

Young Israel Shomrai Emunah - Shabbos Shorts ת"ש

October 21 - 22, 2022 - 27 Tishrei 5783 - Parshas Bereshis/Mevorchim Hachodesh
Light Candles by 6:03 - Havdalah 7:00

The Shabbos Shorts is sponsored by **Marisa Roy** in honor of the many community members who helped her after the birth of her daughter, Leah Channah. Thank you for your support after childbirth.

Mazal Tov

- **Maya Elias-Bachrach** on her Bat Mitzvah and to the entire Elias-Bachrach Family.
- **Barbara & Mel Ciment** on the birth of a great-granddaughter, Eliana Ethel Katz, born to their grandchildren Ariella & Hillel Katz of New York City. Mazal Tov to grandparents Aimee & Daniel Ciment of Engelwood, NJ.
- **Ranee Lewison & Keyvan Ahdut** on the birth of a grandson, Mayer Reuven, born to Rachel & Efrayim Ahdut. Mazal Tov to siblings Naomi and Raya and all of the aunts & uncles and the whole extended family.
- **Lynn & Aron Trombka** on the birth of a grandson, Yisrael Chaim, born to Sara & Dov Fink of Washington Heights, NY.
- **Joelle & Bill Zimbalist** on the birth of a great-grandson, Aharon Elimelech. Parents are Nechama & Yaakov Wolff of KBY. Grandparents are Sara & Simmy Zimbalist of Beit Shemesh.

Condolences

- **Miri Schick** on the passing of her mother, Barbara Silverman, Bracha Pesha Bas Shlomo Tzvi Halevi. Shiva will be observed at 11409 Charlton Drive until Monday morning, October 24. Visiting hours are: Sunday: 10:00 AM - 12 Noon, 1:00 PM - 6:00 PM and 7:00 PM - 9:00 PM.

Shabbos Schedule

*Minyan locations are B = Belonofsky Sanctuary, S = Social Hall,
LBM = Large Beis Medrash, SBM = Small Beis Medrash, H = The House*

Friday Night:

- Light Candles by 6:03
- Mincha: 6:05 (B), 6:00 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 6:00 (B), 5:55 (Sephardi, LBM)
- Shabbos ends: 7:00

Divrei Torah/Shiurim:

- | | |
|---------------------------------|------------------------|
| • 8:45 Main Minyan | Rabbi Rosenbaum |
| • 9:15 Minyan | Rabbi Postelnek |
| • Hashkamah Minyan Gemara Shiur | Rabbi Yitzhak Grossman |
| • Pre-9:15 Minyan Chabura | Rabbi Postelnek |
| • Shiur after Mincha | Rabbi Rosenbaum |

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group
- The Shul Kiddush is sponsored by the **Elias-Bachrach Family** in honor of Maya's Bat Mitzvah.

COVID-19 Updates

- Any person eligible for a fully FDA-approved COVID-19 vaccine (16 years of age or older), but who chooses to not be vaccinated may attend YISE Minyanim and events with the following guidelines. Unvaccinated individuals must remain masked at all times while in the Shul building, including at Kiddushes and/or other events containing food. Masks may not be removed to eat or drink. Exceptions will be made for private functions being held at the Shul, but that are not Shul sponsored events.
 - **Anyone with any of the following symptoms should not come to shul:** fever of 100.4 degrees or higher, chills, muscle aches, sore throat, severe cough, headache, nausea or vomiting, diarrhea, fatigue, congestion or runny nose, or new loss of sense of taste or smell. If you have tested positive for COVID, you should follow the CDC guidelines.
 - Masks are now optional for vaccinated adults and for children under 16.
 - There are no social distancing requirements in the YISE building.
 - 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

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Hoizer, will reconvene on Shabbos Parshas Bereshis, October 22.
Shabbos Groups this Shabbos, October 22, from 10:00 AM until Shul ends. Age 18-36 months (Mommy + me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk to the Yeshiva. For more information, contact Debbie Katz at dkatz@yise.org
Shabbos Group for 5th and 6th Grade Girls will gather in the front yard of The House next to the Shul promptly at 10 am and go inside together. *See flyer for details.*
Junior Congregation for boys in grades 4 - 6 with Jay Marcus Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.
Calling All Rising 5th and 6th Grade Boys! Rabbi Rosenbaum is learning weekly with rising 5th and 6th grade boys one hour before Mincha in the YISE Social Hall. Bring your hard questions! Refreshments will be served.

YISE Programs and Listings

Your Safety Is Our Main Concern - Please cross the Lambertson/Arcola intersection only when you have the light. Our off-duty officers and others have witnessed many people crossing against the light. The county has provided a four-way crossing for us, and even if one were to miss the signal, it only takes 90 seconds for it to cycle through. So for your safety and to set an example for others, please only cross with the light.

Pre-9:15 Minyan Chabura - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos morning. This week's Shiur will be led by Rabbi Postelnek.

Hashkamah Minyan Gemara Shiur - Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash. This week's Shiur will be led by Rabbi Yitzhak Grossman.

Esrogim from Israel - There are boxes in both the upstairs and downstairs lobbies marked "SHEMITTAH ESROGIM FROM ISRAEL" for Esrogim from Israel, including those sold through YISE, to be dropped off for proper disposal.

Living Shabbos - Join YISE young professionals for a series on the laws of Shabbos with Rabbi Postelnek. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman, 11611 Kemp Mill Road. For questions or to join the WhatsApp group contact Rabbi Postelnek at rypostelnek@yise.org Recordings available at <https://wp.yise.org/living-shabbos>

Semichas Chaver Presents: For the Joy of Torah - Wednesday, October 26, 6:30 PM at Congregation Shomrei Emunah in Baltimore, with Hagaon Rav Schachter, Rishon Le'tzion Harav Amar and Israeli singing sensation Bentzi Stein. *See flyer for details.*

Thank you to the Shiurim Sponsors for this Past Week:

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Michelle & Doug Shelling** in memory of Michelle's aunt, Eleanor Feldbaum, Etil Reva bas Dovid, Z"L.

Hashkamah Minvan Gemara Shiur

- **David Jaray** in honor of Rabbi Grossman and all those who attend his Shiur.

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
 - Hashkamah Minyan Gemara Shiur, Shabbos 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 to sponsor. Thank you for your support.

YISE Programs and Listings (continued)

Kristallnacht Commemoration Program - Featuring Ruth Zimble, presented by YISE and KMS on Sunday, October 30, 7:30 PM on Zoom, Meeting ID: 655 813 1022, Passcode: 365636. See flyer for details.

Shul Sukkah Thank You - YISE thanks the following volunteers for erecting the Shul's Sukkah: the Kotek family, Rabbi Ira Brandriss, Yonah Gimbel, and Stuart Cohen.

Bug Checking Seminar - Hands-on presentation with Rabbi Sholom Tendler of the Star-K. Sunday, November 6, 8:00 PM - 9:30 PM in the Social Hall and on **Zoom A**. Open to men and women. Co-sponsored by YISE, KMS, and Ohr HaTorah. For more info, please contact Miriam Friedman at mfriedman2@yahoo.com See flyer for details.

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee, Rabbi Koss will be speaking on a topic in Jewish history, Monday, November 7 from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Return of the Ruach Minyan! Friday, November 4, led by R' Ozzie Burnham. Mincha in the Belonofsky Sanctuary, followed by Kabbalos Shabbos and Maariv in the Social Hall. It's going to be Gevaldic!

Online YISE Cholim List - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions contact Seth Katz at sethkatz@yise.org
Kiddush Volunteers Needed from ALL Minyanim to help set up and clean up for Kiddushes on Shabbos morning. Times vary. Let us know when you are available. Contact Barbara Price at 301-332-8181.

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. We have a current need and more volunteers are required. For information, please contact: Melanie Karlin, 301-681-740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

Weekday Shiurim

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

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM, **Zoom A**, will not meet on Wednesday, October 26, or Thursday, October 27.
 - **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**, will not meet on Friday, October 28.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, will resume on Wednesday, November 2.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **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 info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter **Zoom D**, will resume on Monday, October 31.
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp New session will start on Tuesday, November 1. See flyer for details.
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 9:00 PM - 10:00 PM For more information, contact Rabbi Levy 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "Yamim Noraim and the Parsha", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 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: 833 3477 1595, password RabbiHyatt
Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)
Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, passcode 161699

Happy Birthday! Happy Anniversary!

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

Community Programs & Listings

Kidney Donation Awareness Event – Sunday, October 23, 4:00 PM at YISE, with Bikur Cholim of Greater Washington and Rabbi Josh Sturm, Director of Outreach, Renewal. Everything you wanted to know about living kidney donation but were afraid to ask. Hear from a local kidney donor and recipient. For more information, contact BCGW at 202-331-4481 or info@bikurcholimgw.org

Kemp Mill Toastmasters Tall Tales Contest - Wednesday, October 26, 8:00 PM - 9:15 PM in the YISE Small Social Hall. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at president@kempmilltoastmasters.com for more info.

