

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

November 12 - 13, 2021 - 9 Kislev 5782 - Vayeitze

Light Candles by 4:38 - Havdalah 5:38

The Shabbos Shorts is sponsored this week by the Edeson & Stern Families to commemorate the Yahrzeits of their grandfathers & Esther Edeson's father-in-law, Joseph N. Edeson, Yosef Nosson Ben Moshe Sholom, A"H, on the 1<sup>st</sup> of Kislev & Esther's father, Nathan Salsbury, Nachum Ben Yaakov, A"H, on the 10<sup>th</sup> of Kislev and by Arleeta & Ivan Lerner in honor of the Righteous Brothers, Manasseh & Seth Katz, for all that they do - the hidden and the revealed.

## Mazal Tov

- **Florence Binstock Avigan** on the engagement of her granddaughter, Sara Barzel, to Mordechai Abitbul. Mazal Tov also to Aunt & Uncle **Karen and Howie Schulman** and the whole family.
- **Tzivia Bramson** on the birth of a great-grandson, Aryeh, son of Henya Chaya & Tzvi Yaakov Weinstein, grandson of Renee & Mayer Weinstein.
- **Leah & Yoni Bresler** and **Hannah & Mitch Carl** on the birth of a granddaughter born to their children Elisheva & Binyamin Carl.
- **Rachelli & Craig Simon** on Zahava's Bat Mitzvah. Mazal Tov to grandparents **Nancy & Bruce James**, Maxine & Richard Simon, and all of her siblings, and extended family.

## Shabbos Schedule

Minyan locations are listed as B = Belonofsky Sanctuary,  
S = Social Hall. LBM = Large Beis Medrash, SBM = Small Beis Medrash.

### Friday Night:

- Light Candles by 4:38
- Mincha: 4:40 (B), 4:30 (Sephardi, LBM)

### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, SBM)
- Mincha: 2:30 (B), 4:35 (B), 4:30 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:38

### Divrei Torah:

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

### Kiddush Sponsors:

- 8:45 Minyan Kiddush in a Bag is sponsored by the James & Simon families in honor of Zahava Leah Simon becoming a Bat Mitzvah. Please note that some of the PopCorners snacks are dairy.

## YISE Youth Announcements

**Shabbos Groups** will take place this Shabbos, November 13, 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)

**Street Smarts** - Self-defense and anti-bullying training for boys and girls ages 6 - 12. Sunday, November 21, 1:00 PM - 3:00 PM in the Social Hall. Bring a parent to be your sparring partner. Free slice of pizza for all kids who complete the course. Program sponsored by Ben Yehuda Pizza. *See flyer for details.*

**Chanukah Goody Bags** - Come get your YISE Youth Chanukah goody bag, filled with Crafts, toys, and yummy Chanukah treats! For ages 2 - 12. Pre-registration is required: Go to [www.yise.org/bags](http://www.yise.org/bags) for registration form. Registration deadline is Monday, November 22. Pick up from YISE on Sunday, November 28, from 2:00pm to 4:00pm. Feel free to email questions to [LJKor@yise.org](mailto:LJKor@yise.org)

## Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday 9:30 AM, **Zoom A**, will not take place on Monday, November 15.
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A**, will not take place on Sunday, November 14.
- **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:
    - Mondays: Mrs. Sara Malka Winter - Parsha Journeys, is on break until further notice.
    - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis, is on break until further notice.

- **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. 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)
- **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
- **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 ygwaz  
Zoom H: ID: 803 356 4156, password Learn

## COVID-19 Updates

- The YISE Board has mandated that everyone 16 and older 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.**
- **Masks are required for those who are not fully vaccinated, including children age 2 - 15.**
- 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.

## YISE Programs and Listings

**Office Note** - Please do not put private trash in the YISE recycling or trash Dumpsters.

**The Last Selection: A Child's Journey Through the Holocaust with Mrs. Golda Kalib** - Recording available at [wp.yise.org/kristallnacht-commemoration](http://wp.yise.org/kristallnacht-commemoration)  
**The Laws and Lessons of Shemitta** - Sunday, November 14 at 8:15 PM on **Zoom A**. Join us in learning about Shemitta in the last of a 4-part series with Rabbi Rosenbaum and Rabbi Postelnek. Recordings of the first three Shiurim are available at <https://wp.yise.org/shemitta> See flyer for details.

**Ask the Rabbi: Chanukah** - Tuesday, November 23, 8:00 PM - 9:00 PM on **Zoom A**. Send in your questions about Chanukah to

[AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, November 21. 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) See flyer for details.

**To Kindle a Soul** - Join us for a panel discussion about inspiration and growth with some of our community's most effective mentors! Monday night, November 29 (2<sup>nd</sup> night of Chanukah), 8:00 PM on **Zoom A**. See flyer for details.

**Come Join Rabbi Koss's Monthly Jewish History class on Zoom!** Bikur Cholim of Greater Washington and the YISE Chesed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, December 6, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

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

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

- **Bobbi & Jules Meisler** wish our children **Jan & Naomi Meisler** a happy 25<sup>th</sup> anniversary on November 17.
- **Bobbi wishes her husband, Capt. Jules M. Meisler**, USPHS (ret.) congratulations with pride and joy on his "this time for real" retirement after 60+ years in the Department of Health and Human Services, 34 years of which were as a Commissioned Officer and the last lengthy time as the Chief of Records Management Staff of the Center for Biologics Evaluation and Research.

## 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 the Shiurim sponsors for this Past Week:

**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 Mussar Shiur**

- **Elaine & Robert Leichter**

- **Arleeta & Ivan Lerner** in memory of Arleeta's father, Sam Axelrod, Shmuel Ben Dovid, Z"l, 13<sup>th</sup> Yahrzeit on the 22<sup>nd</sup> of Marcheshvan.

**8:45 Minyan Shabbos Drasha**

- Anonymously, in memory of Rabbi Meir Shapiro, HaRav Meir Ben HaRav Yosef, A"H, the beloved principal at Arie Crown Yeshiva in Chicago for 40 years. His parents, Rabbi Dr. Joseph Shapiro, A"H, and Bluma Berman Shapiro, A"H, of Pittsburgh made the amazing sacrifice of sending their 4 children to New York at an early age because their community did not yet have a Yeshiva or day school.

- **Naomi & Ori Carmel** to commemorate the Yahrzeit of Naomi's father, Alvin Seidenberg, Zisa Ben Baruch, Z"l.

## Community Programs & Listings

**Annual 50+ Expo** - A free virtual Expo for people over 50, with resources from government agencies, non-profits and area businesses, as well as dozens of useful classes, speakers and entertainment, is available 24/7 at [beacon50expo.com](http://beacon50expo.com). Visit as often as you like; register to be eligible for door prizes. For more info, contact [stuart@thebeaconnewspapers.com](mailto:stuart@thebeaconnewspapers.com)

**Eruv Appeal 2021** - Silver Spring Eruv Association's 2021 Annual Appeal for funds to support operation of the White Oak-Northwood-Kemp Mill Eruv is happening now. Requested donation is \$54 per household; larger or smaller gratefully accepted. Three ways to donate: PayPal to [SilverSpringEruv@gmail.com](mailto:SilverSpringEruv@gmail.com) or at [www.yise.org/eruv](http://www.yise.org/eruv); Venmo to @SilverSpringEruv; by check payable to SSEA, mailed to 707 Lamberton Drive, Silver Spring, MD 20902. Details and more info are in the postal appeal or can be found at [www.yise.org/eruv](http://www.yise.org/eruv)

**Please STAY HOME in support of The Mikvah Emunah Society of Greater Washington** - Supporting our non-event helps MES reach its fundraising goals, ensuring we have finances to run our community Mikvah. In lieu of an event, donors of \$180 or more will receive a specially selected book. Place an ad in our online journal to show your support. The event is fake... the needs are real! RSVP at <https://mikvahemunah.com/>

**Kemp Mill Toastmasters** - Wednesday, November 17, 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

**Body Image in Our Community and its Intersection with Social Media** - Join KMS Yoetzet Halacha Bracha Rutner and Rachel Tuchman, LMHC, for a discussion on Zoom. Wednesday, November 17, 8:30 PM, Meeting ID: 880 6685 0909, passcode: 857442.

**New to Silver Spring? Not So New? Can't Wait to Meet You at Welcome to Town!** - For women, Motzei Shabbos, November 20, 8:30 PM - 9:45 PM. Panel discussion, "Our Town", featuring Rivky Schwartz, Sara Elikan and Channah Cohen. RSVP to Esther Bergman 757-386-7837 and Devorah Rivka Shafran 443-416-0850.

**Learning Tanach in Memory of Avi West, Z"L** - Please join a Siyum Tanach for our friend and mentor, to be completed by his Yahrzeit, August 22, 2022 (25 Av, 5782). Please sign up for as many sections as you wish, from Chumash, Neviim and Kesuvim. Share this information with others who may be interested in joining this learning. Go to <http://hadranalach.com/2090> to sign up.

