

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

November 26 - 27, 2021 - 23 Kislev 5782 - Vayeishev/Mevorchim Hachodesh
Light Candles by 4:29 - Havdalah 5:31

The Shabbos Shorts is sponsored this week by Bev Morris in honor of **Naomi & Jan Meisler's** recent 25th wedding anniversary and by **Florence & Larry Radkowsky** to commemorate the Yahrzeits of their mothers, Bessie Jacobson Radkowsky, Basha Bas Shalom Dov, Z"L, on the 12th of Kislev and Esther Glattstein Kramer, Esther Bas Asher Yehuda, Z"L, on the 26th of Kislev.

Mazal Tov

- **David Abrams** on the birth of a great-grandson to Amanda Weiner & Adin Kanefsky of Rechovot, Israel.
- **Becky & Yitzchak Langer** on the birth of a baby boy. Mazal Tov to grandparents, **Sue & Ray White** and Anne & Tom Langer.
- **Marla & Marty Teichman** on the marriage of their grandson, Eliyahu Goldberger, to Sora Rochel Rubanowitz. Mazal Tov to the parents Rande & Rabbi Manny Goldberger and Kaila & Rabbi Moshe Rubanowitz.

Shabbos Schedule

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

Friday Night:

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

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, SBM)
- Mincha: 2:30 (B), 4:25 (B), 4:20 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:31

Divrei Torah:

- | | |
|----------------------|-----------------|
| • 8:45 Main Minyan | Rabbi Rosenbaum |
| • 9:15 | Rabbi Postelnek |
| • Shiur after Mincha | Rabbi Postelnek |

Kiddush Sponsors:

8:45 Minyan Kiddush in a Bag is sponsored by the **Halpern & Wakschlag Families** to commemorate:

- The 3rd Yahrzeit of Rabbi Jacob Halpern, Z"L, 21 Marcheshvan, husband of Judith Halpern & father of Gila Wakschlag
- The 3rd Yahrzeit of Mrs. Sheva Wakschlag, A"H, 7 Kislev, mother of Rabbi Myron Wakschlag

and by **Sima & Richard Soskin** in honor of the marriage of Sarah & Yonah Soskin on March 15, 2020 and in honor of our twin granddaughters, Adielle Yakira and Zahara Moriya, born to Eliana & Jess Shakedy on April 14, 2020, the sixth day of Pesach. We are thrilled to finally share these Smachot with the community and our family.

YISE Youth Announcements

Shabbos Groups this Shabbos, November 27, from 10:00 AM until Shul ends, indoors. Masks required indoors for age 2+. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more info., contact Michal Merkin, YISE Youth groups coordinator, at mmerkin@yise.org

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! First session will take place Motzei Shabbos, December 4, 7:15 PM in the Social Hall. *See flyer for details.*

Chanukah Goody Bags - We are thrilled that this program was so popular! Almost 200 kids signed up. REMINDER: Bag pickup is THIS SUNDAY, November 28, at YISE from 2-4pm.

Chanukah Extravaganza - Sunday, December 5, 10:30 AM in the Social Hall. Fun for the whole family! Email dkatz@yise.org with questions. *See flyer for details.*

Chanukah Crayon Melt Art - Wednesday, December 1, 7:00 PM - 8:30 PM, for girls in grades 6 - 8. YISE Social Hall. *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**, will not take place on Wednesday, December 1.
 - **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 Tuesday, November 30.
 - **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**, will resume on December 8.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F**.
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more information, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys, is on break until further notice.
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis, is on break until further notice.
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Monday - Parasha, Tuesday - Halachos, 8:45 AM, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th Perek Merubah. Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygwarrz
Zoom H: ID: 803 356 4156, password Learn

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

Chanukah Paint & Sip with Talya Weinberg - Tuesday, November 30, 7:30 PM in the YISE Social Hall. Donuts, wine and more! \$20 to paint, \$5 if not painting. RSVP deadline extended through Motzei Shabbos, November 27. Sign up at <https://www.yise.org/paint> To sponsor/volunteer, please email paint@yise.org

Chanukah Ruach Minyan! - There will be a Ruach Minyan in honor of Chanukah in the Belonofsky Sanctuary on Friday night, December 3, the 6th night of Chanukah, led by Judah Lifschitz. Please join us!

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 See flyer for details.

Ask the Rabbi: Chanukah - This month's topic: Chanukah. Video available at wp.yise.org/ask-the-rabbi

To Kindle a Soul - Join us for a panel discussion about inspiration and growth with some of our community's most effective mentors! Monday night, November 29 (2nd night of Chanukah), 8:00 PM on **Zoom A**. See flyer for details.

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chessed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, December 6, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

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

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

Helping Hands Across Kemp Mill is a part of YISE's 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>

Dvar Torah Dedications/Sponsor a Shiur

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

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

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

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

Thank you to the Shiurim sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- **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 Women's Navi Shiur

- **Chanah & Joseph Hollander** in loving memory of Chanah's mother, Devorah Bat Avraham. May her Neshama have an Aliyah.

8:45 Minyan Shabbos Drasha

- **Halpern & Wakschlag Families** to commemorate:
 - The 3rd Yahrzeit of Rabbi Jacob Halpern, Z"L, 21 Marcheshvan, husband of Judith Halpern & father of Gila Wakschlag.
 - The 3rd Yahrzeit of Mrs. Sheva Wakschlag, A"H, 7 Kislev, mother of Rabbi Myron Wakschlag.
- **Leah Covell** to thank Rabbi Rosenbaum & Simi Franco for all their help with her Aliyah this week.

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.

Community Programs & Listings

Condolences to Rabbi Berel Wolvovsky on the passing of his mother, Raizel Wolvovsky.

Greater Washington Community Kollel invites the entire community to a gala Chanukah Celebration on Monday, November 29, 7:00 PM at SEHC, 10900 Lockwood Drive. At 7:30 PM, Miracles & Mesirus Nefesh, Nes & Nisayon: The Science of Miracles with Rabbi Moshe Walter Rabbi, Woodside Synagogue, and BALOONINESS!!! The Wondrous Balloon Show Presented by Mr. Airhead for children. Delicious Chanukah refreshments, live music & dancing, cotton candy and more!

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

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 1, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

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

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

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. December 8 and 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, call 301-962-0820 or visit www.seniorconnectionmc.org for more info.

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

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

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

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

Chanukah

The Week Ahead		Sunday November 28	Monday November 29	Tuesday November 30	Wednesday December 1	Thursday December 2	Friday December 3
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:40, 8:45	6:15, 6:40, 8:45	6:15, 6:40, 8:45	6:15, 6:40, 8:45	6:15, 6:40, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	4:35	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	See Shabbos schedule
	Sephardi (LBM)	4:30	4:25	4:25	4:25	4:25	
Halachic Times: Latest Alos Hashachar 5:46 AM, Earliest Talis and Tefilin: 6:14 AM, Latest Netz: 7:12 AM, Latest Krias Shema: 9:30 AM, Earliest Mincha: 12:29 PM, Earliest Shkia: 4:45 PM, Latest Tzeis Hacoachavim: 5:31 PM							

Next Shabbos

December 3 - 4, 2021 - 30 Kislev 5782

Parshas Mikeitz/Chanukah/Rosh Chodesh

Friday Night:

- Light Candles by 4:27
- Mincha: 3:30 (B), 4:25 (B), 4:15 (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: 5:30

Next Shabbos Shorts Deadline: Wednesday, December 1 at 12 Noon

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

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

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

Website: www.yise.org

Office Hours:

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

Friday 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Vayeishev 5782:

Knowing When to Give It Our All

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

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

The experience of *Reuven* in this *Parsha* is really fascinating. The *Torah* says that the brothers were ready to kill *Yosef* when he came to the brothers and *Reuven* convinces the brothers let's not kill him let's put him in the pit. And the face of what he was saying to the brothers is he is going to die anyway and let it be that we didn't actively kill him. But the *Pasuk* says "למען הציל אתו מידם להשיבו אל אביו", so that he could save *Yosef* from their hands to bring *Yosef* back to his father. And *Rashi* explains that the *Torah* is telling us that *Reuven's* intent the whole time was just to stall. They were very angry at the time. If he had would have told the brothers let's just save *Yosef*, let's talk about this another day, let's hash it out, why should we kill him, he would not have gotten anywhere. So he says let's not kill him directly let's just put him in a pit and he'll die that way. But the *Torah* is telling us that his plan the whole time was to come back and save *Yosef*. *Reuven* leaves and the *Medrash* explains he had responsibilities at home with *Yaakov*, there are other possibilities in the *Medrash* as well, but in any event, in the interim while *Reuven* is gone, the brothers have an idea to sell *Yosef* as a servant. And *Reuven* comes back to save *Yosef* from the pit and he sees that *Yosef* is gone. And the *Pasuk* records his tremendous distress at the fact that he is not able to save *Yosef* any more. And on this story the *Medrash* says a fascinating thing. אלו הוי ידע, if only *Reuven* would have known originally that when he just tried to stall to save *Yosef* that this story would have been written in the *Torah*, he wouldn't have stalled, he would have insisted that they should save *Yosef* and he would have carried *Yosef* out on his shoulders. It is a very strange *Medrash*. So *Reuven* made whatever decision he made but if he would have known that it was going to be written about, that people would see, then he would have had a whole different perspective, he would have had a whole different attitude, he would have been much more confident.

