

Young Israel Shomrai Emunah - Shabbos Shorts ת"ש

October 16 - 17, 2020 - 29 Tishrei 5781 - Parshas Bereshis/Mevorchim Hachodesh

Light Candles by 6:09 - Havdalah 7:06

The Shabbos Shorts is sponsored this week by Monica and Ezra Friedman in honor of Chana and Paul Berner for hosting the shofar ceremony and in honor of all those who sponsored the Simchas Torah Kiddush-to-Go, and by Jason and Zipporah Rosenblatt, who invite YISE to a virtual program on Sunday, October 18, at 11:00 AM. Please see details and access in Community Programs below.

Mazal Tov

- **Harriet & Elliot Jacob** on the birth of a grandson, born to their children Loni & Hillel Goldman of Baltimore.
- **Aliza & Rabbi Yitzchak Scher** and family on the birth of a daughter, Malka Chaya, on Yom Kippur. Mazal Tov to grandparents Roberta & Allan Scher of Atlanta and to Chana & Rabbi Benzion Berliant of Woodside.

Shabbos Schedule

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

Friday Night:

- Light Candles by 6:09
- Mincha: 6:15

If you Daven Kabbalos Shabbos prior to Shkia (6:27 PM), it is preferable to Daven Mincha prior to Plag (5:17 PM).

Shabbos Day:

- Shacharis: 7:15, 9:00, 9:30, 9:00 (Sephardi)
One may say the entire text of the blessing of Birkas Hachodesh even when alone. Rosh Chodesh Cheshvan is on Sunday and Monday. The Molad will be this Shabbos morning, 23 minutes after 3, Jerusalem time.
- Mincha: 2:30, 5:00, 5:00 (Sephardi)
- Shabbos ends/Maariv: 7:06

COVID-19 Updates

- Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register. If you have changes to your original registration form, please send an email to minyan@yise.org with details.
- If you attend Minyanim at other locations during the week, you may not attend Minyanim at YISE the same week. The week starts fresh each Friday night.
- All other activities at YISE are cancelled, including Youth Groups, Shiurim and special events.
- 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

Yasher Koach to all who participated in the Virtual Simchas Torah Auction to help support the Shul. The winning bidders are:

- Chasan Torah - Howard Gorin
 - Chasan Breishis - Yitz Kasdan
 - Right to purchase grape juice for Kiddush/Havdalah - Eli Spilman
 - Right to Sponsor First Ruach Minyan - Post COVID-19 - Aaron Lash
 - Right to Sponsor the First In-Person Shiur with Rabbi Rosenbaum - Post COVID-19 - Aaron Lash
 - Right to Sponsor First Main Minyan Kiddush - Post COVID-19 - Isaac Moses
 - Atah Horaisah for Maariv and Shacharis - Yale Ginsburg
- Special thanks to Craig Simon for setting up the auction. May we all be able to attend the lively Simchas Torah auction in-person next year.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and updated times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom G**.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, 7:40 PM, **Zoom F**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info. contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men & Women - **Zoom C** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom B**.
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM
 - For Women - **Zoom D**:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 349 754 2180, password GWCK
Zoom C: ID: 746 455 2195, password GWCK
Zoom D: ID: 601 853 4021, password Winter
Zoom E: ID: 970 1398 4837, password 613
Zoom F: ID: 269 840 3648, password online Pearls, phone 621690
Zoom G: ID: 978 8156 7874, password RabbiHyatt
Zoom H: ID: 539 496 3506, password ygwaz

YISE Programs and Listings (continued)

Preschool Director - YISE is seeking a warm and caring director for the 2021-2022 school year to help re-open our dynamic preschool, the starting point for an outstanding Jewish and General Studies education. (We are closed for the 2020-2021 school year due to COVID-19.) The position will begin part-time in January 2021, and become full time in July to enable the director to implement the return to a full learning program, which will include hiring staff, updating curriculum, and recruiting students. Early Childhood training and experience is required and previous director experience is an advantage. Please send your resume and at least two references before October 30 to Susan Koss at skoss@yise.org

YISE Regular Board Meeting will take place on Wednesday, October 21, 8:00 PM, on Zoom. For more information, contact secretary@yise.org

YISE Youth Jewish Music Dance Party with Lauren Balsam of Swag Cardio Kidz! Sunday, October 25, 5:00 PM - 5:45 PM. For girls K-5th grade. RSVP to bkugler@yise.org. See flyer for details.

Semichat Chaver Program - YISE and GWCK invite men of the community to participate in the Semichat Chaver Program (SCP) - a popular and innovative international Halachic study program. Presented by Rabbi Hillel Shaps. Tuesdays at 9:00 PM on Zoom. New session begins October 27. Registration required. Register at gwckollel.org/scp Men's Programming. For more information please contact Rabbi Hillel Shaps: hshaps@gwckollel.org

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

Community Programs & Listings

Rabbi Morris & Rebbetzin Esther Rosenblatt Virtual Memorial Program - Sunday, October 18, 11:00 AM. Featured guest from Jerusalem, award winning author Yossi Klein Halevi in conversation with Gary Rosenblatt. Zoom Meeting ID: 845 2452 5607, passcode 428501 or direct link: <https://us02web.zoom.us/j/84524525607?pwd=RVFUK1BCWnlL25FR1ZoTE9qLzZldz09>

Kemp Mill Toastmasters - Wednesday, October 21, 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 vpr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Yad Yehuda 2nd Annual Coat Drive! Please donate NEW or LIKE-NEW coats for all ages/sizes for distribution in our community. Drop-off at 903 Holborn Street (porch) or the Yad Yehuda House, 1910 University Blvd. West (porch bin) by October 23rd.

Need a winter coat for you or your family? Shop for a free coat Sunday, October 25, 10:00 AM - 2:00 PM outside Yad Yehuda House, 1910 University Blvd. West. Masks and social distancing required.

For more information, contact Naomi Carmel at ncarmel@yadyehuda.org or Miriam Friedman at mfriedman2@yahoo.com

Medicare & You - A virtual event with Kemp Mill Village, Thursday, October 22, 5:00 PM - 7:00 PM. Registration required at KempMillVillage.org or contact events@kempmillvillage.org or call 1-833-KMV-20902 for more information.

The Golden Network Presents: Rabbi Roy Rosenbaum's Shiur on "Higher Biblical Criticism: a Popular - but Highly Flawed - Theory" for men & women, Thursdays 10:15 AM, beginning October 29 on Zoom. Meeting ID: 970 1398 4837. Password: 613

Bikur Cholim of Greater Washington Hope and Healing Gala - Event streaming on November 8, 10:00 AM, honoring BCGW volunteers Sid Diamond, Arlene Groner and Marcia Kerchner. Register online at <https://www.bikurcholimgw.org>

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

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at https://zoom.us/webinar/register/1715843153121/WN_n6jNgqUpTpCN6ikCabUutA

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@sllslaw.com to be added to the invite list. Sunday 7:00 AM, Monday - Thursday 9:00 PM, Friday 5:45 PM.

Zichron Menachem Hair Drive - Covid-19 caused us to cancel our usual drive, but this did not deter our wonderful donors. They just cut their braids at home. Starting in July, one of my amazing hairdressers Susan Kwak, from Style Salon, cut hair once again. She told me that she would continue to offer free donation haircuts to anyone with 12 inches of hair or more. If you or anyone you know would like to donate hair, please call or text Nancy, at 301-452-7080. Don't hesitate to leave a message. Susan works Sundays and Tuesdays. You can pick your time. Thank you and Tizku L'Mitzvot!

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

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

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

The Week Ahead	Sunday - October 18 Rosh Chodesh	Monday - October 19 Rosh Chodesh	Tuesday October 20	Wednesday October 21	Thursday October 22	Friday October 23
Limited Minyanim will take place at YISE next week, advance registration and confirmation required . You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday through Friday 6:30 AM/7:00 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 6:10 PM.						
Shacharis at Shul begins with Yishtabach - Daven Pesukei Dezimrah at home no earlier than Alos Hashachar (this Friday 6:07 AM).						
Halachic Times: Earliest Talis and Tefillin: 6:35 AM, Latest Krias Shma: 10:07 AM, Earliest Mincha: 1:23 PM						

Next Shabbos

October 23 - 24, 2020 - 6 Cheshvan 5781

Parshas Noach

Light Candles: 5:59

Havdalah: 6:57

Next Shabbos Shorts Deadline: Wednesday, October 21 at 12:00 Noon

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

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

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

Office Hours:

Monday - Thursday 9:00 AM - 5:00 PM, Friday - 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

Simchas Torah Kiddush-To-Go

Thank you to all the volunteers and sponsors of the Simchas Torah Kiddush-To-Go:

Volunteers:

Simi and Jessie Franco, Yale and Sahra Ginsburg, Arlene Groner, Ali Jacobson, Danit, Naava, and Rachel Kanal, Moshe Kaplan, Masha and Meir Katz, Manasseh Katz, Tuvia, Carol, Eli, Riki, and Ami Lazar, Yonah and Teanna Mainzer, Chad Miller, Eva and Isaac Moses, Josh and Adina Obstfeld, Barbara Price, Ken and Elise Saks, Sharon and Dovie Shimoff, Craig and Rachelli Simon, Judy and Mitch Taragin.

