



YOUNG ISRAEL
SHOMRAI EMUNAH
of
Greater Washington

RABBI DOVID ROSENBAUM

RABBI YOSEF POSTELNEK
Assistant Rabbi

RABBI GEDALIAH ANEMER, ZT"L

JOSHUA SEIDEMANN
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MEIR KRAMER
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בס"ד

ד' בסלו תשפ"ד לפ"ק

November 16, 2023

Dear YISE Member,

After accepting the proverbial keys to the shul last summer, I planned to communicate regularly with you. And as I looked at the calendar, I anticipated an autumn update that would focus on a recap of the *yomim tovim* and a preview of what we plan for the winter.

Unfortunately, that sort of rudimentary message now seems at best prosaic, and at worst woefully out of touch with current circumstances.

These days, our thoughts are rightfully concerned and consumed with more important matters: Do our soldiers in Israel have the equipment and material they need? Are displaced residents from the South and North being cared for adequately? How can we best assist the social, educational, and civil needs Israel now faces? And are we ensuring that our efforts, whether through *tefilah*, enhanced *mitzvah* observance, *chesed* or political activism, are proceeding apace?

As a shul, of course, we forge forward with everything from a *Tehillim* WhatsApp group (with more than 100 participants), to a new daily class with Rabbi Rosenbaum, to a community fund-raising yard sale organized by the "Fabulous Women of Kemp Mill," to hosting a community *tzitzis* tying project for IDF soldiers that will begin this coming *motzei* Shabbos and stretch into Sunday.

And we know, as well, that many of us are helping quietly in other ways, through direct giving and important work with other organizations.

With G-d's help, our efforts should be a merit to keep our brothers and sisters in Israel safe; to assure success for our soldiers; and to bring peace and comfort to Israel.

Within our shul, we continue to engage meaningful opportunities to support and share. Our Dor l'Dor learning program is now in its third decade. If you have not visited the shul on a Dor l'Dor *motzei* Shabbos, please join us to see the excitement, vibrancy, and delight of our most treasured members learning with parents, grandparents, special friends, and mentors. I encourage members to review our tiered sponsorship opportunities, and to consider that assisting with the costs of this program can be a meaningful way to commemorate the *yahrzeit* of a

parent or loved one. Our Adult Education committee is also hard at work, having concluded a successful “Limud on Our Lawn” summer series and now transitioning to Friday night seminars at the shul. Please take advantage of these programs, which are open to the entire community.

Turning to pragmatic matters, you may have noticed the installation of new security technology at the shul. This will be part of a comprehensive strategy to control and monitor access to the facility. Certain of these changes may at first seem burdensome, but we will endeavor to ensure that implementation is as seamless as possible. Our prevailing consideration is to ensure a safe and secure environment, and your participation will be vital to our success.

Looking forward, in less than one month we will begin counting down to the 50th anniversary at our Arcola campus. With G-d’s help, I look forward to sharing thoughts about refreshing our facilities to better meet current and future needs.

And, if I can indulge your attention for just a few more thoughts: Over the past few months, I have been amazed by the depth of volunteerism at our shul for everything from finances to communications to *kiddush* to security to everything in between. Thank you. We could not run without you, and I look forward to welcoming more volunteers aboard. Also: We were privileged this past week to host some of the nearly 300,000 people who joined the March for Israel. Thank you to Mr. Josh Breitstein and Mrs. Barbara Price who arranged refreshments at the shul for out-of-town visitors, including to-go hot and cold beverages and snacks, as well as the volunteers (see how I slipped that in?) who stayed in shul before and after davening to greet our guests and provide them with *tzeida la’derech*.

Finally, please be on the lookout for a post-High Holiday survey. Please share your thoughts with us so that we can continue to improve our offerings to better meet your needs. And included in this message is an Honor Roll of High Holiday Appeal participants. Thank you for your generous support as we continue to build forward.

With our thoughts continually bound to our brothers and sisters in Israel, and our abiding and constant prayers for their safety and well-being,

Joshua Seidemann
President

ותשובה ותפלה וצדקה מעבירין את רוע הגזירה

*But repentance, and prayer and **charity** annul the evil decree.*

Thank you to all of the 5784 High Holiday Appeal Participants.

Jonathan Alter
Yehudis & Rabbi Moshe Arzouan
Sharon R. & Jeffrey M. Augenbaum
Hedy Bauman
Hannah & Paul Berner
Tzivia Bramson
Ilana & Aaron Branda
Jorden Brinn
Fran & Alan Broder
Julie & Jerome Brookler
Milton M. Cahn
Elisheva & Eli Cohen
Laurie E. Bassan & Stuart Z. Cohen
Lynn H. & Stephen I. Deutsch
Dassy & Adin Diamond
Rochelle Dimont
Yonit Diaz & Eliezer Eidenbom
Aliza Eisenberg
Rebecca & Ari Elias-Bachrach
Jessica Franco
Simi & Sammy Franco
Miriam J. & Steven Friedman
Devora Moore & Elazar Ginsburg
Sahra C. & Yale M. Ginsburg
Bonnie Gluck
Debbie & Stuart Goldman
Kathy L. Trimble & Richard H. Greenberg
Lily & Saadia R. Greenberg
Debby & Barry J. Greengart
Judith I. Halpern
Jean Herskowitz
Esther & David H. Hornestay
Nancy F. Karkowsky
Melanie S. & Sandy A. Karlin
Aliza R. & Manasseh Katz
Deborah E. & Marc S. Katz
Masha E. & Seth Katz
Aviva & Michael Kelsey
Hannah & Robert P. Klein
Marvin Konick
Ruth & William Konick
Susan C. & Rabbi Saul H. Koss
Jessica & Gamliel Kronemer
Eli Landy
N'siah & Marnin Lebovits
Elaine & Robert Leichter
Rona L. & Aaron I. Lerner

Arleeta & Rabbi Ivan Lerner
Tali & Aryeh Lichtman
Marilyn & Judah Lifschitz
Jodi Mailman
Barbara A. & Jules M. Meisler
Betty Milgram
Chany Morris
Judith & Louis M. Morris
Eva & Isaac Moses
Shoshana & Jacob Moer
Marion D. & Bernard F. Muller
Yossie Orlansky
Chani & Jacob H. Parness
Jill & Dell Perelman
Sigla & Marshall Potter
Barbara B. Price
Atara & Rabbi Dovid Rosenbaum
Judith & Rabbi Roy Rosenbaum
Judy & Stuart P. Rosenthal
Deborah & Max Rudmann
Naomi & Jeremy Schnittman
Dolores & Leonard Schwartz
Renee & Josh Seidemann
Naomi & Rabbi Hillel Shaps
Harriet P. & Ronald S. Sheinson
Marina & Gregory Shmunis
Shira & Misha Shmunis
Rita & Kheder Shukur
Sara Silver
Rachelli & Craig Simon
Marc Sushner
Elaine A. Taragin
Marla & Martin A. Teichman
Phyllis R. & George A. Teitelbaum
Sandra & Howard Tenenbaum
Galina Teverovsky
Mindy & Shmuel Tolchinsky
Patricia & Eric Towler
Lynn S. & Aron P. Trombka
Rita Umlas
Gila & Myron Wakschlag
Joan A. & Donald W. Walter
Judy S. & Howard W. Wasserman
Delia E. Weiss
Chana Zeller
Holly Ann & Alan L. Zimmerman
Miriam & Jeffrey Zuckerman



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November 16, 2023

Dear Friends:

As we attended, watched, or read of the remarkable rally for Israel this week, we continue to strive for different ways to help our brothers and sisters in Israel. Please consider the following opportunities:

Operation Tzitzit

Men and boys above the age of bar mitzvah are encouraged to come to YISE this Motzei Shabbos and/or Sunday afternoon to tie Tzitzis that can be worn by Chayalim as they protect Israel. *Please see flyer for details.*

Adopt a Shiva

YISE is participating in a project connecting Diaspora shuls with families in Israel who have lost loved ones. This includes the opportunity to send messages of comfort to the families of Naor Levy and Maayan Mor, both residents of Holon who were massacred on October 7. *Please see attached letter for details.*

Calling Public Officials

The March for Israel created an indelible image of unity and support for Israel. But our work is not done. Please take the time to call or email our representatives in Congress to share your views. Your participation is important; every call counts, including separate calls from different members of household or family units. Our congressional representatives are:

- * Senator Ben Cardin - (202) 639-5367
- * Senator Christopher Van Hollen - (202) 639-5247
- * Representative Jamie Raskin - (202) 639-5184

The web pages of each congressman includes a portal for sending written messages.

May Hashem accept our efforts in all of the above, along with our prayers, mitzvos, and various acts of assistance on behalf of Israel and its citizens and bring the good tidings for which we are all desperately waiting.

Rabbi Dovid Rosenbaum

Joshua Seidemann, President



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November 16, 2023

Dear Friends,

As we all look to support our brethren in Israel, we are painfully aware of families enduring the unimaginable horror of losing a loved one.

We are accustomed to paying Shiva calls when we have a loss in our own community, but often find more elusive or difficult the task of comforting our brothers and sisters in Israel, particularly those we do not know personally but who fell in battle or were victims of terrorist attacks.

With that in mind, our community, along with hundreds of others are "adopting" Shiva homes of the fallen. Both of the individuals named below perished on October 7. We hope that each of you will take a moment to research the lives of these victims and write condolence notes using the links below.

