

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

October 20 - 21, 2023 - 6 Marcheshvan 5784 - Parashas Noach

Light Candles by 6:04 - Havdalah 7:02

The Shabbos Shorts is sponsored by **The Family of Dr. Irving Katz**, in honor of his 90th birthday, עד
מאה ועשרים and by **Eli Landy** to commemorate the first Yahrzeit of Lisa Landy, Liba Hendel Bat Chaim.

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: 6:05 (B), 5:55 (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), 5:45 (B), 5:55 (Sephardi, LBM)
- Shalosh Seudos: 6:10 (S)
- Shabbos ends/Maariv: 7:02

Divrei Torah/Shiurim

- 8:45 Main Minyan (B) Rabbi Postelnek
- 9:15 Minyan (S) Rabbi Rosenbaum
- Hashkamah Minyan Gemara Shiur (SBM) Rabbi Yitzhak Grossman
- Kedushas Levi Chabura - 8:55 (S) Rabbi Rosenbaum
- Shiur before Mincha - 5:00 (B) Rabbi Rosenbaum

Mazal Tov

- Yehuda Millen on the birth of a grandson and to **Elaine Millen** on the birth of a great-grandson. Proud parents are Devora & Noam Lubovsky of White Plains. Mazal Tov to all of the aunts and uncles.
- **Rachel & Michael Ravin** on the engagement of their daughter Chana Leah to Yosef Zimmerman of Chicago, IL.

Condolences

- **Florence Radkowsky** on the passing of her husband, Lawrence Radkowsky. Condolences to Karen, Allen and Michael Radkowsky on the loss of their father. Signup for a Siyum Tanach is at <https://hadranalach.com/2966>
- **Esther Rabin** on the passing of her mother, Sally Hoffman. Shiva is being observed at 301 Hermleigh Road until Monday morning. Shacharis Sunday 9:00 AM, Monday 6:45 AM. Mincha/Maariv Sunday 6:00 PM. Visitors Motzei Shabbos 7:05 Maariv until 10:00 PM, Sunday until 9:00 PM.
- **Debra Sapper** on the passing of her sister, Rosalyn Jacobs. Shiva is being observed at 818 Bromley Street through Wednesday morning. Visitors are requested 2:00 PM - 4:00 PM and 7:00 PM - 9:00 PM.

Kiddush/Shalosh Seudos Sponsors

- The Hashkamah Minyan Kiddush is sponsored by **Margie & Michael Hourwitz** to commemorate the Yahrzeit of Rabbi David Hyatt's parents; 24th Yahrzeit of Mrs. Ida Hyatt, Z"l, the 15th Yahrzeit of Rabbi Julius Hyatt, Z"l, and the 20th Yahrzeit of Michael's mother, Florence Rogoff Hourwitz, Fayge Bas Avraham Mayer, Z"l, 61st Yahrzeit of his grandmother, Sara Rogoff, Sahra Rivka Bas Moshe Tzvi, Z"l, and the 75th Yahrzeit of his grandfather, Abraham Rogoff, Avraham Meir ben Yehuda Lev, Z"l.
- The Shul Kiddush is sponsored by **Nancy & Bruce James** in honor of the 40th birthday of their son-in-law, **Craig Simon**.
- The Sephardic Minyan Kiddush is a Seudat Hodaya by **Miri & Dror Shoshani** in honor of Talya's recovery.
- The Shalosh Seudos is sponsored by **Eli Landy** to commemorate the first Yahrzeit of Lisa Landy, Liba Hendel Bat Chaim.

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 21, 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 in the room 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.

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

Shul Announcements

- **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.*
- **Come Join Rabbi Koss's Monthly Jewish History** class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, November 6, from 2:00 PM - 3:00 PM on **Zoom A**.

Shul Announcements (continued)

- **Shabbos Sefer Soirees** - Each Monthly Oneg Shabbos will highlight an illuminating and inspiring Sefer. Rabbi Rosenbaum will speak on "Malbim: 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.*
- **Improve Your Kavanah Through Personal Prayer** - A one-hour program with Rabbi Eli Reingold, Rosh Kollel of YGW, on Tuesday, November 7, 8:00 PM in the Belonofsky Sanctuary and on **Zoom A**. Presented by the Meaningful Tefilah Project. Contact the Shul office to sponsor. *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.*
- **New Welcoming Committee!** If you would like to welcome a new person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you for details.
- **Mazal Tov on the Birth of Your Son or Daughter!** YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send details to announce@yise.org
- **Online YISE Cholim List** - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org
- **Helping Hands Across Kemp Mill**, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com
- **Shiurim from Rabbi Gedaliah Anemer, ZT"l**, are available at <https://audio.yise.org>

YISE Supports Israel

- **Community Yard Sale to support Israel** - Sunday, October 22, 12 Noon - 4:00 PM at YISE. All proceeds will be donated to United Hatzalah. *See flyer for details.*
- **Global Day of Loving-Kindness** - Sunday, October 22 Stand with Israel and help us in #fightinghatewithlove *See flyer for details.*
- **75 for 75** - 75 Hours of Torah Learning, Prayer, and Mitzvah Observance for Israel - ending Sunday, October 22 at 10:00 PM. *See flyer for details.*
- **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**.
- **Avinu Malkeinu at Daily Minyan** - following Shemoneh Esrei at Shacharis and Mincha.
- **Tehillim for Israel WhatsApp** - Join at: chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10
- **Financial Support** - A list of charitable organizations is available 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 - Eli Landy to commemorate the first Yahrzeit of Lisa Landy, Liba Hendel Bat Chaim.
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 22	Monday October 23	Tuesday October 24	Wednesday October 25	Thursday October 26	Friday October 27
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:20, 6:45, 8:45	6:20, 6:55, 8:45	6:20, 6:55, 8:45	6:20, 6:45, 8:45	6:20, 6:55, 8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	6:00	6:00	6:00	6:00	6:00	See Shabbos schedule
	Sephardi (LBM)	5:55	5:55	5:55	5:55	5:55	
Halachic Times: Latest Alos Hashachar 6:10 AM, Earliest Talis and Tefilin: 6:38 AM, Latest Netz: 7:32 AM, Latest Krias Shema: 10:08 AM, Earliest Mincha: 1:23 PM, Earliest Shkia: 6:12 PM, Latest Tzeis Hacoachavim 7:01 PM							

Next Shabbos

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

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)
- Shabbos ends/Maariv: 6:53

Next Shabbos Shorts Deadline:

Wednesday, October 25, 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 David Rosenbaum

Rabbi Yosef Postelnik - Assistant Rabbi

Josh Seidemann - President

Simi Franco - Office Manager

Josh Breistein - Facility Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

October 20 - 21, 2023 - 6 Marcheshvan 5784 - Parashas Noach

Upcoming Community Programs & Listings

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, beginning on Wednesday, October 18. No cost. Zoom info and registration at <https://linksgw.org/classes>

Annual 50+Expo coming up this Sunday, October 22, 12 Noon to 4:00 PM at Silver Spring Civic Building. Free health screenings, flu/Covid/RSV/Shingrix and other vaccines, informative exhibits, volunteer opportunities, entertainment and more. All free, including free parking. For more information, go to www.Beacon50expo.com

Kemp Mill Toastmasters - Wednesday, October 25, 8:00 PM - 9:15 PM, in-person in the YISE Social Hall. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more information.

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

Morning of Hope and Healing with Bikur Cholim of Greater Washington on Sunday, November 5, 10:30 AM at Beth Sholom Congregation in Potomac. Honor star volunteers David Balto and Rona & Aaron Lerner. BCGW is also partnering with and raising funds for Soroka Medical Center, a major hospital in the Negev. Register or place your ad for the BCGW Morning of Hope and Healing at: <https://www.wizevents.com/bikurcholimgw-gala2023> Donate directly to Soroka at: <https://www.soroka.org/bikurcholimgw-donation/?emergency=bikurcholimgw> For more information email rmeyers@bikurcholimgw.org or call 202-331-4481.

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 - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 10:00 AM at the home of Mrs. Aviva Werner, 815 Lambertson Drive. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchos 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: *See flyer for details*.
 - 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 begins 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 B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

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

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, password 161699

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 Rosenbaum's Navi Shiur - Debbie Rogal so that the learning should be in the merit of those in Israel in need of comfort, Refuah, or release from captivity, as well as all in the IDF or otherwise in harm's way. May Hashem bring a speedy end to this situation.

Rabbi Rosenbaum's Tehillim/Parsha Shiur - Rabbi and Mrs. Hirsh Chinn in memory of Rebbetzin Dena Chinn, Dena Shifra Bas Harav Moshe Eliezer, on the occasion of her 12th Yahrzeit this Friday, 5 Cheshvan.