Sponsors:

Premium Gold Member Donation: *Nancy and Bruce James*

Platinum Sponsors: *Carol and Tuvia Lazar, Dr. Eva & Mr. Isaac Moses*

Gold Sponsors: *Debbie & Dr. Marc Katz*

Silver Sponsors: *Simi & Sammy Franco (in honor of children and grandchildren), Raph Ginsburg, Sahra & Yale Ginsburg, Danit & Dr. Ari Kanal, Judy & Stuart Rosenthal*

Bronze Sponsors: *Esther and Dr. Alan Baldinger, Naomi and Ori Carmel, Miriam and Steve Friedman, Faith Ginsburg, Melanie and Sandy Karlin, Elaine and Robert Leichter, Bobbi and Jules Meisler, Barbara Price, Debbie Rogal (in honor of Rabbi Rosenbaum in thanks for the many shiurim he teaches, as well as his communal and personal support), Debi and Max Rudmann, Sheridan and Melvin Sassoon, Karen and Dr. Howie Schulman (in honor of children and grandchildren), Renee and Josh Seidemann, Sara Silver*

Hakafos Sponsors: *Cindy and Joel Bauman, Shari and Rabbi Scott Hillman, Susan and Rabbi Saul Koss, Judy, Moshe, Yehudah, Herschel, Yehoshua, and Tova Mehlman, Marion and Bernie Muller, Lee and Craig Oppenheim, Phyllis and George Teitelbaum*

Seudah Sponsors: *Milton Cahn, Aliza and Gil Chlewicki, Esther Edeson and Family, Rochelle Dimont, Aliza Fink and Michael Zatman, Nechama and Ted Goodman, Ellen and Larry Korb, Tziporah and Dr. Jason Rosenblatt, Mindy and Fred Shuback, Judy and Mitch Taragin and Family, Gila and Rabbi Myron Wakschlag*

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/Sponsor a Shiur

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

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

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

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

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Tehillim/Parsha and Halacha Shiur

- **Judy and David Marwick** in memory of Mrs. Robin Niman, Tziporah bas Avraham Tzvi, Z"l.

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Art Boyars** to thank Rabbi Barry Greengart for making sure Kaddish is said on behalf of people who cannot get to shul for Yahrzeits
- **Fay Kasser** in memory of her mother, Rivkah Tzivya bas Pinchas Z"l, grandmother of the Kasser & Sorkin kids.
- **Dena Kotek** to commemorate the Yahrzeit of her mother, Libka Fayga bas Chanoach, Z"l, on the 3rd of Cheshvan
- **Abby and Chaim Tor** to commemorate the Yahrzeit of Chaim's brother, Naftali ben Yosef v' Rivka

YISE YOUTH JEWISH MUSIC DANCE PARTY
With Lauren Balsam of Swag Cardio Kidz!

Date: October 25th, 2020 5-5:45pm

Girls K-5th Grade

RSVP to bkugler@yise.org





GREATER WASHINGTON
COMMUNITY KOLLEL
&
YOUNG ISRAEL
SHOMRAI EMUNAH
present



SEMICHAT CHAVER PROGRAM



The Semichat Chaver Program is the fastest growing learning program in America and Israel!

This exciting and innovative halachic study program combines classic sources and modern technology to help you discover the answers to practical and relevant halachic questions, as well as provide you with the ethical and philosophical background of the halachos being studied.

- Gain practical knowledge in an energetic and engaging atmosphere!
- Bring the learning home to your Shabbos table with engaging materials!
- Receive a Semichat Chaver Certificate of Achievement, signed by HaRav Hershel Schachter, and Chief Rabbi Shlomo Amar, after successfully passing a written exam at the end of each topic.
- Celebrate your accomplishment with your family and friends!

**WHAT SHOULD YOU DO
IF YOU FIND MONEY IN
YOUR POCKET ON
SHABBOS?**

**CAN YOU MOVE YOUR
CANDLES OFF THE
TABLE AFTER THE
MEAL?**

**NEXT TOPIC:
LAWS OF MUKTZA
BEGINS: OCT 27**

Now on



**Presented
by**



**Rabbi
Hillel
Shaps**

Men's
Programming

TUESDAYS @ 9:00PM

**ZOOM info and
registration at
gwckollel.org/scp**

For more information, please contact:
Rabbi Hillel Shaps,
hshaps@gwckollel.org



לעילוי נשמת החבר שלמה מיכאל בן מאיר שטראוס



Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom

Volume 27, Issue 1

Shabbat Parashat Bereshit

5781 - B"H

Covenant and Conversation: R. Jonathan Sacks

Taking Responsibility - If leadership is the solution, what is the problem? On this, the Torah could not be more specific. The problem is a failure of responsibility. The early chapters of Genesis focus on two stories: the first is Adam and Eve; the second, Cain and Abel. Both are about a specific kind of failure. First Adam and Eve. As we know, they sin. Embarrassed and ashamed, they hide, only to discover that one cannot hide from God: The Lord God called to the man, "Where are you?" He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid." And He said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it." Then the Lord God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."

Both insist that it was not their fault. Adam blames the woman. The woman blames the serpent. The result is paradise lost: they are both punished and exiled from the garden of Eden. Why? Because Adam and Eve deny personal responsibility. They say, in effect, "It wasn't me."

The second story is tragic. The first instance of sibling rivalry in the Torah leads to the first murder: While they were in the field, Cain attacked his brother Abel and killed him. Then the Lord said to Cain, "Where is your brother Abel?" "I don't know," he replied. "Am I my brother's keeper?" The Lord said, "What have you done? Listen! Your brother's blood cries out to Me from the ground."

Cain does not deny personal responsibility. He does not say, "It was not me," or "It was not my fault." He denies moral responsibility. In effect he asks why he should be concerned with the welfare of anyone but himself. Why should we not do what we want if we have the power to do it? In Plato's Republic, Glaucon argues that justice is whatever is in the interest of the stronger party. Might makes right. If life is a Darwinian struggle to survive, why should we restrain ourselves for the sake of others if we are more powerful than they are? If there is no morality in nature, then I am responsible only to myself. That is the voice of Cain throughout the ages.

These two stories are not just stories. They are an account, at the beginning of the Torah's narrative history of humankind, of a failure, first personal then moral, to take responsibility – and it is this for which leadership is the answer.

There is a fascinating phrase in the story of Moses' early years. He grows up, goes out to his people, the Israelites, and sees them suffering, doing slave labour. He witnesses an Egyptian officer beating one of them. The text then says: "He looked this way and that and saw no one" (*vayar ki ein ish*, or more literally, "he saw that there was no man"). It is difficult to read this literally. A building site is not a closed location. There must have been many people present. A mere two verses later we discover that there were Israelites who knew exactly what had happened. Therefore, the phrase almost certainly means, "He looked this way and that and saw that there was no one else willing to intervene."

If this is so, then we have here the first instance of what came to be known as the "Genovese syndrome" or "the bystander effect," so-called after a case in which a woman was attacked in New York

in the presence of a large number of people who all knew that she was being assaulted but failed to come to her rescue.

Social scientists have undertaken many experiments to try to determine what happens in situations like this. Some argue that the presence of other bystanders affects an individual's interpretation of what is happening. Since no one else is coming to the rescue, they conclude that what is happening is not an emergency.

Others, though, argue that the key factor is diffusion of responsibility. People assume that since there are many people present someone else will step forward and act. That seems to be the correct interpretation of what was happening in the case of Moses. No one else was prepared to come to the rescue. Who, in any case, was likely to do so? The Egyptians were slave-masters. Why should they bother to take a risk to save an Israelite? And the Israelites were slaves. How could they come to the aid of one of their fellows when, by doing so, they would put their own life at risk?

It took a Moses to act. But that is what makes a leader. A leader is one who takes responsibility. Leadership is born when we become active not passive, when we do not wait for someone else to act because perhaps there is no one else – at least not here, not now. When bad things happen, some avert their eyes. Some wait for others to act. Some blame others for failing to act. Some simply complain. But there are some people who say, "If something is wrong let me try to put it right." They are the leaders. They are the ones who make a difference in their lifetimes. They are the ones who make ours a better world.

