

Young Israel Shomrai Emunah - Shabbos Shorts^{בס"ד}

October 29 - 30, 2021 - 24 Marcheshvan 5782 - Chayei Sarah/Mevorchim Hachodesh

Light Candles by 5:52 - Havdalah 6:51

The Shabbos Shorts is sponsored this week by Manasseh Katz in honor of YISE's 70 years as a Shul open to all, Toldos 5712 - Chayei Sarah 5782, **בְּיָמֵינוּ בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים**, and by Debbie Rogal and Jay Rogal in memory of Barbara Rogal on her Yahrzeit, 24 Marcheshvan.

Mazal Tov

- **Laurie & Stuart Cohen** on the birth of a grandson, Meir Lev, to Shuli & Alex Barenbein of Atlanta. Mazal Tov also to big sister Shaineh.
- **Marc Katz** on a lifetime achievement, his completion of all of Shas. His proud family has gathered to celebrate the moment this Shabbos.
- **Dena & Avi Kotek** on the Bat Mitzvah of their daughter Ana. Mazal Tov also to the extended Kotek and Topper families.
- **Rabbi Sanford H. Shudnow** on the inclusion of his artworks for the 18th year in The 18th Annual Healing Arts Exhibit at The America Pavilion, Walter Reed National Military Medical Center, Bethesda, October 27 - December 31.

Shabbos Schedule

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

Friday Night:

- Light Candles by 5:52
- Mincha: 5:55 (B), 5:45 (Sephardi)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi), 9:15 (Teen Minyan - 1101 North Belgrade Road)
- Mincha: 2:30 (B), 5:50 (B), 5:45 (Sephardi)
- Shabbos ends/Maariv: 6:51

Divrei Torah:

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

Kiddush Sponsors:

- 8:45 and 9:15 Kiddush in a Bag is sponsored by Elaine Millen and family to commemorate the first Yahrzeit of Rabbi William Millen, Harav Yitzchak Zev Ben Pinchas, ZT"l, on the 22nd of Marcheshvan.

COVID-19 Updates

- The YISE Board has mandated that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be **fully vaccinated for COVID-19 in order to enter the Shul building, effective Monday, November 1.**
 - Masks are required for ALL people in the YISE Arcola building, whether vaccinated or unvaccinated, with the exception of children under the age of 2. **Effective Monday, November 1, masks will only be required for those who are not fully vaccinated, including children age 2 - 15.**
 - There are no social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
 - The Shul office is still open, but hours may vary.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday 9:30 AM, **Zoom A.**
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A.**
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A.**
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A.**
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F.**
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C.**
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more information, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F.**
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D.**
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H.**
 - For Women, **Zoom I**
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp See flyer for details.
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Monday - Parasha, Tuesday - Halachos, 8:45 AM, **Zoom B.**
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E.**
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th Perek Merubah. Wednesday evenings, 8:00 PM, **Zoom G.**
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygwaz
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Programs and Listings

Welcome new members voted in last week at the latest board meeting: Dr. Jordie & Dr. Moshe Honick

The Laws and Lessons of Shemitta - Sundays at 8:15 PM on **Zoom A**. Join us in learning about Shemitta in a 4-part series with Rabbi Rosenbaum and Rabbi Postelnek, October 31 and November 14. Recording of first two Shiurim online at <https://wp.yise.org/shemitta> See flyer for details.

Ask the Rabbi - This month's topic: Brachos. Recording available at <https://wp.yise.org/ask-the-rabbi>

The Last Selection: A Child's Journey Through the Holocaust with Mrs. Golda Kalib - Monday, November 8, 7:30 PM on **Zoom A**. Presented by YISE and KMS in commemoration of Kristallnacht. See flyer for details.

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

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

Volunteers Are Needed Weekly to help assemble Kiddush in a Bag. If you can help please contact Simi Franco at simi@yise.org or 301-593-4465 x403.

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

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

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

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

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/Sponsor a Shiur

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

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

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

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

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

Thank you to the Shiurim sponsors for this Past Week:

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Tsipi & Jerry Hawk** in commemoration of Jerry's father's Yahrzeit, Tzvi Elazar Ben Harav Yeshaya, Z"L.
- **Norma Joseph** and family in honor of the Yahrzeit of Louis Joseph, Eliezer Leib Ben Avraham.
- **Judy & David Marwick** in memory of Rabbi William Millen, Harav Yitzchak Zev Ben Pinchas, Z"L, on the occasion of his first Yahrzeit, 22 Marcheshvan.
- **Debbie Rogal and Jay Rogal** in memory of Barbara Rogal on her Yahrzeit, 24 Marcheshvan.
- **Judy & Rabbi Roy Rosenbaum** to commemorate the Yahrzeit of Rabbi Rosenbaum's maternal grandfather, Max Groner, Mattisyahu Ben Yitzchak.

Rabbi Rosenbaum's Mussar Shiur

- Leah Paretzky in memory of her mother, Bernice Gibbs, Chaya Batya Bas Leib, Z"L, on her 24th Yahrzeit.
- **Debi & Max Rudmann** to mark the third Yahrzeit of Nati (the Cowboy) Charles, Natan Ben Zev HaKohen, on the 18th of Marcheshvan.

8:45 Minyan Shabbos Drasha

- Proudly sponsored by **Josh & Sara, Rafi, Ezra & Nechama, Benjy & Chaviva Katz** and families in honor of their father, father-in-law and Sabba, Dr. Marc Katz, who has recently completed all of Shas.
- **Sheila Gaisin** and family to commemorate the Yahrzeit of Allen's father, Manuil Gaisin, Menachem Mendel Ben Eliyahu HaKohen, Z"L.

Rabbi Rosenbaum and Rabbi Postelnek's Shemitta Shiurim

- **Tsipi & Jerry Hawk** in commemoration of Jerry's father's Yahrzeit, Tzvi Elazar Ben Harav Yeshaya, Z"L.
- **Debi & Max Rudmann** to mark the third Yahrzeit of Nati (the Cowboy) Charles, Natan ben Zev HaKohen on the 18th of Marcheshvan.

YISE Youth Announcements

Shabbos Groups will take place this Shabbos, October 30, from 10:00 AM until Shul ends, indoors. Masks required indoors for age 2+. Age 18-36 months (Mommy and me) will be located in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) will meet in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Michal Merkin, YISE Youth groups coordinator, at mmerkin@yise.org

A Bikur Cholim Arts Experience with Mrs. Marilyn Fine on Sunday, November 7, at 1:00 PM in the Social Hall. Come create a very special jigsaw puzzle for a child who is ill. For grades 2-5. Admission charge: A contribution of any amount to Bikur Cholim of Greater Washington. Snack to go! See flyer for details.

Community Programs & Listings

Condolences to the family of former members, Rabbi Nathan, Z"l, and Marilyn Z. Burstyn, Z"l, on the passing of their son, Maier Yechiel ben HaRav Nuchum HaLevi, Z"l, on Shabbos Parshas Noach, October 9. Maier is survived by his siblings, Estaire Y. Burstyn Schachter and Don Burstyn, and his wife, Ilene Burstyn. Donations in Maier's memory may be made to YISE or Yad Sarah.

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

Taharas Hamishpacha Refresher Course - 6 week online course offered by the Robin Niman Mikvah Education Fund beginning the first week in November, taught by Mrs. Chayie Chinn. Registration will be available beginning Monday, October 25, on www.mikvahemunah.com

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

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

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

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

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

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

Kemp Mill Toastmasters - Wednesday, November 3, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

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

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

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

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

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

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

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

The Week Ahead		Sunday October 31	Monday November 1	Tuesday November 2	Wednesday November 3	Thursday November 4	Friday, November 5 Rosh Chodesh
Shacharis	Ashkenazi	6:30, 7:30, 8:45	6:30, 6:45, 8:45	6:30, 6:55, 8:45	6:30, 6:55, 8:45	6:30, 6:45, 8:45	6:20, 6:35, 8:45
	Sephardi	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi	5:50	5:50	5:50	5:50	5:50	See Shabbos schedule
	Sephardi	5:45	5:45	5:45	5:45	5:45	
Halachic Times: Latest Alos Hashachar 6:20 AM, Earliest Talis and Tefilin: 6:47 AM, Latest Netz: 7:42 AM, Latest Krias Shema: 10:13 AM, Earliest Mincha: 1:22 PM, Earliest Shkia: 6:01 PM, Latest Tzeis Hacoachavim: 6:50 PM							

Next Shabbos

November 5 - 6, 2021 - 2 Kislev 5782
Parshas Toldos

Friday Night:

- Light Candles by 5:44
- Mincha: 5:45 (B), 5:35 (Sephardi)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 2:30 (B), 5:40 (B), 5:35 (Sephardi)
- Shabbos ends/Maariv: 6:44

Next Shabbos Shorts Deadline: Wednesday, November 3 at 12 Noon

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

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

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

Website: www.yise.org

Office Hours:

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

Friday 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

THIS SHEMITTA YEAR OF 5782

JOIN US IN LEARNING THE LAWS AND LESSONS OF SHEMITTA

A 4-Part Series by
Rabbi Rosenbaum and Rabbi Postelnek

SUNDAYS ON ZOOM AT 8:15PM



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

Oct. 17

Resting the Land:
Exploring the Ideas and
Mitzvos of Shemitta

Rabbi Postelnek

Oct. 31

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

Rabbi Rosenbaum

Oct. 24

Sacred Fruits: The Laws
of Shemitta Produce

Rabbi Postelnek

Nov. 14

Money Matters: Pruzbul
and Nullification of Debts

Rabbi Postelnek

A Special Message from Rabbi Rosenbaum

Thinking of Singles

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

So many people that we know encounter different types of life challenges and we know that part of our mission as people diligent about *בן אדם לחברו*, about interpersonal relations, is to do what we can for them. To feel their needs, to feel their challenges and to help however we can. Unfortunately, the vast majority of the time there is very little we can do. If a person is ill, unless we are a doctor or have unique access to doctors, we can be sympathetic, we can run errands for them, but to really help where their problem lies there is not a lot we can do. If a person needs a job, maybe we work in the field that they are looking in, maybe we know someone who works in the field they are looking in, we can hopefully pull some connections, but most of the time we are not able to directly help them. Again, we can give them support, we can tell them we are thinking of them, etc. We can always daven for people, by the way, and as believing Jews we need to know that that is probably the greatest *Chesed*, the greatest kindness we can do for people in all kinds of circumstances. We need to do everything else we can as well.

