

Young Israel Shomrai Emunah - Shabbos Shorts ת"ש

October 23 - 24, 2020 - 6 Cheshvan 5781 - Parshas Noach

Light Candles by 5:59 - Havdalah 6:57

The Shabbos Shorts is sponsored this week by

Joey Franco Mortgage Banker – 301-529-5387

Mazel Tov

- **Tzivia Bramson** on the birth of a great-grandson, Shmuel, son of Shana & Binyamin Weinstein, grandson of Renee & Mayer Weinstein.
- **Liba & Eric Golman** on the birth of a son, Yehuda Moshe. The Bris took place on Thursday. Mazal Tov to the grandparents and extended Golman and Laswell families.
- **Debbie & Marc Katz** on the birth of two grandchildren. Mazal Tov to Chaviva & Benjy Katz of Linden, NJ, on the birth of a son, Adir Noam Mazal Tov to Nechama & Ezra Katz of Baltimore on the birth of daughter, Chana Bayla. Mazal Tov also to aunt and uncles Josh and Sara Katz and Rafi Katz, cousins Zach and Arik and siblings Michael Leib, Yosef Meir and Gedalya.
- **Ellen & Larry Korb** on the birth of a granddaughter, Yakira Ella, born to their children Naomi & Hadar Weiss.
- **Ruthie (Benamou) & David Rider** on the birth of a grandson, to their children Rachel (Laury) & Yudi Benamou. Mazal Tov to Dr. Dinna & Rabbi Yaacov Benamou (Rockville, MD) and to Dr. Joel & Leah Laury (Scranton, PA). Mazal Tov also to the great-grandparents, aunts and uncles in both families. The Shalom Zachor will take place on Friday night in the backyard of Rabbi and Mrs. Binyamin Turoff, 915 Lambert Drive, from 8:30 PM to 9:45 PM. Masks and proper distancing required at all times.

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 5:59
- Mincha: 6:05

If you Daven Kabbalos Shabbos prior to Shkia (6:17 PM), it is preferable to Daven Mincha prior to Plag (5:09 PM).

Shabbos Day:

- Shacharis: 7:20, 9:00, 9:30, 9:00 (Sephardi)
- Mincha: 2:30, 5:00, 5:25 (Sephardi)
- Shabbos ends/Maariv: 6:57

COVID-19 Updates

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

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 Masseches 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 ygwartz

YISE Programs and Listings

We welcome new members who were voted in at the last Board meeting: Rachel & Evan Albert.

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 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 Chesed 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

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

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

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

Community Programs & Listings

Kemp Mill Toastmasters - Wednesday, October 28, 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 vppr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Need a winter coat for you or your family? Shop for a free coat Sunday, October 25, 10:00 AM - 12 Noon, 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

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_n6jNGqUpTpCN6ikCabUuA

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com 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 25	Monday October 26	Tuesday October 27	Wednesday October 28	Thursday October 29	Friday October 30
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: 6:00 PM.						
Shacharis at Shul begins with Yishtabach - Daven Pesukei Dezimrah at home no earlier than Alos Hashachar (this Friday 6:14 AM).						
Halachic Times: Earliest Talis and Tefillin: 6:42 AM, Latest Krias Shma: 10:10 AM, Earliest Mincha: 1:22 PM						

Next Shabbos

October 30 - 31, 2020 - 13 Cheshvan 5781

Parshas Lech Lecha

Light Candles: 5:51

Havdalah: 6:49

Next Shabbos Shorts Deadline: Wednesday, October 28 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

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.

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



Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Tehillim/Parsha and Halacha Shiur

- **Bill and Ruthie Konick** in thanks to HaKodosh Baruch Hu for Chaim Oriel Yehuda's bris. May it be a foretaste and a harbinger for refuos for all who are in need.

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Bill and Ruthie Konick** in thanks to HaKodosh Baruch Hu for Chaim Oriel Yehuda's bris. May it be a foretaste and a harbinger for refuos for all who are in need.

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.



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

Volume 28, Issue 2

Shabbat Parashat Noach

5782 - B"H

Covenant and Conversation: R. Jonathan Sacks

Righteousness is not Leadership - The praise accorded to Noah is unparalleled in Tanach. He was, says the Torah, "a righteous man, perfect in his generations; Noah walked with God." No such praise is given to Abraham or Moses or any of the Prophets. The only person in the Bible who comes close is Job, described as "blameless and upright (tam ve-yashar); he feared God and shunned evil". Noah is in fact the only individual that the Tanach describes as righteous (tzaddik).

Yet the Noah we see at the end of his life is not the person we saw at the beginning. After the Flood: Noah, a man of the soil, proceeded to plant a vineyard. When he drank some of its wine, he became drunk and lay uncovered inside his tent. Ham, the father of Canaan, saw his father naked and told his two brothers outside. But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's naked body. Their faces were turned the other way so that they would not see their father naked.

The man of God has become a man of the soil. The upright man has become a drunkard. The man clothed in virtue now lies naked. The man who saved his family from the Flood is now so undignified that two of his sons are ashamed to look at him. This is a tale of decline. Why?

Noah is the classic case of someone who is righteous, but who is not a leader. In a disastrous age, when all has been corrupted, when the world is filled with violence, when even God Himself – in the most poignant line in the whole Torah – "regretted that He had made man on earth, and was pained to His very core," Noah alone justifies God's faith in humanity, the faith that led Him to create humankind in the first place. That is an immense achievement, and nothing should detract from it. Noah is, after all, the man through whom God makes a covenant with all humanity. Noah is to humanity what Abraham is to the Jewish people.

Noah was a good man in a bad age. But his influence on the life of his contemporaries was, apparently, non-existent. That is implicit in God's statement, "You alone have I found righteous in this whole generation". It is implicit also in the fact that only Noah and his family, together with the animals, were saved. It is reasonable to assume that these two facts – Noah's righteousness and his lack of influence on his contemporaries – are intimately related. Noah preserved his virtue by separating himself from his environment. That is how, in a world gone mad, he stayed sane.

The famous debate among the Sages as to whether the phrase "perfect in his generations" is praise or criticism may well be related to this. Some said that "perfect in his generations" means that he was perfect only relative to the low standard then prevailing. Had he lived in the generation of Abraham, they said, he would have been insignificant. Others said the opposite: if in a wicked generation Noah was righteous, how much greater he would have been in a generation with role models like Abraham.

The argument, it seems to me, turns on whether Noah's isolation was part of his character, or whether it was merely the necessary tactic in that time and place. If he were naturally a loner, he would not have gained by the presence of heroes like Abraham. He

would have been impervious to influence, whether for good or bad. If he was not a loner by nature but merely by circumstance, then in another age he would have sought out kindred spirits and become greater still.

Yet what exactly was Noah supposed to do? How could he have been an influence for good in a society bent on evil? Was he really meant to speak in an age when no one would listen? Sometimes people do not listen even to the voice of God Himself. We had an example of this just two chapters earlier, when God warned Cain of the danger of his violent feelings toward Abel – "Why are you so furious? Why are you depressed?... sin is crouching at the door. It lusts after you, but you can dominate it". Yet Cain did not listen, and instead went on to murder his brother. If God speaks and people do not listen, how can we criticise Noah for not speaking when all the evidence suggests that they would not have listened to him anyway?

