

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

October 13 - 14, 2023 - 29 Tishrei 5784 - Parashas Bereshis/Mevorchim Hachodesh
Light Candles by 6:14 - Havdalah 7:12

The Shabbos Shorts is sponsored by **Esther Edeson, Simi & Sammy Franco, Sahra & Yale Ginsburg** and **Barbara Price** in honor of **Nancy James'** birthday this past week.

YISE Supports Israel

Our thoughts and prayers are focused on Israel. Please see the back of this sheet for various things you can do to support Israel.



Shabbos Schedule

Minyan locations:

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

Friday Night:

- Mincha: 6:15 (B), 6:05 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 6:10 (B), 6:00 (Sephardi, LBM)
- Shabbos ends/Maariv: 7:12

Divrei Torah/Shiurim

- | | |
|---------------------------------------|------------------------|
| • 8:45 Main Minyan (B) | Rabbi Rosenbaum |
| • 9:15 Minyan (S) | Rabbi Postelnek |
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Postelnek |
| • Shiur before Mincha - 5:25 (B) | Rabbi Postelnek |
| • Shiur between Mincha and Maariv (B) | Rabbi Yitzhak Grossman |

Kiddush Sponsors

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.
- The Shul Kiddush is sponsored by **Rabbi Dovid & Atara Rosenbaum** in honor of Gedaliah's Bar Mitzvah.

Mazal Tov

- **Arlette Jacobson** and **Ken & Cheryl Jacobson** on the engagement of their daughter Michal to Natan Gulbakov of Manhattan, NY.
- **Vivian & Arnie Kirshenbaum** on the birth of a great-granddaughter, Yael Rivka. Proud parents are Ruth & Barry Rosenblum of Los Angeles. Mazal Tov to all of the grandparents, aunts, uncles and cousins.
- **Rebbetzin Atara & Rabbi Dovid Rosenbaum** on the Bar Mitzvah of their son Gedaliah. Mazal Tov also to grandparents **Judy & Rabbi Roy Rosenbaum** and Emil Braun and to siblings Yosef, Moshe, Rachel and Miriam.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, 9:15 in The House, *will not take place this Shabbos, October 14.*
Shabbos Groups this Shabbos, October 14, from 10:00 AM until Shul ends.

- **Toddler Group** (under 3 with a parent) - in the Toddler Room in the Lower Lobby.
- **Kinder Group** (3 to 5) - upstairs in the room behind the balcony
- **Boys ages 6-9, Girls ages 6-9 and 5th - 6th grade girls** - meet in the Lower Lobby and walk to the Yeshiva.
- **Jr. Congregation** for 4th to 6th grade boys - in The House, *will not take place this Shabbos, October 14.*
- **Parshas Noach Cupcake Decorating** - Thursday, October 19, 4:00 PM - 6:00 PM at YISE. *See flyer for details.*

For more information, contact Sharon Shimoff at sshimoff@yise.org

Shul Announcements

- **Lunch and Learn** on Wednesday, October 18, 11:45 AM - 1:00 PM at YISE with Rabbi Michael Frank, Kehillas Ohr Hatorah. Musical presentation by Dr. Stuart Goldman. RSVP by October 15 to director@goldennetwork.org or 301-732-1773. Donations appreciated. *See flyer for details.*
- **New Member Meat & Greet BBQ** - Due to the current situation in Israel, YISE's Meat and Greet BBQ, scheduled for Sunday, October 22, is being postponed.
- **YISE Logo Contest** - Calling all graphic designers! YISE is looking for a logo to celebrate 75 years of YISE, 1951 - 2026, and 50 years in the Arcola building, 1974 - 2024. Send entries to communications@yise.org *See flyer for details.*

Shul Announcements (continued)

- **New Welcoming Committee!** If you would like to welcome a new person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you for details.
- **Mazal Tov on the Birth of Your Son or Daughter!** YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send details to announce@yise.org
- **Happy Birthday! Happy Anniversary!** Want to celebrate a Birthday or Anniversary? Please email office@yise.org for details. Thank you for your support.
- **Seeking Shalosh Seudos Sponsors** for the next few months. Sponsorships start at \$375. To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org or Ethan Cohen at ecohen@yise.org Contact Ethan Cohen to volunteer to set up and clean up.
- **Online YISE Cholim List** - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org
- **Helping Hands Across Kemp Mill**, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com
- **Shiurim from Rabbi Gedaliah Anemer, ZT"l**, are available at <https://audio.yise.org>

YISE Supports Israel

- **Recording of the communal Atzeres Tefillah** with Rabbi Lopiansky on Monday night is at: www.vaadgw.org/communal-atzeres-tefillah-for-israel-20231009
- **Daily Chizuk** - Rabbi Rosenbaum will lead a daily 15-minute Zoom of Tehillim recital and study of the Sefer Ahavas Chesed Sunday through Friday at 12:30 PM on **Zoom A**.
- **Tehillim at Daily Minyan** - 121 and 130 following Shacharis, 20 following Mincha.
- **Tehillim for Israel WhatsApp** - Join at: chat.whatsapp.com/GdKM5n3uJx44h8xFbwBE10
- **Cards and Pictures for Israeli Soldiers** - Sunday, October 15, 9:30 AM - 11:00 AM. *See flyer for details.*
- **Financial Support** - A list of charitable organizations is available at: www.yise.org/israel-2023-10-11-small.pdf
- **Our Local Soldiers** - Send Hebrew name and mother's Hebrew name of relatives serving in the IDF to csimon@yise.org
- **Political Action** - Agudah information at: <https://agudah.org/action-alert-israel-at-war/>
- **Local Law Enforcement** - Our security team is working with the Montgomery County Police Dept. and Secure Community Network. MCPD has increased patrols. Please greet and thank the officers for their efforts to protect the community.
- **Prayer and Mitzvos** - As we engage our efforts through tzedakah and political action, let us also beseech Hashem daily to bring safety to the citizens of Israel, success to its military, and clarity to its leadership.

Thank you to the Shabbos Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur - David Jaray in honor of Rabbi Grossman and all those who attend his Shiur and by Ina Klingner, mother of Elaine Rubin.

8:45 Minyan Drasha

Fay Kasser to commemorate the Yahrzeit of her mother, Regina Mincer, Rivka Tziviva bas Pinchas, Z"l.

Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.

The Week Ahead		Sunday, Oct. 15 Rosh Chodesh	Monday, Oct. 16 Rosh Chodesh	Tuesday October 17	Wednesday October 18	Thursday October 19	Friday October 20
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:35, 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)	8:00	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	6:10	6:10	6:10	6:10	6:10	See Shabbos schedule
	Sephardi (LBM)	6:05	6:05	6:05	6:05	6:05	
Halachic Times: Latest Alos Hashachar 6:04 AM, Earliest Talis and Tefilin: 6:31 AM, Latest Netz: 7:24 AM, Latest Krias Shema: 10:05 AM, Earliest Mincha: 1:24 PM, Earliest Shkia: 6:21 PM, Latest Tzeis Hacoachavim 7:10 PM							

Next Shabbos

October 20 - 21, 2023 - 6 Marcheshvan 5784

Parashas Noach

Light Candles by 6:04 - Havdalah 7:02

Friday Night:

- Mincha: 6:05 (B), 5:55 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 6:00 (B), 5:55 (Sephardi, LBM)
- Shabbos ends/Maariv: 7:02

Next Shabbos Shorts Deadline:

Wednesday, October 18, at 12 Noon

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

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

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

Website: www.yise.org

Rabbi Dovid Rosenbaum

Rabbi Yosef Postelnick - Assistant Rabbi

Josh Seidemann - President

Simi Franco - Office Manager

Josh Breistein - Facility Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

October 13 - 14, 2023 - 29 Tishrei 5784 - Parashas Bereshis/Mevorchim Hachodesh

Upcoming Community Programs & Listings

Annual 50+Expo coming up this Sunday, October 15, 12 Noon to 4:00 PM at Springfield Town Center and next Sunday, October 22, 12 Noon to 4:00 PM at Silver Spring Civic Building. Free health screenings, flu/Covid/RSV/Shingrix and other vaccines, informative exhibits, volunteer opportunities, entertainment and more. All free, including free parking. For more information, go to www.Beacon50expo.com

Kemp Mill Toastmasters - Wednesday, October 18, 8:00 PM - 9:15 PM, on Zoom. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more information. Zoom Meeting ID: 986 546 841, Passcode: 3671

Four Kabbalistic Secrets for Enduring Relationships in a Modern World - Join the Mikvah Emunah Society as we welcome renowned speaker Rivka Slonim to speak to the women of our community on Wednesday, October 18, at 8:00 PM at Chabad of Silver Spring. This event is part of the Robin Niman Mikvah Education Fund and is free to attend, but RSVPs are required and sponsorships are welcomed. For more details, visit <https://mikvahemunah.com> and click on "Events". Questions? Email gwmikvah@gmail.com