**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, November 14, 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)

**Annual Coat Drive** - Help Yad Yehuda assist local Jewish households by donating NEW winter coats and jackets. Men's, women's and children's coats are needed. We're accepting NEW coats and jackets ONLY (unclean or old coats will be disposed of at Yad Yehuda's expense). Coats may be purchased online and shipped directly to us, or dropped off at Yad Yehuda, 1910 University Blvd W, Silver Spring, MD 20902. For a donation receipt, email [office@yadyehuda.org](mailto:office@yadyehuda.org). For more information go to [www.yadyehuda.org/coat-drive](http://www.yadyehuda.org/coat-drive)

**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>

**Navigating the Dating Experience** - The Shidduch Spot of Greater Washington presents a series of talks to enhance the dating journey, featuring Rachel Burnham, Shidduch Dating Coach for Marriage-Minded Singles. December 8 and January 5 on Zoom, Meeting ID: 776 143 4208, password 613613. Each session starts at 8:30 PM.

**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 info.

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

**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>November 14 | Monday<br>November 15 | Tuesday<br>November 16 | Wednesday<br>November 17 | Thursday<br>November 18 | Friday<br>November 19   |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------|-----------------------|-----------------------|------------------------|--------------------------|-------------------------|-------------------------|
| Shacharis                                                                                                                                                                                                                    | Ashkenazi (S, B, B) | 6:30, 7:30, 8:45      | 6:15, 6:45, 8:45      | 6:15, 6:55, 8:45       | 6:15, 6:55, 8:45         | 6:15, 6:45, 8:45        | 6:15, 6:55, 8:45        |
|                                                                                                                                                                                                                              | Sephardi (LBM)      | 7:30                  | 7:30                  | 7:30                   | 7:30                     | 7:30                    | 7:30                    |
| Mincha /<br>Maariv                                                                                                                                                                                                           | Ashkenazi (B)       | 4:40                  | 4:40 / 7:30           | 4:40 / 7:30            | 4:40 / 7:30              | 4:40 / 7:30             | See Shabbos<br>schedule |
|                                                                                                                                                                                                                              | Sephardi (LBM)      | 4:35                  | 4:35                  | 4:35                   | 4:35                     | 4:35                    |                         |
| Halachic Times: Latest Alos Hashachar 5:33 AM, Earliest Talis and Tefilin: 6:01 AM, Latest Netz: 6:57 AM, Latest Krias Shema: 9:21 AM, Earliest Mincha: 12:24 PM, Earliest Shkia: 4:50 PM, Latest Tzeis Hacoachavim: 5:37 PM |                     |                       |                       |                        |                          |                         |                         |

### Next Shabbos

November 19 - 20, 2021 - 16 Kislev 5782  
Parshas Vayishlach

#### Friday Night:

- Light Candles by 4:33
- Mincha: 4:35 (B), 4:25 (Sephardi, LBM)

#### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 4:30 (B), 4:25 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:34

Next Shabbos Shorts Deadline: Wednesday, November 17 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 - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

# A Quick Thought on the Parsha from Rabbi Postelnek

Vayeitze 5782:

## A Jew's Wilderness Survival Guide

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

How does one survive a grizzly bear attack? Top survival guides will tell you it's imperative to first protect your vital organs. That means curling up in fetal position, legs tucked beneath you with your hands and arms protecting your neck and back of head.

Interestingly, the Midrash (ויצא כח:יא), as cited by Rashi, explains that the night of his famous dream Yaakov took stones and placed them around his head before going to sleep. The Midrash writes, "שירא מפני חיות רעות" - "he was fearful of [being attacked by] wild animals [in the night]."

If Yaakov was truly afraid of being mauled by animals while asleep, why did it suffice to surround his head, leaving the rest of his body unprotected? Was he following the Boy Scout's survival guide to prioritize guarding his vital organs?

To be fair, the Eitz Yosef - a commentary on the Midrash - notes that Yaakov did indeed surround his entire body with stones, and the verse only comments on his head for that's the most important place to protect. However, assuming like most other commentaries that Yaakov placed rocks *only* around his head, what type of proper protection did he hope to accomplish with the rest of his body completely exposed?

The Alter M'Kelm (in אור רשז) suggests very simply that Yaakov was doing what he could. He was able to find rocks to protect his head were he to be attacked and he therefore placed them around his head, even if it meant the rest of his body would remain unprotected. In a situation where he could only do his best, Yaakov did his Hishtadlus and left the rest up to Hashem. That's how a Jew lives, that's how he survives.

We often hear and discuss this idea of maintaining balance between doing our work, our Hishtadlus, and then trusting Hashem to do the rest. Of course, it's so hard to determine the proper balance between the two and I don't know if there is a perfect answer or approach. But just being reminded from Yaakov Avinu that we can only do our best and the rest is up to Hashem is important Chizuk and encouragement for us in our daily lives.

IY''H, we should all merit to find the proper balance between our work and Hashem's help and look forward to those moments in life where Hashem's presence and help is more revealed.

Have an amazing Shabbos!

THIS SHEMITTA YEAR OF 5782

# JOIN US IN LEARNING THE LAWS AND LESSONS OF SHEMITTA

A 4-Part Series by  
Rabbi Rosenbaum and Rabbi Postelnek

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



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

**Oct. 17**

Resting the Land:  
Exploring the Ideas and  
Mitzvos of Shemitta

Rabbi Postelnek

**Oct. 31**

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

Rabbi Rosenbaum

**Oct. 24**

Sacred Fruits: The Laws  
of Shemitta Produce

Rabbi Postelnek

**Nov. 14**

Money Matters: Pruzbul  
and Nullification of Debts

Rabbi Postelnek

**YISE YOUTH Presents**



# **STREET SMARTS**

**Self Defense and Anti-Bullying Training for Kids**  
Boys and Girls Ages 6-12

**Sunday, November 21, 2021**

**YISE Social Hall**

1132 Arcola Ave. Silver Spring, MD 20902

**1:00-2:00 Officer Katie Beard of  
District 4 Police**

**2:00-3:00 Jiu Jitsu with Joe Lilly  
from Gracie Jiu Jitsu**



**Bring a Parent to be your Sparring Partner**

**Voucher for a Free Slice of  
Ben Yehuda Pizza for all kids  
who complete the course!!**



**\*Program Sponsored By Ben Yehuda Pizza\***

# ASK the RABBI

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

Topic: **Chanukah**



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

-  How early may I light the menorah, and how late can I do it?
-  What can I do about lighting if I have a wedding or an international flight at night on Chanukah?
-  How can I be yotzai in lighting the menorah if I am staying in someone else's home?

*Send in your questions about Chanukah to: [AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, November 21.*

**When:** Tuesday, November 23, 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)*

*To sponsor the program, please contact the office.*

**For Ages 2-12!**



**COME GET YOUR YISE YOUTH**  
***Chanukah***  
***Goody BAGS***



**Pick up at YISE**  
**Sunday, Nov. 28th**  
**2-4pm**

**BAGS INCLUDE**  
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# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

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Shabbat Parashat Vayetze

5782 - B"H

## Covenant and Conversation

Rabbi Jonathan Sacks, z"l

### Time for Love, Time for Justice

Judaism is supremely a religion of love: three loves. "You shall love the Lord your God with all your heart, with all your soul, and with all your might." ("You shall love your neighbour as yourself."); And "You shall love the stranger, for you were once strangers in a strange land."

Not only is Judaism a religion of love. It was also the first civilisation to place love at the centre of the moral life. C. S. Lewis and others pointed out that all great civilisations contain something like the golden rule – Act toward others as you would wish them to act toward you, or, in Hillel's negative formulation: Don't do to others what you would hate them to do to you. This is what Game Theorists call reciprocal altruism or tit-for-tat. Some form of this altruism, (especially the variant devised by Martin Nowak of Harvard called "generous") has been proven by computer simulation to be the best strategy for the survival of any group.

Judaism is also about justice. Albert Einstein spoke about the "almost fanatical love of justice" that made him thank his lucky stars that he was born a Jew. The only place in the Torah to explain why Abraham was chosen to be the founder of a new faith states, "For I have chosen him so that he will instruct his children and his household after him to keep the way of the Lord by doing what is right and just." So why this combination of justice and love? Why is love alone not enough?

Our parsha contains a gripping passage of only a few words that gives us the answer. Recall the background: Jacob, fleeing home, is taking refuge with his uncle Laban. He falls in love with Rachel, Laban's younger daughter, and works for seven years so that he can marry her. A deception is practised on him, and when he wakes up the morning after their wedding night, he discovers that he has married Rachel's elder sister Leah. Livid, he confronts Laban. Laban replies: "It is not done in our place to marry the younger before the elder." He tells Jacob he can marry Rachel as well, in return for another seven years of work.

We then read, or rather hear, a series of very poignant words. To understand their impact, we have to recall that in ancient times until the invention of printing there were few books. Until then most people (other than those standing at the bimah) heard the Torah in the synagogue. They did not see it in print. The phrase Kariat ha-Torah really means, not reading the Torah but proclaiming it, making it a public declaration.

