

YOUNG ISRAEL SHOMRAI EMUNAH

SUKKOS SHORTS

October 23-26 - 22-24 Tishrei - Shemini Atzeres, Simchas Torah, Parashas Bereshis
Candle Lighting 5:59 | Havdalah 6:55



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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.

Mazal Tovs

Bari & Hillel Goldschein on the birth of a baby girl. Mazal Tov to big sisters Aliza and Esti.

Gigi & Jerry Kaminetzky on the birth of a great-grandson, Avraham Shalom, son of Jessica & Yehuda Ordan of Far Rockaway, NY. Grandparents are Anna & Shimon Kaminetzky of Atlanta, GA and Deborah & Rabbi David Ordan of Milwaukee, WI.

Shabbos Kiddush Sponsors

The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group.

The Shul Kiddush is sponsored by the Shul Kiddush Group.

The Sephardic Minyan Kiddush is sponsored by Tamar & Bitsu Balay in honor of the Bat Mitzvah of their daughter Shirel and by Mercedes Aseraph and Family for the azkara for her mother, Sylvia bat Mazal Tov.

Shabbos Drasha Sponsorship

8:45 Minyan Shabbos Drasha sponsored by Michelle & Doug Shelling to commemorate the Yahrzeit of Michelle's great-aunt, Eleanor Feldbaum, Ettli Reva bas Dovid, A"H, on 24 Tishrei, corresponding to Shabbos, the evening of October 25 and October 26.

Yom Tov Events

Simchas Torah Morning Learning for Women - Mrs. Sharon Freundel will present "Walk the Land, Its Length and Breadth: Where are Israel's Original Borders?" and Mrs. Atara Rosenbaum will discuss "Stepping Up: Rising to the Challenge in Difficult Times," in the Belonofsky Sanctuary on Simchas Torah morning, Friday, October 25, from **10:30 AM - 11:45 AM NOTE NEW TIME**. Sponsored by YISE Women's Learning Initiative. [see flyer](#)

Unity Hakafah - Chabad invites the community to a Unity Hakafah 3:00 PM Simchas Torah afternoon at the corner of Lovejoy and Lamberton.

Youth Announcements

Teen Minyan will meet on Shabbos Bereshis - 9:15 AM in The House, followed by Kiddush

Shabbos Groups - 10 AM until shul ends

Groups will be held on Shemini Atzeres and Shabbos.

- Toddler Group, under 2 with parent, Toddler Room
- Kinder Group, 2-PreK, upstairs behind the balcony
- Boys K-4th & Girls K-4th, 5th and 6th meet in lower lobby and walk to YGW.

Celebrate Simchas Torah at YISE Family Style - Hakafos with Light Sticks & Nosh Thursday evening October 24 & Friday morning October 25 in the YISE Social Hall with a Special Youth Hakafa on Friday morning. [see flyer](#)

Post Bas Mitzvah Girls Dessert and Shiur - Simchas Torah, October 25 during leining at The House. [see flyer](#)

The November SHMA will be published Parashas Noach - Submit community events and shiurim updates for November by Monday, October 28 at NOON to: announce@yise.org

SHEMINI ATZERES

Wednesday, October 23

Remember to make an Eruv Tavshilin

Light Candles: 5:59 PM

Mincha: 6:00 PM (B), 5:50 (Sephardi)

Maariv: 6:30 PM (B)

Kiddush after: 6:58 PM

Thursday, October 24

Shacharis: 7:00 AM (B), 8:45 AM (B), 9:15 AM (S)
8:00 (Sephardi)

Divrei Torah:

8:45 AM - Rabbi Rosenbaum

9:15 AM - Rabbi Postelnek

Hashkamah Minyan Shiur: Rabbi Hillel Shaps

Mincha: 6:00 PM (B), 5:50 PM (Sephardi)

SIMCHAS TORAH

Thursday, October 24

Light Candles/Kiddush after: 6:57 PM

Maariv: 6:45 PM (B)

Hakafos: 7:05 PM (B)

Friday, October 25

Shacharis: 7:00 AM (B), 9:00 AM (B),
8:00 AM (Sephardi)

The 8:45, 9:15 and Teen Minyanim are combining together for the 9:00 AM Minyan on Simchas Torah.

PARASHAS BERESHIS

Light Candles: 5:57 PM

Mincha: 6:00 PM (B), 5:50 PM (Sephardi)

Shabbos, October 26

Shacharis: 7:00 AM (B), 8:45 AM (B), 9:15 AM (S)
9:15 AM (Teen, H), 8:00 (Sephardi)

Divrei Torah:

8:45 AM - Rabbi Rosenbaum

9:15 AM - Rabbi Postelnek

Hashkamah Minyan Shiur: Rabbi Rosenbaum

Ohr HaChaim Chabura: Rabbi Postelnek

Shiur between Mincha/Maariv: Rabbi Postelnek

Mincha: 2:30 PM (B), 5:00 PM (B), 5:55 (B)
5:45 PM (Sephardi)

Maariv/Shabbos ends: 6:55 PM

On the second night of Yom Tov items may not be brought from home somewhere else, nor may any other acts of preparations be made for the second night before the posted candle lighting time.

WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL OFFICE@YISE.ORG

YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at announce@yise.org.
YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEI0. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org.
We pray that our soldiers will return soon to their peacetime roles, and in the interim ask our members to daven and undertake other zechuyos on behalf of these and other IDF personnel defending Israel and our people.
The Simchat Torah Project - YISE is joining Shuls around the world dedicating a new Me'il for a Sefer Torah specifically to be used on Simchas Torah. Our Me'il will bear the name of Eli Moshe Zimbalist, HY"D, Eli Moshe, the grandson of Joelle & Bill Zimbalist, who lived in our community as a baby and toddler before making aliyah with his parents, Sara & Simi, and siblings. [see flyer](#)
Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan.
Shiur for Israel Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of Pirkei Avos with Rabenu Yonah, Sunday through Friday at 12:30 PM on Zoom A.
Tzedaka A list of charitable organizations is available at: <https://www.yise.org/israel-charities>
As we engage our efforts through tefilah, 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.

Upcoming YISE Events and Announcements

Voice Notes of Inspiration - Join Rabbi Rosenbaum's daily WhatsApp group for thoughts on Elul and the Yamim Noraim. yise.org/vnoi.
Matzeva for Sidney Meyers - There will be a dedication of a Matzeva for Sidney Meyers on October 28 at 1:00 PM at the Garden of Remembrance Memorial Park in Clarksburg, MD, in the YISE Section, Section 60A.
Men's Night Seder Program - **Will resume Tuesday, October 29** - Learn with a Chavrusa, Chabura or on your own! Tuesdays & Thursdays, 8:30 PM - 9:15 PM in the Small Beis Medrash, Maariv to follow. Includes light snacks and Thursday night cholent! To sponsor, visit yise.org/nightseder. [see flyer](#)
Additional Friday Night Minyan - Beginning Parashas Noach, November 1, there will be an additional Friday night Minyan in the Small Beis Medrash. It will be the general style and pace of the Hashkamah Minyan and will run until we return to Daylight Saving Time.
Sfas Emes Chabura - A twenty-minute Chabura on the Parsha. Find deeper meaning in the Parsha and Chagim by learning the Sfas Emes's weekly insights. 8:55 AM Shabbos morning in the Social Hall. Begins Nov. 2, Parshas Noach. [see flyer](#)
Jewish History with Rabbi Koss - Monday, November 4, 2:00 PM - 3:00 PM on Zoom A. Co-sponsored by YISE and Bikur Cholim. [see flyer](#)
Shalosh Seudos Sponsors Needed - Be a sponsor for the Shalosh Seudos November 9, honoring Ethan Cohen, Josh Breitstein, Barbara Price, Simi Franco, and all the other volunteers and staff who do the work for the Shalosh Seudos. Suggested contribution is \$18. Donate online or by check to the office; please donate by November 6 to be sure you are on the list of sponsors. Any surplus will go to the Shalosh Seudos Fund. For more info, contact Art Boyars artboyars@gmail.com.
Kristallnacht Commemoration Program - Susan Warsinger will share her poignant story about being a child in Germany during Kristallnacht. Sunday, November 10 at 8:00 PM on Zoom ID: 655 813 1022 Password: 365636. [see flyer](#)
Our Experiences in the Military - Golden Network Lunch & Learn at YISE with Rabbi Saul & Mrs. Susan Koss. Wednesday, November 13, 12:15 PM at YISE. RSVP by November 10 to director@goldennetwork.org or 301-732-1773. [see flyer](#)

Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>

The Week Ahead		Sunday October 27 25 Tishrei	Monday October 28 26 Tishrei	Tuesday October 29 27 Tishrei	Wednesday October 30 28 Tishrei	Thursday October 31 29 Tishrei	Friday November 1 30 Tishrei Rosh Chodesh
Shacharis	Ashkenazi	6:30 (B) 7:30 (B) 8:45 (B)	6:25 (S) 6:45 (B) 8:45 (B)	6:25 (S) 6:55 (B) 8:45 (B)	6:25 (S) 6:55 (B) 8:45 (B)	6:25 (S) 6:45 (B) 8:45 (B)	6:25 (S) 6:35 (B) 8:45 (B)
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30
Mincha/ Maariv	Ashkenazi (B)	5:55	5:55	5:55	5:55	5:55	
	Sephardi (LBM)	5:50	5:50	5:50	5:50	5:50	

October 27 - November 2

Halachic Times: Latest Alos Hashachar 6:16 AM,
Earliest Talis and Tefilin: 6:44 AM, Latest Netz: 7:38 AM, Latest Krias Shema: 10:11 AM,
Earliest Mincha: 1:22 PM, Earliest Shkia: 6:05 PM, Latest Tzeis Hacoachavim 6:54 PM

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, OCTOBER 30, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG



OCTOBER 2024 | 28 ELUL 5784 - 29 TISHREI 5785

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

Voice Notes of Inspiration - Join Rabbi Rosenbaum's daily WhatsApp group for thoughts on Elul and the Yamim Noraim. yise.org/vnoi.

Tehillim Insights - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. Recordings about all 150 Tehillim at: <https://wp.yise.org/tehillim>.

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? Email office@yise.org for details.

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.

Upcoming Community Programs & Listings

Help Stock up the Capital Kosher Pantry for the Yamim Noraim - Please donate honey bears, Kedem grape juice (plastic bottles only), Near East rice mixes, Shabbat, Yahrzeit & Havdalah candles, canned salmon & tuna, Duncan Hines brownie mix, yeast, baking soda and other baking ingredients. Ship to/drop off: Capital Kosher Pantry, 9601 Colesville Road, Silver Spring, MD 20901 or use our collection bins in local shuls and kosher grocery stores. Financial donations: www.capitalkosherpantry.org/donate.

Eruv Volunteers Needed - Volunteers are needed to drive our Eruv checkers on the following dates: Friday, September 27 (Erev Shabbos Parashas Nitzavim/Vayeilech), Friday, October 11 (Erev Yom Kippur) and Wednesday, October 23 (Hoshanah Rabbah). A commitment as short as one hour (and of course longer commitments) will be useful. Time of day is flexible, but inspection needs to be completed by 2 PM. Email SilverSpringEruv@gmail.com to volunteer or with questions.

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. October 9 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. October 30 in person in the YISE Social Hall. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info.

The Golden Network: Lunch and Learn - Is Yom Kippur a Yom Tov? by Rabbi Ira Brandriss. Musical Presentation by Dr. Stuart Goldman. Wednesday, October 9, 12:15 PM at KMS. RSVP by October 6 to 301-732-1773, director@goldennetwork.org.

Bikur Cholim of Greater Washington Hope & Healing Gala - Sunday, November 17, 10:30 AM at Beth Sholom Congregation. RSVP at <https://www.bikurcholimgw.org/>.

Recurring Community Programs and Listings

Friday Night Learning - As a Zechus for Acheinu Kol Beis Yisroel, there will be a 30 minute learning Seder in the Yeshiva before Mincha on Leil Shabbos, Friday nights. All the Bnei HaYeshiva and men of the community are encouraged to attend. No matter where you daven, come to the Yeshiva Beis Medrash before Mincha and increase the merits of Klal Yisroel.

Rays 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 9:30 AM at the home of Michelle Penn 816 Lamberton Dr. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:30 AM. Gemara Ribit 10:30 AM - 11:45 AM. Hilchot Lashon Hara 1:00 PM - 2:00 PM. Sunday Alshich 11:45 AM - 12:45 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.

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.

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at lifschitz@slslaw.com for more info.

Daily Halacha Program from Rabbi Eliyahu Reingold Receive one every day in your inbox. Sign up at dvarhalacha.com.

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

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

NOVEMBER DEADLINE: MONDAY, OCTOBER 28, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

Rabbi Rosenbaum's Shiurim will meet in October on the following dates:

- **Daily** - 12:30 Tehillim/Pirkei Avos class - October 1, 6-10, 13-15, 27, 29-31
- **Weekday** - 8:15 Tehillim/Parsha - October 1, 7-10, 14-16, 21, 22, and 28-31
- **Sunday** - 9:30 Women's Mussar Shiur - October 6 and 13
- **Tuesday** - Men's Gemara Shiur - October 15 and 29
- **Wednesday** - 8:00 PM Women's Navi Shiur - October 30

Sundays

7:05 AM - 7:50 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - **GWCK Sunday Kollel Learning** Four great Shiurim to choose from, in the **Social Hall** - *only October 6*
***9:30 AM** - Rabbi Rosenbaum's Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**
10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**
***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**

Mondays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
***8:15 AM** - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**
***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
8:00 - 9:00 PM Chavrusa Learning, in the Small Beis Medrash. For more info contact Rabbi Levy at 240-423-8810
8:45 PM SCP (Semichas Chaver Program) for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Tuesdays

***5:55 AM** - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
***8:15 AM** - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets" now studying Sefer Shoftim, in-person, in the **Small Beis Medrash** and on **Zoom G**

Wednesdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
***8:15 AM** - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**
***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
***8:00 PM** - Rabbi Rosenbaum's Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa, on **Zoom E** - *only October 30*
8:10 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Masechet Bava Basrah, in the **Social Hall** and on **Zoom H** - *only October 30*

Thursdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
***8:15 AM** - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**
8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**

Fridays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A** - *will resume in November*
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
***8:15 AM** - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**

Class times and locations as of September 26. Please check <https://wp.yise.org/about/classes/> for updated info.

Connection Details

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

Zoom A: ID: 416 963 9000, password 492019

Zoom B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

Zoom D: ID: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, password 161699



The Simchat Torah Project



YISE is participating in the **world Mizrahi "Dancing Through the Tears"** project and has commissioned a Sefer Torah cover as part of the project.

Every shul will receive a Torah Mantel (cover) symbolizing the Israeli flag, the strength and light of Am Yisrael, and the mix of complex emotions we will all feel on that day. Each mantel is dedicated in memory of all the victims but is embroidered with the name of one specific person who was killed.

The YISE Sefer Torah cover is dedicated in memory of Eli Moshe Zimbalist, H"VD, son of Sara & Simmy Zimbalist and grandson of Joelle & Bill Zimbalist. This Mantel will be placed on the Zimbalist Family Sefer Torah, which is the primary Sefer Torah used at our Teen Minyan.

On Simchat Torah we will use this Sefer Torah and the leader of each Hakafa will carry it while we dance.

We welcome your participation in this project; contributions of any amount may be made at the office or via the YISE website. Please designate **"Israel Committee"** in the memo.

For more information about this global project, visit thesimchattorahproject.org.

YISE YOUTH PRESENTS

Youth Hakafa 75 YEARS



DANCING, SINGING, FLAGS,
LIGHT STICKS, FUN TREAT BAGS

OCTOBER 24TH & 25TH

SPECIAL HAKAFA FOR CHILDREN
APPROX 10:15AM SIMCHAS TORAH MORNING



For more information, email
sshimoff@yise.org



YISE Women's Learning Initiative presents
Simchas Torah learning for women with

Mrs. Sharon Freundel

Walk the Land, Its Length and Breadth:
Where Are Israel's Original Borders?

Mrs. Atara Rosenbaum

Stepping Up:
Rising to the Challenge in Difficult Times

NEW TIME: 10:30 - 11:45 AM

Simchas Torah, October 25, ~~10:00-11:00 AM~~
Belonofsky Sanctuary, Young Israel Shomrai Emunah



YISE Youth Presents

A Shiur & Dessert Reception For Post Bas Mitzvah Girls During Leining on Simchas Torah Morning

Please meet by the back of the YISE House



for more information, email sshimoff@yise.org

Pre-9:15 Minyan Chabura
on the Weekly Parsha and Chagim



שבת אמת SFAS EMES

*Beginning November 2,
Parshas Noach!*

8:55am Shabbos Mornings
YISE Social Hall

Given by Rabbi Postelnek
& Rabbi Rosenbaum

**DELVE INTO THE PARSHA!
FIND DEEPER UNDERSTANDING!
SOMETHING TO SHARE AT THE TABLE!**

JOIN US MONTHLY ON ZOOM FOR

Jewish History with Rabbi Koss



**First Monday of Every Month
2:00 - 3:00 pm**

**YISE's "ZOOM A" or Zoom.us/join/
Meeting ID: 416 963 9000
Password: 492019**



**Co-Sponsored by:
YISE and Bikur Cholim**



KMS AND YISE PRESENT A

KRISTALLNACHT COMMEMORATION PROGRAM

FEATURING

SUSAN WARSINGER



Susan Warsinger was born Susi Hilsenrath on May 27, 1929 in Bad Kreuznach, Germany. On the night of November 9, 1938, Susi was awakened as a brick smashed through her bedroom window. The neighbors, adults and children, were hurling rocks and bricks at her family's home. Susi and her family sought refuge in the attic. For days, they hid in the attic with only apples to eat. Her parents eventually used their savings to smuggle her and a brother to France. In September 1941, the two finally arrived in New York.