Dirshu - Join Kollel Dirshu of Silver Spring, now studying Maseches Bava Basra, at YGW. Daily morning shiur by Rabbi Eli Reingold at 5:45 AM and evening shiur by Ranon Cortell and Pinchas Werner at 9:00 PM. Chavrusas also available during these times. For more info. and to join our program, contact Hirsh Komarow 301-633-6262 or komarowh@gmail.com

Lisa Landy Memorial Fund - Lisa devoted the better part of the last three decades teaching pre-schoolers in Jewish schools in the Washington, DC area. Lisa was a staunch advocate of the Reggio Emilia teaching approach, which encourages students to direct their own learning and fosters their independent thinking and self-confidence. The Lisa Landy Memorial Fund was established to train teachers in local Jewish schools in the Reggio method. To make a tax-deductible donation or for more information, contact Eli Landy at 301-401-9475 or eli_landy@hotmail.com

Recurring Community Programs & Listings

Join the Buddy Network - Do you live alone and want a buddy? Do you want to volunteer to be a buddy? Have a buddy check in during extreme weather or power outages. Make sure you have the basic necessities when you can't get out. Register at <https://goldennetwork.org/buddynetwork> For more info. call 301-732-1773 or email director@goldennetwork.org

Days of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 10:00 AM at the home of Mrs. Aviva Werner, 815 Lamberton Drive. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Pirkei Avos: Ethics for Everyday Living - presented by Rabbi Hillel Shaps on Zoom. Wednesdays, 12:15 PM - 1:00 PM. For Zoom info and registration go to <https://linksgw.org/classes>

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

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:00 AM to 10:00 AM, on Zoom B. For more information, call 301-732-1773 or email director@goldennetwork.org

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

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

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos 1-1/2 hours before the latest YISE Mincha.

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

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

Weekday Shiurim

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

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

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, *will resume on Sunday, October 22.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - Tehillim recital followed by a 15-minute Shiur on the Sefer Ahavas Chesed as a merit for Israel. Sunday through Friday, 12:30 PM, **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 Sefer Iyov, **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. Special time this Sunday, October 15, Rosh Chodesh Marcheshvan - 9:50 AM breakfast, 10:05 AM Shiurim: *See flyer for details.*
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**
 - For Women: Tuesdays: Mrs. Sara Malka Winter. New day, new topic: Visions of the Prophets, Lessons and Insights from the Weekly Haftorah - **Zoom D**
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Presented by Rabbi Hillel Shaps. Register at <https://thegreaterwashingtoncommunitykollel.com/scp> For more information please contact Rabbi Hillel Shaps: hshaps@gwckollel.org *New semester begins Tuesday, October 24. See flyer for details.*
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday 7:35 AM - 8:22 AM, Monday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "Profits from the Prophets", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, Wednesday evenings at 8:30 PM on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:
- | | |
|--|--|
| Zoom A: ID: 416 963 9000, password 492019 | Zoom E: ID: 746 455 2195, password Learn |
| Zoom B: ID: 970 1398 4837, password 613 | Zoom F: ID: 803 356 4156, password Learn |
| Zoom C: ID: 833 3477 1595, password RabbiHyatt | Zoom G: ID: 713 7408 5130, password 045079 |
| Zoom D: ID: 601 853 4021, password Winter (phone 667362) | Zoom H: ID: 849 3898 4989, password 161699 |

Thank you to the Weekday Shiurim Sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur - **David Jaray** in memory of Rabbi Hyatt, Z"L, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"L, and Rabbi Hillel & Mrs. Myrna Klavan, Z"L.

Rabbi Rosenbaum's Navi Shiur

Debbie Rogal so that the learning should be in the merit of those in Israel in need of comfort, Refuah, or release from captivity, as well as all in the IDF or otherwise in harm's way. May Hashem bring a speedy end to this situation.

Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.



Greater Washington
Community Kollel
in conjunction with
Young Israel
Shomrai Emunah

SUNDAY

BRUNCH & LEARN

Sunday Mornings

at Young Israel Shomrai Emunah, 1132

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

Men's programming - Free of charge

Schedule change for
Sunday, Oct 15
(Rosh Chodesh):
Breakfast: 9:50am
Classes: 10:05am

FOUR GREAT LEARNING OPTIONS TO CHOOSE FROM!

**ILLUMINATING
INQUIRIES IN HALACHA**

RABBI YITZCHAK MANDEL

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

RABBI HILLEL SHAPS

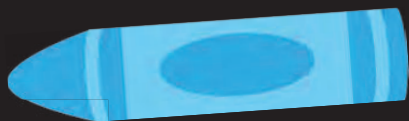
**NAVIGATING NAVI
SEFER YEHOSHUA**

RABBI YITZHAK GROSSMAN

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

RABBI MENACHEM WINTER

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



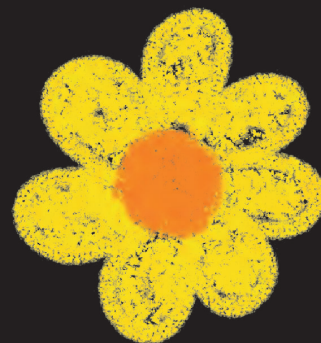
Calling our youngest YISE
members to take action!



Sunday, October 15th

9:30- 11:00 AM

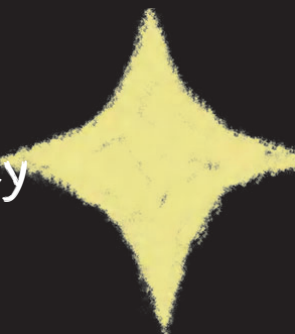
YISE Social Hall Lobby



Come make cards and
pictures for the Israeli
soldiers



The support we send is helping
raise their spirits as they bravely
fight for Israel



For more information, please email sshimoff@yise.org



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COMMUNITY KOLLEL
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REVOLUTIONIZE *Your Torah Learning!*

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**NEW SEMESTER
BEGINS OCT. 24**

Learn and remember
for years to come
the most common
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Transform your
Shabbos table
with weekly take home
Q&As and comics.

Understand the ethical &
philosophical background
of the halachos.





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CHAVER CERTIFICATE
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RABBI HILLEL SHAPS, RABBI HILLEL SHAPS, RABBI HILLEL SHAPS

Topic of this Zman:

Halachos of Bikur Cholim / Visiting the
Sick, Aveilus/Mourning, and more...

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

Register at:
thegreaterwashingtoncommunitykollel.com/scp

MENS PROGRAMMING
For more information, please contact: Rabbi Hillel Shaps,
hshaps@gwckolld.org



SEMICHAS CHAVER
PROGRAM

Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht



Rabbi Michael Frank

**Wednesday, October 18
11:45-1:00**

Young Israel Shomrai Emenah
1132 Arcola Ave.

Musical Presentation
by Dr. Stuart Goldman
Featuring My Zaidy from Moshe Yess

RSVP by 10/15
director@goldennetwork.org | 301-732-1773

OPEN TO MEN AND WOMEN
DONATIONS APPRECIATED | SPONSORSHIPS AVAILABLE | GOLDENNETWORK.ORG



We need a graphic designer ASAP!

YISE needs you! We are looking for a special 75th anniversary logo to celebrate our big year! Please submit all entries to communications@yise.org by Rosh Chodesh Cheshvan (Oct. 16, 2023).

The winning design will be featured in upcoming shul announcements, flyers, websites, and more!

The winning designer will receive a gift card to a Capitol-K certified restaurant of their choice.



Did you know that YISE will also be celebrating 50 years at our Arcola location?

Likutei Divrei Torah

Gleanings of Divrei Torah
on Parashat Hashavuah
via the Internet

"All Israel are bound to each other", all the more so, when all the inhabitants of the land are in great trouble. It is a duty to arouse oneself to the right emotion, to share in the public's sorrow, and to pray to God from the bottom of the heart and with tears, that He will stand with our soldiers, and return all the captives to their homes in peace. May all our enemies fall. May God hear our prayers and have mercy on his people. May we soon have complete redemption in our day. *Halacha Yomit, Ovadiah Yosef Institute*

Volume 30, Issue 1

Shabbat Parashat Bereshit

5784 - B"H

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

A Double Sacrilege: "Terror, the killing of the innocent and the sacrifice of human life in pursuit of political ends are not mere crimes. They are sacrilege. Those who murder God's image in God's name commit a double sacrilege." *Not in God's Name*, p. 202

The Art of Listening: What exactly was the first sin? What was the Tree of Knowledge of Good and Evil? Is this kind of knowledge a bad thing, such that it had to be forbidden and was only acquired through sin? Isn't knowing the difference between good and evil essential to being human? Isn't it one of the highest forms of knowledge? Surely God would want humans to have it? Why then did He forbid the fruit that produced it?

In any case, did not Adam and Eve already have this knowledge before eating the fruit, precisely in virtue of being "in the image and likeness of God"? Surely this was implied in the very fact that they were commanded by God: Be fruitful and multiply. Have dominion over nature. Do not eat from the tree. For someone to understand a command, they must know it is good to obey and bad to disobey. So they already had, at least potentially, the knowledge of Good and Evil. What then changed when they ate the fruit? These questions go so deep that they threaten to make the entire narrative incomprehensible.

