

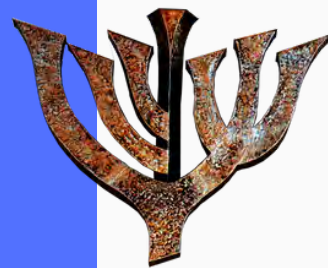
YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting : 4:40 | Havdalah 5:40

Joseph Family to commemorate the Yahrzeit of Louis Allan Joseph, Eliezer Leib Ben Avraham, on the 24th of Marcheshvan. May his Neshama have an Aliyah.

Sandy & Howie Tenenbaum to commemorate the Yahrzeit of Howie's mother, Jeanette Tenenbaum, Shaindel Bas Yosef, 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.

We encourage everyone to attend the March for Israel, Tuesday, November 14 on the National Mall <https://marchforisrael.org/>

Mazal Tov

Arnold Kirshenbaum on the premiere performance Motzei Shabbos, November 11, of his Millennial Symphony by the RSO in Rome, Georgia, as part of the Veterans Day, An American Celebration; concert at Berry College. **Shayna Taragin** on her Bas Mitzvah! Mazal Tov to her parents, **Judy & Mitch Taragin**, brothers, Yitz and Joey, and grandparents, **Elaine Taragin** and Gail & Barry Mahler.

Marla & Marty Teichman on the birth of a great-grandson. Mazal Tov to Hinda & Yitchak Isaac Kinzer and to grandparents Debra & Reuven Meth.

Condolences

Lois Meyers on the passing of her husband, Sid Meyers, and to Jessica Strauss and Oren Meyers on the passing of their father. Shiva is being observed at 1121 University Blvd. W., Apt. 405, through Monday morning. Shacharis Sunday 8:00 AM, Monday 6:45 AM. Mincha/Maariv Sunday 4:40 PM. Visitors Motzei Shabbos 7:30 PM - 9:00 PM and Sunday 9:00 AM - 12 Noon, 1:30 PM - Mincha/Maariv and 7:00 PM - 8:30 PM.

Kiddush Sponsors

Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group.

Shul Kiddush is sponsored by **Malya & Lucas Druskin** in honor of their daughter Adina Miriam.

Sephardic Minyan Kiddush is sponsored by the **Franco Family** to commemorate the upcoming 4th Yahrzeit of their father, grandfather, and great-grandfather, Nathan S. Franco, Nissim Ben Rachel, on the 29th of Marcheshvan.

Shabbos Shiurim Sponsors

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

8:45 Minyan Drasha - Joseph Family to commemorate the Yahrzeit of Louis Allan Joseph, Eliezer Leib Ben Avraham, on the 24th of Marcheshvan. May his Neshama have an Aliyah.

Weekday Shiurim Sponsors

Women's Mussar Shiur - Rochelle Dimont & Family in memory of Rochelle's mother in-law, Chana Bas Avraham Mordechai, whose Yahrzeit was the 21st of Marcheshvan, and **Debi & Max Rudmann** in memory of Debi's father, Natan HaCohen Ben Ze'ev, whose 5th Yahrzeit was on Chai Marcheshvan.

Rabbi Rosenbaum's Tehillim/Parsha Shiur - Rochelle Dimont & Family in memory of Rochelle's mother in-law, Chana Bas Avraham Mordechai, whose Yahrzeit was the 21st of Marcheshvan, and the **Joseph Family** to commemorate the Yahrzeit of Louis Allan Joseph, Eliezer Leib Ben Avraham, on the 24th of Marcheshvan. May his Neshama have an Aliyah.

Rabbi Rosenbaum's Tehillim & Sefer Ahavas Chesed Shiur - Debbie Rogal and Jay Rogal in memory of Barbara Rogal, Debbie's mother and Jay's wife, on her fifth Yahrzeit.

Rabbi Rosenbaum's Navi Shiur - Debbie Rogal and Jay Rogal in memory of Barbara Rogal, Debbie's mother and Jay's wife, on her fifth Yahrzeit.

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.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha:

4:40 (B) 4:30 (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), 4:35 (B), 4:30 (Sephardi, LBM)

Maariv: 5:40

DIVREI TORAH:

8:45 Main Minyan - Rabbi Rosenbaum

9:15 Minyan - Rabbi Postelnek

SHIURIM:

Hashkamah Minyan Gemara Shiur (SBM)
Rabbi Yitzchak Grossman

Ohr HaChaim Chabura, 8:55 (S)

Rabbi Postelnek

Shiur after Mincha (B)

Rabbi Rosenbaum

Youth Announcements

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

Shabbos Groups - 10 AM until shul ends

- **Toddler Group**, under 3 with parent, Toddler Room
- **Kinder Group**, 3-5, upstairs behind the balcony
- **Boys 6-9 & Girls 6-9 and 5th-6th Grade Girls**, meet in lower lobby and walk to YGW
- **Jr Congregation** - 4th-6th grade boys, in The House

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

Dor L'Dor - Motzei Shabbos, November 11, 7:00 PM in the Social Hall. [see flyer](#)

Happy Birthday! Happy Anniversary!

Simi & Sammy Franco wish **Mindy Tolchinsky** a very Happy Birthday!

Want to celebrate a Birthday or Anniversary? Please email office@yise.org for details. Thank you for your support.

YISE Supports Israel

Operation Tzitzit: Join men and boys (at least 13) from the Yeshiva and local Orthodox Shuls at YISE to make Tzitzis for the IDF. No prior Tzitzis tying experience needed. Motzei Shabbos, November 18, 7:30-9:30 PM and Sunday November 19, 1:30-4:30 pm. [see flyer](#)

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**. This Shiur will not take place on Tuesday, November 14.

Avinu Malkeinu at Daily Minyan - following Shemoneh Esrei at Shacharis and Mincha.

Tehillim for Israel WhatsApp - Join at: chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEI0

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 - Tell Congress: Support Emergency Aid to Israel. AIPAC information at: Agudah information at: <https://www.aipac.org/act>

The Maryland Jewish community, in partnership with the Baltimore Israel Relief Initiative (BIRI), is providing essential supplies to IDF soldiers on the borders of Gaza and Lebanon. You can contribute by purchasing items from this Amazon registry <https://www.amazon.com/registries/gi/guest-view/1Z0ULHTS3BUME> and delivering them to Goldie Fields' home at 11420 Heather Crest Ln. Please contact Goldie Fields at 845-671-0355 for more information.

Local Law Enforcement - Our security team is working with the Montgomery County Police Dept. and Secure Community Network. MCPD has increased patrols. Please greet and thank the officers for their efforts to protect the community.

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.

Upcoming YISE Events

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. [see flyer](#)

Ohr HaChaim Chabura - A twenty-minute Chabura on the Parsha. Find deeper meaning in the Parsha and Chagim by learning the Ohr HaChaim's weekly insights. 8:55 AM Shabbos morning in the Social Hall. Begins November 11, Parshas Chayei Sara. [see flyer](#)

Remembering Kristallnacht - Sunday, November 12, 8:00 PM on **Zoom A**. Guest Speaker: Mrs. Sonja Simon, nee Roth, Kristallnacht survivor. [see flyer](#)

Shabbos Sefer Soirees - Rabbi Rosenbaum will speak on "Malbim: Trailblazing Commentary in Challenging Times." on Friday, November 17, at 8:30 PM, in the YISE Social Hall, followed by light refreshments. [see flyer](#)

The Ruach Minyan is back on Friday, November 17, with Kabbalos Shabbos in the large social hall, following Mincha, which is in the Belonofsky Sanctuary at 4:35 PM. Children's program during Maariv with Mrs. Koss. It's going to be Gevaldic! For more info, contact adambashein@gmail.com

Melaveh Malka for Men - Join Rabbi Postelnek and friends for singing, food, and Chizzuk! Motzei Shabbos, November 18, 8:30PM at the home of Goldie & Aharon Dovid Levy. To sponsor, visit www.yise.org/mmm. [see flyer](#)

Ask the Rabbi - This month's topic, Halachos of the Workplace, will take place on Tuesday, November 21, from 8:00 PM - 9:00 PM on **Zoom A**. For more info, contact Miriam Friedman at mfriedman2@yahoo.com or 301- 754-1517. To sponsor the program, contact the YISE office. [see flyer](#)

Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>.

