

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

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

Light Candles by 4:33 - Havdalah 5:34

The Shabbos Shorts is sponsored this week by Jack Calman in appreciation of Rabbi Rosenbaum, friends, and our wonderful community for their support in helping me to deal with and recover from many months of recent difficulties and by Bette Ellen Weigert, the Krakow Family, Wendy Penn and Bernice Cohen in memory of their beloved mother and grandmother, Marion Krakow, Miriam Bat Ben Tzion, Z"L, on the occasion of her 7th Yahrzeit.

Mazal Tov

- **Lew Sosnowik** on the marriage of his granddaughter, Dorit Sosnowik, to Ben Gelman. Mazal Tov to the parents Debbie & Dr. David Sosnowik.
- **Shaine Spolter** on the birth of a great-grandson to her grandchildren, Eliana & Eltzafan Mark. Mazal Tov also to the grandparents, Sara & Baruch Raczkowski.

Condolences

- **Rebbetzin Yocheved Anemer** on the passing of her sister, Libby Mines.

Shabbos Schedule

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

Friday Night:

- Light Candles by 4:33
- Mincha: 4:35 (B), 4:25 (Sephardi, LBM), 4:35 NCSY Ruach Minyan (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), 4:30 (B), 4:25 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:34

Divrei Torah:

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

Kiddush Sponsors:

- 8:45 Minyan Kiddush in a Bag is sponsored by Shaine Spolter and Debby & Barry Greengart to commemorate the 40th Yahrzeit of Rabbi Seymour Spolter, Rav Simcha Ben Yitzchak Kalman (15th of Kislev), and Mrs. Yehudis Friedman, Yehudis Bas Rav Yitzchak David (25th of Tishrei) and the 21st Yahrzeit of Rabbi Chaim Friedman, Rav Chaim Rephael Ben Yom Tov Lipman (9th of Kislev).

YISE Youth Announcements

Shabbos Groups this Shabbos, November 20, from 10:00 AM until Shul ends, indoors. Masks required indoors for age 2+. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more info., contact Michal Merkin, YISE Youth groups coordinator, at mmerkin@yise.org

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! First session will take place Motzei Shabbos, November 20, 7:00 PM in the Social Hall. Sponsored by Carol and Tuvia Lazar in honor of Rabbi Rosenbaum, the Shmoff family, and all the volunteers who make Dor L'Dor happen! *See flyer for details.*

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

Chanukah Goody Bags - Come get your YISE Youth Chanukah goody bag, filled with Crafts, toys, and yummy Chanukah treats! Generously sponsored by Alan & Fran Broder. For ages 2 - 12. Pre-registration is required at www.yise.org/bags Registration deadline is Monday, November 22. Pick up from YISE on Sunday, November 28, from 2:00pm to 4:00pm. Feel free to email questions to LKor@yise.org

Chanukah Extravaganza - Sunday, December 5, 10:30 AM in the Social Hall. Fun for the whole family! Watch your email for details.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and times, go to: <https://wp.vise.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 on Monday, November 22.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**. will resume on Sunday, November 28.
 - **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:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys, is on break until further notice.
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis, is on break until further notice.
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
 - **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 ygwazwz
Zoom H: ID: 803 356 4156, password Learn

COVID-19 Updates

- The YISE Board has mandated that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be **fully vaccinated for COVID-19 in order to enter the Shul building.**
- **Masks are required for ALL people in the YISE Arcola building, whether vaccinated or unvaccinated, except for children under the age of 2.**
- There are no social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
- The Shul office is still open, but hours may vary.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

YISE Programs and Listings

Welcome new members voted in last week at the latest board meeting: Dova Boyars & Jake (Yanky) Adler.

Ashley Blaker - Let's have fun with Off-Broadway Comedian Ashley Blaker. Sunday, December 19, 8:30 PM. In-person at YISE. Sign up at www.yise.org/comedian See flyer for details.

Supporting Our Community - The YISE Social Committee treated the Wheaton Volunteer Rescue Squad to dinner on November 10 as a token of appreciation of their service to the community.

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

The Laws and Lessons of Shemitta - Recordings of this series with Rabbi Rosenbaum and Rabbi Postelnek available at <https://wp.yise.org/shemitta>

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.

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

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

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 Minyan. 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, mkarlin@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 Hyatt's Gemara Shiur

- **Margie & Michael Hourwitz** in honor of a Refuah Sheleimah to Rabbi Hyatt, in gratitude to Rabbi Grauman and in honor of all the Talmidim in the 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

- **Judy & David Marwick** in memory of Rabbi Seymour Spolter, HaRav Simcha Ben Yitzchak Kalman, Z"l, whose 40th Yahrzeit is 15 Kislev.
- 8:45 Minyan Shabbos Drasha**
- **Marsha & Yitz Kasdan** in memory of Yitz's father, Dr. Bernard Kasdan, R. Shimshon Dov Ben Menachem Mann HaKohen, Z"l.

Community Programs & Listings

Condolences to Jonathan Chelst, Michael Chelst and the Chelst family on the passing of Florence Chelst. The funeral took place in Israel on Sunday. **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

Federal Holiday Learning Program - Kollel Zichron Amram, Thanksgiving Day, Thursday, November 25. In person at the YGW Boys Campus and also on Zoom, Meeting ID: 892 627 5529, Passcode: 1216613. 7:45 AM Davening, 9:00 AM breakfast, 9:30 AM Chevrusa learning, 10:40 AM - 11:20 AM Shiur with Rabbi Eli Reingold, Rosh Kollel. Questions? Contact Rabbi Moshe Chaim Blate, mblate@yeshiva.edu or 240-858-2041.

Greater Washington Community Kollel invites the entire community to a gala Chanukah Celebration on Monday, November 29, 7:00 PM at SEHC, 10900 Lockwood Drive. At 7:30 PM, Miracles & Mesirus Nefesh, Nes & Nisayon: The Science of Miracles with Rabbi Moshe Walter Rabbi, Woodside Synagogue, and BALOONINESS!!! The Wondrous Balloon Show Presented by Mr. Airhead for children. Delicious Chanukah refreshments, live music & dancing, cotton candy and more!

Women's Online Shiur with Rabbi Yehoshua Levy - Free 1-hour shiur on Zoom on the first and third Sundays of each month at 7:15 PM. Topic: Eishet Hayil, with principles from Mesilat Yesharim and weekly Sidra. In English. All levels of ability are welcome. Contact Shiur Coordinator at womensshiur@gmail.com for details.

Kemp Mill Toastmasters - Wednesday, December 1, 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
New to Silver Spring? Not So New? Can't Wait to Meet You at Welcome to Town! - For women, Motzei Shabbos, November 20, 8:30 PM - 9:45 PM. Panel discussion, "Our Town", featuring Rivky Schwartz, Sara Elikan and Channah Cohen. RSVP to Esther Bergman 757-386-7837 and Devorah Rivka Shafra 443-416-0850.

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

Bring Some Warmth to the Capital Kosher Food Pantry - Please contribute warm soups, beverages and more to the Pantry's Winter Food Drive. You can drop off your donation in one of our local bins (located at YISE, KMS, Moti's & Shalom) or drop off/ship to the Pantry: Capital Kosher Pantry, 1910 University Boulevard West, Silver Spring, MD 20902. Suggested donations: boxed or canned soups, tea, hot cocoa, coffee, jarred gefilte fish, Shabbat & Yahrzeit candles, tea lights & olive oil.

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

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

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 21	Monday November 22	Tuesday November 23	Wednesday November 24	Thursday, November 25 Thanksgiving Day	Friday November 26
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	6:30, 7:30, 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)	4:35	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	4:35	See Shabbos schedule
	Sephardi (LBM)	4:30	4:30	4:30	4:30	4:30	
Halachic Times: Latest Alos Hashachar 5:40 AM, Earliest Talis and Tefilin: 6:08 AM, Latest Netz: 7:05 AM, Latest Krias Shema: 9:26 AM, Earliest Mincha: 12:26 PM, Earliest Shkia: 4:47 PM, Latest Tzeis Hacoachavim: 5:33 PM							

Next Shabbos

November 26 - 27, 2021 - 23 Kislev 5782
Parshas Vayeishev

Friday Night:

- Light Candles by 4:29
- Mincha: 4:30 (B), 4:20 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 4:25 (B), 4:20 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:31

Next Shabbos Shorts Deadline: Wednesday, November 24 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 - Wednesday 9:00 AM - 5:00 PM, Closed Thursday

Friday 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager



DOR L'DOR

At Young Israel Shomrai Emunah!