There is a fundamental difference between reading and hearing in the way we process information. Reading, we can see the entire text – the sentence, the paragraph – at one time. Hearing, we cannot. We hear only one word at a time, and we do not know in advance how a sentence or paragraph will end. Some of the most powerful literary effects in an oral culture occur when the opening words of a sentence lead us to expect one ending and instead we encounter another.

These are the poignant words we hear: "And he [Jacob] loved also Rachel."

This is what we expected and hoped for. Jacob now has two wives, sisters, something that will be forbidden in later Jewish law. It is a situation fraught

with tension. But our first impression is that all will be well. He loves them both.

That expectation is dashed by the next word: "mi-Leah", "more than Leah."

This is not merely unexpected. It is also grammatically impossible. You cannot have a sentence that says, "X also loved Y more than Z." The "also" and the "more than" contradict one another. This is one of those rare and powerful instances in which the Torah deliberately uses fractured syntax to indicate a fractured relationship.

Then comes the next phrase and it is shocking. "The Lord saw that Leah was hated."

Was Leah hated? No. The previous sentence has just told us she was loved. What then does the Torah mean by "hated"? It means, that is how Leah felt. Yes she was loved, but less than her sister. Leah knew, and had known for seven years, that Jacob was passionately in love with her younger sister Rachel, for whom the Torah says that he worked for seven years "but they seemed to him like a few days because he was so in love with her."

Leah was not hated. She was less loved. But someone in that situation cannot help but feel rejected. The Torah forces us to hear Leah's pain in the names she gives her children. Her first she calls Reuben, saying "It is because the Lord has seen my misery. Surely my husband will love me now." The second she calls Shimon, "Because the Lord heard that I am not loved." The third she called Levi, saying, "Now at last my husband will become attached to me." There is sustained anguish in these words.

We hear the same tone later when Reuben, Leah's firstborn, finds mandrakes in the field. Mandrakes were thought to have aphrodisiac properties, so he gives them to his mother hoping that this will draw his father to her. Rachel, who has been experiencing a different kind of pain, childlessness, sees the mandrakes and asks Leah for them. Leah then says: "Wasn't it enough that you took away my husband? Will you take my son's mandrakes too?" The misery is palpable.

Note what has happened. It began with love. It has been about love throughout. Jacob loved Rachel. He loved her at first sight. There is no other love story quite like it in the Torah. Abraham and Sarah are already married by the time we first meet them. Isaac had his wife chosen for him by his father's servant. But Jacob loves. He is more emotional than the other patriarchs; that is the problem. Love unites but it also divides. It leaves the unloved, even the less-loved, feeling rejected, abandoned, forsaken, alone. That is why you cannot build a society, a community or even a family on love alone. There must be justice-as-fairness also.

If we look at the fifteen times the word "love," *ahavah*, is mentioned in the book of Genesis, we make an extraordinary discovery. Every time love is mentioned, it generates conflict. Isaac loved Esau but Rebecca loved Jacob. Jacob loved Joseph, Rachel's firstborn, more than his other sons. From these came two of the most fateful sibling rivalries in Jewish history.

Yet even these pale into insignificance when we reflect on the first time the word love appears in the Torah, in the opening words of the trial of the Binding of Isaac: "Take now your son, your only one, the one you love..." Rashi, following Midrash (itself inspired by the obvious comparison between

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the Binding of Isaac and the book of Job), says that Satan, the accusing angel, said to God when Abraham made a feast to celebrate the weaning of his son: "You see, he loves his child more than You." That, according to the Midrash, was the reason for the trial, to show that Satan's accusation was untrue.

Judaism is a religion of love. It is so for profound theological reasons. In the world of myth, the gods were at worst hostile, at best indifferent to humankind. In contemporary atheism the universe and life exist for no reason whatsoever. We are accidents of matter, the result of blind chance and natural selection. Judaism's approach is the most beautiful I know. We are here because God created us in love and forgiveness, asking us to love and forgive others. Love, God's love, is implicit in our very being.

So many of our texts express that love: the paragraph before the Shema with its talk of "great" and "eternal love"; the Shema itself with its command of love; the priestly blessings to be uttered in love; Shir ha-Shirim, the Song of Songs, the great poem of love; Shlomo Albaket's Lecha Dodi, "Come, my Beloved," Eliezer Azikri's Yedid Nefesh, "Beloved of the Soul." If you want to live well, love. If you seek to be close to God, love. If you want your home to be filled with the light of the Divine Presence, love. Love is where God lives.

But love is not enough. You cannot build a family, let alone a society, on love alone. For that you need justice also. Love is partial, justice is impartial. Love is particular, justice is universal. Love is for this person not that, but justice is for all. Much of the moral life is generated by this tension between love and justice. It is no accident that this is the theme of many of the narratives of Genesis. Genesis is about people and their relationships, while the rest of the Torah is predominantly about society.

Justice without love is harsh. Love without justice is unfair, or so it will seem to the less-loved. Yet to experience both at the same time is virtually impossible. Niels Bohr, the Nobel prize winning physicist, once discovered that his son had stolen an object from a local shop. He realised that he could have two separate reactions to the situation: he could view his son from the perspective of a judge (justice) or through his perspective as a father (love), but he could not do both simultaneously.

At the heart of the moral life is a conflict with no simple resolution. There is no general rule to tell us when love is the right reaction and when justice is. In the 1960s the Beatles sang "All you need is love." Would that it were so, but it is not. Love is not enough. Let us love, but let us never forget those who feel unloved. They too are people. They too have feelings. They too are in the image of God.

### Shabbat Shalom: Rabbi Shlomo Riskin

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham your father, and the God of Isaac; the land on which you lie, to you will I give it, and to your seed".

Dreams have a unique capacity to inspire us to aim higher, to remain focused on a distant goal even

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when the present circumstances give us little reason for optimism. But what happens when the gap between dream and reality seems insurmountably vast? Jacob's dreams throughout this week's Torah reading of Vayetze shine a bright light on this question, and offer important insights into his evolution as a person, as well as lessons about his descendants' mission in the world and destiny as a nation.

Jacob begins his journey from his father's home into exile with the loftiest of dreams: a ladder rooted in the ground while reaching up to the heavens with angels ascending and descending upon it. This visual symbolizes his and his descendants' Divine mandate: even in exile, to unify heaven and earth so that the Divine Presence can be manifest in the world.

Unfortunately, something goes awry along the way, as Jacob's long sojourn with his father-in-law Laban has a corrupting influence on him. In order to hold his own with his devious employer, Jacob perfects the art of deception, and in time, the bright nephew even out-Labans his clever uncle, becoming wealthy in his own right.

It must be said that Jacob has not completely forgotten the traditions of his youth, despite the distance from his parents' home: "'With Laban have I dwelt,' and the 613 commandments have I kept" (Rashi on Genesis 32:5) is what Jacob reports after the ordeal has passed. Although it may be true that, technically speaking, he has remained faithful to his roots, his focus of concentration has become the livestock on earth rather than the stars of the heavens.

Indeed, Laban has certainly corrupted his aspirations. Just look at his new dream after a period in Laban-land: "And I saw in a dream and behold, rams that leapt upon the sheep were speckled, spotted and striped". Jacob now dreams of material success devoid of any spiritual component.

It is upon coming to this spiritual nadir that he soon receives the life trajectory-changing command of the Divine messengers: "I have seen everything that Laban is doing to you. I am the God of Beit El... now rise, leave this land and return to the land of your birthplace". In other words, leave the land of obsession with materialism. Return to the land – and to the dream – of your forefathers, who walked with God!

More than twenty years in the prime of one's life is a significant period. Jacob must have been devastated when he realized what had become of him and his dreams. He must have seen himself as an abject failure. He must have questioned whether he would ever succeed in achieving his original aspirations. He knows he must leave Laban before it is too late.

When he leaves Laban's home, with his large family in tow, he has a third dream, even more momentous than those that preceded it: "And Jacob went on his way and he was met there by angels of God... and he called the name of that place Mahanayim (Divine encampments of God's messengers)".

This dream, which concludes Parshat Vayetze, is a parallel to the one that opened the reading, with Jacob again meeting angels of God. This time, however, there is no ladder; but instead two distinct encampments, family compounds, one outside Israel and the other in Israel.

The message is dramatic: uniting heaven and earth requires more than ascending a spiritual ladder. It also requires making an impact on the world around us by building a family dedicated to God and Torah in the Land of Israel – and not to materialism in Laban's house of exile.

The fact that Jacob somehow manages to return to Israel – despite the inertia of habit and the comforts

of his home in exile – is the reason, I believe, why he is called the 'chosen among the patriarchs'. Whereas Abraham obeys the Divine command to come to the land, and Isaac never leaves the land, Jacob returns to this land despite the sibling conflict that awaited him there.

Did Jacob's return to Israel mark the end of his difficulties and challenges? Certainly not. And so it is with his descendants. Disappointments and setbacks are inevitable, in a world still divided between the holy and the profane, the religious and the secular.

