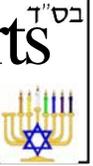


# Young Israel Shomrai Emunah - Shabbos Shorts

December 3 - 4, 2021 - 30 Kislev 5782 - Mikeitz/Chanukah/Rosh Chodesh

Light Candles by 4:27 - Havdalah 5:30



The Shabbos Shorts is sponsored this week by Ezra Friedman in honor of Dr. Paul Berner, who when performing a Mitzvah, enables the performance by others and by Miriam & Steve Friedman - with Hakarat Hatov to Rabbi Koss for always working so hard to make the Jewish History class such a success, and in recognition of YISE and Bikur Cholim of Greater Washington for their sponsorship. Special thank you to Mrs. Koss, Ruthie Konick, and Mr. Marvin Konick for all of their dedication and assistance behind the scenes.

## Mazal Tov

- **Susan & Rabbi Saul Koss** on the birth of a great-granddaughter, Miriam Devorah, to Chana & Menachem Guttman of Queens, NY. Mazal Tov to grandparents R' Simmy and Miriam, ZT"l, Guttman of Milwaukee.
- **Diana & Leonard Ruchelman** on the marriage of their granddaughter, Ilana Ruchelman, to Akiva Mace. Mazal Tov also to the parents, Cindy & Charles Ruchelman and Dana & Barry Mace.

## Shabbos Schedule

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

### Friday Night:

- Light Candles by 4:27
- Mincha: 3:30 (B), 4:25 (B), 4:25 (SH), 4:15 (Sephardi, LBM)
- *There will be a special Ruach Minyan in the Belonofsky Sanctuary. There will also be a regular Minyan in the Social Hall.*

### 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: 5:30

*Begin to say Vesain Tal Umatar Livracha at Maariv.*

### Divrei Torah:

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

### Kiddush Sponsors:

- 8:45 Minyan Kiddush in a Bag is sponsored by the Jeff Weinstein Family in memory of Debbie's mother, Lillie S. Levine, Leah Bas Dovid, Z"l, on her birthday and by Faith, Raph, Sahra and Yale Ginsburg, and Yosef and Elisheva Kalinsky for the Yahrzeit of Ann Rita Schwartz and for Shabbos Chanukah.
- The 9:15 Minyan Kiddush is sponsored by the members of the YP community. Thank you to the Kohrs, Hendrys, Goldscheins, Neufelds, Fields, Merkins, Honicks, Neumanns, Stolars, Goodmans, Ariella Gordon, and to Josh Katz for generously allowing the use of outside Ben Yehuda for the Kiddush space.

## YISE Youth Announcements

**Shabbos Groups** this Shabbos, December 4, from 10:00 AM until Shul ends, indoors. Masks required indoors for age 2+. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more info., contact Michal Merkin, YISE Youth groups coordinator, at [mmerkin@yise.org](mailto:mmerkin@yise.org)

**Dor L'Dor** - The Family Chevrusah-style Learning in a fun environment! Next session will take place Motzei Shabbos, December 4, 7:15 PM in the Social Hall. This Dor L'Dor is sponsored by the Israel family in memory of Zayde Neil Israel, who used to love learning with his grandchildren at every Dor L'Dor when it first started. *See flyer for details.*

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

## Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A**, will not meet on Wednesday, December 8.
  - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
  - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, will resume on Wednesday, December 15.
  - **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](mailto:hshaps@gwckollel.org) 347-869-9361.
    - For Men:
      - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**.
      - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
      - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
    - For Women:
      - 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](http://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 7<sup>th</sup> perek Merubah. Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019  
Zoom B: ID: 970 1398 4837, password 613  
Zoom C: ID: 978 8156 7874, password RabbiHyatt  
Zoom D: ID: 746 455 2195, password Learn  
Zoom E: ID: 713 7408 5130, password 045079  
Zoom F: ID: 349 754 2180, password Learn  
Zoom G: ID: 539 496 3506, password ygwarz  
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 Ruach Minyan!** - There will be a Ruach Minyan in honor of Chanukah in the Belonofsky Sanctuary on Friday night, December 3, the 6<sup>th</sup> night of Chanukah, led by Judah Lifschitz. (A standard Minyan will be held downstairs in the Social Hall for those who would prefer it.) Please join us!

**To Kindle a Soul** - Panel discussion about inspiration and growth with some of our community's most effective mentors! Recording available at <https://wp.yise.org/to-kindle-a-soul>

**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](mailto:mfriedman2@yahoo.com)

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

**Ashley Blaker** - Let's have fun with Off-Broadway Comedian Ashley Blaker. Sunday, December 19, 8:30 PM. In-person at YISE. Sign up at [www.yise.org/comedian](http://www.yise.org/comedian) See flyer for details.

**Ask the Rabbi: Lashon Hara** - Tuesday, December 21, 8:00 PM - 9:00 PM on **Zoom A**. Watch your email for details.

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

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

**Helping Hands Across Kemp Mill** is a part of YISE's 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, [mskarlin@gmail.com](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

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

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

## Dvar Torah Dedications/Sponsor a Shiur

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

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

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Monday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

Please email [office@yise.org](mailto:office@yise.org) to sponsor. Thank you for your support.

## Thank you to the Shiurim sponsors for this Past Week:

### Rabbi Hyatt's Gemara Shiur

- **Margie & Michael Hourwitz** in honor of a Refuah Sheleimah to Rabbi Hyatt, in gratitude to Rabbi Grauman and in honor of all the Talmidim in the Shiur.
- **David Jaray** in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.

## 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@vise.org](mailto:office@vise.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

**Lessons From the Lights: Takeaways for the Last Night of Chanukah** - Greater Washington Community Kollel presents a special Chanukah presentation for women by Mrs. Sara Malka Winter, Sunday, December 5, 8:15 PM on Zoom. Meeting ID: 601 853 4021, online Passcode Winter, phone Passcode 667362.

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

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

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

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

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

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

**Navigating the Dating Experience** - The Shidduch Spot of Greater Washington presents a series of talks to enhance the dating journey, featuring Rachel Burnham, Shidduch Dating Coach for Marriage-Minded Singles. 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](mailto:volunteer@seniorconnectionmc.org), call 301-962-0820 or visit [www.seniorconnectionmc.org](http://www.seniorconnectionmc.org) for more info.

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

**Daf Yomi Shiur** currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at [lifschitz@srlaw.com](mailto: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](http://dvarhalacha.com) and click "Sign Up."

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

### Chanukah

The Week Ahead		Sunday, December 5	Monday	Tuesday	Wednesday	Thursday	Friday
		Rosh Chodesh	December 6	December 7	December 8	December 9	December 10
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:30, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	4:35	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	See Shabbos schedule
	Sephardi (LBM)	4:25	4:25	4:25	4:25	4:25	
<b>Halachic Times:</b> Latest Alos Hashachar 5:51 AM, Earliest Talis and Tefilin: 6:20 AM, Latest Netz: 7:18 AM, Latest Krias Shema: 9:35 AM, Earliest Mincha: 12:32 PM, Earliest Shkia: 4:45 PM, Latest Tzeis Hacoachavim: 5:30 PM							

### Next Shabbos

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

**Friday Night:**

- Light Candles by 4:27
- Mincha: 4:30 (B), 4:20 (Sephardi, LBM)

**Shabbos Day:**

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

Next Shabbos Shorts Deadline: Wednesday, December 8 at 12 Noon

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

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

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

Website: [www.vise.org](http://www.vise.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 Postelnek

## Mikeitz/Chanukah 5782:

### Flames in the Wind

Video available at <https://wp.yise.org/shabbos>

Where did the Jews light the Menorah when they entered the Beis Hamikdash following their victory over the Greeks? If we take a look at Al Hanisim, the prayer we say every day of Chanukah, we find an interesting answer.

ואחר כן באו בניך לדביר ביתך ופנו את היכלך וטהרו את מקדשך והדליק נרות בחצרות קדשך וקבעו שמונת ימי חנוכה אלו להודות ולהלל לשמך הגדול

And afterward, your children came to the Holy of Holies in your House, and they cleared your Inner Chamber and purified your Temple and they kindled lights in the courtyard of your Sanctuary and they established these eight days of Chanukah to give thanks and to praise your great name

Where did we kindle lights? “In the courtyard of your Sanctuary”, *not* in the Heichal, the inner chamber of the Beis Hamikdash where the Menorah was usually lit! Why would we light there rather than lighting the Menorah in its normal place?