A Family Chevrusah-style Learning in a fun environment

Delicious Pizza!

Interactive Discussions!

Raffle of Exciting Prizes!

Due to COVID concerns, while learning and discussion will be in person, the pizza will be taken to-go.

It is YISE policy 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.

Furthermore, we ask that everyone wear a mask.

5782 Motzei Shabbos Times:

November 20 — 7:00 pm

December 4 — 7:15 pm

December 18 — 7:00 pm

January 8 — 7:00 pm

January 29 — 7:15 pm

February 12 — 7:30 pm

February 26 — 7:45pm

YISE Arcola Social Hall

To sponsor this program, please
contact Michael Shimoff at
mshimoff@yise.org



YISE YOUTH Presents



STREET SMARTS

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

Sunday, November 21, 2021

YISE Social Hall

1132 Arcola Ave. Silver Spring, MD 20902

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

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



Bring a Parent to be your Sparring Partner

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



Program Sponsored By Ben Yehuda Pizza

Generously sponsored by Alan & Fran Broder



For Ages 2-12!

COME GET YOUR YISE YOUTH

Chanukah Goody BAGS



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

BAGS INCLUDE
CRAFTS, TOYS, AND
YUMMY CHANUKAH
TREATS!



**Pre-registration
is required!
Yise.org/bags
Deadline: Nov. 22**

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.



YISE Presents

To Kindle a Soul

Join us for a panel discussion about inspiration and growth
with some of our community's most effective mentors!

Moderated by Rabbi Rosenbaum



Mrs.
Sharon
Freundel

Rabbi
Ari
Koretzky



Mrs.
Lianne
Heller

Rabbi
Dr. Ivan
Lerner

Monday night, November 29 (2nd night of Chanukah), 8 pm

ZOOM Meeting ID: 416 963 9000

Passcode: 492019

Phone: 301-715-8592

The YISE SOCIAL COMMITTEE
invites you to come out and hear comedian



ASHLEY BLAKER

As seen in his own off-broadway production "Goy Friendly!"

\$30/TICKET, \$50/COUPLE

IF RSVP BY DEC 17

\$35/TICKET, \$55/COUPLE

AT THE DOOR

DEC 19th | 8:30PM

YISE SOCIAL HALL

Light refreshments provided

SIGN UP AT

[HTTP://WWW.YISE.ORG/COMEDIAN](http://www.yise.org/comedian)

*****Must be fully vaccinated if medically eligible for an FDA-approved COVID-19 vaccine*****

*****Follow Montgomery County mask requirements on day of program*****

Sponsorships are welcome: Contact Goldie Fields, comedian@yise.org

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom

Volume 28, Issue 8

Shabbat Parashat Vayishlach

5782 B"H

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

The Parable of the Tribes

From beginning to end, Genesis chapter 34 tells a terrifying story. Dina, Jacob's daughter – the only Jewish daughter mentioned in the entire patriarchal narrative – leaves the safety of home to go out to "look at the daughters of the land." She is raped and abducted by a local prince, son of the king of the town known as Shechem.

Jacob learns of this fact but does nothing until his sons return. Dina's brothers Shimon and Levi immediately realise that they must act to rescue her. It is an almost impossible assignment. The hostage-taker is no ordinary individual. As the son of the king, he cannot be confronted directly. The king is unlikely to order his son to release her. The other townspeople, if challenged, will come to the prince's defence. It is Shimon and Levi against the town, two against many. Even were all of Jacob's sons to be enlisted, they would still be outnumbered.

Shimon and Levi therefore decide on a ruse. They agree to let Dina marry the prince, but they make one condition. All the male members of the town must all be circumcised. The men of Shechem, seeing long-term advantages to an alliance with this neighbouring tribe, agree. The men of the town are weakened by the operation, and their pain is most acute on the third day. That day, Shimon and Levi enter the town and kill the entire male population. They rescue Dina and bring her home. The other brothers then plunder the town.

Jacob is horrified by their actions. "You have made me odious to the people of the land," he says. What then were we supposed to do, ask the two brothers? "Should we have left our sister to be treated like a prostitute?" With that rhetorical question, the episode ends and the narrative moves elsewhere. But Jacob's horror at the action of his sons does not end there. He returns to it on his deathbed, and in effect curses them: "Simeon and Levi are brothers—their swords are weapons of violence. Let me not enter their council, let me not join their assembly, for they have killed men in their anger and hamstringed oxen as they pleased. Cursed be their anger, so fierce, and their fury, so cruel! I will scatter them in Jacob and disperse them in Israel."

The story of Dina is an extraordinary passage. It seems to lack any kind of moral message. No one comes out of it well. Shechem, the prince, would seem to be the chief villain. It was he who abducted and raped Dina in the first place. Hamor, his father, fails to reprimand him or order Dina's release. Shimon and Levi are guilty of a horrendous act of violence. The other brothers engage in looting the town. Jacob seems passive throughout. He neither acts nor instructs his sons on how to act. Even Dina herself seems at best to have been guilty of carelessness in going out into what was clearly a dangerous neighbourhood – recall that both Abraham and Isaac, her grandfather and great grandfather, had feared for their own lives because of the lawlessness of the times.

Who was in the right and who in the wrong are left conspicuously undecided in the text. Jacob condemns his sons, but his sons reject the criticism.

This debate continued and was taken up by two of the greatest Rabbis in the Middle Ages. Maimonides takes the side of Shimon and Levi. They were justified in what they did, he says. The other members of the town saw what Shechem had done,

knew that he was guilty of a crime, and yet they neither brought him to court nor rescued the girl. They were therefore accomplices in his guilt. What Shechem had done was a capital crime, and by sheltering him the townspeople were implicated. This is, incidentally, a fascinating ruling since it suggests that for Maimonides the rule that "all Israel are responsible for one another" is not restricted to Israel. It applies to all societies. As Isaac Agrama was to write in the fifteenth century, any crime known about and allowed to continue ceases to be an offence of individuals only and becomes a sin of the community as a whole.

Nahmanides disagrees. The principle of collective responsibility does not, in his view, apply to non-Jewish societies. The Noahide covenant requires every society to set up courts of law, but it does not imply that a failure to prosecute a wrongdoer involves all members of the society in a capital crime.

The debate continues today among Bible scholars. Two in particular subject the story to close literary analysis: Meir Sternberg in his *The Poetics of Biblical Narrative* and Rabbi Elchanan Samet in his studies on the parsha. They too arrive at conflicting conclusions. Sternberg argues that the text is critical of Jacob for both his inaction and his criticism of his sons for acting. Samet sees the chief culprits as Shechem and Hamor.

Both point out, however, the remarkable fact that the text deliberately deepens the moral ambiguity by refusing to portray even the apparent villains in an unduly negative light. Consider the chief wrongdoer, the young prince Shechem. The text tells us that "his heart was drawn to Dina, daughter of Jacob; he loved the young woman and spoke tenderly to her. And Shechem said to his father Hamor, 'Get me this girl as my wife.'" Compare this with the description of Amnon, son of King David, who rapes his half-sister Tamar. That story too is a tale of bloody revenge. But the text says about Amnon that after raping Tamar, he "hated her with intense hatred. In fact, he hated her more than he had loved her. Amnon said to her, 'Get up and get out!'" Shechem is not like that at all. He falls in love with Dina and wants to marry her. The king and the people of the town readily accede to the Shimon and Levi's request that they become circumcised.

Not only does the text not demonise the people of Shechem, it also does not paint any of Jacob's family in a positive light. It uses the same word – "deceit" – of Shimon and Levi that it has used previously about Jacob taking Esau's blessing, and Laban substituting Leah for Rachel. Its description of all the character – from the gadabout Dina to her excessively violent rescuers, to the plundering other brothers and the passive Jacob – the text seems written deliberately to alienate our sympathies.

The overall effect is a story with no irredeemable villains and no stainless heroes. Why then is it told at all? Stories do not appear in the Torah merely because they happened. The Torah is not a history book. It is silent on some of the most important periods of time. We know nothing, for example, about Abraham's childhood, or about thirty-eight of the forty years spent by the Israelites in the wilderness. Torah means "teaching", "instruction", "guidance". What teaching does the Torah want us to draw from this narrative out of which no one emerges well?