The Talmud raises this very question in a different context, in another lawless age: the years leading to the Babylonian conquest and the destruction of the First Temple, another lawless age:

Aha b. R. Hanina said: Never did a favourable word go forth from the mouth of the Holy One, blessed be He, of which He retracted for evil, except the following, where it is written, "And the Lord said unto him: Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that are being done in the midst thereof".

The Holy One, blessed be He, said to Gabriel, "Go and set a mark of ink on the foreheads of the righteous, that the destroying angels may have no power over them; and a mark of blood upon the foreheads of the wicked, that the destroying angels may have power over them." Said the Attribute of Justice before the Holy One, blessed be He, "Sovereign of the Universe! How are these different from those?"

"Those are completely righteous men, while these are completely wicked," He replied. "Sovereign of the Universe!" said Justice, "They had the power to protest but did not."

Said God, "Had they protested, they would not have heeded them."

"Sovereign of the Universe!" said Justice, "This was revealed to You, but was it revealed to them?"

According to this passage, even the righteous in Jerusalem were punished at the time of the destruction of the Temple because they did not protest the actions of their contemporaries. God objects to the claim of Justice: Why punish them for their failure to protest when it was clear that had they done so, no one would have listened? Justice replies: This may be clear to you or to the angels – meaning, this may be clear in hindsight – but at the time, no human could have been sure that their words would have no impact. Justice asks: How can you be sure you will fail if you never try?

The Talmud notes that God reluctantly agreed with Justice. Hence the strong principle: when bad things are happening in society, when corruption, violence and injustice prevail, it is our duty to register a protest, even if it seems likely that it will have no effect. Why? Because that is what moral integrity demands. Silence may be taken as acceptance. And besides, we can never be sure that no one will listen.

In memory of Arnold Gimpel, a"h,
(Aharon Leib ben Mordechai)
by his children & grandchildren

Morality demands that we ignore probability and focus on possibility. Perhaps someone will take notice and change their ways – and that "perhaps" is enough.

This idea did not suddenly appear for the first time in the Talmud. It is stated explicitly in the book of Ezekiel. This is what God says to the Prophet: "Son of man, I am sending you to the Israelites, to a rebellious nation that has rebelled against Me; they and their ancestors have been in revolt against Me to this very day. The people to whom I am sending you are obstinate and stubborn. Say to them, 'This is what the Sovereign Lord says.' And whether they listen or fail to listen—for they are a rebellious people—they will know that a Prophet has been among them."

God is telling the Prophet to speak, regardless of whether people will listen.

So, one way of reading the story of Noah is as an example of lack of leadership. Noah was righteous but not a leader. He was a good man who had no influence on his environment. There are, to be sure, other ways of reading the story, but this seems to me the most straightforward. If so, then Noah is the third case in a series of failures of responsibility. As we saw last week, Adam and Eve failed to take personal responsibility for their actions ("It wasn't me"). Cain refused to take moral responsibility ("Am I my brother's keeper?"). Noah failed the test of collective responsibility.

This way of interpreting the story, if correct, entails a strong conclusion. We know that Judaism involves collective responsibility, for it teaches Kol Yisrael arevim ze baze ("All Israel are responsible for one another"). But it may be that simply being human also involves collective responsibility. Not only are Jews responsible for one another. So are we all, regardless of our faith or religious affiliations. So, at any rate, Maimonides argued, though Nahmanides disagreed.

The Hassidim had a simple way of making this point. They called Noah a tzaddik im peltz, "a righteous man in a fur coat." There are essentially two ways of keeping warm on a cold night. You can wear a thick coat, or you can light a fire. Wear a coat and you warm only yourself. Light a fire and you can warm others too. We are supposed to light a fire.

Noah was a good man who was not a leader. Was he, after the Flood, haunted by guilt? Did he think of the lives he might have saved if only he had spoken out, whether to his contemporaries or to God? We cannot be sure. The text is suggestive but not conclusive.

It seems, though, that the Torah sets a high standard for the moral life. It is not enough to be righteous if that means turning our backs on a society that is guilty of wrongdoing. We must take a stand. We must protest. We must register dissent even if the probability of changing minds is small. That is because the moral life is a life we share with others. We are, in some sense, responsible for the society of which we are a part. It is not enough to be good. We must encourage others to be good. There are times when each of us must lead.

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Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

Shabbat Shalom: Rabbi Shlomo Riskin

“And Haran died before his father, in the land of his birth, in Ur Kasdim.” When it comes to questions of belief, the agnostic is the loneliest of all. On one side of the fence stands the atheist, confident in his rejection of God and often dedicated to the debunking of religion, which he considers to be “the opiate of the masses” (per Karl Marx). On the other side stands the believer, who glories in his faith that the universe is the handiwork of God. The agnostic stands in the middle, not knowing (a-gnost) whether or not God exists, usually despairing of the possibility of acquiring certitude about anything transcending observable material phenomena.

Our Biblical portion makes reference to two very different agnostics, Haran and Noah. The contrast between them contains an important lesson for agnostics, believers and atheists, alike.

The Bible states that Noah, along with his sons, his wife, and sons’ wives, went into the ark “because of the waters of the Flood”. From this verse, Rashi derives that “Noah had little faith; he believed and he didn’t believe that the Flood would arrive.”

Noah didn’t enter the ark until the water literally pushed him in. Rashi’s phrase that “he believed and he didn’t believe” is really another way of describing an agnostic who remains in the state of his uncertainty; he believes and doesn’t believe. Noah is therefore described by Rashi as the first agnostic.

The second Biblical agnostic appears in the guise of Haran. “These are the generations of Terah. Terah begat Abram, Nahor, and Haran”. Why does the text specify “and Haran died before his father in the land of his birth, in Ur Kasdim”? What is the significance of citing the exact place of Haran’s death?

Rashi explains by citing a fascinating midrashic tradition, and at the same time extracts Haran from relative anonymity, setting him up as a counterfoil agnostic to Noah. This midrash details how Terah, the father of the clan and a famous idol manufacturer, brings charges in the court of King Nimrod against his own son. He accuses Abram of being an iconoclast who destroyed his father’s idols while preaching heretical monotheism. As punishment, Abram is to be cast into the fiery furnace. Haran is present at the trial and takes the position of having no position. He remains on the sidelines thinking that if Nimrod’s furnace will prove hotter than Abram’s flesh, he will side with the king; but if Abram survives the fire, then it would be clear that Abram’s God is more powerful than Nimrod’s gods, and he will throw in his lot with his brother.

Only after Abram emerges unscathed, is Haran ready to rally behind his brother. He confidently enters the fiery furnace (literally: Ur Kasdim), but no miracles await him. Haran burns to death.

Is it not strange that the fate of the two agnostics should be so different? We read how Noah was a man of little faith, and yet not only does he survive the Flood, he turns into one of the central figures of human history. He is even termed “righteous” in the Bible. In contrast, Haran, father of Lot, brother to Abraham, hovers on the edge of obscurity, and is even punished with death for his lack of faith. Why is Haran’s agnosticism considered so much worse than Noah’s?

Rabbi Moshe Besdin, z”l, explained that while Noah and Haran shared uncertainty about God, there was a vast difference between them. Noah, despite his doubts, nevertheless builds the ark, pounding away for 120 years, even suffering abuse from a world ridiculing his eccentric persistence. Noah may not have entered the ark until the rains began—but he did not wait for the Flood before obeying the divine command to build an ark!

Noah may think like an agnostic, but he acts like a believer. Haran, on the other hand, dies because he

waits for someone else to test the fires. In refusing to act for God during Abram’s trial, he acted against God. In effect, his indecision is very much a decision. He is an agnostic who acts like an atheist.

