

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting : 5:47 | Havdalah 6:46

Sponsored by **Rachelli & Craig Simon** in honor of Manasseh Katz's selfless dedication to YISE and by **The Halpern and Wakschlag Families** in commemoration of the 5th Yahrzeit of Rabbi Jacob Halpern Z"L, Harav Yaakov Yisroel Ben Harav Usher Yeshaya, on the 21st of Marcheshvan.



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

Chana & Paul Berner on the Bar Mitzvah of their grandson, Yehuda, and to his parents, Chani & Rami Berner of Beachwood OH, and to his aunts and uncles Yaelle & Pesach Levi, Heather & Ethan Berner, Shira & Shmuel Pepper, and Lilly & Robert Zak and to all of their families.

Esther Edeson on the birth of a great-grandson, Yitzchak Abba (Theo Albert) to proud parents Sarah & Max Edeson of New York. Mazal Tov to the proud grandparents Helene & Rabbi Nathan Edeson and to the proud great-aunt & great-uncle Raizel & Tommy Stern and the entire extended family.

Eliezer Litwack on his Bar Mitzvah! Mazal Tov to parents **Rose & Moshe Litwack** and to grandparents, Giliah & David Litwack, Terry Blynn, and Ian Blynn. Mazal Tov to siblings Rivkah, Yaffa, Shifra, Azarya, and Orly as well as all of the extended family.

Nancy & Pesach Mehlman on the birth of a grandson to their children Rivky & Yoni Mehlman of Harish, Israel. Mazal Tov to siblings Yitzchak, Nachshon and Yocheved and to great-grandfather Jack Mehlman. Mazal Tov also to all of the aunts, uncles and cousins.

Marla & Marty Teichman on the birth of twin great-grandchildren, a boy and a girl born to Tova & Rabbi Yaakov Zehnwirth of Atlanta. Mazal Tov to the grandparents Randee & Rabbi Manashe Goldberger.

Kiddush/Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush sponsored by the **Ginsburg Family** to commemorate the 5th Yahrzeit of Prof. Gilbert J. Ginsburg, Gershon Yosef Ben Yisroel Moshe.

Shul Kiddush sponsored by **Rose & Moshe Litwack** in honor of their son Eliezer's Bar Mitzvah.

Sephardic Minyan Kiddush sponsored by Meriel & Aviad Madar and Hila & Ehud Madar to commemorate the Yahrzeit of Aviad's and Ehud's mother, Varda Shoshana Bat Masuda.

Shalosh Seudos is sponsored by **The Kemp Mill Daf Yomi**. [see flyer](#)

Shabbos Shiurim Sponsors

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

8:45 Minyan Drasha - Rochelle Dimont & Family in memory of Rochelle's mother-in-law, Chana Bas Avraham Mordechai, whose Yahrzeit is the 21st of Marcheshvan and her father, Elazar Ben Yechiel Shraga Feivish HaLevi, whose Yahrzeit is the 24th of Cheshvan; **Penina & Jack Velenski** to commemorate the third Yahrzeit of Penina's father, Rabbi Yitzchok Zev Millen, former headmaster of Berman Hebrew Academy and outstanding Baal Koreh who taught hundreds of Bar Mitzvah boys.

Weekday Shiurim Sponsors

Rabbi Rosenbaum's Wednesday night Navi Shiur - Debi and Max Rudmann in memory of Debi's father, Natan HaCohen Ben Ze'ev whose 5th Yahrzeit was on Chai Marcheshvan.

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:

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

SHABBOS DAY:

Shacharis:

7:00 (B), 8:45 (B), 9:15 (S),
8:00 (Sephardi, LBM), 9:15 (Teen, H)

Mincha:

2:30 (B), 5:30 (B), 5:40 (Sephardi, LBM)

Shalosh Seudos: 5:55 (S)

Maariv: 6:46

DIVREI TORAH:

8:45 Main Minyan - Rabbi Rosenbaum

9:15 Minyan - Rabbi Postelnek

SHIURIM:

Hashkamah Minyan Gemara Shiur (SBM)
Rabbi Yitzchak Grossman

Kedushas Levi Chabura, 8:55 (S)

Rabbi Postelnek

Pre-Mincha Shiur, 4:45 (B)

Rabbi Rosenbaum

Youth Announcements

Teen Minyan - Led by Rabbi Moshe Holzer, 9:15 in The House, followed by Kiddush
Shabbos Groups - 10 AM until shul ends
Toddler Group, under 3 with parent, Toddler Room

Kinder Group, 3-5, upstairs behind the balcony

Boys 6-9 & Girls 6-9 and 5th-6th Grade

Girls, meet in lower lobby and walk to YGW
Jr Congregation - 4th-6th grade boys, in The House

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

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

YISE Supports Israel

Daily Chizuk - Rabbi Rosenbaum will lead a daily 15-minute Zoom of Tehillim recital and study of the Sefer Ahavas Chesed Sunday through Friday at 12:30 PM on **Zoom A**.

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

Tehillim for Israel WhatsApp - Join at: chat.whatsapp.com/GdkM5n3uJx44h8xPbwBEI0

Financial Support - A list of charitable organizations is available at: www.yise.org/israel-2023-10-11-small.pdf

Our Local Soldiers - Send Hebrew name and mother's Hebrew name of relatives serving in the IDF to

csimon@yise.org

Political Action - Tell Congress: Support Emergency Aid to Israel. AIPAC information at: Agudah information at:

<https://www.aipac.org/act>

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

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

Prayer and Mitzvos - As we engage our efforts through tzedakah and political action, let us also beseech Hashem daily to bring safety to the citizens of Israel, success to its military, and clarity to its leadership.

Upcoming YISE Events

Tap Into the Times - A Sunday morning Chabura, 8:15 AM - 8:40 AM in the Belonofsky Sanctuary, led by Rabbi Postelnek, learning pieces that connect to the current times and our personal Avodah. [see flyer](#)

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

Improve Your Kavanah Through Personal Prayer - A one-hour program with Rabbi Eli Reingold, Rosh Kollel of YGW, on Tuesday, November 7, 8:00 PM in the Belonofsky Sanctuary and on **Zoom A**. [see flyer](#)

Lunch and Learn - Wednesday, November 8, 11:45 AM at YISE with Rabbi Moshe Chaim Blate - A Glance into Kabbalah - Jewish Mysticism. Musical presentation by Dr. Stuart Goldman. RSVP by November 5 to

director@goldennetwork.org or 301-732-1773. Donations appreciated. [see flyer](#)

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

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

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

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

Ask the Rabbi - Halachos of the Workplace, details to follow. For any questions or to submit shailas, please contact Miriam Friedman at mfriedman2@yahoo.com

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

The Week Ahead		Sunday Nov 5	Monday Nov 6	Tuesday Nov 7	Wednesday Nov 8	Thursday Nov 9	Friday Nov 10	NEXT SHABBOS November 10-11, 2023 27 Marcheshvan 5784 Parshas Chayei Sarah Candle lighting 4:40 Havdalah 5:40 Friday Night: Mincha: 4:40 (B) 4:35 (Sephardi, LBM) Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 4:35 (B), 4:30 (Sephardi, LBM) Maariv: 5:40
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	4:45	4:45	4:45	4:45	4:45		
	Sephardi (LBM)	4:40	4:40	4:40	4:40	4:40		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		
Halachic Times: Latest Alos Hashachar 5:24 AM, Earliest Talis and Tefilin: 5:52 AM, Latest Netz: 6:47 AM, Latest Krias Shema: 9:15 AM, Earliest Mincha: 12:22 PM, Earliest Shkia: 4:57 PM, Latest Tzeis Hachochavim 5:45 PM Remember to Fall Back one hour Motzei Shabbos. All times listed above are Eastern Standard Time.								
RABBI DOVID ROSENBAUM RABBI YOSEF POSTELNEK - ASST RABBI JOSH SEIDEMANN - PRESIDENT				NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, NOVEMBER 8, NOON SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG WWW.YISE.ORG 301-593-4465 OFFICE@YISE.ORG				

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

Shul Announcements

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

New Welcoming Committee! If you would like to welcome a new person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you for details.