Maimonides understood this. That is why he turned to this episode at almost the very beginning of *The Guide for the Perplexed*. His answer though, is perplexing. Before eating the fruit, he says, the first humans knew the difference between truth and falsehood. What they acquired by eating the fruit was knowledge of "things generally accepted." But what does Maimonides mean by "things generally accepted"? It is generally accepted that murder is evil, and honesty good. Does Maimonides mean that morality is mere convention? Surely not. What he means is that after eating the fruit, the man and woman were embarrassed that they were naked, and that is a mere matter of social convention because not everyone is embarrassed by nudity. But how can we equate being embarrassed that you are naked with "knowledge of Good and Evil"? It does not seem to be that sort of thing at all. Conventions of dress have more to do with aesthetics than ethics.

It is all very unclear, or at least it was to me until I came across one of the more fascinating moments in the history of the Second World War.

After the attack on Pearl Harbour in December 1941, Americans knew they were about to enter a war against a nation, Japan, whose culture they did not understand. So they commissioned one of the great anthropologists of the twentieth century, Ruth Benedict, to explain the Japanese to them, which she did. After the war, she published her ideas in a book, *The Chrysanthemum and the Sword*. One of her

central insights was the difference between shame cultures and guilt cultures. In shame cultures the highest value is honour. In guilt cultures it is righteousness. Shame is feeling bad that we have failed to live up to the expectations others have of us. Guilt is what we feel when we fail to live up to what our own conscience demands of us. Shame is other-directed. Guilt is inner-directed.

Philosophers, among them Bernard Williams, have pointed out that shame cultures are usually visual. Shame itself has to do with how you appear (or imagine you appear) in other peoples' eyes. The instinctive reaction to shame is to wish you were invisible, or somewhere else. Guilt, by contrast, is much more internal. You cannot escape it by becoming invisible or being elsewhere. Your conscience accompanies you wherever you go, regardless of whether you are seen by others. Guilt cultures are cultures of the ear, not the eye.

With this contrast in mind we can now understand the story of the first sin. It is all about appearances, shame, vision, and the eye. The serpent says to the woman: "God knows that on the day you eat from it, your eyes will be opened, and you will be like God, knowing Good and Evil." That is, in fact, what happens: "The eyes of both of them were opened, and they realised that they were naked." It was appearance of the tree that the Torah emphasises: "The woman saw that the tree was good to eat and desirable to the eyes, and that the tree was attractive as a means to gain intelligence." The key emotion in the story is shame. Before eating the fruit the couple were "naked, but unashamed." After eating it they feel shame and seek to hide. Every element of the story – the fruit, the tree, the nakedness, the shame – has the visual element typical of a shame culture.

But in Judaism we believe that God is heard not seen. The first humans "heard God's Voice moving about in the garden with the wind of the day." Replying to God, the man says, "I heard Your Voice in the garden and I was afraid because I was naked, so I hid." Note the deliberate, even humorous, irony of what the couple did. They heard God's Voice in the garden, and they "hid themselves from God among the trees of the garden." But you can't hide from a voice. Hiding means trying not to be seen. It is an immediate, intuitive response to shame. But the Torah is the supreme example of a culture of guilt, not shame, and you cannot escape guilt by hiding. Guilt has nothing to do with appearances and everything to do with conscience, the voice of God in the human heart.

The sin of the first humans in the Garden of Eden was that they followed their eyes, not their ears. Their actions were determined by what they saw, the beauty of the tree, not by what they heard, namely the word of God commanding them not to eat from it. The result was that they did indeed acquire a knowledge of Good and Evil, but it was the wrong kind. They acquired an ethic of shame, not guilt; of appearances not conscience. That, I believe, is what Maimonides meant by his distinction between true-and-false and "things generally accepted." A guilt ethic is about the inner voice that tells you, "This is right, that is wrong", as clearly as "This is true, that is false". But a shame ethic is about social convention. It is a matter of meeting or not meeting the expectations others have of you.

Shame cultures are essentially codes of social conformity. They belong to groups where socialisation takes the form of internalising the values of the group such that you feel shame – an acute form of embarrassment – when you break them, knowing that if people discover what you have done you will lose honour and 'face'.

Judaism is precisely not that kind of morality, because Jews do not conform to what everyone else does. Abraham was willing, say the Sages, to be on one side while all the rest of the world was on the other. Haman says about Jews, "Their customs are different from those of all other people". Jews have often been iconoclasts, challenging the idols of the age, the received wisdom, the "spirit of the age", the politically correct.

If Jews had followed the majority, they would have disappeared long ago. In the biblical age they were the only monotheists in a pagan world. For most of the post-biblical age they lived in societies in which they and their faith were shared by only a tiny minority of the population. Judaism is a living protest against the herd instinct. Ours is the dissenting voice in the conversation of humankind. Hence the ethic of Judaism is not a matter of appearances, of honour and shame. It is a matter of hearing and heeding the voice of God in the depths of the soul.

The drama of Adam and Eve is not about apples or sex or original sin or "the Fall" – interpretations the non-Jewish West has given to it. It is about something deeper. It is about the kind of morality we are called on to live. Are we to be governed by what everyone else does, as if morality were like politics: the will of the majority? Will our emotional horizon be bounded by honour and shame, two profoundly social feelings? Is our key value appearance: how we seem to others? Or is it something else altogether, a willingness to heed the word and will of God? Adam and Eve in Eden faced the archetypal human choice between what their eyes saw (the tree and its fruit) and what their ears heard (God's command). Because they chose the first, they felt shame, not guilt. That is one form of "knowledge of Good and Evil", but from a Jewish perspective, it is the wrong form.

Judaism is a religion of listening, not seeing. That is not to say there are no visual elements in Judaism. There are, but they are not primary. Listening is the sacred task. The most famous command in Judaism is *Shema Yisrael*, "Listen, Israel." What made Abraham, Moses, and the prophets different from their contemporaries was that they heard the voice that to others was inaudible. In one of the great dramatic scenes of the Bible, God teaches Elijah that He is not in the whirlwind, the earthquake, or the fire, but in the "still, small voice."

It takes training, focus and the ability to create silence in the soul to learn how to listen, whether to God or to a fellow human being. Seeing shows us the beauty of the created world, but listening connects us to the soul of another, and sometimes to

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the soul of the Other, God as He speaks to us, calls to us, summoning us to our task in the world.

If I were asked how to find God, I would say, Learn to listen. Listen to the song of the universe in the call of birds, the rustle of trees, the crash and heave of the waves. Listen to the poetry of prayer, the music of the Psalms. Listen deeply to those you love and who love you. Listen to the words of God in the Torah and hear them speak to you. Listen to the debates of the Sages through the centuries as they tried to hear the texts' intimations and inflections.

Don't worry about how you or others look. The world of appearances is a false world of masks, disguises, and concealments. Listening is not easy. I confess I find it formidably hard. But listening alone bridges the abyss between soul and soul, self and other, I and the Divine. Jewish spirituality is the art of listening. [5777]

Shabbat Shalom: Rabbi Shlomo Riskin

"In the beginning God created the heavens and the earth." Why does the Torah, the word of God given to Moses as His legacy to the Jewish people, begin with an account of creation, going off into gardens of Eden and towers of Babel? It could, and perhaps should, have begun at the point when the Jews are given their first commandment as a nation after departing from Egypt: 'This month shall be unto you the beginning of months', referring to the month of Nissan, when Pesach, the uniquely Jewish festival commemorating our emergence as a nation, is celebrated. After all, is not the Bible primarily a book of commandments? So asks Rashi at the beginning of his commentary on Bereishit.

I would like to suggest three classical responses to this question, each of which makes a stunning contribution to our opening query, What is Torah?

Rashi's answer to this question is the Zionist credo. We begin with an account of creation because, if the nations of the world point their fingers at us, claiming we are thieves who have stolen this land from the Canaanites and its other indigenous inhabitants, our answer is that the entire world belongs to God; since He created it, He can give it to whomever is worthy in His eyes. From this perspective, Rashi has masterfully taken a most universal verse and given it a nationalistic spin. He has placed our right to the land of Israel as an implication of the very first verse of the Torah!

It is also possible to give Rashi's words an added dimension. He concludes this particular interpretation, 'and He (God) can give (the land) to whomever is worthy in his eyes.' These words can be taken to mean to whomever He wishes, i.e., to Israel, because he so arbitrarily chooses, or they can mean to whomever is morally worthy of the land, which implies that only if our actions deem us worthy, will we have the right to Israel. Jewish history bears out the second explanation, given the fact that we have suffered two exiles – the second of which lasting close to two thousand years. If this is indeed the proper explanation, Rashi's words provide a warning as well as a promise.

Nahmanides also grapples with this question. For him, it is clear that God's creation of the world is at the center of our theology, and so it was crucial to begin with this opening verse.