There is an important thought-experiment devised by Andrew Schmookler, known as the parable of the tribes. Imagine a group of tribes living close to one another. All choose the way of peace except one that is willing to use violence to achieve its ends. What happens to the peace-seeking tribes? One is defeated and destroyed. A second is conquered and subjugated. A third flees to some remote and inaccessible place. If the fourth seeks to defend itself, it too will have to have recourse to violence. "The irony is that successful defence against a power-maximising aggressor requires a society to become more like the society that threatens it. Power can be stopped only by power."

There are, in other words, four possible outcomes: [1] destruction, [2] subjugation, [3] withdrawal, and [4] imitation. "In every one of these outcomes the ways of power are spread throughout the system. This is the parable of the tribes." Recall that all but one of the tribes seeks peace and has no desire to exercise power over its neighbours. Nonetheless, if you introduce a single violent tribe into the region, violence will eventually prevail, however the other tribes choose to respond. That is the tragedy of the human condition.

As I was writing this essay in the summer of 2014, Israel was engaged in a bitter struggle with Hamas in Gaza in which many people died. The State of Israel had no more desire to be engaged in this kind of warfare than did our ancestor Jacob. Throughout the campaign I found myself recalling the words earlier in our parsha about Jacob's feelings prior to his meeting with Esau: "Jacob was very afraid and distressed", about which the Sages said, "Afraid, lest he be killed, distressed lest he be forced to kill." What the episode of Dina tells us is not that Jacob, or Shimon and Levi, were right, but rather that there can be situations in which there is no right course of action; where whatever you do is wrong; where every option will involve the abandonment of some moral principle.

That is Schmookler's point, that "power is like a contaminant, a disease, which once introduced will gradually but inexorably become universal in the system of competing societies." Shechem's single act of violence against Dina forced two of Jacob's sons into violent reprisal, and in the end everyone was either contaminated or dead. It is indicative of the moral depth of the Torah that it does not hide this terrible truth from us by depicting one side as guilty, the other as innocent.

Violence defiles us all. It did then. It does now.

Shabbat Shalom: Rabbi Shlomo Riskin

"And he said, Your name will no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed. And Jacob asked him and said, 'Tell me, if you would, your name.' 'Why do you ask for my name?' And he blessed him there. And Jacob called the name of the place 'Peniel' because I have seen God face to face and I have survived."

Three times each day, we begin the Amidah prayer with the words, "Blessed are You, Hashem, our God and God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob..." Why the apparent repetition in addressing the Almighty? Why

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do we not simply say, “Blessed are You, Hashem, our God...?”

Rabbi Yisrael Ba'al Shem Tov explained that it is preferable and appropriate for a person to attempt to discover God on one's own and to establish a personal relationship with Him. At the same time, one should also relate to God as did our ancestors.

Certainly, if a person were to develop his or her own unique contact with God, that devotion would be genuine and spontaneous, rather than mechanical and formalized. But such a search is inevitably fraught with setbacks and disappointments. And what if the Almighty still remains elusive, even after a lengthy quest?

The search for God is the underlying theme of Jacob's life. This was to be a search for God unique to him, not reliant solely on the discoveries of God made by Abraham and Isaac, respectively. Most importantly, Jacob had to feel worthy of God's “friendship” in order to enter into a fellowship with the Divine.

Thus, in order for Jacob to find his way to God, he must first come to grips with his own personality flaws, with his own inner and truest self and identity, and with the image of God within himself! And that would require a fateful confrontation with his arch-nemesis and twin brother, Esau. He must somehow atone for his sin of deceitfully having stolen the “blessings” away from Esau. He can only meet God with a clear conscience!

Will Esau stand in the way of God's promise to Jacob and his seed? Can Jacob atone for the guilt he feels vis-à-vis Esau, and exorcise the jealousy he feels towards his brother, who had been the beneficiary of Isaac's favor? Addressing the Almighty, Jacob prays to the “God of my father Abraham and the God of my father Isaac...”, not yet able to mention “my God”.

Because of what follows, it becomes clear that the wedge between Jacob and himself—indeed, between Jacob and God—is Esau. Only after Jacob can successfully separate himself from Esau will he be able to confront his own God.

On the night before he is to meet his brother in the flesh after a twenty-year estrangement, the Torah records how Jacob remained alone and wrestled with an unidentified stranger over whom he prevailed. Our Sages identify this stranger as the angel of Esau. Fascinatingly, Rabbi Samson Raphael Hirsch (1808-1888, Germany) suggests that it may well have been the Esau within Jacob who is haunting the patriarch with guilt and jealousy.

Jacob receives the victory name Yisrael (Israel) from the stranger; he has prevailed against men and God. In what way? He has finally confronted the twin personality within himself: the grasping, cheating Esau he desired to become in order to obtain his father's favor and achieve momentary materialistic enjoyment, and the Esau (and Esauism) from within himself.

Hence, he is ready to take the wealth he received from Laban during his Esau stage and return it to Esau when they meet on the morrow: “take my blessing (‘which I received under false pretenses’), he will say—and once he repents and returns his ill-gotten gain, Jacob is ready to accept himself.

Only after he has successfully wrestled with the stranger—exorcising the pain and guilt created by his jealousy and deception—is Jacob finally rewarded by seeing God face to face.

And after his mastery over the angel of Esau, Jacob calls the place of the encounter Peniel, “because I have seen the Lord face to face, and my soul has been saved”. Jacob exorcised Esau—and in the process found both himself and his God. His struggle and search has ended in victory. The true Jacob has triumphed over himself and has become “Isra-el”.

Immediately afterward, the Torah records that

Jacob “came in peace (shalem) to the city of Shekhem.” “Shalem” can also be understood as “complete.” He is now, finally, his whole, independent self.

And so he erects an altar to his own God, calling it Kel Elokei Yisrael, “God, the God of Israel.” Finally God is not only the God of his grandfather and of his father, but also the God of Israel, the God of the “complete” Jacob, his own personal God, Whom he has discovered after many travails and much pain.

The circle is thus complete; Jacob has succeeded in his search for his true self and only then, for his own God. And because of that search, we pray in the Amidah to God as encountered by each of our patriarchs. Standing on the shoulders of (spiritual) giants, we pray to the God of Abraham, the God of Isaac, and the God of Jacob, reminding us of our need to pursue our own personal discoveries of ourselves and then of our own personal God!

The Person in the Parsha: R. Tzvi Hersh Weinreb **He is Not a Candyman** [Excerpted]

I would like to share two conversations with a well-known sage from a previous generation. Since they were “off the record,” I will not mention his name.

Our discussion centered upon one of his favorite topics, Jewish education. He felt that there was much to be proud of in the then-current state of early elementary education, for students of age six to ten years. The problem, he insisted, was from that age onward through the range of stages of human life.

“We cannot allow teenagers to remain with the understanding of the stories of the Torah that they first heard when they were kindergartners. They then heard what the world refers to as ‘Bible stories,’ and teenagers cannot take ‘Bible stories’ seriously. We must teach them a more mature understanding of the stories of Chumash if their Torah studies are to have an impact upon their minds and souls.”

He went on to argue that if the lessons learned in early grade school are irrelevant to teenagers, those lessons can certainly not satisfy the intellectual appetites and moral sensitivities of individuals in their twenties, thirties, sixties, and seventies.

From that moment, I resolved to assure that my lessons, to adolescents as well as to senior citizens, would contain interpretive material adequate to their developmental stages. I would no longer limit my lectures to the surface meaning of Torah texts but would search carefully for deeper meanings, meanings that would resonate with my students “where they were at.”

Later, this sage added: “It is not just in teaching texts that we must adjust our teaching to the maturity level of our audience. We must do so all the more when we discuss the nature of the divine. Very young children are taught to do good deeds, and that then the Almighty will reward them. They come to think of the Almighty as a grand old candyman who distributes candies to good little boys and good little girls. We cannot allow the kindergartner's perception of the Almighty to persist into adolescence, adulthood, and beyond. Our understanding of the nature of the Lord must grow as we grow older.”

I took this conversation even more seriously than I took the earlier one. It was then that, in my own teaching and writing, I began to speak of the need for “spiritual maturity.”

Since then, I have discovered numerous texts which speak of “spiritual maturity,” albeit in a different terminology. Let me share some of them with you.

Rabbenu Yonah of Gerona writes: “...Say not to yourselves, ‘The Lord has enabled us to possess this land because of our virtues...’ It is not because of your virtues and your rectitude...”. We have hereby been exhorted not to attribute our success to our righteousness or the uprightness of our hearts, but to

Likutei Divrei Torah

believe and to know within our hearts that it derives from the lovingkindness of the Exalted One and from His great goodness, as Jacob our father said, “I am not worthy of all the mercies and of all the truth”.

