tribes. This required Yaakov to disclose that *Hashem* had spoken to him. And, once he was disclosing that, there was no reason not to explain that it was based on prophecy that he had buried Rachel where he did.

R' Weinberg adds: From this we learn that we do not need to inform others of our accomplishments or the good deeds that we have done, nor do we need to seek others' approval. Instead, our good deeds should, generally speaking, be a secret shared only by each of us and *Hashem*. (*48 Derachim L'Torah* p.167)

"You had bad thoughts about me, but Elokim intended it for good." (50:20)

R' Yosef Yozel Horowitz z"l (1847-1919; the *Alter* of Novardok) asks: How was this meant to calm the fears of Yosef's brothers? The very reason they were now afraid was that they had had bad thoughts about Yosef! So what if *Hashem* stymied their plans?

The *Alter* explains: Yosef was not referring to the fact that his brothers had intended to do him harm. Rather, he meant: "The reason you are afraid of me now is that you continue to misjudge me, just as you did years ago, so you think I have ill will toward you." Our Sages explain that, after Yaakov died, Yosef stopped eating with his brothers. Yosef's reason was that he did not want to sit at the head of the table in front of his older brothers, which his official position would have required him to do. They, however, interpreted Yosef's actions as putting distance between them. "The only reason you think this," said Yosef, "is that you have not eradicated your earlier bias against me."

Many times, continues the *Alter*, we worry about how to avoid the harm we think others are planning to cause us when, in fact, those others are not thinking bad thoughts about us at all. Rather, all of "their" bad thoughts are in our own imaginations. Frequently, this mistake leads to other sins as well, such as "preemptively" harming or insulting the imagined, but actually innocent, "aggressor." (*Madregat Ha'adam: Ma'amar Yir'ah Ve'ahavah* ch.4)

ISRAEL REPORT

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BENNETT ENTERS QUARANTINE AFTER CONTACT WITH COVID PATIENT ON UAE FLIGHT (YNet 12/14/21)

A person who was on Prime Minister Naftali Bennett's flight back from the United Arab Emirates has tested positive for COVID-19, his office said Tuesday.

Bennett returned to Israel on Monday from a historic two-day trip to the Gulf Arab state, the first by an Israeli leader to the country, which recently normalized ties with Israel.

He was in a three-day quarantine on Tuesday as per Health Ministry regulations, which require all returning travelers, even those vaccinated, to self-isolate. He was expected to take a coronavirus test on Wednesday, also in line with health regulations, and then end his quarantine if he tests negative, the prime minister's office said.

GANTZ SAYS HE INSTRUCTED ISRAELI ARMY TO PREPARE MILITARY OPTION AGAINST IRAN (Ha'aretz 12/11/21)

Defense Minister Benny Gantz said Saturday that he had ordered the Israeli army to prepare for the possibility of a military strike on Iran.

Gantz, who is currently in the U.S. to persuade them to ramp up the pressure on Iran, also informed Washington of this step, a senior defense official said. In a briefing in Florida, Gantz said the nuclear talks have yielded "no progress" and that world powers "understand that the Iranians are playing games."

On Thursday night, Gantz met with U.S. Secretary of Defense Lloyd Austin in Washington. He said he told his American counterpart that "Iran currently has terrible cards; its economic situation is difficult. Therefore, there's room for international pressure – diplomatic, economic and military – so that Iran will stop its fantasies about the nuclear program."

Gantz and Austin also discussed increasing both countries' preparedness to counter Iranian aggression.

On his U.S. trip, the Defense Minister also met with U.S. Secretary of State Antony Blinken on Thursday, as part of his effort to convince Washington to expand sanctions on Iran to pressure it into retreating from its nuclear program.

Israel has made an effort to improve its coordination with the U.S. on the issue, and the Biden administration recognizes that Prime Minister Naftali Bennett has been more transparent than his predecessor, Benjamin Netanyahu, the American sources added.

