

# Young Israel Shomrai Emunah - Shabbos Shorts <sup>ת"סב</sup>

December 10 - 11, 2021 - 7 Teves 5782 - Vayigash

Light Candles by 4:27 - Havdalah 5:31

The Shabbos Shorts is sponsored this week by Melanie & Sandy Karlin in commemoration of the Yahrzeits of their grandmothers: Bessie Choina, Batya Golda Bas Ben Tzion, Z"l, mother of Dolores Schwartz (11 Teves) and Lena Karlin, Elka Leah Bas Moshe Tzvi, Z"l (13 Teves), and by David Lerner in memory of his father, Herbert J. Lerner, Chaim Yehoshua Ben Nachum, Z"l, on the 75<sup>th</sup> anniversary of his Bar Mitzvah.

## Mazal Tov

- **Vivian & Arnie Kirshenbaum** on the marriage of their grandchildren Ally & Kevin Bokor. Mazal Tov to parents Shanie & Bill Bokor and to grandparents Debbie & Sandy Bokor and to the Rosenblum and Garfinkel families.
- **Sarah & David Maslow** of Jerusalem on the engagement of their granddaughter Tamar Lancer of Jerusalem, daughter of Dina & Adam Lancer of Passaic, NJ, to Doniel Mosenkis, son of Drs. Judy & Ari Mosenkis of Ramat Bet Shemesh, Israel.
- **Donna & Geoffrey Rosenbloom** on the Bar Mitzvah of their grandson, Yehuda Aryeh, son of Malkie & Josh Rosenbloom of Baltimore.

## 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 4:27
- 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: 5:31

### Divrei Torah:

- 8:45 Main Minyan Rabbi Postelnek
- 9:15 Rabbi Rosenbaum
- Shiur after Mincha Rabbi Yitzhak Grossman

### Kiddush Sponsors:

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

## Fast of Asara B'Teves

**Tuesday, December 14**

Fast Begins: 5:53

Shacharis: Ashkenazi: 6:15, 6:30, 8:45

Sephardi: 7:30

Mincha: Ashkenazi: 12:45, 4:10

Sephardi: 4:15

Maariv: 5:05, 7:30

Fast Ends: 5:31

## YISE Youth Announcements

**Shabbos Groups** this Shabbos, December 11, 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](mailto: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. *See flyer for details.*

**Bat Mitzvah Program for 6<sup>th</sup> 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](mailto:batmitzvahprogram@yise.org) *See flyer for details.*

## 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**, will not take place on Sunday, December 12, or Tuesday, December 14.
  - **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 Branch 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](mailto: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](https://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 Yitzhak 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 7<sup>th</sup> 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 ygwazr  
Zoom H: ID: 803 356 4156, password Learn  
Zoom I: ID: 601 853 4021, password Winter

## 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.

## YISE Programs and Listings

**YISE Board of Directors meeting** - The next regular meeting will take place on Wednesday, December 15, at 8:00 PM, on Zoom. For more information, please contact [secretary@yise.org](mailto:secretary@yise.org)

**Ruach Minyan** - Friday, December 17. Mincha at 4:30 PM in the Belonofsky Sanctuary followed by Kabbalos Shabbos in the Social Hall. IY”H, our Baal Tefila will be Meir Kreitman! While there is no formal children’s program, all Daveners are warmly welcomed. So bring your family and invite your friends. It’s going to be Gevaldic! For more information, contact Adam Bashein at [adambashein@gmail.com](mailto:adambashein@gmail.com).

**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](http://www.yise.org/comedian) 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](mailto: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](mailto:mfriedman2@yahoo.com) See flyer for details.

**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](mailto: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](mailto: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, [mskarlin@gmail.com](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto: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>

## 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](mailto: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

• **Margie & Michael Hourwitz** in honor of a Refuah Sheleimah to Rabbi Hyatt, in gratitude to Rabbi Grauman and in honor of all the Talmidim in the Shiur.

• **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

• **Judy & David Marwick** in memory of Morris Altman, a dear friend of the Spector family, whose 17<sup>th</sup> Yahrzeit is 7 Teves.

• **Bobbi & Jules Meisler** in memory of Bobbi's uncle, Morris Altman, Moshe Ben Mordechai, Z”L.

### Rabbi Rosenbaum's Mussar Shiur

• **Elaine & Robert Leichter**

• **Diana & Leonard Ruchelman** in honor the marriage of their granddaughter Ilana Ruchelman to Akiva Mace.

## 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](mailto: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.

## Community Programs & Listings

**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](http://www.myisraelhome.com) or contact Gedaliah Borvick at [gborvick@gmail.com](mailto:gborvick@gmail.com) or 972-54-623-0099.

**The Capital Closet of Yad Yehuda** (formerly the Clothing Exchange) will be open to the community this Sunday, December 12, 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](mailto: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 Yesarim 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](mailto:womensshiur@gmail.com) for details.

**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.

**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.

**Kemp Mill Toastmasters** - Wednesday, December 15, 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](mailto: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>

**Bring Some Warmth to the Capital Kosher Food Pantry** - Please contribute warm soups, beverages and more to the Pantry's Winter Food Drive. You can drop off your donation in one of our local bins (located at YISE, KMS, Moti's & Shalom) or drop off/ship to the Pantry: Capital Kosher Pantry, 1910 University Boulevard West, Silver Spring, MD 20902. Suggested donations: boxed or canned soups, tea, hot cocoa, coffee, jarred gefilte fish, Shabbat & Yahrzeit candles, tea lights & olive oil.

**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@goldennetwork.org](mailto:director@goldennetwork.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. Each 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](mailto:volunteer@seniorconnectionmc.org), call 301-962-0820 or visit [www.seniorconnectionmc.org](http://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](mailto: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@slslaw.com](mailto:lifschitz@slslaw.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](http://dvarhalacha.com) and click "Sign Up."

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

| The Week Ahead                                                                                                                                                                                                                  |                     | Sunday<br>December 12 | Monday<br>December 13 | Tuesday, December 14<br>Asarah B'Teves | Wednesday<br>December 15 | Thursday<br>December 16 | Friday<br>December 17   |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------|-----------------------|-----------------------|----------------------------------------|--------------------------|-------------------------|-------------------------|
| Shacharis                                                                                                                                                                                                                       | Ashkenazi (S, B, B) | 6:30, 7:30, 8:45      | 6:15, 6:45, 8:45      | 6:15, 6:30, 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 /<br>Maariv                                                                                                                                                                                                              | Ashkenazi (B)       | 4:35                  | 4:35 / 7:30           | 12:45, 4:10/5:05, 7:30                 | 4:35 / 7:30              | 4:35 / 7:30             | See Shabbos<br>schedule |
|                                                                                                                                                                                                                                 | Sephardi (LBM)      | 4:25                  | 4:25                  | 4:15                                   | 4:25                     | 4:25                    |                         |
| Halachic Times: Latest Alos Hashachar 5:56 AM, Earliest Talis and Tefilin: 6:24 AM, Latest Netz: 7:23 AM, Latest Krias Shema: 9:40 AM,<br>Earliest Mincha: 12:35 PM, Earliest Shkia: 4:46 PM, Latest Tzeis Hacoachavim: 5:32 PM |                     |                       |                       |                                        |                          |                         |                         |

## Next Shabbos

December 17 - 18, 2021 - 14 Teves 5782  
Parshas Vayechi

### 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)
- Mincha: 2:30 (B), 4:25 (B), 4:20 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:33

Next Shabbos Shorts Deadline: Wednesday, December 15 at 12 Noon

Submit items for the Shabbos Shorts to: [announce@yise.org](mailto:announce@yise.org)

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

Eruv line: 301-593-5561 E-Mail: [office@yise.org](mailto:office@yise.org)

Website: [www.yise.org](http://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

## Vayigash 5782:

### Moving On

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

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

We have in this week's *Parsha* a remarkable human moment that we see from one of the giants of *Chumash*. *Yosef*'s life was ostensibly ruined by his brothers. They debated killing him, they decided not to, then they threw him in a pit leaving him to die. They themselves admit to each other in last week's *Parsha* that he begged them to save him and they callously ignored him. And then ultimately they decide to sell him. When they sell him he ultimately ends up in Egypt. He was involved in a scandalous accusation that of course was false. He got thrown into prison and then through a remarkable turn of events he ends up as viceroy of Egypt, and now he is reunited with his brothers. How will he react to them? How will he interact with them?

