

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

December 18 - 19, 2020 - 4 Teves 5781 - Parshas Mikeitz

Light Candles by 4:29 - Havdalah 5:33

The Shabbos Shorts is sponsored this week by Sheila Gaisin
in honor of her children and grandchildren.

Mazal Tov

- **Leah & Michael Bandler** on the Bar Mitzvah of their dear grandson, Jacob Avery Bandler, son of Aimee Taub Bandler & Jonathan Bandler of New York City.
- **Esti & Moshe Kaplan** on the birth and Bris of a baby boy, Avi. Mazal Tov to siblings Yehuda and Tzippy.
- **Debbie & Simmy Merkin** on their son Daniel becoming a Bar Mitzvah. Mazal Tov to all the siblings and to the grandparents, **Emilie & Rabbi Yitzchok Merkin** and Mrs Sue Carre.
- **Lois & Sid Meyers** on the birth of a great-granddaughter, N'umi. Mazal Tov to the parents, Basya & Moshe Tzvi Strauss and to the grandparents, Jessica & Rabbi Yekusiel Strauss.

Shabbos Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. **All Minyanim require advance registration and confirmation.** If you are interested in attending Minyanim and have not already registered, please go to <https://www.yise.org/minyan> If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact minyan@yise.org

Friday Night:

- Light Candles by 4:29
- Mincha: 4:35, 4:30 (Sephardi)

If you Daven Kabbalos Shabbos prior to Shkia (4:47 PM), it is preferable to Daven Mincha prior to Plag (3:48 PM).

Shabbos Day:

- Shacharis: 7:15, 9:00, 9:30, 8:30 (Sephardi)
- Mincha: 2:00, 3:30, 3:50 (Sephardi)
- Shabbos ends/Maariv: 5:33

Fast of Asara B'Teves

Friday, December 25

Fast Begins: 5:59 AM

Early Mincha: 12:45 PM, Mincha/Maariv: 4:25 PM **Registration required.**

Fast Ends: 5:36 PM

COVID-19 Updates

- **Outdoor Minyan** - If you are interested in a Shabbos morning outdoor Minyan without a tent, subject to weather conditions, please email Ari Elias-Bachrach at outdoor@yise.org
- Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register. If you have changes to your original registration form, please send an email to minyan@yise.org with details.
- The Shul office is still open, but hours may vary.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and updated 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. Sunday through Friday 8:30 AM - **Zoom A.**
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A.**
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A.**
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B.**
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom F.**
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, Sundays at 7:30 PM, **Zoom I.**
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info. contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men & Women - **Zoom C** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom B.**
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM
 - For Women - **Zoom D:**
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E.**
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look-Stories in the Torah from a Deeper Perspective", **Zoom H.**
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on 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: 349 754 2180, password GWCK
Zoom C: ID: 746 455 2195, password GWCK
Zoom D: ID: 601 853 4021, password Winter
Zoom E: ID: 970 1398 4837, password 613
Zoom F: ID: 978 8156 7874, password RabbiHyatt
Zoom G: ID: 539 496 3506, password ygarwz
Zoom H: ID: 713 7408 5130, password 045079
Zoom I: ID: 269 840 3648, password online Pearls, phone 621690

YISE Programs and Listings

Welcome new members voted in this week at the latest board meeting: Ammi Adame, and Moshe Weinreb.

Tribute to the Silvers - A PDF of the book presented to Rabbi Binyamin and Estee Silver is available at <https://www.yise.org/silver-book>
Rebuilding Our Walls: Chanukah, Asara B'Teves, and Protecting Our Inner Sanctity - A Shiur for Women given by Rebbetzin Atara Rosenbaum. Sunday, December 20 - 11:00 AM on **Zoom A**.

Ask The Rabbi! Come join our new virtual, interactive monthly program featuring different Halachos of Shabbos! Topic this month: Warming up food on Shabbos. Tuesday, December 22 from 8:00 PM - 9:00 PM on **Zoom A**. The first 45 minutes are for Shailos submitted in advance and the last 15 minutes are for Q & A. Are you ever unsure how to use your hot plate or crockpot? Too embarrassed to ask your friend? Feel awkward calling the Rabbi? Send in your questions about this or anything else related to warming food on Shabbos to: AskTheRabbi@yise.org by Sunday, December 20. For more information or to submit questions by phone, contact Miriam Friedman, 301-754-1517.

Come Join Rabbi Koss's Monthly Jewish History class - now on Zoom! Bikur Cholim of Greater Washington and the YISE Chessed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, January 4, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Go Social! Want to reconnect with Shul friends you lost touch with these past COVID-19 months? We're missing our Shul buddies as well! YISE's Social Committee wants your energy to help lead new (Zoom interactive, of course) programs. Sahra Ginsburg sahra@ginsburg.cc Sharon Shimoff sharonshimoff@gmail.com and Max Rudmann max.rudmann1@gmail.com are waiting to hear from you.

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

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

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

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/Sponsor a Shiur

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

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, 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.

- The following individual Shiurim are available for sponsorship at \$18 (per day):
 - Daily Morning (Sunday 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 ~~Chumash~~ Navi Shiur for Women
 - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
- Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
- The Pre-Shabbos Drasha video is available for sponsorship at \$54.

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

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Tehillim/Parsha and Halacha Shiur

- Jacob & Debbie Frenkel** to commemorate the Yahrzeit of Jacob's maternal grandmother, Bracha bas Yeshaya HaLevi, whose Yahrzeit is the first day of Chanukah.
- Bobbi & Jules Meisler** wish Mazal Tov to Judy and Louis Morris on the recent birth of twin great-grandsons.

Rabbi Hyatt's Gemara Shiur

- Sahra & Yale Ginsburg** in honor of Manasseh Katz. "Helping to keep us running during COVID."
- David Jaray** for a Refuah Sheleima for Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend the Shiur.

Rabbi Rosenbaum's Wednesday Morning Nach Shiur

- Lois and Sidney Meyers** to commemorate the Yahrzeit of Lois's mother, Goldyne Resnick, Zahava bas Eliezer, Z"L.

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- The Konick Family** in honor of Susan & Rabbi Saul Koss and wishing Rabbi Koss a belated happy birthday.

YISE Youth Announcements

Dor L'Dor - Motzei Shabbos, December 19, 7:00 PM. Parsha, pizza, prizes and more - but this year Virtual! This week's Dor L'Dor is generously sponsored by the Israel family in memory of Zayde Neil Israel, who loved to learn with his grandchildren at every Dor L'Dor, and by Marc & Debbie Katz on the occasion of their 45th wedding anniversary, in honor of their children and grandchildren - Mazal Tov! The next Dor L'Dor will take place on January 9. Just a reminder- the Jkkar of Dor L'Dor is that it is a parent/child learning program and it doesn't work as a drop off activity, whether in person or virtual. The idea behind the pizza being delivered to your door was to be able to maximize the time that you spend with your child(ren) learning Torah. Please dedicate the approximately 45 minutes of learning to family time and may we, IY"H, have a lot of Zechus in our community for all of the Torah learned together!

If you have any questions or would like to sponsor, please contact Michael Shimoff at mshimoff@yise.org See flyer for details.

Community Programs & Listings

Don't Forget the Eruv! Help keep the Eruv up in the October 2020 - September 2021 operating year. Donations pay for weekly inspection and repairs, as well as for longer-term maintenance and improvements. The requested donation is \$54 per household, but smaller and larger amounts are gratefully accepted. SSEA is a 501(c)(3) organization, and contributions are tax deductible to the extent permitted by law. To donate, use the SSEA "Donate" button at <https://wp.yise.org/community-resources/eruv-info> or mail a check to SSEA and mail it to 707 Lamberton Drive, Silver Spring, MD 20902. Questions? Email SilverSpringEruv@gmail.com On behalf of the entire community, thank you!