Earlier on Saturday, American sources involved in the Iranian issue said that Israel had briefed the Biden administration before carrying out two significant attacks on Iran in recent months. The sources were referring to a drone strike in June on a nuclear facility near Karaj, west of Tehran, and a fire that erupted in September at an Iranian Revolutionary Guards missile base west of Tehran.

The Iranian media reported in June that the attacked facility was a centrifuge manufacturing plant whose operation had been limited since 2011 by American sanctions. Regarding the fire that broke out in September, Iran's official media quoted the Revolutionary Guards as saying that three people were hurt. The reports didn't mention the source of the fire.

On Thursday, Reuters quoted a senior American official as saying that Gantz and Austin would discuss holding joint military exercises for a possible attack on Iran's nuclear facilities. A senior Iranian military official was quoted by the Iranian news agency Nournews on Saturday as warning that "Providing conditions for military commanders to test Iranian missiles with real targets will cost the aggressors a heavy price."

POLL: HALF OF ISRAELIS WOULD SUPPORT STRIKE ON IRAN'S NUCLEAR FACILITIES WITHOUT US SUPPORT (JPost 12/11/21)

About half of Israelis would be in favor of a military strike on Iran's nuclear facilities even without American consent, an Israeli Democracy Institute (IDI) poll found.

When asked about such an attack, 51% answered in the affirmative, with 31% opposed, and 18% responded they did not know.

A larger majority – 58% – of Israeli Jews agreed, while only 18% of Israeli Arabs did.

Broken down by political views, 67% of self-identified right-wing respondents supported a military strike even without US support, 50% of centrists agreed, and only 37.5% of the Left responded in agreement.

A small majority, 54%, of respondents considered Iran to be an existential threat to Israel, while a quarter considered it to be a moderate threat, and only 13% saw it as a small one.

Out of Israeli Jews, 61% saw Iran as a major existential threat, while only 19% of Israeli Arabs thought that was so. Only 1.5% of Israeli Jews said Iran is not a threat at all, while 20% of Arabs did respond that Iran is a threat.

A majority of Israelis on the Center and Right of the political map viewed Iran as a major existential threat – 69% and 57%, respectively – while a plurality of the Left (40%) saw the threat as moderate.

The poll was conducted by the Viterbi Center for Public Opinion and Policy Research of the IDI among a representative sample of 664 Israeli adults on November 29-December 1. The margin of error is 3.59%.

ISRAEL TO DONATE 1 MILLION COVID VACCINES TO AFRICA (Arutz-7 12/15/21)

In the coming weeks, the State of Israel will transfer one million AstraZeneca

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coronavirus vaccines to African countries through the International Covax Vaccine Distribution Mechanism.

The decision to donate the vaccines was taken today in a discussion involving the Prime Minister's Office, the Ministry of Foreign Affairs and the Ministry of Health.

In recent months, the State of Israel has strengthened its relations with the countries of the African continent, including its return to observer status in the Organization for African Union. This significant donation of vaccines, which will reach close to a quarter of the continent's countries, will contribute to strengthening ties between Israel and these countries.

COVAX is a global vaccine distribution mechanism centered in Geneva, for the procurement and equitable distribution of coronavirus vaccines. The mechanism is the product of exceptional global cooperation and for many developing countries this mechanism is the only way to obtain vaccines. The Covax mechanism also ensures that the vaccines reach the countries that can utilize them.

Foreign Minister Yair Lapid said: "The State of Israel joins the international effort to vaccinate populations that do not have access to vaccines. I am delighted that Israel can contribute and be a partner in eradicating the pandemic around the world. While Corona vaccines aren't distributed across the entire world in order to defeat the pandemic, new Corona variants will develop in areas where vaccination rates are low."

MKS EXPLORE GRANTING IMMUNITY TO TROOPS FOR ACTIONS TAKEN IN LINE OF DUTY (Israel Hayom 12/13/21)

Several right-wing lawmakers on Sunday presented a bill seeking to grant Israeli troops immunity from prosecution over actions performed within the line of duty.

