

# Young Israel Shomrai Emunah - Shabbos Shorts <sup>ת"ס</sup>

November 20 - 21, 2020 - 5 Kislev 5781 - Parshas Toldos

Light Candles by 4:32 - Havdalah 5:33

The Shabbos Shorts is sponsored this week by the Edeson & Stern families to commemorate the Yahrzeits of Joseph N. Edeson, Yosef Nosson ben Moshe Sholom, Z"l, Nathan Salsbury, Nachum ben Yaakov, Z"l, Mary Scher, Masha bas Shner Zalman, Z"l, and Ethel B. Moran, Ethel bas Eliezer.

## Mazal Tov

- Young Israel Shomrai Emunah on its 69<sup>th</sup> birthday this week, Shabbos Toldos!

## 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](mailto:minyan@yise.org)

### Friday Night:

- Light Candles by 4:32
  - Mincha: 4:40, 4:35 (Sephardi)
- If you Daven Kabbalos Shabbos prior to Shkia (4:50 PM), it is preferable to Daven Mincha prior to Plag (3:48 PM).*

### Shabbos Day:

- Shacharis: 7:00, 9:00, 9:30, 8:30 (Sephardi)
- Mincha: 2:00, 3:30, 4:00 (Sephardi)
- Shabbos ends/Maariv: 5:33

## 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](mailto: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](mailto:minyan@yise.org) with details.
  - The Shul office is still open, but hours may vary.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

## YISE Youth Announcements

**Shabbos Afternoon Groups** - Ages 3-5 and 6-8, 3:15 PM - 4:00 PM in the Social Hall. **Preregistration required by Friday 10:00 AM.** Social distance, masks, parents stay with children. Register at: <https://wp.yise.org/shabbos-afternoon-group> Questions? Contact Michal Merkin at [mmerkin@yise.org](mailto:mmerkin@yise.org)

**Dor L'Dor** - Motzei Shabbos, December 5, 7:00 PM. Parasha, pizza, prizes and more - but this year virtual! This Dor L'Dor is sponsored in honor of Talia Sak's Bas Mitzvah with gratitude to her mom Elise for all of her hard work on the Shul's youth committee. Mazal Tov Talia and don't forget to register at <https://yise.org/dorIdor> by Friday, December 4, 10:00 AM. If you have any questions or would like to sponsor, please contact Michael Shimoff at [mshimoff@yise.org](mailto:mshimoff@yise.org) See flyer for details.

**Mentalism Beyond Belief with David Jaison** - Motzei Shabbos, November 21, 7:30 PM on Zoom A. For middle and high school students. See flyer for details.

**YISE Youth Presents Dizzy the Draidel - A Chanukah Story - A** puppet show performed by Morah Debby and Friends. Sunday, November 29, 3:30 pm on Zoom A. For kids ages 2-7. See flyer for details.

## Weekday Shiurim

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

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A.**
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A.**
  - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A.**
  - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A.**
  - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A.**
  - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A.**
  - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
    - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B.**
  - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom F.**
  - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, will resume on Chanukah.
  - **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](mailto: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](mailto:hshaps@gwckollel.org)
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E.**
  - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look-Stories in the Torah from a Deeper Perspective", **Zoom H.**
  - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **Zoom G.**
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019  
Zoom B: ID: 349 754 2180, password GWCK  
Zoom C: ID: 746 455 2195, password GWCK  
Zoom D: ID: 601 853 4021, password Winter  
Zoom E: ID: 970 1398 4837, password 613  
Zoom F: ID: 978 8156 7874, password RabbiHyatt  
Zoom G: ID: 539 496 3506, password ygwarz  
Zoom H: ID: 713 7408 5130, password 045079

## YISE Programs and Listings

We welcome new members who were voted in at the last Board meeting: Janet Deneroff, Sarah Deneroff and Avi Shaver.

**Understanding Vaccines: The Process and the Promise** - Sunday, November 22, 10:45 AM - 12 Noon on Zoom A. Organized by Bikur Cholim of Greater Washington and YISE, co-sponsored by KMS, SSJC, Ohr Hatorah, SEHC and Chabad of Silver Spring. *See flyer for details.*

**Tribute to the Silvers** - YISE is compiling a gratitude book to present to the Silvers, including short notes of appreciation to Rabbi Binyamin and/or Estee Silver. You can include fond recollections, testimonials, or expressions of gratitude and appreciation for their part in life milestones, insights about Torah, or guiding you through a difficult time. Please keep your remarks short, no more than 180 words. Please submit your notes by November 25 to [TributetoSilvers@YISE.org](mailto:TributetoSilvers@YISE.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, December 7, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

**Family Trivia Night** - Fun for all ages! Sunday, December 13, 8:00 PM. Register at [www.yise.org/trivia](http://www.yise.org/trivia) to play and to choose a Chanukah appetizer platter to enjoy while you play for first, second and third prizes! *See flyer for details.*

## 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](mailto: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.

- **Bobbi & Jules Meisler** wish a Mazal Tov to **Naomi & Jan Meisler** on the occasion of their recent 24<sup>th</sup> Anniversary.
- **Bobbi & Jules Meisler** wish a Mazal Tov to **Iris & Adam Bashein** on the occasion of their recent 16<sup>th</sup> Anniversary.
- **Bobbi & Jules Meisler** wish a Mazal Tov to **Rabbi Saul Koss** on his recent 80<sup>th</sup> birthday with a full head of hair.

## 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](mailto: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

- **Debbie & Marc Katz** in honor of the Yahrzeit of Debbie's Aunt, Lore bas Avrohom haKohen whose Yahrzeit was last week.
- **Simi & Sammy Franco and Family** to commemorate the first Yahrzeit of their beloved father, grandfather and great grandfather, Nathan S. Franco, Nissim ben Rachel v'Shmu'el, on the 29<sup>th</sup> of Cheshvan.
- **Simi & Sammy Franco** in memory of Simi's grandfather, Abraham Presser, Avraham ben Yitzchok Nissan, Z"l, whose Yahrzeit is the 3<sup>rd</sup> of Kislev.
- **Judy & David Marwick** in memory of David's grandfather, Samuel Sklaroff, Shmuel ben Tzvi, whose Yahrzeit is the 4<sup>th</sup> of Kislev.

### Rabbi Hyatt's Gemara Shiur

- **Margie & Michael Hourwitz** to commemorate the 10<sup>th</sup> Yahrzeit of Michael's father, Avraham Mordechai ben Yitzchak HaLevi, the 1<sup>st</sup> Yahrzeit of Nathan S. Franco, Nissim ben Rachel v'Shmu'el, in honor of Refuah Sheleima to Rabbi Hyatt, and in honor of Rabbi Grauman and the Talmidim of Rabbi Hyatt's Shiur.
- **David Jaray** for a Refuah Sheleima for Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend the Shiur.

### Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Naomi & Ori Carmel** in memory of Naomi's father, Zisa ben Baruch, whose Yahrzeit is on Tuesday.
- **Debbie & Marc Katz** to commemorate the Yahrzeit of Marc's mother, Chana Pesel bas Dovid, Z"l.
- **Wakschlag family** to commemorate the 2<sup>nd</sup> Yahrzeit of our beloved mother and grandmother Mrs. Sheva Wakschlag, A"vH, מרת שבע בת ר' יצחק, אילימלך, ע"ה.

## YISE Programs and Listings (continued)

**Shred Support**, a new shredding service co-founded by Uriel Levitt and Jacob Werbin, will be donating 10% of all profits to YISE from orders dropped off in November. Jacob & Uriel have over 5 years of office work experience and have a track record of reliability & exceptional work ethic. Shred Support adheres to the highest caliber of confidentiality. Learn more about Shred Support or complete an order form today at [https://docs.google.com/document/d/1YbP\\_kVC1s01URQKDIQ4mR2vH0z6qsN2Nh4\\_pR9bvU\\_M](https://docs.google.com/document/d/1YbP_kVC1s01URQKDIQ4mR2vH0z6qsN2Nh4_pR9bvU_M) or email [shred4u2@gmail.com](mailto:shred4u2@gmail.com)

**Go Social!** Want to reconnect with shul friends you lost touch with these past COVID-19 months? We're missing our Shul buddies as well! YISE's Social Committee wants your energy to help lead new (Zoom interactive, of course) programs. Sahra Ginsburg [sahra@ginsburg.cc](mailto:sahra@ginsburg.cc) Sharon Shimoff [sharonshimoff@gmail.com](mailto:sharonshimoff@gmail.com) and Max Rudmann [max.rudmann1@gmail.com](mailto:max.rudmann1@gmail.com) are waiting to hear from you. Our first event is the Family Trivia Night on December 13. See flyer for details.

