

Young Israel Shomrai Emunah - Shabbos Shorts ^{ת"סב}

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

Light Candles by 5:44 - Havdalah 6:44

The Shabbos Shorts is sponsored this week by Marilyn & Morris Edeson in honor of their 59th wedding anniversary on November 4, and by Sheila Gaisin & family to commemorate the Yahrzeit of Allen's mother, Sophia Gaisin, Sara Gittel Bas Avraham, Z"L, on the 7th of Kislev.

Mazal Tov

- **Tenise & Joel Becker** on the birth of a granddaughter, Bracha Charna, to their children Yitzi & Hadassah Becker of Betar, and to siblings Avigayel, Shua, Shmuel Tzvi, Kalman, Esti, and Manny. Mazal Tov to **Tanta Linda & Uncle Ed Zurndorfer**.
- **Moshe & Batsheva Broder** on the birth of a son. Mazal Tov to big sisters, Serena and Emma, grandparents **Fran & Alan Broder** and Itty & Nathan Willner and great-grandparents **Marilyn & Sol Broder** and Glicka Creeger.
- **Gigi & Jerry Kaminetzky** of Boca Raton, FL, on the engagement of their granddaughter, Jessica Kaminetzky, daughter of Anna & Shimon Kaminetzky of Atlanta, GA, to Yehuda Ordan, son of Deborah & Rabbi David Ordan of Milwaukee, WI.
- **Karen & Howie Schulman** on the engagement of their granddaughter Kayla Kramer, daughter of Miri & Rabbi Danny Kramer to Eli Waxman, son of Larisa & Rob Waxman. Mazal Tov to great-grandmother **Florence Binstock Avigan**, grandparents Marcia Meth, Faina Kimelfeld, and Martin Waxman and to all of the siblings, aunts, uncles & cousins.
- **Miri & Rabbi Yoni Schick** on the birth of a granddaughter to their children **Gitty & Nachi Schick** of Manchester Township, NJ. Mazal Tov also to great-grandparents Miriam & Rabbi Dr. Allen Schick of Woodside.

Shabbos Schedule

Minyan locations are listed as B = Belonofsky Sanctuary,

S = Social Hall, LBM = Large Beis Medrash, SBM = Small Beis Medrash.

Friday Night:

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

Shabbos Day:

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

Divrei Torah:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Rabbi Postelnik
- Shiur after Mincha Rabbi Rosenbaum

Kiddush Sponsors:

- 8:45 and 9:15 Kiddush in a Bag is sponsored by Helene Zeltser and family in honor of the engagement of her grandson, Sam Berman, son of Dr. Lori Zeltser & Len Berman, to Alexandra Schreiber of NY.

Fall Back to Standard Time

Don't forget to change your clocks Motzei Shabbos.



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 Friday afternoon, November 5, masks are required only 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**, will not take place Monday, November 8.
- **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
- **Rabbi Yehoushua 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 ygwartz
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Youth Announcements

Shabbos Groups will take place this Shabbos, November 6, 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.*

YISE Programs and Listings

The Ruach Minyan is back! This Shabbos, November 5, in the Social Hall following Mincha at 5:45pm in the Belonofsky Sanctuary. Led by Rabbi Postelnek. Sponsored by Aaron and Emma Lash in memory of Emma's father, David Murray. While there will be no children's program, all are welcome to attend! Questions? Email adambashein@gmail.com

Weekday Maariv - 7:30 PM, Monday through Thursday, starting Monday, November 8, in the Belonofsky Sanctuary.

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.*

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

Ask the Rabbi: Chanukah - Tuesday, November 23, 8:00 PM - 9:00 PM on **Zoom A**. Send in your questions about Chanukah to AskTheRabbi@yise.org by Sunday, November 21. For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com *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.

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

- **Iris & Adam Bashein** on their 17th wedding anniversary, Rosh Chodesh Kislev.
- Happy upcoming birthday to our buddy, **Buddy Blum!** With love and best wishes from your buddies.

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 Hyatt's Gemara Shiur

- **David Jaray** in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Debra & Jacob Frenkel** to commemorate the Yahrzeit of Jacob's father, HaRav Mayer Azriel Zelig Ben Yaakov Elazar HaLevi, ZT"L.
- **Tsipi & Jerry Hawk** to commemorate the Yahrzeit of Jerry's father, Tzvi Elazar Ben Harav Yeshaya, Z"L.

8:45 Minyan Shabbos Drasha

- **The Franco Family** to commemorate the second Yahrzeit of their beloved husband, father, grandfather and great-grandfather, Nathan S. Franco, Nissim Ben Shmuel v'Rachel, Z"L. The foundation he created for his family and this community will never be forgotten!

Community Programs & Listings

Condolences to former YISE member Monica Luxenburg on the passing of her mother, Rachelle Fall. The funeral took place on Tuesday. Shiva is being observed at 902 Holborn Street, Friday and Sunday, 11:00 AM - 1:00 PM, and Sunday 5:00 PM - 7:30 PM. Shiva will be observed on Motzei Shabbos at 7517 Slade Avenue, Baltimore, MD 21208, 7:00 PM - 9:30 PM.

Berman Hebrew Academy Virtual Introduction to Middle School - Sunday, November 7, 8:00 PM. We are also welcoming vaccinated families for in-person tours and are hosting student visits for vaccinated students. RSVP for Zoom at <https://us02web.zoom.us/join/zoom/register/tZ0ldu2sqDgpE9fxGgl1rinOfdG0V0y8oz3N> We can't wait to meet your family!

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

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

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

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

The Capital Closet of Yad Yehuda (formerly the Clothing Exchange) has available hours for all members of the community to shop at no cost this Sunday, November 7, 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

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 For more information go to www.yadyehuda.org/coat-drive

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

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

Kemp Mill Toastmasters - Wednesday, November 10, 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 November 7	Monday November 8	Tuesday November 9	Wednesday November 10	Thursday November 11	Friday November 12
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	4:45	4:45 / 7:30	4:45 / 7:30	4:45 / 7:30	4:45 / 7:30	See Shabbos schedule
	Sephardi (LBM)	4:40	4:40	4:40	4:40	4:40	
Halachic Times: Latest Alos Hashachar 5:26 AM, Earliest Talis and Tefilin: 5:54 AM, Latest Netz: 6:50 AM, Latest Krias Shema: 9:17 AM, Earliest Mincha: 12:23 PM, Earliest Shkia: 4:55 PM, Latest Tzeis Hacoachavim: 5:43 PM							

Next Shabbos

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

Friday Night:

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

Shabbos Day:

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

Next Shabbos Shorts Deadline: Wednesday, November 10 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 - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Toldos 5782:

Recalculating

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

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

There's a very peculiar *Pasuk* in this week's *Parsha*, a three word *Pasuk*, וישב יצחק בגרר, *Yitzchak* lived in *Gerar*. Let me explain why it is so peculiar. It says in this week's *Parsha* that *Yitzchak* was living in the land of Israel and there was a famine, and *Yitzchak* went to *Gerar*, which was also in the land of Israel, with plans to go down to Egypt. *Rashi* explains the reason why *Yitzchak* planned to go down to Egypt was because he knew that when his father *Avraham* experienced a famine in the land of Israel he went to Egypt. So *Yitzchak* assumed if it was good enough for *Avraham* it was good enough for *Yitzchak*. In the next *Pasuk* *Hashem* appears to *Yitzchak* and he tells him he shouldn't go down to Egypt.

Okay, so if I were to ask you where was *Yitzchak* at this point? The answer is obvious, he was in *Gerar*. It said so in the previous *Pasuk*. G-d told him not to proceed to Egypt, so obviously he's in *Gerar*. After *Hashem* speaks to *Yitzchak*, the very next *Pasuk* says וישב יצחק בגרר, *Yitzchak* lived in *Gerar*. What a strange *Pasuk*. The *Or HaChaim* has a very simple explanation of this *Pasuk*, but I think it's a very significant life lesson. The *Or HaChaim* says that *Yitzchak* now resolved to stay in *Gerar*. In other words, he had a plan and he was sure of what he should do. He was confident that the best way to deal with the famine was the path of *Avraham* before him, to go down to Egypt. That was the plan. G-d tells him no. The *Or HaChaim* tells us that we need a *Pasuk* in the *Torah* to convey that *Yitzchak* now changed his outlook, changed his attitude and there was a new plan A.