Strange, what does the *Medrash* mean? There's different approaches to this *Medrash* but the *Telzer Rav* has a very famous explanation of this *Medrash*. The *Telzer Rav* explains that *Reuven* didn't understand how important the moment was. That this would be written about in our holy *Torah* and would be discussed for generations. It's not that *Reuven* was concerned how would he look in the eyes of future generations. The most important thing is how does one look in the eyes of G-d. But *Reuven* didn't appreciate how seminal a role this would play in the development of the Jewish people. Had *Reuven* understood how important this moment was that it would be written about in the *Torah* and studied for generations, *Reuven* would have said, this is such an important moment I can't stall. If I know what's right, I have to do what the right thing is. I can't just stall and hope to do the right thing later. This is a key moment in the legacy of the Jewish people. So the *Medrash* is saying that if *Reuven* would have understood the import of the moment, he wouldn't have been reluctant to push back against the brothers with everything that he had.

It's an interesting answer but it's a very important lesson for life. Who knows. So many times we know what the right thing to do is but we don't have the strength. We don't have the determination. We don't have the willpower. We don't have the courage to push back against other people. Whatever the context is. Sometimes we don't appreciate how important the moment might be. Most likely it's not going to be written about in the *Torah* for future generations. But for those of us fortunate enough to have children, or grandchildren, who knows what that snapshot of our life will mean to them. How many of us have a recollection of something about a family member or friend that did something and it clearly took determination and that's inspired us for years and years. Generally speaking people don't know that it is going to inspire other people. Generally speaking people don't know that this might make a difference in our own lives or in the lives of others. The lesson according to the *Telzer Rav* of *Reuven* is אלו הוי ידע. We have no idea how important the thing is, so if we know what's right, let's just do it because who knows, it might be a seminal moment, probably not for the Jewish nation but for us as individuals, or for our family, or for our community. Maybe it will be some great merit that will change everything for the Jewish people. All worthwhile to think about.

Have a wonderful *Shabbos*!



- 4 groups:**
- 1. 18-36 months
(mommy/daddy
& me)**
 - 2. 2-5 (drop off)**
 - 3. 6-9 girls**
 - 4. 6-9 boys**



**November 27
10:00-shul ends**

Indoors

**Masks required
(2+)**

Snacks to go





YISE Presents

To Kindle a Soul

Join us for a panel discussion about inspiration and growth with some of our community's most effective mentors!

Moderated by Rabbi Rosenbaum



Mrs.
Sharon
Freundel

Rabbi
Ari
Koretzky

Mrs.
Lianne
Heller

Rabbi
Dr. Ivan
Lerner

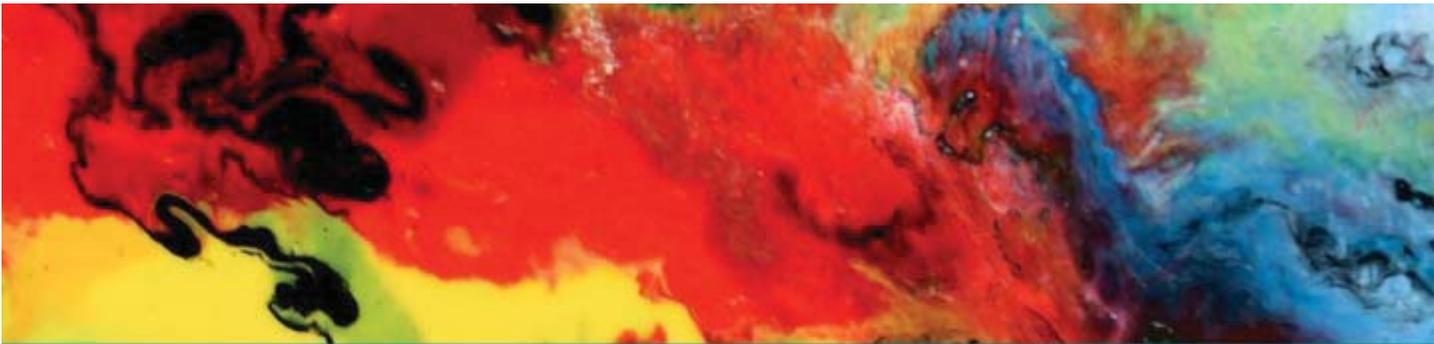


Monday night, November 29 (2nd night of Chanukah), 8 pm

ZOOM Meeting ID: 416 963 9000

Passcode: 492019

Phone: 301-715-8592



THE YISE YOUNG PROFESSIONALS PRESENT

Chanukkah Paint & Sip!

WITH TALYA WEINBERG

NOVEMBER 30, 7:30PM
YISE SOCIAL HALL

DONUTS, WINE, AND MORE!

\$20 to paint

\$5 if not painting

Last day to RSVP: **Nov 26**

Sign up at www.yise.org/paint

SPONSOR

Menorah Sponsor: \$250

Dreidel Sponsor: \$150

Donut Sponsor: \$75

To sponsor/volunteer, please email paint@yise.org
** Follow county mask requirements on day of program



YISE YOUTH PRESENTS



**HANUKKAH CRAYON MELT ART FOR GIRLS IN
GRADES 6-8**

WEDNESDAY DECEMBER 1, 2021

7:00PM - 8:30PM

YISE SOCIAL HALL

COST \$7

PAREVE GOODIES TO GO

**MASKS REQUIRED IN ACCORDANCE WITH COUNTY POLICY
QUESTIONS CONTACT ALI JACOBSON AT AJACOBSON@YISE.ORG**





Friday, Dec. 3
6th night of Chanukah
Mincha at 4:25

כְּדוֹ לַהוֹדוֹת וּלְהַלֵּל

Join YISE for a special
ruach minyan in the
Belonofsky Sanctuary in
honor of Chanukah!

Led by Judah Lifschitz!



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





**JOIN YISE YOUTH
FOR AN EXCITING
CHANUKAH EXTRAVAGANZA**

**Sunday, December 5th, 2021
10:30 AM**

YISE Social Hall

**CHANUKAH MUSIC
AND DANCING**

**MAYHEM
CIRCUS**

PHOTO BOOTH

**CHOCOLATE GELT
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Suzy & Ari Israel and family

Volume 28, Issue 9

Shabbat Parashat Vayeshev

5782 - B"H

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

The Heroism of Tamar - This is a true story that took place in the 1970s. Rabbi Dr Nahum Rabinovitch, then Principal of Jews' College, the rabbinic training seminary in London where I was a student and teacher, was approached by an organisation that had been given an unusual opportunity to engage in interfaith dialogue. A group of African Bishops wanted to understand more about Judaism. Would the Principal be willing to send his senior students to engage in such a dialogue, in a chateau in Switzerland?

To my surprise, he agreed. He told me that he was sceptical about Jewish-Christian dialogue in general because he believed that over the centuries the Church had been infected by an antisemitism that was very difficult to overcome. At that time, though, he felt that African Christians were different. They loved Tanach and its stories. They were, at least in principle, open to understanding Judaism on its own terms. He did not add – though I knew it was in his mind since he was one of the world's greatest experts on Maimonides – that the great twelfth-century Sage held an unusual attitude to dialogue. Maimonides believed that Islam was a genuinely monotheistic faith while Christianity – in those days – was not. Nonetheless, he held it was permitted to study Tanach with Christians but not Muslims, since Christians believed that Tanach (what they called the Old Testament), was the word of God whereas Muslims believed that Jews had falsified the text.

So we went to Switzerland. It was an unusual group: the semichah class of Jews' College, together with the top class of the yeshiva in Montreux where the late Rabbi Yechiel Weinberg, author of *Seridei Esh* and one of the world's foremost halachists, had taught. For three days the Jewish group davened and bentsched with special intensity. We learned Talmud each day. For the rest of the time we had an unusual, even transformative, encounter with the African Bishops, ending with a chassidic-style tisch during which we shared with the Bishops our songs and stories and they taught us theirs. At three in the morning we finished by dancing together. We knew we were different, we knew that there were deep divides between our respective faiths, but we had become friends. Perhaps that is all we should seek. Friends don't have to agree in order to stay friends. And friendships can sometimes help heal the world.

On the morning after our arrival, an event had occurred that left a deep impression on me. The sponsoring body was a global, secular Jewish organisation, and to keep within their frame of reference the group had to include at least one non-orthodox Jew, a woman studying for the rabbinat. We, the semichah and yeshiva students, were davening the Shacharit service in one of the lounges in the chateau when the Reform woman entered, wearing tallit and tefillin, and sat herself down in the middle of the group.