SUNDAY, NOVEMBER 10, 2024, 8:00 PM

On Kristallnacht November 9-10, 1938, thousands of Jewish businesses, homes and synagogues were attacked, and almost 100 Jews were killed during the violence. Some 30,000 Jewish men were sent to concentration camps.

ZOOM ID 655 813 1022, PASSCODE 365636

CHILDREN GRADES SIX AND ABOVE ARE ENCOURAGED TO ATTEND.
ASL SERVICES PROVIDED IF REQUESTED BY OCT 28. CONTACT DKATZ@YISE.ORG FOR MORE INFORMATION.

THE Golden NETWORK
5 YEARS

LUNCH & LEARN

**OUR EXPERIENCES
IN THE MILITARY**

RABBI SAUL & MRS. SUSAN KOSS

**WEDNESDAY, NOVEMBER 13TH
12:15 PM**

YOUNG ISRAEL SHOMRAI EMUNAH
1132 ARCOLA AVE.
SILVER SPRING, MD 20902

RSVP BY 11/10
DIRECTOR@GOLDENNENETWORK.ORG
301-732-1773

OPEN TO MEN AND WOMEN

DONATIONS APPRECIATED | SPONSORSHIPS AVAILABLE | GOLDENNENETWORK.ORG

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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 31, Issue 1

Shabbat Parashat Bereshit

Shabbat Shalom

Welcome to another year of Likutei Divrei Torah!

5785 - B"H

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

The God of Creation and the Land of Israel -

There are times when an ancient text seems to speak more directly to where we are now than to the time when it was first written. Rarely has that been truer than in the case of the famous first comment of Rashi to the Torah, to the words: "In the beginning, God created..."

Let us listen to it in its entirety: Rabbi Isaac said: The Torah should have begun with the verse, "This month shall be to you the first of months" (Exodus 12:2) which was the first commandment given to all of Israel. Why then did it begin with, "In the beginning"? It began thus because it wished to convey the idea contained in the verse, "The power of His acts He told to His people, in order to give them the estate of the nations." So that if the nations of the world will say to Israel, "You are robbers because you took by force the land of the seven nations," Israel might reply to them, "The whole earth belongs to the Holy One, blessed be He. He created it and gave it to them, and by His will He took it from them and gave it to us."

Rashi might have been speaking directly to us today, in our age of anti-Zionism, boycotts, sanctions, and divestments against Israel (BDS), and even a growing questioning of the State's right to exist.

Rashi (1040-1105) lived in Troyes, Northern France, at a time when the position of Jews under Christian rule was beginning to worsen severely. He lived through the most traumatic event of that period, the massacre of Jewish communities in the Lorraine at the beginning of the First Crusade in 1096. Jews in his day were persecuted and powerless. They had no realistic hope of imminent return to the land.

As to the logic of Rabbi Isaac's interpretation, it seems strained. Why did the Torah begin with Creation? Because that is a fundamental of Jewish faith. Rabbi Isaac seems to be arguing that since the Torah is primarily a book of commandments, it should begin with the first command – at least the first given to the Israelites as a collective entity. But clearly not everything in the Torah is command. Much of it is narrative. So Rabbi Isaac's question is odd.

So too is his answer. Why relate creation to a challenge to the Israelites' right to the Land? Why, if Rabbi Isaac's interest is solely in commandments, not give the obvious halachic answer: the story of Creation is told to explain the command to keep Shabbat. Considered thus, it is all highly perplexing.

In fact, however, Rabbi Isaac is making a very cogent point indeed. Some years ago a secular scholar, David Clines, wrote a book entitled *The Theme of the Pentateuch*. His conclusion was that the single overarching theme of the Five Books of Moses is the promise of the land. That is surely the case. There are sub-themes, but this dominates all others.

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Seven times in Bereishit God promises the land to Abraham, once to Isaac, and three times to Jacob. The rest of the Mosaic books, from the beginning of Exodus when Moses hears about "the land flowing with milk and honey," to the end of Deuteronomy, when he sees it from afar, is about Israel, the destination of the Jewish journey.

There is a fundamental rule of literary form. Chekhov said: if there is a gun on stage in the first act of a play, it must be part of the plot or it should not be there at all. If the central theme of the Mosaic books is the promise of the Land, the beginning must in some way be related to it. Hence Rabbi Isaac's point: the Creation narrative must have to do with the Land of Israel. What could this be if not to signal that the promise in virtue of which the Jewish people holds title to the land comes from the highest conceivable source, the sovereign of the universe, the Author of all.

No sooner have we said this than an obvious question arises. Why should a religion be tied to a land? It sounds absurd, especially in the context of monotheism. Surely the God of everywhere can be served anywhere.

Here too Rabbi Isaac steers us in the right direction. He reminds us of the first commandment given to the Israelites as a people, as they were about to leave Egypt. "This month shall be to you the first of months. It shall be the first of the months of the year for you."

Judaism is not primarily about personal salvation, the relationship between the individual and God in the inner recesses of the soul. It is about collective redemption, about what it is to create a society that is the opposite of Egypt, where the strong enslave the weak. The Torah is the architectonic of a society in which my freedom is not purchased at the cost of yours, in which justice rules, and each individual is recognised as bearing the image of God. It is about the truths Thomas Jefferson called self-evident, "that all men are created equal, that they are endowed by their Creator with certain unalienable Rights." It is about what John F Kennedy meant when he spoke of "the belief that the rights of man come not from the generosity of the state, but from the hand of God."

We are social animals. Therefore we find God in society. That is what we discover when we reflect on the basic structure of the Torah's many commands. They include laws about the administration of justice, the conduct of war, ownership of land, employer-employee relationships, the welfare of the poor, the periodic cancellation of debts, in short, an entire legislative structure for the creation of what Rav Aaron Lichtenstein called 'societal beatitude'.

Laws shape a society, and a society needs space. A sacred society needs sacred space, a holy land. Hence Jews and Judaism need their own land.

In four thousand years, for much of which Jews lived in exile, the people of the covenant were scattered over the face of the earth. There is no land in which Jews have never lived. Yet in all those centuries, there was only one land where they were able to do what almost every other nation takes for granted: create their own society in accordance with their own beliefs.

The premise of the Torah is that God must be found somewhere in particular if He is to be found everywhere in general. Just as, in the Creation narrative, Shabbat is holy time, so in the Torah as a whole, Israel is holy space. That is why, in Judaism,

religion is tied to a land, and a land is linked to a religion.

But now we come to the most perplexing part of Rabbi Isaac's comment. Recall what he said: Should anyone call into question the Jewish people's right to the land of Israel, the Jewish people can reply, "God created the universe. He divided earth into many lands, languages, and landscapes. But one small land He gave to the Jewish people. That is our title to the Land."

How on earth could Rabbi Isaac think of this as a compelling answer? Almost inevitably, someone who challenges the Jewish people's right to the Land of Israel will not believe in the God of Israel. So how will a reference to Israel's God make Israel's case?

Ironically, we know the answer to that question.

Today the overwhelming majority of those who challenge Israel's right to exist believe in Israel's God, that is to say, the God of Abraham. They belong to the large family of faith known as the Abrahamic monotheisms.

To them, we must humbly say: when it comes to political conflict, let us search for a political solution. Let us work together in pursuit of peace. But when it comes to religion, let us not forget that without Judaism, there would be no Christianity and no Islam. Unlike Christianity and Islam, Judaism never sought to convert the world and never created an empire. All it sought was one tiny land, promised to the Children of Israel by the Creator of the universe, in whom Jews, Christians, and Muslims all believe.

Sadly, Rabbi Isaac was right, and Rashi was right to quote him at the beginning of his Torah commentary. The Jewish people would be challenged on their right to the land, by people who claimed to worship the same God. That same God summons us today to the dignity of the human person, the sanctity of human life, and the imperative of peace. And that same God tells us that in a world of 82 Christian nations and 56 Muslim ones, there is room for one small Jewish State.