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

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, הוּא יְבָרְךָ אֶת
חֵילִי עֲבָא הֶהָגֵנָה לְיִשְׂרָאֵל וְאֲנָשֵׁי כַחוֹת הַבְּטָחוֹן



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75 Hours of Torah Learning, Prayer, and Mitzvah Observance for Israel

Thursday, Oct. 19 at 7:00 p.m.–Sunday, Oct. 22 at 10:00 p.m. EST



Make your commitments online at

www.yu.edu/75for75



Yeshiva University
UNDERGRADUATE TORAH STUDIES PROGRAM





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



Greater Washington
Community Kollel
in conjunction with
Young Israel
Shomrai Emunah

SUNDAY BRUNCH & LEARN

Sunday Mornings

at Young Israel Shomrai Emunah, 1132 Ar
Breakfast: 9:30am - Classes 9:45-10:30
Men's programming - Free of charge

Schedule change for
Rosh Chodesh Elul.
Sunday, Aug. 28:
Breakfast: 9:50am
Classes: 10:05am

FOUR GREAT LEARNING OPTIONS TO CHOOSE FROM!

**ILLUMINATING
INQUIRIES IN HALACHA**

RABBI YITZCHAK MANDEL

**JUDAISM 102:
FUNDAMENTALS FOR
THE EXPERIENCED JEW**

RABBI HILLEL SHAPS

**NAVIGATING NAVI
SEFER YEHOASHUA**

RABBI YITZHAK GROSSMAN

**PARSHA PERSPECTIVES
AN EXPLORATION OF ENGAGING
PARSHA TOPICS**

RABBI MENACHEM WINTER



For more info please contact Rabbi Hillel Shaps: hshaps@gwckollel.org or 347-869-9361



Support Israel **COMMUNITY YARD SALE**

Accepting clothes, accessories,
books, household items, & toys.

Donation drop-off times:
Motzei Shabbat, 10/21, 8-10pm
Sunday, 10/22, 9-11am
at YISE social hall

**All proceeds will be donated
to United Hatzalah**

To donate by PayPal, go to <https://wp.yise.org/donate>
and include "United Hatzalah" in the description.

Sunday, 10/22, 12-4 PM
Location: YISE Social Hall
1132 Arcola Ave.
Silver Spring, MD 20902



PRESENTED BY
GREATER WASHINGTON
COMMUNITY KOLLEI
KAMENSKAYA
SHOMRAI EMUNAH

Semichas Chaver

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Understand the ethical & philosophical background of the halachos.

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Topic of this Zman:
Halachos of Bikur Cholim / Visiting the Sick, Avelus/Mourning, and more...

TUESDAYS @ 8:45PM
at YISE, 1132 Arcola Ave.
Register at:
thegreaterwashingtoncommunitykollel.com/scp
MEN'S PROGRAMMING
For more information, please contact: Rabbi Hillel Shaps, hshaps@gwckollel.org

Rabbi Hillel Shaps

SEMICHAS CHAVAR PROGRAM (SCP)

Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht



**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



Hamas announced a **Day of Jihad**.

In response, join people around the world for a

Global Day of Loving-Kindness

Sunday October 22nd

Stand with Israel and help us in *#fightinghatewithlove*

Change the world:

Clean up after yourself • Smile and say hello to strangers • Visit a local elderly home or hospital • Tutor a peer • Donate money to charity • Volunteer at a local food bank or homeless shelter • Donate blood

Lead the charge:

Buy someone else a meal • Organize a blood drive • Run a can drive or clothing drive • Pick up trash in your neighborhood • Raise money for charity • Organize a community event • Think out of the box and come up with your own ways to make the world a better place!

Challenge your friends and share videos of you changing the world through loving-kindness with the hashtag *#fightinghatewithlove* to spread the message!

Questions? Don't hesitate to reach out to us at ADayOfLovingKindness@gmail.com.
Want to collaborate? Visit: <https://bit.ly/global-day-of-loving-kindness>



yavneh





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.*

Young Israel Shomrai Emunah and Kemp Mill Synagogue
present:

REMEMBERING KRISTALLNACHT

**November 9–10, 1938
From Where We are Now**

Short Film: Kristallnacht: The Night of Broken Glass
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 2

Shabbat Parashat Noach

5784 - B"H

In memory of Arnold Gimpel, a"h, (Aharon Leib ben Mordechai) by his children & grandchildren and in memory of the many Jews who have been murdered in Israel or died fighting for Israel since Simchat Torah. We also dedicate this issue to the wounded and missing. May the wounded fully recover and may the missing be restored to their families. We pay tribute to Klal Yisrael and the citizens of Israel. Am Yisrael Chai!!

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

The Courage to Live with Uncertainty - For each of us there are milestones on our spiritual journey that change the direction of our life and set us on a new path. For me one such moment came when I was a rabbinical student at Jews' College and thus had the privilege of studying with one of the great rabbinic scholars of our time, Rabbi Dr. Nachum Rabinovitch, zt"l. He was a giant: one the most profound Maimonidean scholars of the modern age, equally at home with virtually every secular discipline as with the entire rabbinic literature, and one of the boldest and most independent of poskim, as his several published volumes of Responsa show. He also showed what it was to have spiritual and intellectual courage, and that in our time has proved, sadly, all too rare.

The occasion was not special. He was merely giving us one of his regular divrei Torah. The week was parshat Noach. But the Midrash he quoted to us was extraordinary. In fact, it is quite hard to find. It appears in the book known as Buber's Tanchuma, published in 1885 by Martin Buber's grandfather Shlomo from ancient manuscripts. It is a very early text – some say as early as the fifth century – and it has some overlap with an ancient Midrash known as Midrash Yelamdenu.

The text is in two parts, and it is a commentary on God's words to Noah: 'Then God said to Noah, "Come out of the Ark"'. On this the Midrash says: Noah said to himself, "Since I only entered the Ark with permission (from God), shall I leave without permission?" The Holy One blessed be He said, to him: "Are you looking for permission? In that case I give you permission." Then God said to Noah, "Come out of the Ark."

The Midrash then adds: Said Rabbi Judah bar Ilai, "If I had been there, I would have smashed down [the doors of] the Ark and taken myself out of it."

The moral Rabbi Rabinovitch drew – indeed the only one possible – was that when it comes to rebuilding a shattered world, you do not wait for permission. God gives us permission. He expects us to go on ahead.

This was, of course, part of an ancient tradition, mentioned by Rashi in his commentary, and central to the Sages' understanding of why God began the Jewish people not with Noah but with Abraham. Noah, says the Torah, "walked with God". But God said to Abraham, "Walk on ahead of Me". So the point was not new, but the drama and power of the Midrash were stunning.

Suddenly I understood that this is a significant part of what faith is in Judaism: to have the courage to pioneer, to do something new, to take the road less travelled, to venture out into the unknown. That is what Abraham and Sarah had done when they left their land, their home and their father's house. It is what the Israelites did in the days of Moses when

they journeyed forth into the wilderness, guided only by a pillar of cloud by day and fire by night.

Faith is precisely the courage to take a risk, knowing that "Though I walk through the valley of the shadow of death, I will fear no evil, for You are with me". It took faith to challenge the religions of the ancient world, especially when they were embodied in the greatest empires of their time. It took faith to stay Jewish in the Hellenistic age, when Jews and Judaism must have seemed small and parochial when set against the cosmopolitan culture of Ancient Greece and the Alexandrian Empire.

It took the faith of Rabbi Yehoshua ben Gamla to build, as early as the first century, the world's first ever system of universal, compulsory education, and the faith of Rabban Yohanan ben Zakkai to realise that Judaism could survive the loss of independence, land and Temple, on the basis of an academy of scholars and a culture of scholarship.

In the modern age, even though many of Jewry's most distinguished minds either lost or abandoned their faith, nonetheless that ancient reflex survived. How else are we to understand the phenomenon that a tiny minority in Europe and the United States was able to produce so many shapers of the modern mind, each of them a pioneer in his or her own way: Einstein in physics, Durkheim in sociology, Levi-Strauss in anthropology, Mahler and Schoenberg in music, and a whole string of innovative economists from David Ricardo (the law of comparative advantage) to John von Neumann (Game Theory) to Milton Friedman (monetary theory), to Daniel Kahneman and Amos Tversky (behavioural economics).

They dominated the fields of psychiatry, psychotherapy, and psychoanalysis, from Freud and his circle to Viktor Frankl (Logotherapy), Aaron T. Beck (Cognitive Behavioural Therapy) and Martin Seligman (Positive Psychology). The pioneers of Hollywood and film were almost all Jewish. Even in popular music the achievement is stunning, from Irving Berlin and George Gershwin, masters of the American musical, to Bob Dylan and Leonard Cohen, the two supreme poets of popular music in the twentieth century.