Mazal Tov on the Birth of Your Son or Daughter! YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send details to announce@yise.org

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

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

Online YISE Cholim List - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

Shiurim from Rabbi Gedaliah Anemer, ZT"L, are available at <https://audio.yise.org>

Upcoming Community Programs & Listings

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

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

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

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. November 15 on Zoom, Meeting ID: 986 546 841, Passcode: 3671. November 8, 29 in person in the YISE Social Hall. No meeting on November 22 - Thanksgiving break. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more information.

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

Recurring Community Programs and Listings

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

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

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

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

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

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

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

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Contact Judd Lifschitz at lifschitz@srlaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, November 4, at 5 PM then 7:30 AM for the rest of November.

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

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

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

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

Sunday

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

Monday

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

Tuesday

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

Wednesday

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

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

Thursday

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

Friday

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

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

Connection Details

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

Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 833 3477 1595, password RabbiHyatt
Zoom D: ID: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, password 161699

בס"ד

You Are Invited

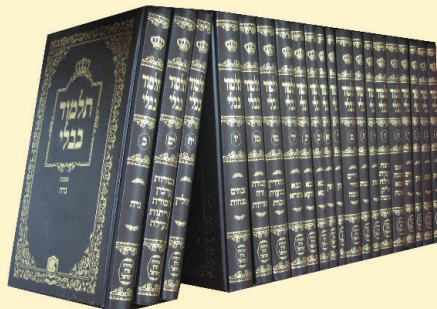
Join as the community celebrates a milestone in the study of Torah as we join the Daf Yomi in a festive Siyum upon the completion of Maseches Kiddushin and the second Seder of the Talmud - Seder Nashim.

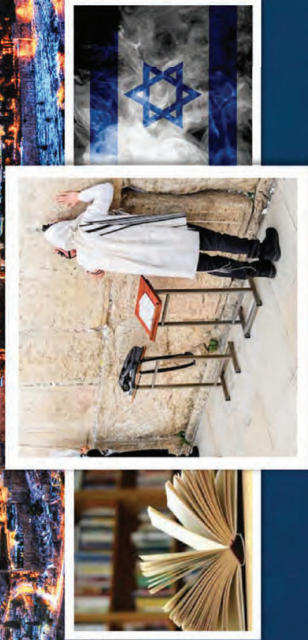
This Siyum of Seder Nashim represents the completion of over two years of daily Talmud study by members of our community along with thousands of others the world over.

When: Shabbos Vayera, November 4, 2023

Mincha at 5:30PM, followed by Shalosh Seudos in the Social Hall

Where: YISE - 1132 Arcola Avenue





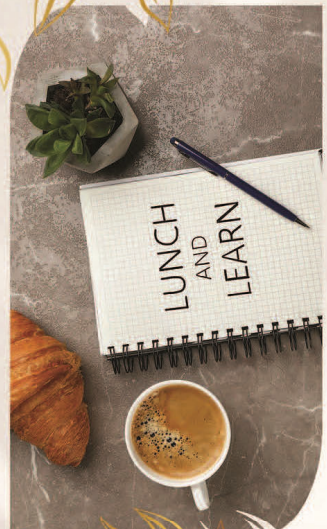
TAP INTO THE TIMES

Sunday Morning Chabura

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

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

BEGINNING OCT. 22



A GLANCE INTO KABBALAH- JEWISH MYSTICISM

RABBI MOSHE CHAIM BLATE

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

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

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

PROTECT YOURSELF FROM SCAMS

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

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

Kemp Mill Synagogue
1910 Kemp Mill Road
Silver Spring, MD

RSVP by November 19th

DONATIONS APPRECIATED • SPONSORSHIPS AVAILABLE

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



Improve Your Kavanah Through Personal Prayer

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



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

**Tuesday, November 7
8 to 9 p.m.
Belonofsky Sanctuary
Young Israel Shomrai Emunah**

Light refreshments. Free and open to all.

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

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



Pre-9:15 Minyan Chaburah

אור החיים הקדוש

Ohr HaChaim

on the Weekly Parsha and Chagim

8:55am Shabbos Mornings
YISE Social Hall

Beginning Nov. 11, Parshas Chayei Sara!

Given by Rabbi Postelnek
& Rabbi Rosenbaum


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



DOR L'DOR

At Young Israel Shomrai Emunah!

A Family Chevrusah-style Learning in a fun environment

Delicious Pizza!

Interactive Discussions!

Raffle of Exciting Prizes!

5784 Motzei Shabbos Times:

November 11 — 7:00 pm

November 25 — 7:00 pm

December 16 — 7:00 pm

December 30 — 7:00 pm

January 13 — 7:00 pm

January 27 — 7:30 pm

February 10 — 7:45 pm

February 24 — 7:55 pm

March 9 — 8:00 pm

YISE Arcola Social Hall

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



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

Young Israel Shomrai Emunah and Kemp Mill Synagogue
present:

REMEMBERING KRISTALLNACHT

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

**Short Film: Kristallnacht: The Night of Broken Glass
Timely Remarks by Rabbi Dovid Rosenbaum**

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

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

**Sunday, November 12, 2023
8:00 pm**

Zoom ID: 416 963 9000

Passcode: 492019

ASL interpreter or captioning will be available for this program



**YISE Adult Education
Committee Presents**

Monthly Shabbos Sefer Soirée

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

To Bless the Space Between Us: There is a mystery at the heart of the biblical story of Abraham, and it has immense implications for our understanding of Judaism.

Who was Abraham and why was he chosen? The answer is far from obvious. Nowhere is he described, as was Noah, as "a righteous man, perfect in his generations". We have no portrait of him, like the young Moses, physically intervening in conflicts as a protest against injustice. He was not a soldier like David, or a visionary like Isaiah. In only one place, near the beginning of our parsha, does the Torah say why God singled him out: Then the Lord said, "Shall I hide from Abraham what I am about to do? Abraham is about to become a great and mighty nation, and through him all the nations on earth will be blessed. For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, that the Lord may bring about for Abraham what He spoke of for him."

Abraham was chosen in order to be a father. Indeed Abraham's original name, Avram, means "mighty father", and his enlarged name, Avraham, means "father of many nations".

No sooner do we notice this than we recall that the first person in history to be given a proper name was Chava, Eve, because, said Adam, "she is the mother of all life." Note that motherhood is drawn attention to in the Torah long before fatherhood (twenty generations to be precise, ten from Adam to Noah, and ten from Noah to Abraham). The reason is that motherhood is a biological phenomenon. It is common to almost all forms of advanced life. Fatherhood is a cultural phenomenon. There is little in biology that supports pair-bonding, monogamy, and faithfulness in marriage, and less still that connects males with their offspring. That is why fatherhood always needs reinforcement from the moral code operative in a society. Absent that, and families fragment very fast indeed, with the burden being overwhelmingly borne by the abandoned mother.

This emphasis on parenthood – motherhood in the case of Eve, fatherhood in that of Abraham – is absolutely central to Jewish spirituality, because what Abrahamic monotheism brought into the world was not just a mathematical reduction of the number of gods from many to one. The God of Israel is not primarily the God of the scientists who set the universe into motion with the Big Bang. It is not the God of the philosophers, whose necessary being undergirds our contingency. Nor is it even the God of the mystics, the Ein Sof, the Infinity that frames our finitude. The God of Israel is the God who loves us and cares for us as a parent loves for, and cares for, a child.

Sometimes God is described as our father: "Have we not all one Father? Has not one God created us?"

Sometimes, especially in the late chapters of the book of Isaiah, God is described as a mother: "Like one whom his mother comforts, so shall I comfort you." "Can a woman forget her nursing child and

have no compassion on the son of her womb? Even these may forget, but I will not forget you." The primary attribute of God, especially whenever the four-letter name Hashem is used, is compassion, the Hebrew word for which, rachamim, comes from the word rechem, meaning "a womb".

Thus our relationship with God is deeply connected to our relationship with our parents, and our understanding of God is deepened if we have had the blessing of children (I love the remark of a young American Jewish mother: "Now that I've become a parent I find that I can relate to God much better: now I know what it's like creating something you can't control").

All of which makes the story of Abraham very hard to understand for two reasons. The first is that Abraham was the son told by God to leave his father: "Go – from your land, your birthplace, and your father's house..."

The second is that Abraham was the father told by God to sacrifice his son: Then God said: "Take your son, your only son, the one whom you love – Isaac – and go to the land of Moriah. There, offer him up as a burnt offering on one of the mountains, the one that I will show you."

