

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

October 27 - 28, 2023 - 13 Marcheshvan 5784 - Parashas Lech Lecha
Light Candles by 5:55 - Havdalah 6:53

The Shabbos Shorts is sponsored by **Tsipi & Jerry Hawk** to commemorate the Yahrzeit of Jerry's father, Hershey Hawk, Tzvi Elazar Ben HaRav Yeshaya, on the 18th of Marcheshvan and by **Sara Silver** to commemorate the first Yahrzeit of her mother, Vivian Silver, Vitya Bas Moshe Yehuda, Z"L.

YISE Supports Israel

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



Shabbos Schedule

Minyan locations:

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

Friday Night:

- Mincha: 5:55 (B), 5:45 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:35 (B), 5:45 (Sephardi, LBM)
- Shalosh Seudos: 6:00 (S)
- Shabbos ends/Maariv: 6:53

Kiddush/Shalosh Seudos Sponsors

- The Hashkamah Minyan Kiddush is sponsored by **Elyse & Haim Gabay** in honor of their son Eli's Bar Mitzvah.
- The Shul Kiddush is sponsored by **The Ginsburg Family** to commemorate the Yahrzeit of Gilbert Ginsburg, Gershon Yosef Ben Yisroel Moshe.
- The Sephardic Minyan Kiddush is sponsored by **Joyce & Nino Srour** in memory of Nino's father, Moshe Ben Luna.
- The Shalosh Seudos is sponsored by **David Lerner** and **Nino Srour** on the occasion of their Siyum of Mishnayot Seder Moed.

Divrei Torah/Shiurim

- 8:45 Main Minyan (B) Rabbi Rosenbaum
- 9:15 Minyan (S) Rabbi Postelnek
- Hashkamah Minyan Gemara Shiur (SBM) Rabbi Rosenbaum
- Kedushas Levi Chabura - 8:55 (S) Rabbi Postelnek
- Shiur before Mincha - 4:50 (B) Rabbi Rosenbaum

Mazal Tov

- **Eli Gabay** on his Bar Mitzvah. Mazal Tov to parents **Elyse & Haim Gabay**, siblings Noam and Nachum, grandparents **Debi & Max Rudmann**, Larry Paine, Lois & Ray Bernzweig, aunts and uncles, Ateret & Yosef Feldman and family, Aaron and Lazer Paine, Shoshana & Menachem Kaye and family.
- **Susan & Rabbi Saul Koss** on the birth of a great-grandson, Yaakov Koss, to Tovi & Eliyahu Koss of Bnai Brak and to grandparents Miri & Rabbi Reuven Koss of Netivot. May he grow up in peace.
- **Lois & Sid Meyers** on the engagement of their granddaughter, N'umi Strauss, daughter of Jessica & Rabbi Yekusiel Strauss of Fallsburg, NY, to Binyomin Ze'ev Levitt, son of Blima & Dovid Levitt of Passaic, NJ.
- **Rabbi Sanford H. Shudnow** on the inclusion of his artworks for the 20th year in the 20th Annual Arts in Health Exhibit at The America Pavilion, Walter Reed National Military Medical Center, Bethesda, on display through December 15.
- **Judy & Howard Wasserman** on the arrival of their first grandchild, Leora Doris Mosbacher, לראור דבורה. The proud parents are Miriam Mosbacher & Nathan Wasserman of Seattle, WA.

Condolences

- **Ros Efron** on the passing of her brother, Rabbi Leo Schwartz, HaRav Eliezer Ben Menachem Mendel HaLevi.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, 9:15 in The House, followed by Kiddush.

Shabbos Groups this Shabbos, October 28, from 10:00 AM until Shul ends.

- **Toddler Group** (under 3 with a parent) - in the Toddler Room in the Lower Lobby.
- **Kinder Group** (3 to 5) - upstairs behind the balcony.
- **Boys ages 6-9, Girls ages 6-9 and 5th - 6th grade girls** - meet in the Lower Lobby and walk to the Yeshiva.
- **Jr. Congregation** for 4th to 6th grade boys - in The House.
- **Teen Minyan Boys' Oneg** - Friday night, October 27, 9:00 PM. *See flyer for details.*

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

Shul Announcements

- **Welcome new members voted in at the latest board meeting:** Rachael Rose & Daniel Cohen, Meirah Shedlo Eidelman & Jonathan Eidelman and Simi & Zev Klein
- **Tap Into the Times** - A Sunday morning Chabura, 8:15 AM - 8:40 AM in the Belonofsky Sanctuary, led by Rabbi Postelnek, learning pieces that connect to the current times and our personal Avodah. Join before or after Shacharis! *See flyer for details.*
- **Tehillim Insights WhatsApp Group** - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day! Join at: chat.whatsapp.com/CPkXbUvqSTHAIhDZ39mvMb *See flyer for details.*
- **Rabbi Koss's Monthly Jewish History class** - Bikur Cholim of Greater Washington and the YISE Chesed Committee. Monday, November 6, 2:00 PM - 3:00 PM on **Zoom A**.

Shul Announcements (continued)

- **Daf Yomi Siyum Shalosh Seudos** - Next Shabbos, November 4. *See flyer for details.*
- **Improve Your Kavanah Through Personal Prayer** with Rabbi Eli Reingold, Tuesday, November 7, 8:00 PM in the Belonofsky Sanctuary and on **Zoom A**. *See flyer for details.*
- **Lunch and Learn** - Wednesday, November 8, 11:45 AM at YISE with Rabbi Moshe Chaim Blate. RSVP to director@goldennetwork.org or 301-732-1773 by November 5. *See flyer for details.*
- **Remembering Kristallnacht** - Sunday, November 12, 8:00 PM on **Zoom A**. Guest Speaker: Mrs. Sonja Simon, nee Roth, Kristallnacht survivor. *See flyer for details.*
- **Monthly Shabbos Sefer Soirees** - Rabbi Rosenbaum will speak on "Ma'abim: Trailblazing Commentary in Challenging Times." on Friday, November 17, at 8:30PM, in the YISE Social Hall, followed by light refreshments. *See flyer for details.*
- **Welcoming Committee!** If you would like to welcome a person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you for details.
- **Mazal Tov on the Birth of Your Son or Daughter!** YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send details to announce@yise.org
- **Online YISE Cholim List** - Go to <https://wp.yise.org/cholim> to add a name to the list. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org
- **Helping Hands Across Kemp Mill**, part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, contact: Melanie Karlin, 301-681-4740, mkarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com
- **Shiurim from Rabbi Gedaliah Anemer, ZT"L**, are available at <https://audio.yise.org>

YISE Supports Israel

- **Community Yard Sale** - raised over \$7,500 for United Hatzalah!
- **Women's Chizuk Event** - Motzei Shabbos, October 28, 8:45 PM, in the Social Hall. *See flyer for details.*
- **Vaad Harabanim Communal Atzeres Tefillah** - Sunday, October 29, 8:00 PM at YISE. Introductory remarks from HaRav Meir Twersky, Rosh Yeshiva at RIETS of YU. Livestream at <https://vaadgw.org/livestream>
- **Daily Chizuk** - Rabbi Rosenbaum will lead a daily 15-minute Zoom of Tehillim recital and study of the Sefer Ahavas Chesed Sunday through Friday at 12:30 PM on **Zoom A**.
- **IDF Mezuzah Project** sends extra/unused Mezuzot to IDF bases. Dropoff through November 1 at 812 Kersey Rd., 910 Annmore Dr., 606 Sisson St. Questions? Contact LCypess@gmail.com
- **Avinu Malkeinu at Daily Minyan** - following Shemoneh Esrei at Shacharis and Mincha.
- **Tehillim for Israel WhatsApp** - Join at: chat.whatsapp.com/GdkM5n3ulx44h8xFbwBE10
- **Financial Support** - See list of charities at: www.yise.org/israel-2023-10-11-small.pdf
- **Our Local Soldiers** - Send Hebrew name and mother's Hebrew name of relatives serving in the IDF to csimon@yise.org
- **Political Action** - Agudah information at: <https://agudah.org/action-alert-israel-at-war/>
- **Local Law Enforcement** - Our security team is working with the MCPD and Secure Community Network. MCPD has increased patrols. Please greet and thank the officers for their efforts to protect us.
- **Prayer and Mitzvos** - As we engage our efforts through Tzedakah and political action, let us also beseech Hashem daily to bring safety to the citizens of Israel, success to its military, and clarity to its leadership.

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

Hashkamah Minyan Gemara Shiur - David Jaray in honor of Rabbi Grossman and all those who attend his Shiur.

8:45 Minyan Drasha - Rochelle Dimont to commemorate the Yahrzeit of her grandmother, Chaya Sarah Bat Avraham Zelig, on the 13th of Marcheshvan; Sara Silver to commemorate the first Yahrzeit of her mother Vivian Silver, Vitya Bas Moshe Yehuda, Z"L; Tsipi & Jerry Hawk to commemorate the Yahrzeit of Jerry's father, Herschey Hawk, Tzvi Elazar Ben HaRav Yeshaya on the 18th of Marcheshvan.

9:15 Minyan Drasha - Tsipi & Jerry Hawk to commemorate the Yahrzeit of Jerry's father, Herschey Hawk, Tzvi Elazar Ben HaRav Yeshaya on the 18th of Marcheshvan.