We see in this week's *Parsha*, quite understandably, once the brothers recognize, after he reveals himself that indeed it's *Yosef*, they're so frightened of him. Who knows what he is going to say? Who knows what he is going to do? And the two *Pesukim* that summarize *Yosef*'s reaction to them are really remarkable and it is very significant for us to reflect on this in our own lives. *Yosef* says to them, don't be upset that you sold me, loosely summarized because this was part of G-d's plan. Because you sold me to Egypt there was a strange chain of events and I ended up as viceroy in Egypt. There is a terrible famine that is not yet over and I'll be able to provide for our family. *Yosef* is ready to move on.

It's fascinating in next week's *Parsha*, it seems the brothers can't fully comprehend that he is really ready to move on. They think maybe once *Yaakov* is dead, he is really going to let them have it. He doesn't. He is really ready to move on. Is it because he thinks they were right? No, he doesn't think they did the right thing. Is it because he didn't have pain? No, he had terrible pain. He is able to look at the circumstances and say, this was part of G-d's plan, and in his specific circumstance he can even understand the value of why this all occurred, or at least partially understand the value of why this all occurred. But the core of what he is saying to them is, you did the wrong thing, I am ready to move on and my pain was not from you. My pain was because G-d allowed this to happen in my life.

This outlook is far easier discussed than implemented in one's own life, but it is a very significant thing to think about. How many of us are holding a grudge against someone in our lives? And many, many times we have a very good reason to hold a grudge. And we try, sometimes we we try to get over it and it's so difficult to do, because we were right and they were wrong. Or they caused us so much pain, or both of those. And to somehow say to oneself that if the person did the wrong thing, that is between G-d and them. What I am focused on, what makes me so interested about this, is what happened to me. I need to understand that what happened to me is between me and G-d. If a person can reflect on this and change their outlook towards another individual, it is a remarkable and very, very significant lesson to absorb from this week's *Parsha*.

Have a wonderful Shabbos!



# 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](mailto:mshimoff@yise.org)





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](mailto: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



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\*\****

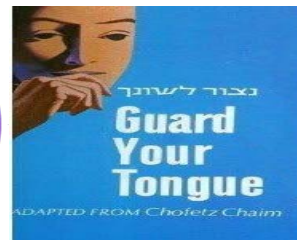
***\*\*Follow Montgomery County mask requirements on day of program\*\****

Sponsorships are welcome: Contact Goldie Fields, [comedian@yise.org](mailto:comedian@yise.org)

# ASK the RABBI

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

Topic: **Loshon 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?*

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# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

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Volume 28, Issue 11

Shabbat Parashat Vayigash

5782 - B"H

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

The Future of the Past - In our parsha, Joseph does something unusual. Revealing himself to his brothers, fully aware that they will suffer shock and then guilt as they remember how it is that their brother is in Egypt, he reinterprets the past: "I am your brother Joseph, the one you sold into Egypt! And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. For two years now there has been famine in the land, and for the next five years there will be no ploughing and reaping. But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance. So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt."

This is markedly different to the way Joseph described these events when he spoke to the chief butler in prison: "I was forcibly carried off from the land of the Hebrews, and even here I have done nothing to deserve being put in a dungeon". Then, it was a story of kidnap and injustice.

Now, it has become a story of Divine providence and redemption. It wasn't you, he tells his brothers, it was God. You didn't realise that you were part of a larger plan. And though it began badly, it has ended well. So don't hold yourselves guilty. And do not be afraid of any desire for revenge on my part. There is no such desire. I realise that we were all being directed by a force greater than ourselves, greater than we can fully understand.

Joseph does the same in next week's parsha, when the brothers fear that he may take revenge after their father's death: "Don't be afraid. Am I in the place of God? You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives."

Joseph is helping his brothers to revise their memory of the past. In doing so, he is challenging one of our most fundamental assumptions about time, namely its asymmetry. We can change the future. We cannot change the past. But is that entirely true? What Joseph is doing for his brothers is what he has clearly done for himself: events have changed his and their understanding of the past.

Which means: we cannot fully understand what is happening to us now until we can look back in retrospect and see how it all turned out. This means that we are not held captive by the past. Things can happen to us, not as dramatically as to Joseph perhaps, but nonetheless benign, that can completely alter the way we look back and remember. By action in the future, we can redeem the past.

A classic example of this is the late Steve Jobs' 2005 commencement address at Stanford University, that has now been seen by more than 40 million people on YouTube. In it, he described three crushing blows in his life: dropping out of college, being fired by the company he had founded - Apple, and being diagnosed with cancer. Each one, he said, had led to something important and positive.

Dropping out of college, Jobs was able to audit any course he wished. He attended one on calligraphy and this inspired him to build into his first computers a range of proportionally spaced fonts, thus giving computer scripts an elegance that had previously been available only to professional printers. Getting fired from Apple led him to start a new computer

company, NeXT, that developed capabilities he would eventually bring back to Apple, as well as acquiring Pixar Animation, the most creative of computer-animated film studios. The diagnosis of cancer led him to a new focus in life. It made him realise: "Your time is limited, so don't waste it living someone else's life."

Jobs' ability to construct these stories - what he called "connecting the dots" - was surely not unrelated to his ability to survive the blows he suffered in life. Few could have recovered from the setback of being dismissed from his own company, and fewer still could have achieved the transformation he did at Apple when he returned, creating the iPod, iPhone and iPad. He did not believe in tragic inevitabilities. Though he would not have put it in these terms, he knew that by action in the future we can redeem the past.

Professor Mordechai Rotenberg of the Hebrew University has argued that this kind of technique, of reinterpreting the past, could be used as a therapeutic technique in rehabilitating patients suffering from a crippling sense of guilt. If we cannot change the past, then it is always there holding us back like a ball and chain around our legs. We cannot change the past, but we can reinterpret it by integrating it into a new and larger narrative. That is what Joseph was doing, and having used this technique to help him survive a personal life of unparalleled ups and downs, he now uses it to help his brothers live without overpowering guilt.

We find this in Judaism throughout its history. The Prophets reinterpreted biblical narrative for their day. Then came Midrash, which reinterpreted it more radically because the situation of Jews had changed more radically. Then came the great biblical commentators and mystics and philosophers. There has hardly been a generation in all of Jewish history when Jews did not reinterpret their texts in the light of the present tense experience. We are the people who tell stories, and then retell them repeatedly, each time with a slightly different emphasis, establishing a connection between then and now, rereading the past in the light of the present as best we can.

It is by telling stories that we make sense of our lives and the life of our people. And it is by allowing the present to reshape our understanding of the past that we redeem history and make it live as a positive force in our lives.

I gave one example when I spoke at the Kinus Shluchim of Chabad, the great gathering of some 5000 Chabad emissaries from around the world. I told them of how, in 1978, I visited the Lubavitcher Rebbe to ask his advice on which career I should follow. I did the usual thing: I sent him a note with the options, A, B or C, expecting him to indicate which one I should follow. The options were to become a barrister, or an economist, or an academic philosopher, either as a fellow of my college in Cambridge or as a professor somewhere else.

The Rebbe read out the list and said "No" to all three. My mission, he said, was to train Rabbis at Jews' College (now the London School of Jewish Studies) and to become a congregational Rabbi myself. So, overnight, I found myself saying goodbye to all my aspirations, to everything for which I had been trained.

The strange thing is that ultimately I fulfilled all those ambitions despite walking in the opposite

direction. I became an honorary barrister (Bench) of the Inner Temple and delivered a law lecture in front of 600 barristers and the Lord Chief Justice. I delivered Britain's two leading economics lectures, the Mais Lecture and the Hayek Lecture at the Institute of Economic Affairs. I became a fellow of my Cambridge college and a philosophy professor at several universities. I identified with the biblical Joseph because, so often, what I had dreamed of came to be at the very moment that I had given up hope. Only in retrospect did I discover that the Rebbe was not telling me to give up my career plans. He was simply charting a different route and a more beneficial one.

I believe that the way we write the next chapter in our lives affects all the others that have come before. By action in the future, we can redeem much of the pain of the past.