Mikvah Emunah Society - Your membership support of the Mikvah Emunah Society is more important than ever to maintain our important work. User fees alone do not cover the cost of running the beautiful Wallerstein Mikvah. Your membership contribution of \$360, or just \$30 a month, ensures that we have funds to keep a safe environment for women to feel secure, especially during the pandemic, hire and train knowledgeable and kind staff members, maintain our state-of-the-art facilities and equipment, provide a clean and welcoming environment for all and run educational programs. The \$360 membership level is what MES has determined best meets our financial requirements, but all donations are appreciated. Please respond today by sending a check to Mikvah Emunah Society of Greater Washington, P.O. Box 1714, Silver Spring, MD 20915, or donate online at <https://www.mikvahemunah.com/membership.html>

Yad Yehuda - Unfortunately, many individuals and families across the Greater Washington Jewish community are facing the twin challenges of financial and food insecurity. The scope of this need has grown exponentially during the current COVID-19 crisis. We receive new requests for assistance each week. With the help of Hashem, Yad Yehuda answers these requests through our Emergency Financial Assistance and Tomchei Shabbos Programs and through The Capital Kosher Pantry. Please consider making an additional year-end contribution, by visiting www.yadyehuda.org/donate

The Yad Yehuda Clothing Exchange will be open to all members of the community this Sunday, December 20, 10:00 AM - 12 Noon. This is your opportunity to shop, at no cost, for beautiful, modest clothing in our well-equipped showroom. Shoppers must be in good health, not have been in contact with someone who tested positive for Covid, wear masks and maintain social distancing. As we cannot accommodate walk-ins at this time, please schedule an appointment at https://docs.google.com/spreadsheets/d/1fhBnGaalLgwaEUT4rDFUwdVKGz1_U9CeOYD-f_A10iY/edit For questions or to schedule an appointment on another day: ncarmel@yadyehuda.org

Kemp Mill Toastmasters - Wednesday, December 30, 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 yppr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Penetrating Thoughts and Practical Perspectives - Thoughts on life, Torah and Middos. Based on Michtav M'Elياهو, from Rav Elياهو Dessler, Z"L. Mondays, 9:00 PM - 9:30 PM, with Rabbi Yitzchak Scher. Zoom - Meeting ID: 736 4190 7086, Passcode: torah. Presented by YGW Kollel Zichron Amram. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

Journey to Virtue: Self-Development through Jewish Study - Wednesdays, 8:00 PM on Zoom. Discover the great wisdom of the Jewish tradition to help you reach your full potential, enhance your relationships, and live life with greater meaning! Presented by Rabbi Hillel Shaps. The journey continues. Join any time! No cost. Zoom info and registration at linksgw.org/classes

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Elياهو Reingold. Register at https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA

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@srlaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM.

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

Kemp Mill Village is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See kempmillvillage.org for more information.

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

The Week Ahead	Sunday December 20	Monday December 21	Tuesday December 22	Wednesday December 23	Thursday December 24	Friday, December 25 Asarah B'Teves
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Limited Minyanim will take place at YISE next week, **advance registration and confirmation required**. You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM;

Monday through Friday 6:30 AM/7:00 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 4:40 PM.

Halachic Times: Latest Alos Hashachar 5:59 AM, Earliest Talis and Tefilin: 6:28 AM, Latest Netz: 7:26 AM, Latest Krias Shema: 9:44 AM, Earliest Mincha: 12:40 PM, Earliest Shkia: 4:48 PM, Latest Tzeis Hacoachavim: 5:37 PM

Next Shabbos

December 25 - 26, 2020 - 11 Teves 5781

Parshas Vayigash

Light Candles: 4:33

Havdalah: 5:37

Next Shabbos Shorts Deadline: Wednesday, December 23 at 12:00 Noon
Submit items for the Shabbos Shorts to: announce@yise.org

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

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

Office Hours:

Monday through Thursday 9:00 AM - 5:00 PM, Friday - 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

Young Israel Shomrai Emunah Presents

DOR L'DOR

ONLINE!

Family Chevrusah-Style Learning - The Same Usual Motzei Shabbos Fun, but This Year Virtual!

- **Delicious Pizza - delivered to homes within Kemp Mill for children ages Pre-K - 6th grade**
- **Interactive online discussions**
- **Raffle of exciting prizes**

5781 Motzei Shabbos Times:

November 7 — 7:00 pm

November 14 — 7:00 pm

December 5 — 7:00 pm

December 19 — 7:00 pm

January 9 — 7:15 pm

January 30 — 7:30 pm

February 6 — 7:30 pm

February 20 — 7:45 pm

March 6 — 8:00pm

Register your family at
<https://yise.org/dorldor>

Must register your children prior to
each event by that Friday at 10am

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



**YISE PRESENTS:
A SHIUR FOR WOMEN GIVEN BY
REBBETZIN ATARA ROSENBAUM**



**Rebuilding Our Walls:
*Chanukah, Asara B'Teves, and
Protecting Our Inner Sanctity***

Sunday, December 20 - 11:00am

**ZOOM: 416 963 9000
DIAL IN: (301) 715-8592
PASSWORD: 492019**

ASK the RABBI

Come join our new virtual, interactive monthly program featuring different Halachos of Shabbos!

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

Topic this month: Warming up food on Shabbos.

- Are you ever unsure how to use your hot plate or crockpot?
- Too embarrassed to ask your friend?
- Feel awkward calling the Rabbi?



Send in your questions about this or anything else related to warming food on Shabbos to: AskTheRabbi@yise.org by Sunday, December 20

For more information or to submit questions by phone, contact Miriam Friedman, 301-754-1517

When: Tuesday, December 22 from 8:00 PM - 9:00 PM

Where: Zoom - Meeting ID: 416 963 9000

passcode 492019

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah via the Internet

Sponsored by David Hornestay
on the occasion of the 50th Yahrzeit of his father,
Abraham Hornestay, a"h (Avraham Aryeh ben Chayim Shlomo HaKohen)
8th of Teves

Vol. 27, Issue 10 Shabbat Parashat Miketz

5781 - B"H

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

Three Approaches to Dreams - In one of the greatest transformations in all literature, Joseph moves in a single bound from prisoner to Prime Minister. What was it about Joseph – a complete outsider to Egyptian culture, a “Hebrew,” a man who had been languishing in jail on a false charge of attempted rape – that marked him out as a leader of the greatest empire of the ancient world?

Joseph had three gifts that many have in isolation but few in combination. The first is that he dreamed dreams. Initially we do not know whether his two adolescent dreams – of his brothers’ sheaves bowing down to his, and of the sun, moon and eleven stars bowing down to him – are a genuine presentiment of future greatness, or merely the overactive imagination of a spoiled child with delusions of grandeur.

Only in this week’s parsha of Miketz do we discover a vital piece of information that has been withheld from us until now. Joseph says to Pharaoh, who has also had two dreams: “The reason the dream was given to Pharaoh in two forms is that the matter has been firmly decided by God, and God will do it soon”. Only in retrospect do we realise that Joseph’s double dream was a sign that this, too, was no mere imagining. Joseph really was destined to be a leader to whom his family would bow down.

Second, like Sigmund Freud many centuries years later, Joseph had a gift for interpreting the dreams of others. He did so for the butler and baker in prison and, in this week’s parsha, for Pharaoh. His interpretations were neither magical nor miraculous. In the case of the butler and baker he remembered that in three days’ time it would be Pharaoh’s birthday. It was the custom of rulers to make a feast on their birthday and decide the fate of certain individuals. (In Britain, the Queen’s birthday honours continue this tradition.) It was reasonable therefore to assume that the butler’s and baker’s dreams related to this event and their unconscious hopes and fears.

In the case of Pharaoh’s dreams, Joseph may have known ancient Egyptian traditions about seven-year famines. Nahum Sarna quotes an Egyptian text from the reign of King Djoser (ca. twenty-eighth century BCE): I was in distress on the Great Throne, and those who are in the palace were in heart’s affliction from a very great evil, since the Nile had not come in my time for a space of seven years. Grain was scant, fruits were dried up, and everything which they eat was short.

Joseph’s most impressive achievement, though, was his third gift, the ability to implement dreams, solving the problem of which they were an early warning. No sooner had he told of a seven-year famine than he continued, without pause, to provide a solution: “Now let Pharaoh look for a discerning and wise man and put him in charge of the land of Egypt. Let Pharaoh appoint commissioners over the land to take a fifth of the harvest of Egypt during the seven years of abundance. They should collect all the food of these good years that are coming and store up the grain under the authority of Pharaoh, to be kept in the cities for food. This food should be held in reserve for the country, to be used during the seven years of famine that will come upon Egypt, so that the country may not be ruined by the famine.”

We have seen Joseph the brilliant administrator before, both in Potiphar’s house and in the prison. It

was this gift, demonstrated at precisely the right time, that led to his appointment as Viceroy of Egypt.

From Joseph, therefore, we learn three principles. The first is: dream dreams. Never be afraid to let your imagination soar. When people come to me for advice about leadership, I tell them to give themselves the time and space and imagination to dream. In dreams we discover our passion, and following our passion is the best way to live a rewarding life.

Dreaming is often thought to be impractical. Not so; it is one of the most practical things we can do. There are people who spend months planning a holiday but do not give even a day to planning their life. They let themselves be carried by the winds of chance and circumstance. That is a mistake. The Sages said, “Wherever [in the Torah] we find the word *vayehi*, ‘And it came to pass,’ it is always the prelude to tragedy.” A *vayehi* life is one in which we passively let things happen. A *yehi* (“Let there be”) life is one in which we make things happen, and it is our dreams that give us direction.