Many of the great religions and civilisations are based on acceptance. If there is violence, suffering, poverty and pain in the world, they accept that this is simply the way of the world. Or, the will of God. Or, that it is the nature of nature itself. They shrug their shoulders, for all will be well in the World to Come.

Judaism was and remains the world's great religion of protest. The heroes of faith did not accept; they protested. They were willing to confront God Himself. Abraham said, "Shall the Judge of all the earth not do justice?". Moses said, "Why have You done evil to this people?". Jeremiah said, "Why are the wicked at ease?". That is how God wants us to respond. Judaism is God's call to human responsibility. The highest achievement is to become God's partner in the work of creation.

When Adam and Eve sinned, God called out "Where are you?" As Rabbi Shneur Zalman of Liadi, the first Lubavitcher Rebbe, pointed out, this call was not directed only to the first humans. It echoes in every generation. God gave us freedom, but with freedom comes responsibility. God teaches us what we ought to do but He does not do it for us. With rare exceptions, God does not intervene in history. He acts through us, not to us. His is the voice that tells us, as He told Cain, that we can resist the evil within us as well as the evil that surrounds us.

The responsible life is a life that responds. The Hebrew for responsibility, *achrayut*, comes from the word *acher*, meaning "other." Our great Other is God Himself, calling us to use the freedom He gave us, to make the world that is more like the world that ought to be. The great question, the question that the life we lead answers, is: which voice will we listen to? Will we heed the voice of desire, as in the case of

Adam and Eve? Will we listen to the voice of anger, as in the case of Cain? Or will we follow the voice of God calling on us to make this a more just and gracious world?

Shabbat Shalom: Rabbi Shlomo Riskin

The beginning of our communal Torah readings once again with the Book of Genesis on the first Shabbat following the intensive festival period from Rosh Hashanah through to Shmini Atzeret-Simchat Torah is much more than a calendrical accident; the first chapters of Genesis serve as a resounding confirmation of the true nature of the human being on earth and what it is that God expects of him.

In his groundbreaking work *Family Redeemed*, my teacher and mentor Rav J.B. Soloveitchik typologically defines two aspects of the human being emanating from each of the first two chapters of Genesis. The first chapter is a majestic description of the Creation of the universe in six days (or epochs), with the human being emerging as an integral aspect of an evolutionary process of creation; the human may be the highest expression of this process, emerging as he does towards the conclusion of the sixth day after the earth has "brought forth every kind of living creature: cattle, reptiles and wild beasts of every kind", but he is and remains part and parcel of creature-hood nevertheless.

This becomes patently clear when the Almighty declares, "Let us make the human being in our image and as our likeness", and Nahmanides (Spain, 12th century) interprets that God was addressing the animals and beasts: The human being will be subject to the same physical strengths and limitations, to the same cycle of birth, development, desiccation and death, to the same requirements of nutrition, procreation and elimination of waste, which characterizes the animal world formed together with him on that primordial sixth day (epoch).

Rav Soloveitchik calls this aspect of the human being *Natural Man*; I would suggest calling him *Bestial Man*. Herein lies the source for viewing the human being as no more than a complex animal, devoid of true freedom of choice to truly change himself or change the world; bestial man is naturally programmed, the world is based on a "survival of the fittest" and "to the victor belongs the spoils" mentality. War is an ideal because it tests physical prowess and courageous bravery, and the weak and feeble are there to be enslaved or snuffed out.

From this perspective, morality is merely the hobgoblin of little minds and even weaker bodies, vainly attempting to curb the appetites of the truly powerful. This mind-set paves the way for totalitarian states, Aryan supremacy, Stalinist Soviet subjugation and the power of jihad to dominate the world. Might makes right. But this too must pass, for even the most powerful human being is, after all, only physical and mortal, a broken potsherd, a withering flower, a passing dream, so that a life becomes "a tale told by an idiot, full of sound and fury, signifying nothing." Chapter 2, however, tells a very different story of the genesis of man, of a world created not only by a powerful Elokim (the Hebrew *Kel* means Power) but rather by a loving HaShem

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(YKVK) Elokim, YKVK is the Eternal loving Lord of Israel and the world.

This chapter begins “when no shrub of the field was yet on earth and no grasses of the field had yet sprouted because there was no human being to till the earth”, and so the loving “Hashem Elokim formed the human being from dust of the earth into whose nostrils He exhaled the soul of life.” It is as though the entire physical world is waiting for the human being to activate it, to complete and perfect it, to redeem it; the human being, “the last for which the first was made.”

And yes, the world is physical and the human being is physical, with all the strengths and the limitations of the physical, but it is an eternal and spiritual God who created the world, and it is an eternal and spiritual God who inspired part of His own spiritual being within the human physical form; and how meaningful are the words of the sacred Zohar and the Ba'al Ha-Tanya, “whoever exhales, exhales from within Himself, from His innermost, essential being” (as it were).

This is the creation of Celestial Man.

“The loving HaShem (YKVK) Elokim.... placed (the human) in the Garden of Eden (the primordial world at that time) to till it (le'abed, “to develop and perfect it”) and to preserve it (le'shomrah, “to take responsibility for it”). Yes, the world is an imperfect creation, filled with darkness as well as light, with evil as well as good; and yes, the human being is a hybrid creature, part dust of the earth and part tzelem Elokim, who will engage in a perennial struggle between the bestial and celestial within himself. But the Bible promises that “at the very portals to life, until the very opening of the grave, sin crouches, its desire energized to conquer [the human], but the human will conquer sin, will overcome evil”.

And so we conclude Yom Kippur with the exultant shout that HaShem the Loving Lord YKVK is Elokim, the God of Love is the essence and the endgame of the God of Creative physical Powers, that Right will triumph over might and Peace will trump jihad.

And every human being must find within himself the God-given strength to be an emissary towards perfecting this world in the Kingship of the Divine (Aleynu): to recreate himself, to properly direct his/her children, to make an improvement within his/her community and society. May we not falter on this God-given opportunity to make our lives a partnership with God, to bring us and our world a bit closer to Redemption!

The Person in the Parsha: R. Tzvi Hersh Weinreb

Creation Conversation - Anyone who has ever taught anything can confirm the adage of our Sages: “I have learned from all my teachers, but I have learned most from my pupils.” It is especially true that one learns a great deal from his students if he does not limit himself to lecturing to them, but rather engages in face-to-face conversation with them. It is in candid and interactive dialogue that one learns most from his students. The immense value of simple conversation between teacher and student was brought home to me many years ago in a conversation I had with two very different students.

They both attended a series of lectures I gave for individuals with very little prior exposure to the Jewish religion and its teachings. One of them was almost exclusively interested in what he called, “the rules and regulations” of Judaism. The other was far less interested in Jewish law. He was more of the “spiritual” type and had a plethora of questions about the nature of God.

The first individual, let's call him Rick, was interested in a meaningful way of life. He wanted to be part of a congregation, to celebrate the holidays, and to learn how to live daily life as a Jew.

The other student, let's call him Seth, was consumed by questions of cosmology and the origins of the universe. He saw God as an almost impersonal force behind nature. He wanted a relationship with God but questioned whether that was at all possible.

Both students had in common an interest in engaging me, their teacher, in conversation after class. Usually, those conversations took place in the local kosher pizza shop.

I vividly recall the evening I gave a lecture on the opening chapter of the book of Genesis, which is, of course, the beginning of this week's Torah portion. Rick and Seth appeared equally eager to corner me in the pizza shop after that lecture.

Rick began the conversation by firmly questioning why the Torah even bothered to give us details about the creation of the world and God's role in it. “As a Jew,” he maintained, “I just need to know how to live my life. How to celebrate the holidays, what food is kosher and what is not, and what is right and wrong in the spheres of ethics and morality. I can satisfy my curiosity about the origins of the universe by consulting some scientific book on the matter. For me, this has nothing to do with religion.”

Seth, sitting across the table, was absolutely astounded. “What?!” he exclaimed. “This opening chapter of Genesis is precisely what I need to know as I begin my exploration of Judaism. I need to know about God, from beginning to end. And this is His beginning.”

I was fascinated by this conversation, because it helped me put into a new perspective the conflicting opinions of two of the greatest rabbinic commentators on the Bible, Rashi and Ramban.