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

The Week Ahead		Sunday October 29	Monday October 30	Tuesday October 31	Wednesday November 1	Thursday November 2	Friday November 3
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:25, 6:45, 8:45	6:25, 6:55, 8:45	6:25, 6:55, 8:45	6:25, 6:45, 8:45	6:25, 6:55, 8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	5:55	5:55	5:55	5:55	5:55	See Shabbos schedule
	Sephardi (LBM)	5:50	5:50	5:50	5:50	5:50	
Halachic Times: Latest Alos Hashachar 6:17 AM, Earliest Talis and Tefilin: 6:45 AM, Latest Netz: 7:39 AM, Latest Krias Shema: 10:11 AM, Earliest Mincha: 1:22 PM, Earliest Shkia: 6:04 PM, Latest Tzeis Hacoachavim 6:52 PM							

Next Shabbos

November 3 - 4, 2023 - 20 Marcheshvan 5784

Parashas Vayeira

Light Candles by 5:47 - Havdalah 6:46

Friday Night:

- Mincha: 5:50 (B), 5:40 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:30 (B), 5:40 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:46

Next Shabbos Shorts Deadline:

Wednesday, November 1, at 12 Noon

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

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

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

Website: www.yise.org

Rabbi Dovid Rosenbaum

Rabbi Yosef Postelnik - Assistant Rabbi

Josh Seidemann - President

Simi Franco - Office Manager

Josh Breitstein - Facility Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

October 27 - 28, 2023 - 13 Marcheshvan 5784 - Parashas Lech Lecha

Upcoming Community Programs & Listings

Hakamat Matzevah (Unveiling) for Daniel Katz, A"H, son of Dr. Irving & Arline Katz, brother of Menashe and Shlomo Katz, will take place, IY"H, on Sunday, October 29, at 2:00 PM, at Garden of Remembrance, 14321 Comus Road, Clarksburg, MD 20871, Section 58, Row 5, Space 15.

The Capital Closet will be open to this community on Sunday, October 29, from 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of clothing for women, men, and children, as well as Torah School uniforms! Our new address is 9601 Colesville Road, Silver Spring, MD 20901. The Closet entrance is in the back of the building up a full flight of stairs. There is no charge, but financial donations to Yad Yehuda are always appreciated. We are unable to accept clothing donations at this time except for brand new coats. For more information contact ncarmel@yadyehuda.org

Koidenover Rebbe - All are invited to a special evening with the Rebbe on Monday, October 30, in Kemp Mill. Private meetings with the Rebbe will begin at 7:00 PM. To schedule an appointment or for more information, please contact R Shlomo Slatkin at 443-570-7598 or email office@koidenov.org

Kemp Mill Toastmasters - Wednesday, November 1, 8:00 PM - 9:15 PM, on Zoom. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more information. Zoom Meeting ID: 986 546 841, Passcode: 3671

The Splendor of Shabbos - Elevate your Shabbos experience by discovering new layers of understanding of the unique holiness and splendor of Shabbos. Presented by Rabbi Hillel Shaps on Wednesdays, 12:15 PM - 1:00 PM on Zoom. No cost. Zoom info and registration at <https://linksgw.org/classes>

Morning of Hope and Healing with Bikur Cholim of Greater Washington on Sunday, November 5, 10:30 AM at Beth Sholom in Potomac. Honor volunteers David Balto and Rona & Aaron Lerner. BCGW is also partnering with and raising funds for Soroka Medical Center, a hospital in the Negev. Register or place your ad at:

<https://www.wizevents.com/bikurcholimgw-gala2023> Donate to Soroka at: <https://www.soroka.org/bikurcholimgw-donation/?emergency=bikurcholimgw> For more information email rmyers@bikurcholimgw.org or call 202-331-4481.

Camp Chaverim Early Bird Registration for Summer 2024 is now open! Lock in your spot today by signing up at <https://chaverimovernight.com>

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

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

Recurring Community Programs & Listings

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

Rays of Wisdom - Life Lessons From Pirkei Avos - GWCK invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. **New time and location:** Mondays at 9:30 AM at the home of Michelle Penn, 816 Lambert Drive. For more info, email channahandjeff@gmail.com or call 773-219-5397.

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

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

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

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

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

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

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

Weekday Shiurim

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

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

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**.
- **Rabbi Rosenbaum** - Daily - Tehillim recital followed by a 15-minute Shiur on the Sefer Ahavas Chesed as a merit for Israel. Sunday through Friday, 12:30 PM, **Zoom A**.
- **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
- **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Sefer Iyov, **Zoom A**.
- **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
- **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings. 9:30 AM breakfast, 9:45 AM Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
- **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
- **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**
 - For Women: Tuesdays: Mrs. Sara Malka Winter. New day, new topic: Visions of the Prophets, Lessons and Insights from the Weekly Haftorah - **Zoom D**
- **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Presented by Rabbi Hillel Shaps. Register at <https://thegreaterwashingtoncommunitykollel.com/scp> For more information please contact Rabbi Hillel Shaps: hshaps@gwckollel.org *New semester started Tuesday, October 24. See flyer for details.*
- **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday 7:35 AM - 8:22 AM, Monday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
- **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810.
- **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
- **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "Profits from the Prophets", in-person in the Small Beis Medrash and on **Zoom G**.
- **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, Wednesday evenings at 8:30 PM on **Zoom H**.

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

Zoom A: ID: 416 963 9000, password 492019

Zoom E: ID: 746 455 2195, password Learn

Zoom B: ID: 970 1398 4837, password 613

Zoom F: ID: 803 356 4156, password Learn

Zoom C: ID: 833 3477 1595, password RabbiHyatt

Zoom G: ID: 713 7408 5130, password 045079

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

Zoom H: ID: 849 3898 4989, password 161699

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

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

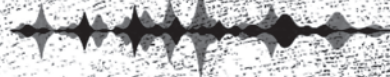
Rabbi Rosehbaum's Tehillim and Ahavas Chesed Sefer Shiur - Judy & David Marwick in memory of Lisa Landy's first Yahrzeit on the 7th of Marcheshvan.

Rabbi Rosenbaum's Navi Shiur - Debbie Rogal in memory of her grandfather, Robert Feldman, on his Yahrzeit on the 10th of Marcheshvan.

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

Please join us for a Women's Chizuk Event

Coming
together in
tehillim and
song



MOTZEI SHABBOS,
10/28, 8:45 PM
YISE SOCIAL HALL

Please bring
your own
Tehillim

Presenters include:

Mrs. Channah Cohen
Rebbetzin Rivkie Frank
Mrs. Mariel Goldstein
Rebbetzin Batsheva Greiniman
Rebbetzin Atara Rosenbaum



YISE TEEN MINYAN BOYS'

Chill

Good Vibes

Singing!

Great Food!

ONEG

October 27 | Parshas Lech Lecha

9:00 p.m.

912 Hyde Road



Young Israel Shomrai Emunah



TAP INTO THE TIMES

Sunday Morning Chabura

Join us for Chabura style learning led by Rabbi Postelnik before or after your Sunday morning Shacharis to learn pieces of Torah that address and speak to the current times and our personal Avodah.

Sundays 8:15 – 8:40am
In the Belonofsky Sanctuary

BEGINNING OCT. 22



JOIN YISE'S

Tehillim Insights

DAILY WHATSAPP GROUP

Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day!



SCAN ME!

Click [here](#) to join or

Young Israel Shomrai Emunah • 1132 Arcola Ave, Silver Spring, MD 20902





PRESENTED BY
GREATER WASHINGTON
COMMUNITY KOLLEL
OF THE YOUNG ISRAEL
SHOMRAI EMUNAH

KEWEE

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RABBI AVRAHAM KAHANE, RABBI SHMUEL RABINOWITZ, RABBI YEHOSHUA SHMIDA

Topic of this Zman:

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

TUESDAYS @ 8:45PM
at YISE, 1132 Arcola Ave.
Register at:
thegreatertorahcommunitykollel.com/scp

MEN'S PROGRAMMING
For more information, please contact: Rabbi Hillel Shaps, hshaps@gwckollel.org

Rabbi Hillel Shaps



SEMICHAS CHAVAR PROGRAM

Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht

בס"ד

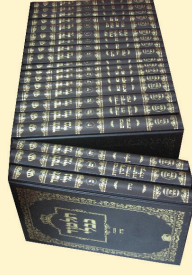
You Are Invited

Join as the community celebrates a milestone in the study of Torah as we join the Daf Yomi in a festive Siyum upon the completion of Maseches Kiddushin and the second Seder of the Talmud - Seder Nashim.

This Siyum of Seder Nashim represents the completion of over two years of daily Talmud study by members of our community along with thousands of others the world over.

When: *Shabbos Vayera, November 4, 2023
Mincha at 5:30PM, followed by Shalosh
Seudos in the Social Hall*

Where: *YISE - 1132 Arcola Avenue*



Improve Your Kavanah Through Personal Prayer

**It's not forbidden to create your own prayers.
Many of our greatest rabbis did so,
and we can learn how from them.**



**Hear Rabbi Eli Reingold, Rosh Kollel,
Kollel Zichron Amram, at the Yeshiva
of Greater Washington, in this inspiring
presentation about harnessing the
power of personal prayer.**

**Tuesday, November 7
8 to 9 p.m.**

**Belonofsky Sanctuary
Young Israel Shomrai Emunah**

Light refreshments. Free and open to all.