Theodor Herzl, to whom more than any other person we owe the existence of the State of Israel, used to say, “If you will it, it is no dream.” I once heard a wonderful story from Eli Wiesel. There was a time when Sigmund Freud and Theodor Herzl lived in the same district of Vienna. “Fortunately,” he said, “they never met. Can you imagine what would have happened had they met? Herzl would have said: ‘I have a dream of a Jewish state.’ Freud would have replied: ‘Tell me, Herr Herzl, how long have you been having this dream? Lie down on my couch, and I will psychoanalyse you.’ Herzl would have been cured of his dreams and today there would be no Jewish state.” Thankfully, the Jewish people have never been cured of their dreams.

The second principle is that leaders interpret other people’s dreams. They articulate the inchoate. They find a way of expressing the hopes and fears of a generation. Martin Luther King Jr.’s “I have a dream” speech was about taking the hopes of Black Americans and giving them wings. It was not Joseph’s dreams that made him a leader; it was Pharaoh’s. Our own dreams give us direction; it is other people’s dreams that give us opportunity.

The third principle is: find a way to implement dreams. First see the problem, then find a way of solving it. The Kotzker Rebbe once drew attention to a difficulty in Rashi’s writing. Rashi says that Yitro was given the name *Yeter* (meaning, “he added”) because “he added a passage to the Torah beginning [with the words], “Choose from among the people ...”. This occurred when Yitro saw Moses leading alone and told him that what he was doing was not good: he would wear himself and the people to exhaustion. Therefore he should choose good people and delegate much of the burden of leadership to them.

The Kotzker pointed out that the passage that Yitro added to the Torah did not actually begin, “Choose from among the people.” It began several verses earlier when he said, “What you are doing is not good.” The answer the Kotzker gave was simple. Saying “What you are doing is not good” is not an addition to the Torah – it is merely stating a problem. The addition consisted in the solution: delegating.

Good leaders either are, or surround themselves with, problem-solvers. It is easy to see when things

are going wrong. What makes a leader is the ability to find a way of putting them right. Joseph’s genius lay not in predicting seven years of plenty followed by seven years of famine, but in devising a system of storage that would ensure food supplies in the lean and hungry years.

Dream dreams; understand and articulate the dreams of others; and find ways of turning a dream into a reality – these three gifts are leadership, the Joseph way.

Shabbat Shalom: Rabbi Shlomo Riskin

“The Lord shall broaden and beautify Japheth, and he [or perhaps He] shall dwell in the tents of Shem” Why is there no clear religious prohibition against the study of Greek wisdom and intellectual involvement in philosophy, mathematics, the sciences, secular music, art, literature and theater? Why was no prohibition made against the study of all the expressions of Greek culture that we know as Hellenism?

Hanukah does not merely celebrate our military victory over an enemy who wished to remove political independence from Judea. Our main celebration is the lighting of the menorah, the stylized “tree of life” This ceremony makes the statement that “the candle is commandment, and Torah is our light”. In other words, it is God’s will and His miracles – as in the small cruse of oil only sufficient to last for one day, but which lasted for eight – and not human reason that must direct human affairs and activities.

According to this view, the Haredim are right, at least as far as banning university is concerned. This is precisely the meaning of the Biblical verse as they read it, “The Lord may broaden and glorify Yafet [Greece and Greek wisdom], but only He [the Lord, without Greek wisdom] may dwell in the tent or Shem”.

There is one Talmudic passage that seemingly prohibits the study of Greek wisdom. It cites an internecine battle between two brothers, Hyrcanus and Aristobulus, descendants of the Hasmonean dynasty (the instigators of the Judean victory over the Jewish Hellenists and the Greek-Syrians at Hanukah). An elderly man knowledgeable in Greek wisdom urged Aristobulus (whose army was outside of the walls of Jerusalem) to hoist a pig instead of a bullock over the ramparts, thus preventing and even desecrating the daily Temple sacrifice which continued to be offered by Hyrcanus from within Jerusalem.

The actions of this devotee of Greek wisdom who wished to destroy our Hebrew civilization led to a devastating earthquake in the land of Israel. “From that day onwards” ruled the Sages, “Cursed be the individual who raises pigs and cursed be the father who teaches his child Greek wisdom.” The prohibition seems to be absolute. So our legal codes forbid us from raising pigs – or even benefitting in any way from pigs or pig skins.

However, as far as Greek wisdom is concerned, the story is strangely different. The Talmud praises the Greek language and deems “Greek wisdom” a skill necessary for international political discourse. In fact, a parallel account at the end of Tractate Sota

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defines “Greek wisdom” in the context of the prohibition as a “special language of nuance and riddle” used for espionage. This is how Maimonides understood the Talmudic decree, adding that “Greek wisdom” has since disappeared from use, and hence the prohibition no longer has practical application.

How can we understand this refusal to ban Greek wisdom? It is particularly strange since the Books of Maccabees demonstrate that the battles commemorated by Hanukah were waged by religious Hasmoneans, who rebelled against the elite ruling priesthood, which had been captivated by the “modern” Hellenistic culture and its philosophy, esthetics and hedonism.

I believe it is because Judaism always valued wisdom – philosophy and science – and appreciated art and music. Witness the Books of Proverbs, Job and Ecclesiastes, which are even part of our sacred canon. The artist-architect of the Desert Sanctuary, Bezalel, has a name which means “in the shadow of God”; music abounded in the Holy Temple: King Solomon was highly praised for his worldly wisdom. The Talmud praises science, maintaining that those who are capable of studying it and do not do so “are making themselves blind to God’s handiwork”. Maimonides places philosophy and science under the rubric of gemara, insisting that these disciplines must be a necessary part of the curriculum in an Academy of Talmudic studies, as part of the commandment to strive to know God.

The Rashba (Rav Shlomo ben Adrat, Spain d.1310) wrote three responsa in which he banned the study of philosophy, but only for those under the age of 25, and Rav Moshe Isserles and the Vilna Gaon both allow the study of science and philosophy. Although the Vilna Gaon is cited as saying that the “accursed philosophy turned Maimonides astray,” one of the Vilna Gaon’s best students, Rav Menashe from Ilia, wrote that, “these words never emanated from the Gaon’s pen nor from his sacred mouth”.

Indeed the Vilna Gaon is quoted by Rabbi Barukh Shik of Shklov: “To the extent that a person lacks knowledge of wisdom, he will also lack one hundred measures of the wisdom of Torah, since Torah and wisdom are bound up together.” As a result of the importance that our Tradition gave to the wisdom of philosophy and science, it would have been inconceivable for the Sages to ban Greek wisdom. Hence, an alternate interpretation of the opening verse quoted above would serve as an introduction to this commentary, “The Lord shall broaden and beautify Yaphet (Greece), and he (Yaphet) shall dwell in the tents of Shem.” “The beauty of Yaphet must adorn the tents of Shem”. Torah must be wed to university study.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Two Kinds of People - “There are two kinds of people.” I am sure that you all have heard one variation or another of that theme. We seem to have a well-ingrained habit of dividing people into two categories. For example, we say that there are those for whom the cup is half-full, while others for whom the cup is half-empty. There are two types of people: some are optimists, and others are pessimists.

There are other dichotomies that we utilize. We distinguish between those individuals who are rational, guided by their heads, and those who are emotional, who follow their hearts. There are men and women of reason, and there are men and women of feeling.

The British political philosopher, Sir Isaiah Berlin, wrote an entire book about such a dichotomy. He entitled it, *The Hedgehog and the Fox*. He bases this title on a remark made by one of the ancient Greek philosophers: “The fox knows many things, but the hedgehog knows one big thing.” The fox has many little tricks up his sleeve, by which he can evade his

pursuers. But the hedgehog has but one defense and, by the use of his prickly quills, can successfully defend himself against his enemies.

Sir Isaiah applies this distinction to the field of literature; specifically to the great Russian novelists such as Dostoevsky, Tolstoy, and Turgenev. Some excel at portraying details, while others are masters of depicting grand themes. If we transfer Sir Isaiah’s approach from literature to, say, medicine, we can certainly easily distinguish between the specialists and the generalists.

Personally, I believe that such dichotomies are simplistic, failing to take the complexity of human beings into account. Few of us are so rigidly one-dimensional. Most of us fluctuate between optimism and pessimism. We occasionally rely upon our reason, but in other circumstances become quite emotional. We shift our focus from fine details to the overall picture and back again.

It is fascinating to find such dichotomies in our traditional Jewish sources. Perhaps the most famous of them relates to two schools of thought that pervade Talmudic literature: Hillel and Shammai and their respective schools. These two great sages debate each other on hundreds of subjects, ranging from the question of whether it would have been better that man had never been created to laws regarding the fine points of ritual purity. They each prescribed different sequences for the blessings which constitute the Havdalah service, and they even differed as to the precise wording of some of those blessings.