Naor Levy

נאור לוי הי"ד (24)

Hometown: Holon

<https://ou.iotform.com/233186612966868>

Maayan Mor

מעין מור הי"ד (30)

Hometown: Holon

<https://ou.iotform.com/233186918848876>

This is a powerful way to take part in the mitzvah of Nichum Aveilim (Comforting the Bereaved) and to demonstrate our connection to our brothers and sisters in Israel.

Rabbi Dovid Rosenbaum

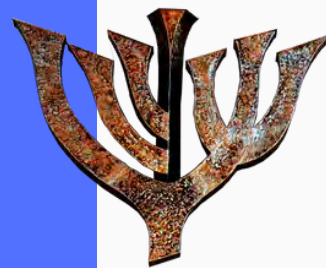
Joshua Seidemann, President

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting : 4:34 | Havdalah 5:35

Lois Meyers and family in honor of Rabbi Rosenbaum and all of the people in this remarkable community who met our needs last week with grace and kindness.



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.

Mazal Tov

Sheila Gaisin on the birth of a great-grandson, Eliyahu Menachem Tiger, named in loving memory of his maternal great-grandfather, Zaidy Allen Gaisin. The parents are Esti (Adler) & Efraim Tiger. Mazal Tov to the grandparents, Miriam & Elchanan Adler and Ruchi & Jonathan Tiger. Mazal Tov to Uncle Jeremy, **Aunt Shera & Uncle Reuven**, and the entire Adler, Tiger and Gaisin families.

Gigi & Jerry Kaminetzky on the birth of a great-grandson, Yosef Chayim Tzvi, born to parents Daniella & Jacob Schulman of Englewood, New Jersey. Mazal Tov also to the grandparents, Jill & Noam Kaminetzky of Boca Raton, FL.

Arleeta & Rabbi Dr. Ivan Lerner on the birth of a son to their grandchildren, Daniella & Betzalel Miller. Mazal Tov to the grandparents, D'vorah & Rabbi Shmuel Miller and Suri & Steven Brody. Mazal tov to the great-grandmother, Ilene Miller.

Sima & Richard Soskin on the birth of a granddaughter. Mazal Tov to the parents, Eliana & Jesse Shkedy, and big sisters Adielle and Zahara of Houston, TX.

Condolences

Karen Berenson, on the passing of her father, Moshe Steinberger. The funeral took place on Thursday in California. Karen plans to observe Shiva in Silver Spring from Tuesday until Wednesday morning. Shiva details will be provided when available.

Kiddush Sponsors

Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.

Shul Kiddush is in appreciation and in honor of Rabbi Yosef Postelnek, in recognition of his ordination / receiving Semicha from Yeshiva University RIETS at the 5784 Chag HaSemikhah.

Sephardic Minyan Kiddush is sponsored by **Baila & Adir Haim** in honor of their new daughter, Tikvah Yarden Haim.

Shabbos Shiurim Sponsors

Hashkamah Minyan Gemara Shiur is sponsored by **David Jaray** in honor of Rabbi Grossman and all those who attend his Shiur.

8:45 Minyan Drasha is sponsored by **Hannah & Robert Klein** to commemorate the Yahrzeits of Robert's brother, Kalman Hershel Ben Meir, and mother, Devorah Bas Avraham, on the 4th of Kislev.

9:15 Minyan Drasha is sponsored by **Hannah & Robert Klein** to commemorate the Yahrzeits of Robert's brother, Kalman Hershel Ben Meir, and mother, Devorah Bas Avraham, on the 4th of Kislev.

Weekday Shiurim Sponsors

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:

4:35 (B) 4:25 (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), 4:30 (B), 4:25 (Sephardi, LBM)

Maariv: 5:35

DIVREI TORAH:

8:45 Main Minyan - Rabbi Postelnek
9:15 Minyan - Rabbi Rosenbaum

SHIURIM:

Hashkamah Minyan Gemara Shiur (SBM)
Rabbi Yitzchak Grossman

Ohr HaChaim Chabura, 8:55 (S)
Rabbi Rosenbaum

Shiur after Mincha (B)
Rabbi Postelnek

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

Teen Minyan Boys' Oneg - Friday night, November 17, 8:30 PM, 912 Hyde Rd.

Bnei Akiva Snif for grades 2 - 5. This Shabbos, 3:30 PM at KMS, walking group from YISE at 3:00. see flyer

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

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

Adopt a Shiva - Please join the rest of the shul in sending messages of consolation to the families of Naor Levy and Maayan Mor, both massacred in Israel on Oct. 7. Please see letter for details.

Tehillim for Israel - We are gathering in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv (approximately 40 minutes after the posted Mincha time) for 15 minutes of communal Tehillim.

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:

<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/gl/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

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

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*

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 Chaye Sara. *see flyer*

Men's Melaveh Malka - 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*

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*

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 19	Monday Nov 20	Tuesday Nov 21	Wednesday Nov 22	Thursday Nov 23 Thanksgiving Day	Friday Nov 24
Shacharis	Ashkenazi (S,B,B)	6:30	6:15	6:15	6:15	6:30	6:15
		7:30	6:45	6:55	6:55	7:30	6:55
		8:45	8:45	8:45	8:45	8:45	8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	8:00	7:30
Mincha/ Maariv	Ashkenazi (B)	4:35	4:35	4:35	4:35	4:35	
	Sephardi (LBM)	4:25	4:25	4:25	4:25	4:25	
Maariv	Ashkenazi (B)		7:30	7:30	7:30		

Halachic Times: Latest Alos Hashachar 5:37 AM,
 Earliest Talis and Tefilin: 6:06 AM, Latest Netz: 7:02 AM, Latest Krias Shema: 9:24 AM,
 Earliest Mincha: 12:25 PM, Earliest Shkia: 4:48 PM, Latest Tzeis Hacoachavim 5:34 PM

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, NOVEMBER 22, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

NEXT SHABBOS
 November 24-25, 2023
 12 Kislev 5784
 Parshas Vayeitze
 Candle lighting 4:30
 Havdalah 5:32

Friday Night:
 Mincha:
 4:30 (B)
 4:20 (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), 4:25 (B),
 4:20 (Sephardi, LBM)
 Maariv: 5:32

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 Sholom in Potomac. Honor volunteers David Balto and Rona & Aaron Lerner. BCGW is also partnering with and raising funds for Soroka Medical Center, a hospital in the Negev. Register or place your ad at: <https://www.wizevents.com/bikurcholimgw-gala2023> Donate to Soroka at: <https://www.soroka.org/bikurcholimgw-donation/?emergency=bikurcholimgw> For more information email rmyers@bikurcholimgw.org or call 202-331-4481.

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.

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

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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



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Committee Presents

Monthly Shabbos Sefer Soirée

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Trailblazing
Commentary in
Challenging Times*

Rabbi Dovid Rosenbaum

November 17 at 8:30 PM

YISE Social Hall

Light Refreshments After Presentation

Pre-9:15 Minyan Chaburah

אור החיים הקדוש
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on the Weekly Parsha and Chagim

8:55am Shabbos Mornings
YISE Social Hall
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SUNDAY, NOVEMBER 19
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TAP INTO THE TIMES

Sunday Morning Chabura

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

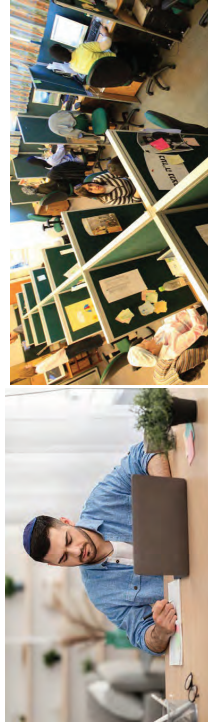
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Send in your questions about Halachos of the Workplace to: AskTheRabbi@vise.org by Sunday, November 19.

When: Tuesday, November 21, 8 PM – 9 PM

Where: Go to <https://zoom.us/join/> or call 301-715-8592 and enter the meeting ID & password: Meeting ID: 416 963 9000 & Password: 492019

For more information and to submit questions by phone or anonymously, contact: Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

To sponsor the program, please contact the YISE office.

The poster has a background of a sunset or sunrise over a body of water with mountains in the distance. In the foreground, an eagle is shown in flight with its wings spread. Above the eagle, the Hebrew text "אשא עיני" is written in a stylized font, with a large opening quotation mark to its right. The text "JOIN YISE'S" is written in a smaller, sans-serif font above the word "Tehillim". The word "Tehillim" is in a large, serif font, and "Insights" is in a smaller, sans-serif font with a green speech bubble icon. Below this, the text "DAILY WHATSAPP GROUP" is written in a bold, sans-serif font. Further down, there is a paragraph of text in English: "Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day!". At the bottom, there is a QR code with an arrow pointing to it and the text "SCAN ME!". To the left of the QR code, the text "Click here to join or" is written. At the very bottom, there is a small logo and the text "Young Israel Shomrai Emunah • 1132 Arcoia Ave, Silver Spring, MD 20902".

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 30, Issue 6

Shabbat Parashat Toldot

5784 - B"H

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

A Father's Love - In this week's sedra, we see Isaac as the parent of two very different sons. "The boys grew up. Esau became a skilful hunter, a man of the outdoors; but Jacob was a mild man who stayed at home among the tents. Isaac, who had a taste for wild game, loved Esau, but Rebecca loved Jacob."