The Week Ahead		Sunday Nov 12	Monday Nov 13	Tuesday Nov 14 Rosh Chodesh	Wednesday Nov 15	Thursday Nov 16	Friday Nov 17	NEXT SHABBOS	
Shacharis	Ashkenazi (S,B,B)	6:30	6:15	6:15	6:15	6:15	6:15	November 17-18, 2023 5 Kislev 5784 Parshas Toldos Candle lighting 4:34 Havdalah 5:35	
		7:30	6:45	6:35	6:55	6:45	6:55		
		8:45	8:45	8:45	8:45	8:45	8:45		
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	Friday Night: Mincha: 4:35 (B) 4:30 (Sephardi, LBM)	
Mincha/ Maariv	Ashkenazi (B)	4:40	4:40	4:40	4:40	4:40			
	Sephardi (LBM)	4:30	4:30	4:30	4:30	4:30			
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 4:30 (B), 4:25 (Sephardi, LBM) Maariv: 5:35	
Halachic Times: Latest Alos Hashachar 5:31 AM, Earliest									
Talis and Tefilin: 5:59 AM, Latest Netz: 6:55 AM, Latest Krias Shema: 9:19 AM, Earliest Mincha: 12:24 PM, Earliest Shkia: 4:51 PM, Latest Tzeis Hacoachavim 5:39 PM									
RABBI DOVID ROSENBAUM RABBI YOSEF POSTELNEK - ASST RABBI JOSH SEIDEMANN - PRESIDENT				NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, NOVEMBER 15, NOON SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG WWW.YISE.ORG 301-593-4465 OFFICE@YISE.ORG					

SHMA**YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS**

Shul Announcements

Tehillim Insights WhatsApp Group - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day! Recordings and signup link at: <https://wp.yise.org/tehillim> *see flyer*

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

Happy Birthday! Happy Anniversary! Want to celebrate a Birthday or Anniversary? Email office@yise.org for details.

Seeking Shalosh Seudos Sponsors for the next few months. Sponsorships start at \$375. To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org or Ethan Cohen at ecohen@yise.org Contact Ethan Cohen to volunteer to set up and clean up.

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>

Upcoming Community Programs & Listings

Rabbi Menachem Leibtag this Motzei Shabbos, November 4, at 8:30 pm at Woodside Synagogue Ahavas Torah, 9001 Georgia Avenue, Silver Spring. Light refreshments served. Free admission.

Morning of Hope and Healing with Bikur Cholim of Greater Washington on Sunday, November 5, 10:30 AM at Beth Shalom 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.

The Golden Network: Lunch and Learn Wednesday, November 8 & 22 at 11:45 AM at YISE RSVP to director@goldennetwork.org or 301-732-1773 by November 5. *see flyer*

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. November 15 on Zoom, Meeting ID: 986 546 841, Passcode: 3671. November 8, 29 in person in the YISE Social Hall. No meeting on November 22 - Thanksgiving break. 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.

Camp Chaverim Early Bird Registration for Summer 2024 is now open! Lock in your spot today and select your Chaverim Swag by signing up at chaverimovernight.com. Early Bird / Swag deadline: November 15.

Recurring Community Programs and 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 9:30am at the home of Michelle Penn 816 Lamberton Dr.. 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. 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

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

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. Contact Judd Lifschitz at lifschitz@srlaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, November 4, at 5 PM then 7:30 AM for the rest of November.

Daily Halacha Program from Rabbi Eliyahu Reingold Receive one every day in your inbox. Sign up at dvarhalacha.com.

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

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

DECEMBER DEADLINE: MONDAY, NOVEMBER 27, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

Sunday

7:35 AM - 8:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - 8:40 AM - Tap into the Times led by Rabbi **Postelnek** Chabura learning pieces that connect to our current times & our personal Avodah, in the **Belonofsky Sanctuary**
9:30 AM - GWCK Sunday Kollel Brunch & Learn Four great Shiurim to choose from, in the **Social Hall**
9:30 AM - Rabbi Rosenbaum's Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**
10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**

Monday

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**
8:30 - 9:30 PM Chavrusa Learning, in the **Social Hall**. For more info contact Rabbi Levy at 240-423-8810

Tuesday

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets", in-person, in the **Small Beis Medrash** and on **Zoom G**
8:15 PM - 9:15 PM - CLAS Mrs. Sara Malka Winter New day, new topic: Visions of the Prophets, Lessons & Insights from the Weekly Haftorah for Women, on **Zoom D**
8:45 PM SCP (Semichas Chaver Program) for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Wednesday

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
***9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
***11:00 AM - Rabbi Rosenbaum's** Nach Shiur, now learning Sefer Iyov, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
8:00 PM - Rabbi Rosenbaum's Women's Navi Shiur, now learning Sefer Shmuel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa for Men, on **Zoom E**
8:30 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

** Rabbi Rosenbaum's 9:30 AM & 11:00 AM Shiurim will not meet on Wednesday, November 15.*

Thursday

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**

Friday

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**

*Class times and locations as of November 1.
 Please check <https://wp.yise.org/about/classes/>
 for updated info.*

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



Pre-9:15 Minyan Chaburah

אור החיים הקדוש

Ohr HaChaim

on the Weekly Parsha and Chagim

8:55am Shabbos Mornings
YISE Social Hall

Beginning Nov. 11, Parshas Chayei Sara!

Given by Rabbi Postelnek
& Rabbi Rosenbaum


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



DOR L'DOR

At Young Israel Shomrai Emunah!

A Family Chevrusah-style Learning in a fun environment

Delicious Pizza!

Interactive Discussions!

Raffle of Exciting Prizes!

5784 Motzei Shabbos Times:

November 11 — 7:00 pm
November 25 — 7:00 pm
December 16 — 7:00 pm
December 30 — 7:00 pm
January 13 — 7:00 pm
January 27 — 7:30 pm
February 10 — 7:45 pm
February 24 — 7:55 pm
March 9 — 8:00 pm

YISE Arcola Social Hall

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



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

**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



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



**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



קהילת ארץ חמדה
Kehillat Eretz Hemdah

חז"ר: עובדיה וואסיליטש

— TIZIT WITH A MISSION, TZITZIT WITH A BUNCH AND A TIZIT SERVICE FOR COMMUNITY —

SILVER SPRING STANDS WITH ISRAEL

Please join men and boys (at least 13) from the
Yeshiva and local Orthodox Shuls to make
Tzitzis for our brothers fighting in Israel.

Help us protect our soldiers spiritually as they
protect us physically.

★ OPERATION ★

TZITZIT

MOTZEI SHABBOS, NOVEMBER 18

7:30 – 9:30 PM

SUNDAY, NOVEMBER 19

1:30 – 4:30 PM

YOUNG ISRAEL SHOMRAI EMUNAH

1132 ARCOLA AVENUE

No prior tzitzis tying experience necessary!

Donations requested to fund Operation Tzitzit
and KEH's other vital projects helping Israeli
soldiers and families. Suggested donation \$36
per family. Donate online at:
<http://kehgives.org/tzitzit>

All proceeds go to protecting our country and
supplying soldiers with necessary equipment.



MELAVEH MALKA FOR MEN

...למען כל אדם יבין

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

To sponsor the program, 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
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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
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Shabbat Parashat Chayei Sarah

Shabbat Shalom

5784 - B"H

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

A Call from the Future - He was 137 years old. He had been through two traumatic events involving the people most precious to him in the world. The first involved the son for whom he had waited for a lifetime, Isaac. He and Sarah had given up hope, yet God told them both that they would have a son together, and it would be he who would continue the covenant. The years passed. Sarah did not conceive. She had grown old, yet God still insisted they would have a child.

Eventually it came. There was rejoicing. Sarah said: "God has brought me laughter, and everyone who hears about this will laugh with me." Then came the terrifying moment when God said to Abraham: "Take your son, your only one, the one you love... and offer him as a sacrifice." Abraham did not dissent, protest or delay. Father and son travelled together, and only at the last moment did the command come from heaven saying, "Stop!" How does a father, let alone a son, survive a trauma like that?

Then came grief. Sarah, Abraham's beloved wife, died. She had been his constant companion, sharing the journey with him as they left behind all they knew; their land, their birthplace, and their families. Twice she saved Abraham's life by pretending to be his sister.

What does a man of 137 do – the Torah calls him "old and advanced in years" – after such a trauma and such a bereavement? We would not be surprised to find that he spent the rest of his days in sadness and memory. He had done what God had asked of him. Yet he could hardly say that God's promises had been fulfilled. Seven times he had been promised the land of Canaan, yet when Sarah died he owned not one square inch of it, not even a place in which to bury his wife. God had promised him many children, a great nation, many nations, as many as the grains of sand in the seashore and the stars in the sky. Yet he had only one son of the covenant, Isaac, whom he had almost lost, and who was still unmarried at the age of thirty-seven. Abraham had every reason to sit and grieve.

Yet he did not. In one of the most extraordinary sequences of words in the Torah, his grief is described in a mere five Hebrew words: in English, "Abraham came to mourn for Sarah and to weep for her." Then immediately we read, "And Abraham rose from his grief." From then on, he engaged in a flurry of activity with two aims in mind: first to buy a plot of land in which to bury Sarah, second to find a wife for his son. Note that these correspond precisely to the two Divine blessings: of land and descendants. Abraham did not wait for God to act. He understood one of the profoundest truths of Judaism: that God is waiting for us to act.

How did Abraham overcome the trauma and the grief? How do you survive almost losing your child and actually losing your life-partner, and still have the energy to keep going? What gave Abraham his resilience, his ability to survive, his spirit intact?