## Shabbat Shalom: Rabbi Shlomo Riskin

"And Joseph went up to greet Israel his father; he fell on his neck and he wept on his neck exceedingly" In these few words, our Torah describes a dramatic meeting between an aged father and his beloved son who had been separated for twenty-two years. Indeed, the father, who had given the coat of many colors to this favored son as a sign that he would bear the mantle of the Abrahamic legacy, had been led to believe that his beloved Joseph had been torn apart by a wild beast, in consequence of which he had been engulfed by inconsolable mourning for more than two decades. The son, who had basked in the glory of paternal favoritism, had been consumed with the agonizing possibility that his father had been so angered by his dreams that he had sent him on a suicide mission "to seek after the welfare of his brothers...."

And so they stand together now, father and son, each still with unanswered questions, but nevertheless each with unfathomable joy at their reunion.

But which one of the two wept on the other's neck? Our most classical commentary, Rashi, maintains that it was Joseph who wept on his father Jacob's neck but Jacob did not fall on Joseph's neck. Our Sages say that Jacob was reciting the Shema prayer at that time. The Shema? Was it then early in the morning or late evening that, specifically at that emotionally poignant moment, father Jacob had to recite the Shema? Moreover, Ramban (Nahmanides) maintains that if indeed only one of them was weeping, logic dictates that it most likely was the aged Jacob who wept, rather than the much younger and more calculating Joseph.

And if indeed Ramban is correct and not Rashi, then it was Joseph who was reciting the Shema, while father Jacob was weeping. But this interpretation still begs the question, why the Shema at this particular moment? Let us return to Joseph's initial dreams, which ignited jealous hatred unto death against the "dreamer." How can we justify the sons of Jacob, progenitors of the tribal children of Israel, being overwhelmed with such base emotions? First he dreams that he and his brothers are binding sheaves of grain, and that the brothers' sheaves are

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all bowing down to his sheaves. What upsets the brothers is not merely Joseph's vision of his economic and political superiority over them; it is rather Joseph's hankering after the fleshpots of Egypt in all of Egypt's cultural ramifications. Remember that the Abrahamic traditional profession was shepherding, a nurturing pursuit which left much time for spiritual meditation and which was especially conducive to Israel's climatic condition and terrain. Egypt, "the gift of the Nile," specialized in back-breaking agriculture and the slave labor and dissolute lifestyle of the overlords which went with it.

Joseph then dreamt of the sun, the moon and the stars bowing down to him. From the brothers' perspective, this was nothing short of megalomania.

How different were those dreams from that of grandfather Jacob's dream of uniting heaven and earth with God at the center stage (not Joseph), promising to bring Jacob home to Israel (not to Egypt). They felt that they had to prevent this recipient of the coat of many colors from ever receiving the firstborn's legacy. He was a "turncoat" to the Abrahamic tradition.

The Bible, however, concludes Joseph's dream sequence with "his brothers were jealous of him, but Jacob observed the matter and anxiously anticipated its coming to pass." Jacob as well as Joseph understood that Abraham's mandate was a universal one, to spread "compassionate righteousness and moral justice to all the families of the earth", allegorically speaking to the sun, the moon and the stars.

To be sure, Joseph was still an arrogant youth, who identified the Abrahamic legacy with his own eventual leadership; when a more mature Joseph stands before Pharaoh, ready to interpret his dreams, he declares, "This has nothing to do with me; God will answer in accordance with the welfare of Pharaoh".

And at the end of his life, with his very last breath, Joseph makes his brothers take an oath that when the Hebrews leave Egypt, they will take Joseph's remains to be buried in Israel. Egypt is merely a way-station on the road to world redemption; the great powers must learn the importance of vanquishing terror and depravity if divine peace and morality are to reign supreme.

Ultimately, all the nations will come to the Holy Temple in Jerusalem to learn the word of God from Zion; but along the way, unless there is an America to act as the world's policeman on behalf of democracy and freedom, the dark forces of suicide bombers will control the global village.

Hence, when Joseph meets his father—who twenty-two years before seemed to have been vexed at him for the arrogance of his dreams—he responds to his father's tears with the fundamental purpose of Jewish being; "Hear, Israel my father, the God who is now our God, the God of love and peace who is now accepted by the family of Israel, will one day be the one God of the entire universe." In effect, his recitation of the Shema is telling his father that Egypt was a necessary way-station in bringing our God of redemption to the world.

**The Person in the Parsha: R. Tzvi Hersh Weinreb**  
**Forgiveness: A Jewish Value** - This has got to be one of the oldest "rabbi" jokes in the entire repertoire of American Jewish humor. It tells us of the young rabbi, fresh from rabbinical school, who addresses his first several sermons to his new congregation on the varied subjects of meticulous Sabbath observance, refraining from malicious gossip, honesty in business, and the avoidance of inappropriately familiar behavior with other men's wives.

After these first several homiletic salvos, the president of the congregation approaches him with

the suggestion that these topics are much too sensitive and have upset many of the synagogue's members. The president urges the rookie rabbi to try to find some more acceptable topics to speak about.

The rabbi objects, and asks, "But what, then, do you suggest that I speak about in my sermons?"

To which the president replies, "Judaism! Why not just talk about Judaism?"

Those of us with experience in the pulpit rabbinate typically do not find this story very funny. Each of us has, on more than one occasion, taken on causes in our sermons that our audiences have felt were not in our rabbinic purview, and indeed were somehow "not Jewish".

One of my favorite examples of this phenomenon in my own career has been my attempts, in sermons to the entire congregation, and in more intimate counseling sessions, to encourage forgiveness. I will never forget the first time I made "forgiveness" the theme of one of my sermons, only to be accused by one of the more prominent members of my congregation of preaching Christianity. I urged people to forgive those who have offended them, only to find that, for many Jews, forgiveness is a Christian, not a Jewish, virtue.

Of course, this is not true. Forgiveness is a major teaching of our own faith. We are encouraged to forgive others who may have sinned against us, and we must seek forgiveness of those against whom we have sinned.

In this week's Torah portion, Vayigash, we have an outstanding biblical example of forgiveness. Joseph, after putting his brothers through tests and trials, finally cannot contain himself. He exclaims, "I am your brother Joseph, whom you sold into slavery in Egypt." And immediately after identifying himself, he unequivocally forgives them: "Now, do not be distressed or reproach yourselves because you sold me hither... it was not you who sent me here, but God..."

It is true that the brothers were "blown away" by this unanticipated revelation of the true identity of their tormentor, and even more astounded by this assertion of total forgiveness. But this is not the first example of human forgiveness that we find in the Bible. Joseph may have learned about this value from his great-grandfather Abraham's precedent. Abraham not only forgives his adversary, Avimelech, but offers prayers on his behalf.

What, then, can be the basis for the misconception that forgiveness is a Christian virtue and is not preached by Judaism? I think that the answer can be found in a precious book called *The Sunflower*, by Simon Wiesenthal.

Wiesenthal relates his personal experience of when he was brought to the bedside of a dying Nazi officer by the officer's own mother, who pleaded with him to forgive her son for killing Jews. Wiesenthal had been an eyewitness to this officer's murderous brutality. He found himself confronted with a moral dilemma. Could he deny a mother's tearful entreaties? On the other hand, could he possibly forgive such unspeakable cruelty? And could he forgive on behalf of the victims, of others?

I will leave it for the reader, to discover what Simon Wiesenthal actually did. [*Compiler's Note: He left without saying a word. SG*] But long after the event, he submitted this excruciating dilemma to several dozen philosophers, writers, and political leaders, asking them what they would do. Some of his respondents were Christians, some were Jews, and I believe one was a Buddhist.

The results were astounding. By and large, the non-Jews were able to find justification for forgiveness. On the other hand, most of the Jews could not express forgiveness for this soldier's heinous crimes, convinced that certain crimes were not subject to forgiveness.

## Likutei Divrei Torah

For me, the lesson here is one that Judaism teaches well. Forgiveness must be earned, it must be deserved, it must be requested, and above all, it can only be granted by the person who was offended. I cannot forgive you for a sin you've committed against my brother.

In a sense, Joseph goes beyond the call of duty in expressing forgiveness to his brothers. They did not even know who he was, let alone beg forgiveness from him. But he knew from close observation of their concern for each other that they had long transcended their previous petty jealousies and rivalries. He was convinced that forgiveness was in order.

Joseph is an exemplar of how important it is for each of us to forgive those who have offended us. Forgiveness is a practice for all year long, and not just for the season of Yom Kippur. After all, it is not just on that one sacred day that each of us stands in need of the Almighty's forgiveness. His forgiveness is something we need at every moment of our lives.