But if we keep our sights focused on preserving our Jewish heritage into future generations; if we wish to live a holistic Jewish life whose civic experience is guided by the Jewish calendar, and if our national dream is to create a society able to merge heaven and earth, then the only place where this can happen is in the land of our dreams and destiny, the Land of Israel. It is the land promised by God to Israel, the earth whose sacred gravestones below and whose dedicated mountain tops above are that very ladder which connects the human with the Divine, and the Jew to his eternal dream of a united world.

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##### **Rabbi Yaakov Neuburger**

##### **Energized by Faith and Awareness of the Divine**

It is hard to imagine what impression is left on a modern mind when the Torah records Yaakov Avinu performing for a woman who has caught his eye and seems to assign it significance in his character development. That is why the description of Yaakov's ability to single handedly remove a boulder which required the efforts of a team of shepherds to move is puzzling. This leads the Ramban to explain that Torah is teaching us what is best formulated by Yeshayahu Hanovi as the capstone of his first prophecy of comfort to our nation in exile, "ויעפו נערים ויגעו ובחורים כשול יכשלו: וקוי ה' יחליפו כח יעלו אבר" - "The young will become tired and the young men will certainly stumble. But those who trust in Hashem will renew their strength...they shall run and not grow weary, they will walk and not become tired." These are the words of chizuk, of encouragement, to a people, newly robbed of the Beis Hamikdash, Yerushalayim, and of all that they represent, as they brace themselves for a long and uncharted diaspora.

Most appropriately, Ramban's explanation matches well with the very beginning of this parsha, "Vayiso Yaakov raglov, vayelech artzo bnei kedem" – "Yaakov lifted his feet; he went to the land of the Kedemites." Interestingly, both the medrash quoted by Rashi and the literal interpretation of the Rashbam see in this phrase a light step, or a bouncy gait, and evidence of a newly found contentment, and even happiness. Having received Hashem's promise that He would always watch over Yaakov and return him to his father's home, Yaakov moved forward with renewed vigor.

Indeed, the phrase "kovei Hashem" is very hard to translate. Thus, Ramban's comment is extremely instructive. For Yaakov was not told that his exile would be easy or free of fear or pain of all kinds, as it surely was not. He was simply told that Hashem would watch over him and ultimately deliver him home. Apparently, this awareness that characterizes "kovei Hashem" brings boundless energy, new life and happiness. Loosely translated, Yeshayahu's words of comfort read: The awareness of Hashem's presence and His accessibility will invigorate and refresh.

The importance of Yeshayahu's teaching is underscored as this passage was selected as the haftora of Parshas Lech lecha. As such, it becomes descriptive of Avrohom as well, and is part of the

## **Likutei Divrei Torah**

readings that Chazal assigned to us as we begin to probe the lives and values of the Avos and Imahos.

Yeshayahu's promise became even more instructive to me many years ago when I heard Rav Yosef Adler, Rav of Congregation Rinat Yisrael in Teaneck and Rosh Yeshiva of TABC, explain the intriguing completion of the pasuk, "those who run will not grow weary and those who walk will not tire". Shouldn't the order be reversed? Should we not be informed that bitachon gives strength to those who walk and even to those who exert themselves more so and run? Surely, if the runners are refreshed then it becomes redundant to tell us that even the walkers will manage well.

Rav Adler pointed out that Yeshayahu well understood that human nature often can find the excitement for the quick sprint but not for the long haul, not for the "slow and steady", not for the daily grind.

In our circumstance, "corona fatigue" or "mask fatigue" illustrates that many will accept inconvenience and annoyances for the short term but will balk and get worn down over time, even though the results validate our caution.

In similar fashion, Chazal, by appointing this passage to be read after Lech Lecha, remind us that the strength and commitment that brought Avrom to Nimrod's furnaces in Kasdim may not at all assure that there is a wellspring of faith to support Avrohom through his wanderings, exiles, famines, battles, and childlessness.

Ramban's interpretation instructs us to appreciate that even after the passionate dedication that helped Yaakov study non-stop for fourteen years, he may need to tap into different spiritual resources to grow as he begins his twenty-year stint in the close precincts of Lavan.

This insight certainly resonates with so many of us as we contrast our youthful years in yeshiva with the ensuing stages of life that often replace spiritual growth with spiritual complacency. It is validated by so many of us annually who feel a spiritual drop off as the winter sets in and Ellul and Tishrei fade away.

Nevertheless, Chazal and Ramban explain to us that indeed faith and awareness of Hashem's concern for us do provide the inspiration and the tenacity for the many challenges that the long haul presents, even as they did for Avrohom and Yaakov.

I further found that this life lesson of Avrohom and of Yaakov was brought close to home and given greater texture by the following vignette in the recently published biography of the spiritual powerhouse, Rav Noach Weinberg zt"l

Fulfilling one of Hashem's commandments should fill a person with joy, Rav Noach taught. That joy can be measured by the amount of energy one feels. If you do a mitzvah and do not have more energy than you did before, you are performing the mitzvah incorrectly, he told Rabbi Alon Tolwin, who was then giving a Gemara shiur at Aish HaTorah. The latter felt he could not stay up all night with an infant daughter who cried nonstop and be alert enough to teach Talmud the next day. Rav Noach disagreed and told him the nighttime shift was his so his wife could get some rest. His advice: "So get some energy. Realize that your little daughter has no one in the world except you; that when you hold her, she feels the love of Hashem. That has to energize you. Do it until you are so energized you are unable to go back to sleep. Then you will have made a breakthrough".

וַיַּעֲזֵב

וַיַּעֲזֵב

At the beginning of our *Parashah*, Yaakov travels to Charan. Upon arriving there, he finds the well covered by a stone so heavy that even three shepherds cannot move it. Nevertheless, Yaakov, who had just traveled a long way, and must have been tired, walks over and moves the stone. R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) writes: "This is meant to inform us that one who hopes for *Hashem's* help renews his power, and awe of Him gives a person strength."

R' Yehuda Meir Dvir *shlita* (Yerushalayim) writes: Yaakov himself clearly knew this teaching, or he would not have tried to move the stone. R' Dvir adds, in the name of his teacher R' Simcha Zissel Broide z"l (1912-2000; *Rosh Yeshiva* of the Chevron Yeshiva in Yerushalayim), that there is more to this lesson than meets the eye.

At the end of the *Parashah*, Yaakov leaves Charan, and Lavan pursues him. We read (31:36), "Then Yaakov became angered and he argued with Lavan." *Midrash Rabbah* asks: Do you think Yaakov hit Lavan? No, Yaakov appeased Lavan, as the verse continues, "He said to Lavan, 'What is my transgression? What is my sin that you have hotly pursued me?'" This, says the *Midrash*, is what it looked like when the Patriarchs were angry.

One might think, R' Dvir writes, that Yaakov did not fight Lavan because Yaakov was weak. To forestall such a thought, the Torah relates that Yaakov singlehandedly removed the heavy stone from the well. Yaakov did not fear Lavan. Rather, we now can conclude, Yaakov did not fight Lavan because Yaakov was in complete control of his emotions. (*Bet Lechem Yehuda: Haskel Ve'ya'doa* p.301)

## Bitachon

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

*This week, we continue quoting from Rabbeinu Avraham ben Ha'Rambam z"l (son of Maimonides; Egypt; 1186-1237). He writes:*

True *Bitachon* is placing one's faith and reliance regarding all matters in *Hashem* alone, not in any of the means that people use to achieve their ends. If a person was sick and was healed, he should know in his heart that it was not the medicine that cured him; rather, the medicine worked because *Hashem* so decreed, as it is written (*Devarim* 32:39), "I struck down and I will heal." *Bitachon* means knowing that one cannot be hurt by another unless that is *Hashem's* will, as we read regarding a murder victim (*Shmot* 21:13), "*Elokim* had caused him to come to his hand."

If one engaged in business and was able to buy merchandise and sell it at a profit, he should know that it was not his activities that brought him a profit. Rather, it was *Hashem's* decree, as the Torah states (*Devarim* 8:18), "It is He Who gives you strength to make wealth." Onkelos translates: "It is He who gave you the idea to purchase [these] assets." If there was a catastrophe, know that that, too, resulted from *Hashem's* thoughts, as He warns (*Devarim* 28:38), "You will take abundant seed out to the field, but you will harvest little, for the locust will devour it."

Rabbeinu Avraham emphasizes: This does not mean that one may rely on miracles or sit with his hands folded waiting for his sustenance to come to him. That is a very high level of *Bitachon* that is permitted only in rare situations. [More about this inside and next week.] Generally, the world operates according to the laws of nature, which means, for example, that a person who eats healthy foods generally will be healthy, and one who eats unhealthy foods generally will become ill. One who plants a given volume of seeds generally can expect a certain return, and not more. For the average person, *Bitachon* means understanding that nature functions because that is *Hashem's* will, and that *Hashem* can bend or reverse the laws of nature when He chooses to; for example, to punish a person for his sins. Therefore, say our Sages, before one goes in for a medical procedure, he should pray, "May it be *Hashem's* will that this procedure succeed"; before performing his job, one should say, "May it be *Hashem's* will that the handiwork of my hands be blessed"; and so on. *Bitachon* also means not working excessively to the point that one neglects his obligation to make Torah study his primary focus. (*Ha'maspik L'ovdei Hashem*, ch. 8)

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**“Rachel saw that she had not borne children to Jacob, so Rachel became envious of her sister . . .” (30:1)**

*Rashi* explains: Rachel was envious of Leah because of Leah’s good deeds. Rachel thought, “Unless she were more righteous than I am she would not have been privileged to bear children.”