We have to do that all the time in life. We don't have the tremendous opportunity of *Hashem* specifically telling us what to do or not to do when we have dilemmas. But so many times we think things through, we have a plan and we start going down a certain road and then we realize it's not working, and to be able to say okay this is obviously not what I am supposed to do let me figure out what I am supposed to do, refocus myself and then get excited about the next option, is easy to talk about, hard to do. But according to the *Or HaChaim* that is a very significant lesson which *Yitzchak* teaches us through his life in this week's *Parsha*.

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



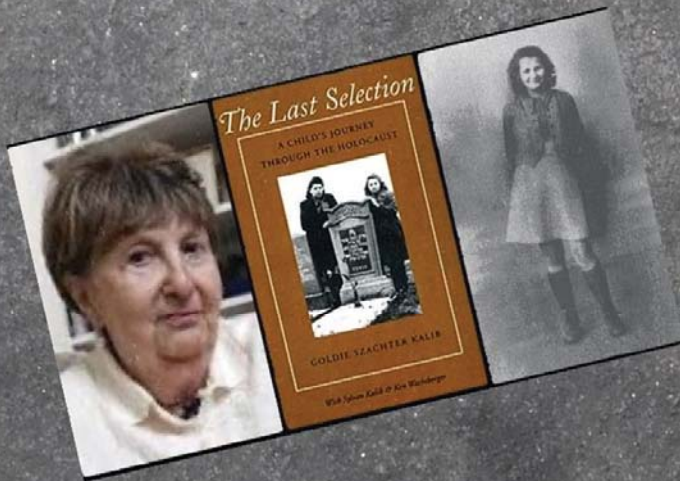
*Snack
to go!*

**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.

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

ASK the RABBI

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

Topic: **Chanukah**



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

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

Send in your questions about Chanukah to: AskTheRabbi@yise.org by Sunday, November 21.

When: Tuesday, November 23, 8:00 PM – 9:00 PM

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

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

Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

To sponsor the program, please contact the office.

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 28, Issue 6

Shabbat Parashat Toldot

Shabbat Shalom

5782 - B"H

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

Was Jacob Right to Take the Blessings? - Was Jacob right to take Esau's blessing in disguise? Was he right to deceive his father and to take from his brother the blessing Isaac sought to give him? Was Rebecca right in conceiving the plan in the first place and encouraging Jacob to carry it out? These are fundamental questions. What is at stake is not just biblical interpretation but the moral life itself. How we read a text shapes the kind of person we become.

Here is one way of interpreting the narrative. Rebecca was right to propose what she did and Jacob was right to do it. Rebecca knew that it would be Jacob, not Esau, who would continue the covenant and carry the mission of Abraham into the future. She knew this on two separate grounds. First, she had heard it from God Himself, in the oracle she received before the twins were born:

"Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the elder will serve the younger."

Esau was the elder, Jacob the younger. Therefore it was Jacob who would emerge with greater strength, Jacob who was chosen by God.

Second, she had watched the twins grow up. She knew that Esau was a hunter, a man of violence. She had seen that he was impetuous, mercurial, a man of impulse, not calm reflection. She had seen him sell his birthright for a bowl of soup. She had watched while he "ate, drank, rose and left. So Esau despised his birthright" (Gen. 25:34). No one who despises his birthright can be the trusted guardian of a covenant intended for eternity.

Third, just before the episode of the blessing we read: "When Esau was forty years old, he married Judith, daughter of Beeri the Hittite, and also Basemath, daughter of Elon the Hittite. They were a source of grief to Isaac and Rebecca." (Gen. 26:34) This, too, was evidence of Esau's failure to understand what the covenant requires. By marrying Hittite women he proved himself indifferent both to the feelings of his parents and to the self-restraint in the choice of marriage partner that was essential to being Abraham's heir.

The blessing had to go to Jacob. If you had two sons, one indifferent to art, the other an art-lover and aesthete, to whom would you leave the Rembrandt that has been part of the family heritage for generations? And if Isaac did not understand the true nature of his sons, if he was "blind" not only physically but also psychologically, might it not be necessary to deceive him? He was by now old, and if Rebecca had failed in the early years to get him to see the true nature of their children, was it likely that she could do so now?

This was, after all, not just a matter of relationships within the family. It was about God and destiny and spiritual vocation. It was about the future of an entire people since God had repeatedly told Abraham that he would be the ancestor of a great nation who would be a blessing to humanity as a whole. And if Rebecca was right, then Jacob was right to follow her instructions.

This was the woman whom Abraham's servant had chosen to be the wife of his master's son, because she was kind, because at the well she had given water to a stranger and to his camels also. Rebecca was not Lady Macbeth, acting out of

favouritism or ambition. She was the embodiment of loving-kindness. And if she had no other way of ensuring that the blessing went to one who would cherish it and live it, then in this case the end justified the means. This is one way of reading the story and it is taken by many of the commentators.

However it is not the only way. Consider, for example, the scene that transpired immediately after Jacob left his father. Esau returned from hunting and brought Isaac the food he had requested. We then read this:

Isaac trembled violently and said, 'Who was it, then, that hunted game and brought it to me? I ate it just before you came and I blessed him – and indeed he will be blessed!'

When Esau heard his father's words, he burst out with a loud and bitter cry and said to his father, 'Bless me – me too, my father!'

But he said, 'Your brother came deceitfully [be-mirma] and took your blessing.'

Esau said, 'Isn't he rightly named Jacob? This is the second time he has taken advantage of me: he took my birthright, and now he's taken my blessing!' Then he asked, 'Haven't you reserved any blessing for me?'

It is impossible to read Genesis 27 – the text as it stands without commentary – and not to feel sympathy for Isaac and Esau rather than Rebecca and Jacob. The Torah is sparing in its use of emotion. It is completely silent, for example, on the feelings of Abraham and Isaac as they journeyed together toward the trial of the Binding. Phrases like "trembled violently" and "burst out with a loud and bitter cry" cannot but affect us deeply. Here is an old man who has been deceived by his younger son, and a young man, Esau, who feels cheated out of what was rightfully his. The emotions triggered by this scene will long stay with us.

Then consider the consequences. Jacob had to stay away from home for more than twenty years, fearing of his life. He then suffered an almost identical deceit practised against him by Laban when he substituted Leah for Rachel. When Jacob cried out "Why did you deceive me [rimitani]" Laban replied: "It is not done in our place to place the younger before the elder" (Gen. 29:25-26). Not only the act but even the words imply a punishment, measure for measure. "Deceit," of which Jacob accuses Laban, is the very word Isaac used about Jacob. Laban's reply sounds like a virtually explicit reference to what Jacob had done, as if to say, "We do not do in our place what you have just done in yours."

The result of Laban's deception brought grief to the rest of Jacob's life. There was tension between Leah and Rachel. There was hatred between their children. Jacob was deceived yet again, this time by his sons, when they brought him Joseph's bloodstained robe: another deception of a father by his children involving the use of clothes. The result was that Jacob was deprived of the company of his most beloved son for twenty-two years just as Isaac was of Jacob.

Asked by Pharaoh how old he was, Jacob replied, "Few and evil have been the years of my life". He is the only figure in the Torah to make a remark like this. It is hard not to read the text as a precise statement of the principle of measure for measure: as you have done to others, so will others do to you. The deception brought all concerned great grief, and this persisted into the next generation.

My reading of the text is therefore this. The phrase in Rebecca's oracle, *Ve-rav ya'avod tsair*, is in fact ambiguous. It may mean, "The elder will serve the younger," but it may also mean, "The younger will serve the elder." It was what the Torah calls a *chiddah*, that is, an opaque, deliberately ambiguous communication. It suggested an ongoing conflict between the two sons and their descendants, but not who would win.