Many scholars have assumed that fundamentally, different philosophies of life were at the root of their disagreements. One attempt to identify such an underlying rationale was made by a sage of the last generation, Rabbi Solomon Joseph Zevin, who fortunately escaped the prisons of the Soviet Union and lived to teach and write in Jerusalem.

Rabbi Zevin believed that all of Hillel and Shammai’s differences of opinion could be reduced to one basic difference between them. Shammai, he argued, held the future potential of a situation to be more critical than the actual current situation. Shammai was concerned with probable future consequences; Hillel, with present realities.

Hillel, felt that the actual situation with which a person is confronted takes precedence over considerations of what might happen in the future. Rav Zevin’s dichotomy puts Shammai’s priority on potential eventualities against Hillel’s belief that actual present circumstances took priority.

Their contrasting approaches to religious life is exemplified in the well-known story of the aspiring convert to Judaism who approached first Shammai and then Hillel with the request that they teach him the entire Torah while standing on one foot. Shammai angrily rejected him, while Hillel welcomed him, famously declaring that the essence of the Torah could indeed be taught while standing on one foot: “Do not do unto others what is hateful to you.” Hillel then went on to advise him that the rest of the Torah was just commentary that he could study independently.

Following Rav Zevin’s approach, when Shammai was confronted with the bizarre request of the convert, he suspected, with good cause, that this man would not be a good candidate or a lasting conversion—sooner or later, he would revert to his pagan ways. Characteristically, Shammai considered potential.

But Hillel was not troubled by what the potential future might hold in store. Here was a man who wished to convert. That was all that mattered. The actuality of the present moment prevailed.

Likutei Torah

With another of their many debates, we finally come to this week’s special Shabbat, the Shabbat of Hanukkah.

Hillel ruled that one begins the holiday by lighting just one candle and then increases the number of candles day by day. Shammai ruled in the opposite manner, beginning with eight candles and then gradually decreasing the number of candles night after night.

We are all so accustomed to lighting one candle of the menorah on the first night and then adding an additional candle for each successive night that many of us are unaware that this procedure follows Hillel’s opinion. Shammai insisted that things should be done differently. He and his entire school lit eight candles on the first night and proceeded to light in descending order, from eight down to one.

Applying Rav Zevin’s analysis can gain a fresh understanding of the candle lighting ceremony of Hanukkah. For Shammai, the miracle was powerful at that specific time in history when it occurred. But, concerned as he was about the potential future, he was convinced that, with time, the memory of that miracle would fade and its lessons would be forgotten.

Hillel had a different view. We can return, he asserted, to the moment in history when the miracle occurred. At first, on day one, the phenomenon was almost insignificant. But as each day passed and the oil of the Temple’s menorah continued to burn, the wonder grew and grew. That was the nature of the situation at that moment in time, the awe increasing gradually day after day.

Hillel had an additional insight. Always holding the present moment in focus, he realized that that bygone moment did not have to disappear over time. It could be preserved. It could forever be experienced in all of its wonder.

The victory of more than 2,000 years ago remains ever present, right up to this very year. Memories need not fade. Such is the nature of the Jewish historical memory: events can be relived.

Hillel’s teaching about the primacy of the present moment and our ability to perennially relive that moment lies at the core of the Hanukkah holiday. This teaching is encapsulated in the words of the blessing we recite just as we light the menorah:

“Blessed are You, Lord our God... who performed miracles for our ancestors in those days, and at this time.”

Dvar Torah based on Growth Through Torah by Rabbi Zelig Pliskin

Pharaoh likes Joseph’s interpretation of his dream and then appoints him to be in charge of Egypt’s economy. The Torah states: “And Pharaoh said to Joseph, ‘after the Almighty has informed you of all this, there is no one who is as understanding and wise as you’”. How could Pharaoh trust Joseph whose resume listed his last two positions as “convict” and “slave”?

Rabbi Chaim Shmuelevitz, the late head of the Mir Yeshiva, explained that Pharaoh saw Joseph’s extreme honesty when Joseph began by saying that he had no power to interpret dreams on his own; that it was entirely a gift from the Almighty. Joseph did not want to take credit even for a moment. This total honesty in one minor point showed that Joseph could be completely trusted.

Note that Pharaoh saw one minor positive point in Joseph’s character and extrapolated it to a larger scale. This should be our model in viewing people. Keep finding minor strengths and good qualities in others and then give the person positive feedback. This can help someone build a positive self-image. The more a person sees himself as having positive attributes, the more motivated he will be to utilize those strengths for further growth... [Excerpted]

At the beginning of this week's *Parashah*, Pharaoh dreams a dream, and Yosef is called from prison to interpret it. R' Yosef Dov Halevi Soloveitchik z"l (1820-1892; rabbi of Brisk, Belarus; progenitor of the Soloveitchik rabbinical family) notes that Pharaoh added a detail that was not in his dream when he related it to Yosef. Pharaoh said (41:19), "Suddenly, seven other cows emerged after them -- *Dalot* / scrawny, and of very inferior form, and of emaciated flesh." In reality, the cows he saw in his dream were not "*Dalot*" (compare verse 3). Pharaoh did this in order to test Yosef.

R' Soloveitchik continues: Yosef recognized that Pharaoh was trying to trick him. But, rather than be upset, he understood that this was orchestrated by Heaven to give him a hint to the meaning of Pharaoh's dream. Pharaoh's advisors had interpreted the seven cows as seven countries, but Yosef realized that the seven cows hinted to the grain harvest, because the word "*Dalot*," which Pharaoh added to trick him, alludes to grain (see *Bava Metzia* 59a, commenting on *Shoftim* 6:6). (R' Soloveitchik notes that Yosef's conversation with the king was not in Hebrew, but, presumably, they used Egyptian words with equivalent meanings.)

R' Soloveitchik concludes: From here, we learn an important lesson about *Bitachon* / trust in *Hashem*. The very word that Pharaoh added to his dream in order to trick Yosef was the word that helped Yosef interpret Pharaoh's dream. Likewise, whenever someone tries to harm us, not only must we believe that *Hashem* is in control, we should believe that what is happening will somehow turn out to be for our own benefit. (*Bet Ha'levi*)

A similar lesson can be learned from Yosef's story generally. Yosef's brothers sold him into slavery thinking they were preventing his dreams from coming true. Instead, their very sale facilitated the fulfillment of Yosef's dreams.

Tefilah

This year, we will *iy"H* devote this space to discussing various aspects of our prayers.

Last week, we quoted R' Moshe ben Yosef Trani z"l (1505-1585; rabbi of Tzefat, Eretz Yisrael; known by the acronym "*Mabit*"), who writes: "One should not demand his needs from *Hashem*, as if he is entitled, the way one would demand that a friend pay a debt. Rather, one should beseech and plead with *Hashem* as a pauper asks for help from someone who owes him nothing."

R' Moshe Roberts *shlita* (Chicago) elaborates: The idea that one should not pray as if he is entitled to be heard by *Hashem* comes from *Midrash Rabbah*, in which Rabbi Yochanan says, "There are ten different forms of prayer, but, of all of them, Moshe used only the form of '*Tachanunim*' / 'pleading,' as it is written (*Devarim* 3:23), '*Va'etchanan* / I pleaded with *Hashem* at that time.' Rabbi Yochanan continues: From here you learn that a person cannot make claims on *Hashem*, for even Moshe, the teacher of all of *Yisrael*, used only a language of pleading." [Until here from the *Midrash*]

R' Roberts continues: Taking this even further, Rabbeinu Yonah Gerondi z"l (Spain; died 1263) writes that one who attributes his prayers being answered to his own good deeds transgresses the prohibition (*Devarim* 8:17), "Lest you say in your heart, 'My strength and the might of my hand made me all this wealth!'"

Regarding the *Mabit's* instruction to pray "as a pauper," R' Roberts notes that this manifests itself in two ways. First, the *Mishnah Berurah* (98:8) teaches that one should pray with the knowledge that no one but *Hashem*--no angel, and no heavenly force--can answer one's prayer.

Second, praying "as a pauper" means not asking for too much at one time. Of course, nothing is "too much" for *Hashem* to do; however, just as one expects a beggar at one's door to exhibit good manners, so one who prays must exhibit good manners. (*Bet Moshe Al Bet Elokim* p.1-2)

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From the Haftarah . . .

“The king said, ‘This one claims, ‘This is my son, who is alive, and your son is the dead one,’ and this one claims, ‘It is not so! Your son is the dead one, and my son is the living one’.” (Melachim I 3:23)

R' Shlomo Kluger z"l (1785-1869; rabbi of Brody, Galicia) writes: When King Shlomo repeated the women's claims, he noted that one said, "My son," and then, "Your son," while the other reversed the order. King Shlomo's judgment was not based only on one woman's willingness to cut the baby in half; rather, this, too, was a sign of who was telling the truth.

