

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:31 | Havdalah 5:32

The Shabbos Shorts is sponsored by the **Halpern** and **Wakschlag Families** in commemoration of the 6th Yahrzeit of Rabbi Jacob Halpern, Z"L, Harav Yaakov Yisroel ben Harav Usher Yeshaya, on the 21st of Marcheshvan and by **Rochelle Dimont & Family** in memory of Rochelle's grandmother Chaya Sara Tarshish, Rochelle's mother-in-law Anna Dimont, and Rochelle's father Rabbi Louis Tarshish, HaRav Elazar ben HaRav Yechiel Shraga Feivish HaLevi.



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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 Tovs

Debby & Barry Greengart on their grandson, Gedaliah Greengart, son of Laya & Eli Greengart, becoming a Bar Mitzvah.

Yoni Kotek on becoming a Bar Mitzvah. Mazal Tov to his parents, **Mindy & Meier**, his siblings, Dena and Chanania, Josh, and Mikey, and grandparents, **Gabi & Luis Kotek** and Eva & Gabe Rosenberg, and to all the aunts, uncles, and cousins.

Sarah & David Maslow of Jerusalem on the Bat Mitzvah of their granddaughter Chaviva Leah, daughter of Dina & Adam Lancer of Clifton, NJ.

Yocheved & Ari Mizel on the Bar Mitzvah of their son, **Simcha**. Mazal Tov to grandparents Mrs. Diane Mizel and Dr. Shnayer & Mrs. Rivkah Leiman, and to all of Simcha's aunts, uncles, cousins, extended family, and friends.

Condolences

Mark Livingston on the passing of his father, Dr. Peter Livingston, Pesach Chaim ben Eliyahu. Mark and his sister, Gila Solomon, are sitting shiva at 714 South Belgrade Road through Tuesday morning. Shacharis Sunday 7:30 AM, Monday 6:45 AM. Mincha/Maariv Sunday/Monday 4:30 PM.

Kiddush Sponsors

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

Shul Kiddush is sponsored by **Yocheved & Ari Mizel** in honor of the Bar Mitzvah of their son, Simcha.

Sephardic Minyan Kiddush is sponsored by **Rita & Eliezer Shukur** in memory of Eliezer's mother, Shulamit bat Aziz.

Drasha, Shiurim & Coffee Station Sponsors

8:45 Minyan Drasha is sponsored by **Rochelle Dimont & Family** in memory of Rochelle's father, Rabbi Louis Tarshish, HaRav Elazar ben HaRav Yechiel Shraga Feivish HaLevi and by the **Joseph Family** in loving memory of Louis Joseph, Eliezer Leib ben Avraham, Z"L.

Hashkamah Minyan Shiur is sponsored by **Margie & Michael Hourwitz** in honor of **Rabbi Grossman** and for his incredible preparation and brilliance in Torah, and to all the Talmidim who attend the Shiur and have the privilege of being able to ask and learn very complex Gemara principles in such amazing depth, and by **David Jaray** in appreciation of **Rabbi Grossman** and in memory of all those who have lost their lives in Israel. May their Neshamas have an Aliyah.

Rabbi Hyatt's Gemara Shiur is sponsored by **David Jaray** in appreciation of **Rabbi Grauman** and in memory of Rabbi Hyatt, A"H. Refuah Shlema to all those that are wounded in Israel during these times and Brachos for the Israeli soldiers, hostages, and students.

Rabbi Rosenbaum's Tehillim/Parsha Shiur is sponsored by **Rochelle Dimont & Family** in memory of Rochelle's mother-in-law, Anna Dimont, Chana bat Avraham Mordechai, Z"L, by the **Joseph Family** in loving memory of Louis Joseph, Eliezer Leib ben Avraham, Z"L, by **Lois Meyers** to commemorate the 1st Yahrzeit of her husband, Sidney Meyers, Yehoshua Yitzchak ben Yisrael, Z"L.

The Lower Lobby coffee station is sponsored by Roast Master **Bernie Muller**.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

4:35 (B,SBM), 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: 5:32 (B)

DIVREI TORAH:

8:45 Minyan:

Rabbi Rosenbaum

9:15 Minyan:

Rabbi Postelnek

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Sfas Emes Chabura: 8:55 (S)

Rabbi Postelnek

Shiur between Mincha/Maariv: (B)

Rabbi Yitzhak Grossman

Alsheich between Mincha/Maariv: (LBM)

Rabbi Levy

Youth Announcements

Teen Minyan - 9:15 AM in The House, followed by Kiddush

Shabbos Groups - New format!

- Toddler Group, under 2 with parent, Toddler Room starting at 10 AM
- Kinder Group, 2-PreK, upstairs behind the balcony now beginning at 9:30 AM until the end of shul
- Boys K-4th & Girls K-Middle School meet in lower lobby at 10am. K-3rd girls and the boys groups at YGW, 4th and up girls in The House. Pick-up 11:15 AM in the Lower Lobby.

Boys Shabbos Chaburah - 4th-6th grade boys are invited to join Rabbi Hillel Shaps for learning and snacks in the Social Hall Shabbos afternoons between Mincha and Maariv. [see flyer](#)

Dor L'Dor is this Motzei Shabbos, November 23 at 7 PM! Family Chevrusah style learning in a fun environment. Dor L'Dor is sponsored by **Debi & Max Rudmann** to commemorate the 6th Yahrzeit of Debi's father, Nathan Charles, Natan ben Ze'ev Hachohen, Z"L on 18 Marcheshvan. [see flyer](#)

Mom & Toddler/Preschool Playdate - This Sunday, November 24 at 10 AM in The House. [see flyer](#)

Birthdays & New Members

Happy Birthday to **Great-Grandma Dolores Schwartz** from Yakov Gedaliah, Kivi, Meir, Tova, Bitzy, Simcha, Charlie, Liam, Eli, Tuvi & Shira Karlin.
Welcome to new members voted in this week: **Michelle & Mark Fefer** and **Dr. Devorah Horenstein**.

YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at announce@yise.org.
YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE1Q. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@yise.org.
We pray that our soldiers will return soon to their peacetime roles, and in the interim ask our members to daven and undertake other zechuyos on behalf of these and other IDF personnel defending Israel and our people.
Torah in Memory of Ori Danino - Please help Einav Danino, mother of Ori Ben Einav Efrat, HY"D, write a Sefer Torah l'iluy nishmato and to help Ori's light continue to shine in this world. Let's come together to honor his legacy and show our love for the Danino family during this unimaginable time. Your contribution, no matter the size, will make a meaningful difference and will be so appreciated. To donate, go to <https://www.charidy.com/ORIDANINO>
Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan.
Shiur for Israel: Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of Sefer Hachinuch, Sunday through Friday at 12:30 PM on Zoom A.
Tzedaka A list of charitable organizations is available at: <https://www.yise.org/israel-charities>
As we engage our efforts through tefilah, 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.
Israel Unity Concert - Stand in Solidarity Through Music and Song - Join us for a magical night of music, community and inspiration benefitting Israel! The event will feature three world-renowned musicians and Alon and Shiree Mesika, parents of Adir OB"M, who was murdered on October 7th at the Nova music festival. Every dollar raised will go toward buying engagement rings and wedding bands for our brothers and sisters in the IDF! Sunday, December 15, 7:30 PM at Magen David Sephardic Congregation. Reservations required: \$36 regular. \$180 VIP. Ring sponsorships are available. To purchase tickets, go to: <https://aishdcevents.wixsite.com/aishcenter/event-details-registration/israel-unity-concert>

Upcoming YISE Events

Voice Notes of Inspiration - Join Rabbi Rosenbaum's daily WhatsApp group for thoughts on the weekly Parasha, Halacha and Mishna. yise.org/vnoi.
Sfas Emes Chabura - A twenty-minute Chabura on the Parsha. Find deeper meaning in the Parsha and Chagim by learning the Sfas Emes's weekly insights. 8:55 AM Shabbos morning in the Social Hall. [see flyer](#)
Men's Night Seder Program - Learn with a Chavrusa, Chabura or on your own. Tuesdays & Thursdays in the Small Beis Medrash, 8:30-9:15 PM, Maariv to follow. Chabura option with Rabbi Postelnek, "From Iyun to Halacha: Real questions learned real well." Includes light snacks and Thursday night cholent! To sponsor, visit yise.org/nightseder. [see flyer](#)
Authors' Night at KMS this Motzei Shabbos, November 23 at 7:00 PM, featuring YISE members: **Adele Berlin, Alan Broder, Leah Cypess, Jason Rosenblatt, and Tevi Troy**.
Bonfire Girls Night Out for Young Women: Motzei Shabbos, November 30 at 8 PM at 612 Winona Court. [see flyer](#)
Maagal HaShana, Women's Chabura: Join Mrs. Channah Cohen to learn and prepare for Chanuka! Gain deeper insights by exploring the themes of Chanuka through interactive, engaging learning. Sunday, December 8, 8:30 PM in the Small Beis Medrash. To sponsor, visit www.yise.org/chabura [see flyer](#)
Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Sponsored by Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, December 2 from 2:00 PM - 3:00 PM on Zoom A. Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>
The December SHMA will be published Parashas Toldos - Submit community events and shiurim updates for December by Monday, November 25 at NOON to: announce@yise.org

The Week Ahead		Sunday November 24 23 Marcheshvan	Monday November 25 24 Marcheshvan	Tuesday November 26 25 Marcheshvan	Wednesday November 27 26 Marcheshvan	Thursday November 28 27 Marcheshvan Thanksgiving	Friday November 29 28 Marcheshvan	Next Shabbos November 29-30 2024 29 Marcheshvan 5785 Parashas Toldos Mevorchim Hachodesh Candle lighting: 4:28 Havdalah: 5:30 Friday Night: Mincha/Maariv: 4:30 (B, SBM), 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), 4:25 (B), 4:20 (Sephardi, LBM) Maariv: 5:30
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	6:30 7:30 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)	4:35	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 5:43 AM, Earliest Talis and Tefilin: 6:11 AM, Latest Netz: 7:08 AM, Latest Krias Shema: 9:28 AM, Earliest Mincha: 12:27 PM, Earliest Shkia: 4:46 PM, Latest Tzeis Hacoachavim 5:32 PM RABBI DOVID ROSENBAUM RABBI YOSEF POSTELNEK - ASST RABBI JOSH SEIDEMANN - PRESIDENT NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, NOVEMBER 27, NOON SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG WWW.YISE.ORG 301-593-4465 OFFICE@YISE.ORG								



NOVEMBER 2024 | 30 TISHREI 5784 - 29 MARCHESHVAN 5785

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

Voice Notes of Inspiration - Join Rabbi Rosenbaum's daily WhatsApp group for thoughts on the weekly Parasha, Halacha and Mishna. yise.org/vnoi.

Tehillim Insights - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. Recordings about all 150 Tehillim at: <https://wp.yise.org/tehillim>.

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.

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.

Upcoming Community Programs & Listings

Koidenover Rebbe in Kemp Mill - Private meetings with the Rebbe will begin at 7:00 PM, Monday, November 4. This is a unique opportunity to meet the Rebbe, who is much sought after for his brochos and advice. To schedule an appointment with the Rebbe or for more info, please contact R Shlomo Slatkin at 443-570-7598 or email office@koidenov.org.

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. November 6 and 20 in person in the YISE Social Hall. November 13 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info.

Bikur Cholim of Greater Washington Hope & Healing Gala - Sunday, November 17, 10:30 AM at Beth Sholom Congregation. RSVP at <https://www.bikurcholimgw.org/>.

Recurring Community Programs and Listings

Friday Night Learning - As a Zechus for Acheinu Kol Beis Yisroel, there will be a 30 minute learning Seder in the Yeshiva before Mincha on Leil Shabbos, Friday nights. All the Bnei HaYeshiva and men of the community are encouraged to attend. No matter where you daven, come to the Yeshiva Beis Medrash before Mincha and increase the merits of Klal Yisroel.

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 9:30 AM 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 - 10:30 AM. Gemara Ribit 10:30 AM - 11:45 AM. Hilchot Lashon Hara 1:00 PM - 2:00 PM. Sunday Alshich 11:45 AM - 12:45 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. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at lifschitz@slslaw.com for more info.