Indecision is also a decision. A person who is indecisive about protesting an evil action or a malicious statement is aiding and abetting that malevolence by his very indecisive silence. After all, our sages teach that “silence is akin to assent.”

Noah reached his spiritual level because he acted, not so much out of faith, but despite his lack of it. Our Sages understood very well the difficulty of faith and the phenomenon of agnosticism. What they attempt to teach the agnostic is: If you are unsure, why do you act as if you are an atheist? Would it not be wiser to act as if you were a believer?

We learn from Noah’s life and Haran’s death that perfect faith is not necessary in order to conduct one’s life. Belief is never as important as action. In the World to Come, there is room for all kinds of agnostics. It depends on how they acted on earth.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Easy Spirituality - The French poet Baudelaire once remarked that the devil’s greatest success is his ability to convince us that he does not exist. Whereas Judaism does not believe in the devil quite as Baudelaire does, it does believe that there is a “devilish” force called the yetzer hara within each of us, and that that force works in very subtle ways. At the same time, with ambivalence, we definitely do tend to believe that this yetzer does not exist.

Jewish writings through the ages have debated the nature of this force. All these writings ultimately trace back to a verse in this week’s Torah portion, Parshat Noah: “The devising of man’s mind are evil from his youth.”

And to a similar verse in last week’s Torah portion: “The Lord saw how great was man’s wickedness on earth, and how every plan devised by his mind was nothing but evil all the time.”

Thus, there most assuredly is an inclination for evil in each of us. He or she who wishes to live the life of a good person is well advised to guard against this natural inclination. This yetzer-force rarely commands us directly to do what is wrong. Instead, it tries to craftily delude us into thinking that what is wrong and evil is right and good.

A favorite strategy for the yetzer is to persuade us that it seeks the same ends and objectives as God does, but that alternate ways of achieving those ends are also legitimate. Take spirituality, for example. How does one achieve a sense of spirituality?

For Judaism, spirituality and the emotions which accompany it can only be achieved through hard work: prayer, study, sacrifice, and above all, charity and compassion. No easy “grace!” The yetzer, while not denying the value of spirituality, tempts us with short cuts, and cheap and ersatz methods to achieve the same results as the more arduous methods prescribed by the Torah.

A wonderful illustration of this dynamic is found in this week’s Torah portion, just after the story of the great Flood. Noah and his family are beginning anew, rebuilding their lives, rebuilding the world. What is the first thing Noah does? He plants a vineyard. His grapes grow and ripen, he makes wine and drinks it and gets drunk.

What prompted Noah to make wine his first priority? Let me suggest the following imaginary scenario to answer that question. Noah walked with God. He enjoyed the sense of spirituality for which many of us yearn. He experienced a spiritual “high.” In the past, he achieved that level of spirituality by virtue of hard work: obedience, construction of the Ark, gathering the animals of the world, tending to them, offering sacrifices. Along came Noah’s yetzer-force, and said, “Noah! There must be an easier way!

Likutei Divrei Torah

You can achieve the same spiritual high, the same sense of wholeness and holiness without all that work. All it will take is a few drinks of one of God’s own juices. Plant a vineyard, make some wine and drink it and you will feel all the good feelings you felt before, and then some.”

For, you see, the yetzer, or if you wish the devil, knows of the connection between addiction and spirituality. How well I remember the 1960s, and the many gifted spiritual seekers who resorted to alcohol and more potent substances to generate moods of spirituality.

Judaism cautions us not to be seduced by facile techniques, even in the service of achieving higher and holier states of conscientiousness. That is why the Torah shifts next week into the story of Abraham, whose spirituality was based on service, on the courageous search for social justice, and on compassionate concern for others in need. In short, Abraham was dedicated to the very arduous methods that Noah sought to circumvent by drink.

Join us next week as we examine the impressive personality of Abraham and learn from him how to achieve a sober sense of spirituality.

Ohr Torah Stone Dvar Torah [Excerpt]**Echo Chambers of Babel Jennifer (Rubin)Raskas**

“And the whole earth was of one language and of common speech...and they said, ‘Come let us build us a city, and a tower, with its top in heaven and let us make us a name’”. One would think that, in an ideal world, in which humanity has the best chance of cooperating and flourishing, people would all speak the same language. Yet, we see in the Migdal Bavel, Tower of Babel, narrative that unity and shared language led to such an egregious sin that God responded by mixing up humanity’s languages. How could it be that speaking the same language would more likely lead to sin than speaking multiple languages?

One interpretation of this narrative is that when we are surrounded by people who all speak the same language, who all have the same thoughts, ideas and interpretations of events, we are apt to start believing that our way of thinking, or even that we ourselves, are not only right, but godly. We are then in grave danger of believing we can build towers that reach heaven. What is the solution? As God decreed – we need different languages. We need to be amidst people who speak differently than us, who have a diversity of perspectives and visions that challenge our way of thinking and keep us humble.

A careful reading of the text reveals that the Tower of Babel generation believed they were godly. Rabbi Jonathan Sacks points out that God’s first act of creation was to create a separate heaven and earth. By building a tower on earth that would connect to heaven, the Tower of Babel generation believed they could improve on God’s creation by undoing this heaven and earth division. This fallacy of thought is perhaps best alluded to in the text when it states, “God came down to see the city and tower”.

Humanity believed their tower could reach heaven, but God had to come down from heaven to see their earthly tower.

Today, like the Tower of Babel generation, we find ourselves in a sea of uncertainty as we navigate the tumultuous waters of a global pandemic coupled with intense political polarization. Amidst so much instability it is tempting to seek certainty or higher ground by aligning ourselves exclusively with people who think just like us. If we do not expose ourselves to diverse perspectives, to multiple languages, however, we too may be at risk of thinking that our ideas are impenetrable, and transcendent, and that they can reach to the heavens. [For the full article see the full version of LDT at torah.saadia.info]

Our *Parashah* opens, “These are the offspring of Noach-- Noach was a righteous man, perfect in his generations; Noach walked with *Elokim*.” Later, the *Parashah* describes how Noach and his family were saved from the Flood, presumably because of Noach’s righteousness. Yet, the final verse of last week’s *Parashah* states: “But Noach found *Chen*/ grace in the eyes of *Hashem*.” Our Sages understand the word “*Chen*” as being related to “*Chinam*” / “free; for nothing,” implying that Noach was not deserving of the favor that *Hashem* showed him.

R’ Ovadiah Seforno z”l (the “*Seforno*”; 1470-1550; Italy) explains: Noach himself was worthy of being saved, but he was not worthy of saving his children, as we read in *Yechezkel* (14:14-15): “Even if these three men—Noach, Daniel, and Iyov—would be in it [*Eretz Yisrael*], they would by their righteousness save only themselves—declares *Hashem Elokim* . . . those three men in it would save neither sons nor daughters; they alone would be saved, but the land would become desolate.” Why? Because, explains the *Seforno*, they were righteous for themselves, but they did not teach their respective generations, in contrast to Avraham, Moshe, Shmuel, and others like them, who inspired their contemporaries.