R’ Avraham Zvi Kluger *shlita* (Bet Shemesh, Israel) writes: *Rashi* is teaching that Rachel was not envious of Leah, but only of her good deeds. In this vein, our Sages teach, “Jealousy among scholars causes increased wisdom.” When we see others who perform more good deeds than we do or study more Torah than we do, we can be inspired to improve ourselves by being “envious” of their good deeds or their wisdom.

However, R’ Kluger cautions, finding inspiration in this way is not for everyone. It is only for a person who has a healthy self-image. Otherwise, a person will become depressed and accomplish nothing. As noted, Rachel did not wish she was someone other than she was (i.e., Leah). Rather, in her humility, she wished that she had performed as many good deeds as she assumed Leah had. *(Yichud Ha’hitbodedut p.50)*

**“Yaakov fled to the field of Aram; Yisrael labored for a wife, and for a wife he tended [sheep]. Through a prophet Hashem brought up Yisrael from Egypt, and through a prophet it was tended.” (Hoshea 12:13-14--from the Haftarah)**

R’ Shlomo Kluger *z”l* (1785-1869; rabbi of Brody, Galicia) writes: Yaakov married one of his wives (Rachel) willingly and the other (Leah) unwillingly. Many *Midrashim* compare receiving the Torah to marriage. Thus, fittingly, *Midrash Tanchuma* (*Parashat Noach*) teaches that, likewise, *Bnei Yisrael* accepted the Written Torah willingly--saying, “*Na’aseh Ve’nishma*” / “We will do and we will hear”--and the Oral Torah unwillingly--*Hashem* held the mountain over them and threatened to drop it on them (see *Shabbat* 88a).

This dichotomy existed already in Egypt, R’ Kluger continues, where *Bnei Yisrael* had two prophets: Moshe, who is most closely associated with the Written Torah, and who “brought up *Yisrael* from Egypt” (in the words of our verse), and Aharon, who was a teacher of the Oral Torah (see *Malachi* 2:6), and who “tended” to *Bnei Yisrael*’s needs in Egypt.

Thus, concludes R’ Kluger, Leah, the wife who was taken unwillingly and who, therefore, is associated with the Oral Torah, which was received unwillingly, called her son “Reuven,” meaning (see *Rashi* to *Bereishit* 29:32): “Look at the difference between my son and my father-in-law’s son [Esav].” It is the Oral Law that distinguishes us from Esav’s descendants, since his descendants claim our Written Law (Bible) as theirs also.

*(Chochmat Ha’Torah: Shema Shlomo)*

**“Yaakov departed from Be’er Sheva . . .” (28:10)**

*Midrash Rabbah* relates our verse to the psalm (*Tehilim* 121:1-2), “*Shir la’ma’alot* / A song to the ascents, I raise my eyes to the *Harim* / mountains; from where will my *Ezer* / help come? My help is from *Hashem*, Maker of heaven and earth.” Says the *Midrash*: Yaakov said, “I look at my *Horim* / parents. When Eliezer went to find a wife for my father Yitzchak, he took ten camels laden with gifts, while I am going empty-handed to look for a wife. From where, then, will my help come? How will I find a wife?” Then Yaakov said, continues the *Midrash*, “Am I giving up hope in my Creator, G-d forbid? I will not! My help is from *Hashem*, Maker of heaven and earth.” [Until here from the *Midrash*]

R’ Sholem Flam *z”l* (1929-2003; the *Strettnier-Ocean Parkway Rebbe* in Brooklyn, N.Y.) explains: The word “*Ezer*” refers to a wife (see *Bereishit* 2:18). Yaakov thought, at first, that *Hashem* wanted him to find a wife through normal methods, and that requires having the means to enter into a match. Then Yaakov said to himself: *Hashem* created heaven and earth. Surely, He can change nature if He wishes so that I will be able to find a wife. One way or another, He will help me!

R’ Flam continues: This does not mean that Yaakov was in doubt even for a moment. Yaakov always knew that *Hashem* would provide the means for him to marry; he just wondered how that would come about. Then Yaakov raised himself to a very high level of *Bitachon*--a level on which he understood that *Hashem* can provide for a person even in the absence of any natural means. “My help is from *Hashem*, Maker of heaven and earth,” who does not need to resort to normal methods. *(Dibrat Shalom)*

**“And behold! Hashem was standing over him . . .” (28:13)**

*Midrash Rabbah* comments: The wicked stand over their gods. The righteous have G-d stand over them. Thus, about Pharaoh, we read (*Bereishit* 41:1), “He was standing over the Nile” (which Egyptians worshiped). About Yaakov, we read, “*Hashem* was standing over him.”

R’ Yerachmiel Shulman *z”l Hy”d* (*Menahel Ruchani* of the Bet Yosef-Novardok Yeshiva in Pinsk, Poland; killed in the Holocaust) elaborates: When one’s god is his own creation, one can subjugate that god to his will. When one’s G-d is the Creator, he subjugates himself to G-d’s will. *(Peninei Ha’chochmah* 1:29)

**“He worked for him yet another seven years.” (29:30)**

*Rashi* *z”l* comments: Yaakov worked with the same dedication the second seven years as he had the first seven years, even though he had been tricked into working.

R’ Shmuel Laniado *z”l* (Turkey and Syria; died approximately 1610) observes that this is alluded to in the verse (*Hoshea* 12:13--the first verse of our *Haftarah*): “Yaakov fled to the field of Aram; Yisrael labored for a wife, and for a wife he tended [sheep].” This can be read: “Yisrael labored for a wife and for a wife,” alluding to *Rashi*’s comment. *(Kli Yakar Al Trei Asar)*

# 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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## EUROPEAN PARLIAMENT MEMBERS TOUR HEZBOLLAH TUNNELS (YNet 11/7/21)

European Parliament members (MEPs) took part in a special tour of Hezbollah terror tunnels along Israel's northern border on Thursday, aiming to demonstrate how international aid meant for Lebanon could be misused.

The MEPs got an up-close look at a giant tunnel, 80 meters (260 feet) below ground, which was a part of a network of tunnels crossing from Lebanon to Israel used by the Iranian-backed militant Hezbollah group.

The Israeli military spotted and destroyed six such tunnels in 2019 as part of Operation Northern Shield and gives regular tours of tunnels along its border that were not sealed off to illustrate the threats the country faces.

Parliamentarians from various European countries entered the 60-foot-deep and half-mile-long tunnel as Lebanese bystanders watched from just several feet away on the other side of the border fence.

The visit was part of an effort to portray to the visitors how their countries' seemingly innocent economic exports may be used for completely different purposes if they fell into the hands of Hezbollah.

"Now they can really understand the threats Israel faces, there is nothing like feeling and seeing it with your own eyes," ELNET CEO Shai Bazak.

"They see the 5-million euro German-made digging machine left inside the tunnel, and this is what the European money is spent on, finding new ways to terrorize Israel and carry out attacks against civilians," he added.

Assita Kanko, a Belgian Member of the European Parliament, noted that taxpayer money should not be given to "people who use it to hate others."

## CITING IMMINENT DANGER, MINISTER URGES IMMEDIATE EXTRACTION OF ETHIOPIAN JEWS (Israel Hayom 11/4/21)

The deteriorating security situation in Ethiopia has prompted Aliyah and Integration Minister Pnina Tamano-Shata to request expediting the aliyah process of Ethiopian Jews.

The war in Ethiopia erupted a year ago, with Tigray's rebel forces currently having the upper hand and advancing towards capital Addis Ababa.

On Tuesday, the Ethiopian government declared a state of emergency.

"According to reports, the rebels intend to take over the capital," Pnina Tamano-Shata said. "Ethiopian Prime Minister Abiy Ahmed has called on the residents to arm themselves in order to be able to self-defend during the expected escalations."

The minister further said the current situation warranted immediate action on behalf of the Israeli government. Every additional day of stalling could come at a heavy price, she said.

Adena Tadela, The Jewish Agency's delegation director in Ethiopia, who has recently returned from a visit to Ethiopia, told Israel Hayom that "many of those awaiting immigration at Gondar fear that the conflict will spread to the area soon and endanger them."

According to Tadela, rebels are not the only threat the Jews of Ethiopia face. "Antisemitism is on the rise due to the war, so much so, that people fear for their lives. If the war reaches Gondar or Addis Ababa, the Jews will be harmed more than others, because they are perceived as outsiders," he said.

## JORDAN'S ABDULLAH TALKS PALESTINIANS, JERUSALEM WITH ISRAELI LAWMAKER ABBAS (Ha'aretz 11/9/21)

Jordan's King Abdullah met with Israel's United Arab List party head Mansour Abbas at the royal palace in Amman on Tuesday, Jordan's state media said. They discussed a number of issues, the report said, including the situation in the Palestinian Territories and the means of advancing an Israeli-Palestinian

peace process.