Shabbat Shalom: Rabbi Shlomo Riskin

"And God saw everything that He had made and behold it was very good." A sensitive reading of the biblical description of the creation of the world forces the reader to come to some understanding of the relationship between Judaism and scientific discovery. Contrary to popular opinion, Judaism does not balk at modernity, especially if it furthers God's honor. For example, the invention of the printing press more than 500 years ago changed the nature of reading and literary transmission. The rabbinic leadership at the time welcomed it as a way to make sacred texts available to everyone. Now we're living in the midst of another communications revolution, and many Jews are involved in the development of the computer and Internet, allowing almost instantaneous call-up of a specific passage in the Talmud or a difficult area of medical ethics in our Responsa literature. The challenge is not to reject inventions but to refine them, not to censor modernity, but to sanctify it.

Commenting on the opening verse of Genesis, 'In the beginning God created the heavens and the earth,' the Seforno demonstrates how to place Torah

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insights into the context of scientific developments. He points out that the word *shamayim*, (usually translated as ‘heavens’) is the plural of the Hebrew *sham*, meaning ‘there’ or ‘two theres,’ and writes: ‘therefore the word *ha-shamayim* indicates a distant object in relation to us, the distance being equal from each side, which cannot be unless it is situated in a wheel that is revolving in a completely circular fashion.’ Thus, every point on the planet is equidistant from the heavens (*ha-shamayim*) and for this phenomenon to be true, the world must be moving in a spherical pattern. Two ‘far-aways’ that are the same distance can only exist if the planet is a revolving sphere.

Interestingly, Seforno lived approximately at the same time as Copernicus (1473–1543), the famed astronomer who spent considerable time in Italy pursuing his studies before returning to his native Poland. Before Copernicus, the center of the universe was the earth; his new scientific theory, suggesting that the earth revolves around the sun, clearly demotes the earth from its formerly exalted position as the center of divine concern.

It stands to reason that a rabbi of Seforno’s stature, who was also a doctor by profession and a respected intellectual of his day, had heard of Copernicus’ theories and had apparently accepted his vision of an earth revolving around the sun. But especially noteworthy for us is how Seforno interprets the ramifications of a scientific theory rejected as blasphemous by most Christian theologians of the period. Not only does Seforno accept the Copernican position, which we now know to be scientifically accurate; he deduces a crucial moral lesson from an earth constantly revolving on its own axis, as it revolves around the sun. This lesson is that the human being is placed squarely at the center of the earth, equidistant from the two ‘theres’ or ‘far-aways’ of the heavens, which can only happen if the earth is constantly revolving.

The medieval sages speak of four levels of creation: the inanimate level of earth and rock, the vegetative level of plants and trees, the locomotive level of roaming animals and beasts, and finally the communicative level of humans who speak. Each level receives its sustenance from the previous level: vegetation depends on earth and water, animals receive sustenance from the vegetation, and humans gather food, drink, garments and tent-skins from the animals. If the human being communicates both horizontally and vertically with the world and with God, he has the capacity to uplift and ennoble the world, to redeem the earth; if he short-circuits his relationship to the divine, if he poisons rather than perfects the physical environment all around him, the entire earth will fall and fail with him.

With this in mind, the human being stands at the center of the universe. Only the human being has the gift of free choice. Our planet earth depends on proper human exercise of his free choice if it is to be redeemed and not destroyed. This is what I believe Seforno meant to extract from a constantly revolving earth. Interestingly enough, Rashi deduces a similar lesson from a later verse. At the end of our portion of Bereishit, after human conduct disappointed the Divine Creator, the Bible states:

“And God saw that the wickedness of man was great in the earth.... And God said, I will blot out the human being whom I have created...both human and beast, and creeping thing, and fowl of the air...”

The obvious question asked is, why blot out the innocent animals and the silent beasts if the sin belongs to human beings? Rashi explains:

“Everything was created for the human being, and if he is to be destroyed, what need is there for the rest?!”

A central biblical dictum proclaims that ‘human beings must walk in God’s ways.’ Yet, how do we determine God’s ways? When Moses requested of

God: ‘Now therefore I pray Thee, if I have found grace in Your eyes, show me now Your ways, that I may know You...’, God’s answer is that Moses cannot hope to see Him completely, but can receive a partial glimpse into the divine – His back, as it were: ‘And God passed by before him, and proclaimed: The Lord, the Lord, God, merciful and gracious, long-suffering and abundant in goodness and truth’. Maimonides insists that God is not merely informing us of a description of His conceivable essence, but He is presenting us with a divine injunction as to how we humans ought to live:

“Just as He is gracious, so ought you to be gracious; just as He is compassionate, so ought you to be compassionate; just as He is called holy, so ought you to be called holy.”

This divine description, as it were, is not as significant for its theology as it is for its anthropology; it is less a definition of God and more a guide for human morality. Once again, humanity is the central concern even of a definition of the divine!

After each creation, there is a biblical value judgment, ‘And God saw that it was good.’ There is but one exception: the creation of the human being, after which the Bible does not give its usual afterword, ‘And God saw that it was good.’ Seforno explains the reason: the human being is not functional but moral. Whether or not his creation will turn out to have been good depends on his free choice. This is the sense in which the human being stands smack at the center of the earth. Will he sanctify and redeem it, or plunder and destroy it? Will he realize his potential to act in God’s image, placing God’s attributes as the measure of all things and thereby perfect the world, or will he idealize his own frailty and ultimately drown in his weakness, bringing the entire world down with him? The jury has not yet come in with the final verdict. Until that time, the human being remains at center stage, to a great extent holding the whole world in his hands and in the grip of his free will.

Rabbi Dr. Norman J. Lamm’s Derashot Ledorot

Reflections on the Divine Image [Excerpt]- Parashat Bereshit teaches us one of the most fundamental concepts of our faith, man’s creation *betzelem Elokim*, in the image of God. It is one of the most sublime ideas that man possesses, and is decisive in the Jewish concept of man.

What does it mean when we say that man was created in the image of God? Varying interpretations have been offered. The philosophers of Judaism, the fathers of our rationalist tradition, maintain that the image of God is expressed, in man, by his intellect. Thus, Sa’adia Gaon and Maimonides maintain that *sekhel*, reason, which separates man from animal, is the element of uniqueness that is in essence a divine quality. The intellectual function is thus what characterizes man as *tzelem Elokim*.

However, the ethical tradition of Judaism does not agree with that interpretation. Thus, Rabbi Moshe Chaim Luzzatto does not accept reason as the essence of the divine image. A man can, by exercise of his intellect, know what is good – but fail to act upon it. Also, the restriction of *tzelem Elokim* to reason means that only geniuses can truly qualify as being created in the image of God. Hence, Luzzatto offers an alternative and perhaps more profound definition. The *tzelem Elokim* in which man was created is that of *ratzon* – the freedom of will. The fact that man has a choice – between good and evil, between right and wrong, between obedience and disobedience of God – is what expresses the image of God in which he was born. An animal has no freedom to act; a man does. That ethical freedom makes man unique in the creation.

But how does the freedom of the human will express itself? A man does not assert his freedom by merely saying “yes” to all that is presented to him.

Likutei Divrei Torah

Each of us finds himself born into a society which is far from perfect. We are all born with a set of animal drives, instincts, and intuitions. If we merely nod our heads in assent to all those forces which seem more powerful than us, then we are merely being passive, plastic, and devoid of personality. We are then not being free, and we are not executing our divine right of choice. Freedom, the image of God, is expressed in the word “no.” When we negate that which is indecent, evil, ungodly; when we have the courage, the power, and the might to rise and announce with resolve that we shall not submit to the pressures to conform to that which is cheap, that which is evil, that which is indecent and immoral – then we are being free men and responding to the inner divine image in which we are created.

The late Rabbi Aaron Levine, the Reszher Rav, interpreted the famous verse from Ecclesiastes which we recite every morning as part of our preliminary prayers. Solomon tells us, “*Umotar ha’adam min habehema ayin*,” which is usually translated as, “And the preeminence of man over beast is naught.” Rabbi Levine, however, prefers to give the verse an interpretation other than the pessimistic, gloomy apparent meaning. He says: “And the preeminence of man over beast is – *ayin*, ‘no.’” What is it that gives man his distinction? What is it that makes man different from the rest of creation, superior to the rest of the natural world? It is his capacity to say *ayin*, his capacity to face the world and announce that he will not submit to it, that he will accept the challenge and respond “no”. An animal has no choice – no freedom – and therefore must say “yes” to his drives, to the world in which he lives. But a human being can say “no” to that which is unseemly and beneath his dignity. And when he says “no” to all that is ungodly, he is being Godly. He is showing that he was created in the image of God.