There is one type of need that various people in our community and throughout the Jewish people have that there is a lot we can do. And that is to help singles find their partners. We all know so many people and, just anecdotally, so, so many people were able to find their partners for life from just a neighbor, a friend, a relative, not a professional *Shadchan*. Professional *Shadchanim* are wonderful and we are so grateful for them, but we don't have to leave everything for the professional *Shadchanim*. So for all the *Chasadim* that we sit and say gosh you know how many *challahs* can I bring by, how many texts can I send that I am thinking of you, my gosh if we know someone that needs to find a partner there really is something we can do. We can think, we can make suggestions, and yet the vast majority of us are very reluctant to do that. I myself struggle. I always tell people that I am excellent at figuring out what a *Shidduch* is a bad idea. And we of course need to be thoughtful when we make suggestions. If people feel that we are just suggesting another person because they are a human being of the opposite gender, it's sort of offensive and even deflating sometimes. So we have to be thoughtful but we don't have to suggest the perfect idea. We can suggest a good idea. And *Parshas Chayei Sarah*, the *Torah* devotes so many *Pesukim* to *Eliezer's* pursuit to find the appropriate *Shidduch* for *Yizchak*. I would like to thank David Katzoff. David Katzoff, for those of you who don't know puts in a tremendous amount of effort within our community and actually trying to inspire other communities to do more for singles. David gave me a friendly reminder that it would be good to speak about maybe this week. So I would like to thank him for urging me to do so. I think it is important for us to think about as a community. Let everyone think what singles do they know, of all ages by the way, and just think. And by the way I want to share something else. I've had the experience many times, and I am sure you had as well, a guest from out of town for whatever reason will be at my *Shabbos* table and I'll have a single person from the community as a guest. Frequently the person from out of town has a whole new idea. Maybe there is something to be said, if we happen to have someone from out of town at the table, a friend or a relative, maybe we shouldn't wait. Maybe after the meal we should say hey I could tell you seem to get along

with that person do you have any ideas , to really do whatever we can. It's a *Chesed* of the highest order. It can change people's lives and we can really do it.

Once we are on the topic of singles I would really like to share two sensitivities if I may, that I think are worthy for all of us to think about. The first thing is so many of us so much enjoy having guests for *Shaboos* meals, *Yom Tov* meals and other occasions, and it's easy to fall into one of two routines. One is to have long-time friends over, which is wonderful, so meaningful. Another is to specifically reach out to newcomers in the community, also so meaningful. We should really try to make it part of our hosting routine to make every effort to include singles at our table. So many times singles don't necessarily really fit in to either category, many times they do fit in to either of these categories. But so many times they are sort of in between the two and it's not that they are people in dire need who wouldn't have a *Shabbos* meal without you, they're fine. But *Shabbos* and *Yom Tov* meals are such a special time for people to get together and to connect to each other, and the idea of a fine wonderful person having to sit alone at the *Shabbos* table is not a pleasant thing to think about. And even if they have various places they can go to, the more places there are the more the strong feelings of inter-personal connections and warmth. It's just such a nice thing. And by the way, the greater the odds that they will meet someone, you never know.

One thought that is perhaps more of a subtle point but I think also significant. When we talk about community and we talk about segments of the community, we have a terrible habit of talking about couples and families. Perhaps some of you know what I am referring to, perhaps others don't know what I am referring to .Think about it. Listen closely when people describe, people ask me all the time how many families are in the *Shul*. I try to answer with the term member units. Imagine if you are a single person sitting at a *Shabbos* table and someone asks how many families this, how many couples that, heaven forbid the person doesn't meant anything by it at all but you could imagine the feeling, do I or people like me not exist, do we not count.? It's a terrible feeling. So like I said it's a little more of a subtle sensitivity but I think it is worth thinking about that also.

G-d gives us a remarkable opportunity to make a difference in this world. What he empowers human beings with, in general, and particularly the Jewish people, is nothing short of amazing. Part of the way G-d made this world is he makes us partners in the remarkable things that he himself did for *Adam & Chava* in a very direct way. And of course we believe that when people are fortunate enough to meet each other, G-d orchestrated events but if we make our *Hishtadlus*, if we put forth our effort we can merit to be partners in this remarkable life changing event for very special people that we know. Thank you for considering.

Have a wonderful *Shabbos*.

YISE YOUTH PRESENTS
A BIKUR CHOLIM
ARTS
EXPERIENCE

with Mrs. Marilyn Fine

**Come create a very
special jigsaw puzzle for
a child who is ill**

Sunday, November 7, 2021

1:00 pm

For grades 2-5

YISE Social Hall



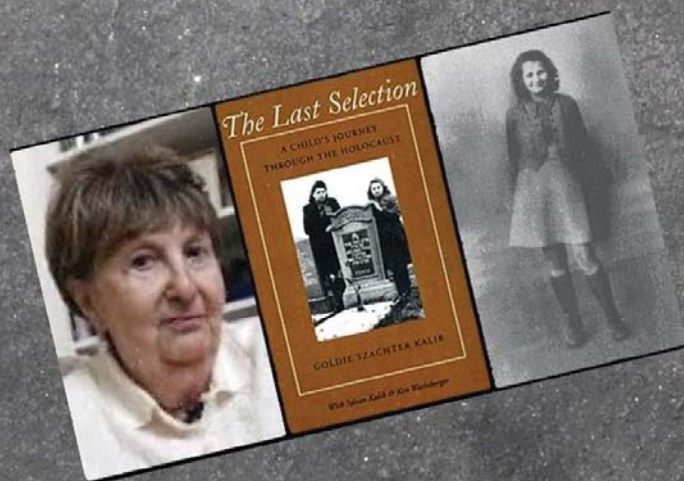
Snack
to go!

**Admission charge: A contribution of any amount to
Bikur Cholim of Greater Washington**



In Commemoration of Kristallnacht*
Young Israel Shomrai Emunah and Kemp Mill Synagogue
present:

The Last Selection: A Child's Journey Through the Holocaust with Mrs. Golda Kalib



Golda Szachter Kalib was born in Bodzentyn, Poland in 1932, one of 5 children. The war came to Poland in September 1939 when Golda was seven years old. First, she was hidden in the open with a Christian family, given a false identity. Afterwards, she endured the Starachowice labor camp, Auschwitz, death marches and Bergen Belsen before liberation by the British in 1945. In 1990, Golda published *The Last Selection: A Child's Journey Through the Holocaust*.

Monday, November 8, 2021

7:30 pm

Zoom ID: 416 963 9000 PW:492019

*On Kristallnacht, November 9-10, 1938, Nazis in Germany, Austria and Sudetenland torched synagogues, vandalized Jewish homes and businesses and killed close to 100 Jews.



Children grades 6 and above are encouraged to attend.
ASL interpreter or captioning will be available for this program.

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
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Volume 28, Issue 5

Shabbat Parashat Chayei Sarah

5782 - B"H

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

The Kindness of Strangers - In 1966 an eleven-year-old black boy moved with his parents and family to a white neighbourhood in Washington. Sitting with his two brothers and two sisters on the front step of the house, he waited to see how they would be greeted. They were not. Passers-by turned to look at them but no one gave them a smile or even a glance of recognition. All the fearful stories he had heard about how whites treated blacks seemed to be coming true. Years later, writing about those first days in their new home, he says, "I knew we were not welcome here. I knew we would not be liked here. I knew we would have no friends here. I knew we should not have moved here . . ."

As he was thinking those thoughts, a white woman coming home from work passed by on the other side of the road. She turned to the children and with a broad smile said, "Welcome!" Disappearing into the house, she emerged minutes later with a tray laden with drinks and sandwiches which she brought over to the children, making them feel at home. That moment – the young man later wrote – changed his life. It gave him a sense of belonging where there was none before. It made him realise, at a time when race relations in the United States were still fraught, that a black family could feel at home in a white area and that there could be relationships that were colour-blind. Over the years, he learned to admire much about the woman across the street, but it was that first spontaneous act of greeting that became, for him, a definitive memory. It broke down a wall of separation and turned strangers into friends.