The move followed a Police Internal Investigations Department review of a Dec. 4 terrorist attack in Jerusalem, which saw Border Police troops fatally shoot a terrorist who stabbed an ultra-Orthodox man near the Damascus Gate in the Old City of Jerusalem.

The police released a surveillance video in which the terrorist can be seen stabbing the Haredi man and then trying to stab a police officer before being shot and falling to the ground.

The footage sparked controversy as it showed Israeli officers shooting the attacker again after he was already lying on the ground.

Some Arab MKs and Rights groups denounced the shooting as an "execution," and demanded the troops involved be investigated for excessive use of force.

Police Internal Investigations Department probed the incident and last week, the State Attorney's Office announced that the case would be closed, as the investigation found no fault in the troops' actions.

Sunday saw Itamar Ben-Gvir, head of the far-right Otzma Yehudit party, present a legislative proposal seeking to ensure soldiers and police officers do not face criminal prosecution over actions taken in the line of duty.

The bill was co-sponsored by Religious Zionist Party leader Bezalel Smotrich, Likud MKs Yariv Levin and May Golan, Yamina MK Amichai Chikli, Shas MK Yaakov Margi, and United Torah Judaism MK Yitzhak Pindrus.

"This bill will restore sanity in Israel and finally afford IDF soldiers and Border Police officers the protection they need so as not to find themselves in the interrogation room after every confrontation with a terrorist," Ben-Gvir said.

"Israeli reality is such that soldiers engaged in counterterrorism operations need to have a lawyer on retainer. It's time to put a stop to it," Ben-Gvir, himself an attorney who was involved in high-profile cases prior to being elected to parliament, added.

"Soldiers and Border Police officers will be protected, and will have automatic immunity, with the exception of unusual cases where it is clear they were in violation" of operational directives," he explained.

Ben-Gvir further urged the coalition partners to push the bill through, saying, "Before the elections, [Prime Minister Naftali] Bennett, [Defense Minister] Benny Gantz, [Justice Minister Gideon] Sa'ar, and [Yisrael Beytenu leader Avigdor] Lieberman went on and on about how much they plan to protect our

soldiers. Voting for this bill is a rare opportunity to give IDF soldiers and Border Police officers the backing they need – unless the heads of the coalition sought to dupe the public with regard to their concern for our soldiers."

LAWMAKER SHOWS UP FOR VOTE SIX DAYS AFTER GIVING BIRTH, FEARING LOSSES FOR BENNETT COALITION (Ha'aretz 12/15/21)

Six days after giving birth, Yamina lawmaker Shirly Pinto arrived to the Knesset to vote on legislation, due to fears among the coalition that they would not have enough votes for the bills to pass.

Fellow Yamina MK Abir Kara had decided to boycott some of the votes out of opposition to the government's treatment of businesses in its efforts to fight COVID. The opposition had also refused to offset Pinto's absence by having a designated member abstain from voting.

Pinto told fellow lawmakers, "It is an unethical act to bring in a woman right after she has given birth. Sadly, my dear opposition, your leader has led you astray."

Prime Minister Naftali Bennett, also of Yamina, said in a statement that opposition leader Benjamin Netanyahu's reluctance to offset Pinto's vote is "a low point in the behavior of a person towards his peers, and a low point in relation to mothers, wherever they may be." He said that he was angry to see the MK in Knesset, and that the mother of a 6-day-old needs time to recover. He thanked Pinto for coming in to vote with her infant daughter, and added, "It's time to go back to the humane rules of the game."

Orli Levi-Abekasis of Likud, meanwhile, said that Pinto is in the Knesset due to the so-called Norwegian law, which allows ministers to resign from the parliament to allow more party members to take their places. Interior Minister Ayelet Shaked "should do the honor and return to the Knesset while [Pinto] is on maternity leave," she said.