After all, the Torah is a complete philosophy of life. The first seven words of the Bible most significantly tell us that there is a Creator of this universe, that our world is not an accident, 'a tale told by an idiot, full of sound and fury, signifying nothing,' a haphazard convergence of chemicals and exploding gases. It is a world with a beginning, and a beginning implies an end, a purpose, a reason for being. Moreover, without the creation of heaven and earth, could we survive even for an instant? Our very existence depends on the Creator; and in return for creating us, He has the right to ask us to live in a certain way and

follow His laws. The first verse in the Torah sets the foundation for all that follows.

First of all, there is a beginning. Second, there is a Creator who created heaven and earth. Third, everything in heaven and on earth owes its existence to the Creator; and fourth, in owing one's existence to the Creator, there could very well be deeds the Creator wants and expects from His creation. According to Nahmanides, the opening verse of the Torah is the one upon which our entire metaphysical structure rests!

After all, the Creator has rights of ownership: He owns us, our very beings. He deserves to have us live our lives in accord with His will and not merely in accord with our own subjective, and even selfish desires. He deserves our blessings before we partake of any bounty of the universe and our commitment to the lifestyle He commands us to lead.

In addition, Nahmanides further suggests that the entire story of the Garden of Eden teaches us that the punishment for disobeying God's laws will be alienation and exile, just as Adam and Eve were exiled from the garden of Eden after eating the forbidden fruit. This process is experienced by Israel during our difficult exile. This too is a crucial element in Jewish theology.

The Midrash offers yet a third explanation. Implied in our opening biblical verse is a principle as to how we ought to live our lives. 'In the beginning God created heaven and earth.' In this sentence, 'created' is the verb; the world reveals to us the creative function of the divine. And since one of the guiding principles in the Torah is that we walk in His ways, our first meeting with God tells us that, just as He created, so must we create, just as He stood at the abyss of darkness and made light, so must we – created in His image – remove all pockets of darkness, chaos and void, bringing light, order and significance. In effect, the first verse of Genesis is also the first commandment, a command ordained by God to all human beings created in His image: the human task in this world is to create, or rather to re-create a world, to make it a more perfect world, by virtue of the 'image of God' within each of us. The Midrash sees the human being in general, and the Jew in particular, as a creative force. Our creative energies – religious, ethical, scientific and artistic – must work in harmony with the Almighty to perfect a not yet perfect world, to bring us back to the peace and harmony of Eden.

All too often, Bible critics make two fatal errors. They divest the Torah of context and subtext, losing sight of what the Torah really wants to say. They take apart the grammatical mechanics of the words, disregarding the majesty and the fire, the vision and the message.

What we must remember is that essentially the Bible is not merely a book of laws, no matter how important they may be, and is certainly not written by man in his feeble attempt to understand creation and God; it is rather the Book of Books emanating from God, which gives instruction and life direction. It reveals not only what humanity is, but what we must strive to become; it teaches us that we must not merely engage the world, but attempt to perfect it in the majesty of the divine.

The Person in the Parsha: R. Tzvi Hersch Weinreb

Undeserved Favoritism? With this week's Torah portion, Bereishit, we begin a new cycle of Torah readings. No wonder that we somehow feel that the new year has finally really begun. It is also the beginning of a new academic year for many of us. No wonder that "newness" is in the air.

For the past month or so, we have been consumed by the range of emotions evoked by our religious holiday observances. We've traversed the days of judgement and penitence and have paraded through joyous and festive days as well. Many of us,

Likutei Divrei Torah

however, are still haunted by the question, "Did I pass the trials of the days of judgement? Do I really deserve a 'good and sweet' new year?"

Thankfully, there is a verse in this week's Torah portion that can provide us hope and comfort. It is a verse that seems to indicate that, at least sometimes, the Almighty favors us although we haven't earned His favor. Strange as it seems, He "plays favorites" even with those who don't deserve such favoritism.

Allow me to prove my point by referring you to the very last verse in this week's parsha. The preceding verses declare the Lord's regret that He created mankind and His decision to "blot out from the earth the men whom I created." We then read, "But Noah found favor in the eyes of the Lord."

The Hebrew for "found favor" is *matsa chen*. Did Noah deserve *chen*? Did he deserve to be favored? The answer lies in an understanding of the word *chen*. For this, we must turn to another biblical passage, this time in Exodus 33:19. There, we find ourselves shocked by the Lord's own words: "I will favor those whom I pleased to favor and show compassion to those to whom I am pleased to show compassion."

This is interpreted by the Sages of the Talmud to mean, "I will favor those whom I choose to favor, even if they are not fit to deserve My favor!"

Do we dare conclude that the Lord arbitrarily favors whomever He pleases, at His whim? Do humans have the right to favor whomever they please, without rhyme or reason, even if that means favoring those who are not truly entitled to such favor?

To answer the latter question, let us consider the observation of the great Talmudic sage, Rabbi Yochanan. I paraphrase his keen insight: "There are three examples of people who display *chen*, i.e., who show favor even when that favor is not objectively deserved. One is the *chen* that one harbors for one's own hometown even if that town is a slum; another is the *chen* that a loving husband shows to his wife even if she is less than perfect; and the third is the *chen* that a consumer retains for an item he purchased even if that item is deficient."

Chen, then, is favor which is bestowed, even when it is not fully deserved. Thus, for example, when the Kohanim bless us in the synagogue, they recite these words: "May the Lord shine His countenance upon you and show you *chen* (*vichuneka*)."

The Sifre translates *chen* in this verse as *matnat chinam*, an undeserved gift.

However, Rabbi Chaim ibn Attar does not define *chen* as unearned favor. Rather, he suggests that there are virtuous behaviors which are performed so simply and so modestly that they are not seen as such. They are taken for granted by the observer and even by the virtuous individual himself. These actions seem petty and trivial to us mortals, but to the Almighty, they are shining and glorious deeds, deserving of the highest rewards.

Rabbi ibn Attar maintains that there are several, although few, such mitzvot that we take lightly but which are of great spiritual significance. There is no explicit list of these mitzvot, or else we would concentrate on fulfilling them, and only them, to the exclusion of all other mitzvot.

All of us can be comforted, then, that although we may often judge ourselves to be undeserving, we are unduly harsh in our self-judgement. For surely there is much that we've done in the way of charitable and otherwise praiseworthy deeds that we have underrated but which merited inclusion in the divine list of deeds deserving *chen*.

We pray that the Almighty "plays favorites" with us and judges us less harshly than we sometimes judge ourselves, and grants us a good and sweet year, beginning with Parshat Bereishit. [Excerpted]

In this week's *Parashah*, we read about the creation of the world in six days, the first *Shabbat*, Adam's sin, and his expulsion from *Gan Eden*. Our Sages teach that had Adam not sinned on the day he was created--that first *Erev Shabbat*--the next day would have been "the day that will be completely a Sabbath and rest day for eternal life"--to use the expression we find in *Birkat Ha'mazon* on *Shabbat*. In other words, the world would have attained its ultimate perfection that very day. Now, as a result of Adam's sin, mankind collectively must toil for 6,000 years to attain that state. Only in the seventh millennium will we, G-d willing, reach the "world that is all good."

R' Itamar Schwartz *shlita* (Yerushalayim) writes: Deep down, man still senses that perfection was once within his reach, attainable almost instantaneously. This makes a person impatient for the results of his toil. Man fails to recognize that the world after Adam's sin is different. Now, man must sow and wait patiently until he can reap the rewards. "In the morning sow your seed," in the words of *Kohelet* (11:6), but when the time will come to reap, we cannot know.

What this means as a practical matter, R' Schwartz writes, is that a person must progress deliberately from one spiritual attainment to another. While *Zerizut* / acting promptly and quickly is usually thought of as a good trait, it can be a tool of the *Yetzer Ha'ra* as well, if its consequence is a lack of patience. Achieving growth is like planting, and we must remember that four years must pass between when a tree is planted and its fruit is *Halachically* permitted to be eaten. (*B'lvavi Mishkan Evneh* II p.69-70)

Shabbat

The *Zohar Chadash* (*Bereishit* 29b) states: Until the world was created, there was no one to praise *Hashem* or to recognize Him. When He created His world, He created various types of angels, the heavens and all their legions, and mankind, and all of them stood ready to praise their Creator and to glorify Him. Nevertheless, there still was no glory before Him until *Shabbat* entered. Then, all of the creations were stilled, and they opened up in song and praise--both those "above" and those "below"--and then "He sat on His Throne," *i.e.*, then there was someone to recognize and praise His Honor. [Until here from the *Zohar Chadash*]

R' David Zvi Shlomo Deutsch *shlita* (Yerushalayim) writes: It seems that the creations needed to be "stilled" before they were fully ready to praise *Hashem*. This may be understood in light of the commentary of R' David Kimchi *z"l* ("Radak"; 1160-1235; Narbonne, France) to Psalm 92--the "*Shir Shel Yom*" / "Song of the Day" for *Shabbat*. There we read, "A psalm, a song for the Sabbath day. It is good to thank *Hashem* and to sing praise to Your Name, Exalted One." *Radak* explains: *Shabbat* is a better day for praising *Hashem* than are other days of the week, for, on *Shabbat*, a person is free of worldly concerns, and his soul is relaxed and can busy itself with wisdom and Divine service. In his commentary to *Bereishit* (2:3), *Radak* writes similarly: When the Torah says that *Hashem* blessed the seventh day, it refers to the fact that man rests on this day from worldly activities and can occupy himself with wisdom and the word of G-d.