Buffet Brunch Honoring Rabbi Yehuda & Mrs. Libby Fleischmann - The community is cordially invited to a buffet brunch honoring the Fleischmanns for 35 years of dedicated service to the Woodside Mikvah and to the Greater Washington Jewish Community. Sunday, October 30, brunch from 10:00 AM - 12:00 Noon, program begins at 10:30 AM, at Woodside Synagogue Ahavas Torah, 9001 Georgia Avenue, Silver Spring, MD 20910. Prompt RSVPs appreciated to: rsvp@woodsidemikvah.org

Free: Beacon 50+Expo on Sunday, October 30, 12 Noon to – 4:00 PM, at a NEW location: Margaret Schweinhaut Senior Center, 1000 Forest Glen Rd. (down the street from Holy Cross Hospital). Featuring a keynote speaker, more than 75 government, non-profit and business exhibitors, free health screenings, vaccines (flu, bivalent Covid, pneumonia, tetanus and Shingrix -- bring your Medicare/insurance cards), entertainment, giveaways and door prizes.

MES and The Robin Niman Mikvah Education Fund presents: "Understanding Menopause Through the Lens of Halacha, Medicine, and Intimacy," an educational evening for women via Zoom. Tuesday, November 8 at 8:30 PM EST. Meeting ID: 818 8834 3481. Passcode: 172732. See <http://www.mikvahemunah.com> for the full flyer.

Bikur Cholim of Greater Washington Hope and Healing Gala - Honoring volunteers: Julie Brookler, Ellen Haber, Dr. Marc Levitt and Dr. William (Buddy) Stern. November 13, 10:30 AM at B'nai Israel Congregation, Rockville, MD 20852. To reserve or place a journal ad, go to <https://www.wizevents.com/bikurcholimgw-gala2022/> For information, please contact asiegel@bikurcholimgw.org

Camp Chaverim Early Bird Registration for 2023 is now open! Lock in your spot today by signing up at chaverimovernight.com

Alshich on the Parsha with Rabbi Levy - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"L, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

Dirshu - Please join Dirshu, which began Bava Metzia on December 20. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner). About 2.5 Daf covered each week.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on Zoom B. For more information call 301-732-1773 or email director@goldennetwork.org *The class will resume on Wednesday, November 30.*

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, call 301-962-0820 or visit www.seniorconnectionmc.org for more info.

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

Daf Yomi Shiur currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person 1-1/2 hours before the main YISE Mincha, at the Yeshiva.

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

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

The Week Ahead		Sunday October 23	Monday, October 24	Tuesday, Oct. 25 Rosh Chodesh	Wednesday, Oct. 26 Rosh Chodesh	Thursday October 27	Friday October 28
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:35, 8:45	6:15, 6:35, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	6:00	6:00	6:00	6:00	6:00	See Shabbos schedule
	Sephardi (LBM)	5:55	5:55	5:55	5:55	5:55	

Halachic Times: Latest Alos Hashachar 6:12 AM, Earliest Talis and Tefilin: 6:39 AM, Latest Netz: 7:33 AM,
Latest Krias Shema: 10:09 AM, Earliest Mincha: 1:23 PM, Earliest Shkia: 6:10 PM, Latest Tzeis Hacoachavim 6:59 PM

Next Shabbos

October 28 - 29 2022 - 4 Marcheshvan 5783
Parshas Noach

Friday Night:

- Light Candles by 5:54
- Mincha: 5:55 (B), 5:50 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:50 (B), 5:45 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:52

Next Shabbos Shorts Deadline: Wednesday, October 26 at 12 Noon

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

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

Eruv line: 301-593-5561 Email: office@yise.org

Website: www.yise.org

Office Hours:

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

Friday: 9:00 AM - 2:00 PM,

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager



To All 5th & 6th
Grade Girls....

You are cordially invited to join an

EXCITING NEW SHABBOS GROUP

Created Just For You



Every Shabbos Morning
In The YISE House (next to Shul)

10:00-11:15

Starting September 10th





YISE Youth presents:

JUNIOR CONGREGATION



For 4th-6th grade boys! Led by our very own Youth Director, Jay Marcus!

We will meet in the lower lobby at 9:55 and walk over to the Yeshiva promptly at 10.



***Calling all
5th and 6th
grade boys***

**Please join Rabbi Rosenbaum and
your friends for Torah Learning**

**Every Shabbos afternoon
one hour before Mincha**

Bring your hardest questions!

**Shabbos Refreshments Will Be
Served!!**

One hour before Mincha

YISE Social Hall





Greater Washington
Community Kollel
in conjunction with
Young Israel
Shomrai Emunah

SUNDAY

BRUNCH & LEARN

Sunday Mornings

at Young Israel Shomrai Emunah, 1132 Arcola Ave.

Breakfast: 9:30am - Classes 9:45-10:30am

Men's programming - Free of charge

**FOUR GREAT LEARNING OPTIONS
TO CHOOSE FROM!**

**ILLUMINATING
INQUIRIES IN HALACHA**

RABBI YITZCHAK MANDEL

**JUDAISM 102:
FUNDAMENTALS FOR
THE EXPERIENCED JEW**

RABBI HILLEL SHAPS

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SEFER YEHOSHUA**

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**PARSHA PERSPECTIVES
AN EXPLORATION OF ENGAGING
PARSHA TOPICS**

RABBI MENACHEM WINTER

For more info please contact Rabbi Hillel Shaps: hshaps@gwckollel.org or 347-869-9361

Kee wee 3180@gmail.com

SEMICHAS CHAVER PRESENTS:

FOR THE

JOY OF TORAH

"אשר יהיה לכם ריוק ואם תפילו"



WITH HAGAON RAV SCHACHTER
 &
 RISHON LETZION HARAV AMAR



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OPEN TO THE
 ENTIRE COMMUNITY,
 MEN, WOMEN
 & CHILDREN

Ruach with Israeli singing sensation

Bentzi Stein

composer of "אבא, מלך העולם"



Wednesday October 26TH

Congregation Shomrei Emunah

6221 Greenspring Ave, Baltimore, MD

Buffet dinner

6:30PM - KABALAS PNEI RABBO

Meet & Greet the Gedolim - (photographer on site)

7:15PM - Main Event:

Q&A's with Gedolim, Videos, Trivia -

WIN PRIZES and more!



YISE Youth Presents
ANIMAL MEET AND GREET
IN HONOR OF PARSHAS NOACH

WITH

**FERRETS AND
FRIENDS!**

***Sunday
Morning,
October 30th,
11 AM in the
YISE Social Hall.***



Sponsorships available
For more information, please email
Jay Marcus at jmarcus@yise.org



Kemp Mill Synagogue and Young Israel Shomrai Emunah present:

**A KRISTALLNACHT
COMMEMORATION PROGRAM
FEATURING**

RUTH ZIMBLER

On Kristallnacht, November 9–10, 1938, Nazis in Germany, Austria and Sudetenland torched synagogues, vandalized Jewish homes and businesses and killed close to 100 Jews.



Ruth Mondschein Zimblar was born in Vienna, Austria in 1928. Several months after the German annexation of Austria, Ruth and her brother, Walter, watched the destruction of the largest synagogue in Vienna from their apartment on November 10, 1938, during Kristallnacht. Concerned about their children's safety Ruth's parents sent Ruth and her brother on the first Kindertransport out of Vienna. Ruth and her family eventually made it to safety in New York City in late 1939.

Sunday, October 30, 2022

7:30 pm

Zoom ID: 655 813 1022

Passcode: 365636

Children grades 6 and above are encouraged to attend.
This program will be open captioned.

REVOLUTIONIZE

YOUR TORAH LEARNING!

**NEW SEMESTER
BEGINS NOV 1**

NEW TOPIC:
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The Laws of
Taharas
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SEMICHAS CHAVER PROGRAM

JOIN OVER 2500 PARTICIPANTS WORLDWIDE!

Gain practical knowledge of halacha in an energetic and engaging atmosphere!

Receive a SCP Certificate of Achievement, signed by Chief Rabbi Shlomo Amar, HaRav Hershel Schachter, and Harav Avigdor Neventzal after successfully passing a written exam at the end of each semester.



**Presented
by**



**Rabbi
Hillel
Shaps**

TUESDAYS @ 8:45PM Register at:
at YISE, 1132 Arcola Ave. thegreaterwashingtoncommunitykollel.com/scp



PRESENTED BY
GREATER WASHINGTON
COMMUNITY KOLLEL &
YOUNG ISRAEL
SHOMRAI EMUNAH



ORTHODOX
UNION
תורה
ומצוות
Enhancing Jewish Life



Semichas Chaver Program: Founded by Rav Elyada Goldwicht

**MEN'S
PROGRAMMING**

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

**Come to YISE for a hands-on Bug Checking presentation
by Rabbi Sholom Tendler of the STAR-K**

**Where: YISE – 1132 Arcola Avenue, Silver Spring, MD
in the Social Hall or by Zoom**

Connection details: Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password: Meeting ID: 416 963 9000, password 492019

When: Sunday, November 6, 2022

Time: 8:00 PM – 9:30 PM

Co-sponsored by YISE, KMS, and Ohr HaTorah

**Program free of charge for men and women
Thrips cloths available for \$5**

Rabbi Sholom Tendler is both an ordained graduate of Ner Israel Rabbinical College and a recipient of a Master's of Science degree in education from Johns Hopkins University. As a Kashrus Administrator, he is responsible for overseeing a number of STAR-K certified facilities and conducting kosher-organic inspections.

* For more info, please contact: Miriam Friedman –
mfriedman2@yahoo.com

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom

Welcome to another year of Likutei Divrei Torah!