Rashi, in the very first words of his magisterial commentary on the entire Pentateuch, asks the same question that was bothering Rick. Rashi, whose actual name was Solomon the son of Isaac, begins by quoting a Rabbi Isaac, who some have maintained was none other than his own father. He avers that the Torah should have begun with the chapter in the later book of Exodus, which outlines the mitzvot which Jews were supposed to fulfill. Rashi struggles to find a reason for the Torah's description of creation and the detailed narratives of early human history.

“Rick,” I was able to say, “your question was anticipated many centuries ago by a great man whom you never heard of.” I continued to introduce him to the man who was Rashi and to his indispensable commentary. Rick was gratified that Rashi too seemed to conceive of the Torah as primarily a book of “rules and regulations,” so that he felt compelled to seek a reason for its beginning with an account of the creation.

Seth was obviously hard put to restrain himself. But before he began to protest against Rick, and against Rashi, I attempted to placate him. “There was another great rabbinic commentator on the Bible,” I explained. “His name was Rabbi Moses Ben Nachman. Some call him Nachmanides.

Traditionally, we call him Ramban and consider him second only to Rashi as a rabbinic commentator.”

I told Seth, and Rick who was listening reluctantly, that Ramban in his opening paragraph of his commentary on Genesis 1:1, contests Rashi's very question. “Of course,” he asserts, “the Torah had to begin with a description of the creation. That is the root of our faith, so anyone who believes that the world always existed but was not created by the Almighty at one specific moment in time has no share in the Torah at all.”

Rick and Seth were gratified to discover that their differing views on what was important in Judaism had precedents in the writings of two great medieval rabbis.

I hastened to disappoint them. I told them that it was incorrect to conceive of two mutually exclusive

Likutei Divrei Torah

definitions of Judaism. It was not a matter of a “rules-based” religion versus a “God-based” one.

I quoted to them the marvelous passage in the writings of Maimonides in which he speaks of the mitzvah to love God, and he explains that there are two ways to achieve this. One way is by studying His Torah and its laws, and the other way is by contemplating His astonishing creation, the world of nature.

I admonished them to carefully avoid reducing our faith to one or the other conception. “Our faith is not a simplistic one,” I argued. “As you proceed in your study of Judaism in general, and of the Five Books of Moses in particular, you will come to realize that our religion emphasizes that our God is both Creator and Lawgiver. Any conception of Him as one but not the other is not authentic Judaism.”

I thanked them for once again demonstrating to me the great value of conversation between student and teacher. Before we parted that evening, I shared with them a story of another conversation between a teacher and a student that I had read about in philosopher Samuel Hugo Bergman's memoirs.

Bergman recounts the story of Hermann Cohen, the German-Jewish philosopher who drew closer to religious Judaism in his later years. The climax of his life's work was his book, Religion of Reason Out of the Sources of Judaism. It seems that the philosopher Cohen once entered into a long conversation with an old and old-fashioned Jew who resided in the university town of Marburg with him. The philosopher attempted to explain to the old Jew his elaborate and highly intellectual theory about the nature of God. The old man listened with the respect due to a university professor. When Cohen was finished with his learned and lengthy discourse, his elderly partner in conversation responded in Yiddish: “I understand everything you said, but something is missing. Vu iz der Bashefer? Where is the Creator?”

Cohen heard the old Jew's response, and “got it.” His eyes welled up with tears, but he remained speechless.

The opening chapter of this week's Torah portion assures that everyone who reads it will not make the philosopher's mistake, but will realize, along with the old-fashioned Jew, that whatever else God may be, He is primarily der Bashefer, the Creator.

TorahWeb.Org: Rabbi Yaakov Neuburger

“In the Beginning” is Today! - Rav Sholom Gold, writes how the “first Rashi on chumash” speaks to our generation in a way that no one who came before us could have imagined. Rashi “justifies” the recording of creation as Torah's opener as the way to establish Hashem's sovereignty and His resultant right to assign the Holy Land of Israel to His people. Rashi asserts that in some future time we are now fully equipped to respond to unfriendly nations who will accuse of being thieves who have stolen the Holy Land away from its rightful owners. Rav Gold points out how puzzled Jews must have been when reading of a time when we would be held up as land thieves in Israel. Imagine a medieval Jew running from the recent pogrom, or a relatively secure Jew of the 1800's trying to put this together... Exactly which generation is going to need this argument?

Yet the twenty first century Jew finds no end of people who look at us as land grabbers... We are thankfully not at a loss to find prophecies that predict what we witness, be it Yechezkel who speaks of the flourishing land of Israel, the ingathering of the Jews of which the Torah speaks about, or Ramban's assertion that only Jewish hands will successfully bring forth from the land of Israel. Yet the fact that very opening rabbinic comment on the Torah should speak to us so clearly as it never did before... should deeply impress any heart open to strengthening his or her emunah. [Excerpt]

Rashi z"l observes that the first verse of our *Parashah* attributes Creation to "Elokim." *Rashi* writes: It does not say, "Hashem created," because G-d would have liked (so-to-speak) for Creation to be placed under the Divine attribute of *Din* / Justice (alluded to by the Divine Name "Elokim"). However, He knew that the world could not thus endure; therefore, He gave precedence to the Divine attribute of *Rachamim* / Mercy (alluded to by the Name "Hashem"), allying it with the attribute of *Din*. The Torah alludes to this union when it states (*Bereishit* 2:4): "On the day that the Hashem Elokim made earth and heaven." [Until here from *Rashi*]

R' Shaul Yisraeli z"l (1909-1995; rabbi of Kfar Ha'roeh, Israel and a *Rosh Yeshiva* in Yeshivat Merkaz Harav) explains: We read (*Tehilim* 89:3), "The world will be built with *Chessed* / Kindness." *Hashem* had no need to create the world; doing so was purely an act of kindness. But, there is kindness that is earned, and therefore is "justice" ("*Chessed She'b'din*"), and there is kindness that is not earned, but rather is performed purely out of mercy or compassion ("*Chessed She'b'rachamim*"). One who receives the latter form of kindness contributes nothing to his situation; he is solely a recipient, whereas G-d wants us to imitate Him and be givers and doers. Thus, G-d prefers to perform kindness that we earn through our good deeds--*Chessed* resulting from *Din*. Only because He knows that Creation does not always deserve kindness did He mix mercy into creation also. (*Si'ach Shaul La'yamim Ha'nora'im* p.3)

Tefilah

This year, we will iy"H devote this space to discussing various aspects of our prayers. We begin this week with the basics of the *Mitzvah* to pray.

R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) writes: There is a *Mitzvat Asei* / affirmative commandment to pray every day, as it is written (*Shmot* 23:25), "You shall serve *Hashem*, your *Elokim*." Via the oral law we know that this "service" is prayer. Likewise, it is written (*Devarim* 11:13), "To serve Him with all your heart," and our Sages explain: "What service is in the heart? This is prayer."

The number of prayers is not from the Torah, and neither is the text of the prayers. According to Torah law, there is no fixed time for prayer. Therefore [because prayer has no fixed time], women are obligated to pray, for it is an affirmative commandment that is not performed at a specific time. [Women are exempt from most *Mitzvot* that must be performed at a specific time. Examples include: *Tefilin*, *Tzitzit*, *Lulav* and *Sukkah*.]

The obligation imposed by this *Mitzvah* is as follows: A person should pray to and beseech *Hashem* every day. Each person according to his ability should state *Hashem's* praises, then ask for whatever he needs in a beseeching manner, and then give praise and thanks to *Hashem* for the goodness He bestowed upon him.

When the Jewish People were exiled by the wicked *Nevuchadnezar* [who destroyed the First Temple] and they assimilated among the Persians, Greeks, and other nations, and had children in the lands of those nations, those children's speech was a combination of many languages, and they could not formulate clear prayers in *Lashon Ha'kodesh* / Hebrew using their own words. When *Ezra* and his *Bet Din* saw this, they established the *Shemoneh Esrei*. (*Hilchot Tefilah* 1:1-2, 4)

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“So Hashem Elokim banished him from the Garden of Eden, to work the soil from which he was taken.” (3:23)

According to *Midrash Tehilim* (ch.92), Adam was created, was placed in *Gan Eden*, sinned, and was banished from *Gan Eden* all in one day--Friday of the Six Days of Creation. His expulsion from *Gan Eden* took place, according to the *Midrash*, just before the onset of the first *Shabbat*.

R' Srayah Deblitzki z"l (1926-2018; Bnei Brak, Israel) writes: The *Midrash* implies that, if not for *Shabbat*, Adam would have been expelled from *Gan Eden* straight into *Gehinom*. But, according to the *Midrash*, *Shabbat* argued: “Master of the Universe! Until now, no one has yet been punished for any wrongdoing. Will you begin dispensing punishments on my day? Is this how *Shabbat* will be sanctified?! Is this how *Shabbat* will be restful?!” The *Midrash* concludes: When Adam saw the power of *Shabbat*, he declared (*Tehilim* 92:1), “A psalm, a song for the *Shabbat* day.”