In many cases – such is the fate of innovators – the people concerned had to face a barrage of criticism, disdain, opposition, or disregard. You have to be prepared to be lonely, at best misunderstood, at worst vilified and defamed. As Einstein said, "If my theory of relativity is proven successful, Germany will claim me as a German and France will declare me a citizen of the world. Should my theory prove untrue, France will say that I am a German, and Germany will declare that I am a Jew." To be a pioneer – as Jews know from our history – you have to be prepared to spend a long time in the wilderness.

That was the faith of the early Zionists. They knew early on, some from the 1860s, others after the

pogroms of the 1880s, Herzl after the Dreyfus trial, that European Enlightenment and Emancipation had failed, that despite its immense scientific and political achievements, mainland Europe still had no place for the Jews. Some Zionists were religious, others were secular, but most importantly they all knew what the Midrash Tanchuma made so

clear: when it comes to rebuilding a shattered world or a broken dream, you don't wait for permission from Heaven. Heaven is telling you to go ahead.

That is not carte blanche to do whatever we like. Not all innovation is constructive. Some can be very destructive indeed. But this principle of "Walk on ahead", the idea that the Creator wants us, His greatest creation, to be creative, is what makes Judaism unique in the high value it places on the human person and the human condition.

Faith is the courage to take a risk for the sake of God or the Jewish people; to begin a journey to a distant destination knowing that there will be hazards along the way, but knowing also that God is with us, giving us strength if we align our will with His. Faith is not certainty, but the courage to live with uncertainty.

The Person in the Parsha: R. Tzvi Hersch Weinreb

Judging Noah Fairly : Lately, I've been reflecting on the early origins of my basic beliefs. One of those beliefs, which has thankfully persisted to this day, has been the belief in fairness. I guess that I first learned about fairness on the playgrounds of the neighborhood in Brooklyn, where I grew up.

Our mentors on those playing fields, where we became adept at punchball, and later at softball and basketball, were not professional adult coaches. Rather, they were other boys, barely a year or two older than us. But fair play, and consideration for those of us with lesser athletic skills, were among the lessons they taught and the lessons that we internalized.

Of course, I later learned that those lessons were among the ancient teachings of the Jewish tradition. "Don't judge your fellow until you have been in his environment." "Appreciate the leaders of your own era, even if they don't quite compare with the leaders of old." "Judge each person favorably, according to his own merits."

But while I was imbibing those lessons on the playground, I was introduced to the study of Chumash and Rashi in the classroom. It was then that I was introduced to Noah, the central figure of Parshat Noach. Here was a man "who found favor in the eyes of the Lord," and who was not only a tzaddik, a righteous man, but a tzaddik tamim, a perfectly righteous man.

I vividly remember asking my grandfather, who had one of the few sukkot in the neighborhood back then, if we could hang a picture of Noah on the wall of the sukkah along with the other biblical heroes whose portraits bedecked the walls of the sukkah of which he was so proud.

I was taken aback by his retort: "Have you not learned in school that Noah was not as great as Abraham, and that had he lived in Abraham's time, he would be a 'nobody'?" I had to confess that we had not yet learned Rashi's commentary, and certainly not the many other rabbinic sources, that insist that Noah fell short of the requirements necessary for us to adulate him, and therefore we could not invite him into our sukkah as we did with other biblical heroes from Abraham on.

Much later in life, in fact very recently, I came across what might be the harshest critique of Noah in all of rabbinic literature. It is a passage in the Holy

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"All Israel are bound to each other", all the more so, when all the inhabitants of the land are in great trouble. It is a duty to arouse oneself to the right emotion, to share in the public's sorrow, and to pray to God from the bottom of the heart and with tears, that He will stand with our soldiers, and return all the captives to their homes in peace. May all our enemies fall. May God hear our prayers and have mercy on his people.

May we soon have complete redemption in our day.

Halacha Yomit, Ovadia Yosef Institute

Zohar, which contrasts Noah with Abraham. This supremely mystical work condemns Noah. The Lord informed Noah that He found mankind to be so degenerate that He had decided to wipe out all living beings and spare only Noah and his family. What was Noah's reaction? Did he protest? No! He was silent. He said nothing.

But ten generations later, when the Lord informed Abraham that he was about to destroy the cities of Sodom and Gomorrah because of their wicked ways, Abraham protested to the Almighty. He challenged Him to live up to His divine principles of fairness and justice, and not punish the few exceptional individuals who were morally upstanding. Noah was silent and is therefore castigated. Abraham voiced his protest and is therefore admired.

The Zohar takes the matter even further and finds Abraham himself inferior to Moses. After all, Abraham only asked for the righteous to be spared, whereas Moses asked that the Lord even spare sinners. Moses was sufficiently stalwart to demand that the Lord either forgive all of the Israelites, including the sinners, or else "wipe me out from the Book which You have written." Moses was willing to give up everything rather than see anyone punished.

To this day, I ask myself the question, as numerous students of Torah have asked before me, "Are we judging Noah fairly?"

I try to empathize with Noah. I ask myself, perhaps he was a meek and humble person, who felt inadequate to stand up to others and rebuke them for their iniquities? Perhaps he was reluctant to debate those around him because he might be persuaded that their immorality was good and proper, and his morality naïve and foolish? Or perhaps he felt that his generation was so decadent that preaching to them would be a futile undertaking, that they were beyond hope of rehabilitation?

Very recently, I came across a book from which I derived an approach to understanding Noah and justifying his relative failures. It is a book by a contemporary rabbinic scholar, Rabbi Yoel Bin-Nun, entitled *HaMakor HaKaful* (The Double Source). Rabbi Bin-Nun offers an approach to understanding the psyche of the great Rabbi Avraham Yitzchak Kook, whose leadership as Chief Rabbi and vast and brilliant oeuvre of writings continue to inspire us to this day.

Rabbi Bin-Nun maintains that all great leaders draw from two distinct sources. He calls them *samchut* and *hashraah*, which I suggest can be translated as "a sense of one's own authority" and "spiritual inspiration." The former originates within the person, from the depths of his or her own psyche. The latter comes from an external source, from the Almighty. As I understand it, the former often takes the form of a felt mission, a purpose in life, an inner drive to accomplish a specific set of goals. The latter is a calling from Above, a Holy Spirit, a prophetic calling. Rabbi Bin-Nun suggests that Rav Kook drew from both sources. He felt an internal impetus to lead, to return to the Land of Israel from his native Latvia, to envision the pioneers of early immigration to Israel as the vanguard of the ultimate redemption. But he also heard a voice from a second source, an external sublime source, a prophetic inspiration.

I suggest that Rabbi Bin-Nun's concept of *samchut* can be used to differentiate between the inactivity of Noah, the partial response of Abraham, and the total sense of responsibility for the other as exemplified by Moses.

What was Noah's sense of mission? He really had only one mission—to construct the ark. Once he had done that, and successfully steered the ark through months of troubled waters, he had no coherent sense of mission. All he could do was plant a vineyard, with inevitable consequences.

His feeble sense of mission limited him, and thus he could not stand up in protest of the Lord's Decree. He could not become a leader of men.

Abraham, on the other hand, had a clear sense of mission. The Lord Himself declared, "For I know him, that he will direct his descendants to do righteousness and justice." Justice was his mission, and so he could stand up to the Almighty and insist upon justice.

Moses had an entirely different understanding of his mission. He was to lead the Jewish people, saints and sinners alike, into the Land of Israel. That mission enabled him to fearlessly confront the Almighty and demand that He totally forgive His people.

The lesson for all of us is that we have a mission to perform in life. It is not a simple matter to determine what that mission is. But once we achieve even a tentative sense of mission and purpose, we gain a measure of confidence and authority which equip us with capacities and capabilities beyond our expectations. Noah was not morally defective. He was indeed a *tzaddik tamim*. However, he lacked a sense of mission and purpose, and that constrained him tragically.

We are all descendants of Abraham and disciples of Moses and are thereby blessed with a variety of missions which we must recognize, and which must motivate us to undreamed of accomplishments.

Rabbi Dr. Norman J. Lamm's Derashot Ledorot **The Generation of the Tower and a Towering Generation** [Excerpt]-

We read of the generation of Noah and the evil lives they led. Their punishment, as it is recorded in the Torah, was complete destruction – except for Noah and his family – in the great flood. Then we read of another generation following in the footsteps of the first. This is *Dor haHaflaga* – the Generation of the Tower. The people of this generation had evidently failed to learn from the tragic lesson that its predecessors had been taught. They were a people marked by arrogance and haughtiness...