Volume 29, Issue 1

Shabbat Parashat Bereshit

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Covenant & Conversation: R. Jonathan Sacks, z”l

The Genesis of Love - In *The Lonely Man of Faith*, Rabbi Soloveitchik drew our attention to the fact that there are two accounts of creation. The first is in Genesis 1, the second in Genesis 2-3, and they are significantly different.

In the first, God is called Elokim, in the second, Hashem Elokim. In the first, man and woman are created simultaneously: “male and female he created them.” In the second, they are created sequentially: first man, then woman. In the first, humans are commanded to “fill the earth and subdue it.” In the second, the first human is placed in the garden “to serve it and preserve it.” In the first, humans are described as “in the image and likeness” of God. In the second, man is created from “the dust of the earth.”

The explanation, says Rabbi Soloveitchik, is that the Torah is describing two aspects of our humanity that he calls respectively, Majestic man and Covenantal man. We are majestic masters of creation: that is the message of Genesis 1. But we also experience existential loneliness, we seek covenant and connection: that is the message of Genesis 2.

There is, though, another strange duality – a story told in two quite different ways – that has to do not with creation but with human relationships. There are two different accounts of the way the first man gives a name to the first woman. This is the first: “This time – bone of my bones and flesh of my flesh; she shall be called ‘woman’ [ishah] for she was taken from man [ish].”

And this, many verses later, is the second: “And the man called his wife Eve [Chava] because she was the mother of all life.”

The differences between these two accounts are highly consequential. In the first, the man names, not a person, but a class, a category. He uses not a name but a noun. The other person is, for him, simply “woman,” a type, not an individual. In the second, he gives his wife a proper name. She has become, for him, a person in her own right.

In the first, he emphasises their similarities – she is “bone of my bones, and flesh of my flesh.” In the second, he emphasises the difference. She can give birth, he cannot. We can hear this in the very sound of the names. Ish and Ishah sound similar because they are similar. Adam and Chavah do not sound similar at all.

In the first, it is the woman who is portrayed as dependent: “she was taken from man.” In the second, it is the other way around. Adam, from Adamah, represents mortality: “By the sweat of your brow you will eat your food until you return to the ground (hadamah) since from it you were taken.” It is Chavah who redeems man from mortality by bringing new life into the world.

The consequences of the two acts of naming are completely different. After the first comes the sin of eating the forbidden fruit, and the punishment: exile from Eden. After the second, however, we read that God made for the couple, “garments of skin” (or with an ayin), and clothed them. This is a gesture of protection and love. In the school of Rabbi Meir, they read this phrase as “garments of light” (or with an aleph). God robed them with radiance.

Only after the man has given his wife a proper name do we find the Torah referring to God himself by His proper name alone, namely Hashem (in

Genesis 4). Until then he has been described as either Elokim or Hashem Elokim – Elokim being the impersonal aspect of God: God as law, God as power, God as justice. In other words, our relationship to God parallels our relationship to one another. Only when we respect and recognise the uniqueness of another person are we capable of respecting and recognising the uniqueness of God Himself.

Now let us return to the two creation accounts, this time not looking at what they tell us about humanity (as in *The Lonely Man of Faith*), but simply at what they tell us about creation.

In Genesis 1, God creates things – chemical elements, stars, planets, lifeforms, biological species. In Genesis 2-3, he creates people. In the first chapter, He creates systems, in the second chapter He creates relationships. It is fundamental to the Torah’s view of reality that these things belong to different worlds, distinct narratives, separate stories, alternative ways of seeing reality.

There are differences in tone as well. In the first, creation involves no effort on the part of God. He simply speaks. He says “Let there be,” and there was. In the second, He is actively engaged. When it comes to the creation of the first human, He does not merely say, “Let us make man in our image according to our likeness.” He performs the creation Himself, like sculptor fashioning an image out of clay: “Then the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”

In Genesis 1, God effortlessly summons the universe into being. In Genesis 2, He becomes a gardener: “Now the Lord God planted a garden ...” We wonder why on earth God, who has just created the entire universe, should become a gardener. The Torah gives us the answer, and it is very moving: “The Lord God took the man and put him in the Garden of Eden to work it and take care of it.” God wanted to give man the dignity of work, of being a creator, not just a creation. And in case the man should such labour as undignified, God became a gardener Himself to show that this work too is divine, and in performing it, man becomes God’s partner in the work of creation.

Then comes the extraordinarily poignant verse, “The Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him.’” God feels for the existential isolation of the first man. There was no such moment in the previous chapter. There, God simply creates. Here, God empathises. He enters into the human mind. He feels what we feel. There is no such moment in any other ancient religious literature. What is radical about biblical monotheism is not just that there is only one God, not just that He is the source of all that exists, but that God is closer to us than we are to ourselves. God knew the loneliness of the first man before the first man knew it of himself.

That is what the second creation account is telling us. Creation of things is relatively easy, creation of relationships is hard. Look at the tender concern God shows for the first human beings in Genesis 2-3. He wants man to have the dignity of work. He wants man to know that work itself is divine. He gives man the capacity to name the animals. He cares when he senses the onset of loneliness. He creates the first woman. He waits, in exasperation, as the first human couple commit the first sin. Finally, when the man

gives his wife a proper name, recognising for the first time that she is different from him and that she can do something he will never do, he clothes them both so that they will not go naked into the world. That is the God, not of creation (Elokim) but of love (Hashem).

That is what makes the dual account of the naming of the first woman so significant a parallel to the dual account of God’s creation of the universe. We have to create relationship before we encounter the God of relationship. We have to make space for the otherness of the human other to be able to make space for the otherness of the divine other. We have to give love before we can receive love.

In Genesis 1, God creates the universe. Nothing vaster can be imagined, and we keep discovering that the universe is bigger than we thought. In 2016, a study based on three-dimensional modelling of images produced by the Hubble space telescope concluded that there were between 10 and 20 times as many galaxies as astronomers had previously thought. There are more than a hundred stars for every grain of sand on earth.

And yet, almost in the same breath as it speaks of the panoply of creation, the Torah tells us that God took time to breathe the breath of life into the first human, give him dignified work, enter his loneliness, make him a wife, and robe them both with garments of light when the time came for them to leave Eden and make their way in the world.

The Torah is telling us something very powerful. Never think of people as things. Never think of people as types: they are individuals. Never be content with creating systems: care also about relationships.

I believe that relationships are where our humanity is born and grows, flowers and flourishes. It is by loving people that we learn to love God and feel the fullness of His love for us.

Shabbat Shalom: Rabbi Shlomo Riskin

Our nation, Israel, has just concluded a most intensive Festival period which encompasses a rollercoaster of religious emotions. We have moved from the intense soul searching of Rosh Hashanah to the heartfelt prayers for forgiveness of Yom Kippur. We have built and dwelt for seven days in a makeshift house reminiscent of the booths in the desert as well as of the “fallen sukkah of King David”, the Holy Temple. We have punctuated our prayer for rain with joyous and sometimes even raucous dancing around the Torah, whose reading we conclude just at Festival end. After a full month of festivities, we are now entering our first post festival Sabbath, on which we shall read of the creation of the world.

Although these segments seem disparate, I truly believe that there is a conceptual scheme which connects them all. I also believe that many observant Jews miss the theological thread which magnificently unites this particular holiday period because the religious establishment does not sufficiently stress the real message which Judaism is trying to teach.

Despite the hundreds of years between them, two great theologians – Rav Yosef Albo, in his *Sefer Haikkarim* – “Book of Essential Jewish Beliefs” and

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Franz Rosenzweig in his "Star of Redemption" – insist that the fundamental principles of Jewish faith are outlined in the three special blessings of the Rosh Hashana Musaf Amidah. Conventional wisdom sees the High Holy Days as frightening days of judgment, but Rosh Hashana actually teaches us that a major function of the Jewish people in this world is to establish the Kingship of our God of love, morality and peace throughout the world. Indeed, the Hassidim – and especially Habad – refer to the night of Rosh Hashana as the Night of the Coronation.

Yom Kippur is our Day of Forgiveness. In order for us to dedicate ourselves to the task of bringing the God of compassionate righteousness and justice to the world in the coming year, each of us must take to the task with renewed vigor. We can only muster the necessary energy if we have successfully emerged from our feelings of inadequacy resulting from improper conduct towards humanity and to God.

Yom Kippur is not only a day of forgiveness for Jews. Our reading of the Book of Jonah with God's command that the prophet bring the gentile Assyrians to repentance and the refrain which we iterate and reiterate during our fast, "for My house shall be called a house of prayer for all nations" demonstrate that God desires repentance and forgiveness for all of humanity.

The Mussaf Amidah on Yom Kippur describes in exquisite detail every moment of the Temple service for forgiveness; indeed, it transports us to the Holy Temple itself. Our sukkah represents the Holy Temple, or at least the model of the sanctuary in the desert after which it was crafted. The guests of the sukkah (ushpizin) are the great personalities of Biblical history, and the most fitting decorations for the sukkah are scenes from the Temple service (so magnificently reproduced by Machzor Hamikdash). It is not accidental that the depiction of the Temple service of the musaf amidah in the Yom Kippur service begins by invoking the creation of the world. The Temple should somehow serve as a magnet for all nations and the conduit through which they will accept the Kingship of God and a lifestyle reflecting His morality and love.

