

Young Israel Shomrai Emunah - Shabbos Shorts ת"ס

October 1 - 2, 2021 - 26 Tishrei 5782 - Bereshis/Mevorchim Hachodesh

Light Candles by 6:32 - Havdalah 7:29

The Shabbos Shorts is sponsored this week by the Edeson and Stern Families in honor and in memory of Jacob S. Edeson, Z"L, Yaakov Shlomo ben Yosef Nosson, on his 90th birthday, and by Serena, Ben, Naava & Yosef Kalish saying "Thank you and goodbye to all our friends here in Kemp Mill as we make Aliyah this coming week. We will miss you!"

Mazal Tov

- **BenZion and Terumah Kugler** and Grandma **Shonny Kugler** and extended family, on the engagement of their son/grandson Yosef Kugler to Dassi Winklestein from Far Rockaway.
- **Marla & Marty Teichman** on the birth of a grandson. Mazal Tov to the parents, Coralie & Mitchell Teichman.
- **R' Pinchas Werner** on the publication of his Sefer *Keitzad Seder Mishna*.

Condolences

- **Marnin Lebovitz** on the passing of his father, Dr. Binyamin Lebovits. The funeral took place in Chicago. Marnin may be reached during Shiva through Wednesday morning at 312-576-5678.

Shabbos Schedule

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

Friday Night:

- Light Candles by 6:32
- Mincha: 6:35 (B), 6:25 (Sephardi)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi), 9:15 (Teen Minyan - 1101 North Belgrade Road)
- Mincha: 2:30 (B), 6:30 (B), 6:25 (Sephardi)
- Shabbos ends/Maariv: 7:29

Divrei Torah:

- | | |
|----------------------|-----------------|
| • 8:45 Main Minyan | Rabbi Rosenbaum |
| • 9:15 | Rabbi Postelnik |
| • Shiur after Mincha | Rabbi Rosenbaum |

COVID-19 Updates

- The YISE Board has mandated that everyone who is medically eligible for an FDA-approved COVID-19 vaccine must be fully vaccinated for COVID-19 in order to enter the Shul building, effective November 1.
- Masks are required for ALL people in the YISE Arcola building, whether vaccinated or unvaccinated, with the exception of children under the age of 2.
- There are no social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
- The Shul office is still open, but hours may vary.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday 9:30 AM, **Zoom A**, will not take place on Monday.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F**.
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph, will resume on October 10.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more information, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys, will resume on October 11.
 - **Semichat Chaver Program**, Tuesdays at 8:45 PM with Rabbi Hillel Shaps, now taking place in person in the Social Hall. The new SCP semester will begin on October 19. Stay tuned for details. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org Registration required at gwckollel.org/scp
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Monday - Parasha, Tuesday - Halachos, 8:45 AM, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th Perek Merubah. Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygarwarz
Zoom H: ID: 803 356 4156, password Learn

YISE Youth Announcements

Shabbos Groups will take place this Shabbos, October 2, from 10:00 AM - 11:00 AM, indoors. Masks required indoors for age 2+. Age 18-35 months will be located in the toddler room off the Lower Lobby. Ages 3-5 years will meet in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Michal Merkin, YISE Youth groups coordinator, at mmerkin@yise.org

Thank You to Debbie Weinstein for organizing such a fun Sukkah Decorations Craft activity! Please see the attached image at the end of the Shorts!

YISE Programs and Listings

Welcome new members voted in last week at the latest board meeting: Dr. Tamar Demby & Mr. Dov Simen, Dr. Rachel & Joel Fox, Allison & Rabbi Yonatan Gorin and Jessica & Gamliel Kronemer.

Sukkah Builders - The shul extends a big thank you to the following people who built the Shul's Sukkah: Rabbi Ira Brandriss, Stuart Cohen, Shmuel Gabai, Yonah Gimbai, Aharon Goodman and the Kotek Family.

Simchas Torah Honors - A thank you to all the donors from the Hashkamah, Main and 9:15 Minyanim for donations to help support the Shul in honor of honors on Simchas Torah, raising a significant amount of money to help our Shul.

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

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

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, October 4, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

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

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

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

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.

- **Simi & Sammy Franco** wish a happy belated birthday to **Esther Edeson** whose birthday was September 17th!
- A very happy birthday to the **First Lady** from the **President** and family.

Dvar Torah Dedications/Sponsor a Shiur

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

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

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

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

Thank you to this past week's Shiurim sponsors:

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.

Rabbi Rosenbaum's Shabbos Drasha

- **Beverly Morris** in memory of her friend, Mary Marks, Z"l, of Pittsburgh, PA, who, when asked by the JCC to call a few lonely people each week before Shabbos, grew it into 300 calls each week for over 20 years.



Thanks to all who came! It was a blast!

Community Programs & Listings

Kemp Mill Toastmasters - Wednesday, October 6, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at

secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

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 information.

Newly married? Growing family? Just need a budget check-up? Izun is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at barbara@getizun.org

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate;

Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at

https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA

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

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

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

<https://silverspringvillage.org>

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

The Week Ahead		Sunday October 3	Monday October 4	Tuesday October 5	Wednesday, October 6 Rosh Chodesh	Thursday, October 7 Rosh Chodesh	Friday October 8
Shacharis	Ashkenazi	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:35, 8:45	6:15, 6:35, 8:45	6:15, 6:55, 8:45
	Sephardi	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi	6:30	6:30	6:30	6:30	6:30	See Shabbos schedule
	Sephardi	6:25	6:25	6:25	6:25	6:25	

Halachic Times: Latest Alos Hashachar 5:53 AM, Earliest Talis and Tefilin: 6:20 AM, Latest Netz: 7:13 AM, Latest Krias Shema: 10:01 AM, Earliest Mincha: 1:27 PM, Earliest Shkia: 6:37 PM, Latest Tzeis Hacoachavim: 7:27 PM

Next Shabbos

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

Friday Night:

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

Shabbos Day:

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

Next Shabbos Shorts Deadline: Wednesday, October 6 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 E-Mail: office@yise.org Website: www.yise.org

Office Hours:

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

Friday 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Postelnek

Bereshis 5782:

Put it into Waze

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

Imagine the following scenario: Every day on your way to work, you pass by something being constructed. Each day, you see cranes lifting heavy support beams, dump trucks carting away piles of dirt, etc. As days and weeks go by, you slowly see a building being formed. You wonder... Is it an office building? Is it a new warehouse? Perhaps an apartment complex? But you know one thing for sure, the building will have a purpose. For with so much work and money being poured into the project, there must be an end goal, a purpose for the construction.

The first verse in the Torah writes: “*Bereshis* - In the beginning, Hashem created...” The Medrash (Bereshis Rabbah 1:1, Yalkut Shimoni 2:2), noting that the word “*Reshis*” has the additional meaning of “first” or “foremost”, explains that the Jewish nation and the Torah were Hashem’s first thought as his purpose in creating the world.

Based on this, the Chofetz Chaim (Rav Yisrael Meir Kagan) explains that everything has an action and a purpose, but the purpose is always greater than the expended effort and actions. Just like the person who witnesses a large construction project. With so much effort and money being poured into a project, he knows there must be a greater purpose to the entire venture. All the more so, says the Chofetz Chaim, when it comes to the entire process of creation. All of creation – the very weaving of reality - was an *action*, so the *purpose* to it all must be grand and of the utmost importance! For that reason, the Medrash is compelled to list purpose and intention behind Hashem’s ultimate fashioning of the world.

In a sense, this is true of all beginnings whether in one’s personal life or those generated by the Jewish calendar. As we express in *Lecha Dodi* every Friday night, “*Sof Ma’aseh B’Machshava Techila*” – Hashem had the conclusion of creation (that is, Shabbos) in mind from the very beginning. That is, if we wish to move forward and live creative and productive lives, we must first have goals in mind. There must be purpose and intention to our actions and choices.