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 25, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

Rabbi Rosenbaum's daily 12:30 Tehillim/Hilchos Teshuva shiur - will not meet on November 4, 6, 10, 11 and 18

Rabbi Rosenbaum's Wednesday 8:00 PM Navi Shiur - will not meet on November 13

Sundays

7:05 AM - 7:50 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - **GWCK Sunday Kollel Learning** 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 Hilchos Teshuva from the Rambam as a merit for Israel, on **Zoom A**

Mondays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**

***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Hilchos Teshuva from the Rambam as a merit for Israel, on **Zoom A**

8:00 - 9:00 PM Chavrusa Learning, in the Small Beis Medrash. For more info contact Rabbi Levy at 240-423-8810

8:45 PM SCP (Semichas Chaver Program) New semester begins Nov. 11 for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Tuesdays

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**

8:15 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 Hilchos Teshuva from the Rambam as a merit for Israel, on **Zoom A**

1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets" now studying Sefer Shoftim, in-person, in the **Small Beis Medrash** and on **Zoom G**

Wednesdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**

***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Hilchos Teshuva from the Rambam as a merit for Israel, on **Zoom A**

***8:00 PM** - Rabbi Rosenbaum's Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**

8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa, on **Zoom E**

8:10 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**

Thursdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:15 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 Hilchos Teshuva from the Rambam 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**

8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**

Fridays

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**

8:15 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 Hilchos Teshuva from the Rambam as a merit for Israel, on **Zoom A**

Class times and locations as of October 31. Please check <https://wp.yise.org/about/classes/> for updated info.

Connection Details

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

Zoom A: ID: 416 963 9000, password 492019

Zoom B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

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

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, password 161699

Pre-9:15 Minyan Chabura
on the Weekly Parsha and Chagim



שבת אמת SFAS EMES

*Beginning November 2,
Parshas Noach!*

8:55am Shabbos Mornings
YISE Social Hall

Given by Rabbi Postelnek
& Rabbi Rosenbaum

**DELVE INTO THE PARSHA!
FIND DEEPER UNDERSTANDING!
SOMETHING TO SHARE AT THE TABLE!**



BOYS

SHABBOS CHABURAH

with
Rabbi Hillel Shaps



**Learning and Snacks for Boys
in 4th-6th Grade**

**Shabbos Afternoons Between
Mincha and Maariv
YISE Social Hall**

For more information please contact: hshaps@gwckollel.org



DOR L'DOR

At Young Israel Shomrai Emunah!

*A Family Chevrusah-style Learning in a fun environment
Delicious Pizza! Interactive Discussions! Weekly Raffles!*

5785 Motzei Shabbos Times:

- November 9 — 7:00 pm
- November 23 — 7:00 pm
- December 7 — 7:00 pm
- December 21 — 7:00 pm
- January 4 — 7:00 pm
- January 18 — 7:15 pm
- February 1 — 7:15 pm
- February 15 — 7:30 pm
- March 1 — 8:00 pm

For program questions, contact Michael Shimoff at mshimoff@yise.org

YISE Arcola Social Hall

Sponsor opportunities:

Pillar \$500 | Sponsor \$360 | Supporter \$250 |
Chaver \$180 | Friend \$50

To sponsor this program, please contact the YISE office at office@yise.org





YISE Youth Presents

Toddler & Preschool Playdates

FOR MOMS & KIDS

SUNDAY MORNINGS
MONTHLY AT THE
YISE HOUSE

1ST 2 'PLAYDATES'
**November 24th &
December 22nd**
10am to Noon

Featuring a special
music & movement teacher

YISE House located at 1128 Arcola Ave
For more information,
email sshimoff@yise.org





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COMMUNITY KOLLEL
OF JEWISH EDUCATION
AND CULTURE
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**Learn and remember
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with weekly take home
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**Understand the ethical &
philosophical background**
of the halachos.

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CHAVAR CERTIFICATE**
signed by:

HIS HONOR MENDEL SHAPES, AND HIS HONOR RABBI SHAPS SHAPES

Rabbi Hillel Shaps

MONDAYS @ 8:45PM
at YISE, 1132 Arcola Ave.

Register at:
theygrateer.washingtoncommunitykolel.com/scp

MEN'S PROGRAMMING
For more info, please contact: Rabbi Shaps: hshaps@gwckollel.org
THIS SEMESTER OF SCP HAS BEEN GENEROUSLY SPONSORED
BY ARYEH MAY & FAMILY AND BY AVI & SHARISE GILBURT

SCP
SEMICHAS CHAVAR
PROGRAM

Semichas Chavar Program (SCP) founded by Rav Elyada Goldwicht

JOIN ----- YISE'S

MEN'S NIGHT SEDER

**LEARN WITH A CHAVRUSA,
CHABURA OR ON YOUR OWN!**

Tuesdays & Thursdays | Restarts Nov. 5th!
Small Beis Medrash | 8:30-9:15pm
Maariv to follow

Light snacks, Thursday night cholent! To sponsor: yise.org/nightseder

CHABURA

FROM IYUN TO HALACHA:
REAL QUESTIONS LEARNED REAL WELL
with Rabbi Postelnek

JOIN US MONTHLY ON ZOOM FOR

Jewish History with Rabbi Koss



First Monday of Every Month
2:00 - 3:00 pm

YISE's "ZOOM A" or Zoom.us/join/
Meeting ID: 416 963 9000
Password: 492019

Co-Sponsored by:
YISE and Bikur Cholim



חגגל השנה the Around Year

A Women's Chabura
with Mrs. Channah Cohen*

Sunday, Dec. 8th | 8:30 PM | YISE, Small Beis Medrash

Now Learning >>

CHANUKA

LEARNING INSPIRATION REFRESHMENTS

TO SPONSOR:
YISE.ORG/CHABURA

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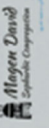
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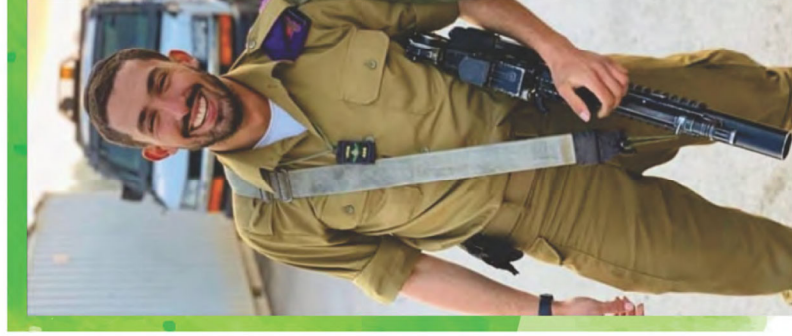