This is something the students had not encountered before. What were they to do? There was no mechitzah. There was no way of separating themselves. How should they react to a woman wearing tallit and tefillin and praying in the midst of a group of davening men? They ran up to the Rav in a state of great agitation and asked what they should do. Without a moment's hesitation he quoted to them the saying of the Sages: A person should be willing to jump into a furnace of fire rather than shame

another person in public. With that he ordered them back to their seats, and the prayers continued.

The moral of that moment never left me. The Rav, for the past 32 years head of the yeshiva in Maaleh Adumim, was and is one of the great halachists of our time. He knew immediately how serious were the issues at stake: men and women praying together without a barrier between them, and the complex question about whether women may or may not wear a tallit and tefillin. The issue was anything but simple. But he knew also that halachah is a systematic way of turning the great ethical and spiritual truths into a tapestry of deeds, and that one must never lose the larger vision in an exclusive focus on the details. Had the students insisted that the woman pray elsewhere they would have caused her great embarrassment. Never, ever shame someone in public. That was the transcending imperative of the hour. That is the mark of a great-souled man. One of the great privileges of my life was to have been his student for over a decade.

The reason I tell this story here is that it is one of the powerful and unexpected lessons of our parsha. Judah, the brother who proposed selling Joseph into slavery, had "gone down" to Canaan where he married a local Canaanite woman. The phrase "gone down" was rightly taken by the Sages as full of meaning. Just as Joseph had been brought down to Egypt so Judah had been morally and spiritually brought down. Here was one of Jacob's sons doing what the patriarchs insisted on not doing: marrying into the local population. It is a tale of sad decline.

He marries his firstborn son, Er, to a local woman, Tamar. An obscure verse tells us that he sinned, and died. Judah then married his second son, Onan, to her, under a pre-Mosaic form of levirate marriage whereby a brother is bound to marry his sister-in-law if she has been widowed without children. Onan, reluctant to father a child that would be regarded as not his but his deceased brother's, practised a form of coitus interruptus that to this day carries his name. For this, he too died. Having lost two of his sons, Judah was unwilling to give his third son, Shelah, to Tamar in marriage. The result was that she was left as a "living widow," bound to marry her brother-in-law whom Judah was withholding, but unable to marry anyone else.

After many years, seeing that her father-in-law (by this time a widower himself) was reluctant to marry her to Shelah, she decided on an audacious course of action. She removed her widow's clothes, covered herself with a veil, and positioned herself at a point where Judah was likely to see her on his way to the sheep-shearing. Judah saw her, took her to be a prostitute, and engaged her services. As surety for the payment he had promised her, she insisted that he leave her his seal, cord and staff. Judah duly returned the next day with the payment, but the woman was nowhere to be seen. He asked the locals the whereabouts of the temple prostitute (the text at this point uses the word *kedeshah*, "cult prostitute," rather than *zonah*, thus deepening Judah's offence), but no one had seen such a person in the locality. Puzzled, Judah returned home.

Three months later he heard that Tamar was pregnant. He leapt to the only conclusion he could draw, namely that she had had a physical relationship with another man while bound in law to his son Shelah. She had committed adultery, for which the punishment was death. Tamar was brought

out to face her sentence, and Judah instantly noticed that she was holding his staff and seal. She said, "I am pregnant by the person to whom these objects belong." Judah realised what had happened and proclaimed, "She is more righteous than I".

This moment is a turning-point in history. Judah is the first person in the Torah explicitly to admit he was wrong. We do not realise it yet, but this seems to be the moment at which he acquired the depth of character necessary for him to become the first real baal teshuvah. We see this years later, when he – the brother who proposed selling Joseph as a slave – becomes the man willing to spend the rest of his life in slavery so that his brother Benjamin can go free. I have argued elsewhere that it is from here that we learn the principle that a penitent stands higher than even a perfectly righteous individual. Judah the penitent becomes the ancestor of Israel's Kings while Joseph the Righteous is only a viceroy, *mishneh le-melech*, second to the Pharaoh.

Thus far Judah. But the real hero of the story was Tamar. She had taken an immense risk by becoming pregnant. Indeed she was almost killed for it. She had done so for a noble reason: to ensure that the name of her late husband was perpetuated. But she took no less care to avoid Judah being put to shame. Only he and she knew what had happened. Judah could acknowledge his error without loss of face. It was from this episode that the Sages derived the rule articulated by Rabbi Rabinovitch that morning in Switzerland: it is better to risk being thrown into a fiery furnace than to shame someone else in public.

It is thus no coincidence that Tamar, a heroic non-Jewish woman, became the ancestor of David, Israel's greatest King. There are striking similarities between Tamar and the other heroic woman in David's ancestry, the Moabite woman we know as Ruth.

There is an ancient Jewish custom on Shabbat and festivals to cover the challot or matzah reciting Kiddush. The reason is so as not to put the bread to shame while it is being, as it were, passed over in favour of the wine. There are some very religious Jews who, unfortunately, will go to great lengths to avoid shaming an inanimate loaf of bread but have no compunction in putting their fellow Jews to shame if they regard them as less religious than they are. That is what happens when we remember the halachah but forget the underlying moral principle behind it.

Never put anyone to shame. That is what Tamar taught Judah and what a great Rabbi of our time taught those who were privileged to be his students.

Shabbat Shalom: Rabbi Shlomo Riskin

"And Judah said to his brothers: 'What profit is it if we slay our brother and conceal his blood? Let us sell him to the Ishmaelites, and let our hand not be upon him; for he is our brother, our flesh.'" Why are Jews (Yehudim) referred to as such? Historically speaking, the vast majority of the descendants of Abraham, Isaac and Jacob who remained committed to their traditions and faith after the first exile come from the tribe of Judah (Yehuda), since the ten tribes (not including Levi) were exiled by Sanherib. In addition to the factually-accurate nomenclature, however, I would like to offer a textually-based

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explanation that provides a complementary but very different answer to our question.

The mere fact that a person can still call himself a Jew (Yehudi) 3,300 years after Sinai and despite nearly 2,000 years of national homelessness is truly a miracle. He is a most unlikely survivor; sustained, nurtured and kept alive by Divine providence in the face of exile, wars, pogroms, and assimilation. To understand what enables a Jew to survive despite all the forces against him, we must turn to his eponym, Judah.

What special traits did Judah possess that set him apart from his eleven brothers, and in particular from his eldest brother, Reuben? For example, when an angry and jealous mob of brothers have the chance to carry out their long-harbored wish to kill Joseph, two siblings— Reuben and Judah—each take a leadership role, and it seems that Reuben's words are the more courageous and moral!

First, Reuben, assuming his status as first-born, attempts to foil his brothers' evil design: "Let us not kill him...let us not shed blood...cast him into this pit...but lay no hand upon him..." As the verse itself then explains, Reuben's plan to delay a drastic decision was driven by his goal that "he might deliver [Joseph] out of their hand, to restore him to his father." Although they do indeed place Joseph into the pit, Reuben never gets to fully implement the plan.

This is because Judah sights a caravan of Ishmaelite traders in the distance, and suggests to his brothers that there is no point in murdering Joseph when they could just as easily earn money from his sale to slavery. "What profit [mah betza] is it if we slay our brother, and conceal his blood? Let us sell him to the Ishmaelites, and let our hand not be upon him, for he is our brother and our flesh..."

Reuben returns, finds an empty pit, and rends his garments. His despair is deep and painful: "The child is not here, and I, where shall I go?"

If we compare the responses of Reuben and Judah, the former seems to own the moral high ground, risking his brothers' wrath in preventing them from murdering Joseph on the spot.

Judah, on the other hand, appears crass, turning the crisis into a question of profit. Speaking like an opportunistic businessman, he sees a good deal and convinces the brothers to get rid of their nemesis and enjoy a material advantage at the same time.

In this light, his concluding words, "for [Joseph] is our brother and our flesh" sound grotesque. If Judah harbored fraternal feelings for Joseph, how could he subject his younger brother to abject slave conditions? This makes Jacob's subsequent decision to name Judah as the recipient of the birthright even more puzzling.

Perhaps somewhat counterintuitively, I would like to suggest that Judah's decision is actually what makes him the most fitting leader from among his brothers. The real test of leadership is not who provides the most absolute, morally upright solution – if that will not be accepted by the "crowd" – but rather he or she who ultimately saves the life of the victim!

It is precisely because Judah is a realist who understands when and how to make the best deal possible under exceedingly difficult circumstances that he is deemed best suited for the yoke of leadership.

Faced with dreadful options, he pursues the least horrific one possible. Acceding to Reuben's proposal to leave Joseph inside the pit— which, according to our Sages, was filled with snakes and scorpions— was tantamount to leaving Joseph to die a cruel death (unless we relied on a last-minute miracle!). On the other hand, allowing his brothers to act on their zealous hatred of Joseph would have been unthinkable!