The *Seforno* continues: Noach did rebuke his contemporaries about their behavior that was destructive to society, but he did not teach them to know *Hashem* and to walk in His ways. True, he was a perfect *Tzaddik* in thought and deed, but one who is righteous only for himself can save only himself. On the other hand, one who helps to lead others to spiritual perfection may merit to save them from physical dangers as well. (*Be’ur Ha’Seforno*)

Noach נח

Tefilah

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

Last week, we presented the view of R’ Moshe ben Maimon z”l (*RambaM*; 1135-1204; Spain and Egypt) that the verse (*Devarim* 11:13), “To serve Him with all your heart,” instructs us that there is a *Mitzvah* to pray, though the frequency and text of prayer are not dictated by the Torah.

R’ Moshe ben Nachman z”l (*RambaN*; 1194-1270; Spain and *Eretz Yisrael*) writes: What *RambaM* states is not universally agreed to; in fact, the *Gemara* states multiple times that prayer is a Rabbinic Mitzvah. For example, the *Gemara* (*Berachot* 21a) says that one who is unsure whether or not he recited *Kri’at Shema* must recite it (again), because *Kri’at Shema* is a Torah *Mitzvah*. In contrast, says the *Gemara*, one who is unsure if he prayed does not pray (again), because that is a Rabbinic *Mitzvah*.

RambaN continues: Likewise, *RambaM*’s position that the frequency and text of prayer is not specified by the Torah, though prayer itself is required by the Torah, does not seem correct to me. If prayer is not required daily, when is it required—once a year? Once in a lifetime?

Rather, writes *RambaN*, prayer is not a [Torah] obligation at all. Instead, it is part of *Hashem*’s Attribute of Kindness that He listens to our prayers and answers them. As for the verse cited by *RambaM*, “To serve Him with all your heart,” that verse instructs us to perform *Mitzvot* with our hearts, *i.e.*, with *Kavanah*. This means paying attention to, and thinking about, what we are doing, and not performing *Mitzvot* mindlessly. It also enjoins us not to doubt whether there is any purpose to our *Mitzvah* observance.

[*RambaM* cites the *Midrash Sifrei* as his source that the verse, “To serve Him with all your heart,” refers to prayer.] *RambaN* writes: The *Sifrei*’s reference to the verse is merely an “*Asmachta*” [literally, “support,” *i.e.*, a mnemonic to help us remember a *Halachah* by associating it with a verse, though the verse is not the true source of that law.]

– Continued in box inside –

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“You shall make a Tzohar for the Ark.” (6:16)

Rashi writes: Some say this was a window. Others say it was a precious stone that gave light to them.

R' Shlomo Pappenheim *z"l* (1740-1814; *Dayan* / rabbinical court judge in Breslau, Germany) explains: The word “Tzohar” comes from the root “צַר” (*Tzadi-Reish*), which connotes focusing or intensifying. For example, a woman’s very intense labor pains are called “*Tzirei Leidah*.” The period of intense mourning leading up to *Tisha B’Av* is called “*Bein Ha’meitzarim*.” In our verse, the *Tzohar* was something--either a window or a gem--to focus and intensify the sun’s light. This, too, is why midday is called “*Tzaharayim*.”

(*Cheishek Shlomo*)

“The whole earth was of one language and of common purpose.” (11:1)

Rashi explains: Their language was *Lashon Hakodesh* / the holy tongue (Biblical Hebrew).

R' Mordechai Neugroschl *shlita* (*Eretz Yisrael*) writes: The Generation of the Dispersion, *i.e.*, the generation that planned the tower, knew the secrets of *Lashon Hakodesh* and wanted to use them to turn the spiritual roots of creation to their own purposes, regardless of *Hashem’s* will. They failed to understand that, indeed, the letters of *Lashon Hakodesh* are very powerful, but only because that is *Hashem’s* desire. One cannot twist them to use against *Hashem’s* will. Fittingly, their punishment was that *Lashon Hakodesh* was taken away from them and they were forced to speak other languages. Only Avraham Avinu, who did not participate in the generation’s sin, was able to continue using the holy tongue.

(*Mi’darchei Ha’lev Ha’Yehudi* p.50-51)

– Continued from back page –

Alternatively, continues *RambaN*, the *Sifrei’s* statement that serving *Hashem* with all one’s heart refers to prayer is teaching that we should pray to Him in a time of trouble, and that we should look to Him alone for salvation, as a slave is dependent on his master. We read similarly (*Bemidbar* 10:9), “When you go to wage war in your Land against an enemy who oppresses you, you shall sound *Teru’ah* / short blasts of the trumpets, and you shall be recalled before *Hashem*, your *Elokim*, and you shall be saved from your foes.” This verse teaches that it is a *Mitzvah* to cry out before *Hashem* with prayer and *Teru’ah* over every trouble that befalls us. King Shlomo alluded to this when he prayed at the dedication of the *Bet Hamikdash* (*Melachim I* 8:35-39), “Should the heavens be restrained and there be no rain, . . . if there be famine in the land, if there be pestilence, blight, mildew, locusts, or grasshoppers, or if an enemy oppresses [*Yisrael*] in any of the settlements of the land -- any plague, any disease -- for any prayer and any supplication any person of Your people *Yisrael* shall offer -- each person knowing his own affliction -- when he spreads his palms [in prayer] toward this House, may You hear from the Heavens . . .”

(*Hasagot Ha’Ramban: Asei* #5)

“Noach was a righteous man, perfect in his generations.” (6:9)

Rashi z"l comments: Some of our Rabbis explain the phrase “in his generations” to Noach’s credit: he was righteous even in his generation, and had he lived in a generation of righteous people, he would have been even more righteous. Others interpret the phrase to Noach’s discredit: in comparison with his own generation, he was righteous. But, had he lived in the generation of Avraham, he would have been of no importance. [Until here from *Rashi*]

R' Srayah Deblitzki *z"l* (1926-2018; Bnei Brak, Israel) writes: To encourage every person to strengthen his Torah study and his service of *Hashem* generally, and to “decorate” himself with *Mitzvot*, I copy here from the writings of the *Arizal* (R' Yitzchak Luria *z"l*; 1534-1572):

R' Chaim Vital *z"l* (1543-1620; Tzefat and Damascus) asked his teacher, the *Arizal*: How can you say that I have a lofty soul, when the smallest person in earlier generations was such a *Tzaddik* and *Chassid* / righteous and pious person that I do not even reach his heels?

The *Arizal* answered: Know that the greatness of a person’s soul is not measured by his deeds, but rather by the epoch and generation in which he lives. A small deed in this generation is worth many *Mitzvot* performed in earlier generations, because the forces of impurity are so strong now. If you had lived in a generation when the forces of impurity were weaker, you would have performed much greater good deeds and have had much more wisdom than many of the great people of those earlier times. This is what our Sages mean when they say that Noach would have been even more righteous if he had lived in a generation of righteous people. [Until here from the *Arizal*]

R' Deblitzki continues: In reality, the *Arizal’s* generation was a “*Dor De’ah*,” a generation of spiritual giants. The *Arizal’s* neighbors in the small town of Tzefat, *Eretz Yisrael*, included, among many other great sages, R' Yosef Karo *z"l*, author of the *Shulchan Aruch*; the Torah commentator, R' Moshe Alsheich *z"l*; and the great *Halachic* authorities R' Yosef Trani *z"l* (“*Maharit*”) and his son R' Moshe Trani *z"l* (“*Mabit*”). There were many more giants in the diaspora at the same time. Shortly before that generation [in 1492], numerous Jews had given their lives in Spain for the sanctification of G-d’s Name, and thousands of others had left behind everything they owned and moved from Spain to other countries, rather than deny the Living G-d and His Torah. If the *Arizal* called that a lowly generation, what can we say of our own time? Certainly, then, every *Mitzvah* we perform and every word of Torah we study has unimaginable worth! Knowing this, a Jew should rejoice in the opportunity to serve his Creator and constantly strengthen his Torah study and Divine Service.