In a similar vein, R' Deutsch continues, R' Chaim Chaikel of Amdur *z"l* (early *Chassidic Rebbe* in Lithuania; died 1787) writes that the primary rest on *Shabbat* is from things that distract a person from serving *Hashem*. R' Shalom Noach Berezovsky *z"l* (1911-2000; *Slonimer Rebbe* in Yerushalayim) writes likewise, based on *Midrash Rabbah*: As long as there was "*Tohu Va'vohu*" / confusion and chaos (see *Bereishit* 1:2), the creation of heaven and earth was not apparent. – **Continued in box inside** –

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“A river comes out of Eden to water the garden, and from there it is divided and becomes four headwaters.” (2:10)

We read (*Yechezkel* 1:1), “As I was in the midst of the exile by the River Kevar, the heavens opened and I saw visions of *Elokim*.” The *Zohar* comments that “the River Kevar” literally means, “The river that was already,” a reference to the river that came out of Eden.

R’ Mordechai Neugroschl *shlita* (Israel) explains: What is the significance of the river that comes out of Eden and splits into four rivers? It hints that man will one day be expelled from Eden, as Adam was, but that he still will be able connect to G-d through prophecy, as *Yechezkel* did in the exile of Babylon. (*Mi’darchei Ha’lev Ha’Yehudi Al Sefer Ha’kuzari* p.176)

“She took of its fruit and ate, and she gave also to her husband with her and he ate.” (3:6)

The *Gemara* (*Berachot* 40a) records an opinion that the *Etz Ha’da’at* / Tree of Knowledge was an *Etrog* tree.

We read (*Vayikra* 23:40), “You shall take for yourselves on the first day the fruit of a citron tree”--i.e., an *Etrog*. Our Sages ask: Why is *Sukkot* called “the first day” when it actually is the fifteenth of the month? They answer enigmatically: “It is the first day in the accounting of sins.”

R’ Natan Nota Hanover *z”l* (1620-1683; Wallachia) writes (among several other explanations): If the fruit involved in the first sin was an *Etrog*, we can understand the *Gemara* as saying that the *Etrog* is reminiscent of [and an atonement for] the first day when a sin was committed.

(*Ta’amei Sukkah*)

“Hashem Elokim called out to the man and said to him, ‘Where are you?’” (3:9)

R’ Avraham Shimon Halevi Ish Horowitz *z”l Hy”d* (1876-1943; *Mashgiach Ruchani* in Yeshivat Chachmei Lublin in Poland) writes: The foundation of everything is to subjugate one’s will to *Hashem* and not to desire material things or honor from humans. While we have no idea what Adam’s spiritual level was like before his sin--after all, he was the handiwork of G-d’s hand, residing in *Gan Eden*--the one thing of which we can be sure is that he had nothing on his mind except the Will of *Hashem*.

After he ate from the *Etz Ha’da’at*, however, he obtained knowledge of “good and bad.” The biggest change in Adam after his sin was that his thoughts were no longer dedicated solely to G-d, writes R’ Horowitz. This is what *Hashem* refers to in our verse: “Where are you?”--i.e., where are your thoughts wandering to? All too often, we are thinking about ourselves and our wishes, not about *Hashem* and His Will--sometimes, even while we are performing a *Mitzvah*! (*Naharei Aish: Likuttei Dibburim* 212)

“These are the products of the heaven and the earth “*Be’hibar’am*” (בְּהִבְרָאִם) / when they were created . . .” (2:4)

The letter “*Heh*” in the word “*Be’hibar’am*” / “when they were created” is written smaller than the other letters, dividing the word in two and allowing it to be read: “*B’Heh - bera’am*” / “With the letter *Heh* He created them (the heaven and earth).” The *Gemara* (*Menachot* 29b) asks: Why was the world created with the letter “*Heh*”? It answers: So that anyone who wants (to sin) can leave through the bottom. The *Gemara* continues: Why is the left leg of the *Heh* detached from the rest of the letter? So that anyone who wants to repent can enter though the resulting opening. But can’t he re-enter through the same opening through which he left? asks the *Gemara*. It will not work out, the *Gemara* answers. [Until here from the *Gemara*]

R’ Reuven Leuchter *shlita* (*Mashgiach Ruchani* in several Israeli *yeshivot*) explains: When the *Gemara* says that re-entering through the same opening “will not work out,” it is teaching that one cannot succeed at *Teshuvah* merely by reversing whatever he did wrong and resolving to work harder in that area in the future--the equivalent of retracing his steps through the opening through which he departed. For example, if a person has not been *Davening* properly, it is insufficient to simply tell himself, “From now on I will work harder at *Davening* properly.” If a person has not been observing *Shabbat* properly, he will not succeed if he merely resolves, “From now on I will try harder to observe the laws of *Shabbat*.”

Instead, the *Gemara* is teaching that a person must find a new, different path--represented by the small opening near the top of the letter *Heh*. Practically speaking, this means studying Torah, with a focus on the area one wants to work on. If it is *Tefilah* / prayer, for example, one must study both the *Halachot* / laws of *Tefilah* as well as *Aggadic* / non-legal passages about the importance and meaning of prayer. The same applies if one wants to improve his *Shabbat* observance.

R’ Leuchter explains further: The *Gemara* refers to a person “who wants to sin.” The *Gemara* is teaching that whenever we do wrong, it is because somewhere within us there was an improper desire, however subtle. That is why merely resolving to behave differently is insufficient. Rather, *Teshuvah* requires uprooting that negative desire, and that is accomplished through Torah study, with a focus on the area in which one wants to improve. (*Teshuvah* p.7)

– Continued from back page –

Likewise, man is surrounded by confusion and distractions all week long so that he cannot perceive the Creator within the world. On *Shabbat*, those distractions are removed, and the Creator can be perceived.

(*Zohar Ha’Shabbat* I p.4)

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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SENIOR US LAWMAKER SAYS EGYPT WARNED ISRAEL 3 DAYS BEFORE ONSLAUGHT (Times of Israel 10/11/23)

Israel got a warning from Egypt of potential violence three days before Hamas fighters carried out a large-scale attack and massacred over 1,000 people in Israel, the chairman of the powerful US House Foreign Affairs Committee said Wednesday.

"We know that Egypt has warned the Israelis three days prior that an event like this could happen," Republican Michael McCaul tells reporters following a closed-door intelligence briefing for lawmakers on the crisis.

"I don't want to get too much into classified, but a warning was given," he says. "I think the question was at what level."

Prime Minister Benjamin Netanyahu has repeatedly denied that he was warned by Egypt about Hamas's plans before the onslaught.

NETANYAHU AND GANTZ FORM EMERGENCY UNITY GOVERNMENT (j24NEWS 10/11/23)

Prime Minister Benjamin Netanyahu and Benny Gantz, Chairman of the National Union party and former Defense Minister, have come together to create an emergency unity government in response to the ongoing conflict.

Their agreement, which also establishes a war management cabinet, was reached on the fifth day of the Israel-Hamas war.

A "war management cabinet" will consist of three key members: the Prime Minister, the Minister of Defense, and Benny Gantz. Additionally, former Israeli army chief of staff, Gadi Eisenkot, and Minister of Strategic Affairs, Ron Dermer, will serve as observers.

During the war period, the government will refrain from enacting any bills or government decisions unrelated to the conflict. High-ranking appointments and positions will be automatically extended for the duration of the crisis.

This emergency government will continue to operate until the conclusion of the war, at which point the ministers will be relieved of their duties.

The agreement also incorporates five ministers in the political-security cabinet, including Benny Gantz, Gideon Sa'ar, and Gadi Eisenkot.

There is also a place reserved in the war management cabinet for the opposition, Yair Lapid of Yesh Atid.

HAMAS TERRORISTS HOSPITALIZED ALONGSIDE THE CIVILIANS THEY SHOT (Arutz-7 10/11/23)

A wounded Hamas terrorist, one of the thousands who invaded Israel in order to massacre civilians, was found in the area of the Be'er Sheva Airfield and evaluated in a Magen David Adom (MDA) ambulance to Sheba Tel-HaShomer Medical Center, where many of Hamas' victims are hospitalized.

Several other terrorists are receiving medical treatment in Israeli hospitals, including the Soroka, Barzilai, and Beilinson hospitals, alongside Israelis and foreigners who survived Hamas' massacre of 1,200 people on Saturday.

The Health Ministry stated: "The party that transports [the wounded terrorists] is the IDF. The Director General of the Health Minister discussed the matter last night with the Director General of the Defense Ministry to prepare for their treatment in Israel Prison Service facilities and not in civilian hospitals in accordance with the policy of the Health Minister. The dialogue is still taking place between the ministries in the hope of a breakthrough soon."