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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 31, Issue 5

Shabbat Parashat Chayei Sarah

Shabbat Shalom

5785 - B"H

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

Abraham: A Life of Faith - Abraham, the Sages were convinced, was a greater religious hero than Noah. We hear this in the famous dispute among the Sages about the phrase that Noah was "perfect in his generations," meaning relative to his generations: "In his generations" – Some of our Sages interpret this favourably: if he had lived in a generation of righteous people, he would have been even more righteous. Others interpret it derogatorily: In comparison with his generation he was righteous, but if he had lived in Abraham's generation, he would not have been considered of any importance.

Some thought that if Noah had lived in the time of Abraham he would have been inspired by his example to yet greater heights; others that he would have stayed the same, and thus been insignificant when compared to Abraham. But neither side doubted that Abraham was the greater.

Similarly, the Sages contrasted the phrase, "Noah walked with God," with the fact that Abraham walked before God.

"Noah walked with God" – But concerning Abraham, Scripture says in Genesis 24:40: "[The Lord] before Whom I walked." Noah required [God's] support to uphold him [in righteousness], but Abraham strengthened himself and walked in his righteousness by himself.

Yet what evidence do we have in the text itself that Abraham was greater than Noah? To be sure, Abraham argued with God in protest against the destruction of the cities of the plain, while Noah merely accepted God's verdict about the Flood. Yet God invited Abraham's protest. Immediately beforehand the text says: Then the Lord said, 'Shall I hide from Abraham what I am about to do? Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. 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, so that the Lord will bring about for Abraham what He has promised him.' Genesis 18:17-19

This is an almost explicit invitation to challenge the verdict. God delivered no such summons to Noah. So Noah's failure to protest should not be held against him.

If anything, the Torah seems to speak more highly of Noah than of Abraham. We are told: Noah found favour in the eyes of the Lord.

Twice Noah is described as a righteous man, a tzaddik: 1) Noah was a righteous man, blameless among the people of his time, and he walked with God. 2) The Lord then said to Noah, 'Go into the Ark, you and your whole family, because I have found you righteous in this generation'.

No one else in the whole of Tanach is called righteous. How then was Abraham greater than Noah?

One answer, and a profound one, is suggested in the way the two men responded to tragedy and grief. After the Flood, we read this about Noah: Noah began to be a man of the soil, and he planted a vineyard. He drank some of the wine, making himself drunk, and uncovered himself in the tent.

This is an extraordinary decline. The "righteous man" has become a "man of the soil." The man who was looked to "bring us comfort" now seeks comfort in wine. What has happened?

The answer, surely, is that Noah was indeed a righteous man, but one who had seen a world destroyed. We gain the impression of a man paralysed with grief, seeking oblivion. Like Lot's wife who turned back to look on the destruction, Noah finds he cannot carry on. He is desolated, grief-stricken. His heart is broken. The weight of the past prevents him from turning toward the future.

Now think of Abraham at the beginning of this week's parsha. He had just been through the greatest trial of his life. He had been asked by God to sacrifice the son he had waited for for so many years. He was about to lose the most precious thing in his whole life. It's hard to imagine his state of mind as the trial unfolded.

Then just as he was about to lift the knife the call came from Heaven saying 'Stop', and the story seemed to have a happy ending after all. But there was a terrible twist in store. Just as Abraham was returning, relieved his son's life spared, he discovers that the trial had a victim after all. Immediately after it, at the beginning of this week's parsha, we read of the death of Sarah. And the Sages suggested that the two events were simultaneous. As Rashi explains: "The account of Sarah's demise was juxtaposed to the Binding of Isaac because as a result of the news of the 'Binding,' that her son was prepared for slaughter, and was almost slaughtered, her soul flew out of her, and she died." We'd say today she had a heart attack from the news.

Now try and put yourself in the situation of Abraham. He has almost sacrificed his child and now as an indirect result of the trial itself, the news has killed his wife of many years, the woman who stayed with him through all his travels and travails, who twice saved his life, who in joy gave birth to Isaac in her old age. Had Abraham grieved for the rest of his days, we would surely have understood, just as we understand Noah's grief. Instead we read the following: And Sarah died in Kiryat Arba, that is Hebron in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her, and Abraham rose up from before his dead.

Abraham mourns and weeps, and then rises up and does two things to secure the Jewish future, two acts whose effects we feel to this day. He buys the first plot in the Land of Israel, a field in the Cave of Machpelah. And then he secures a wife for his son Isaac, so that there will be Jewish grandchildren, Jewish continuity. Noah grieves and is overwhelmed by his loss. Abraham grieves knowing what he has lost. But then he rises up and builds the Jewish future. There is a limit to grief. This is what Abraham knows and Noah does not.

Abraham bestowed this singular gift on his descendants. The Jewish people suffered tragedies that would have devastated other nations beyond any hope of recovery. The destruction of the first Temple and the Babylonian exile. The destruction of the second Temple and the end of Jewish sovereignty. The expulsions, massacres, forced conversions and inquisitions of the Middle Ages, the pogroms of the 17th and 19th centuries, and finally the Shoah. Yet somehow the Jewish people mourned and wept, and then rose up and built the future. This is their unique strength and it came from Abraham, as we see in this week's parsha.

Kierkegaard wrote a profound sentence in his journals: It requires moral courage to grieve, it requires religious courage to rejoice.

Perhaps that's the difference between Noah the Righteous, and Abraham the Man of Faith. Noah grieved, but Abraham knew that there must eventually be an end to grief. We must turn from yesterday's loss to the call of a tomorrow we must help to be born.