**You may also watch this presentation virtually:
Zoom ID: 416-963-9000 — Password: 492019
A video of the presentation will be posted later
on the Meaningful Tefilah YouTube channel**

*Presented by the Meaningful Tefilah Project
To become a sponsor of this and similar programs, please contact the YISE office.*



THE Golden NETWORK

**A GLANCE INTO
KABBALAH-
JEWISH MYSTICISM**

RABBI MOSHE CHAIM BLATE

**Wednesday,
November 8th
11:45am**

Young Israel Shomrai Emunah
1132 Arcola Avenue, Silver Spring, MD
MUSICAL PRESENTATION BY DR. STUART GOLDMAN

RSVP by November 5th
RSVP TO director@goldennetwork.org or 301.732.1773 | Events are open to men and women

**PROTECT
YOURSELF
FROM SCAMS**

OFFICER KATIE BEARD
*Community Service Officer
Montgomery County Police Department*

**Wednesday,
November 22nd
11:45am**

Kemp Mill Synagogue
1910 Kemp Mill Road
Silver Spring, MD

RSVP by November 19th

DONATIONS APPRECIATED • SPONSORSHIPS AVAILABLE

THE GOLDEN NETWORK • PO BOX 10995 SILVER SPRING, MD 20901 • GOLDENNETHWORK.ORG



**YISE Adult Education
Committee Presents**

**Monthly Shabbos Sefer
Soirée**

**Malbim:
Trailblazing
Commentary in
Challenging Times**

Rabbi Dovid Rosenbaum

November 17 at 8:30 PM

YISE Social Hall

Light Refreshments After Presentation

The background of the entire poster is a black and white photograph of shattered glass, with sharp, jagged fragments and a network of cracks. The text is overlaid on this image.

Young Israel Shomrai Emunah and Kemp Mill Synagogue
present:

REMEMBERING KRISTALLNACHT

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From Where We are Now

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Timely Remarks by Rabbi Dovid Rosenbaum

Guest Speaker: Mrs. Sonja Simon, nee Roth,
Kristallnacht survivor

Mrs. Simon was born in Breidenbach, Germany and escaped with her parents to the United States shortly after Kristallnacht. She is the cousin of YISE member, Debbie Katz.

Sunday, November 12, 2023
8:00 pm

Zoom ID: 416 963 9000

Passcode: 492019

ASL interpreter or captioning will be available for this program

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 30, Issue 3

Shabbat Parashat Lech Lecha

5784 - B"H

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

Journey of the Generations - Mark Twain said it most pithily: When I was a boy of fourteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one, I was astonished at how much the old man had learned in seven years.

Whether Freud was right or wrong about the Oedipus complex, there is surely this much truth to it, that the power and pain of adolescence is that we seek to define ourselves as different, individuated, someone other than our parents. When we were young they were the sustaining presence in our lives, our security, our stability, the source that grounds us in this world.

The first and deepest terror we have as very young children is separation anxiety: the absence of parents, especially of the mother. Young children will play happily so long as their mother or caregiver is within sight. Absent that, and there is panic. We are too young to venture into the world on our own. It is precisely the stable, predictable presence of parents in our early years that gives us a basic sense of trust in life.

But then comes the time, as we approach adulthood, when we have to learn to make our own way in the world. Those are the years of searching and in some cases, rebellion. They are what make adolescence so fraught. The Hebrew word for youth – the root is n-a-r – has these connotations of ‘awakening’ and ‘shaking’. We begin to define ourselves by reference to our friends, our peer-group, rather than our family. Often there is tension between the generations.

The literary theorist Harold Bloom wrote two fascinating books, *The Anxiety of Influence* and *Maps of Misreading*, in which, in Freudian style, he argued that strong poets make space for themselves by deliberately misinterpreting or misunderstanding their predecessors. Otherwise – if you were really in awe of the great poets that came before you – you would be stymied by a sense that everything that could be said has been said, and better than you could possibly do. Creating the space we need to be ourselves often involves an adversarial relationship to those who came before us, and that includes our parents.

One of the discoveries that tends to come with age is that, having spent what seems like a lifetime of running away from our parents, we have become very much like them – and the further away we ran, the closer we became. Hence the truth in Mark Twain’s insight. It needs time and distance to see their wisdom, to see how much we owe our parents, and to acknowledge how much of them lives on in us.

The way the Torah does this in relation to Abraham (or Abram as he was then called) is remarkable in its subtlety. Lech Lecha, and indeed Jewish history, begins with the words, “God said to Abraham, ‘Go from your land, your birthplace, and your father’s house to a land I will show you’”. This is the boldest beginning of any account of a life in the Hebrew Bible. It seems to come from nowhere. The Torah gives us no portrait of Abraham’s childhood, his

youth, his relationship with the other members of his family, how he came to marry Sarah, or the qualities of character that made God single him out to become the initiator of what ultimately turned out to be the greatest revolution in the religious history of humankind, what is called nowadays Abrahamic monotheism.

It was this biblical silence that led to the midrashic tradition almost all of us learned as children, that Abraham broke the idols in his father’s house. This is Abraham the Revolutionary, the iconoclast, the man of new beginnings who overturned everything his father stood for. This is, if you like, Freud’s Abraham.

Perhaps it is only as we grow older that we are able to go back and read the story again, and realise the significance of the passage at the end of the previous parsha. It says this: Terach took his son Avram, and his grandson Lot, son of Haran, and his daughter-in-law Sarai, his son Avram’s wife, and together they set out from Ur Kasdim to go to the land of Canaan. But when they arrived at Harran, they settled there.

It turns out, in other words, that Abraham left his father’s house long after he had left his land and his birthplace. His birthplace was in Ur, in what is today southern Iraq, but he only separated from his father in Harran, in what is now northern Syria. Terach, Abraham’s father, accompanied him for the first half of his journey. He went with his son, at least part of the way.

What actually happened? There are two possibilities. The first is that Abraham received his call in Ur. His father Terach then agreed to go with him, intending to accompany him to the land of Canaan, though he did not complete the journey, perhaps because of age. The second is that the call came to Abraham in Harran, in which case his father had already begun the journey on his own initiative by leaving Ur. Either way, the break between Abraham and his father was far less dramatic than we first thought.

I have argued elsewhere that biblical narrative is far more subtle than we usually take it to be. It is deliberately written to be understood at different levels at different stages in our moral growth. There is a surface narrative. But there is also, often, a deeper story that we only come to notice and understand when we have reached a certain level of maturity. When we are young we hear the enchanting – indeed empowering – story of Abraham breaking his father’s idols, with its message that a child can sometimes be right and a parent wrong, especially when it comes to spirituality and faith. Only much later in life do we hear the far deeper truth – hidden in the guise of a simple genealogy at the end of the previous parsha – that Abraham was actually completing a journey his father began.

There is a line in the book of Joshua that says: In the past your ancestors lived beyond the Euphrates River, including Terach the father of Avraham and Nahor. They worshiped other gods.

So there was idolatry in Abraham’s family background. But Genesis 11 says that it was Terach who took Abraham from Ur – not Abraham who took Terach – to go to the land of Canaan. There was no immediate and radical break between father and son.

Indeed it is hard to imagine how it could have been otherwise. Avram – Abraham’s original name – means “mighty father”. Abraham himself was

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14 Marcheshvan

chosen “so that he may direct his children and his household after him to keep the way of the Lord by doing what is right and just...” – that is, he was chosen to be a model parent. How could a child who rejected the way of his father become a father of children who would not reject his way in turn? It makes more sense to say that Terach already had doubts about idolatry and it was he who inspired Abraham to go further, spiritually and physically. Abraham continued a journey his father had begun, thereby helping Isaac and Jacob, his son and grandson, to chart their own ways of serving God – the same God but encountered in different ways.

Which brings us back to Mark Twain. Often we begin by thinking how different we are from our parents. It takes time for us to appreciate how much they helped us become the people we are. Even when we thought we were running away, we were in fact continuing their journey. Much of what we are is because of what they were.

Shabbat Shalom: Rabbi Shlomo Riskin

Nationalism vs. Universalism: The Struggle

Within Abraham - “...and in you, all the families of the earth shall be blessed.” Our biblical tradition seems to live in a paradox between the universal and the particular; our obligations to the world at large and our obligations to our own nation and family.

This tension is evident from the opening sentence of the Torah: ‘In the beginning God created the heavens and the earth.’ While it seems these words are a clear proclamation of universality, Rashi’s opening comment turns the verse on its head. He argues that the fact that the Torah begins with Creation has nothing to do with a grand universal vision, but rather everything to do with establishing Jewish rights to the land of Israel. He cites a midrash that says since God created the world, He can parcel out specific areas to ‘whomever is righteous in His eyes.’ This tension between the particular and the universal also permeates the High Holy Day festival period. The universal dominates Rosh Hashanah when we crown God as the King of the entire universe, and Yom Kippur when we declare: ...for My house (the Holy Temple) shall be called a house of prayer for all people.

Further, the seventy sacrifices offered over the course of the festival of Sukkot symbolize our commitment to the welfare of all seventy nations. But in stark contrast, Shemini Atzeret signifies a more intimate and particularistic rendezvous between God and Israel, when the Almighty sends all the other nations home, wishing to enjoy a celebration with Israel alone. Simhat Torah, the added celebration of our having completed the yearly reading of the Pentateuch during this festival, merely emphasizes the unique and separatist significance of this holiday.

There is tension in God’s dealings with Abraham. At first God instructs Abraham: Go out of your land, and from your kindred birthplace and your father’s house, unto the land that I will show you.

There are no introductions or apologies. It’s straight to the point: Abraham is to found a new family-nation in the specific location of the land of Israel. However, in the next verse, this ethnocentric fervor of going up to one’s own land is somewhat muted by

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the more universalistic message of God's next mandate: '...And through you shall all families of the earth be blessed.'

From this moment onwards, both of these elements – a covenantal nation with a unique relationship to God and the universal vision of world peace and redemption – will vie for center stage in the soul of Abraham's descendants.