The young man, Stephen Carter, eventually became a law professor at Yale and wrote a book about what he learned that day. He called it *Civility*. The name of the woman, he tells us, was Sara Kestenbaum, and she died all too young. He adds that it was no coincidence that she was a religious Jew. "In the Jewish tradition," he notes, such civility is called *chesed* – "the doing of acts of kindness – which is in turn derived from the understanding that human beings are made in the image of God." Civility, he adds, "itself may be seen as part of *chesed*: it does indeed require kindnesses toward our fellow citizens, including the ones who are strangers, and even when it is hard." To this day, he adds, "I can close my eyes and feel on my tongue the smooth, slick sweetness of the cream cheese and jelly sandwiches that I gobbled on that summer afternoon when I discovered how a single act of genuine and unassuming civility can change a life forever."

I never knew Sara Kestenbaum, but years after I had read Carter's book I gave a lecture to the Jewish community in the part of Washington where she had lived. I told them Carter's story, which they had not heard before. But they nodded in recognition. "Yes," one said, "that's the kind of thing Sara would do."

Something like this thought was surely in the mind of Abraham's servant, unnamed in the text but traditionally identified as Eliezer, when he arrived at Nahor in Aram Naharaim, northwest Mesopotamia, to find a wife for his master's son. Abraham had not told him to look for any specific traits of character. He had simply told him to find someone from his own extended family. Eliezer, however, formulated a test:

Lord, God of my master Abraham, make me successful today, and show kindness to my master Abraham. See, I am standing beside this spring, and

the daughters of the townspeople are coming out to draw water. May it be that when I say to a young woman, 'Please let down your jar that I may have a drink,' and she says, 'Drink, and I'll water your camels too'—let her be the one You have chosen for Your servant Isaac. By this I will know that You have shown kindness [*chesed*] to my master."

His use of the word *chesed* here is no accident, for it is the very characteristic he is looking for in the future wife of the first Jewish child, Isaac, and he found it in Rebecca.

It is the theme, also, of the book of Ruth. It is Ruth's kindness to Naomi, and Boaz's to Ruth, that Tanach seeks to emphasise in sketching the background to David, their great-grandson, who would become Israel's greatest King. Indeed the Sages said that the three characteristics most important to Jewish character are modesty, compassion, and kindness. *Chessed*, what I have defined elsewhere as "love as deed," is central to the Jewish value system.

The Sages based it on the acts of God himself. Rav Simlai taught: "The Torah begins with an act of kindness and ends with an act of kindness. It begins with God clothing the naked – "The Lord God made for Adam and his wife garments of skin and clothed them," – and it ends with Him caring for the dead: "And He [God] buried [Moses] in the Valley."

Chessed – providing shelter for the homeless, food for the hungry, assistance to the poor; visiting the sick, comforting mourners and providing a dignified burial for all – became constitutive of Jewish life. During the many centuries of exile and dispersion Jewish communities were built around these needs. There were chevrot, "friendly societies," for each of them.

In seventeenth-century Rome, for example, there were seven societies dedicated to the provision of clothes, shoes, linen, beds and warm winter bed coverings for children, the poor, widows and prisoners. There were two societies providing trousseaus, dowries, and the loan of jewelry to poor brides. There was one for visiting the sick, another bringing help to families who had suffered bereavement, and others to perform the last rites for those who had died – purification before burial, and the burial service itself. Eleven fellowships existed for educational and religious aims, study and prayer, another raised alms for Jews living in the Holy Land, and others were involved in the various activities associated with the circumcision of newborn boys. Yet others provided the poor with the means to fulfil commands such as mezuzot for their doors, oil for the Chanukah lights, and candles for the Sabbath.

Chessed, said the Sages, is in some respects higher even than *tzedakah*: Our masters taught: loving-kindness [*chesed*] is greater than charity [*tzedakah*] in three ways. Charity is done with one's money, while loving-kindness may be done with one's money or with one's person. Charity is done only to the poor, while loving-kindness may be given both to the poor and to the rich. Charity is given only to the living, while loving-kindness may be shown to the living and the dead.

Chessed in its many forms became synonymous with Jewish life and one of the pillars on which it stood. Jews performed kindnesses to one another because it was "the way of God" and also because they or their families had had intimate experience of suffering and knew they had nowhere else to turn. It

provided an access of grace in dark times. It softened the blow of the loss of the Temple and its rites:

Once, as R. Yohanan was walking out of Jerusalem, R. Joshua followed him. Seeing the Temple in ruins, R. Joshua cried, "Woe to us that this place is in ruins, the place where atonement was made for Israel's iniquities." R. Yohanan said to him: "My son, do not grieve, for we have another means of atonement which is no less effective. What is it? It is deeds of loving-kindness, about which Scripture says, 'I desire loving-kindness and not sacrifice'."

Through *chesed*, Jews humanised fate as, they believed, God's *chesed* humanises the world. As God acts towards us with love, so we are called on to act lovingly to one another. The world does not operate solely on the basis of impersonal principles like power or justice, but also on the deeply personal basis of vulnerability, attachment, care and concern, recognising us as individuals with unique needs and potentialities.

It also added a word to the English language. In 1535 Myles Coverdale published the first-ever translation of the Hebrew Bible into English (the work had been begun by William Tyndale who paid for it with his life, burnt at the stake in 1536). It was when he came to the word *chesed* that he realised that there was no English word which captured its meaning. It was then that, to translate it, he coined the word "loving-kindness."

The late Rabbi Abraham Joshua Heschel used to say, "When I was young I admired cleverness. Now that I am old I find I admire kindness more." There is deep wisdom in those words. It is what led Eliezer to choose Rivka to become Isaac's wife and thus the first Jewish bride. Kindness brings redemption to the world and, as in the case of Stephen Carter, it can change lives. Wordsworth was right when he wrote that the, "Best portion of a good man's [and woman's] life" is their "little, nameless, unremembered, acts of kindness and of love."

Shabbat Shalom: Rabbi Shlomo Riskin

"When Rebecca looked up and saw Isaac, she fell from the camel. And she asked the servant: 'What man is this walking in the field to meet us?' And the servant responded, 'It is my master.' And she took her veil and covered herself".

The fascinating marriage of Isaac and Rebecca – from the circumstances surrounding their arranged nuptials to the devastating family split over their twin sons' bitter rivalry – contains vitally important lessons for couples in every generations. On the one hand, the Torah's description of the tenderness of their marriage is extraordinary: "And Isaac brought [Rebecca] into the tent of his mother, Sarah... and [Rebecca] became his wife; and he loved her. And Isaac was comforted over the loss of his mother".

The Torah also mentions the impassioned prayers of Isaac on behalf of Rebecca, who was struggling with infertility, as well as their lovemaking while in the land of Gerar.

Nevertheless, and tragically, what seems to be missing from their relationship is open communication. Perhaps no better evidence for the distance between them is their unverbalized dispute surrounding the bekhora, the spiritual blessings bequeathed from father to son.

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Differences of opinion between parents will always exist, but if the father prefers Esau and the mother prefers Jacob regarding an issue as momentous as who will don the mantle of spiritual heir to Abraham, ought there not be a discussion and an opportunity to examine the true nature of their sons' very different characters in order to arrive at a consensus?

Instead, Rebecca resorts to ruse, casting the otherwise-guileless Jacob into a role of deception for which he is unnaturally suited. Not only does he perpetrate an act that will haunt him for the rest of his life, but what begins as a split between brothers comes to signify the far greater division between Jews and gentiles throughout history.

Why must Rebecca resort to deception? Why could she not simply have raised the issue with Isaac? The answer can be found in the initial encounter between Isaac and Rebecca, which reflects the gulf that separates them. Isaac had been meditating in the fields, and with the approach of Eliezer and the bride-to-be, he raises his eyes:

"When Rebecca looked up and saw Isaac, she fell from the camel. And she asked the servant: 'What man is this walking in the field to meet us?' And the servant responded, 'It is my master.' And she took her veil and covered herself" [ibid., 24:62-65].

The Netziv, Rabbi Naftali Tzvi Berlin (19th Century Poland), in his commentary Ha'Emek Davar, explains that Rebecca fell because she had never before seen a religious personality, a spiritual persona who communed with nature and actually spoke before God.

So awesome was the sight of Isaac transformed by prayer that she was literally knocked off her feet. Compared to the lying and cheating world of her father, Betuel, and her brother, Laban, Isaac projected a vision of purity with which Rebecca had no previous experience.

When Eliezer revealed the man's identity, she took the veil and covered herself, not only as a sign of modesty, but as an expression of her unworthiness. From that moment on, the veil between them was never removed. She felt she could never speak to her husband as an equal. She never felt that she had the right to offer a dissenting opinion.

Granted that the veil comes to symbolize the distance between their worlds, but why was Isaac unable to bridge that gap?