**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](mailto:mkarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

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

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

## Community Programs & Listings

**Yad Yehuda Clothing Exchange** - open to all members of the community this Sunday, November 22, 10:00 AM - 12 Noon. This is your opportunity to shop at no cost for beautiful, modest clothing in our well-equipped showroom. Shoppers must be in good health, not have been in contact with someone who tested positive for Covid, wear masks and maintain social distancing. As we cannot accommodate walk-ins at this time, please schedule an appointment at [https://docs.google.com/spreadsheets/d/1fhBnGaaLlgwaEUT4rDFUwdVKGz1\\_U9CeOYD-f\\_A10iY/edit?usp=sharing](https://docs.google.com/spreadsheets/d/1fhBnGaaLlgwaEUT4rDFUwdVKGz1_U9CeOYD-f_A10iY/edit?usp=sharing) For questions or to schedule an appointment on another day, contact [ncarmel@yadyehuda.org](mailto:ncarmel@yadyehuda.org)

**Free Outdoor Flu Shots for the Family** - Yad Yehuda and Bikur Cholim of Greater Washington have arranged another drive-through flu shot clinic, this Sunday, November 22, 2:00 PM - 4:00 PM, at the Torah School of Greater Washington, 2010 Linden Lane in Silver Spring. No payment or insurance card is required. Shots administered by Holy Cross Healthcare. For more information, contact [info@bikurcholimgw.org](mailto:info@bikurcholimgw.org) or [office@yadyehuda.org](mailto:office@yadyehuda.org)

**Be Web Safe & Savvy** - Join Kemp Mill Village for a virtual presentation about staying safe online while avoiding scams and fraud schemes targeting the unwary. Presented by Tracy Rezvani, administrator of Montgomery County's Office of Consumer Protection. Monday, November 23, 3:30 PM - 5:00 PM. Registration required by Sunday, November 22 at [www.kempmillvillage.org](http://www.kempmillvillage.org) For more information, contact [events@kempmillvillage.org](mailto:events@kempmillvillage.org)

**Federal Holiday Learning Program** - "Moser," Thanksgiving Day, Thursday, November 26, with the Yeshiva of Greater Washington Kollel Zichron Amram. Chavrusa 9:30 AM, Shiur by Rabbi Eli Reingold 10:35 AM - 11:15 AM. Pre-registration required by Tuesday, November 24, 9:00 AM at <https://forms.gle/o8BmfZJMrYuhfEg9> Chavrusa over Zoom or by phone. Shiur on Zoom. A confirmation email will be sent with Chavrusa information, Shiur links and source material. For more information, contact Rabbi Blate at [mblate@yeshiva.edu](mailto:mblate@yeshiva.edu)

**Dear Friends of Arlene Groner** - Mark your calendars - we will have a Zoom good-bye party for our dear friend Arlene on Tuesday, December 1, from 8:00 PM - 9:00 PM. Feel free to "drop in" any time during that hour. If you wish, prepare a one-minute remark to share live. The link to join is: <https://us04web.zoom.us/j/76495565684?pwd=ZGYwZlZlUjBna2U4bWhvNmhnWjVxUT09> If you have any questions, reach out to either one of us - Linda Zurndorfer: 240-355-7600 or Chayie Chinn: 240-678-2628.

**Kemp Mill Toastmasters** - Wednesday, December 2, 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](mailto:vppr@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

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

**Journey to Virtue: Self-Development through Jewish Study** - Wednesdays, 8:00 PM on Zoom. Discover the great wisdom of the Jewish tradition to help you reach your full potential, enhance your relationships, and live life with greater meaning! Presented by Rabbi Hillel Shaps. The journey continues. Join any time! No cost. Zoom info and registration at [linksgw.org/classes](http://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](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](mailto:lifschitz@slslaw.com) to be added to the invite list. Sunday 7:00 AM, Monday - Thursday 9:00 PM, Friday 5:45 PM.

**Daily Halacha Program from Rabbi Eliyahu Reingold** - Receive one every day in your inbox. Visit [dvarhalacha.com](http://dvarhalacha.com) and click "Sign Up."

**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](http://kempmillvillage.org) for more information.

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

<b>The Week Ahead</b>	<b>Sunday November 22</b>	<b>Monday November 23</b>	<b>Tuesday November 24</b>	<b>Wednesday November 25</b>	<b>Thursday, November 26 Thanksgiving Day</b>	<b>Friday November 27</b>
Limited Minyanim will take place at YISE next week, <b>advance registration and confirmation required</b> . You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday/Thursday 6:30 AM/7:30 AM/8:45 AM; Monday/Tuesday/Wednesday/ Friday 6:00 AM/7:00 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 4:40 PM.						
<b>Halachic Times:</b> Earliest Talis and Tefilin: 6:09 AM, Latest Krias Shema: 9:26 AM, Earliest Mincha: 12:27 PM						

### Next Shabbos

November 27 - 28, 2020 - 12 Kislev 5781

Parshas Vayeatze

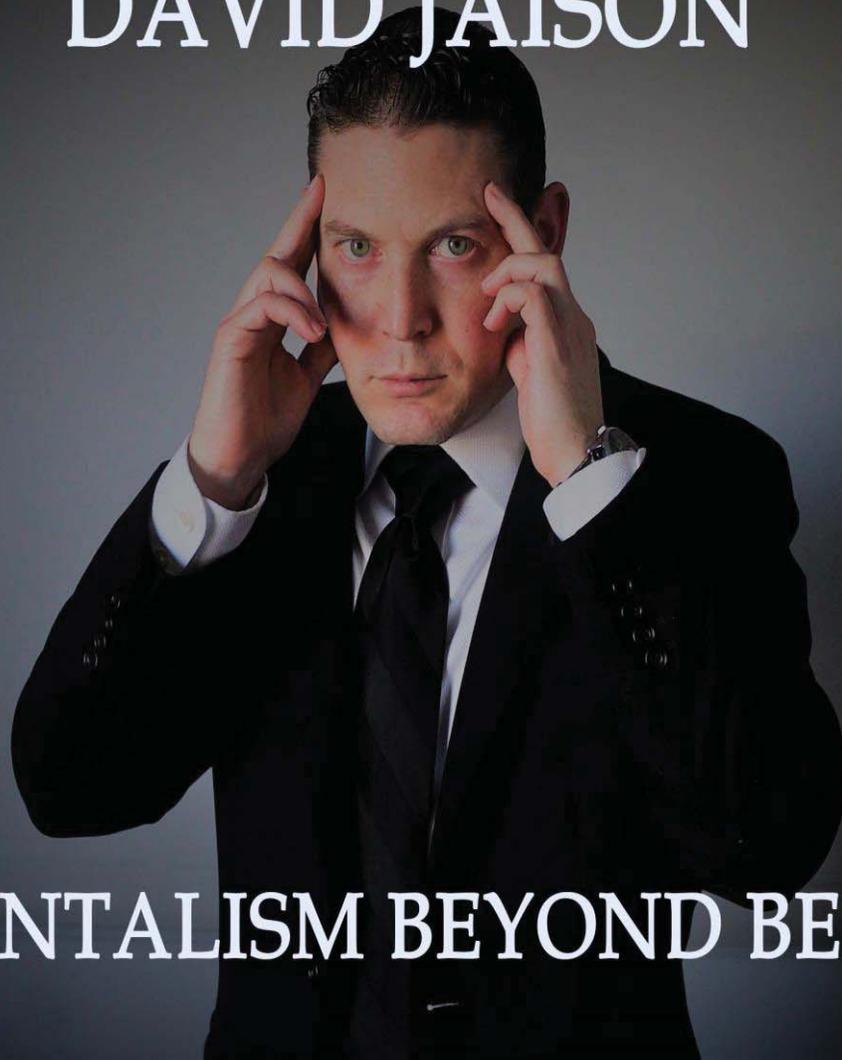
Light Candles: 4:29

Havdalah: 5:31

Next Shabbos Shorts Deadline: Wednesday, November 25 at 12:00 Noon  
Submit items for the Shabbos Shorts to: [announce@yise.org](mailto:announce@yise.org)  
Office Phone: 301-593-4465 Office Fax: 301-593-2330  
Eruv line: 301-593-5561 E-Mail: [office@yise.org](mailto:office@yise.org) Website: [www.yise.org](http://www.yise.org)  
Office Hours: Monday - Wednesday 9:00 AM - 5:00 PM  
Thursday - Closed, Friday - 9:00 AM - 1:00 PM  
Rabbi Dovid Rosenbaum Yale Ginsburg - President  
Simi Franco - Office Manager

YISE/KMS Youth Departments present

DAVID JAISON



MENTALISM BEYOND BELIEF™

Who: Middle and High School Students

When: November 21<sup>st</sup> @ 7:30pm

Where: zoom.us

Meeting ID: 416 963 9000

Passcode: 492019



# ***Understanding Vaccines: The Process and the Promise***

Vaccines have mitigated or helped eradicate infectious scourges. They save millions of lives each year. We require a well-functioning public health system to create, license, distribute, monitor and evaluate vaccines and oversee this complex effort. Join our expert panel to learn about this timely and essential topic

- **How do scientists develop vaccines and how do they work?**
- **What advice can a pediatrician give about vaccines?**
- **What key lessons can we learn from successful vaccination programs?**
- **How does halacha (Jewish law) look at vaccination?**

## ***Speakers:***

- Rabbi Dovid Rosenbaum, *Young Israel Shomrai Emunah*
- Jonathan Schneck, *Professor, MD, John Hopkins University*
- Lynn Trombka, MD, *pEDIatrician, Kaiser Permanente; and*
- Eliot Fishman, Ph.D, *Senior Director, Health Policy, Families USA*

**Sunday, November 22**  
**10:45 a.m. – Noon**

**Zoom ID: 416 963 9000**

**Password: 492019**

**Dial-in-number: 301-715-8592**

Organized by Bikur Cholim of Greater Washington and Young Israel Shomrai Emunah; co-sponsored by Kemp Mill Synagogue, Silver Spring Jewish Center, Kehilas Ohr Hatorah of Silver Spring, South East Hebrew Congregation, and Chabad of Silver Spring.