In the case of Abraham himself, it is the universalistic aspect of his spirit which seems the most dominant. He quickly emerges in the historic arena as a war hero who rescues the five regional nations – including Sodom – from the stranglehold of four terrorizing kings. Even after Abraham's nephew and adopted son, Lot, rejects Abraham's teachings, he still wants to continue his relationship with Lot, and even bargains with God to save the wicked cities of Sodom and Gomorrah. According to the Midrash, the ten righteous people for whom Abraham wishes to save these evil cities are none other than Lot and his family – even though Lot rejected Abraham (and presumably the Abrahamic way of life) for the greener and more permissive pastures of Sodom and Gomorrah. Abraham also initially opposed the banishment of Hagar and Ishmael – Hagar his Egyptian mistress whom Sarah gave her husband for the sake of enabling him to bear a child and who treated Sarah with derision, and Ishmael, who was the perennially mocking hedonist, interested only in immediate gratification (the metzafek) – apparently because this universalistic patriarch would have preferred a place for everyone under the Abrahamic umbrella.

The Midrash magnificently captures Abraham's concern with the world and world opinion in a trenchant elucidation of the opening verse in the portion of Vayera, where the Torah records the moment of God's appearance to Abraham after the patriarch's circumcision in the fields of the oak trees of Mamre. Why stress this particular location, including the owner of the parcel of trees, Mamre? The Midrash explains that when God commanded Abraham to circumcise himself, he went to seek the advice of his three allies – Aner, Eshkol, and Mamre.

Now Aner said to him, 'You mean to say that you are one hundred years old and you want to maim yourself in such a way?' Eshkol said to him, 'How can you do this? You will be making yourself unique and identifiable, different from the other nations of the world.' Mamre, however, said to Abraham, 'How can you refuse to do what God asks you? After all, God saved all of your two hundred and forty-eight limbs when you were in the fiery furnace of Nimrod. If God asks you to sacrifice a small portion of only one of your limbs, how can you refuse?!' Because Mamre was the only person who gave him positive advice, God chose to appear to Abraham by the oaks of Mamre.

What I believe is truly remarkable about this midrash is that it pictures Abraham as 'checking out' the advisability of circumcision with his three gentile friends and allies, in order to discover just how upset they would be by the introduction of this unique and nationalistic sign upon his flesh. The tension between the universal and the particular poses a serious threat to Abraham's relationship with his wife, Sarah. It would seem that theirs is a union of love and genuine cooperation. After all, the very first time that the Bible mentions a husband choosing a wife is in the case of Abraham: And Abram and Nahor took for themselves wives; the name of the wife of Abram was Sarai...

Until that time, the women are generally anonymous, with all the 'begetting' seeming to take place because of the men alone! Hence when the Bible records: And Abram took his wife Sarai...and all their substance that they had gathered and the souls that they had gathered in Haran...

Rashi explains based on the Midrash, that to 'gather souls' meant that 'Abraham converted the men, and Sarah converted the women.' Our Sages believed that they truly worked together as consecrated partners to accomplish the work of the Lord.

Abraham is deeply committed to Sarah, and seems to be aware of her higher gift of prophecy. When she, barren after many years of marriage, suggests to her husband that he father a child with her maid-servant Hagar, the text records 'And Abraham hearkened to the voice of Sarah' suggesting that Abraham's role in this matter was entirely subject to the will of Sarah. And if Sarah's suggestion seems rather jarring and out-of-wifely-character to the modern ear, it is important to note that this was precisely the method of adoption practiced by the ancient Near Eastern world. The secondary wife would literally give birth 'on the knees' of the primary wife, causing the baby to be adopted by the primary wife 'as if she had borne him.'

Moreover, Abraham assumes a purely passive role in the second marriage: 'And Sarai the wife of Abram took Hagar her Egyptian maid-servant and she gave her to Abram her husband for a wife'. This description belies the usual biblical formula for marriage: 'When a man takes a woman...' Yet despite Abraham's total devotion to Sarah – all we have to do is consider the effort and expense he invests in the purchase of her permanent burial place in Hebron – they differ strongly in one area. Hagar may have been brought into the picture by Sarah, but when Sarah realizes that the behavior of Hagar's son Ishmael constitutes a serious threat to her family, she is not willing to compromise: Hagar and her son must be banished.

Since Abraham's vision wants to embrace all of humanity, how do we understand his willingness to cast his own flesh and blood to the desert? The Tosefta expands this theme and demonstrates how Abraham and Sarah held two very different world-views. The Tosefta fills in the following dialogue between Sarah and Abraham: 'I see Ishmael building an altar, capturing grasshoppers, and sacrificing them to idols. If he teaches this idolatry to my son Isaac, the name of heaven will be desecrated,' says Sarah to Abraham. 'After I gave her [Hagar] such advantages, how can I demote her? Now that we have made her a mistress [of our house], how can we send her away? What will the other people say about us?,' replies Abraham.

Sarah's position is crystal clear. She is more than willing to work together with Abraham to save the world – but not at the expense of her own son and family. She teaches us that our identity as a unique people must be forged and secure before we can engage in dialogue and redemption of the nations. God teaches Abraham that Sarah is right: Whatever Sarah says to you, listen to her voice, for through Isaac shall your seed be called.

Indeed, one of the tragedies of life is that we often fail to appreciate what we have until we lose it – or almost lose it. It may well be argued that the subsequent trial of the binding of Isaac comes in no small measure to teach Abraham to properly appreciate – and be truly committed to – his only son and heir Isaac, who, in the final analysis, will carry on his traditions and life's mission. And at the end of the day, nothing remained for Israel from 'all of those souls whom they [Abraham and Sarah] made in Haran.' The legacy of Abraham was carried on by one individual and he was Isaac!

The Person in the Parsha: R. Tzvi Hersh Weinreb
The Book of the Upright [Excerpt] - Reb Chaim Yitzchak, my father's father, taught me about the great figures of Jewish history. I vividly recall the day he gifted me with a three-volume set entitled Makor Baruch. This was the first time that he

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presented me with a book written in Hebrew. Up until that time, he found English language books.

I quickly came to realize that the author, Rabbi Baruch Epstein, author of the Torah Temimah, had a very clear and simple Hebrew style. Rabbi Epstein was a nephew of the Netziv, Rabbi Naftali Tzvi Yehuda Berlin, the dean of the Yeshiva of Volozhin and devoted several sections of his work to his famous uncle. Rabbi Epstein. This was my introduction to this unique rabbinic scholar and prolific writer, and Rabbi Berlin, has remained one of my favorite heroes to this day.

I am occasionally asked to identify a passage from Netziv's vast oeuvre which typifies his religious ideology. I have no difficulty in doing so. Netziv wrote a comprehensive commentary on the entire Pentateuch or Chumash. There, we find his brilliant and particularly relevant introduction to the book of Bereshit, Genesis, which we are now reading in the synagogue every Shabbat. That introduction is the gem which displays his central teaching.

The Bible, in at least two places, refers to a mysterious work known Sefer HaYashar, the "Book of the Upright." The Talmud suggests that this work is the Book of Genesis. There Rabbi Yochanan explains that Bereshit be known as the "Book of the Upright" because its major characters, Abraham and Isaac and Jacob, were upright individuals par excellence.

Netziv accepts this explanation but wonders why the term "upright," yashar, is used rather than terms such as tzaddik, righteous, or chassid, pious. Netziv explains that there were periods in Jewish history where there were individuals who were righteous and pious, but not quite upright. They were not upright in their relationships with others, often to the extent that they were guilty of sinat chinam, of vain hatred of their fellows. He goes so far as to say that by not being upright, they were even capable of murder.

He writes: "The Holy One, Blessed Is He is yashar, upright. He cannot tolerate those who are merely "righteous" in their religious practices but cannot get along with others, and commit deeds done for the "sake of heaven" which lead to the ruin of creation and the destruction of society." The Patriarchs, particularly Abraham, were yesharim, upright souls, who "conducted themselves well even with decadent pagans, and live with them with love and concern for their well-being."

One wonders about the origins of upright behavior. How did Abraham, for example, learn to be yashar? How can we, his descendants, instill yashrut, uprightness, in ourselves and in our children?

The answer lies in a verse in zEcclesiastes, Kohelet. The verse appears at the very end of chapter 7. It reads, "The Almighty made men yashar, upright, but they sought out many schemes."

Kohelet is often read as a pessimistic work but this verse implies an alternative to pessimism. Humans are not stained by original sin. They are not evil from birth and therefore incorrigible. Quite the contrary. We are all created yashar. The word "yashar" literally means "straight." We are all born straight, insists Kohelet. But somehow, we seek out crooked schemes which distort our straightness.

I cannot conclude this column without quoting from the wise Rabbi Shimon Schwab. He diagnosed our Jewish society as placing our emphasis on kashrut but neglecting yashrut. We tend to be careful about kosher but need to do better with yosher.

Perhaps reflecting upon the narrative of the current weekly portions, the words of Netziv, and the verse in Kohelet will inspire us to be straight, upright, and yashar. We will thus conform to the Almighty's intentions when He created us, and the world will be a better place.

Our *Parashah* opens: "Hashem said to Avram, 'Go for yourself from your land, from your relatives, and from your father's house to the land that I will show you.'" Later, Avram (later known as Avraham) wanders further--throughout the Land of Canaan, to Egypt, and to the land of the *Plishtim*.

In contrast, we read about Avraham's idolatrous ancestors (*Yehoshua* 24:2--a verse quoted in the *Pesach Haggadah*), "Your forefathers--Terach, the father of Avraham and the father of Nachor--always dwelt beyond the [Euphrates] River." They remained in one land and were not asked to wander from place to place. Why?

R' Gedaliah Silverstone z"l (1871-1944; rabbi in Belfast, Ireland and Washington, D.C.) explains that there is a positive aspect to Avraham's wanderings and, likewise, to those of the Jewish People throughout our millennia in exile. Specifically, it serves to publicize the Name of *Hashem* throughout the world. R' Silverstone writes: When one has a pleasant-smelling air freshener, he walks through all the rooms of the house with it so that its aroma will be distributed throughout. In contrast, when one has foul smelling tar or gasoline, he keeps it in the cellar or garage so that its aroma will not be widely-distributed. Likewise, when it comes to idolators such as Terach and his ancestors, it was better for mankind that they remain in one land. In contrast, it is to the world's benefit that Avraham and his descendants travel widely. (*Haggadah Shel Pesach Korban Pesach* [1939 ed.] p.30.)