That’s not to say that we are expected to weigh every action and decision to determine its purpose, but it does mean that we have to have long term goals that we hope to achieve. Like someone who enters the car to drive somewhere and opens *Waze*... If they doesn’t know where they’re going or what address to input, they can’t hope to ever get there.

It’s entirely possible that while driving we’ll make some wrong turns. Perhaps we’ll have moments where we are hopelessly lost, waiting for the GPS to reconnect and say those dreaded words, “recalculating.” Maybe we’ll even run a few red yellow lights or have to swerve around some hazard on the road. But provided that the address was put in correctly and we have a final destination in mind – *Sof Ma’aseh B’Machshava Techila* – we can expect to eventually arrive.

As we start the Torah anew from *Parshas Bereshis*, it’s an opportune time to reflect on the past few weeks and to think about our personal goals for the year. Where do I see myself at the end of this year? When next Rosh Hashanah comes along, what do I hope to have improved? Once we know our “address” then we can begin to drive, choosing resolutions and making decisions that will, with the help of Hashem, ultimately get us to our chosen destinations.

Have an amazing Shabbos!



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



October 2nd!
10:00-shul ends

Indoors

**Masks required
(2+)**

Snacks to go



Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom

Volume 28, Issue 1

Shabbat Parashat Bereshit

5782 - B"H

Covenant & Conversation: R. Jonathan Sacks

The Genesis of Justice - There are words that change the world, none more so than two sentences that appear in the first chapter of the Torah: Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

So God created mankind in His own image, in the image of God He created them; male and female He created them.

The idea set forth here is perhaps the most transformative in the history of moral and political thought. It is the basis of the civilisation of the West with its emphasis on the individual and on equality. It lies behind Thomas Jefferson's words in the Declaration of Independence, "We hold these truths to be self-evident, that all men are created equal [and] are endowed by their Creator with certain inalienable rights ..." These truths are anything but self-evident. They would have been regarded as absurd by Plato who held that society should be based on the myth that humans are divided into people of gold, silver and bronze and it is this that determines their status in society. Aristotle believed that some are born to rule and others to be ruled.

Revolutionary utterances do not work their magic overnight. As Rambam explained in *The Guide for the Perplexed*, it takes people a long time to change. The Torah functions in the medium of time. It did not abolish slavery, but it set in motion a series of developments – most notably Shabbat, when all hierarchies of power were suspended and slaves had a day a week of freedom – that were bound to lead to its abolition in the course of time.

People are slow to understand the implications of ideas. Thomas Jefferson, champion of equality, was a slave-owner. Slavery was not abolished in the United States until the 1860s and not without a civil war. And as Abraham Lincoln pointed out, slavery's defenders as well as its critics cited the Bible in their cause. But eventually people change, and they do so because of the power of ideas planted long ago in the Western mind.

What exactly is being said in the first chapter of the Torah? The first thing to note is that it is not a stand-alone utterance, an account without a context. It is in fact a polemic, a protest, against a certain way of understanding the universe. In all ancient myth the world was explained in terms of battles of the gods in their struggle for dominance. The Torah dismisses this way of thinking totally and utterly. God speaks and the universe comes into being. This, according to the great nineteenth century sociologist Max Weber, was the end of myth and the birth of Western rationalism.

More significantly, it created a new way of thinking about the universe. Central to both the ancient world of myth and the modern world of science is the idea of power, force, energy. That is what is significantly absent from Genesis 1. God says, "Let there be," and there is. There is nothing here about power, resistance, conquest or the play of forces. Instead, the key word of the narrative, appearing seven times, is utterly unexpected. It is the word *tov*, good.

Tov is a moral word. The Torah in Genesis 1 is telling us something radical. The reality to which Torah is a guide (the word "Torah" itself means guide, instruction, law) is moral and ethical. The

question Genesis seeks to answer is not "How did the universe come into being?" but "How then shall we live?" This is the Torah's most significant paradigm-shift. The universe that God made and we inhabit is not about power or dominance but about *tov* and *ra*, good and evil. For the first time, religion was ethicised. God cares about justice, compassion, faithfulness, loving-kindness, the dignity of the individual and the sanctity of life.

This same principle, that Genesis 1 is a polemic, part of an argument with a background, is essential to understanding the idea that God created humanity "in His image, after His likeness." This language would not have been unfamiliar to the first readers of the Torah. It was one they knew well. It was commonplace in the first civilisations, Mesopotamia and ancient Egypt, where certain people were said to be in the image of God. They were the Kings of the Mesopotamian city-states and the Pharaohs of Egypt. Nothing could have been more radical than to say that not just kings and rulers appear in God's image. We all do. Even today the idea is daring: how much more so in an age of absolute rulers with absolute power.

Understood thus, Genesis 1:26-27 is not so much a metaphysical statement about the nature of the human person as it is a political protest against the very basis of hierarchical, class- or caste-based societies whether in ancient or modern times. That is what makes it the most incendiary idea in the Torah. In some fundamental sense we are all equal in dignity and ultimate worth, for we are all in God's image regardless of colour, culture or creed.

A similar idea appears later in the Torah, in relation to the Jewish people, when God invited them to become a kingdom of priests and a holy nation. All nations in the ancient world had priests, but none was "a kingdom of priests." All religions have holy individuals – but none claim that every one of their members is holy. This too took time to materialise. During the entire biblical era there were hierarchies. There were Priests and High Priests, a holy elite. But after the destruction of the Second Temple, every prayer became a sacrifice, every leader of prayer a priest, and every synagogue a fragment of the Temple. A profound egalitarianism is at work just below the surface of the Torah, and the Rabbis knew it and lived it.

A second idea is contained in the phrase, "so that they may rule over the fish in the sea and the birds in the sky." Note that there is no suggestion that anyone has the right to have dominion over any other human being. In *Paradise Lost*, Milton states that this was the sin of Nimrod, the first great ruler of Assyria and by implication the builder of the Tower of Babel. Milton writes that when Adam was told that Nimrod would "arrogate dominion undeserved," he was horrified:

O execrable son so to aspire
Above his Brethren, to himself assuming
Authority usurped, from God not given:
He gave us only over beast, fish, fowl
Dominion absolute; that right we hold
By his donation; but man over men
He made not lord; such title to himself
Reserving, human left from human free.

To question the right of humans to rule over other humans without their consent was at that time utterly unthinkable. All advanced societies were like this. How could they be otherwise? Was this not the very

structure of the universe? Did the sun not rule the day? Did the moon not rule the night? Was there not a hierarchy of the gods in heaven itself? Already implicit here is the deep ambivalence the Torah would ultimately show toward the very institution of kingship, the rule of "man over men."

The third implication lies in the sheer paradox of God saying, "Let us make man in our image, after our likeness." We sometimes forget, when reading these words, that in Judaism God has no image or likeness. To make an image of God is to transgress the second of the Ten Commandments and to be guilty of idolatry. Moses emphasised that at the Revelation at Sinai, "You saw no likeness, you only heard the sound of words."

God has no image because He is not physical. He transcends the physical universe because He created it. Therefore He is free, unconstrained by the laws of matter. That is what God means when He tells Moses that His name is "I will be what I will be", and later when, after the sin of the Golden Calf, He tells him, "I will have mercy on whom I will have mercy." God is free, and by making us in His image, He gave us also the power to be free.

This, as the Torah makes clear, was God's most fateful gift. Given freedom, humans misuse it. Adam and Eve disobey God's command. Cain murders Abel. By the end of the parsha we find ourselves in the world about to be destroyed by the Flood, for it is filled with violence to the point where God regretted that He had ever created humanity. This is the central drama of Tanach and of Judaism as a whole. Will we use our freedom to respect order or misuse it to create chaos? Will we honour or dishonour the image of God that lives within the human heart and mind?