He explains: It is natural for a mother to recognize her own baby and say, in effect, "This one is mine, so the other must be yours." That is what one of the women said. The other woman, however, said, in effect, "The dead baby is yours, so the living one must be mine." That is not a natural way for a mother to speak.

In addition, R' Kluger writes, the *Gemara* (*Pesachim* 3a-3b) teaches that a person's righteousness, and even the purity of his pedigree, can be judged from the refinement of his speech. Thus, King Shlomo judged the woman who mentioned the living child before the dead child to be righteous compared to one who mentioned the dead child first.

(*Shaima Shlomo*)

“The king spoke up and said, ‘Give her the living newborn, and do not put it to death--she is his mother’.” (Melachim I 3:27)

Rashi quotes the *Gemara* (*Makkot* 22b): A *Bat Kol* / Heavenly voice proclaimed, "She is his mother." [Until here from *Rashi*]

R' Yaakov Kamenetsky z"l (see facing page) writes: Apparently, no responsible person would make a definitive statement, "She is his mother," based on circumstantial evidence alone, no matter how compelling. Therefore, our Sages attribute those words to a Heavenly proclamation.

R' Kamenetsky's grandson, R' Yosef Kamenetsky *shlita*, adds in a footnote: The foregoing is consistent with the elder R' Kamenetsky's understanding of Yosef's motivation for accusing his brothers of being spies, and Binyamin, of being a thief (both in this week's *Parashah*). Yosef wanted to prove to his brothers that they were wrong to sentence him to death, and later to slavery, based on their belief that he was a threat to them, for appearances can, indeed, be deceiving. [Here, too, while there was sufficient evidence for King Shlomo to decide which claimant would be a better mother to the baby, he did not declare definitively that she was, in fact, the mother.]

(*Emet L'Yaakov*)

From the Haftarah . . .

In the overwhelming majority of years, Parashat Miketz is read on Chanukah, and a special Haftarah for Shabbat Chanukah supersedes the Haftarah for the Parashah, as on any "festival" Shabbat. This year, however, Chanukah ends on Friday, and Miketz falls after the holiday, so the Haftarah for our Parashah--the famous story of King Shlomo "splitting the baby"--is read. The last time this occurred was in 5761 / 2000, and before that in 5757 / 1996 and 5737 / 1976.

“Shlomo awoke and behold! -- it had been a dream. He came to Yerushalayim and stood before the Ark of the Covenant of Hashem, and he brought Olot / burnt-offerings and he made Shelamim / peace-offerings, and he made a feast for all his servants.” (Melachim I 3:15)

Rashi z"l writes: He knew that his dream [in which *Hashem* promised him great wisdom] was true because he heard birds chirping, and he understood them, and he heard dogs barking, and he understood them. [Until here from *Rashi*, based on *Midrash Shir Ha'shirim Rabbah*]

R' Yaakov Kamenetsky z"l (1891-1986; rabbi in Lithuania, Seattle, and Toronto; *Rosh Yeshiva* of Yeshiva Torah Vodaath in Brooklyn, N.Y.) writes: Traditionally, we understand that what makes mankind unique is the ability to speak (see *Onkelos* and *Rashi* to *Bereishit* 2:7). What, then, is meant here by the "speech" of the birds and dogs?

R' Kamenetsky explains: Clearly, animals have intelligence beyond mere instinct. Indeed, *Halachah* recognizes that animals think; thus, *Halachah* holds animals accountable for consciously damaging property (see *Bava Kamma* 2b). And, when animals sense danger or discover a food source, for example, they have the ability to communicate that information to other animals of their species by "talking," *i.e.*, making specific sounds that convey the desired message. This was the "speech" of the birds and the dogs that King Shlomo understood.

R' Kamenetsky continues: What distinguishes man, however, is the ability to contemplate and communicate abstract spiritual thoughts and to distinguish between truth and falsehood. It is because of these characteristics that the Torah rejects the classification of man as just another animal. (*Emet L'Yaakov*)

“He made a feast for all his servants.” (Melachim I 3:15)

Rashi writes: From here we learn that one makes a festive meal upon completing the Torah. [Until here from *Rashi*]

R' Moshe Soloveitchik z"l (1879-1941; *Rosh Yeshiva* of RIETS in New York) notes: Here, King Shlomo did not complete the study of any section of the Torah. Rather, he woke up from his sleep with "a wise and understanding heart" that would enable him to learn more in the future. From the fact that we nevertheless learn the concept of a *Siyum* from here, we see that the real joy of a *Siyum* is not in completing the Torah, but rather in beginning again.

(Quoted in *Reshimot Shiurim: Sukkah* p.299)

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DISSOLUTION OF KNESSET: TUESDAY NIGHT (Arutz-7 12/16/20)

The Knesset issued a clarification Wednesday afternoon on the date in which the legislature will be dissolved if a state budget is not presented.

"In the deliberations of the Finance Committee, the committee requested an extension of the date by 120 days and the counting was brought to 23/12/2020. The dispersal date is at the beginning of 23/12/2020 and therefore the date is at midnight between Tuesday and Wednesday," the clarification statement said.

The clarification mainly affects MKs who have hoped to pass legislation in the next week before the Knesset is dissolved as it moves the date of the dissolution ahead by one day.

The political system estimates that there is a very low probability that the state budget will be approved by midnight on Tuesday that Israel is on its way to another election.

KATZ MAKES LONG SHOT PITCH TO PASS BUDGET, STOP ELECTION (JPost 12/17/20)

Finance Minister Israel Katz made a last-minute effort to stop the impending election, asking Prime Minister Benjamin Netanyahu to allow the 2020 state budget to go to a cabinet vote on Sunday.

If the Knesset does not pass the budget by 12:00 a.m. on Wednesday, December 23, the legislature will automatically be dispersed, launching a new election, which is, at this point, the most likely scenario.

Should Netanyahu follow Katz's suggestion, it would give lawmakers less than three days to complete a process that normally takes months.

At the same time, the 2020 budget, which Katz submitted to the cabinet on December 7, would be much more limited than any budget passed before, in that it would only apply for seven days. The truncated budget came as a result of a political compromise made in August, the original date on which the budget was supposed to pass, 90 days after the government was formed. Katz also asked Defense Minister Benny Gantz to support his proposal and continue discussions on a budget for 2021, the final date for which — after a postponement allowed by law — would be March 31.

Gantz stopped talks about the 2021 budget, because he supports going to early elections, even though the Finance Ministry has the Economic Arrangement Bill, which is passed in tandem with the budget, and market reforms already prepared for next year, Katz said.

"You're avoiding supporting the budget and dragging Israel to an unnecessary election because of political arguments is irresponsible on a national level, and is a direct attack on the economy for the citizens of the State of Israel," Katz said, addressing his remarks at Gantz.

BENNETT REJECTS LIBERMAN BID FOR UNITED FRONT AGAINST NETANYAHU (YNet 12/16/20)

The head of the right-wing Yamina party Naftali Bennett on Wednesday rejected a call by Yisrael Beytenu chair Avigdor Liberman to unite in order to prevent Prime Minister Benjamin Netanyahu from forming the next government, saying they should rather focus their efforts on helping Israel's 800,000 unemployed.

Israel appears on course for its fourth elections in two years, with the lack of a state budget and a bill to dissolve parliament both likely next week to trigger a fresh round of voting.

The most pressing issue was to help the multitudes of people left without a job and "not four politicians," Bennett said Wednesday as he rebuffed Liberman's overture.

"The plan is already in place and you [Liberman] are invited to help. The rest is of no interest," Bennett said.

In a letter Tuesday to Bennett, Opposition Leader Yair Lapid of Yesh Atid and former Likud MK Gideon Sa'ar, who last week announced his was forming his own party, Liberman wrote: "The creation of a liberal, Zionist coalition is the order of the day, especially in light of the growing cooperation between Netanyahu and representatives of the Islamic movement."

Liberman was alluding to the prime minister's newly forged ties with Mansour Abbas, the head of the Ra'am party that forms part of the Joint List alliance.

"Such a bloc would be a true alternative to Netanyahu, and can ensure his replacement, which so many citizens want," Liberman wrote.

Yesh Atid MK Elazar Stern responded to the letter by saying that Lapid has already proven he is able to replace Netanyahu in the leadership of the country.

Lapid himself said that the government has failed "by every standard," in its management of the coronavirus pandemic.

"The original sin is in the government's makeup and in Netanyahu's poor leadership skills. This is amateur hour at its worst," he told a conference at the Israel Democracy Institute on Wednesday.