**YISE YOUTH PRESENTS**

Morah Debby & Friends: A Puppet Show!  
Dizzy the Dreidel ~ A Chanukah Story



*Please join us!*

**When:** Sunday, November 29

**Time:** 3:30 PM

**Where:** ZOOM Link

<https://us02web.zoom.us/j/4169639000?pwd=Q1JKU2N2TVo1d0pnQ0lHQ2g0YXg2Zz09>

ID: 416 963 9000 Password: 492019

Young Israel Shomrai Emunah Presents

# DOR L'DOR

**ONLINE!**

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

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

## 5781 Motzei Shabbos Times:

November 7 — 7:00 pm

November 14 — 7:00 pm

December 5 — 7:00 pm

December 19 — 7:00 pm

January 9 — 7:15 pm

January 30 — 7:30 pm

February 6 — 7:30 pm

February 20 — 7:45 pm

March 6 — 8:00pm

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

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

To sponsor this program, please  
contact Michael Shimoff at  
[mshimoff@yise.org](mailto:mshimoff@yise.org)



**YISE presents**  
***FUN FOR ALL AGES!***  
**FAMILY TRIVIA**  
**NIGHT !!**

**Sunday December 13<sup>th</sup> at**  
**8pm – Virtually!**

**Cost: \$10 for individual**  
**\$12 for couple**  
**\$15 for family**

**Register to play and to choose a Chanukah  
appetizer platter to enjoy while you play for  
first, second and third place prizes!**

**[www.yise.org/trivia](http://www.yise.org/trivia)**

**Questions? Contact [social@yise.org](mailto:social@yise.org)**

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Shabbat Shalom

Volume 27, Issue 6

Shabbat Parashat Toldot

5781 - B"H

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

*[Rabbi Sacks z"l had prepared a full year of Covenant & Conversation for 5781. The Office of Rabbi Sacks will carry on distributing these essays each week.]*

**Communication Matters** - The Netziv (Naftali Zvi Yehuda Berlin, 1816–1893, dean of the yeshiva in Volozhin) made the astute observation that Isaac and Rebecca seem to suffer from a lack of communication. He noted that Rebecca's "relationship with Isaac was not the same as that between Sarah and Abraham or Rachel and Jacob. When they had a problem, they were not afraid to speak about it. Not so with Rebecca."

The Netziv senses this distance from the very first moment Rebecca sees Isaac, as he is "meditating in the field", at which point she fell off her camel and "covered herself with a veil". He comments, "She covered herself out of awe and a sense of inadequacy, as if she felt she was unworthy to be his wife, and from then on this trepidation was fixed in her mind."

Their relationship, suggests the Netziv, was never casual, candid, and communicative. The result was, at a series of critical moments, a failure of communication. For instance, it seems likely that Rebecca never informed Isaac of the oracle she had before the twins, Esau and Jacob, were born, in which God told her "the elder will serve the younger". That, apparently, is one reason she loved Jacob rather than Esau, knowing that he was the one chosen by God. If Isaac had known this foretelling of their sons' futures, would he still have favoured Esau? He probably did not know, because Rebecca had not told him. That is why, many years later, when she hears that Isaac was about to bless Esau, she is forced into a plan of deception: she tells Jacob to pretend he is Esau. Why does she not simply tell Isaac that it is Jacob who shall be blessed? Because that would force her to admit that she has kept her husband in ignorance about the prophecy all the years the children were growing up.

Had she spoken to Isaac on the day of the blessing, Isaac might have said something that would have changed the entire course of their, and their children's, lives. I imagine Isaac saying this: "Of course I know that it will be Jacob and not Esau who will continue the covenant. But I have two quite different blessings in mind, one for each of our sons. I will give Esau a blessing of wealth and power: 'May God give you the dew of heaven and the richness of the earth ... May nations serve you and peoples bow down to you.' I will give Jacob the blessing God gave Abraham and me, the blessing of children and the promised land: 'May God Almighty bless you and make you fruitful and increase your numbers until you become a community of peoples. May He give you and your descendants the blessing given to Abraham, so that you may take possession of the land where you now reside as a foreigner, the land God gave to Abraham.'"

Isaac never intended to give the blessing of the covenant to Esau. He intended to give each child the blessing that suited them. The entire deceit planned by Rebecca and carried out by Jacob was never necessary in the first place. Why did Rebecca not understand this? Because she and her husband did not communicate.

Now let us count the consequences. Isaac, old and blind, felt betrayed by Jacob. He "trembled

violently" when he realised what had happened, saying to Esau, "Your brother came deceitfully." Esau likewise felt betrayed and experienced such violent hatred towards Jacob that he vowed to kill him. Rebecca was forced to send Jacob into exile, thus depriving herself of the company of the son she loved for more than two decades. As for Jacob, the consequences of the deceit lasted a lifetime, resulting in strife between his wives and even between his children. "Few and evil have been the days of my life", he said to Pharaoh as an old man. So many lives scarred by one act which was not even necessary in the first place – Isaac did in fact give Jacob "the blessing of Abraham" without any deception, knowing him to be Jacob not Esau.

Such is the human price we pay for a failure to communicate. The Torah is exceptionally candid about such matters, which is what makes it so powerful a guide to life: real life, among real people with real problems. Communication matters. In the beginning God created the natural world with words: "And God said: 'Let there be'". We create the social world with words. The Targum translated the phrase, "And man became a living soul," as "And man became a speaking soul." For us, speech is life. Life is relationship. And human relationships are built through communication. We can tell other people our hopes, our fears, our feelings and thoughts.

That is why any leader – from a parent to a CEO – must set as their task good, strong, honest, open communication. That is what makes families, teams and corporate cultures healthy. Everyone must know what their overall aims are as a team, what their specific roles are, what responsibilities they carry, and what values and behaviours they are expected to exemplify. There must be praise for those who do well, as well as constructive criticism when people do badly. Criticism must be of the act, not the person; the person must feel respected whatever their failures. This last feature is one of the fundamental differences between a "guilt morality" of which Judaism is the supreme example, and a "shame morality" like that of ancient Greece (namely, guilt makes a clear distinction between the act and the person, which shame does not).

There are times when much depends on clear communication. It is not too much to say that there are moments when the very fate of the world depends upon this.

One such instance happened during the Cuban Missile Crisis of 1962 when the United States and the Soviet Union were on the brink of nuclear war. At the height of the crisis, as described by Robert McNamara in his film, *The Fog of War*, John F. Kennedy received two messages from the Soviet leader Nikita Khrushchev. One was conciliatory, the other far more hawkish. Most of Kennedy's advisers believed that the second represented Khrushchev's real views and should be taken seriously.

However, one man offered a different perspective. Llewellyn Thompson Jr. had been American ambassador to the Soviet Union from 1957 to 1962 and had come to know the Russian president well. He had even spent a period of time living with Khrushchev and his wife. He told Kennedy that the conciliatory message sounded like Khrushchev's own personal view while the hawkish letter, which did not sound like him, had probably been written to appease the Russian generals. Kennedy listened to Thompson and gave Khrushchev an opportunity to

back down without losing face – and the result being that a potentially devastating war was averted. It is terrifying to imagine what might have happened, had Thompson not been there to establish which was and which was not the real act of communication.

So many aspects of our lives are impacted by misinformation and enhanced by genuine communication. This is why friends, parents, partners and leaders must establish a culture in which honest, open, respectful communication takes place, and that involves not just speaking but also listening. Without it, tragedy is waiting in the wings.

## Shabbat Shalom: Rabbi Shlomo Riskin

"Now Isaac loved Esau, because the hunt was in his mouth, while Rebecca loved Jacob". The watershed moment in Jacob's life—the repercussions of which surface in every subsequent generation of Jewish history—is the act of deceiving his father, Isaac, in order to wrest the blessings of geopolitical family leadership apparently intended for Esau. What led the otherwise wholehearted Jacob, the studious dweller of tents, to conspire in this act of trickery, posing as his twin brother in disguise?

We cannot really understand the drama of our Torah reading, Toldot, without considering the emptiness in Jacob's heart, the aching angst with which only a child who feels unloved and rejected by a parent can truly identify.

From the very first verses in the reading, the stage is set for the sibling rivalry between Jacob and Esau. It is important to take careful note of how the Torah testifies that Isaac loved Esau "because the hunt (or entrapment) was in his mouth".

Based on the Torah's phrasing, our Sages note that Isaac did not know that Esau's entrapment skills extended to interpersonal manipulation. Esau knew how to deceive Isaac with his words, misleading the patriarch to assume incorrectly that his son was scrupulous in his observance of the commandments.

In contrast, although Isaac undoubtedly had feelings for his other son Jacob, the Torah is deafeningly silent on the matter. Every child yearns for—and deserves—unconditional love from his or her parents. After all, a child does not ask to be born into the world. The most potent armor he or she can receive as protection against the forces of both environment and society is protective, unconditional love from concerned, committed parents.

Jacob especially yearned for the warm embrace of his father. Tragically, he did not receive it. As a result, he felt unloved and rejected, by his father, who explicitly loved Esau. Understandably, Jacob craved this love, even if but for a brief period.

But how could he receive it? By supplying Isaac's requested venison meat and expressing the words, "I am Esau your firstborn," perhaps Isaac would love him just as Isaac loved Esau of the venison; just as he loved Esau of the mellifluous verbal entrapment.

Feeling Isaac's love and blessing was a crucial necessity in Jacob's development, even if it entailed deceiving his father to achieve it.

Permit me to conclude with a fascinating anecdote about a beloved family friend, a survivor of the Holocaust, a beautiful and intelligent woman blessed with a strong sterling character, a stunningly frank

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but generous disposition, and a rare ability to express herself in prose and poetry.

During one of our many conversations in which she would reminisce about her childhood, she revealed that, paradoxically, one of the happiest recollections of her life was the day in which she was forcibly removed from her family and taken by the Nazis to an extermination camp.