Levi-Abekasis added, "Abir Kara was forced to bring [Pinto] in. You, the coalition, don't just engineer consciousness, you're committing an ugly act showing a lack of solidarity with your friend."

The deputy chairman of the Knesset, Ahmad Tibi of the Joint List, led the conversation. He responded to Levi-Abekasis: "Last week, the Joint List offset MK Pinto. A new situation came about today in which a coalition member, MK Abir Kara who is not present, is angry, and therefore the coalition was forced to bring in Pinto."

Tibi added that he is upset about Kara's frustration, which stems from the new Green Pass requirements for indoor commercial areas, "but am much more upset about the need to bring in a woman just after she gave birth."

SURVEY: ACTIVE IMMIGRATION OF NON-JEWS ENDANGERS STATE'S IDENTITY (Arutz-7 12/9/21)

A new survey conducted by Smith Consulting shows that two-thirds of the public agreed with the claim that the active immigration of those who do not identify themselves as Jews as they immigrate poses a danger to Israel's identity as a Jewish state.

The survey, commissioned by the Israeli Immigration Policy Center, was conducted in the background of a government decision earlier this week to approve the immigration of thousands of people waiting in the Addis Ababa & Gondar camps in Ethiopia.

21% disagreed with the claim (13% did not express an opinion). Among those who support the claim are also 53% of respondents who identified themselves as Yesh Atid voters in the last election (the party of the Minister of Immigrant Absorption, Pnina Temano Sheta).

The survey examined a few options for accepting citizens from foreign countries. 63% of the Jewish public cited in the survey said they support the option of allowing them to immigrate solely based on the Law of Return (according to their recognition as Jews) and only 24% based on family reunification. Among supporters of the Yesh Atid party, 51% argued that the aliyah should be allowed only based on the Law of Return, and 37% would rely on family unification.

The survey also examined public attitudes regarding the unique situation in

Ethiopia, where it was determined at the beginning of the 2000s that there were no Jews left, and from which, according to the findings of the Central Bureau of Statistics, between 2013 and 2019, only 2% of immigrants were registered as Jews. Also, the lists compiled these days are based entirely on family reunification and not on the Law of Return. Given these figures, between 52% and 58% of the public opposes granting immigration approval based on family reunification only and is more supportive of immigration based on the Law of Return. 27% -28% support immigration based on family reunification and about 20% did not express an opinion.

The Center for Israeli Immigration Policy said: "The security fence that stopped the infiltration from Africa has been completely breached. The Jewish Agency and government ministries have simply opened a detour and continue to bring tens of thousands of non-Jews to Israel, although it has been proven time and time again that the connection between them and Judaism is very weak. In the form of the Law of Return against this new infiltration, which is being carried out under the guise of incompetence by the authorities and based solely on family reunification. "

FIRST ISRAELI SYNAGOGUE BEYOND GREEN LINE FINALLY BEING RESTORED (Israel Hayom 12/13/21)

The first Israeli structure built by the Israeli government in Judea and Samaria following the 1967 Six-Day War – a synagogue founded by one of the most prominent rabbis of the era, Rabbi Shlomo Goren – will be rededicated after years of neglect.

The structure, situated at Binyamin Regional Brigade Headquarters base, became a synagogue in 1968 by Israeli troops who had been sent to the area following the war. In 1977 it was used by the early settlers who founded Beit El.

Over the years it was left without proper maintenance, and now with the Beit El Municipality gaining jurisdiction over the area, it will finally emerge from its decrepit condition. The restoration project will be part of the authorities' construction of new homes in the area on plots that were previously part of the military base.

David Nizri, who heads the Beit El Municipality's Religion Department told Israel Hayom about how had learned of the special history behind the building.

"When we hosted the Beit El yeshiva for Independence Day in 1993, then-Chief Israeli Rabbi Shlomo Goren told us about how just after the war he had asked the authorities to build a large structure that would represent a sovereign state's presence," Nizri said. He added that Goren said it was imperative that the state do this as part of the fulfillment of the ancient biblical promise by God to liberate their ancient homeland. The approval was summarily granted after that appeal.