How can this make sense? It is hard enough to understand God commanding these things of anyone. How much more so given that God chose Abraham specifically to become a role model of the parent-child, father-son relationship.

The Torah is teaching us something fundamental and counterintuitive. There has to be separation before there can be connection. We have to have the space to be ourselves if we are to be good children to our parents, and we have to allow our children the space to be themselves if we are to be good parents.

I argued last week that Abraham was in fact continuing a journey his father Terach had already begun. However, it takes a certain maturity on our part before we realise this, since our first reading of the narrative seems to suggest that Abraham was about to set out on a journey that was completely new. Abraham, in the famous midrashic tradition, was the iconoclast who took a hammer to his father's idols. Only later in life do we fully appreciate that, despite our adolescent rebellions, there is more of our parents in us than we thought when we were young. But before we can appreciate this, there has to be an act of separation.

Likewise in the case of the Binding of Isaac. I have long argued that the point of the story is not that Abraham loved God enough to sacrifice his son, but rather that God was teaching Abraham that we do not own our children, however much we love them. The first human child was called Cain because his mother Eve said, "With the Lord's help, I have acquired [kaniti] a man". When parents think they own their child, the result is often tragic.

First separate, then join. First individuate, then relate. That is one of the fundamentals of Jewish spirituality. We are not God. God is not us. It is the clarity of the boundaries between heaven and earth that allows us to have a healthy relationship with God. It is true that Jewish mysticism speaks about bittul ha-yesh, the complete nullification of the self in the all-embracing infinite light of God, but that is not the normative mainstream of Jewish spirituality. What is so striking about the heroes and heroines of the Hebrew Bible is that when they speak to God, they remain themselves. God does not overwhelm

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us. That is the principle the Kabbalists called tzimtzum, God's self-limitation. God makes space for us to be ourselves.

Abraham had to separate himself from his father before he, and we, could understand how much he owed his father. He had to separate from his son so that Isaac could be Isaac and not simply a clone of Abraham. Rabbi Menahem Mendel, the Rebbe of Kotzk, put this inimitably. He said: "If I am I because I am I, and you are you because you are you, then I am I and you are you. But if I am I because you are you, and you are you because I am I, then I am not I and you are not you!"

God loves us as a parent loves a child – but a parent who truly loves their child makes space for the child to develop their own identity. It is the space we create for one another that allows love to be like sunlight to a flower, not like a tree to the plants that grow beneath. The role of love, human and Divine, is, in the lovely phrase of Irish poet John O'Donohue, "to bless the space between us".

Shabbat Shalom: Rabbi Shlomo Riskin

"And it came to pass...that God tested Abraham, saying to him, 'Abraham,' to which he responded, 'Here I am!' And He said, 'Take your son, your only son, Isaac, whom you love, and go to the land of Moriah, offering him there as a sacrifice on one of the mountains that I will show you'."

Has Abraham lost his moral compass? When God presents Abraham with the most difficult and tragic command, to sacrifice his beloved son, Isaac, Abraham rises early the next morning, loads his donkey, calls his servants and immediately starts the journey—without a word of protest.

Not long before, though, when God declares the imminent destruction of the cities of Sodom and Gomorrah, Abraham passionately protests the Divine decree, pleading for the lives of their immoral inhabitants: "Far be it from You to do a thing such as this, to put to death the righteous with the wicked so that the righteous should be like the wicked. Far be it from You! Will the Judge of the entire earth not perform justice?"

If Abraham was willing to defend the wicked residents of Sodom and Gomorrah from a mass death, could he not have done at least as much for his righteous, beloved and Divinely-promised son? What has changed within Abraham?

Indeed, Abraham has undergone a change, and it is because of this change that he does not argue with God now. Abraham relates to God differently from how he related to Him before. He now has a more distant relationship with God that does not permit the camaraderie of questioning a Divine order. Why is this? At first glance, this would appear to be a negative development. How could distance from God be positive? Paradoxically, in the case of

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Abraham, it was a necessary evolution. Permit to me explain why.

Fear of God and love of God are two fundamental principles of Jewish philosophy, forming the framework for our service to the Almighty. The former emanates from a sense of healthy distance from God, while the latter involves a sense of closeness to Him. Both relationships are necessary, and complement each other.

Fear of God is critical to the fabric of human existence. Those who love—either God or another human being—may sometimes rationalize away their own lapses and indiscretions with the sense that the beloved will understand, that those in love ‘need not say they are sorry.’ In contrast, fear of God brooks no exceptions, keeping us honest, constantly spurring us on to remain steady and steadfast despite the narrowness of life’s very narrow bridge.

Abraham is the paradigmatic example of loving God. He leaves the comforts of his homeland, birthplace and family and enters an unfamiliar land in order to be with God—much as a lover following his beloved.

Abraham establishes altar after altar in the name of his beloved God, about Whose ethical teachings and powers of creativity he never ceases to speak—and attempts to persuade others to accept Him. He is close to God and he understands God. Hence, his argument with the Divine on behalf of Sodom and Gomorrah.

This changes when Abraham sojourns to the Land of Gerar, a place about which he comments, “Surely the fear of God is not in this place”. The final words we read before the account of the Akeda is that Abraham lived in the land of the Philistines for many days. Indeed, the very introduction to the Akeda story begins: “After these things...”, a reference to his stay in Gerar. What was he doing in a place defined by its lack of fear of God?

This, in fact, is the basis for the segue to the incident of the Akeda, which bespeaks Abraham’s fear of God and his unquestioning acceptance of a Divine command he could not possibly understand. His experience in Gerar had apparently caused him to place an emphasis on a fear of God that he had not previously had to employ to such an extent in his service of God. And it had a balancing effect on him.

We can now see the significance of the climactic moment of the Akeda, when, as Abraham lifts the slaughtering knife, the angel of God cries out, “Do not harm the boy! For now I know that you fear God...”. In other words, ‘You had long shown your love of God. Now your fear of God has been tested, as well, and you have succeeded!’

It is at this crucial moment that a circle has been completed, an event that began in the land of Gerar and ends on the mount of Moriah. It was in Gerar that Abraham honed his fear of God, a necessity in a culture in which it was sorely lacking.

Whereas Abraham’s first commandment to go to the Land of Israel epitomizes the love of God, this final commandment, the Akeda, most accurately embodies the fear of God. In the process of his life experiences, Abraham has found the proper balance of both religious dynamics, perfecting his relationship with the Almighty, and teaching his descendants the proper path for our service of God.

The Person in the Parsha: R. Tzvi Hersh Weinreb

I read the story quite some time ago. It was told by a young woman who boarded an airplane early one winter Friday morning. She was on her way to Chicago from New York to spend a weekend there with friends.

She made herself comfortable in her seat, prepared some reading material, and was confident that the plane would take off more or less on time and that she would arrive at her destination in little more than an hour.

But that was not to be. Instead, she experienced what all “frequent flyers” are familiar with—unanticipated delays. At first, the pilot assured the passengers that the delays would be brief and that they would soon be on their way.

However, time dragged on, and the young woman, as well as the rest of the passengers, became a bit concerned. They all had appointments in Chicago, or flight connections to make, or were simply upset about the prospect of being strapped into an uncomfortable seat for a longer period of time than expected.

For some of the passengers, however, and our young woman was among them, there was a “higher” concern. It was a short Friday, and sundown was early, only six or seven hours away. Would they make it to Chicago in time to reach their ultimate destinations before the Sabbath?

The young woman who related the story described the scene. At first, the several Jews aboard the plane took no notice of each other, each minding his or her own business. However, as the delay became more protracted, and the possibility of being stranded became more real, the Jews present began to converse with each other and share their anxieties.

Finally, the plane took off. But the worries of the Shabbat observers were not over. About halfway through the flight the pilot announced that they would not be able to land in Chicago after all. Instead, they were being diverted to Milwaukee.

By this time, there were little more than three hours until sundown. The group of Shabbat observers huddled in the back of the plane, and two of them assured the others, and there were 10 or 12 others, that they knew several people in Milwaukee who could host them for Shabbos, if they would land in the Milwaukee airport in time.

They asked the crew if they could somehow call ahead and contact their acquaintances in Milwaukee. That was done, and the Milwaukee friends assured the group that they would not only put them up and feed them well, but they would have a van at the airport ready to speed them to their Shabbat accommodations.