I learned the answer from the people who became my mentors in moral courage, namely the Holocaust survivors I had the privilege to know. How, I wondered, did they keep going, knowing what they knew, seeing what they saw? We know that the British and American soldiers who liberated the camps never forgot what they witnessed. According to Niall Ferguson's new biography of Henry

Kissinger, who entered the camps as an American soldier, the sight that met his eyes transformed his life. If this was true of those who merely saw Bergen-Belsen and the other camps, how almost infinitely more so, those who lived there and saw so many die there. Yet the survivors I knew had the most tenacious hold on life. I wanted to understand how they kept going.

Eventually I discovered. Most of them did not talk about the past, even to their marriage partners, even to their children. Instead they set about creating a new life in a new land. They learned its language and customs. They found work. They built careers. They married and had children. Having lost their own families, the survivors became an extended family to one another. They looked forward, not back. First they built a future. Only then – sometimes forty or fifty years later – did they speak about the past. Then they told their story, first to their families, then to the world. First you have to build a future. Only then can you mourn the past.

Two people in the Torah looked back, one explicitly, the other by implication. Noah, the most righteous man of his generation, ended his life by making wine and becoming drunk. The Torah does not say why, but we can guess. He had lost an entire world. While he and his family were safe on board the ark, everyone else – all his contemporaries – had drowned. It is not hard to imagine this righteous man overwhelmed by grief as he replayed in his mind all that had happened, wondering whether he might have done something to save more lives or avert the catastrophe.

Lot's wife, against the instruction of the angels, actually did look back as the cities of the plain disappeared under fire and brimstone and the anger of God. Immediately she was turned into a pillar of salt, the Torah's graphic description of a woman so overwhelmed by shock and grief as to be unable to move on.

It is the background of these two stories that helps us understand Abraham after the death of Sarah. He set the precedent: first build the future, and only then can you mourn the past. If you reverse the order, you will be held captive by the past. You will be unable to move on. You will become like Lot's wife.

Something of this deep truth drove the work of one of the most remarkable survivors of the Holocaust, the psychotherapist Viktor Frankl. Frankl lived through Auschwitz, dedicating himself to giving other prisoners the will to live. He tells the story in several books, most famously in *Man's Search for Meaning*. He did this by finding for each of them a task that was calling to them, something they had not yet done but that only they could do. In effect, he gave them a future. This allowed them to survive the present and turn their minds away from the past.

Frankl lived his teachings. After the liberation of Auschwitz he built a school of psychotherapy called Logotherapy, based on the human search for meaning. It was almost an inversion of the work of Freud. Freudian psychoanalysis had encouraged people to think about their very early past. Frankl taught people to build a future, or more precisely, to hear the future calling to them. Like Abraham, Frankl lived a long and good life, gaining worldwide recognition and dying at the age of ninety-two.

Abraham heard the future calling to him. Sarah had died. Isaac was unmarried. Abraham had neither land nor grandchildren. He did not cry out, in anger or

anguish, to God. Instead, he heard the still, small voice saying: The next step depends on you. You must create a future that I will fill with My spirit. That is how Abraham survived the shock and grief. God forbid that we experience any of this, but if we do, this is how to survive.

God enters our lives as a call from the future. It is as if we hear him beckoning to us from the far horizon of time, urging us to take a journey and undertake a task that, in ways we cannot fully understand, we were created for. That is the meaning of the word vocation, literally "a calling", a mission, a task to which we are summoned.

We are not here by accident. We are here because God wanted us to be, and because there is a task we were meant to fulfil. Discovering what that is, is not easy, and often takes many years and false starts. But for each of us there is something God is calling on us to do, a future not yet made that awaits our making. It is future-orientation that defines Judaism as a faith, as I explain in the last chapter of my book *Future Tense*.

So much of the anger, hatred and resentments of this world are brought about by people obsessed by the past and who, like Lot's wife, are unable to move on. There is no good ending to this kind of story, only more tears and more tragedy. The way of Abraham in Chayei Sarah is different. First build the future. Only then can you mourn the past.

Shabbat Shalom: Rabbi Shlomo Riskin

The Blessing of Old Age; Parents and Children - And Abraham was old, well-stricken in age... The death of Sarah at the beginning of the portion of Chayei Sarah leaves Abraham bereft as a single parent, looking after his home and caring for Isaac, his unmarried son. We are already familiar with their unique father-son relationship from the traumatic biblical account of Isaac's binding, where 'the two of them [father and son, Abraham and Isaac] walked together.' In addition to their shared ideals, their symbiotic relationship includes a remarkable likeness in physical appearance. Our commentaries explain this by reflecting on Isaac's miraculous birth when Abraham is almost one hundred years old. We can imagine that every town gossip cast aspersions about Abraham's paternity, hinting that a younger, more potent man must have impregnated Sarah. Just the leers and the stares would have caused unnecessary shame to Abraham and threatened Isaac's equanimity. Hence, suggests the Midrash, to prevent a trail of whispers and sly innuendos, God created Isaac as an exact double of Abraham, like 'two drops of water,' so that no one could possibly ever imagine anyone other than Abraham as the biological father.

Interestingly, one of the consequences of their physical similarity is the basis for one of the strangest comments in the Talmud. On the verse in the portion of Chayei Sarah, 'Abraham was old, well-stricken in age', our Sages conclude that at this point in time, the symptoms of old age were introduced to the world. The reason? They suggest this very identical resemblance between Abraham and Isaac. The Sages describe how people seeking out Abraham would mistakenly address Isaac, and those seeking out Isaac would approach Abraham.

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Disturbed by the confusion, Abraham pleads for God's mercy to make him look old, and Abraham's plea is answered: a one-hundred-and- twenty-year-old man will never again look like his twenty-year-old son!

How do we begin to understand why Abraham was so upset by this case of mistaken identities? After all, what's wrong with being mis- taken for your son? Doesn't every aging parent dream of slowing down the aging process and remaining perpetually young? What's the problem if father and son appear to be the same age?

We find the answers hidden between the lines of this Midrash in which the dialectic of the complex relationship between father and son is expressed. Despite our desire for closeness between the generations, a father must appear different from his son for two reasons. Firstly, so that he can receive the filial obligations due to him as the transmitter of life and tradition. This idea is rooted in the biblical commandment that the younger generation honors the elder. In fact, the last will and testament of the sage of the Middle Ages, Rabbi Yehudah the Pious, forbade anyone from taking a spouse with the same first name as that of their parents. This, explained, Rabbi Aharon Soloveitchik, zt"l, was to avoid giving the impression that a child would ever address a parent by their first name. We may be close to our parents, but they are not to be confused with our 'buddies'.

Secondly, the son must appear different from his father so that the son understands his obligation to add his unique contribution to the wisdom of the past. Abraham pleads with God that Isaac's outward appearance should demonstrate that he is not a carbon copy of his father, but rather a unique individual. After all, when Isaac becomes a patriarch himself, he will represent gevura, that part of God's manifestation of strength and justice which provides an important counterbalance to Abraham's hesed or loving-kindness. Abraham, the dynamic and creative world traveler, was a contrast to the introspective and pensive Isaac who never stepped beyond the sacred soil of Israel. With great insight, Abraham understood that unless the confusion in appearance ceased, Isaac might never realize the necessity of 'coming into his own' and developing his own separate identity.

A Talmudic discussion of the pedagogic relationship between grandparents and grandchildren illustrates the importance of a dynamic and symbiotic relationship between the generations. In discussing the importance of teaching Torah to one's children and grandchildren, our Sages insist that teaching your own child Torah is equivalent to teaching all your child's unborn children down through the generations. R. Yehoshua b. Levi adds that 'teaching one's grandchild Torah is equivalent to having received it from Sinai.' He proves this by quoting from two consecutive verses in Deuteronomy: the first highlights the commandment to '...teach thy sons, and thy son's sons' and the following verse begins with, 'The day that you stood before the Lord your God in Horev-Sinai...'. The message is crystal clear: our parents are our link to Sinai, the place of the initial divine revelation of Torah. When the younger generation learns Torah from the previous generation, it is as though they were receiving the words from Sinai. Such is the eternal bond which links the generations and one of the powerful reasons for children to respect and learn from their parents.

Interestingly, in that same Talmudic passage, R. Hiya bar Abba makes a critical word change in R. Yehuda's interpretation. R. Hiya states, 'Whoever hears Torah from his grandchild [not whoever teaches his grandchild] is equivalent to having received it from Sinai!' What does it mean for a grandchild to teach his grandfather Torah?

Obviously, this will make any grandfather proud, but this concept also reveals that the line from Sinai to the present can be drawn in the opposite direction. Not only do grandfathers pass down the tradition to their children and grandchildren, but grandchildren pass up the tradition to their forebears. In contemporary times, this could certainly refer to the phenomenon of the ba'alei teshuva, the return of the younger generation to the traditions, where in many cases, the grandchildren literally are teaching their grandparents. But it might also be alerting us to the additional insights into Torah that we can and must glean from the younger generations.

