

# Young Israel Shomrai Emunah - Shabbos Shorts ת"ש

October 8 - 9, 2021 - 3 Marcheshvan 5782 - Noach

Light Candles by 6:21 - Havdalah 7:18

The Shabbos Shorts is sponsored this week by  
Joey Franco - Mortgage Banker - 301-529-5387.

## Mazal Tov

- **Jack Calman** on the birth of two beautiful identical twin grandsons, Noah and Lev. Mazal Tov to the parents, daughter Judy Calman and son-in-law Mark Roccaforte, of Albuquerque, NM.
- **Nancy & Pesach Mehlman** on the engagement of their son Shlomo to Yocheved Herbst of Inwood, NY. She is the daughter of Tzivia & Hertzell Yaakov. Mazal Tov to Yocheved and Shlomo and to both families. Special Mazal Tov to grandfather **Jack Mehlman**.

## Shabbos Schedule

*Minyan locations are listed as B = Belonofsky Sanctuary, S = Social Hall. All Sephardi Minyanim take place in the Beit Medrash.*

### Friday Night:

- Light Candles by 6:21
- Mincha: 6:25 (B), 6:15 (Sephardi)

### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi), 9:15 (Teen Minyan - 1101 North Belgrade Road)
- Mincha: 2:30 (B), 6:20 (B), 6:15 (Sephardi)
- Shabbos ends/Maariv: 7:18

### Divrei Torah:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Rabbi Hillel Shaps
- Teen Minyan Rabbi Postelnek
- Shiur after Mincha Rabbi Yitzhak Grossman

### Kiddush Sponsors:

- 8:45 and 9:15 Kiddush in a Bag is sponsored by **Rabbi Saul & Susan Koss** in honor of all those who worked so hard to make the Rosh Hashanah & Yom Kippur davening so beautiful, from the seating to the sermons to the melodies, plus everything in-between and in honor of our newest great-grandson, Yitzchak Dov Caplan.

## COVID-19 Updates

- The YISE Board has mandated that everyone who is medically eligible for an FDA-approved COVID-19 vaccine must be fully vaccinated for COVID-19 in order to enter the Shul building, effective November 1.
  - Masks are required for ALL people in the YISE Arcola building, whether vaccinated or unvaccinated, with the exception of children under the age of 2.
  - There are no social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
  - The Shul office is still open, but hours may vary.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

## Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A**.
  - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
  - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
  - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F**.
    - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
  - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
  - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more information, contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361.
    - For Men:
      - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**.
      - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
      - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
    - For Women, **Zoom I**
      - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
      - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis
  - **SCP (Semichat Chaver Program)** begins a new semester Tuesday, October 19, 8:45 PM. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at [gwckollel.org/scp](http://gwckollel.org/scp) See flyer for details.
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Monday - Parasha, Tuesday - Halachos, 8:45 AM, **Zoom B**.
  - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E**.
  - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7<sup>th</sup> Perek Merubah. Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:  
Zoom A: ID: 416 963 9000, password 492019  
Zoom B: ID: 970 1398 4837, password 613  
Zoom C: ID: 978 8156 7874, password RabbiHyatt  
Zoom D: ID: 746 455 2195, password Learn  
Zoom E: ID: 713 7408 5130, password 045079  
Zoom F: ID: 349 754 2180, password Learn  
Zoom G: ID: 539 496 3506, password ygarwz  
Zoom H: ID: 803 356 4156, password Learn  
Zoom I: ID: 601 853 4021, password Winter

## YISE Programs and Listings

**IZUN** - Go to <https://wp.yise.org/izun> for a special message from Rabbi Rosenbaum about IZUN, a community resource that provides financial education and decision-making support for young couples, growing families, and those facing changes in their financial states.

**The Laws and Lessons of Shemitta** - Sundays at 8:15 PM on **Zoom A**. Join us in learning about Shemitta in a 4-part series with Rabbi Rosenbaum and Rabbi Postelnek, October 17, October 24, October 31 and November 14. *See flyer for details.*

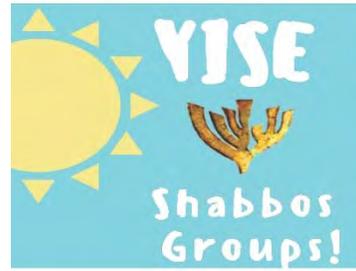
**Rabbi Rosenbaum's Tehillim and Parsha Shiur** - Videos of past Shiurim are now available at <https://wp.yise.org/parsha>

**Kiddush in a Bag!** While we are not yet back to regular in-Shul Kiddushes, we are happy to now offer Kiddush in a Bag for the 8:45 and 9:15 Minyanim. To sponsor the Kiddush in a Bag, contact Simi Franco at [simi@yise.org](mailto:simi@yise.org)

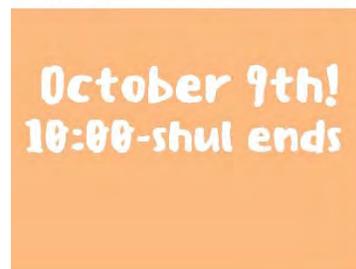
**Helping Hands Across Kemp Mill** is a part of YISE's Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740,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

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

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



- 4 Groups:**
1. **Ages 18-36 months**
  2. **Ages 3-5**
  3. **Ages 6-9 Boys**
  4. **Ages 6-9 Girls**



## YISE Youth Announcements

**Shabbos Groups** will take place this Shabbos, October 9, from 10:00 AM until Shul ends, indoors. Masks required indoors for age 2+. Age 18-35 months will be located in the toddler room off the Lower Lobby. Ages 3-5 years will meet in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Michal Merkin, YISE Youth groups coordinator, at [mmerkin@yise.org](mailto:mmerkin@yise.org)

**Mezuzah Workshop** - With JCRAPTS. Explore the Mitzvah of Mezuzah! Decorate your own brass Mezuzah case! October 17, 10:00 AM - 12 Noon, in the YISE Social Hall. For ages 4+. Parental supervision is required. Sponsorships are available for this event! Please contact [DKatz@Yise.org](mailto:DKatz@Yise.org) for more information.

## Dvar Torah Dedications/Sponsor a Shiur

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

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

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

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

## Thank you to this past week's Shiurim sponsors:

### Rabbi Rosenbaum's Mussar Shiur

- Elaine & Robert Leichter

### Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- Fay Kasser to commemorate the Yahrzeit of her mother, Rivkah Tzivia bas Pinchas, on 29 Tishrei.

## Happy Birthday! Happy Anniversary!

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

- **Eric Golman** wishes **Liba** a happy anniversary

## Community Programs & Listings

**Rosenblatt Memorial Lecture** - You are cordially invited to the 36<sup>th</sup> annual program in memory of Rabbi Morris and Rebbetzin Esther Rosenblatt on Sunday, October 10, from 11:00 AM to Noon. The featured guest will be Abigail Pogrebin, in conversation with Gary Rosenblatt. The program will take place on Zoom and will include time for participants to interact with the guest. Abigail Pogrebin is an award-winning author, popular moderator, Jewish communal leader and former Emmy-nominated producer for 60 Minutes. Zoom Meeting ID: 642 309 9281

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

**The Mikvah Emunah Society and The Robin Niman Mikvah Education Fund** present "De-stress the Dip: Debunking Common Misconceptions about Mikvah Preparation", an educational evening for women via Zoom, featuring Chayie Chinn. Tuesday, October 12, 8:30 PM. Zoom Meeting ID: 853 8395 0543. Passcode: 056926. Call in number: 301-715-8592. See <http://www.mikvahemunah.com> for the full flyer.

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

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

**Kemp Mill Toastmasters** - Wednesday, October 13, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [secretary@kempmilltoastmasters.com](mailto:secretary@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

**Koidenover Rebbe** - All are invited to a special evening with the Koidenover Rebbe on Monday, October 18, at the home of Dr. Nick Muzin, 800 Stonington Road. Private meetings with the Rebbe will begin at 7:00 PM. To schedule an appointment or for more information, please contact R Shlomo Slatkin at 443-570-7598 or email [office@koidenov.org](mailto:office@koidenov.org)

**Bikur Cholim of Greater Washington Hope and Healing Virtual Gala** - Honoring Bill Kominers, Jill Goldwater, Ari Shapiro and Miriam Weiss. October 24, 10:00 AM. Register at <https://www.wizevents.com/bikurcholimgw-gala2021>

**Help our Senior Neighbors** - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact [volunteer@seniorconnectionmc.org](mailto:volunteer@seniorconnectionmc.org), call 301-962-0820 or visit [www.seniorconnectionmc.org](http://www.seniorconnectionmc.org) for more information.