These are not only ancient questions. They are as alive today as ever they were in the past. The question raised by serious thinkers – ever since Nietzsche argued in favour of abandoning both God and the Judeo-Christian ethic – is whether justice, human rights, and the unconditional dignity of the human person are capable of surviving on secular grounds alone? Nietzsche himself thought not.

In 2008, Yale philosopher Nicholas Wolterstorff published a magisterial work arguing that our Western concept of justice rests on the belief that "all of us have great and equal worth: the worth of being made in the image of God and of being loved redemptively by God." There is, he insists, no secular rationale on which a similar framework of justice can be built. That is surely what John F. Kennedy meant in his Inaugural Address when he spoke of the "revolutionary beliefs for which our forebears fought," that "the rights of man come not from the generosity of the state, but from the hand of God."

Momentous ideas made the West what it is, ideas like human rights, the abolition of slavery, the equal worth of all, and justice based on the principle that right is sovereign over might. All of these ultimately derived from the statement in the first chapter of the Torah that we are made in God's image and likeness. No other text has had a greater influence on moral thought, nor has any other civilisation ever held a higher vision of what we are called on to be.

To sponsor an issue of *Likutei Divrei Torah*:
Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

Shabbat Shalom: Rabbi Shlomo Riskin

"And these are the generations of the heavens and the earth when they were created, on the day that the Lord God made the earth and the heavens." Imagine, for a moment, a world conducted according to strict Divine justice: punishment immediately meted out to a person committing a wrongdoing. What kind of world would this be?

On the one hand, we would never have the question of why bad things happen to good people, because an evil act would be stopped in its tracks; after all, any innocent person's suffering would violate the principle of Divine justice. Thus, the Nazi soldier's hand would wither in the process of unsheathing his knife to harm a Jewish baby, and the individual's voice would be silenced before he was able to articulate a word of slander.

On the other hand, if evil could not exist because of the all-encompassing powers of Divine justice, how would a human being differ from a laboratory rat, conditioned to move down a certain tunnel, jolts of electricity guiding its choices?

For the world to exist with human beings granted the choice to wield either a murderer's knife or a physician's scalpel, with human beings not as powerless puppets but rather as potential partners with the Divine, God must hold back from immediate punishment.

Compassion (rahamim) must be joined with justice (din) so that the Almighty will grant the possibility of the wicked to repent, the opportunity to those who have fallen to rise once again, and offer the challenge to a fallible humanity to perfect an imperfect world.

Rashi notes that the first verse of Genesis, in describing the world's creation, uses not the Divine Name "Y-K-V-H" ("Hashem"), associated with the Divine attribute of compassion, but rather the Divine Name "Elokim", associated with the Divine attribute of justice, because initially The Holy One, Blessed be He, intended to create a world of strict justice. However, the Almighty realized, as it were, that the world could not endure in such a mode, and therefore gave precedence to Divine compassion, uniting it with Divine justice. This explains, says Rashi, why the verse that leads this essay utilizes the Divine Names "Hashem Elokim", combining the Divine attributes of compassion and justice.

There is, however, a steep price we must pay for this Divine compassion and human freedom of choice: the suffering of innocents. If people have the free will to act, then some people will take actions that harm others. And even those who act appropriately will not necessarily see the blessings of their good deeds.

In fact, the Talmud declares, 'there is no reward for the fulfillment of commandments in this world', leaving Divine reward and punishment for the afterlife. In effect, Divine compassion allowing for free will and ultimate repentance must enable individuals to do even what God, in a perfect world, would not allow them to do!

Accordingly, a Hasidic teaching provides an alternative way of reading the first three words in the Torah, "Bereishit bara Elokim," usually translated, 'In the beginning God created...' Since there is an etnachta ('stop' sign; semicolon) cantillation underneath the third word in the phrase, the words can also be taken to mean, 'Beginnings did God create.' This reading provides hope and optimistic faith even in a world devoid of reward.

Anyone who has experienced significant lifestyle changes – whether repentant Jews, recovering addicts, or marriages between widowed or divorced people – understands the significance of the challenge and opportunity of 'another chance.' Free

will, the concept of making your own choices, implies that sometimes mistakes will be made and tragedies will occur.

But instead of Divine justice descending as a bolt of lightning, Divine compassion emerges to absorb the lethal voltage. Holding off Divine justice is saying we always have another chance to better ourselves, to redeem the tragedy, to try again. And is this not what beginnings are all about?

True repentance means carving out a new beginning for oneself. Beginnings, therefore, go hand in hand with Divine compassion, and Divine faith in the human personality to recreate him/herself and to forge a new destiny. The sinner isn't shut out forever; he is always given another opportunity through repentance, another possibility of re-creating for himself and his immediate environment, a new beginning.

Thus, in the Torah's opening word, Bereishit ("beginning"), we find not only the theme of the Torah, but of the entirety of existence: God created an imperfect and sometimes unjust world to allow the possibility of change and growth. If change weren't possible, if human behavior were as fixed as that of all other mammals, then there would be no need for, and no uniqueness within, human beings. The Glory of God and humanity is to be found in the opening phrase: 'God created beginnings' – new opportunities and manifold re-awakenings.

The Person in the Parsha: R. Tzvi Hersch Weinreb

Life, and Death, from Adam's Perspective - I invite you to imagine yourself as Adam or Eve. Put yourself in their shoes. Remember that, as the very first humans, they had a most unique perspective on every aspect of a newly created world. Their reactions to their surroundings and to each other had no precedent. They entered the world as adults and had to cope on their own with innumerable objects and situations without parental guidance and with no culturally established norms or guidelines.

They were the first to see "the fish of the sea and the birds of the skies and every animal that crept along the land." They were instructed to eat from the earth's vegetation, but they did not know what it meant to eat. They beheld a wondrous garden of gorgeous trees, which included the "tree of life," but what did they know about life? They were admonished not to eat from the "tree of knowledge of good and evil." But what did they know about good and evil?

Yes, they were instructed to desist from eating of the "tree of good and evil," lest they die. But what did they know about death? What did they really know about anything?

The first thing we ourselves discover about Adam's thoughts or feelings is when we read the Almighty's pronouncement that "it is not good for man to be alone, I will make him a help mate." The omniscient Almighty recognizes that Adam is lonely. Thus, the first thing we learn about Adam's inner life is that he is capable of feeling the poignant emotion of loneliness.

As the biblical narrative proceeds, we begin to learn more and more about how Adam and Eve react to the world around them. Adam assigns names to each member of the animal world. Adam and Eve relate to each other fondly. They yield to temptation, and, finally, they suffer the horrible pain of exile.

We eventually learn that they become parents, but we know nothing about how they went about the vital task of parenting. Did they love their children? Did they discipline them? Did they teach them right from wrong? The Torah provides us no answers to these questions.

Rather, the Torah proceeds to tell us a bit about their two sons, Cain and Abel, and about how Cain murdered Abel. But there is nary a word in the Torah

Likutei Divrei Torah

about Adam and Eve's reaction to this horrible event. We are left wondering about how these parents reacted to tragic bereavement, to grief, to mourning, to death. Remember, they had never experienced death. They knew not what death meant.

The Midrash fills in the gap: When Abel was killed, Adam and Eve were stunned. They sat and wept and mourned but did not know what to do. The watchdog of Abel's sheep guarded his corpse, protecting it from the beasts of the wild and from the birds soaring above. Then, a raven descended from the sky, a raven that had himself experienced the death of its mate. The raven declared, "I will teach Adam what to do." He took the body of the dead bird, dug a small ditch in the earth, and proceeded to bury it before Adam and Eve's eyes. Adam then said to Eve, "Let us do what the raven did!" They took Abel's corpse and buried it.