Consider one of the most puzzling Talmudic passages which describes how, when Moses ascended on high to receive the Torah from the Almighty, the master of all prophets found God affixing crowns (tagim) to the holy letters of the law. When Moses inquired about their significance, God answered that the day would arrive when a great Sage, R. Akiva the son of Joseph, would derive mounds of laws from each twirl and curl. Moses asked to see and hear this rabbinic giant for himself, and the Almighty immediately transported him to R. Akiva's Academy. Moses listened, but felt ill at ease almost to the point of fainting; the arguments used by R. Akiva were so complex that they eluded the understanding of the great prophet. However, when a disciple asked for R. Akiva's source, and he replied that it was a law given to Moses at Sinai, the prophet felt revived.

How is it possible that Moses could not understand a Torah lecture containing material that was given to him at Sinai? The answer is embedded within the same Talmudic text. Moses was given the basics, the biblical words and their crowns, the fundamental laws and the methods of explication and extrapolation (hermeneutic principles). R. Akiva, in a later generation, deduced necessary laws for his day, predicated upon the laws and principles which Moses received at Sinai.

This is the legitimate march of Torah which Maimonides documents in his introduction to the interpretation of the Mishna, and it is the methodology by which modern-day responsa deal with issues such as electricity on the Sabbath, brain-stem death and life-support, and in-vitro fertilization. The eternity of Torah demands both the fealty of the children to the teachings of the parents, as well as the opportunity for the children to build on and develop that teaching. This duality of Sinai enhances our present-day experience.

Abraham prays for a distinctive old age to enable Isaac to develop his uniqueness. Sons and fathers are not exactly the same, although many fathers would like to think that they are. Only if sons understand the similarity, and if fathers leave room for individuality, can the generations become truly united in Jewish eternity.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Kindergarten children are delightfully oblivious to the distinction between what adults call reality and the imaginary world. For these young children, there is no difference between the people in their actual lives and the people they learn about in the stories they hear.

For most adults, the heroes of the Bible stories are historical figures, and although they exist in our imagination, we know that they are long gone. These heroes and heroines, however, are as real to kindergartners as their parents and siblings are.

This hit home with me many years ago when my oldest daughter was a kindergarten student. She is now herself a grandmother, so that tells you just how long ago this was.

As all children in a Jewish religious kindergarten, by this time of year she had heard many stories about Sarah. She knew about Sarah's journey to the

Likutei Divrei Torah

Promised Land, of her trials and tribulations in Egypt, of the fact that she was barren, and of the joy she experienced with the birth of Isaac.

On the Friday before the Shabbat of this week's Torah portion, Chaye Sarah, she came home from school distraught, with tears flowing down her little cheeks. "Mommy, daddy," she cried. "Did you hear? Sarah died, Sarah died!" She was in the grips of a sadness very close to real grief; for Sarah had become a living figure for her, much to the credit of the teacher who told her Sarah's story. Few of us adults will exhibit emotion this week as we read of Sarah's demise. But I wager there are numerous kindergarten age boys and girls in Jewish schools who will shed tears.

For those of us who study the Torah portion weekly, death and dying are not unfamiliar. From the first human being who died, ironically through murder, until the near death of Isaac of which we read last week, the Bible has reported dozens of deaths to us.

But there is something especially poignant and moving about Sarah's death, even to us jaded adults. This is partly because, for the first time in the Bible, we have the report of another person's reaction to the death of a loved one. We read of a bereaved Abraham, a loving husband who comes "to eulogize Sarah and to cry for her."

For the first time, we learn of the human capacity to express emotions through eulogy.

The Talmud has a fascinating discussion over the nature of eulogy, of hesped. "Is a eulogy designed to benefit the dead?" asks the Talmud. "Or is it for the benefit of the living survivors, the mourners?"

The Talmud has its own conclusion, but there can be no doubt that from a psychological perspective the eulogy does both. It honors the dead, and it provides the mourner with the opportunity to give vent to his grief and to achieve a degree of catharsis.

Perhaps this is why Abraham both "eulogizes" Sarah and "cries for her". In his "eulogy" he honors her person, her character, her achievements in life. By "crying for her," he gives voice to his profound sense of the loss of his life's partner.

I can never forget the powerful experience I had long ago in a workshop led by the famed psychologist, Virginia Satir. She asked us to each retreat to a private corner of the large room and to devote a quiet hour to meditate upon, and if we wished, to record in writing, the eulogy that we imagine would be written for us when we died. I remember silently adding to those instructions the words "...after 120 years."

This exercise forced us to look deeply within ourselves and to determine what was permanent and worthy in our lives, and how we wished to be remembered by others. After a few moments into the exercise, the initial silence was broken by sobs, by sighs, by weeping. After that hour, the group gathered and many shared extremely moving feelings, and reported much self-discovery and self-revelation.

I don't recommend this experience to you, dear reader, unless you can do so in the presence of a trusted friend, preferably a person trained in coping with the feelings that can possibly emerge from such an exercise. But I do draw upon the experience I had that day to understand what others go through in the inevitable process of grief and mourning. I do continually go back in my memory to that day to understand myself and to evaluate my own life and its successes and failures, accomplishments and frustrations.

And I do rely upon the reactions I witnessed and personally underwent that day to understand our patriarch Abraham and his need to both "eulogize Sarah, AND to cry for her."

ליל שמחה

In this week's *Parashah*, Avraham Avinu sends his servant to Charan to find a wife for Yitzchak. Avraham warns his servant (24:6), "Beware not to return my son to there." *Midrash Rabbah* teaches that Yitzchak was considered to be an *Olah Temimah* / a perfect sacrificial offering as a result of having been offered wholeheartedly at the *Akeidah*. Just as an *Olah* may not be removed from the *Bet Hamikdash*, so Yitzchak may not leave *Eretz Yisrael*.

R' Nosson Yehuda Leib Mintzberg z"l (1943-2018; rabbi and *Rosh Yeshiva* in Yerushalayim and Bet Shemesh, Israel) writes: From this *Midrash*, which equates Yitzchak's leaving *Eretz Yisrael* with taking a *Korban* out of the *Bet Hamikdash*, we learn something about the *Kedushah* / holiness of *Eretz Yisrael*. Part of serving *Hashem* is stationing appropriate servants in His "House" and His "Courtyard." The *Kohen Gadol*, for example, is commanded (*Vayikra* 21:12), "He shall not leave the *Mikdash* / Sanctuary." Likewise, it is *Hashem's* Will that His servants, the residents of *Eretz Yisrael*, not leave that Land ("Hashem's Courtyard") except under specific conditions, such as to perform a *Mitzvah*. But Yitzchak, who had the status of an *Olah Temimah*, could not leave even for such reasons.

On the level of *Peshat*, R' Mintzberg adds, there is another reason why Yitzchak could not leave *Eretz Yisrael*. He explains: Avraham began the process of acquiring *Eretz Yisrael* by traveling throughout the Land. Yitzchak continued the acquisition process, but in a different way--residing in and using the Land (see *Bereishit* 26:2, 12). If Yitzchak would appear to abandon the Land, it would undo his acquisition. On the other hand, by remaining in *Eretz Yisrael* through circumstances in which others might leave it--for example, during a famine (26:1-2), Yitzchak strengthened his and his descendants' hold on the Land. (*Ben Melech Al Ha'Torah*)

Shabbat

R' Aharon Roth z"l (1894-1947; *Shomer Emunim Rebbe* in Hungary and Yerushalayim) relates a parable:

A man needed to travel from home--whether it was because he sinned against the king and was exiled, because he was appointed by the king as an ambassador, or for some other reason. He travels far from his family and he dwells alone, becoming increasingly lonely. From time-to-time, he experiences moments of joy--perhaps, for example, when he sees his mission succeeding--but that joy pales in comparison to the happiness he would have had sitting at home with his wife and children. With great anticipation and longing, he awaits the day when his exile or his ambassadorial term will end and he will be able to return home.

One day, he looks up and sees someone familiar coming toward him. As the new arrival approaches, the exile realizes that the person is a close friend from back home. Imagine the joy! And, how much greater would the joy be if the new arrival is actually a relative!

The new arrival explains that the king has sent him to keep our traveler company and to lessen his loneliness. When our traveler hears this, he is filled with gratitude for the king's compassion--in particular, if he is lonely because he was exiled for committing a serious offense against the king.

R' Roth explains to what the parable refers: Our souls come from very lofty places in Heaven, and they are sent far away from their "roots"--either as ambassadors, to accomplish specific missions in this world, or as exiles, to repair some damage that they committed in their prior existence. Either way, a soul's "homesickness" while it is in this world is immense.