The king reiterated his support for the Palestinians and their legitimate rights and emphasized the need to work towards a two-state solution according to the 1967 borders and establishing a Palestinian state, whose capital would be East Jerusalem.

The meeting was also attended by Jordanian Foreign Minister Ayman Safadi and Chief of Staff Jafar Hassan. Jordan emphasized that the king pledged to continue defending Islamic and Christian holy sites in Jerusalem, and noted the Jordanian royal family's custody of Islam's holy places there.

Abbas's office confirmed that he met with the Jordanian leader in Amman, but provided no additional details.

Abbas, a member of Israel's governing coalition, expressed appreciation for the king's stances and effort to keep the status quo in Jerusalem, the report said. He also valued Abdullah's support for Palestinians as well as Arab citizens of Israel regarding higher education and the pilgrimage to Mecca.

Since the inauguration of Israel's new government in June, Bennett has prioritized mending fences with neighboring Jordan. In September, Israeli President Isaac Herzog met Abdullah in the Jordanian capital less than two months after Bennett met Abdullah in secret.

The two countries signed a peace accord in 1994 and share close security ties, but recent years saw relations sour over Israeli policies toward the Palestinians and frictions at the contested Jerusalem holy site known to Jews as the Temple Mount and Muslims as the Noble Sanctuary.

## 65 ARRESTED AS POLICE TAKE DOWN MASSIVE GUN-RUNNING NETWORK (Israel Hayom 11/9/21)

A two-year undercover operation has resulted in the arrest of some of the most high-profile gun smugglers and illegal weapons dealers in Israel, the

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Young Israel of Brookline, MA  
Young Israel of East Brunswick, NJ  
Young Israel of Fort Lee, NJ  
Young Israel of Hancock Park, CA  
Young Israel of Holliswood, NY  
Young Israel of Houston, TX  
Young Israel of New Hyde Park, NY  
Young Israel of North Woodmere, NY  
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police announced on Tuesday.

Sixty-five suspects were arrested in raids on 25 localities across Israel, breaking up a massive gun-running network, the police said in a statement.

According to available details, some 1,600 police officers, including Border Police and special forces units, were involved in the operation, and numerous illegal weapons were seized.

The operation was made possible by a confidential informer who had been sentenced to prison for prior involvement in organized crime.

As part of the sting, the agent purchased various firearms from Arab weapons dealers, including 53 rifles from, two machine guns, two explosive devices, and large quantities of ammunition. Overall, the agent carried out 48 different purchases amounting to 4 million shekels (\$1.3 million).

So far, 78 gun dealers have been indicted as a result.

Authorities believe that the majority of the illegal weapons were smuggled into Israel from Judea and Samaria, Jordan, and Lebanon, while some of the weapons are believed to have been stolen from IDF bases.

"We are fighting crime and violence in the Arab sector with every means at our disposal," Northern District Police Commander Shimon Lavi told reporters on Tuesday.

"There are organizations that are trying to get their hands on a sizeable portion of the private and public economic activity. We're taking about vast sums of money and if we don't take action they will only get stronger," he continued. "We cannot allow crime to pay. We have to forge on and increase our pressure on these criminals."

#### **ARYEH SCHIFF TRIAL: NO JAIL TIME FOR ELDERLY MAN WHO FATALLY SHOT BEDOUIN CAR-THIEF (Arutz-7 11/9/21)**

An Israeli man convicted in the shooting death of a Bedouin car thief was spared a jail sentence by a court in southern Israel Tuesday.

Aryeh Schiff, a 71-year-old resident of the southern town of Arad, was sentenced to nine months of community service Tuesday for the killing of Muhammad al-Atrash, who broke into Schiff's car during a botched car theft attempt in November 2020.

The decision was handed down at the Be'er Sheva District Court.

As he left the courtroom Tuesday, Schiff expressed satisfaction with the sentence. "I'm glad that this is over and I am very, very much saddened by the tragedy – about everything that happened. It wasn't planned, and I regret it, and I'm happy that it is all over."

The Im Tirtzu organization, which had demonstrated in support of Schiff's release, lauded the decision Tuesday.

"After many months of public struggles, we are happy that the public pressure paid off. From the beginning there was no reason to convict Aryeh; at least the judge understood there is a need to send the clear message that citizens have the right of self-defense against criminals."

"It will take a long time to bring back security to the Negev, but at least Aryeh Schiff gets his life back today."

In July, the Be'er Sheva District Court found Schiff guilty of reckless homicide for al-Atrash's death. The decision was reached following a plea bargain.

During his trial, Schiff had claimed self-defense, but the prosecution maintained that there had been no need to open fire on the thieves in his car to prevent them from burglarizing his home.

#### **ISRAELI ARMY ONLY DISCOVERED FOREIGN MEDIA WAS BASED IN GAZA TOWER AFTER STRIKE BEGAN (Ha'aretz 11/8/21)**

The Israel Defense Forces didn't know in advance that foreign media outlets had offices in a building it shelled during its war with Hamas in May.

It discovered that the Associated Press and Al Jazeera had offices in the Al-Jalaa building only during the "knock on the roof" procedure, a small missile strike meant to warn the building's occupants to evacuate before an imminent airstrike, according to sources involved in the incident.

When the warning missile hit, the foreign journalists tried to warn both Israeli colleagues and Israeli defense officials of their presence. But even though several defense officials then tried to prevent the ensuing airstrike, warning

that the destruction of a building used by the media would cause severe PR damage and could result in pressure to end the fighting, senior IDF officers ordered the strike to go ahead.

The Al-Jalaa Tower, a 15-story building in Gaza City containing dozens of offices, collapsed at 3:17 P.M. on May 15, the fifth day of the fighting known in Israel as Operation Guardians of the Walls. At 1:40 P.M., the IDF and the Shin Bet security service began calling and sending text messages to civilians in the building to tell them to get out. Some of the journalists present were surprised to get texts telling them to leave due to an imminent airstrike. Shortly after the first phone calls and texts arrived, the building's occupants heard two or three small explosions – the "knock on the roof," which is a key part of the warning procedure.

At about 2 P.M., some of the foreign journalists started calling Israelis to warn them of their presence in the building and urge the IDF not to attack it, or at least to give them a reasonable amount of time in which to remove all their equipment from their offices. The building's owner also tried to get the airstrike averted, but to no avail.

The Israelis who received the foreign journalists' message contacted senior army officers in Southern Command, the General Staff and Military Intelligence, and the information eventually reached the chief of staff's office. Military Intelligence was asked to investigate whether the intelligence about the foreign media presence was true, but responded just a few minutes later that it had no information on the matter.

Over the next hour, the army continued its warning calls and texts to the building's occupants, but decided against doing any more "roof-knocking."

Throughout this time, senior defense officials discussed whether to go ahead with the airstrike in light of the new information about the foreign media outlets. These discussions included Chief of Staff Aviv Kochavi and the head of the operations directorate, both of whom, according to people involved in the incident, had enough time to call off the airstrike.

At about 3 P.M., the IDF decided to go ahead with the airstrike despite the consequences, on the grounds that Hamas was using the foreign journalists as human shields to prevent attacks on the military assets it had placed in the building. But according to people involved in the incident, not all the relevant information was passed on by the army to senior government officials.

The IDF Spokesperson's Unit subsequently tried to control the damage by claiming that the building contained assets belonging to Hamas' military intelligence unit. A few days later, it added that Hamas "deliberately locates its military assets in the heart of the Gaza Strip's civilian population. We've double-checked and are 100 percent certain that there were Hamas military assets in this communications building."

Then-IDF Spokesman Hidai Zilberman later responded to U.S. criticism of the strike by saying, "Had they shot a single rocket at Washington – just one! – I'd like to see what the Americans would have said!"

The U.S. administration remained unconvinced of the strike's necessity and demanded concrete proof that the building was actually used by Hamas in a way that would justify destroying foreign media offices. Defense Minister Benny Gantz and senior defense officials insisted that they had provided information that justified the strike, but after meeting with Gantz in Washington, U.S. Secretary of State Antony Blinken said at a news briefing that he had seen no such information and demanded stronger evidence.

Two weeks ago, Tel Aviv University's Institute for National Security Studies held a conference on the battle over hearts and minds during wartime. Maj. Gen. (res.) Nitzan Alon, who researched this issue when he was in the IDF, criticized the strike on Al-Jalaa during his presentation.

"Toppling a tower where AP had offices is like a 'public relations attack' and an own goal," he said. "Not everyone in the IDF accepts this, but I'm convinced that this was a mistake. The operational achievement was completely disproportionate to the diplomatic and public-relations damage this caused, and there's a lot to be learned from this."

Nevertheless, he stressed that he wasn't commenting on the strike's legality or its operational justification, but merely on the severe public relations

damage it caused.

One person who was involved in the incident from the moment the decision was made to attack the building until its final collapse said the decision wasn't necessarily made because destroying the Hamas cyber network that was the target was operationally essential.