We have no difficulty understanding why Rebecca loved Jacob. She had received an oracle from God in which she was told: "Two nations are in your womb; and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger."

Jacob was the younger. Rebecca seems to have inferred, correctly as it turned out, that it would be he who would continue the covenant, who would stay true to Abraham's heritage, and who would teach it to his children, carrying the story forward into the future.

The real question is, why did Isaac love Esau? Could he not see that he was a man of the outdoors, a hunter, not a contemplative or a man of God? Is it conceivable that he loved Esau merely because he had a taste for wild game? Did his appetite rule his mind and heart? Did Isaac not know how Esau sold his birthright for a bowl of soup, and how he subsequently "despised" the birthright itself. Was this someone with whom to entrust the spiritual patrimony of Abraham?

Isaac surely knew that his elder son was a man of mercurial temperament who lived in the emotions of the moment. Even if this did not trouble him, the next episode involving Esau clearly did: "When Esau was forty years old, he married Judith, daughter of Beeri the Hittite, and also Basemath daughter of Elon the Hittite. They were a source of grief to Isaac and Rebecca."

Esau had made himself at home among the Hittites. He had married two of their women. This was not a man to carry forward the Abrahamic covenant which involved a measure of distance from the Hittites and Canaanites and all they represented in terms of religion, culture, and morality.

Yet Isaac clearly did love Esau. Not only does the verse with which we began say so. It remained so. Genesis 27, with its morally challenging story of how Jacob dressed up as Esau and took the blessing that had been meant for him, is remarkable for the picture it paints of the genuine, deep affection between Isaac and Esau. We sense this at the beginning when Isaac asks Esau: "Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die." This is not Isaac's physical appetite speaking. It is his wish to be filled with the smell and taste he associates with his elder son, so that he can bless him in a mood of focused love.

It is the end of the story, though, that really conveys the depth of feeling between them. Esau enters with the food he has prepared. Slowly Isaac, and then Esau, realise the nature of the deception that has been practiced against them. Isaac "trembled violently." Esau "burst out with a loud and bitter cry."

It is difficult to convey the power of these descriptions: much is lost in translation. The Torah generally says little about people's emotions. During the whole of the trial of the Binding of Isaac we are given not the slightest indication of what Abraham or

Isaac felt in one of the most suspenseful episodes in Genesis. The text is, as Erich Auerbach said, "fraught with background," meaning, more is left unsaid than said. The depth of feeling the Torah describes in speaking of Isaac and Esau at that moment is thus rare and almost overwhelming. Father and son share their sense of betrayal, Esau passionately seeking some blessing from his father, and Isaac rousing himself to do so. The bond of love between them is intense. So the question returns with undiminished force: why did Isaac love Esau, despite everything; his wildness, his mutability, and his outmarriages?

The Sages gave an explanation. They interpreted the phrase "skilful hunter" to mean that Esau trapped and deceived Isaac. He pretended to be more religious than he was.

There is, though, quite a different explanation, closer to the plain sense of the text, and very moving. Isaac loved Esau because Esau was his son, and that is what parents do. They love their children unconditionally. That does not mean that Isaac could not see the faults in Esau's character. It does not imply that he thought Esau the right person to continue the covenant. Nor does it mean he was not pained when Esau married Hittite women. The text explicitly says he was. But it does mean that Isaac knew that a father must love his son because he is his son. That is not incompatible with being critical of what he does. But a parent does not disown their child, even when the child disappoints their expectations. Isaac was teaching us a fundamental lesson in parenthood.

Why Isaac? Because he knew that Abraham had sent his son Ishmael away. He may have known how much that pained Abraham and injured Ishmael. There is a remarkable series of midrashim that suggest that Abraham visited Ishmael even after he sent him away, and others that say it was Isaac who effected the reconciliation. He was determined not to inflict the same fate on Esau.

Likewise, he knew to the very depths of his being the psychological cost on both his father and himself of the trial of the Binding. At the beginning of the chapter of Jacob, Esau and the blessing the Torah tells us that Isaac was blind. There is a Midrash that suggests that it was tears shed by the angels as they watched Abraham bind his son and lift the knife that fell into Isaac's eyes, causing him to go blind in his old age. The trial was surely necessary, otherwise God would not have commanded it. But it left wounds, psychological scars, and it left Isaac determined not to have to sacrifice Esau, his own child. In some way, then, Isaac's unconditional love of Esau was a tikkun for the rupture in the father-son relationship brought about by the Binding.

Thus, though Esau's path was not that of the covenant, Isaac's gift of paternal love helped prepare the way for the next generation, in which all of Jacob's children remained within the fold.

There is a fascinating argument between two mishnaic Sages that has a bearing on this. There is a verse in Deuteronomy that says about the Jewish people, "You are children of the Lord your God." Rabbi Judah held that this applied only when Jews behaved in a way worthy of the children of God. Rabbi Meir said that it was unconditional: whether Jews behave like God's children or they do not, they are still called the children of God.

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Rabbi Meir, who believed in unconditional love, acted in accordance with his view. His own teacher, Elisha ben Abuya, eventually lost his faith and became a heretic, yet Rabbi Meir continued to study with him and respect him, maintaining that at the very last moment of his life he had repented and returned to God.

To take seriously the idea, central to Judaism, of Avinu Malkeinu, that our King is first and foremost our parent, is to invest our relationship with God with the most profound emotions. God wrestles with us, as does a parent with a child. We wrestle with him as a child does with their parents. The relationship is sometimes tense, conflictual, even painful, yet what gives it its depth is the knowledge that it is unbreakable. Whatever happens, a parent is still a parent, and a child is still a child. The bond may be deeply damaged but it is never broken beyond repair.

Perhaps that is what Isaac was signalling to all generations by his continuing love for Esau, so unlike him, so different in character and destiny, yet never rejected by him – just as the Midrash says that Abraham never rejected Ishmael and found ways of communicating his love. Unconditional love is not uncritical, but it is unbreakable. That is how we should love our children – for it is how God loves us.

Shabbat Shaom: Rabbi Shlomo Riskin

With Whom to Make Treaties - "And they said, we saw indeed that the Lord was with you and we said: let there now be an oath between us, between you and you, and let us make a covenant with you."

On what basis, and with which type of people, are we encouraged to make treaties? A careful reading of the relationships between Abraham, Isaac and Avimelekh – and especially a study of Chapter 26 in Toldot – provides a significant answer to these questions, which also contains a crucial message for the government of Israel today.

Some background: We first met Avimelekh in Chapter 20 in Yavera, when Abraham wandered over to Gerar, the area where Avimelekh ruled. Gerar was the land of the Philistines, which is part of the divinely promised borders of Israel. Abraham referred to Sarah as his sister, and she was immediately taken into Avimelekh's harem – without anyone asking her or her 'brother's' permission. Clearly, he was a lascivious and cruel despot, who certainly would have murdered any husband of Sarah. After he was given a dire warning in a dream sent by God, Avimelekh played the innocent victim, asserting that the fault lies with Abraham since he [Avimelekh] acted 'with purity of heart and innocence of hand'. Abraham correctly explains: '... there is no fear of God in this place, and I would have been murdered because of my wife'.

Chapter 21 proceeds to tell us about the birth of Isaac and the banishment of Ishmael and then returns to describe a meeting between Abraham, Avimelekh and his general, Piĥol. Avimelekh insists that Abraham swear he will not act falsely by taking away his land during the lifetime of his

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grandchildren and great-grandchildren. Abraham agrees, but then Abraham chastises Avimelekh for having stolen his well. Yet again, Avimelekh plays the innocent victim, remonstrating that 'I didn't know who did this thing, you didn't tell me, and I never heard of it until today'.

Despite Avimelekh's apparent duplicity as a woman-snatcher and well-stealer, Abraham nevertheless makes a treaty with him. Abraham gives him sheep and cattle as well as seven more ewes as a sign that he dug the well at Be'er Sheva (literally 'the well of the oath'). It is remarkable that it is Abraham who does the giving: he receives nothing, although the covenant, the oath, is taken by both of them.

Then with a brief segue 'And it happened after these things...', we read about the terrifying command by God that Abraham offer his only son as a whole burnt offering. Rashbam cites a Midrash suggesting that the sacrifice of Isaac was a punishment to Abraham for his treaty with Avimelekh. Entering into a treaty with a treacherous individual for a number of generations is irresponsible. Abraham has no right to take such a risk and jeopardize his children's lives. More to the point, says Rashbam, Abraham had no right to give away Isaac's patrimony, a portion of the promised land of Israel. Hence, concludes this commentary, God commands Abraham to sacrifice his son; if Abraham was willing to 'treaty away' his son's inheritance to a rogue, Abraham apparently does not value his son anyway.

This context brings us to Toldot, where the most important thing we learn from history is that we never learn from history. Now, it is Isaac, Abraham's son, who is forced by famine to go to 'Avimelekh, the King of the Philistines, to Gerar' [Gen. 26:1]. Immediately, the people of the area ask about his wife and – for self-protection – he too refers to Rebecca as his sister. We discover that Avimelekh is also a voyeur; he looks into Isaac's window and sees him 'playing' with his wife! Yet again, Avimelekh feigns innocence, calling Isaac the deceiver. 'What is this that you did to us by claiming she was your sister? One of my people almost slept with your wife!'