If you will read the story of the tower, you will observe the terrific sarcasm with which the Torah describes the entire episode. Just one example: the name Bavel (or Babel or Babylon) given to that place by God. This is a sarcastic pun, as the Mesopotamians themselves called their city Babel because in their language the name was derived from the words *bab-ili*, meaning the Gate of the God – or in the plural, *bab-ilani*, the Gate of the Gods (hence: Babylon). However, in Hebrew the name *bavel* is similar to the root *b-l-l* which means: confusion. So the Torah tells us that what these mortals thought was the gate to their own divinity was nothing more than the confusion of their poor minds.

And yet, the indictment of this generation is not complete. Just compare these two generations: the generation of the flood was, with the exception of Noah and his family, completely destroyed; the generation of the tower was not destroyed at all – it was merely punished by internal dissension and great exile and dispersion. Why is it that the generation of the tower was treated with such comparative leniency despite their sins of arrogance?

Our rabbis gave us the answer, based upon a clue in the Bible itself. Our Torah mentions that the whole world spoke one language, meaning of course that there was unity, cooperation, friendship. And therefore, "The generation of the flood, since they were steeped in theft, none of them remained. But the generation of the tower, since they loved each other, there remained from them a remnant."

There is something that can be salvaged from the generation of the tower, something of lasting and permanent value, and that is: love, friendship. Every generation can become a towering generation if it learns to love; that even if people are arrogant and

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Godless and criminal, they can escape heavenly wrath if they will learn to love God's creatures. The of surviving a world of coldness and treachery and mass-production and bold projects which obscure the individual, is through love.

It is told that a Jew once asked his rabbi, "Why do we say 'le'hayyim' to our friends before reciting the blessing over wine or schnapps? The rabbi answered that the practice is valid since the Torah commands us to accept the mitzva of "Love your neighbor as yourself" before it tells us, "Love the Lord your God".

We frequently speak of the mitzva of neighborly love, and yet we usually fail to understand it – and therefore to practice it. The difficulty is simple: some people are simply unlovable... And if I don't approve of him and have no emotional ties to him, how can I possibly observe the commandment to love him? That is a good question and which we must be able to answer if we will ever succeed in making of ourselves, who have so many of the faults and evil traits of the generation of the tower, a towering generation – if we are to manage to survive as decent human beings and good Jews.

A most profound answer was suggested by Rabbi Samson Raphael Hirsch. Hirsch makes the observation that regarding the verse, "Love your neighbor as yourself," the Torah does not say "Ve'ahavta et reiakha," but "lereiakha," which is difficult to translate. But what does that actually mean? "Et reiakha" implies an emotional tie, a complete and uncritical love of your neighbor, which may be very good but is not usually possible. But "lereiakha" carries with it the meaning that you don't have to approve of him or anything he says or wants, but what is required is empathy, meaning: put yourself in his place, so that you will participate in his feelings, in whatever happens to him – that is *lereiakha*; share in what happens to him. If great good fortune happens to him – be happy for him, as if it happened to you. Don't begrudge it and don't be indifferent. If tragedy occurs to him – share his sorrow and feel it as if it happened to you – "kamokha." And when you can establish that identification and deeply participate in both his joys and his sorrows, then you will certainly be moved to increase the joys and alleviate the sorrows. You need agree to nothing he says and may even consider his personality faulty – but he is a human being with feelings and sensitivities, and the mitzva of neighborly love requires you to consider those feelings as if they were your own. The Torah asks nothing of us that is beyond our capabilities. It does not ask of us to be uncritical in accepting confidants or friends. It does not ask of us that we gush in sweetness over someone we loathe. It does say that no matter what our opinion of a person, we must have enough love in our souls that we feel not only for him – not only sympathy; but as if we were him – empathy.

This demand of the Torah that we practice neighborly love is not a demand to be an angel. It is a challenge to be human. Few of us find it possible to approve of any one person completely and uncritically. Few of us can form deep emotional attachments with everyone we know. But all of us were created in the image of God. And that means that we can practice neighborly love "lereiakha"; we can learn empathy, we can consider another's feelings as if they were our very own. For that is the meaning of the Torah's commandment – it is practicable, manly, and supremely human.

It is that and that alone which can make us the *peleita*, the survivors in this generation. The generation of the tower was a wicked one and therefore doomed to failure. But their one redeeming feature, love, is that which is able to make of us and every other generation a towering generation. May that be God's will.

R' Gamliel HaKohen Rabinowitz-Rappaport *shlita* (*Rosh Yeshiva* of Yeshivat Sha'ar Ha'shamayim in Yerushalayim) writes: The obvious connection between this week's *Parashah* and *Haftarah* is the verse in the latter (*Yeshayah* 54:9), "For like the waters of Noach shall this be to Me. As I have sworn never again to pass the waters of Noach over the earth, so have I sworn not to be wrathful with you or rebuke you." On a deeper level, R' Rabinowitz notes that this week's *Haftarah* is also read during the Seven Weeks of Consolation following *Tisha B'Av*--half of it (*Yeshayah* 54:1-10) for *Parashat Re'eh* and half (54:11-55:5) for *Ki Tetze*. Just as these verses console us after we recall the destruction of the *Bet Hamikdash*, so they console us after we recall the destruction of the entire world in the Flood.

There is a practical lesson in this, writes R' Rabinowitz. If a person undergoes a tragedy or some suffering, he must not remain in a state of mourning. He must seek and accept consolation. Another lesson is that after parents or teachers punish a child or student as appropriate, they must offer the student words of consolation and encouragement as well. It is noteworthy, R' Rabinowitz adds, that *Hashem* taught the prophet *Yeshayah* these words of consolation over the destruction of the *Bet Hamikdash* 110 years or more before that destruction occurred. This teaches us how important it is to *Hashem* that we console those who have experienced suffering. (*Tiv Ha'haftarot*)

Shabbat

"Yonah Matz'ah Bo Mano'ach" / "On it (Shabbat), the dove found a resting place." (From the Shabbat Zemer "Yom Shabbaton")

R' Aryeh Leib Gordon *z"l* (1845-1912; Lithuania and *Eretz Yisrael*) writes: This refers to the Congregation of *Yisrael*, which is likened to a dove (see *Shabbat* 49b), and which rests on *Shabbat*.

Alternatively, R' Gordon writes, the *Zemer* is referring to an incident in this week's *Parashah*. After the flood, Noach sent a *Yonah* / dove to scout for dry land. At first, the Torah tells us (*Bereishit* 8:9), "The *Yonah* could not find a *Mano'ach* / resting place for the sole of its foot, and it returned to him to the Ark, for water was upon the surface of all the earth." Then, says the Torah (8:10-11), "[Noach] waited again another seven days, and again sent out the *Yonah* from the Ark. The *Yonah* came back to him in the evening--and behold! It had plucked an olive leaf with its bill. Then Noach knew that the waters had subsided from upon the earth."

The day on which the *Yonah* found a resting place, says the *Zemer*, was *Shabbat*.
(*Siddur Otzar Tefilot: Etz Yosef* p.770)

How do we know that that day was *Shabbat*? R' Yosef Shaul Nathanson *z"l* (1808-1875; rabbi of L'vov, Galicia) writes: The author of the *Zemer* must have had access to a *Midrash* that is lost to us. Alternatively, the author derived it from the words: "He waited again another seven days"--alluding to the Seventh Day, i.e., *Shabbat*.
(*Divrei Shaul*)

A student of R' Yisrael Isserlin *z"l* (the "*Terumat Hadeshen*"; Central Europe; 1390-1460) records that his teacher did not sing the *Zemer* "*Yom Shabbaton*" every week, but he did sing it on *Shabbat Parashat Noach* because it was *Inyana D'yoma* / relevant to that particular day.

(*Lekket Yosher* p.36)

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“You shall make a Tzohar for the Ark.” (6:16)

Rashi writes: Some say this was a window. Others say it was a precious stone that gave light to them.

R' Shlomo Pappenheim *z"l* (1740-1814; *Dayan* / rabbinical court judge in Breslau, Germany) explains: The word “Tzohar” comes from the root “צַר” (*Tzadi-Reish*), which connotes focusing or intensifying. For example, a woman’s very intense labor pains are called “*Tzirei Leidah*.” The period of intense mourning leading up to *Tisha B’Av* is called “*Bein Ha’metzarim*.” In our verse, the *Tzohar* was something--either a window or a gem--to focus and intensify the sun’s light. This, too, is why midday is called “*Tzaharayim*.”

(*Cheishek Shlomo*)

“Noach, the man of the earth, debased himself and planted a vineyard.” (9:20)

Rashi z"l comments: “He debased himself, for he should have occupied himself first with planting something different.”