Shabbat

R' Yaakov Moelin z"l (*Maharil*; 1365-1427; Germany; his customs are a major source for the practices of *Ashkenazic* Jews relating to prayer) cites a *Midrash* stating that Eliyahu Ha'navi sits under the *Etz Ha'da'at* / Tree of Knowledge on *Motzai Shabbat* and records the merits of those who observe Shabbat. Consistent with this *Midrash*, R' Yaakov ben Asher z"l (the "*Ba'al Ha'turim*"; Germany and Spain; 1269-1343) writes that it is customary to recite hymns on *Motzai Shabbat* that speak of Eliyahu Ha'navi. [Many contemporary *Siddurim* and *Bentchers* include such songs.]

R' Chaim Menachem Yaakovson *shlita* (Bnei Brak, Israel) explains: *Shabbat* is a Jew's connection to eternity. Before Adam Ha'rishon ate from the *Etz Ha'da'at*, he was destined to live forever. After he ate from that tree, he became destined to die, and he also was burdened with a more physical nature than he had before. This is reflected in the curse given to him (*Bereishit* 3:19), "By the sweat of your brow you shall eat bread until you return to the ground, from which you were taken--for you are dust, and to dust you shall return." Previously, Adam did not have to work in order to eat. On *Shabbat*, likewise, we do not work, which is indicative of a partial return to Adam's lofty level before his sin.

R' Yaakovson continues: We are taught that Eliyahu Ha'navi never died. This is not merely a personal achievement for Eliyahu Ha'navi; it also is an indication of the connection that all Jewish people have to eternity--to Adam's state before his sin, on one end, and the World to Come, when we will regain Adam's original level, on the other end. Thus, it is fitting that Eliyahu Ha'navi, the man who achieved eternal life, sits under the *Etz Ha'da'at*, where mankind temporarily lost its right to eternal life, and records the merits of those who observe *Shabbat*, which reconnects us to Adam's status before his sin.

(*Mei Be'er: Nehora D'Shabta* p.121-123)

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(*Rivka Rachel bas Yehuda Leib a"h*)

"After these events, the word of Hashem came to Avram in a vision saying, 'Fear not, Avram, I am a shield for you; your reward is very great.'

"And Avram said, 'My Lord, Hashem/Elokim! What can You give me seeing that I go childless, and the steward of my house is Damasek Eliezer?'" (15:1-2)

Rashi z"l explains: After the miracle of defeating the four kings, Avraham worried, "Perhaps I have already received, in the form of this victory, reward for all my good deeds." *Hashem* reassured him, "Your reward is very great."

Rashi continues: The nickname of Avraham's slave Eliezer ("*Damesek*") is short for "*Doleh u'mashkeh*"--he draws from Avraham's wisdom as one draws water from a well, and he gives others to drink, *i.e.*, he teaches others. [Until here from *Rashi*]

R' Noach Weinberg z"l (1930-2009; founder and *Rosh Yeshiva* of *Aish HaTorah*) asks: *Hashem* promised Avraham great reward in *Olam Ha'ba*. Why does Avraham reply and ask for children? Children are a wonderful gift, R' Weinberg writes, but nothing can compare to the promise of reward in the World-to-Come!

He explains: Avraham wanted children only so that he could father the Jewish Nation and fulfil his mission of turning the wayward world back to *Hashem*. He wanted to bring the entire world to *Olam Ha'ba*, and this required him to have a fitting heir. Why wasn't Eliezer a fitting heir? Because he did nothing more than pass on his master's teachings, like one who draws water from a well and gives it to someone else to drink. He did nothing to build himself spiritually.

(48 *Derachim L'Torah* p.163)

"How shall I know that I am to inherit it [Eretz Yisrael]?" ...

"He said to Avram, 'Know with certainty that your offspring will be aliens in a land not their own ...'" (15:8, 13)

R' Joseph B. Soloveitchik z"l (1903-1993) explains Avraham's question and *Hashem's* response. Avraham asked: "How can I be confident that my descendants will remain devoted to the Land which You are promising them?" *Hashem* answered: "Know with certainty that your children will suffer a long exile during which they will pine for the Land. During the long night of the exile, they will have one dream, one hope--to reach *Eretz Yisrael*. This will ensure that they will remain forever loyal to the Land."

(Quoted in *Haggadah Shel Pesach: An Exalted Evening* p.55)

"Why do you say, Yaakov, and declare, Yisrael: 'My way is hidden from Hashem, and my judgment has been passed over by my Elokim?'" (Yeshayah 40:26 -- from the Haftarah)

R' Saadiah Gaon z"l (882-942; Egypt, *Eretz Yisrael* and present-day Iraq; author of the earliest known work on Jewish Thought) writes: The prophet is rebuking the Jewish People for thinking that *Hashem* is not aware of our situation in the exile and that He is not judging us fairly. Rather, we are assured by the prophets that He knows what is happening to us and will redeem us, either at the preordained time, or earlier if we repent. (*Ha'Nivchar B'emunot V'de'ot* 8:2)

"And there was a Riv / quarrel between the herdsmen of Avram's livestock and the herdsmen of Lot's livestock ... So Avram said to Lot, 'Please let there be no Merivah / quarrel between me and you, and between my herdsmen and your herdsmen, for we are kinsmen.'" (13:7-8)

Why does the Torah change from the masculine form "*Riv*" to the feminine form "*Merivah*"?

R' Yerachmiel Shulman z"l Hy"d (*Menahel Ruchani* of the Bet Yosef-Novardok Yeshiva in Pinsk, Poland; killed in the Holocaust) explains: *Midrash Yalkut Shimoni* states, "Sins are barren and do not bear fruit, while *Tzedakah* bears fruit, as it is written (*Yeshayah* 3:10), 'For they shall eat the fruits of their deeds'." It is human nature, explains R' Shulman, that one quickly forgets the kindness that another did for him, whereas he remembers another's wrongdoings for a long time. *Hashem* acts in the opposite way, however: "Sins are barren and do not bear fruit"--they are forgotten, while "*Tzedakah* bears fruit"--*i.e.*, long-term benefits for the doer.

In a related vein, continues R' Shulman, R' Yeshayah Halevi Horowitz z"l (the *Shelah Hakadosh*; rabbi of Prague and Yerushalayim; died 1630) answers our question as follows: There was a "*Riv*" between Avraham's shepherds and Lot's shepherds. The masculine form is used because it had not yet become a quarrel that had the potential to "bear fruit" and create lasting enmity. Avraham said: Let us nip this quarrel in the bud before it becomes a "*Merivah*," using the feminine form to indicate the ability to "bear fruit."

(*Peninei Ha'shlaimut: Sha'ar Ha'savlanut* 1:6)

"So Avram went as Hashem had spoken to him ... and they left to go to the land of Canaan." (12:4-5)

R' Moshe Shoham z"l (approximately 1740-1820; rabbi of Dolina, Ukraine) asks: Of course, if he went as *Hashem* commanded, then he left to go to Canaan!

He explains: We read about Avraham's father at the end of last week's *Parashah* that he took his family and "They departed ... from Ur Kasdim to go to the land of Canaan." Why did he not make it? Terach had an ulterior motive: he needed to flee Ur Kasdim, so he decided to go to beautiful *Eretz Yisrael*. Such a person does not deserve the Holy Land. In contrast, Avraham's only intention was to fulfill *Hashem's* command; he left only "to go to the land of Canaan." (*Divrei Moshe*)

"When Avram heard that his kinsman [Lot] was taken captive, he armed his disciples ..." (14:14)

The *Gemara* (*Nedarim* 32a) teaches: Why was Avraham punished that his descendants were enslaved in Egypt for 210 years? Because he took Torah scholars to war! [Until here from the *Gemara*]

R' Yitzchak Arieli z"l (1896-1974; *Mashgiach* of Yeshivat Merkaz Harav) notes that *Mashiach* will be a descendant of Lot. [*Mashiach* will come from King David, who came from Ruth the Moabite, who was a descendant of Lot.] We see how *Hashem* brings the cure--the roots of the Final Redemption--from the very same source as the malady--the first exile, *i.e.*, both are results of Avraham's rescuing Lot.

(*Haggadah Shel Pesach Shirat Ha'geulah* p.55)

ISRAEL REPORT

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'WE WALKED KILOMETERS UNDERGROUND, THEY BEAT ME WITH STICKS' (YNet 10/24/23)

Freed Gaza hostage Yocheved Lifshitz, 85 spoke to reporters on Tuesday afternoon at Ichilov Hospital in Tel Aviv, where she was taken Monday night. Lifshitz was released from captivity by Hamas together with Nurit Cooper, 80, after both were kidnapped during the massacre in Kibbutz Nir Oz on October 7. From the border they were taken by helicopter to Ichilov Hospital, where they were reunited with their families.

Both women's husbands are still being held hostage by the terrorists in Gaza. "Our heart is with my dad and all the captives that are still there," said her daughter Sharone Luton. About 220 hostages, including women, children and elderly, remain in Gaza.

Lifshitz thanked everyone present. "My name is Yocheved Lifshitz, born in 1938. Thank you for coming to hear about my tragedy and that of all my friends. It was difficult, and we hope we will get through it." She described the atrocities committed by Hamas in the kibbutz: "I went through hell, we didn't think and we didn't know that we would end up in this situation. They went on a rampage in our kibbutz, they kidnapped me - they laid me on my side on a motorcycle and flew with me through the plowed fields toward Gaza. They blew up the fence. They built a special electronic fence for \$2 billion dollars and it didn't help anything. Crowds stormed our houses, beat people, and some were kidnapped, like me. There was no difference, they kidnapped old people and young people."