Isaac goes on to amass a vast accumulation of wealth, including cattle, sheep and servants. He is still living in Gerar, 'And the Philistines were jealous of him' [Gen. 26:14]. This is the same Avimelekh and these are the same Philistines with whom Abraham made his covenant. Nevertheless, 'the Philistines stopped up all of the wells which were dug by the servants of his father,' and Avimelekh forces Isaac to move away because 'his wealth was amassed from them'. Isaac passively leaves, but nevertheless insists upon re-digging the wells of his father which had been destroyed. To add insult to injury, Isaac now digs two new wells in his new location – only to have the Philistines arguing with him over the ownership of the water.

The finale of this incident is difficult to imagine. After all that has transpired, Avimelekh comes to Isaac flanked by his general Pihol and ahuzat me-re'ehu – a group of friends – in order to sign another treaty with him. Isaac is understandably surprised, seeing that they have 'hated him and exiled him.' The fork-tongued Avimelekh argues, 'we have done only good towards you because we sent you away in peace.' The Philistine king apparently believes that if a Jew is banished – but is permitted to flee with his life intact – the Jew ought be grateful! And, despite Avimelekh's history, Isaac has a feast with him and they swear yet another oath together. Isaac now renames the place Be'er Sheva in honor of this second oath-treaty.

Is the Torah then teaching us to continue to make treaties, even though our would-be partners have a history of duplicity and treachery? I believe the very

opposite to be the case. 'The actions of the ancestors are repeated in the lives of their children.'

Unfortunately, Jews are always over-anxious to believe that their enemies have become their friends and the leopard has changed his spots. The very next verse in the Torah – the closing of the story of Isaac and Avimelekh but seemingly without any connection to it – reads:

"And Esau was forty years old and he took as a wife Yehudit the daughter of Be'eri the Hittite and Bosmat the daughter of Eglon the Hittite. And this was a bitterness of spirit to Isaac and to Rebecca."

Now, the one clear prohibition insisted upon by the Patriarchs was that their sons not take Canaanite or Hittite wives. I believe that the Torah is telling us that if Isaac makes a treaty with an inappropriate partner, his son will enter into a marriage with an inappropriate partner.

Just as Abraham is punished for his treaty with Avimelekh, so is Isaac punished for his treaty with Avimelekh. The land of Israel is too important and the preservation of a Jewish future is too vulnerable for us to take risks and make treaties with unconscionable and dishonest rulers. A treaty is only possible when it is made with a partner who fears God in the same way that we do.

Dvar Torah: TorahWeb.Org

Rabbi Hershel Schachter - A Kiddush Hashem??

- About one hundred years ago a famous Jewish thinker stated that more than the Jewish people kept (observed) the Shabbos, the Shabbos kept (preserved) the Jewish people. Observing the Shabbos properly is the way we "testify" (and proclaim) that we believe in the story of creation. Once we accept that the Ribbono Shel Olam created the world, and all that is in it, then it follows that he is "baal ha'bus" ("the boss"), and all of His instructions are binding.

I was very saddened to hear that some writers were encouraging religious children in elementary and high school not to reject the dream of becoming a professional sports star due to concerns of not being able to observe Shabbos. These writers say that a Jew could simply rent a hotel room within the techum of the stadium where the games will be played to avoid carrying anything in the streets and then play their sport on Shabbos with their yarmulka on and thereby accomplish a fantastic "kiddush Hashem". This is absolutely incorrect!

The Rambam writes that on Shabbos we are instructed to observe four mitzvos. The two that appear in the Chumash are zachor and shamor and the two that are spelled out by the Navi are Kibbud and Oneg. If one avoids violating any melochos, he has fulfilled the mitzvah of Shamor, but he certainly has not fulfilled the mitzvos of kibbud v'oneg. Rav Soloveitchik zt"l has suggested that the Hebrew word which the Rambam used to explain that kibbud and oneg were spelled out by the nevi'im could well be understood to mean that the prophets interpreted that kibbud and oneg are included in the biblical mitzvah of zachor.

Kibbud v'oneg require of us that we dress, speak, and act in a Shabbos-dik manner, in a way indicating that Shabbos is a very holy day. Wearing bigdei Shabbos (Shabbos clothes) is extremely important in this regard. Dressing in sports clothing to play a professional sport for which a person is salaried is clearly a violation of kibbud and oneg. The violation of Shabbos is on several levels that are independent of each other: a) bigdei Shabbos; b) he's being salaried; c) the activity itself is not Shabbos-dik. We were given the gift of Shabbos to recharge our spiritual batteries!

An Orthodox young man who says that he will be wearing his yarmulka and will be playing professional sports on Shabbos will not be making a kiddush Hashem at all. If anything, this will

Likutei Divrei Torah

constitute a chillul Hashem b'rabim; it probably would be better if he would not wear the yarmulka.

The Chumash tells us that Hakadosh Baruch Hu loved Avraham Avinu because he was mechanech his children properly to fulfill Hashem's mitzvos. Parents have a serious obligation to see to it that all of their children should observe Shabbos on all of its levels, not just on the level of issur melacha. Once one chisels away at part of Shabbos observance, it will not take too long before the other levels of observance will also fall away. We should not permit our children to "compromise" on any of the mitzvos of Shabbos, or on any other mitzvos either.

The possuk states that one who praises an individual who compromises on mitzvos is compared to one who curses Hashem. The Torah has a mitzvah of lo si'choneim. The Gemara points out that there are three levels of interpretation of this mitzvah, and all three are accepted as biblical prohibitions. One of the interpretations is that the verb "si'choneim" comes from the root of "chein", thus indicating that we should not elevate nochim to be our heroes whom we look up to and choose to emulate. The nochim have a totally different perspective on the world than the Torah's perspective. The Jewish people live differently, die differently, and are buried differently. We just read in Pasrshas Chayey Sara about the halacha of kever Yisroel, i.e. that Jews may not be buried in the same cemetery as non-Jews. Similarly, the Torah teaches us that our body is not our personal property, and thus we may not tattoo or mutilate our body. We live in a generation where so many Jews have picked up the attitude from the rest of the world that we have the right to do with our bodies whatever we choose. This is totally in contradiction to the traditional Jewish attitude. We say in Selichos "Haneshamah loch v'haguf sheloch" – we are totally owned by, and subservient to, Hakadosh Baruch Hu, and must act in the unique way that He requires of Jews in every aspect of life.

The Gemara explains the possuk, "Tosheh choshech v'yehi layla..." to be a reference to olam hazeh (this world) which is similar to layla (night). In what way is olam hazeh similar to layla? The Mesilas Yesharim explains that it is very unclear if a lot of things in life are a mitzvah or an aveira, and we need the Torah to illuminate this darkness. We therefore request in our tefillos, "v'haer einenu b'Torasecha", that Hakadosh Baruch Hu should illuminate this choshech (darkness) by having us succeed in learning Torah and figuring out what He wants from us.

The Mishna (Pirkei Avos, end of perek 5) instructs us, "Hafoch ba va'hafoch ba d'kula ba" – don't reinterpret the Chumash and the Talmud based on your preconceived notions and desires, rather study the Torah carefully and adopt the Torah's true values and attitudes.

Mizrachi Dvar Torah: Rav Doron Perz [Excerpt]

A Land and a People: a Mystical Marvel – There is a remarkable connection between the Land of Israel and the People of Israel – a connection, a chemistry, an alchemy unlike the connection between any other people to a land... Wherever Yitzchak went, he found wells – he goes to the land of Gerar where the Philistines couldn't find water and yet everywhere he went and dug, he found water. Yitzchak was in this area, in today's Negev Desert, during a famine. Yet we are told that when Yitzchak planted in that land, he was blessed by Hashem with a one hundred-fold yield, even during a time of famine. Since time immemorial until today, there seems to be an alchemy, a marvelous marvel of a connection between the land and the Jewish people. May this continue to grow and flower, because it is not only a blessing for Israel but for all of humanity.

In this week's *Parashah*, we read about the birth of Yaakov and Esav. *Rashi z"l* writes that the name "Esav" alludes to his being born a "made person"--on the simplest level, a reference to his being born covered with hair like an adult.

R' Yaakov ben Asher z"l (the "*Ba'al Ha'turim*"; Germany and Spain; 1269-1343) notes that the *Gematria* of "Esav" equals the *Gematria* of "*Shalom*." He explains: If not for the "peace" within his name, Esav would already have destroyed the world.

R' Yaakov Moshe Hillel *shlita* (*Rosh Yeshiva* of Yeshivat Ahavat Shalom in Yerushalayim) writes: The allusion to *Shalom* in Esav's name could also be referring to the same thing that *Rashi* writes, *i.e.*, that Esav was born "*Shalem*" / "complete." But, R' Hillel asks, what is the nature of this completeness?

He explains: Yaakov's and Esav's names tell us about their essence. Esav was a man of the physical world, interested only in what the world he can sense has to offer. Thus, he was complete as soon as he was born, because everything he cared about was right in front of him.