Isaac fully understood the nature of his two sons. He loved Esau but this did not blind him to the fact that Jacob would be the heir of the covenant. Therefore Isaac prepared two sets of blessings, one for Esau, the other for Jacob. He blessed Esau (Gen. 27:28-29) with the gifts he felt he would appreciate: "May God give you heaven's dew and earth's richness – an abundance of grain and new wine" – that is, wealth. "May nations serve you and peoples bow down to you. Be lord over your brothers, and may the sons of your mother bow down to you" – that is, power. These are not the covenantal blessings.

The covenantal blessings that God had given Abraham and Isaac were completely different. They were about children and a land. It is this blessing that Isaac later gave Jacob before he left home: "May God Almighty bless you and make you fruitful and increase your numbers until you become a community of peoples" – that is, children. "May He give you and your descendants the blessing given to Abraham, so that you may take possession of the land where you now reside as a foreigner, the land God gave to Abraham" – that is, land. This was the blessing Isaac had intended for Jacob all along. There was no need for deceit and disguise.

Jacob eventually came to understand all this, perhaps during his wrestling match with the angel during the night before his meeting with Esau after their long estrangement. What happened at that meeting is incomprehensible unless we understand that Jacob was giving back to Esau the blessings he had wrongly taken from him. The massive gift of sheep, cattle and other livestock represented "heaven's dew and earth's richness," that is, wealth. The fact that Jacob bowed down seven times to Esau was his way of fulfilling the words, "May the sons of your mother bow down to you," that is, power.

Jacob gave the blessing back. Indeed he said so explicitly. He said to Esau: "Please accept the blessing [birkati] that was brought to you, for God has been gracious to me and I have all I need." On this reading of the story, Rebecca and Jacob made a mistake, a forgivable one, an understandable one, but a mistake nonetheless. The blessing Isaac was about to give Esau was not the blessing of Abraham. He intended to give Esau a blessing appropriate to him. In so doing, he was acting on the basis of precedent. God had blessed Ishmael, with the words "I will make him into a great nation." This was the fulfilment of a promise God had given Abraham many years before when He told him that it would be Isaac, not Ishmael, who would continue the covenant.

Abraham said to God, "If only Ishmael might live under Your blessing!" Then God said, "Yes, but your wife Sarah will bear you a son, and you will

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call him Isaac. I will establish My covenant with him as an everlasting covenant for his descendants after him. As for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.”

Isaac surely knew this because, according to midrashic tradition, he and Ishmael were reconciled later in life. We see them standing together at Abraham’s grave. It may be that this was a fact that Rebecca did not know. She associated blessing with covenant. She may have been unaware that Abraham wanted Ishmael blessed even though he would not inherit the covenant, and that God had acceded to the request.

If so, then it is possible all four people acted rightly as they understood the situation, yet still tragedy occurred. Isaac was right to wish Esau blessed as Abraham sought for Ishmael. Esau acted honourably toward his father. Rebecca sought to safeguard the future of the covenant. Jacob felt qualms but did what his mother said, knowing she would not have proposed deceit without a strong moral reason for doing so.

Do we have here one story with two possible interpretations? Perhaps, but that is not the best way of describing it. What we have here, and there are other examples in Genesis, is a story we understand one way the first time we hear it, and a different way once we have discovered and reflected on all that happened later. It is only after we have read about the fate of Jacob in Laban’s house, the tension between Leah and Rachel, and the animosity between Joseph and his brothers that we can go back and read Genesis 27, the chapter of the blessing, in a new light and with greater depth.

There is such a thing as an honest mistake, and it is a mark of Jacob’s greatness that he recognised it and made amends to Esau. In the great encounter twenty-two years later the estranged brothers meet, embrace, part as friends and go their separate ways. But first, Jacob had to wrestle with an angel.

That is how the moral life is. We learn by making mistakes. We live life forward, but we understand it only looking back. Only then do we see the wrong turns we inadvertently made. This discovery is sometimes our greatest moment of moral truth.

For each of us there is a blessing that is ours. That was true not just of Isaac but also Ishmael, not just Jacob but also Esau. The moral could not be more powerful. Never seek your brother’s blessing. Be content with your own.

Shabbat Shalom: Rabbi Shlomo Riskin

“And Isaac loved Esau, because the game was in his mouth; but Rebekah loved Jacob”. Of all the myriads of questions which rise up from this week’s portion of familial intrigue, sibling rivalry, filial deception and maternal manipulation, perhaps the one that gives rise to all the others is why the Patriarch Isaac prefers the more aggressive, extroverted hunter Esau over the whole-hearted, introspective and studious Jacob.

I believe it is superficial, even a bit crass, to suggest that it was because Esau provided his father with his favorite dish of food, venison; after all, what is at stake at this moment is who was to continue the Abrahamic legacy, who would be the standard bearer of “the blessing to all the nations of the earth,” commanding his progeny and his future household to guard the pathway of the Lord by living a life dedicated to compassionate righteousness and moral justice.

Who was the more likely candidate for that task: the burly and materialistic Esau or the gentler and more bookish “tent dweller” Jacob? So why does Isaac favor Esau? In order to properly respond to this query, we must take another look at Abraham’s

legacy. Yes, he was so inspired, “inspired” if you will, with the Divine pathway of compassionate righteousness and moral justice that with missionary zeal he would erect altars wherever he went, not in order to offer sacrifices, but rather to call humankind to the service of God. To this end, he functioned like a Chabad emissary, opening his tent to dislocated wanderers, hosting them and teaching them about ethical monotheism; and because of his passion, he even castigates God Himself for punishing all the inhabitants of wicked Sodom and Gomorrah: “Will God then destroy the righteous together with the wicked...? Far be it from You, the moral judge of all the world, not to act with moral justice”.

But there is also another side to the leadership of Abraham, another aspect to the legacy which must be perpetuated by Abraham’s heirs. One cannot enthronate compassionate righteousness without denuding cruel corruption; the good can never hope to triumph if the evil is quietly countenanced.

And so the Bible records – within the context of Lot leaving the more ethical and spiritual Abraham for the greener pastures of materialistic Sodom – how four marauding kings attacked the other five kings within the Fertile Crescent. Chedorlaomer, the king of Elam (Persia) – apparently the most powerful of the four aggressors – subjugated the conquered five for twelve years.

For the next thirteen years, the enslaved kingdoms rebelled; in the fourteenth year, Chedorlaomer struck back with a vengeance and the five kings fled, three to nearby mountains with the kings of Sodom and Gomorrah, falling into bitumen pits. The four aggressor kings went into Sodom and seized all their assets and took their people captive including Lot, Abraham’s nephew—a weak act of terrorism, abusing the weak and unprotected.

Abraham sprang to action against the four terrorist kings—together with 318 men from his household (apparently his converts). He won a resounding victory, returned all the captives and refused to take any of the booty. Melchizedek the king of Shalem (Jerusalem) greeted Abraham with bread and wine, “blessing Abraham to God Supreme, Possessor of heaven and earth, and blessing God Supreme who delivered Abraham’s enemies into his hands”. Abraham emerged a great international military hero—who fought together with God against the enslaving terrorist kings to free the captives. After this second legacy, the battle against terrorism, comes chapter 15 containing Abraham’s Covenant with God.

Now let us return to patriarch Isaac. Abraham’s legacy was that of the spirit as well as the sword. Could Isaac ever measure up? Could anyone ever measure up? One more piece remains before we can answer our initial question; we must read between the lines of the Bible. Our portion of Toldot deals with familial strife in the struggle to appoint the right successor to Isaac. Chapter 25 concludes with Esau spurning the legacy of the first-born; chapter 27 opens with an aged and blind Isaac, who requests venison from his beloved Esau before he gives him the blessing of the firstborn. Chapter 26 seems to be completely misplaced, totally interrupting the storyline and harking back to an earlier incident between Isaac and Abimelech, the Philistine king of Gerar. Now Abraham had also encountered Abimelech, made a treaty with him, received permission for him and his progeny to dwell in Gerar and dig wells in Gerar. All of this seemed forgotten when Isaac now meets Abimelech.