The young woman had been sitting next to a non-Jewish couple who couldn’t help but eavesdrop upon the entire conversation and the arrangements that ten passengers were making to spend a weekend with total strangers. They expressed their astonishment to the young woman, saying: “Are you all going to spend an entire weekend with people you don’t know? And why would they put all of you up? Are you sure this is not some kind of a trap? Will you be safe?”

The young woman reassured her co-passengers with this one brief statement: “That’s Jewish hospitality.”

The reader of this column, who is surely familiar with Jewish hospitality, can anticipate the happy ending of the story. The plane landed with barely an hour to spare, the van appeared, the group was rushed to the Jewish neighborhood, everyone had comfortable accommodations, and the delicious Shabbat meals were especially lively as the group played Jewish geography and learned about the many connections they had with each other.

But the reader may want to know more about what the young woman told her non-Jewish companions, expanding upon the concept of Jewish hospitality.

She began by explaining to them that Jews read selections from the Bible in the synagogue each Sabbath. She told them that the selection which would be read tomorrow was Genesis 18:1-22:24. She introduced them to the vocabulary of the weekly Torah portion and informed them that the name of that week’s parsha was Parshat Vayera.

She went on to briefly introduce them to the inspiring personality of Abraham, our forefather. But time was running out, and she could not even begin

Likutei Divrei Torah

to narrate the stories in this Torah portion that describe Abraham’s hospitality.

She told them that Abraham was the model for hospitality that all Jews try to emulate, and she shared with them one brief verse, which appears toward the end of the parsha: “Abraham planted a tamarisk at Beer-Sheba, and invoked there the name of the Lord, the Everlasting God.”

Of course, she had to define “tamarisk,” which she did by telling them that it was a small tree or shrub. But then she went on to relate the following homily to them:

“I had a teacher at the Jewish parochial school I attended. He pointed out to us that the Hebrew word for tamarisk is aishel.

“The rabbis of old disputed the meaning of aishel. Some said that it meant an orchard. But others contended that it meant a hostel, an inn.

“Our teacher shared with us the deeper meaning of this dispute, as taught by a much more contemporary rabbi, Solomon Joseph Zevin. Rabbi Zevin held that orchard and inn represent the two qualities which comprise hospitality. The orchard symbolizes life, growth, nurturance, regeneration. This is the emotional component of hospitality, the provision of sustenance, of care and compassion, and, when necessary, sympathy and healing.

“The other quality is symbolized by the inn—a structure, solid, protective, safe and secure. The hospitable person, and Abraham was the archetype of such a person, provides his guest with both the life-giving sustenance provided by the orchard and the sense of security provided by the home, by the inn.”

The two non-Jewish passengers thanked the young woman for the lesson. They added, however, the following remarks:

“We too study the Bible, and we remember that Abraham was called ‘the father of the multitude of nations. He modeled hospitality for all mankind.

“Nevertheless, we concede that there is something special about the Jewish hospitality that we are now witnessing and that you are apparently about to experience.

“The truly hospitable person opens his or her home even to the total stranger—so much so that total strangers can rely upon that hospitality. You are truly a blessed people, and, although we will never meet your hosts, we ask that you share with them our profound admiration.”

When the young woman boarded that airplane, she expected a very ordinary experience. Instead, she was blessed with the opportunity not only to benefit from Jewish hospitality, but to share the lessons of hospitality with others in a way that achieved that highest of all spiritual objectives, a “sanctification of the name of God,” a kiddush Hashem.

Ohr Torah Stone Dvar Torah

Who comes first and why?

Rabbi Daniel and Simi Touito

It’s fascinating to see how God’s first ambassador in the world – Avraham Avinu – is one of the most compassionate human beings, who chooses to show kindness to a few nomads and feed them at his expense, and yet he still does this with a sense of mission. This means we engage with others on the highest level of compassion, no matter who the person is... However, let us not get confused – as God’s emissaries, we are also His representatives in the world. He looks upon us and waits for us, taking great pleasure in watching us engaging in the work of God in this world, despite the limited human powers that we have. This precisely was the case with Avraham Avinu. Because he had taken leave of God Almighty Himself in order to open his home to guests, he merited great blessings from God, and was even given the promise that he would bear a son who would be his successor in every respect.

The climax of this week's *Parashah* is the *Akeidah* / Binding of Yitzchak on the altar, as *Hashem* commanded Avraham. The *Shulchan Aruch* states (*O.C.* 1:5), "It is good to recite the *Akeidah* [every morning]." In most *Siddurim*, a short prayer is printed before the *Akeidah* passage in which we ask: "Remember on our behalf . . . the *Brit* / covenant, . . . and *Shevu'ah* / oath that You swore to our father Avraham at Mount Moriah . . ."

R' Zvi Yisrael Thau *shlita* (founder of Yeshivat Har Ha'mor in Yerushalayim) writes in the name of R' Avraham Yitzchak Hakohen Kook *z"l* (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) that the word "*Brit*" / "covenant" signifies the creation of a connection, a permanent relationship, that is integral to our existence. Something that is confirmed by a *Brit* cannot be uprooted by any outside circumstance, by time, by place or by choice. In turn, the word "*Shevu'ah*" / "oath" signifies *Hashem's* promise to ensure the actualization of the *Brit*, notwithstanding all of the events in history that seem to be designed to derail its fulfillment.

What is the subject matter of this *Brit*? R' Thau writes: The answer to this is also found in our daily prayers, where we quote the verse from *Nechemiah* (9:8), "You established the *Brit* with him (Avraham) to give him the land . . ." This indicates that the connection between the Jewish People and *Eretz Yisrael* is the subject of a *Brit*. It is absolute! That is a foundation of our belief system that must stand before us always, R' Thau writes. (*Ve'shavta Ha'aretz* p.106)

Shabbat

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

A king built a new palace--more glorious and splendorous than any palace that had ever been built before. When the palace was completed, the king's joy was beyond description, and he held a dedication ceremony that befitted the occasion. All types of delicacies were served, and the king distributed gifts freely to all the participants.

This king's domain included distant provinces populated by relatively simple working-class folk. They had never seen the capital city and had no understanding of the uniqueness of the king's wonderful new palace. Nevertheless, they, too, were the king's subjects, and he wanted them to rejoice along with them. Therefore, the king decreed that, on the appointed day, every one of his subjects should eat meat and other delicacies, drink wine, and sing songs praising the king's greatness.

R' Roth explains: The "king" is *Hashem*, the "palace" is Creation, and the day of the "dedication ceremony" is *Shabbat*. *Hashem's* joy on *Shabbat* is beyond our comprehension because His Handiwork is more incredible than we can imagine. We are the simple working class people of the parable, living in the king's distant realms, far removed from the wonders of the universe, and even more distant from the indescribably amazing spiritual worlds that *Hashem* made. Nevertheless, *Hashem* wants us to celebrate with Him by eating good foods, drinking wine, and singing *Zemirot* that praise Him and *Shabbat*--so long as we are, indeed, with Him. (*Shulchan Ha'tahor* p.256b)

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“Now I know that you are a G-d-fearing man, since you have not withheld your son, your only one, from Me.” (22:12)

Did *Hashem* not know before this that Avraham was G-d-fearing? R' Yosef Yozel Horowitz z"l (1847-1919; the *Alter* of Novardok) explains:

The real battle against the *Yetzer Ha'ra* occurs when a person is tested and responds with action. Resolving to defeat the *Yetzer Ha'ra*--even making plans to do so--is not victory. Only when one suppresses the *Yetzer Ha'ra* in practice has he been victorious.

Likewise, the *Alter* writes, all of a person's potential to be G-d-fearing and all of his plans to be G-d-fearing do not earn him the title “G-d-fearing.” Only when he demonstrates through action that he is G-d-fearing can he be given that appellation.

Thus, *Hashem* could not have said before now, *i.e.*, before the *Akeidah*, “I know that you (Avraham) are a G-d-fearing man.” Though *Hashem* knows the future, so He knew that Avraham would rise to the occasion at the *Akeidah*, Avraham before the *Akeidah* merely had the potential to be G-d-fearing. He did not earn the title “G-d-fearing” until he acted. Accordingly, “Now I know that you are a G-d-fearing man” means: Now I know that you have become a G-d-fearing man in practice.