The prophet Micah says: "Who is God like You, tolerating iniquity and forgiving transgression..."

Upon which the Talmud comments: "Whose iniquities does God tolerate? He who forgives the transgressions of another."

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**Dvar Torah: TorahWeb.Org [Excerpt]**

**Rabbi Mordechai Willig: Halacha Without Anger**

I. Yosef told his brothers, "Al tirgezu baderech - Do not become angry on the way". Rashi offers three interpretations: 1) Do not become involved in a matter of halacha, so that the trip should not become a source of anger for you 2) Do not take quick steps 3) He was worried lest they quarrel on the way over the matter of his sale, by disputing with one another saying, "Through you he was sold," "You spoke lashon hara about him and caused us to hate him."

Why not become involved in a matter of halacha? The Sifsei Chachamim, quoting Rashi, explains that excessive involvement in halacha can lead to a dangerous failure to "watch the road" and thereby stray from the proper path. On the road, one should learn Torah which does not require deep concentration.

Why not take quick steps? The Sifsei Chachamim quotes the Gemara that quick steps dim one's eyesight. The Iturei Torah, quoting the Dubna Magid, interprets: when one decides quickly, without yishuv hada'as (calm deliberation), he does not see properly. He can err terribly, as the brothers did when they sold Yosef. The Netziv adds that it is not wise to get angry about what has already happened. Yosef warned the brothers to avoid recriminations that are pointless and counterproductive.

The Kli Yakar states that anger leads to mistakes in halacha. In a remarkable twist, Kli Yakar explains that Torah learned in anger is mistaken. One does not master (omed) a halacha unless he firsts stumbles (nichshal) over it. Thus, Torah learned in anger, when the ensuing mistake is corrected, stays with the person forever. To avoid an initial mistake in halacha, Yosef told his brothers not to discuss halacha when they were angry. Chazal extend this instruction to all situations.

II. How should the Torah community, relate to other groups who respond differently? The eternal message of the Torah is: do not get angry over matters of halacha. In most cases, do not even discuss these matters with members of other groups. Instead of convincing others, these discussions are usually a source of anger. Sometimes they degenerate into pointless quarreling and recriminations. Explaining and defending one's position should not descend into polarizing rhetoric or ad hominem attacks. Anger leads to mistakes. If one errs because of haste, anger or simply by being misinformed, the corrected decision is more likely to be accurate and accepted.

In this week's *Parashah*, Yosef reveals his identity to his brothers and tells them to bring their father, Yaakov, to Egypt. The Torah relates (45:26-27), "They told [Yaakov], saying, 'Yosef is still alive,' also that he is ruler over all the land of Egypt; but [Yaakov's] heart rejected it, for he could not believe them. However, when they related to him all the words that Yosef had spoken to them, and he saw the *Agalot* (literally, 'wagons') that Yosef had sent to transport him, then the spirit of their father Yaakov was revived." *Midrash Rabbah* explains that Yosef told his brothers: "If our father does not believe you, tell him that the last Torah subject he and I studied together was *Eglah Arufah*." (In Hebrew, the words *Agalah* / wagon and *Eglah* / calf are spelled the same--"עגלה." For a deeper explanation, see p.3)

R' Chaim Shalom Yisrael z"l (*Rosh Yeshiva* of Yeshiva Ner Shmuel; died 2002) writes: Yosef's message was more than a proof: "I must be Yosef, or how would I know what we studied?" Rather, Yosef's message to Yaakov was: "I am the same person as I was when I left you 22 years ago. In all the years I was separated from you, my heart and mind never left the *Bet Midrash*."

With all that Yosef went through--kidnaped by his brothers, sold into slavery, falsely accused by Potiphar's wife, imprisoned, and, finally, elevated to viceroy--how did he remain the same person he had been? The *Gemara* (*Sotah* 36b) relates that Yosef nearly gave in to the seductions of Potiphar's wife, but then he saw his father's face watching him through the window. R' Yisrael explains: It is not that *Hashem* helped Yosef by sending him a vision of his father. Rather, Yosef never stopped envisioning his father standing before him, and that is what kept him who he was.

- Continued on back page -

## Bitachon

This year--a *Shemittah* year--we are focusing on the related subject of *Bitachon* / placing one's trust in *Hashem*. This week's installment begins on the front page.

- Continued on front page -

R' Yisrael continues: Yaakov, too, lived a life of persecution and suffering, and, by withstanding his challenges, he paved the way for Yosef to do the same. What gave Yaakov his strength? We read (48:15--in next week's *Parashah*), "[Yaakov] blessed Yosef and he said, 'Elokim before Whom my forefathers Avraham and Yitzchak walked--Elokim Who shepherds me from my inception until this day'." In what way is *Hashem* like a shepherd? R' Yisrael answers: Sheep follow their shepherd without any worries, trusting that he will lead them only where is best for them. So, too, Yaakov--and after him, Yosef--had *Bitachon* that whatever situation *Hashem* placed him in was the best situation for him at that moment.

We read in *Tehilim* (78:52--a verse recited in *Shabbat Mincha* most weeks), "Man and animal You will save." The *Gemara* (*Chullin* 5b) interprets this as a plea to *Hashem* to save us because, though we are wise and cunning, we humble ourselves like animals. R' Yisrael explains: This refers to people who have the wisdom and cunning to question *Hashem*'s judgment, yet they humble themselves before *Hashem* as an animal before a shepherd. This is the *Bitachon* that *Bnei Yisrael* exemplified by following Moshe Rabbeinu through the desert for 40 years.

*Midrash Shmot Rabbah* relates: Throughout his years in Egypt, Yosef never stopped saying, "G-d willing!" and "Thank G-d" (see *Bereishit* 39:3). R' Yisrael explains: Yosef's use of these expressions was not mere lip service. Rather, this is how Yosef practiced *Bitachon*: Constantly acknowledging that every situation he faced warranted thanking G-d.

(*Rachashei Lev* p.160)

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**“When they related to him all the words that Yosef had spoken to them, and he saw the *Agalot* / wagons that Yosef had sent to transport him, then the spirit of their father Yaakov was revived.” (45:27)**

*Rashi* z”l, quoting *Midrash Rabbah*, relates that Yosef told his brothers: “If our father does not believe you, tell him that the last Torah subject he and I studied together was *Eglah Arufah*”--the laws regarding breaking the neck of an *Eglah* / calf to atone when a murder victim is found on the road between two cities.

R’ Chizkiyah ben Manoach z”l (France; 13<sup>th</sup> century) elaborates: Yaakov reasoned, “The Egyptian would not have gone to such trouble if he were not really my son.” Also, perhaps the sign Yosef sent can be taken more literally: He sent *Agalot* / wagons with *Eglot* / calves to pull them. This explanation finds support in the verse (45:21), “Yosef gave them wagons by Pharaoh’s word.” Why did Yosef need Pharaoh’s permission? It was not for the wagons themselves, but rather for the calves, which were a prized possession in ancient Egypt and were never exported.

Why was *Eglah Arufah* the last subject Yaakov and Yosef studied together? R’ Chizkiyah explains: When Yaakov sent Yosef to check on his brothers, which led to Yosef being sold, Yaakov started to accompany Yosef down the road. Yosef said, “Father, go home!” Yaakov then explained to Yosef that the reason the elders of a city must bring an *Eglah* to atone when someone is murdered on the road near their city is because, if the people of the city had accompanied the traveler down the road, he would not have been such an easy target for highwaymen. On that note, Yaakov and Yosef parted. (Chizkuni)

R’ Shlomo Ephraim of Lunschitz z”l (rabbi of Prague; died 1619) writes: If *Rashi* means that Yosef sent calves, then *Rashi*’s explanation deviates--uncharacteristically for *Rashi*--from the *Pshat*. Moreover, why would sending more than one calf have been necessary?

*Rashi* does not mean that Yosef sent calves, R’ Shlomo Ephraim writes. Rather, he means that Yosef walked down the road alongside the wagons, just as Yosef’s father had walked down the road with him 22 years earlier. From that, Yaakov was meant to reason that only his own son and disciple would actively perform this *Mitzvah*, while anyone else would have sufficed with sending wagons, but would not have inconvenienced himself physically. Alternatively, Yosef sent wagons bearing the royal crest, which would protect his brothers just as accompanying them would have.

