

# Young Israel Shomrai Emunah - Shabbos Shorts ת"ס

October 15 - 16, 2021 - 10 Marcheshvan 5782 - Lech Lecha

Light Candles by 6:11 - Havdalah 7:08

The Shabbos Shorts is sponsored this week by the Zak family in honor of the Yahrzeit of Mrs. Elsie Zak, Aliza Basya bas Dov, Z"L, and by Bev Morris, Burton Morris, Elayne Mayerfeld, and their families in memory of their beloved father, Jacob (Jack) Yitzchak ben Shia V'Malka, Z"L, on 16 Marcheshvan. They are grateful for the goodness of Hashem that his 4 generations are aspiring to follow in his gentle footsteps.

## Mazal Tov

- **Cheryl & Richie Broth** on the engagement of their son Aryeh to Eliana Benoff, daughter of Miriam & Peretz Benoff of Teaneck, NJ. Mazal Tov also to Eliana's grandparents, **Judy & David Marwick** and Doris & Irwin Benoff, and to her great-grandmother, Claire S. Marwick, to Aryeh's grandparents, Nancy & David Broth and Tena & Avery Umlas, as well as the amazingly awesome **Auntie Rona, Uncle Aaron**, and Aunt Ralie and the entire Broth, Benoff, Marwick, and Umlas Mishpacha. Soup's on!
- **Barbara Price** and family on the occasion of the Bar Mitzvah of her grandson, Azriel Price, son of Lea & Rabbi Daniel Price of Passaic, NJ.

## 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 6:11
- Mincha: 6:15 (B), 6:05 (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), 6:10 (B), 6:05 (Sephardi)
- Shabbos ends/Maariv: 7:08

### Divrei Torah:

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

### Kiddush Sponsors:

- 8:45 and 9:15 Kiddush in a Bag is sponsored by **Bev Morris & Art Boyars** in honor of the Main Minyan Gabbaim, **Seth Katz** and **Craig Simon**.

## COVID-19 Updates

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

## Weekday Shiurim

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

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

## YISE Programs and Listings

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

**New Member Meat & Greet BBQ** - Join us for a delicious BBQ and welcome newcomers to our community! Presented by the 9:15 Minyan. Sunday, October 24, 4:00 PM - 7:00 PM, at the field at the Boys Yeshiva, 1216 Arcola Ave. To RSVP, go to [www.yise.org/bbq](http://www.yise.org/bbq) \$10 per adult, \$5 per child, family max. \$35. *See flyer for details.*

**Ask the Rabbi** - Come join our virtual, interactive monthly program featuring different Halachic topics. This month's topic: Brachos. Tuesday, October 26, 8:00 PM - 9:00 PM on **Zoom A**. The first 45 minutes are for Shailos submitted in advance and the last 15 minutes are for Q & A. Send in your questions to: [AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, October 24. For more information or to submit questions anonymously, contact Miriam Friedman, 301-754-1517 or [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com) To sponsor the Shiur, contact [office@yise.org](mailto:office@yise.org) *See flyer for details.*

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

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

**Volunteers Are Needed** to help assemble Kiddush in a Bag weekly. If you can help please contact Simi Franco at [simi@yise.org](mailto:simi@yise.org) or 301-593-4465 x403

**Come Join Rabbi Koss's Monthly Jewish History class on Zoom!** Bikur Cholim of Greater Washington and the YISE Chessed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, November 1, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

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

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

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

## Happy Birthday! Happy Anniversary!

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

## Dvar Torah Dedications/Sponsor a Shiur

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

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

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

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

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

### Rabbi 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 Tehillim/Parsha/Halacha Shiur

- **Chayie and Rabbi Hirsh Chinn** commemorating the Yahrzeit of Rabbi Chinn's mother, Rebbetzin Denah Chinn, Denah Shifra bas Harav Moshe Eliezer, Z"l, on the 5<sup>th</sup> of Marcheshvan.
- **Judy and Louis Morris** to commemorate the 15<sup>th</sup> Yahrzeit of Judy's father, Cantor Akiva Ostrovsky.

### Rabbi Rosenbaum's Wednesday Nach Shiur

- **Rosalyn Bramson** to commemorate the Yahrzeit of her father, Nechemia ben Yisroel Pesach, whose Yahrzeit is the 8<sup>th</sup> of Marcheshvan.

### Rabbi Rosenbaum Shabbos Drasha

- **Bev Morris** in memory of Heather Stein, Chana Leah bas Aaron HaKohen, (Pittsburgh) a beloved and lifelong friend.

## YISE Youth Announcements

**Shabbos Groups** will take place this Shabbos, October 16, from 10:00 AM until Shul ends, indoors. Masks required indoors for age 2+. Age 18-36 months (Mommy and me) will be located in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) will meet in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Michal Merkin, YISE Youth groups coordinator, at [mmerkin@yise.org](mailto:mmerkin@yise.org)

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

## Community Programs & Listings

**The Capital Closet of Yad Yehuda** (formerly the Clothing Exchange) has available hours for all members of the community to shop at no cost this Sunday, October 17, and Sunday, October 31, from 10:00 AM - 11:00 AM, at 1910 University Blvd. West. This is an opportunity for everyone to come and shop for beautiful, Tzanua clothing in our well-equipped showroom. Everyone must be in good health and not have been in contact with someone who tested positive for COVID-19. If you have any questions please contact [ncarmel@yadyehuda.org](mailto:ncarmel@yadyehuda.org)

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

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

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

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

**Kemp Mill Toastmasters** - Wednesday, October 20, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [secretary@kempmilltoastmasters.com](mailto:secretary@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

**Meet Our New Village:** Join us on Sunday, October 24, from 2:00 PM - 4:00 PM at the Kemp Mill Synagogue outdoor tent to learn about Silver Spring Village, the nonprofit into which Kemp Mill Village has now merged. Come meet representatives from the Village, learn about its many services, and sign up to volunteer or to enjoy a free trial period to experience all it has to offer. For more information, call Stuart Rosenthal at (301) 980-9557.

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

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

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

**Daf Yomi Shiur** currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at [lifschitz@slslaw.com](mailto: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](http://dvarhalacha.com) and click "Sign Up."

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

| The Week Ahead                                                                                                                                                                                                              |           | Sunday<br>October 17 | Monday<br>October 18 | Tuesday<br>October 19 | Wednesday<br>October 20 | Thursday<br>October 21 | Friday<br>October 22    |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|----------------------|----------------------|-----------------------|-------------------------|------------------------|-------------------------|
| Shacharis                                                                                                                                                                                                                   | Ashkenazi | 6:30, 7:30, 8:45     | 6:30, 6:45, 8:45     | 6:30, 6:55, 8:45      | 6:30, 6:55, 8:45        | 6:30, 6:45, 8:45       | 6:30, 6:55, 8:45        |
|                                                                                                                                                                                                                             | Sephardi  | 7:30                 | 7:30                 | 7:30                  | 7:30                    | 7:30                   | 7:30                    |
| Mincha /<br>Maariv                                                                                                                                                                                                          | Ashkenazi | 6:10                 | 6:10                 | 6:10                  | 6:10                    | 6:10                   | See Shabbos<br>schedule |
|                                                                                                                                                                                                                             | Sephardi  | 6:05                 | 6:05                 | 6:05                  | 6:05                    | 6:05                   |                         |
| Halachic Times: Latest Alos Hashachar 6:06 AM, Earliest Talis and Tefilin: 6:33 AM, Latest Netz: 7:27 AM, Latest Krias Shema: 10:06 AM, Earliest Mincha: 1:24 PM, Earliest Shkia: 6:18 PM, Latest Tzeis Hacochovim: 7:07 PM |           |                      |                      |                       |                         |                        |                         |

## Next Shabbos

October 22 - 23, 2021 - 17 Marcheshvan 5782  
Parshas Vayeira

### Friday Night:

- Light Candles by 6:01
- Mincha: 6:05 (B), 5:55 (Sephardi)

### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 2:30 (B), 6:00 (B), 5:55 (Sephardi)
- Shabbos ends/Maariv: 6:59

Next Shabbos Shorts Deadline: Wednesday, October 20 at 12 Noon

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

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

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

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

Office Hours:

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

Friday 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnik - Asst. Rabbi

Simi Franco - Office Manager

# A Quick Thought on the Parsha from Rabbi Rosenbaum

Lech Lecha 5782:

## When the Test Doesn't Fit

The following is kindly transcribed by a congregant from the video at

<https://wp.yise.org/shabbos>

It's a fascinating thing to see the numerous tests that *Avraham Avinu* experiences, and one can certainly pose the question why does he need to have so many tests and why these tests? We can give many different answers but *Rav Dessler* has a very striking perspective. He says clearly *Avraham Avinu's* greatest character trait, greatest *Middah*, was *Chesed*, was being a person of kindness. In association with that was his tremendous drive to reach out to others and educate them about belief in G-d. If you go through the tests of *Avraham Avinu*, the vast majority of them run counter, in a very strong way, to one or both of these two strong components of *Avraham Avinu's* personality. Whether it be leaving his father behind; whether it be expelling *Yishmael* from his home; whether it be shedding his son's blood, how will people think of that? Whether it be, of course, the very striking one of being ready to sacrifice his son. These tests, these ones for example, are really running up against a strong pre-existing inclination that *Avraham* had. *Rav Dessler* says we learn from these various tests what challenges in the religious life are really supposed to be about. Which is the definition of a challenge is not let me find what I am good at; or let me find what speaks to me and succeed at that. The definition of a challenge is I am who I am, I have my strengths, I have my weaknesses, I have my inclinations, and sometimes I am going to be in a situation where I know what's right and what is correct is to go against my grain, to go against my natural inclination for the sake of doing what's right.