Responding to our shocked expressions, she described a family situation in which her older sister was the favored, “frum” (religious) daughter and she was the rejected, rebellious one. If there was one pat of butter and one pat of margarine, her sister would get the butter and she would get the margarine.

What was even more difficult for her to bear was her mother’s complaint whenever she was angered by her younger daughter’s conduct: “You probably aren’t my biological daughter! Your sister was born at home, whereas you were born in a ‘clinic.’ The doctors probably exchanged my real daughter with you.” Obviously, this was not a usual refrain spoken by the mother, but was only engendered by our friend’s occasional rebellion. But as the Yiddish proverb goes “A slap departs; a word still smarts” (A patsch dergeht; A vort bashteht).

The Nazis came to her hometown of Bendine and rounded up the children. Only she and her parents were at home. Her father tried to steady his trembling hands by writing a kvittel (petition) to the Gerer Rebbe; her mother threw herself at the feet of the Nazi beasts, begging them to take her and spare the life of her precious child.

But our friend said she felt absolutely no fear, even when they loaded her onto the cattle car; she could feel only joy, joy in the knowledge that her mother truly loved her after all, joy in the confirmation that she was indeed her parent’s own and beloved daughter, joy in the discovery that she was at last accepted and not rejected. It was such a moment for which the young Jacob desperately yearned.

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

**Strength, Patience, and Hope** - When I was a young boy, I had two distinct images of a strong man. One was of Charles Atlas. Do you remember him? If you do, you are no longer a youngster. Pictures of Charles Atlas appeared on the rear cover of the comic books that I voraciously read as a child. His muscular body was presented as the model of strength, and all of us “97 pound weaklings” were urged to correspond with Mr. Atlas, who, through his “dynamic tension” technique, could make similarly muscular men out of all of us.

The other image was of a man I knew who attended the small synagogue that my father, of blessed memory, frequented every Monday and Thursday, when the Torah was read. I don’t think that anyone in the shul knew the man’s real name. Everyone referred to him as “the Shtarker,” the Strong Man. I was then no more than eight years old, so to my eyes, he was at least seven feet tall. He was certainly head and shoulders above everyone else in that tiny synagogue. His physical prowess was demonstrated when he lifted the Torah after the Torah reading concluded. He lifted it high and extended his arms so that ten or twelve of the Torah columns were exposed. My memory may deceive me, but I think that no one else in the shul was ever given the honor of lifting the Torah. No one else could compete with the Shtarker’s feat.

Over the years, I have come to reflect upon the many “shtarkers” in the Bible. Samson is one obvious candidate for the title. But even kindly Abraham was a warrior, and a victorious one. Jacob was proud of his triumphant use of “my sword and my bow.” Moses was able to slay the Egyptian who tormented his Jewish victim. Joshua, Saul, and

David were all “shtarkers” who led their people in battle.

One biblical figure stands out as a “non-shtarker,” a gentle soul, perhaps even a pacifist. I refer, of course, to Isaac, the hero of the Torah portion we read this week, Parashat Toledot. Isaac commits no aggressive acts, however legitimate they might be, and never even asserts himself verbally.

I have long been conscious of the contrast between Isaac and the other major characters of the Bible. But only recently was I made aware of a fascinating problem. It was brought to my attention by Rabbi Yehuda Shaviv in his excellent book on the weekly Torah portions, entitled MiSinai Ba (He Came From Sinai). Rabbi Shaviv concurs with my view of Isaac as a decidedly non-militant personality. But he is troubled by the fact that in the Jewish mystical tradition, the trait of gevurah, strength, is assigned to Isaac and not to the other Patriarchs. Thus, in Kabbalistic terminology, Abraham represents chesed, compassion, and Jacob stands for tiferet, harmony. It is gentle Isaac who carries the banner of gevurah. How are we to understand this perplexing attribution of strength to that patriarch who seems to least exemplify it?

Rabbi Shaviv answers this dilemma with the following provocative sentence: “Forgoing the military option is itself a show of strength.” I can accept his formulation, but I choose to modify it slightly. The way I see it, there are two types of strength. One way is to exert power. Abraham chose that way when he waged war against the four kings in the story we read just a few short weeks ago. Similarly, Joshua and David found that way necessary in their struggles.

But Isaac knew the secret of another way of demonstrating strength. He faced challenges that he could have met aggressively. More than once, he faced hostility. In our parasha, we read of the enmity he confronted at the hands of the Philistines, who stopped up the wells he needed to water his flock. In verses 13-22 of chapter 26, we read “...The Philistines envied him...They stopped up all the wells his father had dug...” What was Isaac’s response? Not war! Rather, “Isaac departed...” He left the scene, he dug new wells, but again he faced violent opposition. “The herdsmen of Gerar quarreled with him...” They continued to stop his wells. In response, he dug another well and dug yet another well. He persisted, swallowing his pride and suppressing every impulse of striking back violently. Ultimately, he prevailed. Finally, he dug a well which was uncontested.

Some find his patience in the face of his enemies frustrating. But Midrash Tanchuma finds it admirable and remarks: “Behold! See what strength Isaac possessed!” The Midrash validates Rabbi Shaviv’s contention that sometimes, “forgoing the military option is itself a show of strength.”

There is a verse in the biblical Book of Proverbs which is particularly apt here. It reads, “Better to be forbearing than mighty; to have self-control than to conquer a city.”

Isaac’s method of achieving goals persistently but patiently is again demonstrated in a very different context in this week’s Torah portion. We are told that he was forty years old when he married Rebecca, whereas his children were not born until he was sixty. He suffered twenty years of disappointing childlessness. It would have been perfectly appropriate for him to take another wife, or a concubine, during those twenty years. After all, his father Abraham had done just that, marrying Hagar when Sarah could not bear him a child. Could Isaac not have assumed that Rebecca would have given her consent to such a move, as did his mother Sarah?

## Likutei Divrei Torah

Isaac rejected that option. Instead, again patiently and persistently, he chose to pray. He prayed fervently, year after year. The great medieval commentator Rabbi David Kimchi, or Radak, remarks: “He prayed consistently and for a long period of time because he loved Rebecca exceedingly. He did not wish to offend her by taking another wife. Therefore, he persisted in prayer until the Lord answered him.”

There are many texts in our tradition that give support to Isaac’s way of demonstrating strength. One that particularly intrigues me is this Talmudic statement: “Who is the strongest of the strong? He who transforms his enemy into a friend.” This was Isaac’s way. He asks us to strive to convert our enemy into a friend.

Another text illustrates that strength is more about patient self-control than physical might. It is found in the Talmudic tractate Kiddushin 40a, where the tale is told about a certain Rabbi Zadok, who resists the attempts of a particularly powerful nobleman to lead him astray. He exerts moral strength, and to him the Talmud applies the following biblical verse: “Bless the Lord, O His angels, mighty creatures who do His bidding, ever obedient to His bidding. Bless the Lord, all His hosts, His servants who do His will.”

Isaac’s way recognizes the necessity for great patience and forbearance. If we adopt Isaac’s way, we must be prepared for a lengthy process before our challenges are resolved. In the words of Rabbi Abraham Isaac Kook, words which have been memorialized in a popular song, “An eternal people does not fear the long and arduous path.”

Patience is necessary for those who follow Isaac’s way. But a wise woman taught us that patience is but another name for hope. That woman was Jane Austen, who put these words into the mouth of one of the characters in her great novel, Sense and Sensibility: “Know your own happiness. You want nothing but patience—or give it a more fascinating name: call it hope.”

#### **Dvar Torah: TorahWeb.Org: R. Mordechai Willig**

**Infighting [Excerpt]**- The shepherds of Gerar fought with the shepherds of Yitzchak saying “the water is ours”. He called the well Esek because they quarreled with him. They dug another well and they fought over it also. He called it Sitna. He dug another well, and they did not fight over it. He called it Rechovos and said “Now Hashem has granted us wide space and we can be fruitful in the land”..

The Ramban asks, what is the purpose of this story? He answers that the three wells represent the three Batei Mikdash, the home of Hashem, the Source of freshwater. The first was destroyed when our enemies quarreled and went to war with us, hence Esek. The second suffered sitna, Satanic hatred, from its very inception, when our enemies wrote sitna to stop its construction. The third will be rebuilt when Hashem broadens our land (without any fight).

The Kli Yakar focuses instead on infighting within Am Yisrael. During the period of the first Beis Hamikdash our shepherds, i.e. our leaders, fought. During the second Beis Hamikdash the scourge of sinas chinam, baseless hatred, spread to all of Am Yisrael. Without any Esek, anything to fight over, the people hated each other. The third Beis Hamikdash will be rebuilt by the Mashiach who will bring endless peace. When there is peace, even when we are fruitful and there are many inhabitants, the land is wide enough and no one feels cramped.

Every generation in which the Beis Hamikdash is not rebuilt is viewed as if that generation destroyed it. To hasten the rebuilding of the Beis Hamikdash, and to not be viewed as destroying it, we must avoid the mistakes of the past, both nationally and individually.

In this week's *Parashah*, we read how Yitzchak favored his wicked son Esav and sought to bless him. Many commentaries ask: how could Yitzchak (seemingly) have been fooled by Esav?

R' Yosef Gikatilla z"l (Spain; 1248-1310) explains: Yitzchak saw prophetically that Yaakov's descendants would sin and anger G-d. When he saw that Yaakov's descendants would be exiled at the hands of Esav's descendants [Rome], he rejoiced, for exile atones for sin. Yitzchak said, in effect, "I am pleased with the suffering that Esav's descendants will cause Yaakov's descendants, so that the latter will be cleansed in this world, not in *Gehinom*."