The harrowing experience of the Akedah left Isaac in a permanent state of shock. In fact, a part of him always remained behind on Mount Moriah, as hinted at in the final verse of the Akedah: "Abraham returned to his young men, and together they went to Be'er Sheva, and Abraham resided in Be'er Sheva".

Where is Isaac? Why is he not mentioned? Very likely, the verse alludes to the fact that only Abraham came down from the mountain, while Isaac, or part of him, remained behind on the altar. Thus it is not surprising that the traumatized Isaac became a silent, non-communicative survivor. Indeed, Elie Wiesel referred to Isaac as the first survivor.

And if neither wife nor husband could speak openly with each other, there could be no real communication between them.

In my many years of offering marital counseling, I am never put off when one partner screams at the other. As a wife once said to her husband who complained that she yelled at him too often: "With whom then should I let out my frustrations? The stranger next door?" Of course, I am not advocating shouting, but a far more serious danger sign is silence – non-communication – between the couple.

A crucial lesson, then, from the marriage of Isaac and Rebecca is that we must spend a lifetime working on ourselves and on our relationship with our spouse. Most importantly, we must be honest with ourselves and honest with our spouse: loving

them as we love ourselves, and learning how to disagree lovingly and respectfully.

Dvar Torah: Chief Rabbi Ephraim Mirvis

Is the title of this week's parsha misleading? Chayei Sara means the life of Sara, but when one has a look at the content of the parsha, sadly it's all about the death of Sara, and the manner in which Abraham made arrangements to bury her.

In the Midrash, Rabbi Akiva draws a parallel between two outstanding Biblical characters, Sara Imeinu – Sarah our matriarch, and Esther HaMalkah, Queen Esther. What's the connection between the two? According to Rabbi Akiva, at the beginning of our parsha, the Torah tells us that Sara was 127 years old when she passed away. It was thanks to her merit that at a later time Esther became the queen over 127 provinces.

But the comparisons between the two run far deeper than that. After all, both Sara and Esther were exceptionally selfless and kindhearted people. Both had two names: Sarai became Sara, and Hadassah was Esther. Both of them were connected to royalty: Esther of course was the queen while Sara literally means princess, and she was given that name because she was a person of regal bearing.

Hashem said to Abraham, "Kol asher tomar elecha Sara, shema bekolah." – "Whatever Sarah tells you to do, hearken to her voice."

And in the book of Esther we are told, "Vaya'as Mordechai kechol asher tzivta eilav Esther." – "Mordechai did all that which Esther asked him to do."

Actually there is one further comparison which I find to be the most compelling of them all: It's thanks to Sara and Esther that we exist as a people today. Esther, with the help of Heaven, was able to intervene in order to save us physically at a time when Haman sought to annihilate Am Yisrael. Sara gave birth to our people and it's thanks to her personal example that we have internalised her values and her teachings, which we keep in our hearts and in our minds to this day. Thanks to Sara, we have survived spiritually as a nation and that's why our parsha is called Chayei Sara. Sadly she passed away but in spirit she will always continue to live on.

Ohr Torah Stone Dvar Torah

Avraham & Yishmael: When Duty and Family Come into Conflict - by Bracha Rutner

There is a dramatic pasuk, Breishit 25:9, at this conclusion of Parshat Chaya Sarah. וַיִּקְרֹא אֱתָם יִצְחָק וְיִשְׁמָעֵאל בְּנָיו אֶל מִצְרַת הַמִּכְצֵלָה – Yitzchak and Yishmael, Abraham's sons, bury him in Maarat Hamacheplah. Why does the Torah tell us that both of them buried their father?

Shortly before the Torah tells us of Abraham's death and burial, we learn that Abraham married Ketura and had several sons with her. Abraham then sends Yishmael and all his other sons away. So, why is it that only Yishmael returns home to bury his father and perform the mitzvah known as חֲסֵד שֶׁל אָמָה – a true kindness that cannot be repaid?

We do not hear much about the relationship between Abraham and Yishmael but the little we do is challenging. Abraham and Sarah are old and they do not have a child. Worried about the future, Sarah marries her handmaid Hagar with Abraham, and Hagar conceives immediately. The relationship between Sarah and Hagar sours and Hagar runs away. Eventually, she returns home, on the prodding and promise of great things for her son by an angel, and gives birth to a son. Who names this son? Avraham. This is in contrast to Rachel and Leah who name their own sons. Yishmael, who should have been welcomed with excitement by Sarah is instead ignored by her. Despite Sarah's lack of a connection

Likutei Divrei Torah

with Yishmael, Avraham shows great care and concern for him.

As Yishmael grows up in the house of Avraham, Avraham is told he will have another son, Yitzchak, who will be his true descendant. Immediately Avraham is concerned about Yishmael – what will happen to him? According to the midrash, Avraham did not want Yishmael to be replaced. Clearly there was something that Avraham understood within the character of Yishmael, he clearly loves him and anticipates that he could be his true heir. As soon as he is given the commandment regarding the brit milah, Avraham circumcises Yishmael and in those pesukim Yishmael is referred to twice as בְּנִי – his son. In this way, he shows that he loves his son and wants him to participate in fulfilling God's commands.

Then Yitzchak is born. Sarah grows concerned about Yishmael's behavior. There is a debate amongst the meforshim as to what she notices – is Yishmael practicing Avodah Zarah? That is difficult given that he grew up in Avraham's house. Is she worried that Yishmael views himself as the eldest and thinks he will inherit double? Or is it more simply that she doesn't want anything to threaten Yitzchak's place in the home? Perhaps Sarah sees something in the close relationship that has developed between Avraham and Yishmael. Sarah is so upset that she tells Avraham that he must send Yishmael away. This is viewed by Avraham as very bad – רַע בְּעֵינָיו. He loves his son and does not want to send him away. Hashem says that he must heed Sarah's words but assures Avraham that Yishmael will become a great nation. Avraham sends Yishmael away, even getting up early in the morning to send him off. At this point though, Yishmael is referred to as הַיִּלָּד – the boy. This may be Avraham's reluctant acceptance that Yishmael will not be his chosen son.

In Pirkei de Rabbi Eliezer 30 we learn that Avraham does not abandon Yishmael totally. When Yishmael is grown, Avraham visits him and he encounters Yishmael's wife... Yishmael knew that his father still loved him.

This is why Yishmael returned to bury Avraham. Yishmael and Yitzchak were loved by their father, who believed in both of them. His other children may have been loved, but were not a true part of Avraham's legacy. They did not bury Avraham. But Yishmael and Yitzchak did. Yishmael did recognize his place – that Yitzchak was the chosen son. And so Yitzchak's name is mentioned first. According to the Talmud, when Yishmael buried Avraham he did "teshuva". This can mean he repented or that he returned to his origins. With Yitzchak married and the next generation seemingly guaranteed, it was safe for Yishmael to return home to fulfill his duty to the father whom he loved and who loved him.

Avraham loved Yishmael but he understood his responsibility to raise his true heir, Yitzchak. And that these two children could not grow up in the same household. This duty did not prevent him from loving his son, only from living in the same household. Their bond was strong and remained so until the end of Avraham's life. Avraham never gave up on Yishmael – he always knew that he would amount to greatness.

Sefer Breishit provides us with models for different types of familial relationships and shows us that, ultimately, the love of family, of a father and a son, is a bond that cannot be broken. Despite distance and duty, love for each other can hold us together.

[Excerpted]

In this week's *Parashah*, we read of the journey of Avraham's servant, Eliezer, to find a wife for Yitzchak. The Torah relates (24:10), "Then the servant took ten camels of his master's camels and set out . . ." *Rashi z"l* comments that Avraham's camels were distinguishable from other camels because they were muzzled to avoid robbery, *i.e.*, so they should not graze in other people's fields.

R' Shlomo Wolbe z"l (1914-2005) teaches: This was an innovation that Avraham introduced. Greatness, explains R' Wolbe, is not measured by a person's thoughts, but by his behavior and deeds. A great person's behavior is different from that of the people around him. Avraham showed the world what a camel should look like when it goes out in public. If a camel was muzzled, one could say, "That is Avraham's camel."

R' Wolbe continues: Throughout the Book of *Bereishit* we see how our Patriarchs and Matriarchs were careful about monetary matters. Yaakov lived in his father-in-law's house for 20 years, yet, when Lavan searched Yaakov's possessions, he did not find a single item that belonged to him (Lavan) (see *Bereishit* 31:17). Likewise, we read in next week's *Parashah* that Rivka prepared two goats for Yaakov to take to Yitzchak (as part of their plan for Yaakov to get the blessings). Our Sages say that those goats belonged to Rivka. Even when the future of the Jewish People was at stake, Rivka used her own goats, R' Wolbe notes. Had she not had those goats, she would not have done what she did, regardless of what was at stake. (*Shiurei Chumash*)

Bitachon

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

One of the fundamental texts about *Bitachon* is *Chovot Ha'levavot: Sha'ar Ha'bitachon* by Rabbeinu Bachya ibn Pekudah z"l (Spain; early 11th century). R' Yisrael Lipkin z"l (1810-1883; "R' Yisrael Salanter"; founder of the *Mussar* movement) is quoted as saying that *Sha'ar Ha'bitachon* is not only a work of *Mussar* / character improvement, but also a work of *Halachah* / law. R' Matisyahu Solomon *shlita* (*Mashgiach Ruchani* of Beth Medrash Govoha in Lakewood, N.J.) explains: Like a *Halachic* work, *Sha'ar Ha'bitachon* is meant to directly influence how a person behaves and how one comes close to *Hashem* or, G-d forbid, distances oneself from *Hashem* (by not acting in accordance with the dictates of *Bitachon*). For example, R' Solomon writes, *Bitachon* dictates how one divides his time between working to earn a living and studying Torah. One who finds the proper balance comes closer to *Hashem*, while one who does not find the proper balance distances himself from *Hashem*.