Shabbat Shalom: Rabbi Shlomo Riskin

The Significance of a Grave - "My lord hearken to me: a piece of land worth four hundred shekels of silver, what is that between you and me." A significant part of this Torah portion deals with Abraham's purchase of the Hebron grave-site from the Hittites in order to bury Sarah, his beloved wife. In painstaking detail, the text describes how the patriarch requests to buy the grave, how the Hittites wish him to take it for free, and – when Efron the Hittite finally agrees to make it a sale – he charges Abraham the inflated and outlandish sum of four hundred silver shekels. The Midrash seems perplexed: why expend so much ink and parchment – the entire chapter 23 of the book of Genesis – over a Middle-Eastern souk sale? Moreover, what is the significance in the fact that the very first parcel of land in Israel acquired by a Jew happens to be a grave-site? And finally, how can we explain the irony of the present day Israeli-Palestinian struggle over grave-sites – the Ma'arat HaMachpela in Hebron where our matriarchs and patriarchs are buried and Joseph's grave-site in Shechem – which were specifically paid for in the Bible by our patriarchs?

In order to understand our biblical portion, it is important to remember that throughout the ancient world – with the single exception of Athens – the only privilege accorded a citizen of any specific country was the 'right' of burial, as every individual wanted his body to ultimately merge with the soil of his familial birthplace. Abraham insists that he is a stranger as well as a resident (ger toshav) of Het; he lives among, but is not one of, the Hittites. Abraham is a proud Hebrew; he refuses the 'right' of burial and demands to pay – even if the price is exorbitant – for the establishment of a separate Hebrew cemetery. Sarah's separate grave-site symbolizes her separate and unique identity. Abraham wants to ensure that she dies as a Hebrew and not a Hittite.

Interestingly, the Torah uses the same verb (kikha) to describe Abraham's purchase of a grave-site and to derive that a legal engagement takes place when the groom gives the bride a ring (or a minimum amount of money). Perhaps our tradition is suggesting that marriage requires a husband to take ultimate responsibility for his wife – especially in terms of securing her separate and unique identity – even beyond her life and into her grave.

This parsha reminds me of two poignant stories. First, when I was a very young rabbi, one of the first "emergency" questions I received was from an older woman leaning on a young Roman Catholic priest for support. She tearfully explained that her husband – who had died just a few hours earlier – was in need of a Jewish burial place. He had converted to Catholicism prior to having married her, and agreed that their children would be raised as Catholics. The Roman Catholic priest was, in fact, their son and she had never met any member of her husband's Jewish

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family. Even though they lived as Catholics during thirty- five years of their married life, his final deathbed wish had been to be buried in a Jewish cemetery....

Second, when my good and beloved friend Zalman Bernstein z'l was still living in America and beginning his return to Judaism, he asked me to find him a grave-site in the Mount of Olives cemetery. With the help of the Chevra Kadisha (Sacred Fellowship) of Jerusalem, we set aside a plot. When he inspected it, however, he was most disappointed: "You cannot see the Temple Mount," he shouted, in his typical fashion. I attempted to explain calmly that after 120 years, he either wouldn't be able to see anything anyway, or he would be able to see everything no matter where his body lay. "You don't understand," he countered. "I made a mess of my life so far and did not communicate to my children the glories of Judaism. The grave is my future and my eternity. Perhaps, when my children come to visit me there, if they would be able to see the holiest place in the world, the Temple Mount, they will be inspired by the Temple and come to appreciate what I could not adequately communicate to them while I was alive..."

For each individual, their personal grave-site represents the past and the future. Where and how individuals choose to be buried speaks volumes about how they lived their past lives and the values they aspired to. Similarly, for a nation, the grave-sites of its founders and leaders represent the past and reveal the signposts of the highs and lows in the course of the nation's history. The way a nation regards its grave-sites and respects its history will determine the quality of its future.

Indeed, the nation that chooses to forget its past has abdicated its future, because it has erased the tradition of continuity which it ought have transmitted to the future; the nation that does not properly respect the grave-sites of its founding patriarchs will not have the privilege of hosting the lives of their children and grandchildren. Perhaps this is why the Hebrew word, *kever*, literally a grave, is likewise used in rabbinical literature for womb. And the Hebrew name *Rvkh* (Rebecca), the wife of Isaac who took Sarah's place as the guiding matriarch, is comprised of the same letters as *hkv*, the grave and/or the womb, the future which emerges from the past. Is it then any wonder that the first parcel of land in Israel purchased by the first Hebrew was a grave-site, and that the fiercest battles over ownership of the land of Israel surround the graves of our founding fathers and mothers? And perhaps this is why our Sages deduce the proper means for engagement from Abraham's purchase of a grave-site for Sarah – Jewish familial future must be built upon the life style and values of our departed matriarchs and patriarchs. The grave is also the womb; the past is mother to the future.

Dvar Torah: TorahWeb.Org

Rabbi Michael Rosensweig

The Acquisition of Mearat Hamachpelah and the Centrality and Indispensability of Eretz Yisrael to Our Ancestral Values and National Identity -

Parshat Chayei Sarah details with striking specificity the negotiation for and acquisition of Mearat Hamachpelah, the legacy *kever* (burial place) initially of Sarah and eventually of the rest of the *avot* and *imahot* (except *Rahel*). The midrash emphasizes the surprisingly expansive presentation of these developments- "kama deyutot mishtaphot, kamah kulmesin mishtabrin kedai lichtov benei Cheit", noting that the apparently gratuitous phrase "benei Cheit" alone recurs ten times, suggestively paralleling the omni-significant ten commandments, "ve-asarah peamim katuv benei Cheit, asarah keneget aseret hadibrot"! While this midrash attributes the aspirational association to the vital

importance of assisting a *tzadik* of Avraham's magnitude in even his most apparently mundane endeavors - "lelamdecha she-kol mi shemevarer micho shel *tzadik* keilu mekayem aseret hadibrot" - others, recognizing that this was the first formal stake in Eretz Yisrael and undoubtedly inspired by Avraham's recurring use of the term "achuzat *kever*" project that this equation reflects the singular stature, and monumental role of Eretz Yisrael in Jewish life and law.