Following the reports of the Hamas terrorists being hospitalized alongside their victims, Health Minister Moshe Arbel wrote to Prime Minister Benjamin Netanyahu about the issue.

"Since the beginning of the fighting, the issue of treating the wretched and despicable Hamas terrorists within the public hospitals has caused

tremendous difficulty within the healthcare system.

"In these difficult times, the healthcare system should be fully focussed on the treatment of the victims of the criminal massacre, the IDF soldiers, and preparing for what comes next.

"The task of securing and treating the wretched and despicable terrorists within the public health system significantly harms these efforts and therefore, under my guidance, the public health system will not treat them.

"The handling of the matter should be entrusted to the IDF or the Israel Prisons Service, and of course, the Ministry of Health is ready and willing to assist these bodies, as needed.

"I will ask for your immediate guidance to implement this instruction among all the aforementioned bodies," Arbel's letter concluded.

Earlier, it was reported that Hamas terrorists have been using credit cards stolen from the homes that they broke into during the massacre.

The families of the kidnapped and murdered, and families living in the Gaza border area, on Wednesday morning said that they looked at their credit card charges and noticed that the cards taken from their homes and from those kidnapped are being used in Gaza.

Former Israeli Prime Minister Naftali Bennett, who was notified of this by the families, said, "I spoke with the CEOs of the banks and credit card companies. The companies are following the lists of murdered and kidnapped (which are not complete lists), and they are also blocking all sorts of purchases from Gaza."

ISRAELIS RUSH BACK TO JOIN THE FIGHTING (YNet 10/8/23)

Israelis were rushing to find a way to fly from the U.S. back home to join the fighting against Hamas despite airlines canceling their scheduled flights.

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Noy Leyb, opened a WhatsApp group to help IDF reservists around the world find a way home. He himself managed to get on an El Al flight overnight, having paid \$2500, an exceptionally high price. "My dad told me I was nuts to come but there is no question in my mind," he said. "I am a Zionist and there is no way that my friends would be there and I would not, no matter the financial cost."

He is a Canadian-born, reservist in the paratroopers and a tech entrepreneur who founded his own company in New York. He came to Israel on his own to serve in the military and his family followed and settled in the north. His brother who lives in Tel Aviv had already joined his unit.

"I've not slept," he says. "I keep asking myself what I am doing here. I see pictures of friends gearing up and asking for a ride to their base and am going crazy. I made a million calls and purchased a ticket on United Airlines, but that flight was canceled. Then I found one on Delta and that flight was canceled as well." Leyb finally found a seat on the El Al flight to Tel Aviv. "I paid a crazy price but that is not the issue," he says. "People are trying to find any way to get back."

Yotam Avrahami, a businessman from New York said it took him all of 10 minutes to decide he must get back and join the fighting. "I grew up 50 minutes from Gaza. I have a wife, a seven-month-old baby girl a full operation but I am setting all of them aside to get back," he said.

Avrahami is a reservist in the Armored Corps and spent hours searching for a flight sooner than the one available later on Sunday. "That's too late," he says. "My crew is there, and I have friends who are officers and need people. The Israeli community in New York organized quickly, making arrangements to host Israelis stuck in the city because of flight cancellations. They organized a meeting to offer support in the Jewish center in Manhattan for people who want to be together and support each other.

The Israeli consulate opened a war room to assist in the consular bureaucracy and organize volunteers to post on social media. Jewish organizations around the country were quick to condemn the Hamas attack and project a united front, which has become a rarity recently. Left-wing organizations such as J-Street said they stand with Israel and are appalled by events.

Eviatar Shamsayev, a 35-year-old teacher originally from Jerusalem says he has friends among the missing. He said he was inspired to return to Israel by other teachers at his Manhattan school. "It was reminiscent of how people reacted at the outbreak of the 1973 Yom Kippur war. Then too people did whatever they could to get back," he says.

"We are a group of 50 people who have not been in the reserves for years because we've been living abroad, but now everyone will be volunteering for service. This is a fight to protect our home. My blood boils. My sister has been calling me from her shelter, crying."

ISRAELI ARMY SPOTTER ON GAZA BORDER: 'THEY SHOT OUR CAMERAS, WE COULDN'T SEE A THING' (Ha'aretz 10/12/23)

Last week she completed her training and became a spotter. She was assigned to the command center in an Israeli army base on the border with the Gaza Strip just a few days after days of violent demonstrations had died down. But early on Saturday morning, the sirens began.

Everyone knows what happened next, but here are the events as they happened, in her own words. She relates how she and her fellow spotters locked themselves up in the command center as gunmen tried to break in. She recounts the gun battle that transpired, with heavy losses among the soldiers who were sent in.

In her testimony, first published on the Hebrew-language independent investigative journalism website "The Hottest Place in Hell," she answers questions such as how was that no one spotted the terrorists approaching the fence: The attack, she says, began with a barrage of rockets; then the terrorists shot at the observation systems, disabling them.

"I had set an alarm for 6:30 A.M., when I needed to get up," she recalls. And then the sirens went off. "We didn't know what to do, we have never been in that kind of situation. We just ran outside. There was a big concrete pipe, we

just got in there. It wasn't the most protected place and the sound of explosions was crazy, and I thought I was about to die. I saw rockets falling by our living quarters and shrapnel was flying all over the place. Everyone started crying and even the girls who have been there a long time said it was never that strong. They must have been some new kind of rocket, or I don't know what exactly. It was so frightening and that was only the beginning. It was nothing compared to what we went through afterward.

"One of the girls had begun reporting it earlier, but the forces didn't have time to come and stop it. There were masses of terrorists, something crazy, and we were told that our only option was to run for our lives to the war room. We ran while the sirens were sounding and rockets fell next to us, I ran like I had never run in my life. Even before that happened, they had started shooting at the surveillance cameras, and we couldn't see anything or see where the terrorists were. They also quickly knocked out our electricity."

"We were told to abandon our positions and hide. We all hid and then forces arrived to secure us. There was one door that we couldn't close because the lock was messed up, so a whole team sat by the door. The situation was horrifying. Very quickly they knocked out the electricity and there are two doors that open when the electricity goes down.

"At first there was a team from [the Golani infantry brigade], but they were wiped out very quickly. They were killed one after the other. The wounded were brought into the command center. I helped treat the wounded as much as I could, but I was really scared to leave my hiding place. I'm not afraid of seeing injuries and that kind of thing. It was difficult psychologically because you are afraid for your life. We didn't eat for 26 hours. There was no food and hardly any water. We divided up the final sips. We were there from 6:30 A.M. to 11 P.M. There was no air-conditioning. We were dying of heat and it was really stuffy. I peed into a cup and a can twice. There was nowhere to go to the toilet. People soiled themselves they were under so much pressure. Women peed their pants.

"They began shooting at us through the doors, but finally they were neutralized. In the second infiltration they were on the roof of the command center. We begged the forces to bring in a Zik, which is a kind of missile that gets rid of them. At one point the generator started working, but then it stopped again. We managed to kill a lot of terrorists who fled for their lives.

"I can't describe how afraid I was for my life for every second I was there. I was afraid to move, afraid to sit, your body collapses, we didn't eat, we didn't drink, nothing. I hid inside a drawer. Really. I lay down in the drawer, I was simply afraid for my life. The doors open and the terrorists took over the command center and there were a lot of dead and many wounded. The wounded were shouting: 'My friend is dead, I held him in my arms, my friend is dead.' Shocking things. People were coming in with grenade wounds on their faces. The things that went on there just looked like a movie.

At one point the fire alarm went off. Then I really felt I was about to die because if there is a fire you have to go outside, and outside terrorists are waiting for you, and if you stay inside you burn to death. Luckily the fire was put out. The terrorists tried to start a fire, and that was what they did in other places. They burned the whole command center and the girls there had no choice but to go outside or to stay inside and burn to death. So they chose to go out. Now every noise stresses me out. Every explosion, every time someone slams a door and everyone who sneezes. It's really serious [post-traumatic stress disorder].

"After that they tried to rescue us from there, and that was as rockets were being fired. We waited in a queue, in pairs and on either side were teams of soldiers who protected and fired their weapons as they escorted us out of the command center. Outside the command center, when we were most exposed, the shooting began. We ducked down and took cover, we walked outside in the mud, until we reached the bus. Outside the command center we saw bodies. Tanks were disabled. We weren't prepared for what we saw.

"Terrorists knocked at the door and luckily, they were shot. We had nowhere to hide, it's not like we were in a bunker, we were in a f----- room, in a room where they wanted to kill us because we are spotters who deliver all the information. So of course, they would want to kill us and that was the room

they wanted to get to most urgently.

The third time terrorists infiltrated we had to beg for forces to arrive, because there were things going on in so many place and the forces didn't know where to start – so many terrorists and so many dead and wounded. No one knew where to start. All the girls were crying and hysterical and wanted to go home. I really don't know how I survived. I don't know how I am going to get back to my life. There is no way I will sleep alone. I cant do things that any normal person would do. It's not fair that girls my age have to go through something like that."