(*Madregat Ha'adam: Ma'amar U'vacharta Va'chaim* ch.2)

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R' Menachem Mendel Schneerson z"l (1902-1994; *Lubavitcher Rebbe*) asks: We read (*Yechezkel* 16:49), “Behold, this was the sin of S'dom . . . she did not strengthen the hand of the poor and the needy.” This implies that S'dom was destroyed because its inhabitants did not give charity, not because of what they did to one girl who did give charity!

In reality, however, there is no contradiction, says the *Lubavitcher Rebbe*. The S'domites' behavior toward the charity-giving girl was, indeed, the last straw that sealed their fate. What, however, led them to behave so cruelly? The fact that they did not give charity. Once one has cruelly resolved never to give charity, it is only a small step to act with excessive cruelty to someone who does give charity, as the S'domites did.

But giving charity is not one of the Seven Noachide Laws! Why, then, were the S'domites punished for not practicing that *Mitzvah*?

The *Lubavitcher Rebbe* explains (among several other answers): The Jewish People's role in the world is to study the Torah and perform *Mitzvot*. The role of non-Jews is to create a functioning society within which we, the Jewish People, can fulfill our role, thereby elevating the world. By willfully refusing to create a functioning society where charity and other good behaviors could be practiced, the S'domites forfeited their right to exist. (Otzar Likkutei Sichot Vol. I: *Vayishlach* 1)

“For I have loved him (Avraham), because he commands his children and his household after him that they keep the way of Hashem, doing charity and justice . . .” (18:19)

R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) writes that, with a few exceptions, all character traits have a place in moderation. To cite two examples: A person should not be stingy, but neither should he give away all of his belongings. A person should not be quick to anger, but neither should he be unfeeling. And so with other traits.

Rambam continues: This is the way we are commanded to conduct our lives, thereby fulfilling the commandment (*Devarim* 28:9), “You shall go in His ways.” Our Sages interpret this to mean, “Just as He is called ‘Gracious,’ so you shall be gracious; just as He is called ‘Compassionate,’ so you shall be compassionate; just as He is called ‘Holy,’ so you shall be holy. . . This is called the “way of *Hashem*,” and this is what Avraham taught his children, as stated in our verse. [Until here from the *Rambam*]

R' Ephraim Kirschenbaum *shlita* (rabbi in Bet Shemesh, Israel) writes: Based on *Rambam*'s understanding that our verse is referring to Avraham's teaching his children to imitate G-d's compassion (and other traits), it appears that our verse is referring in particular to Avraham's *Hachnassat Orchim* / welcoming guests, which is described in the immediately preceding verses in our *Parashah*. Indeed, we read that Avraham directed “the lad,” *i.e.*, his son Yishmael, and other members of his household, to help feed those guests (*Bereishit* 18:7). Based on the proximity of the verses, it appears that *Hachnassat Orchim* was the *Mitzvah* that demonstrated Avraham's complete attachment to the ways of *Hashem*.

In this light, adds R' Kirschenbaum, we can understand our Sages' teaching that *Hachnassat Orchim* is greater than welcoming the *Shechinah*, which we learn from that fact that Avraham interrupted a “visit” from *Hashem* in order to welcome his guests (see *Rashi* to *Bereishit* 18:3). Speaking to *Hashem* is only knowing *Hashem* abstractedly, while welcoming guests is imitating *Hashem*--being G-d-like through action.

(*Huyedot Aharon* p.116)



“Hashem said, ‘Because the outcry of S'dom and Amorah has become Rabah / great, and because their sin has been very grave.’ (18:20)

The *Gemara* (*Sanhedrin* 109b) teaches that the word “*Rabah*” (רבה) alludes to the fact that the fate of S'dom and its sister cities was sealed because of the atrocities they committed against a *Rivah* (ריבה) / young lady who was caught giving charity, which was against those cities' laws.

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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'S KEY OPERATION CENTER UNDERNEATH GAZA'S LARGEST HOSPITAL (i24NEWS 10/27/23)

Israel Defense Forces (IDF) on Friday offered a presentation showing that Hamas' main operation center located underneath the Shifa hospital, the largest medical facility in the Gaza Strip. The IDF stated that "Hamas routinely and in an emergency uses humanitarian infrastructure in the Gaza Strip for the benefit of its terrorist activities while utilizing the humanitarian shelter to protect its terrorists and the leaders of the terrorist organization."

Daniel Hagari, the IDF spokesperson stated that Hamas had multiple underground complexes under Shifa, used by the terrorists to direct attacks against Israel. "We have evidence that hundreds of terrorists flooded into the hospital to hide there after the massacres of October 7," he added.

Hagari noted that the Israeli security services know of several tunnels leading to the underground operation center. The IDF also issued a graphic overlay of a satellite image of the Shifa hospital as a proof of Hamas hiding its command centers underneath the medical facility.

Shortly after Hagari's press conference, the terrorist group denied "the baseless allegations." Izzat al-Rishq, a member of Hamas' political bureau, accused Israel of preparing an attack against civilians: "These lies represent a prelude to a new massacre against our people, greater than the one of the al-Ahli Baptist Hospital."

He referred to the deadly October 17 hospital explosion in Gaza that Hamas blamed on Israel. Israel provided evidence suggesting that the blast was caused by a misfire of the Palestinian Islamic Jihad's (PIJ) rocket.

IDF ELIMINATES SENIOR HAMAS COMMANDER (JPost 10/31/23)

The Hamas commander who orchestrated the attacks on Erez and Netiv Ha'asara during the deadly Hamas massacre in southern Israel on October 7 has been eliminated, the IDF and Shin Bet (Israel Security Agency) said in a statement on Tuesday morning.

Naseem Abu Ajina was the commander of the Beit Lahia Battalion in Hamas's Northern Division. "In the past, Abu Ajina commanded Hamas' Aerial Array, and took part in the development of the UAVs and paragliders of the terrorist organization," the IDF said.

The statement noted that Ajina's elimination has dealt a significant blow to Hamas's ability to disrupt the IDF's operations on the ground.

ISRAELI FIGHTER JETS, AERIAL DEFENSE THWART HOUTHİ MISSILE ATTACK IN THE RED SEA (Ha'aretz 10/31/23)

Israeli fighter jets and aerial defense systems thwarted a drone attack targeting Israel, including the use of its Arrow 3 missile defense system for the first time. Yemen's Iran-backed Houthi rebels claimed responsibility.

The Houthi rebels said that they launched a "large number" of drones and ballistic missiles towards Israel on Tuesday, after the Israeli army said it intercepted an approaching "aerial target" off the Red Sea city of Eilat.

The operation was the third targeting Israel and there would be more, Houthi military spokesperson Yahya Saree said in a televised statement.

Saree said the attacks would continue until "Israeli aggression" stopped, referring to the war against Hamas in the Gaza strip.

After an initial warning of a possible "hostile aircraft intrusion", which sent residents of the tourist resort of Eilat in Israel's south running for shelter earlier on Tuesday, the Israeli military had said its "systems identified an aerial target approaching Israeli territory".

"There was no threat or risk to civilians," and the defensive action was successful, it added. There were no reports of any missiles or drones hitting

Israeli territory from the Red Sea on Tuesday.

Yemen's Houthi leader, Abdel-Malek al-Houthi, said on October 10 that if the U.S. intervenes in the Gaza conflict directly, the group will respond by firing drones and missiles, and take other military options.

The Houthis see themselves as part of the so-called "Axis of Resistance" which encompasses Iranian-backed Shi'ite Muslim factions in Iraq and Lebanon's Hezbollah group.

The movement has battled a Saudi-led coalition since 2015 in a conflict that has killed hundreds of thousands of people. During the fighting the Houthis targeted strategic assets in the Gulf, most notably energy facilities in Saudi Arabia.

Separately, the Israeli military said it used the "Arrow" aerial defense system for the first time since the Oct. 7 outbreak of the war with Hamas to intercept a surface-to-surface missile in the Red Sea fired towards its territory.

A spokesman told Reuters the two aerial incidents were separate. In the second incident, Israeli fighter jets intercepted other aerial targets, he added.

Last week, Israel accused the Houthi movement of sending drones that caused explosions in two Egyptian towns on the Red Sea, saying they were intended to strike Israel.