We all have those types of situations. As opposed to saying it's not fair that we are in this situation, or G-d must not expect me to go against my inclination, let's realize that we are descendants of *Avraham Avinu* and we have the great potential to follow in his sacred footsteps, to rise to the occasion and truly define ourselves as being in full control of our conduct and decisions.

Have a good *Shabbos*!



- 4 Groups:**
- 1. Ages 18-36 months (mommy and me)**
  - 2. Ages 2-5 (drop off)**
  - 3. Ages 6-9 Boys**
  - 4. Ages 6-9 Girls**



**October 16th!**  
**10:00-shul ends**

**Indoors**

**Masks required  
(2+)**

**Snacks to go**





**JGRAFTS**

# *The* MEZUZAH WORKSHOP

SUNDAY, OCT 17, 10AM-12PM  
@YISE SOCIAL HALL

SPONSORSHIPS ARE  
AVAILABLE FOR THIS  
EVENT! PLEASE CONTACT  
DKATZ@YISE.ORG  
FOR MORE  
INFORMATION.

YISE YOUTH IS EXCITED TO  
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EXCITING MEZUZAH  
WORKSHOP!

EXPLORE THE MITZVAH  
OF MEZUZAH! DECORATE  
YOUR OWN  
BRASS MEZUZAH CASE!

FOR AGES 4+  
PARENTAL SUPERVISION IS  
REQUIRED.

**MEZUZAH  
SECURITY**

**24 HOUR  
PROTECTION**



THE RITUAL ARTS  
SERIES

THIS SHEMITTA YEAR OF 5782

# JOIN US IN LEARNING THE LAWS AND LESSONS OF SHEMITTA

A 4-Part Series by  
Rabbi Rosenbaum and Rabbi Postelnek

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



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

**Oct. 17**

Resting the Land:  
Exploring the Ideas and  
Mitzvos of Shemitta

Rabbi Postelnek

**Oct. 31**

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

Rabbi Rosenbaum

**Oct. 24**

Sacred Fruits: The Laws  
of Shemitta Produce

Rabbi Postelnek

**Nov. 14**

Money Matters: Pruzbul  
and Nullification of Debts

Rabbi Postelnek



GREATER WASHINGTON  
COMMUNITY KOLLEL  
&  
YOUNG ISRAEL  
SHOMRAI EMUNAH  
present



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**AMIRA L'AKUM**  
**HAVDALA**



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Hillel  
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Men's  
Programming



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

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

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



Semichat Chaver Program: Founded by Rav Elyada Goldwicht

*You're invited*



YISE NEW MEMBER

# Meat and Greet

Join us for a delicious BBQ  
and welcome newcomers to  
our community!



**FUN FOR  
ALL AGES**

*Presented by the 9:15 Minyan*

Sunday, October 24th - 4:00-7:00pm

Field @ The Boys Yeshiva

1216 Arcola Ave

\$10/adult - \$5/child

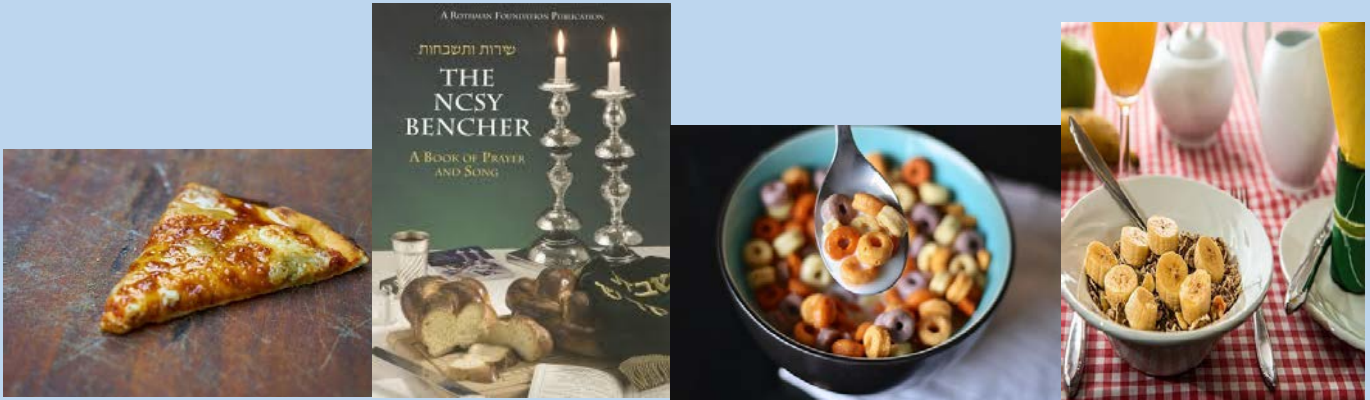
\$35 family max

RSVP to [yise.org/bbq](http://yise.org/bbq) by Oct 21  
Questions? Email [bbq@yise.org](mailto:bbq@yise.org)

# ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachic topics!

*Topic: Brachos*



*The first 45 minutes are for Shailos submitted in advance and the last 15 are for Q & A.*

-  Why are there different opinions on brachos for pizza?
-  If I rushed out to a meeting after lunch and remembered that I did not bentch, can I do so where I am now?
-  How do I know which bracha to make on a specific cereal?

Send in your questions about Brachos to: [AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, October 24.

**When:** Tuesday, October 26, 8:00 PM – 9:00 PM

**Where:** Zoom – Meeting ID: 416-963-9000, Passcode: 492019

*For more information and to submit questions by phone or anonymously, contact:*

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

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Sponsored by Fred and Adina Friedman and Family  
in honor of the yahrzeit of their father and grandfather,  
Abraham Friedman, a"h, (Avraham Eliyahu ben R' Nachum Shlomo)  
on the 12th of Cheshvan

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Shabbat Parashat Lech Lecha

5781 - B"H

## Covenant & Conversation: R. Jonathan Sacks

In an extraordinary series of observations on this week's parsha, Ramban (Nahmanides, 1194 – 1270) delivers harsh criticisms of Abraham and Sarah. The first has to do with Abraham's decision to leave the land of Canaan and go to Egypt because "there was a famine in the land". On this Ramban says: Know that Abraham our father unintentionally committed a great sin by bringing his righteous wife to a stumbling-block of sin on account of his fear for his life. He should have trusted that God would save him and his wife and all his belongings, for God surely has the power to help and to save. His leaving the Land concerning which he had been commanded from the beginning, on account of the famine, was also a sin he committed, for in famine God would redeem him from death. It was because of this deed that the exile in the land of Egypt at the hand of Pharaoh was decreed for his children.

According to Ramban, Abraham should have stayed in Canaan and had faith in God that He would sustain him despite the famine. Not only was Abraham wrong to leave, he also put Sarah in a position of moral hazard because, as a result of going to Egypt, she was forced to tell the lie that she was Abraham's sister not his wife, and consequently she was taken into Pharaoh's harem where she might have been forced to commit an act of adultery.

This is a very harsh judgment, made more so by Ramban's further assertion that it was because of this lack of faith that Abraham's children were sentenced to exile in Egypt centuries later.

Further in the parsha, Ramban also criticises Sarah's actions. In her despair that she might never have a child of her own, she asks Abraham to sleep with her handmaid Hagar in the hope that she might bear him a child. Abraham does so, and Hagar becomes pregnant. The text then says that Hagar "began to despise her mistress". Sarah complains to Abraham, and then "afflict[s]" Hagar, who flees from her into the desert. On this, Ramban writes: Our mother [Sarah] transgressed by this affliction, as did Abraham by allowing her to do so. So God heard her [Hagar's] affliction and gave her a son who would be a wild ass of a man to afflict the seed of Abraham and Sarah with all kinds of affliction.

Here the moral judgment is easier to understand. Sarah's conduct does seem volatile and harsh. The Torah itself says that Sarah "afflicted" Hagar. Yet Ramban seems to be saying that it was this episode in the ancient past that explains Jewish suffering at the hands of Muslims (descendants of Ishmael) in a much later age.

It is not difficult to defend Abraham and Sarah in these incidents, and other commentators do so. Abraham was not to know that God would perform a miracle and save him and Sarah from famine had they stayed in Canaan. Nor was he to know that the Egyptians would endanger his life and place Sarah in a moral dilemma. Neither of them had been to Egypt before. They did not know in advance what to expect.