Note that this teaching has its roots in the words of Jacob in Vayishlach. There Jacob returns to the Land of Israel after years of exile. He prefaces his prayer of gratitude with the words: “Katonti—literally, I am too small—to have merited all of the mercies and all of the truth that You have bestowed upon me...”

Rabbenu Yonah insists that these words in Deuteronomy are not merely spoken to the generation of the Children of Israel near the end of their sojourn in the wilderness. Nor are Jacob's words just for the historical record. Rather, there is a message here for each of us for all eternity. As the author of the work known as Sma”k states so clearly: “One must never be a tzadik in one's own eyes.”

In the words of the Derashot HaRan: “When the Children of Israel are victorious against a mighty enemy, the Almighty is not concerned that they will attribute their victory to their own might. After all, the enemy was much mightier than they. He is much more concerned that, although they will concede that their victory was due to His intervention, they will credit themselves for His assistance, believing that it was their piety that caused Him to perform miracles on their behalf... Man attributes his successes to himself, one way or another.”

Rabbi Bahya ben Asher comments: “We must all reflect, in our prayers, upon our own insufficiencies and deficiencies in contrast to the Master whom we serve. We deserve nothing. He owes us nothing. Whatever we receive from Him stems from His pure lovingkindness.”

The Almighty is not just a “candyman” who doles out goodies to us because of our paltry piety. The successes we experience are drawn from His otzar matnat chinam, His treasure house of freely given gifts. We must recognize that our successes are from His “pocket full of freebies.” Then we achieve “spiritual maturity.”

“Spiritual maturity” also informs our personal prayers. We must understand that we need the Lord's help not only for our physical requirements, our health, wellbeing, and material success. Additionally, we need His help to achieve “spiritual” benefits. We need His support to control our darker passions. We need His encouragement to become better people. We need His help to untangle difficult passages in the course of our Torah studies. We must pray for His succor as we struggle with the moral, ethical, and, yes, political challenges of our times.

Rabbi Avraham Godzinsky, a Holocaust victim, said it well in an essay written shortly before his murder, published posthumously: One must never delude himself into thinking that the spiritual aspects of his life are in his control, that he is the one who improves his behavior, that he is the one who repairs his character, since after all he has free will, and he chooses his way in life on his own. The truth is that all a person can do is to will and to commit to the good. But good actions are ultimately not in his control. Life and health are necessary for effective action, talent and skill are necessary to perform mitzvot, inner strength is necessary to overcome the evil urge. But for life and health and talent and skill, man is utterly dependent upon divine assistance.

After all, we pray daily and give thanks for our intelligence, for our mental capacity to study Torah, for our ability to articulate prayers, for our courage to repent, and so man recognizes that even the spiritual part of him is not his. Man directs his eyes upwards to the Lord as he says in his prayers, “Enlighten our eyes in Your Torah, connect our hearts to Your mitzvot, and direct our hearts to love and to fear Your Name.” May we all take to heart the need to mature spiritually as we age physically.

וַיִּשְׁלַח

וַיִּשְׁלַח

In this week's *Parashah* we read of Yaakov's reunion with his brother Esav. As this week's *Haftarah*, we read the entire book of *Ovadiyah*. R' Gamliel HaKohen Rabinowitz-Rappaport *shlita* (*Rosh Yeshiva* of Yeshivat Sha'ar Ha'shamayim in Yerushalayim) identifies several reasons for this choice.

First, *Ovadiyah* was himself a convert who descended from Esav, and his prophecy foretells the downfall of wicked Edom as a punishment for its oppression and persecution of Yaakov's descendants. [Our Sages use "Edom" to refer to the Roman Empire and its spiritual and political heirs to this day.]

Second, the *Haftarah* ends with the verse: "Then redeemers will ascend Har Tziyon to judge Esav's mountain, and dominion will be Hashem's." This will be the fulfillment of Yaakov's promise to Esav in our *Parashah* (33:14), "Let my master go ahead of his servant; I will make my way at my slow pace according to the gait of the flocks before me and the gait of the children, until I come to my master at Seir [Esav's land]."

Third, we read in the *Haftarah*, "The House of Yaakov will be a fire and the House of Yosef a flame--and the House of Esav like straw; they will kindle among them and consume them." Since we read in the *Parashah* that Yaakov humbled himself to Esav, we read in the *Haftarah* that that relationship is not a permanent one.

Finally, *Ovadiyah* was a courtier to Achav and Izevel, the wicked king and queen of *Yisrael*. Our Sages say: "Let *Ovadiyah*, who lived among evil people and did not learn from their ways, prophecy about Esav, who lived among righteous people and did not learn from their ways." (*Tiv Ha'haftarah*)

Bitachon

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

As discussed last week, Rabbeinu Avraham ben Ha'Rambam z"l (son of Maimonides; Egypt; 1186-1237) defines the *Bitachon* that is expected from most people, in most situations, as understanding that nature functions only because that is Hashem's will. Therefore, before each activity that one engages in, he should pray that it be successful. Also, *Bitachon* means not working excessively to the point that one neglects his obligation to make Torah study his primary focus. Rabbeinu Avraham continues:

Regarding *Bitachon*, or lack thereof, people can be categorized into three groups. The first consists of prophets who are close to Hashem, and also their pious disciples. Their *Bitachon* is manifested by refraining from all normal physical means to an end, instead relying on miracles that contradict the laws of nature. This is the *Bitachon* exemplified by Yehonatan [son of King Shaul] when he attacked the army of the Plishtim with only his valet accompanying him. Yehonatan said (*Shmuel I* 14:6), "Perhaps Hashem will act on our behalf, for nothing prevents Hashem from winning a victory by many or by few." This also is the *Bitachon* that David demonstrated when he fought Goliath with only a slingshot. He even refused the armor offered to him, saying (see *Targum* to *Shmuel I* 17:39), "Miracles do not take place through wearing armor."

Such *Bitachon*, explains Rabbeinu Avraham, is justified only by *Ruach Hakodesh* / Divine Inspiration, as in the cases of Yehonatan and David, or a direct promise from Hashem. (The fact that Hashem has made a promise does not change the fact that relying on Him is called "*Bitachon*," nor does it lessen the prophet's reward. To the contrary, he is rewarded for that *Bitachon*, as we read (*Bereishit* 15:6), "[Avraham] trusted in Hashem, and He reckoned it to him as righteousness.") But, this lofty level of *Bitachon* is very rare. Not all prophets merit to attain it, and even a prophet who attains it cannot count on maintaining that level consistently.

For example, writes Rabbeinu Avraham, there is no doubt that our Patriarch Yaakov was among those who attained this lofty level. The Torah describes how he abandoned his father's riches and left Be'er Sheva on foot, with nothing more than a walking stick. He took no animal to ride upon or friend to keep him company, as we read (*Bereishit* 32:11--in this week's *Parashah*), "For with my staff I crossed this Jordan [River]..." - **Continued inside** -

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Nevertheless, Rabbeinu Avraham continues, Yaakov feared Lavan and fled his home secretly, as we read (31:31), “Because I was afraid, for I thought, perhaps you might steal your daughters from me.” Yaakov also feared Esav and sought natural means to appease him, as we read (32:8 & 21--in our *Parashah*), “Yaakov became very frightened, and it distressed him . . . ‘I will appease him with the tribute that precedes me, and afterwards I will face him; perhaps he will forgive me’.”

We see from this, concludes Rabbeinu Avraham, that *Bitachon* in a miracle or unusual kindness from *Hashem* is justified only based on *Ruach Hakodesh*--such as Shimshon experienced (see *Shoftim* 14:6--“The spirit of *Hashem* came mightily upon him”)--or in response to a specific command from *Hashem*. Thus, Eliyahu Hanavi said about the mortal risks he took in fighting idolators (*Melachim II* 18:36), “By Your word I have done all these things.” This explains why Yaakov needed to experience a fight with an angel--so that his victory would give him “permission” to again have the high level of *Bitachon* he had possessed earlier. But, if one hangs his hopes on miracles without proper preparations on his part and without a revelation from *Hashem*, or without receiving approval via *Ruach Hakodesh*, he is seeking something that does not benefit him. As such, he sins by having *Chutzpah* that leads to *Chillul Hashem* / desecration of G-d’s Name [when his expectations are not met]. Without a doubt, he will be punished, Rabbeinu Avraham cautions.