So when Judah sees the Ishmaelites in the distance, he seizes the opportunity to save Joseph from certain death, giving his brother a chance to perhaps survive. However, in order to be heard by his angry and jealous brothers, he understands that he must conceal his motivations under the guise of a profit-making venture for them!

Reuben may have had the best intentions for Joseph, but intentions alone are not enough. "Let us not kill him," Reuben declares, but his words fall on deaf ears. While Reuben nobly appeals to his brothers' "better angels", he fails the leadership test in not utilizing more pragmatic tactics in order to attain his goal of saving Joseph. In contrast, Judah wisely couches his plea in accordance with the politician's "art of the possible."

Thus it is Judah, in his first test of leadership, who becomes worthy of receiving the birthright from his father, Jacob, a man also intimately familiar with navigating in a treacherous world. In an imperfect world in which ideal situations rarely exist, it is Judah, eponymous ancestor of all "Jews," who demonstrates what it is that enables a Jew to survive and thrive: to take responsibility for the welfare and continued life of his brother, even if he must use guile in order to achieve that end-goal!

The Person in the Parsha: R. Tzvi Hersh Weinreb

His Father's Fears - There are many ways to interpret biblical texts. Some commentaries take a literal approach, others probe for deeper meanings. The great Chassidic masters, beginning with the Baal Shem Tov in the mid-eighteenth century, offer us many examples of the latter path.

At times, the effort to discover depths of meaning results in what seems to be a distortion of the plain meaning of the text. Such seeming distortions are often referred to colloquially as "Chassidish Torah." I have personally found that these efforts are very worthwhile and that the seeming distortions reveal essential hidden truths.

In his collected writings, Rabbi Levi Yitzchak of Berditchev almost invariably diverges from the plain meaning of the text and ingeniously reinterprets the text in a manner that academicians, along with ordinary readers who prefer to read the Bible literally, find scandalous. However, his ingenuity unflinchingly reveals unanticipated layers of meaning that are worthy of reflection. Some would even go so far as to maintain that this approach reveals vital truths that are utterly inaccessible were one to limit his study to the plain text itself.

Before proceeding, a few words about the man and his loving personality are necessary. Legend has it that the founder of the Chassidic movement himself, Rabbi Israel Baal Shem Tov, appeared one day before his disciples with drinks and pastries, distributed them to the assembled, and told them to rejoice. They were surprised and asked for the reason for the celebration. The master explained, "A holy soul is about to descend into the world today, a soul who will see only the good in every person, and who will ardently advocate for every member of the House of Israel." The year was 1740. The man was Rabbi Levi Yitzchak of Berditchev.

Now, let us turn to the very first verse in Parshat Vayeshev. The verse reads, "Jacob settled in the land where his father had sojourned, the land of Canaan." The Hebrew for "the land where his father had sojourned" is *b'erezt megurei aviv*. There is no dispute among the major commentators as to the meaning of those words, although some translators may substitute "had dwelled" for "had sojourned."

Rabbi Levi Yitzchak suggests an entirely different meaning of the word *megurei*. Elsewhere in the Bible that word means "fear," "anxiety," perhaps even "terror."

In three examples from the book of Psalms, we have the phrase *magor mesaviv*, which translates as

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"terror on every side." Continuing on to chapter 33 verse 8, we have the phrase "mimenu yaguru," which translates as "they will dread him." Finally, in chapter 34 verse 5, we have the phrase "umikol megurosai hitzilani," which translates as "He saved me from all my terrors."

Rabbi Levi Yitzchak does not find it necessary to cite any of those verses in Psalms, for he assumes that his reader can easily come up with many other examples that support his thesis. His thesis is simple: One can easily justify the following translation of the first verse of our Torah portion: "Jacob settled in the land of his father's fears, the land of Canaan."

Rabbi Levi Yitzchak also assumes that his reader need not be reminded of the significance of the phrase "his father's fears." After all, it was as recently as two weeks ago that we read of the oath that "Jacob swore by Pachad Yitzchak, the Fear of his father Isaac." Whereas Jacob's grandfather Abraham symbolizes lovingkindness, his father Isaac has come to represent fear and awe in the Jewish consciousness. In Vayeshev, then, Jacob is returning to settle in the land where he cannot escape the attitude of fearfulness that characterized his father. But what is the nature of his father's fear? Was he anxious about the circumstances that confront us all? Was he fearful of his enemies, of natural disasters, of famine? Rabbi Levi Yitzchak responds to these questions with a resounding, "No."

Isaac's fears were of a distinctly spiritual nature. He feared that he might fall short of the Almighty's expectations of him. He was anxious lest he sin and, thereby, distance himself from his desired and well-earned closeness to the Almighty.

It was to those spiritual fears that Jacob was returning when he returned to his father's land. When he was distant from his father and struggling to adjust to his father-in-law Laban's treacheries, he could not trouble himself to be concerned about his diminished relationship with the Lord. After all, the Lord had promised him, "Remember, I am with you: I will protect you wherever you go and will bring you back to this land". Now that he had returned to that land, he had to recover his "father's fears." He had to be concerned about his relationship with the Almighty and to become afraid, yes afraid, of *shemma yigrom hachet*, perhaps his sins had caused a breach in his relationship with the Lord.

Rabbi Levi Yitzchak never stops with just a comment upon the biblical text. Rather, he teaches a practical lesson to his readers, a lesson aimed at connecting his reader to the Jewish people at large.

Thus, he goes on to write as follows: "For each of us must serve the Lord at every moment and every occasion, so that we always rejoice when we see that it goes well for other Jews in the world, and so that if, heaven forbid, the reverse is true, we feel the pain of others and are consciously anxious lest we have sinned and are, thereby, somehow responsible for the misfortunes of others."

Each Jew must rejoice when other Jews are fortunate and must not only suffer along with their misfortunes but must do whatever is possible to alleviate those misfortunes.

Jacob's "father's fears" are not mere neurotic anxieties. Rather, they are based upon a felt connection with others and an abiding concern that one's own failures may somehow affect others in his family, others in his community, others in his nation, and others in the world.

But just feeling empathic is insufficient. We must be concerned enough to rectify our own shortcomings for the ultimate benefit of those around us.

Jacob's return to his father's land was not a mere geographic change of location. It was a change in his sense of responsibility for others. He would now be motivated to better himself so that others could gain from his closeness to the Almighty. *[Excerpted]*

R' Joseph B. Soloveitchik z"l (1903-1993) teaches: The most obvious connection between the *Parashah* and *Haftarah* is the verse (*Amos 2:6*), "... for their having sold a righteous man for silver, and a destitute one for the sake of a pair of shoes"--an allusion to the sale of Yosef which takes place in our *Parashah*.

However, R' Soloveitchik continues, there is another sin described in our *Parashah* and mentioned repeatedly in the *Haftarah*. We read (*Amos 2:11-12*): "From among your children I raised up prophets, and Nazirites from your lads -- is this not so, *Bnei Yisrael*?" -- [these are] the words of *Hashem*. But you caused the Nazirites to drink wine, and you commanded the prophets, saying, 'Do not prophesy!' Likewise, we read at the end of the *Haftarah* (*3:7-8*): "For my Master *Hashem/Elokim* will do nothing without having revealed His secret to His servants the prophets. A lion has roared -- who would not fear? My Master *Hashem/Elokim* has spoken -- who would not prophesy?" In short, when *Hashem* sent prophets to warn the Jewish People not to sin, the people's reaction was to intimidate the prophets into not delivering their messages. For example, Amatziah, a priest to idolatry in the Northern Kingdom, told the prophet Amos (*7:12-13*--not part of this *Haftarah*), "Seer! Go flee to the land of Yehuda . . . there you may prophesy. But do not continue to prophesy in Bet El [in the Northern Kingdom]." [The prophet Yirmiyah suffered similar intimidation.] Similarly, in our *Parashah*, Yosef was sent prophetic dreams, and his brothers tried to prevent him from delivering those messages. (*Divrei Hashkafah* p.33)

Bitachon

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

Rabbeinu Avraham ben Ha'Rambam z"l (son of Maimonides; Egypt; 1186-1237) writes:

Our ancestors, the Generation of the Desert, were redeemed from Egypt with wonders and miracles. They were led through the desert for 40 years on the most amazing journey, during which they were protected in the best possible way. A pillar of cloud by day and a pillar of fire at night showed them the route, and another set of clouds covered them like a *Sukkah* over their heads. They had *Mahn* to eat and flowing water to drink. For people on such a level, lacking *Bitachon* and being afraid to enter *Eretz Yisrael* because strong nations lived there was the gravest of sins.