R' Deblitzki continues: This *Midrash* is particularly relevant in a year [such as this year] when *Rosh Hashanah* falls on *Shabbat*. *Rosh Hashanah* is the anniversary of Creation, a new beginning. Thus, just as *Shabbat* argued that man should not be punished for the first time on the Day of Rest, surely *Shabbat* argues when the first day of *Rosh Hashanah* coincides with it that *Hashem* should honor the Day of Rest by decreeing upon us only goodness and forgiveness.

However, R' Deblitzki adds, good lawyers charge high fees. In exchange for *Shabbat* arguing on our behalf, *Shabbat* expects us to repay her by improving and elevating our *Shabbat* observance. For some people, this may mean being more careful about the minute details of the *Shabbat* prohibitions. For others, it may mean taking care to eat bread at *Seudah Shlishit* and *Melaveh Malka*. For still others, it may be sanctifying our speech on *Shabbat* and minimizing idle chatter. Whatever we do for *Shabbat*, we can be certain that *Shabbat* will, in return, advocate for us.

(*Ani L'dodi: L'nefesh Tidreshenu* p.223)

“Hashem said, ‘Lo Yadon Ruchi / My spirit shall not contend evermore with Man since he is but flesh; his days shall be a hundred and twenty years’.” (6:3)

R' Chaim of Volozhin z"l (Belarus; 1749-1821) writes: Through his free will, man can make turn his body into something spiritual, or, G-d forbid, he can contaminate his soul until it is no better than his physical body. The latter is what the Generation of the Flood did. Thus, *Hashem* said, “*Lo Yadon Ruchi* / the soul, which is part of My spirit, shall not remain within the *Nadan* / container that I made to contain it, *i.e.*, the human body, since he is but flesh, *i.e.*, since he has lowered the soul to the status of the body.

(*Ruach Chaim* 3:1)

“Elokim blessed the seventh day and sanctified it because on it He abstained from all His work which Elokim created to make.” (2:3)

R' Avraham ben Ha'Rambam z"l (son of Maimonides; Egypt; 1186-1237) writes: This is G-d's way of informing us that He has honored us by giving us the Torah, and that He has given us something good by giving us the *Shabbat*--a day whose honor, specialness, and greatness date to the beginning of Creation. *Hashem* has separated us from the nations, honored us, and informed us that we are commanded to observe the *Shabbat*. Regarding this, our Sages say (*Shabbat* 10a), “The Holy One, Blessed is He, told Moshe, ‘I have a good gift in My storehouse, its name is “*Shabbat*,” and I am destined to give it to *Yisrael*.’” The verse which the *Gemara* brings in support says (*Shmot* 16:29), “See that *Hashem* has given you the *Shabbat*,” with the definite article “the,” indicating that it is the well-known day that was in *Hashem*'s “storehouse” from long ago.

(*Peirush Ha'Torah L'Rabbeinu Avraham ben Ha'Rambam*)



“Hashem Elokim took the man and placed him in the Garden of Eden, to work it and to guard it. And Hashem Elokim commanded the man, saying, ‘Of every tree of the garden you may freely eat; but, from the Tree of Knowledge of Good and Bad you must not eat, for on the day you eat of it, you shall surely die’.” (2:15-17)

R' Yonoson David *shlita* (*Rosh Yeshiva* of Yeshiva Pachad Yitzchak in Yerushalayim) writes: Adam *Ha'rishon*'s task was to avoid the *Etz Ha'da'at Tov Va'ra* / Tree of Knowledge of Good and Bad and cling to the *Etz Ha'chaim* / Tree of Life--meaning, to cling to *Hashem* without bringing himself to a situation in which he would have doubts about good vs. bad or debates about right vs. wrong, and no actual contact with evil. When we study Torah, which is referred to as “*Etz Ha'chaim*,” we learn about evil as a theoretical construct, not as something real. For example, when a person studies a passage in *Gemara* about theft, lying, or cheating, it does not awaken in him any temptation to steal, lie, or cheat. This, explains R' David, was how Adam *Ha'rishon* was supposed to exercise his Free Will: to know about evil theoretically, but not to be tempted by it. He was not meant to choose between good and bad in practice.

R' David continues: This is the meaning of the verse (*Kohelet* 8:5), “He who guards the commandment will know no evil.” It does not say, “He who performs the commandment,” but rather, “He who guards the commandment.” “Guarding” here refers to Torah study (see *Rashi* z"l to *Devarim* 4:6), meaning: one who learns about “evil” in the Torah, will not know evil, *i.e.*, will not be tempted by it. (Kuntreis Sukkot 2:3)

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DERI: HAREDIM ARE READY TO EXPLODE (Arutz-7 10/14/20)

Interior Minister Areyh Deri warned Prime Minister Binyamin Netanyahu and Health Minister Yuli Edelstein that if no agreement is reached on the resumption of studies at haredi yeshivas, the reaction will be severe, Kan News reported.

"If you do not reach an agreement with us on opening the yeshivas, a revolt will break out. We are going to explode - there will be major violations," Deri said.

A source involved in formulating the outline said that the current situation would lead to yeshivas being opened next week, a move which is contrary to Health Ministry recommendations but backed by leading rabbis.

Earlier, Health Ministry Director General Prof. Hezi Levy briefed the haredi media Wednesday on efforts to combat the coronavirus in which he explained why the health system opposes the resumption of studies at yeshivas at the current stage.

"We know that quite a few of the red localities are haredi or mixed cities. Morbidity is high but it is declining. There is a circumstantial connection between the [yeshiva] studies in the haredi sector and morbidity," he said.

"We do not want to see policemen enter the schools. We want to reach understandings out of respect for the Torah and the rabbis," said Prof. Levy.

He said, "Last night we sat with rabbis. We want to reach agreements. We will not be sent, and I am not sure it is possible, to see police officers in schools. That is not why there are police officers. We do not want to see children in fear because police officers come in to enforce restrictions."

The head of the efforts to combat coronavirus in the haredi sector, Maj. Gen. Roni Numa, added, "The decline we saw in the general sector 8-9 days ago is now being seen in the haredi sector, but the numbers are still high. Of the 2,256 infected people who were discovered in the last day, about 36% are from the haredi community. We have to wait until Tuesday to understand the consequences of the holiday."

POLICE BREAK UP ULTRA-ORTHODOX WEDDING IN GIVAT ZE'EV, CAUSING OUTRAGE (JPost 10/15/20)

Police in Givat Ze'ev, just north of Jerusalem, broke up a wedding in the ultra-Orthodox community held at a private home and attended by several dozen guests in violation of coronavirus regulations. The incident became violent and several of the attendees were injured.

Video footage from the incident showed one man with a bloody face being led away by the police, and another man lying prostrate on the floor as border police bearing assault rifles stood over him, while numerous family members can be heard crying and screaming.

Police body camera footage from the incident showed guests and family members becoming increasingly hostile and antagonistic toward the police, and that the police were apparently physically assaulted.

According to the police, the host of the wedding herself attacked police personnel, and when she was subsequently arrested, the rest of the family sought to physically block the police from detaining her.

Several ultra-Orthodox politicians, including Shas chairman and Interior Minister Arye Deri, condemned the police's action and demanded events be examined.

Prime Minister Benjamin Netanyahu said subsequently that he had spoken with Public Security Minister Amir Ohana about the incident and an examination would ensue.

"The police's actions today are a message to all those who partake in events

with such audacity." Coronavirus Czar Ronni Gamzu said. "This type of enforcement will continue, we have no tolerance of such large gatherings and massive weddings and we will not let the things we saw during July and August repeat themselves. I know it's tough and complicated, but I'm not too terribly sorry for the family's response," he added. "Anyone who initiates a wedding at this time should take into account they're putting lives at risk on all levels. Both in being infected with the coronavirus and the need to dismantle the wedding whatever the cost."

He later apologized for the comments, according to an N12 report, following an outcry, saying: "I take back my comment which was made with only partial and wrong information. I call to act with restraint, but also determination to curb infections."

Shas leader Areyeh Deri commented: "The event at Givat Ze'ev has to be investigated. Despite the anger I implore the public to follow the Health Ministry's guidelines. I am as shocked as you are from watching footage of the event – a happy wedding at the end of which we get bloody pictures, in which police officers lead family members out with guns.

"We have to follow the Health Ministry's guidelines, but I cannot accept harsh violence," he added. "I've requested from the Prime Minister and the Public Security Minister that the event be examined so that the truth will see the light of day, and that that whoever has to pay for this will be held accountable. I call on the public to follow the Health Ministry's guidelines despite the tough pictures and all of our anger."