As for Sarah and Hagar, although an Angel sent Isaac back to the household, later when Ishmael and Isaac were born Sarah once again banished Hagar.

This time, though Abraham protested, God told him to do what Sarah said. So Ramban's criticisms are easily answered. Why then did he make them?

Ramban surely did not make these comments lightly. He was, I believe, driven by another consideration altogether, namely the justice of history. Why did the Israelites suffer exile and slavery in Egypt? Why in Ramban's own age were Jews subject to attack by radical Islamists, the Almohades, who brought to an end the Golden Age of Spain they had enjoyed under the more tolerant rule of the Umayyads.

Ramban believed, as we say in our prayers, that "because of our sins we were exiled from our land," but what sins had the Israelites committed in the days of Jacob that merited exile? He also believed that "the acts of the fathers are a sign for the children" and that what happened in the lives of the patriarchs foreshadowed what would happen to their descendants. What had they done to Ishmael to earn the scorn of Muslims? A close reading of the biblical text pointed Ramban in the direction of Sarah's treatment of Hagar.

So Ramban's comments make sense within his reading of Jewish history. But this, too, is not without its difficulties. The Torah states explicitly that God may punish "the children and their children for the sin of the parents to the third and fourth generation" but not beyond. The Rabbis further restricted this to cases where "the children continue the sins of the parents." Jeremiah and Ezekiel both said that no one would any more say, "the parents have eaten sour grapes and their children's teeth are set on edge." The transfer of sins across the generations is problematic, Jewishly and ethically.

What is deeply interesting about Ramban's approach to Abraham and Sarah is his willingness to point out flaws in their behaviour. This answers a fundamental question as far as our understanding of the narratives of Genesis is concerned. How are we to judge our biblical ancestors when their behaviour seems problematic: Jacob taking Esau's blessing in disguise, for example, or Shimon and Levi's brutality in the course of rescuing their sister Dina?

The stories of Genesis are often morally perplexing. Rarely does the Torah pass an explicit, unequivocal verdict on people's conduct. This means that it is sometimes difficult to teach these narratives as a guide to how to behave. This led to the Rabbis' systematic reinterpretation in Midrash so that black and white take the place of subtle shades of grey.

For example, the words "Sarah saw the son of Hagar the Egyptian ... mocking", were understood by the Sages to mean that the thirteen-year-old Ishmael was guilty of idolatry, illicit sex or murder. This is clearly not the plain sense of the verse. It is, instead, an interpretation that would justify Sarah's insistence that Ishmael be sent away.

Rabbi Zvi Hirsch Chajes explained that the entire tendency of Midrash to make the heroes seem perfect and the villains completely evil is for educational reasons. The word Torah means "teaching" or "instruction," and it is difficult to teach ethics through stories whose characters are fraught with complexity and ambiguity.

Yet the Torah does paint its characters in shades of grey. Why so? He gives three reasons.

The first is that the moral life is not something we understand in depth all at once. As children we hear stories of heroes and villains. We learn basic

distinctions: right and wrong, good and bad, permitted and forbidden. As we grow, though, we begin to realise how difficult some decisions are. Do I go to Egypt? Do I stay in Canaan? Do I show compassion to my servant's child at the risk that he may be a bad influence on my child who has been chosen by God for a sacred mission? Anyone who thinks such decisions are easy is not yet morally mature. So the best way of teaching ethics is to do so by way of stories that can be read at different levels at different times in our life.

Second, not only are decisions difficult. People are also complex. No one in the Torah is portrayed as perfect. Noah, the only person in Tanach to be called righteous, ends drunk and dishevelled. Moses, Aaron and Miriam are all punished for their sins. So is King David. Solomon, wisest of men, ends his life as a deeply compromised leader. Many of the prophets suffered dark nights of despair. "There is none so righteous on earth," says Kohelet, "as to do only good and never sin." No religious literature was ever further from hagiography, idealisation and hero-worship.

In the opposite direction, even the non-heroes have their saving graces. Esau is a loving son, and when he meets his brother Jacob after a long estrangement, they kiss, embrace and go their separate ways. Levi, condemned by Jacob for his violence, counts Moses, Aaron and Miriam among his grandchildren. Even Pharaoh, the man who enslaved the Israelites, had a moral heroine for a daughter. The descendants of Korach sang psalms in the Temple of Solomon. This too is moral maturity, light-years removed from the dualism adopted by many religions, including some Jewish sects (like the Qumran sect of the Dead Sea Scrolls), that divides humanity into children of light and children of darkness.

Lastly and most importantly, more than any other religious literature, the Torah makes an absolute distinction between earth and heaven, God and human beings. Because God is God, there is space for humans to be human. In Judaism the line dividing them is never blurred. How rare this is was pointed out by Walter Kaufmann:

In India, the Jina and the Buddha, founders of two new religions in the sixth century BCE, came to be worshipped later by their followers. In China, Confucius and Lao-tze came to be deified. To the non-Christian, Jesus seems to represent a parallel case. In Greece, the heroes of the past were held to have been sired by a god or to have been born of goddesses, and the dividing line between gods and men became fluid. In Egypt, the Pharaoh was considered divine.

In Israel, says Kaufmann, "no man was ever worshipped or accorded even semi-divine status. This is one of the most extraordinary facts about the religion of the Old Testament." There never was a cult of Moses or any other biblical figure. That is why "no man knows Moses' burial place to this day", so that it could never become a place of pilgrimage.

No religion has held a higher view of humanity than the Book that tells us we are each in the image

In commemoration of the 8th yahrzeit of  
Cynthia Abrams, z"l,  
14 Marcheshvan, by David Abrams

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and likeness of God. Yet none has been more honest about the failings of even the greatest. God does not ask us to be perfect. He asks us, instead, to take risks in pursuit of the right and the good, and to acknowledge the mistakes we will inevitably make.

In Judaism the moral life is about learning and growing, knowing that even the greatest have failings and even the worst have saving graces. It calls for humility about ourselves and generosity towards others. This unique blend of idealism and realism is morality at its most demanding and mature.

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

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"Now I know that you are a beautiful woman, when the Egyptians will see you, they will say, 'This is his wife,' and they will kill me, while they will keep you alive. Please say that you are my sister, so that they will be good to me for your sake and that my soul may live because of you".

The concept of "ma'asei avot, siman la'banim" (the experiences of the parents are an omen for the children), which runs throughout the Book of Genesis, is not limited to one or two generations; the great commentator Nahmanides notes continuous allusions to the events of subsequent Jewish history in the narratives of the Torah.

In the case of Abram and Sarai, who left Israel for Egypt because of famine, one sacred text records, "the first Hebrew couple committed a sin, albeit inadvertently," and it is because of this sin that their descendants had to be enslaved in Egypt.

A careful reading of these verses will reveal an even deeper connection between the earlier experiences of Abram and Sarai in Egypt and the eventual Jewish enslavement by the Egyptians, with major lessons for us today.

For example, in Genesis, Pharaoh takes Sarai into his harem, where he intends to enslave her. In Exodus, Pharaoh takes the Jewish people into Egypt, where he enslaves them. To ensure the conclusion of Sarai's enslavement before she is violated, God sends plagues (negaim gedolim) on the Egyptians. When God wants to put an end to the Israelite enslavement, he casts ten plagues upon Egypt. In Genesis, Pharaoh sends Abram away with gifts and material wealth; when Pharaoh finally releases the Israelites from Egypt, the former slaves carry off vessels of gold and silver.

Abram in Egypt certainly foreshadows the slavery of the Jews. If we are to find an ethical teaching in Abram's Egyptian sojourn, then the Egyptian enslavement must provide not only 'measure for measure' punishment, but also a moral message for all subsequent generations.

We have already seen that Nahmanides views Abram's leaving the land of Israel, even for reasons of famine, as an inadvertent transgression. In light of the events that took place in Egypt, it is clear that no matter how tantalizing life in exile may appear to be from an economic point of view, a descendant of Abraham and Sarah must never move away from God's holy and promised Land of Israel. If it seems difficult to survive in our own land, it will be much more difficult to make it in a land in which we are strangers! This leitmotif repeats itself throughout the Torah.

As far as Abram's actions vis-a-vis Sarai are concerned, we may justify them by saying that had he said nothing, he would have been killed and Sarai would have ended up in Pharaoh's harem in any case. However, we cannot possibly justify his inelegant language, in which he asks that Sarai claim to be his sister 'so that they may be good to me for your sake.'

Apparently, Abram anticipates that Pharaoh will also give him gifts once the beautiful Sarai is harem-bound. Even if the profit he reaps was only a post

facto dividend, his choice of words conveys the notion that Sarai is being used to further Abram's ends. I believe the Torah is teaching us that here, too, Abram sinned inadvertently.