Not so Yaakov, writes R' Hillel. Yaakov's focus was on spiritual growth, referred to in Hebrew as "*Aliyah*" / "rising." He was fittingly named after the *Eikev* / heel, the lowest part of the body, for that is where he pictured himself: at the bottom, needing to climb upwards. (The letter "*Yud*" placed in front of the word "*Eikev*" to form "Yaakov" (יַעֲקֹב) alludes to the spark of *Kedushah* / holiness within him.) After Yaakov fought Esav's angel, he was renamed "Yisrael" (יִשְׂרָאֵל) which contains within it the letters of the word "*Rosh*" (רֹאשׁ) / "head," signifying the success of Yaakov's "climb." (*Sulam Yaakov*)

Shabbat

The *Gemara* (*Bava Batra* 75a) states that, in the future, *Hashem* will make a feast for *Tzaddikim* from the flesh of the Leviathan (see also *Rashi z"l* to *Bereishit* 1:21). R' Yisrael Eliyahu Weintraub z"l (1932-2010; Bnei Brak, Israel) quotes R' Eliyahu z"l (1720-1797; the *Vilna Gaon*) as saying that this feast will take place at the end of our present world, before the inauguration of the World-to-Come--like the first *Seudat Shabbat* / Friday night meal, which one may eat during "*Tosefet Shabbat*" / the last few minutes of *Erev Shabbat* that we make part of *Shabbat*.

R' Weintraub explains: Throughout the story of Creation (*Bereishit* ch.1), G-d is referred to as "*Elokim*"--never by the Four Letter Name that we pronounce "*Hashem*." The *Shulchan Aruch* (*O.C.* 5) teaches that "*Elokim*" means "Master of all forces"--implying that there are other forces besides G-d, but He is the Master of them all. That is how the created world appears to us--as if there are other forces, notably the forces of nature--and that is why the Name *Elokim* is used in connection with Creation. While we do believe that G-d is superior to those forces, we do not perceive Him as the only force. Instead, we see Him as *Elokim*--Master of all the forces. (In contrast, "*Hashem*" refers to G-d's Unity, which is not evident in Creation. Therefore, that Name is not used in describing Creation.)

In the World-to-Come, everything will become clear, and we will finally see Him as the One and Only Force, as we read (*Yeshayah* 2:12), "*Hashem* alone will be exalted on that day." About this we read also (*Yeshayah* 40:5), "The glory of *Hashem* shall be revealed, and all flesh as one shall see that the Mouth of *Hashem* has spoken." – **Continued in box inside** –

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"Yitzchak's servants dug in the valley and found there a well of fresh water. The shepherds of Gerar quarreled with Yitzchak's shepherds saying, 'The water is ours' . . . Then they dug another well, and they quarreled over it also . . . He relocated from there and dug another well. They did not quarrel over it, so he called its name 'Rehovot,' and said, 'For now Hashem has granted us ample space, and we can be fruitful in the land'." (26:19-22)

Targum Yonatan ben Uziel (an Aramaic translation and commentary of the Torah dating to the end of the Second Temple period) relates that after the shepherds of Gerar misappropriated the first well, it dried up, and they returned it to Yitzchak. After they misappropriated the second well, it also dried up, but they did not return it to Yitzchak. Why?

R' Tzvi Abba Gorelick z"l (*Rosh Yeshiva* of Yeshiva Gedolah Zichron Moshe in South Fallsburg, N.Y.; died 2010) explains: When Yitzchak dug the first well, the shepherds of Gerar claimed, "The water is ours." They did not claim that the well stood on their land, only that the well was being fed by a spring that belonged to them. When a miracle occurred and the well gave its water only to Yitzchak, they had to admit that the well was not drawing from their spring, and they returned it to Yitzchak.

In contrast, when Yitzchak dug the second well, the shepherds of Gerar claimed that he had actually dug it on their property. Thus the verse says that they "quarreled over it," not over the water. And, therefore, whether it was giving water or not, they did not return it to Yitzchak, because they claimed the place itself was theirs. This explains why, before Yitzchak dug another well, "He relocated from there," *i.e.*, he moved far away so that the shepherds of Gerar would not claim that he was on their land. And, indeed, they did not quarrel with him over that well. (*Pirkei Mikra*)

- Continued from back page -

On *Shabbat*, we obtain a glimpse of that future clarity, R' Weintraub continues. This is why we say in the Friday night prayers, "You have sanctified the Seventh Day for Your Name"--*i.e.*, the Name "*Hashem*," which is associated with the clarity of a future time. (This is the message also of the familiar verse (*Zechariah* 14:9), "On that day, *Hashem* will be One and His Name will be One.") When we observe *Shabbat*, we are, in effect, ushering in the World-to-Come a little early, just as, in this world, we usher in the Sabbath Day a few minutes before the actual end of *Erev Shabbat*. And just as we may enjoy our *Seudat Shabbat* during *Tosefet Shabbat*, so the Feast of the Leviathan will take place in the moments just before the beginning of the World-to-Come.

(*Nefesh Eliyahu: Bereishit* p.174)

"And these are the offspring of Yitzchak son of Avraham--Avraham fathered Yitzchak." (25:19)

R' Yaakov Abuchatzteira z"l (1806-1880; Morocco; known as "*Abir Yaakov*") asks: Why does the verse interrupt and speak about Avraham and never mention the offspring of Yitzchak? (They are not mentioned until later.)

R' Abuchatzteira answers: *Rashi* z"l (to *Bereishit* 6:9) writes that the primary progeny of the righteous are their good deeds. Accordingly, our verse could be read as saying: Yitzchak's progeny were his good deeds, and whoever saw him said, "He is a worthy son of Avraham!" (*Pituchei Chotam*)

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

Rashi z"l comments: Our Sages say that the estimate was made for the purpose of *Ma'aser* / tithing. [Until here from *Rashi*]

R' Moshe Yirmiyahu Narol Hakohen z"l (rabbi in Narol, Poland and Metz, France; died 1659) asks: How do our Sages know that?

He answers: The *Gemara* (*Ta'anit* 9a) teaches that it is forbidden to test *Hashem*, except with regard to tithes, about which it is written (*Malachi* 3:10), "'Bring the entire tithe to the storehouse and let there be food in My House -- and test Me now thereby,' says *Hashem*, Master of Legions, '[and see] if I will not open for you the windows of heaven and pour down for you blessing beyond your capacity'." Why is one permitted to test *Hashem* regarding tithes?

R' Narol explains: On the one hand, one may not estimate when giving tithes; he must make a precise calculation. On the other hand, our Sages (*Ta'anit* 8b) teach that blessings rest only on things that are hidden, not on things whose quantity is known. Thus, one would expect that counting one's produce in order to tithe it would be harmful. No! says *Hashem*. Test Me by giving tithes, and you will see that I will bless your produce even though you counted it.

Our verse, too, ends with the words "*Hashem* blessed him," writes R' Narol. Since Yitzchak counted his produce and *Hashem* blessed him nevertheless, he must have done so for the purpose of tithing. (*Birkat Tov*)

Why is blessing found only in things that are hidden from the eye? R' Yehuda Loewe z"l (*Maharal* of Prague; died 1609) answers: When we see things with our eyes, we visualize their physical limits. In contrast, "blessing" is the absence of limits. Therefore, the two are inconsistent.

(*Chiddushei Aggadot: Bava Metzia* 42a)

R' Yerucham Levovitz z"l (*Mashgiach Ruchani* of the Mir Yeshiva; died 1936) writes: When a person counts his wealth, he surely blesses himself that he should prosper. However, compared to the blessing that *Hashem* can offer, any blessing that we offer ourselves is puny, almost a curse. Therefore, it is better to leave our wealth uncounted [except when counting is necessary in order to tithe correctly]. (*Da'at Chochmah U'mussar* II p.13)

ISRAEL REPORT

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

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HAMAS HAS LOST CONTROL OF GAZA, ISRAELI DEFENSE MINISTER SAYS (j24NEWS 11/13/23)

" Hamas has lost control of Gaza, terrorists are fleeing south, civilians are looting Hamas bases, they have no confidence in the government."

Defense Minister Yoav Galant highlighted the significant progress of the Israel Defense Forces (IDF) in their ongoing operations in Gaza.

The minister emphasized the precision, lethality, and coordination displayed by the air, sea, and land forces, using intelligence to execute their missions.

Galant stated, "There is no power of Hamas capable of stopping the IDF. The IDF is advancing to every point. The Hamas organization has lost control of Gaza, terrorists are fleeing south, civilians are looting Hamas bases, they have no confidence in the government."

The Defense Minister expressed confidence in the IDF's strategy, stating that the forces are advancing and achieving their objectives. He emphasized the success of increased pressure, leading to the elimination of numerous Hamas commanders and terrorists daily. The IDF has reached the center of Gaza City and continues to operate based on strategic considerations.

In response to recent developments, Galant highlighted the intensified efforts against tunnels, aiming to force terrorists out of hiding. He asserted, "This will get the terrorists out of the tunnels, and there either they will be eliminated or they will surrender unconditionally, there is no third option."

IDF OFFERED INCUBATORS TO GAZA'S SHIFA HOSPITAL, BUT WAS REFUSED (YNet 11/14/23)

The IDF confirmed on Tuesday that it proposed providing incubators from an Israeli hospital to Shifa Hospital in Gaza to help save infants in need, but were refused by the Palestinian side.

According to a recorded phone call released by the military, the hospital administration positively responded to the offer and also requested respiratory devices for children in their facility. However, the IDF reported that the Palestinian side eventually refused the proposal.

In the recording, a high-ranking officer from the Israeli Coordination and Liaison Administration to Gaza can be heard saying, "We are ready to provide you with any assistance you need to treat the children and patients. We are willing to provide you with incubators. I will put it at the hospital's entrance – does that help?"

The hospital administrator responds affirmatively, and the officer then asks if they need 37 incubators, receiving another positive response. "Okay, let me see what I can do," he says. "Besides the incubators, do you need anything else?" The administrator replies that they also need four respiratory machines for children in the hospital.