Adam and Eve had to learn this lesson, and their descendants forever after must learn from their failure. We are nowhere told in the Torah that the fruit of the Tree of Knowledge was in any way different from the fruit of the other trees in the Garden of Eden. Yet when she was tempted by the serpent, Eve looked at the fruit, and in her mind’s eye its attractiveness grew out of all proportion to reality. It looked more luscious, it looked more juicy, it looked more appetizing. She even imagined that this was some kind of “intelligence food.” Her instinct bade her to do that which was in violation of the divine command. But counter to this she had the capacity, as a free agent created in God’s image, to say *ayin*, to say “no” to her instinct and her temptation. But she forfeited her opportunity. The first human couple did not know how to say “no.” This was the beginning of their downfall.

Abraham was a great Jew – the first Jew. Yet in our tradition he is not famous so much for saying “yes” as he is for saying “no.” Abraham was the great iconoclast. It was he who said “no” to the idolatries of his day, who was the one man pitted against the entire world, shouting “no!” to all the obscenities of his contemporary civilization.

Moses was a great teacher. He gave us 613 commandments. You find that only 248 are positive. But 365 of them are negative – they say “no” to our wills and our wishes. For when we learn to say “no,” we are being free men and women under God. Indeed, it is only through these negatives that we can live and survive and thrive at all. Without “You shall not murder,” there can be no society... “And the preeminence of man over beast is *ayin*” – it is this which gives man greater dignity and superiority over the animal – his power to say “no.” It is this freedom of the human personality taught by our Jewish tradition that we Jews must reassert once again in our own day.

בראשית

Our *Parashah* opens: "In the beginning of *Elokim's* creating the heavens and the earth..." (We have translated the verse as it is explained by *Rashi z"l*.) *Rashi* comments: The verse does not use the Name "*Hashem*," because at first the Creator intended the world to function using the attribute of *Din* / Justice, which is commonly denoted by the Name "*Elokim*." However, He realized that the world could not thus endure and, therefore, He allied *Din* with the attribute of *Rachamim* / Mercy, which is commonly denoted by the Name we pronounce "*Hashem*," but He gave precedence to *Rachamim*. Thus, we read (*Bereishit* 2:4), "On the day that the *Hashem Elokim* made earth and heaven"--using both Divine Names, representing *Rachamim* and *Din*, respectively. [Until here from *Rashi*]

It goes without saying that *Hashem* did not obtain new information and change His mind! What then does *Rashi* mean? R' Chaim Friedlander z"l (1923-1986; *Mashgiach Ruchani* of the Ponovezh Yeshiva) explains:

Rashi does not mean to imply that a change happened over time. Rather, *Rashi* is teaching that the world as we know it is not the ideal. *Hashem* "wanted" to create the world with *Din*--i.e., that would have been the ideal--so that mankind would be judged by the letter of law and, therefore, would truly deserve reward for its good deeds. That would have been the greatest kindness, and *Hashem* never abandoned that plan; He will implement it in the ideal world of the future. In the meantime, however, *Hashem* knows that we are too imperfect to exist in a world where *Din* stands alone. Therefore, He created the world as we know it such that, for now, *Rachamim* prevails over *Din*. (*Siftei Chaim: Mo'adim* I p.57)

Shabbat

R' David Lau *shlita* (Ashkenazic Chief Rabbi of Israel from 2013-2024) writes: We read (*Shmot* 20:9), "Six days you shall labor and accomplish all your work." The *Midrash Mechilta* asks: Is it possible for a person to complete all of his work in six days? Is it not possible that when *Shabbat* comes, he will not yet have finished the project he was working on?

Rashi z"l quotes the *Mechilta's* answer: "When *Shabbat* comes it should be in your eyes as though all your work is done, i.e., that you should not think at all about work." It is not enough to not work on *Shabbat*, the *Midrash* is teaching; one should not even think about work, R' Lau writes. One should imagine that he has no work to do, not even a phone call to make, as if the deal or project on which he was working is finished.

Are we simply being asked to fool ourselves? R' Lau asks. Certainly not! he answers, and he explains:

Creation was not a one-time event. Rather, as we say in our daily prayers, "He renews daily, perpetually, the work of Creation." Unlike a contractor who leaves behind a finished project and gives, at most, a limited warranty, *Hashem* "forms light and creates darkness, makes peace and creates all"--all in present tense, as we also say in our daily prayers. At every moment, *Hashem* is upholding Creation and bestowing His goodness upon it.

In contrast, man has a very limited role to play in the world. We have an obligation of *Hishtadlut* / exertion of effort, on the one hand, but, on the other hand, we are expected to have *Emunah* / faith that it is really *Hashem* who does our work. When one has this perspective, he will never worry when *Shabbat* starts that perhaps he should have made one more phone call. Since he has done his *Hishtadlut*, he has already done his job; it truly is complete. Now, he can use his "time away" on *Shabbat* to reflect upon the fact that it is *Hashem* Who will determine whether or not the deal or project gets done. That is not fooling oneself! That is *Bitachon* / trust.

(*Maskil Le'David: Igrot U'Michtavim* p.89)

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“Hashem said to Kayin, ‘Why are you annoyed, and why has your face fallen?’” (4:6)

One of the most prized students of R’ Yitzchak Isaac Sher z”l (1875-1951; *Rosh Yeshiva* of the Slobodka Yeshiva in Lithuania and Bnei Brak) was R’ Shlomo Hoffman z”l (1922-2013; Torah scholar and educator noted, among other things, for his 40 years working in the Israeli prison system). The latter relates that the first time he met the *Rosh Yeshiva* who would ultimately become his primary teacher, R’ Sher asked him: “Why are you sad?”

“I’m sad?” the future R’ Hoffman asked. R’ Sher replied that he did indeed look sad.

The young man then questioned what was wrong with looking sad, and R’ Sher responded, “Bring me a *Chumash*.” Upon receiving the *Chumash*, he opened to the story of Kayin and Hevel and asked, “What was Kayin’s sin?”

“Murder!” the young man responded, in a tone that suggested the answer was obvious.

“Pay attention!” replied R’ Sher, showing the *Chumash* to the future R’ Hoffman. “The first question *Hashem* ever asked Kayin (after Kayin’s sacrificial offer was rejected) was, ‘Why has your face fallen?’” In other words: Why do you look sad.

We learn from this, concludes R’ Hoffman in retelling this story, that Kayin’s first sin was allowing himself to remain sad. (He should have learned a lesson from *Hashem*’s rejection of his offering and then moved on.) Because of his sadness, Kayin descended down a slippery slope until, ultimately, he committed the first murder in history.

(*She’al Avicha V’yagedcha* p.8)

A related thought:

We read (*Mishlei* 15:13), “A glad heart cheers the face, but a despondent heart [causes] a broken spirit.” R’ Eliyahu z”l (1720-1797; the *Vilna Gaon*) explains:

When someone is happy with the work he is doing, it brings cheer to his face. A person’s yearning to perform *Mitzvot* or anything else worthwhile comes from a spirit that rests on him after he does other good things. (This is what our Sages mean when they teach, “A *Mitzvah* brings another *Mitzvah* in its wake.”) But, when a person’s heart is sad, that spirit is broken, and he becomes unable to accomplish anything.

(*Be’ur Ha’Gra Al Mishlei*)

R’ Aryeh Finkel z”l (1931-2016; *Rosh Yeshiva* of the Mir Yeshiva in Modi’in Ilit, Israel) adds: Very often (as in Kayin’s case), that sadness comes from a feeling that one was short-changed.

(*Har Yera’eh*)

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

Targum Onkelos translates the phrase, “It was very good,” into Aramaic as, “It was very well made.” In contrast, earlier in the chapter (verses 4, 10, 12, 18, 21, and 25), *Onkelos* translates, “It was good,” literally. Why the difference?

R’ Gershon Edelstein z”l (1923-2023; *Rosh Yeshiva* of the Ponovezh Yeshiva) explains: Only when something is complete can one attest that it is “very well made.” Thus, this could have been said only on the sixth day.

R’ Edelstein continues: *Midrash Rabbah* teaches that the phrase, “Behold, it was very good,” refers, in particular, to the creation of death. Why? Rabbeinu Yonah Gerondi z”l (1210-1263; Spain) explains that the existence of death is very good because it humbles a person. R’ Edelstein elaborates: This is part of what makes the world complete, for the world is not complete unless man is complete, and man is not complete without *Yir’at Shamayim* / fear of Heaven, which comes from humbling oneself before G-d.

(*Sha’arei Teshuvah Im Pininei Chizuk* II 25)

“Of the fruit of the tree which is in the center of the garden, Elokim has said, ‘You shall neither eat of it nor touch it, lest you die.’” (3:3)

“And the woman perceived that the tree was good for eating and that it was a delight to the eyes . . .” (3:6)

Midrash Rabbah relates that, just before the Exodus, Moshe Rabbeinu commanded *Bnei Yisrael* to circumcise themselves in preparation for eating the *Korban Pesach*, but many hesitated. What did *Hashem* do? He caused all the winds in the world to blow through *Gan Eden*, and from there to waft over Moshe’s *Korban Pesach*, bringing its enticing aroma to *Bnei Yisrael*. After smelling the *Korban*, *Bnei Yisrael* agreed to circumcise themselves.