Rabbi Moshe Avigdor Amiel, a former Chief Rabbi of Tel Aviv, elaborates upon the story, stressing the helplessness that Adam and Eve experienced in the face of a phenomenon that they had never previously encountered. He paints the picture of a man and woman who desperately attempt to revive the body of their beloved son. They cannot accept the finality of his death. That is, until the raven comes along.

Rabbi Amiel points out that Jewish tradition sees the raven as the very symbol of cruelty. He cites the verse in Psalms, which is part of a hymn to the Almighty who gives "to the raven's brood what they cry for." The raven ignores even its own young.

The message of Rabbi Amiel's sermon is this: Humans must not emulate the raven's response to death. For humans, the dead are not merely "dead and buried." The point of the Yizkor ceremony is to perpetuate the memory of the dead, to keep them alive in our own consciousness. Human life, and every human life, is too precious to be forgotten. The raven may be cruel to its young, but we must affectionately care for our young. The raven digs a grave and cruelly forgets what it buried there. But we remain aware of those who, although consigned to the grave, live on in our hearts and minds.

Rabbi Shlomo Zalman Auerbach urged us to impress upon our congregations that Judaism believes in techiyat ha'metim, that the dead will live again. He pointed out that in the relatively brief second blessing of the Shemoneh Esreh, we mentioned the concept of resurrection no less than six times!

I prefer to point out that the raven appears more than once in scripture. It plays a role in when Noah sends it out of the Ark on a futile mission. Moreover, much later in history, the ravens prove capable of a remarkably admirable task. In I Kings 17:2-7 Elijah who informs King Ahab that there soon would be "no dew or rain except at my bidding." The Almighty then instructs Elijah to go into hiding by the Wadi Kerit, just east of the Jordan. There, he will be able to drink from the wadi, and will be fed by the ravens. Elijah obeys, and lo and behold, "the ravens brought him bread and meat every morning and every evening, and he drank from the wadi."

Some commentaries insist that the ravens were chosen as the Almighty's messengers to impress upon Elijah that he was as cruel as are ravens by prophesizing drought and famine. However, other commentaries suggest that this episode demonstrates that even ravens can overcome their instinctive cruelty and become noble benefactors of a starving human. The raven thus becomes a model for teshuva. The raven is transformed into a symbol of heroic rescue, of life-sustaining forces.

We can all progress beyond what Adam and Eve may have learned from the raven and instead learn the dual lesson of eternal respect for the dead and compassionate regard for the living. *[Excerpted]*

ל'חג

The excitement and inspiration of *Elul*, the High Holidays, *Sukkot*, and *Simchat Torah* tend to wane very quickly once we resume our normal schedules. What can we do to build on the feelings we had during the weeks that have just passed?

R' Yitzchak Morgenstern *shlita* (*Rosh Yeshiva* of Yeshivat Torat Chacham in Yerushalayim) answers: The spiritual "light" that we experience during the holidays is the light of *Hashem* Himself, so-to-speak, a spark of the Divine. That light is revealed to us during the holidays themselves and through the many *Mitzvot* that we perform on those days.

It follows, R' Morgenstern continues, that even if the holidays are gone, the light is never gone, for *Hashem* always exists and is always present. The light that appears brightly during the holidays is a momentary flash in the darkness, allowing our souls to sense what we are lacking and to know what we should be searching for all year round in our Torah study, *Tefilah*, and Divine service. Put another way, the holidays are not really gone, as they remain with us as tools we can use to reach higher levels. That, after all, is our goal: to merit closeness to *Hashem* not only on holidays and special occasions, but every day and in all circumstances. True, it is easier to experience the light during the holidays, because it is more revealed then; that is why they are called (*Vayikra* 23:2), "*Mikra'ei Kodesh*" / "holy convocations." But, by continuing to engage in intense Torah study and prayer, building on the holidays, one can merit to experience that light year-round. (*Bayam Derachecha: Elul - Yerach Ha'etanim* p.19)

Bitachon

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

We begin with sources identifying a connection between Shemittah and the trait of Bitachon.

"If you will say, 'What will we eat in the seventh year?'" (*Vayikra* 25:20): Rabbi Yehuda related this to the verse (*Tehilim* 37:3), "Trust in *Hashem* and do good; dwell in the land and nourish [yourself] with faithfulness." A person should always take care to recognize that all his affairs are dependent on the Creator. Whether one is living in tranquility or amidst suffering, he should attribute everything to its Ultimate Source and not to the apparent immediate cause, so that he will be completely faithful to his Master.

(*Zohar: Parashat Behar* 110b, with the commentary *Matok Mi'dvash*)

The anonymous sage known only as "a *Levi* from Barcelona" (Spain; 13th century) writes: Among the foundations of this *Mitzvah* is to establish in our hearts and implant firmly in our minds the fact that the world has a Creator. "For in six days *Hashem* made the heavens and the earth" (*Shmot* 20:11), and on the seventh day He did not create anything. Rather, He wrote about Himself that He "rested," so-to-speak. In order to uproot from our thoughts the idea that the world has always existed, we count six years and rest in the seventh year, just as we do with regard to the days. This reminds us that it is not because of nature that the Earth produces fruit, but rather because the world has a Master.

Another benefit of this *Mitzvah* [which requires a person to declare his produce ownerless and to forgive loans that he has made] is that it teaches a person to be '*mi'vatter*' / relaxed and forgiving about his property, [and to be generous,] for there is no greater benefactor than one who gives with no expectation of reward. - **Continued in box inside** -

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“So said the *Kel, Hashem*, Who creates the heavens and stretches them forth, spreads out the earth and what grows from it, gives a *Neshamah* / soul to the people upon it, and a spirit to those who walk on it.” (Yeshayah 42:5--from the *Haftarah*)

R’ Shlomo Kluger z”l (1785-1869; rabbi of Brody, Galicia) asks: Why did *Hashem* create the heavens before the earth?

He explains: The leaders of any given generation generally are of a lower stature than the leaders of prior generations. Indeed, upon the very first transition of power in Jewish history, the elders complained (*Bava Batra* 75a), “Moshe’s face was like the sun; Yehoshua’s face is like the moon.” This diminishment could cause embarrassment to a leader, for the people would attribute his lower stature to his own presumed unworthiness. Therefore, *Hashem* created the heavens before the earth, demonstrating that it is a rule of nature that what comes earlier is more elevated than what comes later.

R’ Kluger continues: This is alluded to in our verse--*Hashem* first “creates the heavens and stretches them forth,” then “spreads out the earth and what grows from it.” Why? Thereby, He “gives a *Neshamah* to the people upon it, and a spirit to those who walk on it,” i.e., He breathes new life into people who would otherwise be depressed by the relatively lower stature of their leaders. (*Chochmat Ha’Torah: Shema Shlomo* p.598)

Why is our verse in present tense (“Who creates the heavens...”) when the world was created in the past? Also, why does *Hashem* identify Himself as the Creator in a passage speaking about the ultimate Redemption?

R’ Shmuel Laniado z”l (Turkey and Syria; died approximately 1610) explains: When the world was created, everything functioned as intended at first. Then, existence was cursed because of mankind’s sins. When *Mashiach* comes, the world will again function as it was meant to. Thus, in a sense, Creation is ongoing, with the coming of *Mashiach* being the culmination of that process.