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

**Remote Night Shiurim from YGW** - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at [https://zoom.us/webinar/register/1715843153121/WN\\_n6jNGqUpTpCN6ikCabUutA](https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA)

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

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

**Kemp Mill Village** is merging into the larger, well-established Silver Spring Village (SSV) as of September 1. All current members will have several additional months to try out the many services offered by Silver Spring Village. Non-members will also be able to experience a trial period to decide if they want to join. To learn more about SSV's varied offerings, visit <https://silverspringvillage.org>

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

The Week Ahead		Sunday October 10	Monday October 11	Tuesday October 12	Wednesday October 13	Thursday October 14	Friday October 15
Shacharis	Ashkenazi	6:30, 7:30, 8:45	6:30, 6:45, 8:45	6:30, 6:55, 8:45	6:30, 6:55, 8:45	6:30, 6:45, 8:45	6:30, 6:55, 8:45
	Sephardi	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi	6:20	6:20	6:20	6:20	6:20	See Shabbos schedule
	Sephardi	6:15	6:15	6:15	6:15	6:15	
<b>Halachic Times:</b> Latest Alos Hashachar 5:59 AM, Earliest Talis and Tefilin: 6:27 AM, Latest Netz: 7:20 AM, Latest Krias Shema: 10:03 AM, Earliest Mincha: 1:25 PM, Earliest Shkia: 6:27 PM, Latest Tzeis Hacoachavim: 7:17 PM							

### Next Shabbos

October 15 - 16, 2021 - 10 Marcheshvan 5782

Parshas Lech Lecha

#### Friday Night:

- Light Candles by 6:11
- Mincha: 6:15 (B), 6:05 (Sephardi)

#### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 2:30 (B), 6:10 (B), 6:05 (Sephardi)
- Shabbos ends/Maariv: 7:08

Next Shabbos Shorts Deadline: Wednesday, October 13 at 12 Noon

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

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

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

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

Office Hours:

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

Friday 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

# A Special Message From Rabbi Rosenbaum

## IZUN

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

We all know that life is full of challenges and life is full of new challenges, and so many times we find ourselves in situations that we have to adjust and we have to reach down within ourselves and figure out how to deal with the new challenge. One of the greatest challenges facing our community, I don't mean just specifically Silver Spring, I mean the American Orthodox community, is the challenge of finances. Finances create a great strain on people's personal lives, on the dynamics within a marriage, on the dynamics within family. We, the broader American Orthodox community, have a wonderful infrastructure, and wonderful opportunities and many of these opportunities are very expensive. You can imagine a couple starting off. Thank G-d, whether it be from the beginning of their marriage, whether it be relatively soon in their marriage, earning very nice incomes and thank G-d being able to pay the rent on their apartment very easily, even being able to afford a mortgage on a house and a nice down payment on a house. Maybe they saved before, maybe they continue to save. If G-d blesses them with children relatively early in their marriage, day-school tuition comes pretty quick. It gets very expensive very fast. Real estate in our communities in general, certainly in the Greater Washington community, does not come cheap. What's so difficult is we tell ourselves we have to spend wisely, and for many of us that itself is challenging. But many of us are not the type to waste money and splurge. And even if we're not wasting money and splurging, all of a sudden expenses increase at a greater rate than our incomes do. And we have to make some very difficult decisions. Not between wasteful things or productive things. We have to decide between productive things. Many times people don't know much about investments. By the way, investments are all the more beneficial early on in one's career of earning money before one has so many expenses. The bottom line is the world of finance creates great challenge to the average American Orthodox individual, couple, family, and some of us come into situations very well educated and, to be candid, many of us come into these financial challenges without much prior knowledge.

There is a wonderful organization, there happens to be a broader nationally spearheaded by the OU, but there is a wonderful local organization that has been around a few years now, and is working in tandem with the OU's project. It's called IZUN. I'm very grateful to Barbara Blaustein, a member of our shul, who has been working on this from its inception and you can go to their website: [getizun.org](http://getizun.org) They have articles, they have opportunities to meet up with a coach. We have a wonderful resource within our community to help people educate themselves. It could be people in any stage of life. Certainly if people find themselves in a difficult phase of trying to balance their budget appropriately. IZUN can certainly be of help. It's not a charity organization, it doesn't give you money, but it helps you strategize. But honestly I think that people who could probably benefit from IZUN even more are people who are just starting out, beginning to earn money maybe as an individual, maybe as a couple, maybe as a family. And, truth be told, I think the way to view it is the same way we would view a check-up with our physician. A person makes an appointment for their check-up, they are not saying that they must be terribly ill. They are certainly not saying that they are irresponsible and that is why they have to go to a doctor. What they are saying is they are not a doctor, they don't understand all the ins and outs of medicine, and they'll do the responsible thing and they'll go to a physician to just get a general sense of where they're at. I think it would be a very wise thing for everyone who is beginning to manage their own finances and beginning, possibly, to get more expenses, to just contact IZUN, whether it be to go to a seminar or whether it be to have an appointment with a coach. It's being done as a *Chesed* in the community by Barbara and a number of other volunteers. I thank each of them very much and I really strongly urge everyone. There should be no awkwardness, there should be no shame, it's really doing the responsible thing, checking in now. I have definitely had the experience of helping people deal with great stresses and strains due to their finances that if they had addressed things earlier in their lives, these strains would not be present, and certainly not to the same extent. Thanks for considering and thank you so much for the people from IZUN.

Have a wonderful Shabbos!

*THIS SHEMITTA YEAR OF 5782*

# JOIN US IN LEARNING THE LAWS AND LESSONS OF SHEMITTA

A 4-Part Series by  
Rabbi Rosenbaum and Rabbi Postelnek

**SUNDAYS ON ZOOM AT 8:15PM**



*Zoom A - Meeting ID: 416 963 9000 Password: 492019*

**Oct. 17**

Resting the Land:  
Exploring the Ideas and  
Mitzvos of Shemitta

Rabbi Postelnek

**Oct. 31**

You Sold *What*: Shemitta  
in the Diaspora Made  
Practical

Rabbi Rosenbaum

**Oct. 24**

Sacred Fruits: The Laws  
of Shemitta Produce

Rabbi Postelnek

**Nov. 14**

Money Matters: Pruzbul  
and Nullification of Debts

Rabbi Postelnek



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COMMUNITY KOLLEL  
&  
YOUNG ISRAEL  
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present

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AT YISE!**



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**Rabbi  
Hillel  
Shaps**

Men's  
Programming



**TUESDAYS @ 8:45PM**  
at YISE, 1132 Arcola Ave.

Register at  
[gwckollel.org/scp](http://gwckollel.org/scp)

For more information, please contact:  
Rabbi Hillel Shaps,  
[hshaps@gwckollel.org](mailto:hshaps@gwckollel.org)



Semichat Chaver Program: Founded by Rav Elyada Goldwicht

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

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

Volume 28, Issue 2

Shabbat Parashat Noach

5782 - B"H

## Covenant & Conversation: R. Jonathan Sacks

**Beyond Nature** - Are we naturally good or naturally bad? On this, great minds have argued for a very long time indeed. Hobbes believed that we have naturally "a perpetual and restless desire of power after power, that ceaseth only in Death." We are bad, but governments and police can help limit the harm we do. Rousseau to the contrary believed that naturally we are good. It is society and its institutions that make us bad.

The argument continues today among the neo-Darwinians. Some believe that natural selection and the struggle for survival make us, genetically, hawks rather than doves. As Michael T. Ghiselin puts it, "Scratch an 'altruist' and watch a 'hypocrite' bleed." By contrast, naturalist Frans de Waal in his books about primates shows that they can be empathic, caring, even altruistic and so, by nature, are we.

E. Hulme called this the fundamental divide between Romantics and Classicists throughout history. Romantics believed that "man was by nature good, that it was only bad laws and customs that had suppressed him. Remove all these and the infinite possibilities of man would have a chance." Classicists believed the opposite, that "Man is an extraordinarily fixed and limited animal whose nature is absolutely constant. It is only by tradition and organisation that anything decent can be got out of him."

In Judaism, according to the Sages, this was the argument between the angels when God consulted them as to whether or not He should create humans. The angels were the "us" in "Let us make mankind." A Midrash tells us that the angels of chess and tzedek said "Let him be created because humans do acts of kindness and righteousness." The angels of shalom and emet said, "Let him not be created because he tells lies and fights wars." What did God do? He created humans anyway and had faith that we would gradually become better and less destructive. That, in secular terms, is what Harvard neuroscientist Steven Pinker argues too. Taken as a whole and with obvious exceptions we have become less violent over time.

The Torah suggests we are both destructive and constructive, and evolutionary psychology tells us why. We are born to compete and co-operate. On the one hand, life is a competitive struggle for scarce resources – so we fight and kill. On the other hand, we survive only by forming groups. Without habits of co-operation, altruism and trust, we would have no groups and we would not survive. That is part of what the Torah means when it says, "It is not good for man to be alone." So we are both aggressive and altruistic: aggressive to strangers, altruistic toward members of our group.

But the Torah is far too profound to leave it at the level of the old joke of the Rabbi who, hearing both sides of a domestic argument, tells the husband, "You are right," and the wife "You are right," and when his disciple says, "They can't both be right," replies, "You are also right." The Torah states the problem, but it also supplies a non-obvious answer. This is the clue that helps us decode a very subtle argument running through last week's parsha and this one.