On the Holy *Shabbat*, a "visitor" is sent from Heaven to keep the lonely soul company. That "visitor" is the *Neshamah Yeteirah* / the "extra soul." Each Jew receives a *Neshamah Yeteirah* from his "hometown," so-to-speak--i.e., each person's *Neshamah Yeteirah* comes from the same unique spiritual "root" as his own *Neshamah*, so that it will be an appropriate companion for his or her soul. For this reason, the *Neshamah Yeteirah* brings a person's soul great happiness on *Shabbat*. (*Shulchan Ha'tahor* p.257)

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“Yitzchak went out to supplicate in the field towards evening . . .” (24:63)

The *Gemara* (*Berachot* 26b) teaches: Yitzchak Avinu established the afternoon prayer, *Mincha*.

R' Yeshayah Halevi Horowitz z"l (the *Shelah Hakadosh*; rabbi of Prague and Yerushalayim; died 1630) asks: “*Mincha*” is the name of the meal offering that accompanied most sacrifices in the *Bet Hamikdash*, including the *Korban Tamid* that was brought every morning. Why, then, was this name chosen specifically for the afternoon prayer, the one Yitzchak established?

He answers: As noted, most sacrifices include a *Mincha*. Nevertheless, when Yitzchak was offered as a sacrifice, and when a ram was later brought in his place, no *Mincha* was offered. Yitzchak established the afternoon prayer as a substitute for that “missing” offering, and therefore we call it “*Mincha*.”

Why indeed was no *Mincha* offered at *Akeidat Yitzchak*? The *Shelah* explains: One of the reasons *Hashem* told Avraham to sacrifice his son was the Prosecuting Angel’s complaint that Avraham offered food to angels (at the beginning of last week’s *Parashah*), thus appearing to offer a sacrifice to a Heavenly being other than *Hashem*. *Hashem* replied to the Prosecuting Angel, “You’ll see! He will even offer his son to Me if I demand it.” But, since Avraham did not feed the angels bread (see *Bereishit* 18:8), his offering of Yitzchak did not need to include bread either. (*Shnei Luchot Ha’brit: Vayera*)

“She said to the servant, ‘Who is that man walking in the field toward us?’ And the servant said, ‘He is my master’.” (24:65)

Throughout the *Parashah*, the servant, Eliezer, refers to Avraham as his master. When did Yitzchak become the servant’s master?

R’ Michel Zilber *shlita* (*Rosh Yeshiva* of the *Zvhil yeshiva* in Yerushalayim) answers: *Rashi* (*Bereishit* 24:36) writes that Eliezer showed Rivka’s family a deed giving all of Avraham’s property to Yitzchak. Presumably, that deed was conditioned on the success of Eliezer’s mission. Therefore, now, when Eliezer returned with a bride for Yitzchak, Avraham’s property--including his servant Eliezer--became Yitzchak’s. (*Tipah Min Ha’yam*)

“The servant told Yitzchak all the things he had done.” (24:66)

Rashi z"l comments: The servant (Eliezer) reported to Yitzchak the miracles that had been done for him--that the way shortened miraculously (literally, “that the earth shrank for him”)--and that Rivka was caused to come to the well in response to his prayer.” [Until here from *Rashi*]

Rabbi Yonason Sacks *shlita* (*Rosh Ha’yeshiva* of Beis Medrash L’Talmud-Lander College) observes that the only thing Eliezer did was pray; everything else happened miraculously. Nevertheless, because the miracles resulted from Eliezer’s prayers, the Torah gives him credit for everything that occurred--“all the things he had done.”

(*Shiur* at Yeshivat Kerem B’Yavneh, 15 *Cheshvan* 5784)

“Sarah’s lifetime was one hundred years, twenty years, and seven years--the years of Sarah’s life.” (23:1)

Rashi z"l comments: “The word ‘years’ is repeated to indicate that they were all equally good.” [Until here from *Rashi*]

R’ Yitzchak Klein z"l *Hy”d* (rabbi of Kosice, Slovakia; killed in the Holocaust) writes: Our Matriarch Sarah experienced many ups and downs in her life, and she knew times of suffering. Nevertheless, all of her days were equally good. How so?

He explains: The *Gemara* (*Berachot* 57b) relates about Rabbi Chanina ben Dosa: “*Hashem* says, ‘The entire world is sustained in the merit of My son Chanina, and My son Chanina is satisfied with a measure of carobs from *Erev Shabbat* to *Erev Shabbat*.’” Because a *Tzaddik* is satisfied with little and he does not take more from this world than is necessary to sustain himself, his merit remains for others, who are then sustained in the merit of the *Tzaddik’s Mitzvot*. This is the meaning of the verse (*Mishlei* 13:25), “A righteous person eats to satisfy his soul, and the stomach of the wicked will lack.” If the *Tzaddik* eats to satisfy all his desires, then the wicked will go hungry, for no merit will remain to sustain them.

In the same vein, Sarah considered all of her days to be equally good, despite what we would view as negative experiences, because she knew that her suffering would provide merit to those who had no merit of their own, and her merit would protect them. Therefore, in connection with our verse, a *Midrash* cites the verse (*Tehilim* 37:18), “*Hashem* knows the days of the perfect”--i.e., *Hashem* loves the days of the perfect, for all their days are equal. “Good” and “bad” are considered good because, when *Tzaddikim* forego living off of, and using up, their own merits, those merits remain as an inheritance for others. (*Birkat Avraham*)

“Avraham was old, *Ba ba’yamim* / coming along in days, and *Hashem* blessed Avraham *Ba’kol* / with everything.” (24:1)

R’ Moshe Yirmiyahu Narol Hakohen z"l (rabbi in Narol, Poland and Metz, France; died 1659) writes: *Rashi* (*Bereishit* 18:19) states that, if one leaves behind a righteous son, it is as if he does not die. Thus, Avraham is *Ba* / coming along *ba’yamim* / with two--the *Gematria* of the letter *Bet* is two--sets of days, i.e., two lives. Why? Because “*Hashem* blessed Avraham *Ba’kol*”--the *Gematria* of “*Ba’kol*” equals the *Gematria* of “*Ben*” / “a son.”

R’ Moshe Yirmiyahu writes further: Our Sages teach that a person should repent one day before he dies--which means repenting daily, since one never knows when he will die. And, we read (*Mishlei* 10:27), “Fear of *Hashem* will add to one’s days.” It follows that repenting daily can lengthen a person’s life. Therefore, Avraham, who surely engaged in this practice, viewed every day as a new gift--he came along “in days.” (*Birkat Tov*)

ISRAEL REPORT

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IDF LOCATES, DESTROYS DOZENS OF ROCKET LAUNCHERS IN MOSQUES, YOUTH CENTERS (YNet 11/7/23)

The IDF continues its ground offensive in the Gaza Strip and, during the battles, it has uncovered further evidence of Hamas' cynical use of civilian facilities for terrorist purposes. As part of efforts to locate terrorist infrastructure and clear the combat zone, rocket launcher pits were discovered within a compound housing a mosque.

"You can see that all the rockets have already been fired, aimed northward, into Israeli territory. They were connected to the electricity supply going into the building, which is essentially a mosque from where they launched the rockets," explained one of the soldiers.

"In the past day, Battalion 614 of the Combat Engineering Corps uncovered Hamas rocket infrastructure situated within civilian territory, with the rockets aimed at Israeli territory," disclosed Brig. Gen. Adniram. "We have eliminated terrorists and destroyed the enemy's infrastructure. In the coming days, we will persist in dismantling these facilities and neutralizing Hamas' military capability, continuing our mission to triumph."

Furthermore, during multiple operations conducted in the past day, over 50 ready-to-launch rockets were found within a compound of a youth center in the northern region of the Strip.

"We are currently in the northern part of the Gaza Strip, where you can see a scouts facility," said Brig. Gen. Tomer. "Here, you can observe rockets, most likely targeting Ashkelon or the northern region, positioned right inside the building of the Scouts' movement."

As part of operations in the Gaza Strip, soldiers from the Paratroopers Brigade exposed the shaft of an underground tunnel adjacent to a Ferris wheel in an amusement park. The soldiers then destroyed the shaft.

"This is all further evidence of Hamas' cynical use of the civilian population and various facilities as a human shield for its needs," the IDF said in a statement.

AP, CNN, NYT, REUTERS, PHOTOGRAPHERS EMBEDDED WITH HAMAS TERRORISTS ON OCT 7 (i24NEWS 11/9/23)

Many of the most shocking images from the October 7 come from the Palestinian terrorists who perpetrated it. And yet, quite a few of the photos published by the world's leading media outlets, including AP, CNN, The New York Times and Reuters, raised troubling questions regarding how the persons whose names appeared in the photo credits found themselves on the scene of the worst antisemitic massacre since the Holocaust.

These were the questions starkly raised by the Honest Reporting watchdog: "What were they doing there so early on what would ordinarily have been a quiet Saturday morning? Was it coordinated with Hamas? Did the respectable wire services, which published their photos, approve of their presence inside enemy territory, together with the terrorist infiltrators? Did the photojournalists who freelance for other media, like CNN and The New York Times, notify these outlets?"