R’ Laniado continues: This will come about, says the second verse of the *Haftarah*, because “I am *Hashem*; in righteousness have I called you and taken hold of your hand; I have protected you and appointed you to bring the people to the covenant, to be a light for the nation.” This verse is spoken to *Mashiach*, so-to-speak. *Hashem* will “hold his hand” and elevate him in stature so that, upon recognizing his wisdom, all the nations of the world will be enlightened and will choose to acknowledge *Hashem*, as we read in the third verse: “To open blinded eyes, to remove a prisoner from confinement, dwellers in darkness from a dungeon.” (*Kli Paz*)

“This is the account of the descendants of Adam -- on the day that *Elokim* created Man, He made him in the likeness of *Elokim*. He created them male and female. He blessed them and called their name Man on the day they were created.” (5:1-2)

The *Talmud Yerushalmi* (*Nedarim* 9:4) teaches: “You shall love your fellow as yourself” (*Vayikra* 19:18) -- Rabbi Akiva says, “This is a great principle of the Torah.” [The sage] Ben Azzai says, “This is the account of the descendants of Adam’ is a great principle.” [Until here from the *Yerushalmi*]

What important principle does Ben Azzai see in our verses? R’ Yosef Shaul Nathanson z”l (1808-1875; rabbi of L’vov, Galicia and leading *Halachic* authority) explains: Ben Azzai is not arguing with Rabbi Akiva. In response to Rabbi Akiva’s teaching that “You shall love your fellow as yourself” is a great principle of the Torah, one might argue: “But, I am so different from my fellow! How can I love him as myself?” To this, Ben Azzai answers: The word “*Elokim*” is a plural form, representing the many powers that G-d possesses and the large variety of forces that emanate from Him. Nevertheless, G-d is the most simple (as opposed to “compound”) indivisible oneness that can exist. Likewise, *Elokim* created Man as male and female--separate and different, yet one.

It emerges that “You shall love your fellow as yourself” is not just a *Mitzvah* that we are commanded to observe. Rather, man was created as part of a group, all of whose members together make up the complete creation. That is what Ben Azzai proved from our verses.

(Quoted in *Yibaneh Hamikdash* p.27)

R’ Gamliel HaKohen Rabinowitz-Rappaport *shlita* (*Rosh Yeshiva* of Yeshivat Sha’ar Ha’shamayim in Yerushalayim) writes: This week’s *Haftarah* opens with a reference to *Hashem* as the Creator and Provider of sustenance, which alone makes it a fitting selection to be paired with this week’s *Parashah*. In addition, the *Haftarah* is appropriate because it speaks of the ultimate Redemption--an important reminder and source of encouragement as we begin the new year. (*Tiv Ha’haftarot*)

- Continued from back page -

Also, there is another benefit, which is that a person will increase his *Bitachon* in *Hashem*. If one finds it in his heart to declare ownerless, free for everyone, all of the produce of the land he inherited from his fathers, and he accustoms himself and his family to do this throughout the days of his life, he will never be stingy and he also will never lack *Bitachon*.

(*Sefer Ha’chinuch: Mitzvah* 84)

ISRAEL REPORT

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

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IRAN REJECTS CALLS TO INSPECT NUCLEAR SITE HIT BY ALLEGED ISRAELI STRIKE (Israel Hayom 9/29/21)

Iran on Tuesday rejected calls by the United States and European Union to allow inspectors access to a nuclear site that was damaged in June in what Tehran claimed to be an act of sabotage by Israel.

"Countries that did not condemn terrorist acts against Iran's nuclear site are not qualified to comment on inspections there," Mohammad Eslami, the head of Iran's Atomic Energy Organization, said while visiting Moscow.

The workshop at the TESA Karaj complex, located about 25 miles northwest of Tehran, was hit by apparent sabotage in June in which one of four International Atomic Energy Agency cameras there was destroyed.

Iran removed them and the destroyed camera's footage is missing.

The Vienna-based UN nuclear watchdog said that on Sunday inspectors were turned away from the facility. They were reportedly attempting to replace the destroyed cameras at the site but were denied access, which the IAEA said was in violation of a Sept. 12 agreement to allow inspectors to service the surveillance equipment.

"We are deeply troubled by Iran's refusal to provide the IAEA with the needed access to service its monitoring equipment, as was agreed in the Sept. 12 Joint Statement between the IAEA and Iran," a US statement to the IAEA's 35-nation Board of Governors on Monday said.

HOW A BAG OF CLOTHES HELPED CATCH THE ESCAPED GILBOA PRISONERS (JPost 9/30/21)

An orchard employee in Tel Yosef found prison uniforms hidden in a tree in the orchard, thus helping in the capture of two of the prisoners who escapes Gilboa Prison at the beginning of September.

Ten days after the escape, the man found a bag in a tree that contained prison uniforms that the prisoners had been wearing when they escaped. This find helped the Shin Bet and police investigators construct a route of the prisoners, which eventually led to their recapture.

"I happened to be passing by the tree and found the bag," the man told Ynet on Wednesday. "I didn't touch it. I told my boss, and he called the police. It's unbelievable to find something like that while you're working."

A Border Police commander, Jamal Rabah, told Ynet that "the clothes were found in trees 5 km away from the prison. They were hidden in the branches so that they wouldn't be seen from the ground."

IN FIRST, ISRAELI FM LAPID TO VISIT SAUDI ARABIA (Ha'aretz 9/29/21)

Israel's foreign minister will fly to Saudi Arabia on Thursday, the highest-level official Israeli visit to the Gulf state since the countries established ties last year, the Foreign Ministry said.

Foreign Minister Yair Lapid will inaugurate Israel's embassy in Manama and sign bilateral deals during the visit, a ministry statement on Wednesday said. Saudi Arabia and Gulf neighbor United Arab Emirates normalized relations with Israel in a U.S.-brokered deal known as the Abraham Accords that built on shared business interests and worries about Iran.

On Sunday, Prime Minister Naftali Bennett met with Saudi Foreign Minister Dr. Abdulatif bin Rashid Al Zayani in New York. "We are stable, and we believe in this relationship," Bennett added on the regional normalization accords that were signed about a year ago.

Last month, Foreign Minister Yair Lapid visited Saudi Arabia, in the first such visit by an Israeli minister since the two countries agreed to normalize ties last year in a U.S.-brokered deal.

During the visit Lapid inaugurated Israel's liaison office in the capital Rabat

and met with his Moroccan counterpart, Nasser Bourita.

At the inauguration of the Israeli diplomatic representation in Saudi Arabia, a symbol of the normalization of the relations between the two nations, Foreign Minister Yair Lapid said that within two months the two countries will open embassies, rather than liaison offices.

In June, Lapid hailed a "historic moment" during a first state visit to the United Arab Emirates to open the Israeli embassy in Abu Dhabi.

ISRAEL TO TAKE PART IN EXPO 2020 DUBAI FAIR (YNet 9/28/21)

Israel is gearing up to take part in Expo 2020 Dubai when the world fair opens Friday, a spokesman said, a year after the UAE and the Jewish state normalized ties.

"We're very happy to be here," Menachem Gantz told AFP, the spokesman of Israel's Pavilion at the six-month world fair.

"This is the first time the expo is in the Middle East, and the first time Israel is participating in an event of such a large scale (in an Arab country)".

On September 15 the United Arab Emirates marked one year since normalizing ties with Israel, a move that leaders hope could reap a trillion dollars in trade and business.

After the UAE, Bahrain, Morocco and Sudan also agreed to normalize ties.

The Israeli pavilion, which includes a large illuminated sign saying "Towards Tomorrow" using both Arabic and Hebrew -- will be open to all.

Inside, pathways run between sand dunes made of a thin layer of concrete and sand-colored rubber.

"Our pavilion... is made of things that integrate us, that show how similar we are," Gantz said.

"The 'sand' we're standing on symbolizes the dunes, and the topography of

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Israel and the Emirates is very similar to it."

The UAE and Israel have sought to emphasize the economic dividend offered by normalization.

The global expo, which Dubai hopes will attract visitors and boost the economy, is set to open its doors to the public on October 1 after a one-year delay due to the coronavirus pandemic.