Abimelech stopped up Abraham’s wells, and as soon as Isaac prospered, Abimelech tells him, “Go away from us, because you have become more powerful than us”—or “your power has come from what you have taken from us”.

Likutei Divrei Torah

Isaac leaves quietly. Abimelech again confronts Isaac, desirous of making another treaty; he now claims that, after all, he had only done well to Isaac; he did not harm him and he allowed him to leave (sent him away) intact, be’shalom. And Isaac concludes another treaty. The chapter ends with Esau marrying two Hittite wives, and the next chapter begins with Isaac’s request of Esau to bring him venison so that he may give him the blessings.

I believe the Bible is explaining to us in this chapter 26 why Isaac prefers Esau over Jacob. The legacy of Abraham demands military prowess alongside ethical integrity; if “Abrahamism” is to succeed, we must teach ethical monotheism and defend it militarily.

Since the latter ability was lacking in Isaac, he is drawn to the more aggressive Esau. He understands that Jewish survival—and ultimate triumph—requires power alongside piety.

Dvar Torah: Chief Rabbi Ephraim Mirvis

Why are our voices today more powerful than ever before? In Parshat Toldot, the Torah tells us how Yaakov successfully deceived his father Yitzchak into giving him the bracha of the firstborn. Yitzchak felt his son and he felt like Eisav, and yet the voice was the voice of Yaakov prompting Yitzchak to exclaim, “Hakol kol Yaakov v’hayadayim yedei Eisav,” – “The voice is the voice of Yaakov while the hands are the hands of Eisav.”

The Midrash tells us that this actually was a bracha. Yitzchak was saying as follows: May Hashem bless you and your descendants that the Eisavs of this world, your enemies, will only be able to potentially harm you with their hands, that is to say when they are in your presence. But may Hashem give you and your descendants the potential through all the blessings that you give to the world to say something here which will make an impact on the other side of the world.

Through the generations we have always understood that the power of the ‘kolo shel Yaakov’ – the voice of Jacob – has been through tefillah, prayer, so that from here on Earth we can make an impact in the heavens above through Hashem listening to our prayers. But more recently, through recordings, people have been able to hear the voice of somebody elsewhere. Through the telephone we’ve been able to communicate and to inspire. We have found and discovered new means through which our voices can be heard emphatically, right around the globe. We’ve discovered that actually we can include everybody everywhere. The result has been absolutely extraordinary.

I’ve discovered for myself, for example, an opportunity – I now learn regularly with my grandchildren who live in three continents. We bond together through learning and it’s wonderful that we’re able to study together and appreciate our traditions together, and I highly recommend this to you all.

And let us not forget about a different type of ‘kol’ – it’s the kol, the sound, of singing: being able to see concerts, hear recordings and benefit from the ruach, the wonderful spirituality, of the singing of others wherever they might be through the modern methods that are available to us.

Let us therefore pray to Hashem that, “Hayadayim yedei Eisav,” – the hands of the eisavs of this world will not even harm us when they are in our presence, and at the same time, may we continue to excel through the,

“kol kol Yaakov,” – the voice which is the voice of Jacob through what we teach, through what we learn, through how we sing, and how we inspire our world thanks to the voices that God has given us.

[Excerpted]

In this week's *Parashah*, we are introduced to the twin brothers: righteous Yaakov and wicked Esav. The *Haftarah* continues this theme, stating (*Malachi* 1:2-3), "Was not Esav a brother of Yaakov--the words of *Hashem*--yet I loved Yaakov and I hated Esav!"

R' Gamliel HaKohen Rabinowitz-Rappaport *shlita* (*Rosh Yeshiva* of Yeshivat Sha'ar Ha'shamayim in Yerushalayim) identifies another connection between our *Parashah* and *Haftarah*--one from which we can learn a practical lesson. In the *Haftarah*, the prophet rebukes the Jewish People for bringing blemished and otherwise unfit animals as sacrificial offerings. We read (*Malachi* 1:6-8), "A son will honor his father and a slave his master; if I am a Father, where is My honor, and if I am a Master, where is My reverence?" says *Hashem*, Master of Legions, to you, 'Kohanim who scorn My Name--yet you say, "How have we scorned Your Name?" You bring abominable bread upon My Altar, and you say, "How have we abominated You?" By your saying, "The table of *Hashem* is scorned." And when you bring a blind animal to slaughter, is it not evil? And when you bring a lame or sick animal, is it not evil? Offer it, if you please, to your governor--will he show you favor or will he turn his countenance toward you?" says *Hashem*, Master of Legions." R' Rabinowitz writes: Our Sages teach that, today, prayer--a subject mentioned in our *Parashah*--takes the place of sacrificial offerings. Thus, the practical lesson to learn from these verses is the care one should take to make his prayers "whole" so *Hashem* will accept them. (*Tiv Ha'haftarah*)

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 earliest sages to discuss Bitachon in depth was R' Avraham ben Ha'Rambam z"l (son of Maimonides; Egypt; 1186-1237). He writes in his work "Ha'maspik L'ovdei Hashem," ch. 8:

Bitachon in Hashem is one of the loftiest traits. One could even say that it is the most basic foundation of the Torah. The books of the Prophets, and also the Torah itself, teach about Bitachon. Suffice it to mention the verse (Devarim 8:3), "By all that emanates from the mouth of Hashem does man live." Hashem's command to refrain from planting and harvesting, and to declare one's crops ownerless, during the seventh year (Shemittah) and the Yovel (the fiftieth) year are rooted in the concept of Bitachon.

The essence of *Bitachon* is strengthening one's belief that *Hashem* is the Creator and Sustainer, Who gives life and takes it away, Who brings illness and cures it, and Who gives wealth and causes poverty, and that everything that happens in the world, generally and specifically, can be traced back to Him. He does everything. He decrees what will happen and causes it to happen. The sole exception is whether man will listen to, or rebel against, Him, as is well known [alluding to our Sages' teaching: "Everything is in the hands of Heaven except fear of Heaven"].

If one grasps clearly and knows well that *Hashem* creates everything, both generally and specifically, and that all methods and resources are subservient to His will and find completion only in accordance with His desire, one's *Bitachon* will necessarily be established firmly.

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“All the wells that his father’s servants had dug in the days of Avraham his father, the Pelishtim stopped up, and filled them with earth.” (26:15)

R’ Naftali Hertz Weisel z”l (1725-1805; German banker, and prolific author of works of Torah commentary, Hebrew grammar, and *Mussar*) writes: The purpose of this verse is to inform us that the Pelishtim hated Avraham and Yitzchak, and that the fulfillment of the prophecy (*Bereishit* 15:13), “Know with certainty that your offspring will be aliens in a land not their own, they will serve them, and they will oppress them four hundred years,” had already begun. (*Imrei Shefer*)

“Yaakov drew close to Yitzchak his father who felt him and said, ‘The voice is Yaakov’s voice, but the hands are Esav’s hands’.” (27:22)

Rashi z”l explains: Because Yaakov spoke politely (“Please, arise”) rather than harshly like Esav (verse 31 – “My father should arise”).

R’ Michel Zilber *shlita* (*Rosh Yeshiva* of the Zvhil yeshiva in Yerushalayim) asks: Since Yaakov went to such lengths to disguise himself, why didn’t he disguise his manner of speech as well?

He answers in the name of R’ Shmuel Betzalal *shlita* (*rosh yeshiva* of Yeshivat Porat Yosef in Yerushalayim): This teaches an important lesson, namely that proper speech and good *middot* / character traits should be so ingrained in a person that he is unable to pretend not to have them even if he wants to. (*Tippah Min Ha’yam*)

“And it was, when Yitzchak had finished blessing Yaakov, and Yaakov had scarcely left the presence of Yitzchak, his father, when Esav, his brother, came back from his hunt.” (27:30)

R’ Chaim Chaikel of Amdur z”l (early *Chassidic Rebbe* in Lithuania; died 1787) writes: The Torah was given originally on *Shavuot* on *Har Sinai*. Subsequently, every year, *Hashem* “sends down” a new power of intelligence that renews our ability to understand the Torah and enables us to interpret it in new ways. However, this power comes with *Bechirah* / free will, i.e., the *Yetzer Ha’ra* is strengthened at the same time [in accordance with the principle that the balance between good and evil must be maintained if we are to have true *Bechirah*].