R' Solomon continues: It is important to understand that *Emunah* and *Bitachon* are not feelings that a person has. Rather, they are modes of behavior that a person must work to acquire. The first step is knowing the meaning of the words. "*Emunah*" means "faith" or "belief." *Bitachon* is usually translated, "trust," but it actually is more than that; it connotes a sense of "security" and "confidence" that comes from knowing that one has a capable and trustworthy Being on whom to rely (referring, of course, to *Hashem*). One who has *Bitachon* necessarily possesses *Emunah* also, for one cannot rely on G-d without believing in Him. The reverse is not true; one can possess *Emunah* but lack *Bitachon*.

A person who possesses *Bitachon* is calm, because he knows that no one and nothing can hurt him or interfere in his activities unless G-d has so decreed. If *Bitachon* were not already a *Mitzvah*, we would need to invent it as the best therapy for nerves, R' Solomon observes. *Bitachon* is for our good, not something we do for *Hashem*, he adds. (*Matnat Chelko* p.2)

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“He said, ‘Come, blessed of Hashem! Why should you stand outside when I have cleared the house, and place for the camels?’” (24:31)

Rashi explains: “I have cleared the house”--of idols.

R’ Yaakov Moshe Charlap z”l (1882-1951; rabbi of Yerushalayim’s Sha’arei Chesed neighborhood and *Rosh Yeshiva* of Yeshivat Merkaz Harav) observes: Even Lavan--the speaker in our verse--understood that in order to have Avraham’s servant as a guest, he had to get rid of his idols. Until one purifies his house, there is no room for holiness. (Mei Marom)



From the Haftarah . . .

“He held discussions with Yoav son of Tzeruyah and with Evyatar the Kohen; and they supported and followed Adoniyah.” (Melachim I 1:7)

R’ Gamliel HaKohen Rabinowitz-Rappaportshlita (*Rosh Yeshiva* of Yeshivat Sha’ar Ha’shamayim in Yerushalayim) writes: Yoav, David’s general, and Evyatar, the former *Kohen Gadol*, sided with Adoniyah in his rebellion, each for personal gain. Yoav knew that King David was angry at him for killing Avner, Amasa, and Avshalom, and he was afraid that David would instruct his heir, Shlomo, to punish Yoav--as indeed happened (see *Melachim I* 2:6--the *Haftarah* for *Parashat Vayechi*). For his part, Evyatar had been removed as *Kohen Gadol* when the *Urim V’tumim* would not answer him, and he hoped to get his position back.

R’ Rabinowitz continues: The *Gemara* (*Sanhedrin* 49a) and the *Talmud Yerushalmi* (*Makkot* 7a) both speak of Yoav’s righteousness, and we must be wary of judging him. Nevertheless, “*Torah hee, u’lilmodah anu tzerichim*” / our verse was written to teach us something, and we are obligated to learn its lesson. That lesson is how powerful bias and self-interest are--even causing great people like Yoav to err and make incorrect choices. Certainly we, therefore, should not think that we are above being influenced by personal biases. (Tiv Ha’haftarah)

From the same work:

“Bat Sheva bowed and prostrated herself to the king . . .” (1:16)

R’ Rabinowitz explains: Perhaps the reason Bat Sheva bowed down to her husband, King David, before pleading on behalf of her son Shlomo was to demonstrate that she accepted David as her king no matter what answer he would give her. There is an important lesson here for us, R’ Rabinowitz continues: When we come before our King, *Hashem*, with our requests--whether for our children’s needs, wealth, health, *Shidduchim* / matches, *Shalom Bayit* / domestic harmony, or *Nachas* from our children--we must take care that our prayers are said with proper humility and subjugation to *Hashem*. It must be clear that we have requests, but not, G-d forbid, demands or complaints. While we are not permitted to bow down physically, except at the places in *Davening* where our Sages have told us to do so, we can and should “bow” in our hearts throughout our prayers, R’ Rabinowitz concludes.

“The servant ran towards her and said, ‘Let me sip, if you please, a little water from your jug’.” (24:17)

Rashi explains: Eliezer ran towards her “because he saw that the waters rose in the well when she approached it.”

R’ Shlomo Goldman z”l (1869-1945; *Zvhiller Rebbe*) observes: Even after Eliezer saw the waters in the well rise miraculously to meet Rivka, he still tested her character by requesting, “Let me sip . . .” This teaches us that, when choosing a spouse, it is more important to focus on good *Middot* / character traits than on miraculous signs. (Yesod Tzaddik)

“Food was placed before him, but he said, ‘I will not eat until I have spoken my piece’.” (24:33)

This verse contains a *Krei U’chtiv*, a word that tradition tells us to pronounce differently than it is spelled in the Torah. Specifically, the Torah says “וַיִּשָּׂם” / “He placed,” but we read it “*Va’yusam*” (וַיִּשָּׂם) / “It was placed.”

R’ Nosson Yehuda Leib Mintzberg z”l (1943-2018; rabbi and *Rosh Yeshiva* in Yerushalayim and Bet Shemesh, Israel) explains: The way the word is spelled in the Torah indicates that the action was performed by a known person--in this case, Eliezer’s host, who ordered that he be fed. The way we pronounce the word indicates that the action was performed by an anonymous person--in this case, a servant. That is the explanation for the distinction on the level of *Peshat*.

On the level of *Drush*, the difference between the spelling and the pronunciation provides a source for the *Midrash* teaching that Rivka’s relatives poisoned Eliezer’s food, but an angel switched Eliezer’s plate with that of Rivka’s father, Betuel, who then died (see *Rashi* to 24:55). The spelling indicates that the food was placed before Eliezer by a known person--his host. The pronunciation indicates that Eliezer’s actual plate was served to him by an invisible hand--the angel’s. (Ben Melech)

Why did Eliezer need to say, “I will not eat until I have spoken my piece”? True, food was placed before him, but the verse does not mention that anyone was pressing him to eat!

R’ Yitzchak z”l of Murten (12th or 13th century; one of the *Ba’alei Ha’Tosafot*) answers: This teaches *Derech Eretz* / proper behavior--when a host puts food in front of a guest, the guest should eat it without being told to eat.

How then could Eliezer refuse to eat until he had spoken his piece? Does not the *Gemara* (*Pesachim* 86b) instruct a person to do whatever his host tells him? Perhaps the answer is that since Eliezer had taken an oath before *Hashem* to find a wife for Yitzchak, he needed to fulfill that obligation first. (Moshav Zekeinim)

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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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TURKEY BUSTS MOSSAD RING, ARRESTS 15 OPERATIVES, REPORT SAYS (Ha'aretz 10/21/21)

Turkey has arrested 15 suspects who have allegedly worked with the Israeli Mossad within its territory, the daily Turkish newspaper Sabah reported.

According to the report, the suspects were arrested a month ago and have provided the Mossad with information on Turkish citizens and foreign students who study in the country.

The suspects provided information on students who will potentially work in the defense industry.

The pro-government daily also noted that the operation to arrest the suspects, who it said were all Arabs, was conducted by Turkey's National Intelligence Organization (MIT) following a year-long counterintelligence operation.

Charges are expected to be pressed against the suspects, who were reported to have been divided into five cells, each comprised of three members.

The Daily Sabah said that they had been operating in four Turkish provinces and were all arrested during an MIT operation on the morning of October 7.

The suspects were monitored "for about a year, using technical and human-based intelligence methods," during which time they engaged in espionage focused on Palestinians in Turkey, the paper added.

"It was understood that the espionage network, which was recruited with money, shared the information it reached with the Mossad for tens of thousands of dollars and euros."

Hamas has a command headquarters in Turkey.

Ankara's relationship with Jerusalem has been rocky in recent years. Turkish President Recep Tayyip Erdogan has repeatedly tried to position himself as the defender of the Palestinians in the region and has launched fierce attacks against Israel's conduct during periods of armed conflict.

Last May, in a tweet, Erdogan sharply condemned "Israel's heinous attacks," on the Palestinians during Operation Guardian of the Walls. He added that Turkey "will continue to stand by our Palestinian brothers and sisters in all circumstances."

Last July, Erdogan called President Yitzhak Herzog and congratulated him on taking office. According to the President's Office, the two discussed options for cooperation in the fields of energy, tourism and technology, and for expanding economic ties between the countries.

The President's Office also said that "the presidents attach great importance to the continuation of contacts and continuous dialogue despite all the disagreements, in order to promote steps to resolve the Israeli-Palestinian conflict which will also contribute to improving relations between the states."