R' Asher Kitzis *shlita* (Yeshivat Bet Meir, Bnei Brak, Israel) observes that *Rashi* does not understand the Torah to be criticizing Noach for planting grapes. After all, wine is a very necessary commodity. Rather, *Rashi* understands the Torah to be criticizing Noach for planting grapes for wine first, rather than some other crop.

In all areas of life, R' Kitzis explains, it matters not only what a person does, but also whether he does it in a logical, orderly way. A person whose clothes, books, etc. are constantly in a state of disarray is a person whose life will be in disarray, writes R' Kitzis. It is not for nothing that Moshe Rabbeinu’s student and eventual successor, Yehoshua, used to devote his time to neatly arranging the benches in the *Bet Ha’midrash* / study hall, as recorded in *Midrash Bemidbar Rabbah*.

(*Haggadah Shel Pesach Minchah Sheluchah* p.52)

“When Terach had lived seventy years, he fathered Avram, Nachor, and Haran.” (11:26)

R' Yosef Gikatilla *z"l* (1248-1310; Spain; author of the *Kabbalistic* work *Sha’arei Orah*) writes: Terach’s name signifies that he caused G-d’s anger “to boil.” Why was it G-d’s Will that a great *Tzaddik* such as Avraham be born from such a wicked person? He explains:

G-d did man a favor by giving him free will, for otherwise man could not be rewarded for his good deeds (since they would not really be “his”). Likewise, if man did not have free will, G-d could not have a “Chosen People,” for that would cause the other nations to complain, “Why did you force the Jewish nation to do Your Will, and not us? It’s Your fault that we are distant from You!”

To highlight the impact of man’s free will and the fact that G-d merely chose the nation (the Jewish People) whose ancestor (Avraham) chose Him voluntarily, Avraham was fathered by Terach, someone who was not a positive influence on his son.

(*Haggadah Shel Pesach Tzofnat Pane’ach*)

“Noach was a Tzaddik / righteous man . . .” (6:9)

What is the defining characteristic of a righteous man? R' Yosef Kahaneman *z"l* (1886-1969; the *Ponovezher Rav*) would regularly say: A *Tzaddik* is good-hearted, as illustrated in our *Parashah*, where Noach is described as a *Tzaddik*. What do we know about Noach? That he selflessly cared for thousands of living things.

(Quoted in *Otzrotaihem Shel Tzaddikim*)

R' Moshe Zuriel *z"l* (1938-2023; *Mashgiach Ruchani* of Yeshivat Sha’alvim and a prolific author) writes: The *Zohar Chadash* comments on Noach’s name, “He was *Noach* / calm in his thoughts, calm in his words, and calm in his ways. A person who behaves this way is worthy of being called a *Tzaddik*.”

At the same time, R' Zuriel notes, the *Zohar Chadash* does not withhold its criticism of Noach: Come and see the difference between the *Tzaddikim* of *Yisrael* and Noach. Noach did not protect his generation and did not pray for his contemporaries as Avraham did. When *Hashem* told Avraham (*Bereishit* 18:20), “The outcry of S’dom and Amorah has become great,” immediately (18:23), “Avraham came forward and said, ‘Will You also stamp out the righteous along with the wicked?’” [Until here from the *Zohar Chadash*.] The fundamental difference between Noach and Avraham, R' Zuriel writes, was that the former worried only about himself, while the latter worried about everyone--even about wicked people.

What led Avraham to behave this way? R' Zuriel explains: Through his own intellect, he arrived at the lesson that R' Yehuda Loewe *z"l* (*Maharal* of Prague; died 1609) would later teach us: “One who loves *Hashem* loves His creations.” If *Hashem* saw fit to create those creations, who are we to think we know better?!

This does not mean, R' Zuriel adds, that a *Tzaddik* accepts the wicked as they are. To the contrary, one who loves another feels compelled to point out his mistakes and help him to improve, not because he feels superior, but because he knows all men share a common destiny.

(*Otzrot Ha'Torah: Noach* #1)

“Make the Tevah / Ark Kinnim / compartments . . .” (6:14)

R' Levi Yitzchak of Berditchev *z"l* (1740-1809; early *Chassidic Rebbe*) writes: The word “*Kinnim*” means a dwelling place, as in “*Kan Tzippor*” / a bird’s nest. Besides meaning “Ark,” the word “*Tevah*” can mean “word.” Thus, this verse is hinting that your dwelling place should be “built” with “*Tevot*” / words of Torah study and prayer.

Alternatively, let your words cause *Hashem* to dwell in this world.

(*Kedushat Levi*)

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IDF BALLOONS MONITORING ISRAEL-GAZA BORDER BROKE DOWN WEEKS BEFORE HAMAS ATTACK (Ha'aretz 10/13/23)

Three observation balloons that are used by the Israel Defense Forces to monitor the Gaza border broke down in the past few weeks but were not replaced with alternative measures. The IDF initially said this was the result of technical failure, but it is now examining the possibility that Hamas felled the balloons as part of its preparations for its lethal attack on Israel.

Observation balloons are a significant tool in the early warning systems protecting the Gaza border, and carry advanced technological tools and cameras. The three balloons operated in the northern, central and southern sections of the border.

Some of the balloons fell inside Israeli territory, but the IDF failed to fix them last week. It did not beef up its early warning systems with alternative measures, or with additional forces. IDF spotters and commanders in the border units asked for the observation balloons to be returned to action, but a technician who was dispatched last week was unable to fix them, and the repair was postponed until this week.

It is not the first time that observation balloons along the Gaza border have stopped working. In June 2022, a balloon fell inside Gaza near the Erez Crossing. The IDF was unable to retrieve the technological means installed on the observation balloon.

HERZOG SHOWS CNN HAMAS TERRORISTS' GUIDE TO TORTURE HOSTAGES (JPost 10/16/23)

President Isaac Herzog showed CNN a guide on Sunday found on Hamas terrorists which laid out how the terrorists would torture and kidnap hostages as they stormed southern Israel.

"We are facing a most cruel, inhuman enemy, whom we must dislodge without mercy," said Herzog to CNN. "This document was found on the body of one of the terrorists, it's a booklet. This booklet is an operating manual, how to enter citizens' yards, kibbutz, city, moshav...And first of all what do you do when you find the citizens? You torture them. This is the booklet that says exactly how to torture them, how to kidnap them."

"So the story is not Israel versus the Palestinians, or Judaism versus Islam - God forbid - the story is about human beings, humanity, are we with the good or the evil, that's where humanity should stand. The battle that we are carrying out now, as a nation rising as a lion, is against evil, and we will uproot evil so that it will be good for the entire region and the world."

A copy of the guide was provided to the press. The guide explains in detailed steps how Hamas terrorists should capture and gather hostages, including directions to use shock grenades, electrocution, violence, and gunfire to cause chaos and terrify the hostages.

The guide adds that hostages should be "killed when necessary" and that some of them should be used as human shields. The terrorists were additionally instructed to start killing hostages if they were attacked.

The guide additionally explains that the terrorists should use car bombs, snipers, suicide bombings, and ambushes to control the areas captured.

The terrorists were instructed to take the IDs of the hostages and to record their personal details. The guide additionally details that they should be ready to broadcast the situation in a live stream.

ISRAEL ARRESTS 40 TERROR SUSPECTS IN WEST BANK RAID (24NEWS 10/16/23)

Israeli security forces carried out security operations overnight in multiple localities across the West Bank, resulting in the arrest of 40 wanted

suspects, and the confiscation of weapons.

The IDF said that 20 of them were active members of Hamas.

In the village of Kalil, a wanted suspect allegedly associated with Hamas was arrested over promoting terrorism. The IDF confiscated hunting weapons, military equipment and ammunition cartridges from the suspect's home.

Soldiers also discovered a printing house that produced Hamas terrorism incitement materials in the village of Beit Kahil. The security forces sealed the printing house.

"The wanted persons who were arrested and the means of warfare that were confiscated were transferred to the security forces for further treatment, there are no casualties to our forces," said the IDF statement.

According to the IDF statement, a shot was fired and Molotov cocktails were thrown at the security forces in the village of Aqabat Jaber, to which they responded with live fire. The IDF reported one wounded.

In the Deheisha refugee camp, local Palestinians threw stones and shot fireworks at the troops, who returned fire.

Overnight Sunday, Israeli security forces arrested 49 terror suspects in a similar large-scale operation across the West Bank. In addition to seizing weapons and military equipment, the IDF also confiscated over 50,000 Israeli shekels in cash that was meant to be used to fund terror activity.