R' Gikatilla continues: Although the attribute associated with Yitzchak is "*Pachad*" / "Fear" [which is associated with Strict Justice], that attribute of G-d is intended for the good of the Jewish People, for it saves us from *Gehinom*. Therefore it is written (*Mishlei* 28:14), "Fortunate is the man who experiences *Pachad* always."

R' Gikatilla adds: This also explains why Yitzchak asked Esav to bring him food to eat before he blessed Esav. Usually, one eats after praying! Yitzchak's intention was to help him focus his blessings purely on the enjoyments of the material world, so that Esav's descendants would inherit this world and persecute Yaakov's offspring--for the latter's own benefit in the long run.

Why, then, did G-d arrange for Yaakov to receive the blessings? Because, R' Gikatilla explains, if Esav alone had received the blessings, the persecution at his hands would have been too much to bear. The Strict Justice that Yitzchak represents--though for our own good--is too strict. This is the idea behind Avraham, who represents *Chessed* / Kindness "binding"--i.e., constraining--Yitzchak ("Strict Justice") at the *Akeidah*. (*Sha'arei Orah: Sha'ar 5*)

## Tefilah

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

The *Gemara* (*Yevamot* 64a) and *Midrash Rabbah* teach: "Why were our Patriarchs and Matriarchs unable to have children? Because *Hashem* desires the prayers of the righteous."

Rabbeinu Nissim ben Reuven Gerondi z"l (Spain; 1320-1376) explains the *Gemara's* question and its answer: It is evident that Yitzchak did not marry Rivka by chance; the entire series of events described in last week's *Parashah* leaves no doubt that they were destined to marry. Yet, *Hashem* had promised that Yitzchak would father a great nation. How, then, did *Hashem* give Yitzchak a wife who could not have children?

The *Gemara* answers, Rabbeinu Nissim explains: *Hashem* desires the prayers of *Tzaddikim*, for this unites their souls with their Creator.

(*Derashot Ha'Ran* No.2)

R' Yechezkel Levenstein z"l (1895-1974; *Mashgiach Ruchani* in the Mir Yeshiva in Shanghai and the Ponovezh Yeshiva in Bnei Brak) elaborates: Our *Gemara* states that G-d, so-to-speak, desires prayer. A *Midrash* states similarly that the reason *Hashem* allowed *Bnei Yisrael* to be cornered on the shores of the *Yam Suf* was so that they would cry out to Him as they had in Egypt. Obviously, writes R' Levenstein, our Sages do not mean that *Hashem* does these things to force us to pray the standard, obligatory prayers. Rather, *Hashem* wants us to talk to Him, to bond with Him, to form a relationship.

(*Ohr Yechezkel: Emunah* p.177)

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**“Ve’yiten / And may Elokim give you of the dew of the heavens and of the fatness of the earth, and abundant grain and wine.’ . . .**

**“Then Yitzchak trembled in very great perplexity, and said, ‘Who--where--is the one who hunted game, brought it to me, and I partook of all when you had not yet come, and I blessed him? Indeed, he shall remain blessed!’**

**“When Esav heard his father’s words, he cried out an exceedingly great and bitter cry, and said to his father, ‘Bless me too, Father!’**

**But he said, ‘Your brother came with cleverness and took your blessing.’**

**He said, ‘Is it because his name was called Yaakov that he outwitted me these two times? -- He took away my birthright and see, now he took away my blessing!’ Then he said, ‘Have you not reserved a blessing for me?’” (27:28, 33-36)**

Why did Yitzchak want to bless Esav, who was wicked? Also, the conversation between Yitzchak and Esav in the above verses seems repetitive. What were they saying? R’ Nossan Friedlander z”l (1808-1883; *Maggid* / preacher in Taurage, Lithuania, who traveled throughout Europe speaking, writing, and fund-raising for the resettlement of *Eretz Yisrael*) explains:

[R’ Friedlander’s answer begins with a long and complex discussion of the *Halachot* of inheritance, from which he concludes:] If a father tells his *Bechor* / firstborn son that he is giving him another son’s share of the inheritance as a “*Matanah*” / “gift,” *Halachah* will interpret that as making the older son a guardian for the younger son, not as giving the older son the younger son’s share outright. In contrast, if a father tells his younger son that he is giving him the *Bechor*’s share as a *Matanah*, it becomes the property of the younger son outright. [R’ Friedlander’s explanation of this *Halachah* is beyond the scope of this publication.]

Yitzchak did not know that Esav had sold the birthright; he believed that Esav was the *Bechor*, and he wanted to bless Esav, the firstborn, in order to make him a guardian for Yaakov, the younger brother, so that the latter could focus on Torah study. That is why Yitzchak’s blessing begins with the word, “*Ve’yiten*,” which has the same root as “*Matanah*.” Thus, when Yitzchak found out that he had given the *Matanah* to Yaakov, the younger brother, instead, he believed that it was too late to bless Esav, since he had given the younger brother the older one’s share as a *Matanah*.

At first, Esav did not understand; therefore, in verse 34, he asks Yitzchak to bless him nevertheless. In verse 35, Yitzchak explains to Esav what the problem is. Therefore, in verse 36, Esav reveals his secret: “In fact, Yaakov is the firstborn, not me! As such, you can bless me!”

(*Kos Yeshuah Ve’nechamah*, in *Kitvei Rabbi Nossan Friedlander* I p.108)

**“The lads grew up and Esav became one who knows hunting, a man of the field; but Yaakov was a wholesome man, abiding in tents.” (25:27)**

*Rashi* z”l explains: As long as they were young, they could not be distinguished by what they did, and no one paid much attention to their characters. But, when they turned thirteen, one [Yaakov] went to the house of learning and the other [Esav] went to temples of idolatry. [Until here from *Rashi*]

R’ Shlomo Zalman Auerbach z”l (1910-1995; one of the leading halachic authorities of the 20<sup>th</sup> century) said at a *Bar Mitzvah* celebration: We understand why, immediately upon becoming a *Bar Mitzvah*, Yaakov dedicated himself to Torah study. After all, our Sages say the *Bar Mitzvah* day is when the *Yetzer Ha’tov* / good inclination enters a person. But, it seems from *Rashi*’s words that immediately, on that same day, Esav turned into an idolator. How did this happen on the very day when Esav received the *Yetzer Ha’tov*?

R’ Auerbach answered: The *Gemara* (*Sanhedrin* 91b) teaches that the *Yetzer Ha’ra* enters a person when he is born. But, being alone in the child--as the *Yetzer Ha’tov* will not arrive until 13 years later--the *Yetzer Ha’ra* does not exert itself too much, R’ Auerbach said. Only when Esav became a *Bar Mitzvah* and received his *Yetzer Ha’tov* did his *Yetzer Ha’ra* begin to “fight for its life” by asserting itself. Thus, on that very day, Esav succumbed to the *Yetzer Ha’ra* and became an idolator. (Quoted in *Tiv Ha’bacharut* p.27)

R’ Yitzchak Traube *shlita* (Kiryat Belz, Yerushalayim) writes, citing many *Chassidic* works and earlier sources, that the *Yetzer Ha’tov* actually is present in a person before he is born. After all, the well-known *Gemara* teaches that babies study Torah in the womb. However, when a child is born, the *Yetzer Ha’tov* departs, and the *Yetzer Ha’ra* enters. Why? Because the very purpose of our existence is to bring “light” into a “dark” world. And, the greater the “darkness,” the more stark is the “light” that follows. Therefore, of necessity, the “darkness” must precede the “light.” (*Mesilot B’ohr Ha’chassidut: Bar Mitzvah* p.29)

Listen to a class by *Hamaayan*’s editor entitled, “*Bar Mitzvah: Welcoming the Yetzer Ha’tov*,” by clicking <http://torahdownloads.com/shiur-1024324.html>.



**“Yitzchak loved Esav for game was in his mouth . . .”**

Why is no *Berachah* recited on the *Mitzvah* of honoring parents?

R’ Aharon Aryeh Katz *shlita* (Yerushalayim) cites three reasons mentioned by earlier sources:

(1) A parent is permitted to forego his or her honor; thus, if there were a *Berachah*, a child might recite it only to find that there is no *Mitzvah* to perform.

(2) The standard formulation of a *Berachah* on a *Mitzvah* is: “Who has sanctified us [*i.e.*, distinguished us] through His *Mitzvot*.” Since gentiles also honor their parents, this is not a *Mitzvah* that distinguishes us.

(3) Our Sages recognize that a child’s obligation to his parents is so far-reaching that it is virtually impossible to perform the *Mitzvah* properly; therefore, no blessing is recited. (*Pesakim U’teshuvot* 240:1)

# 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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## US: SETTLEMENT PRODUCTS TO BE LABELED 'MADE IN ISRAEL' (Israel Hayom 11/19/20)

The United States will permit the labeling of imports from Israeli settlements as having been "Made in Israel" or "Product of Israel", Secretary of State Mike Pompeo said in a statement on Thursday as he made a historic visit to a Jewish community in Judea and Samaria.

According to a Nov. 16 statement by four Republican senators, the previous Democratic administration's guidelines were for such settlement products to be labeled as "Made in West Bank".

Pompeo on Thursday became the first top US diplomat to visit an Israeli settlement, making a public visit to Psagot.

Pompeo also announced that the US would brand the international Palestinian-led anti-Israel boycott, divestment and sanctions movement as anti-Semitic and bar any groups that participate in it from receiving government funding. It was not immediately clear which groups would be affected by the move.

"We will regard the global, anti-Israel BDS campaign as anti-Semitic," Pompeo said.