ISRAELI COUPLE MARRY, CELEBRATE LOVE AND LIFE AMIDST WAR AND DESTRUCTION (JPost 10/11/23)

On a windy, overcast Tuesday afternoon, Yonatan Broder and Eden Farouz, whose wedding had been scheduled for this Thursday at the Gavna Events Hall in Gush Etzion, and was postponed due to the war, were married before a small, yet exuberant group of 45 guests in the garden of her parents' home in Moshav Aderet, in the Judean foothills south of Bet Shemesh.

The wedding contained all the elements of a traditional Jewish wedding. The bride was beaming, the groom was filled with emotion, and the scene was one of joy and gladness. Yet, due to Operation Swords of Iron, what had been planned as a large event for extended family and friends was scaled down to a small event for the immediate family – parents, grandparents, aunts, and uncles.

When the war broke out on Shabbat, Eden, who will be beginning her studies in social work and business at Hebrew University, was called into the army and joined her intelligence unit. Her father and brother were also called to their respective IDF units. Speaking to this reporter before the wedding, Nicole Broder, mother of the groom, explained that the wedding was postponed on Sunday morning, and the plan was to wait to hold a "proper" wedding once the war ended.

Yet, Eden and Yonatan, who was an officer in the IDF and is currently studying for a master's degree in biotechnology at the Weizmann Institute, were not to be deterred. "They felt that they wanted to get married as soon as possible," said the groom's mother, "because the war will not be over soon. They couldn't postpone it indefinitely."

The wedding was rescheduled and was held Tuesday before a small group of relatives and a few close friends. Danny Broder, father of the groom, quipped, "It's amazing how you can organize a wedding in just a few hours."

Amid the booms of war in the background, the blessings were recited, the ketubah was read, and the couple was married. All weddings have tears, but the ones shed in Aderet on Tuesday afternoon were unusual. Many of the guests were overcome by sheer emotion – not only the usual ones on display at most weddings, but those of a life-affirming event being held amidst the grim seriousness of a country at war. The groom broke down under the huppah when the master of ceremonies, brother Alon, mentioned their 24-year-old brother Yair, who is serving in the war in Israel's south in a tank unit and was unable to attend.

Rabbi Shalom Hammer, who officiated, contrasted the tenor of recent events with the ceremony. "Our enemies attempt to hurl us backward, but the joy from this day comes from the fact that when the enemy says that they are destroying our houses, this couple declares, 'We will build a new home.' When our enemies say, 'We will kill,' the couple answers and declares, 'We will marry and create a lasting relationship.'"

The two families prepared the food, and the meal was served in the large living room of the Farouz residence. The flowers were provided by a couple who were married in Hashmonaim on Monday.

Eden was given leave from the army and returned home last night to prepare for her wedding. She will return to the army tomorrow, as will her father and brother.

ISRAEL MUST MAKE IT CLEAR: THE ERA OF SURGICAL STRIKES IS OVER (Meir Ben Shabbat, Israel Hayom 10/9/23)

Beyond the heavy cost in lives, the surprise offensive by Hamas has dealt a

severe blow to Israel's image and deterrence. A comparison can be made to the damage inflicted by Al-Qaid on the United States in the September 11 terror attacks in which almost 3,000 people were killed.

The attack carried out by Hamas has also fractured the trust of Israel's citizens in the defense establishment. That is one of the goals of terrorism. The time for hard questions, debriefings, and drawing conclusions will come, but right now we need to devote all our attention and efforts to the battle against Hamas and to give our unreserved support to the commanders and soldiers, who, as they struggle to digest what has happened, will need to march bravely into battle and to determine the outcome. They face many and complex challenges. The dimension of time does not have an equal effect on everyone, and therefore operations against them should be prioritized and operations should be conducted in a cool and calculated manner.

First, Israel needs to clear out any Hamas terrorists still left inside Israel (an analytical reconstruction of the information and images we possess should be conducted to check the numbers and make sure no terrorists are left). At the same time, we need to re-establish control of the entire length of the border, formulate a complete and reliable picture of the missing and those held hostage, and prepare for the possibility that additional Iranian proxies will join the fighting. We can assume that Hamas will attack Israel not just from the West Bank but from Lebanon and other arenas.

The political echelon should instruct the IDF to immediately create a 300-meter wide (900-foot) security zone on the Gazan side running the length of the border and declare that any Palestinian that enters this zone is placing his life at risk. The rules of engagement should be changed to reflect this. Supervision of this security zone and the use of lethal fire can be conducted from the air and will not necessarily require a physical military presence.

With regard to the operation in Gaza, according to the statement put out by the Prime Minister's Office, the aim of the operational decisions taken is to bring about the destruction of Hamas and Palestinian Islamic Jihad's military and political power in a way that will negate their ability and desire to threaten and harm the citizens of Israel for many years to come. Without getting into complex analyses, the first goal Israel must achieve in the Gaza campaign is to reduce the harm caused to its deterrence by exacting a very high price from Hamas. Unfortunately, in our neighborhood, the price is determined primarily by the extent of casualties.

The current circumstances not only justify but necessitate a departure from the policy of surgical strikes. While they provide precision and show Israel's special capabilities, they require long protracted, and complex preparations and in any event cannot constitute a sufficient price tag for the severe attack carried out by Hamas.

In place of this policy, Israel should warn the civilian population in the Gaza Strip that Israel's intentions are to launch a massive assault following the expiry of the ultimatum. Israel should destroy everything connected to Hamas: the homes of Hamas operatives, government offices, and offices belonging to the organization, institutions, banks, vehicles, generators, boats, warehouses, and workshops. The practice of "knock on the roof" (dropping low-yield devices to warn of an imminent full-scale bombing) should be suspended as it slows down the pace of operations, and the liaison office with Gaza should be closed. Israel should see itself as freed from any responsibility for the economy of the Gaza Strip and the welfare of its residents. All border crossings with Israel should be shut down, including the fuel and goods crossing and Kerem Shalom, the electricity supply should be reduced to a minimum and the strip's internet and communications should be disrupted.

At the present time, Israel should refrain from dialogue with Egypt, which could be seen by Hamas as "putting an end to the event." Moreover, Israel should impose a complete closure on the Palestinians in the West Bank, prevent the possibility of copycat terrorist operations there, and focus military operations on Gaza.

It is also the right time to examine proposals to change the conditions of incarceration of security prisoners in Israel. The scale of the attack by Hamas provides legitimacy for Israel to take extraordinary measures. It would be

wrong to operate with a timer running in the background or fearful of how the United States and the international community will react.

The important plans concerning Saudi Arabia should not be a restraining factor when it comes to Gaza. The Saudi street won't react positively to Israel's operations, but they too will respect a powerful response to such a barbarian assault.

THIS IS WHAT MADE THE ATTACK ON ISRAEL POSSIBLE (Uri Bar-Joseph, Ha'aretz 10/8/23)

Comparing the disgrace of 2023 to the Yom Kippur War of 1973 is natural and not unfounded. Thousands of words have already been written on this, and there will be countless more. We still lack solid information and a basic understanding of what happened on Saturday, October 7. Even the partial understanding we do have allows for a preliminary comparison, however.

The most striking difference is that in 1973, the failure wasn't systemic. The failure was personal, involving a few key individuals whose grave errors made the defensive lines prepared by the military ineffective at the moment of truth.

When IDF troops spend more time guarding settlements and religious worshippers at Joseph's Tomb in Nablus than in rigorous training, the outcome is clear.

The 2023 debacle is a systemic failure at all levels, not one caused by individual mistakes. Failure was seen in the lack of intelligence, the military's inadequate reaction, and the political leadership.

In 1973, the intelligence-gathering system worked perfectly. On a strategic level, Egypt's war intentions were known. The war plans kept in all division commanders' vaults were also stored in the vaults of the Military Intelligence Directorate.

Thousands of reports from observation posts along the Suez Canal confirmed Egyptian preparations, and wireless transmissions intercepted by signals intelligence revealed unusually high preparation for war among the Egyptian military. None of this led to an explicit warning of imminent war owing to some senior Military Intelligence officers who stuck to a false narrative until the last minute.

The failure of 2023 was systemic in terms of the gathering and evaluation of intelligence by both Military Intelligence and the Shin Bet security service. While we still don't have the full details, it's clear that Israel's intelligence-gathering capabilities, which were able to detect a tiny fly buzzing near a Hamas operative, failed to detect such a large-scale operation by several organizations preparing for an all-out attack on Israel's Gaza border communities.

Unlike preparations for a single terror attack, which can be concealed, what happened Saturday took a comprehensive plan and hundreds of people who maintained secrecy from a country with sophisticated intelligence capabilities that constantly monitor Gaza but failed to issue a warning. Even though Israel has satellites, powerful monitoring drones, and other advanced technological tools, it failed to recognize that Hamas had assembled forces and launched assault paragliders with the encouragement of thousands along the border.