In contrast, the average Torah-observant person is expected to live within nature, and the *Bitachon* that is expected of him is to plant firmly in his *Emunah*, and clearly in his heart, the knowledge that every single natural "cause" is in *Hashem's* direct control, down to the smallest detail. Only because *Hashem* so desires does nature function as it was programmed to do and, when He wants, nature deviates from its normal course. All healthy and unhealthy foods and all nutrients, etc., are subject to His will and have a positive or negative effect on us only because of His will and with His permission. Thus, sometimes, a good food may be harmful, or vice versa, because that is His desire on that occasion. In this vein, King Shlomo writes (*Kohelet 9:11*), "Once more I saw under the sun that the race is not won by the swift; nor the battle by the strong, nor does bread come to the wise, riches to the intelligent, nor favor to the learned; but time and death will happen to them all." King David likewise writes (*Tehilim 127:1-2*), "Unless *Hashem* builds the house, its builders labor in vain on it; unless *Hashem* watches over the city, the watchman keeps vigil in vain. In vain do you rise early and stay up late, you who toil for the bread you eat; He provides as much for His loved ones while they sleep."

- Continued in box inside -

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“Hashem was with Yosef, and he became a successful man; and he remained in the house of his Egyptian master.” (39:2)

“The prison warden did not scrutinize anything that was in his charge inasmuch as Hashem was with him; and whatever he did Hashem made successful.” (39:23)

R' Yerachmiel Shulman z"l Hy"d (Menahel Ruchani of the Bet Yosef-Novardok Yeshiva in Pinsk, Poland; killed in the Holocaust) writes: The Torah does not say about any of Yaakov's sons, except Yosef, that Hashem was with him. Although our Sages teach that "Hashem is with us in our troubles," we do not sense that because we typically are not conscious of the extent of our troubles, so we do not see how Hashem saves us from them. Only someone like Yosef, who was first enslaved and then thrown into prison, can appreciate that Hashem is with him.

(Letter printed at the beginning of *Peninei Ha'chochmah*)

“But he adamantly refused; he said to his master's wife, 'Look! With me here, my master concerns himself about nothing in the house, and whatever he has he placed in my custody.'” (39:8)

R' Yitzchak of Volozhin z"l (Belarus; died 1849) writes: The *Trop* / tune for the Torah reading causes the reader to pause after the Hebrew word that means "But he adamantly refused." This is meant to teach us that the reason Yosef gave Potiphar's wife for not being seduced by her was not his real reason. His real reason was simply that it would have violated G-d's will. Any logical explanation that he added was for her benefit alone.

R' Yitzchak continues: Our Sages teach that no person can withstand the *Yetzer Ha'ra* unless Hashem helps him. Perhaps what is meant by "Hashem helping him" is that a person who is tempted by sin must look to Hashem and say to himself, "This is not what Hashem wants! End of discussion!" No other argument can reliably stop a person from sinning because one can always make competing logical arguments or find exceptions to justify any behavior.

R' Yitzchak adds: The same idea is reflected in the teaching, "Do not say, 'I do not like the taste of pork.' Rather, he say, 'I am sure it is delicious, but what can I do? Hashem has prohibited it to me!'" (Mili D'avot 3:1)

– Continued from back page –

When a Torah-observant person engages in natural means and normal methods to achieve some end or to distance something harmful from himself, he should know that achieving the desired end depends on Hashem's will and should place His trust in Him. For instance, say our Sages, before one goes in for a medical procedure, he should pray, "May it be Hashem's will that this procedure succeed"; before performing his job, one should say, "May it be Hashem's will that the handiwork of my hands be blessed"; and so on. *Bitachon* also means not working excessively to the point that one neglects his obligation to make Torah study his primary focus.

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

“Yosef would bring evil reports about them to their father. . . Yosef dreamt a dream . . .” (37:2, 5)

R' Noach Weinberg z"l (1930-2009; founder and *Rosh Yeshiva* of *Aish Ha'Torah*) asks: Why did Yosef merit to become the leader of the Jewish People, as foretold by his dreams? Up to this point, the only thing we know about Yosef is that he brought evil reports about his brothers to their father!

R' Weinberg answers: Commentaries explain that Yosef's reports about his brothers were based on misunderstandings; in fact, Yosef's brothers were not guilty of the sins that he accused them of. Yosef was punished for accusing his brothers falsely, including by being sold as a slave and by being falsely accused of sin later in our *Parashah*. At the same time, Yosef was deserving of reward for reporting his brothers' apparent sins to their father, because he did it solely for their own good. He cared about them and he acted on the caring, and that makes a person worthy of leadership.

(48 *Derachim L'Torah* p.166)

“A man discovered him, and behold! -- he was wandering aimlessly in the field; the man asked him, saying, 'What do you seek?'” (37:15)

Rashi z"l writes: This "man" was the angel Gavriel.

R' Menachem Mendel Morgenstern z"l (the *Kotzker Rebbe*; died 1859) teaches: The angel taught Yosef to always remind himself what he is seeking.

R' Yitzchak Meir Rotenberg-Alter z"l (1799-1866; first *Gerrer Rebbe*) elaborates: Surely, it was no small matter for Yosef to make the move from Yaakov Avinu's *Bet Midrash* to immorality-filled Egypt! The angel prepared Yosef by telling him that, if he would always remember the goal that is part of his essence, he would eventually find his way back.

(*Chiddushei Ha'Rim*)

R' Yirmiyah Katz *shlita* (*Rosh Kollel* in New York; best known as a *Halachic* authority on the construction of *Mikvaot*) explains further: Here, the Torah is giving advice to each Jew, so that he should not become lost in the material world. One must always asks himself, "What am I seeking?" "Why did I come into this world?" This introspection will save a person from wandering away. Without this introspection, on the other hand, a person can easily wile away all of his days in nonsense.

(*Tiferet L'Moshe: Yahadut* p. 20)

We wish our readers a happy and meaningful Chanukah!

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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SAUDIS PRESSURED UAE TO CANCEL ENERGY DEAL WITH ISRAEL (Arutz-7 11/25/21)

The Saudi government pressured the United Arab Emirates to back off a major solar energy deal with Israel and Jordan, two senior Israeli officials with direct knowledge told Axios on Wednesday.

The agreement, signed on Monday and helped across the finish line by US climate envoy John Kerry, is the biggest renewable energy project in the region. It will see the UAE build a massive solar farm in Jordan to supply electricity to Israel, and Israel in turn will build a desalination plant to provide water to Jordan.

The Saudis were caught by surprise when Axios broke the news of the forthcoming deal last Wednesday, the Israeli officials said.

All three sources told the site that Saudi officials were upset because they felt the deal undermined Crown Prince Mohammed bin Salman's plans to lead the region on climate through his "Green Middle East" vision.

Senior Saudi officials called their Emirati counterparts to protest and push them to back off the deal. They even proposed an alternative Saudi-UAE-Jordan deal that would sideline Israel, a source said.

The Emiratis notified Kerry and their Israeli and Jordanian counterparts of the Saudi pressure and asked for cosmetic changes to the language of the agreement to appease the Saudis. The other parties did not object.

The signing of the agreement was delayed for several hours on Monday due to the Saudi intervention, the Israeli officials said. It was finally signed on Monday afternoon, with Kerry in attendance.

Four senior Israeli officials with direct involvement in the deal declined to comment on the record due to the sensitivity of the issue. Emirati officials also declined to comment. The Saudi Embassy in Washington hadn't provided a comment by the time of publication.

Israel and the UAE established formal relations as part of the Abraham Accords, but Israel and Saudi Arabia do not have such relations.

Former Prime Minister Benjamin Netanyahu and Saudi Crown Prince Mohammed bin Salman reportedly held a secret meeting last November in which they discussed the possibility of normalizing relations between their two countries.

Subsequent reports said the Crown Prince pulled back from a normalization deal with Israel largely because of the US election result. Riyadh denied the meeting had even taken place.

Saudi leaders have repeatedly stressed that the establishment of a Palestinian state with eastern Jerusalem as its capital is a prerequisite for Saudi Arabia normalizing ties with Israel.

A recent report indicated that the Biden administration is holding meetings with Saudi Arabia on the issue of normalization with Israel.

According to the report, US National Security Adviser Jake Sullivan raised the issue in his meeting with the Saudi Crown Prince during his visit to the kingdom.

Sources cited in the report said that bin Salman did not reject outright the possibility of normalizing ties with Israel. The Saudis emphasized, however, that such a process would take time, and gave Sullivan a list of steps which will need to be taken before it can happen. Several of those steps include improving the relationship between Saudi Arabia and the US.

BANK OF ISRAEL CHIEF: NO NEED TO RUSH TO RAISE RATES WHILE INFLATION CONTAINED (Israel Hayom 11/24/21)

The Bank of Israel is in no rush to raise interest rates as inflation remains under control, and will not pre-announce how much foreign currency it might

buy to curb shekel appreciation, Governor Amir Yaron said Tuesday. On Monday, the bank held its benchmark interest rate at 0.1% for a 13th meeting, citing expectations inflation will ease in the coming year even as the economy rebounds from the pandemic.

Inflation dipped to 2.3% in October from September's eight-year high of 2.5% despite bottlenecks and supply chain difficulties that are affecting Israel like other countries.