"We will immediately take steps to identify organizations that engage in hateful BDS conduct and withdraw US government support for such groups," he said, adding that all nations should "recognize the BDS movement for cancer that it is."

BDS organizers cast their movement as a non-violent way of protesting Israel's policies toward the Palestinians modeled on the campaign that helped end apartheid in South Africa. The movement has had some limited success over the years but no impact on the Israeli economy.

## THE DEEPEST TUNNEL HAMAS EVER DUG (Arutz-7 11/19/20)

The IDF released new information Thursday afternoon on the Hamas terror tunnel which was discovered on the Gaza border last month.

This is the deepest tunnel ever dug by Hamas, delving 74 meters (242 feet) underground. The IDF built an elevator to allow the forces to descend into the tunnel that penetrated tens of meters into Israeli territory in the southern Gaza Strip.

The IDF is working to complete the outline of the barrier at the border border, which will be a concrete wall that will incorporate moving robotics and a dedicated military operations room. The 'smart wall' will be able to locate tunnels and will prevent the digging of tunnels into Israeli territory.

## ISRAEL VICTORY IN UN AS 'SUSTAINABLE ENTREPRENEURSHIP' RESOLUTION ADOPTED (JPost 11/19/20)

In an important achievement for Israel, the United Nations Second Committee passed on Wednesday Israel's resolution titled "Entrepreneurship for Sustainable Development" by an overwhelming majority of 144 member states. Some 26 opposed it, among them Iran and Syria.

"Today's resolution is a great victory for Israel and for all countries that care about the future," Israel's Ambassador to the UN Gilad Erdan said.

The resolution is supporting the UN's Agenda 2030 for Sustainable Development and is focusing on what should be done to recover from the aftermath of the COVID-19 pandemic worldwide, such as helping and supporting those most affected by the pandemic, "so that every country can enjoy the benefits of innovation and build a sustainable and inclusive economy," continued Erdan.

The resolution calls for helping entrepreneurs and small- and medium-sized enterprises, with more than 1.5 billion workers heavily affected by the

pandemic, and youth unemployment reaching up to 67.6 million worldwide.

The text also encourages environmentally and socially sustainable solutions to actual challenges, invests in education and skills development and encourages innovative thinking.

"Despite attempts to sabotage it," added Erdan, "it was adopted with an overwhelming majority," referring to the decision of some Arab countries, whose entrepreneurs are among the most severely affected by the pandemic, to vote against the resolution because of political biases.

"Unfortunately, there are some in this body, who despite recognizing the value of innovation, decided to vote against it," Erdan said. "Their 'no' vote was driven not by reason or logic, but by antisemitism and intolerance.

"These member states should be ashamed. Instead of advancing a more sustainable future, they cling to racism and bigotry. We should all feel outraged," Erdan added.

## IN RARE MOVE, ISRAEL RELEASES FOOTAGE FROM ATTACK IN SYRIA (YNet 11/18/20)

The Israeli military released footage from the IDF attack on eight Syrian and Iranian military targets in southern Syria, which took place overnight.

According to the UK-based Syrian Observatory for Human Rights, several Iranian nationals were among 10 people killed in the attack, which the IDF said was conducted in response to explosives planted a day earlier on the Israeli side of the Golan Heights, close to the border.

Israel does not tend to claim responsibly for such attacks as part its years-long policy in the region, making the decision to release the footage recorded by the war jets highly unusual.

Prime Minister Benjamin Netanyahu issued a statement following the publication of the video, saying Israel will not allow Iranian military entrenchment in the region.

"Early in the morning, the Israel Air Force attacked important targets belonging to the Iranian Quds Force in Syria, as well as the Syrian army," he said in a recorded video message. "We will not allow the Iranian military to

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establish itself in Syria, nor will we allow any attempt to attack us from Syrian territory. Whoever attacks us, has a target on his head."

In a statement, the IDF said its planes targeted the Syrian army and Iran's Quds Force, hitting storage facilities, military compounds and Syrian surface-to-air missile batteries.

"This was a powerful strike," IDF spokesperson Hidai Zilberman said. "We attacked targets near the border and all the way to the Damascus area including a central command center of the Iranian forces deployed near the capital's airport and a secret compound which houses high level Iranian visitors, just south of the city."

Zilberman said the attack on the compound was to send a direct message and that Israel was ready for any retaliation.

### **MK UZI DAYAN: GAME-CHANGING OPPORTUNITY ON SYRIAN BORDER** (Arutz-7 11/18/20)

In contrast with previous practice, the IDF has chosen to take responsibility for the attacks that took place on Tuesday night and early Wednesday morning on an army base and a headquarters of the Iranian Quds Force in Syria.

Arutz Sheva discussed this apparent change in policy with former general MK Uzi Dayan, a member of the Knesset's Foreign Affairs and Defense committee.

"It's not actually a policy change," Dayan says. "The reason why we don't usually accept responsibility, preferring to say nothing, is so that we don't have to respond to every little incident, either denying or confirming. However, there have definitely been occasions in the past where we did accept responsibility, if certain revelations made our involvement obvious, for example – or, as was the case today, when we actively desired to create the impression of acting with determination in order to achieve a certain result."

Regarding the Israeli statement that was published, Dayan says, "We have to distinguish between steps taken to minimize Iranian encroachments into Syria, which is something we do often, and incidents like this. This was a cross-border attack that constituted a direct threat to IDF soldiers in the border region. It could have ended with many deaths, which is why we issued such a severe response, intended to send a sharp message to the Syrians and their Iranian friends."

Dayan adds that, "We also had another aspect in mind with our response, which was that it could potentially lead into something much more significant." Pressed to elaborate, Dayan explains, "The way I see it, we need to stabilize the situation in southern Syria, and we now have an excellent opportunity to do so. This stems from the fact that the Iranians are putting a great deal of pressure on the Syrian Druze living on the other side of the border, and trying to push them into taking all sorts of actions. It's hard for them to refuse, given their current difficult economic situation – but on the other hand, my assessment is that they are just about ripe for rebellion. They can muster tens of thousands of fighters, and they're going to want help if they do rebel against Iran, and of course we're not interested in starting a war there, but we are very interested in seeing a situation in which those on the other side of our border are well-disposed toward us."

Dayan relates that, "The Druze in Jabal Druze and in the villages along the Hermon mountain range could make a real difference to the overall picture. If they receive support from the Sunni Muslims in the Arab Gulf States, the situation in southern Syria could change very favorably for us, and my estimate is that neither the United States nor Russia would object to that happening."

Is Israel's long-term goal to create "two Syrias" in that case?

"There are effectively already several Syrias today," Dayan responds. "Just as in various other countries, Syria is divided into various 'tribes.' There is basically nothing to link the Christians there with the Allawites or the Sunnis with the Shiites or the residents of the north with those in the south. But we have consistently avoided getting involved in the internal affairs of the Syrian government. For years, I've been arguing that in Syria, there are no good guys or bad guys, and therefore we can't take sides. All the various parties

are bad in some sense, but right now, it's somewhat different because Iran is making more and more inroads into the southern part of the country, and that's the last thing we want to be happening on our border.

"The Druze are already fed up with all the pressure from the Syrians," he notes, "and that's why I see an opportunity to create a situation that could develop into a form of autonomy there, but meanwhile, it is already a quasi-autonomy in the southern border area. The main thing, for the time being, is that whoever's there shouldn't be hostile to Israel. They shouldn't be digging tunnels from there into Israel, or shooting mortars and Katyusha rockets at us. This is what's most important to us right now."

### **SAUDI ARABIA IS PRESSURING PAKISTAN TO RECOGNIZE ISRAEL – REPORT** (JPost 11/19/20)

Prominent Pakistani journalist Mubasher Lucman believes that Saudi Arabia is one of the countries pressuring Islamabad into recognizing Israel, he said in an interview with i24 News.

Lucman's statement follows Pakistani Prime Minister Imran Khan's statement that Islamabad has been placed "under pressure" by the United States, and other unnamed countries, to recognize Israel.

"I have no doubt that in my analysis that the other country he is talking about is Saudi Arabia, and no one else," Lucman told the i24 presenter. "There are only four countries that could have said this: One is the United States, second is Israel, third is India and fourth is Saudi Arabia. There is no fifth country that has that kind of influence over [Pakistan]."

Pakistan is not "on talking terms with Israel – officially at least. And [Pakistan] does not get along with Indians, so it's very simple," he added.

Lucman further notes the complex geopolitical situation of the region, as well as its evolution over the years – where Pakistan is facing pressure to and has aligned with "questionable" countries such as China, Iran, Turkey and Malaysia, among others – which on its own has caused turmoil between Riyadh and Islamabad.

Khan even recently came out publicly stating that Pakistan is now, in Lucman's terms, within the "Chinese lap and not the American lap" anymore, where it has chosen to align with its regional neighbor over the US – who both stand firmly in opposition of one another following an ongoing row involving blame over the coronavirus outbreak, human rights abuses, perceived security threats, difference in political stances and the ever-present competition for international economic dominance.

Lucman said that Saudi Arabia has always looked at Pakistan as its "subordinate" country, but "this time things are changing, the global geopolitical situation is changing, the politics of the region are changing, the influences are changing. So Saudi Arabia alone is not the only influencer in Pakistan."

However, the transition of the geopolitical has not just added to the complexity, it's also seemed to have opened opportunities for Pakistan who have been extended an olive branch by the US, requesting Islamabad to recognize Israel in return for Washington's favor.