Lifshitz described how the Hamas terrorists beat her after she was taken prisoner, and led her through the underground terror tunnels in the Gaza Strip. "I was lying on my side when they took me on the motorcycle, they beat me with sticks. They didn't break my ribs, but they hurt that area a lot and it made it very difficult for me to breathe. It was like that until we got to the tunnels, and there we walked for miles under the wet ground. They looked like spider webs. We started walking in the tunnels, where the ground was damp and there is moisture all the time and we arrived at a large hall where 25 people gathered. After two or three hours they separated five from my kibbutz, Kibbutz Nir Oz and put us five in a separate room," she told reporters in a nationally televised appearance.

Despite the abuse she suffered when she was abducted and taken to Gaza, Lifshitz testified that the terrorists tried to keep the hostages healthy, a message that Hamas is clearly trying to portray to the world. "When we got there, first of all they told us that they believed in the Koran and that they would not harm us. They would give us the same conditions as they have. We were closely guarded. A medic and a doctor also arrived and made sure that they would send us more or less the same pills."

Lifshitz noted that "they took care of all our needs." She said they ate the same food that the terrorists ate. She points out that the terrorists had medicines and toiletries stockpiled for them; this indicates a level of preparation for the taking of hostages.

Lifshitz expressed her pain at the incompetence of the security system before the terrorist attack. "Hamas planned everything for a long time, they prepared everything we would need, including shampoo and hair conditioner. The lack of knowledge in the IDF and Shin Bet hurt us a lot. We were the government's scapegoat. The IDF did not take the balloons and the burning of the fields seriously," she said.

ISRAEL DELAYING GAZA INVASION SO U.S. CAN BOLSTER DEFENSES ACROSS MIDEAST (Ha'aretz 10/25/23)

Israel has agreed to postpone a Gaza ground invasion so that American

defenses can be reinforced across the Middle East.

Iran-backed groups have launched more than a dozen drone and missile attacks at U.S. and other anti-ISIS coalition forces in Iraq and Syria over the past week, causing deep concern among officials in Washington that the Gaza war could rapidly spread elsewhere.

American officials have already pushed Israel to hold off on a ground invasion to preserve diplomatic efforts toward releasing hostages held captive in Gaza. They have also called for a delay to allow the international community to further address the worsening humanitarian crisis in Gaza.

Officials have stressed that they are not pressuring Israel on its strategy or timing, but rather asking questions and offering advice behind the scenes. They have expressed relatively significant concerns about Israel's exit strategy and its vision for post-war Gaza should it successfully eliminate Hamas as an entity.

They have also warned about the duration and human cost such a ground invasion would entail. Despite the concerns, however, the U.S. has not set any specific red lines for Israel, while encouraging it to abide by the international laws of war.

WE CAN'T SAY 'NO' TO THE US ON HUMANITARIAN AID GIVEN HOW MUCH THEY DO FOR US (Times of Israel 10/20/23)

Lawmakers in the Knesset's Foreign Affairs and Defense Committee have leaked selected quotes from a meeting earlier this week during the Gaza war to Channel 12.

During the meeting, Defense Minister Yaov Gallant was pressed on why the government agreed to allow humanitarian aid into Gaza from Egypt before the hostages have been returned.

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"The Americans insisted and we are not in a place where we can refuse them. We rely on them for planes and military equipment. What are we supposed to do? Tell them no?" Gallant responds.

IDF FORCES CONDUCT TARGETED CROSS-BORDER RAID IN GAZA (Arutz-7 10/26/23)

The IDF conducted a targeted raid overnight using tanks in the northern Gaza Strip as part of preparations for the next stages of combat. The activity was commanded by the Givati Brigade. During the activity, soldiers located and struck numerous terrorists, terror infrastructure, and anti-tank missile launch posts and operated to prepare the battlefield.

Galei Tzahal reports that the raid was extensive and relatively deep inside Gaza. Military sources said that the aim of the raid was to attack Hamas targets from within the Strip and strengthen the defense of the region.

The security establishment says that this is a more extensive operation than the raids carried out so far in the past two weeks in the Gaza Strip. It is not part of the ground invasion Prime Minister Netanyahu commented on in a recent address to the nation.

2 ROCKETS LAUNCHED FROM SYRIA TOWARD GOLAN HEIGHTS, IDF ATTACKS IN RESPONSE (i24NEWS 10/24/23)

In a recent escalation of tension in the Middle East, two rockets were launched from Syrian territory into the Golan Heights.

These rockets landed in an open area, causing no casualties or significant damage. In response, the Israel Defense Forces (IDF) swiftly targeted the sources of the rocket fire with artillery. Particularly notable since the Israel-Syrian border and Golan Heights have been relatively quiet up until this point during the war.

Earlier in the day there were more developments on the northern front with Lebanon, when the IDF targeted three terrorist squads engaged in hostile activities. A remotely operated aircraft effectively neutralized two terrorist squads that had been firing mortars and anti-tank missiles at IDF positions in the Netua and Alkosh areas along the Lebanese border.

The IDF responded with artillery to suppress the sources of the attack.

MOODY'S PLACES ISRAEL'S A1 RATINGS ON REVIEW FOR DOWNGRADE (JPost 10/19/23)

Moody's on Thursday placed Israel's A1 ratings on review for a possible downgrade, citing the ongoing military conflict with the Palestinian terrorist group Hamas.

The credit ratings agency last week had warned Israel that a prolonged conflict with Hamas could drag down the country's credit score.

ISRAEL SAID TO FORM UNIT TASKED WITH KILLING HAMAS COMMANDOS BEHIND OCT. 7 ASSAULT (Times of Israel 10/22/23)

The Mossad and Shin Bet have reportedly formed a special operations center tasked with tracking down and killing members of the Hamas commando unit that led the Gaza-ruling terror group's deadly onslaught in southern Israel on October 7.

According to the Ynet news site, the unit will be named after the World War I-era Jewish underground organization "Nili," an acronym for a Hebrew phrase which translates as "the Eternal One of Israel will not lie."

The report said the command center's goal will be to take out all the Nukbha gunmen who were involved in the surprise assault two weeks ago, when some 2,500 terrorists burst into Israel by land, sea, and air under a massive rocket barrage, killing around 1,400 people, the vast majority of them civilians. Terrorists also took at least 210 hostages of all ages into Gaza and are holding them captive.

The Israel Defense Forces has already announced the death of several Nukbha commanders in strikes since the Hamas-led attack two weeks ago, including Billal al-Qedra, who headed the unit's southern Khan Younis battalion, and Ali Qadhi, a company commander.

On Wednesday, the military said it killed over 10 Nukbha members while

targeting top terror figures in the Gaza Strip.

With a likely ground offensive looming, Israel has warned that every Hamas member faces death but two accused masterminds of the October 7 attacks are at the top of its hit list: Hamas military commander Muhammad Deif and political leader Yahya Sinwar.

Israel has said that Sinwar is "a dead man walking" and the hunt for the two most senior Hamas leaders in Gaza is expected to be fierce.

"Hamas terrorists have two options: Be killed or surrender unconditionally. There is no third option," Defense Minister Yoav Gallant said on Tuesday.

Hamas spokesmen have responded that the Palestinian Islamist terror group is "not scared."

Security sources outside Gaza say Deif and Sinwar are now embedded in a network of tunnels built to resist the bombing campaign launched after the brutal attacks on communities and military bases near the border shook Israel to its core.

But the pair have spent years operating in the shadows.

Israel has singled out the 61-year-old Sinwar, who was elected Hamas leader in Gaza in 2017 after Ismail Haniyeh became the Iran-backed organization's supreme leader. Military spokesman Lieutenant Colonel Richard Hecht called Sinwar the "face of evil" and declared him a "dead man walking."

Sinwar was a founding member of Hamas in 1987 during the First Intifada or uprising and rose through the ranks as a fierce advocate of armed struggle.

A graduate of the Islamic University in Gaza, he learned Hebrew during 23 years in Israeli jails.

Sinwar was serving four life terms for the killing of two Israeli soldiers when in 2011 he became the most senior of 1,100 Palestinian security prisoners released in exchange for French-Israeli soldier Gilad Shalit.

Sinwar and Deif were both born in the Khan Younis refugee camp and added to the United States' list of most wanted international terrorists in 2015.

Much less is known about Deif, Israel's number one public enemy for the past two decades, during which he has been accused of organizing suicide attacks, kidnappings and other raids.

There is only one known full-face photo of the commander of the Izz ad-Din al-Qassam Brigades, Hamas's military wing. It is at least 20 years old. The others show him either in a mask or standing in the shadows.

An audio message from Deif was transmitted by Hamas media on the morning of the attacks dubbed Operation Al-Aqsa Deluge. "The rage of our people and our nation is exploding," he said.

Deif was born Mohammed Diab al-Masri in 1965. His assumed name means "Guest" in Arabic and he reportedly never spends more than one night in the same place. Enemies have dubbed him the "cat with nine lives" as he has survived at least six attempts to kill him.

Deif's wife and at least one child were killed in an Israeli airstrike during the 2014 Gaza war. Deif has reportedly lost one eye and been left disabled by the attempts on his life but it has not weakened his influence.

He has been involved with Hamas since the 1980s and was arrested at the start of the Second Intifada but escaped, or was released, from a Palestinian Authority prison in 2000. He became head of the Hamas military wing in 2002 and has been Israel's bete noire ever since.

Israel has sent repeated warnings to the Hamas leadership since October 7. "Every member of Hamas is a dead man," Prime Minister Benjamin Netanyahu said days after the October 7 massacres.