The basic structure of the story that begins with Creation and ends with Noah is this: First God created a universe of order. He then created human beings who created a universe of chaos: "the land

was filled with violence." So God, as it were, deleted creation by bringing a Flood, returning the earth to as it was at the very beginning when "the earth was formless and empty, darkness was over the surface of the deep, and the spirit of God hovered over the waters." He then began again with Noah and his family as the new Adam and Eve and their children.

Genesis 8-9 is thus a kind of second version of Genesis 1-3, with two significant distinctions. The first is that in both accounts a key word appears seven times, but it is a different word. In Genesis 1 the word is "good." In Genesis 9 it is "covenant." The second is that in both cases, reference is made to the fact that humans are in the image of God, but the two sentences have different implications. In Genesis 1 we are told that "God created humanity in His own image, in the image of God He created them, male and female He created them." In Genesis 9 we read, "Whoever sheds the blood of man, by man shall his blood be shed, for in the image of God has God made humanity".

The difference is striking. Genesis 1 tells me that "I" am in the image of God. Genesis 9 tells me that "You," my potential victim, are in the image of God. Genesis 1 tells us about human power. We are able, says the Torah, to "rule over the fish of the sea and the birds of the air." Genesis 9 tells us about the moral limits of power. We can kill but we may not. We have the power, but not the permission.

Reading the story closely, it seems that God created humans in the faith that they would naturally choose the right and the good. They would not need to eat the fruit of "the Tree of Knowledge of Good and Evil," because instinct would lead them to behave as they should. Calculation, reflection, decision – all the things we associate with knowledge – would not be necessary. They would act as God wanted them to act, because they had been created in His image.

It did not turn out that way. Adam and Eve sinned, Cain committed murder, and within a few generations the world was reduced to chaos. That is when we read that "The Lord saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. The Lord regretted that he had made man on the earth, and it grieved Him to His heart." Everything else in the universe was tov, "good." But humans are not naturally good. That is the problem. The answer, according to the Torah, is covenant.

Covenant introduces the idea of a moral law. A moral law is not the same as a scientific law. Scientific laws are observed regularities in nature: drop an object and it will fall. A moral law is a rule of conduct: do not rob or steal or deceive. Scientific laws describe, whereas moral laws prescribe.

When a natural event does not accord with the current state of science, when it "breaks" the law, that is a sign that there is something wrong with the law. That is why Newton's laws were replaced by those of Einstein. But when a human being breaks the law, when people rob or steal or deceive, the fault is not in the law but in the deed. So we must keep the law and condemn, and sometimes punish, the deed. Scientific laws allow us to predict. Moral laws help us to decide. Scientific laws apply to entities without freewill. Moral laws presuppose freewill. That is what makes humans qualitatively different from other forms of life.

So, according to the Torah, a new era began,

centred not on the idea of natural goodness but on the concept of covenant, that is, moral law. Civilisation began in the move from what the Greeks called physis, nature, to nomos, law. That is what makes the concept of being "in the image of God" completely different in Genesis 1 and Genesis 9. Genesis 1 is about nature and biology. We are in the image of God in the sense that we can think, speak, plan, choose and dominate. Genesis 9 is about law. Other people are also in God's image. Therefore we must respect them by banning murder and instituting justice. With this simple move, morality was born.

What is the Torah telling us about morality?

First, that it is universal. The Torah places God's covenant with Noah and through him all humanity prior to His particular covenant with Abraham, and His later covenant with Abraham's descendants at Mount Sinai. Our universal humanity precedes our religious differences. This is a truth we deeply need in the twenty-first century when so much violence has been given religious justification. Genesis tells us that our enemies are human too.

This may well be the single most important contribution of monotheism to civilisation. All societies, ancient and modern, have had some form of morality but usually they concern only relations within the group. Hostility to strangers is almost universal in both the animal and human kingdoms. Between strangers, power rules. As the Athenians said to the Melians, "The strong do what they want, while the weak do what they must."

The idea that even the people not like us have rights, and that we should "love the stranger", would have been considered utterly strange by most people at most times. It took the recognition that there is one God sovereign over all humanity ("Do we not all have one father? Did not one God create us?") to create the momentous breakthrough to the idea that there are moral universals, among them the sanctity of life, the pursuit of justice, and the rule of law.

Second, God Himself recognises that we are not naturally good. After the Flood, He says: "I will never again curse the ground because of humankind, even though the inclination of their minds is evil from childhood on." The antidote to the yetzer, the inclination to evil, is covenant.

We now know the neuroscience behind this. Our brains contain a prefrontal cortex that evolved to allow humans to think and act reflectively, considering the consequences of their deeds. But this is slower and weaker than the amygdala (what Jewish mystics called the nefesh habehamit, the animal soul) which produces, even before we have had time to think, the fight-or-flight reactions without which humans before civilisation would simply not have survived.

The problem is that these rapid reactions can be deeply destructive. Often they lead to violence: not only the violence between species (predator and prey) that is part of nature, but also to the more gratuitous violence that is a feature of the life of most social animals. It is not that we only do evil. Empathy and compassion are as natural to us as are fear and aggression. The problem is that fear lies just beneath the surface of human interaction, and it can overwhelm all our other instincts.

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Daniel Goleman calls this an amygdala hijack. "Emotions make us pay attention right now – this is urgent – and give us an immediate action plan without having to think twice. The emotional component evolved very early: Do I eat it, or does it eat me?" Impulsive action is often destructive because it is undertaken without thought of consequences. That is why Maimonides argued that many of the laws of the Torah constitute a training in virtue by making us think before we act.

The Torah tells us that we have the capacity for both good nor bad. We have a natural inclination to empathy and sympathy, but we have an even stronger instinct for fear which can lead to violence. That is why, in the move from Adam to Noah, the Torah shifts from nature to covenant, from *tov* to *brit*, from power to the moral limits of power. Genes are not enough. We also need the moral law.

### **Shabbat Shalom: Rabbi Shlomo Riskin**

"Come, let us go down, and there confound their language, so that they shall not understand one another's speech". What is the connection between Adam's existential state of aloneness and the tragic social isolation which results from the Tower of Babel, when one language is replaced by seventy languages, leading to confusion and dispersion?

To answer our question, let us begin by returning to the story of creation and God's declaration: "It is not good for man to be alone. I will make a help-opposite for him". When Adam fails to find his 'help-opposite' among the animals, we are told: "The Lord God cast a deep sleep upon man and while he slept, He took one of his ribs and closed up the flesh in its place, and of the rib, which the Lord God had taken from the man, He made a woman, and brought her to the man".

Why is the birth of Eve surrounded with this poetic quality? Why does her creation differ radically from all other creatures? The answer is that had Eve been created from the earth like the rest of the animals, Adam would have related to her as a two-legged creature. Even if she walked and talked, she would end up as one of the animals to name and control. Her unique 'birth' marks her unique role.

Earlier, we read that "God created the human being in His image; in the image of God He created him, male and female created He them". "Male and female" suggests androgynous qualities, and on that verse, Rashi quotes a midrashic interpretation that God originally created the human with two "faces," Siamese twins as it were, so that when He put Adam into a deep sleep, it was not just to remove a rib but to separate the female side from the male side.

God divided the creature into two so that each half would seek completion in the other. Had Eve not emerged from Adam's own flesh to begin with, they could never have become one flesh again.

Awakening, Adam said of Eve, "Bone of my bone, flesh of my flesh". His search was over, and what was true for Adam is true for humankind. In the next verse, God announced the second basic principle in life: "Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh" (. "Leave" does not mean reject; but it does mean that one must be mature and independent in order to enter into a relationship of mutuality with one's mate. (How many divorces can be traced to crippling parent-child relationships?)

One of the goals of a human being is to become one flesh with another human being, and this, the truest of partnerships, can only be achieved with someone who is really part of yourself, only with someone to whom you cleave intellectually and emotionally. If a relationship suffers from a lack of concern and commitment, then sexuality suffers as well. The Torah wants us to know that for humans, sexual relations are not merely a function of procreative needs, but rather an expression of mutuality on a

profound level. Hence, in contrast to the animal kingdom, humans are not controlled by periods of heat; sexuality is ever-present. Thus, Nahmanides speaks of one flesh in allegoric terms: through a transcendent sexual act conceived in marriage, the two become one. Rashi interprets the verse, "You shall become one flesh" to mean that in the newborn child, mother and father literally become one flesh. In the child, part of us lives on even after we die.

The sequence ends with the startling statement, "And they were both naked, and they were not ashamed". Given the Torah's strict standards of modesty, how are we to understand a description which seems to contradict traditional Jewish values?

I would suggest a more symbolic explanation: Nakedness without shame means that two people must have the ability to face each other and reveal their souls without external pretense. Frequently, we play games, pretending to be what we're not, putting on a front. The Hebrew word 'beged' (garment) comes from the same root as 'bagod' – to betray. With garments I can betray; wearing my role as I hide my true self. The Torah wants husband and wife to remove garments which conceal truth, so that they are free to express fears and frustrations, not afraid to cry and scream in each other's presence without feeling the "shame of nakedness." This is the ideal 'ezer kenegdo.'