The Pentagon said a U.S. Navy warship on Oct. 19 intercepted three cruise missiles and several drones launched by the Houthi movement from Yemen potentially toward Israel.

MKS BREAK DOWN WHILE WATCHING FOOTAGE OF HAMAS MASSACRE (Arutz-7 11/2/23)

One after another, many of Israel's MKs on Wednesday left a screening of footage showing the Hamas massacre of October 7.

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The uncensored footage was taken from the helmet camera of a Hamas terrorist, and shown for the first time to members of Israel's Knesset. Among those who chose to attend the screening were three of Ra'am's (United Arab List) MKs. MK Mansour Abbas, who heads Ra'am, responded to a query regarding why Allah was part of the massacre by saying, "It is a desecration of G-d's Name."

All MKs who watched the screening left their phones outside the room. Most of them did not manage to sit through until the end.

At the same time, there was a consensus that the footage should be shown to parliamentarians around the world.

Some of the Israeli MKs exiting the screening were bawling, while others required medical attention after viewing the inhumane actions of the terrorists.

MK Michal Woldiger said, "They are Amalek and we need to erase them. We just need to wipe them off the face of the earth, because there is not a single gram, not a single speck, of humanity in what they did."

"We saw burned babies, burned elderly, burned women," she added.

Footage of the Knesset during and after the screening showed MKs standing on the side in the hallways, crying, as others attempted to offer comfort.

MK Moshe Solomon (Religious Zionism) said, "These Nazis who came here did not come in order to conquer - they came to carry out a Holocaust against people. The world must see these videos, know that these people must not be allowed to live on the earth."

Interior Minister Moshe Arbel (Shas), who was among those who left in the middle, said, "I was not able to remain until the end. These images were too difficult, despite my attempts to stick it out."

SOLDIERS WON'T ENTER THE TUNNELS, WILL TURN THEM INTO HAMAS DEATH TRAPS WITHOUT GOING IN (Times of Israel 11/2/23)

Former deputy IDF chief of staff Yair Golan says that "under no circumstances" should or will IDF soldiers enter Hamas's terror tunnels, as the army broadens its ground operation to destroy Hamas's military capabilities.

In an interview with Army Radio, the reserves general says, "You don't need to go into the tunnels" and "it would be a grave mistake to enter the tunnels" where Hamas is hiding out and waiting.

"The wisdom is to find the entrances and seal them, or send in smoke that will cause the enemy to come out or will harm him," says Golan.

"Under no circumstances do you fight in the tunnels... where there is no chance that you won't get hurt. You don't fight inside the tunnels, you counter the threat of the tunnels," he says.

When it is put to him that Hamas is capable of remaining inside its vast underground tunnel network "forever," Golan says: "Take my word for it. The IDF has the capabilities today to deal effectively with the tunnels. It has all the knowledge and the means. If Hamas stays in the tunnels, they will become a death trap."

Golan, who headed south on October 7 and joined in the fighting against the terrorists rampaging across the western Negev, elaborated: "The moment that we get to the tunnels, or regarding the tunnels we've already reached, they become a death trap for the enemy. From the moment the entrances are found, the full advantage is with the attacking forces."

Asked whether the IDF would have to enter Shifa Hospital to expose and deal with the tunnel entrances there, Golan said he did not know how the fighting would play out. And he stressed the two imperatives of battling Hamas and freeing the hostages.

Asked whether he would favor a deal whereby the hostages are freed in return for the Hamas leadership being given safe passage to Iran, Syria or elsewhere, Golan said: "If only. If we can get to a situation where the Hamas leaders sail away and our hostages are freed, that would be almost too good to be true."

He stressed that "nobody knows what is realistic" in terms of any such deal. But he adds: "Are we ready to pay a heavy price for the release of the hostages? The answer is yes."

When he is asked about US President Joe Biden's support for a pause in Israel's offensive to enable the release of the hostages, Golan says, "Anything that enables the speedy release of the hostages would be blessed," but he doesn't think it will be that simple. He notes that Hamas is not the only force holding hostages. So, too, are other terror groups and clans, he says.

HAMAS SITS ON EXTREME WEALTH WHILE GAZA FALLS FURTHER INTO COLLAPSE (i24NEWS 10/29/23)

While the majority of Gaza residents live on international humanitarian aid, others in the coastal enclave have accumulated colossal fortunes, most notably the leaders of the terrorist organization Hamas.

Despite international sanctions against the designated terrorist organization, and the poverty conditions of the Palestinians being governed by Hamas, hundreds have become millionaires with assets across the Middle East.

Former Hamas Chairman Khaled Mashal already a decade ago had a fortune in the billions, according to Arab media, with recent estimates \$5 billion. His investment portfolio consists of banks in Egypt and real estate projects in the Arabian Gulf countries, while himself living luxuriously in Qatar.

Ismael Haniyeh, the current head of the Hamas political bureau, who is also living in Qatar, has an estimated fortune of at least \$5 million, having recently purchased one of the most sought after beachside areas in Gaza at \$4 million for a 27,000 square foot plot.

Haniyeh also owns several properties, many of which are in the names of his 13 children. In particular, he has exploited his privileges to acquire a Turkish passport for his son, who has then heavily invested in Turkey with real estate purchases.

Another top figure is Yahya Sinwar, the Hamas chief in Gaza. He holds between \$1 and \$3 million according to the BBC. And Mohammed Deif, head of the Izz ad-Din al-Qassam Brigades, with a fortune estimated at \$5 million. Hamas accumulated wealth in part due to its tunnel industry, imposing taxes on smuggled goods, as well as the terrorist organization having its own investment portfolio worth at least \$500 million. In addition, the terror group has utilized cryptocurrencies to circumvent internal sanctions, according to Reuters.

'I HOLD PEOPLE'S MEMORIES IN MY HAND' (Israel Hayom 11/1/23)

Nothing in her role as head of registration and displays at the Israel Police's logistics center prepared Superintendent Anat Alterman for the work she has done over the last three weeks. From the moment the war started she became a shift supervisor and part of the team of hundreds of policemen who were given thousands of sterile transparent bags containing personal items that were carefully removed from the bodies of the dead.

There were wedding rings and bracelets covered in congealed blood, torn wallets, and burnt ID cards. One of the thousands of bags drew the attention of Alterman. It contained a single earring belonging to a young girl. She knew that the parents of the murdered girl would want to receive any memento of their daughter and she insistently sought additional items belonging to her. When she circled the bag to find the sticker marking the number or name of the victim, she felt her legs failing. It was a member of her husband's family, who was murdered at Be'eri together with her sister, parents, and her father's brother.

"After a week of sorting personal items, when you imagine the people they belonged to, it was a moment of crisis. I knew that I had to gather myself together and recover because the work there was a mission. Maybe it sounds technical, but it's the most non-technical work that I've ever done in my life. I held people's memories in my hands, and I treated them with the fear of God, so I could give the family the last thing that their child or partner touched. I looked carefully for the second earring, but I didn't find it. Later we found other items from my family, like a watch, rings, and bracelet. Last Shabbat I visited the only brother who survived and his aunt, the father's sister. It was important for me to personally give them what I had found."

Q: How did the brother respond to the items belonging to his parents and sisters?

"It was hard for him to be there and to see the items, so I gave everything to his aunt. It was a very painful and moving moment. From her perspective, she received an entire world that was left from her family. She wanted to know what happened to them and how they died, but I didn't know. I only told her that all five arrived in a state that we were able to identify them, and that gave her a small mercy.

"Since then, I've been constantly thinking about the brother who survived, a young man without parents or siblings. I think he's now seen what I left, but I respect his privacy. When he wants, I'm here."

Over the last week Superintendent Anat Alterman, who is married with two children, has been working at the large logistics center that was lent to the police in the center of Israel. The first thing we see are the dozens of policemen wearing purple gloves and holding different pieces of jewelry, make-up bags, and IDs. It's difficult to miss the long table at the side, upon which are placed dozens of pairs of shoes that belonged to the revelers at the party in Re'im. It's a frightening site that is reminiscent of the piles of shoes outside the gas chambers and the ovens in the Nazi death camps. There were sports shoes, walking shoes, and different flip-flops. Next to them, on enormous iron shelves, are dusty bags that belonged to the revelers, a white bag containing clothes gathered from the site, and one small box with the sticker "items belonging to survivors" – a small ray of light in a complex full of bereavement.