Please note the following amazing parallels when the Bible describes the building of a sanctuary; it uses the following words: "Behold I have called by name Bezalel the son of Uri the son of Hur from the tribe of Judah and I have filled him with the spirit of God: with Wisdom (Hakmah), with Understanding (Tevunah and with Knowledge (Daat)"

In the Book of Proverbs, which invokes God's creation of the world, a parallel verse is found "The Lord founded the earth with Wisdom (Hakmah), fashioned the heavens with Understanding (Tevunah) and with Knowledge (Daat) pierced through the great deep and enabled the heavens to give forth dew."

Apparently, the Bible is asking us to recreate the world with the Holy Temple from whence our religious teachings must be disseminated throughout humanity.

From this perspective, we understand why our rejoicing over the Torah takes place at the conclusion of this holiday season rather than during the Festival of Shavuot. Pesach and Shavuot are national festivals on which we celebrate the founding of our nation from the crucible of Egyptian slavery and our unique status as the chosen people resulting from the revelation at Sinai.

The Tishrei Festivals are universal in import, focusing on our responsibility to be a Light unto the Nations. This is why on Simchat Torah, we take the Bible Scrolls out into the street, into the public thoroughfare and dance with them before the entire world. From this perspective we can well understand why Shemini Atzeret and Simchat Torah moves seamlessly into the reading of Bereishit of the creation of the world.

The Person in the Parsha: R. Tzvi Hersh Weinreb

"If I Am I" – There are many persons in this week's parsha. Chief among them, of course, are Adam and Eve, the very first persons on earth. But the names of quite a few others are listed. Some are obscure, like Kenan and Mahalalel. But two others are very well known, and for interesting reasons. I refer to Cain and Abel.

Regular readers of this column know that I rarely mention sources from the field of Jewish mysticism. Kabbalah is, in my opinion, a body of knowledge which is reserved for people who are especially learned and very pious. The current popularity of Kabbalah among people who lack proper "credentials" is something which I deem inappropriate. Nevertheless, I recognize that the field of Kabbalah bristles with amazing insights into theology, certainly, but also into the human psyche.

One of the insights which is especially meaningful to me is the assertion made in Kabbalistic literature that Cain and Abel represent two of humanity's archetypes. Cain and Abel each have very different souls, different neshamot. Some of us have Cain's soul, and others of us have Abel's soul. Do not mistake those with Cain's soul for the "bad guys," and those with Abel's soul for the "good guys." The distinction is much more subtle than that.

Here is how the distinction was explained to me by a very qualified student of Kabbalah, Rabbi Adin Steinsaltz, whose source was a Kabbalistic text known as Sha'ar HaGilgulim. Those of us with Abel's soul tend to be contemplative, compliant, and a bit perfectionist. Those of us with the soul of Cain tend to be active, assertive, and creative. In Cain's case, these traits went too far. His active and assertive tendencies led him to murder his brother. But his descendants used their talents in constructive ways, inventing musical instruments, agricultural tools, and, sadly, military weapons.

Abel, on the other hand, was murdered before he had any descendants, so we know nothing about what their contributions to human culture might have been. But what do we know about Abel himself that would help us understand the nature of his "soul?"

Here is what we know about Abel: He was the younger of the two, he was a keeper of sheep, and after "Cain brought an offering to the Lord from the fruit of the soil, Abel followed suit and brought the choicest of the firstlings of his flock" (Genesis 4:2-4). In the Hebrew original, the phrase which I translated as "followed suit" reads *veHevel heivi gam hu*, which translates literally as "and Abel, he too brought."

Cain initiated, Abel responded. This brief phrase tells the entire story about Abel's soul. He was a follower, not a leader. He was a "convergent" thinker and not a "divergent" thinker. Creativity was not his thing. Conformity was.

Several questions beg to be asked. Is conformity a fault or a virtue? Is creativity and originality to be valued over obedience and compliance? Are we, as religious Jews, not obligated to conform to the comprehensive set of standards of behavior? Does not excessive creativity clash with traditional values? Are we to find fault with Abel because he "followed suit," because "he too brought" a sacrifice to the Lord?

There is much in our Jewish faith that emphasizes the importance of obedience and admonishes us not to "stray after our hearts and eyes" into new and untested directions. There is no doubt about that.

But blind obedience comes with great spiritual risk. Blind obedience can lead to superficial religious behavior, behavior which is devoid of heartfelt emotion, of a sense of meaning and purpose, of mitzvot performed without proper kavanah, proper motives and proper intent.

Likutei Divrei Torah

One of my own spiritual heroes is the highly original and astoundingly creative nineteenth-century Hasidic sage, Rabbi Menachem Mendel of Kotzk. He taught of the dangers of imitation and artificiality in the practice of religious faith. He was concerned about the developments he noted in the world of observant Jewry during his time. People tended to dress the same, think the same, and act the same in their religious devotions.

He famously said, "If I am I because I am I, and if you are you because you are you, then I am I and you are you. But, if I am I because you are you, and you are you because I am I, then you are not you and I am not I."

For the Rabbi of Kotzk, there was something almost sinful in Abel's behavior. To offer a sacrifice because my brother is offering a sacrifice is an empty act, perhaps even a hypocritical act. One must do good deeds because one feels inwardly inspired to do so, and not because he or she feels compelled to emulate the good deeds of others.

I have often thought that the basis of Rabbi Menachem Mendel of Kotzk's convictions was the observation made so frequently by the Sages of the Talmud. The Talmud contains many statements to the effect that each of us is different and unique. We were created with different facial features, with different fingerprints, with different emotional sensitivities, and with different intellectual capacities. These differences must find their expression in our religious behavior. I cannot be "I" if I am merely mimicking "you."

Here is one Talmudic passage which contains this theme. It is from the Babylonian Talmud, Tractate Avodah Zarah 33: "A human produces a coin from one form, and all the coins are identically alike. But the King of Kings, the Holy One Blessed Be He, produces every coin in the form of the primeval Adam, and yet no man perfectly resembles his fellow."

What lesson can be learned from the fact that the Master of the Universe created us so different from each other? This must be the lesson: We must come to know the ways in which we are different from others, we must be thankful for our uniqueness, and we must find ways to serve the Almighty authentically and creatively, for only then will we be actualizing our unique purpose on earth.

There is a prayer we recite on Yom Kippur. It reads: "My Lord, before I was formed I was unworthy, and now that I have been formed it is as if I had not been formed." Rabbi Abraham Isaac Kook, in *Olat Re'iyah*, his commentary upon the liturgy, explains: "Each of us is born in one special moment in the course of millennia. Each of us is born into a specific set of circumstances. Before that moment, and in other circumstances, we were not yet worthy of being born. Now that I have been born at this time, and in this place, I have a divinely ordained unique function to perform. On Yom Kippur, we confess to the Almighty, in this prayer, that we have not lived up to the responsibilities of a person born at this specific moment and in this specific place."

As we begin this new year, let us look within ourselves and discover our own individuality. Let us channel it toward the will of our Creator.

This is one of the lessons of this week's weekly portion, Bereshit, "In the beginning."

Chief Rabbi Ephraim Mirvis [Excerpt]

The Torah has been given to us to enrich our lives and it is our responsibility to safeguard the word of the Torah and in particular the word of Hashem. There is great value in 'chumras' - stringencies which we add. It's important for us to have a 'siyag laTorah' - a fence around the Torah. However, unlike Eve, who purposefully misrepresented the word of God, let us always be true and responsible ambassadors of what it is that Hashem Himself said.

At the end of our *Parashah's* description of Creation, we read (1:31-2:3): "And *Elokim* saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day. *Vy'chulu* / Thus the heaven and the earth were finished, and all their legions. By the seventh day, *Elokim* completed His work which He had done, and He abstained on the seventh day from all His work which He had done. *Elokim* blessed the seventh day and sanctified it, because on it He abstained from all His work which *Elokim* created to make."

The *Zohar Chadash* asks: The verse (2:1) beginning, "*Vy'chulu*" / "They were finished," seems superfluous! The Sage Rabbi Berachyah answers: In addition to "finishing," the root of the verb "*Vy'chulu*" can express "longing" (see *Tehilim* 84:3). The verse is teaching that, when Creation was completed, all who saw it "longed" for it. The Sage Rav Huna answers: On the day when Creation was completed--*Shabbat*--*Hashem* looked back at His handiwork and "longed" for it. [Until here from the *Zohar*]

R' David Zvi Shlomo Deutsch *shlita* (Yerushalayim) explains (based on earlier works): Rabbi Berachyah is teaching that the arrival of *Shabbat* causes a fundamental change in Creation. At that moment, all of Creation--from sticks and stones to all living things--are suffused with the light of the *Shechinah*. A perceptive person can see that Creation is different on *Shabbat*, and this causes him to long for a connection to its Creator.

- Continued in box inside -

Shabbat

"To welcome (literally, 'Toward') *Shabbat*--come, let us go,
For it is the source of blessing.

From the beginning, from antiquity, she was crowned,
Last in deed, first in thought."

(From the Friday night poem *Lecha Dodi*)

R' Gedaliah Eisman z"l (1910-2011; *Mashgiach Ruchani* of Yeshiva Kol Torah in Yerushalayim) asks: How do I know that I will "meet" *Shabbat* when I go toward it? Maybe I will "meet" nothing!