This, continues R’ Chaim Chaikel, is alluded to in our verse: No sooner had Yaakov received Yitzchak’s blessing, giving him new spiritual opportunities, did Esav, representing the *Yetzer Ha’ra*, show up at his side. This, he concludes, is a Jew’s “life story”--to be constantly presented with new opportunities for spiritual growth accompanied by challenges that must be overcome in order to realize that growth.

(*Chaim Ve’chessed* No. 471)

“Va’ya’zed / Yaakov simmered a stew... Esav said to Yaakov, ‘Pour into me, now, some of that very red stuff...’” (25:29-30)

The *Zohar* teaches that the word “*Va’ya’zed*” (literally, “He simmered”) can be interpreted homiletically, “He thought,” as in the verse (*Shmot* 18:11), “For in the very matter in which the Egyptians *Zadu* / had thought against them.”

R’ Chaim of Volozhin z”l (Belarus; 1749-1821) explains: A person thinks thoughts about how to come closer to *Hashem*, but the *Yetzer Ha’ra*, like Esav, comes and cries: “Feed me!” Know that if you answer the call of the *Yetzer Ha’ra*, you will never have time for proper Torah study.

R’ Chaim continues: Our Sages teach (*Avot* ch.6), “Such is the way of Torah: You will eat bread dipped in salt, you will drink a measure of water, you will sleep on the ground, and you will live a life of pain, and you are engaged in Torah study. If you do this, it will be fortunate in this world, and it will be good for you in the World-to-Come.” [Until here from the *Mishnah*.] But, are there not many Torah scholars who enjoy both worlds--wealth in this world and reward in the World-to-Come? R’ Chaim answers by noting that the *Mishnah* changes tenses in the middle, first future tense, and then present tense: “You will eat... You will drink... “You are engaged in Torah study.” One can very well live a “good life” and also be a Torah scholar. However, one must be willing to live a life of deprivation in the future to become a *Talmid Chacham*. One who constantly worries about what he or his children will eat tomorrow will be too distracted to study Torah in the present as is necessary to become a Torah scholar.

(*Ruach Chaim*)

“Yitzchak sowed in that land, and in that year he reaped a hundredfold; thus had Hashem blessed him.” (26:12)

R’ Yehuda Zev Lebowitz z”l (1921-2010; a hidden *Tzaddik* and Torah scholar in Tel Aviv, who was employed as a road surveyor) writes: In the car on the way to *Shul* early on Monday morning of the week of *Parashat Toldot* 5752, a thought came to me about our verse. *Rashi* z”l writes: The land of Gerar was not as fertile as *Eretz Yisrael*, and that year was a year of famine. That soil was hard and that year was a hard one. [Until here from *Rashi*.] Nevertheless, the verse tells us, Yitzchak reaped a hundredfold.

R’ Lebowitz continues: The *Gemara* (*Shabbat* 31a) refers to the *Mishnah*’s Order of *Zera’im*, which deals with agricultural laws, as “*Emunat*” / “faith.” Commentaries explain that this is because it takes faith in *Hashem* to plant. Yitzchak teaches us this faith--though the soil was hard and the year was a hard one, he planted. *Hashem* rewarded Yitzchak’s faith with a crop one hundred times greater than he might have expected.

(*Ohr Levi*)

ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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DIRECT POLLS POLL (Arutz-7 10/31/21)

	Current Knesset	Poll
Likud	30	35
Yesh Atid (Lapid)	17	20
Shas	9	9
Blue and White (Gantz)	8	7
Yamina (Bennett)	7	0
Israel Beytenu	7	7
Labor	7	7
UTJ	7	8
Joint List	6	7
Meretz	6	4
New Hope (Saar)	6	4
Religious Zionism	6	7
Raam (Abbas)	4	5

IN APPARENT 'PAYBACK,' PLO DESIGNATES 2 ISRAELI NGOS AS TERRORIST ENTITIES (Israel Hayom 11/1/21)

The Palestine Liberation Organization on Sunday designated two Israeli nongovernmental groups as terrorist entities in an apparent reprisal over a similar move made by Israel.

Last week Defense Minister Benny Gantz outlawed six Palestinian groups affiliated with the Popular Front for the Liberation of Palestine, designating them as terrorist organizations.

The PFLP is considered by several countries to be a terrorist entity, including Israel, the United States and the European Union.

The move against the groups was slammed by the Palestinian Authority and international human rights organizations as "a major escalation of its decades-long crackdown on political activism in the occupied territories," and equally criticized by the US and the EU.

Sunday saw PLO-affiliated workers unions slap a similar designation on the Jerusalem-based NGO Monitor and Regavim organizations, citing their "collaboration with the Shin Bet and the government of the occupation."

NGO Monitor is a watchdog group that analyzes and reports on the output of the international NGO community from a pro-Israel perspective. Regavim is a right-wing NGO that monitors illegal Palestinian building in Area C of Judea and Samaria and pursued legal action to stop it.

"Wait, does this mean we now qualify for EU funds?" NGO Monitor quipped in a tweet following the PLO's announcement, alluding to the fact that the groups recently outlawed by Israel receive donations from various European institutions.

Regavim, for its part, said it was "proud to be called a 'terrorist organization' by the Palestinian Authority.

"Paying salaries to convicted terrorists who murdered hundreds of men, women, and children is an act of terror. Legal, media, and parliamentary action with aim of exposing these terrorist groups and their scheme to illegally seize Israeli lands is civilian activism," the group said, further pledging to continue with its work.

WHEELCHAIR-BOUND ISRAELI MINISTER LEFT OUT OF CLIMATE SUMMIT DUE TO INACCESSIBILITY (YNet 11/1/21)

Energy Minister Karine Elharrar, who is wheelchair bound, was prevented from attending the UN climate conference in Glasgow, widely known as COP26, on Monday due to inaccessibility.

According to sources in the Israeli delegation to the climate summit,

organizers refused to let Elharrar enter the large compound in the vehicle in which she arrived. They offered her to board a shuttle to the venue instead, but it was not wheelchair-accessible.

Prime Minister Naftali Bennett spoke with Elharrar after he learned of the incident, which he called "unacceptable." Under his direction, Elharrar's vehicle will arrive as part of the prime minister's official convoy on Tuesday.

Elharrar, who has muscular dystrophy, told Ynet that organizers blocked all roads leading to the conference and left her out despite the Israeli delegation's best efforts to convince security to let her in.

"It was impossible to get in with a car and I could not make that distance independently," she said. "It's outrageous conduct and it should not have happened. I came for certain purposes and could not achieve them today, but there will be other opportunities."

"The UN calls on everyone to act in accordance with the international convention and to make places accessible, so it is fitting that its events should be accessible. I sincerely hope that today's lesson will be learned so that tomorrow promoting green energies, removing barriers and energy efficiency will be the only things I have to deal with."

British Ambassador to Israel Neil Wigan took to Twitter to apologize for the incident. "I am disturbed to hear that @KElharrar was unable to attend meetings at #COP26," he wrote. "I apologise deeply and sincerely to the Minister. We want a COP Summit that is inclusive to everyone."

MOSSAD TEAM VISITED SUDAN AFTER COUP (Israel Hayom 11/2/21)

A Mossad delegation traveled to Sudan after last week's military coup, Israeli media reported late Monday night.

The reigning assessment is that the purpose of the trip was to ensure that the process of normalization between Israel and Sudan, which began when

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Sudan joined the Abraham Accords in 2020, continued. Sudan has yet to open an official diplomatic mission in Israel or dispatch a diplomatic envoy to take charge of bilateral ties.

Last week, Sudan's military seized power, dissolving the transitional government hours after troops arrested the prime minister, and thousands flooded the streets to protest the coup that threatened the country's shaky progress toward democracy.

Security forces opened fire on some of them, and three protesters were killed, according to the Sudan Doctors' Committee, which also said 80 people were wounded.