PA OUTRAGED AFTER WOMAN HOLDS ISRAELI FLAG ON TEMPLE MOUNT (Arutz-7 9/28/21)

Palestinian Authority Foreign Minister Riyad al-Maliki has sent letters to the secretaries of the Arab League and the Organization of Islamic Cooperation what he called the "escalation" in Israeli operations designed to divide the Arab world using the Al Aqsa Mosque.

In his letter, Maliki noted that the "Israeli Occupation Authority" continues to use religious freedom to justify daily "invasions" at the Al Aqsa Mosque and the implementation of "its colonial aspirations in occupied Jerusalem."

As examples of his remarks, Maliki said that on Monday the Israeli flag was hoisted in the plaza of the Al Aqsa Mosque and "Talmudic rituals" were held, Jews prostrated on the ground and brought religious books to the site.

Maliki claimed that at the same time the "Occupation Authority" imposes restrictions on Muslims and prevents them from coming and practicing religious worship at the Al Aqsa Mosque.

The Israeli flag was hoisted by Lauren Isaac, a recent immigrant from Canada. She wrote on Facebook following the incident: "I was arrested because I hoisted the Israeli flag on the Temple Mount today ... sometimes you have to break the rules to do the right thing!!! Am Yisrael Chai!!!!"

ONE MILLION PEOPLE VISITED THE WESTERN WALL DURING THE HOLIDAYS (JPost 9/29/21)

About a million people visited the Western Wall during the High Holy Day season this year, according to the Western Wall Heritage Foundation.

Last year, COVID-19 restrictions allowed for only a limited number of worshippers to gather at the Western Wall Plaza, when previous years saw tens of thousands of worshippers.

Thousands joined for the traditional Selihot penitential services in the month leading up to Rosh Hashanah, as well as during the Ten Days of Repentance between Rosh Hashanah and Yom Kippur. The pilgrimage holiday of Sukkot and Shmini Atzeret also saw large numbers of worshippers.

The traditional Birkat Kohanim (Priestly Blessing) was also split over two days to avoid large crowds.

The rabbi of the Western Wall, Rabbi Shmuel Rabinowitz stated, "The masses that came to the Western Wall are impressive and strong proof of the Jewish nation's connection with the Western Wall, which unites us all through preserving tradition and its holiness."

On the Jewish New Year of Rosh Hashanah, the Western Wall was divided into 15 capsules, with 8,000 worshippers allowed at a time.

LEAKED PROTOCOL REVEALS POLICE IGNORED RED FLAGS AHEAD OF DEADLY MERON CRUSH (YNet 9/23/21)

Leaked protocols of an April meeting of Israel Police's top brass seen by Ynet reveal that senior officials were aware of the knotty circumstances that led to the deadly stampede on Mount Meron — considered the worst civilian disaster in Israel's history — but decided to greenlight the event anyway.

Tens of thousands of ultra-Orthodox Jews thronged the Galilee hillside tomb of second-century sage Rabbi Shimon Bar Yochai on April 30 for the annual Lag BaOmer festival that includes all-night prayer, mystical songs and dance. During the ceremony, part of the crowd surged into a narrow tunnel, with 45 men and boys trampled or asphyxiated to death and 102 others injured to varying degrees, among them U.S. and Canadian citizens.

The April 19 meeting revolved around all the different and complex security issues pertaining to the event, including COVID-19 restrictions, crowd control and securing access routes to the tomb site.

Ynet has compiled some of the main points raised by police higher-ups in

the damning document:

To this day, Police Northern District Commander Maj.-Gen. Shimon Lavi, who oversaw the event on the ground, remains the only official to publicly take responsibility for the tragedy. However, the protocols show that Israel's top cop — Police Commissioner Yaakov Shabtai — was the one who pushed to authorize the mass event without any restrictions on the number of parishioners allowed on the mountain.

"Israel Police's stance is that it will not be able to effectuate any enforcement activities on any [COVID-19] restrictions," Shabtai was quoted as saying in the discussion's summary. Nevertheless, he later stated that "citizens should be allowed free entry to Mount Meron..."

Shabtai and others at the meeting recognized the dangers entailed in allowing large masses of people to pass through the tomb site's narrow walkways at the same time.

"These issues require concentration of effort and attention in the preparation in light of the large number of participants in a small and limited space and the tangible danger to human life," he said.

He ordered to bolster security forces around access routes to direct the traffic and ensure that evacuation and escape routes remain open for any contingency.

Northern District Commander Lavi was the only official present at the meeting who pushed to put a cap on the number of participants allowed on the mountain concurrently.

"I recommended an outline... [allowing] 10,000 people to enter the mountain at any given moment. The outline is challenging, but we must make a decision," Lavi said in the meeting.

Another official who sounded the alarm about a potential disaster was then-head of police Operations Department Maj.-Gen. Amnon Alkalay who pointed to the site's rickety infrastructure and called to prepare for a potential mass-casualty event.

Alkalay also admitted that the police would have been unable to enforce coronavirus restrictions at the packed festival if any had been imposed.

"Israel Police will not be able to meet the restrictions... Choosing between safety and health — safety comes first, and preventing overcrowding would serve both purposes," he said.

Then-Israel Police legal adviser Ayelet Elyashar and Human Resources Department chief Maj.-Gen. Boaz Goldberg also joined Alkalay's warnings, stating that enforcing such measures would not be feasible.

Israel launched a state inquiry into the stampede at the pilgrimage site to determine what led to the tragic event.

Some Israelis had questioned whether the former government and police were reluctant to further limit the crowd size because of pressure from influential ultra-Orthodox leaders.

Shabtai and other officials denied such allegations but the now leaked document may suggest otherwise.

Launched shortly after a new government was sworn in, the state commission of inquiry holds court powers in that it can summon witnesses and require them to produce documents or any other evidence it deems relevant. Its findings will be presented to the government though they are not legally binding.

If the panel, headed by former Super Court chief Miriam Naor, were to find suspicions of criminal conduct it would have to report those to the Israeli attorney general.

Israel Police said in response: "The incident is under investigation by a state commission of inquiry and therefore, at this stage, we will not be able to respond on the matter."

3 JEWS ARRESTED FOR ALLEGED TERROR ATTACK (Arutz-7 9/29/21)

Three Jews were arrested Wednesday over an attack which left over a dozen Palestinian Arabs injured, including a three-year-old boy, the Israel Police announced.

Police say that a dozen masked assailants attacked an Arab village in the South Hebron Hills on Tuesday afternoon and threw stones at the residents.

The arrested suspects include a minor from the South Hebron Hills and two adults from Jerusalem. According to the police the suspects are being held "on suspicion of assault, causing damage to property and sabotage."

Israeli Foreign Minister Yair Lapid condemned the incident as an act of terror. "This violent incident is horrific and it is terror," Lapid wrote on Twitter Wednesday night. "This isn't the Israeli way and it isn't the Jewish way. This is a violent and dangerous fringe and we have a responsibility to bring them to justice."

The incident was condemned by the European Union and the United Nations, which called for an end to "settler attacks" on Arab civilians.

The three-year-old boy was struck in the head by a stone and evacuated to Soroka Medical Center in Beersheba in moderate condition.

ONCE ISRAEL'S NATIONAL AIRLINE, EL AL IS FAST BECOMING THE HAREDI CARRIER (Ha'aretz 9/23/21)

Almost two years after the coronavirus pandemic caused the most dire crisis in the history of international air travel, El Al Airlines is poised for a major restructuring that will transform the company entirely.

Jewish American entrepreneur Kenny Rozenberg, who controls the airline, plans to shrink the fleet, ending leasing contracts on 16 jets and bringing the total down from 45 to 29. As a result, the carrier will have to pare back a large number of the 40 destinations that it served prior to the pandemic, mainly in Europe. There are plans to lay off 1,500 staff members, 35 percent of its total employment, including 150 pilots.