COALITION AT ODDS OVER DECISION TO DESIGNATE PFLP-LINKED ORGANIZATIONS AS TERRORIST GROUPS (Israel Hayom 10/24/21)

Political officials blamed Defense Minister Benny Gantz Friday for causing a rift with the Biden administration by failing to "properly" update it about Israel's plans to declare six Palestinian human rights groups as terrorist organizations.

"The process was not done properly," one source told Israel Hayom. "Had the Defense Ministry prepared the administration, there would be no conflict, as there is enough evidence that these organizations are indeed terror groups that have nothing to do with human rights."

Gantz made the announcement on Friday saying the six groups operated as an arm for the Popular Front for the Liberation of Palestine. The PFLP is considered by several countries to be a terror organization, including the

United States and the European Union.

Later in the day, US State Department Spokesperson Ned Price criticized Israel for failing to provide an advance warning that the Palestinian groups would be backlisted and said Washington would seek an explanation.

The move also caused backlash from the European Union, the Palestinian Authority, human rights organizations, and progressive Democrats.

However, officials in Israel insist that both the Biden administration and the European Union – both of whom have funded the Palestinian groups in the past – were briefed on the decision before it was announced.

One source told Israel Hayom that the Foreign Ministry invested great efforts to update the governments. He also added that Gantz "knows full well how important are the ties with the United States, which he has fostered in the past two years and which have led to unprecedented security cooperation."

Over the weekend, the matter led to infighting within the coalition.

"It is highly problematic to define civil society organizations as terror groups," Nitzan Horowitz, the leader of the left-wing Meretz party, said. "The matter must be examined carefully because it has implications on human rights and democracy. The defense establishment must present its findings and clear evidence to the public."

Similarly, Labor Party MK Naama Lazimi said "unless intelligence led to the declaration of the Palestinian human rights organizations as terror groups, the move is serious and certainly puzzling for a sovereign state that should not only not flinch away from human rights groups," but should support them. In response, Blue and White MK Yael Ron Ben-Moshe lambasted Lazimi saying her comments were uncalled for, seeing that it was "an investigation by the Shin Bet and the Defense and Justice ministries that found that certain organizations aid terrorism, engage in terrorism and its senior officials are arrested for terrorist activity."

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Interior Minister Ayelet Shaked commended Gantz on the decision.

"Defense Minister Benny Gantz's is an important move that is based on solid intelligence from the Shin Bet [security agency] and [the IDF] General Staff," she said. "For years, these organizations disguised themselves as 'human rights' groups that actually aid terror activities by the PFLP and fuel support for the [anti-Israel] BDS [movement]. Many countries have funded these organizations and it is good that they are putting an end to it."

The six designated groups are Al-Haq, a human rights group founded in 1979, as well as the Addameer rights group, Defense for Children International-Palestine, the Bisan Center for Research and Development, the Union of Palestinian Women's Committees, and the Union of Agricultural Work Committees.

ISRAEL PUSHES BACK AT US, ADVANCES PLANS FOR 3,130 SETTLER HOMES (JPost 10/27/21)

Prime Minister Naftali Bennett ignored a direct Biden administration request to halt settlement activity and created an uproar in his coalition, when he allowed the Civil Administration to advance plans for 3,130 Jewish homes in Area C of the West Bank.

The approval followed controversial decisions by Defense Minister Benny Gantz to designate six Palestinian NGOs as terrorist groups and Construction and Housing Minister Ze'ev Elkin to issue tenders for 1,355 Jewish homes in Judea and Samaria.

US Secretary of State Antony Blinken called Gantz on Tuesday night, while Gantz was on an official trip abroad to a censored location, to warn him against having the Civil Administration, which is under the Defense Ministry, authorize the construction.

The move is "disappointing and it is problematic that it was not coordinated with us. That makes things difficult for us and undermines agreements between the countries," Blinken said, Channel 12 reported.

"And if that's not enough, you added 1,300 more homes," Blinken added, referring to Elkin's announcement.

Gantz reportedly responded that he will take Blinken's concerns into consideration, but that this government has advanced fewer Jewish housing plans than were promoted under former prime minister Benjamin Netanyahu's tenure, and they are doing things to benefit the Palestinians, like allowing homes to be built for them in Area C and increasing the number of permits to work in Israel.

The Palestinian NGO issue did not come up in the conversation, according to Channel 12.

The Labor Party, which is a coalition member, took issue in particular with Gantz. "Whoever irresponsibly announces policy declarations with international implications, without coordination and without preparation, and whoever approves the construction of 3,000 housing units in Judea and Samaria, how shall we say this, is no [former prime minister Yitzhak] Rabin." Immigration and Absorption Minister Pnina Tamano-Shata (Blue and White) retorted. "Today's Labor Party is very far from the Labor Party it was then," she said, adding "how shall we say this, it's less Labor and more of Meretz."

The Blue and White Party itself tweeted against Labor, stating that those who in the past have called on young Israelis not to enter the army shouldn't preach about responsible diplomatic and security actions. The comment referred to remarks Michaeli made as a media personality, before running for Knesset.

MK Mossi Raz (Meretz) said, "I hope that the minister of defense will show responsibility, stop this destructive construction and stop the sequence of populist decisions that are harming the government and the State of Israel." He said the advancement of the homes was the equivalent of 3,130 vegetables thrown in the faces of all the many protesters who had rallied against the former government and called for change.

The US did not immediately respond.

US Chargé d'Affaires Michael Ratney spoke with Bennett's Diplomatic Adviser Shimrit Meir about the matter on Tuesday.

Bennett opted to move forward despite the US objection. He has been clear from the start that he has no plans to freeze settlement activity.

The European Union and the United Nations had also called on Israel not to move forward with the settlement plans.

The Palestinian Authority condemned the move. PA President Mahmoud Abbas's office said that "such unilateral measures belittle the efforts of the US administration, which would require a Palestinian response to these offensive measures, based on the decisions of the Palestinian leadership, international law, and UN resolutions."

The PA called on the US administration to implement its pledge to reject settlements and unilateral measures.

"These Israeli measures call for a decisive stance from all parties of the international community, including the International Quartet and the Security Council, to confront these Israeli decisions and practices that seek to steal Palestinian land and push matters towards a state of instability and tension, which will negatively affect everyone," the PA added.

It also warned of the "dangers of these unacceptable practices which will have serious consequences and constitute a challenge to the recent American message calling for a stop to settlement activities."

NEGEV HOMES BUILT ILLEGALLY TO BE CONNECTED TO ELECTRICITY AFTER LAPID GIVES IN TO RA'AM (JPost 10/21/21)

Following a threat to boycott the state budget and call for new elections, a controversial bill introduced by Ra'am (United Arab List) MK Waleed Taha will be passed by the coalition in the Ministerial Committee on Legislation on Sunday and in the Knesset days later.

Taha, who chairs the Knesset Interior Committee, canceled all of its meetings for this week, which were set to legislate part of the economic arrangements bill that accompanies the state budget. He said he would not convene the committee, because the coalition is not advancing a bill that would enable Arab and Bedouin homes built illegally to be connected to electricity.

"We have come to decision time," Taha said. "Either agreements will be fully honored or we will go to elections. Electricity is a basic human right and the state is preventing hooking up tens of thousands of homes built without permits because local authorities did not bother with proper planning for decades."

Following the threat, Foreign Minister Yair Lapid and his Yesh Atid colleague, Social Affairs Minister Meir Cohen, set out on a tour of the Negev on Thursday with Ra'am leader Mansour Abbas, in which Lapid announced that the coalition would expedite the bill.

"More and more communities will be connected to electricity and the first three unrecognized villages will go through the process of being legalized," Lapid said on the tour.

"Historic changes are being made, and Arab society is taking responsibility together with us to deal with things that have been neglected for years and now will be fixed for the benefit of the State of Israel and all its citizens."

Cohen told the Arabic language Radio Nas that "those who say we are selling out the Negev to the Arabs should stop blabbering" and "legalization and enforcement in the Negev are urgent interests of all the citizens of the state."

Advancing Taha's bill will enable the passage of the budget and the economic arrangements bill that must be passed into law by November 14 in order to avoid initiating early elections in February.

Once the budget is passed, the coalition will shift to controversial bills like Justice Minister Gideon Sa'ar's proposal to prevent a candidate under a serious criminal indictment from forming a government. The bill would apply to those indicted for a crime punishable by a three-year sentence, which would include former prime minister Benjamin Netanyahu, who has been indicted for bribery.

Attorney-General Avichai Mandelblit endorsed the bill in his first public comments about it on Thursday at a conference in memory of the late

Supreme Court judge Meir Shamgar. Mandelblit said he did not see the bill as personally singling out anyone.

"The bill would add the premiership to the public positions that are conditioned on being fit," Mandelblit said. "We must ensure that statesmanship takes precedence over every personal interest."

The Likud responded that the bill is not only personal but also undemocratic and unprecedented internationally and that the sole purpose of the bill is to enable Prime Minister Naftali Bennett and Sa'ar to steal a second election in a row.

"What Mandelblit said is an insult to the intelligence," Religious Zionist Party MK Itamar Ben-Gvir said. "There is no doubt that this bill is being legislated in order to prevent Netanyahu's return to the premiership. The bill violates the concept of innocent until proven guilty and contradicts all the foundations of democracy."