He answers: The way to ensure that one "meets" *Shabbat* is to reflect on *Shabbat's* incredible worth, to come to an appreciation that "it is the source of blessing." *Shabbat* is "Last in deed, first in thought." Literally, it was the last step in Creation. We can also learn, however, that when one thinks about *Shabbat* in advance ("First in thought"), he is guaranteed to "meet" *Shabbat* in the end.
(*Gidulei Mussar: Elul V'yemei Ha'din* p.24)

The *Gemara* (*Shabbat* 10b) relates that *Hashem* told Moshe, "I have an excellent gift in My treasury, and its name is '*Shabbat*.' I wish to give it to *Yisrael*. Go inform them." [Until here from the *Gemara*]

R' Aharon Rubinfeld *shlita* (Belz Yeshiva, Yerushalayim) explains: If you give a person the latest wristwatch but do not explain all of its features, he will think it is a simple timepiece, and most of its capabilities will be wasted. Likewise, *Hashem* wanted Moshe to inform us of the immense spiritual benefits to be gained from *Shabbat*, so that that gift will not be wasted.
(*Yesodot B'avodat Hashem: Shabbat Kodesh* p.2)

R' Avraham Mordechai Alter z"l (1866-1948; *Gerrer Rebbe* in Poland and Israel) explains: Our Sages teach that *Shabbat* is "a little bit of *Olam Ha'ba* / the World to Come." Our world is lacking the perfection of the World to Come; therefore, special preparation is required if we are to experience a bit of *Olam Ha'ba* in this world. That is what *Hashem* told Moshe to inform *Bnei Yisrael*: Prepare yourselves in advance in order to fully experience *Shabbat*.

(*Imrei Emet: Likkutim* p.104)

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“The woman whom You gave to be with me--she gave me of the tree, and I ate.” (3:12)

R' Yosef Albo *z"l* (Spain; 1380-1444) writes: One of the behaviors that prevents a person from doing *Teshuvah* / repenting is making excuses or blaming others. One who does this will never regret his actions and will never confess. Such a person is called, “One who covers-up his sins,” as in the King Shlomo’s warning (*Mishlei* 28:13), “One who covers-up his sins will not succeed.” This is what Adam did in our verse, and it did not save him from punishment.

R' Albo continues: Man was given the intelligence to “supervise” his own behavior. This is why even an unintentional sinner is called a sinner, and it is why a person bears some responsibility even for his mistakes, and even when someone else leads him astray. *Hashem* said to Adam (verse 17), “Because you listened to your wife’s voice and ate of the tree about which I commanded you saying, ‘You shall not eat of it,’ . . .” Adam was not commanded not to listen to his wife, but he was expected to independently evaluate everything his wife or anyone else told him, and to decide on a correct course of action. This is why Adam’s excuse--“My wife gave me the fruit”--did not help him. (*Sefer Ha'ikkarim* IV ch.26)

R' Uri Weisblum *shlita* (*Mashgiach Ruchani* of Yeshivat Nachalat Ha'levi'im in Haifa, Israel) elaborates: In the *Yom Kippur* prayers, we recite the description of *Hashem's* judgment found in the *Mishnah* (*Rosh Hashanah* 16a): “All people pass before Him like ‘*Bnei Maron*’.” The *Gemara* and *Rashi* explain that “*Bnei Maron*” means: Like sheep that walk single file to be counted for tithing.

What is the significance of walking single file on the Day of Judgment?

As Adam did at the very beginning of history, man has a tendency to dismiss his faults by blaming them on his environment, his friends, his parents, his teachers, or any number of other causes--anyone or anything but himself. But, on the Day of Judgment, each of us stands before *Hashem* all alone; there is no one but ourselves to blame for our sins.

R' Weisblum continues: There is no denying that a person can be influenced negatively by other people or by his surroundings. However, those negative influences are tests we are meant to struggle with and, ultimately, withstand. If we do not, we are held accountable.

Without this recognition, R' Weisblum adds, there can be no repentance. A person cannot repent if he does not believe he sinned--if he does not acknowledge that a particular action was improper and if he does not accept responsibility. That is the meaning of the first word of *Viddui* / confession: “*Ashamnu*” / “We have been guilty.”

(*He'arat Ha'derech: Mo'adim* p.68)

“And Elokim saw all that He had made, and behold, it was very good.” (1:31)

R' Shalom Shachna Zohn *z"l* (1910-2012; *Rosh Yeshiva* in *Mesivta Torah Vodaath* in Brooklyn, N.Y.; later head of a network of *Kollelim* in Yerushalayim) writes: The *Zohar* comments on our verse that there is a sheltered place in *Gehinnom* for one--even the most wicked individual--who has a momentary thought of repentance before he dies, even if he is unable to complete the formal steps of *Teshuvah* / repentance before leaving this world. That thought of repentance that he had burrows its way into *Gehinnom* and helps him to rise out of that place, says the *Zohar*.

R' Zohn continues: Perhaps, in light of this, we can understand a comment by R' Moshe ben Nachman *z"l* (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) about the beginning of Creation. *Ramban* writes that the beginning of Creation--the creation of *Yesh Mei'ayin* / “something from nothing”--was like a tiny point, nearly lacking in substance. From that tiny point, *Hashem* formed all other creations. [Until here from *Ramban*]

What, asks R' Zohn, was the purpose of creating the world in that manner? It is obvious, R' Zohn answers, that the Torah wishes to teach us the importance of the small point from which bigger things begin. *Teshuvah*, for example, begins with just a “tiny” thought that does not yet have any substance.

The *Gemara* (*Kiddushin* 49b) teaches: If a man gives a woman an item of value [*e.g.*, a ring], and says, “You are betrothed to me on the condition that I am completely righteous,” she is married to him, even if he is known to be wicked, for perhaps he had a thought of *Teshuvah*. [Until here from the *Gemara*.] We see, writes R' Zohn, that a “thought of *Teshuvah*” has the potential to change a wicked person into a completely righteous person.

R' Zohn concludes: Our Sages say, regarding *Teshuvah*, “You open an opening like the eye of a needle, and Heaven will open an opening like the door of the *Bet Hamikdash*,” which was approximately 40 feet wide by 80 feet tall. All of this is teaching us not to denigrate even the smallest thought of *Teshuvah*, whether our own or someone else’s. Rather, we must cherish it, guard it, and attempt to convert it into action--true repentance.

(*Pirkei Teshuvah* ch.1)

– Continued from front page –

R' Deutsch continues: Rav Huna is teaching that when *Shabbat* arrived, *Hashem*, so-to-speak, “appreciated” what He had created. Until then, say our Sages, the universe was unstable, lacking a soul. *Shabbat* is the soul of Creation and gives it its staying power. Therefore, *Hashem* “longed for”--*i.e.*, appreciated--His Creation more once *Shabbat* arrived.

(*Zohar Ha'Shabbat* p.1)

ISRAEL REPORT

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NIR BARKAT: WE AIM TO CANCEL THE DISENGAGEMENT LAW, WORK TOGETHER WITH THE AMERICANS (Arutz-7 10/19/22)

Member of Knesset Nir Barkat (Likud) said today (Wednesday) in the Israel National News-Arutz Sheva studio on the way to Homesh that it is possible to present an alternative solution to the 'two states' that will convince the US to allow us to cancel the Disengagement Law in northern Samaria and bring two million residents to Samaria in the next 30 years.

Barkat attacked the Lapid government: "This government freezes the situation and does not get what needs to be done. You see American policy projected onto Lapid and Gantz and it paralyzes them. In the eyes of the Americans, they think that Palestinian construction promotes the two-state solution, while Jewish construction prevents it".

Barkat explained, "As soon as the State of Israel, the government, presents an alternative solution to the two-state solution, we will suddenly see that it is possible to present a different policy to the Americans. I believe with all my heart that when the American government understands our solution, we will be able to build in Homesh and everywhere in Judea and Samaria and bring two million residents here in thirty next years.

"The aim is to cancel the Disengagement Law," Barkat noted. "For this, we need to work hard with Washington; we need to work together with the Americans. Whoever thinks that a unilateral act will succeed is misunderstanding something. The better we explain to them, the easier it will be for us to work better."

AUSTRALIA ROLLS BACK RECOGNITION OF WEST JERUSALEM AS ISRAEL'S CAPITAL (i24NEWS 10/17/22)

Australia recently rolled back a move made under its previous government to recognize west Jerusalem as Israel's capital.

Canberra's Foreign Affairs Department deleted two sentences regarding west Jerusalem from its website, which were added when former prime minister Scott Morrison announced the decision in 2018.

According to The Guardian, the now-deleted text referred to "west Jerusalem as the capital of Israel" and said Australia "looks forward to moving its embassy to West Jerusalem when practical, in support of, and after the final status determination of, a two-state solution."

Both Israel and the Palestinians claim Jerusalem as their capital. Israel captured east Jerusalem from Jordan in 1967 and annexed it in a move never recognized by the international community.

Australian Foreign Minister Penny Wong of the country's Labor Party – which formed the government after winning elections in May – said in 2018 that her center-left group "does not support unilateral recognition of Jerusalem as the capital of Israel and in government would reverse this decision."

The site was updated and the text addressing Morrison's decision was deleted after The Guardian approached the Foreign Affairs Department regarding the government's view on the status of Jerusalem.