If the layoffs do occur, they will be in addition to the 1,900 staff members that were axed in the second quarter of this year as part of the \$210 million bailout El Al received from the Israeli government – which took the form of an advanced payment on aircraft security for the next 20 years. By the end of the year, Israel's flagship airline may see its payroll shrink from the 6,300 at the end of 2019, down to 2,800.

As part of its cost-cutting program, management plans to reduce operations at its Sun d'Or subsidiary, a charter carrier that (unlike its parent) operates flights on Shabbat. Sun d'Or may even be shuttered entirely. El Al's cargo operations will also be pared back and will stop flying on Shabbat.

Sources at the company say that the cutbacks at Sun d'Or are due to a lack of demand. El Al Chairman Amikam Ben-Zvi said the subsidiary was never profitable. However, the decision to end flights on Shabbat comes amid a rise in demand for Saturday flights, which began its recovery before Israel's third coronavirus wave earlier this year.

It is clear that the decision is part of Rozenberg's efforts to align the airline with his religious principles, even if there is no business logic in keeping \$2.5 billion worth of aircraft grounded for 15 to 20 percent of the week.

All of these steps were discussed in a meeting between representatives of El Al and its workers last week. Ben-Zvi and CEO Avigal Soreq met with Sharon Ben-Yitzhak, chairman of the workers' committee (but not the pilots' committee) and Avi Edri, who heads the Histadrut labor federation's transportation workers union.

The steps are in line with demands made by Finance Ministry Director General Ram Belnikov in a letter to El Al three weeks ago – in exchange for \$50 million in aid to help the airline cope with the cash flow crunch prompted by the third COVID wave.

Among other things, Belnikov demanded that the airline pare back its operations in accordance with the dire state of the global aviation industry. He also demanded that Rozenberg inject \$43 million into the company via a shareholder loan on generous terms in place of Rozenberg's plan to buy El Al stock in the aborted IPO that had been slated for July 2021. Belnikov added that Rozenberg would have to match the treasury's \$50 million by putting up a similar amount of share capital.

Belnikov required El Al to sell a large stake in its Matmid fliers club, which is regarded as one of the airline's principal assets. However, the value of the Matmid Club is destined to decline along with the number of destinations and flights, as membership points become less valuable to customers.

El Al is expected to sell six of its Boeing 737-800 narrow-body jets and end leases on 10 others of the same model. The airline will be left with 29 wide-body 777-200ER aircraft, signaling its plan to focus on medium and long-term routes to North America, East Asia and key European destinations, such as Paris, London and Barcelona. El Al will be giving up on important European destinations that generated revenues of \$1.04 billion in 2019.

El Al's downsizing is good news for other carriers flying to Ben-Gurion International Airport – both foreign ones and Israel's Israir and Arkia. With fewer seats on major routes – meaning a drop in supply – they should be able to raise airfares.

The sale of the jets strengthens the sense that the \$210 million from the Finance Ministry was more of a grant rather than advanced payment. With the drastic reduction of the fleet size, El Al will need far fewer onboard security personnel moving forward.

The remaining routes are those used most heavily by ultra-Orthodox communities in North America, London and Paris, as well as by Israeli emigres.

The new focus on long-haul routes and de facto catering to Haredi travelers appears to reflect the views of top treasury officials who believe that there is not a large enough market to support three Israeli airlines in the long term, and that it would be best if they merged. Under this vision, El Al would fly long routes, while Israir and Arkia target tour-package travelers flying to Mediterranean destinations.

That said, sources in the industry say the prospects of a merger are slim. While there is opposition from the Competition Authority, the three carriers also operate different fleets of aircraft, reducing the chances of squeezing additional savings out of a merger.

The talks between El Al and the labor unions are taking place as Rozenberg continues to drag his feet on the \$43 million loan demanded by the Finance Ministry – one of the conditions for the \$210 million in state aid. Another condition, the share offering, was cancelled on the grounds that market conditions prevented it. El Al received the governmental funds despite not meeting the conditions.

Under the terms of the agreement signed between the state and El Al last March, the failure to complete the share sale amounts to a fundamental breach and entitles the state to revoke the aid it provided. But Rozenberg appears confident that the government won't exercise that right. Government support is the main reason that the banks and aircraft-leasing companies are ready to delay repayment on El Al's \$2 billion in debt. If Israel were to end its assistance, El Al's very survival would be in jeopardy.

Rozenberg, like the controlling shareholders of Israir and Arkia, believes that the government should provide direct aid to compensate for damaging policy decisions during the pandemic. In the airlines' view, these include the decision by Dr. Elroi Preiss, head of health services at the Health Ministry, to impose a mandatory quarantine on returning Israeli travelers and the ban on unvaccinated foreign tourists. The airlines also opposed Prime Minister Naftali Bennett's urging Israelis not to travel at all.

The airline owners note that Elroi Preiss eventually admitted to the coronavirus cabinet that she had been wrong about the role of returning travelers in fomenting the third COVID wave.

The three Israeli airlines point out that they have received considerably less aid than their American and European counterparts, and that the aid they did get took the form of loans, not grants, as was common in other sectors. It seems that Rozenberg and El Al's management are counting on the threat of massive layoffs to convince the government to offer them a grant.

In response to this article, El Al said that it "does not hold talks with the workers' committee through the media" and denied that it had decided to close Sun d'Or.

BENNETT PASSED THE UN TEST, BUT IT'S NOT ENOUGH (Ariel Kahana, Israel Hayom 9/29/21)

Specifically because he is not a great orator, Prime Minister Naftali Bennett's speech at the UN was excellent. First of all, there was the packaging. The

fidgety Bennett, who always diverges from the text in front of him and tends to speak Hebrew colloquially and improperly – projected national and self-confidence, maintained a good rhythm, stuck to the original text, avoided any slips of the tongue (except for one, inconsequential instance) and sounded good speaking in fluent English.

The points he laid out were organized, interesting and relevant. Those who complained he spoke to his public at home are apparently unaware that this is the purpose of these speeches. The leaders don't speak because of protocol and politeness, rather in order to present the issues atop their respective countries' national agendas, which also pertain to the international community. Bennett passed this test in a generally impressive fashion. His comparison between the coronavirus and social media as destroyers of societies and countries was brilliant. Additionally, his very emphasis on the threat posed by social media provides pertinent insight from a global perspective. It's a very good thing this was raised by the prime minister of Israel.

Bennett's speech did contain one flaw. Although he explained that the essence of Israel and its people was not about wars with its neighbors, in the same breath he also said, "From time to time, we might need to leave our jobs, say goodbye to our families, and rush to the battlefield to defend our country." It seems that for non-Israelis, these two points might sound like a contradiction. On the other hand, the slightly different tone he employed when speaking about the Iranian threat, and the almost complete disregard of the Palestinian issue, was a refreshing change. The endless verbal wrangling with the Palestinians contributes to nothing. At this point in history any such discourse serves them and not us, because, among other reasons, everyone agrees that a resolution to the conflict is not in the foreseeable future.

"Iran's nuclear program has hit a watershed moment. And so has our tolerance," Bennett said, sufficing with a restrained threat toward the Iranians. We are indeed fed up with words when it comes to the Iranians, and from this perspective, too, Bennett devoted too much of his speech to them.

The sentence that was concerning in this context was his half-request, half-commitment to the international community. "If we put our heads to it, if we're serious about stopping it, if we use all our resourcefulness, we can prevail," he said. On this point, Bennett should have clarified that even sans such cooperation Israel will not sit idly by.

Even his statement that "Running a country during a pandemic is not only about health; it's about carefully balancing all aspects of life that are affected by corona, especially jobs and education," and that "While doctors are an important input, they cannot be the ones running the national initiative," was within the realm of reasonable. Ultimately, every country is dealing with these dilemmas and Bennett's position is a legitimate one. He perhaps didn't need to attack the doctors when speaking to reporters after the speech, but the fundamental approach, whereby final responsibility falls on the elected officials and not on the clerks, is correct and should be expanded to other aspects of the country's management, particularly the failing law enforcement system.