According to the IDF, the offer to assist Shifa Hospital was unanswered by the Palestinian side, highlighting the complexity of aid efforts amid the ongoing war with Hamas, which is not against the population in Gaza.

Shifa Hospital is the largest medical facility in Gaza and, in recent weeks, thousands sought refuge within its walls after fleeing their homes due to the war. As the days passed, IDF forces closed in on the hospital in anticipation of potential action against senior Hamas leaders believed to be hiding there, according to Israeli intelligence. The IDF has asserted that beneath the hospital lies the command center of Hamas and, like other hospitals in Gaza, it serves as a launching pad for attacks – an act classified as a war crime.

IRAN WILL NOT WAGE A WAR AGAINST ISRAEL "IN THE NAME OF HAMAS" (j24NEWS 11/15/23)

Despite Iran's public support for Hamas, Tehran has decided to distance

itself from threats of waging a war against Israel "in the name of Hamas."

According to the report, Iranian spiritual leader Ali Khamenei told the head of Hamas's political bureau, Ismail Haniyeh, that his country would not wage a war against Israel on behalf of Hamas, during a meeting between the two men in early November.

According to Iranian officials, Khamenei's position stems from Hamas' failure to inform Tehran of its intention to carry out an attack on Israel.

However, Khamenei assured Haniyeh that Iran would continue to express its political support for the organization but would "not directly interfere in the war." It was also claimed that Khamenei asked Haniyeh to take care to silence voices within Hamas calling on Iran and Hezbollah to forcefully join the campaign against Israel.

A CNN report stated that a document was found left behind by Hamas militants in the towns surrounding Gaza, showing the extent of Tehran's involvement in extending military aid to Hamas and its efforts to train Hamas members to independently manufacture and develop weapons.

PARARESCUE UNIT 669 EVACUATES WOUNDED SOLDIERS UNDER FIRE (Arutz-7 11/14/23)

IDF pararescue teams, known as Unit 669, have extracted more than sixty injured soldiers from the war zone in Gaza since the start of the ground invasion. The rescues included advanced life-saving medical treatment while still in flight.

The extractions are conducted under fire, at high speeds, and take place both within or near the Gaza Strip. They join a total of more than two hundred casualty evacuations, by helicopter and vehicle, since the Hamas invasion of Israel.

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The helicopter teams execute complex operations with the help of a support staff that coordinates between ground and air forces.

One officer from the "Birds of the Desert" squadron commented, "Our helicopter squadrons have evacuated dozens of casualties since the start of the ground offensive, in complex conditions, under fire, and while dealing with severely injured soldiers."

"Our close cooperation with Unit 669 and ground forces leads to life-saving rescue operations, including exceptional professional medical care from the medical personnel in the helicopters. We are ready to be anywhere, at any time, giving immediate assistance to our soldiers in the field."

"Our goal is always a fast and safe evacuation, and reaching a hospital in the shortest possible time."

HOW AN IRANIAN DRONE FROM SYRIA OUTMANEUVERED ISRAELI DEFENSES (YNet 11/10/23)

The IDF reported on Friday that a drone that exploded on Eilat the day before originated from Syria, and not Yemen as initially estimated.

But how did the Iran-backed Shiite militias in Syria manage to skirt Israeli defenses and hit the southern resort town without triggering any alarms?

Israel is facing a three-pronged threat in addition to the rockets and mortars of Hamas and Hezbollah: ballistic missiles, drones and cruise missiles. While the trajectory of ballistic missiles can be predicted, making them relatively easier to intercept, drones and cruise missiles pose a complex challenge.

Once a ballistic missile is launched, it follows a defined and direct path, and its direction, altitude and angle can be tracked and predicted, including its impact location. On the other hand, drones and cruise missiles do not fly as fast as ballistic missiles. In fact, they fly relatively slowly at speeds of 600 km/h (370 mph) or even less.

Thus, a drone launched from Syria will reach Eilat in at least an hour. However, these weapons not only fly slowly but also fly at a low altitude, and they are small. Both cruise missiles and drones are small objects that not every radar can detect, especially those that target ballistic missiles coming from a distance.

Drones and cruise missiles possess a significant advantage: they can be programmed or guided to deviate from a straight path, which presents a major challenge.

If a militia decides to launch a weapon like that from Deir ez-Zor in Syria toward Eilat, they can bypass Israeli territory. Instead, they can fly the drone from Jordanian territory, make a 45-degree turn toward Amman, and then change direction to the south to target Eilat.

Israel is currently prioritizing areas where potential threats are expected. Egypt and Jordan have not been considered as such until now. As a result, the drones that passed over Egyptian territory fell near Nuweiba, while others fell near Taba. Although they came close to reaching Eilat from the direction they flew over Egyptian territory, the attention was not focused there.

It is important to emphasize that the attention is primarily directed toward the Red Sea. This means that Israel's sensors, radars and patrol aircraft are primarily focused on the southern region of the Red Sea and east toward Syria, with less emphasis on Jordan.

Israel has aircraft capable of detecting these UAVs and cruise missiles via radar. These are the Adir F-35 aircraft, which can both identify and intercept these weapons. However, it is essential for them to patrol the right area.

The Arava's terrain, with the Edom and Moab Mountains, presents a challenge by hiding drones that approach from a distance flying at low altitudes. As these drones approach the Eilat area, they lower their altitude even more, making detection difficult. This scenario raises the risk of a drone exploding in densely populated areas. While cruise missiles can carry a larger payload, drones usually have a maximum capacity of 70 kg, with the one that exploded in Eilat estimated to have carried about 40 kg.

Drone launchers could have targeted Tiberias, for instance, but they knew it would be easily intercepted there. So, they chose to go to the border area between Syria and Iraq, launching the drone from there and routing it through Jordan.

These militias have previously claimed responsibility for launches toward Israel, impacting the Dead Sea. The reason Israel attacked Damascus and not northeastern Syria, the drone's launch point, was to send a message to the Syrian regime not to host them on their territory.

The Iranians, Shiite militias' patrons, were the ones who devised this method. In September 2019, facilities of the Saudi oil company Aramco were disabled, halting 50% of the country's oil refining. This attack was carried out using drones and cruise missiles launched from Iran, passing through Iraq into Saudi Arabia. Both the Houthis and the Shiite militias in Syria have since repeatedly used this method.

MKS FROM THE LIKUD PLAN TO OUST NETANYAHU (Arutz-7 11/14/23)

A number of Knesset members and ministers from the Likud have discussed the possibility of recruiting 61 MKs for a constructive vote of no confidence and establishing a government without going to elections, Channel 13 News reported on Monday.

The move, according to the report, will be launched towards the end of the ground operation in Gaza and ahead of Benny Gantz leaving the coalition, as he has promised to do once the war ends.

The report also indicated that the Likud members who will cast the vote will decide on an agreed upon candidate from the party for the position of Prime Minister, instead of Prime Minister Benjamin Netanyahu, and that candidate will undertake not to run in the next elections, in order to calm any opposition from other members.

At the same time, according to the report, the chance of the move being successful is low since only 10 Knesset members on behalf of the party expressed willingness to promote the move, while at least 15 Knesset members from the Likud would be needed to carry out such a move, according to the law.

An additional factor that may impede the move is the fact that the move requires the resignation of ministers who left the Knesset within the framework of the Norwegian Law and the conducting of coalition negotiations in a short time.

LAPID CALLS ON NETANYAHU TO QUIT, SAYS 'GOVERNMENT ISN'T FUNCTIONING' DURING WAR (Times of Israel 11/15/23)

Opposition Leader Yair Lapid on Wednesday called on Prime Minister Benjamin Netanyahu to resign over what he called the government's poor handling of the war against Hamas.

"Netanyahu needs to go now during the fighting," the Yesh Atid leader told Channel 12 news — the first time he has openly called for the premier's ouster since the beginning of the war.

"We will sit [in government] under another candidate from the Likud," he said, claiming that he was in discussions with leaders of the ruling party on the subject. "There are many people there who understand the country is going to a bad place."

"This government isn't functioning," he continued. "We need change — Netanyahu cannot continue to be prime minister. We cannot allow ourselves to conduct a prolonged campaign with a prime minister that the public has no faith in," he added.

Lapid said he was ready to create a "national reconstruction government" led by the Likud, with ultra-Orthodox parties, Avigdor Liberman's Yisrael Beytenu, and Benny Gantz's National Unity, but stressed that "Netanyahu cannot lead it."

Lapid did not join the war cabinet established six days after Hamas's October 7 onslaught alongside Gantz, claiming it would not be able to function. He had preconditioned his joining the government on the ousting of far-right ministers Bezalel Smotrich, who leads Religious Zionism, and Itamar Ben Gvir, the leader of Otzma Yehudit.

Many Israelis have accused the government of an inept, chaotic response to the crisis, including the slow reaction of the army to the terrorists' invasion, leaving civilians to defend themselves for hours; shortages of military equipment during the reservist call-up; and a sluggish civil response in

support of those displaced by the fighting.

The lack of action has prompted civil society groups to fill in the gaps left by what they see as an ineffectual state response.

The ruling Likud party slammed Lapid for his remarks, accusing him of seeking to establish a government that would pursue a Palestinian state.