Rabbi Moshe Sofer (חתם סופר, דרשות לחנוכה עמ' סו) explains the Inner Chamber was so filled with idols and filth that the Jews couldn't remove everything right away. As we say: “ופינו את היכלך – they cleansed your Inner Chamber.” In the meantime, they took the Menorah to the courtyard and lit it there, which resulted in everyone witnessing the miracle when the oil lasted longer than that night.

He adds that there was a further miracle witnessed by placing the Menorah in the courtyard. The oil in the jug was measured to last for a single day *inside* the Beis Hamikdash where the flames were not subject to the wind and outside elements. When the oil lasted the entire first night even while being blown by the surrounding wind, it became clear a miracle had been performed even on that first day.

On a deeper level, we each have our own flames and sparks to tend to. “Ner Hashem Nishmas Adam – Hashem's candle is man's soul.” every single one of us is likened to a candle with a flame. We have our own sparks of inspiration to ignite, our own flames to tend to and our family's fire to stoke. At the same time, there are so many winds in the world, so many social and cultural pressures that push us in different directions at all times.

In many ways, this was the life of Yosef Hatzadik. He went down to Egypt, a place of many “winds” - social pressures and immoral depravity - yet he had the fortitude to withstand it all and stick to his morals and ideals. It's certainly no coincidence that Yosef is likened to a “Lehava”, a spark, for he knew how to both ignite *and* maintain his flames of spirituality and holiness.

In the days of the Chashmonayim, we lit the Menorah in the courtyard and miraculously the flames and oil withstood the wind and lasted through night. As we light our Menorahs, Hashem should grant us the strength, whether by nature or miracle, to stand strong against the social pressures and zeitgeist that run counter to Torah ideals and to ignite sparks of inspiration that will burn strong and bright through the coming winter months.

Wishing you a Chanuka Sameach and an amazing Shabbos!



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

כְּדוּ 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](mailto: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  
DREIDELS!**

**FUN FOR  
THE WHOLE FAMILY**



Email  
[Dkatz@yise.org](mailto:Dkatz@yise.org)  
with questions

**ALL UN-VACCINATED CHILDREN SHOULD BE MASKED. ALL PERSONS 16 AND ABOVE MUST BE FULLY VACCINATED TO PARTICIPATE. FOLLOW MONTGOMERY CO. INDOOR MASK REQUIREMENTS ON THE DAY OF THE PROGRAM**

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



# ASHLEY BLAKER

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

**\$30/TICKET, \$50/COUPLE**

IF RSVP BY DEC 17

**\$35/TICKET, \$55/COUPLE**

AT THE DOOR

**DEC 19th | 8:30PM**

**YISE SOCIAL HALL**

Light refreshments provided

**SIGN UP AT**

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

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

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

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



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

**The Festival of Lights That Signifies an Inextinguishable Faith** - What I find fascinating about Chanukah, the Jewish festival of lights we celebrate at this time of the year, is the way its story was transformed by time. It began as the simple story of a military victory, the success of Judah the Maccabee and his followers as they fought for religious freedom against the repressive rule of the Syrian-Greek emperor Antiochus IV. Antiochus, who modestly called himself Epiphanes, "God made manifest", had resolved forcibly to hellenise the Jews.

He Had a Statue of Zeus Erected in the Precincts of the Temple in Jerusalem, Ordered Sacrifices To Be Made To Pagan Gods, and Banned Jewish Rites on Pain of Death. The Maccabees Fought Back and Within Three Years Had Reconquered Jerusalem and Rededicated the Temple. That Is How the Story Is Told in the First and Second Books of Maccabees.

However, things did not go smoothly thereafter. The new Jewish monarchy known as the Hasmonean kings themselves became hellenised. They also incurred the wrath of the people by breaking one of the principles of Judaism: the separation between religion and political power. They became not just kings but also high priests, something earlier monarchs had never done.

Even militarily, the victory over the Greeks proved to be only a temporary respite. Within a century Pompey invaded Jerusalem and Israel came under Roman rule. Then came the disastrous rebellion against Rome (66-73), as a result of which Israel was defeated and the Temple destroyed. The work of the Maccabees now lay in ruins.

Some rabbis at the time believed that the festival of Chanukah should be abolished. Why celebrate a freedom that had been lost? Others disagreed, and their view prevailed. Freedom may have been lost but not hope.

That was when another story came to the fore, about how the Maccabees, in purifying the Temple, found a single cruse of oil, its seal still intact, from which they relit the Menorah, the great candelabrum in the Temple. Miraculously the light lasted eight days and that became the central narrative of Chanukah. It became a festival of light within the Jewish home symbolising a faith that could not be extinguished. Its message was captured in a phrase from the prophet Zekhariah: "Not by might nor by power but by My spirit, says the Lord Almighty."

I have often wondered whether that is not the human story, not just the Jewish one. We celebrate military victories. We tell stories about the heroes of the past. We commemorate those who gave their lives in defence of freedom. That is as it should be. Yet the real victories that determine the fate of nations are not so much military as cultural, moral and spiritual.

In Rome the Arch of Titus was erected by Titus's brother Domitian to commemorate the victorious Roman siege of Jerusalem in the year 70. It shows Roman soldiers carrying away the spoils of war, most famously the seven-branched Menorah. Rome won that military conflict. Yet its civilisation declined and fell, while Jews and Judaism survived.

They did so not least because of Chanukah itself. That simple act of families coming together to light the lights, tell the story and sing the songs, proved more powerful than armies and longer-lived than

empires. What endured was not the historical narrative as told in the books of Maccabees but the simpler, stronger story that spoke of a single cruse of oil that survived the wreckage and desecration, and the light it shed that kept on burning.

Something in the human spirit survives even the worst of tragedies, allowing us to rebuild shattered lives, broken institutions and injured nations. That to me is the Jewish story. Jews survived all the defeats, expulsions, persecutions and pogroms, even the Holocaust itself, because they never gave up the faith that one day they would be free to live as Jews without fear. Whenever I visit a Jewish school today I see on the smiling faces of the children the ever-renewed power of that faith whose symbol is Chanukah and its light of inextinguishable hope.

**Shabbat Shalom: Rabbi Shlomo Riskin**

As children, we learn that Chanukah is about the victory of the Judeans over the Greek-Syrians; Jews over Gentiles. We know from the Books of the Maccabees and the Second Commonwealth historian Josephus, however, that the struggle began as a civil war, a battle between brothers waged in order to determine the future direction of the Jewish people. Hellenistic Jews fought Torah-based Jews; assimilationist Jews fought traditionalist Jews; would-be Greeks fought old fashioned, committed Jews.

But after the traditionalists won, they did not banish Greek culture, never to allow it a foothold in the sacred portals of Judea. Not only have thousands of Greek words (and via those words, Greek concepts) entered the Talmud and Midrash, but Greek philosophy, science and aesthetics have found a place in the corpus of Jewish literature, especially through great commentators and codifiers such as Maimonides. A brief comment in the Midrash Shahaar should mute the idea that Judea rejected Hellas:

The Midrash breaks the word "Zion" (Israel) into its two components. The first letter, the tzaddik, represents the holy, righteous Jews, while the last three letters yud, vav, nun spell out "Yavan", the Hebrew word for Greece. We're being told that at the very heart of everything revered in Judaism – Zion – there must be the beauty of Greece. The question is to what extent?

The Talmud cites the verse, "May God expand Japheth and may he (Japheth) dwell in the tents of Shem" as proof that the Torah was not to be translated into any language except Greek. The verse is Noah's blessing to Japheth and Shem for their modest behavior after he was shamed by their brother Ham. The Talmud's reading of the verse turns Japheth and Shem into symbols. Japheth is the forerunner of Greece and Shem; the progenitor of Israel. The expansion of Japheth is the beautiful Greek language "which shall dwell in the tents of Shem," when the Torah is translated into Greek. The Midrash adds: "Let the beauty of Japheth be incorporated into the tents of Shem" which has come to mean the ability to extract the positive aspects of Greek culture and synthesize them with our eternal Torah.

Fascinatingly, the Festival of Chanukah always coincides with Torah portions recording the struggle between Joseph and his brothers. A parallel can be drawn between Joseph's struggle and traditional Judea's struggle with Hellenism.

Joseph's roots were nomadic. His ancestors were shepherds. Pastoral life, as we know, allows the soul

to soar; a shepherd has the leisure to compose music and poetry, as well as to meditate on the Torah and communicate with the Divine.