The Pakistani premier's original comments were reported by the Turkish state-run Anadolu Agency and published in Pakistan's The Express Tribune, stating that the Muslim-dominated country has received numerous appeals from other nations to recognize Israel as a state, without going into much detail about which countries were applying the pressure – besides the usual suspect being the US.

"The pressure is because of Israel's deep impact in the US. This was in fact extraordinary during Trump's stint," he said, according to the report.

Khan noted, however, he has "no second thought to recognize Israel unless there is a just settlement, which satisfies Palestinians," adding that the stance is motivated by the founder of Pakistan Mohammad Ali Jinnah, who had refused pressure of the like in the past.

While the Pakistani premier did speak publicly about the influence stemming from the United States, he refused to name the other countries involved and would not indicate whether they were Muslim or non-Muslim countries.

"Leave this [question]. There are things we cannot say," Khan said, adding

that Pakistan holds "good relations" with a choice few of the countries involved and noting the economic instability within Pakistan, which heavily depends on the aid of its international allies.

"Let us stand on our own feet in terms of economy, then you may ask these questions," he said.

Speaking on Pakistan's future relations with the administration of President-elect Joe Biden, Khan said that he is curious to see as to which direction the incoming administration pulls with regard to Israel, Iran and the Kashmir region, and that the focus on pulling out of war-torn Afghanistan after 19 years of bloody engagements will most likely stay the same.

"Afghanistan is not the real issue. The real issue is Israel. It is to be seen how [Biden] deals with that. Whether he changes Trump's policies," with regard to Israel, "or continues with them," Khan said, according to the report. "I am not sure about Biden's policy on Israel, Iran and Kashmir, but I am sure there will be no change in Afghan policy. The Democrats too want to pull out of Afghanistan."

Palestinian Authority President Mahmoud Abbas commended Khan's stance, saying that the Palestinian leadership "highly appreciates" the adherence to his "positions in support of the Palestinian people to obtain their legitimate rights."

## **TWO WEEKS AFTER U.S. ELECTIONS, NETANYAHU AND RIVLIN SPEAK TO BIDEN (YNet 11/17/20)**

Two weeks after the U.S. elections, President Reuven Rivlin and Prime Minister Benjamin Netanyahu spoke on Tuesday with President-elect Joe Biden.

The conversation between Biden and Netanyahu was reportedly "warm," according to a statement from the Prime Minister's Office, with the latter reiterating his "deep commitment to Israel and its security."

The premier said over the phone that the "special bond between Israel and the U.S. is the basis for Israel's security and its policies."

The two agreed to meet soon in order to discuss the many issues on the agenda and stressed the need to "continue strengthening the strong alliance between the United States and Israel."

Earlier on Tuesday, Netanyahu refused to comment when asked in an interview on Galey Israel Radio who he believed won the U.S. election.

"Why do I have to express an opinion," he replied. "They have an internal process - the Electoral College. I think everybody more or less understands what... is apparently going to happen officially."

Rivlin also spoke with Biden to congratulate him on his victory in the U.S. elections.

"The United States of America has no stronger ally than the State of Israel, there is nothing stronger than the friendship between the American people and the Israeli people, and the president of the United States of America has no greater friend than the president of the State of Israel, as we have proved over the years," he told Biden.

"As a long-standing friend of the State of Israel, you know that our friendship is based on values that are beyond partisan politics and that we have no doubt that, under your leadership, the United States is committed to Israel's security and success."

Rivlin also invited Biden to his residence in Jerusalem, saying that "I was happy to welcome you to Jerusalem as vice president, and I would be happy to welcome you here when you come to Jerusalem as president."

## **MAJORITY OF ISRAELIS THINK IDF SHOULD MANAGE CORONAVIRUS CRISIS – POLL (JPost 11/19/20)**

According to a new survey from the Israel Democracy Institute (IDI) conducted among Jewish Israelis, the IDF is seen as a skilled army that will meet its security missions. However, the public is less confident in the military's capabilities regarding social-related issues.

The majority of Israelis think that IDF activities should not be limited to military operations against enemies, but that the IDF should also be responsible for other activities, such as teaching supplemental Hebrew or

getting more involved in coronavirus crisis management. Some 65% of respondents want the IDF to be given coronavirus responsibilities, and 58% of Israelis think that it should be put in charge of general coronavirus lockdowns.

While 73% of Israelis believe the IDF is prepared to deal with major military threats, it seems that the public believes that the Home Front Command (HFC) will not be able to provide absolute protection for civilians in the face of a military attack, with only 39% thinking that civilians will be protected in case of a widespread military attack, the study showed.

Some 60% of Israelis think that the professional recommendations of IDF senior commanders are not necessarily influenced by considerations that are of a military nature but are rather political, economic or humanitarian.

Additionally, 72.5% of Israelis trust IDF senior commanders' professionalism, with some variations between the political camps. Some 65% trust the professionalism of lower level commanders.

Some 64% of Israelis consider the IDF Spokesperson's Unit a reliable source of information, except regarding two main issues: the number of ultra-Orthodox recruited, which only 32% trust, and suicide rates among soldiers, which only 38% trust.

Economically speaking, only 34.5% of Jewish Israelis think that the IDF's economic management is efficient, while 51% don't, among which a large majority (60%) identify with the political Left and center, while only 47% of supporters of the Right feel this way.

When it comes to equality between men and women, only 43% of respondents think that the IDF affords women equal opportunity to men to fulfill their personal potential – 50% among men and 36% among women.

Finally, on religious equality, 46% of Jewish Israelis think the IDF affords religious and secular soldiers equal opportunities to fulfill their personal potential, with only 22% among the ultra-Orthodox, 38% of National-Religious and 48% of secular Jews agreeing with this statement.

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The survey was prepared by the Guttman Center for Public Opinion and Policy Research of the Israel Democracy Institute. In the survey, which was conducted over the Internet and by telephone from September 13-16, 1,012 men and women were interviewed in Hebrew, comprising a representative national sample of the Jewish adult population of Israel aged 18 and older.

## **ISRAEL'S DENI AVDIJA, YAM MADAR SCORE BIG IN 2020 NBA DRAFT (Israel Hayom 11/19/20)**

Two Israeli basketball players made history on Wednesday when they were picked by major teams in the 2020 NBA Draft.

The Washington Wizards selected Deni Avdija with the No. 9 overall pick. Avdija's NBA prospects were highly-touted prior to the draft's announcement and the Wizards' move makes him the first top-10 NBA draft pick from Israel.

The 6-foot-9 Avdija, who plays the small forward and power forward positions and has spent the past two seasons with Maccabi Tel-Aviv, a Euroleague power, is considered the most promising Israeli player in a decade.

According to CBS Sports, the Washington Wizards won't need him to be a primary creator with Bradley Beal and John Wall in place, but his secondary creation and defense should be important.

Another Israeli player also made it into the big leagues overnight, as the Boston Celtics' 47th and final pick of the 2020 NBA draft was Hapoel Tel Aviv point guard Yam Madar.

The 6-foot-3 Madar, who has yet to turn 20, is a 6'3 Hapoel Tel Aviv floor general known for his passing. He most recently won the 2019-20 Most Improved Player Award.

In a statement to the press after his draft pick, Avdija said, "For me just to represent my country and to make history, that's a blessing. I have the whole nation behind me. I hope I'm going to represent it well."

As for the idea of inspiring young Israelis to pursue basketball, he said: "I'm just glad they have somebody to look at and learn (from) – and just be motivated to see that us being a small country doesn't mean that we can't do big things."

Speaking to Israeli media, Madar called the night "a dream come true," saying, "I'm proud of my family, proud of everyone who is with me who knew how to bring me to this point, who knew how to give me warmth and love even in difficult times.

"Other than getting picked I wanted to find myself on the right team," he continued. "Boston was a great choice for us and I'm very happy."

### **CHATEAU OCCUPATION: HOW SETTLERS' RED WINES ARE BLURRING THE GREEN LINE** (Anshel Pfeffer, Ha'aretz 11/19/20)

Five years ago, the European Union finally announced that products manufactured in Jewish settlements in the occupied West Bank would need to be labeled as having come from there rather than from Israel.

It was a move coordinated with the Obama administration in the United States and a diplomatic blow for the Netanyahu government, which complained that the decision was reminiscent of "dark times" when Jewish businesses were boycotted in Europe. Not that the settlers' produce was to be prevented from making its way to European markets; it was just to be labeled as such.

Not all Israelis were angry, however. Psagot Winery CEO Yaakov Berg, whose vineyard in the Psagot settlement overlooks Ramallah, saw this as a marketing opportunity. "The labeling doesn't change anything for us," he explained. "We proudly note our location on our label anyway, and most people buy us because of that." He was already planning for the upcoming Hanukkah and Christmas holidays to market gift packages of Psagot's wines together with other products like honey and olive oil.

While most businesses don't want to be identified with politically controversial issues, as far as Berg was concerned, European and U.S. politicians and activists trying to push back against settlement expansion and the theft of Palestinian land in the West Bank were only helping his brand.

In the five years since the EU published its guidelines, Psagot has doubled its output of wine – much of it exported abroad – and in early 2020 relocated to much bigger premises in the nearby Sha'ar Binyamin industrial zone. This space includes both the winemaking facility, a large wine store and visitors center for tasting events, and a hall for weddings and other functions. "It doesn't look anything you've ever seen on a settlement," said one person who attended a wedding there a few months ago. "You could have transplanted it anywhere within Israel."

Business isn't the only thing that's been good for Psagot. Politics has worked for it, too. In today's Israel, with the right wing in power for nearly 12 years, no one is talking anymore about moving settlements like Psagot – which is not located in any "settlement bloc" that could conceivably be part of a two-state solution. And exactly a year ago, U.S. Secretary of State Mike Pompeo announced in Washington that the Americans no longer consider the settlements "illegal."