Since the start of Israel's war against Hamas, 360 terror suspects have been arrested in the West Bank. 210 of the suspects are said to be associated with the Hamas terror organization.

SAUDI ARABIA FREEZES NORMALIZATION TALKS WITH ISRAEL AMID ONGOING WAR WITH HAMAS (Ha'aretz 10/13/23)

Saudi Arabia is putting U.S.-backed plans to normalize ties with Israel on ice,

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two sources familiar with Riyadh's thinking said, signaling a rapid rethinking of its foreign policy priorities as war escalates between Israel and Palestinian group Hamas.

The conflict has also pushed the kingdom to engage with Iran. Saudi Crown Prince Mohammed bin Salman took his first phone call from Iranian President Ebrahim Raisi as Riyadh tries to prevent a broader surge in violence across the region.

The two sources told Reuters there would be a delay in the U.S.-backed talks on normalization with Israel that was a key step for the kingdom to secure what Riyadh considers the real prize of a U.S. defense pact in exchange.

Until Iran-backed Hamas sparked a war on Oct. 7 by launching a devastating attack on Israel, both Israeli and Saudi leaders had been saying they were moving steadily towards a deal that could have reshaped the Middle East.

Speaking at a press conference on Friday, U.S. National Security Council spokesperson John Kirby said did not confirm the Saudi reporting, referring media to the Saudis.

"We still believe in the promise of normalization between Israel and Saudi Arabia, and we have no intention of not continuing to pursue that. But obviously, these are sovereign nations, they get to decide for themselves at what pace they're willing to move, under what conditions and certainly the degree to which they want to they want to continue that effort."

'WITH 1 TANK FACING HUNDREDS OF TERRORISTS, I UNDERSTOOD HOW THE YOM KIPPUR WAR FIGHTERS FELT' (Israel Hayom 10/17/23)

When Hamas infiltrated southern Israel and began its massacre, Captain Bar and his tank crew of four found themselves facing hundreds of terrorists trying to climb the fighting vehicle, damaging the communication system, and piercing the oil tanks.

Without hesitation, the fighters drove through the targeted towns – Nirim, Ein Hashlosa, and Kissufim – and single-handedly eliminated over 70 terrorists. Bar was determined to save the residents of the settlements, even when he saw fellow soldiers injured and killed.

"I saw wounded soldiers on the way, but the mission was clear to us: We are here to protect the citizens of the Gaza periphery because it is their sovereign right to live near the border," Bar said. "Even though it was incredibly painful, I understood I needed to save hundreds of residents, not a few soldiers. It breaks the heart to see wounded and killed fighters on the ground, but you have to turn off your emotions because breaking down is not a solution. In war, you act calmly."

For the previous three months, Bar and his team had been stationed on the Gaza border.

He recalled the sudden rocket barrage that began on the morning of Oct. 7 and said, "We immediately jumped into the tanks. Our commander informed us that terrorists had infiltrated near Nirim. We drove in that direction, and less than a minute later, near Ein Hashlosa, we came across a group of four terrorists with cars and motorcycles. They shot at us, but we managed to eliminate them."

Q: What did it feel like facing them alone?

"Lonely. I understood how the Yom Kippur fighters must have felt. One tank facing hundreds of terrorists. But you have a goal – to prevent terrorists from infiltrating."

Q: It is a miracle that you and your team survived. How did you operate?

"I continued driving with a faulty engine, and we took down squad after squad. We continued like this until Re'im when the engine gave out. I got out under fire and filled up the oil tank from the spare tanks, but it didn't help. The engine was done. I walked half a kilometer (0.3 miles) to a nearby base, under fire, with the team to the Gama junction and left the tank crew with the infantry force. The gunner and I walked there because I knew there was a tank crew hit there.

"In front of the outpost, dozens of terrorists surrounded us, and we ran inside. There I found out that a Golani officer went out to fight with the tank. I organized the outpost, and we gave a fire strike. It was the 25 of us against the 60 terrorists, and we managed to push them back.

"Despite the difficulty, the morale of the team is sky-high. The beginning was bad, but it will end in Israel's favor. The fighters are determined, alert, and ready, thanks in no small part to the love and support of the people of Israel."

WEDDING IN THE SHADOW OF WAR: 'LIFE TRIUMPHS - EVEN IN MOMENTS LIKE THESE' (YNet 10/14/23)

Omer Padan and Itay Schwartzstein were scheduled to get married on Friday in a wedding they had meticulously planned in the Hefer Valley. However, the war and the fact Itay was called to reservist duty reshuffled their plans. Instead of tying the knot as originally intended, they relocated their wedding to Itay's unit's gathering area near the Gaza Strip.

"We were supposed to have our wedding today, in the Hefer Valley. We had invited around 300 guests. It was only on Saturday evening that I realized we had to postpone the wedding. Early Sunday morning, I contacted our suppliers to postpone, and we sent out notifications to all our guests. Itay, my soon-to-be husband, was called up for reserve duty on Shabbat, serving as a combat soldier in the IDF. Until not too long ago, I too served as an active reservist, as a commander in his unit."

The idea, which initially seemed entirely far-fetched, was suggested by Ariel Mann, a commander in Itay's unit in the reserves. "Initially, they thought about celebrating for Itay alone, but they quickly realized that it was impossible to celebrate without the bride. That's when Itay called me, while I was on my way to the funeral of two brothers who fell in battle, and he asked me if I wanted to marry him today, with a few changes," Omer recounts.

She recounted that she immediately responded with enthusiasm. "I shouted 'yes' to him! It was clear to me that this is what we should do in such challenging moments. I arrived at the gathering area where Itay serves, wearing the wedding gown that my mother wore on her parents' wedding day. I decided to save my own wedding dress for a celebration once things calm down. Our best man was the one who initially came up with the idea."

"At the wedding, I spoke with close friends who served valiantly in the military, and they told me that the wedding we spontaneously arranged at the gathering area today became a shining beacon for them. My younger brother is a soldier in Golani, serving in Gaza, and my father is a pilot for El Al, flying home reservists who join the fight. My message is that life simply triumphs - even in moments like these."

NETANYAHU WON'T WORK WITH TASK FORCE HEADED BY JUDICIAL COUP OPPONENT (Ha'aretz 10/15/23)

Senior officials in the Prime Minister's Office forbade other government officials to work with a Defense Ministry task force on infrastructure repair near the Gaza Strip because it was headed by an avowed opponent of the government's judicial overhaul, some of the affected government officials said.

The task force is headed by Maj. Gen. (res.) Roni Numa, who participated in several anti-overhaul demonstrations and petitioned the Supreme Court, together with other retired officers, against a law that abolished the court's power to overturn government decisions it deems unreasonable.

A source familiar with the details said the order to boycott Numa came from Prime Minister Benjamin Netanyahu's wife Sara. Another source added, "Some of the people in Netanyahu's bureau are simply unserious, and some of them don't work for the prime minister himself but for you-know-who," referring to Sara Netanyahu.

On Tuesday, two separate task forces were established to oversee initial efforts to repair infrastructure in communities near Gaza – one by the Prime Minister's Office and one by the Defense Ministry. It's not clear why two separate groups were set up for the same purpose, but senior officials in Netanyahu's office blamed a lack of communication. Numa heads the Defense Ministry team, while the Prime Minister's Office appointed Moshe Edri, director general of the Israel Atomic Energy Commission, to head its team.

The Prime Minister's Office originally planned to set up a permanent agency headed by Edri to address this issue, which would have made Numa's job superfluous. But the idea of the agency was later scrapped. Instead, Edri's team will operate under the socioeconomic cabinet headed by Finance Minister Bezalel Smotrich.

Thus, Numa and Edri are each dealing separately with infrastructure repair. Several ministers have criticized Edri's appointment, since he remains head of the atomic energy commission. While nobody disputes his professional qualifications for the task, the ministers argue that nobody can handle two such major jobs simultaneously.

Last month, journalist Amnon Abramovich reported that when asked by several former IAEA officials, Edri refused to say whether he would obey the Supreme Court if it ruled against the government on the judicial overhaul.

On Saturday, the Walla internet news site reported that guards had prevented Defense Minister Yoav Gallant from entering Netanyahu's office at army headquarters, on orders from Cabinet Secretary Tzahi Braverman. A source familiar with the tensions between Netanyahu and Gallant speculated that this was a response to Gallant's appointment of Numa. "From what I've seen, this treatment of Defense Minister Gallant by Prime Minister Netanyahu is still going on," he said. "It hasn't even stopped for the war."

Last week, Sara Netanyahu opposed establishing a national emergency government together with a leading opposition party. She spoke with several ministers on this issue and, according to journalist Amit Segal, even sent them written messages expressing her opposition. Ultimately, the emergency government was established only six days after the fighting began.