R’ Shlomo Ephraim adds: As Yosef walked alongside his brothers, he surely taught them the *Halachah* of, and reason for, *Eglah Arufah* that his father had taught him. This is alluded to in the words: “They related to [Yaakov] all the words that Yosef had spoken to them.” (Kli Yakar)

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

R’ Moshe Yirmiyahu Narol Hakohen z”l (rabbi in Narol, Poland and Metz, France; died 1659) asks: At the end of last week’s *Parashah*, Yehuda himself said (verse 16), “We are ready to be slaves to my master--both we and the one in whose hand the goblet was found.” Why, then, did he argue when Yosef responded (verse 17), “The man in whose possession the goblet was found [*i.e.*, Binyamin], only he shall be my slave”?

R’ Moshe Yirmiyahu answers: *Midrash Yalkut Shimoni* relates that, when Yosef arrested Binyamin, Yehuda raised his voice in a roar so loud that the Egyptian cities of Pitom and Ramses collapsed. Therefore, it was decreed that *Bnei Yisrael* would have to rebuild these two cities (see *Shmot* 1:11). [Until here from the *Midrash*]

R’ Moshe Yirmiyahu continues: *Halachah* states that a person who is being pursued by another person is not liable if he damages the pursuer’s property while escaping. But, the person being pursued is liable if he damages a third, innocent person’s property. If, on the other hand, a fourth person who comes to rescue the pursued damages a third party’s property while saving the pursued, then that rescuer is not liable for damage to the innocent person’s property.

The cities of Pitom and Ramses did not belong to Yosef, R’ Moshe Yirmiyahu continues; rather, they were Pharaoh’s property, and he was not pursuing either Yehuda or Binyamin. Yehuda knew that he could raise his voice so loud that he would level those cities. Therefore, as long as he thought he personally was in danger, he kept quiet--in line with the *Halachah* that a person being pursued is liable if he damages a third, innocent person’s property. However, as soon as Yosef said that only Binyamin would be enslaved, not Yehuda, then Yehuda became a rescuer, not a pursued party, and no longer needed to fear destroying Pitom and Ramses, since *Halachah* exempts a rescuer who damages a third party’s property while saving the pursued.

(R’ Moshe Yirmiyahu notes: This explains why Yehuda said to Yosef, “For you are like Pharaoh.” Yehuda wanted to flatter the Egyptian viceroy (Yosef) while exempting himself for liability for the cities he had destroyed. Therefore, rather than explaining the above *Halachot* to the viceroy, he said: In my eyes, you are Pharaoh’s equal. You are the owner of Pitom and Ramses and, since you are the pursuer, I am not liable for damaging them.)

Why, then, were *Bnei Yisrael* obligated to rebuild the cities? R’ Moshe Yirmiyahu explains: Since Yehuda had guaranteed that he would return Binyamin to Yaakov or lose his *Olam Ha’ba*, he was himself considered the pursued, so he had no right to destroy Pharaoh’s cities. (Birkat Tov)

# ISRAEL REPORT

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

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## ISRAEL-GAZA BORDER BARRIER COMPLETED (Arutz-7 12/7/21)

The security barrier along the Israel-Gaza border has been completed, the Defense Ministry announced Tuesday.

The 65 km long barrier includes an underground component with sensors, an above-ground fence, a naval barrier, radar systems and command and control rooms to prevent infiltrations from the Gaza strip into Israeli territory.

Defense Minister, Benny Gantz stated: "The barrier, which is an innovative and technologically advanced project, deprives Hamas of one of the capabilities it tried to develop, and places an 'iron wall', sensors and concrete between the terror organization and the residents of the Israel's south. This barrier will provide Israeli citizens a sense of security and will enable this beautiful region to continue developing and flourishing."

"Routine life here [in southern Israel], is our victory, and it is the greatest threat to terrorist organizations. We will continue to maintain our readiness to thwart any attempt to harm Israeli citizens, with an emphasis on rocket attacks from Gaza. We will also prevent the transfer of Iranian know-how and technology to Gaza, and will continue thwarting any attempt by Hamas to operate its affiliates in Judea and Samaria or anywhere in Israel. Their attempts have failed time and again."

Minister Gantz added: "In order to change the reality in Gaza, our demands are simple and clear - halting Hamas' military build-up, long-term quiet, and the return of our boys [MIA]. We are working tirelessly to achieve this. I advise Hamas to deal with these issues and not focus on threats."

The barrier includes 5 elements that complement each other

1. Underground barrier with sensors
2. A "smart" fence (over 6 meters high)
3. A maritime barrier that includes means to detect infiltrations at sea and a weapon system that is controlled remotely
4. An array of radars and cameras
5. Command and control rooms

The barrier was built jointly by the Ministry of Defense and the IDF.

## LAPID TO RETURN STOLEN EGYPTIAN ARTIFACTS DURING VISIT (YNet 12/8/21)

Foreign Minister Yair Lapid will reportedly return dozens of stolen Egyptian artifacts during his upcoming visit to Cairo on Thursday.

The artifacts — seized in two separate police raids back in 2013 — include a stone tablet inscribed with hieroglyphic runes, a stone sarcophagus, ancient writings on papyrus paper, as well as a myriad of ceremonial statues.

The first group of artifacts was seized from an Israeli antique trader, who supposedly purchased the artifacts in Oxford, before attempting to smuggle them into the country illegally.

The second group was taken months after from a certified trader in Jerusalem, following a tip from Egyptian authorities, who claimed the artifacts were exported from Egypt illegally.

The artifacts will be returned to Egypt at the request of Egyptian authorities, and as a goodwill gesture on Israel's part, meant to further develop the growing relationship between the two neighboring countries.

Lapid's planned talks in Cairo are expected to cover the Israeli-Palestinian conflict and the tentative Egyptian-brokered truce between Israel and Gaza's Hamas rulers, as well as the issue of the Israelis and the remains of Israeli soldiers being held in the Strip.

He is also expected to meet with his Egyptian counterpart Sameh Shoukry. It is currently unknown if Lapid will meet with Egyptian President Abdel Fattah el-Sisi.

This is the second time Israel performed such a goodwill gesture towards Cairo, who in 2016 received from two rare ancient Egyptian sarcophagus lids, plundered during the 2011 Arab Spring uprising.

## MOSSAD RECRUITED IRANIAN SCIENTISTS TO BLOW UP KEY NUCLEAR SITE (Israel Hayom 12/3/21)

Israel's foreign intelligence service, the Mossad, recruited several Iranian nuclear scientists to carry out a covert operation in Iran earlier this year, during which one of the ayatollah regime's most secure nuclear facilities was blown up, the British weekly The Jewish Chronicle reported Thursday.

According to the report, Israeli agents approached up to 10 Iranian scientists who agreed to destroy uranium-enrichment centrifuges at the Natanz nuclear facility in April, although they reportedly believed they were working for international dissident groups.

Scientists allegedly smuggled some of the explosives into the facility in boxes of food on a catering lorry, while others were dropped into the compound by a drone, after which they were collected.

According to The Jewish Chronicle, Mossad spies had hidden explosives in the high-security facility as early as 2019 and only triggered them in 2020.

The explosion reportedly caused chaos in the facility and led to a power blackout, destroying 90% of the centrifuges and delaying Iran's progress towards a bomb and delaying work at the complex for up to nine months.

After the blast, the Iranian researchers were taken to a safe location, and "all of them are very safe today," one source said.

The paper further alleged that Israel was responsible for the June assault on the Iran Centrifuge Technology Company in Karaj, during which agents smuggled an armed quadcopter into the country piece by piece and used it to launch missiles at the site.

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According to the report, the operations were planned over an 18-month period by a team of 1,000 technicians, analysts, and spies on the ground. In a different article, The Jewish Chronicle claimed that Israel was planning a "full-on assault on Iran's nuclear facilities." The paper supposedly received information from Israeli sources, who said the operation was meant to "target the head of the octopus."

#### **RA'AM TO PROVIDE COALITION VOTES TO PASS IDF ENLISTMENT BILL FOR HAREDIM (JPost 12/7/21)**

Defense Minister Benny Gantz received a commitment from Ra'am (United Arab List) leader Mansour Abbas on Monday to provide the coalition the votes it needs to pass the IDF enlistment bill for haredi Orthodox, political sources confirmed on Tuesday.