Gideon Sa'ar did not comment on Liberman's letter.

CONGRESS VOTES TO MAINTAIN SECURITY ASSISTANCE TO ISRAEL (Israel Hayom 12/15/20)

The US Congress passed last week a \$741 billion National Defense Authorization Act (NDAA) for the 2021 fiscal year, and it includes the continuation of American assistance to Israel for missile-defense programs and other initiatives.

The Pentagon blueprint passed the US House of Representatives by a vote of 335-78, while the Senate passed it by a tally of 84-13.

The NDAA allocates \$500 million towards missile-defense systems in Israel, such as the Iron Dome, David's Sling, and Arrow 3. Additionally, it extends authorization for the US War Reserve Stockpile in Israel through the 2025

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fiscal year and authorizes an additional \$200 million annually in stocks.

The NDAA also lifts current limitations on the transfer of precision-guided munitions to Israel in an emergency and authorizes the president to exceed the current limitation of \$200 million on the transfer of PGMs in a non-emergency setting under certain conditions. Moreover, it authorizes the secretary of defense to establish a directed energy program with Israel.

The American Israel Public Affairs Committee and Christians United for Israel applauded the passage of the NDAA as it pertains to US assistance to Israel. AIPAC commended Congress "for including significant pro-Israel provisions" that "will help Israel protect itself against continuing security threats."

"It is refreshing to see Congress set aside its partisan differences to advance this vital legislation. We strongly support this bill being signed into law," Sandra Parker, chairwoman of CUFI Action Fund, said in a statement.

LESS THAN 20% OF ISRAELIS INTEND TO RECEIVE COVID-19 VACCINE – SURVEY (JPost 12/17/20)

Less than one-fifth of Israelis intend on getting a COVID-19 vaccine, according to a recent survey conducted by the University of Haifa.

World Health Organization (WHO) experts have pointed to a 65%-70% vaccine coverage rate to reach population immunity through vaccination.

Out of a representative survey sample of 900 adults aged 30 and over, some 20.3% of Israeli-Jewish respondents and 16% of Arab-Israeli participants would like to receive a vaccine immediately if it was made available to them.

By gender, there were large disparities, with some 27.3% of Jewish men and 22.8% of Arab men willing to receive a coronavirus vaccine, compared to the 13.6% of Jewish women and 12.2% of Arab women plan on doing the same.

"We are excited that we now have effective vaccines to help us control the COVID-19 pandemic," said Prof. Manfred Green, director of University of Haifa's international master's program in public health. "However, there appears to be a lack of trust in a large part of the whole Israeli population, and particularly among Arabs and women, in a COVID-19 vaccine.

"Israel will soon have COVID-19 vaccine doses available, but we need to deal with the issue of trust in the vaccine, or we may not witness the kind of demand for a vaccine that we thought it would have."

Manfred suggested that pharmaceutical companies should adapt their messaging and informational campaigns to quell the hesitancy to get vaccinated among the public.

"The way that the companies initially released their results in short press releases is not an effective mechanism for getting a message to the public," Manfred explained. "They provided very limited data, without details, and even professionals in the vaccine field have difficulty explaining what these messages mean without more detailed information.

"Instead, the right thing for the companies to do is to first publish their findings in a peer-reviewed journal."

"In addition, in the past we stressed that vaccines take a long time to produce, often as many as six, to ten years," he added. "The public may be confused as to how the new vaccines were produced so quickly."

"We need to stress that the COVID-19 vaccines' rapid development stems from major developments in the technology needed for producing vaccines, particularly inspired by the 2002-2004 SARS epidemic and the more recent Ebola epidemic, and the huge investments made in developing the new COVID-19 vaccines," Manfred continued.

"The new vaccines provide us with a unique opportunity to help control the pandemic and mitigate its enormous adverse effects on health, the economies and society in general," he concluded. "We need to greatly improve and expand the information on the safety and efficacy of the vaccines in order to achieve the necessary very high rates of compliance with vaccination."

SENIOR RABBIS CALL ON HAREDI PUBLIC TO GET CORONAVIRUS VACCINE (Israel Hayom 12/16/20)

Senior rabbis on Tuesday issued a decree urging the ultra-Orthodox public to get the coronavirus vaccine, declaring that "according to all acceptable

medical parameters it has been proven that the vaccines are safe."

The decree was issued by rabbis Chaim Kanievsky, Gershon Edelstein, Shalom Cohen and Elimelech Firer, considered Israel's greatest poskim (decisors), and it is believed the decree will be helpful in curbing morbidity in the Haredi community.

The Orthodox Union and the Rabbinic Council of America issued a similar call on Tuesday.

In a joint decree, the two groups stated that as the Halacha demands Jews care for their own health and protect others from harm or illness, getting the vaccine is allowed.

ISRAELI, MOROCCAN UN AMBASSADORS WILL LIGHT CANDLES TOGETHER ON THE 8TH NIGHT OF HANUKKAH (Arutz-7 12/16/20)

Morocco's Ambassador to the United Nations Omar Hilale will join Israel's Ambassador to the UN Gilad Erdan in-person on Thursday night to light the final Hanukkah candle, less than a week after the two countries announced the establishment of formal relations.

The unique event, hosted by the Permanent Mission of Israel to the United Nations and the Forum for Cultural Diplomacy, will feature blessings and candle lighting by several other UN ambassadors, including from the United Arab Emirates and Bahrain, who also signed normalization agreements with Israel recently.

The virtual reception will be moderated by Rabbi Yehuda Sarna of the Jewish Council of the Emirates.

The event will take place Thursday.

JERUSALEM FAMILIES FIND CREATIVE WAYS TO CELEBRATE HANUKKAH (YNet 12/16/20)

Seeking to offset the dour tone of life during the coronavirus pandemic, Jerusalem families are finding creative ways to celebrate the festival of Hanukkah.

With COVID-19 restrictions limiting all sorts of events and social interactions, some 600 buildings across Jerusalem are taking part in a city-led initiative known as the Illuminated Building campaign.

The project allows neighbors to get to know one another via small outdoor events.

"I believe that a sense of community is what helps residents feel connected to the place they live in," says Jerusalem Deputy Mayor Hagit Moshe at one such event that took place in Pisgat Ze'ev on Sunday night.

Families from two apartment towers came together in the courtyard between the buildings to eat homemade pizza, sing and dance. Moshe and a few local community leaders gave speeches to those in attendance ahead of a candle-lighting ceremony.

"Even with different beliefs and opinions, if we are good to our neighbors then we can live alongside one another," Moshe says.

"Strengthening these communal ties is very important for us at the Jerusalem municipality.

"It is not the first time that the municipality is holding a communal candle-lighting campaign; however, the pandemic has brought renewed interest in the project.

"This is a lot of fun because now we can finally do something," says Shira, a community activist and leader in the Baka neighborhood, during her own building's festivities.

"We usually hold neighborly celebrations here throughout the year but because of the virus we haven't been able to until now," she says.

"We really hope that Hanukkah is the beginning of the end of the coronavirus and that we can go back to normal!"

To celebrate the miracle, it is customary to eat jelly-filled donuts and other goodies cooked in oil throughout the holiday. People also light candles, give presents and spin a top, known as the dreidel.

"I really like Hanukkah both because of the donuts and the presents," says 9-year-old Itay between bites of fresh homemade sfinj, a traditional Moroccan donut that is popular across Israel.

"It's a great holiday," he says. "I also like to spin the dreidel. It's a lot of fun!" Since the start of the pandemic, Jerusalem has turned increasingly to domestic tourism to help bring life back to the city. For Hanukkah specifically, the municipality has enlisted the help of several local women to host small groups of Israeli visitors in their homes and give tours of their neighborhoods in accordance with Health Ministry directives.

One of them is Rebbetzin Dina Brandwein of the Stratyn Hassidic dynasty, who lives in the Jewish Quarter of Jerusalem's Old City.

For over five years, Brandwein has welcomed local tourists to her home—for a nominal fee—to hear stories of her family's illustrious past and the Old City's colorful history.

Such visits, unfortunately, came to a halt when the COVID-19 crisis hit.

"This is the first time I've welcomed a group into my house since the start of the pandemic," Brandwein says. "It gives me strength to see people leave here happy."

GANTZ: JERUSALEM WON'T BE DIVIDED, BUT IT HAS ROOM FOR A PALESTINIAN CAPITAL (Ha'aretz 12/17/20)

Defense Minister Benny Gantz told a Saudi-owned newspaper that Palestinians should have an independent "entity" with territorial continuity and that there is room in Jerusalem for a Palestinian capital, but reiterated that Israel "won't go back to the 1967 borders" and "Jerusalem must stay united."