The Prime Minister's Office said, "Sara Netanyahu doesn't intervene in any decisions. This is a false, wicked libel. She doesn't even know Roni Numa. And even if she had known him, she wouldn't have intervened."

'FREEING TERRORISTS WILL BRING MORE BEREAVEMENT' (Arutz-7 10/16/23)

Ditza Or, mother of Avinatan, who has been missing since Hamas' surprise attack on Israel on October 7, attended a meeting for parents of missing and kidnapped Israelis with Israeli Prime Minister Benjamin Netanyahu, and later spoke to Israel National News - Arutz Sheva.

"What touched me most and was most important and significant is the unity and the cohesion between all of the partners in the meeting, between the parents. We have enormous differences between us, we came from different backgrounds and different worldviews, but the disaster that struck all of us unites us in a way that gives a lot of strength and hope," she said.

Regarding the integration between the IDF's operation in Gaza and the operation to rescue the hostages, Ditza told INN, "The IDF is very strong and also very sophisticated. The IDF has technological, aerial, ground, and other abilities. The IDF is exceptionally equipped, and this is not a contradiction. We can achieve the goals of the war for the sake of all those who live in Israel, and also achieve the rescue of the hostages, by means which the IDF has and with the help from Heaven provided to the IDF, which has absolute justice and endless good. This is a war of light against the sons of darkness, and the light will be victorious."

Regarding the feeling of unity between the families, Ditza Or said that her children did significant service in various units of the IDF, and at the end of their service felt that their connection to their comrades was that of brothers.

"We, the parents of the kidnapped, have gone through this same process this week," she said. "We are connected and brothers, as if we were born to the same mother, and we will remain together."

According to Ditza, holding negotiations with terror organizations equals surrendering to them: "We need to beat terror. Not to speak with it, not to compromise with it, and not to give it a break from one round to the next so that they can rearm."

"We demand, and we know that the IDF is able to carry out our demand, that the hostages be rescued alive and well and respectably - not in exchange for any price. We paid enough of a price with 1,300 dead. We are not willing to

pay another price. Releasing hostages in exchange for our children will bring more bereavement, more blood, and more broken families."

"I love my son more than anything else in the world, but I am not willing for other children to pay with their lives in exchange for him," she stressed, adding that her son is "an amazing kid, he's 30, a meter ninety-seven, very strong, an amazing sportsman, an electronics engineer, a kid with a heart of gold, and even though he's so big and strong he's always sensitive and helps even before he is asked, he's a friend like no one else, with a great sense of humor, he's a great guy."

She added that her son's kidnapping was filmed and documented as he was dragged by foot, so as not to leave Noa, the young woman who was with him, alone as she was taken on a motorcycle.

"The embrace which we are receiving from the nation of Israel really strengthens us. We feel it all the time, whether in our closer circles or whether in the wider circles over the entire globe. We have a goal to make life here better and brighter, and we are at war against an evil which no one ever imagined, and we will not give up until the light wins," she concluded.

HATERS WON'T BE SWAYED, BUT HAMAS LIES ABOUT HOSPITAL BLAST ARE BEING EXPOSED (David Horovitz, Times of Israel 10/18/23)

As the fog of war begins to lift, or rather the heavy layer of Hamas disinformation, it appears increasingly clear that it was not a hospital that was hit in Gaza but a hospital parking lot, that the death toll was likely in the dozens not the hundreds, and that the culprit was not the IDF but a faulty rocket fired by Islamic Jihad.

And that Hamas knew this very quickly, and nevertheless worked very quickly to disseminate the "Israel to blame" narrative.

It was right and necessary for the IDF to thoroughly investigate before Spokesman Daniel Hagari stated definitively — albeit more than three hours after the blast at Gaza's al-Ahli hospital — that Israel was not responsible for the horrifying death and destruction there on Tuesday night, and vital, many hours later, that he held an English-briefing and released materials to underpin the Israeli account.

"They shot [the rocket] from the cemetery behind the hospital," an alleged Hamas member tells another in a call intercepted by the IDF and released by Hagari. "And it misfired and fell on them."

It would have been still more admirable if Hagari had had the presence of mind, as soon as the Hamas false claims of Israeli responsibility began to percolate and the IDF began investigating, to state that the Israeli military does not target hospitals or deliberately fire on civilians, and that it seeks to minimize civilian fatalities even as it attempts to defang the terrorist groups who operate from within the civilian population.

But Hagari was apparently battling valiantly alone on the public diplomacy front. The Israeli government's public diplomacy directorate, if there even is such a thing, was silent for hours. Neither Prime Minister Benjamin Netanyahu nor any competent political leader found 30 seconds to record a brief English-language statement assuring the world that Israel does not bomb hospitals and would quickly ascertain what had actually happened. And when the Foreign Ministry belatedly stepped in with its own statement, it appended a video ostensibly showing the deadly rocket fire in question but patently showing a different incident, which it then had to delete.

Nothing Israel has to say about the hospital blast, no matter how carefully checked and demonstrably accurate, would prompt Hamas and the terror groups to withdraw their "Israel did it" falsehoods, nor reduce the anti-Israel fury in Gaza, nor much temper the anti-Israel hysteria in much of the region and those parts of the international leadership and world public that immediately blame Israel for all this area's ills.

But at least the IDF has given those who were prepared to suspend judgment a properly investigated narrative of what actually happened — underlining what effective public diplomacy can do.

Nobody should be surprised that an Islamic Jihad rocket fell short and wound up killing Gazans. Some 450 rockets, aimed to kill Israelis, have landed short, inside Gaza, since war broke out 11 days ago, the IDF says. And

nobody should be surprised that Hamas, focused on harming Israel and indifferent to the fate of Gazans, would energetically peddle a false narrative. The wider fact of the matter, of course, is that Israel and Hamas are engaged in a bitter, deadly conflict because, on October 7, something in the order of 2,500 Hamas terrorists burst through the Gaza border into Israel and killed over 1,300 Israelis, 1,000 of them civilians, with thoroughly documented unspeakable cruelty. They entered, that is, from a territory on which Israel has no presence and stakes no claims, into our ostensibly undisputed sovereign state, and slaughtered our people.

Given that Hamas states openly that it seeks to destroy Israel altogether, is allied with a far more powerful Hezbollah terrorist army in Lebanon that says the same, and is backed by the regime in Iran that also avowedly aims for Israel's elimination, Israel has necessarily determined that Hamas must be prevented from attempting anything like this again and therefore must be destroyed as a military force, with the further imperative to deter our other enemies.

It is outrageous that Israel, the victim of the horrific October 7 attack, needs to take the utmost care to muster the most effective public diplomacy effort when it is manifestly seeking to prevent still further harm to its people by tackling the murderous aggressors. But the public opinion battlefield is, in many ways, at least as important as the actual conflict zone. If the battle for world hearts and minds is not properly fought, the room for military maneuver on the ground will quickly become constrained.

Terrified by the Arab street, fearful for their own regimes, Israel's Arab partners and potential partners — in Egypt, Jordan, the West Bank and in the Gulf — immediately capitulated to the false Hamas narrative. Condemnations of Israel poured in. King Abdullah of Jordan canceled the planned four-way summit with Egypt, the Palestinian Authority and the visiting US President Joe Biden.

What is vital, now, is that Israel hold its nerve. And that Biden, his visit to the warzone always fraught with dangers and now upended by the cancellation of the Jordan summit, hold his too.

Evidently persuaded of the veracity of Israel's narrative, it was crucial that Biden publicly endorsed it, as he broadly did, on arrival, when sitting with Netanyahu — "Based on what I've seen, it appears it was done by the other team, and not you," he said — so that the international community better appreciates the Gaza terrorists' indifference to civilian life, the cynicism of their propaganda, and Israel's determined morality even as it fights this fateful war. And so that as much as possible of the clearheaded world maintains its support for Israel, and thus gives Israel maximal room for maneuver.

As Biden added, "There's a lot of people out there who are not sure. So we've gotta overcome a lot of things."

This is a war that Israel needs to win, to prevent a recurrence of October 7, to deter other enemies, and to restore the Israeli public's confidence in the ability of our political and military leadership to protect us. To prevent our enemies from making life literally unlivable in our own land.

As Netanyahu told the visiting German Chancellor Scholz on Tuesday night, Hamas "would have killed every last one of us, murdered every last one of us if they could." And we can be certain that the immensely more powerful Hezbollah and Iran would do the same, if they thought they could.

Israel needs to ensure they are denied that capability. Israel needs to defang Hamas. Israel needs to hold its nerve.