The first global catastrophe, the flood, struck when the world rejected the ideal relationship between man and woman. Rape, pillage, and unbridled lust became the norm. Only one family on earth – Noah's – remained righteous. Now, with the Tower of Babel, whatever values Noah attempted to transmit to future generations were forgotten.

What exactly happened when one language became seventy is difficult to understand. Yet, metaphorically, one language means people understand each other. With their 'ezer-kenegdos,' existential and social loneliness is kept at bay as they become one in love and in progeny. The Tower of Babel represents a new stage of depravity, not sexual, but social. People wanted to create a great name by building great towers, not for the sake of Heaven, but for the sake of materialism. As they reached greater physical heights, they forgot the human, inter-personal value of a friend, a wife, a life's partner. According to the Midrash, when a person fell off the Tower, work continued, but if a brick crashed to the ground, people mourned.

Thus the total breakdown of language fits the crime of people who may be physically alive, but whose tongues and hearts are locked – people who are no longer communicating with each other. It was no longer possible for two people to become one flesh and one bone, to stand naked without shame, to become 'ezer-kenegdos.' Existential loneliness engulfed the world and intercommunication was forgotten. The powerful idea of one language became a vague memory.

The Tower of Babel ended an era in the history of mankind, and the social destruction it left behind could only be fixed by Abraham. His message of a God of compassion who wishes to unite the world in love and morality is still waiting to be heard.

**The Person in the Parsha: R. Tzvi Hersh Weinreb**  
**Survivors of Trauma** - There are many words in the English language that originally had great power but have become watered down over the years to the point of meaninglessness. One such word is "survivor." Another is "trauma."

Nowadays, the word "survivor" is applied freely even to those who have experienced the normal daily difficulties which all human beings face.

Similarly, the word "trauma" was originally used to describe catastrophic conditions of great suffering, such as war, life-threatening illness, and natural disasters. Nowadays, the term is used freely to

## Likutei Divrei Torah

describe far lesser events

Just last week, we began to reread the Pentateuch. This week, we read Parshat Noach. Throughout the coming year, we will search for the common themes of all of these readings. There is one theme which pervades the entire Jewish Bible. Indeed, it pervades all of Jewish history to this day.

This theme is the story of the "survivor;" the person who lives through trauma and who copes, one way or another, with life as a survivor, with life after trauma.

One such person is Noah who survived the destruction of all of civilization. There are many other candidates in the Bible who merit the term "survivor of trauma," Adam and Eve suffered trauma. They lived in paradise. But they lost it. That's trauma. They survived and went on to make lives for themselves. That's survival. King David suffered trauma and was a survivor. So was Job, and so was Jeremiah. In a sense, so was Jonah. Names of survivors in the long history of our people come readily to mind and include many rabbinic sages. Finally, the horrific Holocaust, the ultimate trauma, left numerous survivors. I, for one, have known quite a few survivors. In a sense, we are all survivors. Who can teach us the skills of survival?

Let us conceive of Noah as the archetypal survivor. What can we learn about the way he coped with the challenges of survival? You know the story. Noah and the members of his immediate family find refuge in the Ark from the Great Flood. The flood ends and finally they exit the ark. They survive the trauma.

But then, what does Noah do? What are his first actions as a survivor? He starts off on the proverbial right foot. "Noah built an altar to the Lord... He offered burnt offerings on the altar." Noah expresses his gratitude to the Almighty.

The Almighty responds in kind. He says, "Never again will I doom the earth because of man... Nor will I ever again destroy every living being, as I have done." The Almighty does not stop there. He goes on to bless Noah and his sons and He establishes an everlasting covenant with them.

So far, so good. But we abruptly learn of Noah's weakness. Noah resorts to drink. Is intoxication the only coping method available to survivors? Rabbi Samson Raphael Hirsch notes that the Hebrew word in our verse for "became drunk" is *vayishkar*. The root letters of this word are sh-kh-r. and there are several other words in Hebrew with similar root letters. Two of them are sh-y-r, song or poem, and sh-k-r, falsehood. These three terms represent three different modes of relationship between truth and reality. Reality is what is, whereas truth is what can be. The person who uses sh-y-r, the poetic imagination, knows that he can transform the truth into a new future reality. Noah, however, chose a differently. He chose sh-kh-r, drink. This is not a solution to the problem of post-traumatic survival.

Then there is a third mode, the mode of sh-k-r, of falsehood: denial, false ideologies, alternate facts, fictitious memories. These mechanisms will not dissipate the pernicious effects of traumatic experiences.

Rav Hirsch recommends the method of sh-y-r, the cultivation of the positive processes which we possess, but of which we are seldom aware: The survivor who deals with the traumas of his or her past strives to make things better, and in the process thrives, transcends the painful memories of the past, and painstakingly constructs a better future.

Noah failed as a survivor. Perhaps that is perhaps the essential distinction between him and the hero of next week's Torah portion, Abraham who utilized truth to create a new reality, the reality of monotheism and, eventually, the reality of the Jewish people. [Excerpted]

R' Gamliel HaKohen Rabinowitz-Rappaport *shlita* (*Rosh Yeshiva* of Yeshivat Sha'ar Ha'shamayim in Yerushalayim) writes: The obvious connection between this week's *Parashah* and *Haftarah* is the verse in the latter (*Yeshayah* 54:9), "For like the waters of Noach shall this be to Me. As I have sworn never again to pass the waters of Noach over the earth, so have I sworn not to be wrathful with you or rebuke you." On a deeper level, R' Rabinowitz notes that this week's *Haftarah* is also read during the Seven Weeks of Consolation following *Tisha B'Av*--half of it (*Yeshayah* 54:1-10) for *Parashat Re'eh* and half (54:11-55:5) for *Ki Tetze*. Just as these verses console us after we recall the destruction of the *Bet Hamikdash*, so they console us after we recall the destruction of the entire world in the Flood.

There is a practical lesson in this, writes R' Rabinowitz. If a person undergoes a tragedy or some suffering, he must not remain in a state of mourning. He must seek and accept consolation. Another lesson is that after parents or teachers punish a child or student as appropriate, they must offer the student words of consolation and encouragement as well. It is noteworthy, R' Rabinowitz adds, that *Hashem* taught the prophet *Yeshayah* these words of consolation over the destruction of the *Bet Hamikdash* 110 years or more before that destruction occurred. This teaches us how important it is to *Hashem* that we console those who have experienced suffering. (*Tiv Ha'haftarot*)

## Bitachon

This year--a *Shemittah* / sabbatical year, when agricultural activities in Eretz Yisrael are restricted and certain loans must be forgiven by lenders--we will *iy"H* devote this space to discussing *Bitachon* / placing one's trust in *Hashem*.

We continue with another source discussing a connection between *Shemittah* and the trait of *Bitachon*.

We read (*Vayikra* 25:19-21): "The land will give its fruit and you will eat your fill; you will dwell securely upon it. If you will say, 'What will we eat in the seventh year? Behold! We will not sow and we will not gather in our crops!' [*Hashem* answers:] I will ordain My blessing for you in the sixth year, and it will yield a crop sufficient for the three-year period [*i.e.*, the pre-*Shemittah*, *Shemittah*, and post-*Shemittah* years]."

R' Yosef Shalom Elyashiv *z"l* (1910-2012; Yerushalayim) asks: Why must the Torah make this promise to those who observe the *Shemittah*? Will they not already have seen before the *Shemittah* begins that the produce of the sixth year (*i.e.*, the pre-*Shemittah* year) was threefold?

R' Elyashiv answers: The Torah is not anticipating that one will ask this question in the sixth year or the seventh year. Rather, it is man's nature to worry about the distant future; therefore, he will ask in the first year of the *Shemittah* cycle: "How can I comfortably eat my produce during the next six years? I must put something away for the *Shemittah* year!"

- Continued in box inside -

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**“He sent out the raven, and it kept going and returning until the waters dried from upon the earth.” (8:7)**

A *Midrash* relates that Noah said to the raven, “Of what use are you? You are not kosher to eat, nor fit for a *Korban* / sacrifice.” *Hashem* told Noah, “Take it into the Ark, for a time will come when it will be needed. There will be a *Tzaddik*, Eliyahu Ha’navi, who will bring a drought to the world. I will send him to live alone, and (*Melachim I* 17:6), ‘The ravens [will] bring him bread and meat in the morning. . .’”

R’ Yerachmiel Shulman z”l Hy”d (see facing page) writes: This *Midrash* illustrates *Hashem’s* trait of tolerating, and even sustaining, a species or family for thousands of years--tens of thousands of beings, in all--simply because of some good that will come out of that species or family in the distant future. Why, in fact, was the “useless” raven used to sustain Eliyahu? To make clear that his sustenance came from *Hashem*.