"Palestinians deserve an entity to live in independently," Gantz told Asharq al-Awsat in an interview published on Thursday, adding that they can call it "a state, or an empire, or however they like."

Regarding the borders of a future Palestinian state, Gantz emphasized that "Israel needs the Jordan Valley for its defense needs," but that Israel would not need to annex all of the valley, which constitutes about 30 percent of the West Bank's area. He added that the area Israel would eventually annex can be agreed upon in negotiations and include several "strategic" points, so as to still allow for Palestinian territorial continuity.

Under U.S. President Donald Trump's proposal for an Israeli-Palestinian agreement, presented in January, the Palestinian capital would be located in Abu Dis, to the east of the security barrier and East Jerusalem. Israel has endorsed Trump's plan, whereas Palestinians rejected it.

In November, the Palestinian Authority announced that it would resume coordination with Israeli authorities, which had been suspended since May over Israel's plans to annex parts of the West Bank, following the release of Trump's plan.

Calling for renewed negotiations with the Palestinian leadership and finding solutions to all core issues, Gantz said "As soon as we agree on security issues, the political solution will be much easier," and will pave the way to cooperation in multiple fields. Palestinians, he asserted, should adapt to a "new, modern" discourse.

The relatively rare interview for an Arab publication comes less than a week before it is decided whether Israel heads into its fourth election in two years. If Israeli lawmakers do not meet the December 23 deadline for passing the 2020 state budget, the Knesset will automatically dissolve.

On Wednesday, some Knesset members from Gantz's Kahol Lavan party voted in favor of a bill that would provide retroactive government approval and funding to Jewish settlement outposts in the West Bank established without government permission. The measure, introduced by Bezalel Smotrich of Yamina and Haim Katz of Prime Minister Benjamin Netanyahu's Likud party would also give residents there municipal services while the approval process is being completed.

Gantz's interview also comes less than a week after the announcement that Morocco has agreed to normalize ties with Israel, becoming the fourth country since August to do so, following the United Arab Emirates, Bahrain and Sudan.

Palestinians have been critical of the normalization deals, saying Arab countries have set back the cause of peace by abandoning a longstanding

demand that Israel give up land for a Palestinian state before it can receive recognition.

Gantz was reportedly kept in the dark with respect to the normalization deals, and in October, specifically claimed that a component of the UAE deal that would allow the UAE to purchase F-35 fighters jets from the United States was conducted without his knowledge, or that of the Defense Ministry. Netanyahu rejected Gantz's claim, saying that there was "no basis" for it.

Gantz has in the past publicly backed dialogue with the Palestinians toward an agreement leading to a two-state solution, but has refrained from explicitly backing the establishment of an independent Palestinian state. For example, when asked about his vision for a solution to the Israeli-Palestinian state at an event in Tel Aviv ahead of the April 2019 election, Gantz said "We must maintain the Jordan Valley as a security border, we can't go back to the 1967 line, and Jerusalem will forever stay united as our capital...But we do not want to rule the Palestinians."

In June, days before a July 1 target date set by Netanyahu to lay out West Bank annexation plans, Gantz said "The Palestinians continue to reject dialogue and to remain in their 'deep s***,'" adding "We might have to move forward without them."

HOW THE GCC SUMMIT COULD RESHAPE THE MIDDLE EAST (Ahdeya Al Sayed, JPost 12/15/20)

In the coming days, this region looks forward to another important event: the Gulf Cooperation Council Summit, a GCC leaders summit that annually sheds light on the most important issues of the hour.

The summit will wrap up December's main achievement, the International Institute for Strategic Studies (IISS) Manama Dialogue that concluded on December 6, with the Abraham Accords getting the lion's share of attention and participants being loud and clear about where they stand regarding threats from Iran, its nuclear program, the significance of unified international efforts to fight extremism, and how the Abraham Accords have changed the face of the Middle East.

Statements from politicians, officials, and security specialists all had one issue of common concern: Without international coordination and cooperation, the world will only be allowing extremist regimes to continue being destructive members in the international community.

If we actively investigate the most important statements made, we will clearly see that Israel has become a stronger team player in Middle East politics following the historic agreements signed with Bahrain, the United Arab Emirates, Sudan, and now Morocco. Perhaps Israeli Foreign Minister Gabi Ashkenazi's statement regarding the negotiations with Palestinian leaders was a pivotal point in this event that needs to be further analyzed. Ashkenazi's statement was both clear and came forward as very genuine as he emphasized: "We were born in the region. We know the challenges and it's a question of leadership."

Ashkenazi also was more open about directly pointing fingers at Turkey's aggressiveness in the Eastern Mediterranean, hoping that Erdoğan's foreign policies toward countries in the Middle East will change as he hosts Hamas' headquarters, providing them state assistance that has over the years enabled Hamas members to move around more easily with passports provided by Turkey. This was an important clarification of where Israel stands when it comes to its relations with Turkey and its strong stance toward unacceptable Turkish foreign policies.

The annual IISS event, held in Bahrain this year, specifically focused on security partnerships as the region is not alone in facing the aggression and terrorist actions of the Houthis, Hezbollah, Hamas, and the Muslim Brotherhood, but cells of these organizations have grown and strengthened elsewhere in the world, especially Europe. Facing these extremists and ideologies is today a major geopolitical issue and not just a regional issue that needs to be only dealt with by Middle Eastern countries.

They are not just our problem anymore but the international community's problem.

Every statement made at the IISS Dialogue emphasized a unified stance, whether it came from a Middle Eastern official or a government representative from Europe.

Bahrain Foreign Minister Abdullatif Al Zayani stressed that no region in the world can guarantee its security in isolation and that the region's stability is protected when countries work together – again a direct message to the countries that have prioritized their personal agendas at the expense of the overall security and interests of people in the region.

These are specifically Iran, which still dreams of exporting its so-called Islamic revolution, Qatar, which wants to lead the region and continues to defy international norms by embracing terrorists, and Turkey, which dreams of re-establishing its long-gone empire.

The decades-long rift between Israel and the Gulf countries enabled the growth of the ayatollah regime, its Revolutionary Guard, its threats, its funding of the Houthis and Hezbollah, the growth of the Muslim Brotherhood that succeeded in gaining power in Egypt, the Iranian presence and power over Iraq, and the emerge of ISIS, al-Qaida and other major terrorist players around the world.

This, in addition to the Turkish and Qatari regimes' support and embrace of the world's most wanted Hamas and Muslim Brotherhood terrorists, all necessitated that the Manama Dialogue ends with a clear, strong message about where we all stand against terrorists and extremists.

The IISS Manama Dialogue 2020 took a completely different approach this year due to the Abraham Accords. The common interests on the table are significant, as the world needs to face bigger challenges in 2021. As our common interests grow, perhaps more countries will sign agreements and this could be another turning point in shaping the future of the Middle East.

The Gulf countries also have the most common interest: keeping Turkey's troops out of Qatar and stopping Iranian threats, especially given Qatar's close connections to Turkey and Iran. At the GCC Summit, we will all get to see whether Qatar is willing to give up financing Hamas and Muslim Brotherhood. By the end of the summit, the political scene may change!

ISRAEL'S NUCLEAR SECRETS THAT PERES SHARED WITH KISSINGER IN 1965 (Avner Cohen, Ha'aretz 12/14/20)

There is something fascinating about decades-old, secret government documents. Sometimes the big secrets become unimportant, almost trivial, over time, because the lifespan of state secrets is usually short and time sensitive. But that's not the case when the government decides that certain subjects have an unlimited lifespan. This is true of Israel's nuclear program.

Almost the only way in which historians can learn about Israel's nuclear history is from official documents belonging to other countries, and the United States in particular. In recent years the U.S. National Security Archive made available several formerly classified documents regarding the subject of Dimona, at least one of which not only sheds new light on the old secret and its guardians, but also leaves us today with a bit of cynicism and irony.

Last month my colleague William Burr and I published that document as part of an overall collection of 32 documents dealing with the Israeli nuclear program during 1964 and 1965, which was posted on the website of the National Security Archive in Washington, D.C.

In the first week of February 1965, the U.S. Embassy in Tel Aviv produced an extraordinary document concerning the status of Israel's nuclear program. It was the record of a briefing to the senior political staff of the U.S. Embassy in Tel Aviv by a young but already famous American professor from Harvard University, at the end of his visit to Israel. It was the second visit to Israel in three years by this international expert on politics and nuclear strategy: Henry Kissinger.

Although the document does not mention who invited him to Israel, it is clear that a very senior official in the Israeli defense establishment decided that Israel's top security leadership – among them Prime Minister and Defense Minister Levi Eshkol, his deputy in the Defense Ministry Shimon Peres, Israel Defense Forces Chief of Staff Yitzhak Rabin, some other prominent army generals and senior scientists – should talk to the professor.