ISRAEL MAY FACE SEVERE WATER SHORTAGES IN COMING YEARS, EXPERTS WARN (YNet 12/14/21)

Israel is set to suffer from severe water shortages in the coming years due to less precipitation brought by global warming and a rapidly increasing population, experts warn on Tuesday.

According to a report published by Mekorot — Israel's national water company — the country's population is expected to reach 16 million by 2025, with an additional 8 million in the West Bank and Gaza increasing.

The report also notes that with the population growth, urbanization is also expected to expand, decreasing agricultural and unpopulated areas, which are vital for the water supply.

In the report on Mekorot's future planning, delivered to the government and published on Ynet for the first time, the company presents its evaluation of future consumption and infrastructural needs in order to maintain an uninterrupted supply of water.

"With only 75% precipitation, we will have a problem," a Mekorot official said, "and with global warming, there is less rain and when it does rain, we see large amounts coming down in short periods of time, decreasing its absorption in the ground and supplying agricultural needs insufficiently."

Mekorot warns that the reliance on desalinization comes with risks of malfunctions and is insufficient for future needs.

"A comprehensive long-term plan approved by the government is required.," Mekorot sources said.

According to the Hydrological Service, there is a clear reduction in natural water supplies, which will drop by 30% over the coming years.

Jordan is already suffering from a lack of water, with supplies in the capital Amman limited to two days per week.

Israel is providing the kingdom with 10 million liters annually and has agreed to increase the supply to 100 million liters out of the Sea of Galilee, with further increases by 2050.

Israel's water supply is better than its neighbors, but according to the experts, it must plan ahead for its future challenges by investing in infrastructure and proper planning.

ISRAELI FIRM USES AIR AND WATER TO STORE SOLAR ENERGY FOR NIGHTTIME (YNet 12/13/21)

The southern tip of Israel is a rocky desert where solar panels are abundant and the sun, when shining, is the source of nearly all electricity. Once it sets, however, the grid shifts back to fossil fuels to generate power.

Renewable energy from solar and wind-powered systems cannot be stored without extra cost - a major obstacle in the world's efforts to tear itself away from polluting fuels and avoid a climate catastrophe.

But at Kibbutz Yahel, a small community not far from the Red Sea where a sweet variety of dates called Medjool is grown, residents have started using a new technology that can store solar energy cheaply and produce power well into the night.

During the day, excess energy from solar panels drive a system where water is used to condense air in underground tanks. After sundown that air is released to power a turbine and generate electricity. And the cycle repeats in the morning.

"Other kibbutzim are waiting and watching to see if this works, and certainly it could become the green energy storage solution for the area," said Yossi Amiel, Yahel's business manager.

The system was developed by Augwind Energy, a company traded in Tel Aviv with a market cap of NIS 1.2 billion (\$386 million).

Unlike above-ground platforms that work with condensed air and require significant real estate, the company says its product, a relatively thin steel tank with a special polymer lining, can be placed right at the power source and at a lower cost.

A range of techniques are being explored to store energy, like pumped-hydro systems that use gravity to generate electricity after hours, lithium ion batteries like those in electric cars, and storing energy in chemical form, like hydrogen.

An ideal solution has been elusive, said Gideon Friedman, acting Chief Scientist at Israel's Energy Ministry.

Batteries can be toxic and their cycles are limited, he said, while hydrogen is still early stage and too expensive.

Augwind's 'AirBattery' is about 80% efficient in storing energy, a bit less than batteries, but unlike batteries it does not degrade over

"It's really a matter of cost versus the competition of batteries, whether this system can compete in cost. If they can, we will see, I expect, quite a number of these. Certainly there are a few projects already planned," Friedman said.