(*Peninei Ha’shlaimut: Sha’ar Ha’savlanut* 1:10)

**- Continued from back page -**

Were a person to think this way, continues R’ Elyashiv, it would defeat the entire purpose of the *Shemittah* year, which is to inculcate *Bitachon* in the Creator of the world, and to implant in a person the *Emunah* / faith that there is no difference between the source of our sustenance for 40 years in the desert and the source of our sustenance in *Eretz Yisrael*--though one appears to be miraculous and the other, natural. Therefore, the Torah commands (verse 19): “The land will give its fruit and you will eat your fill; you will dwell securely upon it.” You will not need to skimp out of worry for the future.

One might ask further, writes R’ Elyashiv: After a person sees G-d’s blessing during the first *Shemittah* cycle he experiences, why will he have doubts in later *Shemittah* cycles? The answer, writes R’ Elyashiv, is that the fulfillment of *Hashem’s* blessing is dependent on our expressing our *Bitachon* by eating our fill, as the verse says. If a person skimps during the first *Shemittah* cycle and waits to see if *Hashem’s* promise is fulfilled, it will not be fulfilled. As we read in *Tehilim* (121:5), “*Hashem* is your shadow.” To the extent that we express our *Bitachon* in *Hashem*, He validates our feelings of trust. If we do not demonstrate our trust, He responds accordingly.

R’ Elyashiv adds: [Nevertheless, one might argue that worrying about the future is a good trait. To those people, we ask:] Do you worry about your spiritual future to the same degree that you worry about your material future? Why do so many people not try to build their spiritual fortunes?

(*Mishnat Ha’grish: Shevi’it* 257)

**“Now the earth had become corrupt before *Elokim*, and the earth had become filled with robbery.” (6:11)**

We read (*Iyov* 4:20), “They are ground down from morning to evening; without *Meisim* / contemplation, they are lost forever.” Our Sages interpret this verse as a reference to the Generation of the Flood, with the word “*Meisim*” alluding to civil laws, as in the verse (*Shmot* 21:1), “And these are the civil laws that *Tasim* / you shall place before them.” In other words, the Generation of the Flood was condemned because it failed to enforce civil laws, *i.e.*, monetary laws that permit a society to function.

R’ Yerachmiel Shulman z”l Hy”d (*Menahel Ruchani* of the Bet Yosef-Novardok Yeshiva in Pinsk, Poland; killed in the Holocaust) asks: Does not the Torah tell us why the Generation of the Flood was condemned--because “the earth had become filled with robbery”?

He explains: When *Bnei Yisrael* stood at Har Sinai, they were on the level of Adam before his sin. Every single Jew experienced prophecy when the Torah was given. As such, was it really necessary for *Hashem* to command *Bnei Yisrael* not to murder, steal, commit adultery, or desire someone else’s property? One answer, writes R’ Shulman, is that the Torah has a different definition of murder than a person would have on his own. For example, humiliating someone by giving him charity in public is considered by G-d to be equal to murder. Commandments of the Torah that seem obvious to us are meant to teach us to think in the Torah’s terms, not in our own terms or with our own biases.

Furthermore, continues R’ Shulman, a person can be a great observer of the positive commandments, yet be far from adequate when it comes to the negative commandments. There is an apocryphal story of a man who found a lost object, returned it to its owner, and then stole it. When he was asked why he bothered returning the item before stealing it, he replied, “Returning lost objects is a *Mitzvah*, and I am a good Jew! But, then I stole it, because that is how I earn a living.” In real life, there certainly are people who endow *Shuls* or *Yeshivot* with ill-gotten wealth, R’ Shulman writes.

Our Sages say that the robbery of which the Generation of the Flood was guilty involved repeatedly stealing very small amounts of money at a time. How does such behavior come about? The quoted verse in *Iyov* explains that it comes about from not paying proper attention to the fine details of monetary laws. In the eyes of the world, stealing pennies here and there may not be theft, but *Hashem* has different standards. This what *Tehilim* (147:18-19) refers to when it says: “He relates His words to Yaakov, His statutes and judgments to *Yisrael*. He did not do this for any other nation; such judgments--they know not.”

(Letter #1, printed at the beginning of *Peninei Ha’chochmah*)

# 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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IDF WILL ACT ANYWHERE AGAINST IRAN (Arutz-7 10/5/21)

IDF Chief of Staff Aviv Kochavi issued a threatening message to the Iranian government and said tonight (Tuesday) that the IDF will continue to thwart Iranian capabilities wherever they are.

Kochavi said at the exchange of the head of the Military Intelligence Directorate: "There is no army in the world that has such intelligence, there are no combat units that have such a wealth of intelligence, and there is no defensive force that enjoys capabilities of this magnitude."

"Thanks to quality intelligence, the IDF and the intelligence community know a great deal about what is happening in Iran, and thanks to the relevant intelligence, the IDF and the intelligence community are working against the Iranian establishment throughout the Middle East," he said.

According to Kochavi, "Operations to destroy Iran's capabilities will continue - in any arena and at any time, and the operational plans against Iran's nuclear program will continue to evolve and improve. Even in the future, they will be surprising and further improved. It is our duty to provide an effective and timely operational response."

The outgoing head of the Military Intelligence Directorate, Maj. Gen. Tamir Heiman, said that "the complex reality in the Middle East continues to challenge military intelligence. The threats are changing, but the challenge remains constant. The Iranian challenge is the most worrying development, and in the field of drones Iran is the financier and the pusher. Even though it is a totalitarian government that is falling, we need to continue to accelerate processes" to deal with the threat of Iran.

Last month, Prime Minister Naftali Bennett said that Iran's nuclear program had reached a "watershed." **"Evidence which clearly proves Iran's intentions for nuclear weapons in secret sites in Turqzabad, Teheran and Marivan is ignored. Iran's nuclear program has hit a watershed moment. And so has our tolerance. Words do not stop centrifuges from spinning," he said.**

SERIOUS COVID ILLNESS DROPS AS ISRAEL SEEMS TO EXIT DELTA WAVE (Ha'aretz 10/5/21)

The number of serious COVID-19 cases in Israel made a dramatic 10 percent drop overnight, Health Ministry data showed Tuesday.

For the second day in a row, Israel hit a two-month low in serious cases as the number dropped to 505.

Out of those in serious condition, approximately 82% are unvaccinated, even though this group constitutes only 15% of the population.

On Monday, 51,240 people received their third dose of coronavirus vaccine, as the new Green Pass restrictions came into effect.

In general, the new eligibility rules stipulate that those reissuing their Green Pass must have received their third jab of the coronavirus vaccine, or their second dose in the past 6 months.

The country's R number, or the number of people each coronavirus carrier infects, remains low. It currently stands at 0.74, and has remained below 1 since September, a sign that the pandemic is contracting.

Serious COVID cases in Israel at two-month low; further drop in key metrics

On Monday, Israel purchased 30 million rapid low-cost coronavirus test kits for home use by parents as part of the government's "Green Class" school program, even though the kits have not been approved for use by Israeli laboratories.

ANNOUNCEMENT ON ALLOWING TOURISTS INTO ISRAEL EXPECTED NEXT WEEK (JPost 10/6/21)

A detailed announcement about allowing vaccinated tourists into Israel is

expected at the beginning of next week, a Health Ministry's spokesperson said Wednesday.

Israeli borders have been closed to foreign nationals for a year and a half - with very limited exceptions, such as first-degree relatives of citizens and tourist groups allowed under a pilot by the Tourism Ministry.

The Tourism Ministry is working on a plan to allow vaccinated tourists into Israel starting from the beginning November. A spokesperson said that the proposed outline is currently being examined by the Health Ministry.

Inoculated tourists were supposed to be let in starting from July 1, but after the surge in morbidity the plan was postponed to August 1 and then put on hold.

The details of the outline are still being discussed but tourists will likely need to meet the criteria currently set for Israelis to be considered fully vaccinated - either two shots within the previous six months or a booster - and to be inoculated with a vaccine recognized by Israeli health authorities.

In September 2021, 34,500 tourists entered Israel, the Tourism Ministry said Wednesday. That's 128% higher than the number of visits in September 2020, when the country was locking up due to the coronavirus pandemic, but 91.5% less than the 405,000 visitors in 2019, during the holiday season before the pandemic began.

CYPRUS, ISRAEL REPORTEDLY IN TALKS OVER IRON DOME SALE (Israel Hayom 10/3/21)

Cyprus is in advanced negotiations with Israel to purchase Iron Dome batteries, Greek news agency SIGMA reported this week. Cypriot officials are currently engaged in deliberations on how the system would help the divided island nation meet its security needs.