Gantz had been delaying bringing the bill for a vote because he lacked a majority without Ra'am. But Abbas told Gantz that if it is not possible to draft a majority without his MKs, they will vote in favor and let it pass.

"They are part of the coalition, and they must contribute their support for our requests," Gantz told reporters at Blue and White's faction meeting. "Their obligations must be no less on this issue, and we spoke about that."

The government's bill to increase haredi enlistment to the IDF was submitted last month to the Knesset. It has drastically lowered minimum enlistment rates than a previous version of the bill. It would temporarily reduce the age of exemption to 21 in order to encourage haredi men to enter the workforce, and then over the course of three years raise the age of exemption up to 23.

The government is in a hurry to pass problematic legislation because it is about to lose an active coalition MK when Shirley Pinto gives birth to her second child. A spokeswoman for Pinto said she was due on Monday.

The spokeswoman said Pinto took off only a few days from work when her son was born. Without Pinto, the coalition's majority would fall to 60-59.

One reason Ra'am is ready to vote for the enlistment bill is that it needs Blue and White's support for its own legislation, which would enable tens of thousands of illegally built homes to be hooked up to the national electricity grid. The bill passed its first reading in the Knesset plenum on Monday night in a 61-48 vote, with the support of opposition MKs from the Joint List.

The bill's sponsor, Ra'am MK Waleed Taha, told the Knesset plenum it would save lives and finally do justice for tens of thousands who were not given permits to build and were not permitted to be hooked up to the grid."

But Likud MK David Amsalem called the bill "the most dangerous step since the state was founded."

The Knesset plenum approved the Knesset House Committee's recommendation regarding the appointment of a public committee to determine salaries and payments to Knesset members, and the establishment of a special committee to discuss the bill regulating the use of cannabis for medical purposes.

The plenum also unanimously passed into law a bill that sets minimum penalties for offenses of possession and trafficking in illegal weapons. The law stipulates a temporary provision in which, except in special cases, a minimum penalty of a quarter of the maximum penalty will be imposed on those convicted of offenses of possession, carrying and trafficking in arms.

#### **KUWAIT BANS ENTRY OF SHIPS HOLDING GOODS TO AND FROM ISRAEL (Israel Hayom 12/5/21)**

A Kuwaiti minister issued a decision on Saturday banning the entry of commercial ships loaded with goods to and from Israel into Kuwaiti territorial waters, according to local media reports.

"The ban includes all ships coming from other ports to unload part of their cargo in Kuwaiti ports whenever they are carrying any of the goods stipulated in the ban, with the intention of shipping them to and from... Israel," said Kuwaiti paper Al-Anba on Sunday.

The directive came from Minister of Works and of State for Communications and Information Technology Dr. Rana al-Fares.

The Hamas terrorist organization, which controls the Gaza Strip, issued a statement welcoming the decision, urging other countries to "follow the same

approach."

Kuwait passed a law in May prohibiting any form of contact with Israel, and banned Kuwaiti nationals and expats from visiting the Jewish state. The bill also outlawed "expressions of sympathy" with Israel.

Kuwait boycotted a renewable energy conference in Abu Dhabi January 2014 because it was attended by Israel.

After former US President Donald Trump said he believed Kuwait would be the next to normalize ties with Israel following the signing of the Abraham Accords, Kuwait said it would be the "last to normalize" ties.

"Our stance on Israel has not changed, following the UAE normalization agreement, and we will be the last to normalize relations," the Al Qabas newspaper reported in August 2020, citing an unnamed senior official.

Dr. Michael Barak, a Middle East researcher at the Interdisciplinary Center Herzliya, told Israel Hayom that "the Muslim Brotherhood movement is very strong in Kuwait, and the state has very strong ties with the Palestinians."

"The Kuwaitis don't want to go back on their traditional support of the Palestinians, especially from the royal family, and the Arab national view that is still prominent in Kuwait. Those ties saw a major crisis because of the Palestinians' support for Saddam Hussein during the Gulf War, but by 2015 relations were gradually restored."

As for the Kuwaiti parliament, Barak noted that "the Muslim Brotherhood is a strong force there, and they are very close to the royal family, which tries to present itself as the defender of the Palestinians."

"In Kuwait, there are Salafi associations that transfer donations to Hamas, which shows us that their ties [to the Palestinians] aren't only with the PA leadership in Ramallah."

"These issues influence the royal family, which does not want a direct conflict with the many members of parliament from the Muslim Brotherhood, the Salafi parties, or the parties that hold a pan-Arab worldview," Barak explained.

#### **ISRAEL'S HEALTH MINISTER WANTS TO MAKE IT EASIER TO GET ABORTIONS (JPost 12/3/21)**

As the Supreme Court heard oral arguments in Washington on the most significant abortion case to reach the court in decades, Israel's health minister laid out his plans to simplify what he called Israel's "chauvinistic" abortion process on Wednesday.

"It should be a given — the rights to a woman's body are the woman's alone," Nitzan Horowitz told the Israeli news site Ynet. "Any decision or medical procedure such as the choice of whether to perform an abortion must be in the hands of the woman. We have no moral right to decide for her how to deal with an unwanted pregnancy."

Horowitz, head of the left-wing Meretz Party, wants to allow women to terminate a pregnancy within its first 12 weeks without approval by a committee, which is currently a requirement for all abortions in Israel.

While abortions are legal in a number of cases in Israel, women seeking an abortion have to present their reasons for ending the pregnancy before a committee of three people. Committees approve abortions for women under the age of 18 or over the age of 40, in cases where birth defects are expected; when the pregnancy is the result of rape or incest; when the woman is unmarried; or when the pregnancy may endanger the woman's life or mental or physical health.

The Health Ministry plans to update the application form for abortions, which has not been changed since 1977, and study which hospitals receive the most applications in order to address the problem of lengthy wait times that women face at some hospitals.

It also plans to transfer responsibility for some abortions, particularly drug-induced procedures performed in the first term, to health clinics rather than hospitals.

Changes to the committee requirements, which are subject to Knesset approval, will likely take longer and face opposition from conservative parties in the governing coalition.

Michal Rozin and Gaby Lasky, two other Meretz lawmakers in parliament,

plan to present a bill that would allow women to abort without the approval of a committee until the 12th week of pregnancy. After the 12th week, women would still be required to approach the committee, which would then act in an advisory role rather than approving or disapproving.

#### **HEALTH MINISTER: 4TH VACCINE DOSE FOR ALL ISRAELIS A POSSIBILITY (Arutz-7 12/7/21)**

Health Minister Nitzan Horowitz said Tuesday that Israel may offer an additional booster shot of the coronavirus vaccine to all Israelis.

"I don't know yet. If we see that the vaccine's efficacy drops after a certain amount of time, even after the booster, we could recommend a fourth dose, if it's possible," Horowitz said at a Israel Hayom conference.

"We will make decisions based on medical need," he said, noting the vaccines which are given every year such as the flu vaccine. "We can see today that the decision here to give the booster to everyone" was right. "Otherwise there would have been many more deaths here."

The Health Ministry will convene tonight to discuss the approval of a fourth vaccine dose for people who are immunocompromised.

Israel has closed its borders to foreign visitors in response to the emergence of the Omicron variant of the coronavirus. Initial data suggests that the new variant is more transmissible than previous strains of the coronavirus. However, no deaths have been reported from the Omicron variant in any country yet.

#### **ATAROT PROJECT DELAYED FOR ENVIRONMENTAL REASONS AMID US-ISRAEL DISPUTE (JPost 12/6/21)**

A controversial east Jerusalem housing project that had created friction between Israel and the Biden administration was delayed Monday for environmental reasons.

The Interior Ministry's District Planning Committee asked for an environmental impact report after holding a hearing on the construction of 9,000 homes for a new Jewish ultra-Orthodox neighborhood in Jerusalem located over the pre-1967 lines.

The project would be located at the site of the former Kalandia Airport, situated next to the security barrier, Route 443 and the Palestinian Jerusalem neighborhood of Kafr Aqab.

The committee had been expected to approve the project for deposit, a move that would allow it to be prepared for final approval.

In a brief statement published Monday afternoon, the committee said it had decided to wait until completion of an environmental impact report before moving ahead with the project, which otherwise appeared to meet the general criteria for construction at that site.

"The committee was impressed by the plan's proper utilization of land reserves that have been unused to date," it said, noting that the project included mixed private, commercial and public space and addressed transportation needs.