The report also included a photo showing one of those freelance photographers — Hassan Eslah, whose photos from the massacre were used by both AP and CNN — receiving a smooch on the cheek from Hamas leader and October 7 mastermind Yahya Sinwar. Reportedly CNN suspended him shortly thereafter.

GAZA CIVILIANS SHOT BY HAMAS AS THEY WERE TRYING TO EVACUATE TO SAFETY (YNet 11/4/23)

A disturbing video posted on social media platform X (formerly Twitter)

depicts a street in Gaza with at least 12 Palestinian civilians lying dead on the ground after Hamas opened fire at them for trying to flee from their homes in the northern Strip.

Satellite images indicate that IDF forces were positioned at least two kilometers from the location where the video was filmed.

In the video itself, a resident is filming himself arriving on the gruesome scene on his bicycle, mourning the loss of civilians as he focuses on the various bodies strewn on the street. The original poster argues that the civilians were killed in an Israeli airstrike.

Author and journalist Amjad Taha made a separate post following the video in which he reported that the victims were a few of "dozens" of Palestinian civilians in northern Gaza who were killed by Hamas snipers because they "did not want citizens to leave."

"They want to use them as human shields and will kill anyone who attempts to leave. Hamas terrorists in Gaza will, as usual, blame #Israel because it is easy and there is media that accepts this propaganda," Taha wrote on his X account.

In a follow-up post accompanied by the original video, Taha dismisses claims that Israeli bombardment caused the carnage, pointing out the absence of cratering or evidence of exploded ordnance in the footage.

"As you can see from the post, the usual one to blame. They said, 'airstrikes'? Does this look like airstrikes?" he wrote.

The video comes following Israeli reports that the terrorist organization is threatening residents in Gaza and placing roadblocks on main roads along the northern Strip in an attempt to limit the movement of Palestinians from their homes to safe areas in southern Gaza.

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IDF SOLDIERS PRAY IN ANCIENT 6TH CENTURY GAZA SYNAGOGUE FOR FIRST TIME IN DECADES (JPost 11/9/23)

One of the hottest trending Google searches in Hebrew on Wednesday in Israel was "Gaza ancient synagogue." The reason was that Israeli Defense Force (IDF) soldiers prayed there. It was the first time in close to two decades that a Jew was allowed to worship at this holy site.

Michael Freund, founder of Shavei Israel and a Jerusalem Post columnist, posted on X (formerly Twitter): "For the first time in decades, Israeli soldiers prayed in the ancient synagogue in Gaza, which was built in the 6th century and where a beautiful mosaic floor depicting King David was unearthed years ago. Jews have returned to Gaza!!"

A number of posts suggest that soldiers prayed at the ancient synagogue, yet no photos were shared on social media, due to the fact that there are very strict instructions on documentation during combat.

The ancient synagogue of Gaza, dating back to 508 CE during the Byzantine period, was unearthed in 1965. Situated in what was once the port of Gaza, known as "Maiuma" or El Mineh (the harbor) at the time, this historical site now resides within the Rimal district of Gaza City. Egyptian archaeologists initially identified it as a church, but a remarkable mosaic featuring King David playing a lyre, labeled in Hebrew, was subsequently found.

LAPID: FOR 'THE DAY AFTER' IN GAZA, THERE ARE ONLY BAD OPTIONS (i24NEWS 11/9/23)

There is no magic formula for establishing governance in the Gaza Strip once Hamas is eradicated, Israeli opposition leader and former prime minister Yair Lapid told i24NEWS on Thursday.

"We only have bad choices, but the least bad is for the Palestinian Authority to be back in Gaza, with a strong support system from the international community and Arab world." He added that Israel would need to maintain control over the security apparatus, describing a situation akin to the current division of the West Bank into spheres of military and civilian authority.

Saying he could not go into details, Lapid said that releasing the estimated 240 hostages held in Gaza is at the top of Israel's priorities, saying he was overwhelmed by speaking to their families.

Asked apropos of Hezbollah whether sharing a border with yet another Islamist terror force hellbent on Israel's annihilation seems like a sustainable option in the aftermath of October 7, Lapid admitted that in the long run the situation is unsustainable; however, as Israel's immediate goal was eradicating Hamas in the Gaza Strip, he said that opening another front in the war, beyond the continuous Hezbollah rocket attacks and the Israeli retaliation, would be strategically unwise.

Lapid has likewise hit out at the tidal wave of anti-Israel discourse in college campuses and elsewhere, saying that "the magnitude of idiocy" and ignorance on display was staggering.

LAW RECOGNIZING ISRAELI HOSTAGES' FAMILIES AS TERRORISM VICTIMS IS ENACTED (Ha'aretz 11/6/23)

The Knesset approved Monday a bill giving legal recognition to the families of hostages and missing persons. It includes formal recognition for same-sex partners, following an amendment to the laws specifying the rights of families of fallen soldiers.

Family members of hostages and missing persons will be eligible for aid similar to that granted to the families of fallen soldiers and victims of terrorism. These include an initial payment and a monthly allowance of 9,000-11,000 shekels (\$2,300-\$2,800) as well as a package of economic, medical and psychological aid.

The bill provides for an additional quarterly special payment to the families of hostages and missing persons, meant to defray expenses related to obtaining the release of the hostages and locating the missing persons.

The main grant, which was raised to 90,000 shekels per quarter from 60,000 shekels, will be divided first between the partner and the parents of the individual, if any, and then among other first-degree relatives. An additional

21,000 shekels will be provided in each quarter to each adult sibling of the hostage or missing person.

The benefits will apply to all hostages and missing persons, including noncitizens of Israel, on condition they entered the country legally. The law applies to every person who meets the legal criteria for hostages and missing persons, including prior to October 7. The payments will begin when the law goes into effect. Common-law spouses are eligible for the benefits.

"We are sufficiently equal to fight for the state, it's time we are also equal before the laws of the state," Ran Shalhavi, the CEO of the Aguda, the Association for LGBTQ Equality in Israel, said in a statement.

The bill was submitted by United Torah Judaism MK Israel Eichler.

TWO YEAR OLD 'TRIED TO FOLLOW DADDY' INTO HAMAS CAPTIVITY, SAYS MOTHER (Israel Hayom 11/2/23)

When Hamas terrorists took over Kibbutz Nahal Oz on October 7th, Lishay Lavi tried to make sure her family stayed safe. She took her daughters, Alma (7) and Roni (2) to the bomb shelter.

"I looked into Omri's eyes and told him I loved him, I'd be waiting for him, that I'd take care of our daughters and that he should not be a hero. He told me he loved me.

"They came in through the bathroom window. I was holding Alma. Omri stood by the door holding a knife. About five (terrorists) came in, and asked Omri to stand up. That was the only time my Roni just broke down, and when she saw him leave she just screamed: Nishi wants Daddy. My daddy, my daddy, I want my daddy. I held her back, because she tried to escape and follow him. And then she fell asleep in my arms... and woke up, no longer two years old."

NETANYAHU CONDEMNS SETTLER VIOLENCE (JPost 11/9/23)

Prime Minister Benjamin Netanyahu issued a rare condemnation of West Bank settler violence under pressure from the United States.

"I condemn this and we will act against it," Netanyahu said.

He issued his statement after meeting with settler leaders from the Yesha Council on Wednesday, two days after he spoke with US President Biden.

According to the White House, Biden "discussed the situation in the West Bank" with Netanyahu and "the need to hold extremist settlers accountable for violent acts" against Palestinians.

Netanyahu in his statement Wednesday emphasized that Jewish extremists who attack Palestinians in the West Bank represent on a small fraction of the overall Israeli population in Judea and Samaria.

"There is a tiny handful of people that do not represent this public and that take the law into their own hands.

"We are not prepared to tolerate this. We are not prepared to accept this. We will take all action against them. This causes severe international damage to the State of Israel and it does not represent the public here," he said.

According to the United Nations, eight Palestinians, including one child, "have been killed by Israeli settlers."

The attacks have inflamed an already volatile situation in the West Bank.

In Tokyo on Wednesday US Secretary of State Antony Blinken said he has spoke with Israeli officials during his visit last weekend about the need to stop Jewish extremist violence.

ARYEH DERI: WE UNDERESTIMATED OUR ENEMIES, WE THOUGHT WE WERE THE STRONGEST ARMY (Arutz-7 11/8/23)

Shas chairman MK Aryeh Deri spoke about the war in an interview with Channel 12 News on Tuesday evening and stated that, in his opinion, the government and the defense establishment both failed.

"We underestimated our enemies, we lived with the feeling that we were the strongest and best army," Deri said, adding, "Our first duty as a government is to provide protection to our citizens, I'm not talking about quality of life. This is where the government failed, the army failed and the Shin Bet failed."

"I have been accompanying governments and cabinets for almost 40 years, there have never been so many fateful and dynamic decisions that need to be made every moment," he said.