REPORT: ISRAEL, HAMAS REACH UNDERSTANDINGS ON PRISONER EXCHANGE (Israel Hayom 10/24/21)

Israel and Hamas are closer than ever to reaching a long-term ceasefire deal that would include a prisoner swap, the London-based website Rai al-Youm reported on Saturday.

Citing Egyptian sources, the report said that Cairo has "accomplished many points related to the prisoner swap deal, which may be announced within a few weeks.

This progress is said to include "official and clear guarantees from Hamas and Israel that comply with the broad outlines of the deal.

"There are understandings on many points, and Cairo has completed more than 70% of the deal. The rest may be related to the details of time, place, guarantees, and other logistical matters," the report said.

Hamas is holding the remains of Staff Sgt. Oron Shaul and Lt. Hadar Goldin, who were killed in the Gaza Strip during Operation Protective Edge in the summer of 2014. The terrorist group is also holding Ethiopian Israeli Avera Mengistu and Bedouin Israeli Hisham al-Sayed, both suffering from mental health issues, who crossed into Gaza willingly in 2014 and 2015 and were captured by the terrorist group.

Last week, Hamas said that the issue of a prisoner exchange deal remains a top priority, noting that it will not rest until all of its operatives are released from Israeli prisons.

"The discussions that are taking place are very secretive and in the hands of the [Izzadin] al-Qassam Brigades. Important developments have taken place," Hassan Yousef, a senior Hamas official in the West Bank told Rai al-Youm, referring to the group's military wing.

In exchange for the return of the four Israelis' Hamas has demanded the release of all prisoners who were freed as part of 2011 prisoner swap with Israel but were subsequently rearrested.

They also stipulated the release of all women and minors, as well as prisoners in poor health.

ISRAEL, U.S. TO FORM TEAM TO DISCUSS JERUSALEM CONSULATE (JPost 10/21/21)

The United States and Israel are planning to form a team that will hold discreet negotiations on the reopening of the U.S. Consulate in Jerusalem for Palestinian affairs, Israeli officials said.

During a visit by Israeli Foreign Minister and Alternate Prime Minister Yair Lapid to Washington last week, U.S. Secretary of State Antony Blinken reportedly proposed that a working group consisting of himself, Lapid and a small team be formed to begin a dialogue about the consulate's reopening, to which the Israeli government vehemently objects.

Lapid agreed to the formation of a joint team but not until after the Israeli government passes a budget in the first week of November

The diplomatic mission was the U.S. government's de facto representative office to the Palestinian Authority before being shut down by the administration of former president Donald Trump in March 2019.

The consulate was downgraded to the Palestinian Affairs Unit and merged with the U.S. Embassy in Jerusalem that opened May of 2018 after Trump recognized Jerusalem as Israel's capital.

The current Israeli government opposes the reopening of the Palestinian consulate, citing the fragile nature of the diverse coalition cobbled together that succeeded in ousting former prime minister Benjamin Netanyahu from power after 12 years in office.

U.S. President Joe Biden, however, told Israeli Prime Minister Naftali Bennett during a recent White House visit that his administration is determined to reopen the consulate despite the Israeli government's vehement objection.

ISRAEL TO JOIN LARGEST RESEARCH AND DEVELOPMENT PROGRAM IN THE WORLD (YNet 10/26/21)

Israel was officially approved to join the "Horizon Europe program", the largest research and development program in the world with a total budget of about 95.5 billion euros, following a year-long negotiation with the EU.

Mutual approval procedures are currently underway in the European Commission and in Israel so that the agreement will enter into force by the end of 2021.

ISRAEL APPROVES PLAN TO LET IN VACCINATED TOURISTS STARTING NOVEMBER 1 (JPost 10/21/21)

Prime Minister Naftali Bennett and the Health and Tourism ministries approved a plan on Thursday to allow vaccinated and recovered tourists into the country beginning November 1, despite a revelation that at least a handful of cases of the new AY4.2 coronavirus variant have entered Israel over the past few days.

According to the plan, which still must be approved by the government, tourists who have been vaccinated with the Pfizer, Moderna, AstraZeneca, Johnson & Johnson, Sinovac or Sinopharm vaccines within the last six months will be able to enter the country.

Only vaccines that have been recognized by the World Health Organization were approved, which leaves out Russia's Sputnik V vaccine.

Individuals who received the Pfizer vaccine are eligible to enter if at least seven and no more than 180 days have passed since receiving the second dose.

For those who received the other vaccines, at least 14 and no more than 180 days must have passed since receiving the second dose.

Anyone who received a booster shot of these vaccines within the last six months is eligible to enter.

Recovered individuals who can prove they tested positive at least 11 and no more than 180 days prior to entering Israel are also eligible to enter. If more than six months have passed and these individuals receive a booster, they can also enter the country.

All travelers will be required to take a PCR test within 72 hours of boarding the plane and upon arrival. They will also be required to stay in isolation until the results of the test come back negative or 24 hours have passed.

However, these tourists will not be required to take a serological test to show that they have been vaccinated. Until now, any individual who was vaccinated abroad and managed to enter the country had to have the blood test.

To gain entry, travelers will have to fill out a Health Ministry declaration form 48 hours before their flight. Part of the form will include entering one's flight information, the location where the individual will isolate for up to 24 hours and their vaccination or recovery certificate. Recovered people will also need to submit a copy of their PCR positive test result. Files will need to be under one megabyte.

The form can be found at: corona.health.gov.il/en/flights/.

GAFNI: I WILL PHYSICALLY BLOCK THE PLACEMENT OF A TORAH SCROLL IN THE WOMEN'S SECTION (Arutz-7 10/24/21)

The chairman of United Torah Judaism, MK Moshe Gafni, made it clear this morning (Sunday) that on Rosh Chodesh he will arrive at the Western Wall to

physically block the expected entry of MK Gilad Kariv carrying a Torah scroll into the women's section.

"I will block Gilad Kariv on Rosh Chodesh at the Western Wall, and I will use my immunity as a Knesset member," he said in an interview with Kol Barama radio.

In his remarks he referred to the circumstances of the formation of the present government. "It was a mistake by Netanyahu not to transfer a budget. I was with him, I talked to him that a budget should be transferred but they did not transfer for various reasons. Maybe it was in consideration of the rotation."

Gafni refused to deal with the pending indictments against opposition leader MK Netanyahu, saying that these were unfounded indictments.

"I will not discuss the question of whether the prime minister can serve under indictments because the charges against Netanyahu are unfounded and would not have been filed against another prime minister," he said.

HUMAN RIGHTS GROUPS IN SERVICE OF TERRORISM (Dan Schueftan, Israel Hayom 10/26/21)

The United States has recently asked Israel for an explanation why it declared six Palestinian organizations that claimed to be human rights groups as terrorist entities. The incident does not seem to have caused a serious clash with the ally, nevertheless, we must make sure that the matter does not exacerbate.

Palestinian organizations that support violence and seek to delegitimize the Jewish state receive political backing and financial support from European governments and foundations under the guise of promoting human rights.

Even those members who do not personally fire rockets or take up guns enable terrorism: they raise funds for such attacks, pay terrorists and their families, recruit new members and spread propaganda in the Palestinian society fueling violence and perpetuating destruction and distress in the community.

They recite ideas that are foreign to their values to deceive Americans, Europeans, and even a handful of Israelis, who are also deceiving themselves.

They have no difficulty behaving so, for extremists and purists with their twisted values have taken over most of these organizations and have also seized control over the international discourse on human rights.

These groups are funded mostly by Europe, however, Israel's terrorism countermeasures can only be endangered by the US administration. Jerusalem relies on Washington in many ways, and must therefore prove to the administration that its move does not undermine legitimate efforts to promote human welfare.

Convincing "progressives" and extreme anti-Israel elements in the media and academia would be a waste of time. However, the administration and mainstream American society are worth convincing. With some of them, we should even share intelligence.

The Biden administration is critical of Israel, but it is not obsessed with the Jewish state as much as former US President Barack Obama was. He caused great damage to the region: he refrained from backing the 2009 Iranian green movement, played a key role in the ouster of former Egyptian President Hosni Mubarak and rise of the Muslim Brotherhood in the country, and gave a cold shoulder to Egyptian President Abdel-Fattah el-Sissi, who saved the Middle East from the radicals.

This disastrous approach – that goes back to the presidency of Jimmy Carter – focuses on pressuring pro-US regimes in a way that, ironically, serves anti-Western extremists. It turns a blind eye to the differences between pluralistic societies and the mainstream Arab society and falsely assumes that such pressure will promote pluralistic and democratic values in the Arab public and politics as well.

However, in Arab societies, the choice is between pro-American authoritarian regimes that strive for regional stability and worse yet, radical repressive regimes that threaten to drag the Middle East into a destructive conflict.

The proponents of liberalism and pluralism in the Arab society are a brave

minority. The radicals – former Egyptian President Gamal Abdel Nasser, Syrian President Bashar al-Assad, former Iraqi President Saddam Hussein, or Supreme Leader of Iran Ali Khamenei – cannot be turned into moderates. They can only be confronted by US-backed authoritarian rulers, like el-Sissi, King Hussein of Jordan, and Saudi Crown Prince Mohammad Bin Salman. The real choice is between "far from perfect" or "catastrophic."