(*Ha’maspik L’ovdei Hashem*, ch.8)

A related thought:

R’ Avraham Erlanger z”l (1931-1921; *Rosh Yeshiva* of Yeshiva Kol Torah in Yerushalayim) writes: The supernatural miracles and wonders that fill the stories of the Patriarchs can help us to sense--not just believe abstractly--the reality of Creation and *Hashem*’s providence. Throughout the lives of the Patriarchs and Matriarchs, once can feel that they were being led supernaturally from above. The *Gemara* (*Pesachim* 50b) teaches that one who serves *Hashem* “*Lishmah*” / with the proper intentions will merit *Chessed* / kindness that is “above the Heavens.” The lives of the Patriarchs and Matriarchs demonstrate this in practice. (*Birkat Avraham* Vol. III, p.303)

“The sun rose for him as he passed Penuel and he was limping on his hip.” (32:32)

Rashi explains: The sun rose to heal his lameness.

R’ Ze’ev Wolf z”l (*Chassidic Rebbe* in Zhytomyr, Ukraine; died 1798) writes: When a person sees *Hashem*’s light even in the suffering he experiences and therefore remains firm in his righteousness, that itself will heal both his physical and spiritual ills. However, R’ Ze’ev Wolf adds, a person’s intention should not be to receive physical benefit as a result of his Divine Service.

(*Ohr Ha’meir*)

“He charged them, saying, ‘Thus shall you say, ‘To my master, to Esav, so said your servant Yaakov: *Garti* / I have sojourned with Lavan and have lingered until now’.” (32:5)

The word “*Garti*” (גרתי) contains within it the word “*Ger*”; thus, *Rashi* z”l explains, Yaakov’s message can be understood as: “I remained an outsider and did not achieve prominence in Lavan’s land.” Alternatively, “*Garti*” is an anagram (in Hebrew) of “*Taryag*” (תר״ג); thus, Yaakov’s message can be understood as: “I kept all 613 *Mitzvot* while I was with Lavan. Therefore, I am confident of *Hashem*’s protection and not afraid of you.” [Until here from *Rashi*]

R’ Dovid Eichenstein z”l (*Burshtiner Rebbe* in Brooklyn, N.Y.) elaborates: There are two reasons why the Jewish People may need to fear the gentile nations. First, when we imitate the nations and become too close to them, *Hashem* sends us reminders in the form of persecution or anti-Semitism that that is not our place. Second, R’ Yisrael z”l (1698-1760; the *Ba’al Shem Tov*, founder of the *Chassidic* movement) teaches, every frightening experience we have is meant to remind us to fear *Hashem*. When we forget to fear *Hashem* properly, He reminds us that if would only fear Him, nothing else would frighten us.

R’ Eichenstein concludes: Yaakov was saying to Esav, I have no reason to fear you. First, I did not achieve prominence in Lavan’s land. Your values--glory and honor--are not my values. Second, I kept all 613 *Mitzvot*, and my fear of *Hashem* is strong. Serving *Hashem* is my only desire, and He does need to send me a reminder. Therefore, I do not fear you. (*Zer Zahav*)

“Then *Elokim* said to him, ‘Your name is Yaakov. Your name shall not always be called Yaakov, but Yisrael shall be your name.’ Thus He called his name ‘Yisrael’.” (35:10)

The *Gemara* (*Berachot* 12b-13a) teaches: “Not that the name ‘Yaakov’ will be uprooted completely. Rather, ‘Yisrael’ will be his primary name and ‘Yaakov’ will be his secondary name.”

Rashi z”l explains: The Torah cannot mean to replace the name Yaakov entirely, for *Hashem* Himself continued to address this Patriarch as ‘Yaakov.’ [Until here from the *Gemara* and *Rashi*]

R’ Yehuda Loewe z”l (*Maharal* of Prague; died 1609) writes: The name “Yaakov” is the cause of and prerequisite to the name “Yisrael.” “Yaakov”--coming from the word meaning “heel”--alludes to the Patriarch’s tendency to humble himself, which itself is the reason that *Hashem* elevated him and called him “Yisrael”--a name that suggests a lofty status because it signifies that he fought with men and angels and prevailed. This follows the principle taught in the *Gemara* (*Eruvin* 13b), “If one humbles himself, *Hashem* raises him up.” The Jewish People are also called by these two names because of this same trait, *Maharal* adds. (*Netzach Yisrael*, Introduction)

ISRAEL REPORT

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SHIN BET CHIEF VISITS CAIRO TO DISCUSS REGIONAL SECURITY MATTERS (Israel Hayom 11/15/21)

Ronen Bar, the head of the Shin Bet security service, headed an Israeli delegation to Cairo on Sunday that met with senior Egyptian security officials to discuss, among other things, tightening security cooperation between the two countries amid shared regional threats.

National Security Adviser Eyal Hulata was also part of the delegation that met with Egyptian intelligence chief Abbas Kamel.

It was Bar's first working visit since being appointed last month. He replaced Nadav Argaman, who served as Shin Bet chief for five and a half years.

The sides also discussed the security situation in the Gaza Strip and a possible prisoner exchange deal with the Hamas terrorist organization.

A senior Egyptian official said that despite the intensive negotiations in recent weeks and the reports whereby significant progress had been made, a prisoner exchange agreement was not on the horizon.

"It can't be said right now that the sides intend to dramatically change their positions in relation to moving forward with a prisoner deal in the near future," the Egyptian official said.

As a reminder, Al-Araby Al-Jadeed, a pan-Arab media outlet headquartered in London, reported earlier this month that Kamel was expected to visit Israel to present a general outline for a prisoner swap to Prime Minister Naftali Bennett, to which Hamas has already reportedly agreed.

Bennett met with Egyptian President Abdel-Fattah el-Sissi in September, discussing several regional issues.

The two also discussed expanding trade, increasing mutual tourism, as well as dealing with "Iranian aggression" and "global terror groups."

"The president affirmed Egypt's support for all efforts to achieve a comprehensive peace in the Middle East, based on the two-state solution and on the international resolutions ... which contributes in strengthening security and prosperity for all the peoples of the region," DPA quoted the Egyptian presidency website as saying.

SHIN BET CHIEF MET WITH PALESTINIAN PRESIDENT ABBAS IN RAMALLAH (Ha'aretz 11/16/21)

The head of the Shin Bet security service met with Palestinian President Mahmoud Abbas in Ramallah in the last few days to discuss security coordination and the efforts to reach an agreement on the Gaza Strip.

The new Shin Bet chief, Ronen Bar, has been meeting other high-ranking security officials in recent days, including the head of Egypt's intelligence, Abbas Kamel, and others from Cairo's security establishment on Sunday. Before this, he also met with Jordanian security officials.

The meeting comes amid concerns in Israel that economic collapse in the West Bank could have severe security ramifications for Israel. Earlier this week, Israel asked the Biden administration to exert pressure on Arab and European countries to increase financial aid to the Palestinian Authority.

Bar's appointment was approved by the Israeli cabinet in October. He replaces Nadav Argaman, who was in the position for five and a half years.

UAE, BAHRAIN, ISRAEL AND U.S. JOIN FORCES IN FIRST JOINT NAVAL DRILL (YNet 11/11/21)

Forces from the United Arab Emirates, Bahrain, Israel and the United States Naval Forces Central Command (NAVCENT) began a multilateral maritime security operations exercise in the Red Sea on Wednesday, NAVCENT said on Thursday.

This is the first publicly acknowledged naval exercise between the United

States, Israel and the two Gulf countries.

The UAE and Bahrain last year normalized diplomatic relations with Israel under a U.S.-brokered deal known as the Abraham Accords, brought together by shared worries about Iran and hopes of economic gains.

The five-day exercise includes training on the USS Portland vessel and will "enhance interoperability between participating forces' maritime interdiction teams", the statement said.

"Maritime collaboration helps safeguard freedom of navigation and the free flow of trade, which are essential to regional security and stability," said Vice Adm. Brad Cooper, commander of NAVCENT, U.S. 5th Fleet and Combined Maritime Forces.

The U.S. 5th Fleet is based in the Gulf island state of Bahrain and operates in the Arabian Gulf, Gulf of Oman, Red Sea and parts of the Indian Ocean.