But even in the pastures, Joseph was dreaming of a new world. His dreams were focused on agriculture – the Egyptian occupation which came after shepherding. What upsets the brothers is not just an event in a dream (their sheaves bowing to his), but the very fact that sheaves feature at all. Sheaves represent not only agriculture, but also modernism – a break with tradition.

Joseph's second dream is about the sun, moon and stars. Again, it isn't so much the events of the dream that disturbs, but its universalistic elements. The brothers could even have understood a dream of the cosmos with God at the center, like Jacob's early dream of the ladder. But here, Joseph himself is at the center like the Greek message: "Man is the measure of all things"; man, and not God. Moreover, the Bible says Joseph gloried in his physical appearance, his being of beautiful form and fair visage – "yafeh" (beautiful) like "Japheth," Greece. And as Heinrich Heine said, "For the Greeks, beauty is truth; for the Hebrews, truth is beauty".

Everyone loves Joseph – handsome, clever, urbane, the perfect guest, dazzling you with his knowledge of languages, including the language of dreams. Joseph is the cosmopolitan Grand Vizier of Egypt, the universalist. Joseph is more Yavanlike than Shemlike, more similar to Greek-Hellenism than to Abraham-Hebraism.

Hence the tensions between Joseph and his brothers are not unlike the tensions between Hellenism and Hebraism. But Joseph matures and by the time he stands before Pharaoh, he does see God at the center: "Not I, but rather God will interpret the dreams to the satisfaction of Pharaoh."

And Judah will remind Joseph of the centrality of his family and ancestral home, establishing the first house of study (yeshiva) in Goshen, Egypt. Judah, symbolizing Torah and repentance, will receive the spiritual birthright, and Joseph will receive the blessings of material prosperity. The two will join together for the glory of Zion and Israel.

**The Person in the Parsha: R. Tzvi Hersh Weinreb**

**An End to Darkness** - Since my early childhood, I've associated the day after Chanukah with sad feelings, feelings of loss. After all, for eight consecutive days, we celebrated with hallel v'hodaah, with praise and thanksgiving, with special foods and songs, and gifts.

We lit candles every night, culminating in the night before last when we lit eight candles. Then, suddenly, abruptly, we cease all celebration—no more candles!

I recall the first time I was conscious of these sad post-Chanukah emotions. I was five years old, old enough to have heard the Chanukah story and to have learned Chanukah songs. My uncle Yossel, one of my father's younger brothers, had just returned from serving in the United States Army during World War II. He returned with military souvenirs, including helmets and flags. To me, he was more than just a war hero. He was the embodiment of Judah the Maccabee.

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It was a special holiday for our family, and we celebrated accordingly. I had my own little menorah and still remember my mother's words of caution as I lit the last candle on the eighth night.

But the next night, I felt deprived and experienced what I now realize was a sense of anti-climactic loss.

I remember another Chanukah, about ten years later, in my early teenage years. Earlier that year, just before Rosh Hashanah, I had been contacted by a rabbi in another neighborhood, who was assembling a small group of selected yeshiva high school students to join him in a special "club for spiritual advancement." That rabbi, now long gone, eventually became, and remains, quite famous and influential. I refer to the late Rabbi Avigdor Miller, whom I consider one of my first mentors.

There were about ten or twelve young boys in the group, and we would assemble in his synagogue, the Young Israel of Rugby in Brooklyn, once every three weeks. We would briefly study a classic work of Jewish ethics, or mussar, and were given an assignment designed to foster our spiritual development. We returned three weeks later to report about our progress.

Several weeks before Chanukah, we were introduced to what is now referred to as "mindfulness meditation." We were asked to spend some time in front of the lit menorah, gazing at the candles and monitoring the thoughts that came to mind and the emotions we were feeling.

On the "ninth day," we were to sit before the unlit menorah and again reflect upon our thoughts and feelings while sitting in utter darkness.

That experience made a lifelong impression upon me, and I well recall that cold winter evening, sitting in the darkness, and sobbing in sadness.

Fast forward some thirty years to Chanukah 1984, when my wife's late uncle came to visit the city of Baltimore, where we were his hosts. My wife's uncle was a Hasidic Rebbe, the Modzitzer Rebbe, Rabbi Shmuel Eliyahu Taub, of blessed memory, who had settled in Israel before the Holocaust.

That Chanukah, he was visiting the United States and spent the seventh and eighth day of Chanukah in our home. There, throngs of local Jews came to consult him and heard his inspiring words of Torah and charming melodies.

He departed on the morning of the "ninth day," which was sad in itself.

Sadder, however, was the fact that soon after he returned to Israel, on the fourth day of Iyar, not long after Passover, he passed away. My wife and I were never to see him again.

And so, from a very personal perspective, you can understand the sadness that I associate with the day after Chanukah.

This year, however, the day after Chanukah falls on a Shabbat, this Shabbat. This is a special blessing for me, and for all who feel somewhat let down after the Chanukah holiday. The Shabbat day thankfully dispels whatever sadness we might otherwise be feeling.

Upon further reflection, it dawned upon me that it is not only the Shabbat itself that dispels the "darkness" that we feel post-Chanukah. Rather, dispelling darkness is the very theme of this week's Torah portion.

Last week's parsha, Parshat Vayeshev, ended on a very dark note. Joseph was interred in a deep and dark dungeon. His desperate, and only, hope was that his once fellow prisoner, Pharaoh's chief cupbearer, would remember his plea: "But think of me when all is well with you again, and do me the kindness of mentioning me to Pharaoh, so as to free me from this place."

But the discouraging final verse of last week's Torah reading still rings in our ears: "Yet the chief cupbearer did not think of Joseph; he forgot him!"

This week, our parsha begins with the very next verse: "At the end, Miketz, of two years' time, Pharaoh dreamed..." We gradually come to know the details of Pharaoh's dreams. We become aware that they dramatically lead not only to Joseph's freedom from the dungeon, but to his elevation to the position of viceroy, the second most powerful man in all of Egypt.

The word ketz means "the end." Thus, the Midrash links our verse to the words of Job: "Ketz sum lachoshech, He sets an end to darkness; to every limit that man probes, to rocks in deepest darkness."

The Midrash continues, "The Almighty assigns limits to times of darkness," to which the commentaries suggest that even times of darkness have a purpose. Thus, Joseph's imprisonment, dark as it was, was the setting for his encounter with the royal cupbearer, which eventually led not only to his freedom but to his rise to power. We can begin to understand the purpose of darkness only when the darkness is finally lifted.

I hasten to add that this lesson is intrinsic to the very procedure of Chanukah candle lighting. We follow the custom of the great Hillel. His custom was opposed to that of Shammai, whose school kindled eight lights on the first night of the holiday, and then kindled one less light each night until they were left with but one candle on the final night. With one candle left, there is nowhere to go except to zero. Hillel on the other hand began with but one candle and increased the number of candles each night until there were eight. He was, as the Talmud puts it, *mosif v'holech*, always increasing the number of candles, always increasing the amount of light.

His lesson is clear. When one encounters the darkness of the ninth day, he must continue to increase the amount of light. He must, figuratively of course, light a "ninth candle." He dare not succumb to darkness or despair. He must continue on the path of *mosif v'holech*, constantly moving forward.

Ketz sum lachoshech. An end to darkness. An apt prayer for our current circumstances.

#### **The Lamm Heritage Archives**

#### **"What's The Use?" A Hanukkah Thought Rabbi Norman Lamm, z'l**

For eight days, beginning later this week, we shall be lighting the Hanukkah candles and, after reciting the blessings, shall read the *Ha-nerot halalu*, a brief excerpt from the Talmud, *Masekhet Soferim*. In the course of this passage, which explains the reason for the observance of Hanukkah, we shall add the following well-known words: *ha-nerot halalu kodesh hem, v' einlanu reshut le' hishtamesh bah'em, ela lirotam bilvad*, these candles are holy, and we are not permitted to make use of them, only to gaze at them. This refers to the law that Hanukkah candles, unlike Shabbat candles, may not be used for profane purposes; for instance, we may not use them to illuminate the house. (That is why we always provide an extra candle, the *shammash*, so that if all other lights are extinguished it will not be these Hanukkah candles alone that will provide the illumination for members of the household.) For the candles are holy, and what is holy may not be used, only gazed at and contemplated.