"We received the personal items from the forensics team, who were responsible for identifying the dead. Each bag had a number, according to which we documented the contents. I saw wedding rings and sooty chains and I thought about the people they belonged to. I will never forget the perforated wallet that a bullet had passed through. Maybe that's how its owner was killed.

In some of the wallets, there were ID cards, and the pictures broke my heart. It's impossible not to imagine the person. I'll always remember the telephone with the irregular cover that we specially looked for. It belonged to a young woman from the party, and her parents requested the phone as a memento. Some of the items don't have any financial value, but the sentimental value for the broken families is priceless."

Yesterday Alterman finished her work gathering items belonging to the dead at the logistics center, which is under the responsibility of Lahav 443 [normally responsible for national crimes and corruption], and returned to her regular work at the investigation and intelligence department. "Now nothing feels to me like it's connected to reality. Nothing feels normal. I'm constantly looking for ways to contribute something else to the huge story of the victims. Soon there will be a website with pictures of items that weren't identified, so survivors and families of the victims can identify them."

Q: Do you dream at night about what you did?

"No, but I have sudden flashes of what I saw. It can happen while preparing dinner. Suddenly I see an image of a certain item or the smell of what was in the air there. During those three weeks, I knew that I needed all my strength for the families of the victims, but I think that the moment of collapse is yet to come."

ISRAELI ARCHAEOLOGISTS HELP IDENTIFY HUMAN REMAINS IN GAZA COMMUNITIES (Ha'aretz 10/30/23)

Israeli archaeologists with the Israel Antiquities Authority have joined the effort to locate human remains in burned ruins in Israeli communities bordering Gaza following the assault by Hamas on October 7.

During the attack, terrorists burned many homes to the ground. High heat renders human remains not only unidentifiable but unrecognizable to amateur eyes. Archaeologists, however, routinely detect and identify skeletal remains following conflagration and other disasters, though usually their work is confined to ancient sites.

Many people in the communities by Gaza remain missing. The idea of tapping archaeologists to detect remains, human or animal, in burned areas

and vehicles in these communities and hopefully bring answers to worried families arose at the Home Front Command, said IAA director Eli Escusido, 66.

"The IAA's function is to dig and find archaeological remains," Escusido told Haaretz by phone from somewhere in southern Israel. "On Sunday night, a week ago, the commander of the Home Front Command called and explained that they suspect that a lot of the people still counted as missing may have been in houses that burned down, and the usual army units aren't qualified to do that. He said listen, we know archaeologists are trained in digging and identifying bones and other things. We want you to come and examine the burned houses."

About 20 archaeologists with the IAA are involved. They are working in two teams, led by his deputy Moshe Ajami and Ayelet Dayan, Escusido said.

Escusido himself, a father of four and grandfather to eight, still volunteers for reserves duty for two months a year and joined his unit in northern Israel when the war broke out. At the call from the Home Front, he immediately assembled a team of "excellent trained archaeologists" from the IAA.

Upon arrival, under the auspices of the Southern Command, they began to scan the burned homes, starting in Kfar Azza. "We immediately found one," Escusido said. "We searched a house where a missing woman had lived – the last contact with her was at 14:00 that day [October 7]. We found human remains, with rings and necklaces that had been hers. The family could bury her properly," he said.

"We went through all the homes at Kibbutz Be'eri, Kibbutz Nir Oz, Kissufim – all the kibbutzim, including buildings where Thai workers had lived. We found the remains of nearly 40 people," he said.

An archaeologist searched a burned building for human remains following Hamas' terrorist attack on southern Israel. Credit: Courtesy of the Israel Antiquities Authority

The IAA teams are not involved in identification, but in locating remains, distinguishing human from animal, and collecting the remains for identification by forensic authorities and finally, burial.

"We know how to scan and find if a person had been there before the fire," Escusido said. "We know where to look and know how to find what is still there, and identify what was human and what was animal. We do it perfectly."

When bodies burn at high temperature, the DNA is destroyed and cannot be extracted for identification purposes. "We have to find other solutions," he explained.

The archaeologists are also helping to find human remains in burned-out vehicles. Underneath one destroyed ambulance, which had been on standby at the party where around 260 people were massacred, the team identified five bodies. In fire-gutted cars in near the fence between Gaza and Israel, they found seven more, he said.

The IAA archaeologists are still there. "We began a week ago, but it will take some more days," Escusido said. On his own service, he adds: "I am a soldier, serving as necessary." As he wrote in his Facebook post on the mission: "It is hard to describe in words the sacred, terrible, painful work our teams are forced to perform, and I thank each and every one of them for taking part in this difficult mission, in the hope that we can bring information to more families about the fate of their loved ones."

Aren Maeir, an influential professor of archaeology affiliated with Bar Ilan University who was asked by the Israeli army spokesman to visit the south and describe the situation, told Haaretz by phone that he was shocked that archaeologists had to be brought in to do this work

"It is another of the many pieces of evidence of the enormity of the barbarism of the massacre in southern Israel," he said. "These people were not only killed but in some cases, burned to death. The usual tools of forensic identification at murder sites can't deal with this."

Maeir adds that archaeologists have been tapped to help locate human remains in war zones before, but not typically under fire or so fresh.

In some cases the archaeologists found nothing but teeth amid the debris, Maeir said. "The sheer enormity of the amount of cases is incomprehensible.

Being with the IAA team for half an hour was overwhelming. The fact that they have the strength to do it while every once in a while, they come under fire... They're in danger. It's not only emotionally hard but I am completely in awe of the people working there."

THE CHILDREN OF KIBBUTZ BE'ERI ARE PAINTING OUT THEIR TRAUMA (YNet 10/27/23)

Horrific images were plastered all over the media when Israeli communities along the Gaza border came under attack on October 7. For residents of these communities, the images will forever be etched in their minds.

"When they rescued them, they had to go through a lot of corpses, they had to find their way [over] on mountains of corpses," said Lee Leventer, an art therapist who has been working with the children of Be'eri since immediately after the attack happened.

The Be'eri survivors are now finding shelter at the David Hotel in the Dead Sea area. As they try to cope with the situation as a community, Leventer seeks, with her art therapy, to help the children of the kibbutz express their feelings so that they can start healing after surviving what no child should ever have to see.

"Every time a kid wants to make art, I ... find a corner in the hotel, open my suitcase and they can create," she said. "Their creations are incredible. They tell a lot. They tell a story and something inside them is set free when they are telling that story. For some of them, it is the only media they can talk through."

While describing her therapy sessions, Leventer spoke about a girl who was given a white canvas and paints of many colors. However, she chose to use only the red color, paint her hand with it, and mark it on the white canvas.

A different girl, Leventer said, "asked for a lot of colors, so I brought her like 20 different colors, colors that glow in the dark—and she took only the black color and painted the whole canvas black."

Not only children are having a hard time expressing their experiences. Adults are also explaining through art what their words cannot.

Helena Dan and Gennady Skoserev are two artists from Kibbutz Be'eri. They too are painting out their trauma.

"I don't think there are words in any language to explain what happened, to describe what happened. But emotionally, I don't know, it's like yelling. Whether it could be seen in art or not, it's an earthquake," Dan told The Media Line.

"The whole situation is [nonsensical]. Something that could never happen, happened. And still, the brain does not agree to take it. It is impossible; it's just a bad dream," she continued.

Leventer noted that many of the children do not even cry. "It's even hard to cry because how can the mind perceive this cruelty? How can a child handle losing both their parents? Seeing them killed, seeing the horrors, the abuse of the bodies of their families," she said.

But art is a tool to channel all these unexplainable feelings—and a savior for many of the survivors, especially the children.

"It's a language they speak so they can tell the story without telling the story," noted Leventer, adding that, in addition, children also open up to speak while they are creating an artwork.

"They paint and they talk. Like: Can I get the pink color? and then they say: Do you know my house got burned down yesterday and everything I have ... Can you see the heart I just painted? Isn't it beautiful? Do you know my father died on Saturday? They open up to art and they talk to me and then I can talk to them about it: how are they sleeping, are they eating, what do they need?"

For Dan, art helps her liberate her spirit. But at the same time, it also makes her deal with bitter feelings that the mind had locked inside to protect itself.