(*Sefer Et L’drosh: Shovavim* p.112)

ISRAEL REPORT

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

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OFFICIALS: SUDAN SET TO NORMALIZE TIES WITH ISRAEL (Israel Hayom 10/22/20)

After months of deliberations and under US mediation, Sudan is set to announce plans to normalize its ties with Israel, officials privy to the move told Israel Hayom Thursday.

Khartoum is likely to make an official announcement on the issue this coming weekend, the official noted, likely after US President Donald Trump and Abdel Fattah al-Burhan, chairman of the Sovereignty Council of Sudan, discuss the projected timeline.

As reported in Haaretz daily, a rare direct flight departed from Israel to Khartoum on Wednesday. Israel Hayom learned that it was carrying a high-level Israeli delegation of Prime Minister's Office and Mossad intelligence agency officials, who then met with their Sudanese counterparts in the transitional government.

The delegations were able to then reach a bilateral recognition agreement between Israel and Sudan.

On Wednesday afternoon, Prime Minister Benjamin Netanyahu had to step away from a meeting of the so-called coronavirus cabinet, citing "urgent national needs." It is believed he was called to a briefing on the matter of the official ties with Sudan.

Khartoum's move has been linked to the recent US decision to remove Sudan from list of state sponsors of terrorism.

US Secretary of State Mike Pompeo said Wednesday he hoped Sudan will soon recognize Israel.

"We continue to work to make the case to every country to recognize Israel," Pompeo told reporters. "We are working diligently with them to make the case for why that's in the Sudanese government's best interest to make that sovereign decision. We hope that they'll do that, and we hope that they'll do that quickly."

ISRAELI FIRM SIGNS DEAL TO PIPE UAE OIL TO EUROPE (Times of Israel 10/21/20)

An oil pipeline running from the Red Sea resort of Eilat to the Mediterranean port city of Ashkelon will be extended to the United Arab Emirates, providing the UAE with a bridge to get fossil fuel directly to Europe, an Israeli company said Tuesday. It is seen as one of the most significant collaborations to have emerged since the countries established diplomatic ties.

The memorandum of understanding is between the state-owned Europe-Asia Pipeline Co., formerly the Eilat-Ashkelon Pipeline Co., and a company called MED-RED Land Bridge, which is a joint venture between Israelis and Emiratis, according to an announcement.

It was signed in Abu Dhabi with US Treasury Secretary Steve Mnuchin and other US and UAE officials present, meaning the signing would have taken place shortly before they flew to Israel Tuesday for a landmark visit.

EAPC said in a statement that the collaboration is significant news for the global energy market, since it will offer oil producers and refiners the shortest, most efficient and most cost-effective route to transport oil and related products from the Arabian Gulf to the consumption centers in the West, and provides access for consumers in the Far East to oil produced in the Mediterranean and Black Sea regions.

"MED-RED is in advanced negotiations with major players in the West and in the East for long-term service agreements," the company said.

The agreement "is likely to increase the transferred quantities by tens of millions of tons per year," it added.

The deal is worth \$700 million to \$800 million over several years, according to the Reuters news agency, which cited an unnamed official with knowledge of the details.

The report said supplies could begin in early 2021.

"There is no doubt that this agreement is of high importance to the Israeli market, both economically and strategically, with joint investments extending a decade into the future," EAPC Chairman Erez Halfon said.

MED-RED is jointly owned by Petromal, part of the Abu Dhabi-based National Holding, Israeli company AF Entrepreneurship, and international infrastructure and energy company Lubber Line.

EAPC was originally formed in 1968 to ferry Iranian oil to Israel. It has continued to operate since that spigot was shut due to the Islamic Revolution, and in 2014 was responsible for the worst oil spill in the nation's history.

However, the deal was slammed by Maya Jacobs, CEO of the Zalul Environmental Association, as "mortal danger to the Gulf of Eilat, the coral reef and the city's tourism sector."

"The rapid signing of the deal, without the involvement of the Environmental Protection Ministry, without professional opinions and without examining the risks, is proof of the urgent need to disband EAPC, which is exempt from environment and transparency laws for purely financial reasons," Jacobs said in a statement.

"The pursuit of Gulf oil will lead us to a certain disaster," she added, calling for pursuing clean, renewable energy rather than "yesterday's energy sources and money tainted by environmental and health catastrophes."

ISRAEL'S TALLY OF SERIOUS VIRUS CASES DROPS BELOW 600 FOR FIRST TIME IN WEEKS (YNet 10/21/20)

Israel on Wednesday morning reported the number of serious coronavirus cases in the country has dropped to below 600 for the first time in weeks.

The Health Ministry said 1,165 people tested positive for COVID-19 on Tuesday, after 41,193 tests had been conducted, putting the contagion rate

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at below 3%.

The number of patients in serious condition now stands at 591, of whom 229 are ventilated. The official death toll has increased to 2,278, after seven patients passed away in the past 24 hours.

The tally of active patients currently ill with the disease now stands at 21,010, almost one third from the same figure reported over two weeks ago.

At least 2,916 of them live in Jerusalem, 1,703 in Bnei Brak, 822 in Tel Aviv-Yafo, 761 in Ashdod, 723 in Modi'in Illit, 523 in Petah Tikva, 516 in Netanya, 435 in Beit Shemesh, 416 in Beer Sheva, 389 in Holon, 363 in Beitar Illit, 357 in Haifa, 341 in Elad, 339 in Rishon Lezion, 335 in Bat Yam, 324 in Hadera, 315 in Ashkelon, 295 in Ramla, 275 in Rehovot, 191 in Ramat Gan, 185 in Lod, 185 in Rosh HaAyin, 160 in Nazareth, 157 in Acre, 148 in Herzliya, 141 in Netivot, 130 in Kfar Saba, 126 in Shefar'am, 115 in Raanana, 113 in Afula, 113 in Kiryat Malachi, 111 in Tiberias, 108 in Kiryat Ata, 108 in Ofakim, 107 in Or Yehuda, 103 in Yavne and 101 in Tamra.

SENIOR LIKUD OFFICIAL: 'BLUE AND WHITE'S BEHAVIOR IS LEADING US TO NEW ELECTIONS IN MARCH' (Arutz-7 10/21/20)

A senior Likud official warned Wednesday afternoon that the ongoing budget battle between the Likud and the Blue and White party has become intractable, and will ultimately lead to the dissolving of the 23rd Knesset by the end of the year and snap elections early in 2021.

Speaking with Arutz Sheva, the senior Likud official blamed Blue and White for the dispute, which was divided the government for months.

"Blue and White's behavior will lead to new elections in March. That's the way things are looking."

As part of the coalition deal following the March 2020 general election, the Likud agreed to pass a two-year spending plan.

Since the worsening of the coronavirus pandemic and the imposition of two lockdowns, the Likud has argued that a two-year budget cannot account for the changing spending needs and dwindling state revenues.

But Blue and White has insisted the Likud honor the coalition agreement and pass a two-year budget covering the remainder of 2020 and all of 2021.

The budget battle nearly led to snap elections this summer, which were avoided with a compromise agreement put forth by Derech Eretz MK Zvi Hauser. The arrangement pushed off the deadline for passing a spending plan, giving the government until December 23 to come up with a budget.