There is something quite remarkable about this idea that what is holy may not be "used" for any other purpose, no matter how worthy, that there are certain things that are valuable in and of themselves even if they serve no other function. It is, let us readily confess, a fairly un-modern and un-American idea. The ideal American is tough-minded and eminently practical, and his guiding philosophy is pragmatism

## Likutei Torah

or instrumentalism: ideas are meaningful only if they work. Things have to work, wheels have to turn, projects must be completed, one must lead to another, things must get done.

The most modern of modern questions is, "of what use is it?" And when the true modern wants to express despair and hopelessness, he says, "What's the use!"--as if that which has no use is as good as dead, utterly worthless. Our Hanukkah lights, then, take exception to that rule. They have no use--we may not use them--for they are holy. The inventiveness of the practical man and the ambition of the pragmatist all must stop at the Menorah: here he may only gaze at the lights, contemplate what they represent, and consider them an end in themselves. He may not exploit them for his own use.

What a sorely needed corrective they offer for our over-managed, over-efficient, over-driven, over-anxious lives! They remind us that what we are, and not only what we do, is important; that not how much we make, but of what we make of ourselves is what really counts. They challenge us to measure a work of art not by how much of a return a wise investment in it will bring in ten years, but by its inner esthetic worth; to judge a course of study not by how it will advance your child's career, but rather how it will mold his very being, refine his character, enforce his sense of purpose, and expand his intellectual horizons. As one who teaches in a college I am sometimes appalled by the cold, calculating, business-like attitude that young men--who should be flushed with idealism--bring to their studies. Talmud?--how will it help me become a doctor? Philosophy?--what will it do for my career as a lawyer? Poetry?--all poets starve so it's not forme! Hanukkah reminds us that there are certain areas of life that *ein lanu reshut lehishtamesh bahem*, that may not be exploited, where the pragmatic test may not be applied. *Hanerot halalu kodesh hem*--that which is holy, like that which is beautiful and that which is true, is an end in itself; it serves no other purpose. In fact, all other things are for the purpose of discovering it.

#### **Ohr Torah Stone Dvar Torah [Excerpt]**

Interestingly, for the most part, other people in the narrative who also invoke Hashem's name seem to do so because of Yosef's influence. After Yosef declares that Hashem is the true source of dream interpretations, Pharaoh himself acknowledges that Yosef possesses "ruach Elokim," "the spirit of God". ... Perhaps Yosef, by constantly mentioning Hashem's name, helps people to themselves more clearly see Hashem's hand in their lives.

Why is there a different method of communication and portrayal of Hashem in the Yosef narrative? Perhaps, the less obvious role of Hashem here is representative of what *galut*, exile, will be like. Yosef's behavior sets a model for what we, as *ovdei Hashem*, servants of Hashem, should strive for as we struggle to live and grow in a non-ideal world. But once Yosef is in a position where he has a voice, he can take charge in publicizing Hashem's name.

Yosef is not a navi, a prophet. Hashem does not send him direct messages. Yosef is simply a *tzadik*, a righteous person, someone who is looking for Hashem's Hand in his life-- something that we are all capable of, if we make a choice to do so.

Parashat Miketz is almost always read on Shabbat Chanukah. Yosef's penchant for crediting God clarifies the connection between the parsha and Chanukah, the holiday of *pirsumei nisa*, publicizing the miracle: Hashem is always present behind the scenes. The question is how do we respond? Do we fail to notice those moments of the Hand of the God in our lives, or do we choose to recognize it, share it, and publicize it as Yosef did?

Our *Parashah* opens two years after the end of last week's *Parashah*. Yosef had solicited the help of Pharaoh's chief cupbearer, saying (40:14), "If only you would think of me . . . and you will do me a kindness, if you please, and mention me to Pharaoh, then you would get me out of this place." Last week's *Parashah* ends: "The Chamberlain of the Cupbearers did not remember Yosef, and he forgot him." *Rashi z"l* explains: He "did not remember Yosef" on that day, "and he forgot him" thereafter. *Rashi* continues: Because Yosef had placed his trust in the Egyptian, he had to remain in prison for two more years. Thus it is written (*Tehilim* 60:5) "Happy is the man who places his trust in *Hashem* and does not turn to the arrogant," *i.e.*, he does not trust in Egyptians, who are called "arrogant" (see *Yeshayah* 30:7). [Until here from *Rashi z"l*]

*Midrash Rabbah* expounds on the above verse from *Tehilim* as follows: "Happy is the man who places his trust in *Hashem*"--This refers to Yosef. "And does not turn to the arrogant"--Because Yosef said to the Chamberlain of the Cupbearers, "Think of me . . . and mention me," *Hashem* added two years to his prison time. [This *Midrash* seems contradictory--first, praising Yosef's *Bitachon*, then criticizing him for seeking help. This is discussed below.]

*Midrash Rabbah* also teaches: We read (*Iyov* 28:3), "He placed a limit on the darkness"--*Hashem* decreed how long Yosef would remain in the darkness of the prison. Once that time was up, "It happened at the end of two years to the day, Pharaoh was dreaming" (the opening of our *Parashah*).

R' Yosef Dov Halevi Soloveitchik z"l (1820-1892; rabbi of Brisk, Belarus; progenitor of the Soloveitchik rabbinical family) writes: *Bitachon* means feeling calm, secure in the knowledge that one can cast his burdens upon *Hashem*. – **Continued on back page** –

## Bitachon

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

– **Continued from front page** –

R' Soloveitchik continues: The Torah permits a person to engage in *Hishtadlut*/efforts to achieve one's ends, because not every person is on a spiritual level where he feels at ease relying on *Hashem* alone. In the same way that our Sages tell us to begin studying Torah for ulterior motives because that leads to studying Torah with pure motives, so a person is permitted to help himself up to the point where he feels comfortable relying on *Hashem* and, hopefully, his "comfort level" with *Bitachon* will grow over time.

As such, continues R' Soloveitchik, there is no "one size fits all" balance between *Bitachon* and *Hishtadlut*. Someone who can work only a little bit and otherwise have *Bitachon* is considered a sinner if he works more than that small amount. On the other hand, someone whose *Bitachon* is currently less is permitted to work more. But, if a person is capable of *Bitachon* and he nevertheless relies on his own efforts, his punishment will be that he will get what he wants, *i.e.*, he will need to work harder and harder.

At first glance, R' Soloveitchik writes, Yosef did the least *Hishtadlut* possible--he merely spoke a few words to the Cupbearer. Indeed, it was reasonable for Yosef to think that this was *Hashem's* intention, for why else did *Hashem* cause the Cupbearer to have a dream and look preoccupied in Yosef's presence?!

Nevertheless, says the *Midrash*, *Hashem* added two years to Yosef's prison time because Yosef said to the Cupbearer, "Think of me . . . and mention me." R' Soloveitchik explains: For Yosef, even that small request was too much *Hishtadlut*, which we learn from the fact that he was punished for it. This is what the *Midrash* is teaching: "Happy is the man who places his trust in *Hashem*"--This refers to Yosef, whose level of *Bitachon* usually was very great. "And does not turn to the arrogant"--Because he said to the Egyptian, "Think of me . . . and mention me"--behavior that was inappropriate for a person on Yosef's level of *Bitachon*--*Hashem* added two years to his prison time. – **Continued inside** –

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**“Yosef recognized his brothers, but they did not recognize him.”**

**(42:8)**

R' Chaim ben Attar z"l (1696-1743; Morocco, Italy and *Eretz Yisrael*) writes: Granted that Yosef did not have a beard the last time his brothers saw him, and now he did. Even so, human nature is that, when one person recognizes another, recognition will dawn on the second person as well. The reason for this is that their hearts communicate silently with each other, as we read (*Mishlei 27:19*), “As a face reflects a face in water, so does one man’s heart to another.” People tend to study each other’s eyes, foreheads, and speech, and slowly recognition dawns.