The paper put out by the embassy clearly shows that the American visitor's interlocutors spoke very openly, shared their strategic thinking with him, and in so doing revealed Israel's secret intentions regarding its nuclear program – issues that Israeli officials meticulously refrained from sharing with official U.S. representatives. Kissinger's interlocutors spoke freely, perhaps on the presumption that he himself would understand the need for full discretion.

'When asked directly, Kissinger said he had a strong belief that Israel is already embarked on a nuclear weapons construction program'

That's not what happened. With his assessment and advice, Kissinger may have contributed some strategic insight to his listeners – but he also shared what he heard from them with the embassy staff. It is likely that the document classified "secret" that was issued by the embassy is somewhat partial. It does not cover everything Kissinger had learned during that visit to Israel, and also not everything he said. The overview of Israeli strategy that he gave to the embassy staff remains fascinating, even from a distance of 55 years.

Kissinger began his briefing by pointing out the difference he sensed between his two visits to Israel. While in 1962 Prime Minister David Ben-Gurion questioned him at length regarding U.S. security guarantees, and showed an interest in them, this time the visiting expert had an "outstanding impression that nobody takes U.S. guarantees seriously." Kissinger "detected cynicism and disbelief" on the part of the Israelis regarding the ability and willingness of the United States to fulfill its security commitments to its allies worldwide, not only in Israel.

Regarding the nuclear issue, Kissinger said that Shimon Peres is "far and away the strongest champion of nuclear weapons development as an absolute deterrence." Here too he noted a striking difference in tone and attitude between the two visits he paid to Israel. In 1962 Kissinger's interlocutors were "puzzled and indefinite" as to whether nuclear weapons were really essential, and whether Israel had the ability to develop them. Now they were "very certain" about this.

Kissinger was surprised that the scientists he met at the Weizmann Institute of Science in Rehovot, and in Be'er Sheva – the latter were apparently affiliated with the Negev Nuclear Research Center (which means that the organizer of the meeting with the scientists must have been Peres, whose approval was required in order to conduct such an event) – openly favored the development of nuclear weapons, although they stressed the importance of Israel not appearing to be introducing such weapons into the region.

Kissinger said that the scientists gave two reasons in favor of developing nuclear weapons: the fear that Egypt would develop such weapons first, and pessimism regarding Israel's ability to maintain its conventional military advantage over the long term. As has been noted in the past, those were precisely the arguments used by Shimon Peres at the time to advance the nuclear initiative.

According to the document, Kissinger "felt that it was considered important that Israel not appear to introduce such weapons to the area," but also said that "even this was not a controlling factor." He ended his briefing by noting that he was convinced that at this point in time (1965) nothing, "with the exception of ironclad American security guarantees," could dissuade the Israelis from developing nuclear weapons. And the minutes continue: "When asked directly, Kissinger said he had a strong belief that Israel is already embarked on a nuclear weapons construction program."

In retrospect, it was then that Kissinger first seemed to conceive of the Israeli philosophy of nuclear opacity. It is hard to read the briefing record without noticing that he demonstrated great understanding, if not sympathy, for the careful but determined way in which Israel was paving its way to nuclear capability. These ideas would bear real diplomatic fruit in 1969, when Kissinger, this time as President Richard Nixon's national security adviser, would navigate the administration's acceptance of the unique way in which Israel allegedly became a nuclear state.

This policy would turn into a tacit agreement during a face-to-face meeting between Prime Minister Golda Meir and President Nixon in September of that year, during which in effect the policy of nuclear opacity as a binational policy was born.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

To Forget or To Not Forget?

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

And Yosef called the name of his firstborn, Menashe, *ki nashani* – for G-d has made me forget all my toil and all my father's house. (41:51)

Many commentators interpret the words *ki nashani* as "made me forget" explaining that, in giving his son the name "Menashe," Yosef was thanking G-d for allowing him to forget his previous troubles and the years in his father's house. This interpretation raises an alarming question. Was the righteous Yosef really thankful for forgetting the home in which he had been raised and where he had received his education in following in G-d's ways?

The Netziv, Rabbi Naftali Tzvi Berlin, offers a very practical approach to this question. Yosef had an important job to do in overseeing the collection and distribution of produce before and during the famine in Egypt. Had he been distracted by feelings of sadness over the distance and separation from his father, he would not have been able to focus on his task. He was therefore thanking G-d for not distracting him by allowing him to forget his father's house.

The *Malbim* offers an almost diametrically opposite explanation. Yosef realized that, over time, he was starting to forget his father's house. He was also aware that it was important to remember one's roots and experiences, especially as they helped him achieve success in life. To help him *not* forget those experiences, Yosef named his son Menashe – *ki nashani* – for through G-d's intervention and Yosef's rise to power, he felt himself beginning to forget where he had come from.

In a similar vein, instead of interpreting the word *nashani* as "forget," Rabbi Samson Raphael Hirsch explains the word is derived from the root "nosheh," which means "to be a creditor." In naming his son Menashe, Yosef was expressing that he now felt indebted for the toils he had been through and for what his family had done to him. What had previously seemed like misfortunes and tragedies to him, he now recognized as the catalysts of his success.

These three interpretations paint an illuminating portrait of how we can relate to challenging circumstances, both past and present. First, we must not let a difficult past distract us from the task at hand. Second, upon emerging from a challenging situation and finding peace and success, in order to have proper appreciation, we must remember where we came from and how we got to where we are. Third, when experiencing a challenge, we must remember that everything happens for a reason. Before long, we will hopefully look back and feel indebted for those challenges, recognizing them as the sources of our success.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Then he (Yosef) instructed the one in charge of his house, saying, "Fill the men's saddlebags... and put each man's money in the mouth of his saddlebag. (44, 1)

They (Yosef's servants) hurried and lowered each person's saddlebag, and they opened each person's saddlebag. They searched, they began with the oldest and ended with the youngest... (44, 11 - 12)

Why didn't the Shevotim encounter trouble when the soldiers found the money returned in their saddlebags? Shouldn't they all have all been charged with theft at that time?

Parsha Riddle

When would a person recite the entire Hallel for nine consecutive days, and the same person, on another occasion would recite the entire Hallel for ten consecutive days?

Please see next week's issue for the answer.

Last week's riddle:

*What was Hashem's response to the brothers' plan to kill Yosef?
Answer: We shall see what will become of his dreams. (37:20)*

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Mikeitz* (42:9-24), the Torah relates that Yosef told his brothers that in order to clear themselves of the charge of espionage, he would hold one of them hostage while the rest returned home and brought Binyamin to him. He then decided to hold Shimon. A careful reading of this narrative suggests that Yosef initially ordered his brothers to select one of their number to remain as a hostage, but they refused to do so, and so Yosef himself eventually chose Shimon. The *Malbim* explains that the brothers' refusal was in accordance with the *halachah* that if an enemy issues an ultimatum to a group to hand over one of its members to be killed, or else he will kill the entire group, as long as he does not specify a particular victim, no one may be handed over, despite the fact that this means that they will all be killed. (*Tosefta Terumos* end of ch. 7, *Yerushalmi ibid.* 47a)

The *Or Hachaim* explains that Yosef himself alluded to this *halachah* by telling his brothers "If you are truthful people, let one of your brothers be imprisoned in your place of confinement ..." Yosef meant that if they were innocent, the above *halachah* would not apply and they should be willing to hand over one of their number, since nothing would happen to him, but if they were indeed guilty, the *halachah* would apply and they would be prohibited to hand anyone over, since the hostage would be executed as a spy when their story would fail to be corroborated.

The *Or Hachaim* apparently assumes that choosing to hand someone over for mere imprisonment (at least of a temporary duration), as opposed to death, is permitted. The *Haamek Davar*, however, disagrees, pointing out that the Talmud considers captivity to be tantamount to, or even worse than, death (*Bava Basra* 8b), and he explains that the brothers were therefore unwilling to hand anyone over to Yosef. Shimon and Levi argued that they were primarily to blame for the sale of Yosef, and so they should be imprisoned while the rest of the brothers returned home, but Reuven countered that the brothers were ultimately all equally guilty of that sin, and so no one could be singled out and handed over.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was for the Menorah.
2. I was for the cows.
3. I am for Shemittah.
4. I was for the wheat.

#2 WHO AM I?

1. I had a cow.
2. I was wheat free.
3. I was one in two.
4. I caused saving.

Last Week's Answers

#1 20 amos (cubits) (For the mavoi, I'm no good, I invalidate your Sukkah, I could invalidate your Chanukah lights, I was for the pit.)

#2 Yosef (I resembled my father, I was hated, I "took away reproach," I was a prayer for another.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



Visit gwckollel.org to submit your answers. **Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!**

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