Why specifically did the aroma of the *Korban Pesach* persuade *Bnei Yisrael*, and what is its connection to *Gan Eden*? R’ Yaakov Moshe Charlap z”l (1882-1951; *Rosh Yeshiva* of Yeshivat Mercaz Harav) explains: Mankind was expelled from *Gan Eden* for eating the fruit of the *Etz Ha’da’at*, a sin that involved all of man’s senses except the sense of smell. Chava listened to the snake, she looked at the tree, she touched the fruit, and she tasted it. She also misused her power of speech when she said that *Hashem* had commanded them not to touch the tree, which He had not done. (This enabled the snake to argue, “Just as you did not die when you touched it, so you will not die when you eat it.”) These actions weakened the spiritual power of man’s senses.

The only sense that remained unscathed was the sense of smell. Therefore, that sense could be a catalyst for the Exodus, the beginning of the process of repairing the sin that occurred in, and returning mankind to, *Gan Eden*. Therefore, *Gan Eden* had a role to play in the Exodus. [Notably, the Prophets and *Gemara* speak of *Mashiach* as being able to distinguish between truth and falsehood using smell.] (*Haggadah Shel Pesach Mei Marom* p.40)

ISRAEL REPORT

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CHANNEL 13 POLL (JPost 10/20/24)

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HEZBOLLAH KEY BUNKER REVEALED: UNDER A HOSPITAL, HOLDING \$500 MILLION (Israel Hayom 10/22/24)

IDF Spokesperson Brigadier General Daniel Hagari revealed on Monday evening one of Hassan Nasrallah's bunkers, built under the Al-Sahel General Hospital in the southern suburbs of Beirut. According to estimates, the bunker holds at least half a billion dollars.

A significant portion of Hezbollah's economy is funded by Iranian money, funneled through Syria and then into Lebanon. This amounts to hundreds of millions of dollars, annually. The funds are used for salaries and maintaining the terrorist organization's infrastructure.

In addition, according to the IDF, Hezbollah is the largest employer in Lebanon, and has raised hundreds of millions of dollars through organizations posing as civilian entities.

Hagari outlined three methods Iran uses to smuggle funds to Hezbollah:

- Oil and money transfers from Iran to Syria: The oil is sold to various companies and transported to Lebanon by Hezbollah.
- Diplomatic cover: Iran flies money to Lebanon under diplomatic protection via the Iranian embassy in Beirut, from where it reaches Hezbollah.
- Hezbollah's economic initiatives under Iranian sponsorship: This includes gas exports to Syria and the establishment of factories in Syria, Lebanon, Yemen, and Turkey.

The IDF Spokesperson also announced that a man named Mohammad Jaafar Qasir, the commander of Hezbollah's transfer unit and financial manager, had overseen Hezbollah's main source of income for years until he was eliminated in a targeted strike in Beirut in early October.

GAZA SETTLEMENTS WILL HAPPEN, SOONER OR LATER, SMOTRICH DECLARES (YNet 10/21/24)

Finance Minister Bezalel Smotrich said Monday that Jewish settlements in Gaza are "inevitable" and that he has believed since the 2005 disengagement from the Palestinian enclave that Israel would eventually need to retake the territory.

"It's clear to me that there will eventually be Jewish settlements in Gaza," Smotrich remarked at a Nachal movement event, held on the Gaza border under the title "Practical Preparations for Settling Gaza."

The event, which featured workshops on "settlement preparation" near the border, was attended by several coalition members, including Knesset members from the ruling Likud Party and ministers Itamar Ben-Gvir, May Golan and Smotrich himself.

Nachala movement leader Daniella Weiss announced that the movement had "ordered and paid for 40 buildings" intended for future settlements in

Gaza. "Representatives from 700 families are here, all committed to settling Gaza," She said. "The only solution is to eliminate Hamas, and those wishing for a normal life should move abroad."

Opposition leader Yair Lapid condemned the event, accusing Smotrich's Religious Zionist Party of hijacking Likud and pushing for endless conflict. "This event endangers the IDF and Israel's foreign policy, and there's no prime minister to stop it," he said.

The event invitation, issued with the Likud logo, read: "Preparing for settlement in Gaza with Likud's settlement cores," and attendees were expected to declare, "Gaza is ours. Forever!"

SEVEN JEWISH ISRAELIS ARRESTED FOR SPYING FOR IRAN ON SECURITY FIGURES, IDF BASES (Times of Israel 10/21/24)

Seven Israeli citizens were arrested last month on suspicion of spying for Iran for as long as two years, carrying out hundreds of tasks at the behest of the Islamic Republic, prosecutors said on Monday.

"This is one of the most severe cases we've ever investigated. There is a real possibility that the main charge will be aiding the enemy in wartime, for which the penalty is death or life imprisonment," said Chief Superintendent Yaron Binyamin, who heads the Lahav 433 serious crimes unit of the Israel Police.

The suspects, all residents of Haifa and the north who emigrated from Azerbaijan, include a soldier who deserted the military, as well as two minors aged 16-17. They performed 600 missions over two years, authorities said.

The suspects are accused of photographing and collecting information on IDF bases and facilities, including the Kirya defense headquarters in Tel Aviv and the Nevatim and Ramat David air bases, on behalf of Iranian agents with whom they were in contact through the Turkish intermediary.

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East Denver Orthodox Synagogue, CO	Young Israel of North Woodmere, NY
East Hill Synagogue, Englewood, NJ	Young Israel of New Rochelle, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of Sharon, MA
Harvard University Library	Young Israel of Staten Island, NY
Hebrew Academy of Long Beach, NY	YI Shomrai Emunah, Silver Spring, MD

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Some of the locations that the suspects are accused of scouting have been targeted since the outbreak of war last year: Nevatim base was targeted in two Iranian attacks, and Ramat David has been targeted by Hezbollah.

On one occasion, Channel 12 reported, the suspects photographed the exact location of an Air Force observation balloon in the Galilee and sent it to their contacts. The site was said to have suffered a direct hit one month later.

The Israelis allegedly received maps of strategic sites from their handlers, including of the Golani training base that was hit in a deadly drone attack earlier this month.

In addition, they allegedly reported to their Iranian contacts about direct impacts of projectiles following Iran's April attack on Israel, information that could help the Islamic Republic improve its precision in future strikes.

In return for their actions, the suspects were allegedly paid hundreds of thousands of dollars, some of it in cryptocurrency, and some of it in cash that was delivered by Russian tourists.

Some of the suspects were allegedly caught surveilling an Israeli citizen, and, upon their arrest on September 19, investigators uncovered the larger spy ring.

After news of the arrests broke on Monday, Culture and Sports Minister Miki Zohar called for Israel to impose the death penalty on those convicted of treason during times of war.

"The phenomenon of traitors to the country harming Israel's security for the sake of money while we are fighting for our future in an existential war demands the harshest measures, including a law allowing for the death penalty for aiding the enemy in wartime.

"This is the only way we can create a clear deterrent that will prevent further similar cases," Zohar said in a statement.

Israel's penal code already includes capital punishment, but only for exceedingly rare cases, treason being one of them.

Nazi mastermind Adolf Eichmann was one of only two people executed by the state in over 75 years.

BEN GVR SPARKS CONTROVERSY, PROPOSES "VOLUNTARY EMIGRATION" FOR GAZANS (i24NEWS 10/21/24)

Israeli National Security Minister Itamar Ben Gvir ignited a firestorm of criticism during a conference focused on Jewish settlements in Gaza, held on October 21, 2024.

In his remarks, Ben Gvir suggested that if desired, Israel could renew settlement efforts in Gaza, specifically mentioning the possibility of rebuilding former communities such as Kfar Darom and Netzarim.

In a particularly provocative statement, he proposed encouraging "voluntary emigration" of Palestinians from the region, labeling it "the most moral and appropriate" solution to the ongoing conflict. This statement was met with immediate backlash, particularly from opposition leaders.

The opposition's reaction was swift and fierce. Yair Lapid, leader of the opposition, condemned the conference as a sign that the "Ben Gvir" faction has taken control of the Likud party. He stated, "Their only vision is an eternal war for their messianic delusions."

The controversy deepened following revelations that an invitation had been extended for a planned visit to Kibbutz Nirim without the residents' consent. The kibbutz firmly denied any involvement in the conference, emphasizing that they are still awaiting accountability from the government regarding the failures surrounding the events of October 7.