Nevertheless, the Torah tells us, Yosef’s brothers did not recognize him. The reason is that they had actively pushed from their minds any possibility that Yosef’s dreams would be fulfilled. (*Ohr Ha’Chaim*)

**“They then said to one another, ‘Indeed we are guilty concerning our brother inasmuch as we saw his heartfelt anguish when he pleaded with us and we paid no heed; that is why this anguish has come upon us.’” (42:21)**

*Midrash Tehilim* states: *Hashem* said to Yaakov’s sons, “You sold Yosef into slavery. Therefore, I swear by your lives that you will read every year, ‘We were slaves to Pharaoh in Egypt.’” [Until here from the *Midrash*]

R' Moshe Yehuda Leib Rabinowitz *shlita* (*Munkatcher Rebbe* in Brooklyn, N.Y.) explains: In our verse, Yaakov’s sons fault themselves for not having compassion on Yosef when he pleaded with them. [They could have shown compassion toward Yosef even though they believed selling him was *Halachically* and morally justified.] The *Tikkun* / correction for the sin of not showing compassion is showing compassion. When the *Midrash* says that we will read “We were slaves . . .” every year, it is referring to the *Haggadah* in general, which opens with “*Ha lachma anya*,” where we express compassion for all who are hungry and need a place to eat.

(*Haggadah Shel Pesach: Munkatch p. 62*)

R' Yitzchak Arama z"l (Spain; died 1494) writes: Though man has *Bechirah* / free will to act as his heart desires about almost everything in the world, he cannot change one iota whether *Hashem*’s will is ultimately carried out. For example, if *Hashem* has decreed that a person should become rich, there are many different ways that can happen. Man’s *Bechirah* can play a role in how it happens, but the outcome is predetermined: the subject of the decree will become rich. Sometimes, the very means that someone uses to try to prevent *Hashem*’s decree from being fulfilled is what leads to its fulfillment, as we see in the case of Yosef’s brothers selling him as a slave to prevent his dreams of ruling over them from being fulfilled. (*Akeidat Yitzchak* No.28)

**– Continued from back page –**

The second *Midrash* quoted above (commenting on the verse, “He placed a limit on the darkness”) is also teaching a lesson about *Bitachon*. R' Soloveitchik explains: Everything in the world happens because of cause and effect. We tend to think that buying merchandise at a low price and selling it at a high price is the cause of becoming wealthy, and becoming wealthy is the effect of successful buying and selling. In fact, the opposite is true: If *Hashem* wants a person to become wealthy, He inspires that person to buy merchandise at a low price and sell it at a high price. The fact that *Hashem* wants the person to be wealthy is the cause; success in business is the effect.

Likewise, R' Soloveitchik concludes, we might mistakenly read the beginning of our *Parashah* as saying that Yosef got out of prison because Pharaoh had a dream. No! says the *Midrash*: *Hashem* decreed that Yosef would remain in the darkness of the prison for two additional years [for the reasons discussed above]. Once that time was up, “At the end of two years to the day, Pharaoh was dreaming.” The fact that it was time for Yosef’s release was the cause of Pharaoh’s dreaming; the dreaming was actually the effect. [*Bitachon* includes understanding that *Hashem* has a plan (“cause”), and He influences our lives accordingly (“effect”); our efforts are not the causes of the results we see.] (*Bet Halevi Al Ha’Torah*)

*Another perspective:*

R' Eliyahu Dessler z"l (1892-1953; head of the Gateshead, England Kollel and *Mashgiach Ruchani* of the Ponovezh Yeshiva in Bnei Brak) writes: When a person attributes events in his life to natural causes, he is, in effect, forgetting *Hashem*. Measure-for-measure, *Hashem* acts as if He has forgotten the person, casting him into a world of “darkness,” where *Hashem*’s “light” is hidden.

The *Midrash* is teaching: Yosef recognized that he had made a mistake in appealing to the Cupbearer, and that he was now in “darkness,” so he worked hard to reconnect with *Hashem*. Once Yosef did that, *Hashem* “placed a limit on the darkness”; He responded to Yosef’s repentance with a miracle: “Pharaoh was dreaming.” That was miraculous because Pharaoh was not otherwise on a level to have a quasi-prophetic vision. (*Michtav M’Eliyahu* III p.242)

*From the same work:*

**“Now let Pharaoh seek out a discerning and wise man and set him over the land of Egypt.” (41:33)**

R' Dessler asks: Yosef seems to be asking Pharaoh for a job. Hadn’t he learned from his extra two years in prison to place his trust in *Hashem* alone?

R' Dessler answers: The Torah does not object to *Hishtadlut*, only to the belief that man’s *Hishtadlut* makes a difference. Indeed, exerting one’s effort but giving all the credit to *Hashem* is what the Torah expects of us.

Here, Yosef had told Pharaoh about dream interpretation (verse 16), “That is beyond me; it is *Elokim* Who will respond with Pharaoh’s welfare.” Why did Yosef feel the need to discredit himself to Pharaoh? Precisely because Yosef had worked on his *Bitachon*. But, with the recognition that credit belongs to *Hashem*, it was appropriate for Yosef to engage in *Hishtadlut*. (*Michtav M’Eliyahu* IV p.30)

# ISRAEL REPORT

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## DIRECT POLLS POLL (Arutz-7 11/28/21)

	Current Knesset	10/31	11/28
Likud	30	35	35
Yesh Atid (Lapid)	17	20	19
Shas	9	9	9
Blue and White (Gantz)	8	7	8
Yamina (Bennett)	7	0	4
Israel Beytenu	7	7	7
Labor	7	7	7
UTJ	7	8	7
Joint List	6	7	7
Meretz	6	4	4
New Hope (Saar)	6	4	0
Religious Zionism	6	7	7
Raam (Abbas)	4	5	6

## NEARLY HALF OF ALL ISRAELIS SUPPORT ABOLISHING DRAFT (Israel Hayom 11/26/21)

A recent poll conducted by the Israel Democracy Institute revealed that a plurality of Jewish Israelis want to repeal the draft.

In a first for the survey, 47% of Jewish Israelis polled approved of ending Israel's mandatory conscription in favor of the creation of a professional military. Forty-two percent supported keeping the draft in place.

At 80%, Haredi Israelis were most likely to support a professional military. Religious Zionists were the least likely to favor such a move at 32%. Nearly half of secular Jews surveyed, 47%, said Israel should end the draft.

"For the first time since the Israel Democracy Institute began surveying this issue in 2017, more respondents support abolishing the mandatory draft and transforming the IDF into a professional army than oppose this idea," a statement on the research center's website detailed.

In 2017, 59% of respondents said they opposed transitioning the Israel Defense Forces into a professional military, while 38% said they would support such a move. In 2018, 49% of Jewish Israelis polled opposed a professional military compared to 39% who said they were in favor. By 2019, 46.5% said they were against ending conscription while 41% said they approved.

A majority of respondents, 80%, had a positive opinion of the military's operational capabilities, rating them "good" or "excellent."

## ISRAEL'S ENVOY TO UN SAYS ORGANIZATION 'ERASING JEWISH HISTORY' (YNet 11/30/21)

Israel's permanent representative to the United Nations on Monday criticized the organization over what he said was an attempt to "erase the Jewish history".

Gilad Erdan slammed the UN for commemorating the voting anniversary of the 1947 partition plan with an event held in solidarity with the Palestinians.

"The UN is erasing Jewish history, and distorting the truth," Erdan said.

The plan, known as Resolution 181, called to partition the area of British Mandatory Palestine into two states - one Jewish and one Arab. In 1947, the UN General Assembly approved the resolution, which was accepted by the mandate's Jewish population, but rejected by the Arabs.

"Israel accepted this partition plan... the Palestinians and the Arab countries rejected it and tried to destroy us," Erdan said in a video message marking the occasion on his Twitter page.

"They also persecuted, massacred, and ultimately expelled the Jewish communities in their own countries. Shockingly, this atrocity is completely... ignored by the UN."

Erdan is partnering with the World Jewish Congress for a campaign to promote the stories of these refugees, with trucks broadcasting messages around New York reading "Don't erase Jewish history."

He denounced the international body for holding a solidarity event "on the anniversary of the Palestinians' own decision to choose violence."

Erdan also criticized the UN for promoting a Palestinian "right of return," a demand for the millions of Palestinian refugees and their descendants to come back to their ancestors' lands in what is now modern day Israel.

## FOREIGN MINISTRY VEXED OVER BELARUSIAN PAPER'S USE OF HATIKVAH IN MIGRANT CRISIS VIDEO (Israel Hayom 11/30/21)

The Israeli Embassy in Minsk expressed formal protest Monday after the state-affiliated SB daily used the Hatikvah national anthem for part of a video on the migrant crisis on the Belarus-Poland border.

The Foreign Ministry said in a statement that "relevant authorities" had been informed of the incident.

The one-and-a-half-long video includes footage of migrants enduring freezing conditions, with no running water, forced to wash their hands and clothes using water from bottles. The recording was removed shortly after, presumably at the behest of senior government officials.