The Palestinians and Hezbollah's terrorism – spearheaded by Palestine Liberation Organization leader Yasser Arafat, Hezbollah Secretary-General Hassan Nasrallah, and Hamas leader Yahya Sinwar – can only be combated by an Israeli approach that combines determination, deterrence, wariness, and firmness along with the restraints of an open society and democratic state.

Against the American failure to combat terrorism in Iraq and Afghanistan, which ended in an escape, Israel stands out as the country that managed to live and prosper for generations while battling constant threats from terrorist groups. And it had no option to flee. Stripping the Popular Front for the Liberation of Palestine of its resources is tantamount to this.

ISRAEL MUST HELP JORDAN FOR ITS OWN SECURITY'S SAKE (Amos Gilad, YNet 10/23/21)

Lately, there has been some controversy surrounding Israel's decision to double the water supply to neighboring Jordan. And the reason, which is quite convincing, is that Jordan is getting too close to Iran, Israel's sworn enemy, making it unwise to provide it with water. Jordan is one of the world's most water-deficient countries, so would it be the right approach for Israel to refuse to lend a helping hand to its neighbor?

The Hashemite Kingdom, under the auspices of the historic peace agreement between the two countries, grants Israel a strategic edge on the Iraqi border. Let us picture a flight eastbound from Ben Gurion Airport, which includes the area of the West Bank, the Jordan River, Jordan's capital of Amman and the desert that stretches all the way to the Iraqi border.

All this space has tremendous importance, and up until 1967 - when Israel conquered the West Bank from Jordanian hands - this area was an easy operating space to plot military or terror assaults against Israel.

If the long border between Israel and Jordan was under the responsibility of the Jewish state alone, would demand a vast amount of resources and manpower, costing billions. Instead, Israel enjoys the comfortable reality of a quiet border with Jordan, without any terror attacks or hostile military maneuvers.

Iran, meanwhile, is keen on expanding the front from Lebanon to Syria and from Syria to Jordan. Just imagine pro-Iranian militias being deployed tens of kilometers from Jerusalem. Instead, Jordan and its security and intelligence forces allow Israel to enjoy a convenient strategic reality that saves a great amount of resources and lives.

The security cooperation between the two countries is significant for security of the Israeli public and its communities, and that alone is enough to encourage allocation of aid to Jordan. The Hashemite Kingdom is also a pillar in the fabric of special security relations between Israel and other Arab states - some of which were enemies and became partners.

Jordan, based on its characteristics, could easily turn into a terror hotbed - which Iran would gladly take control of - if the government there was to collapse. As a result, the country would become a threat to the stability in the Middle East, and harm Israel's ability to cope with its main threat - the Islamic Republic of Iran.

Overall, we don't have to believe all the fake news about Iran's nuclear program. According to the perfectly clear data, Iran is heading toward a nuclear weapon and the solution to it lies in the strength of the IDF. But strength alone won't be enough. Therefore, assistance to Jordan that includes water, gas, economic aid, and everything possible would give Israel a strategic edge against Iran.

Stronger relations between Israel and Jordan will result in greater chances for Jordan's stability, and Israel needs to prioritize it. Luckily, the current government understands it well and it is the basis of many of its policies.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

The Test of Today

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

Following Akeidas Yitzchak (the Binding of Isaac) and Sarah's death, Avraham seeks a place to bury Sarah. After a lengthy negotiation with the Chittites and Ephron, Avraham secures the purchase of a burial plot in the Cave of Machpeila. The Talmud (Bava Basra 15b) relates that the Satan lauded this episode as an example of Avraham's great faith: "Master of the world, I glided over the whole world and I did not find anyone as trustworthy as your servant Avraham, to whom You said, 'Get up and travel the length and width of the land for I will give it to you' (Bereishis 13:17) and when it came time to bury Sarah, he could not find a place to bury her, and yet he did not question Your attributes."

While Avraham's demonstration of unquestioning faith at this time is certainly worthy of praise, it seems strange that this would be held up as the prime example. Avraham had just passed the great test of Akeidas Yitzchak, where he had been willing to accept G-d's command to sacrifice his son without questioning Him. That certainly seems to have been a greater demonstration of faith than difficulty finding a burial place for his wife. Perhaps even more perplexing, though, is that Rabbeinu Yonah, when enumerating the Ten Tests of Avraham, names Akeidas Yitzchak as number nine, and the episode of Sarah's burial as number ten. Was it really necessary to further test Avraham's faith after Akeidas Yitzchak? Was there anything left to prove?

Rav Mattisyahu Solomon explains with an analogy similar to the following. If, G-d forbid, the government would issue a decree against Torah study, there certainly would be fasting and Tehillim for the decree to be rescinded. People would also begin to study Torah earnestly in secret at great risk, in defiance of the government. Those same people, however, despite their great appreciation for Torah study, will often struggle to make time to learn when conditions are normal, allowing other distractions to get in the way.

The difference, explains Rav Mattisyahu, is that when a person knows they are being tested, they rise to the occasion and strengthen themselves to persevere. In contrast, that same person may not have the same drive and fortitude to overcome the more typical challenges one encounters.

When Avraham was told to sacrifice his son, he knew he was being tested to see how far his passion and faith could take him and he proved his tremendous devotion to G-d *when put to the test*. The test of burying Sarah was for him to prove his faith in the day-to-day challenges. While still mourning over his loss, he is forced to negotiate and extend himself to acquire the land that was promised him. Instead of throwing up his hands and crying out, "What do you want from me?", he accepts the circumstances given to him and even bows in appreciation to G-d.

Life is full of challenges and obstacles. At times we recognize them and make a decision to overcome them. Sometimes, though, it is the small bumps that hold us back from accomplishing more. If we take a moment to ponder what those might be, and set our minds to push through those as well, we can elevate our accomplishments to a whole new level.

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Point to Ponder

TABLE TALK

Parsha Riddle

Avraham gave all of his possessions to Yitzchak, but to the children of the concubines he gave gifts... (25, 5 & 6)

.... Do not take an inheritance from one child and give it to another child - even from a bad child to a good child... (Kesubos 53a)

If taking an inheritance away from a child is ill-advised, why did Avraham take the inheritance from the children of his concubines and give it to Yitzchak?

On what day of the year did Sarah die?

Please see next week's issue for the answer.

Last week's riddle:

How old was Yishmael when he was sent away from Avraham's house?

How old was Yitzchak at the time of the Akeida?

Answer: 37, 37 (See Bereishis Rabba 48:9)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Chayei Sara*, in the course of Avraham's servant's recountal to Rivka's family of his journey, he states (24:42): "I came today to the spring." The Talmud (*Sanhedrin* 95a) infers from this phrasing that Eliezer had left Canaan that same day, and thus must have experienced the miracle of *kefitzas ha-derech* ("contraction of the way"). *Pirkei de-Rabbi Eliezer* (16) elaborates that the distance between his starting point of Kiriath-arba and his destination of Charan was a seventeen day journey, which nevertheless took him only three hours. It also adds that Eliezer experienced *kefitzas ha-derech* on his return trip the next day as well: he once again returned the same day as he left, with the journey again taking only three hours, in order to forestall his being in a state of seclusion (*yichud*) with Rivka at night (something which at least today is *halachically* prohibited).

The question of the general plausibility of *kefitzas ha-derech* and other extraordinary forms of travel appears in several *halachic* contexts, including the following:

The Talmud (*Yevamos* 116a) discusses the case of a *get* (bill of divorce) written in the city of Sura by "Anan bar Hiyya." There were only two known individuals of that name, one of whom was known to have been in Neharde'a on the date of the *get*. Rava rules that we cannot conclusively rule out the possibility that he may have been the (illegitimate) author of the *get* (i.e., rather than the husband of the wife for whom the *get* was destined), since even though the distance between Sura and Neharde'a was greater than a single day's journey using normal modes of travel, the man from Neharde'a may have utilized a "flying camel" or *kefitzah*, or may have given verbal instructions beforehand for the writing of the bill of divorce in a place where he was not physically located.

There is, however, considerable debate among the medieval authorities as to whether *halachah* really takes into account such extraordinary possibilities as flying camels, and if so, under what circumstances. One important opinion is that of Ra'avad, who maintains that Rava's ruling was primarily based on the third, more mundane possibility, and he broached the possibilities of flying camels and *kefitzah* only as supplements to the primary concern (see *Makkos* 5a and *Tosafos*, *Ramban*, *Ritva*, *Meiri*, and *Tosafos Shantz* there).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was the price of a cave.
2. I was the time in a foreign land.
3. I am "tough."
4. I was for Esav's men.

#2 WHO AM I?

1. I was the second.
2. My brother nearly killed me.
3. My father nearly killed me.
4. I was bound.

Last Week's Answers

#1 Lot's wife (I was from Sedom, I looked, I am high in sodium, I am a pillar, though I don't hold up anything.)

#2 Angels (We were triple for Avraham, We come Friday night, We visited Lot, We were on a ladder.)

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