NEW DETAILS EMERGE ON SINWAR'S ELIMINATION, PHYSICAL STATE (Israel Hayom 10/18/24)

Forensic experts at the National Center of Forensic Medicine (Abu Kabir) have concluded their meticulous examination of Hamas leader Yahya Sinwar, who was successfully eliminated by IDF troops on Thursday. In a move that hints at strategic considerations, the remains were promptly transferred to an undisclosed site, fueling speculation about their potential role in future negotiations.

The autopsy findings paint a vivid picture of Sinwar's final moments. The

primary cause of death appears to be a long-range gunshot wound to the head, executed with sniper-like precision. However, this was not the only mark of violence on the body. Examiners noted additional trauma consistent with shell impact, and the corpse was riddled with shrapnel fragments after the house where he was staying was fired upon by a tank.

Surprisingly, despite the harsh conditions of underground warfare, Sinwar's body showed no signs of malnourishment. Weighing in at 152 pounds, it appears that even while orchestrating operations from hidden tunnels, the Hamas leader maintained access to adequate nutrition.

In addition, the forensic team found no evidence of health deterioration attributable to Sinwar's extended periods in subterranean hideouts.

As the investigation continues, toxicology reports, which could reveal the presence of any drugs or medications in Sinwar's system at the time of his death, are still being processed.

IDF CHIEF SAYS 1,500 HEZBOLLAH OPERATIVES ELIMINATED, OTHERS SURRENDER AS MORALE PLUMMETS (YNet 10/19/24)

IDF Chief of Staff, Herzi Halevi said Friday that some 1,500 Hezbollah operatives were killed in the ongoing ground operation in Lebanon.

Halevi held a situational assessment with top Northern Command commanders, and added, "We are determined to strike Hezbollah as hard as possible." We've taken out their entire senior command and are wiping out their local leadership."

"Their entire chain of command is collapsing. Hezbollah is hiding casualties, including dead commanders. Our conservative estimate is that 1,500 operatives have been killed, likely more, given the scale of the strikes."

"These are significant achievements," he continued, "Their willingness to surrender speaks volumes about their morale and self-confidence, as well as the combat capabilities you've demonstrated."

"Even Iran may not fully grasp what's happening to Hezbollah, its main proxy. Every day we're delivering tough surprises, and you'll continue bringing them—achieving victories while preventing the enemy from doing the same."

The IAF has also struck dozens of launchers, Hezbollah infrastructure, command centers, and operatives in the area.

IDF troops are conducting targeted raids in southern Lebanon, eliminating roughly 60 terrorists in air and ground operations. The troops dismantled rockets, anti-tank missile launchers, and large stockpiles of weapons, including explosives, mortars, and RPGs.

ISRAEL'S ATTACK PLANS LEAKED, US INVESTIGATING (Arutz-7 10/20/24)

The US is investigating a leak of Israel's highly-classified plans for retaliation against Iran, CNN reported, quoting three people familiar with the matter.

One of the sources confirmed that the leaked documents were authentic.

The documents, dated October 15-16, began circulating Friday after an Iran-affiliated account, "The Middle East Spectator," posted them on Telegram.

Axios added that the Middle East Spectator said that it had "received" the documents "from a source in the US intelligence community."

A US official told CNN that the leak is "deeply concerning."

The documents describe Israel's preparations for a strike against Iran, and were marked top secret and were intended to be seen only by the US and its "Five Eyes" allies: Australia, Canada, New Zealand, and the UK, CNN added. One of the documents, which appears to have been compiled by the National Geospatial-Intelligence Agency, says the plans "involve Israel moving munitions around." Another document sourced to the National Security Agency outlines IAF exercises involving air-to-surface missiles.

According to Axios, the report also states that US signals intelligence showed that the IAF conducted a large exercise involving intelligence planes "and likely fighter jets trained" for a potential attack on Iran. Israeli drone units were also preparing for such an attack, the intelligence report indicated.

CNN did not show the documents or quote directly from them.

According to a US official, the investigation surrounding the leak is examining who had access to the alleged Pentagon document.

Mick Mulroy, former deputy assistant secretary of defense for the Middle East and a retired CIA officer, told CNN, "If it is true that Israeli plans to respond to Iran's attack on October 1 have been leaked, it is a serious breach."

He also stressed that, "future coordination between the US and Israel could be challenged as well. Trust is a key component in the relationship, and depending on how this was leaked that trust could be eroded."

Another US official noted that "these two documents are bad, but not horrible. The concern is if there are more."

A US official told Axios that although the alleged leak is "extremely concerning," he does not believe it would affect Israel's operational plans.

A senior Israeli official told Axios that the defense echelon is aware of the matter, and takes it very seriously.

It is not clear how the documents were made public, or if they were hacked or deliberately leaked, CNN noted.

CNN reached out to the National Security Agency for comment, as well as to the Office of the Director of National Intelligence and the Pentagon for comment. The Pentagon and National Geospatial-Intelligence Agency declined to comment to CNN.

The Pentagon and the Office of the Director of National Intelligence declined to comment on the leaked documents, but did not dispute their authenticity.

ISRAEL WILL RESPOND TO ATTEMPTED ASSASSINATION OF NETANYAHU, DIPLOMATIC SOURCE SAYS (JPost 10/19/24)

A drone from Lebanon was launched toward Prime Minister Benjamin Netanyahu's home in Caesarea on Saturday, his spokesman said, adding that the premier was not in the vicinity and there were no casualties.

No warning sirens were sounded in the northern city ahead of the drone impact and explosion.

A diplomatic source told The Jerusalem Post on Saturday night that Israel plans to retaliate for the attempted assassination of Netanyahu by Hezbollah, explaining that ultimately Iran is responsible.

The source spoke after a Hezbollah-launched drone hit a building in Caesarea. Israel has claimed that it was fired at Netanyahu's home in that city, but that neither the prime minister nor his family were home at the time. It has not been confirmed whether the drone actually hit his home.

"Hezbollah is a proxy of Iran, so Iran is also responsible for this incident," the source stated. "There will be a response to the attempted assassination."

Israel is already poised to retaliate against the Islamic Republic for its ballistic missile attack on the Jewish state at the start of October.

"I say to the Iranians and their partners in the axis of evil: Anyone who harms the citizens of the State of Israel will pay a heavy price for it," Netanyahu said on Saturday night.

"The Iranian agents who tried to assassinate me and my wife today made a bitter mistake," he said.

"This will not deter me or the State of Israel from continuing the war of revival against our enemies to ensure our security for generations," he stated.

"We will continue to eliminate your terrorists. We will return our hostages held in Gaza. We will return our residents to the North. We will achieve all the war objectives that we set. And we will change the security reality in our region for generations," Netanyahu said.

"Together we will fight, and with God's help – together we will win."

Foreign Minister Israel Katz echoed Netanyahu in a post on X/Twitter, stating, "Israel's enemies will pay a heavy price for any attempt to harm our citizens, soldiers and leaders. We are committed to bringing back the hostages, returning northern residents to their homes, and creating a new security reality that will guarantee our existence for generations to come."

"I fully support the Prime Minister's message and stress: the State of Israel will continue to strike with determination at terrorists and their messengers anywhere and at any time, until all our goals are achieved," Katz wrote.

"The Iranian proxies who attempted to assassinate Prime Minister Netanyahu and his family today have once again exposed Iran's true face and the evil axis it leads."

'THE WAR'S GOAL HAS BEEN MET': FAMILIES DEMAND NETANYAHU STRIKE HOSTAGE DEAL AFTER SINWAR KILLING (Ha'aretz 10/19/24)

Thousands protested across Israel in demand of the release of hostages held in Gaza and against the current government on Saturday night.

For the first time since the murder of six hostages in September, two separate protests were held in Tel Aviv. One was organized by the Hostages and Missing Families Forum, and took place in the so-called Hostage Square near the Tel Aviv Museum of Art. The second, led by anti-government hostages' families, was held outside the Defense Ministry headquarters.

During the protests, families called for renewed negotiations for a deal, particularly following the death of Hamas leader Yahya Sinwar.

In a joint statement outside the defense ministry and ahead of the protests, the families said that "the goal of the war – creating conditions for the return of hostages – has been achieved; now we must secure a deal to bring everyone home."

"After a year of Netanyahu ruthlessly obstructing the return of hostages, it's time to present a new Israeli initiative for their release and to end the war. We see signs that he wants to prolong the conflict, while his allies are focused on establishing settlements in Gaza instead of leveraging the gains to return our loved ones through a deal," they added.

Ilana Gritzewsky, who was released from Gaza and whose boyfriend, Matan Zangauker, remains captive, spoke there as well.

"As a survivor of captivity, someone who was shuffled between houses and tunnels, enduring hell for 55 days, since October 7, I tell you this: Sinwar's assassination doesn't bring me relief or peace. It doesn't let me breathe, because I know Matan and over 100 other hostages are still suffering, tortured in Hamas captivity," she said.