The takeover, which drew condemnation from the United Nations, the United States and the European Union, comes more than two years after protesters forced the ouster of longtime autocrat Omar al-Bashir and just weeks before the military was supposed to hand the leadership of the council that runs the country over to civilians.

Some three weeks ago, the Saudi Al-Arabiya outlet reported that a Sudanese security delegation had visited Israel. According to that report, the visit lasted two days and participating representatives discussed relations between the two countries.

Not long after the reported visit to Israel, senior Israeli and Sudanese officials held a rare public meeting in Abu Dhabi.

Sudanese Justice Minister Nasredeen Abdulbari met with Deputy Foreign Minister Idan Roll and Regional Cooperation Minister Esawi Frej, and the officials pledged to strengthen the nascent ties between Jerusalem and Khartoum.

Roll said the sides agreed on future cooperation. "Our goal is to join hands in technological training in order to help young people of all sides" enter the modern labor market. "We also spoke about the importance of normalizing the relations between both countries," he added.

"The two agreed [on] promoting joint projects and activities," Frej said and quoted Abdulbari as saying it was important to "strengthen human bonds."

INTERNAL HAREDI CRITICISM AGAINST YAAKOV LITZMAN (Arutz-7 11/2/21)

MK Yaakov Litzman (United Torah Judaism) caused a stir in the political system last night when, prior to the opening of discussions on the state budget, he compared the coalition members to dogs.

"This is the first time I see dogs giving something to cats," Litzman said, referring to a section in the coalition funds that allocates NIS 12 million for neutering stray cats.

In the coalition, he was sharply criticized, but it turns out that his colleagues in the haredi parties did not like the "unsuccessful" wording to say the least.

"This was one mistaken comment too many" one UTJ MK told Arutz Sheva.

"Instead of focusing the struggle on the problematic issues inherent in the budget, the severe harm to the haredi family, weak populations, Litzman was caught up in discussions that were personal, emotional and inappropriate. This does not serve our purpose to say the least," he said.

"We do not seek to provoke for the sake of provocation. Our role as MKs in the opposition is to present to the public who the contemporary leadership is and what its destructive actions are on the pocket of Israeli citizens and the Jewish character of the state. Statements of this kind do not contribute to this and even divert the discussion to clearly undesirable districts," he added.

In response to the coalition's criticism of him, his office responded by saying that "when Lieberman called for throwing the haredi, and when Lapid called the Likud voters derogatory names, they forgot to be shocked. We stopped apologizing to haredi persecutors and violations of our rights."

ISRAELI MILITARY HOME FRONT EXERCISE TO SIMULATE DOMESTIC UNREST FOR FIRST TIME (Ha'aretz 10/31/21)

The National Home Front Exercise, which will begin on Sunday and last for five days, will involve practice by all relevant entities and agencies in a scenario where Israel has to deal with fighting on multiple fronts, including from within.

As part of the lessons of the Israeli operation in the Gaza Strip in May, in which the security system was surprised by the intensity of clashes and disturbance of the peace in Israeli cities, particularly mixed and Arab localities, the National Home Front Exercise will open for the first time with a scenario led by the police. In the simulation, a security incident causes clashes in Israeli cities and blockage of main transport arteries, peace disturbances and attempts to impede the Israel Defense Forces' ability to mobilize to its required arena.

"A new reference was added to the scenario, that of the internal arena, which is a lesson from [the May operation in Gaza,] Guardian of the Walls," explained Yoram Laredo, head of the National Emergency Management Authority. "The first day of the exercise will be dedicated to Israel Police practicing violent disturbances against a multi-arena nationalist background, and that will be a day in which the police get a clearer view of the challenges facing them in terms of optimizing their force-building."

The exercise will require Border Police platoons operating in the West Bank to report to friction points, after being relieved by IDF soldiers. Concurrently, the Border Police reserve call-up array will be practiced as part of the drill. "This exercise is also an excellent opportunity for all government ministries to understand the implications, starting with disruptions in energy supplies. We're talking about 24-hour country-wide power cuts," Laredo added.

The forces will practice evacuating hospitals, retirement homes and special needs facilities. "We'll evacuate casualties, use soldiers to play wounded, road and chopper evac; we'll practice the intake at hospitals around the country. We'll practice the whole process – from planning to intake. We're practicing because we realize that the hospitals will likely have to take quite a few casualties, both civilian and military," Bar said.

SUPREME COURT RULES: YEHUDA GLICK WILL BE BANNED FROM TEMPLE MOUNT, AND PAY EXPENSES (Arutz-7 10/28/21)

Supreme Court Judges George Kara, Yosef Elron and Ofer Grosskopf have decided to reject the appeal filed by former MK Yehuda Glick against the police's decision to ban him from the Temple Mount for three months.

The judges ordered Glick to pay expenses in the amount of 1,000 shekels.

Judge Kara ruled that "the petition should be rejected in the absence of grounds for intervention. The unique status of the Temple Mount and the high and unique sensitivity involved in the events and their implications for the security interest and foreign relations of Israel are known, and so is the authority of the police to act to maintain public order to prevent a flare-up due to incidents at the scene."

The police response to the Supreme Court listed about ten cases in which Glick deviated from the rules of conduct on the Temple Mount compound, between July 2020 and September 2021.

According to Judge Kara's ruling, Glick's removal from the Temple Mount is within the authority of the police, and the decision to remove him was made for fear that his behavior or actions would cause harm to public safety or security.

Shai Glick, CEO of the Betzalmo organization, responded to the Supreme Court's ruling and said, "The place of trial is the place of evil. If it were not enough that they rejected the petition without even a hearing, they also imposed legal costs on the petitioner just for the sake of doing so. It is sad that the Supreme Court, which has always been attentive to the Women of the Wall due to the importance of freedom of worship, chooses to block its ears and punish the petitioner. This is first-class hypocrisy."

RABBI STAV: ISRAEL THREATENED BY DIVISION WITHOUT CONVERSION LEGISLATION (JPost 10/28/21)

The State of Israel is threatened by a severe socio-religious divide which could split the nation into two unless a law is passed to decentralize authority over Jewish conversion, Tzohar chairman and Municipal Chief Rabbi of Shoham Rabbi David Stav has said.

Speaking on The Jerusalem Post's Zoomcast series, Stav dismissed concerns that conversions under such a law would lack widespread

acceptance, and said that the legislation would allow rabbis to use tools available within Jewish law to make conversion easier, especially for children.

Religious Services Minister Matan Kahana is set to submit legislation to the Knesset in the coming weeks which would enable municipal chief rabbis to set up their conversion courts.

The motivation behind the legislation is to convert large numbers of Israeli citizens who are of Jewish ancestry, but not Jewish according to Jewish law, so as to avoid mass interfaith marriages in the Jewish state and the creation of a large sector of the population which is technically non-Jewish but fully integrated into Jewish society.

There are currently more than 400,000 Israeli citizens, mostly from the former Soviet Union or their children, who are fit into this category.

The legislation would allow moderate municipal chief rabbis, such as Stav, to adopt more lenient approaches to conversion in order to deal with the issue, especially regarding children who are easier to convert than adults.

"On the one hand we'll have tens of thousands of Israelis who are marrying [those who are not halachically Jewish people... and on the other hand they'll be a group who says this [first] group is not Jewish anymore," said Stav if the current situation continues.

The rabbi said this would divide Israeli society "into two huge nations" and would endanger societal cohesion, solidarity, and even security.

"Many of the Jews in Israel are willing to fight for a Jewish state but they are not willing to fight for an Israeli state [which is] not a Jewish state," said Stav. And the rabbi even compared the situation to the splitting of the ancient Kingdom of Israel following the death of King Solomon, as recorded in the Bible.

There is however intense opposition to the legislation from the Chief Rabbinate and the ultra-Orthodox political parties, while senior ultra-Orthodox rabbis and some senior conservative religious-Zionist rabbis are also likely to vehemently object.

Asked whether advancing reform to the conversion process amid such opposition would not itself cause socio-religious divides, Stav rejected the argument saying ultra-Orthodox rabbis already do not recognize the conversions performed under the auspices of the Chief Rabbinate.