Earlier on Wednesday, Prime Minister Binyamin Netanyahu accused Blue and White of 'spinning' the budget issue.

"Right now, during the coronavirus pandemic, I call on Blue and White to stop with their spin and restore the unity [in the government] and work with us on behalf of the citizens of Israel."

Gantz replied shortly thereafter, saying: "Prime Minister, if you really want to work together for the people of Israel, prove it. Pass a state budget."

PALESTINIAN OFFICIAL EREKAT UNDERGOES BRONCHOSTOMY (Israel Hayom 10/22/20)

A doctor treating Palestinian official Saeb Erekat for COVID-19 performed a bronchoscopy on Wednesday to examine the condition of his respiratory system, his daughter said.

Salam Erekat said on Twitter that her father remained intubated and connected to an ECMO machine, which does the work of the lungs by transferring oxygen into the blood. She said it would take several days to get the results. "Hopefully things will take a better way. Pray for my father," said Salam Erekat, who herself is a physician.

Erekat, 65, was transferred Sunday from the West Bank to Israel's Hadassah Medical Center.

The hospital has said he is in critical but stable condition, and that its medical team is consulting with experts around the world to deal with the case. It said Erekat's case is especially complicated given his history of health issues, including a lung transplant in 2017.

Erekat, 65, has been one of the Palestinians' most recognizable faces over the past several decades, serving as a senior negotiator in talks with Israel and making frequent media appearances. He was also a senior adviser to late Palestinian leader Yasser Arafat and current President Mahmoud Abbas. He was hospitalized Sunday at Hadassah despite the Palestinian leadership's decision earlier this year to sever ties with Israel over plans to begin annexing parts of the occupied West Bank as part of President Donald Trump's Mideast plan. Israel has since frozen the annexation plan.

ISRAEL SAYS GAZA TUNNEL DISCOVERED ON TUESDAY WAS BUILT BY HAMAS (Ha'aretz 10/21/20)

The Israeli army said on Wednesday that the militant tunnel it uncovered, running from the Gaza Strip and into Israeli territory, was built by Hamas.

Upon discovering the offensive tunnel on Tuesday, the army said it did not know to which Gaza faction it belonged.

The announcement comes after the Israel Air Force struck an underground Hamas infrastructure in the southern Gaza Strip on Tuesday night after a rocket was launched from the Strip toward Israel, which was intercepted by the Iron Dome missile defense system.

The tunnel, which runs near Khan Yunis in the southern Strip, is tens of meters deep and runs tens of meters into Israeli territory, according to the army statement. It was discovered by technological means during Israel's construction of an underground barrier.

The statement added that the tunnel's digging was nearly complete but that at no stage did it pose a danger to Israeli communities in the area.

"I don't know what the response will be. We will neutralize the tunnel and examine the developments later," said Israel Defense Forces Spokesman Brig. Gen. Hidai Zilberman.

Other tunnels have been discovered in the past in the area where this tunnel was found. Since the work on the barrier with Gaza began, other tunnels were discovered that the military kept under full surveillance, in a manner that did not allow them to be used.

ISRAELI AEROSPACE INDUSTRIES' HERON UAV TO FLY FOR EU (JPost 10/22/20)

Israeli Aerospace Industries (IAI) and its partner Airbus DS Airborne Solutions, a subsidiary of Airbus, have won a tender in which they will lease Heron UAV systems to the EU's Frontex - the European Border and Coast Guard Agency - to perform naval patrol and shore protection missions.

The framework agreement that was signed includes the provision of maritime patrol services, flight equipment and maintenance for about four years in several European countries.

The estimated scope of the deal is tens of millions of dollars, and it is another expression of confidence in the capabilities of the marine Heron UAV, which were proven in an experiment in Crete in 2018, and in many operational activities by the IDF and other operations around the world.

The flight will be performed in European civilian airspace, under a call sign and civil flight procedures without any military involvement and control.

The Marine Heron in the Frontex service is equipped with an electro-optical sensor for day and night vision and a marine patrol radar.

The system is operated in LOS (Line Of Sight) and satellite communications (SATCOM), which enables it to increase its flight range and low-altitude flight over the sea, and provides an up-to-date and accurate intelligence image in real time.

ISRAELI SETTLEMENT APPROVALS HIT RECORD HIGH IN 2020, SAYS WATCHDOG (YNet 10/15/20)

Israel has approved over 12,000 West Bank homes in 2020, a record high for Jewish building in the West Bank, settlement watchdog Peace Now said Thursday.

The announcement came after the Supreme Planning Council at the Civil Administration – the highest defense ministry construction body in the contested territory - approved plans for 4,948 more housing units during a two-day meeting held Wednesday and Thursday, Peace Now said.

The latest approvals come less than a month after the United Arab Emirates and Bahrain signed agreements to normalize relations with Israel, which in return pledged to freeze its plans to extend Israeli sovereignty over swathes of the West Bank.

"These approvals make 2020 the highest year on record in terms of units in settlement plans promoted since Peace Now began holding records in 2012," Peace Now said in a statement.

"The count so far is 12,159 units approved in 2020," it added, noting that the committee might hold another round of approvals before the end of the year.

"While de jure annexation may be suspended, the de facto annexation of settlement expansion is clearly continuing," Peace Now said.

"These recent approvals put to rest any speculation about a de facto settlement freeze."

The Palestinians and neighboring Jordan on Wednesday condemned the recent approvals.

Palestinian presidential spokesman Nabil Abu Rudeina said Israel had exploited improving relations in the Gulf and "blind support from the Trump administration".

But a controversial plan he unveiled in January gave U.S. blessing to Israel to extend its sovereignty over large chunks of the West Bank, including the settlements, communities considered illegal under international law.

Israel agreed to delay those plans under its normalization deal with the UAE, something Emirati officials have cited in response to Arab and Muslim criticism.

The two Gulf countries were only the third and fourth Arab states to normalize relations with Israel, following Egypt in 1979 and Jordan in 1994, and Netanyahu has said he sees others following.

The Gulf agreements broke with years of Arab League policy on the Israeli-Palestinian conflict, which made its resolution a precondition for normalizing ties with Israel.

Excluding East Jerusalem, more than 450,000 Israelis live in Jewish settlements in the West Bank, alongside some 2.7 million Palestinians.

TEMPLE MOUNT ACTIVIST YEHUDA GLICK WANTS TO RUN FOR PRESIDENT (JPost 10/22/20)

Might Israel get its first-ever president who was born in the United States?

Former Likud MK Yehudah Glick hopes so.

Glick announced last month that he intends to run for president in a vote that will take place in the Knesset in May or June.

He was born in Brooklyn, New York, in 1965 and made aliyah with his family nine years later to Beersheba, where his father, Professor Shimon Glick, helped start the medical school at Ben-Gurion University of the Negev.

Glick made a name for himself as an activist for enabling Jewish prayer on the Temple Mount. But his activism also made him enemies. Next Thursday will be the sixth anniversary of the assassination attempt that almost resulted in his death. Islamic Jihad terrorist Mutaz Hijazi approach Glick outside the Menachem Begin Heritage Center in Jerusalem, called him "an enemy of al-Aksa" and shot him from close range in his chest and stomach.

Glick miraculously recovered and returned to his activism. An unknown Likud activist at the time named Amir Ohana volunteered to be his bodyguard. They both ended up entering the Knesset not much later. Ohana quickly rose to become justice minister and now public security minister. Glick was sworn in on May 25, 2016, after former defense minister Moshe Ya'alon resigned from the Knesset.