Following Pompeo's announcement, Psagot named a wine – a blend of Cabernet Sauvignon, Syrah and Merlot – for him. It's unclear how many bottles of the "limited edition" were actually made. Inquiries with the winery this week elicited the response that "it's run out," but at least Pompeo seems to have got a bottle, as his wife was later photographed boarding a flight at Andrews Air Force Base holding a Psagot shopping bag.

Pompeo is back in Israel this week, on his final visit as President Donald Trump's secretary of state. He's scheduled to make a stop at the winery, which will also be a precedent-shattering first visit by a senior U.S. diplomat to a West Bank settlement.

If five years ago Psagot seemed destined to be ostracized as a global pariah, now it's an international destination. Peak normalization for the settlements.

### **WHAT DOES POSSIBLE ROLE OF DIASPORA JEWS IN ISRAELI GOV'T ACTUALLY MEAN?** (Jonathan Feldstein, JPost 11/16/20)

I read, and reread, the recent JTA article published in The Jerusalem Post, "Israeli MKs propose giving Diaspora Jews a formal role in Israeli affairs" with a sense of curiosity and confusion. I have not read the proposed legislation referenced, and this is my only source. My intention is not to be contentious,

and certainly not offensive, but the idea seems half baked at best and deserves a serious discussion, one that I am not really sure is taking place in the Knesset, and if it is, whether it's able to be free of political considerations. I wholeheartedly and unequivocally agree that Israeli leaders of all stripes, not just in the Knesset, should engage, consult and learn from Jews in the Diaspora. We should do that to create understanding and build unity, even on issues about which we disagree. Israel matters to the Diaspora and the Diaspora matters to Israel, 100%.

However, from reading this article about a bill that's being proposed in the Knesset, it came across as yet another silly and unnecessary form of legislation that has no substance or teeth. It may be well-intentioned, but it does not seem well-grounded. If it can't be defined or enforced, why should it become a law?

Proposing, much less passing, something like this may feel good on the surface, especially to Diaspora Jews, but is just another way to let down our brothers and sisters overseas. This would stand to become yet another scenario where the government passes laws, and then doesn't follow up. There is no shortage of these. It makes the government look silly, lose credibility, and regardless of the issue, give us all the feeling that it's just not reliable. What's worse, proposing such a law that never passes, or passing it and having no substantial difference?

Eric Fingerhut, head of JFNA is quoted, saying that he would imagine that Israeli leaders would or should want to know what (American) Jews overseas are thinking. I would imagine that if there were something critical on the agenda of the heads of JFNA, AJC, AIPAC, Hadassah, the different religious streams, and others, they know how to and can access Israeli leaders from the prime minister on down. Why does this need to be legislated? Why not just set up a conference call once a month or quarter to touch base?

These same leaders are sophisticated and connected enough to know that Israel has a tendency to legislate in the Knesset, or approve in the cabinet, things that are not followed through. Why set this up as yet another, with even more to lose?

The MK who is proposing this bill understands that it's vague. That means that even if such a bill were to pass, it would open up to 120 MKs the potential for 240 or more interpretations as to what the issues are which are relevant to Diaspora Jews that require consulting, and what such consulting would look like.

To be sure, most veteran Knesset members, even many of the Arab ones, already have relationships and consult Diaspora Jews. They may only consult people who are religiously or ideologically compatible with their own views, so nothing new is gained. What will change? Does the "consulting" which is already being done count, or does it have to be new consulting? Who defines it?

What does "consulting" Diaspora Jews mean anyway? Who is required to be consulted? Will Diaspora Jewish organizations and Jewish leaders compete for the right to be consulted? Who decides? What does it all mean? Will Arye Deri now have to meet with Richard Jacobs and the Reform movement? Will Ahmed Tibi have to consult with Mort Klein and the ZOA?

Is it expected that "consulting" will be required with the heads of organizations that raise a certain amount of money? How much? What other measures of who is consulted will there be? Is it about money at all, or only about money?

Let's not even open the can of worms as to "who is a Jew" and who needs to be consulted, heaven (or God) forbid, depending upon your religious orientation.

There is a surprisingly great lack of understanding between Israeli Jews and Diaspora communities. That's understood. There needs to be dialogue and good will. Interests need to be tempered or at least based on reality. That doesn't mean reality can't and shouldn't change, but a new law to legislate that, doesn't seem like a good idea, or even an idea worth taking time on.

But if we are going to legislate silly things, I would like to propose a bill that coffee ice cream be the official flavor of Israel. On that we can all agree. I will reserve judgment, however, until I read the bill.



# The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### The Roots of Appreciation

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

The Midrash relates that Esav excelled in the *mitzvah* of honoring his father. At the same time, our Sages teach us that Esav transgressed the worst of sins, including adultery and murder. How is it possible for these two conflicting forms of behavior to coexist in one person?

Rav Eliyahu Dessler explains that Esav's fulfillment of the *mitzvah* to honor his father was not rooted in a positive character trait, but rather in a negative one. In most instances, honoring parents expresses a child's gratitude to his or her parents. Rav Dessler explains that recognizing the good others do for us and expressing our gratitude stems from the trait of generosity. Someone who is a "giver" always prefers to give, rather than to receive. When they do receive from another, they are filled with a desire to return the favor or, if that is not an option, to express their gratitude. A "taker," on the other hand, believes that he or she is deserving of everything. When they receive something from another, they feel no obligation to reciprocate or express appreciation.

Rav Dessler explains that there are times, however, when expressing gratitude can emanate from the negative traits of a "taker." When a person expresses gratitude in order to influence the other person to give to them again or with the hope of motivating others to give to them, that expression of appreciation is now self-serving. It is no longer an act of giving, but is now an act of taking. Similarly, when Esav honored his father, it didn't come from a desire to give back to Yitzchak whatever he could, but instead was self-serving. Esav knew that he too would one day grow old and need the help of his children. If he did not serve his father, neither would his children serve him. It was this selfish attitude that motivated Esav to not only honor his father, but to excel at it.

The ability to recognize and express our gratitude for all the good that G-d, our parents, and others do for us is a hallmark of the Jewish people. The word "Jew" originates in the name "Yehuda," which was itself an expression of Leah's gratitude to G-d for his birth. Let us take care to cultivate this wonderful trait to ensure that it is always rooted in the trait of generosity and never stems from a desire to take.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**"Two nations are in your womb; and two regimes from your insides shall be separated; and one regime will become stronger than the other regime..." (25, 23)**

*Two nations are in your womb; this refers to Rebbe and Antoninus... (Rashi)*

*And one regime will become stronger than the other regime - they shall not be equal in greatness. When one rises, the other one will fall. (Rashi)*

If the verse is referring to one regime rising and the other regime falling, Rebbe and Antoninus are not a good example of this. Didn't they both reign at the same time?

### Parsha Riddle

**Who was named before they were born?**

Please see next week's issue for the answer.

Last week's riddle:

**When is Sara Immeinu's yartzeit?**

**Answer: Rosh Hashana**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

As we have previously noted, parashas Toldos portrays Rivkah as a wife who is remarkably independent of her husband Yitzchak. When her unborn children "agitate within her", she does not consult her husband but rather goes "to inquire of Hashem"; when the children are born, although her husband loves Esav, she loves Yaakov; when her husband plans to bestow the blessings upon Esav, she plots with Yaakov to thwart her husband's intentions and secure the blessings to Yaakov; and when she subsequently urges Yaakov to flee Esav's wrath, she apparently does not disclose to her husband her true motivation in sending Yaakov away, but merely implies that Yaakov must travel from the region in order to find an appropriate wife.

The halachic literature discusses a wife's obligation to respect her husband. The Talmud rules that if one's father and mother simultaneously request him to serve them by bringing them water to drink, then if the couple is married, his father's request takes precedence, since "[he] and [his] mother are both obligated in the honor of [his] father." (Kiddushin 31a) This is an explicit statement that a wife is obligated to honor her husband, although the precise nature and scope of this obligation are not spelled out.

R. Yehudai Gaon (eighth century Iraq) rules that:

*When her husband enters from outside, a woman is obligated to stand upon her feet, and she is not permitted to sit until her husband sits. (Cited in Otzar Haposkim 69:7:30:3)*

*But this does not appear to be contemporary custom. Similarly, R. David Kimchi (twelfth-thirteenth century Provence) maintains that a wife should not refer to her husband directly by his name, but R. Betzael Stern (twentieth century central Europe / Melbourne) rejects this, noting that no one whatsoever is particular about this. (Shut. B'tzeil Hachochmah 1:70:2-3)*

R. Pinchas Halevi Horowitz (eighteenth-nineteenth century Ukraine / Germany) maintains that a wife is obligated in kavod (respect), but not mora (reverence), of her husband. Similarly, a wife is under no general obligation to obey her husband's instructions where his personal comfort is not involved, and the idea that a wife should "fulfill her husband's desire" is merely an ideal but not obligatory. (Sefer Hamikneh 30b)

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. Why thus?
2. Dirt and dust.
3. I begin the ten.
4. I am "I am."

#### #2 WHO AM I?

1. I was dug.
2. I was filled.
3. I have a city named for me.
4. I caused a treaty.

#### Last Week's Answers

**#1 127 years of Sara** (I woke up the students, I caused Esther to rule, I have three "years," I was equal for good.)

**#2 Ephron** (I said a lot, but did a little, I was the opposite of Avraham, I got appointed, I am not a pencil.)

*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

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