Augwind CEO Or Yogev says the price is on par with lithium ion batteries, roughly \$250 per kilowatt hour, and that it will drop next year to below \$200 as they roll out to more customers.

The company has so far raised \$60 million from institutional investors, he said.

"Over the next few years we're going to have thousands of megawatt hours installed using the 'AirBattery' technology. That's our prediction," Yogev said. "Even that, when you compare that to the size of the market, it's still pretty small."

HOW HAVE ISRAELI-TANZANIAN TIES CHANGED IN THE LAST FIVE YEARS? (Tovah Lazaroff, JPost 12/9/21)

Israel should open an embassy in Tanzania to shore up the relationship between the two countries, Ambassador Job Daudi Masima says.

"Our cooperation has to be strengthened," Masima said, in an interview to mark the end of his five-year term as Tanzania's first ambassador to Israel. He arrived in 2017, just one year before the opening of the first-ever Tanzanian Embassy in Israel.

Tanzania on Thursday celebrated its 60th year of independence from Great Britain. It forged diplomatic relations with Israel in 1964, but those ties were severed during the 1973 Yom Kippur War and reestablished only in 1995.

The relationship between his country and Israel had been largely dormant for 20 years until prime minister Benjamin Netanyahu pivoted in the direction of improved ties with African countries and former Tanzanian president John Magufuli took office in 2015.

As a sign of his support for Israel, Magufuli opened an embassy in Tel Aviv and sent Masima, a veteran Foreign Ministry diplomat, as the country's first envoy since the renewal of ties.

Magufuli's sudden death in office in March and his replacement with President Samia Suluhu Hassan has placed ties at another crossroads precisely as Masima's scheduled term has ended.

The two countries have a number of common bonds. They were both formerly governed by Great Britain, and they are both home to natural wonders of the world.

Tanzania has Mt. Kilimanjaro, the highest free-standing mountain the world, while Israel has the lowest point on earth, the Dead Sea.

Like Israel, Tanzania has a history with terrorism. Most famously, al-Qaida bombed the US Embassy in Dar es Salaam in 1998.

There is close cooperation between Israel and Tanzania on the issue of terrorism, Masima said as he sat in his Ramat Gan office.

But to bring the countries closer, Israel must "establish an embassy in Tanzania. That would be a very positive move. I'm looking forward to having an Israeli ambassador in Tanzania."

At present Israel services Tanzania through Nairobi in Kenya.

A second step would be for a top-level Israeli leader such as the prime minister or president to visit Tanzania, Masima said.

These measures "could strengthen and cement the relationship between the two countries," he said.

Masima said he had come to Israel with dreams of advancing ties, and that a number of important events had occurred. Both Avigdor Liberman, when he was defense minister, and Ayelet Shaked, when she was justice minister, had visited Tanzania.

Israel plays an important role for Tanzania when it comes to medicine, agriculture, water, technology and security, Masima explained.

"We need to learn from you," he said.

Israel excels at maximizing resources, he said, noting that with its help Tanzania was improving its production of sugarcane, from 30 tons a hectare to 160. There are some 200 students from Tanzania now in Israel studying agriculture, he said. Israel has also helped Tanzania medically, particularly through its nonprofit Save A Child's Heart.

Masima said he had focused in specific on the untapped tourism market in both directions.

Aside from Mt. Kilimanjaro, there are the beaches of Zanzibar and the safari options at the Serengeti National Park, which, according to its website has "over two million ungulates, 4,000 lions, 1,000 leopard, 550 cheetahs, and some 500 bird species inhabit an area close to 15,000 square kilometers."

Masima said he would have liked to have linked the Ramat Gan Safari Park with the Serengeti Park, so that Israelis planning to visit his country would start with an orientation there.

Tanzania is a country of 62 million, of which 63% are Christian and 34% are Muslim.

Given its holy sites, Israel could be an important tourist destination, Masima said, noting that for him, some of the highlights of his time here have been

the moments when he had walked in the footsteps of Jesus.