Glick surprised anyone who saw him as an extremist by becoming a bridge-builder in the Knesset, building friendships across the political spectrum, including with Arab MKs. It is that bridge-building that Glick hopes to continue

out of the President's Residence and across the country, he said, in an interview with the Magazine.

"The president of Israel is much more than just a symbol," he said. "He represents the spirit of the nation. There is a great divide in Israel because of politics and COVID-19. We need a place where the people can express how they feel."

Glick likes to compare the president to the conductor of an orchestra.

"We don't see his face," he said. "We see his back, while he gets all of the instruments to play together."

Glick said he has learned the needs of different sectors of Israeli society. He does not shy away from criticizing current President Reuven Rivlin, who he believes has not been enough of a unifying figure.

"Over last two years of political fighting, there has been no one who can unite the nation," he lamented. "The president has been preaching. People don't like to be scolded. They like to be listened to."

Rivlin delivered an address at the opening session of the Knesset's winter session last week that Glick considered less than presidential.

"It was a political speech that took a side," Glick said. "Half the people thought it was a great speech, and half thought it was terrible. People don't think he is listening to them."

Glick's slogan for his race is "a president with he'arat panim," which the Babylon Hebrew-English dictionary translates into "kindness, cordiality, amiability and welcoming" but literally means that he lights up people's faces.

"I arrived in the Knesset with an image as a very extreme person," he said. "Little by little, I succeeded in creating a discourse across all the divides."

What was the secret? He'arat panim. In politics, we tend to look for each other's failures and hit them below the belt. What we need is to accept others as they are, welcome them and bring out the best in them. It starts with first impressions, leads to building trust, listening and inclusiveness."

Glick takes pride in the meetings he had as an MK with representatives of the left-wing lobby J Street and with Christian Evangelicals, because his views were very different than those of his counterparts, but they could still listen and learn from each other. He also has made a point of speaking to demonstrators against Prime Minister Benjamin Netanyahu near his home in Jerusalem's diverse Kiryat Menachem neighborhood.

While Glick has met recently with 40 MKs about his run for president, it is still unclear whether the demonstrators will get their way and an election will be initiated. If that happens, the next president could be selected by a new Knesset. By law, a new president must be elected between 30 and 90 days before the current president's seven-year term ends. Rivlin's tenure will end on July 24. The Knesset speaker and his deputies set the date, which must be at least three weeks after the date's announcement. The deadline for any citizen to announce his or her candidacy is two weeks before the election. To run, a candidate must submit the signatures of 10 supporters among the 120 MKs.

The speaker must announce the list of candidates at least a week before the election in the Knesset. To win, a candidate must receive an absolute majority of 61 MKs in a secret ballot vote. If, in a first round of voting, no candidate receives a majority, another round is held with the top two finishers from the first round participating in the runoff. A third round would be held if the two candidates finish in a tie.

Because the race is held by secret ballot, it is one of the few votes in the Knesset that does not go by party lines. That is why it is important to Glick to stress that he is not running as a representative of a specific party. Glick said he hoped Prime Minister Benjamin Netanyahu would support him. But he has not spoken yet to the prime minister, who has undoubtedly not forgotten that in the December 2019 Likud leadership race, Glick backed challenger Gideon Sa'ar.

Currently, no Likud candidate has thrown his hat in the ring. Until recently, it was seen as likely that there would be a run by Knesset speaker turned Health Minister Yuli Edelstein, who once employed Glick as a spokesman.

Glick made a point of checking and found out that Edelstein no longer intended to run. The most likely candidates are Jewish Agency chairman Isaac Herzog, whose father Chaim Herzog was president; former minister Shimon Shetreet; Economy Minister Amir Peretz and Israel Prize-winning educator Miriam Peretz (no relation). But the field is far from set.

"I have started meeting with all 120 MKs, but I will be meeting with the public as well," he said. "I have begun a journey. Once the people are convinced that I am the right man for the job, the MKs will, too."

Glick also wants to be there for Diaspora Jews and represent Israel to non-Jews around the world, serving as a blessing to all nations.

"I am bothered by the divide between Israel and the Jewish Diaspora," he said. "I would develop dialogue with the Diaspora and listen to them. Both sides can benefit from listening to each other and understanding each other." Glick said he sees his American upbringing as an asset, because the president must speak English well and because it helps to know how to be inclusive and understand the importance of diversity.

"I am here to listen to everyone's pain," he said. "I want to be there for everyone. I felt something had to be done. If I sat at home and didn't run, I wouldn't ever be able to forgive myself."

THE TRUTH BEHIND ISRAEL AND EGYPT'S SUBMARINE AFFAIR (Yaakov Amidror, Ha'aretz 10/22/20)

"The submarines question" is really three different questions: 1. Does Israel need a sixth submarine? 2. The matter of Israel's agreement to sell a submarine to Egypt. 3. Who needs nine submarines?

I "encountered" the sixth submarine in April 2011 as the head of the National Security Council. Before my first or second trip to Germany, I was asked – I seem to remember – by then-Defense Minister Ehud Barak to get the Germans to agree to provide financing for a third of a submarine so that we could buy the sixth submarine. So when I was there I asked my German counterpart for funding for the submarine, and financing for the four missile corvettes to be used for defending Israel's exclusive economic zone in the Mediterranean Sea. Less than a year later he responded by telling me that Germany would fund a third of the submarine.

There is an argument within the defense establishment as to whether we need five or six submarines. The decision depends on operations research studies – which are supposed to define availability under different conditions and the approach in principle – that range between cautious optimism (which means five is enough) to pessimism that does not take chances (such that we need six). This is a legitimate argument in which serious, knowledgeable people can be found on both sides.

When I informed those involved about the funding for a third of the sixth submarine, I did not hear any reservations or expressions of regret. I do not remember hearing any negative response in the form of "it's unnecessary." And with that, my business with the sixth submarine ended.

During a visit to Germany with Prime Minister Benjamin Netanyahu while Mohammed Morsi was president of Egypt, Netanyahu raised the question of supplying submarines to Egypt. Chancellor Angela Merkel said that if Morsi remained president, she would think about it, because she was of the impression that this was a dangerous regime. I did not know at the time that Israel had agreed to Germany supplying those submarines. Much later I made a few inquiries to understand how the Israeli agreement developed, and realized that there were two such agreements: The first was with regard to supplying the submarine to Egypt, and the second was that the model sold to Egypt would be an enhanced version.

In my humble opinion, Netanyahu's lack of objection in both cases was justified, given the circumstances. (Again, this is a retrospective explanation – I was not there when the events took place.) Because Egypt, as opposed to Israel, paid full price for the submarines, Germany not agreeing to the request would have led Egypt to a different country that would have supplied it with similar submarines – South Korea, France and maybe even Russia or

China, who all produce such submarines. It seems the idea was that it was better for Egypt to buy the submarines in Germany – where we knew the subject quite well, and we could assess the threat with a high level of accuracy. Moreover, Israel had good access to the highest levels in Germany and if there was a need for further effort in the Egyptian context, for example receiving compensation in some area, it would be easier to carry it out there. The after-the-fact explanation satisfied me. It sounded correct given the situation that had come about; with regard to Merkel's comment on the "Morsi regime," the concern was proven to be right.

Years after I finished my term, Netanyahu asked my opinion concerning the size of the submarine fleet. (Prime ministers often consult with people outside the system, as Ehud Olmert did before the attack on the Syrian nuclear reactor, as he wrote in his book.) I told Netanyahu that the number of submarines in the fleet was not the important problem, because according to my reckoning he needed to act immediately to ensure the continued existence of the fleet itself.