Canberra "continues to consider the final status of Jerusalem as a matter to be resolved in any peace negotiations," the ministry's spokesperson said.

Morrison's decision was met with mixed reactions in Israel at the time. Many officials said the move was not enough, as it would not recognize the entire city of Jerusalem as Israel's capital and Australia's embassy would remain in Tel Aviv.

ISRAELI PRESIDENT TO MEET BIDEN IN FIRST OFFICIAL U.S. TRIP (YNet 10/17/22)

At the invitation of US President Joe Biden, Israel's President Isaac Herzog is

set to travel to the United States next week for an official diplomatic visit, the president's office said on Monday.

White House Spokesperson Karine Jean-Pierre said on Monday's press briefing that the visit underscores the enduring partnership and friendship between the U.S. and Israel.

Herzog's scheduled the visit after Biden invited him to Washington during his own Middle East trip last July. Israeli officials said the visit was finalized after the successful U.S. mediation to end the maritime border dispute between Israel and Lebanon.

The officials also said the United States was indicating that the bilateral ties would not be affected by the results of the November elections in Israel.

It will be Herzog's first political visit to Washington since taking office. He is expected to also hold policy meetings with senior Biden administration officials, senators, and Jewish community leaders.

With Biden, Herzog will discuss a number of diplomatic, security, and economic issues. They will also focus on furthering joint initiatives aimed at tackling the climate crisis.

According to a statement released by Herzog's office, the visit aims to strengthen the strong ties between Washington and Israel and expresses the deep bond that exists between the two countries that transcend any political disagreement.

The Israeli President will be accompanied by Israel's ambassador to Washington, Michael Herzog - who is the president's brother, as well as the US ambassador to Israel, Thomas Nides.

NETANYAHU DISAGREES WITH UTJ CHAIRMAN: LEARNING ENGLISH IS MANDATORY (Arutz-7 10/20/22)

Likud chairman Benjamin Netanyahu spoke on Wednesday at a conference

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of the Manufacturers Association of Israel and said that he disagrees with the chairman of United Torah Judaism, Yitzhak Goldknopf, on the need to study English.

"I don't agree with him, and I as Prime Minister and the Likud will lead the policy," Netanyahu said.

"My perception regarding Israeli children is that English is mandatory, I don't want to say from the age of 0-3, but I want to start teaching English from a young age, already in kindergarten. We will find a way to bring the haredim, through dialogue, to study these subjects," he added.

At the beginning of the week, Goldknopf caused an uproar when he claimed that studying core subjects, such as English and math, does not help Israel's economy. "I didn't see that mathematics advanced the country economically," he said.

His statement was criticized in particular by Labor chairwoman Merav Michaeli and Yisrael Beytenu chairman Avigdor Liberman.

IS ISRAEL EDGING TOWARD AIR DEFENSE ASSISTANCE FOR UKRAINE? (Israel Hayom 10/20/22)

Israel offered on Wednesday to help Ukraine develop air attack alerts for civilians, signaling a softening of a policy of non-military intervention in the war after Kyiv appealed for ways to counteract Iranian-made drones used by Russia.

Ukraine's Ambassador to Israel Yevgen Korniychuk, however, asked for systems that would shoot down the drones instead, while Defense Minister Benny Gantz said Jerusalem was firm on not supplying Kyiv with weapons.

Though it has condemned the invasion, Israel has limited its Ukraine assistance to humanitarian relief, citing a desire for continued cooperation with Russia over war-ravaged neighbor Syria and to ensure the wellbeing of Russian Jews.

On Tuesday, Ukraine stepped up appeals for Israeli help after reporting multiple Russian strikes using Iranian Shahed-136 kamikaze drones. Iran denies supplying drones to Russia, while the Kremlin has not commented.

Reuters reported on Tuesday that Iran had also promised to supply Russia with surface-to-surface missiles.

Israel has asked Ukraine "to share information about their needs for air defense alerts," Gantz told EU ambassadors, according to a statement by his office. Then Israel would be able to "assist in the development of a life-saving civilian early-warning system."

Kornichuk told Reuters the system on offer was "not relevant anymore," and confirmed the authenticity of an embassy letter, leaked to Israel's Walla news agency, urgently requesting to buy Iron Beam, Barak-8, Patriot, Iron Dome, David's Sling and Arrow interceptors from Israel.

In parallel to the interceptors – developed mainly to ward off attacks by Iran or its regional allies – Israel has a radar network that sets off sirens or cellphone alerts to warn citizens to take cover when missiles are launched.

Similar early warning technologies could be on offer to Ukraine, a spokesperson for Israel's Defense Ministry said.

Israel maintains "a policy of supporting Ukraine via humanitarian aids," but would not deliver weapons systems "for operational and regional consideration," Gantz told the EU ambassadors.

The Russian embassy in Israel declined comment.

According to reports, Jerusalem has, however, begun to provide Kyiv with intelligence on the Iranian drones and a private Israeli team is supplying Ukraine with satellite imagery of Russian troop positions.

ISRAEL-LEBANON MARITIME DEAL SATISFIES SECURITY REQUIREMENTS, ARMY REP. TELLS KNESSET (Ha'aretz 10/19/22)

The agreement on a maritime border with Lebanon satisfies Israel's security requirements and leaves the military with room to operate, the army's representative to the negotiations told the Knesset on Wednesday.

"There was a narrow window of opportunity for reaching such an agreement," Brig. Gen. Oren Setter added, both because Lebanese President Michel Aoun is approaching the end of his term and because the impending start of

natural gas production at Israel's Karish field could provoke a response from Hezbollah "that would result in a security escalation."

Moreover, he told the Knesset Foreign Affairs and Defense Committee, "if the agreement isn't signed by October 31, our assessment is that it won't be signed in the near term, or in the long term, either," due to Lebanon's political crisis, which stems from its severe economic crisis.

The committee plans to hold two classified hearings on the agreement. After that, it will hold an open hearing at which the agreement will be explained and both Knesset members and civil-society organizations can comment on it.

The Knesset's legal adviser, Sagit Afik, said Wednesday morning that because the agreement was signed shortly before an election by a caretaker government that no longer enjoys the Knesset's confidence, bringing it to the Knesset for approval – something Prime Minister Yair Lapid doesn't plan to do – is doubly important.

She submitted this opinion to the High Court of Justice on Wednesday in response to several petitions against the agreement filed by rightist organizations. The petitions argue that the cabinet has no authority to approve the agreement on its own, and that by law, it must be approved either by the full Knesset or a referendum. Lapid, backed by the attorney general, says cabinet approval is sufficient.

Afik wrote that over the years, a custom has developed of bringing any important agreement to the Knesset for approval, "to enable the Knesset, as the elected institution, to take part in the process of accepting international obligations." This custom isn't a binding constitutional norm, she acknowledged, but it is especially important when the Knesset is recessed or has been dissolved prior to an election, because at such times, "Knesset members don't have the full range of parliamentary tools at their disposal to oversee the executive's actions."

A caretaker government's activities by definition suffer from "a democratic deficit that Knesset approval could to a large extent solve," she added.

Earlier this month, negotiators from Israel and Lebanon announced the two countries have reached a "historic agreement" following the U.S.-mediated talks.

Israel last week rejected last-minute amendments to the deal by Lebanon that briefly appeared to jeopardize long-standing efforts to reach an agreement.

According to a source familiar with the negotiations, Israel had made clear to the United States that it accepts the American mediator's agreement proposal as-is, and opposes two changes that Lebanon requested last week. The source said that the message was received "loud and clear" by both the American and Lebanese sides.

The first change sought by Lebanon had to do with the precise definition of recognizing the "buoy line" – a five-kilometer length of border which Israel had previously demarcated unilaterally. The draft wording recognizes it as an official borderline, whereas the Lebanese asked to recognize the line "de facto." The second change sought by Lebanon pertains to exploration at the Kana gas field, and Israel's share in the profits from the section of Kana extending into its maritime territory.

During Wednesday's hearing in the Knesset, Director-General of the Israeli Foreign Ministry, Alon Ushpiz, said the agreement does not change the fact that Lebanon is still an enemy country, though Israel has confidence in the deal since it was brokered by the United States.

"I don't think you'll find a Lebanese official who will say that the agreement constitutes recognition of Israel, but it does recognize the regional reality that exists between the two countries. The fact that Lebanon has said, in writing, that it recognizes the status quo and is ending the maritime dispute is meaningful in itself."

ISRAEL THE FIFTH-MOST EDUCATED COUNTRY GLOBALLY (i24NEWS 10/15/22)

Israel is the fifth-most educated country globally, with roughly half of the Jewish state's citizens achieving a higher education degree, according to a

report from the education search platform Erudera.

The number one country for higher education was Canada, with nearly 60 percent of its citizens completing a tertiary degree - referring to all post-secondary education, including universities, colleges and vocational schools.

HAREDI MOTHER OF 11 IS FIRST WOMAN TO BE APPOINTED DEPUTY CHIEF OF FIRE SERVICE (Times of Israel 10/19/22)

Rachel Pisam, an ultra-Orthodox mother of 11 and grandmother of 18, has become the first woman given the rank of deputy chief in the Fire and Rescue Service.

Pisam, 55, was appointed Tuesday to head the manpower department, and is the first woman to attain the rank in the service, the equivalent of a general in the IDF.