"We still have a very accommodative monetary policy," Yaron said in an interview, adding that the central bank had "more degrees of freedom" to maintain that stance as annual inflation is expected to stay within its 1-3% target range.

ISRAEL, BELGIUM CLASH OVER LABELING SETTLEMENT PRODUCTS (YNet 11/24/21)

Israel's deputy foreign minister canceled meetings with Belgian officials on Wednesday after a decision by Brussels earlier this week to begin labeling products made in Jewish West Bank settlements.

Idan Roll said on Twitter he was scrapping meetings with the Belgian Foreign Ministry and parliament during a visit this week to the European country.

"The Belgian government's decision to label products from Judea & Samaria strengthens extremists, does not help promote peace in the region, and shows Belgium as not contributing to regional stability," he said in a tweet.

Belgium's foreign office confirmed Wednesday that the country wants settlement products labeled and that it plans to increase controls on goods coming from Israeli settlements.

It said in a statement that Belgium continues to apply international and European law, "which makes a distinction between Israel on one hand and the Palestinian territories on the other hand."

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East Hill Synagogue, Englewood, NJ	Young Israel of New Hyde Park, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of North Woodmere, NY
Harvard University Library	Young Israel of New Rochelle, NY
Hebrew Academy of Long Beach, NY	Young Israel of Sharon, MA

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"We expect that these goods will be labeled correctly by exporters," it said, noting that "we have found that it's very difficult to confirm the exact origin of products." It noted there was no ban on settlement products.

Israel's Foreign Ministry portrayed the decision as a blow to the country's new government, a broad coalition of both nationalist and dovish parties that has tried to project a friendlier image than previous governments under hardline former Prime Minister Benjamin Netanyahu.

"The decision to label the products harms Israelis and Palestinians and is out of step with the government of Israel's policy that is focused on improving the lives of Palestinians and strengthening the Palestinian Authority and with the improvement of Israeli relations with other European countries," the ministry said.

The European Union's top court ruled in 2019 that EU countries must identify products made in Israeli settlements on their labels. The European Court of Justice said that when products come from an Israeli settlement, their labels must provide an "indication of that provenance" so that consumers can make "informed choices" when they shop.

The European Commission said it was up to individual EU countries to ensure that labels are correct, but that the origin of settlement produce must be made known in a way that is "not misleading to the consumer."

Israel says the labeling is unfair and discriminatory and says other countries involved in disputes over land are not similarly sanctioned

Belgium's move follows a similar step by France in 2016, which in a non-binding decision urged businesses to use labels to identify goods produced in the Israeli settlements. Israel condemned France's decision at the time and a winery located in a West Bank settlement took the matter to court, leading to the 2019 ECJ decision.

JERUSALEM APPROVES CONSTRUCTION OF NEW NEIGHBORHOOD (Arutz-7 11/24/21)

The Jerusalem Municipality, through the local planning and construction committee, decided today (Wednesday) to recommend to the district committee the deposit of a new plan for the establishment of the Atarot neighborhood.

The planned neighborhood is located in the area of the abandoned Atarot Airport, on an area of approximately 1,243 dunams (307 acres) and would see the construction of a new residential neighborhood comprising thousands of housing units, including 800 protected housing units, space for hotels, areas for public buildings, open public areas and employment and commercial areas.

Arutz Sheva has learned that senior defense establishment officials have given conditions for the approval of the new neighborhood: to leave an "exposed" area of 70 meters in front of the Arab neighborhood of Kfar Akev, and to determine that the first row of houses in front of the village will not be residential but for employment.

The plan to build the neighborhood includes the establishment of an area for employment and commerce near Road 45, and the preservation of the existing historic terminal building in the Atarot Airport area, all as part of a significant urban planning that produces a walking urban outline, including an array of paths and open public spaces between the neighborhoods.

The plan constitutes a significant land reserve available in the city, which enables development not at the expense of high-value open spaces. The plan also provides a significant response to the housing needs in the city.

The plan is being developed by the Housing and Construction Ministry and is being overseen by architect Yuval Kadmon.

Jerusalem Mayor Moshe Leon said: "I welcome the approval of the establishment of the new neighborhood. This is another program as part of a number of programs that I lead and promote, to reduce gaps and create housing solutions for young people from all sectors. This is the right way to improve the quality of life."

Ofer Berkovitz, chairman of the Hitorerut and chairman of the opposition, said that "this is a historic permit for construction in Jerusalem. There was tremendous pessimism at the beginning of the road, that we will not be able

to bring about the establishment of the neighborhood, but here today it happened. We are very proud of this critical move for young people, for lowering housing prices, for keeping the lungs green. I will continue to work so that the district committee also approves the plan and does not succumb to outside dictates."

RABBINICAL COURTS GAIN AUTHORITY TO SANCTION FOREIGN DIVORCE REFUSERS (JPost 11/24/21)

The Constitution, Law, and Justice Committee has approved legislation that will permanently enable rabbinical courts in Israel to intervene in cases of divorce refusal of foreign nationals and sanction them.

The committee approved the legislation on Tuesday for its final readings in the Knesset plenum, where it is expected to pass easily due to support from haredi (ultra-Orthodox) MKs in the opposition, as well as enjoying coalition support.

The law, which only applies to male divorce-refusers, was originally passed in 2018 as a temporary law designed to assist non-Israeli women whose husbands refuse to grant them a divorce, who are unable to have any kind of punitive sanctions imposed against their spouse.

The rabbinical courts in Israel are empowered to impose a variety of sanctions against divorce-refusers, such as revoking driving licenses, revoking passports, placing restrictions on their bank accounts, and even imprisoning them for extended periods of time.

Such sanctions are not at the disposal of rabbinical courts in the Diaspora since they are not state institutions, meaning there are few effective tools for persuading a recalcitrant spouse to consent to a divorce.

In 2018, the Conference of European Rabbis, an umbrella body of European rabbis and rabbinical judges, requested that the Israeli rabbinical courts find a solution for cases of divorce recalcitrance involving Jews living in the Diaspora who are not Israeli nationals, resulting in the temporary legislation.

The law meant that Israel's rabbinical courts took up cases of foreign Jewish men who were refusing to grant their wives a divorce in their country of origin, and who came to Israel for visits, and imposed sanctions on them.

The statute expired in July, however, and the government is seeking to turn it into permanent law.

According to the explanatory section of the legislation, dozens of women have been freed from their recalcitrant husbands as a result of the law. Their efforts to terminate their marriage in their home countries foundered due to the absence of tools to convince the husband to grant a divorce.

President of the Conference of European Rabbis Rabbi Pinchas Goldschmidt insisted during the committee hearing that it was important to make the law permanent. He argued that if it remained merely a temporary law, some recalcitrant husbands might delay even longer giving a divorce to their wives in the hope that the law would not be renewed in the future.

MK Uri Maklev of the opposition haredi United Torah Judaism Party also praised the law, saying it had been very successful, and voted in favor of making it permanent.

Dr. Rachel Levmore, director of the Aguna and Get-Refusal Prevention Project of the International Young Israel Movement in Israel and the Jewish Agency, said during the hearing that making the law permanent was an important step, and would also demonstrate that Israel is willing to help Jews around the world in situations of divorce refusal.

Dr. Susan Weiss of the Center for Women's Justice, opposed turning the legislation into permanent law. Weiss said she opposed it in principle because of concerns about extending the authority of the rabbinical courts, "which do not take care of human rights."

Weiss said that rabbinical courts have violated the right of travel of foreign nationals whose cases of divorce refusal it has taken up, and not given them a fair hearing.

The legislation was approved unanimously in committee for passage to the Knesset plenum for its second and third readings.

IN LANDMARK MOROCCO VISIT, GANTZ INKS DEFENSE PACT THAT PAVES THE WAY FOR ARMS SALES (Ha'aretz 11/24/21)

Israeli Defense Minister Benny Gantz signed on Wednesday a defense memorandum with his Moroccan counterpart, Abdellatif Loudiyi, on the first day of his two-day visit to the North African kingdom meant to bolster defense ties between the two countries.

Gantz landed in Morocco on Tuesday, in the first such visit by an Israeli defense minister to one of the four Arab nations party to the U.S.-brokered Abraham Accords. After signing the memorandum at Morocco's defense ministry, Gantz also met with Lt. Gen. Belkhir El Farouk, inspector general of the Moroccan armed forces.

Departing for Rabat on Tuesday, Gantz told reporters he was embarking on "the first formal visit" by an Israeli defense minister to Morocco – implicit acknowledgement of discreet relations dating back decades.

The ministers agreed to formalize security cooperation in a memorandum of understanding that lays out plans to establish a joint committee in order to deepen cooperation across areas such as intelligence sharing, research and joint military training.

It does not stipulate specific deals, but allows for Israeli defense firms to do business with Morocco.

The agreement, Gantz said, "is a very significant thing that would let us exchange opinions, facilitate joint projects and enable Israeli exports."