AFTER 12 YEARS: NETANYAHU FAMILY TO LOSE SECURITY DETAIL (Arutz-7 11/14/21)

After 12 years of government-provided protection, the Netanyahu family is poised to lose their publicly-funded security detail in December, according to a report Sunday by Walla.

The government will continue to provide protection to Opposition Leader and former premier Benjamin Netanyahu for the next twenty years, but his wife, Sara, and sons Avner and Yair will no longer be covered by the security detail, which included government security agents and a bullet-proof vehicle.

Following the formation of the Bennett-Lapid government, it was decided that the security coverage for the Netanyahu family would be terminated after six months, and is set to end in the second week of December, in keeping with the recommendations made by the Shin Bet internal security agency.

Netanyahu's sons, Avner and Yair, continued to receive protection even after

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they reached adulthood and moved out of the prime minister's residence.

MINISTERS VOTE IN FAVOR OF TERM LIMITS FOR PM (JPost 11/14/21)

The ministerial committee on legislation voted unanimously in favor of setting term limits of eight years for Israel's prime minister on Sunday, in an important step toward passing the bill into law in the month ahead.

Justice Minister Gideon Sa'ar, who initiated the bill and chairs the committee, defended the legislation Sunday on Twitter. He noted criticism that term limits are rare in a parliamentary democracy and recalled that they were part of Israeli law during the years that Israel elected its prime minister directly (1996-2001).

"Not having term limits for prime minister encourages corruption," Sa'ar told reporters outside Sunday's cabinet meeting.

The New Hope leader received approval from Prime Minister Naftali Bennett to go ahead with the bill, because it will not be retroactive and therefore would not apply to opposition leader Benjamin Netanyahu, who could serve eight more years as prime minister until the bill applied to him.

Another Sa'ar-sponsored bill, which would prevent anyone under a serious indictment – including Netanyahu – from forming a government, has not obtained the support of Bennett.

Likud MK David Bitan announced that he backs the term limit bill. But a spokesman for Netanyahu denied a statement by Bitan that the former prime minister had no problem with the bill if it did not apply to him.

"Former prime minister Netanyahu opposes all term limits, regardless of whether he is included," the spokesman said. "Parliamentary democracies do not limit the terms of prime ministers. They enable the public to vote in free elections for who will continue to lead them each time."

The Likud cited long-serving leaders Angela Merkel of Germany and Pierre Trudeau of Canada.

"No one questioned whether Germany or Canada are proper democracies," the Netanyahu spokesman said. "What is anti-democratic is the leader of a party that does not cross the threshold to limit the public's right to vote," a reference to New Hope.

Religious Zionist Party MK Simcha Rothman said Sa'ar should instead have taken action against former Supreme Court president Aharon Barak, who Rothman said did significant damage to Israeli democracy during his 30 years as a judge.

PM BENNETT ANNOUNCES \$160M NEGEV ASSISTANCE PACKAGE (Israel Hayom 11/15/21)

The cabinet on Sunday approved a plan by Prime Minister Naftali Bennett to allocate an unprecedented 500 million shekels [\$161 million] assistance package for Beersheba and other Negev communities.

The initiative, formulated by Prime Minister Naftali Bennett, Defense Minister Benny Gantz and Finance Minister Avigdor Lieberman, aims to strengthen the communities of the Negev in the framework of the move of IDF bases to the south, a statement by the Prime Minister's Office said.

While the move of and military's vast training and headquarters compound from central Israel to the Negev area has been delayed, the ministers decided nonetheless to take a series of steps to bolster the area's socioeconomic standing.

"Today [Sunday], we are presenting a decision on significant assistance to Beersheba and the communities of the Negev," Bennett told the ministers.

"We will invest almost NIS 500 million in education, employment, reducing wage gaps, planning a public hospital, strengthening technology and innovation, developing transportation and creating rapid transportation from the center of the country to the south, infrastructures and the list is still long.

"I am pleased by this important decision, which expresses the policy of the government. We have spoken about investing in the Negev and here it is happening on the ground. As Ben-Gurion said, 'The people of Israel will be tested in the Negev.'"

Gantz added that the plan "expresses the significant integration between the IDF and Israeli society, and the need to strengthen national infrastructure

and national needs through the defense establishment and all civilian establishments.

"I congratulate and thank the many government ministries that have joined in this national mission. At the same time, we will continue to strengthen the south and the north by various means and, within a few years, we will bring about a situation in which a third of those serving in technological units will all be from the social and geographical periphery."

Addressing the national importance of the initiative, Lieberman noted, "Developing the Negev is a top priority and a significant milestone for the government, which will, first and foremost, lead to the development of the economy and employment in the region.

"The economic growth of the Negev, through national projects that include infrastructure development, education and the IDF, will lead to the prosperity of the entire country and positive population growth of the area while also improving its image. We will continue to work to strengthen the Negev and invest in order to reduce the gaps between the periphery and the center."

The initiative will see the construction of new public hospital in the Negev, and the creation of a military-academic-industrial ecosystem.

The latter will include expanding Ben-Gurion University with emphasis on high-tech, cyber and computer sciences; fostering joint research and development projects between the university, Soroka Medical Center and IDF technological units; and formulating various plans seeking to integrate the residents of the south in the regional development process.

The government further plans to spend hundreds of millions of shekels to encourage positive migration to the south, through the development of the Beersheba metropolitan area, offering housing incentives, subsidizing ground development, and upgrading and expanding the transportation infrastructure in the south.

ISRAEL ASKED U.S. TO PRESSURE EUROPEAN, ARAB COUNTRIES TO INCREASE AID TO PA (Ha'aretz 11/15/21)

Israel has asked the Biden administration to exert pressure on Arab and European countries to increase financial aid to the Palestinian Authority and move ahead on major economic development projects to help offset the economic crisis besetting the PA.

Defense Minister Benny Gantz has led the charge to enlist the international community to Israel's efforts to prop up the Palestinian Authority, fearing that an economic collapse could lead to a deteriorating security situation.

Gantz made the appeal through Zohar Palti, the head of his ministry's Political-Military Bureau, who told U.S. officials that the aid was needed to buttress the PA. Israeli officials said they expected the White House to take up the matter soon.

The move comes as the Ad Hoc Liaison Committee, the international donor group for the Palestinian Authority, is set to convene in Oslo on Wednesday. The committee was formed in 1993 as part of the Oslo accords to help the PA develop the Palestinian economy.

Over the past several years, assistance has declined sharply, pushing the PA into a dire financial crisis. Data assembled by Israel shows that overseas aid dropped from \$1.3 billion in 2011 to just \$400 million in 2020.

Regional Cooperation Minister Esawi Freige was due to leave for Oslo on Monday together with officials from the government's Office of Coordination of Government Activities in the Territories and the foreign and finance ministries. Part of the Oslo proceedings will take place virtually.

Freige intends to lobby donor countries to renew their commitments to the PA and make the case that the Abraham Accords present a socioeconomic and political opportunity for the Palestinian people.

U.S. aid, which was suspended during the administration of Donald Trump, was restored by Joe Biden. Most of this aid – about \$235 million – is designated for the United Nations UNRWA arm. Before 2018, when Trump suspended the aid, UNRWA received \$360 million annually from the U.S.

The problem of paying Palestinian civil servants in Gaza has been partly solved by aid from Qatar. Nevertheless, the biggest drop in aid has come from Arab countries, which had pledged \$100 million monthly to the PA.

However, in 2020 the aid was cut off without any explanation, forcing the PA to impose salary cuts of 50 percent on its workers. Since the start of 2021, Arab countries have given the PA a total of \$32 million, compared with \$265 million in 2019. The only explanation offered for the sudden drop in aid, mainly by Saudi Arabia, the biggest donor of them all, is that the PA rejected the 2020 Trump peace plan.

IDF SEES RECORD YEAR FOR WOMEN IN COMBAT UNITS (Israel Hayom 11/16/21)

A record number of 3,300 women enlisted into combat positions in the IDF in 2021. In 2020, some 2,900 women joined combat units, and 2,600 did so in 2019, military data shows.

In the past six years, there has been a 250% rise in the number of women serving in combat units, largely in part of the military's efforts to make such roles more accessible to female recruits.

The units with the highest rates of female fighters are the Lions of the Jordan Valley Battalion, the Border Police, the Home Front Command, the Combat Intelligence Collection Corps, and the Artillery Corps.

An IDF official said the military considers this to be a positive development and intends to create new high school tech programs to induct more women into its various cyber units.