Thousands of migrants, mostly from Iraq, Syria, and Yemen, have amassed at Belarus' western border with Poland in the hope of crossing into the European Union.

The bloc accused Belarusian President Alexander Lukashenko of encouraging masses to cross into Poland and other member states in order

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to spark a humanitarian crisis within the EU.

As for SB, the paper has a history of antisemitic rhetoric. In October, opinion-writer Andrey Mukovozchik brought his readers' attention to the (Jewish-sounding) last names of regime critics Shraibman and Katz. Artyom Shraibman is a highly-respected political analyst and Maxim Katz is a Jewish political blogger who currently lives in Moscow.

And although Mukovozchik did not specify, it was abundantly clear who he was referring to when he said last year's mass protests were organized by "non-Belarusian instigators."

In another piece, on popular blogger and regime-critic Yevgeny Lipkovich, Mukovozchik reminded him of pogroms and recommended he leave Belarus and move to Israel.

On Monday evening, SB said in a statement it had "no connection to the video."

### **INTERIOR MINISTRY TO ALLOCATE BUDGET FOR JEWISH COMMUNITY IN HEBRON** (Arutz-7 12/2/21)

The Ministry of the Interior, headed by Minister Ayelet Shaked, will for the first time allocate a designated budget for the development of the Jewish community in Hebron in the amount of 500,000 shekels.

Shaked told Arutz Sheva, "As Minister of Justice, I worked to establish the municipal services directorate and I am happy as Minister of the Interior to budget for it for the development of the Jewish community in Hebron."

In 2017, during Shaked's tenure as Minister of Justice, the then commander of the Central Command, Major General Runi Noma, signed an order establishing a municipal services directorate for the Jewish community in Hebron.

By virtue of the order, a directorate was established representing the residents of the Jewish community in Hebron, headed by Rabbi Hillel Horowitz.

This was done after years in which a municipal committee operated in the Jewish community in Hebron, which served as a kind of local authority, but until the signing of the order, the issue was not officially normalized.

### **ISRAEL TO ALLOW THOUSANDS OF ETHIOPIAN JEWS TO IMMIGRATE** (YNet 11/28/21)

Israel on Sunday approved the immigration of several thousand Jews from war-torn Ethiopia, some of whom have waited for decades to join their relatives in Israel.

The decision took a step toward resolving an issue that has long complicated the government's relations with the country's Ethiopian community.

Some 140,000 Ethiopian Jews live in Israel. Community leaders estimate that roughly 6,000 others remain behind in Ethiopia.

Although the families are of Jewish descent and many are practicing Jews, Israel does not consider them Jewish under religious law. Instead, they have been fighting to enter the country under a family-unification program that requires special government approval.

Community activists have accused the government of dragging its feet in implementing a 2015 decision to bring all remaining Ethiopians of Jewish lineage to Israel within five years.

Under Sunday's decision, an estimated 3,000 people will be eligible to move to Israel. They include parents, children and siblings of relatives already in Israel, as well as orphans whose parents were in Israel when they died.

"Today we are correcting an ongoing injustice," said Immigration Minister Pnina Tamano Shata, herself an Ethiopian immigrant. She said the program was a response to people who have waited "too many years to come to Israel with their families" and to resolve a "painful issue."

In a joint statement with Interior Minister Ayelet Shaked, she said the decision came in part as a response to the precarious security situation in Ethiopia, where tens of thousands of people have been killed over the past year in fighting between the government and Tigray forces.

It was not immediately clear when the airlift would begin. The government appointed a special project coordinator to oversee the effort.

Kasaw Shiferaw, chairman of the group Activists for the Immigration of Ethiopian Jews, welcomed Sunday's decision but said there was still a long way to go.

"On one hand, this decision makes me happy. Three thousand people are realizing a dream and uniting with their families," he said.

"But it's not a final resolution. Thousands are still waiting in camps, some for more than 25 years. We expect the government to bring all of them," he said.

### **TENSIONS MOUNT IN COALITION OVER CONVERSION LEGISLATION** (JPost 12/1/21)

Disputes have arisen within the government over legislation for reforming the system for Jewish conversion, with two senior members of the coalition dissatisfied with Religious Services Minister Matan Kahana's proposals and progress on the issue.

The issue is important to Yisrael Beytenu and Yesh Atid, and MKs from those parties will now advance private members' bills next week while discussions are held with Kahana.

Following these developments, Kahana himself published the outline of his proposals on Wednesday morning.

A component of the coalition agreement between all coalition parties is an appendix on religion and state legislation the coalition must pass, which includes passing a law to allow municipal chief rabbis to conduct conversions.

The goal of the legislation is to make conversion more accessible and welcoming, and to give municipal chief rabbis the ability to use leniencies in Jewish law to convert greater numbers of the large population of Israeli citizens who are of Jewish descent but not Jewish according to Jewish law, mostly from the former Soviet Union, so as to avert increasing assimilation.

The appendix states that a government bill must be introduced within 60 days of the establishment of the coalition, but that date has long passed.

Kahana has said he was busy guiding his kashrut reforms through the Knesset in the framework, although achievement was made nearly a month ago.

On Tuesday, Intelligence Minister Elazar Stern of Yesh Atid, who has sought to advance conversion reform ever since he entered the Knesset in 2013, and Yisrael Beytenu MK Yulia Malinovsky held a discussion with Kahana during which they expressed their dissatisfaction with the slow progress of the legislation and the details of his proposal as well.

Kahana's proposals include forming a rabbinical committee after legislation is passed that will determine the parameters under which the conversion courts established by municipal chief rabbis will operate.

Stern and Malinovsky are both concerned that the ability of such conversion courts to utilize leniencies in Jewish law for conversion could be neutered by this committee.

In addition, Kahana's legislation grants the chief rabbis and the Council of the Chief Rabbinate the power, under certain circumstances, to revoke the appointment of a rabbinical judge on the new conversion courts, something Stern and Malinovsky are deeply uneasy about, since this too could undermine the independence of the new courts.

Kahana's office said on Wednesday that his proposals had been coordinated with Rabbi Haim Druckman, one of the most senior and respected rabbinical authorities of the religious-Zionist sector, something which is important to the minister due to the highly sensitive nature of Jewish conversion in Israel and the Jewish world.

During the conversation on Tuesday, it was agreed that Malinovsky and Yesh Atid MK Moshe Tur Paz would advance private members' bills on conversion similar in content to the legislative proposals that appear in the coalition agreement appendix.

IT WAS AGREED that these bills will be approved in the Ministerial Committee for Legislation this coming Sunday and approved in their preliminary reading in the Knesset on Wednesday, in order to get the legislative process underway.

At the same time, Kahana will continue to prepare his legislation in cooperation with the coalition over the next few weeks in the hope that progress can be made on a mutually-agreed bill that can be advanced as government legislation.

Speaking to The Jerusalem Post, Stern said he believed it was important to get the backing of senior religious-Zionist rabbis, but that the coalition could not wait too long to address the issue.

The minister noted that the 33rd government of Israel, from 2013 to 2015, passed a government resolution allowing municipal chief rabbis to conduct conversions based on legislation he had advanced almost into law, and that this resolution was swiftly repealed by the following government at the behest of the ultra-Orthodox parties.

Stern said he had been mistaken at the time not to insist on passing the legislation, for which there was a majority, and agreeing to implement the proposal by government resolution instead.

"I really call on the rabbis of the religious-Zionist community who understand the size of the challenge to see that any delay will cause further assimilation in Israel," said Stern.

"No one will be completely satisfied, neither conservatives or liberals on either side. But there is no doubt that granting municipal chief rabbis the ability to conduct conversions, and abolishing geographical districts for conversion should have happened a long time ago.

"If this entire government was established only to pass conversion reform, it would have been worth it."

Tani Frank, director of the Judaism and State Policy Center at the Hartman Institute, said Kahana's proposals raised a question mark over the entire purpose of the legislation, since it "leaves in the hands of the Chief Rabbinate the ability to disqualify rabbinical judges and to determine the courts' parameters which will gut the halachic independence of municipal chief rabbis and their ability to convert in accordance with their own positions."

Senior United Torah Judaism MK Ya'acov Litzman denounced the legislation as well, but for being too liberal.

"The conversion reforms of the Minister Matan Kahana expose Jewish identity in the State of Israel to an existential threat of assimilation," said Litzman.