"It is unfortunate and shameful that Lapid is playing politics during a war when he suggests ousting the prime minister who leads the campaign and replacing him with a government that will establish a Palestinian state and allow the Palestinian Authority to control Gaza," the party said in a statement. "Lapid suggested a government led by Likud, with a Likud prime minister that isn't Netanyahu. That's how we start the national healing," the statement read.

BANK OF ISRAEL WARNS WARTIME CHANGES TO 2023 BUDGET CAN HARM ECONOMY (JPost 11/15/23)

The Bank of Israel warned on Tuesday that some elements of the proposed amendments to the 2023 budget could damage Israel's economic standing.

Prime Minister Benjamin Netanyahu approved an amended budget for the end of 2023 presented to him on Tuesday by Finance Minister Bezalel Smotrich.

The budget was approved during a meeting between Netanyahu and Smotrich along with the Prime Minister's Office director-general Yossi Shelly, Finance Ministry director-general Shlomi Heizler, National Economic Council chairman Avi Simchon, and other officials in the Finance Ministry.

Due to the war, Israel's budgetary needs have changed, and as such, the rest of the year's budget will be supplemented by rerouting funds from various ministries and from cutting down on coalition funds.

Netanyahu and Smotrich agreed to bring the amended budget for Knesset approval as soon as possible and to begin working on amending 2024's budget as soon as possible.

The Bank of Israel's research department analyzed the proposed amendments to the 2023 budget and warned that some elements of the changes could damage Israel's economic standing.

According to the analysis, the new budget was supplemented by NIS 31 billion. Of this, NIS 4b. was being funded by cutting costs elsewhere like coalition funds, but the bank warned that more than half a billion shekels were due to come from an unspecified source, and it isn't clear if they exist.

The analysis added that the NIS 4b. that would come from cutting down coalition funds was not enough and, therefore, the government would need to think ahead to 2024 and cut more costs for next year to allow a higher budget for the sake of the war and the country's recovery.

Furthermore, the bank warned the government about the compensation plans it had drawn up that amount to NIS 15b. by the end of the year. This sum will use up the vast majority of the country's compensation fund, meaning that any compensation plans for 2024 will have to be funded by the state budget.

"The security situation requires great responsibility in the management of the government's budget to establish the confidence of the markets that are testing the developments in Israel's market and budget," said Bank of Israel's research department manager Adi Brender. "Therefore, we must create a balance between the need to assign large budgets for the security situation and the need to exhibit fiscal responsibility. An important way to ensure balance is a change in the budget's priorities while refraining from unnecessary planned expenses."

Smotrich has faced heavy criticism from both sides of the Knesset as well as from within his own ministry for his decisions as finance minister since the war began.

From the start, opposition MKs demanded that all funds be made available for the war effort, but Smotrich has refused to release all the money.

The finance minister also clashed with his ministry's legal counsel who advised last week against setting up a team to manage the war budget. Smotrich responded to the opinion saying that it "interests the tip of my belly button".

In response to the Bank of Israel analysis, Minister Benny Gantz said that all available resources needed to be used for the needs of the war.

"In the face of claims that the coalition funds are being used for routine uses, we'll open the budget and regulate it within it," he said. "You don't make shady political business plans of any kind during a war."

Opposition leader Yair Lapid accused the government of not learning its lessons and demanded the coalition funds be diverted immediately for the war.

"The blatant disregard of the officials' recommendations risks the lives of Israeli citizens during a war," he said.

HOSTAGE GAVE BIRTH IN GAZA CAPTIVITY, NETANYAHU'S OFFICE CONFIRMS (Times of Israel 11/15/23)

A woman abducted into Gaza by Hamas terrorists on October 7 has given birth in captivity, Prime Minister Benjamin Netanyahu's wife Sara said in a letter released by the premier's office Wednesday.

"One of the kidnapped women was pregnant. She gave birth to her baby in Hamas captivity," Sara Netanyahu said in a letter addressed to US First Lady Jill Biden.

"You can only imagine, as I do, what must be going through that young mother's mind as she is being held with her newborn by these murderers," she wrote. "We must call for the immediate release of them and all those being held... The nightmare that began over a month ago must end."

Reports Wednesday said that the woman who gave birth in Gaza was a foreign worker in one of the Israeli towns bordering the enclave until she was kidnapped on October 7.

AFTER 5-WEEK SUSPENSION DUE TO WAR, DRILLING RESUMES AT TAMAR OFFSHORE GAS PLATFORM (Times of Israel 11/14/23)

Drilling resumed at the Tamar gas field off the coast of Israel on Monday after more than a monthlong suspension, according to a statement from Chevron, the US energy giant that operates the offshore platform.

Chevron said it had "resumed supplying customers in Israel and in the region from the Tamar production platform," in a statement picked up by Reuters and The New York Times.

The statement noted that it had been asked to restart operations by the Israeli Energy Ministry last week.

The platform shut down on October 9 following an order by the Energy Ministry, two days after the Hamas onslaught against southern Israel on October 7, which sparked an ongoing war between Israel and Hamas.

The Tamar platform is located off the coast of Ashkelon, just north of the Gaza Strip, an area that has seen heavy rocket fire from Gaza in recent weeks. The Leviathan gas platform, located off the coast of Haifa in the north, remained in operation throughout the war.

Chevron was also instructed to shut down Tamar's operations during the weeklong war between Israel and Gaza in 2021.

In a statement announcing the halt of activity last month, Chevron wrote that "our top priority is the safety of our personnel, the communities in which we operate, the environment and our facilities."

The Energy Ministry did not immediately comment on the restart of operations at Tamar.

THEY INVITED SOLDIERS FOR SHABBAT DINNER; THEN CAME THE DREADED KNOCK ON THE DOOR (Israel Hayom 11/8/23)

Last Friday night, the Nitzan family invited for Shabbat dinner soldiers posted to beef up security in the community of Shiloh in the Binyamin region. Fifteen minutes before Shabbat, Yaakov, the father of the family, saw a group of soldiers gathered outside the house. "I wonder why they are early," he asked himself and opened the door to let them in.

Only when they entered did he realize that these were soldiers he had never wanted to see. "Who is it?" he asked. His son Gilad was serving in Gaza, his son-in-law had been mobilized for reserve duty in the north.

"It's Gilad," came the answer. Instinctively, perhaps in an attempt to deny the

bitter news, Yaakov told the soldiers to leave the house. "I want Yehudit to hear it together with me. We do everything together. We will do this together as well," he told the soldiers.

Between receiving the bitter news of the death of their son and his funeral on Saturday night the family went through a shabbat that was incredibly difficult, yet also strengthened them in a way.

Gilad Nitzan was 21 years old when he fell in battle with terrorists in the heart of Gaza City, a kilometer from Shifa Hospital. The soldiers told Yehudit and Yaakov that Gilad had been part of a forward squad that advanced through the alleyways of Gaza City together with the company commander, Yehuda Cohen, and another soldier from his unit, Yonadav Levinstein. They had checked that the alley was free of terrorists, but a group emerged from one of the tunnels and opened fire on the three. They were killed instantly and another soldier was wounded. The other soldiers in the force continued fighting and eliminated the attackers.

I look at photos of Gilad; there isn't one in which he doesn't have a great big smile over his face. "He was all heart. He loved everyone; he embraced everyone; he was friends with everyone," says Yaakov.

After graduating high school and before being drafted into the Givati Brigade reconnaissance unit, Gilad studied at the Kfar Tapuach yeshiva. It was from there that Gilad headed south on the morning of Simchat Torah on October 7 after news of the Hamas assault emerged. Last Tuesday, the family came to visit him on the Gaza border, shortly before his unit entered the Strip. That was their last meeting.

Yehudit relates how, after the mopping up operations in the Gaza envelope and ahead of the ground incursion, Gilad told them about everything that he had been through. "He told his elder sister, who is a social worker, that he would need psychological help after everything he saw in the kibbutzim. He said, however, that it hadn't weakened him and that now he was focused on the mission ahead."

Yaakov added that Gilad had told a sister who is studying medicine that "after everything he had seen, he knew anatomy better than she did."

As we speak, an unfamiliar figure sits down behind the grieving father. The man is Gideon Bugala, the father of a fallen soldier, Adir Ishato Bugala, who served in the Golani brigade and was apparently killed in the initial Hamas attack while on guard duty at the gate of the Nahal Oz base. His father searched for him across the Gaza envelope until the bitter news arrived three days later. Once he had finished sitting shiva for his son, Bugala went from family to family, comforting those who had just joined the circle of bereavement.

"Bloodshed follows upon bloodshed," says Yaakov Nitzan, quoting from the Book of Hosea and embracing Bugala at length. We are all in a tub together. Before the war, we all stuck on our side of the tub and said to the other – to the right-winger, to the leftist, the religious, to the secular, 'don't touch me, I don't want anything to do with you.' Someone up there saw this and stirred us all together. We all took a blow. What a blow. We are all one people."

"The fact that he didn't die in vain, but to save others, gives us some meaning. He didn't just die for us, but for all the People of Israel, which now mourns him," adds Gilad's mother, Yehudit. "And he dies whole, beautiful, even with his peot. The army rabbinate told us that he had been killed from only one bullet that entered at his hip and exited through his heart."

"That is Gilad," says Yaakov. "Everything with him is heart."

"One story follows another; the visitors come and go, among them those who never even knew the fallen soldiers. They simply felt they had to come.