The increase of women combat soldiers has not come without criticism though, as conservative voices in Israel accuse the military of endangering national security by including women to reach gender equality, Tol reported.

The IDF's response to such perspectives claims that the women are serving in the combat roles because they are needed there.

As the number of female soldiers in combat units increases, only a few have been granted senior official positions in the past year.

In March 2021, Chief of Staff Aviv Kochavi announced that he intended to propose a plan that would see the number of female senior officers rise by 50% within the next five years.

Earlier this year in July, Defense Minister Benny Gantz appointed a woman as the Israeli army's military advocate general, only the second female to hold the rank of major general in the country's history.

ISRAEL OPEN CHESS CHAMPIONSHIP TO BE HELD AT SAFED (JPost 11/12/21)

The 2021 Israeli Open Chess Championship will be held at Safed in December, the Israel Chess Federation announced on Monday.

The tournament will be played from December 8 to December 17 and NIS 80,000 worth of prizes will be handed out to the winners.

In addition to the championship, Safed Municipality, in collaboration with the Israel Chess Federation and Israel's national lottery Mifal HaPayis, will host several events throughout the week of the championship to promote the game of chess.

The city's schools and educational institutions will send students to compete against each other in chess matches and even compete against Israel's teen chess champion.

"Promoting chess across Israel is of great importance to us," said Israel Chess Federation CEO Tzvika Barkai. "We are excited to bring chess over to Israel's periphery and are confident that Safed will fall in love with the game," he added.

"The city of Safed is excited and proud to be hosting the Israel Open Chess Championship with the aim of connecting our youth to the game, which holds the significant potential of developing strategic thinking, strengthening social ties, promoting education for respect and patience and leads to a significant improvement in decision making," said Safed Mayor Shuki Ohana.

JAILED ISRAELI COUPLE RELEASED FROM TURKEY, RETURN HOME (JPost 11/18/21)

Natali and Mordi Oaknin, the Israeli couple jailed in Istanbul for photographing Turkish President Recep Tayyip Erdogan's home, have been released and returned to Israel on Thursday morning.

"After joint efforts towards Turkey, the couple Mordi and Natali Oaknin were released from custody and are on their way to Israel at this very moment," read an announcement by Prime Minister Naftali Bennett and Foreign Minister Yair Lapid on Thursday morning. "We thank the president of Turkey and his government for their cooperation and welcome the Oaknin couple." Bennett and Lapid thanked the Oaknin family for standing firm in the "complex situation" and for cooperating openly and warmly with the Foreign Ministry. They also expressed special thank to Israeli President Isaac Herzog for his efforts to bring the couple home.

Herzog also welcomed the couple back home, tweeting "Natali and Mordi - how good it is that you came home. [I] warmly embrace you and your family." Herzog congratulated Bennett and Lapid and everyone who worked to free the couple and thanked Erdogan and his government for their cooperation.

The Oaknins, Egged bus drivers who live in Modi'in, took the photo of Erdogan's palace while in the Camlica Tower, the tallest tower in Europe that opened earlier this year. A waitress heard them talking about it and reported them to the police, who arrested them and a Turkish friend who accompanied them on their visit.

Israel's consul in Istanbul, Ronen Levi, visited Natali, and Consul-General Udi Eitam visited Mordi on Tuesday. The diplomats also met with prison authorities to ensure the couple was being held in suitable living conditions. They gave them clothing and supplies.

On Tuesday, Turkish Interior Minister Süleyman Soylu had accused the couple of "military and political espionage," raising concerns that the issue would be a drawn-out affair.

Turkish media claimed that the couple shared the photo they took in a WhatsApp group and wrote down technical information about the tower, but the Oaknin's daughter, Shiraz Ben-Harosh, told Israeli media she did not receive any photos of the building.

Turkish police originally recommended deporting the Oaknins, and notified Israel of its plans. However, the prosecution charged them with espionage. A court had on Friday extended their remand for at least 20 days, as the prosecution prepared its case for a trial.

ISRAEL'S ECONOMY GROWING 7.1% IN 2021- FINANCE MINISTRY (JPost 11/15/21)

Israel's economy will show growth of 7.1% for 2021, reflecting the country's rapid recovery from the coronavirus pandemic, the Finance Ministry said Monday.

GDP will continue to grow another 4.7% in 2022 as private consumption and tax revenues continue to rise. The ministry had previously forecast 5.1% growth this year.

The model takes into account dealing with the fourth wave of the coronavirus without severe restrictions on economic activity, the Finance Ministry said.

In 2020, under the shadow of the global crisis, Israel's economy contracted a smaller-than-expected 2.4%, after growing 3.8% in 2019. That loss may already be made up by 2022, the Treasury said.

During the second quarter of 2021, after Israel reopened from its third lockdown, GDP grew a whopping 16.6% at an annual rate, as private consumption returned to near pre-crisis levels and exports of hi-tech services jumped. Third-quarter growth was more moderate, while inflation rose and capital markets reached record levels, the Finance Ministry noted.

Private consumption, which fell a sharp 9.2% in 2020, is recovering this year at a rapid 13.1% pace, and is expected to continue to grow 7.5% in 2022. Continued growth in exports, mainly hi-tech, as well as some recovery in tourism are expected in 2022.

Tax revenues have grown by 25% this year, and are expected to beat expectations for 2021 and 2022. The rising tide in the housing and capital markets, as well as a bevy of hi-tech exists, contributed significantly to tax revenues, the ministry said.

The Consumer Price Index has risen by 2.5% over the past 12 months. Inflation is expected to come in at 2.8% in 2021 and 2.1% in 2022, a bit higher than previous forecasts but within the government's targets. The

strong shekel, currently trading at NIS 3.10 to the dollar, is helping to mitigate some inflationary pressures.

Separately, employment figures continue to improve, with the overall unemployment rate reaching 7% in October, compared to 7.9% in September.

The number of unemployed Israelis, excluding those on unpaid leave due to coronavirus-related reasons, improved slightly to 5.2%.

Employment figures improved quickly between April and July, when the economy started reopening but had stagnated somewhat in August and September, raising concerns about the recovery. However, it seems more likely now to attribute that hiccup to factors related to the holiday season and Delta variant fears.

There were 143,274 open job positions available in Israel in October, compared to 138,113 in September, CBS said.

PHOTOS OF IDF OFFICIALS MEETING WITH ARAB NATION COUNTERPARTS ARE IMPORTANT (Editorial, JPost 11/16/21)

Well, well, here's a picture you don't see every day, or at least you didn't use to see every day: Israel Air Force commander Mag.-Gen. Amikam Norkin at the Dubai Air Show in conversation on Sunday with Commander of the United Arab Emirate's Air Force Maj.-Gen. Ibrahim Nasser Mohammed al-Alawi and senior Jordanian Air Force officer Gen. Mohammad Fathi Hiyasat. Put that photo in context for a moment.

Here is the head of the Israeli Air Force, loathed in wide swaths of the Middle East for its sorties over Syria and Gaza and its vaunted ability to project Israeli power, meeting in the open in an Arab country with counterparts from the UAE and Jordan. The head of Germany's air force, Lt.-Gen. Ingo Gerhartz, was also in the picture, but there is nothing remarkable about that.

Now, one may argue, what's the big deal: Alawi himself was in Israel at the end of October participating in the Blue Flag military drill. True enough, and this itself attested to the remarkable changes sweeping the region.

But a meeting with the Jordanian general in broad daylight? When was the last time the public saw that?

The Israeli military is not exactly a crowd favorite in Jordan. Neither, by the way, is it loved by the Egyptian street.

Yet a week before the Norkin photo was circulated by the German Air Force, the IDF spokesperson's unit released a photo of senior IDF officers meeting their Egyptian counterparts in Sharm e-Sheikh to sign an agreement allowing more Egyptian troops into northern Sinai.

The IDF would not have released that photo – even though both the Israelis and Egyptians were out of uniform – without the consent of the Egyptians; and the Egyptians would never have consented in the recent past.

Though the security cooperation between Egypt and Israel is strong, with IDF officers meeting their Egyptian counterparts frequently, Cairo was always keen to keep this out of the public eye. Why emphasize this cooperation when Israel in general, and the IDF in particular, are not overly popular among Egyptians?

Yet, amazingly enough, these two photos will pale in comparison to what the public is expected to see next week, when Defense Minister Benny Gantz, a former IDF chief of staff, makes an official visit to Morocco to speak about defense cooperation.