"There is no more worthy and important choice than this," Public Security Minister Omer Barlev said. "Rachel is a trailblazer, and will be the first woman to be awarded the rank of deputy chief... a story of beautiful Israel."

He continued: "I have no doubt that Rachel will be an outstanding example not just to women in general but to all boys and girls in Haredi society who seek to join the workforce."

"My children told me I'm their source of pride," Ynet quoted Pisam as saying. "A woman in such a position... and in uniform, breaks the glass ceiling for both women and the Haredi people. I don't know if it would have been possible a decade ago," she said.

Pisam, a resident of Bnei Brak, explained that she had nothing but support from her family and her community in pursuing her career ambitions.

In addition to her rabbi, Pisam said she had the blessing of her husband and children, who "pushed me to fulfill my dream. My neighbors and friends said they'd be proud to see me in uniform with the new rank."

Pisam previously held the rank of major in the Air Force and holds degrees in social science and public policy from the Hebrew University.

U.S. SAYS ISRAEL DOES NOT MEET VISA WAIVER REQUIREMENTS (YNet 10/19/22)

The United States Department of Homeland Security has said that Israel has not yet met the necessary requirements to join the Visa Waiver Program, according to Tuesday reports.

Representative Don Beyer reportedly penned a letter saying that Homeland Security Assistant Secretary for Legislative Affairs Alice Lugo told him in September that "Israel does not currently meet all [visa waiver program] designation requirements, including extending reciprocal visa-free travel privileges to all U.S. citizens and nationals."

In September, the U.S. Senate Committee on Foreign Relations had a meeting where Senator Chris Van Hollen brought up the subject of reciprocity when discussing Israel's inclusion in the Visa Waiver Program, which the Jewish state has attempted to join for quite some time.

"The issue is American visitors and whether an American visitor would be discriminated against based on their ethnicity or race," Van Hollen stated. "And if you look at them... it is pretty clear to me that if you are a Palestinian-American, you will have different treatment if you want to travel to the West Bank, than if you are another American who wants to go visit a settlement on the West Bank. That is not reciprocity. That is unequal treatment of American citizens based on their ethnicity."

In response to the report, a State Department Official said on Tuesday that the U.S. "continues to work with Israel towards fulfilling all Visa Waiver Program requirements such as extending reciprocal privileges to all U.S. citizens and nationals, including Palestinian-Americans."

The official continued, "We seek equal treatment and freedom to travel for all US citizens regardless of national origin, but I don't have any other updates to offer on that."

UKRAINIAN HOLOCAUST SURVIVORS CELEBRATE HIGH HOLIDAYS IN ISRAEL FOR FIRST TIME (JPost 10/13/22)

Two Holocaust survivors who fled Ukraine following the Russian invasion

have celebrated the High Holidays in Israel.

After leaving their hometowns during World War II, Holocaust survivors Lenna Pancheko and Svetlana Mugilovkin had to flee again, this time due to the Russian invasion of Ukraine.

Svetlana Mugilovkin came to Israel following the invasion, saying: "I have survived World War II. I was eight years old when the war broke out in 1941.

"The Germans came into the city, rounding up the Jews, shoved us into a pit near the water tower, and threw grenades at us. The Jews who were thrown last died, and we survived miraculously."

Speaking of the Russian invasion, she said that: "After the invasion this year, I had to endure the horrors of the Holocaust again. I have never seen such fear as I've seen today, being almost 90 years old.

"I am from the bombarded city of Kramatorsk. The hospital in the city was ruined the houses remain shuttered. I managed to escape, but my great-grandson had to stay in Ukraine due to the travel ban."

This year, she celebrated Rosh HaShana in Israel, with a Russian-speaking Chabad representative helping her. She said: "I participated in a tashlich ceremony on the beach alongside other olim. I heard the shofar and I was surrounded by good people.

"I was happy to celebrate Rosh HaShana in Israel, a warm safe haven for me."

Lenna Pancheko, an 87-years-old, holocaust survivor said: "As the Germans invaded Ukraine in 1941, I was evacuated with my family from Odesa. It was November 2 and I remember it as if it was yesterday."

Last June, Pancheko was evacuated again from her home and came to Israel with her husband. initially, they stayed at a hotel provided by the Jewish Agency, and after it, they moved to a house of Yad Ezer L'Haver, courtesy of the International Christian Embassy in Jerusalem.

She also said that "since I was a child in World War II, and the post-war period when Stalin was in charge, the religion was banned. Celebrating Rosh Hashana was an important step for me in returning to the Jewish tradition.

HOW A MINISTER BEN-GVIR WOULD IMPACT ISRAEL INTERNATIONALLY (Lahav Harkov, JPost 10/19/22)

Opposition leader Benjamin Netanyahu faced criticism in his last years of office for nurturing relationships with authoritarians and leaders responsible for democratic backsliding. Could a governing coalition with Otzma Yehudit leader Itamar Ben-Gvir in a cabinet seat mean that Netanyahu will have to rely on those erstwhile allies more than ever?

Some of Israel's Western allies have been eyeing the upcoming election warily, with polls predicting as many as 13 seats for the Religious Zionist Party, the bloc that includes Ben-Gvir's party.

The concerns coming from Israel's most important ally, the US, have been well-documented. Sen. Robert Menendez (D-New Jersey), chairman of the Senate Foreign Relations Committee and a strong supporter of Israel, warned Netanyahu in a meeting last month that including "extremist and polarizing individuals like Ben-Gvir" would hurt ties between Jerusalem and Washington.

Senior American diplomatic figures have relayed similar warnings, speaking off the record so as not to appear to be interfering in the election.

It is true that when Rabbi Meir Kahane was in the Knesset in 1984-1988, and then when his student Michael Ben-Ari was an MK in 2009-2013, it didn't really impact US-Israel relations. Kahane was a lone MK who was boycotted by nearly all of his colleagues, who then passed a law barring parties from inciting racism, stopping him from running in the next election.

Ben-Ari also was a lone Kahanist MK in the opposition, elected as part of the National Union bloc – not to be confused with the currently running National Unity list – and was banned from entering the US because he was a member of Kach, or Kahane Lives, classified by Washington as a terrorist organization.

But Ben-Gvir, a student of Kahane's ideas, has the potential to be in a far more influential position than his predecessors ever were. He is responsible for at least half of the Religious Zionist bloc's strong polling numbers, which

we know because he was doing better than the bloc's leader, MK Bezalel Smotrich, when they were running separately.

Whether Netanyahu wins and whether he forms a totally right-wing coalition remains to be seen. But if those things occur, the Religious Zionist Party would likely be the second-largest party in a Netanyahu coalition, which would mean they would be rewarded with cabinet posts.

Ben-Gvir wants to be the public security minister, which is the Israeli equivalent of the US homeland security secretary. Jerusalem and Washington currently cooperate in many areas under those offices, and that could be jeopardized, at least under the current US administration.

If we're already speculating about Ben-Gvir being a minister, it is worth considering that a Republican on the right of the party could become president in 2024, and the new administration could be willing to work with Ben-Gvir, as the Trump administration did with far-right figures worldwide.

As for whether he'd be allowed to visit the US, Ben-Gvir on Wednesday said he didn't know because he has never tried to leave Israel as an adult. The only time he has ever left the country was for a bar mitzvah trip to New York, Los Angeles and Las Vegas.

Many European governments, which tend to be far more critical of Israel than the US, would likely be just as appalled by Ben-Gvir as the US. Several of them could point to times when Israel refused to work with their cabinet ministers from parties with Nazi or fascist roots and wonder why they should talk to minister Ben-Gvir. Then again, Ben-Gvir can point to those parties and ask the Europeans why they think they have a compelling argument against him.

Beyond government, Ben-Gvir could also be a point of contention between the Israeli government and the organized Jewish community in the US. Several Jewish organizations, including AIPAC, the American Jewish Committee, the Conference of Presidents of Major Jewish Organizations and the Jewish Council for Public Affairs, spoke out against Ben-Gvir in 2019, when it first became apparent that he would enter the Knesset – but not this year.

Carole Nuriel, director of the Anti-Defamation League's Israel office, this week told the JTA the organization was "deeply concerned with the mainstreaming of extremist and Kahane-inspired extremist ideologies in Israeli society. While we do not get involved in Israel's electoral politics, we are disturbed by reports that individuals who espouse such views have been promised by Israeli political leaders a role in a future coalition government. As an organization deeply committed to Israel's security and well-being as a Jewish and democratic state, we believe such a development would be corrosive to Israel's founding principles, and its standing among its strongest supporters."

The public security minister is responsible for Israel's police, and the ADL has sponsored learning trips for US police departments to study Israeli anti-terrorism practices. Those programs have already been targeted by anti-Israel groups, falsely claiming that they are at the root of American police brutality. That Ben-Gvir founded a legal aid group that, in part, worked for fair treatment of Jewish detainees is unlikely to be a convincing argument to continue that partnership.

There are plenty of anti-Israel groups that don't care who's in the government; their screeds did not change when an Arab party joined the ruling coalition for the first time in decades last year, nor when Israel got a more liberal prime minister, Yair Lapid. But Ben-Gvir's presence would make it that much harder for those who support and defend Israel to sway those who are not that far gone.