The Stations of the Cross, he said, "were very moving."

Tourism has been hampered, he said, by the lack of direct commercial flights. Unless they come on charter flights, tourists have to travel through Ethiopia or Turkey, Masima said.

"My assignment, which I am leaving without completing," was to open an easy travel route, Masima said.

The COVID-19 pandemic thwarted those plans, he explained.

"I am sure, for my successor, this will be at the top of the agenda."

But it all depends on COVID-19. Otherwise, he said, "I am sure in the near future there will be direct flights."

While in Israel, Masima said, he had traveled to Israel's borders in the North and the South and was struck by how vulnerable the country was to attack by its enemies.

"When I visited those areas, it was an eye-opener for me," he said.

It was a point that was brought home to him in specific during the Gaza war in May when rocket sirens went off while he and his wife were home, and they, like the Israelis around them, had to seek shelter in safe rooms.

IN HIS interview with the Post, he highlighted the supportive role his country has played for Israel in international arenas.

In 2016, it had a special role in helping Israel in its battle against the Jerusalem resolution at the United Nations Education, Cultural and Scientific Organization.

For this to happen, two countries needed to call for secret ballot at the World Heritage Committee meeting in Paris in October. Tanzania, which was a member of the committee, spoke up for Israel at the last moment, along with Croatia. The secret vote allowed for more countries to oppose the text without fearing diplomatic repercussions. The resolution passed, but only once the language was softened somewhat.

At the time, Netanyahu publicly thanked Tanzania.

"It was our vote that saved Israel," Masima said, as he recalled that moment.

Last week, Tanzania took a soft stand in support of Israel on the similar text that went before the UN General Assembly.

Tanzania was one of 21 countries that were absent from the vote on the resolution that referred to the Temple Mount solely by its Muslim name of al-Haram al-Sharif.

Belgium, France, Spain and Italy supported the text, which was approved 129-11, with 31 abstentions.

At the UN, the two countries support each other, he said.

AT AN event at the Amphorae Winery on Tuesday night marking 60 years of Tanzanian independence, Masima spoke of how privileged he felt to have played a role in developing the ties between the two countries.

He and his wife, Masima said, were "so grateful for the opportunity we were given to say we were the first ambassador of the United Republic of Tanzania to the State of Israel.

"It has been the badge of honor of our lives. Not only will we always remember you, not only will we always be grateful to you, but always you will be in our heart," he said to applause.

He has been particularly frustrated by Israel's decision since the outbreak of the Omicron variant to label Tanzania a red country, thereby prohibiting Israelis temporarily from visiting there.

In his remarks at the anniversary event, Masima accused Israel and other countries of discrimination for stigmatizing Africa.

"We witnessed the COVID-19 xenophobia," he said. "We saw unilateral action taken against African countries, who did the right thing of detecting the variant and informed the international community.

"Instead of being praised, they were punished. Let the truth be told: singling out African countries with a travel ban is very unfair and unscientific and discriminatory.

"This is not the way we are going to win together," he said, adding that "our countries are deeply intertwined. We must understand each other and know how to support each other.

"Alone, one will go fast, but together we will go far," he said.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

These Were the Days

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"And these were the days of Yaakov. The years of his life were one hundred and forty-seven years" (47:28)

Yaakov has reached the end of his life. Before recording his age, the Torah states, "These were the days of Yaakov." This phrase is quite puzzling. First, why mention *days* if the Torah is noting the *years* of his life. Furthermore, why does the Torah have to write this preface at all?

The Mussar masters derive an essential lesson from the Torah's wording. A person's life is not really measured by the actual amount of time he/she spent on the planet, but rather on the quality of his/her time – was the time filled with meaning or was it wasted on frivolities? A person can conceivably live for many years, but if the time was wasted on meaningless pursuits, that life was truly quite short! Only if a person utilizes the days properly is it considered that they *lived* that day.