This reckoning was simple: The first of the five submarines then in service would have ended its operational service in 2027, because a submarine cannot last for more than 30 years of service – and it had arrived in Israel in 1997. Soon after, so too would two others of its sister ships that had arrived almost one after another other, such that within a short time the submarine fleet would dwindle to something that was unacceptable – and in 2050, it would disappear. I added that since it would take at least 10 years from the moment he spoke with Merkel until a new operational submarine would be in our hands, he didn't have any time and he could not postpone the request. Moreover, this is a decision that at the first stage is in the strategic and political arena, and it would be preferable to finalize it, with a chancellor who was committed in her heart to Israel's security, on his next visit. I suggested that he ask Merkel for funding for two submarines, buy four more with Israeli funds, and also sign an option for three more subs – in total, nine submarines.

This is how the "myth of a nine-submarine fleet" was born, maybe because of a scribal error or maybe as a result of a misunderstanding. In any case, no one thought that a fleet of nine submarines was necessary. The idea was to create an option to replace the entire submarine fleet continuously through the 2090s, so there would be five or six operational subs at any time – whatever number was decided on.

The military objected to ordering so many submarines and viewed the commitment to six subs as too heavy a burden on its future budget. Netanyahu accepted the military's view and decided that Israel would buy only three submarines, with an option for three more. No one opposed the purchase of three submarines – at least not in the meetings in which I participated.

People are allowed to think differently, and not every different thinking is considered "treason" or a "horrible act," or even "something that must not be done." It is permitted to think that it is possible to make do with only five submarines, and legitimate to think that six are essential. It is possible to think it is too early to make a decision on the next set of submarines 12 years before the end of the existing generation – but it is also legitimate to think that 12 years is not too long a time to properly prepare for the arrival of the new generation – and so on, and so on.

The explanation for the agreement to sell the submarines to Egypt sounds logical. But at the same time a real mistake was made if the Defense Ministry was not informed of Israel giving its agreement to sell the subs to Egypt. In my humble opinion, I feel that this was the result of a stupid mistake and not the result of a dark conspiracy, because it is something that is impossible to hide.

And the most important point: As far as I can testify, the processes to preserve the strength of the submarine fleet over a long period were proper from any professional perspective.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Righteous In Our Generation

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

"Noach was a righteous man, perfect in his generation..." (6:9)

The Talmud (Sanhedrin 108a) famously quotes a dispute regarding the above verse. Rav Yochanan infers that, while Noach was considered righteous "in his generation," he wouldn't have been considered righteous in a different generation. Reish Lakish, on the other hand, explains that he was righteous "in his generation" and all the more so in a different generation.

Many commentators have weighed in on this dispute. Rav Tzvi Pesach Frank offers a particularly novel perspective. The Talmud (Megillah 17a) teaches that one who reads *Hallel* "l'mafreyah" does not fulfill one's obligation. While the simple meaning of this statement is that one may not read the verses – or possibly even the chapters – of *Hallel* out of order, some commentators derive a deeper message from this teaching: If one says *Hallel* i.e. praises G-d only retroactively – when they see everything work out in the end, one has not fulfilled one's obligation to properly praise G-d. Rather, a person should praise G-d even when things are rough and understand that ultimately whatever happens is for the good.

When the Torah says that Noach was "righteous in his generation," it means that even in his own time he was able to recognize that all that was occurring was for an ultimate good. Rav Yochanan then infers that only because he had this recognition *in his time* was he to be considered righteous. Had Noach been able to praise G-d for His goodness only in a later generation, after seeing that everything worked out, that would not confer upon him the title of righteous. Reish Lakish, however, adopts a more lenient view and interprets the verse as follows. Noach was righteous "in his generation," for his ability to recognize G-d's goodness even in the difficult times, and all the more so in a later generation would he successfully praise G-d having already witnessed things work out for the better.

As we continue to navigate the challenges of the current pandemic, even as we acknowledge to ourselves that all that G-d does is for the good, we still might find that we are waiting to discover what ultimate good will come about through this before we properly praise and thank G-d. Noach can serve as a reminder that already now – *in our generation* – without understanding what purpose this experience will serve, we can give thanks and praise to G-d for His abundant kindness and goodness.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Charan died in the lifetime of Terach his father... (11:28)

Charan was the first person in the world to die before his father (Zohar Lech L'cha).

Didn't Hevel die before his father, Adam? In addition, Shem merited to live a long life. Many of his children died during his lifetime. What does the Zohar mean that Charan was the first person to die during his father's life?

Parsha Riddle

Who in the Torah had a father and father-in-law who had the same name?

Please see next week's issue for the answer.

Last week's riddle:

Which creation was given the opportunity to live the longest?
Answer: The human being given the opportunity to live the longest was Adam. The animal given the opportunity to live the longest was the Levyoson (Leviathan).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Noach relates how its eponymous protagonist became the progenitor of the entire modern human race, whose members are therefore referred to as his descendants - bnei Noach.

The Talmud states that there are seven mitzvos incumbent upon bnei Noach, one of which is "dinin" (laws). The Rambam understands this to be an obligation to establish a judicial system to enforce the other six laws (Hilchos Melachim 9:14), whereas the Ramban understands it to mean the entire corpus of civil law, including the laws of theft, fraud, torts and many others, similar to the laws in which Jews are commanded. (Bereishis 34:13)

The Rema discusses whether the commandment of dinin obligates bnei Noach to adjudicate all financial disputes according to Torah law, or whether each society is supposed to establish its own legal system. He ultimately accepts the former interpretation as normative, and accordingly rules that even non-Jews are bound by Jewish civil law. (Shut. Rema 10) The Netziv disagrees and maintains that bnei Noach are not bound by the specific details of Torah law. (Haamek She'eilah 2:3)

Beyond the formal mitzvos bnei Noach, some maintain that there is a universal, fundamental obligation to observe certain mitzvos that are derivable from reason alone. The Chizkuni explains that this is the reason that humanity was deserving of the punishment of the Flood despite not having yet been explicitly commanded in the mitzvos (i.e., even those of bnei Noach - Bereishis 7:21). On the other hand, R. Yosef Albo explains that according to our Sages, Adam was actually already commanded in the seven mitzvos bnei Noach, and the generation of the Flood was thus punished for violating explicitly commanded mitzvos. (Sefer Ha'Ikrim 3:7)

R. Moshe Shmuel Glasner follows the former approach that reason alone can be the basis for a prohibition, and he goes so far as to maintain that a transgression of "what is accepted to be abominable by enlightened people" is worse than a violation of laws of the Torah that do not have obvious rationales (chukim - Dor Revii Pesichah os 2). R. Asher Weiss, however, argues that this perspective has no basis in earlier sources and is untenable. (Sheva Mitzvos Bnei Noach V'Gidreiheh)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am not nature.
2. I refer to a box.
3. In English I am a place for the Torah.
4. I got stuck in "a rut."

#2 WHO AM I?

1. I mean confusion.
2. I caused miscommunication.
3. I was bricked.
4. I brought dispersion.

Last Week's Answers

#1 The sun (I ruled with another, Some confuse me with boy, I referred to Yaakov, When I leave Shabbos comes.)

#2 Chava (I was created from surgery, My title describes my source, My name defines my purpose, I caused pain.)

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

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



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

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