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Cong. Anshe Shalom, New Rochelle, NY	Kemp Mill Synagogue, Silver Spring, MD
Cong. Beth Aaron, Teaneck, NJ	Mizrachi Shul, Johannesburg, SA
Cong. Beth Shalom, Monroe Twp, NJ	North Shore Hebrew Academy HS, NJ
Cong. Bnai Yeshurun, Teaneck, NJ	Suburban Orthodox, Baltimore, MD
Cong. Brothers of Israel, Long Branch, NJ	Suburban Torah Center, Livingston, NJ
Cong. Etz Ahaim, Highland Park, NJ	Temple Emanuel of Pascack Valley, NJ
Cong. Ohav Emeth, Highland Park, NJ	The Learning Shul, Columbia, SC
Cong. Ohr Torah, Edison, NJ	Torah Academy of Bergen County, NJ
Cong. Rinat Yisrael, Teaneck, NJ	Woodsburgh, NY Minyan
Cong. Shomrei Torah, Fair Lawn, NJ	Young Israel Bet Tefilah of Aberdeen, NJ
Cong. Sons of Israel, Allentown, PA	Young Israel of Brookline, MA
Cong. Zichron Mordechai, Teaneck, NJ	Young Israel of East Brunswick, NJ
Cong. Zichron R. M. Feinstein, Brooklyn, NY	Young Israel of Fort Lee, NJ
Delray Orthodox Synagogue, Delray Beach, FL	Young Israel of Hancock Park, CA
East Denver Orthodox Synagogue, CO	Young Israel of Holliswood, NY
East Hill Synagogue, Englewood, NJ	Young Israel of Houston, TX
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of New Hyde Park, NY
Harvard University Library	Young Israel of North Woodmere, NY
Hebrew Academy of Long Beach, NY	Young Israel of New Rochelle, NY
Hillel at Baruch College	Young Israel of Sharon, MA

YI Shomrai Emunah, Silver Spring, MD

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SIGMA also reported that Cyprus would purchase four warships from France, which together with the Iron Dome will be "a comprehensive response to the Turkish threat."

Turkish Cypriots in the northern part of the island claim to be a separate republic. Despite having virtually no international recognition, they have been able to hold on to the land for decades with the help of Ankara. Greek Cypriots, who are aligned with Greece, consider this to be a form of occupation.

The Iron Dome deal, if it materializes, could further undermine relations between Jerusalem and Ankara, which have been at loggerheads for many years stemming from geopolitical issues and Turkey's efforts, although the two countries have been aiming to repair ties.

#### PALESTINIAN PRESIDENT HOSTS ISRAELI MINISTERS IN WEST BANK (YNet 10/4/21)

The Palestinian president hosted two Israeli Cabinet ministers for a late-night meeting Sunday, in a new sign of slowly improving ties between the sides.

Health Minister Nitzan Horowitz and Regional Cooperation Minister Iswai Frej were the second group of Cabinet members to meet with Palestinian President Mahmoud Abbas since the new Israeli government took office in June. Meretz's Knesset faction leader Michal Rozin also attended the meeting.

Defense Minister Benny Gantz also met with Abbas at his West Bank headquarters in August.

Horowitz said his left-wing party Meretz was working to "keep the two-state solution alive" within the current government.

"Do not let it disappear, and do not sabotage the chance of reaching it in the future, because there is no other solution," he said.

Abbas appeared to acknowledge this, saying he was prepared to meet with all members of the coalition, inviting them to Ramallah.

"We must begin to create confidence-building measures, to prove that we intend to make peace, and to enable me to protect the hope of the Palestinian people. If we lose hope, we lose the future," a statement by Meretz quoted Abbas as saying.

**"You don't have to agree, you have to talk," Abbas said.**

He specifically mentioned his interest in speaking with Interior Minister Ayelet Shaked, who flatly rejected the proposal on Twitter, saying she would not meet with "a Holocaust denier who is suing Israel soldiers at The Hague and paying murderers of Jews."

Prime Minister Naftali Bennett has said recently he has no plans to meet with the Palestinian leader.

#### FIRST DIRECT COMMERCIAL FLIGHT FROM BAHRAIN LANDS IN ISRAEL (YNet 9/30/21)

The first-ever direct commercial flight between Bahrain and Israel landed in Tel Aviv on Thursday afternoon when a Gulf Air Airbus A320 touched down at Ben Gurion Airport at approximately 1:13pm local time.

Bahrain's national carrier departed from the capital Manama just over an hour after Foreign Minister Yair Lapid arrived at the Gulf state to inaugurate the Jewish state's first embassy there a year after diplomatic relations were established between the two countries as part of the Abraham Accords.

The flight will operate twice a week on Mondays and Thursdays. It will take 2 hours and 50 minutes from Bahrain to Tel Aviv and 2 hours and 35 minutes for the return trip.

The route was initially announced in April and was originally scheduled to start on June 3 but was postponed.

**"We are delighted to announce the launch of our Bahrain-Tel Aviv route as part of the historic Bahraini-Israeli relations," Gulf Air Acting CEO Capt. Waleed Al-Alawi said.**

**"As the national carrier of the Kingdom of Bahrain, we take great pride in supporting our leadership and the Kingdom in their role of preserving peace and prosperity in the region. We hope this is merely the beginning of developing further opportunities."**

Direct flights between Israel and the United Arab Emirates began last November and in July direct flights were launched to Morocco -- the other countries that signed the Abraham Accords with Israel along with Sudan.

#### FIRST TIME: EGYPTAIR PLANE LANDS AT BEN GURION AIRPORT (Arutz-7 10/3/21)

A plane belonging to the Egyptian airline Egyptair, which arrived on a direct flight from Cairo, landed at Ben Gurion Airport today (Sunday).

This is the first time that an official Egyptair commercial flight has landed at Israel's main airport. The plane was received on the runway with festive jets of water.

Flights between Ben Gurion Airport and Cairo have operated since the signing of the peace agreements between Israel and Egypt, but Egyptair had set up a subsidiary called Air Sinai to operate flights between the two countries, to avoid flights to Israel under the official Egyptian airline logo.

In addition to Air Sinai planes, the Egyptian airline would send larger planes from time to time, but the painted white with no Egyptian national symbols.

Egyptair will operate a direct line between Tel Aviv and Cairo, which departs from Ben Gurion Airport four times a week. Tickets can be purchased on the company's website. Egyptair will also operate flights from Ben Gurion Airport to Sharm el-Sheikh.

#### JERUSALEM SYMPHONY ORCHESTRA WINS OVER DUBAI (JPost 10/5/21)

The Jerusalem Symphony Orchestra performed for the first time in Dubai last month at the 2021 InClassica International Music Festival.

Collaborating with various renowned soloists and conductors, the orchestra received praise and raucous applause for every one of its concerts, winning over audiences and critics alike with a series of polished performances alongside some of the biggest names in the classical music world.

**The JSO's CEO Ofer Amsalem, hailed the importance of the occasion, stating that, "it's a great honor to be the first Israeli orchestra in Dubai. Right now we are creating a sort of revolution in classical music in Israel and it is an honor to be here as part of that."**

**Dmitry Yablonsky, one of the orchestra's conductors, led a concert featuring works by Gioachino Rossini, Wolfgang Amadeus Mozart and Johannes Brahms, alongside the famed Turkish pianist Fazil Say.**

**"It's always wonderful to perform with the Jerusalem Symphony Orchestra", he said. "They played beautifully and the audience really loved it as we could hear so that's always great."**

EUFSC President Konstantin Ishkhanov also joined in the chorus of voices singing the JSO's praises, stating that **"we only wanted to invite the very best orchestras for this special edition of InClassica, which is why we reached out to the Jerusalem Symphony Orchestra in the first place and they certainly haven't let us down! Every one of their concerts has been wonderful, and a true testament to their professionalism and talent. The fact that they are the first Israeli orchestra to perform here is also worthy of note. Music, above all else, is that one field that can unite us all, transcending all else, and I thank the Jerusalem Symphony Orchestra for coming here to help us celebrate the beauty of classical music."**

#### PM REJECTS CLAIMS OPERATION TO UNCOVER INFORMATION ON RON ARAD A FAILURE (Israel Hayom 10/5/21)

A senior Israeli official rejected criticism of the disclosure of information on a recent operation to obtain information on missing Israeli airman Ron Arad, according to a Channel 12 News report.

"The head of the Mossad [intelligence agency] wanted the operation to be publicized. [I'm] happy about the prime minister's recognition. He described the operation as an operational success," the official said.

Earlier Monday, some security officials said that while the operation was wide-ranging and daring, it had been a failure as no new information was obtained. At the same time, defense officials were said to question the operational benefit of exposing a failed operation, assessing this may have

been done for political reasons. Knesset Foreign Affairs and Defense Committee Chairman Yesh Atid MK Ram Ben Barak, a former Mossad director, criticized the publication of information on the operation in an interview with Channel 12 News.

In a statement Monday, the Prime Minister's Office insisted: "The operation to obtain information on Ron Arad was a successful operation that was carried out while meeting exceptional operational objectives. There was value in presenting the information to Knesset members and the wider public, which expressed the effort and immense commitment to bringing our boys back home, even many years after they were taken hostage by the enemy. The dissemination of any other information is false and untrue."

A senior security official on Monday said the operation to uncover the truth about the fate of Ron Arad, a long-missing Israeli airman "was one of the most successful" in Israel's history and "quality information was obtained."

Addressing the Knesset plenum's at the opening of the Knesset's winter session Tuesday, Prime Minister Naftali Bennett said Mossad intelligence agents carried out a "wide-ranging and bold" operation in September to try to uncover the fate of Ron Arad, a long-missing Israeli airman.