"All haredi rabbis, not most, all, do not recognize the conversions of the Chief Rabbinate... So, the situation couldn't be worse than today," said the rabbi.

Asked about opposition from religious-Zionist rabbis, Stav claimed that "95 percent" would accept conversions under the new system.

TEL AVIV UNIVERSITY NAMED WORLD'S 5TH MOST ENTREPRENEURIAL SCHOOL (Israel Hayom 10/29/21)

Tel Aviv University has been ranked the world's fifth most-leading school for entrepreneurship by Startup Genome, an international policy advisor and research organization that every year names the globe's top institutions.

It is the only Israeli university to have made the list and the only non-American school to have ranked in the top five, following Stanford University, Massachusetts Institute of Technology, University of California, Berkeley, and Harvard University.

The ranking reflects the involvement of alumni at the world's leading universities in entrepreneurship, and in the establishment of scale-up companies, meaning companies that have advanced beyond the startup stage and whose worth is estimated at \$50 million or more.

A report by Startup Genome said that about 1,300 TAU alumni have gone on to found active companies in a wide range of fields over the last decade, 40 of which have become scale-up companies.

"This is a very significant achievement for both Tel Aviv University and Israel," Professor Moshe Zviran, dean of TAU's Coller School of Management and Chief Entrepreneurship and Innovation said.

"The Startup Genome ranking is a standard of entrepreneurial excellence of the highest level in the world. Israel in general, and TAU as its leading entrepreneurial university, form fertile ground for uniquely creative young

entrepreneurs who establish independent companies and hold key positions in the world's leading corporations.

"The rich toolbox which our students acquire during their studies serves them well when they enter the job market. We are proud of our alumni and students for this achievement and will continue to fortify TAU's position in the top echelons of global entrepreneurship," Zviran said.

The Israeli institution is followed in the ranking by Cornell University, Wharton School of the University of Pennsylvania, the University of Pennsylvania, and Columbia University.

SINKHOLES ON RECEDING DEAD SEA SHORE MARK 'NATURE'S REVENGE' (YNet 10/29/21)

A spectacular expanse of water in the desert, flanked by cliffs to east and west, the Dead Sea has lost a third of its surface area since 1960.

The blue water recedes about a meter (yard) every year, leaving behind a lunar landscape whitened by salt and perforated with gaping holes.

Going forward, "you might be lucky to have a channel of water here, that people will be able to put their toes in," laments Alison Ron, a resident of Ein Gedi who once worked at the spa.

"But there will be a lot of sinkholes."

The sinkholes can exceed 10 meters (33 feet) in depth and are a testament to the shrinking sea. Receding salt water leaves behind underground salt deposits. Runoff from periodic flash floods then percolates into the ground and dissolves the salt patches. Without support, the land above collapses.

At the Ein Gedi thermal baths, the roughly three kilometers (two miles) of rocky sand that now separate the spa from the shore are dotted with holes and crevices.

Further north, a whole tourist complex has turned into a ghost town, disfigured by craters and enclosed in fences. The pavement is gutted, the lampposts overturned, the date plantation abandoned.

Ittai Gavrieli of the Israel Geological Institute told AFP there are now thousands of sinkholes all around the shores of the Dead Sea, in Jordan, Israel and the West Bank.

They reflect human policy that has literally decimated the flow of water into the Dead Sea. Both Israel and Jordan have diverted the waters of the River Jordan for agriculture and drinking water. Chemical companies have extracted minerals from the seawater.

Climate change further accelerates evaporation. In Sodom, Israel, southwest of the Dead Sea, the country's highest temperature in over 70 years was recorded in July 2019 -- 49.9 degrees Celsius, or nearly 122 Fahrenheit.

Gavrieli said the Israel Geological Institute is monitoring the formation of sinkholes from space but it is not an exact science.

He said they are certainly "dangerous" but also "magnificent."

"It has potential to become a tourist attraction, if you're willing to take the risk on one hand and if insurance issues are clear," he said.

Much too perilous, answers Gidon Bromberg, Israeli director of the NGO EcoPeace, for whom the sinkholes are "nature's revenge" for "the inappropriate actions of humankind".

"We will not be able to bring back the Dead Sea to its former glory," he said.

"But we are demanding that we stabilise it."

His organization, comprised of Jordanian, Palestinian and Israeli environmentalists, advocates increased desalination of seawater from the Mediterranean to relieve pressure on the Sea of Galilee and the River Jordan, which could then flow back to the Dead Sea.

EcoPeace would also like the industry to be "held accountable" by paying more taxes.

Asked by AFP, a spokesman for Jordan's water ministry offered no detailed fix for the crisis. Instead, he said the donor community should play a "vital role" in sparking interest "to find reasonable solutions to the Dead Sea problem".

In June, Jordan abandoned a long-stalled proposal to build a canal with Israel and the Palestinians to carry water from the Red Sea to the Dead Sea.

Instead, Amman announced it would build a desalination plant to supply drinking water.

Even if the canal had been built, it could not have saved the lake on its own, said hydrologist Eran Halfi of the Dead Sea-Arava Science Center.

"The Dead Sea is at a deficit of one billion cubic meters per year and this was supposed to bring 200 million cubic meters," he said. "It would slow the drop but not prevent it."

So is the Dead Sea doomed to evaporate? Scientists say its decline is inevitable for at least the next 100 years. Sinkholes will keep spreading over the century.

However, the lake could reach an equilibrium because as its surface decreases, the water becomes saltier and evaporation slows down.

In Ein Gedi, Ron said that forecast gave her little satisfaction. By diverting rivers and building factories, she said, "man has interfered".

"We have to be ashamed of ourselves that we have allowed this to happen," she said.

ISRAEL'S MISGUIDED WAR AGAINST IRAN'S GAS STATIONS (Editorial, Ha'aretz 10/31/21)

Israel's greatest achievement against the Iranian nuclear program was when it managed to convince the international community that the Iranian threat wasn't Israel's private concern, but was aimed at the entire world. This achievement is rightly credited to Benjamin Netanyahu, now the opposition leader. As prime minister, he succeeded in fusing the Israeli and international tracks into a single consensual track that was joined not only by Western countries, but also by leading Arab states like Saudi Arabia and the United Arab Emirates.

This mobilization produced the nuclear agreement that was signed in 2015 and curtailed Iran's nuclear development in exchange for the removal of sanctions on it. But Israel, which had reservations about the agreement and viewed it as a Western capitulation to Iran, began aiming its fire at both the deal and then-U.S. President Barack Obama's administration, which was the driving force behind the agreement as well as one of its signatories.

Three years later, in 2018, Israel racked up another huge "achievement," once again thanks to Netanyahu. U.S. President Donald Trump withdrew from the agreement and significantly intensified sanctions on Iran. But this move boomeranged and blew up in Israel's face. Iran resumed enriching uranium in large quantities, began producing material necessary to build a nuclear bomb and is now a more immediate and dangerous threat than it was just before the agreement was signed.

At the same time, again due to Netanyahu, Iran became a political time bomb in Israel. Showy operations, like revealing files of information about Iran's previous nuclear programs and the assassination of Iranian nuclear scientists, were additional impressive scalps for Netanyahu's belt. But on the international front, the achievement of solidarity with Israel crumbled and was replaced by an orchestrated campaign to reinstate the nuclear deal, led by current U.S. President Joe Biden.

It now seems that Prime Minister Naftali Bennett has also succumbed to the allure of tactical operations against Iran and has even set far more megalomaniac goals than his predecessor. The cyberattack on Iranian gas stations was explained by defense officials as a means of spurring public protests in Iran that could develop into a civil uprising that would eventually lead to the collapse of the regime. And indeed, apocalyptic messianists have never abandoned this doctrine. But Iranians don't need an Israeli shot in the arm to be fed up with the regime. And just like Israelis won't revolt against their government because of the cyberattack on the Atraf website, Iranians presumably also won't rush to take to the streets.