ISRAEL'S TIEBREAKING WAR MOVE: CONQUERING GAZA CITY, DRIVING RESIDENTS SOUTH (Aluf Benn, Ha'aretz 11/9/23)

Israel's main strategic move in its war against Hamas is an expulsion, if only temporary, of the population of Gaza City to the south of the Gaza Strip, and the destruction of the city.

The briefings by the IDF Spokesperson, which focus on the tactical operations – the number of targets attacked, terrorists killed, and tunnels sealed – along with the prime minister's speeches, chock-full of hollow

slogans, obscure the larger picture of the war: Conquest of the northern Strip, while clearing the area of Hamas forces. That's what it's about.

The expulsion of the Palestinian residents, transformation of their homes into piles of construction rubble, and the restriction of the entry of supplies and fuel into Gaza were the "tiebreaking move" employed by Israel in the current conflict, unlike all previous rounds of fighting in the Strip.

The October 7 massacre committed by Hamas in the Gaza border communities and the abduction of hundreds of Israelis to Gaza gave Israel domestic support and international legitimacy to deploy unprecedented force, in firepower and duration.

Even if some cease-fire is soon declared under American pressure, Israel will be in no hurry to withdraw and allow the population to return to the northern Strip. And if they do come back – what will they come back to? After all, they will have no homes, streets, educational institutions, shops or any of the infrastructure of a modern city.

British military thinker Basil Liddell Hart, on whose works generations of IDF commanders were raised, wrote that the object of war is to influence the minds of enemy leaders, and not just to kill their troops. In his view, strategy is intended to subdue the enemy while saving one's own forces, rather than to wage bloody battles.

Israel is acting to strike at the Hamas forces barricaded in the tunnels, and will try to hunt its leaders, Yahya Sinwar and Mohammed Deif. But the move intended to bring about the collapse of the organization and dismantle its ability to rule Gaza is the instruction given to one million residents of the northern Gaza Strip to huddle together in the southern part of the Strip. The uncertainty as to the possibility of returning to their homes is the psychological move described by Liddell-Hart, aimed at depriving the enemy of freedom of action.

Hamas cannot force Israel to allow the residents to return, and unlike in the past, it is struggling to mobilize international pressure on Israel "to avert a humanitarian crisis" and withdraw unconditionally from the Strip. And even if the Palestinians manage to cause IDF casualties and Israel withdraws all or most ground forces back into the Green Line, it will be able to prevent the return of the residents by aerial bombardment.

Hamas has no way to protect the residents, and it makes no effort to do so, anyway, preferring to let the civilian casualties force the governments of the West, Egypt and Jordan to restrain Israel.

It is still unknown, and may never be revealed, what Sinwar and Deif estimated Israel's response would be when they gave the order to carry out the October 7 massacre. It is probable that like Israeli political and military leaders, they prepared for the previous war: Heavy bombardment, perhaps a hesitant ground incursion and a cease-fire to be achieved by the twin drives of international pressure and Israeli fatigue and concern for the hostages.

One may guess that just as Israel didn't imagine Hamas' "reverse Nakba" plan for the Gaza border communities, Sinwar and his bunker pals didn't think that Israel would expel half the Strip's population from their homes and turn those homes into rubble, arguing that this is a humanitarian move aimed at protecting their lives.

The war is nowhere close to ending and may drag into a prolonged and bloody battle of attrition, with Israel forced to care for hundreds of thousands of internally displaced citizens from the north and south of the country, whose date of return to their homes is unknown, and of course deal with the hundreds of hostages and missing people. But long wars are decided by the numerical, economic and diplomatic balance, which tilts in Israel's favor.

With Gaza destroyed and overwhelmingly depopulated, Hamas will not be able to continue ruling the Strip like in the previous 16 years, and Israel won't withdraw, let the residents return and allow the rebuilding of the city as long as Hamas is meant to receive the keys.

The photos – which will only become more gruesome with the concentrations of refugees in Khan Yunis, Deir al-Balah and Rafah, the rain and mud season and the danger of epidemics – are meant to pressure the international community and Arab countries to find someone other than Sinwar to take over Gaza. That's the forecast for the coming winter.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

You Are What You Speak

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"Yaakov drew close to Yitzchak his father who felt him and said, 'The voice is the voice of Yaakov, but the hands are the hands of Eisav.'" (27:22)

One of the pivotal events in the development of the Jewish nation was the blessing that Yitzchak gave to Yaakov, which greatly impacted the destiny of Yaakov and Eisav. When Rivka finds out that Yitzchak intends to give the blessing to Eisav, she formulates a scheme to deceive him into granting it to Yaakov. Yaakov is very hesitant to fool his father, but, as the Ramban explains, Rivka convinces him that if Eisav were to receive the blessing, it would belong to him and his descendants forever. Yaakov and his offspring – the Jewish nation – would never be able to stand up to them.

After Yaakov finally agrees, his mother dresses him in Eisav's special garments and puts goatskins on Yaakov's arms and neck. Yaakov even imitates Eisav's voice, but he tries to keep as close as possible to the truth while presenting himself as his brother. Yitzchak is suspicious and he reaches out to feel Yaakov to determine if it is, in fact, the hairy Eisav. Feeling the goat hair, he exclaims, "The voice is the voice of Yaakov, but the hands are the hands of Eisav."

The commentaries explain that although Yaakov went to great lengths to imitate Eisav, there was one aspect that he did not mimic. Eisav had a gruff, crude manner of speaking. Yaakov did not speak that way. Although he imitated Eisav's voice, Yaakov still spoke in a refined manner. He even mentioned the name of Hashem, something Eisav never did. Why didn't Yaakov take this step of imitating Eisav's crude way of speaking to avoid arousing Yitzchak's suspicion?

Some suggest that although Yaakov was able to disguise himself and present a meal to his father as if he was Eisav, he could not bring himself to speak in the way that Eisav did. The way a person speaks is a manifestation of their very essence and Yaakov could not bring himself to alter that. To speak in a coarse manner was something that went against everything he stood for and was so foreign to him that he would rather be exposed as an imposter and forgo the blessings than to speak improperly.

One can learn from this how vitally important it is to control the way we speak, always maintaining a courteous and gracious tone, for the way that we speak speaks volumes about who we truly are.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

"Now sharpen, if you please, your gear... and catch game for me" (27:3).

From that which is ownerless and not from which is stolen (Rashi).

Until now, we don't find that Yitzchak warned Eisav not to bring stolen food. Why did Yitzchak find it necessary, in this instance specifically, to warn Eisav not to bring stolen food? If Yitzchak was concerned that Eisav was stealing, he should have reprimanded him long ago regarding this behavior!

Rivka says: "Why should I be bereaved of both of you on the same day?" (27:45) How was this prophecy fulfilled?

Please see next week's issue for the answer.

Last week's riddle:

What connection is there between Sarah Imeinu and Queen Esther?

Answer: Sarah lived 127 years and merited a descendant, Esther, who ruled over 127 provinces.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

A central theme of *parashas Toldos* is the contrast and rivalry between Eisav and Yaakov. One aspect of this contrast, not stated explicitly in the Biblical text but appearing in the Oral Torah, is in the area of the *mitzvah* of *kibbud av ve-eim* (honoring one's father and mother); surprisingly, it is Eisav, the brother hated by Hashem (*Malachi* 1:3), who is consistently lauded for his exemplary performance of this *mitzvah* (see, e.g., *Bereishis Rabbah* 65:16 and 76:2; *Devarim Rabbah* 1:15; *Tanchuma Kedoshim* 15), whereas Yaakov, the brother loved by Hashem (*Malachi* 1:2), is judged as having unjustifiably neglected his filial duty during the twenty two years he spent (in *parashas Vayeitzei*) away from his father in the house of Lavan and on the journey home (*Megillah* 17a).

Regarding Yaakov's neglect of his father, the Talmud explains that he was actually absent for thirty-six years, but the first fourteen of those years, which he spent at the house of Eiver studying Torah, were justified, since **"studying Torah is greater and more important than honoring one's father and mother."** Based on this, the *Sheiltos* (end of #19) rules that if a son is forced to choose between remaining with his parents and attending to their needs, and traveling away from them in order to study Torah properly, he should choose the latter. Similarly, the *Terumas ha-Deshen* (40) rules regarding a son who wished to travel to a certain location to learn Torah from a particular teacher there, but his father vehemently objected that this would cause him enormous distress, since the location was a dangerous one and the father would constantly worry about his son's safety, that the son need not obey his father.

Many authorities explain, however, that Torah study is certainly not a justification for entirely neglecting one's parents. The *Pri Chadash* (*likutei YD* 240:13) rules that while one may travel away from his parents in order to study Torah, as long as he remains in their vicinity he must temporarily interrupt his Torah study to attend to their needs. The *Sefer ha-Mikneh* (31b s.v. *Istaya milsa*) maintains that while one may neglect his parents in order to study Torah, one may not ignore an explicit request they make of him. (Cf. R. Asher Weiss, *Gadol Talmud Torah Yoseir mi-Kibbud Av ve-Eim*.)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I caused kicking.
2. I caused the missing Aleph.
3. I was complete.
4. I am named for a color.

#2 WHO AM I?

1. I am named for my grasp.
2. My name can mean trickery.
3. I was named for my battle.
4. Am I the firstborn?

Last Week's Answers

#1 Ephron (I spoke a lot, I did a little, Don't confuse me with a pencil, I was the opposite of Avraham.)

#2 127 years of Sarah (I was used as an alarm, My breaks prove innocence, My years are triple, I am age-old information.)

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