Thus, when the Torah writes that these are the *days* of Yaakov and then continues that the *years* were one hundred and forty-seven years, it means that each day of Yaakov's life was filled with meaning and contributed to the one hundred and forty-seven years. Yaakov's years were full in the sense that each day of each year could be counted as real life.

The Midrash states that only the days which were properly utilized can count towards one's reward in the World to Come, and wasted days may detract from the reward. Rav Aharale Roth zt"l points out that even if one, in the past, misused their time, they should not think that all is lost. Teshuva, sincere repentance, can retroactively give value to those lost days and have them 'count' toward a meaningful life.

Let us take this message and take stock of our days to ensure that they are full of good deeds, so that we will have a truly long and well-spent life!

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

Yaakov lived in the land of Egypt for seventeen years... (47, 28)

Why is there no separation in the Sefer Torah between our Parsha and the previous one? When Yaakov passed away, the hearts of Bnei Yisrael were closed on account of their enslavement. (Rashi)

How do we know that this is a separate Parsha if there is no space in between them? Maybe it is a continuation of the previous Parsha?

What did Yosef merit as a reward for going to Eretz Yisrael to bury his father?

Please see next week's issue for the answer.

Last week's riddle:

Why did Bnei Yisrael specifically move to Goshen?

Answer: It belonged to them since it had been given to Sarah by Pharaoh many years earlier. (Pirkei D'Rebi Eliezer)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Vayechi records Yaakov's deathbed blessings to, and prophecies regarding, his sons. To Dan, he declared that he "will avenge his people," and that he would be "a serpent on the highway, a viper by the path, that bites a horse's heels so its rider falls backward." (49:16-17) Many commentaries, including Rashi and Ramban, understand these verses to refer to Dan's descendant Shimshon (Samson), and they explain the image of toppling a rider by biting his horse's heels as a reference to Shimshon's final, most devastating blow against Israel's enemy the Philistines: his suicidal destruction of the building in which the Philistines were giving thanks to their god Dagon for giving Shimshon into their hands and celebrating their victory against him, by striking against its pillars, by which act he killed many of their number (*Shoftim* 16:23-31).

Rashi's grandson Rashbam, however, sharply criticizes this interpretation of Yaakov's remarks, arguing that it is unthinkable that Yaakov would have spoken about the fate of a particular individual, who fell into the hands of the Philistines who gouged out his eyes, and died with them "in an evil way (*inyan ra*)."

When Rashbam describes Shimshon's end as "an evil way," he may simply be referring to the tragedy of his death, but it is perhaps possible that he intends an element of moral censure as well. The *halachah* is generally adamantly opposed to suicide; another famous Biblical instance of suicide, that of King Shaul upon suffering a catastrophic loss to the Philistines and fearing his imminent capture by them (*Shmuel* 1 31:1-7), is much discussed in *halachic* sources, with most justifying it on various grounds (*Bereishis Rabbah* 34:13; Radak *Shmuel* 1 31:5; *Yam Shel Shlomo* BK 8:59), and a minority opinion condemning it as sinful (see *Tosafos al ha-Torah Bereishis* 9:5). Remarkably, however, there is apparently no discussion of Shimshon's suicide in the traditional *halachic* literature! It is possible that it was taken for granted that it was justified under the circumstances, given the hopelessness of his personal situation on the one hand, and the tremendous blow against Israel's mortal enemy that he found himself in a position to inflict on the other, but the absence of any explicit analysis is nevertheless striking.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am on Rabbeinu Asher.
2. I am for Asher.
3. I am by Tosfos Yom Tov.
4. I am a delicacy.

#2 WHO AM I?

1. I was an orphan.
2. I was a slave.
3. I was in jail.
4. I was a king.

Last Week's Answers

#1 70 (I was for the Babylonian exile, I was for going down to Egypt, I was for the Sanhedrin, Ayin.)

#2 The trope (cantillation) at the beginning of the parsha (Get up, And go, Fourth one, I am from Ezra.)

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