An extended final decision is yet to be published.

Regional Cooperation Minister Esawi Frej (Meretz), however, urged the committee to abandon the housing project in favor of renovating the airport, which had operated at that site from 1924-2000.

"It is wrong to destroy strategic infrastructure for housing units," Frej said, as he clarified that he was not speaking on behalf of the government.

"Atarot Airport, which can be reconstructed in a short period of time, will serve as a secondary Israeli airport" that could be open to both Israeli and Palestinian passengers, he argued.

"The airport could serve at least five million passengers a year," he said. "It's good for the Israeli economy, it's good for the Jerusalem economy, [and] it's good for the Palestinians who currently have no aviation exit gate to the world."

Most Palestinians who want to travel exit Israel through the Allenby Crossing with Jordan and fly out of Amman.

The Ben Gurion Airport is "very close to its capacity threshold and, as the decision on the location of Israel's additional airport continues to linger, the

existing resource of a ready airfield in Atarot must be utilized," Frej said.

Prior to Monday's meeting, Israel had promised the US that it would not advance the Atarot project. Prime Minister Naftali Bennett and US Secretary of State Antony Blinken spoke about the project on Thursday. An Israeli official has clarified that Jerusalem had explained to Washington that the project would come before the committee but that it would be delayed when it moved over to the upper echelon for approval.

The PA, the international community and the US are concerned that the construction of a large Jewish neighborhood over the pre-1967 line would make it difficult for east Jerusalem to become the future capital of a Palestinian state.

Israel holds that Jerusalem is its united capital and that it has a right to build Jewish homes in all parts of the city.

#### **THIS USED TO BE ONE OF THE GREATEST CITIES OF ANCIENT ISRAEL (Ha'aretz 12/9/21)**

Gezer used to be a major city. Some 3,000 years ago, this settlement – situated between Tel Aviv and Jerusalem – was considered one of the main regional cities, along with Jerusalem and Beit She'an. Twenty-five layers of habitation have been found here during decades of archaeological excavations. Its earliest structures were built about 5,500 years ago. The Bible recounts how the king of Egypt "had taken Gezer and burnt it with fire," giving it as a loving wedding gift to his daughter who married King Solomon (1 Kings 9:16). Solomon subsequently rebuilt the city.

There is always a crucial question when it comes to ancient sites: what can we see there today? Are these just piles of "important" ruins, or can you actually enjoy the place and is it interesting?

With Gezer, the answer is a resounding yes – especially now its ancient water system is open to the public.

The residents of Gezer dug out this water system 3,600 years ago in order to reach groundwater. It's the largest Canaanite water system ever discovered, established around 600 years before the presumed reign of King Solomon.

The first person to find it was the Irish archaeologist Robert Macalister, in the early 20th century. That excavation also yielded the Gezer calendar – one of the earliest Hebrew inscriptions, which is now on show in an Istanbul museum.

The water system was blocked over the years and only recently excavated. A new stairwell has been installed, allowing us to look and be amazed. The system is 90 meters long and 7 meters high (295 x 23 feet), and groundwater used to accumulate at the bottom, at a depth of some 40 meters. This pool is currently dry (you should bring a flashlight when visiting).

The water system is not the only attraction. There is also a Canaanite gate that served as the entryway into the city, flanked by a high guard tower. These are the largest such fortifications found in Israel to date. On the eastern side is Solomon's Gate and the Canaanite steles, an area used for worshipping that features a stone basin and 10 huge stone monuments. The western end of the site boasts a large jujube (Ziziphus) tree, providing pleasant shade.

Tel Gezer offers several wonderful observation points, allowing you to gaze over the green fields and beautiful vineyards surrounding the moshav of Karmeit Yosef.

The western side also features the tomb of Sheikh Mohammed al-Ghazali. Up until 1948, 1,000 residents of the Arab village of Abu Shusha lived next to the archaeological mound. They grew cereals and fruit trees. The village's houses were all destroyed when the village was conquered during the War of Independence. A spring can be found southeast of the site with a memorial honoring Itay Steinberger from Karmeit Yosef, who fell during the Second Lebanon War in 2006.

#### **TWO MILLION PEOPLE ARE IMPRISONED FOR 15 YEARS. THE NEW BARRIER WILL REMAIN THERE FOREVER (Gideon Levy, Ha'aretz 12/9/21)**

They are celebrating inside the bunker: A new fence around the Gaza Strip

was inaugurated. Fence? A terrifying barrier. All the honored guests of the Defense Ministry were invited to the "event declaring the completion of the project" – not including the leprous Benjamin Netanyahu, who holds founding shares in the project and was of course not invited. They hugged each other, the way only the old boys know how, slapped the back of "Mr. Fence," Brig. Gen. Eran Ofir, who has the poetic title of "head of the border and seamline administration" – in a country that has no border, and barely has a seamline. Naturally, sliced-up vegetables with dips and petits fours were served as refreshments, Defense Minister Benny Gantz said the barrier was "creative," as if it was a work of art, and everyone was delighted and bursting with pride. After all, how is it possible not to delight in the face of the 3.5 billion shekels cast away: In other words, buried deep down in the ground, and in return for which Israel received 2 million cubic meters of concrete, 140 tons of iron and steel that will never rust, including sensors that are sensitive to any hoe used by a Hamas member, and security forever for the children living in Israel near the Gaza border – which is of course "priceless."

They even came from Donald Trump's America at the time to look at the wonder – the pride of Israel. Every Qassam rocket volley passed by there and saw the three concrete plants built there, the tons of cement and iron poured into the ground in a country that pays its disabled 3,200 shekels a month, and demands that they make do with this to live on, because it has no money.

While the iron and concrete monster was being buried in the earth, not even a single public discussion was held on this insane enterprise. Because what was there to discuss? Security. It's unlikely there are even 1,000 Israelis, not including the contractors and their families, who even heard about any of it. It's ridiculous to demand a public debate on the matter, which only brigadier generals understand, and characters like Trump are so thrilled about.

It's exciting to see the fence now in all its glory. It can serve as a new national monument to memorialize the temporary sanity that the country has lost. A convoy of limousines will bring the official guests from abroad – directly from Yad Vashem – to view the wonder. Here is buried the sanity of Israel. Here it has buried its head as deep as possible in the sand, and here it was finally declared an insane nation. A sophisticated military state, which surrounds itself with fences that have no rival anywhere in the world, facing barefoot militias, who will never stop harassing it for as long as they are imprisoned inside the Gaza Strip. A country that invests tens of billions of shekels more in preparations for a no less crazy attack on Iran, knowing that it will never carry it out, needs a monument to sanity – and its place is on the border with the Gaza Strip.

Behind the crowded facades of the iron grilles, it is no longer possible to see what is on the other side. But no one wants to see either. There is a huge concentration camp for people there.

When the fence was built around Qalqilyah in the West Bank it reminded one of a concentration camp. Whoever dared to make the comparison was immediately condemned of course. Facing the Gaza fence, it is no longer possible to deceive anyone: This is what the fence of a ghetto looks like, of a prison, of a concentration camp. Only in Israel do they celebrate the building of a concentration camp. Only the skies of the ghetto are somehow still open, and that is in a limited fashion too. Coming soon, the next devilish invention of the defense establishment: A dome of iron, a huge ceiling over the skies of Gaza. The head of the "border and seamline" administration is already working on it. First, he will just finish with the intimidating wall being built on the Lebanese border, and then he will be free to do that too.

Two million people have been imprisoned continuously for 15 years – there has never been another concentration camp like it. The fence that was inaugurated on Tuesday is obdurate: It will remain forever. You will never be released, Gazans. After all, you don't throw a billion dollars into the garbage. The Bar-Lev Line was a death trap, the separation barrier has been wide open and ripped up for a long time, and no lessons have been learned. But the Israelis are celebrating. There is an abundance of security in the south, too – so much security that there is nothing left for anything else.

## ACCORDING TO THE LEFT, WE SHOULD ALL LEAVE WAR ZONES

(Uri Cohen, Israel Hayom 12/2/21)

Haaretz publisher Amos Schocken, one of the leading figures of the Israeli Left, vigorously opposed President Isaac Herzog visiting Hebron for a candle-lighting ceremony on the first night of Hanukkah. To make his reservations about Jewish settlement in Judea and Samaria clear, Schocken said this week that the parents of Shalhevet Pass, a 10-month-old baby who was murdered by a Palestinian terrorist in the Avraham Avinu neighborhood of Hebron in 2001, were the ones responsible for their baby's death.