"It was clear that in the world's eyes, no [Hamas] attack would justify an attack on foreign media outlets," he said. "It was clear to all of us what this meant, and there were many people in the IDF who thought we should drop the issue and that the attack could have been stopped at several points."

However, he added, the IDF was aware that Hamas was winning the PR war in Jerusalem, in mixed Arab-Jewish cities in Israel and in Lebanon. Moreover, its rocket fire at Israel was escalating. Consequently, he said, both the politicians and senior army officers "were looking for a victory picture."

Another source said that it wasn't clear how long the fighting could be continued, given the growing violence in mixed cities. Consequently, he said, the IDF considered it important to hit all the high-value Hamas targets it could in the early days of the fighting.

This source linked the strike on Al-Jalaa to an earlier attack on Hamas' underground tunnel network, "which began well, but afterward it became clear that it hadn't succeeded, so they were looking for something to give the public, some victory, even a small one. That's why the IDF Spokesperson's Unit was so quick to release pictures and videos of before and after the attack on the building. The IDF didn't understand the implications of this incident and released the pictures of the building's ruins as a public relations victory."

The IDF Spokesperson's Unit said in response that "the media outlets' presence in the building was known," but the building also housed several units of Hamas Military Intelligence, including the research and development unit, as well as "extremely valuable technological equipment ... that was being used against Israel."

An internal inquiry conducted after the strike concluded that "the attack on the building indeed caused significant damage to Hamas' capabilities, and to the best of our knowledge, there were no casualties from the attack," the statement continued.

"The Al-Jalaa building is another example of the Hamas terrorist organization's modus operandi," it concluded. "It locates its terrorist infrastructure amid the civilian population, while using its own citizens as human shields and violating international law."

### **SHEKEL REACHES NIS 3.11 TO THE DOLLAR AS 'AVALANCHE' CONTINUES (JPost 11/9/21)**

Israel's manufacturers and exporters are suffering as the shekel reaches its strongest level in 25 years. However, analysts don't see the trend changing anytime soon.

The shekel traded at NIS 3.11 to the dollar Tuesday, retreating slightly after touching below NIS 3.10 the day before. Against the euro, the Israeli currency traded at NIS 3.59.

The shekel has gained 4% so far this year, making it one of the top global currency performers of 2021. Since the beginning of the pandemic, the shekel has strengthened by about 10%.

Barring any sharp market corrections, the shekel will continue to strengthen further and could reach NIS 3.05 by the end of 2021 and NIS 2.95 by mid-2022, said Jonathan Katz, chief economist at Leader Capital Markets.

While industry leaders are calling for the Bank of Israel to do more to weaken the shekel, there is little likelihood it will make any significant moves, he said. Bank of Israel Governor Amir Yaron has given clear messages that he sees little reason to intervene in the foreign-exchange market, which is a clear shift in policy from his predecessors.

The main tools in the central bank's monetary-policy toolbox are buying more dollars and reducing interest rates. But with the benchmark lending rate still at a record-low 0.1% and the bank's currency-market targets already exceeded, it is not clear how much more can be done.

The Bank of Israel has already bought more than the \$30 billion worth of

shekels it said it would buy in 2021. As the shekel touched NIS 3.08 during trading Monday, the central bank apparently made a surprise intervention and bought hundreds of millions of shekels to weaken the currency. However, additional purchases are not expected and would not likely have much of an effect slowing down the shekel's growth in any case.

The shekel's strength has been attributed to a combination of factors, including Israel's rapid economic recovery from the pandemic; a large current-account surplus that is expected to reach 5.5% of GDP in 2021, due largely to hi-tech sector sales; and massive foreign direct investment in the hi-tech sector.

"There is sort of an avalanche effect happening now," Katz said.

However, there is still plenty of good news, he said, adding:

"In general, while exporters will struggle, a strong shekel is good for the economy. Consumers gain from this, and investments will be cheaper as well. Companies thinking of expanding their activity purchasing new equipment will all pay less. It will also help soften inflationary pressures."

Meanwhile, manufacturers are fuming, as their revenues drop while costs remain the same.

"What the coronavirus variants did not do to the economy, the dollar variant will do," said Ron Tomer, president of the Manufacturers Association (MAI). "Exporters in all sectors of industry and also in hi-tech are starting to export without any profit or at a loss. This is an unsustainable process, and when it explodes, it will blow up in our faces."

MAI vice president Ayelet Nahmias-Verbin said: "We are at a point we have never seen before. There is no manpower to work at companies, and when there is, it costs us three times more. There are no raw materials to work with, and when there are, they cost ten times as much due to rising shipping costs and the dollar erosion."

"The dollar is a significant part of the pressure the economy is experiencing. It is impossible to continue producing and exporting under these conditions. The exports that helped get the economy out of the crisis are facing collapse."

Marian Cohen, chairman of the Association of Hi-Tech Companies in the Manufacturers Association, said: "For all hi-tech manufacturers, 60% to 100% of sales are done in foreign currency, while all costs are in shekels. It goes straight down to the bottom line."

"The dollar crisis is moving companies to develop branches abroad instead of in Israel. Company reports will remain at similar levels, but there will be no industry here. Already today, Israeli hi-tech employs about 70,000 workers abroad."

### **SKY'S THE LIMIT: ISRAELI STARTUP DEVELOPS BALLOONS TO CAPTURE CARBON (YNet 11/4/21)**

An Israeli startup has joined the fight against global warming by seeking inspiration in the upper atmosphere, where it hopes to send fleets of balloons that will trap carbon dioxide for recycling.

Carbon dioxide (CO<sub>2</sub>) emissions, from the burning of fossil fuels and from industrial agriculture, are the main cause of climate change. But removing CO<sub>2</sub> from the atmosphere at standard temperatures requires too much energy for governments and companies to consider it cost-effective.

To counter this challenge, Israeli-based High Hopes Labs developed a system that captures the carbon where it has almost solidified, far above the Earth.

"The beautiful thing is that capturing gas is very easy when it's close to freezing," CEO Nadav Mansdorf said. "Carbon is freezing in minus 80 degrees (Celsius, minus 112 Fahrenheit) and the only place that we can find carbon in a temperature close to that, is 50 kilometers (30 miles) above our heads."

The company has tested its system on a small scale, Mansdorf says, releasing gas-filled balloons with a box that serves as a carbon-capture device attached underneath.

The frozen carbon then falls back to Earth where it can be recycled for industrial use.

The company aims to build larger balloons within two years that could each be deployed to remove "a ton of carbon a day at a cost below \$100, much less than comparable on-ground facilities currently in use", Mansdorf said.

### **ISRAELI BOOKSTORES PULL BOOKS BY ISRAEL BOYCOTTING WRITER SALLY ROONEY (Arutz-7 11/5/21)**

Two of the largest bookstores in Israel announced they will no longer sell books by Irish novelist Sally Rooney after she refused to have a new novel translated into Hebrew by an Israeli publisher.

Booksellers Tzomet Sefarim and Steimatzky will remove Rooney's books from their stores and online sites, BBC News reported.

The stores have a combined 200 outlets in Israel.

The move by the stores is the first response since the author made the statement in October that she would not approve the Hebrew translation of her novel "Beautiful World, Where Are You" by an Israeli publisher due to her support for the BDS Movement.

Like the acclaimed Irish author's first two books, "Beautiful World" explores the life and romance of intellectual, urbane millennials. It debuted at the top of the New York Times bestseller list when it was published in September, following a publicity campaign that came on the heels of Rooney's popular second novel, "Normal People," which was also adapted into a TV series.

Rooney, 30, has been open about her opposition to Israel. In July, soon after the conflict between Israel and Hamas in Gaza, the author was one of thousands of artists to sign a letter accusing Israel of "apartheid" and calling for its international isolation. The letter called for "an end to the support provided by global powers to Israel and its military; especially the United States," and for governments to "cut trade, economic and cultural relations."

### **YAMINA: COMPROMISE ON EVERYTHING, INSIST ON NOTHING (Ariel Plaksin, Israel Hayom 11/5/21)**

The vote for the state budget, which was finalized early Friday, essentially ensured that Yair Lapid would become prime minister, both due to his rotation agreement with Naftali Bennett and the clause signed by the Yamina party stipulating that if the government falls for any reason – he will head the transition government.

It's obvious why Lapid insisted on including such a clause in the coalition agreement. The interesting question is why Prime Minister Naftali Bennett agreed. He had significant enough power to reject the proposal, or at least negotiate certain returns in his favor, as Lapid knew he wasn't likely to have such a prime opportunity again. The answer is simple: Yamina officially abandoned its right-wing ideology, and the party is now focusing on centrist voters or merging with a centrist party.

This new direction was also evident in the lead-up to the budget vote. Journalist Yaara Shapira revealed this week that as part of its preparations for the vote, "problematic" lawmakers were identified – from the Joint Arab List – who could torpedo the budget at the last minute. Case and response files were made for these "problematic" MKs, with tailor-made budgetary bonuses to stave off any signs of trouble.