The Iranian threat is too serious and too dangerous to be left in the hands of gamers and hackers. The nuclear agreement is currently the only realistic option for halting Iran's nuclear program. Any attempt to thwart it is tantamount to sabotaging Israel's national security.

ISRAEL'S ABILITY TO ATTACK IRAN IS VITAL FOR REASONS OTHER THAN YOU KNOW (Giora Eiland, YNet 10/30/21)

In the last decade, Iran has been the source of 80% of Israel's security problems.

Besides the Lebanese terror group Hezbollah, which is under Iranian control, there are at least four other Iran-backed threats facing Israel.

The first one is Iran's attempt to establish a Hezbollah-like military force in Syria; the second is its attempts to conduct cyberattacks on Israeli targets; the third is its ability to strike the Jewish state with cruise missiles and armed drones that could come from Syria, Iraq, and Yemen; and the fourth - and biggest - threat is the potential to very soon produce nuclear weapons.

A decade ago, Israel reached the ability to carry out an attack on Iranian nuclear facilities. Former Prime Minister Benjamin Netanyahu estimated at the time that an Israeli attack was possible and even necessary. Netanyahu assumed that if Iran were to attack Israel in return, U.S. forces would join the battle.

For various reasons, Israel eventually avoided launching such a strike, and the plan to attack Iran went into a deep freeze in 2013. Also, once the world powers signed a nuclear agreement with Iran in 2015, it became clear that an Israeli attack is inconceivable.

Fast forward to 2021 - the nuclear agreement is dead in the water and despite the two sides' proposal to rejoin the treaty, the gap between the U.S. and Iran seems unbridgeable.

Iran insists on three things as conditions for returning to the 2015 deal: lifting of all U.S. sanctions unconditionally; all the technology and uranium obtained by the Islamic Republic so far will remain in their possession; and thirdly, even though the agreement has been frozen for a few years ago, Iran wants that time to be counted as them adhering to the deal's obligations (in other words, if it agreed to maintain certain curbs for five years, those five have technically passed, even though the nuclear deal has been kept on ice).

U.S. President Joe Biden and his administration tend to compromise on many issues, but in this case, it seems like they are unwilling to submit to Iran's harsh demands. In my opinion, the chances of no new agreement at all are greater than the chances of these disputes being resolved.

This brings us back to 2011 when International Atomic Energy Agency (IAEA) reported that Iran had been conducting experiments aimed at developing a nuclear weapon. But in 2021, that's not the only threat Iran is capable of producing, and it requires Israel to be prepared for at least two scenarios for an open and direct military conflict with Iran.

The first scenario is a direct attack on Israel with cruise missiles and armed drones operated by Iran or militias under its rule. This kind of attack was carried out two years ago against the Saudi oil infrastructure, which paralyzed it, although not for long. And even though Israel has better defensive capabilities than Saudi Arabia, such an attack by Iran would likely require an Israeli retaliation on Iran's soil.

The second scenario involves Israel attacking Iran's nuclear facilities if the Iranian regime violates the nuclear agreement, if it is brought back to life, or simply begins accelerating toward a nuclear bomb.

The importance of the ability to perform such is great in order to show the international community that the threat of an Israeli strike is real. As a result, they might try harder to reach an agreement that will keep Israel safe, or harden the sanctions against the Islamic Republic or even prepare their own military options.

One of the reasons Iran allows itself to be so brazen with the U.S. is the bitter fact that Washington has not yet proven that it also has a credible military option.

The chances of a direct military confrontation between Israel and Iran, or even between Israel and Hezbollah, are still slim. But Israel has no choice but to improve both its defense and attack capabilities - including its cyber units.

The paralysis of Iran's gas stations earlier this week may indicate that Israel is not neglecting this vital area of operations.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

A Mother's Advice

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"His mother said to him, 'Your curse be on me my son. Only heed my voice and go and take for me...'" (27:13)

Yitzchak wishes to impart his invaluable blessings to his firstborn son, Esav. Rivka, realizing that Esav does not deserve these special blessings, instructs Yaakov to pretend to be Esav in order to obtain those blessings. Yaakov is very hesitant, and he objects that if Yitzchak realizes that he is not Esav, he might curse him for his duplicity. Rivka responds that: "Your curse will be on me."

Rivka's response is difficult to understand. Her promise is seemingly meaningless. If Yitzchak were indeed to curse Yaakov, that curse would be directed at him, not at Rivka. Yet, we see that Yaakov heeded her directive. How did Rivka's response reassure Yaakov?

Rabbi Dovid Feinstein offers a penetrating insight to explain the exchange. Rivka's response was not a literal offer to accept the curse upon herself – this is not something she had the ability to do. Rather, Rivka's intent was to let Yaakov know that, since she is his mother, any harm that might come to him would equally hurt her as well. He should not feel that it was only he who was at risk, but rather she felt the risk as much as he did. Once Yaakov realized that, he saw he could trust Rivka's advice and went ahead with the plan.

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TABLE TALK

Point to Ponder

He (Yitzchak) drew him close and kissed him (Esav); he smelled the fragrance of his garments and blessed him; he (Yitzchak) said, "See, the fragrance of my son smells like the fragrance of an orchard which Hashem has blessed." (27, 27)

Rav Yehuda said in the name of Rav, "The fragrance was like that of a "tapuach" orchard." (Taanis 29b)

Some explain this to refer to the fragrance of an esrog orchard. (Tosfos)

Why is Tosfos so particular about defining the exact fragrance Esav smelled like?

Furthermore, Hashem gave a curse to the trees of the world because they did not produce wood that tastes like its fruit (Rashi, Bereishis 1:11). Why would Yitzchak refer to this fragrance as an "orchard which Hashem has blessed," when in fact Hashem had cursed the orchards?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

On what day of the year did Sarah die?

Answer: Rosh Hashana

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Toldos* (27:18-19), when Yitzchak asks Yaakov "Who are you?" he responds: "It is I, Esav your firstborn; I have done as you told me." Yaakov's response seems to comprise a series of lies: he was not Esav, Yitzchak's firstborn, and he had not been told to do anything, and many commentators deal either explicitly or implicitly with the problem of the apparent mendacity of one as righteous as Yaakov. Some acknowledge the mendacity, but justify it on the grounds of necessity: Yaakov was more deserving of the blessings than Esav; he was obeying the directive of his mother Rivka, in compliance with the *mitzvah* to revere one's mother (*Vayikra* 19:3); and Rivka herself had received prophetic endorsement of her plan to deceive Yitzchak (Ibn Ezra and Radak).

Others explain that Yaakov did not actually lie: by saying "It is I," he really meant "I am he that brings [food] to you," or was simply answering Yaakov's question of "Who are you?" with the common response of "It is I." When he said "I have done as you told me," he meant "I have done many things (at different times) as you told me." (Rashi and Bechor Shor)

Ibn Ezra, a proponent of the first approach, dismisses the latter approach as "nonsense," and elsewhere (*Shemos* 31:18) explains his objection as follows:

The one who explains "It is I, Esav your firstborn" as meaning, "I am what I am, but Esav is your first-born," is not offering the plain meaning of the text. Neither is he explaining the text in accordance with the rules of rhetoric. If a person asks his neighbor in a law court, "Are you the one to whom I lent the following sum of money?" and his neighbor responds, "I am," he cannot later say, "What I meant was, I am his neighbor."

But although this point is obvious to Ibn Ezra, the Talmud (*Shevuos* 29a) actually contains a lengthy discussion of a very similar question: when a litigant takes an oath in court that is false according to the ordinary meaning of the words, can the oath be justified by construing its language according to the oath-takers "own understanding," i.e., his own private meaning? (This issue bears further discussion, but this is beyond the scope of this article.)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was the day of the blessing
2. I have my own offering.
3. I am a day of redemption.
4. I correspond to Avraham.

#2 WHO AM I?

1. I was for Adam.
2. I was for Nimrod.
3. I was for Esav.
4. I was for Yaakov.

Last Week's Answers

#1 400 (I was the price of a cave, I was the time in a foreign land, I am "tough", I was for Esav's men)

#2 Yitzchak (I was the second, My brother nearly killed me, My father nearly killed me, I was bound.)

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