In 1973, intelligence-gathering resulted in dozens of warnings delivered days in advance indicating that Egypt and Syria were headed for war with Israel. In 2023, however, the warning was only sent after Hamas had crossed the Gaza border fence. There is no precedent in the history of Israeli intelligence for such a monumental failure.

The differences between the Israel Defense Forces of 1973 and that of today are heartbreaking. The IDF of 1973 was the best in the country's history. It was well-prepared for war, well-equipped (despite all the claims made in hindsight), well-trained, and battle-tested. The rapid transition from initial defeats to counterattacks on both fronts, as well as its ability to end the war the way it did, were clear demonstrations of its abilities.

On October 7, it became clear what a military whose main mission is occupation – at least since the outbreak of the first intifada in 1987 – looks like.

Gen. William DePuy, commander of U.S. military training and doctrine between the Vietnam War and the Gulf War, carefully studied the IDF's performance during the Yom Kippur War. Toward the end of his research, he said there was no military in the world like the IDF and probably never would be.

It's hard to find words to describe today's IDF. We will see how it functions later in the war, but it's worth noting one old, well-known fact: the quality of a military is mainly decided by the quality of the enemy. When the enemy is Palestinian civilians and when IDF troops spend more time guarding settlements and religious worshippers at Joseph's Tomb in Nablus than in rigorous training, the outcome is clear.

On October 7, it became clear what a military whose main mission is occupation – at least since the outbreak of the first intifada in 1987 – looks like. It's unclear how it will meet its upcoming challenges, but there is some nostalgia for the professionalism and resilience of 1973's IDF.

Comparing the political leadership of 1973 to today's is also discouraging. Although discredited and slandered after the war and removed from their positions, Golda Meir and Moshe Dayan acted responsibly. The failure originated from misleading and false intelligence received from Maj. Gen. Eli Zeira, the director of Military Intelligence and reassuring intelligence assessments.

Records of the time, however, reveal that when the threat of war arose a year earlier, Meir ensured that the home front was prepared, coordination with the United States was steady, and the IDF had everything it needed to win. Dayan was well-versed in the war plans. He outlined a realistic strategy and carefully considered all that would be necessary. Because of the intelligence misconception, the political leadership was eventually also perceived as unprepared. The surprise showed its effects on Dayan, especially on October 7, the day after the surprise attack against Israel.

Not much needs to be said about today's political leadership. Take a look at the composition of the security cabinet, listen to the leaks emerging from its meeting, gaze upon Netanyahu's demeanor, and hear the tsunami of curses his coalition members hurled at the best of the IDF's officers. What a disgrace and a disaster.

The war has just begun, and it's still too early to draw any conclusions. However, we can note lessons from the Yom Kippur War and their relevance to the present. "Better Sharm el-Sheikh without peace than peace without Sharm el-Sheikh," Dayan said before that war.

After the war and its heavy cost, he realized that peace without Sharm el-Sheikh was better. He pressured Prime Minister Menachem Begin to agree to a deal giving Israel peace and Egypt the Sinai Peninsula down to its last grain of sand.

We should remember this lesson when Netanyahu talks about revenge and the TV commentators rage about reoccupying the Gaza Strip and annihilating Hamas. Israel's conflict with the Palestinians has been long and bitter.

They will not give up their aspiration for their own state, and we now understand even more the price of this conflict. The answer is ultimately to end the

occupation and implement the solution of two states based on the pre-1967 borders while preserving and developing the military's strength.





The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

This Land is Our Land

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

In Rashi's very first comment on the entire Torah he quotes the following question and answer in the name of "Rav Yitzchak." Why was it necessary for the Torah to begin with an account of the creation of the world rather than with the first *mitzvah*, a practical instruction for how we are to conduct ourselves? *It is for the reason alluded to in the verse in Tehillim (111:6) "He declared to His people the strength of His works (i.e. He gave an account of the work of Creation), in order to give them the inheritance of the nations." For should the nations of the world say to Israel, "You are robbers, because you took by force the lands of the seven nations of Canaan", Israel may reply to them, "All the earth belongs to the Holy One, blessed be He; He created it and gave it to whom He pleased. When He willed He gave it to them, and when He willed He took it from them and gave it to us."* In other words, by teaching us that G-d created the world, the Torah affirms the Jewish nation's right to the Land of Israel, since G-d, Who created and owns everything, gave it to the Jewish nation.

Rav Yosef Salant (Be'er Yosef, Parshas Shelach) questions the logic behind this argument. No nation can successfully conquer another nation without G-d allowing it to happen. Couldn't any nation that conquers another land claim "*When He willed He gave it to them, and when He willed He took it from them and gave it to us?*" Couldn't the Greeks, the Romans, the Turks, and every other nation that ever took possession of the Land of Israel make the same claim?

Rav Salant answers that when a nation conquers the land of another under natural circumstances and warfare, this does not indicate that G-d has *given* them the land – only that G-d has allowed them to possess it at the moment. Had the Jewish nation conquered the Canaanite nations in such a fashion, we would not have proof that G-d had *given* it to us. The Jewish nation, however, did not conquer the land naturally – they were accompanied by open miracles of G-d. This was a clear indication that G-d was *giving* them the Land of Israel.

This truth has only been reaffirmed in the modern State of Israel. The continued survival of the Jewish people in the 75-plus years since the State's inception has come about through countless miracles. These miracles serve as a reminder that G-d has *given* us this land – not just allowed us to possess it at the moment.

When the nations of the world (and sadly some of our fellow Jews) challenge our right to the Land of Israel, we must be ready with a response proving our right to the land. Will they accept our claim? Probably not. But perhaps our response is not meant to convince them of our right but rather to remind ourselves. As the verse states, "*He declared to His people the strength of His works.*"

Wishing you a Good Shabbos!

TABLE TALK

Point to Ponder

"Of every tree of the garden you may eat" (2, 16)

"From every tree" you may eat but not from stolen items. (Sanhedrin 56b)

When a man among you brings an offering to Hashem (Vayikra 1, 1).

Why does the Torah refer to man as Adam? To teach us that just like Adam did not bring a korban from stolen items because everything was his; so too, one should not bring a korban from stolen items. (Rashi)

If everything in the world was Adam's and the concept of stealing didn't apply, why did Hashem warn him not to steal food for eating purposes?

Parsha Riddle

Which creation was given the opportunity to live the longest?

Please see next week's issue for the answer.

Last week's riddle:

Which mitzvos does a person perform with his or her entire body?

Answer: Purifying oneself in a Mikvah and the Mitzvah of Sukkah

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Bereishis (4:23-24), the Torah relates:

And Lamech said to his wives, "Adah and Zillah, hear my voice; wives of Lamech, give ear to my speech: Have I slain a man by my wound and a child by my bruise? If Cain suffered vengeance at seven generations, then Lamech at seventy-seven!

The *midrashim* and commentators offer a variety of interpretations of this mysterious exclamation of Lamech; Rashi cites the following from the *Tanchuma*:

Hear my voice. For his wives separated from him because he had killed Cain and Tubal-Cain, his own son. Lamech was blind and Tubal-Cain used to lead him. The latter saw Cain and thought him to be an animal. He therefore told his father to draw the bow, and thus Lamech killed him. As soon as he learned that it was his forefather Cain, he smote his hands together, struck his son between them and so killed him too. His wives thereupon separated from him, and he endeavored to appease them.

If Cain suffered vengeance at seven generations. If in the case of Cain who killed with premeditation the punishment was suspended for him until the seventh generation, in the case of myself who slew inadvertently does it not necessarily follow that it should be suspended for me until many seven generations?

The very first *parashah* in the Torah thus contains references to three acts of homicide: Cain's murder of Abel, and Lamech's accidental killings of his ancestor Cain and his son Tubal-Cain.

Lamech's argument that he was not culpable for his homicides since they were inadvertent – in modern terminology, they constituted involuntary manslaughter rather than murder – is echoed in two *halachic* responsa dealing with accidental killings by firearms. R. Moshe Isserles and R. Meir Eisenstadt both rule that the rigorous penance traditionally prescribed for the sin of murder was not necessary in the cases they discuss, since the perpetrators were not really at fault in their cases. R. Isserles nevertheless prescribes for the perpetrator in his case what he considers to be a relatively mild (!) penance of exile for a year and a course of fasting, weeping, and the recitation of *vidui* (confession) and supplications (*Shut. Rema* 37). R. Eisenstadt is more lenient, since he considers the perpetrator in his case to have been even less at fault than the one in R. Isserles's case (*Shut. Panim Meiros* 1:85).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Two Mondays and a Thursday.
2. Holiday desecration caused me.
3. Some fast for me.
4. Pray for sick children.

#2 WHO AM I?

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

Last Week's Answers

#1 Arba Minim (The 4 Species) (I am for your heart, I am for your lips, I am for your spine, I am for your eyes.)

#2 Schach (Earthly produce, I must be detached, Mostly shady business, I must be made.)

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