Our interpersonal relationships, especially between husband and wife, must be devoid of any of the subtle ways used to take advantage of one another, even if done unintentionally. We tend to take advantage of people, or at least to take them for granted – especially those who are closest to us. We tend to forget that each person must be seen as his or her own ultimate reality, an end unto him/herself.

Using someone else as a means to our own ends, merely in order to fulfill our goals, is a subtle form of slavery. Slavery is made possible by dehumanizing a fellow human being, seeing him or her as an object for our purposes rather than a subject in his or her own right. Thus, the parallelism between the Egyptian experience of Abram and Sarai in the Book of Genesis and the Egyptian experience of their descendants in the Book of Exodus conveys two crucial lessons.

First, the descendants of Abraham and Sarah must learn that no foreign country will ever provide a political and cultural homeland for the nation of the covenant. Joseph's family settled in Egypt with great expectations for security and respectability, only to be enlisted in Pharaoh's slave-based systematic design that ultimately robbed them of their elementary rights to freedom and life itself.

Second, the descendants of Abraham and Sarah must have seared into their consciousness that slavery is fundamentally evil in any and all of its forms, and to always be mindful of the humanity of every person. "You must love the stranger, for you were strangers in the land of Egypt," declares the Torah.

Faithfulness to our homeland and respect for every human being as an end in and of him/herself are the principles upon which our nation was formed. Have we learned these lessons?

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

**Ancestral Decisions** - Most people do not give much thought to their ancestral origins. But some do, and I am one of them. I often wonder about my grandparents and their grandparents. Who were they? What was their world like?

Most of all, I wonder about the decisions that they made, and whether those decisions had any bearing upon my life. Suppose they had made different decisions? Would my life be any different? In my case, my great-grandfather (after whom I was named), Tzvi Hersch Kriegel, made a decision to leave his eastern European shtetl and made his way to the United States. Because of that, he and his descendants escaped the fate of most of the rest of his family. Had he not made that decision, I myself would have been one of Hitler's victims.

Many of my other forbearers, and many of yours made similar decisions in their lives that determined the futures of their children and grandchildren. Reflecting upon this fact leads to many important life lessons, including the need to take one's own decisions very seriously.

In my case, I cannot go back more than three generations. Others, like my wife Chavi, routinely refer to ancestors who lived in the 18th century and even earlier. They are still influenced by decisions made by those who came before them more than two centuries ago.

It remains true, however, that all Jewish people can trace their ancestry much further back than a couple of centuries. I am reminded of the retort uttered by the late Lubavitcher Rebbe to a disciple who proudly reported that he was tutoring several "Jews with no Jewish background." The Rebbe insisted that there was no such thing. "Those Jews," he exclaimed,

## **Likutei Divrei Torah**

"have the same Jewish background as you do. They are all children of Abraham and Sarah."

Indeed, we are all children of Abraham and Sarah, and we remain influenced by the consequences of their decisions. Study the weekly Torah portions beginning this week, and you will discover the extent to which we remain influenced by the decisions made by our patriarchs and matriarchs millennia ago.

Lech Lecha begins with one such decision: Abraham and Sarah's resolve to leave their "native land and father's house" and proceed to the "land that I will show you," the land of Canaan. That decision which reverberated across the generations still sustains our commitment to the Holy Land.

There are some lesser-known decisions made by Abraham in this Torah portion. The first was his decision to personally intervene in a war conducted by four great world powers against five other kingdoms. What prompted Abraham to do so was the report that his kinsman, Lot, was taken captive by the invaders. Unlike some contemporary world leaders, Abraham immediately sprang into action. He "mustered his retainers." He enlisted the help of 318 of those "born into his household," raised and educated by him. He made the decision to draft his disciples into military service.

Was that a good decision? Not according to one view in the Talmud: "Rabbi Avahu said in the name of Rabbi Elazar: Why was Abraham punished so that his children were enslaved in Egypt for 210 years? Because he used Torah scholars as his army!"

In Abraham's judgment, enlisting 318 of his disciples to help rescue innocent victims was a no-brainer. For Rabbi Avahu, however, Abraham's decision was a disaster of historical proportions. There is no doubt that Abraham's decision remains relevant down to this very day, perhaps even more urgently than ever before.

Our Torah portion continues with the narrative that describes the offer of the King of Sodom (whom Abraham defended and who had Abraham to thank for his survival) to "give me the persons, and take the booty for yourself." Abraham, ever meticulously ethical, declines the booty but also yields the persons to the king of Sodom.

A wise decision? Not according to another opinion in that Talmudic passage: "Rabbi Yochanan said that [Abraham's children were eventually enslaved in Egypt] because he impeded the ability of those persons from taking refuge under the wings of the Shechinah." That is, had Abraham insisted that the King of Sodom yield those "persons" to Abraham's care, they would eventually have converted to Abraham's monotheistic way of life.

Abraham had a dilemma. Was he to insist on his ethical principles and take no reward whatsoever, not persons and not booty, from the king of Sodom? Or should he have engaged in spiritual outreach and taken those prisoners into his own household? For Abraham, his ethical principles trumped his goal of encouraging pagans to convert to monotheism. For Rabbi Yochanan, Abraham missed a critical opportunity. This is yet another of Abraham's decisions with great implications for us today.

We are all children of Abraham and Sarah. In so many ways, their dilemmas remain our dilemmas. Rabbi Avahu and Rabbi Yochanan taught us that we cannot merely emulate their choices. We must assess their decisions, determine their validity, and then consider the extent to which our circumstances conform to theirs.

As we study the parsha each week, we must remember that we are not just reading Bible stories. We are studying ancestral decisions which continue to affect our daily lives in an uncanny way.

*[Excerpted]*

In this week's *Parashah*, we begin to focus on the life of our Patriarch Avraham. Some commentaries count our *Parashah's* opening verse, "*Lech lecha* / Go for yourself from your land, from your relatives, and from your father's house to the land that I will show you," as the first of Avraham's *Asarah Nisyonot* / Ten Tests.

R' Moshe Zuriel *shlita* (Bnei Brak, Israel; former *Mashgiach Ruchani* of Yeshivat Sha'alvim) writes: The *Rishonim* / early authorities who list the 613 *Mitzvot* (for example, *Rambam z"l*, *Ramban z"l*, and *Sefer Ha'chinuch*) do not list *Bitachon* / placing one's trust in *Hashem* among the commandments. Indeed, *Bitachon* is never mentioned expressly in the Torah. Where, then, asks R' Zuriel, can we find the concept of *Bitachon* in the Torah? After all, the *Zohar* teaches, "There is nothing that is not alluded to in the Torah."

R' Zuriel answers: Each of Avraham's *Asarah Nisyonot* was a test of his *Bitachon*. Leaving his homeland, Sarah's kidnaping, through the command to sacrifice Yitzchak--notwithstanding *Hashem's* promise that a great nation would come from him--each of these called on Avraham to stand firm in his *Bitachon*. Likewise, Yaakov Avinu's *Bitachon* was tested when he fled from Esav and came empty-handed to Lavan. *Midrash Rabbah* records that Yaakov said on that occasion, "Have I lost my hope that my Creator will care for me? G-d forbid! I will not lose my hope. My assistance comes from *Hashem*!" The *Midrash* teaches that Yaakov gained this strength from reciting (prophetically) the fifteen chapters of *Tehilim* (120-134) that begin "*Shir Ha'ma'alot*." (*Otzrot Ha'mussar* p.321)

## Bitachon

*This year--a Shemittah year--we will devote this space to discussing the related subject of Bitachon / placing one's trust in Hashem.*

*Below and on the front page, we examine whether there is an express source in the Torah for the obligation to have Bitachon.*

R' Eliezer Azkari z"l (1533-1600; Tzefat, *Eretz Yisrael*; author of the hymn *Yedid Nefesh*) writes: Many fine qualities [which we would want to possess even if we were not commanded to do so] were commanded to us as *Mitzvot*. . . The second is *Bitachon*, as it is written (*Devarim* 18:13), "You shall be wholehearted with *Hashem*, your *Elokim*." R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) writes that this verse commands us not to consult astrologers about the future and, if we hear the future foretold by them, to believe that everything is in *Hashem's* hands, and He can annul the signs in the stars if we serve Him [Until here from *Ramban*]. From this we learn, writes R' Azkari, that it is a *Mitzvah* to trust in *Hashem* with all our hearts regarding all aspects of this world. This is stated many times in the Prophets, for example: "Blessed is the man who trusts in *Hashem* . . ." (*Yirmiyah* 17:7); "Accursed is the man who trusts in people . . ." (*ibid*, verse 5); "Trust in Him at every moment . . ." (*Tehilim* 62:9); "Trust in *Hashem* with all your heart . . ." (*Mishlei* 3:5). (*Sefer Chareidim* 9:21)

R' Eliyahu z"l (1720-1797; the *Vilna Gaon*) writes: Each of the six letters of the Torah's first word ("בראשית" / *Bereishit*) alludes to a fundamental of serving *Hashem*. The first, "*Bet*," alludes to *Bitachon*. The others are: "*Ratzon* / the Will of *Hashem*"; "*Ahavah* / Love [of *Hashem*];" "*Shetukah* / Silence"; "*Yir'ah* / Awe [of *Hashem*];" and "*Torah*."