On the security situation, he said, "There will still be a lot of time to analyze the situation, but there is no doubt that there was an unprecedented act of deceit under our eyes, not thousands of kilometers away, right next to us, everyone seeing everything [Hamas is doing] but commenting that that it is only training. We never imagined that we were dealing with such murderers who are capable of acting with such cruelty."

GOVERNMENT MULLS DIVERTING STUDENTS TO VOLUNTEER WORK (YNet 11/6/23)

The education ministry said it was considering suspending high school studies during wartime and shifting students to volunteer programs. "All the Israeli youth today are the State of Israel. Its routine has gone completely wrong. I am discussing the subject with officials in the ministry" Education Minister Yoav Kisch said in the Knesset.

The ministry published a plan to delay the winter matriculation by two months and the summer matriculation by three weeks. Great concessions will also be made, including the reduction of the number of exams, as was done during the COVID pandemic, the reduction of the study material and adding addition of time on exams.

The minister said the teens were having a harder time adjusting to the new educational schedule and those who were evacuated from border communities in the north and south were particularly detached from studies.

Chairman of the Education Committee, Yosef Taib, said that despite all difficulties, all the evacuees should be brought to one city and let the education department of that municipality deal with their schooling.

According to the Education ministry, many high school students chose to join voluntary initiatives, including babysitters, receiving evacuees in reception centers, helping the elderly, assisting less fortunate families and more.

Hundreds of teenagers who speak foreign languages have taken a course in advocacy and are active in global social networks. In addition, the education ministry, in cooperation with the agriculture ministry, began to send volunteers to support Israel's agriculture.

EYE IN SKY: HOW BIRDS OF PREY ARE BEING USED TO FIND BODIES OF MASSACRE VICTIMS (Arutz-7 11/6/23)

Many victims of the Hamas massacre in southern Israel on October 7th were murdered while attempting to escape the onslaught. As a result, their bodies were lost, spread out in fields and hiding places in the area. Because of this, the IDF's Missing Soldier Location Unit continues, one month later, to search for the remains of the victims of the massacre.

According to a report by Israel Hayom, JNF-KKL employee Lt. Col. (Res.) Nissim Magnagi, who was drafted for reserve duty and was working with the unit, thought of an idea to facilitate the search: finding large gatherings of birds of prey in the areas of the massacre. The unit commander was impressed by the idea and reached out to the relevant authorities to assist him with the unusual tracking of the birds of prey in the area.

"During the winter, tens of thousands of birds of prey migrate to Israel and come to all areas, including the Gaza envelope," Yaron Charka, JNF-KKL's head bird watcher, explained to Israel Hayom. "Although the area is experiencing combat and it is not the most comfortable thing for these birds, many of them still come to the area, which creates an actual potential to find the location of bodies by tracking the birds."

Charka explained that the location of bodies in this manner is done by patrolling the field and identifying locations with an outstanding gathering of birds. "In one case, it was possible to identify a body due to the fact that the bird that was near it was carrying a GPS tracker, and that's how we saw that it was staying in one area for a long time. Since such a tracker is very expensive, only a few birds of prey carry them, and therefore, JNF-KKL and the Nature and Parks Authority's work is simply to find places where there is a large gathering of birds of prey," he explained. "These birds have very good

vision, and when they see a carcass or a group of other birds, they go to that place. All you have to do is patrol the area to look for substantial activities of birds on the ground or in the air, and that way, locate the location of a body."

Some of the bodies that were located in this manner belonged to Hamas terrorists, but it is highly important since several bodies of Israelis were also found in this manner and were later identified and buried. "In many cases, we cannot find the bodies on the ground, especially if they are hidden or in places where we wouldn't think they would be, but the sharp vision of the birds of prey, which fly high in the air, help us a lot," Charka concludes.

BUDGET DEFICIT WIDENS TO 2.6% AS GOVERNMENT SHELLS OUT BILLIONS FOR GAZA WAR EFFORT (Times of Israel 11/8/23)

Israel's fiscal deficit widened to 2.6 percent of GDP, or NIS 22.9 billion (\$6 billion), in October over the prior 12 months, from 1.5% in the previous month, as government expenditure increased due to the ongoing war with the Hamas terror group and tax revenue dropped, according to preliminary figures released by the Finance Ministry on Wednesday.

The Finance Ministry cautioned that the "abnormal" deficit is due to a "significant" increase in government expenses since the outbreak of the war on October 7, including the advancement of payments to suppliers and local authorities. Government expenditure swelled to NIS 54.9 billion in October from NIS 41.9 billion during the same month last year.

After Israel declared war and vowed to eradicate Hamas, the country's defense forces called up more than 300,000 reservists, among them many tech workers and employees across various business sectors. As a result, many companies have shut or are operating only partially and others such as retail firms have furloughed their employees.

As the extent and duration of the war is uncertain, Israel is slated to be facing billions of shekels in government spending in the coming months, including the payment of army reservists, and the evacuation of hundreds of thousands of residents from the south and north of the country and their relocation to hotels. That's in addition to increased defense spending and the cost of rehabilitating southern communities.

Meanwhile, the October figures showed that state revenues amounted to NIS 32 billion, down from NIS 36 billion in September, marking a decline of 11% month over month partly due to the allowance of tax deferments and partly due to the damage to the economy during the war period. Tax revenue in October dropped 15.2% year-on-year.

Collection from state tax income in October totaled NIS 29.1 billion, down 11% compared with the corresponding month last year, according to data published by the Israel Tax Authority. Direct taxes fell by about 18% in October versus the same month in 2022 and by 10% in the first 10 months of this year compared with the corresponding period last year.

Net income from real estate taxation slumped 36% to NIS 1 billion in October versus the same month in 2022, marking the sixth month in a row of declines. The collection from purchase taxes dropped by 34% in October year-on-year and income from property betterment taxes fell by 38% year-on-year.

Already before the outbreak of the war, the deficit had risen above the government's fiscal target for this year of around 1.1% as government spending rose and revenues declined.

In 2022, the government posted the first budget surplus in 35 years of 0.6% of GDP as state revenues rose 4.8% to NIS 468.5 billion, benefiting from an exceptionally high increase in the collection of tax income.

As the ongoing fighting with Hamas takes a toll, the Bank of Israel's research department assessed at the end of October that the costs of the war will lead to an increase in the government deficit to about 2.3% of GDP in 2023, from 1% forecasted previously, and to about 3.5% in 2024.

The central bank on October 23 trimmed its economic forecasts for this year and the following one. It now expects the economy to grow by 2.3% in 2023 and by 2.8% in 2024, as private consumption falls and the ability to work is constrained.

That is down from its previous forecasts of 3% growth for both this year and next. The projections are based on the assumption that the war will be conducted on the southern front during the fourth quarter of the year, without further escalation in the region.

ISRAELI GOV'T APPROVES CONSTRUCTION OF NEW COMMUNITY NEAR GAZA BORDER (Ha'aretz 11/7/23)

Israel's National Planning and Building Council approved a plan on Tuesday to establish a new community called 'Hanon' near Netivot, in the Gaza border area. Unusually, Environmental Protection Minister Idit Silman participated in the discussion in order to persuade the council members to approve the move.

Silman supports the establishment of the new community despite opposition from the staff in her office, who believe that the focus should be on the rehabilitation of the communities damaged in the Hamas attack.

"It is appropriate to strengthen the settlements, this is a national Zionist position, and it was important for me to present it," Silman said during the discussion.

Hearings on the plans to establish the new community have been going on for the past two years and the meeting of the National Planning and Building Council was scheduled before the war began. Sources in the government and the Sdot Negev Regional Council insisted that the hearing take place as planned despite the war. The plan will now move on to the next stage, in which objections can be submitted.

Some 500 housing units are planned for 'Hanon' which will be located in the area between Kibbutz Sa'ad and Netivot. Before the war, the Environmental Protection Ministry and green groups opposed the establishment of the settlement, claiming that there were enough housing reserves in the area and that the establishment of Hanon would harm Netivot by attracting stronger segments of the city's population.

Since the outbreak of the war, they have argued that the focus should be on rehabilitating the communities that were hit by the Hamas attack and that any discussion regarding the establishment of the new community should be postponed.

Ayala Gladman, the representative of the Environmental Protection Ministry on the National Planning Committee, said in a previous hearing that it would be irresponsible to approve such a plan now.

Adit Orlev, coordinator of environmental policy planning at the Society for the Protection of Nature in Israel and a resident of Kibbutz Urim in the Gaza border region, also participated in the hearing.

"The state is not providing us with solutions right now, but fortunately the heads of the communities are helping," she said. "Why build another community that the state won't provide solutions for either?" she asked.

Representatives from the Housing and Construction Ministry of Construction, which supports the establishment of the new community, said in response that it would only be completed in a few years from now, and that until then the state will help rehabilitate the existing communities.