But experts say that eliminating Sinwar and Deif would severely weaken but not crush Hamas, which is Israel's declared aim.

"Sinwar and Deif are clearly first priority leadership, the loss of which would damage Hamas, but one presumes that the group has contingencies about their loss," said H.A. Hellyer, an international security specialist at the Royal United Services Institute in London.

SAUDI FOREIGN MINISTER: NORMALIZATION DEAL WITH ISRAEL STILL A POSSIBILITY (Arutz-7 10/26/23)

Saudi Foreign Minister Prince Faisal bin Farhan said on Wednesday that he believes talks on normalization between Israel and Saudi Arabia will resume

immediately after the conclusion of the war in Gaza.

"At the moment we are waiting for a ceasefire, after that the peace process must be restarted. It must be possible. If we are not ready to overcome the obstacles and history, there will never be a chance for peace. The Arabs have shown that they are serious and ready, we hope it will happen soon," Prince Faisal said.

Bahrain's Foreign Minister, Abdullatif bin Rashid Al Zayani, added that "the war in Gaza between Hamas and Israel must not be allowed to delay the economic connection in the region that began following the Abraham Accords."

Shortly after the start of the war in Gaza, sources told Reuters that Saudi Arabia is putting the US-backed plans to normalize ties with Israel on ice.

Before the start of the fighting, both Israeli and Saudi leaders had been saying they were moving steadily towards a deal.

25 NEW IMMIGRANTS MOVE TO ISRAEL AMID HAMAS WAR (Israel Hayom 10/22/23)

Twenty-five new immigrants arrived in Israel Thursday as the country wages a war with the Hamas terror organization.

The olim arrived courtesy of Nefesh B'Nefesh that worked in partnership with the Aliyah and Integration Ministry led by Minister Ofir Sofer, The Jewish Agency for Israel, Keren Kayemeth Lelsrael and JNF-USA.

Spanning in age from 19 to 79, the olim hail from across America, including New York, New Jersey, Florida, California, Maryland, Michigan, and Ohio. They plan to establish their new homes across Israel, from Jerusalem to Tel Aviv-Yafo, Haifa, Netanya, Beit Shemesh, Petah Tikva, Rosh Ha'ayin, Ma'ale Adumim, and beyond.

"It is incredibly moving to welcome this week's olim, who despite extremely tragic and unsecure circumstances, are continuing to fulfill their Zionist dreams of moving to Israel," Co-Founder and Chairman of Nefesh B'Nefesh Tony Gelbart said. "As always, we remain steadfast in our mission to assist all future olim, as well as veteran olim, as they continue contributing to the growth and resilience of the State of Israel, each in their own dedicated ways. There is no doubt that today's olim send an unmistakable message that the Jewish nation is united, strong and resilient and we welcome them to their new homes."

Joshua Rosenthal, 36, from Baltimore, said, "My aunt immigrated to Israel nearly 45 years ago in 1979. She thought I was crazy when I told her I was still sticking with my plan to make aliyah now. But as far as I'm concerned, as long as I have a seat on the plane with my name on it – I'm there! It's very important that the people of Israel know that Jews all over the world still support Israel with everything we have and we're still coming. Hope is our secret weapon and it's what will get our people through this."

Acknowledging this is a time of crisis, Nefesh B'Nefesh is working around the clock to support its vast community of nearly 80,000 North American olim as well as the thousands of international lone soldiers (those without immediate family in Israel) in its dedicated FIDF – Nefesh B'Nefesh Lone Soldiers Program.

The projects include offering free therapy and counseling services to families in the south, distributing much-needed supplies for olim in problematic areas, hosting weddings at cost for northern and southern olim as well as lone soldiers, assisting to fly physicians from abroad to lend immediate support to the Israeli healthcare system, expanding the reach of its 24/6 "Answers" hotline, and allocating financial grants for olim families impacted by the war.

Nefesh B'Nefesh is also assisting thousands of lone soldier olim currently drafted (both in active duty and reservists), by offering free mental health support services, manning a dedicated hotline and information center for parents of lone soldiers, and offering informational broadcasts in multiple languages for olim and families of lone soldiers which has reached thousands of homes to date.

'WE DON'T COPE. WE CRY AND WORK' (Ha'aretz 10/23/23)

Israeli authorities have begun collecting testimony from civilian Zaka

volunteers in connection with October 7's Hamas massacre of residents of Israeli communities near the Gaza Strip. The information from the Zaka volunteers is being gathered with an eye to it being used in criminal legal proceedings in Israel and abroad.

Zaka, the ultra-Orthodox Jewish organization whose members retrieve bodies after terror attacks, has been involved in the massive task of dealing with the bodies of some of the 1,400 people killed in the attacks. The civilians will be replaced by a new police team beginning this week.

The testimony will provide evidence of war crimes, crimes against humanity and even genocide in future legal proceedings. The International Criminal Court in The Hague will be supplied with the testimony for its investigation into war crimes in the Gaza Strip and the West Bank, as will courts in other countries whose citizens were victims of the massacre.

Knesset member Orit Farkash-Hacohen (National Unity Party) initiated the testimony-collection project. She said the need for record-keeping was clear to her immediately after the massacre.

"I realized that it was urgently necessary to collect detailed accounts from each of the Zaka personnel who were on the ground. They were there and saw the dead... I thought we had to do it before they are called to the next scene, before a second front erupts and their memory fades," she told Haaretz.

Three days after the massacre, 20 Zaka staff members gave their testimony. Another 180 are scheduled to recount their experiences shortly to a team from the international crime investigation unit of the Israel Police.

The testimony makes for harrowing reading. It includes graphic accounts of Hamas' slaughter of Israeli civilians, including babies and children. Some of those interviewed wept while testifying, while others saw it as a rare opportunity to gain a measure of relief by talking about what they saw.

A pilot project began days after the massacre, carried out by six civilian volunteers who collected testimony from 20 Zaka personnel. To save valuable time, and because Zaka is still at work in the field, the testimony was collected remotely. The researchers were equipped with information compiled in consultation with experts on international law. They were instructed to ask the witnesses to stick to the facts and refrain, as much as possible, from expressing emotions, opinions or beliefs. Interviewers were told to ask direct questions but avoid leading questions, so that the evidence would come directly from the interviewees.

The recorded testimony will be part of an array of evidence – including visual and forensic evidence – that the state will be able to use in court against Hamas members, both perpetrators and their dispatchers. Last week, Pnina Sharvit Baruch, who previously headed the international law department in the Military Advocate General's Office, published an article with Tammy Caner of Israel's Institute for National Security Studies stating that the crimes committed by Hamas members against Israeli citizens – including murder, torture, rape, looting and hostage-taking – meet the international legal criteria for war crimes, crimes against humanity and even genocide.

The perpetrators can be criminally prosecuted in Israeli courts and in courts around the world, in countries whose citizens were among the victims of the massacre. Germany has already announced that it has launched an investigation into the crimes committed against its nationals. Legal proceedings may also be conducted in other countries where domestic law gives courts universal jurisdiction over such crimes.

The International Criminal Court in The Hague will also be required to investigate the matter, as part of a pending investigation that it is conducting against Israel on suspicion of war crimes committed in the West Bank, East Jerusalem and the Gaza Strip. While Israel isn't cooperating with that investigation, "that doesn't prevent various parties from providing the prosecutor with material on the serious crimes committed by Hamas members," wrote Sharvit Baruch and Caner.

In addition, the volunteers at rescue organizations Zaka and Unit 360 – the National Support Array (formerly Zaka Israel) have become hot interview subjects for the foreign media. The organizations' volunteers – mostly ultra-Orthodox men – say that as part of their work, they try to mediate the difficult

sights from the scenes of the massacre to the foreign reporters, while preserving the dignity of the dead.

Moti Bukchin, a volunteer and Zaka's spokesman, said the organization is "receiving a great many phone calls from Israeli ambassadors in countries with government officials who want to talk." He added that he also fields requests from many media organizations. "From the BBC and CBS to media from India and even Afghanistan, people want to know what's going on here." Even though two weeks have elapsed since the slaughter, the bodies of people who had been deemed missing are still being found, including those of a mother and child found in a home at Kibbutz Be'eri. Bukchin said that despite the vividness of these horrors, the public diplomacy efforts are being made within clearly established lines.

"We will not publish or pass on images of mutilated bodies. It's not just protecting the dignity of the dead. There is also the dignity of the living – parents whose children were murdered, people whose parents and siblings were murdered. They deserve dignity too."

Instead, the volunteers offer first-hand verbal testimony. World leaders also show an interest. During his visit to Israel last week, U.S. President Joe Biden found time to meet with Zaka chairman Dubi Weissenstern.

Like Zaka, the volunteers of Unit 360 have been dealing currently with foreign media. The organization's chairman, Israel Morgenstern, said that last Friday a researcher for a large American media outlet asked to speak with him.

"He questioned me in Hebrew at a police interrogator's level, down to the smallest, most gruesome details. At some point, I got angry, because I thought he doubted what I was telling him, and I said, 'Pick yourself up, come to Israel, open the freezers here, and you'll see.'"

Bukchin took it upon himself to handle the remains of the five members of the Kotz family of Kfar Azza, murdered in their home. "The terrorists not only murdered them," he recounted. "They booby-trapped the door of the safe space with two hand grenades, and left through the window." Asked how he and his fellow volunteers cope with the scenes, he replied: "We don't cope. We cry and work."

HAMAS IS PLAYING POKER WITH A QATARI TRUMP CARD (Oded Granot, Israel Hayom 10/22/23)

Two weeks after it succeeded in completely surprising Israel in the abominable murderous attack on the Gaza belt communities on October 7, on Friday Hamas entered the next stage of attempting to wear down Israel using the last card in its pack – that of the soldiers and civilians taken as prisoners and hostages. To attain that goal, it has turned to one Arab state that purports to be a champion of good.