(*Aderet Eliyahu* 1:1)

– Continued in box inside –

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(Rivka Rachel bas Yehuda Leib a"h)

## From the Haftarah . . .

**“Why do you say, Yaakov, and declare, Yisrael: ‘My way is hidden from Hashem, and my judgment has been passed over by my Elokim?’” (Yeshayah 40:26)**

R’ Saadiah Gaon z”l (882-942; Egypt, Eretz Yisrael and present-day Iraq; author of the earliest known work on Jewish Thought) writes: The prophet is rebuking the Jewish People for thinking that *Hashem* is not aware of our situation in the exile and that He is not judging us fairly. Rather, we are assured by the prophets that He will redeem us, either at the preordained time, or earlier if we repent. (Ha’Nivchar B’emunot V’de’ot 8:2)



**“For you know, even if you had not heard, that the Elokim of the world is Hashem, Creator of the ends of the earth, Who neither wearies nor tires, Whose discernment is beyond investigation. He gives strength to the weary, and for the powerless, He increases might.” (Yeshayah 40:27-28)**

R’ Yosef Albo z”l (Spain; 1380-1444) explains:

“For you know”--from your own philosophical investigations, “even if you had not heard”--through a received tradition, “that the Elokim of the world is Hashem”--i.e., that there is a Being whose existence is a logical necessity, and He is “the Elokim of the world,” the ultimate Cause of everything, and “Hashem,” having no physical body and being uninfluenced by any physical phenomena.

Despite being removed from anything physical, He is “Creator of the ends of the earth”--the Cause of all physical beings. But, do not think that our physical or mental limitations are due to His having limitations. No! “Who neither wearies nor tires, Whose discernment is beyond investigation. He gives strength to the weary, and for the powerless, He increases might.” He has no limitations. (Sefer Ha’ikkarim IV 3)

### – Continued from back page –

Elsewhere, the Vilna Gaon writes: The primary purpose for which the Torah was given to the Jewish People is so that they will place their trust in *Hashem*. The most important thing in life is complete *Bitachon*, and that is the unifying principle of all *Mitzvot*.

(Be’ur Ha’gra Al Mishlei 22:19)

And, the Vilna Gaon writes: Because *proper Middot* / character traits [including *Bitachon*] are the foundation of the Torah, they are not discussed expressly in the Torah.

(Peirush Ha’Gra Al Megilat Esther 10:3)

**“And there was a Riv / quarrel between the herdsmen of Avram’s livestock and the herdsmen of Lot’s livestock . . . So Avram said to Lot, ‘Please let there be no Merivah / quarrel between me and you, and between my herdsmen and your herdsmen, for we are kinsmen.’” (13:7-8)**

Why does the Torah change from the masculine form “Riv” to the feminine form “Merivah”?

R’ Yerachmiel Shulman z”l Hy”d (Menahel Ruchani of the Bet Yosef-Novardok Yeshiva in Pinsk, Poland; killed in the Holocaust) explains:

The *Midrash Yalkut Shimoni* states, “Sins are barren and do not bear fruit, while *Tzedakah* bears fruit, as it is written (Yeshayah 3:10), ‘For they shall eat the fruits of their deeds’.” It is human nature, explains R’ Shulman, that a person quickly forgets the kindness that another did for him, whereas he remembers another’s wrongdoings for a long time. *Hashem* acts in the opposite way, however: “Sins are barren and do not bear fruit”--they are forgotten, while “*Tzedakah* bears fruit”--it provides long-term benefits to the one who did it.

In a related vein, continues R’ Shulman, R’ Yeshayah Halevi Horowitz z”l (the *Shelah Hakadosh*; rabbi of Prague and Yerushalayim; died 1630) answers our question as follows: There was a “Riv” between Avraham’s shepherds and Lot’s shepherds. The masculine form is used because it had not yet become a quarrel that had the potential to “bear fruit” and create lasting enmity. Avraham said: Let us nip this quarrel in the bud before it becomes a “Merivah,” using the feminine form to indicate the ability to “bear fruit.”

(Peninei Ha’shlaimut: Sha’ar Ha’savlanut 1:6)

**“After these events, the word of Hashem came to Avram in a vision saying, ‘Fear not, Avram, I am a shield for you; your reward is very great.’**

**“And Avram said, ‘My Lord, Hashem/Elokim! What can You give me seeing that I go childless, and the steward of my house is Damasek Eliezer?’” (15:1-2)**

*Rashi* z”l explains: After the miracle of defeating the four kings, Avraham worried, “Perhaps I have already received, in the form of this victory, reward for all my good deeds.” Therefore, *Hashem* reassured him, “Your reward is very great.”

*Rashi* explains further: The nickname of Avraham’s slave Eliezer (“Damesek”) is short for “Doleh u’mashkeh”--he drew from Avraham’s wisdom as one draws water from a well, and he gave others to drink, i.e., he taught others. [Until here from *Rashi*]

R’ Noach Weinberg z”l (1930-2009; founder and Rosh Yeshiva of Aish HaTorah) asks: *Hashem* promised Avraham great reward in *Olam Ha’ba*. Why does Avraham turn around and ask for children? Children are a wonderful gift, R’ Weinberg writes, but nothing can compare to the promise of reward in the World-to-Come!

He explains: Avraham wanted children only so that he could father the Jewish Nation and fulfil his mission of turning the wayward world back to *Hashem*. He wanted to bring the entire world to *Olam Ha’ba*, and this required him to have a fitting heir. Why wasn’t Eliezer a fitting heir? Because he did nothing more than pass on his master’s teachings, like one who draws water from a well and gives it to someone else to drink. He did nothing to build himself spiritually.

(48 Derachim L’Torah p.163)

# 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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## ISRAEL APPROVES REUNIFICATION FOR HUNDREDS OF PALESTINIAN FAMILIES (Israel Hayom 10/12/21)

Interior Minister Ayelet Shaked has approved the reunification of 442 Palestinian families in a move that will grant them legal status in Israel, Palestinian media outlets reported Monday.

While the families will not be granted citizenship, they will be able to enter and exit the country freely, as well as open Israeli bank accounts and obtain Israeli driver's licenses.

In a conversation with the Palestinian Wafa news outlet, Palestinian Authority Civil Affairs Commissioner Hussein al-Sheikh confirmed the requests pertained to families from the Palestinian territories and the Gaza Strip. He clarified the authorizations were Palestinians aged 16 and over and called for Palestinians in similar situations to submit requests for family reunification.

This was the first time in 12 years that such requests were approved. The government failed to extend a law barring Palestinians married to Israelis from acquiring citizenship, and as a result, the interior minister is currently charged with authorizing such requests on an individual basis.

A senior PA Civil Affairs official told Israel Hayom he was optimistic the process of reunification would be an ongoing one. He surmised Shaked had authorized family reunification for "a few hundred families who filed a request prior to 2003. There are around 1,000 families with identical statuses, and we expect them all to be approved. This is a golden opportunity for thousands of Palestinians to realize the right of return. The average Palestinian family numbers over five people, so that we're talking about many thousands who will get to realize their right of return in this manner."

Criticism of the move from the Right was quick to come. Opposition Leader and Likud MK Benjamin Netanyahu tweeted: "[Prime Minister Naftali] Bennett brought back the 'right of return' to survive and to please [Ra'am party leader] Mansour Abbas and the Islamic Movement."

## IMMIGRATION INCREASED BY 31% IN 2021 (Arutz-7 10/10/21)

Aliyah (immigration) to Israel has increased by 31% in 2021 so far, with 20,360 olim (immigrants) arriving compared to 15,598 during the corresponding period last year, according to a report released Sunday by the Ministry of Aliyah and Integration and The Jewish Agency for Israel.

The figures come ahead of Yom Ha'aliyah (Aliyah Day), a national holiday on October 13th, which celebrates immigrants to Israel from all over the world.

Israel has continued seeing a dramatic rise in aliyah despite the COVID-19 pandemic, with the Ministry of Aliyah and Integration and The Jewish Agency ensuring that immigration continues despite the difficulty and limitations on international travel.

Pinna Tamano-Shata, Minister of Aliyah and Integration, said: "I am pleased to launch Aliyah Week for 2021, where we salute olim for their contribution to the State of Israel. I worked in the government to ensure aliyah does not stop for a moment - also during the COVID-19 pandemic and lockdowns - because aliyah is the realization of the Zionist dream. I am pleased by the tremendous increase in the number of olim who decided to make aliyah to Israel since the beginning of the year. We at the Ministry of Aliyah and Integration will continue to work to assist olim in the aliyah and integration process in Israel."

To date, more than 3,340,000 immigrants have made aliyah to Israel since the State's establishment. There are several events throughout this week to celebrate the contributions of olim to the country.