"Shalhevet Pass was killed because of the irresponsibility of her parents, who thought it was possible to raise children in a combat environment, and the Welfare Ministry, which in a normal country would have removed children from war zones," he wrote.

So the victims were to blame, according to the Left, proving its deep hatred for the Jewish presence in Judea and Samaria in general and Hebron in particular.

I took an imaginary stroll through "war zones," and there I met Amos Schocken's grandfather, Shlomo Salman Schocken. Back in those far-off days, when Salman Schocken was in the Land of Israel, the entire country was one big war zone. Schocken's conclusion was to leave the Land of Israel and move to New York. Like his grandson, the grandfather thought that the most important thing to do was to move away from war zones.

Those were the days of World War II. On one side, there were Lebanon and Syria, which were under the rule of France's Vichy regime, which was pro-Nazi, meaning that the German air force could use its bases in Syria to refuel and bomb British targets in Iraq. On the other side, a much bigger threat was the German army under Erwin Rommel, who invaded North Africa and quickly made his way toward the Suez Canal. The Germans reached Al-Alamein, some 100 km. (62 miles) from Alexandria, and it was clear that they would not stop at the canal that connected Asia to Europe, but would continue north, seizing control of all the sources of oil in the Middle East.

The Germans were so certain of their impending victory that SS officers in Rome were poring over maps of the Jewish community in the Land of Israel and dividing Tel Aviv, Rishon Lezion, and Haifa into small neighborhoods and areas so they could be quickly and easily "purified" of Jews. The fear that the British lines of defense would fall led to existential fear, and plans to build fortifications on the Carmel ahead of a suicidal battle got underway. The Carmel was supposed to serve as the Jews' last stand and offer them a few days' respite.

Shlomo Salman Schocken, who at the time was head of the steering committee of the Hebrew University of Jerusalem, left for New York, leaving the university broken as its leadership fled the war zone. The senior administrator Schocken left behind, David Werner Senator, sent Schocken a telegram containing an urgent call: "General fear. Your absence continues. Losses ... Serious financial problems. Recommend strongly that you return quickly."

Schocken declined. New York was the better option. At the start of 1942, Schocken notified the university in a telegram that "I cannot leave America at this difficult time." Schocken's biographer, Anthony David, tells us that even the professors who remained and admired him – Gershom Scholem and Shmuel Hugo Bergmann, Akiva Ernst Simon and Martin Buber – burst out laughing. They were particularly amused by the indirect way in which Salman informed them that he did not intend to return. Most of them saw the telegram as fear wrapped up and sold as vision.

According to Amos Schocken's reasoning, as rockets rained down on the Tel Aviv area – all its residents should have left their homes and moved away from the war zone. When Katyushas fell on northern Israel, people there should have left, and when rockets hit Ashkelon, the people should have fled. My recommendation to Schocken is that he visit Ashkelon and look at the 40,000 new housing units being built, and realize that New York is not our option.



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### Missed Opportunities

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

**"He (Yosef) kissed all his brothers and he wept on them, and afterwards his brothers spoke with him." (45:15)**

After revealing his true identity to his brothers, Yosef reassures them that he harbors no ill will towards them, explaining that what occurred to him was orchestrated by G-d. Finally, Yosef kisses each of his brothers, crying as he does so. The Midrash comments that, just as Yosef cried as he appeased his brothers, we too will cry when G-d brings the final redemption.

This Midrash is puzzling on a number of levels. Why would there be crying at the time of the final redemption? Furthermore, what is the connection between our crying at the final redemption and Yosef's crying at this moment?

The Ksav Sofer resolves these questions beautifully. When Yosef was first sold into slavery, he was probably very pained by his separation from his family. Yet, over time, that pain dissipated as he became accustomed to his new situation. In fact, he named his first son, Menashe, because "G-d has allowed me to forget (*nashani*) my father's house." Now, however, the realization of all that he has lost due to their separation – the opportunities for growth that could have come from being around such righteous individuals – all come to the forefront of his thoughts and Yosef weeps over those missed opportunities.

Similarly, explains the Ksav Sofer, we have become accustomed to life in exile. We don't realize the opportunities for connecting with G-d that we are missing out on because we don't have a *Beis Hamikdash*. When the final redemption occurs and we come face to face with what we have been missing all these years, our joy will be tinged with sadness and weeping over all the lost opportunities due to our time in exile.

This Tuesday will be the Fast of the Tenth of Teves, the day the Babylonian King Nevuchadnezzar began his siege on Jerusalem. That siege ultimately led to the destruction of the first *Beis Hamikdash*. It is an opportunity to once again remind ourselves that we are still in exile – our situation is far from ideal. May we merit to see the *Beis Hamikdash* rebuilt speedily in our days so we can all experience the great opportunities to connect to G-d that it will afford!

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Behold! Your eyes see as do the eyes of my brother, Binyamin, that it is my mouth that is speaking to you. (45, 12)**

*My mouth is speaking to you in the "Holy Tongue". (Rashi)*

A ruler needs to be able to converse in many languages. Why was Yosef's speaking to them in Loshon Hakodesh a proof that he was Yosef? Maybe he was bilingual? If merely the sound of Yosef's voice was proof that he was Yosef, why did Yosef emphasize to his brothers that "I am speaking to you in 'your' language?"

### Parsha Riddle

**Why did Bnei Yisrael specifically move to Goshen?**

Please see next week's issue for the answer.

**Last week's riddle:**

**Yosef was called Tzofnas Paneiach. Who wrote a sefer with that name?**

**Answer: Rav Yosef Rozen zt"l, the Rogatchover Gaon.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

The end of *parashas Vayigash* relates the consequences of Yosef's grand program of nationalization of Egypt's grain harvests during the years of plenty in order to provide for the people during the years of famine: the people eventually ran out of money, and were forced to sell first their cattle, then their land, and finally their very selves as serfs to the crown in exchange for food. As we have previously discussed, readers of the Biblical account have drawn opposite lessons from this story as to the desirability of central planning and government intervention in the economy.

In general, while the concept of private property is fundamental to the economic system of the Torah, the Talmud does endorse a communal right of economic regulation, including the establishment of price controls and measures intended to restrict free competition in support of mercantile interests (*Bava Basra* 8b-9a).

A major debate, involving technical *halachic* questions but also the philosophy of economics, took place about a century ago among European *halachic* authorities. During World War I and its aftermath, many European governments enacted various forms of rent regulation in attempts to preserve housing affordability. *Halachah* itself does provide some protection to tenants, but this is quite limited, and the question arose as to whether Jewish tenants of Jewish landlords had the right to the legal protections granted to them by the law. Some authorities, such as R. David Menachem Manis Babad, expressed deep misgivings over the economic doctrines that motivated such regulation:

It is known to us that the main support for this law comes from some free (-thinking?) elected representatives who espouse opinions and doctrines of the communists and socialists, to squeeze the rich and to seize their money, and all these doctrines are against the opinion of the Torah (*Shut. Chavatzes ha-Sharon* tinyana CM 8)

Others, such as R. Aharon Lewin, had a very different perspective (at least in the context of the exigent circumstances of the time): R. Lewin, who had actually been a member of the Polish Sejm when the issue had been debated there, relates that Jewish landlords had engaged in a major lobbying effort to persuade him and the other Jewish delegates to vote against the law, "but we did not listen to them." (*Avnei Cheifetz* 40)

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was for the Babylonian Exile.
2. I was for going down to Egypt.
3. I was for the Sanhedrin.
4. Ayin.

#### #2 WHO AM I?

1. Get up.
2. And go.
3. Fourth one.
4. I am from Ezra.

#### Last Week's Answers

**#1 20 Amos** (I am for Chanukah lights, I am for a Sukkah, I was for Yosef, I am for a *kora*.)

**#2 Chanukah Lights** (I am eight, I am for seven, I should be seen, I should not be used.)

## KOLLEL BULLETIN BOARD

**Women's Classes with Mrs. Sara Malka Winter resume this week!**

**Monday:**

***Parsha Journeys***

**8:15pm on Zoom**

**Tuesday:**

***Sefer Bereishis: An In-depth Study***

**8:15pm at SEJC and on Zoom**

**Zoom info at [gwckollel.org](http://gwckollel.org)**