THE GROUND MANEUVER SHOWS THE IDF GOT ITS ACT TOGETHER (Meir Ben Shabbat, Israel Hayom 11/3/23)

The ground operation of the IDF is achieving its objectives. The first line of defense of the enemy in the Gaza City area has been breached. In the northern part of the strip, one can clearly feel the "circles of fire of the Israeli army" – the term used in Arab media reports to describe the extensive aerial and heavy artillery attacks that preceded the ground forces and have accompanied their movements.

In close combat with Hamas terrorists emerging from tunnels, mosques, and hidden locations prepared in advance, our soldiers have had an upper hand. The battle is not easy. The enemy operates according to a doctrine for urban warfare, based on a network of tunnels, boobytraps, ambushes, and extensive use of anti-tank missiles. From the overall picture that is unfolding for us, our forces are conducting themselves with professionalism and a sober assessment of the challenges they face; the IDF has managed to get

its act together after the initial surprise on Oct. 7. Its commanders and soldiers fight with great determination, showing courage and a resolve to win. They will continue until victory is achieved.

Effective cooperation between ground, air, and naval forces, with intelligence and the Shin Bet significantly enhances defense capabilities and serves as a force multiplier for the offensive power. This has led to many achievements so far. Regrettably, it is impossible to completely prevent the cost of friction with the enemy.

The maneuver in Jabalia is a successful model for continuing the operation. The attack on the western part of the area provides a unique contribution to the experience of the forces because of its high density – among the most dense areas in the world – the network of secret tunnels, shooting infrastructure, and various means of warfare. During this combined attack from both ground and air, the compound was destroyed, killing its people inside. The commander of the battalion, Ibrahim Biari, who was responsible for numerous attacks and deeply involved in the surprise attack on October 7, was killed. Dozens of Hamas terrorists were killed. This attack provides an illustration of the challenges our forces will face as they continue to breach the shell of Gaza. The operation in Jabalia should serve as a model for how to deal with the rest of the campaign.

The siege on Gaza is not a "desirable but not necessary" means of warfare; it is a vital means of combat, like all other means employed by the IDF in the conflict. In this war, the siege has a dual purpose: to exhaust the enemy and limit its capabilities, and to contribute directly to Hamas' loss of control over the population. Its effectiveness depends on three conditions: how porous it is; the level of enforcement; and the duration. A siege that allows for exceptions, or one without enforcement, is not a siege. This applies to the need to rebuff demands of expanding humanitarian aid, fuel supplies, or ideas regarding a humanitarian ceasefire. From Hamas' perspective, fighting Israel takes precedence over any other need; this means that anything that enters the strip will be used for that purpose. As long as Hamas holds hostages and ignores all humanitarian values, a tough policy should be maintained, allowing goods into Gaza only as required, and only to the southern part of the strip, and under strict supervision.

Disrupting the internet and communication in Gaza is crucial to disrupting Hamas' control, preventing efficient coordination among its governing mechanisms, disrupting its propaganda efforts, increasing the confusion on the ground, and preventing the flow of information that could hinder our forces' operations. Even though there may be advantages to keeping the internet on, they are outweighed by the disadvantages. Disconnecting the internet and communication will indeed increase chaos in Gaza and make the fog thicker. But there is no need to be concerned about this. The chaos is likely an inevitable stage on the path to a reality where Hamas does not dominate Gaza.

Discussing the question of the "day after" the war in Gaza is premature. Discussing this may convey a message contrary to the correct line that Israel has adopted in defining the war's objectives. Furthermore, it is clear that the "day after" will be influenced by the scale of Israel's military achievement and by the dynamics and opportunities that will have arisen as a result. These cannot be predicted at this stage. At this point, it is suggested to present a framework for the "day after" in the negative sense: in Gaza, there should not be a Hamas government, military capabilities threatening Israel, an arms industry, or any limitations on Israel's activities. "If the war ends without the destruction of Hamas, it will be a victory for Hamas and a big defeat for Israel and the free world," the Saudi journalist Abdul Aziz Al-Khamis told Kann news. His words reflect the sentiment shared by the leaders of countries in the region and beyond.

What we say and do may not necessarily always align with what we want to achieve deep inside, but this desire has the ability to create quiet understandings as to the way to deal with Hamas – in Gaza and beyond. After October 7, the world realizes that Israel is the last line of defense against the spread of extreme Islam of Hamas and ISIS. The world will be a better place when we defeat Hamas.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

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

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

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

Rav Mattisyahu Solomon explains with an analogy similar to the following. If, G-d forbid, the government would issue a decree against Torah study, there certainly would be fasting and Tehillim for the decree to be rescinded. People would also begin to study Torah earnestly in secret at great risk, in defiance of the government. Those same people, however, despite their great appreciation for Torah study, will often struggle to make time to learn when conditions are normal, allowing other distractions to get in the way. The difference, explains Rav Mattisyahu, is that when a person knows they are being tested, they rise to the occasion and strengthen themselves to persevere. In contrast, that same person may not have the same drive and fortitude to overcome the more typical challenges one encounters.

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

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

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

She (Rivka) descended to the spring, filled her jug, and ascended (24:16).

It does not say that she drew the water, only that she descended to the spring. This is because the water rose up to her, and she did not need to bend down and draw it (Beraishis Rabba 60).

So she (Rivka) hurried ... and kept running to the well to draw water... (24:20)

Why did she need to draw water? It should have risen up to her as it did when she originally went to draw water!

Parsha Riddle

What connection is there between Sarah Imeinu and Queen Esther?

Please see next week's issue for the answer.

Last week's riddle:

Why were there specifically eighteen blessings in Shemoneh Esrei (before the nineteenth was added)?

Answer: 1) The names of Avraham, Yitzchak and Yaakov appear together in the Torah eighteen times. 2) There are eighteen vertebrae in the spine. The eighteen brachos remind us that one is supposed to daven with his whole body (Tehillim 35:10). (Tanchuma Vayeira) 3) There are eighteen mentions of Hashem's name in ch. 29 of Tehillim.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Chayei Sarah mentions no fewer than three times the golden nose ring that the servant of Avraham gave Rivka:

And it was, when the camels had finished drinking, the man took a golden nose ring (and gave it to Rivka) ... (24:22)

For upon seeing the nose ring ... (Lavan) approached (Avraham's servant) ... (24:30)

[Avraham's servant later related:] And I placed the ring on her nose ... (24:47)

While Ibn Ezra apparently considered it inconceivable that women would pierce their noses, and therefore explained that the nose rings mentioned here and elsewhere in Tanach were "attached by a string which is tied around the forehead," other commentaries explain that the rings were indeed inserted through piercings of the nose: "Just as we in our region hang earrings from the ear, so do they throughout the land of Ishmael (i.e., Arab lands) pierce the nose and hang nose rings from them." (R. Yosef Kara to Yeshayah 3:21, and cf. Tzafnas Pa'aneach (R. Yosef Tov Elem) to our verse)

Halachic authorities of the last century discuss the permissibility of piercing various parts of the body: including the ears, nose, and other body parts. One potential concern is the prohibition against self-harm, but the consensus is that piercing (at least of the ear) does not violate this prohibition, since the benefit of being able to wear earrings outweighs the pain of the piercing (*Likutei Sichos* 20 p. 568; *Yabia Omer* 8:CM:12:3; *Rivivos Efraim* 5:526).

R. Aharon Lichtenstein once related that his daughter wanted to pierce her ears, but he had objections to the idea, so they agreed to consult R. Shlomo Zalman Auerbach and follow his decision. R. Shlomo Zalman could not understand R. Lichtenstein's hesitation: "What is your question? In our circles, we circumcise the boys, and we pierce the ears of the girls!" (see R. Shlomo Aviner, *Chukos ha-Goyim* [Shut.]

While the authorities cited above are all discussing piercing the ears, there is in principle no reason why piercing the nose should be any different, although some maintain that insofar as in our society the latter is less conventional and more provocative and transgressive than the former, it may be frowned upon or even prohibited under the prohibition against "walking in the ordinances" of the non-Jews and as a violation of Jewish modesty norms (R. Aviner *ibid.*; Ayal Moshe, *Nezem: She'al et ha-Rav - Kipah*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I spoke a lot.
2. I did a little.
3. Don't confuse me with a pencil.
4. I was the opposite of Avraham.

#2 WHO AM I?

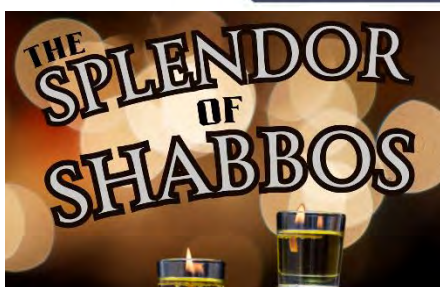
1. I was used as an alarm.
2. My breaks prove innocence.
3. My years are triple.
4. I am age-old information

Last Week's Answers

#1 Angels (We were three, It was not Purim, yet we did v'nahapoch hu, We were not comedians, yet we caused laughter, We ate, as is the custom.)

#2 Akeidas Yitzchak (I am the final exam, In the end I was rammed, I caused death, My reminder is not your chauffeur.)

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