"This is a dangerous and illegitimate proposal which contravenes Jewish law and will turn conversion in Israel into Conservative conversion, and will force those who observe the commandments to establish an alternative framework of ancestry records."

### **TEL AVIV OVERTAKES PARIS AS WORLD'S MOST EXPENSIVE CITY TO LIVE IN** (JPost 12/1/21)

Tel Aviv has overtaken Paris and is now ranked as the world's most expensive city to live in, the Economist Intelligence Unit found.

According to the data, soaring price increases are contributing to the fastest rise in the cost of living for city dwellers in five years. The EIU's 2021 index, which tracks the cost of living across 173 cities across the world, reveals Tel Aviv is the world's most expensive city, rising from fifth place in 2020 to overtake Paris, which previously occupied the top spot.

Transport costs rose most rapidly in this year's survey, mainly because of rising oil prices driving a 21% increase in the price of unleaded petrol, but recreation, tobacco and personal care also showed strong increases.

Tel Aviv's rise mainly reflects the strength of the shekel against the US dollar and increases in grocery and transport prices. The city that saw the biggest jump was Tehran, which rose from the 79th to 29th place as international sanctions continue to cause shortages and price increases.

"Although most economies across the world are now recovering as COVID-19 vaccines are rolled out, many major cities are still seeing spikes in cases, leading to social restrictions. These have disrupted the supply of goods, leading to shortages and higher prices," said Upasana Dutt, head of WCOL at EIU.

Dutt said that the cost of living was expected to further rise in the coming

year and that central banks will raise interest rates to stem inflation. "So the price increases should start to moderate from this year's level," Dutt said.

### **NATIONAL LIBRARY OF ISRAEL REVEALS NEW HANUKKAH TREASURES** (JPost 11/25/21)

The National Library of Israel is welcoming Hanukkah 2021 by releasing eight clips featuring rare items from its collections.

The clips introduce numerous items to the public for the first time. Each one is about two to three minutes long, with items presented in eight languages – Spanish, Italian, Polish, Hebrew, German, French, Russian and English – and will be uploaded on the National Library's Facebook and Twitter pages as Hanukkah progresses.

Treasures showcased in the clips include a rare printing of a Medieval French text that includes what is believed to be the oldest written mention of latkes (the fried potato pancakes traditionally eaten during Hanukkah); a special Hanukkah booklet prepared for Jewish German soldiers during World War I; and a rare booklet of Ladino Hanukkah verses printed around 1828 in the Ottoman Empire.

NLI collection highlights include significant handwritten works by luminaries such as Maimonides and Sir Isaac Newton, exquisite Islamic manuscripts dating back to the ninth century and the personal archives of leading cultural and intellectual figures such as Natan Sharansky and Naomi Shemer.

The new NLI campus, currently under construction beside the Knesset in Jerusalem, is set to open its doors in 2022.

### **TIME TO FACE THE ISSUE OF JEWISH REFUGEES FROM ARAB STATES** (Dan Lavie, Israel Hayom 11/28/21)

A little over a year has passed since the signing of the Abraham Accords, and Jewish communities across the Arab Gulf are proudly raising their heads high. Although the dynamics of how the accords will be expanded in the region are not entirely clear at the moment, their resonance on the international level has created an atmosphere Israel must take advantage of. The Day to Commemorate the Departure and Expulsion of Jews from Arab Countries and Iran, which Israel will mark this week, is a reminder that there is a good opportunity to do just that.

Israel has another opportunity to create a consistent effort to extol the thousands of years of history in which around 900,000 Jews lived in Arab states and Iran before vanishing without a trace. In one moment, they became refugees. They continue to be forced to fight for recognition of their former status as Middle Eastern refugees to this day. The glorious lives of these Jewish communities faded and were actively repressed from the national consciousness that raised its head in a process that intensified around the time of Israel's establishment – the Arab response to the partition plan being the most tangible expression of them all – and carried on for three decades. In practice, generations of unique cultural and spiritual leadership were displaced in the face of either their experiences of expulsion or in the shadow of restrictive laws or increasing harassment due to their Jewish identity.

Some of these communities lived in the Middle East for over 2,000 years, yet the public discourse makes no reference to the Jewish refugees who were forced to leave these countries. And so it is that the stories of those who largely shaped the face of Israel at the time of its establishment were unknown for many years. Two years ago, Israel Hayom revealed the extent of property believed to have been left behind by Jews from the Arab states and Iran. A conservative estimate that does not include Greece, is that some \$150 billion worth of property, at least, was left behind, a testament to a painful chapter in a forgotten history that has not received proper attention.

If we were to just pull our heads out of the sand, we could begin to correct this injustice in both the Israeli education system and by offering a broader view of the diplomatic-strategic context.

Promoting the international recognition of this period in the history of our people is a moral obligation and is of great significance in the diplomatic arena. The rights of Jews from Arab states and Iran must be raised in any

future negotiations. Basic logic tells us that in order for a diplomatic process to be solid and long-term, we must ensure that all refugees in the Middle East receive the same treatment in accordance with international law.

Yet while the refugee issue in the Middle East is largely focused on claims of Palestinian refugeedom, that same period – 1948-1967 – saw some 900,000 Jews leave the Arab states and Iran, some two-thirds of whom arrived in Israel. Why is it that we hear of the claims of the former but not of those of the Jewish refugees? Can history be interpreted without recognition of the uprooted Jewish communities?

Recognition of these Jews' forgotten place in the historical narrative of the fledgling country's establishment, alongside a struggle for their rights, and international recognition of a human story the entire world must recognize will allow us to testify that this day does not only concern the genuine recognition of our past but also of the kind of future we seek to create.

### **ISRAELI MILITARY FINALLY SEES CLIMATE CHANGE AS STRATEGIC THREAT** (Amos Harel, Ha'aretz 11/26/21)

Who says the Israeli military is out of step with the times? After years of hesitation and more than a few unnecessary delays, it appears as though the Israel Defense Forces is finally beginning to engage seriously with the global climate crisis and its manifold geostrategic implications: how extreme weather affects the military, on one hand, and on the other hand the military's own contribution to climate change.

Even though these issues are rarely taken together, as part of a comprehensive, worldwide development, separately they are very familiar to the IDF as well as to readers of Haaretz. Here are three simple examples: Syria's civil war, which began, a decade ago, with protests by farmers in the south of the country against the regime, which refused to compensate them for the loss of farmland as a result of accelerated desertification; Israel Air Force planes at the Hatzetim base that were submerged in water due to faulty deployment for winter rains; environmental damage as a result of training exercises and regular operations, from wildfires in the Golan Heights to fuel spills in the Negev.

In light of the experience and knowledge of other armed forces, the IDF has begun to prepare for more severe consequences of climate change, including within Israel. U.S. Air Force aircraft, for example, are struggling with takeoffs from bases in the Persian Gulf region, since temperatures in excess of 50 degrees Celsius (122 degrees Fahrenheit) degrade the performance of cargo planes and helicopters. One proposed remedy is to build runways partly underground. The IDF is examining the potential effect of rising sea levels on naval bases on the shore. Further warming could also impair cooling systems in battle tanks and affect their capabilities.

For some months Deputy Chief of Staff Maj. Gen. Herzl Halevi has been coordinating General Staff work on the IDF and climate. The project's activities have been accelerated under Chief of Staff Lt. Gen. Aviv Kochavi. In a discussion on the topic, Kochavi said that the army "understands the problem, the needs and also the opportunities." Dealing with the climate issues is now divided between units in the planning directorate and the strategic branch. Also to be examined is the possibility of establishing an IDF directorate that will deal with climatic influences, though it's more likely that a team subordinate to the deputy chief of staff will be placed in charge.

One problem that has been identified is the gap between the weather forecasting capabilities of the Israel Air Force, which have always been crucial due to the immediate impact of the weather on aviation, and those of the ground forces. The death by drowning in a swollen stream of paratrooper Evyatar Yosefi in January 2019 – the incident made headlines again this week, after Kochavi promoted to the rank of colonel and appointed as a brigade commander the same officer he had dismissed as battalion commander for his responsibility in Yosefi's death – was due in part to a flawed understanding of the limitations imposed by the weather.

"We haven't done enough in this sphere to date," a senior officer tells Haaretz. "Attention is being paid now to the climate crisis, but it must be heightened. The question is whether the IDF can make the transition from an

organization that is joining the engagement with this, to an innovative organization that takes the lead."