"It became much harder because my feelings were squeezed and frozen inside and they went out and it was even harder," she said, describing the feeling of painting for the first time after the massacre.

After allowing herself to paint again, she continued, "It became even more complicated because the gates are open, and I'm taken by it."

Adults manage to better understand what is happening inside their minds.

But children have no tools to deal with such an overwhelming experience.

Leventer says that among the children of the kibbutz, she can see different responses to the trauma. "Some children don't want to eat, don't want to leave their mother, don't want to leave their room. Some children act angry, they want to throw stuff, and they are angry at the world."

On the other hand, she continued, some kids are dissociated from what they are feeling. "It [was] so cruel, that the mind cannot capture what happened. It's a massacre. Those children experienced a massacre," Leventer said.

This is a community that has faced various insecure situations, but none like this.

Skoserev has lived at Be'eri for decades. For a long time, he told The Media Line, "we have been suffering about what happens around us, rockets ... and somehow, we are already used to that. But what happened this time is a disaster."

"There was a Holocaust already, and now this, again, another holocaust. Just stop hatred," Dan added at last.

HAMAS' CAMPAIGN WON'T DRIVE ISRAELI-ARABS TO JOIN FIGHT (Sabrin Hojerat, YNet 11/1/23)

Hamas' attack on Israel on October 7 marks a turning point in Israel's history. Defining Hamas as ISIS isn't enough. What Hamas terrorists did may have been learned from ISIS terrorists, but they've certainly surpassed them.

The images of children, women, and families who were slaughtered and left to die in cold blood will shock anyone. Those who ask me, as an Israeli-Arab, to answer whether I support or condemn the massacre are asking the wrong question. The right question is whether I'm for or against terrorism. And the answer should be obviously against.

Arab society in Israel has undergone shocks and changes in its way of life over the past two decades, after being incoherent and fragile in the first place. Only in recent years, with the passing of the Basic Law: Israel as the Nation-State of the Jewish People and the IDF's Operation Guardian of the Walls, have many reconsidered their connection to the country and strengthened their Palestinian identity.

This complexity is ongoing today, but does not justify a systematic interrogation of every Arab man or woman about whether they identify with the tragedy that befell Israel on Saturday three and a half weeks ago. As a reminder, the attack also affected Israeli Arabs, of which 20 were murdered. There were also many who saved, fought and cared for the wounded.

It's impossible to categorize these actions by identity or nationality. This time, the distinction is clear: Hamas struck, murdered, and raped in a way that shakes every person, regardless of race, religion, gender, religious belief or political standing. It was an act of terrorism the human mind still struggles to understand.

Are there misguided individuals in Arab society in Israel? Unfortunately, yes, but they are a minority, and should be dealt with firmly. They don't belong with us. We can't ignore the facts on the ground: since October 7, Hamas has been conducting an extensive campaign to recruit Israeli-Arab citizens to engage in hostilities against the country and, so far, it has entirely failed in that mission.

Hamas didn't realize that even Arabs who identify as Palestinians would not endorse such cruelty. They support the rights of the Palestinian people, but they don't even mention these issues at this time, when the wounds are still fresh.

Still, Israeli Arabs mourn the death of innocent civilians in Gaza, and those who express their positions are subjected to systematic persecution in every possible space - at their university, at work and, of course, on social media. Any expression of sympathy or a social media post from even a few years ago ignites a witch hunt that must be stopped as soon as possible.

Arabs and Jews will both remain here, and they will have to find a solution for coexistence. For the future, not for bloodshed. Everything that has been done so far is insufficient and ineffective. We need to rethink our course, and move forward on it together.



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TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

The Key Ingredient

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"...for I said, 'Only there is no fear of G-d in this place...'" (20:11)

In this week's Parsha, Avimelech the king of G'rar attempts to take Sarah as his wife, based on Avraham's claim that she is his sister, not his wife. Once again, Hashem prevents this from happening and Avimelech returns Sarah to Avraham in short order. Avimelech, however, does not simply return Sarah and move on, rather he lodges a series of complaints with Avraham as to why Avraham did not tell Avimelech the truth from the start. *Did Avraham not see that G'rar was an ethical city that respected the rule of law? Why should he be afraid to tell them that Sarah was his wife? Sure, in Egypt this was reasonable, as the Egyptians were depraved and immoral and would not hesitate to kill Avraham to take his wife, but G'rar?* To this Avraham answered that despite how wonderful G'rar may have been, they were missing one thing – fear of G-d. The Malbim explains that as ethical and law-abiding as a person or society may be, all it takes is the right motivation, and the mind will rationalize why ethics and the law allow, even dictate that the worst of acts be done. Only a person or society anchored by fear of G-d can be relied upon to act justly on a consistent basis.

In our own time, we see all too clearly how the "best and the brightest" – those who pride themselves on their superior ethics and morality can succumb to double standards and support true evil even when it is displayed openly. Let us always remember how truly privileged we are to have the Torah as our moral anchor and may we always allow ourselves to be guided by its light.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

"Let some water be brought..." (18:4)

"...by means of a messenger. And so Hashem sent B'nei Yisrael water in the desert through a messenger, which resulted in a tragedy" (Rashi).

Avraham sent Yishmael to prepare the calf for the guests to teach him the mitzvah of Hachnosas Orchim (Rashi 18:7).

It is reasonable to assume that he sent Yishmael to fetch water for the same reason. If so, why did Hashem punish B'nei Yisrael?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: We merited the mitzvah of Tefillin because Avraham said, "To a shoelace" (Lech L'cha 14, 23). Since we tie the Tefillin on the left hand, we tie our left shoe first (Meshech Chochmo).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayeira*, when the people of Sodom demand that Lot hand over his guests to them, he attempts to appease the mob by offering them his two daughters instead (19:4-8). While some commentators view Lot's offer as a symptom of his depravity (*Tanchuma* 12, Ramban), others justify the offer as an application of the "lesser of two evils principle" (Ralbag, and cf. Abarbanel).

The *halachah* does not generally allow handing people over to hostile actors even when doing so is clearly the lesser of two evils. The Mishnah states:

[If] gentiles say to women, "Give us one of you that we may defile her, and if not, we will defile you all," then let them all be defiled rather than hand over to them one soul from Israel (*Terumos* 8:12).

The Tosefta sets forth a similar rule, but adds a major qualification:

A group of [Jews] to whom gentiles say, "Give us one of you and we shall kill him, and if not, behold, we will kill all of them"; they should let themselves be killed and not deliver them one soul from Israel. But if they designated [the person] to them – for example, Sheva ben Bichri – they should give him to them and not let themselves be killed (*Ibid.* end of Chapter 7).

The Yerushalmi records a dispute over the nature of the Sheva ben Bichri dispensation:

R. Shimon ben Lakish said, on condition that he be guilty of a capital crime like Sheva ben Bichri; but R. Yochanan said, even if he is not guilty of a capital crime like Sheva ben Bichri (*Ibid.* 8:4).

While medieval authorities apparently disagree over whether the *halachah* is like R. Shimon ben Lakish or R. Yochanan (see *Ran Yoma* 4a, Rambam *Yosedei ha-Torah* 5:5), later authorities adopt the stringent view of the former (*Bach* YD 157, *Beis Hillel* *ibid.* os 5).

According to the stringent view, while some maintain that "guilty of a capital crime like Sheva ben Bichri" means guilty according to Torah law (Meiri, cited by *Sheyarei Keneses ha-Gedolah* *ibid.* BY 39), most authorities understand that guilt according to non-Jewish law is sufficient, at least insofar as the guilty individual can be deemed to have caused his predicament and can be considered a "pursuer" (*rodef*), who may be sacrificed to save others (*Shut. Bach* [yeshanos] 43, *Beis Hillel* *ibid.*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We were three.
2. It was not Purim, yet we did v'nahapoch hu.
3. We were not comedians, yet we caused laughter.
4. We ate, as is the custom.

#2 WHO AM I?

1. I am the final exam.
2. In the end I was rammed.
3. I caused death.
4. My reminder is not your chauffeur.

Last Week's Answers

#1 Bris Milah (I was for 99, I was for 13, I am for 8, I need a northern wind.)

#2 Bris Bein Habesarim (Covenant Between the Parts) (Cut in half, I attracted the birds, I caused sleep, Revealing.)

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