Ahead of his meeting with Loudiyi, Gantz paid his respects at the tomb of Mohamed V, the grandfather of the reigning monarch.

A defense official said Wednesday that Israel's ties to Morocco are not based on weapons sales. "Israel does not depend on any other country to preserve its security, but any alliance can help us in intelligence sharing and building our ties in the region," the official said.

Zohar Palti, head of the Defense Ministry's Political-Security Bureau, called the visit unprecedented and "one of the peak [achievements] of the Abraham Accords." He said Morocco had "over the years accepted Jews, protected them and maintained their tradition," and noted that Rabat "has been fighting terror on a number of fronts over the years." The agreement between the countries "will allow us to cooperate in training, in information – this is an agreement that will allow us to assist them in what they need from us, subject to our interests in the region, of course," Palti said.

One of the reasons Morocco is heavily publicizing the visit involves the country that is seen as its biggest and immediate rival, Algeria. Algeria is supported by Russia, which has been providing Algiers with advanced weaponry and systems that could pose a threat to Morocco.

Tensions between Morocco and Algeria have reached new heights recently, and include a break off of diplomatic relations on the part of Algeria – and the firing by the Moroccan army on a vehicle convoy, in which three Algerians were killed. The conflict between the two countries stems from Algeria's support for the Polisario Front fighting for independence from Morocco in Western Sahara.

In 1976, the Polisario declared independence for the Sahrawi Arab Democratic Republic, but neither this declaration of independence – or Moroccan control of the territory – received widespread international recognition. During Donald Trump's term as U.S. president, Washington recognized Morocco's sovereignty over Western Sahara. One of the conditions set by the United States for this was a renewal and strengthening of the relations between Morocco and Israel.

Israel has now begun ascertaining Morocco's security needs. A Moroccan military delegation recently took a tour of Israeli arms production facilities, and Israel's intelligence agencies are studying the Western Sahara conflict. Although Iran and Hezbollah have a presence in the area, Israeli intelligence had thus far paid little attention to the conflict, as it had no direct consequence for Israel. But now the two countries have agreed to form joint working teams to share information and keep Israel aware of Morocco's defense needs.

Another worry for Rabat is the ramifications of instability in Libya, Sudan and Afghanistan. The lack of stability in those countries may prompt a wave of

immigration to Europe using Morocco as a point of departure. Morocco's fear is that such a wave of immigration could be exploited by radical Islamist groups seeking to commit attacks in Europe and destabilize Morocco itself.

Morocco, the United Arab Emirates, Bahrain and Sudan signed agreements to normalize relations with Israel in 2020 as part of the diplomatic pacts brokered by the Trump administration known as the Abraham Accords.

Israel and Morocco enjoyed low-level diplomatic relations in the 1990s, but Morocco severed them after the Second Intifada erupted in 2000. Despite that, the two states have maintained informal relations. Nearly half a million Israelis claim Moroccan heritage — more than 200,000 immigrated to Israel after the founding of the state in 1948 — and thousands visit the country each year.

Morocco is still home to a small Jewish community, and Rabat has one remaining synagogue.

11-YEAR-OLD FINDS 'HOLY JERUSALEM' SILVER COIN LIKELY MINTED IN THE TEMPLE (JPost 11/23/21)

A rare silver coin from the first century was found by an 11-year-old girl volunteering in an archaeological project, the Antiquities Authority (IAA) announced on Tuesday. The coin was likely minted by a priest who joined the Jewish rebels against the Romans, which would make it one of the very few remains coming directly from the Temple.

"This is a rare find, since out of many thousands of coins discovered to date in archaeological excavations, only about 30 are coins made of silver from the period of the Great Revolt," said Dr. Robert Kool, head of the Coin Department at the IAA.

The coin, made of pure silver, weighs 14 grams. On one side it features a cup and the inscription: "Israeli shekel" and "second year," referring to the second year of the revolt (67-68 CE).

On the other side, another inscription reads "Holy Jerusalem" in ancient Hebrew script, accompanied by another word that according to the experts refers to the headquarters of the High Priest in the Temple.

The coin was found by a participant in the Emek Tzurim Sifting Project, in which volunteers sift through the dirt excavated from the Pilgrimage Road.

Liel Krutokop came with her family from Petah Tikva to do archaeological sifting at the City of David.

"When I got to Emek Tzurim I thought there must be simple coins in the buckets, but I did not think I would find a coin myself, and certainly not such a rare coin from pure silver," said the 11-year-old. "I was lucky to find it, but I also want to say thank you to my sister for choosing the bucket we sifted. If she had not chosen this particular bucket, I probably would not have found the coin."

In the first century, coins were considered an important expression of sovereignty, and this was especially true for silver coins, much more valuable than bronze ones. A bronze coin would allow the purchase of a couple of loaves of bread, whereas a silver coin could be used for much more expensive items, including military equipment.

"A currency is a sign of sovereignty," Kool said. "If you go into rebellion, you use one of the most obvious symbols of independence, and you mint coins."

The inscription on the coin clearly expresses the rebels' aspirations. The choice to use ancient Hebrew script, which was no longer in use at the time, is not accidental. The use of this script came to express the longing of the people of the period for the days of David and Solomon and the days of a united Jewish kingdom – days when the people of Israel had full independence in the land."

Huge reserves of silver were kept in the Temple, and Kool believes that the silver used to mint the coin likely came from those reserves, in light of its quality.

"If so, we can cautiously say that this coin is apparently one of the only items we can hold today that originated on the Temple itself," he said.

Archaeologist Ari Levy, who leads the excavation on behalf of the IAA, said the street where it was found, "which connected the Shiloah Pool in the south of the City of David to the Temple Mount in the north, was Jerusalem's main

street during the Second Temple period, where thousands of pilgrims marched on their way to the Temple. There is no doubt that there would have been extensive trading here. This is evidenced by the many weights and bronze coins we have found here. But to find a rebel coin made of pure silver is definitely very special and exciting."

MERON PILGRIMAGE DISASTER INQUIRY URGES CAP ON VISITORS, FOOD (YNet 11/22/21)

A state inquiry into a crush that killed 45 people, including Americans and Canadians, at a Jewish pilgrimage site in April recommended on Monday that future admissions be capped and ceremonies streamlined in order to prevent overcrowding.

The panel, headed by a former Supreme Court chief justice, submitted interim findings designed to help authorities better plan for the next festival at Mount Meron, the Galilee tomb of second-century sage Rabbi Shimon Bar Yochai, on May 18-19.

Before the COVID-19 pandemic, the annual commemorations could draw as many as 200,000 worshippers for all-night prayer, mystical songs, picnics and dance around bonfires.

Tens of thousands came on April 30 to the hilltop pilgrimage site, which covers about 5.6 acres. When a crowd surged into a narrow tunnel, 45 men and boys were asphyxiated or trampled to death. Six victims were Americans, two were Canadian.

"The material brought before the commission and testimonies heard by it indicate that the maximal number of people that could be safely contained at the area at the same time is approximately 20,000," the panel said in a 16-page report.

While not recommending a target number, it said more space could be freed up by banning tents and pirate vendors at the site and by holding one central bonfire ceremony.

Pilgrims could be encouraged to rotate by bussing them in and out on tickets valid for specific hours, the panel said. It advised against allowing in food to "reduce the duration of stay (and) the danger of falling and slipping on garbage."

Prime Minister Naftali Bennett's government signaled it would implement the findings.

"The 2022 observances at Meron will be entirely different from the observances held heretofore, and will take place according to different safety standards," Religious Affairs Minister Matan Kahana said in a statement.

ISRAELI SQUASH TEAM FIGHTS BAN FROM WORLD CHAMPIONSHIP IN MALAYSIA (Israel Hayom 11/24/21)

The Israeli Squash Association plans to fight the World Squash Federation in the Court of Arbitration for Sport if it does not allow Israeli players to take part in the world championship next month in Malaysia.

Set for Dec. 7, the Men's World Team Squash Championship was moved from New Zealand to Malaysia due to COVID restrictions.

However, Israel and Malaysia currently do not have formal diplomatic relations, and Israelis are not able to visit the Southeast Asian country as Malaysian passports bear the inscription "This passport is valid for all countries except Israel."

The Squash Racquets Association of Malaysia ignored the ISA when it inquired about the possibility of receiving special visas so its players could attend.

In response to WSF president Zena Wooldridge's inquisition on the matter, the SRAM stated that Israelis would not be allowed to participate.

"As you may be aware, there are, sadly, long-standing sensitivities surrounding the Israel-Palestine conflict," SRAM president Gerard Monteiro said.

According to Israeli media reports, he added that Malaysia "would not be able to guarantee [Israeli players'] safety and well-being."

Wooldridge told ISA that she has not found a way to enable Israelis to attend the championship in Malaysia's capital Kuala Lumpur.

ISA chairman Aviv Bushinsky wrote to WSF CEO William Louis-Marie on October 5, expressing the Israeli team's disappointment.