Arad, an air force navigator, bailed out of a warplane that went down over Lebanon during a 1986 mission. Initially taken prisoner by Lebanese Amal terrorists, he is widely assumed to no longer be alive.

He said the Mossad, the Shin Bet intelligence agency, and the Israel Defense Forces were all involved in the effort and that lives were at risk. Israel would continue its efforts to bring Arad home, Bennett said.

#### TEL AVIV TO LET MORE GROCERY STORES OPEN ON SHABBAT (Ha'aretz 10/4/21)

The Tel Aviv Municipality has decided to increase the number of permits allowing grocery stores to open on Shabbat by about 60 percent.

Until now, 164 food retailers have been allowed to operate in the city from sunset on Friday to sunset on Saturday. According to last month's decision, the city will now be boosting that figure to 273.

Grocery stores owners in the city have objected to increasing the number of **licenses at the present time and the chairman of the grocery store owners' association, Shlomi Ben-Gur, accused the municipality of failing to take them into account. The owners expressed concern that raising the number of food retailers open on Shabbat would hurt their own businesses.**

The coronavirus pandemic is still affecting business, Ben-Gur said. Increasing the number of stores open on Saturdays might lead to the collapse of many retailers, he claimed, saying that the municipality informed his organization about the move around a month ago, without any **consultation. "They said they had already considered everything and that that's the way they were going," he said.**

Despite the new plan, in some parts of the city fewer businesses have applied for the permits to operate on Shabbat in recent years than what the existing quotas permit. Although the municipality acknowledged that this was the situation last year, it noted that in some neighborhoods, the demand for the licenses exceeded the number available.

Initially, in 2014, the city sought to permit 330 to 360 food retailers to remain open on Shabbat, but the interior minister at the time, Arye Dery, disqualified the plan and ultimately compromised at 164.

**"I'm not in favor of commerce on Shabbat. I think it would be a disaster for the State of Israel if we come and say that all commerce will be open on Shabbat, that anyone who wants to can open [their business]. I was educated and brought up to believe everyone deserves a Sabbath day or a free day," Ben-Gur said during a meeting on the subject at the municipality last month. "As a result, I view the opening of groceries not as commerce on Shabbat or work on Shabbat, but as a service provided to the residents of the city on a day off," he said, asserting that the number should therefore be limited to what is appropriate.**

The increased number of licenses, which are limited to a specific figure in each district of the city, are based on calculations by city officials using a range of criteria – the percentage of secular residents, the percentage of

young people, the proportion of rental properties, the number of food retailers and population size. It is calculated, **the city said, in "a manner that will ensure a proportionate and proper balance between the needs of the public and the desire to preserve the character of Shabbat as a day of rest."**

In addition to the increase in the number of young people in the city and the number of people living in rental apartments, a survey found that most of the **residents in all the city's neighborhoods describe themselves as secular.** In some city districts, the figure was more than 80 percent.

Tel Aviv Mayor Ron Huldai said that Tel Aviv is the only city in the country that has passed a bylaw regulating such Shabbat commerce. However, Deputy Mayor Elchanan Zvulun of the ultra-Orthodox Shas faction on the city council said he saw no reason for there to be four or five food stores open in each of the city's 60 or so neighborhoods.

**"Why is it that when it comes to an issue like [businesses open on] Shabbat, which is painful to a lot of people and is a wound that is hurtful to a many in the city, we need 273 businesses to provide service one day a week? In my view, it's disproportionate," he told a meeting on the issue.**

**"For us, every store that's closed is painful," said Deputy Mayor Assaf Harel in response. "In my view we don't have to close anything."**

#### MICROSOFT TO HIRE 2,500 IN ISRAEL (JPost 10/6/21)

Microsoft intends to more than double the number of employees in its research and development in Israel over the next four years, increasing its head count from about 2,000 to 4,500, the company said Wednesday.

Hundreds of open positions are currently being filled, from senior engineers to interns. This follows a period in which the global computing giant increased its Israeli R&D workforce by 30% across sites in Herzliya, Haifa, Tel Aviv and Nazareth.

Microsoft said it plans to open five sites in Israel in the coming years. A new Tel Aviv site will host more than 1,000 employees on 25,000 square-meter grounds. The company is also scouting for additional space in Herzliya of 17,000 sq.m., adjacent to the brand-new Microsoft campus that was unveiled a year and a half ago, to accommodate 1,000 additional employees.

Two development sites will be opened next year in Beersheba and **Jerusalem to extend the company's geographic reach and include underrepresented sectors, such as ultra-Orthodox Jews and Israeli Arabs.**

The location of the fifth site is still being considered, and will be chosen based on factors like workforce diversity, work-life balance and minimizing commute time for those intending to travel to the office, the company said.

**The new facilities will join the company's flagship sustainable and accessible campus in Herzliya launched last year. The 46,000-sq.m. building is the first in Israel to gain the highest level (3-star) Fitwel certification, which focuses on supporting a healthy workplace environment. It is also Israel's first building to receive LEED (Leadership in Energy and Environmental Design) V4 Building Design and Construction Gold certification, ranking buildings' sustainability and environmental impact. The campus was designed with innovation, sustainability, accessibility, inclusion and employee well-being in mind.**

For the past two years, Microsoft has been named the best company in Israel by BDI and the best hi-tech company to work for in Israel by Dun & Bradstreet, the company noted.

**"The establishment of the new development sites, along with the recruitment of thousands of new employees in Israel, is proof of Microsoft's commitment and confidence in our technological impact and talented workforce," said Michal Braverman-Blumenstyk, corporate vice president and general manager of Microsoft's Israel R&D Center. "This expansion will help us grow, retain and recruit the most talented people to build the most cutting-edge solutions. We want Microsoft to be accessible to any candidate no matter where they live, so establishing campuses in Jerusalem and Beersheba is especially significant."**

Established in 1991, Microsoft's R&D center in Israel was the company's first development center outside **the United States. Microsoft's Israel R&D center now has over 30 different product groups, playing a role in the development of many of Microsoft's core products and advanced technologies, including**

data security, cloud services, Big Data, digital health, autonomous driving platforms, AI and Surface devices.

A study of Microsoft workers found that most of its employees want to divide their work time between the office and off-site locations. It also showed that the ability to choose leads to higher employee satisfaction and organizational flexibility, the company said.

THE ILLUSION OF CASH IN EXCHANGE FOR CALM: THE STICK WORKS, THE CARROT DOESN'T (Gilad Sharon, JPost 10/6/21)

"Beyond the furrow of the border, a sea of hatred and desire for revenge is swelling, awaiting the day when serenity will dull our path, for the day when we will heed the ambassadors of malevolent hypocrisy who call upon us to lay down our arms... Let us not be deterred from seeing the loathing that is inflaming and filling the lives of the hundreds of thousands of Arabs who live around us. Let us not avert our eyes lest our arms weaken. This is the fate of **our generation. This is our life's choice** – to be prepared and armed, strong and determined, lest the sword be stricken from our fist and our lives cut down." (From Moshe Dayan's eulogy for Roi Rotberg, Nahal Oz, April, 1956)

More than 65 years have passed, yet despite the changes and developments **that have occurred since then, Dayan's words are as apt today as they ever were.** The possibility of wiping Israel off the face of the Earth may be less realistic than it once was, but the desire to do so hasn't waned. Anyone who thinks that concessions and economic development will take the edge off the hostility of Hamas and its desire to annihilate us doesn't know their neighbors. In this neighborhood, sticks work much better than carrots. Give them a carrot and they want 10 more. If they don't get them, they resort to aggression again.

Periodically, the warped idea of connecting Gaza to the West Bank is raised once more. What would we gain from it? Nothing at all. It's best to keep our enemy divided. That's the natural order of things in their world, and it's better for us as well. The division among the Palestinians was one of the reasons for our victory in the War of Independence. As I said, their fundamental desire to annihilate us hasn't changed. There's no point in trying to create an artificial unity where rifts naturally prevail, especially when it goes against our own interest.

The throngs of Israeli tourists streaming to Dubai might get the wrong idea. The enormous wealth, grandeur, and pursuit of money and pleasure they see there is in no way comparable to what is happening here, where what the Palestinians pursue, obsessively, is our demise. The nightclubs in Ramallah and Al-Bireh are not representative of anything. They are merely the illusion of sanity under the aegis of the IDF. If we do not maintain a presence in Judea and Samaria, it will look like Gaza.

The Palestinians see the standard of living, progress, and success of Israel and it fills them with envy and loathing. They look at us and want two things: to live like us and to destroy us. Given the opportunity, they would jump on it. But then they would learn that without us, not only would they not live like us, **they wouldn't even have the meager standard of living they do today.** It is Israel and Zionism that offer prosperity and benefits, that allow them a better life than their brothers in neighboring Arab countries. If it weren't for us, they too would be impoverished, backward and under the thumb of dictators.