"Now is the time for our government to strike a deal and end this war, so that all the hostages can come home, and we stop losing our precious soldiers. Only then will I, and all of Israel, be able to breathe again," she continued.

In the rally in Tel Aviv's Hostage Square, Meirav Tal, a released hostage and partner of Yair Yaakov, who was killed on October 7, and whose body remains in Gaza, along with other family members of the hostages, addressed the crowd.

"I was there for 53 days, during which the terrorists took everything from me: control over my body, my will, what I do and don't do, when I speak and when I don't, when I eat, drink, sleep, and shower, when I sit, lie down, or stand – only my thoughts remained free... I have no other words to describe what the hostages are going through now except hell," she said.

"Now, after the IDF eliminated the psychopath Sinwar, there's a glimmer of light. This is the time to act with all our might to bring all the hostages home," she concluded.

Eli Shtivi, who found out his son Idan was murdered on October 7 and his body was kidnapped to Gaza last week, said he did not know what happened to his son during the entire past year.

"We must seize this opportunity and bring them back now, before it's too late. We won't forgive ourselves if we miss it. And to you, Sinwar, I have one message: You thought you'd succeed in dividing us, in ruining us, but you failed. We are still one people. What will unite us more than anything else is the reunification of families with their hostages," he said.

Opposition leader Yair Lapid said at the rally at Hostage Square that "The killing of Sinwar cannot be the final word on the hostages. It must be the path to freeing them. The Israeli government should now offer substantial money and safe passage to anyone who hands over the hostages, and pursue a comprehensive deal, not in phases, to bring them home."

Hundreds rallied in Karmei Gat, where families from Kibbutz Nir Oz relocated after the massacre. Shani Goren, who was released from Hamas captivity, spoke there and said: "With every assassination I wonder what will happen to the hostages... Would they be the ones who would pay the price? And how can you even imagine conditions more difficult than those we already endured there?"

Simcha Goldin, the father of Hadar Goldin, an IDF officer whose remains have been held in Gaza since 2014, said at the protest: "We will not rebuild

Israeli society if we betray our values, and we will betray our values if we don't bring the dead home to be buried, and those taken captive under our watch back to their homes."

In Caesarea, there was another protest against the government, following a drone attack earlier in the day. According to the Prime Minister's Office, the drone targeted the home of Prime Minister Benjamin Netanyahu.

In Jerusalem, Danny Elgarat, whose brother Itzhak is held in Gaza, said Israel "must use this golden hour to return the hostages. Netanyahu must say the combat in Gaza will stop tonight, to eliminate the threat of hostages being executed."

Meanwhile, no protest will take place in Haifa for the fourth consecutive week due to gathering restrictions imposed by the Home Front Command on Israel's north.

'THE STATE KILLED SHIREL': NOVA FESTIVAL SURVIVOR FOUND DEAD AT HOME ON HER 22 BIRTHDAY (JPost 10/20/24)

Shirel Golan, a survivor of the massacre at the Nova Music Festival, was found dead in her apartment on her 22nd birthday.

The news of Golan's death at her home was first revealed during a large Zumba dance event held on Sunday evening simultaneously in Tel Aviv and London to raise funds for psychological support for survivors of the festivals.

According to her family, Golan suffered from post-trauma due to the horrific events she experienced at the festival on October 7, when Hamas invaded Israel, massacring some 1,200, including in the Nova Music Festival area, and kidnapping another 251.

Her family said they did not receive adequate assistance from state authorities to get her the necessary treatment for Golan to deal with her experiences.

Golan's brother, Eyal, recounted how, on October 7, he and his siblings set up a family operations center to help Golan escape the area. Fortunately, she was rescued by a police officer who drove her to Kfar Maimon after the first vehicle she was on became a "death car," in which 11 people were murdered.

According to Eyal, Golan exhibited symptoms of post-trauma, including avoidance and social withdrawal. Despite the family's efforts to encourage her to seek treatment, Golan reported that she did not receive adequate assistance from state authorities. She was hospitalized twice at Lev Hasharon Hospital in Pardesiya, but the family stressed she was never officially recognized as a post-trauma victim of the Nova Music Festival incident.

"The state killed Golan," Eyal emphasized, adding, "If the state doesn't wake up, there will be more cases like this." He called on the authorities to increase awareness and improve treatment for trauma survivors to prevent similar tragedies in the future.

Golan was the youngest of five siblings and is survived by her parents and four brothers.

The event in which Golan's death was announced was organized by the philanthropic organization JNF UK and led in Tel Aviv by Eylon Levy, former English spokesperson for the government during the Iron Swords War and a Zumba dancer himself. Levy commented, "Sadly, we received tragic news today about Shirel Golan, of blessed memory, highlighting the urgent need for civilian organizations to support survivors of the massacre. It's our moral duty."

MBS HOLDS THE KEY: A REGIONAL ARAB NATO COULD QUELL THE MIDDLE EAST FIRE (Fahad Almasri, YNet 10/21/24)

I am not calling for a confrontation between superpowers in the Middle East. On the contrary, this approach could save millions of lives, protect them from displacement and prevent many cities and vital infrastructure from being destroyed.

At the beginning of 2017, I reached out to numerous countries and sent letters to the U.S. administration and most NATO member states, including the secretary general, to explain the need for a Regional Security Council,

an Arab-Regional NATO, and an Arab-Regional Intelligence Agency.

My proposal aims to ensure security and regional peace in the Middle East, which is integral to international security and peace. To promote this idea, I dedicated a special report entitled, "Is Regional Peace with Israel Possible?" through the Israeli Institute for National Security Studies (INSS) in 2022.

The concept of the Regional Security Council involves leaders from the Middle East and North Africa sitting at the table to reach consensus, make compromises and find effective solutions to ensure the vital and strategic interests of global powers. Riyadh, the capital of Saudi Arabia, is the ideal host, given its significance in both the Arab and Islamic worlds and its religious and economic importance.

The Arab-Regional NATO would serve as a military arm under the Regional Security Council, operating with NATO's oversight. This entity, sponsored by the U.S., would reduce the need for American troops in the region. Instead, the U.S. and its allies would provide experts and instructors to help in training, arming and leading joint military operations in the region.

Each member state of the Arab-Regional NATO would contribute several hundred or thousand troops to the alliance. This collective force could quickly respond to potential threats, local confrontations and regional conflicts.

Crucially, as it would consist of soldiers from within the region, it would not be seen as a foreign intervention, avoiding the social and religious backlash often faced by U.S., Israeli or other foreign military forces. For example, when intervening in Lebanon, Gaza or Syria, this alliance would face fewer obstacles than foreign armies.

Given the region's numerous conflict zones and active frontlines, the Arab-Regional NATO must be established swiftly, especially in light of tremendous strikes targeting Iran's imperialist project.

I do not foresee any significant clash between Russian forces in Syria and the West. In 2018, I informed the IDF chief of staff that we would not object to having observation and surveillance posts on Syrian territory facing the Golan Heights, providing Israel with security guarantees. A future Syria would recognize Israel and seek a just peace. Syria would never be a base for hostilities against Israel or allow the transit of weapons or terrorists and extremists targeting Israel or any other country.

The Arab-Regional Intelligence Agency would bring together intelligence representatives from member states under the Regional Security Council, facilitating rapid information exchange and collaboration in the fight against terrorism, extremism and organized crime. Within less than three weeks, Israel has achieved significant tactical victories in Lebanon, dismantling Hezbollah forces.

Israel's successes have not only been military but also strategic, as the current war marks the first time in history that the majority of Syrians and Lebanese favor Israel.

We are at a turning point in the region, where public opinion in the Arab world has dramatically shifted toward Israel. The hollow slogans of resistance led by Iran have lost their power. In a new Syria, legislation will prohibit the spread of these false narratives.

This change is a strategic victory, laying the foundation for lasting regional peace based on tolerance, mutual recognition and the rejection of extremism, terrorism and antisemitism. It reaffirms what I said in 2016 during a video speech calling for peace between Israel and a new Syria. In that speech, I emphasized that deep social dynamics in Syria would eventually push people to reassess long-held beliefs.

NATO and the Arab-Regional NATO now play an urgent role in Lebanon, particularly in controlling Beirut's seaport, airport and borders with Syria. The presence of an Arab-Regional NATO would eliminate the need to target Beirut's airport and allow for the confiscation of weapons stored in tunnels beneath the airport and elsewhere. It would also strengthen the Lebanese army.

Israel's strikes against Iran and Hezbollah have won the hearts of Syrians and Lebanese. To maintain this support, Israel and its allies should advance toward Damascus and Beirut under the umbrella of the Arab-Regional NATO.

- Fahad Almasri is president of the National Salvation Front in Syria