Bottom line, Bennett's performance was solid – and by the way, all leaders look better abroad than at home. He went to the UN to improve his image at home and from this perspective perhaps he did win a few points. The issue is that one successful speech doesn't resolve the fundamental problems. First and foremost, Bennett needs to stop lying. He wasn't truthful when describing his government as a creation of a "political accident." Governments aren't born unintentionally or accidentally. In the press briefing following the speech, he also denied comments about the war on coronavirus that he clearly made, more than once. It isn't clear who he is trying to fool with these bluffs. Leadership cannot be built on charlatanism.

THE ERBIL EFFORT: IRAQIS ACROSS THE SPECTRUM RALLY FOR TIES WITH ISRAEL (Editorial, JPost 9/26/21)

Easily overlooked amid all the coverage of the United Nations General Assembly opening in New York and other international news stories was a

noteworthy gathering that took place on Friday. Some 300 Iraqi leaders, including prominent Sunni and Shi'ite figures, met at a conference in Erbil, the capital of Iraqi Kurdistan, and called for the normalization of ties with Israel as part of the Abraham Accords.

The unusual convention was organized by the New York-based think tank Center for Peace Communications.

Although Israel has had long, cordial relations with the Kurdish autonomy, the size of the gathering and the type of people who attended made the conference stick out. That both Sunni and Shi'ite leaders attended is noteworthy in its own right, but even more so given the focus on creating diplomatic ties with Israel. The attendees reportedly came from six governorates, including Baghdad and Mosul, and ranged from youth activists and intellectuals to tribal leaders.

The closing statement by Dr. Sahar al-Tai read, "We demand our integration into the Abraham Accords. Just as these agreements provide for diplomatic relations between the signatories and Israel, we also want normal relations with Israel.

"No force, local or foreign, has the right to prevent this call," added Tai, who is head of research at the Iraqi federal government's Culture Ministry.

In keeping with the spirit that last year motivated the Abraham Accords between Israel and the United Arab Emirates, Bahrain, Morocco and Sudan, the focus is on normalizing ties between Israel and the Muslim world, not at the expense of the Palestinians but without placing Palestinian demands at the forefront and thus enabling them to thwart any normalization initiative.

The meeting was greeted enthusiastically in Israel. In a tweet, Prime Minister Naftali Bennett said, "Israel extends its hand back in peace," noting, "This is a call that comes from below and not from above, from the people and not from the government, and the recognition of the historical injustice done to the Jews of Iraq is especially important."

Foreign Minister Yair Lapid said, "Since the day this government took office, our goal has been to expand the Abraham Accords. The event in Iraq inspires hope for places we have not thought of before.

"We and Iraq share a common history and roots in the Jewish community, and whenever someone reaches out to us, we will do everything to reach back," he added.

The Iraqi government condemned the gathering, issuing an official statement on behalf of Prime Minister Mustafa al-Kadhimi saying the rally "did not represent the opinion of the population and the people of Iraq, but only the position of those who participated in it."

According to the Iraqi Shafaq news agency, Wisam al-Hardan, the leader of Sons of Iraq Awakening (Sahwa) movement, who spoke in favor of normalization, later backtracked following the Iraqi outrage.

On Friday, Hardan wrote an opinion piece in The Wall Street Journal that appeared under the headline "Iraq Should Join the Abraham Accords."

Noting that many at the gathering had fought al-Qaeda and ISIS, he said, "We have a choice: tyranny and chaos, or legality, decency, peace and progress. The answer is clear. Just as we demand that Iraq achieve federalism domestically, we demand that Iraq join the Abraham Accords internationally."

He reportedly gave a similar message at the conference in favor of full ties with Israel, noting the difference between the countries that had joined the peace initiative and the turmoil that ruled the rest of the region.

At the meeting in Erbil, Tai reportedly pointed out, "Israel today, as you know, is a strong country and an inseparable part of the world and the United Nations. Iraq cannot neglect this fact and live in isolation from the world."

The efforts to further normalization between the Arab states and Israel should receive the backing of all those who truly support peace. Those who have bravely called for ties with Israel deserve support from the Western world. This is the way forward. A coalition against jihadist terrorism and the threats of a nearly nuclear Iran is essential. It should not depend on Palestinian whims and demands but on the needs of all countries in the world that value peace, stability and freedom.



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 called the dry land "earth" and the gatherings of water He called "yamim" (1:10).

The word "yamim" is a contraction of the words yam and mayim. The floor of a body of water is called yam (see Yeshaya 11:9). Water is called mayim. An ocean is called yamim, which represents yam for the floor and mayim for the water in it (Ramban).

When Bnei Yisrael left Mitzrayim... The Yam saw and fled... (Tehillim 114:1-3)

According to the Ramban that the word yam refers to the floor of a body of water, where do we see that the floor of the ocean fled from Bnei Yisrael when they were running away from the Egyptians?

Parsha Riddle

Why is the sky blue?

Please see next week's issue for the answer.

Last week's riddle:

Who wrote the last eight verses of the Torah? Answer: According to Rabbi Yehuda: Yehoshua Bin Nun/According to Rabbi Shimon: Moshe (Menachos 30a)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

From our archives

In parashas Bereishis, the Torah relates that "[Cain's descendant Jubal] was the first of all who handle the harp and flute." (4:21) Rashi (citing Bereishis Rabbah) explains that he did so in the service of idolatry.

It is striking that the first Biblical mention of music – the recording of its very invention, at the dawn of history itself – occurs in the context of idolatry. This presages the development of a complex and controversial literature on the Jewish attitude toward music in general, and in particular on the propriety of incorporating non-Jewish music, and even that of other religions, into our liturgy. Following are brief summaries of several famous responsa on the latter question.

In sixteenth / seventeenth century Poland, R. Yoel Sirkes justified the practice of (Jewish) cantors using the same melodies used in churches on the grounds that the music is not "exclusive" to the non-Jews, and it is therefore possible that we are not "learning from them." (Shut. HaBach HaYeshanos #127)

A couple of centuries later, R. Yisrael Moshe Chazan (a Sephardic scholar who served as rabbi in various Mediterranean cities, including Rome and Jerusalem) argued that R. Sirkes did not go far enough. R. Chazan insists that even borrowing music directly from the non-Jews and their houses of worship can be perfectly legitimate. He relates having observed that "the great, famous sages" of Smyrna – who were also great, technically skilled musicians – would enter the Christian churches (remaining "behind a partition") on (Christian) holidays in order to learn the ritual music, which they would subsequently utilize in the construction of "wonderful" kaddishim and kedushos for the Yamim Noraim liturgy. R. Chazan thoroughly approves of this, explaining that Christian church music evokes the desirable religious emotions of submission to and love of G-d. (Shut. Krach shel Romi #1)

A century later in Jerusalem, R. Eliezer Yehuda Waldenberg found R. Chazan's position incredibly appalling. In light of the great theological gulf between Christianity and Judaism, he considers "unbelievable" R. Chazan's assertion that it is permitted (and even obligatory!) to study Christian melodies and incorporate them into our liturgy. (Shut. Tzitz Eliezer 13:12:6)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am two.
2. I am with or in.
3. I begin the beginning.
4. I sound like a house.

#2 WHO AM I?

1. I am not Yaakov's twin.
2. I am not moldy, yet I'm green.
3. I am from the third day.
4. You cut me to control me.

Last Week's Answers

#1 Torah (I am like rain, I am like dew, I am sweet like honey, I am for night and day.)

#2 Ha'azinu (I am like the Twin Towers, I am second to last, I am a song, Please listen.)

KOLLEL BULLETIN BOARD

Many GWCK classes resume this week!
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