The Jewish Agency for Israel's Acting Chairman of the Executive and Chairman of the World Zionist Organization Yaakov Hagoel remarked, "I'm

moved by each and every aliyah flight. Despite the challenging period and many limitations brought on by the global pandemic, since the beginning of the year, there's been a significant increase in olim in comparison to a similar period last year. Olim from across the globe chose to come and build their future in Israel. These olim are a strategic asset to the State of Israel and contribute to every aspect of life. We all must contribute to their integration. We are strengthened by each one who comes to Israel."

According to the data, the largest number of olim this year has been from Russia, with 5,075 immigrants arriving (which marks a 5% decrease from last year). Of those, 3,104 made aliyah from the USA (with the help of Nefesh B'Nefesh), which is up 41% from the first nine months of 2020. Meanwhile, 2,819 olim have come from France (a 55% increase), 2,123 from Ukraine (4% increase), 780 from Belarus (69% increase), 633 from Argentina (46% increase), 490 from the United Kingdom (20% increase), 438 from Brazil (4% increase) and 373 from South Africa (56% increase).

More than half of the new immigrants to Israel so far this year are under age 35, with about 23.4% ages 0-17, 33.4% between 18-35, 16.3% ages 36-50, 13% 51-64 and 13.9% over 65.

Jerusalem is now home to 2,184 of this year's new olim, with 2,122 moving to Tel Aviv, 2,031 to Netanya, 1,410 to Haifa and 744 to Ashdod. Meanwhile, Ra'anana, Beit Shemesh, Nahariya, Be'er Sheva, and Bat Yam have all absorbed more than 600-700 immigrants this year.

The Yom Ha'aliyah Act, which was established by the Knesset in 2016, is celebrated on the seventh day of the Jewish month of Cheshvan and coincides with the Torah portion of Lech Lecha, in which God commands Abraham to go to the Land of Israel. The aim of the holiday is to celebrate the development of Israel as a multicultural society and emphasize the importance of aliyah to Israel.

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### **DERI TO BENNETT: WHO ARE YOU? A CLOWN (Arutz-7 10/12/21)**

Shas chairman Aryeh Deri sharply criticized Prime Minister Naftali Bennett after Bennett said that the political power of the haredim should be limited.

"Come and tell the million people who together received 16 seats in the election campaign that their power should be limited - who are you anyway and in whose name are you talking? You're a clown," Deri said in an interview with Channel 13 News.

The former interior minister continued: "The person who made this statement is not a prime minister whom the people supported and expressed confidence in. It came from a man who formed a government through theft, fraud and deception."

"Bennett is now completely discouraged, he thought his act of self-indulgence would lift him up, and now that he sees how he is coming down to the electoral threshold line, he is trying what Liberman tried - 'hit the haredim and maybe I'll get more sympathy.'

Speaking at The Jerusalem Post 10th Annual Conference Tuesday morning, Bennett said Israeli society is composed of three broad political forces or "vectors", arguing that all three have important roles to play in the Jewish state.

"Our motto is that 70% of people agree on 70% of the issues, so let's focus on that. But practically speaking, I see here a much greater potential. Let's also start talking about the 30% [of issues]."

"In Israel there are basically three political vectors: the national force, which I'd absolutely call right-wing; the globalist-humanist approach, which I'd basically call the Left, and the religious: haredim and the Orthodox. In practice, we need all three vectors," while adding that he believes haredi political power should be diminished.

"We are a Jewish state, and I'm happy that there are haredim, but we need to limit their political influence. And I wouldn't want an Israel without a left-wing," Bennett continued.

### **ISRAEL SEES 35% DROP IN SERIOUS COVID CASES IN PAST TWO WEEKS (YNet 10/12/21)**

Israel has seen a 35 percent drop in the number of severe COVID-19 cases over the past two weeks, health officials said Tuesday.

The Health Ministry said 2,323 new daily COVID-19 cases were diagnosed on Monday, and after 116,451 tests had been conducted, the contagion rate rose slightly from the previous day to 2%.

At least 427 people are in severe condition, of whom 187 are ventilated. The figure represents a 35% decrease from the same number two weeks earlier when the tally of severe cases stood at 660.

The ministry added at least 75% of patients currently in serious condition have not been vaccinated against coronavirus.

Since the start of the pandemic in Israel, 7,940 people passed away from the virus, of whom four succumbed to the disease on Monday.

The country's "R" number (number of people that one infected person will pass on a virus to on average) has also increased slightly and now stands at 0.72.

At least 47% of the newly diagnosed appear to be under the age of 11, while 13% are aged 12 to 18. In addition, the data show that 57% of the newly diagnosed appear to be from the general sector, 26% from the Arab sector and 15% from the ultra-Orthodox.

However, the number of Israelis getting vaccinated with the booster shot continues to decline and on Monday only 16,561 received the third jab. Last Monday, 51,569 Israelis received the third dose of the vaccine.

### **RECENT RULING TO ALLOW JEWISH PRAYER ON TEMPLE MOUNT OVERTURNED (Israel Hayom 10/10/21)**

The Jerusalem District Court on Friday upheld a ban on Jewish prayer at Jerusalem's Temple Mount compound, upending a lower court's decision that had sparked fury across the Muslim world.

Several Israeli officials praised the decision, saying it would prevent disturbances to public order, including Public Security Minister Omer Barlev,

who had warned that a change in the status quo at the flashpoint site would "endanger the public peace."

Jews are allowed to visit the site but may not overtly pray or engage in rituals there.

Arie Lipo, an Israeli rabbi, was slapped with a two-week ban from the compound last month after praying there, but last Tuesday, the Jerusalem Magistrates Court struck down the decision, saying Lipo's whispered prayer did "not violate police instructions."

The Israel Police appealed the decision, and Jerusalem District Court judge Arye Romanov on Friday upheld the ban, saying officers had acted "within reason."

"The fact that there was someone who observed Lippo pray is evidence that his prayer was overt," Romanov wrote. "I restore the decision of the police commander."

Palestinians, as well as officials in Jordan, Egypt and Saudi Arabia had condemned the lower court's decision.

### **BENNETT MEETS FIFA PRESIDENT, TALKS ISRAELI WORLD CUP BID (JPost 10/12/21)**

Prime Minister Naftali Bennett met with FIFA President Gianni Infantino on Tuesday evening as part of the latter's first-ever visit to Israel.

In their meeting, Infantino discussed the possibility of Israel co-hosting the 2030 World Cup with some of its Middle East neighbors, such as the United Arab Emirates (UAE).

Infantino was asked about a potential Israeli hosting bid while speaking at the 10th Annual Jerusalem Post Conference earlier on Tuesday, saying "nothing is impossible."

"We have been speaking a lot in recent months after the UAE and Israel signed their normalization agreement. So perhaps co-hosting is an option," said the FIFA head.

"The next World Cup after Qatar will be hosted by Canada, Mexico and the United States – obviously three huge countries. So why not Israel?"

The meeting was also attended by former US secretary of treasury Steven Mnuchin and former US ambassador to Israel David Friedman, whose institution's first gala was also attended by Infantino.

The FIFA president was also due to meet with Palestinian Football Association (PFA) chairman Jibril Rajoub.

However, the Palestinian Authority canceled the meeting due to his appearance at the gala, which the PA reportedly viewed as a "violation of the Islamic religion."

### **ISRAELI AMERICAN ECONOMIST AMONG 2021 NOBEL ECONOMICS PRIZE WINNERS (YNet 10/11/21)**

Israeli-American economist Joshua Angrist is one of the three winners of the 2021 Nobel economics prize, the Royal Swedish Academy of Sciences said on Monday.

The prize, formally known as the Sveriges Riksbank Prize in Economic Sciences in Memory of Alfred Nobel, is the last of this year's crop of Nobels and sees the winners share a sum of 10 million Swedish crowns (\$1.14 million).

The MIT professor, who also taught at Jerusalem's Hebrew University from 1991-1996, shares the award with Stanford University's Guido Imbens and David Card of the University of California at Berkeley.

Canada-born Card took half the prize "for his empirical contributions to labor economics", the academy said. Angrist and Imbens shared the other half "for their methodological contributions to the analysis of causal relationships".

The prestigious prizes for achievements in science, literature and peace were created and funded in the will of Swedish dynamite inventor and wealthy businessman Alfred Nobel.

They have been awarded since 1901, though the economics prize - created through a donation from Sweden's central bank on its 300th anniversary - is a later addition that was first handed out in 1969.

## HOW ISRAELI START-UPS THRIVED DURING COVID-19 (JPost 10/11/21)

The COVID-19 pandemic has been disastrous for virtually every part of the economy in most countries around the world. Even if we champion Israel's quick response at the beginning of the pandemic and our early vaccination campaign in 2021, the past year and a half have been extremely challenging on most fronts.

There is one sector of the Israeli economy that, while deeply affected by the pandemic, has managed to shine throughout – our tech sector, which was largely not disrupted by the pandemic and, in some cases, benefited from some of its “silver linings.”