Gantz has ministerial authority over the Israel Defense Forces, which on television screens in houses in Morocco and across the Muslim world is often referred to as the "Israel Occupation Forces." Yet he will be welcomed in a country that continues to pledge fidelity to the Palestinian cause.

It was one thing for Egypt and Jordan – as well as other countries in the Arab world that did not have diplomatic ties with Israel – to hold discreet talks for decades with IDF officers and officials in back rooms. This they would do quite readily. But it was quite another to do so in the open, with cameras clicking.

The Abraham Accords in 2019 changed that dynamic. What these accords brought was a willingness on the part of Arab countries with whom Israel now had diplomatic relations to bring these ties – including military and

intelligence ties – out into the open.

All of a sudden the Israeli Air Force commander meeting with counterparts from the Arab world is not rare, but part of the architecture of the Middle East. All of a sudden the Israeli defense minister visiting an Arab state is routine.

The importance of these meetings being documented by the camera is twofold.

First, it sends a deterrent message to common foes, such as Iran. And second, it signals to the Arab public that this type of cooperation is good and nothing to be ashamed of or hidden. It removes the stigma of cooperation with Israel – makes it normal and habituates the public to the idea.

One of the problems with Israel's peace treaties with Egypt and Jordan has been that despite close cooperation at the top, Cairo and Amman wanted to keep it in the dark. As a result, the peace did not filter down to the public and remained in the rarefied air of discreet military-to-military consultations. Making these meetings public, shining a light on them, is one way that peace begins to seep down from the top.

IN AREA C, THE TIME HAS COME TO GET OFF THE FENCE (Sara Ha'etzni-Cohen, Israel Hayom 11/11/21)

It may not be the best look, and it's Sysephian and bleak, but it's the truth: Every day in Judea and Samaria, the noose around Jewish settlements in Judea and Samaria tightens.

With generous European assistance, the Palestinian Authority is paving and planting. Everything is done out in the open. In fact, the PA is flaunting its actions. Every minute of every hour, it is working to implement former Palestinian Prime Minister Salam Fayyad's 2009 plan to establish a de facto Palestinian state on the ground. The Jewish residents in the settlements don't feel it. It's not terrorism, thank God. It is, however, silent strangulation.

If you stop at the outlook by Fatsa'el, a Jordan Valley moshav, you will see an incredible sight: huge expanses of land and then clusters of Arab construction. An aerial view offers a gloomy picture: The clusters are situated precisely on the border of Area C, registered state lands under the jurisdiction of the nearby Tomer moshav. And so, while Areas A and B – which are either under total or partial Palestinian jurisdiction – remain empty, Area C is being conquered. This is not the result of a shortage of available land for Arab construction but the intentional construction around settlements on state lands.

You will encounter a similar sight should you look out from the northern neighborhoods of Efrat: The Arabs' homes are built just dozens of meters from the community's streets. Efrat's dedicated residents have established their own war room. They track every brick and every bit of cement that is spilled and report it to the authorities. They know every demolition order that is issued but not enforced, and they do not give up. But the state quite simply does not exist. The Civil Administration is failing at its task and by choice.

There is no one to trust. It's not that the Civil Administration lacks the ability, manpower, or money to do what needs to be done. It simply isn't interested in protecting state lands in Judea and Samaria. A majority of the slots intended for the campaign for Area C have been allotted to other tasks. This was done because the Civil Administration is not interested in enforcing the law on illegal Arab construction around the settlements. A phone call to the body is met with indifference. Everything is slow, lazy, or in the worst case – intentional.

We've reached a stage where there is no state on which to rely on major issues. Real leadership from leaders who will get off the fence is needed. Local leadership in Judea and Samaria, whether elected or civilian organizations, must get off the fence and protect state lands, settlement lands, our homeland. It should be done intelligently, responsibly, and in a law-abiding manner. We should not resort to violence or vandalism against the Arab population, but rather go about this in a positive way, by planting trees and working the land, by showing our presence on the ground. If we will not be for ourselves, who will be for us? There simply isn't any choice.

We must get off the psychological and physical fence and defend our land.



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TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

No Merit, No Problem!

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"I have become small from all of the kindnesses and all of the truth that You have done with Your servant" (32:11)

As Yaakov prepares for his dreaded encounter with Esav and his army of 400 men, he entreats Hashem to protect him and see him through the ordeal. In his prayer, Yaakov expresses concern that he has "become small" because of all that Hashem had done for him during his twenty years with Lavan. Rashi explains that Yaakov was concerned that his merit may have been used up on all the things that Hashem had already done for him, despite Hashem having promised to protect him while Yaakov was on his way down to Lavan. The Ramban asks, however, that Hashem had just promised to protect Yaakov once again as he was about to leave Lavan's house. Given the fact that no particular or additional kindness had been bestowed upon Yaakov since that time, why was Yaakov concerned that his merits had been consumed?

Ramban offers an alternative understanding of Yaakov's words. He explains that Yaakov was really making a straightforward declaration: "I am small and undeserving of all the kindness that You have bestowed upon me until now." Yaakov was expressing that he was never deserving of the kindness that Hashem did for him. His plea for help was never predicated on the notion that he was deserving of such help.

The kindness that Hashem bestows upon every person from the day that he or she is born is beyond comprehension. There is nothing that we can do to truly deserve or repay that kindness, and it would certainly be foolish to ask for more kindness from Hashem because "we deserve it." On the other hand, we see from Yaakov that we don't need to deserve it. The key is to recognize how much Hashem does for us simply because He loves us, and to approach Him as a child approaching a loving father who just gives in order to give.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

"To my lord, to Esav, so said your servant Yaakov..."

Yaakov displayed such honor to Esav because Esav was his older brother. (Ramban)

If one's older brother is a wicked person, he is not obligated to honor him. (Yoreh Deah 240)

Since Esav was a wicked person Yaakov was not obligated to honor him. Why did Yaakov feel that it was necessary for him to honor Esav?

Parsha Riddle

Why did Binyamin merit having the Kodesh HaKodoshim (Holy of Holies) built in his territory?

Please see next week's issue for the answer.

Last week's riddle:

Why did Lavan hug and kiss Yaakov?

Answer: In order to feel him out for any jewels or gold.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayishlach* (32:8), the Torah relates that when Yaakov, upon returning to the land of Canaan, learned of Esav's apparently hostile intentions toward him, he "became very frightened, and it distressed him." Some consider this worry to have been a moral failure (*Shemoneh Perakim* #7), and some explain that this shortcoming was actually the reason the angel was able to injure Yaakov in the course of their struggle (*Hadar Zekeinim* v. 19, Riva v. 26).

This idea that worry can be self-fulfilling arises in *halachah* as well. The Talmud (Shabbas 128b) rules that a lamp may be lit for a woman who is in childbirth (and is thus considered to be in mortal danger) even if she is blind and will not directly benefit from it, since this will "settle her mind," since she will think "If there is something that needs to be done in the course of childbirth, the lamp will enable my friend to see and she will do it for me." The woman's worry that her needs are not being properly attended to may exacerbate her condition (*Tosafos*), and so "settling her mind" is considering a matter of life and death (*pikuach nefesh*) and therefore justifies Sabbath desecration.

Based on this principle, R. Moshe Feinstein rules that if a woman in labor who is being driven to the hospital says that she is frightened of traveling on her own even after we attempt to explain to her that there is nothing to be afraid of, this, too, is considered *pikuach nefesh*, and her husband or mother may accompany her (*Shut. Igros Moshe* OC 1:132). Some add the additional justification that the companion may be able to provide assistance to the woman at the hospital, such as the provision of important information to medical personnel (*Nishmas Avraham*, 2nd edition OC p. 514).

In other contexts, however, it is generally forbidden to violate a Biblical prohibition of the Sabbath, even on behalf of someone in mortal danger, in order to satisfy a mere desire of the patient where there is no objective life-saving benefit involved, unless there is a medical diagnosis in a particular case that failing to satisfy the patient's wishes may engender mortal danger (*Aruch ha-Shulchan* 306:20).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am tasteless.
2. I was pulled.
3. What a nerve.
4. I am a SIN for YOU.

#2 WHO AM I?

1. I lost my head.
2. I lost my teeth.
3. I lost blessing.
4. I lost my status.

Last Week's Answers

#1 The stones that Yaakov surrounded himself with (I was many, I was one, I was a Mizbeich, I was a monument.)

#2 Eretz Yisrael (I was promised to Yaakov, I caused Sefer Bereishis, My air wizens, I am watched all year long)

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