This perspective on Mearat Hamachpelah is encapsulated by Ibn Ezra who notes that the successful transaction immediately established the property as a legacy purchase for all future descendants - "u-meaz nitkayem ha-sadeh le-achuzat *kever*". He elaborates that the entire parsha conveys Eretz Yisrael's inimitable status that impacts not only the living, but the deceased, as well - "lehodia maalat Eretz Yisrael al kol ha'arazot le-chaim u-lemeitim"! Ibn Ezra adds that this acquisition fulfilled Hashem's commitment to Avraham that he would be awarded "nachalah" (heritage-legacy). [See, also Ibn Ezra Bereshit when Yaakov purchased in Shechem - "lehodia ki ma'alah gedolah yesh be-Eretz Yisrael u-mi she-yesh lo chelek bo hashuv ke-chelek olam haba". It is interesting to compare this formulation with his comments above. As Chidushei Hagrim notes, Ramban does not dispute this application, perhaps as it is focused on the living.]

It is curious that even as Ramban magnifies the Torah's repeated location of Chevron in "Eretz kena'an" in the very beginning and conclusion of this episode to credit the fact that Avraham and Sarah dwelled primarily in Eretz Yisrael, specifically that the "tzadeket" merited burial there, and that the burial plot of "avoteinu ha-kedoshim" is deserving of special attention and respect, he takes issue with Ibn Ezra's dual contention that there was particular significance to the extension of Eretz Yisrael's role to the deceased and that this constituted an important expression of "nachalah" ("ki mah ma'alah la-aretz bazeh, ki lo yolichenah el eretz achert le-kavrah, u'davar Hashem le-Avraham al kol ha'aretz hayah, venitkayam rak bezaro"). Although Ramban is certainly one of the most articulate and impassioned advocates of an outsized role of Eretz Yisrael in all facets of Jewish life, he was puzzled by the Ibn Ezra's expansive view regarding the purchase of Mearat Hamachpelah.

Upon reflection, Ibn Ezra's position which roots the national legacy status of Eretz Yisrael in all generations in a transaction that honors the lives of spiritual giants, founders of the nation, by accentuating the impact and transcendence of their existence and contributions, that promotes national history, and that specifically crystalizes the incalculable impact and transcendent role of the *avot* and *imahot*, is profound and compelling. Ma'aseh Avot siman le-banim (the history of our forefathers and foremothers is a guidepost to all Jewish generations), a theme particularly embraced by Ramban, establishes that halachic values are timeless, and that the personas, policies, and perspectives of our forefathers are an indispensable relevant treasure in every generation, a critical component in the ongoing destiny of Klal Yisrael. The "achuzat *kever*" initiated "la-reshet achuzah".

It was not merely nostalgia that impelled Yaakov to insist (Bereshit 49:30) not merely "al tikbereni be-Mitzrayim", but "kivru oti el avotai el ha-mearah asher bisdei Efron ha-Chiti." The fact that Yaakov repeats, seemingly gratuitously, the history of the transaction and its description - "bamearah asher bisedeh hamachpelah asher al penei mamrei bi-Eretz Kenaan asher kanah Avraham et ha-sadeh meieit Efron ha-Chiti la'chuzat *kaver*" - reinforces this analysis. In his final words, Yaakov-Yisrael updates the history of this "achuzat *kaver*" - "shamah kavru et Avraham..." - noting that it has become the

Likutei Divrei Torah

physical locus of the *avot* and *imahot*, the initial stake in the national homeland, as it was designed to be. As the *bechir* ha-*avot* departs the physical world his last bequest reflects his acute awareness of the link between the national homeland and the legacy of its inimitable paradigmatic forefathers. It was reciprocally crucial that taking title in Eretz Yisrael, the corporate national homeland of Klal Yisrael, be initiated by and embody the imprimatur and enduring contribution of the *avot* and *imahot*.

As we channel all our material and spiritual resources in support of Israel in this time of crisis, it is important that we fully recognize and appreciate our national homeland's central role in all facets of Jewish life and destiny. The torrent of vicious antisemitism that has been experienced world-wide in the aftermath of an unequivocally obscene and evil massacre in Eretz Yisrael sadly reinforces this halachic principle in a very concrete way. The fate and destiny of world Jewry and Israel are inextricably intertwined in principle and practice. In the final analysis, we are fighting for the eternal halachic values of sanctity, dignity and spirituality, the aspirations of a maximal *avodat Hashem*. Indeed, these are the exceptional legacy of our magnificent forefathers and foremothers, whose "achuzat *kever*" necessarily initiated and encapsulated *nachalat Eretz Yisrael*. May their merit and the merits of our own multidimensional efforts bring a *yeshuah* bekarov.

Dvar Torah: Chief Rabbi Ephraim Mirvis

The name of the main character is missing. That's what we find in Parshat Chayei Sarah. Let's say a school were putting on a play of this week's Parsha and a child came home and said, "I'm going to play Eliezer." I think his parents would be exceptionally proud of him, because we all know that Eliezer is the key character in the portion, which includes within it the longest chapter of the book of Bereishit.

However, let's have a look at the names that are mentioned in the Parsha. The name of Avraham is featured thirty seven times. Yitzchak, is mentioned thirteen times. Rivka twelve times, Sarah nine, Ephron nine, Bethuel four, Lavan three and Eliezer, zero.

Yes, he's the main character, but he's called either Ha'eved – the servant or Ha'ish – the man. His name does not appear.

And the enormous message conveyed to us by the Torah is that sometimes the greatest contributions to humankind are made by people whose names are not in neon lights. And that was Eliezer.

That's why, in the Talmud, we are taught: the everyday conversation of the servants of the founders of our faith is more significant to us than the Torah, than the formal instruction given to descendant of those founders.

Because when it comes to the literal Torah, we find that the Torah is so concise, and we have to work out what every word says, what every letter means.

But here, the Torah expands on everything that Eliezer said and what he did, because we can learn so much from him. And indeed, this is what we are finding right now in the midst of a tragic war in Israel.

The contribution to the Jewish people is being made by so many Eliezers. We don't know their names, but the whole Jewish people is one mishpocha, we're one single family right now and we feel the pain of those who are suffering, and everybody is helping in such an extraordinary way.