At the moment, Israel's economy is on track for a good recovery; it is projected to grow by more than 5% in 2021, thanks to exports, consumer spending and investments. How did the Israeli start-up ecosystem evolve during the pandemic? I spoke with several industry insiders to see how the pandemic affected their sector.

The greatest indicator that the tech industry in Israel has not been in distress over the last year and a half is the record-breaking number of unicorns, a number that is already impressive and is in continued growth. (“Unicorn” is the term used to describe a private start-up company with a value of over \$1 billion.)

While the number of Israeli unicorns was only one in 2013, today there are over 65 unicorns – over 8% of the world's total number of unicorns!

According to Keren Levy, chief operating officer at Payoneer, which had a \$3.3 billion valuation earlier this year, there is a “virtuous cycle of economic interests.” As more global actors see the success of many Israeli-born start-ups, they feel more encouraged to invest money in new Israeli ventures, facilitating a constant flow of cash.

Many of the start-ups operating in Israel offer cloud-based software solutions, which don't require infrastructure and can be easily discovered and acquired from abroad. During the COVID-19 pandemic, as a significant portion of our economy had to transition online and work and school, for many people, became remote, cloud-based solutions quickly became very relevant.

Gadi Mazor, chief operating officer and general manager at BioCatch, a behavioral biometrics firm based in Tel Aviv, told me that, for the most part, the pandemic expedited many digital trends.

“Many remote businesses and new ways of doing things grew out of the crisis,” he explained. “The technology segment as a whole got a major boost. Processes that in normal times would have taken years, were completed in months, giving the companies involved in them unprecedented opportunities.”

Cryptocurrency in finance and tele-health in health care are just two examples of this phenomenon.

It's easy to say that with every challenge comes new opportunities, but in our ecosystem, this saying rings particularly true. The pandemic has been devastating, but the tech scene is stronger than ever before, and this is a great time for many companies to shine on the global stage.

## THE ADVANTAGE OF A PARALYZED GOVERNMENT (Ofir Dayan, Ha'aretz 10/9/21)

Beyond the understandable criticism Prime Minister Naftali Bennett received when he slammed Israel's health officials in his UN speech, not many wondered why our leader didn't mention our inseparable other half - the Palestinians.

However, the Jewish people existed before the Palestinians, and Israel was formed before the term “Palestinians” even referred to the group of people who call themselves that today.

The current political situation mainly indicates that the present government lacks any ability to agree on common ground when it comes to Israeli settlements in the West Bank, let alone on implementation on any kind of plans.

On the Right, there are people like Knesset Member Zvi Hauser, the initiator of the Nation State Law, and Justice Minister Gideon Sa'ar, a former chairman of an organization that supports the idea of Greater Israel.

On the Left, there are people like Environmental Protection Minister Tamar Zandberg, who visited the grave of the mass murderer Yasser Arafat, and Ra'am Chairman Mansour Abbas, who has in the past promised that he will not rest until a Palestinian state is formed.

Among them, sits helplessly Bennett, who in the past set out a detailed plan to annex the West Bank. Now, however, he is the head of a coalition that no one would have believed he could lead. But the desire to form a government driven the parties into ignoring the issue that once defined them.

For us, the settlers, this government is frightening, even terrifying. The thought that these MKs are willing, quite literally, to demolish our homes shocks us to our very core. But the past proved that deeds are far more powerful than words, and the faith of the settlers in the righteousness of the way and their determination is stronger than both.

The settlers are concerned, and they should be, but they must not sink in these thoughts. They must take advantage of the fact that the current government is unable to act, and that its right-wing members are interested in proving themselves to the public.

Half a million Jews live in those territories that were liberated during the Six Day War, and it can't be argued now as has been in the past, that there are just a handful of us living there. We are a mirror image of Israeli society - we are ultra-Orthodox, religious and secular, we are women and men, believers and non-believers, doctors, lawyers and teachers.

It is time to bring thousands more Jews to the West Bank, this is not only a Zionist act, but also a move with considerable economic benefits - in times of rising housing prices, unoccupied state territories are an excellent solution.

While the government is paralyzed - the people need to act. Because not only thought creates reality, deeds create it also.

## RESPOND TO PALESTINIAN PLANS BY BUILDING IN ATAROT (Nadav Shragai, Israel Hayom 10/13/21)

At the moment, there is no chance that Palestinian entrepreneur Bashar al-Masri's grandiose dreams of building tens of thousands of new housing units in the north of Jerusalem will come to fruition, for a few reasons.

First, his building permit was issued a year ago and allows him to construct only 400 units on an 18.5-dunam (4.57-acre) piece of land that borders Atarot and Beit Hanina. Second, the bigger plan – which is more of a vision or program and has yet to be approved by anyone – discusses “completing” Beit Hanina and expanding its current population of 40,000 to some 120,000. This plan, which is making the rounds of the Beit Hanina community administrators, currently has no chance of making it through the Jerusalem planning authorities, the Jerusalem Municipality, or the district planning committee, where Interior Minister Ayelet Shaked has major influence.

And after we've said that, we should nevertheless be concerned by this Palestinian vision, which was presented on Tuesday in the presence of Jerusalem Mufti Mohammed Hussein and Orthodox Archbishop of Jerusalem Theophilus III. Mainly, we should be concerned because it is met with a void of vision from the Israeli side when it comes to northern Jerusalem.

Moreover, the construction plan of more significance to Jews in the north of the city – the plan to build some 10,000 new housing units in Atarot – has been under a diplomatic freeze for two decades. This was in place under former Prime Minister Benjamin Netanyahu, his predecessors, and remains in place under Prime Minister Naftali Bennett.

At the moment, the Atarot plan is waiting to be placed for public review, but even this stage has been delayed for many years, for reasons that are unclear. Construction for Jewish residents in Atarot is of strategic importance to Jerusalem. Without it, there is a real risk that the city's northern “finger” will be handed over to the Palestinians at some future date – and they openly want that to happen.

There is nothing more justified that building housing in Atarot, which is Jewish-owned land that was captured by Jordan in the 1948 War of Independence and which we liberated in 1967. Since then, it has been waiting for its children, its redeemers, to return. Of course, building in Atarot is also the right thing to do given the housing crisis for Jewish residents of

Jerusalem. Some 18,000 Jews leave the city each year, mostly because they have nowhere to live. The plan is also necessary to sway the demographic balance of Jerusalem in favor of the Jews and increase their majority, which has shrunk in the past few decades. Atarot is the answer to the Palestinian Al-Masri family's vision, and an opportunity for Bennett and Shaked and Zeev Elkin and Gideon Sa'ar to prove that they are 10% to the right of the previous government.

### **DESPITE BENNETT'S PLEAS, WESTERN JEWS DON'T WANT TO IMMIGRATE TO ISRAEL** (Liran Friedmann, YNet 10/11/21)

Those who wish to understand how Israel truly views the Jewish Diaspora in Eastern Europe can look for a clue in Prime Minister Naftali Bennett's opening remarks at Ynet's conference marking Absorption and Immigration Week.

"Our goal is to bring 500,000 Jewish immigrants from the strong communities in the U.S., South America and France," he said.

At first, this seems a pretty reasonable objective for a country established by immigrants. Jewish communities in the Western world are very prosperous and talented, and will likely do wonders for Israel.

However, looking deeper you see a serious problem.

This is not a plea for these Jews to come along for the ride, but more of a cry for help to save the country from the "onslaught" of Aliyah from Eastern Europe.

Over the past decade, even after the massive immigration wave from the former Soviet Union in the 90s officially ended, Eastern Europe in general and Russia in particular, continued to massively outrank all other regions when it comes to immigration to Israel. On average, between 19,000 to 25,000 immigrants arrive from that region annually, while Olim from Europe, North and South America barely reach that number combined.

The reason Israel is not boasting about these numbers can be found in the sentence Bennett said right before presenting the country's new grandiose objective. "Immigration not only strengthens us as a country, but it also maintains our continued existence as Jews in the face of increasing assimilation, especially in the United States. This is a trend that should worry each and every one of us, regardless of one's religious affiliation or another." Israel, despite claiming to be the home of all Jews, still continues its racist and segregationist mentality towards the Diaspora from Eastern Europe. Those 20,000 people who immigrate to Israel from Eastern Europe every year are lucky if the state even gives them the courtesy to call themselves Jews.

Israel continues to protect the outdated and discriminatory "holy and clean Jewish blood" dogma — which has been eradicated from most Jewish communities around the world and even within Israel, with many Jews tying the knot with non-Jews or opting not to marry with the Chief Rabbinate. Instead, holding civil ceremonies to show their love for one another without having the need for a rabbi to ask them if they can prove that their great-grandfather on their mother's side was Jewish.

It is hard to be proud of so many immigrants from Moscow, Tashkent or Minsk, who have done so much for the state but aren't as cool and hip as their Jewish peers from Paris or New York.