In other words, every member of the Joint Arab List served as the buffer between the new budget and a particularly stinging slap to the face. Each of them was likely to demand and receive the moon and stars. It will have happened behind closed doors, at the last minute, almost assuredly without any attention or outcry from the press. The outrageous sum of 53 billion for Mansour Abbas was just the beginning.

Yamina is employing the customary excuse: "Everyone is compromising so the government doesn't fall." However, in the wake of the complete construction freeze (and pardon me for ignoring the latest spin), leaning on terrorist supporters, shelving the immigration bill, and essentially any law that even sounds right-wing – everyone realizes that the members of Yamina are the only ones compromising – on everything. Considering the current state of affairs – a party without a base that won't pass the electoral threshold – their concerns are understandable. But this is merely spin, and the members of

Yamina know it. Every single party in the coalition is just as afraid of elections as Yamina.

Ayelet Shaked could have supported the immigration bill, which she herself drafted, instead of shuttling between MKs to make sure it failed; instead of eliminating it, Bennett could have instructed his party to support the bill that sought to keep terrorists from becoming citizens, and more. Spoiler alert: The bills would have passed, and the government wouldn't have fallen. Yamina, a wily and clever political actor, knew this. Despite that knowledge, they still decided to concede it all.

"Today is the 104th anniversary of the cursed Balfour Declaration," said MK Osama Saadi of the Joint Arab List during his address before the Knesset plenum on Tuesday, causing a small storm. Instead of demanding an apology or at least responding, we can only guess what Yamina's "bonus package" for Saadi entailed to ensure his budget vote. That's how it is when you've officially kicked your ideology to the curb – all that's left is guesses.

### **ABRAHAM ACCORDS DIVIDEND: BETTER RELATIONS WITH BRITAIN**

(Herb Keinon, JPost 11/4/21)

The Abraham Accords are not only good for Israel and the Arab countries involved, but has also led to an upgrade of Israel's relations with third countries no longer concerned about how close relations with the Jewish State will play in the Persian Gulf, former ambassador to the United Kingdom Mark Regev said.

Regev, in a Jerusalem Post One-on-One Zoomcast, said that this effect was actually felt in Britain even before the accords were formally signed in 2020, but after Israel was discretely building relationships with various countries in the Arab world.

In 2018, Regev -- currently a senior visiting fellow at Institute for National Security Studies in Tel Aviv -- recalled that he went to a RAF airbase for the first-ever joint exercise between the IAF and the RAF, and the first time IAF pilots ever flew over British soil.

"In the British military there was always a respect for Israel, for the IAF, for Israeli intelligence, and the elite Israeli combat units, and in Israel, there was always respect for the British," he said. "But in the past, there were political constraints on the relationship, and those political constraints were based on the reality that Britain had some very strong friends in the Arab world, countries where they have very lucrative economic relations, and historical friendship and partnerships."

Over the last decade, Regev said, that part of the Arab world that was closest to Britain, also happened to be the part of the Arab world most open to relations with Israel. "So if in the past part of the British government put their foot on the brakes to prevent the Israeli-British relationship from moving ahead too quickly because they were concerned there could be a backlash from Britain's traditional partners in the Mideast, what we have now is that those Arab partners of Britain were suddenly Israel's best friends."

This, even more than Brexit, accounts for the strengthening of ties between the two countries over the last decade.

"There are people in the British government who were worried that if they got too close to Israel, it would impact their relations with the Arab world. And when that ceased being a problem, that allowed other things to move ahead, and allowed for Israeli-British relations to move ahead in a very natural way." Regev said the positive trajectory in the relationship began before the 2016 Brexit vote, and while Brexit may have helped strengthen the trend, it was not a result of Brexit. He also said that when it comes to political issues such as the diplomatic process with the Palestinians and the status of Jerusalem, there are not many differences between the positions taken in London and those taken by the EU in Brussels.

Nevertheless, Regev said that British Prime Minister Boris Johnson talked about his great friendship with Israel every time they met, always mentioning the three weeks he spent as a volunteer on Kibbutz Kfar Hanasi in his youth. "There is a warmth there, a friendship toward Israel, and I think also a friendship toward the Jewish people as well," he said. "Does that always articulate into policy where we see eye to eye on every issue, obviously not."



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

**It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L.**

This week's Torah portion of Vayitzei begins with the narrative of Yaakov leaving his family home in Be'er-Sheva. The Torah records in chapter 28, verse 10: "Yaakov departed from Be'er-Sheva and went towards Charan." This follows last week's Torah reading describing the angst of Rivka, Yaakov's mother, upon hearing that her eldest son, Eisav, intended to kill Yaakov for usurping his blessing. Consequently, Rivka urges her husband, Yitzchak, to send Yaakov forth to seek a mate, never divulging to Yitzchak her deepest fears and true motive for sending Yaakov from home.

In this week's Haftarah (supplemental reading from the Book of Hosea), however, the prophet records more accurately that Yaakov did not simply depart from his home, but rather he fled. The question is self-evident. Did he depart or did he flee with a compelling urgency?

The answer is... both narratives are true. To the casual observer, one would surely conclude that Yaakov fled from home, fearing for his life. Nevertheless, on a deeper level, Yaakov understood and believed that the course of events that dictated that he leave home was a directive and the beginning of a new chapter in his life. Secure in the knowledge that all that transpired was from Above, Yaakov does not assimilate this in his mind as "fleeing from home," but rather as departing to confront new challenges in a different direction.

One of the great Torah leaders of the generation of the Holocaust, Rabbi Eliyahu Meir Bloch, upon coming to our shores, declared, "I am not a refugee fleeing from Europe; instead, I am an emissary from Above to build Torah in America." In all of life's challenges and difficulties, we are to understand that we are never to flee; rather we should go forth with faith and resolve that all comes from Above.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Yaakov left Be'er Sheva and traveled to Charan... (28, 10)**

*A father may forgo on his honor. (Kiddushin 30a)*

Chazal (Megilla 17a) say that Yaakov was punished with the disappearance of Yosef because when he was away from his parents he did not fulfill the mitzva of honoring one's parents.

Since Yitzchak had commanded him to go, why was Yaakov punished for not honoring his parents? Had they not forgone on their honor?

### Parsha Riddle

**Why did Lavan hug and kiss Yaakov?**

Please see next week's issue for the answer.

**Last week's riddle:**

**What is the connection between Avraham's death and Esav?**

**Answer: Avraham died five years early so he would not have to witness Esav's evil.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayeitzei* (30:31-43), the Torah relates Yaakov's arrangement with Lavan to divide between themselves the offspring of Lavan's sheep and goats based on the offspring's coloring, and Yaakov's subsequent manipulation of their coloring in his favor via a technique involving the placing of peeled wooden rods facing the sheep when they came to drink.

Many commentators either explicitly or implicitly raise the problem that Yaakov's conduct seems to constitute cheating, and they grapple with his seemingly unethical conduct:

- Ramban on our *parashah* simply rejects the assumption that Yaakov's conduct violated the rules of their arrangement: "As soon as they agreed that his hire would be these colors, it was permissible for Yaakov to do whatever he could to cause them to give birth in this manner." Furthermore, "Perhaps Yaakov had made a condition that he may do with them whatever he wants." Elsewhere (48:15), however, Ramban characterizes Yaakov's behavior *vis-à-vis* Lavan as "twisted" and "not the path of truth."
- R. Yosef Kimhi (cited by his son Radak) and R. Yitzchak Or Zarua (responsa #769) explain that Yaakov only used the rods to manipulate the coloring of the offspring of his **own** sheep (which were rightfully his regardless of their coloring, since their arrangement applied only to the offspring of **Lavan's** sheep), in order to forestall Lavan's (baseless) suspicions that Yaakov had stolen them from him, but not to manipulate the coloring of the offspring of **Lavan's** sheep.
- Some explain that Yaakov was justified in cheating since Lavan had already violated the rules of their arrangement, either by removing the **adult** colored sheep (which was unfair since the chance of colored offspring would thereby be reduced), or by removing not just the "speckled" sheep, as per their arrangement, but even the "ringed" ones. Cheating a cheater is justified, as per the verse (Shmuel 2 22:27) "with the corrupt You act perversely." (Tosafos, and cf. Or ha-Chaim)
- Some explain that it was actually Divine providence, rather than the rods, that caused the sheep to be colored in Yaakov's favor, and they accordingly offer various alternative explanations of the purpose of the rods (*Midrash Lekach Tov, Rabbeinu Bachya*).

PRESENTED BY  
**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was many.
2. I was one.
3. I was a Mizbeiach.
4. I was a monument.

#### #2 WHO AM I?

1. I was promised to Yaakov.
2. I caused Sefer Bereishis.
3. My air wizens.
4. I am watched all year long.

#### Last Week's Answers

**#1 Pesach** (I was the day of the blessing, I have my own offering, I am a day of redemption, I correspond to Avraham.)

**#2 Bigdei HaChamudos/Esav's special clothes** (I was for Adam, I was for Nimrod, I was for Esav, I was for Yaakov.)

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