Our government is entrapped in a flawed conception. They believe that Egypt will do us a favor and make an effort to moderate Hamas, that we will pay Hamas with economic benefits (a euphemism for protection money), and it will buy us a little calm. Meanwhile, the cement trucks continue to enter Gaza and restrictions continue to be lifted, regardless of the fact that they still fire a rocket at us now and again. No one conditions this generosity on the return of the Israeli soldiers and citizens Hamas is holding, and life goes on as usual for the terrorists in the summer camp of Israeli prisoners; the government grants the Palestinians a huge loan while they file a suit against us with the ICC in The Hague.

The whole situation is upside-down. Stop feeding the monster carrots. It will never get enough. It's not carrots it wants to devour, but us. Start using the stick. It's much more effective in our neighborhood.

RON ARAD AND THE HARSH REALITY OF EMPTY RESULTS (Yoav Limor, Israel Hayom 10/5/21)

It's doubtful the sentence "the State of Israel will do everything in its power" has ever been more pertinent than in the case of Ron Arad. Ever since his disappearance without a trace in mid-1988, Israel has turned over every possible stone in an effort to solve the mystery – only to come up empty.

Arad could (and should) have been brought back home shortly after falling into the hands of the Amal terrorist organization. The price placed on his head was reasonable, but the country's leaders – specifically then-Defense Minister Yitzhak Rabin – were still hurting from the Jibril prisoner exchange deal and its fallout, which led among other things to the First Intifada, and were hesitant to make another highly scrutinized deal.

Arad paid the price. The letters he wrote at the time (some of which only arrived home years later) were heart-wrenching, full of sadness and longing – for his wife, Tami, his daughter, Yuval, his mother, Batya, and to the State of Israel, which sent him on that fateful sortie over Lebanon on October 16, 1986, and failed to bring him home. His family at the time heeded the advice not to cause a public raucous so as not to raise the price for his release, and when they finally realized the country's leaders only work to resolve such issues when pressure is applied, it was already too late. This lesson was internalized by the Goldwasser and Regev families, and later by the family of Gilad Schalit, whose pressure campaigns directly led to the deals that brought their sons home, whether dead or alive.

The last time Ron Arad was seen alive was May 4, 1988, in the Shiite village of Nabi Sheet in southern Lebanon. Since that day there have been countless rumors about what happened to him. It was said he was transferred to Iran and imprisoned there (various inmates even recounted encountering an Israeli prisoner), along with numerous other tales that were all proven baseless. In recent years, the account that has commonly come to be accepted as the truth by all Israeli intelligence agencies is that Arad was killed that night. At the time, the IDF carried out a large raid in the nearby village of Meidoun in which numerous Lebanese fighters were killed. One hypothesis is that his guards were summoned to fight in Meidoun and Arad tried to escape and was killed in the process. Another hypothesis is that one of his captors returned from that battle and killed Arad as revenge.

Either way, it's clear to Israel that the keys to solving this mystery are buried in Nabi Sheet. Over the ensuing decades, the Mossad, Shin Bet and IDF have carried out countless operations in an effort to discover what befell Arad. This phrase – "befell him" – is not coincidental. Batya Arad, before her death, only asked to know what happened to her son. If he is dead, she said, don't exchange any prisoner for him – just tell me.

This last will and testament still reverberates to this day and forms the bedrock of the current searches for his whereabouts. Much like the past, the State of Israel is truly doing everything in its power: running agents behind enemy lines and putting its own soldiers at risk, paying large sums of money, and investigating leads – thus far without results. Sometimes, evidently, doing "everything" still isn't enough, especially when it is done substantially late. And this is also the lesson from this chapter: Prisoner exchanges need to happen when they are possible. The other side will always be crueler, less humane, and greedier. It is an outrage, but this is the reality. Still, it's better to be on the side that is humane and cares for its people.

And one more word about Prime Minister Naftali Bennett. His statements about the Mossad operation managed to silence the Knesset on Monday and grab the headlines, but it's doubtful this will suffice to transform him from a politician into a statesman. Operations to solve the mystery of Ron Arad have been taking place for the past 30 years, some of them hair-raising, the details of which will never be revealed.

Prime ministers are expected to hold their tongues and not reveal operational or intelligence information unless there are tangible benefits to doing so, which wasn't the case this time. The Arad family has known enough disappointment and grief and no fleeting headline justifies the trauma his loved ones are forced to endure every time anew.



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Influencers

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

“Noach walked with G-d” (6:9)

Rashi points out an interesting discrepancy between two verses. In this week’s portion, the verse states that Noach walked *with* G-d, while by Avraham it says (Bereishis 17:1) that he walked *before* G-d. Rashi explains that Noach needed G-d’s support but Avraham was able to stand on his own.

Noach needed G-d’s help because of the exceedingly wicked generation in which he lived, where all barriers of immorality, larceny and idolatry were broken. Avraham lived a few centuries later and he was able to withstand the wicked atmosphere around him. He fearlessly destroyed his father’s idols, defied the mighty Nimrod, and traveled far and wide proclaiming the word of G-d. Avraham was able to change the atmosphere around him, while Noach was not, and he therefore needed special Divine assistance to withstand the powerful wickedness around him.

While we are not to judge these great individuals, we can still derive a great lesson from this contrast. A person can either be an influencer or one who is influenced by others. One can either uplift those around them – friends, family, or community – or be influenced by one’s surroundings. While we must strive to dwell in a place that will have a positive effect on us, we must also endeavor to become people who will have a positive influence on our surroundings. We also mustn’t forget to pray to G-d to give us much needed support to protect us from the negative influences that prevail in our society and that we should remain the holy and pure nation that we truly are.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Noach was a righteous man, perfect in his generations... (6, 9)**

Some expound this verse with a negative connotation as follows. According to his generation, Noach was righteous. Had he lived in the generation of Avraham, he would not have been considered righteous. (Rashi)

Rav Yehuda says, "In his generation, he was righteous. Had Noach lived during the generation of Moshe or Shmuel, he would not have been considered a righteous person. (Bereishis Rabba 30, 19)

Why did Rashi use the example of Avraham while the Midrash used the example of Moshe or Shmuel? In addition, why is there a necessity for examples? Isn't it sufficient to say, "Had he lived in a generation of righteous people...?"

### Parsha Riddle

**The fear of you and the dread of you shall be on every beast of the earth and every bird of the heavens (9:2). What halachic implication does this verse have?**

Please see next week's issue for the answer.

Last week's riddle:

**Why is the sky blue?**

**Answer: It reflects Hashem's throne which is made of sapphire, which is blue. (Chulin 89a)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parashas Noach (10:8-10) contains the *chumash's* single mention of Nimrod, at least by that name:

And Cush begat Nimrod. He was the first to be a mighty man on earth. He was a mighty hunter before Hashem; therefore it is said: "Like Nimrod a mighty hunter before Hashem. The beginning of his kingdom was Babel, Erech, Accad, and Calneh in the land of Shinar. ...

The Biblical text is ambiguous regarding Nimrod's moral character. *Chazal* considered him an egregious villain, explaining that his very name signified rebellion (*mered*) against Hashem (*Eruvin* 53), and identifying him as the instigator of the building of the tower of Babel (described later in the *parashah*), which they understood to have been an act of incredible sinfulness (*Chullin* 89a; *Pirkei de-Rabbi Eliezer* 24).

Ibn Ezra, on the other hand, understands Nimrod to have been pious (and the building of the tower to have been not at all sinful!)

The meaning of *before Hashem* is that Nimrod built altars and offered the animals he hunted as whole offerings to Hashem. (Ibn Ezra *ibid.* [and cf. *Ramban ibid.*] and 11:1-4)

A ramification of this dispute is the propriety of naming a child Nimrod. It is written in *Mishlei* (10:7) that "the name of the wicked will rot," which the Talmud (*Yoma* 38b) interprets to mean that "**decay will spread on their names**, meaning **that we do not call others by their names.**" Rashi explains that "one should not call his son by the name of a wicked man." In accordance with this principle, and following *Chazal's* view of Nimrod as a villain, some contemporary rabbis oppose naming a child Nimrod. R. Shlomo Aviner (*Sheimos me-ha-Tanach, she'eilot*) notes that in pre-state Israel, some parents named their children Nimrod as an allusion to their aspirations to rebel against the British, and "in this sense, it is permitted, but in [general] practice it should not be given."

Perhaps the practice of those who do name their children Nimrod can be justified by Ibn Ezra's interpretation of him as a righteous man, although as my friend Dr. Jason Rosenblatt notes, even the English (Christian) poet John Milton (*Paradise Lost*, Book 12) took for granted that Nimrod was a rebel against G-d and a tyrant.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was a tzaddik.
2. I was a man of the earth.
3. I made work easier.
4. Gentiles are called my children.

#### #2 WHO AM I?

1. I had a tower with my name.
2. I have a Talmud with my name.
3. I was the source for confusion.
4. I am the drain of the world.

#### Last Week's Answers

**#1 The letter Beis/Beit** (I am two, I am with or in, I begin the beginning, I sound like a house.)

**#2 Eisev/Grass** (I am not moldy, yet I'm green, I am from the third day, You cut me to control me.)

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