Another issue that Bennett might be ignoring is that maybe French and American Jews do not want to come to Israel because it is so far from what they are used to in their local communities — who are more open and liberal. What Bennett fails to understand is that there needs to be a drastic change in how Israel views its Jewish immigrants. Telling Americans and French that it's cool here is not enough. They know too well where they would be headed if they make Aliyah — a country whose bureaucracy and institutions refuse to acknowledge their belief system.

So, Mr. prime minister, instead of opening your arms wide open to Jeff from Los Angeles or Marie from Toulouse, maybe you should instead give some credit to those "Russkies" who keep coming here — despite this country's establishment wishing they would just stay where they are.

### **ISRAEL HAS TO FIND SOLUTIONS FOR ITS POOR EDUCATION RESULTS** (Audrey Trachtman, JPost 10/11/21)

The world is a year and a half into the COVID crisis and one fact remains hard to ignore — weak students and weak families have been the hardest hit. The economic, educational and social disarray caused by the pandemic has had the greatest impact on the most disadvantaged part of the population. Two surveys that were recently published in the Israeli press highlight disturbing trends and a lack of policy initiatives to address the needs of Israel's vulnerable children.

The first, a study undertaken by the Shoshon Institute for Socioeconomic Research, described the poor state of education in Israel compared to other countries in the OECD. Academic performance in basic subjects in the haredi and Arab populations was far below the entire developed world. Poor educational results for students living in the social and economic bottom, the periphery, was also documented. When comparing what students know in reading, science and mathematics and how they can apply it, Israel's non-religious schools fell below a third of the developed countries in the OECD. The religious schools fell below 80% of those countries even without the inclusion of haredi schools, which don't participate in standardized tests. One part of the issue appears to lie with the inferior quality of Israel's teachers. When comparing Israeli teachers to their international counterparts in the OECD assessment of knowledge and skills, Israel's language arts teachers ranked in the bottom third while math teachers ranked dead last.

The educational picture is complemented by equally grim economic statistics. The Social Policy Institute at Washington University found that 17% of Israeli families with children are unable to afford the amount or type of food they need for normal development. At the height of the COVID crisis, food insecurity impacted a quarter of Israel's families. The association between food insecurity and risk to childhood physical and mental health and behavioral well-being has been well documented. What is most alarming about the report is how food insecurity has moved from a problem affecting solely the lower socioeconomic segment of the population to one that affects the middle class as well. Israeli food banks and welfare budgets have increased only minimally, forcing Israel's citizens to rely on relatives and charity for supplemental funding. Despite a promise to increase the government budget for food security from NIS 20 million to NIS 118 million in 2022, the first budget passed with only NIS 23 million in funding.

And so, I keep asking myself, why is this allowed to happen in Israel, Start-Up Nation, the world's most creative problem solver?

Recently, I had the privilege of participating in Prime Minister Naftali Bennett's address to North American Jewish leadership. I was struck by his passion for history and how he framed Israel's current administration within a context of Jewish sovereignty going back to the First and Second Temple periods. I appreciated his description of how coalition partners, who previously demonized one another, are working together to deal with the real issues of governing a modern, complicated state.

But talk is not enough. Israel rightly believes its best natural resource is its brainpower. That means if Israel is to continue to ensure a vibrant, successful future, it must invest smartly and fully in its children. There are several actions to take to make this dream a reality: First, is the identification and implementation in Israel of educational strategies successfully utilized around the world to engage and maximize student potential. Extra tutoring, after-school programming and enrichment can all play a role in exposing students to the world of possibilities and breaking the glass ceiling for disadvantaged children. Second, rigid rules on teacher classifications and classroom requirements and exams need to be replaced with flexible policies and structures devoted to the acquisition of 21st-century skills. And third, there must be institutional fortitude to reallocate governmental budgets to provide families and children with incremental food, housing and welfare costs and support.

If this doesn't happen, the incremental costs of poor health and low employment will very quickly dwarf any so-called savings from a lack of investment in Israel's future.



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

**Thursday, the eighth of Cheshvan, marked the ninth Yahrzeit of our illustrious founder, Rabbi Kalman Winter, ZT"L. It is our honor to present from our archives a Torah Minute authored by Rabbi Winter in October 2009.**

In this week's Torah portion, Chapter 12, Verse 5, the Torah records that the family of Abraham "left to go to the land of Canaan, and they came to the land of Canaan."

The question begs itself - for what purpose did the Torah record that they went forth to the land of Canaan? It would have been sufficient to say that they arrived at the land of Canaan.

The great Torah scholar, Rabbi Leib Chasman, of blessed memory, commented that from here we learn that the primary rule in all growth, both spiritual and otherwise, is never to lose focus of one's goals. Even a short lapse can cause one to fall short of his objectives and at times even fall behind his starting point. We often accept upon ourselves obligations to perform good deeds and undertake lofty endeavors. They are all worthwhile causes within our grasp only if we are able to abide by our agenda. We begin our quest steadily moving forward heading towards our goal. However, as so often occurs, we become distracted. Our enthusiasm wanes, and our desire dissipates. In order to achieve success, we must maintain the same drive and enthusiasm as expressed and displayed when we began our objective.

It is for this reason that the Torah records "and they left to go to the land of Canaan" as an introductory remark to explain how they achieved their objective of arriving in Canaan. For their impetus and drive during the entire journey was inspired and motivated by that original commitment and objective. Their passion and focus did not wane and their objectives were achieved. As we begin the new year and the new cycle of the reading of the Torah, let us be ever mindful not to lose focus of our commitments and goals to maintain them with fervor and passion.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Hashem said to Avram, "Go, for yourself..." (12, 1)**

Avram was concerned, "If I leave my father now in his old age, people will frown on my actions, which will cause a desecration of Hashem's Name." Hashem told him, "Do not be afraid. I will exempt you from the obligation to honor your father, but I will not extend that exemption to anyone else. Furthermore, I will make sure your father dies before you leave for Eretz Yisroel. (Bereishis Rabba 39)

The Jews received ten commandments at Mara – the seven Noahide laws plus... and honoring one's parents. (Sanhedrin 56b)

Did Avraham have the status of a Jew or a non-Jew? (Parshas Derachim 17)

If Hashem had to exempt Avram from his obligation to honor his father, it would imply that Avraham had the status of a Jew. Had his status been a non-Jew, he would not have been obligated to honor his father, as per Chazal in Sanhedrin.

Isn't this Midrash a clear proof to the Parshas Derachim's question as to what the status of Avram was?

### Parsha Riddle

**Why do we say "Adon Olam" at the beginning of Shacharis?**

Please see next week's issue for the answer.

**Last week's riddle:**

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

**Answer: An animal that has gored another animal is not assumed to be an animal that will also gore a person because it has an inherent fear of people.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parashas Lech-Lecha (13:13), the people of Sodom are described as "wicked and sinful toward Hashem, exceedingly." In the book of Yechezkel (16:49), the sinfulness of Sodom is specified to be its egregious selfishness:

She [Sodom] and her daughters had pride, surfeit of bread and peaceful serenity, but she did not strengthen the hand of the poor and the needy.

As we have previously discussed, our sages use the pejorative phrase *midas Sedom* ("the manner of Sodom") to describe such selfishness, where someone refuses to share his property with, or insists on enforcing his legal rights against, someone else, despite the fact that he is able to provide benefit to the other at no real cost to himself. But although the sages disapproved of such conduct, whether the court will actually enjoin one from doing so is a matter of considerable dispute among both early and more recent authorities.

Prof. Nahum Rakover relates:

There was a case in Netanya where someone bought a very large refrigerator. The problem was that it was too big to fit into the entrance and stairwell of the building, so the only way to get it into the man's apartment was to bring it inside the building through his neighbor's porch. 'Fine', said the neighbor, 'but you're going to have to pay me.' They went to a *beis din*, which ruled that you're not allowed to charge for a favor like that. (*Ami Magazine*, #218 pp. 102-03)

Similarly, in the case of someone who wishes to install an air conditioning unit in his home that will extend over his neighbor's airspace, the contemporary scholar R. Meir Orlan rules that the neighbor may only object if he has a valid reason for doing so:

If the air conditioner does not interfere in any way, the neighbor cannot object. However, if he has reason to object, even that of disturbing noise, he can prevent protrusions above his property. (*Business Weekly* #546)

The Maharsham (2:153), however, rules that one cannot even compel his neighbor to allow the (temporary) placement of a ladder on his property in order to enable him to perform some maintenance on his own building, due to the fact that the dispute over whether people can be compelled to refrain from *midas Sedom* remains unresolved (and cf. *Shut. le-Horos Nassan* 2:100).

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I could be a banner.
2. I could even be a miracle.
3. I am unwanted.
4. I raise you.

#### #2 WHO AM I?

1. I am for the eighth.
2. I am a Korban Pesach requirement.
3. I am a sign.
4. I am a seal.

#### Last Week's Answers

**#1 Noah** (I was a tzaddik, I was a man of the earth, I made work easier, Gentiles are called my children.)

**#2 Bavel (Babylonia)** (I had a tower with my name, I have a Talmud with my name, I was the source for confusion, I am the drain of the world.)

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