It all begins with an understanding of the strategic reality. "It's quite clear that the Middle East will be the second most vulnerable region, after Africa. Countries and communities that lack water and food sources will look for solutions for themselves. That could lead to multiple results – from firing rockets in a demand to receive resources, to a mass movement of refugees and even raids to obtain food and water. One of the things Israel will need to do is to fortify its borders. [At Israel's border with Egypt's Sinai Desert] we built a border fence in the past decade that is difficult to breach. Similar things will happen on the other borders, too."

The coronavirus pandemic fomented a global crisis in the past two years, of a magnitude that took governments by surprise and without their intelligence organizations having included that scenario in their forecasts. That development obligated the intelligence personnel to take a new look at the way they define national security problems. In this, Israel is joining other Western countries, albeit a bit late. "There is hardly an intelligence organization in the world that hasn't elevated the climate problem into its top three," says an IDF source.

The Military Intelligence branch of the General Staff decided to address the issue through a team that is operating within the Gazit Institute, a research body established this year by MI that draws on civilian academic experts from various disciplines.

Gazit plans to focus on complex problems with multiple causes whose analysis involves the use of manifold data. In the past decade the intelligence community has been talking about "black swans," in the wake of the theory proposed by the economist Nassim Taleb in his book "The Black Swan: The Impact of the Highly Improbable," referring to formative events that occur by surprise but whose circumstances can be described in retrospect. The climate crisis, in contrast, is termed a "white rhinoceros" – "You see it, recognize it, you just don't know when it will start running in your direction."

In the Middle East, the rhinoceros can effectively be said to be already running. Suffice it to consider the neighboring friendly states. Israel produces close to half its wheat needs, but Egypt imports the whole vast amount of grain that its population consumes and Jordan is totally dependent on food imports – and both are being affected by the rise in world prices due to the pandemic. Egypt almost reached the brink of war with Ethiopia over their dispute concerning the construction of a dam on the Nile. Problems of governance in Lebanon and Syria, where the regime is still murderously quelling the remnants of the civil war, also take the form of a permanent shortfall in water and electricity. MI hopes to develop systems to track more systematically and accurately data of this sort and to analyze its significance and implications.

The growing needs also generate opportunities. This week, within the framework of the Abraham Accords, Israel, Jordan and the United Arab Emirates signed an agreement that will include the erection of a giant solar farm in the Jordanian desert to generate electricity for Israel, in return for the establishment of a water desalination plant that will supply water to Jordan. In contrast, the proposal to ship oil from the UAE to Israel's Red Sea port of Eilat is stirring increasing criticism for fear of the environmental damage it will cause.

The army will also need to look inward, but it will need the support of the state. The relocation of many bases to the Negev enables them to be planned so they will cause minimal environmental damage and will make use of renewable energy. At the same time, they require improved conditions for the soldiers, ranging from larger shaded areas to air conditioning in the rooms. The military systems, notably huge server farms needed to store large amounts of intelligence information, gorge electricity. Part of the solution can come from solar farms, built in the vast spaces inside the bases. Yet, even though the IDF's move to the Negev is perceived as a national project, beneficial to all concerned, the question will arise as to how military units will be able to train in extreme conditions of heat in the south of the country in the decades ahead.



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

**Presented by Rabbi Menachem Winter, Rosh Kollel**  
**From our archives**

A severe famine struck the Middle East. Yosef, who had earlier been sold into slavery by his brothers, was now Viceroy of Egypt, appointed in a remarkable and divinely orchestrated chain of events. Under Yosef's leadership, Egypt had prepared for the anticipated famine during the prior seven-year period of abundance and prosperity, and was thus well-stocked. Depleted of food-stock, Yaakov's sons were compelled to travel from Canaan to Egypt to procure provisions to feed their families. The verse records: "The ten brothers of Yosef descended to purchase grain from Egypt (42:3)." Why does the Torah identify them as the brothers of Yosef, rather than more appropriately characterizing them as the sons of Yaakov?

The Midrash explains that the brothers deeply regretted their past actions towards Yosef, including selling him into slavery. While unsure of Yosef's present whereabouts or welfare, the brothers were determined to reverse their earlier behavior. Speculating that Yosef may be somewhere in Egypt, they resolved to attempt to locate and redeem him, no matter the cost. In recognition of the remorse and fraternal love now filling their hearts, the Torah refers to them as Yosef's brothers.

Interestingly, the Torah confers this recognition prior to any specific act or demonstrated reconciliation with Yosef. Their heartfelt contrition and love, together with their determined commitment to Yosef, were already sufficient reason to characterize them as brothers.

We live in a time when many of our brothers and sisters – be they nearby, in Israel, or across the Diaspora – are beset by challenges and difficulty. Unfortunately, it may not always be possible to immediately remedy and rectify a distressing situation. We can, however, begin by filling our hearts with brotherly love and concern, along with a sincere commitment to help and assist, wherever possible.

**Wishing you a Good Shabbos and a Happy Chanukah!**

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## TABLE TALK

### Point to Ponder

**Yosef saw his brothers and he recognized them... (42:7)**

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

Why does the Torah repeat twice that Yosef recognized his brothers?

### Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

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

**Answer: Five shekolim equals 20 dinarim. The brothers received this amount of dinarim in the sale of Yosef, the firstborn of Rochel.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Mikeitz*, Reuven and Yehuda attempt to persuade their father Yaakov to send their brother Binyamin with them on their return to Egypt by guaranteeing his safety. Reuven says (42:37) "You may slay my two sons if I fail to bring him back to you. Put him in my care and I will return him to you," and Yehuda says (43:9) "I will personally guarantee him; of my own hand you can demand him. If I do not bring him back to you and stand him before you, then I will have sinned to you for all time."

In the Talmud (*Bava Basra* 173b), R. Huna cites this guarantee (of Yehuda) as a source for the legal rule that a guarantor becomes obligated to repay a loan he has guaranteed, despite his commitment being a mere verbal declaration, with no accompanying *kinyan* (formal act of solemnizing a transaction – Rashbam *ibid.*). R. Chisda, however, objects, based on (Reuven's) phrase "Put him in my care," that we are not referring here to an ordinary guarantee (*arvus*), but to *kablanus*, a stronger form of guarantee established by the phrase "Give it to him and I [will be considered as the] one who has accepted it," and so the Talmud proceeds to provide an alternate source for ordinary *arvus*.

An interesting extension of the doctrine of *arvus* is found in a ruling of R. Yaakov Weil (#80), as understood and extended by R. Moshe Isserles (*Shulchan Aruch* CM 129:2). If Reuven assures Shimon of Levi's creditworthiness, and thus induces Shimon to extend him credit, then insofar as Reuven's assessment of Levi's creditworthiness was correct at the time it was made, he is not responsible for Levi's subsequent default, since a credit rating does not constitute *arvus* with regard to future defaults, but if it turns out that the assessment was incorrect at the time it was made, i.e., that Levi's creditworthiness was already problematic at the time of the assessment, then Reuven is liable for Levi's subsequent default, since an assurance of creditworthiness does constitute implicit *arvus* with respect to its accuracy at the time it is made. (Cf. *ibid. Shach* 7-8, *Tumim* 3, and *Erech Shai*.)

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. I am for Chanukah lights
2. I am for a Sukkah.
3. I was for Yosef.
4. I am for a *kora*.

#### #2 WHO AM I ?

1. I am eight.
2. I am for seven.
3. I should be seen.
4. I should not be used.

#### Last Week's Answers

**#1 Yaakov** (I wanted calm, I am for the heal, I am for trickery, I sent my favorite.)

**#2 Yosef** (I gathered-in disgrace, I am a leaping flame, I dreamed, I was brother searching)

## KOLLEL BULLETIN BOARD

### UPCOMING EVENTS

Details at [gwckollel.org/programs](http://gwckollel.org/programs)

**LESSONS FROM THE LIGHTS**  
Takeaways For the Last Night of Chanukah



A Special Chanukah Presentation for Women  
by Mrs. Sara Malka Winter  
Sunday, December 5, 8:15pm

For Women – On Zoom

For Men  
In person and on Zoom

**NIGHT KOLLEL**  
at SEHC 10900 Lockwood Dr Men's Programming

Join this Monday, Dec 6 as Rabbi Musciante begins learning Rav Dessler's famous *Kuntres Hachessed/Discourse on Lovingkindness*

**MICHTAV M'ELIYAHU**  
Thought and Perspective of Rav Eliyahu Dessler  
Rabbi Yosef Musicante

Mondays 8:30pm