GERMANY PLEDGES TO SHARE ANY VIRUS VACCINE WITH ISRAEL (YNet 10/12/20)

Germany this week said that it will share with Israel any coronavirus vaccination created in Europe.

German Health Minister Jens Spahn on Sunday informed Israeli Ambassador to Germany Jeremy Issacharoff of the decision, which came following last week's meeting between Foreign Minister Gabi Ashkenazi and his German

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Delray Orthodox Synagogue, Delray Beach, FL	Young Israel of Holliswood, NY
East Denver Orthodox Synagogue, CO	Young Israel of Houston, TX
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of New Hyde Park, NY
Harvard University Library	Young Israel of North Woodmere, NY
Hebrew Academy of Long Beach, NY	Young Israel of New Rochelle, NY
Hillel at Baruch College	Young Israel of Sharon, MA

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counterpart Heiko Maas in Berlin.

While the exact number of vaccinations is unclear, Israel is expected to receive thousands or perhaps millions of vaccinations if the initiative does indeed come to pass.

"I thank the German foreign and health ministers for their support of Israel in the fight against the coronavirus," Ashkenazi said.

"This step symbolizes the special and deep friendship and the warm bond between the countries."

Germany's decision to supply Israel with any European developed vaccinations contradicts the decision made by the EU Health Security Committee to first supply just European countries with any European vaccination.

UAE COMMERCIAL FLIGHT ENTERS ISRAELI AIRSPACE FOR THE FIRST TIME (YNet 10/14/20)

For the first time ever, a commercial flight of an Emirati company entered Israeli airspace on Wednesday.

An Etihad Airways flight from Milan, Italy to Abu Dhabi in the United Arab Emirates was the first one from the Gulf state to receive permission to fly over Israel and Jordan, thus significantly shortening the time of travel by an hour and a half.

Israel and Jordan signed a deal last Thursday to open more flight paths over both countries and shorten flight times between Gulf states, the Far East and Asia and Europe and North America.

Israeli airspace will now be used by a multitude of Arab countries, including Iraq, Qatar and Saudi Arabia, as part of a new aviation agreement between Jerusalem and Amman.

The flight inspector notified the pilot upon the plane's entry into Israeli airspace.

"Captain, we are excited and happy to have you in Israel," the flight inspector said. "This is a historic moment we have all been waiting for, and we hope it will inspire the whole region and start a new era, God willing."

Israel normalized ties with the UAE in August as part of a U.S.-brokered deal, known as the Abraham Accords, and signed last month at the White House alongside Bahrain.

ISRAELIS FAVOR PEACE DEAL WITH SAUDI ARABIA NEXT, SURVEY FINDS (Israel Hayom 10/15/20)

A survey published Wednesday by the Israeli Institute for Regional Foreign Policies found that Israelis want Jerusalem to pursue rapprochement with Riyadh more than with any other country in the region.

US Secretary of State Mike Pompeo on Wednesday urged Saudi Arabia to consider normalizing relations with the Jewish state as he met with the Gulf country's foreign minister.

Pompeo said he raised the Abraham Accords, a US-brokered agreement to normalize diplomatic ties with Israel, with Saudi Foreign Minister Prince Faisal bin Farhan Al Saud at a meeting at the US State Department.

"We hope Saudi Arabia will consider normalizing its relationships as well, and we want to thank them for the assistance they've had in the success of the Abraham Accords so far," Pompeo said, adding that he hopes the nation will encourage Palestinian leaders or the Palestinian Authority to return to negotiations with Israel.

"They reflect a changing dynamic in the region, in which countries rightly recognize the need for regional cooperation to counter Iranian influence and generate prosperity," Pompeo said.

Riyadh has quietly acquiesced to the UAE and Bahrain deals – though it has stopped short of endorsing them – and has signaled it is not ready to take action itself.

The survey by the Israeli Institute for Regional Foreign Policies found that 67% of Israeli Jews believe that Israel must capitalize on the momentum created by the Abraham Accords and reach similar agreements with other

Arab countries, while 24% said it is to try to resolve the conflict with the Palestinians.

Among Arabs, 29% said Israel should pursue peace deals with other Arab states, while 48% preferred the Palestinians.

Some 40% said they believed the treaty with the UAE did not impact the prospects of striking peace with the Palestinians; 34% said it increased chances for a peace deal with the PA and 12% said it decreased them.

About 24% of respondents said pursuing ties with Saudi Arabia was "most important" for Israel. Another 12% said Israel should focus on developing its ties with Egypt, followed by the United Arab Emirates (11%) and Jordan (4%). Still, 28% of respondents said Israel should not pursue normalization with any Arab country.

Arab-Isrealis were far more likely to give that answer, with 54% of them saying so, while only 23% of Israeli Jews did, the poll found, according to the Jerusalem Post.

Other findings show that the UAE is the country the most Israelis would like to visit (23%), followed by Lebanon (7%). Here, too, most Israelis – 42% – said "no Arab country." Some 44% said that economic, tourism, and trade ties should be a priority when pursuing ties with the UAE, followed by security (24%), diplomacy (16%) and civil-cultural ties, at 5%.

The Israeli Institute for Regional Foreign Policies also found that a vast majority of Israelis (74%) believe regional cooperation between Israel and Middle Eastern countries is possible. Some 29% of Israelis said they perceived Israel as being more Middle Eastern than Mediterranean (25%) or European (24%). Also, 43% said Europe is "unfriendly" to Israel while 29% said the opposite.

LEBANON, ISRAEL BEGIN INDIRECT TALKS OVER MARITIME BORDER

(Israel Hayom 10/14/20)

Lebanon and Israel began indirect talks Wednesday over their disputed maritime border, with American officials mediating the talks that both sides insist are purely technical and not a sign of any normalization of ties.

The US has been mediating the issue for about a decade, but only earlier this month was a breakthrough reached on an agreement for a framework for US-mediated talks.

The development comes against the backdrop of Lebanon's spiraling economic crisis, the worst in its modern history, and following a wave of US sanctions that recently included two influential former Cabinet ministers allied with the militant Hezbollah group. Israel, the United States, as well as some other Western and Arab countries consider the Iran-allied Hezbollah a terrorist organization.

Beirut hopes that oil and gas discoveries in its territorial waters will help it overcome the crisis and pay back its massive debt that stands at 170% of the GDP, making it one of the highest in the world.

Israel already has developed a natural gas industry elsewhere in its economic waters, producing enough gas for domestic consumption and to export to neighboring Egypt and Jordan.

The US-mediated talks began at a UN post along the border known as Ras Naqoura on the edge of the Lebanese border town of Naqoura. The Lebanese delegation will speak through U.N. and U.S. officials to the Israelis. The meeting took place in an outdoor camp setting because of the coronavirus. Lebanon and Israel have been hit hard by the virus, and both have reported thousands of new cases in recent days.

ISRAEL APPROVES JUDEA AND SAMARIA HOMES, ENDING DE FACTO FREEZE (Arutz-7 10/14/20)

Israel green-lighted Wednesday over 2,000 new housing units for Israeli towns in Judea and Samaria, ending an eight-month de facto freeze on approval for new homes.

The Civil Administration's Higher Planning Committee approved on

Wednesday 2,166 new housing units in Judea and Samaria, with the committee expected to meet again Thursday to approve close to 3,000 additional housing units, for a total of roughly 5,000 units.

This is the first time since February that the Higher Planning Committee approved new housing units in Judea and Samaria.

While the committee was scheduled to meet in May, the meeting was repeatedly delayed, then cancelled, with no explanation given.

In August, settler leaders from the Yesha Council accused Prime Minister Binyamin Netanyahu of imposing a de facto building freeze in Judea and Samaria.

"For more than half a year not a single housing unit has been approved in the area, and we haven't been given a final date for the convening of the committee. We now find ourselves in the midst of a construction freeze in Judea, Samaria, and the Jordan Valley."

"It is unacceptable that we have to wait half a year for building permits, and we demand that the Prime Minister convene the committee immediately. The Prime Minister suspended sovereignty, so we need to move to creating facts on the ground and building freely, without political approval and limitations which aren't required elsewhere in Israel."

Knesset Speaker Yariv Levin claimed at the time that the Likud had blocked new construction in Judea and Samaria in the hope that taking this step would persuade the Americans to permit Israel to apply sovereignty to Judea, Samaria, and the Jordan Valley.

Last month, however, Defense Minister Benny Gantz authorized the Higher Planning Committee to convene to grant approval for roughly 5,000 housing units in Judea and Samaria.