This requires not only immense clearheadedness, bravery and determination on the battlefield, but also integrity, skill and alacrity in explaining what is taking place there. Where the Israeli government's public diplomacy effort was, as ever, missing in action, the IDF, to its credit, moved this time to fill the vacuum.

IN THE WAKE OF TRAGEDY, ISRAELIS UNITE (Editorial, JPost 10/13/23)

In the wake of the unspeakably horrific events of October 7, Israelis have demonstrated a remarkable unity that speaks to the indomitable spirit of our nation.

President Isaac Herzog remarked on Wednesday that the attack had awakened a profound sense of solidarity among the Israeli people. This heartening unity is palpable across the country as citizens come together to offer unwavering support for one another. Herzog, recognizing this inspiring display of resilience, visited Sderot on Wednesday to witness these efforts firsthand and meet the brave first responders.

Sderot, a city that has borne the brunt of conflict for decades, stands as a prime example of how Israeli society unites in times of crisis. Countless volunteer groups have converged at a local community center, generously providing essential supplies, including food and diapers, to its residents. Lev Ahad, one such group, has repeatedly demonstrated its commitment to supporting the Sderot community. Even as some Sderot residents seek temporary refuge in hotels near the Dead Sea and other locations, volunteers continue to pour in.

At the city's entrance, a food truck selflessly offers complimentary meals to soldiers, first responders, and police officers. Religious groups have arrived to sing and foster a sense of community and joy during these trying times. Members of Ahim Laneshek, a group that had recently protested against the government, are now coming together to provide food and other essential donations at the community center.

Further north, in Ashkelon, Barzilai Medical Center has witnessed a similar outpouring of unity. At the emergency room's entrance, long tables are laden with food for the victims of the October 7 attack, as the hospital tirelessly cares for the 300 wounded. By Sunday, volunteers from all corners of the country were lining up to donate blood and send food and essential items. Chabad contributed substantial quantities of food, and various small communities dispatched trucks filled with candies and other supplies, which accumulated at the hospital's entrance.

The Nirlat paint company has exhibited its commitment by donating NIS 250,000 to Kibbutz Nir Oz, where it was originally established. This generous contribution will assist the severely damaged kibbutz and support the members who have evacuated to Eilat. Approximately 19,000 residents from 20 border communities have already evacuated, with more expected to leave Sderot in the coming days.

Another noteworthy initiative aims to bring Israeli soldiers and medical professionals home. An estimated 1,000 soldiers and doctors are stationed in the Far East and seek to return. To facilitate this mission, the Israeli consulate in Dubai, in partnership with a grassroots volunteer effort and a global network of donors, is orchestrating their repatriation. Liron Zaslansky, Israel's consul general in Dubai, is co-managing this remarkable endeavor, with the support of La'Aretz, a US-based nonprofit.

The stories are endless: the non-kosher restaurants in Tel Aviv transitioning to kosher in an extraordinary effort to provide meals to the soldiers, the volunteers filling town squares to pack care packages for elderly residents of the affected areas, the individuals spontaneously paying for young people's airfare to enable them to come home and fight.

This profound sense of unity is the beacon that makes Israel a shining light among the nations.

While the attack on October 7 was undeniably traumatic — and its horrors reverberate throughout the nation and will do so for many years to come — the immediate response from Israelis was one of compassion and support for one another. Many communities have fallen silent as citizens remain at home or are called up for military duty. Yet, in the face of this adversity, there has been an overwhelming outpouring of goods and collections for the people of the southern regions. This initial response, driven by a deep-seated tradition of rallying together in times of disaster, marks the beginning of the healing process. It is this spirit that distinguishes Israel as a society where the duty to one's compatriots is unwavering.

In this challenging time, the very best of Israel has emerged, with individuals from all corners of the nation converging on Sderot and the border areas — driven not by orders or commands — from an ingrained habit forged over years of hardship: a commitment to first respond with unity and aid in the face of terror.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

The Waters of Noach

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"Like the waters of Noach shall this be to Me..." (Haftorah for Noach - Yeshaya 54:9)

This week, we read the story of Noach. Noach remained pure and uncorrupted in a world drowning in wickedness and immorality. As the Torah itself bears witness (Bereishis 6:9), "Noach was a righteous man, perfect in his generation." Noach lived a solitary, righteous life for six centuries and did not let the swirling storms of sin overcome him. Thus, when the whole world was engulfed in the raging waters of the flood, Noach was spared and he eventually rebuilt the world.

The Midrash teaches us, however, that despite his personal greatness, Noach was faulted for not appealing to Hashem for mercy on behalf of his generation. Thus, he is blamed, at least in part, for their destruction. This is why the flood is referred to as "the waters of Noach." Had Noach prayed for the people of his generation, the devastation might have been prevented.

The Alshich adds that Noach is faulted for failing to influence his generation to do teshuva (repentance). Instead, he spent 120 years building an ark and hoped that when people would ask him what he was doing, he would then warn them of the upcoming catastrophe. He did not go out, as Avraham Avinu would later do, to bring people to a belief in G-d.

Rav Pam once expressed that in many ways our generation is comparable to that generation of Noach. While we may feel insulated and protected from the ravages of impurity and depravity around us, we must feel a sense of responsibility to our fellow Jews who are exposed to and influenced by immoral and atheistic views that abound in our society. Therefore, we should not repeat the error for which Noach is criticized, but we should do our utmost to bring our fellow Jews closer to a life of Torah and Mitzvos.

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

And all the days of Noach were nine hundred and fifty years... (9:29)

If one calculates the years that Noach lived, it was really nine hundred and fifty-one years, as he was six hundred at the time of the flood, and he lived three hundred and fifty years after the flood. That does not include the year that he lived on the teivah during the flood. However, since the constellations were not functioning during the flood, that year does not count (Chizkuni).

In all other calculations we do count that year (8:13). Furthermore, the verse says that the *teivah* landed on the seventh month. If that year did not count, how did the months advance?

What is the similarity and dissimilarity between Noach and Moshe?

Please see next week's issue for the answer.

Last week's riddle:

Which creation was given the opportunity to live the longest?

Answer: The human being given the opportunity to live the longest was Adam. The animal given the opportunity to live the longest was the Levyoson (Leviathan).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Noach*, Hashem instructs Noah to enter the Ark before the Deluge and to exit it afterward:

You shall enter the Ark – you, your sons, your wife, and your sons' wives with you (6:18)

Go forth from the Ark: you and your wife, your sons, and your sons' wives with you. Every living being that is with you of all flesh, of birds, of animals, and all moving things that move on the earth – order them out with you, and let them teem on the earth and be fruitful and multiply on the earth. (*Bereishis* 8:16-17)

The Talmud Bavli comments on these verses:

And Rabbi Yohanan says: From here, the Sages derived and said that it was prohibited to engage in intercourse while in the ark, as when Noah and his family entered, the husbands and wives were listed separately, and when they emerged, the husbands were listed with their wives. (*Sanhedrin* 108b, and cf. Rashi to 8:16-17)

The Talmud Yerushalmi, after presenting this exegesis, continues as follows:

R. Avun says: it is written "They were lonely in privation and hunger" (*Iyov* 30:3) – at a time that you see privation come to the world, make your wife lonely (i.e., abstain from conjugal relations with her). R. Levi says: it is written "Now to Yosef were born two sons" – when? – "when the year of famine had not set in" (*Bereishis* 41:50 – i.e., Yosef abstained from conjugal relations during the year of famine) (*Ta'anis* 1:6, and similar in *Bereishis Rabbah* 34:7).

The inference from Yosef appears in the Talmud Bavli as well:

Reish Lakish said: It is prohibited for a person to have conjugal relations in years of famine, as it is stated: "And to Yosef were born two sons before the year of famine came" (Genesis 41:50). It was taught in a *baraita*: Nevertheless, those without children may have marital relations in years of famine, as they must strive to fulfill the mitzva to be fruitful and multiply. (*Ta'anis* 11a)

While the Bavli mentions famine specifically, the Yerushalmi apparently extends the admonition to abstain from conjugal relations to other calamities as well (see Rema OC 240:12), although some limit this to disasters involving the food supply, as opposed to plague and war (see the sources cited in *Elyah Rabbah* *ibid.* os 20).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I refer to a box.
2. I am not nature.
3. In English I am for Torah.
4. In the end I got stuck in a 'a rut'.

#2 WHO AM I?

1. My name is for non-Jews.
2. I needed gloves not mittens.
3. Was I righteous?
4. I was permitted to eat meat.

Last Week's Answers

#1 BeHaB (Two Mondays and a Thursday, Holiday desecration caused me, Some fast for me, Pray for sick children.)

#2 The letter "Beis" (I am two, I am with or in, I begin the beginning, I sound like a house.)

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