Ben-Gvir was savvy enough to hire one of the most eloquent English-language surrogates for his political camp, longtime Hebron community spokesman Yishai Fleischer, who portrays the party's ideas as being anti-jihadi and a matter of border security. When the Menendez quote came out, Fleischer released a statement in Ben-Gvir's name that he is not racist but is actually "anti-racist."

"We are fighting against the racist antisemitism fomenting within the boundaries of our homeland," Ben-Gvir said. "Like millions of Americans, we

believe that peace comes through strength and that Israel's policies should be based upon the firm enforcement of our right to sovereignty and self-defense. In the next government, I will work to give Israeli soldiers the confidence to fight Jihadist terror without rules of engagement that would endanger their own safety and lessen the effectiveness of their efforts. I hope to shape a justice system that works for all law-abiding citizens and residents – including those living under the corrupt Palestinian Authority."

As for Menendez, he is "a true friend of Israel... and more importantly, he is a man of integrity. Therefore... he would not have made the statements reported had he been correctly informed."

The statement cited "shared values of peace and freedom" between the US and Israel, and concluded: "May God bless our two nations and keep the US-Israel alliance strong."

Ben-Gvir, with Fleischer's help, knows the right things to say in English, but these countries have people who speak Hebrew working for them. They know Ben-Gvir wants to establish a "migration ministry" to deport "disloyal" Arabs, for example.

Even if that ministry is unlikely to ever become a reality, Ben-Gvir is already seen in Washington, Brussels and other Western capitals as a harbinger of bad things in Israel and, at best, will be an obstacle to smooth relations between them and Jerusalem.

WHAT IS BEHIND A MONTH-LONG HIATUS OF ISRAELI STRIKES IN SYRIA? (Yossi Yehushua, YNet 10/19/22)

It has been more than one month since Israel has carried out attacks in Syria, which prior to that had intensified in an apparent effort to disrupt Iran's increasing use of aerial supply lines to deliver arms to its allies in the region.

The last reported strike attributed to Israel took place on September 17 and targeted the Damascus International Airport. According to the Syrian media, that raid resulted in the deaths of five soldiers.

That attack was the third attributed to Israel in the span of two weeks, and came a week and a half after a strike on the Aleppo International Airport, where military targets were reported to have been hit.

According to reports, Israel severely damaged the airfield, which had just resumed operations following an earlier strike, and destroyed Iranian weapons storage facility.

But, Iran then began smuggling components for precision weaponry in hand luggage, making the challenge even more complicated.

On the record, Israeli officials say there is no policy change, and that no Russian pressure has been put to bear. The coordination with the Russians continues, they say, and Israel has the freedom to operate in the area if such need arises.

Unofficially, there could be a number of reasons for the lack of attacks recently.

There could be a dramatic reduction in Iranian smuggling of weapons through Syria, after several airports had been targeted and damaged. Also, perhaps the security threats surrounding the Karish natural gas field, prompted the military to slow down. Or, maybe the pending November 1 elections are in the back of the mind of decision makers who are approving such attacks.

Security officials said Israel would act if and when a significant transfer of weapons is detected. Will these threats come to fruition? Time will tell.





The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

Kayin and Hevel (Cain and Abel), born to Adam and Chava (Eve), are inspired to bring an offering to G-d. Kayin, a farmer, brings his sacrifice from the earth's bounty, identified in the Medrash as flax seed. Hevel, a shepherd, chooses his offering from his flock. G-d accepts the offering of Hevel, while rejecting that of Kayin. The commentators, based upon the Torah's description of the different offerings, explain that Hevel selected from the finest of his flock for his offering, while Kayin proffered his inferior produce.

Smitten with jealousy and ignoring G-d's entreaties for repentance, Kayin rises up and kills Hevel. When G-d questions Kayin as to the whereabouts of his brother, he insolently responds, "Am I my brother's keeper?" G-d chastises Kayin for the murder of Hevel, saying that the "voice of your brother's bloods cries out to Me from the ground!" Commenting on the plural usage of blood in the verse, Rashi explains that it refers not only to the blood of Hevel, but to the blood of all his potential descendants.

This, says Rabbi Eliyahu Dessler, should serve as a perspective for all our actions. We cannot evaluate what we do in an isolated way. All of our actions have consequences far beyond what we immediately perceive, and all those repercussions are attributed to us.

The story is told of Rabbi Shlomo Heiman, Rosh HaYeshiva (Dean) in Torah V'Daas. One wintry New York day, very heavy snow made travel all but impossible. Only a few students were able to gather for Rabbi Heiman's daily lecture. Rabbi Heiman began to expound passionately on the Talmud, his voice rising to a thunderous crescendo. One of the students expressed his amazement and wonder at the intensity and energy that his Rebbe mustered for just the few boys sitting in front of him. Turning to the boy, Rabbi Heiman said, "Do you think I only see the four of you sitting in front of me?! I see your children and grandchildren, your students and the students of your students."

This is the true power of our actions. A kind word, meant to give courage and hope. A small loan to put someone back on their feet. A Torah thought shared, to inspire and uplift. Who can accurately determine the impact of our deeds? Who can measure the reality of what we accomplish? As we reflect on the extraordinary, far-reaching effects and potential of all we do, may we be fortified and invigorated to carry on in devotion to man and G-d.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

"Hashem said, 'Let there be a firmament between the waters, and let it separate between water and water.' Hashem created the rakia (firmament) and separated between the waters which were beneath the rakia and the waters which were above the rakia; and so it was." (1: 6-7)

When Hashem created the rakia, the Torah wrote a verse relating His command to create it and another verse concerning its creation. This is unlike all the other creations where Hashem stated the command to create an item and it was automatically created. For example, during the creation of light on the first day, we find that Hashem commanded that there should be light, and light appeared. Why by the creation of the rakia did Hashem Himself actually create it after He gave the order for it to be created?

Parsha Riddle

During which two times of the year is the "Shemonei Esrei" in Eretz Yisrael different from the one outside Eretz Yisrael (besides for the second day of yomtov)?

Please see next week's issue for the answer.

Last week's riddle:

How could a person be doing an aveira by building a sukkah (on a weekday)?

Answer: If he/she builds it on Har Habayis.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

[Correction: In the Sukkos issue of this column, we wrote that the section of parashas Emor discussing the holidays is read on the first two days of Sukkos as well as the first two days of Pesach. While it is indeed read on the first two days of Sukkos, it is only read on the *second* day of Pesach. We are Most grateful To an avid reader for bringing this error to our attention.]

In *parashas Bereishis* (4:9), following Kayin's murder of Hevel, Hashem asked Kayin: "Where is Hevel your brother?" to which he replied: "I do not know. Am I my brother's keeper (*ha-shomer achi anochi*)?"

In Jewish law, a *shomer* is a custodian or bailee, who accepts responsibility for an item entrusted to his care, and is thus civilly liable, in certain circumstances, for the loss of, or damage to, the item. While the item in question is typically personal property (chattel), there actually is some discussion among medieval authorities, in cases of personal injury or other misfortune that befall someone while in the employ of another, as to whether the laws of *shomer* are applicable to human beings entrusted to a custodian's care. Some maintain that the framework of bailment does indeed extend to human beings, and accordingly grant the injured employee a cause of action to sue his employer for damages (*Mordechai Bava Metzia* #359, 367, and 461), while others dismiss the possibility of such a claim out of hand, insisting that the laws of bailment are limited to personal property, and do not extend to human beings (*Shut. ha-Rosh* 79:4).

Various later authorities raise an objection to the former position from the rule that in Jewish civil law, human beings are generally considered to have the same status as real property (land), and since it is an established rule that there is no *shomer* liability for real property, neither should there be any for human beings (*Sefer Yehoshua psakim u-ksavim* 472, and cf. *Shut. Sho'el u-Meishiv* 2:2:30). Some accordingly suggest that the adherents of this position follow the view that it is only slaves who have the status of real property, and not free men (*Shut. Be'er Moshe [Danushevsky]* CM 11). Others distinguish between employees, who are indeed equivalent (in this context) to slaves, who have the status of real property, and are thus not subject to *shomer* liability, and contractors, who are not considered slaves and so do not have the status of real property, and thus are indeed subject to *shomer* liability (*Nesivos ha-Mishpat siman* 176 *biurim* 60).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

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

#2 WHO AM I?

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

Last Week's Answers

#1 The letter "heh" (I am the shortest word in the Torah, I was special from Avraham and Sara, I refer to Hashem, I have a ledger for those who do Teshuva.)

#2 Sukkos (I was for cattle, I was cloudy, I make you move, My name describes my design.)

KOLLEL BULLETIN BOARD

Kollel Classes Resume this Week! (Oct. 22)

Weekly classes at SEHC @ 8:30pm (Men)

Mondays: Michtav M'Eliyahu: The thought and perspective of Rav Eliyahu Dessler – **Rabbi Musicante**

Tuesdays: The Battlefield: Confronting life's challenges with the wisdom of Chazal – **Rabbi Biberfeld or Beis Medrash Night** in-depth learning led by **Rabbi Mandel and Rabbi Grossman**

Wednesdays: Yesodei Hatorah: Gemara Skills Building – **Rabbi Sussman**

Thursdays: Parashas Hashavua: Pshat, Halachah & Hashkafa – **Rabbi Grossman**

Tuesdays: For Women (8:15pm): Bereishis: An in-depth study – **Mrs. Sara Malka Winter** (Resumes Tuesday, Nov 1)