Shlomo Ne'eman, the head of the Gush Etzion Regional Council lauded the decision Wednesday.

"The mission of developing the communities in Judea and Samaria continues to be one of the key issues for the State of Israel and the entire nation in this era, and we are grateful for the right to be at the forefront here in Gush Etzion."

"Sometimes we take our Prime Minister to task, which we feel is justified, as a result of our disappointment in postponing the application of sovereignty over our country. But now something tangible is happening – we are building and developing our communities, and of course the highlight of today is the full registration in the Land Authority of the young community of Pnei Kedem, 20 years since it was established. Sovereignty isn't just about legal documents as important as they may be."

"Sovereignty is about more and more Jews who establish their homes in the land of their ancestors for now and forever. And for that, a big thank you and congratulations are due to Prime Minister Netanyahu, who despite being busy with his intense involvement in current issues, is also advancing strategic plans to strengthen our hold on Judea and Samaria."

FIRST TEMPLE PERIOD WEIGHT FOUND NEXT TO WESTERN WALL IN JERUSALEM (Ha'aretz 10/13/20)

Israeli archaeologists digging the foundations of the Western Wall in Jerusalem have uncovered a two-shekel weight that was used more than 2,600 years ago during the First Temple period.

The domed limestone pebble, inscribed with an Egyptian symbol, comes from a time when coinage had not yet been introduced and was used to weigh precious metals with which people bought goods and services.

The find dates to the eighth or seventh century B.C.E. and may have been used at a nearby market where pilgrims or residents could acquire animals for sacrifices before ascending to the Temple, archaeologists said.

The artifact emerged during an excavation by the Israel Antiquities Authority under the so-called Wilson's Arch, part of a Roman-era causeway that led to the Temple Mount, the IAA announced Tuesday.

The weight was not spotted during the excavation itself but by a project that uses volunteers, including tourists, to sift through debris removed from digs

on or around the Temple Mount, the IAA said in a statement.

The project has previously yielded some important finds from the First Temple period, including another weight from the era and a seal impression bearing the name of the biblical king Hezekiah. The newly-uncovered two-shekel weight is typical of the time of the First Temple, which according to the Bible was built by King Solomon sometime in the 10th century B.C.E., but it was found at the base of the Western Wall, which was raised centuries later, in the Roman period, as part of King Herod's grand redesign of the Second Temple.

This is because the builders of the Western Wall apparently used soil that contained remains from the biblical era to support and backfill the foundations of the massive structure, which today is the most visible remnant of the Second Temple.

Those layers of sediment contained other refuse from the First Temple period, including fragments of pottery and figurines, said Tehillah Lieberman, an IAA archaeologist who co-directs the dig.

The excavation under Wilson's Arch has uncovered a jumble of remains from different eras, including a small theater from the late Roman period that was built at the foot of the Western Wall.

"The theater dates to the second century, and now we are digging beneath it, exposing the foundations of the Western Wall," Lieberman told Haaretz. One of the goals of the project is to determine who in fact built the Western Wall, she said. While it is common knowledge that Herod the Great began the expansion of the Temple Mount in the late first century B.C.E., recent archaeological evidence from the area suggests that he did not see the project completed, and that construction continued under Roman governors right up to the Great Jewish Revolt and the destruction of the Temple by Rome's legions in 70 C.E.

The two-shekel find that emerged from the dig will not help archaeologists answer this particular puzzle, but it illuminates a much earlier era.

The ancient weight is inscribed with an Egyptian symbol, slightly resembling the Greek letter gamma, which represented the biblical shekel unit, as well as two parallel lines, indicating that this was a double mass of the basic measuring unit, explained the IAA's Dr. Barak Monnickendam-Givon, who heads the dig with Lieberman. We know from previous finds of this kind that the biblical shekel weighed 11.5 grams, and sure enough the artifact found next to the Western Wall weighs 23 grams, the archaeologist said.

"The accuracy of the weight attests to advanced technological skills as well as to the weight given to precise trade and commerce in ancient Jerusalem," he said. "Coins were not yet in use during this period, therefore accuracy of the weights played a significant role in business."

The word shekel comes from the Hebrew root S-Q-L which means "to weigh." Back then, various sizes of this measurement unit would be placed on a scale to balance out silver or gold used to pay anything from the yearly half shekel tax for the upkeep of the Temple to food and other goods, Monnickendam-Givon said. The ancient system has inspired the name of modern Israel's currency, which also has a two-shekel coin that could be considered the "descendant" of the 2,600-year-old weight which was found at the base of the Western Wall.

While it's not every day that artifacts from the First Temple period emerge, the find is not exactly rare, as hundreds of weights from the era, of this and other standardized sizes, have been unearthed in Jerusalem and across Israel, Lieberman noted. What is more interesting to archaeologists is the location of this particular two-shekel weight, on the western side of the Temple Mount, she said. While it was not in its original context, it must have come from nearby, as the Roman-era builders of the Western Wall would have had no reason to bring in soil from far away to shore up their structure, she said.

Traditionally, biblical Jerusalem was believed to be mainly located to the south of the Temple, in what is today known as the "City of David" and was the original nucleus of the ancient town. But in recent years, archaeologists

have uncovered many structures and finds from the late Iron Age, that is the end of the First Temple period, to the northwest of the City of David, indicating that Jerusalem had already expanded into the surrounding hills before it was captured and destroyed by the Babylonians in 586 B.C.E.

In particular, the two-shekel weight suggests that there was a market nearby and the area was bustling with activity in the time of the First Temple.

"This was a place to see and be seen," Lieberman told Haaretz. "Possibly there was a market at the foot of the Temple Mount where you could buy sacrifices or even just your lunch."

"The more we excavate, the more we get a feel of what the city looked like during the First Temple period," she added. "This find emphasizes that this was a central area already during this time and that Jerusalem was not only located to the south of the Temple Mount."

NETANYAHU'S OPPONENTS ON THE RIGHT ARE GETTING STRONGER, AND THEY COULD TAKE HIM DOWN (Anshel Pfeffer, Ha'aretz 10/15/20)

At the opening of the winter session of the Knesset on Monday, Yamina leader Naftali Bennett launched his most vituperative attack yet on his old boss, Benjamin Netanyahu. "You know why there's such a public loss of loss of trust in the government?" he addressed the prime minister. "Because you're not telling the truth. A lockdown isn't a victory picture. A lockdown is the result of failure. Terrible failure."

Bennett's thunderous performance was reminiscent of another famous Knesset opposition speech: That of Likud founder Menachem Begin, who, in November 1973, accused Golda Meir's Labor government of lying about their failure to prepare the army on the eve of the Yom Kippur War. "Why didn't you call up the reserves? Why didn't you deploy the war machines?" Bennett seemed to have even rehearsed Begin's mannerisms, with his wagging figure. Only this time, it was the current Likud leader under attack from a different right-wing party.

The chairman of tiny Yamina was presenting himself as the potential leader of the growing anti-Netanyahu camp on the right. Later on Monday, he compared Netanyahu to "King Saul at the end of his days."

Bennett is emboldened by the polls. There are currently three parties that proudly label themselves as right wing: Likud, Bennett's Yamina and Avigdor Lieberman's Yisrael Beiteinu. In the election seven and a half months ago, they received a total of 49 seats – three-quarters of which went to Likud, which has 36 legislators in the current Knesset.

In the four polls published in the media last week, the three right-wing parties are up to 58 seats on average – but that isn't good news for Likud, which now wins an average of only 28 seats. It's still the largest party in the Knesset. But Yamina, with an average of 22 seats, is nipping at its heels, having more than tripled its March showing of six seats. Even more worrisome for Likud is that the anti-Netanyahu right-wing bloc of Yamina and Yisrael Beiteinu (averaging eight seats) is now larger than Likud, according to the polls.

Granted, not all the voters who have been added to these two parties are right wing themselves. Roughly half of them have defected from Likud and the other half voted in the last election for Benny Gantz's centrist Kahol Lavan. And the polls are a snapshot of the current public mood, when most Israelis are furious with the Netanyahu government's miserable mishandling of the COVID-19 crisis. Netanyahu won't allow an election to take place while the polls look like this, but things could change if after the second lockdown his party's standing improves. But the trend reflected in the polls has been building up for months. Netanyahu, for now at least, no longer controls the right wing.