And you know something? Eliezer's name says it all. We're helping, we're contributing from the depths of our hearts.

But – Eli-ezer – ultimately, it is God who will help because that's what Eliezer means – Hashem is my help!

שבת

Most of this week's *Parashah* describes Eliezer's ultimately successful search for a wife for Yitzchak--i.e., Rivka. *Midrash Rabbah* relates that through this mission, Eliezer ceased to be accursed, which he was as a descendant of Noach's son Cham (see *Bereishit* 9:25), and he earned the title "blessed." Thus we read that Rivka's brother, Lavan, welcomed Eliezer into their home with the words (24:31), "Come, blessed of Hashem!" (Since the Torah records Lavan's words, we are meant to learn something from them.)

But Eliezer served Avraham in many ways, notes R' Avraham Yoffen z"l (1887-1970; *Rosh Yeshiva* of the Novardok Yeshiva in Bialystok, Poland; New York; and Yerushalayim). For example, he went with Avraham to rescue Lot. Also, our Sages say that he disseminated Avraham's Torah teachings. What then is unique about this mission that it changed his status from "accursed" to "blessed"?

R' Yoffen explains: This mission was the ultimate test for Eliezer because it required him to act solely in Avraham and Yitzchak's interests, and against his own interests. Our Sages, quoted by *Rashi* z"l (24:39), say that Eliezer had a daughter and hoped that she would marry Eliezer. But Avraham rejected that idea and sent Eliezer to find a wife from Avraham's own family. Eliezer went as instructed and performed his mission perfectly, despite having the power to derail the mission. One small negative word from Eliezer about Avraham or Yitzchak, even "accidentally," would have done the trick, but Eliezer made sure that did not happen. Through his selflessness, he passed the ultimate test. (*Ha'mussar Ve'ha'da'at*)

Shabbat

The Torah relates (*Bereishit* 2:2), "On the seventh day, *Elokim* completed His work which He had done, and He abstained on the seventh day from all His work which He had done." What does it mean that *Hashem* completed His work on the seventh day? Didn't He create everything in six days? *Rashi* z"l explains: "What did the world lack [at the end of the six days of Creation]? *Menuchah* / rest! When *Shabbat* came, *Menuchah* came, and thus the work was completed."

R' Eliezer Kashtiel *shlita* (*Rosh Yeshiva* of Yeshivat Bnei David in Eli, Israel) asks: What does it mean that *Hashem* rested? Was He tired? Obviously not! Moreover, rest usually is a means to an end, i.e., one rests in order to regain his strength so he can continue his work after he rests. Is that all that *Shabbat* is--a time to rest up for the coming week's work?

R' Kashtiel explains: The word *Menuchah* actually has another meaning--destination or destiny. When something reaches its destination or its destiny, we say that it has come to its *Menuchah*. (See, for example, *Yeshayah* 11:10, where the day of *Mashiach*'s arrival is described as a "glorious *Menuchah*.")

It follows, continues R' Kashtiel, that when *Rashi* writes that the world lacked *Menuchah*, he means that when the six days of Creation ended and the physical world had been completed, it still lacked a destination, i.e., a purpose. Of course, *Hashem* had a purpose for which He created the world, but that purpose is concealed; it is not obvious to us. One cannot, for example, readily see the need for many of the things that were created during the six days of Creation. But the world's destiny, the purpose for which everything was created, will be revealed eventually--specifically, in *Olam Ha'ba* / the World-to-Come. And until then, when *Shabbat*--a taste of *Olam Ha'ba*--comes along, we can sense a little bit of that destiny and purpose. On *Shabbat*, we can find *Menuchah*!

(*B'nefesh Ha'Shabbat: Bereishit*)

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“And Efron’s field, which was in Machpelah, facing Mamre, the field and the cave within it and all the trees in the field . . . was confirmed as Avraham’s as a purchase . . .” (23:17-18)

Why is it significant that Avraham acquired “all the trees in the field”? R’ Avraham Zuckerman z”l (1915-2013; *Rosh Yeshiva* of Yeshivat Bnei Akiva Kfar Ha’ro’eh) explains:

According to *Halachah* (see *Bava Batra* 5:4), one who purchases three trees in a field acquires certain rights to the field itself. Likewise, if one sells a field but retains three trees for himself, he retains certain rights to the field. The Torah is emphasizing that Avraham acquired this field, the location of *Me’arat Ha’machpelah*, entirely! (*Luchot Even*)

“See, I stand here by the spring of water . . .” (24:13)

R’ Yehoshua Heschel Singer z”l (1848-1925; rabbi in Buffalo, NY) writes: The symbolism of Eliezer’s searching for a bride for Yitzchak at a spring is that it alludes to the verse (*Mishlei* 27:19), “As water reflects a face back to a face, so one’s heart is reflected back to him by another.” This is meant to teach a bride and groom that each of them holds the key to acquiring the other’s eternal love. (*Mishneh Zikaron*)

“Let it be that the maiden to whom I shall say, ‘Please tip over your jug so I may drink,’ and who replies, ‘Drink, and I will even water your camels,’ she will You have designated for Your servant . . .” (24:14)

“She said, ‘I will draw water even for your camels . . .’” (24:19)

“Let it be that the young woman who comes out to draw and to whom I shall say, ‘Please give me some water to drink from your jug,’ and who will answer, ‘ . . . I will draw water for your camels, too . . .’” (24:43-44)

“So I drank and she watered the camels also.” (24:46)

R’ Pinchas Zalman Horowitz z”l (1832-1906; Krakow, Galicia) writes: Drawing water and watering the camels, *i.e.*, giving each of the camels water to drink, are two separate processes--the latter being substantially more difficult than the former. In verse 14, we see that Eliezer prayed that he find a girl who would not only draw water for the camels, but who also would water them.

In verse 19, we see that Rivka offered only to draw water; she did not offer to water the camels. However, verse 46 relates that Rivka did, in fact, water the camels. This teaches us that Rivka practiced the *Middah* / trait taught in *Pirkei Avot* (ch.1): “Say little and do a lot.”

In verse 44 we read that when Eliezer retold the story to Rivka’s family, he did not mention that he had prayed to find a girl who would water the camels, only that he had prayed for a girl who would offer to draw water for the camels. Eliezer changed this detail because he did not think Rivka’s family would appreciate hearing that he had such grand expectations.