"We are explicitly being discriminated against, and therefore, unable to participate," he wrote, The Post reported.

Bushinsky further suggested moving the championship to Israel or to have the opportunity to host the event in the next two years.

COMING SOON FROM ISRAEL'S SO-CALLED GOVERNMENT OF CHANGE: MISSILES (B Michael, Ha'aretz 11/23/21)

There's no point in denying it any longer: We really have a level-headed, responsible and well-mannered government, which is running the country with a sure hand and farsighted discretion. For example, it has just become clear that Israel's GDP will be higher than anticipated, and already Prime Minister Naftali Bennett has decided where to invest all this newfound money: in advanced ground-to-ground missiles.

Bravo and hats off. Finally, we will put an end to the heartrending missile shortage, which for years has embittered our lives. We will no longer see teary toddlers grabbing their mothers' apron and wailing aloud, "Mommy, mommy, where is the missile? Why does everyone have advanced ones except me? I want a missile, mommy! A ground-to-ground missile ... " And finally the mothers will be able to hug their sobbing little ones and whisper to them softly, "Soon, sweetheart, soon ... Uncle Naftali promised."

And the young adults among us, those who have already despaired of finding an affordable home, will certainly be happy to hear the news. For a moment they may have worried that this additional money would be used for the construction of rental apartments, to reinforce public housing or simply to bring down the price of apartments. But no. Everything will go for missiles. What luck that we have a government of change.

And the disabled in their wheelchairs. And assistants in nursery schools. And kindergarten teachers in kindergartens. And the senior citizens whose shrunken allowance doesn't last for even a week. And the elderly who can't afford a caregiver. And the patients in the corridors of the hospitals. And those waiting in line for a bus that doesn't show up. And those who count their money with trembling fingers to pay for medications.

And those who buy their food sparingly, to leave a few pennies for the next day. And the 40 pupils crowding into a single classroom. And the homeless who are rotting on the street corners. And the residents of buildings that are collapsing on top of them. And the women who are battered for lack of a shelter. And the neglected neighborhoods that nobody cares about ...

All of them, and certainly tens of thousands of others too, will be overjoyed. How good and reassuring it is that the government of change (which some people call the "miracle government") pays no attention to our petty complaints, and won't waste even a single additional agora on our bothersome nagging. Everything for the missiles. And maybe for a few advanced lasers too.

Wait a minute! A correction: Not everything will go for the purchase of foreign-made missiles. Part of it will also go to the Israeli "defense industries." To further expand the local industry of weapons of mass destruction. So that it will serve both for our own use and for commercial purposes. After all, one can always find additional dubious customers who can appreciate the technological efficiency and moral flexibility of the blue-and-white death industry.

Did the prime minister hesitate for even a second before deciding to devote the entire increase in GDP-GNP to expand the Israeli missile collection? Did he have a passing thought that it may be a good idea to take a bit of this money and devote it to society and its welfare? I'm betting that he didn't. After all, he's a team commander in an elite commando unit, not a paramedic.

But thanks to him, and to his ilk, we have had the privilege of fulfilling the biblical verse "By your sword shall you live," in both senses: a sword to wave in perpetual useless wars, and a sword for commercial use, to be sold to the highest bidder, and to profit from it.



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TORAH MINUTE

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Royal Conduct

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

“His brothers were jealous of him, but his father kept the matter in mind.” (37:11)

Parshas Vayeishev lays the groundwork for Yosef’s eventual ascent to the throne of Egypt. Yosef raises the ire of his brothers by tattling on them to Yaakov, their father, and by sharing his dreams, which foretell that the brothers will one day bow to him. Yosef’s brothers throw him in a pit to die, but change their minds and sell him to a passing caravan that eventually lands him as a slave to a high ranking Egyptian official. In next week’s parsha, Yosef is appointed viceroy of Egypt and succeeds in providing sustenance to the Egyptian people and other nations.

When Yosef reports his dreams to his family, the Torah records that his brothers became jealous, but Yaakov “kept the matter in mind.” Rashi explains that he was waiting expectantly for the dream to come true. Why was Yaakov so convinced that one day Yosef would be a king and all of them would bow to him?

Some commentaries explain that he sensed that the dreams were prophetic in nature. Alternatively, the Midrash teaches that Yaakov saw with his own Divine Inspiration that the dreams would indeed come to fruition. The Alter of Kelm, Rav Simcha Zissel Ziv, offers a different perspective. He explains that Yaakov believed that the dream would come to pass because he saw the qualities of a king in Yosef. At the beginning of the parsha, Yosef is seen assisting his brothers, the sons of Bilhah and Zilpah, defending them from the mockery of the sons of Leah (see Rashi 37:2). Furthermore, when Yosef reports various misdeeds of his brothers to Yaakov, Yaakov understands that Yosef does so not out of spite or hatred, but rather out of care and concern for his brothers’ spiritual welfare. These actions indicate a deep sense of responsibility and concern for others, essential qualities of a king. Thus, when Yaakov hears of Yosef’s dreams, they make perfect sense to him and he waits expectantly for them to come true.

The Alter of Kelm explains that this trait of Yosef, taking responsibility for others, involves the combination of various faculties of a person. It is not enough for a person to have a caring or compassionate heart. A person also must apply their intellect to contemplate and perceive the needs of others. May we each merit to develop this trait in our own way!

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Yisrael loved Yosef more than all his sons since he was a child of zekunim (old age)... (37, 4)

Zekunim is a contraction of the words ziv eekunim, which means similar appearance. Yosef looked like Yaakov. (Rashi)

Yosef recognized his brothers, but they did not recognize him. (42, 8)

When he had left them, they had already grown beards, but he had not reached that stage yet. Now that he was with a beard, they were unable to recognize him. (Rashi)

If Yosef looked like Yaakov, wouldn't the beard create a resemblance to their father? Shouldn't the brothers have recognized him?

Parsha Riddle

Why do we perform Pidyon HaBen (Redeeming the First Born) with five shekalim?

Please see next week's issue for the answer.

Last week's riddle:

Why did Binyamin merit having the Kodesh HaKodoshim (Holy of Holies) built in his territory?

Answer: He did not bow to Esav.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The final section of *parashas Vayeishev* recounts Yosef's imprisonment "in the prison (*beis ha-sohar*) – the place where the king's prisoners were confined." (39:20)

Unlike in ancient Egyptian (and modern American) society, in classic *halachah* the institution of prison plays almost no role. An assailant who has potentially committed murder is jailed pending his victim's death (in which case he is executed for murder) or recovery (in which case he is merely civilly liable for assault – *Kesubos* 33b). The Talmud (*Pesachim* 91a) mentions (in the context of the laws of the Pesach offering) "a prison belonging to Jews," although it does not specify the grounds for incarceration therein. Rashi explains that the prison was used for the incarceration of potential murderers, as above, or for purposes such as the compulsion of men "to divorce prohibited wives or to pay money." But aside from these somewhat tangential mentions of imprisonment, there is very little discussion of it in the Talmudic literature.

The use of incarceration mentioned by Rashi "to compel him ... to pay money," i.e., debtor's prison, is the one form of imprisonment extensively discussed in the later *halachic* literature and relatively widely practiced for centuries of Jewish history. While normative *halachah* absolutely rejects the idea that an insolvent debtor can be imprisoned (Rambam *Hilchos Malveh ve-Loveh* 2:1 and *Magid Mishneh ibid.*; *Shut. ha-Rashba* 1:1069; *Shut. ha-Rosh* 68:10, 18:4), it allows the imprisonment of a debtor who is "presumed" to have assets that he is illicitly hiding from his creditor, on the grounds that paying a debt is a *mitzvah*, and the court is generally authorized to use force in order to compel the fulfillment of a *mitzvah* (*Rivash* #484; *Agudah Shabbas* #150; *Rema CM* 97:15; although *Beis Yosef ibid.* apparently disagrees).

R. Yoel Sirkes (*Bach ibid.*), however, insists that the imprisonment by communal edict of genuinely insolvent debtors (something that apparently occurred at least occasionally in the early seventeenth century) is unacceptable: "they have nothing to rely upon." A century later, R. Yonasan Eybeschütz (*Tumim ibid. s.k.* 13) similarly declares that:

In our time, it is the widespread custom to incarcerate insolvent debtors, and no one objects. Perhaps everyone is presumed to be hiding assets, but this is difficult, since they have nothing to rely upon.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I wanted calm.
2. I am for the heal.
3. I am for trickery.
4. I sent my favorite.

#2 WHO AM I?

1. I gathered-in disgrace.
2. I am a leaping flame.
3. I dreamed.
4. I was brother searching.

Last Week's Answers

#1 Gid Hanashe (Sciatic Nerve/Sinew) (I am tasteless, I was pulled, What a nerve, I am a SIN for YOU.)

#2 Esav (I lost my head, I lost my teeth, I lost blessing, I lost my status.)

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