The atmosphere is also reflected in the increasing willingness of prominent right-wing columnists, like Kalman Liebskind in Maariv and Haggai Segal, editor of the (Sheldon Adelson-owned) Makor Rishon weekly, to call for Netanyahu's resignation – in the interests of national unity in a time of crisis. Overt right-wing opposition to the "Bibists" was until very recently a niche

pursuit and was the purview of only one small party – Yisrael Beiteinu. Most of the grumbling was heard only in private. The bribery and fraud indictments against Netanyahu didn't change that as most of those on the right have ideological objections to "legal activism." If anything, Netanyahu's legal predicament made it even more difficult to speak out against him.

For many years, the right wing, including those who were personally critical of Netanyahu, continued supporting him because he was seen as a serial election winner, a statesman capable of standing up to international pressure on the Palestinian issue and a capable administrator of Israel's security and economy. Netanyahu's haphazard response to the pandemic over the last few months has blown a lot of this credibility away and being an anti-Netanyahu right-winger is not only acceptable now – it may soon, if not already, constitute the majority on the right.

But Yamina and Yisrael Beiteinu are small opposition parties in the current Knesset and even if the polling is borne out in the next election, whenever it is held, could they topple Netanyahu? There is little love lost between Bennett and Lieberman, but even assuming they can cooperate, they would need at least two other parties to form a coalition. The obvious partners are the now estranged centrist parties: Kahol Lavan and Yair Lapid's Yesh Atid. It's hard to envisage at this point a power-sharing deal between Bennett, Lieberman, Gantz and Lapid, though some are already mooted a "rotation" premiership between Bennett and Lapid, who is likely to be the leader of the second-largest party in the center-right anti-Netanyahu bloc. Of the four leaders, Bennett is likely to come under the most intense pressure from some of his voters to make a deal with Likud rather than the "leftists" Lapid and Gantz.

Even if the four parties could cooperate, they would still lack at least six seats for a majority in the Knesset, according to the polls. For Bennett and Lieberman, relying on the votes of the predominantly Arab Joint List is unthinkable. The ultra-Orthodox parties will stick with Netanyahu. Perhaps Meretz and Labor (if it even exists in the next Knesset) could provide the missing votes, but it would be a very narrow coalition, depending on a great deal of ideological gymnastics.

Are the anti-Netanyahu right-wingers capable of replacing him? Lieberman is prepared to do almost anything toward that end. Bennett and his party members, despite their current criticism, are much less certain. They are already facing a relentless onslaught from Netanyahu's online army for collaborating with "the radical left." Bennett might be able to withstand this, but not so all of Yamina's Knesset members.

Netanyahu's other key asset in any future coalition horse-trading is his rock-steady alliance with Shas and United Torah Judaism. After the last election, the Netanyahu bloc also included Yamina. Even without Yamina, that alliance could still prevent a center-right anti-Netanyahu bloc, which won't cooperate with the Joint List, from forming an alternative coalition.

But the Likud-Haredi alliance could prove to be Netanyahu's undoing. The wave of anger in Israel over the government's mishandling of the coronavirus crisis is also directed at the ultra-Orthodox for their refusal to abide by the social distancing and lockdown rules – and the public perceives Netanyahu as both their enabler and apologist. This is certainly a factor in Likud's decline in the polls. Netanyahu has tried to deflect this anger by focusing on the protests against him and directing his media outriders to blame them for spreading the virus. But from the polls at least, this tactic has failed.

Netanyahu's political survival depends on the support of the Haredim, but now they are dragging him down. Last May, Lieberman refused to join the coalition because of the Haredi parties' opposition to the military conscription bill, which would have led to the drafting of some yeshiva students. That forced Netanyahu to call a second election and transformed Yisrael Beiteinu into the anti-Netanyahu camp on the right. The joint culpability of Likud and the Haredim in the COVID-19 crisis could give that camp the chance to take him down.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Put Your Heart Into It

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"And Noach found favor in the eyes of Hashem." (6:8)

At the end of this week's Parsha, we are introduced to Noach. The Torah describes how Noach found favor in the eyes of Hashem. The sages of the Talmud teach us that the word "favor" implies that Noach needed to be favored by Hashem in order to be saved from the great flood because he was otherwise lacking sufficient merit to be saved. Rabbi Moshe Feinstein wonders how one is able to find favor with Hashem in spite of lacking sufficient merit. Rabbi Feinstein suggests that one may find favor with Hashem by fulfilling His will with joy and enthusiasm, as opposed to doing *mitzvos* simply by rote. Doing Hashem's *mitzvos* in a manner that shows love of those *mitzvos* moves Hashem to look past that person's shortcomings.

Rabbi Feinstein's beautiful explanation provides us with essential direction on how to approach our *avodas Hashem* (service of G-d) and is especially relevant as we transition from the holiday season into the winter months. We spent the last two months contemplating our personal growth and our connection with Hashem. The culmination of this period was *Simchas Torah*, where we rejoiced with the Torah. We brought to the forefront of our minds the ideal of "*Ashreinu Ma Tov Chelkeinu*" – "We are fortunate, how good is our lot!" We celebrated the fact that we have the *Torah* and we have a close relationship with Hashem. Our job now is to take that joy and enthusiasm and bring it forth into our daily performance of *mitzvos* and Torah study. May Hashem help us that we should truly be able to serve Him with all of our heart.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

"Of every tree of the garden you may eat" (2, 16)

"From every tree" you may eat but not from stolen items. (Sanhedrin 56b)

When a man among you brings an offering to Hashem (Vayikra 1, 1).

Why does the Torah refer to man as Adam? To teach us that just like Adam did not bring a korban from stolen items because everything was his; so too, one should not bring a korban from stolen items. (Rashi)

If everything in the world was Adam's and the concept of stealing didn't apply, why did Hashem warn him not to steal food for eating purposes?

Parsha Riddle

Which creation was given the opportunity to live the longest?

Please see next week's issue for the answer.

Last week's riddle:

What is the greatest number of consecutive days that we lain from the Torah?

Answer: 11 - when Sukkos begins on a Tuesday.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In Parashas Bereishis (2:1), the Torah relates the conclusion of the Creation: "Thus the heaven and the earth were finished, and all their array. ..." (Vayechulu hashamayim v'haaretz v'chol tz'vaam) The Talmud (Shabbos 119b) declares that everyone who prays on the Sabbath eve must recite this passage of Vayechulu. It is unclear, however, when this recitation is to occur.

The Seder R. Amram Gaon states that Vayechulu is recited by the shaliach tzibbur following the silent amidah. The Tosafos (Pesachim 106a) explain that the reason for the post-amidah recitation of Vayechulu is because when Yom Tov occurs on Shabbos, Vayechulu is not recited during the amidah, so it is recited afterward, and it is therefore recited afterward on all Shabbosos, in order not to distinguish between different Shabbosos. Another reason for the post-amidah recitation is for the benefit of those who do not know the passage. (Tur OC 268)

The Rosh (Pesachim 10:15) adds that the reason Vayechulu is recited along with kiddush is for the benefit of one's children and household members (i.e., who do not pray maariv).

Additionally, there is a midrashic imperative to recite Vayechulu specifically three times. (Rokeach Hilchos Shabbas #49, citing Midrash Vayechulu)

The recitation of Vayechulu constitutes testimony to G-d's creation of the world, and so should be said out loud and while standing, like actual testimony in court. (Tur and Shulchan Aruch seif 7) The Taz (#5) accordingly rules that one praying alone does not repeat Vayechulu after the amidah, since a "complete assembly" of ten people is required for this testimony, and if the individual does wish to repeat it, he should intend it merely as Torah reading and not testimony. The Elyah Rabbah (#14) disagrees and maintains that even an individual should recite it. The Mishneh Berurah (#19) rules that Vayechulu should ideally be recited along with the congregation (as per the opinion of the Taz), or at least by two people together, and an individual should ideally recite it but intend it merely as Torah reading. The Chazon Ish (OC 38:10) disagrees with the recommendation to try to have two people recite it together.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I ruled with another.
2. Some confuse me with boy.
3. I referred to Yaakov.
4. When I leave, Shabbos comes.

#2 WHO AM I?

1. I was created from surgery.
2. My title describes my source.
3. My name defines my purpose.
4. I caused pain.

Last Week's Answers

#1 Sukkos (I commemorate the return of protection, Do the opposite of what the world does, I am at the full mark, Move please.)

#2 The Arba Minim (4 Species) (I am four, yet seven, Bind me, I declare victory, I represent all.)

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

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



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

KOLLEL BULLETIN BOARD

All GWCK classes resume this week! Find all the links at gwckollel.org

Parsha Journeys
a new class for women with
Mrs. Sara Malka Winter

Mondays 8:15pm on Zoom – Begins Oct 19

<https://zoom.us/j/6018534021> Password: Winter

Dial-in number (US): 301-715-8592 Meeting ID: 601 853 4021 Telephone Passcode: 667362