The credit and the praise that Qatar received just now from Hamas and from the US and other Western states, for its contribution to Friday's release of the two abducted women, is a clear indication that the humanitarian consideration was not the only one in play as far as this particular Gulf state was concerned, one that ideologically identified with and openly hosts the Hamas politburo on its soil, but also the desire to help the terrorist organization to survive.

It is probably safe to assume that the coordination between Qatar and Hamas, which led to the release of the two hostages, was intended to grant the terrorist organization several advantages: firstly, to delay and postpone as far as possible the IDF ground maneuver into the Gaza Strip, based on the claim that should the maneuver go ahead it would delay or thwart the release of the other hostages. Hamas estimates that a delay of the IDF ground maneuver would not only be an additional burden to the Israeli economy, which is currently struggling to uphold a colossal reserve force on the Gaza Strip border, but would also buy some additional time for the organization to prepare for it.

An additional advantage: Hamas believes that Qatar's promise to aid the US in its efforts to release additional hostages will enable it to increase the international pressure on Israel to agree to a significant increase of the humanitarian aid, which commencing yesterday, began to enter the Gaza

Strip via the Rafah Border Crossing. Hamas not only seeks food and medication, but above all it needs to replenish the supply of fuel that would enable it to operate the power plant along with considerable parts of its military array that have not yet been damaged.

Hamas also sees two additional advantages in the slow, drawn-out and controlled release of the civilians it abducted (there is no chance of it agreeing to return IDF officers and soldiers without an overall deal to ensure the release of thousands of its security prisoners held in Israel): an urgent face lift to the image that has rightly been attributed to it as an abhorrent murderous organization responsible for carrying out abominations in the style of ISIS, together with some extra time in order to garner support on the Arab street against Israel. Israel faces an agonizingly tough dilemma. The human and completely justified desire to afford top priority to the safe return of the hostages above all else, in parallel to the US pressure to delay the ground maneuver until US citizens are released along with all the other foreign nationals, are considerations that it must take into account when deciding on the timing and scope of the ground maneuver.

WHY DID ISRAEL ALLOW A PUBLIC DIPLOMACY DISASTER? (Ran Boker, YNet 10/24/23)

The live broadcast of the words of Yocheved Lifshitz, the Israeli abductee who was released by Hamas, was a public diplomacy disaster for the country, and it's not Lifshitz's fault.

On Tuesday, Lifshitz, an elderly woman who was released from captivity by a ruthless terrorist organization less than a day ago, faced dozens of journalists, a highly stressful situation in its own right, even before considering the difficult situation she now finds herself in.

However, in her public statement, broadcast live, about the treatment she received during her captivity and the abuse she endured she also said she was well treated by Hamas terrorists. This is a disaster for Israel's public diplomacy. Sky News followed up on the statement and chose its words carefully as it posted on social network X: "Each person had a guard watching him or her. They took care of all the needs. They talked about all kinds of things, they were very friendly."

Israel is facing a ruthless terrorist organization whose deeds are no less heinous than those of ISIS and the Nazis. The number of victims in the attack stands at over 1,300, and at this point, more than 200 Israeli captives are known to be held in the Gaza Strip.

How is it possible that no individual or official spokesperson came to manage an event like this prior to such an impromptu live press conference? How is it possible that we, by our own hands and while living in Israel, fall into Hamas's narrative trap?

What else could have been expected from an elderly woman who lived through a nightmare, whose husband is still held by Hamas, and whose life is still dependent on terrorists? Moreover, sources at the Sourasky Medical Center reported that the hospital's spokesperson informed officials of what Lifshitz was likely to say.

This, however, isn't the only cause for concern in this statement. Why do 25 families of Israeli captives in Gaza need to hear Lifshitz say she was held with other 25 people live on television? Why spread hopes in the hearts of more than 200 families who may have relatives among those 25 hostages? But now it's too late; the information is already out, and headlines worldwide are already proclaiming that Hamas treated Lifshitz "well."

Freedom of the press is important and critical in any situation, especially now. However, Israel's public diplomacy officials must issue an unequivocal directive that prohibits live media events of this kind in the future. The public's right to know is important, but not when national security is at stake. In such times, the public can suffice with a recorded and supervised message.

It's unimaginable that, 18 days into a war, Israel still hasn't learned Hamas' tactics. Today, just hours after Hollywood celebrities issued a joint letter signed by 350 stars and VIPs calling for the immediate release of the Israeli captives, Hamas has shown Israel how public diplomacy should be conducted.



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And he went to his journeys, from the south until Beth El... (13:3)

After his temporary sojourn in Egypt, Avram and his family return to the Land of Canaan. The Torah records that "he went to his journeys," implying that he traveled back the same way he had come. Why is this significant? Rashi, quoting the Talmud (Arachin 16b), explains that Avraham returned by the same route in order to stay in the same inns he had stayed in on his way down to Egypt. This, continues Rashi, teaches us *derech erez* (respectful conduct) that a person should not change the place that they lodge when traveling. This explanation, however, still requires further elaboration. Why is it *derech erez* for a person not to change their place of lodging?

The Ksav Sofer suggests that this praise was specific to Avram's circumstance. When Avram went down to Egypt, he was not particularly wealthy. The lodgings he would have chosen would not have been overly luxurious. Upon his departure, however, Pharaoh showered him with gifts making him extremely rich. All of a sudden, a much more luxurious lifestyle would have become accessible to him. Now, Avram could have stayed in the most expensive hotels upon his return, but he did not. Simply because he could afford a life of luxury did not mean he was going to indulge himself in such a lifestyle. The resources that G-d had blessed him with could be directed at more loftier causes.

The Maharal offers a different explanation. Avram was extremely sensitive to the impression his choices could make. Were he to change his place of lodging on his return journey, people might think that there was something wrong with the first inn. This could damage the proprietor's ability to attract customers. In order to not risk hurting the reputation of any of the inns, Avram made sure to stay in the same places as he did on his way down.

Developing this level of sensitivity is not an easy task. Too often, when we make our choices in life, we only think about what the best choice is for ourselves. Avram reminds us to think beyond ourselves and consider how our choices will impact others as well.

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TABLE TALK

Point to Ponder

I will bless those who bless you, and he who curses you I will curse, and all the families of the earth shall bless themselves by you (12:3).

Rashi interprets this verse to mean that when people bless their children, they will say "You should be like Avraham." But if all the families of the earth will be involved in blessing their children to be like Avraham, who will be left to potentially curse Avraham? Yet, the verse allows for the possibility that someone might just do that!

Parsha Riddle

A person should first tie his left shoe, and then the right shoe (Orach Chaim 2:4). Where in this week's parsha is there a source for this halacha?

Please see next week's issue for the answer.

Last week's riddle:

What is the similarity and dissimilarity between Noah and Moshe?

Answer: Both floated in a wooden box. Noah's had pitch inside and outside, while Moshe's was only covered with pitch on the outside.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Lech-Lecha relates the capture of Lot by the four kings, and his rescue by his uncle Avraham. The Radak comments:

This story was written in the Torah ... to inform us that it is appropriate for one to place himself in danger to rescue his relative, as Avraham our forefather did.

R. Yaakov Kamenetsky characterizes the nature of Avraham's obligation to rescue his nephew as follows:

Had Avraham asked a *she'eilah* (halachic query) as to whether he was obligated to go and rescue Lot, he would certainly have been answered that he was exempt from doing so, for one is not obligated to place himself into a situation of even possible danger in order to save his fellow man. That which Avraham did so is because the Patriarchs are called *yesharim* (upright ones – *Avodah Zarah* 25b), i.e., that their entire conduct was not (only?) in accordance with the laws of the Torah but in accordance with *seichel ha-yashar* ("upright thought"). As a matter of *yosher* (rectitude), it was incumbent upon Avraham to strive to rescue Lot, as I have previously explained that Avraham felt himself responsible for Lot's welfare since his father Haran had died in a furnace because he had declared that he believed in the G-d of Avraham, and therefore according to *yosher* – *menchlichkeit* – Avraham was compelled to *arm his disciples* and to pursue the kings (*Emes le-Ya'akov* 14:14).

R. Yaakov explains the Biblical condemnation of Sodom for its failure to practice charity (*Yechezkel* 16:49) in the same vein:

Although prior to the giving of the Torah the commandment of charity had not yet been given, the men of Sodom were nevertheless indicted for this, since even non-Jews are obligated to know fundamental things through simple contemplation of the creation, and the obligation of charity and *chesed* (kindness) to those in need upholds the world.

R. Yaakov proceeds to develop this doctrine of natural morality, and concludes:

And based on this principle it appears that if an ill person (i.e., one in danger of his life) has the choice to eat either human flesh or the flesh of a *neveilah* (an animal that has not been properly slaughtered), he should prefer the flesh of the *neveilah* and not human flesh, since it is obvious that we are barred from eating human flesh ("cannibalism"), and this prohibition is not from the Torah but from *seichel ha-yashar* (*Emes le-Ya'akov Yechezkel ibid.*, and cf. *Dor Revi'i*, *Pesichah Kolleles* 2).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was for 99.
2. I was for 13.
3. I am for 8.
4. I need a northern wind.

#2 WHO AM I?

1. Cut in half.
2. I attracted the birds.
3. I caused sleep.
4. Revealing.

Last Week's Answers

#1 Teivah (I refer to a box, I am not nature, In English I am for Torah, In the end I got stuck in a 'a rut'.)

#2 Noach (My name is for non-Jews, I needed gloves not mittens, Was I righteous?, I was permitted to eat meat.)

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