(*Ahavat Torah*)

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

A *Midrash* relates that the sage Rabbi Akiva was once lecturing, and he saw that his audience was dozing off. Seeking to awaken them, he asked, “Why did Queen Esther rule over 127 provinces?” And he answered, “Let Esther, the descendant of Sarah who lived for 127 years, come and rule over 127 provinces.” [Until here from the *Midrash*]

R’ Raphael Ohana z”l (1850-1902; “*Shelucha D’Rabbanan*”--for short, “*Shadar*”--traveling fundraiser for the Jewish community of Teverya, *Eretz Yisrael*) explains: Rabbi Akiva was trying to get his audience’s attention by alerting them to a difference between the verses relating to Sarah and Esther, respectively. Regarding Sarah, the verse says, “Sarah’s lifetime was one hundred years, twenty years, and seven years”--beginning with the greatest number and ending with the smallest. In contrast, *Megillat Esther* (1:1) says, “And it came to pass in the days of Achashverosh--the Achashverosh who reigned from Hodu to Cush, over seven and twenty and one hundred provinces”--beginning with the smallest number and ending with the greatest.

What is the reason for this difference? R’ Ohana answers: Esther, as a descendant of Sarah, inherited her good qualities from her ancestor. When one transfers the contents of one container to another, whatever was on the top of the first container will be on the bottom of the second. Thus, the order of the words is reversed. (*Sefer Parashat Re’eh*)

“Avraham arose from the presence of his dead, and spoke to the children of Chet, saying.” (23:3)

R’ Eliyahu Hakohen z”l (1640-1729; Izmir, Turkey) writes: The phrase, “Avraham arose,” seems superfluous. However, it indicates that the Hittites did not come to Avraham to ask what he needed in his time of distress. He had to arise and go to them. (*Chut Shel Chessed*)

“Then Avraham arose and bowed down to the members of the council, to the children of Chet.” (23:7)

R’ Yaakov Moshe Charlap z”l (1882-1951; rabbi of Yerushalayim’s Sha’arei Chessed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) writes: Avraham Avinu was in mourning. His wife, who died free of sin (see *Rashi* z”l to 23:1) and who had attained a higher level of prophecy than Avraham’s (see *Rashi* to 21:12), lay awaiting burial. Avraham was definitely in what we would consider a stressful situation. Nevertheless, the Torah tells us, Avraham did not neglect his manners, and he remembered to behave courteously towards the Hittites, who stood between him and burying Sarah. (*Mei Marom: Nimukei Mikra’ot*)

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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IDF NAMES ISRAELI SOLDIER KILLED IN NORTHERN GAZA, MARKING 800 ARMY FATALITIES SINCE START OF WAR (Ha'aretz 11/20/24)

Sgt. 1st Class (res.) Roi Sasson, 21, from Mevasseret Zion, was killed on Tuesday in northern Gaza during a clash with terrorists, the Israeli army said. His death marks the 800th fallen soldier since the war began.

Sasson, a member of the Kfir Brigade's Nahshon Battalion, was killed in an ambush while inside a building. The battalion commander was also seriously wounded in the incident.

Sasson, the son of David and Osnat, was active in the Yonatan Scouts in Mevasseret Zion during his school years. His mother, Osnat Gal, spoke to Ynet, saying that she lost "the most precious thing to me in the world."

She described her son as a "handsome boy with green eyes," who was respectful, appreciative, and always caring for others. "Every Friday he would call his grandmother to check on her," she recalled.

Osnat also shared that Roi was set to leave Gaza the following day and was scheduled to be discharged from the army in three weeks.

Their last conversation was on Saturday night, following difficult days in which Roi lost several comrades. "He went with total dedication," she said.

"He finished his compulsory service and they gave him four months of reserve duty, which he didn't survive," Osnat said.

"I begged him to leave already," Osnat said, explaining she couldn't bear the constant uncertainty. Yet she later learned that Roi "kept looking for ways to continue serving, even in other brigades."

Earlier this week, two soldiers from the Nahshon Battalion, Capt. Yogev Pazy, 22, and Staff Sgt. Noam Eitan 21, were killed in an incident near Jabalya, with another soldier seriously wounded. A day before, Sgt. 1st Class (res.) Idan Kenan, 21, was also killed in the area.

Since the start of the ground operation in northern Gaza on October 5, 28 soldiers have been killed in the region.

Since the ground incursion began in late October 2023, 377 soldiers have been killed in Gaza, including 56 in operational accidents. The number of wounded soldiers stands at 5,381, with 786 seriously wounded.

ARGENTINA WITHDRAWS FROM UNIFIL (Arutz-7 11/20/24)

Argentina has informed the United Nations peacekeeping mission in Lebanon (UNIFIL) of its decision to withdraw from the force, a UNIFIL spokesperson confirmed on Tuesday, according to Reuters.

Argentina is one of 48 countries contributing to UNIFIL, which is tasked with monitoring the border area between southern Lebanon and Israel. According to the UN website, the country currently has three personnel in Lebanon.

UNIFIL has repeatedly accused Israel of deliberately targeting its peacekeepers in Lebanon when striking Hezbollah posts that have been placed near UNIFIL positions.

The IDF has stressed that it has instructed UNIFIL personnel to enter into protected spaces before the strikes and added and explained that Hezbollah deliberately operates with the intent to harm Israeli civilians from civilian areas and near UNIFIL posts.

Prime Minister Benjamin Netanyahu recently responded to accusations that the IDF has targeted UNIFIL forces in southern Lebanon, calling these accusations "completely false."

"The charge that Israel deliberately attacked UNIFIL personnel is completely false," Netanyahu stated. "It's exactly the opposite. Israel repeatedly asks UNIFIL to get out of harm's way. It repeatedly asked them to temporarily leave the combat zone, which is right next to Israel's border with Lebanon."

Netanyahu also again urged UNIFIL to relocate its peacekeepers so they are

away from IDF activity. However, UN peacekeeping chief Jean-Pierre Lacroix outright rejected that request.

IDF ELIMINATES COMMANDER OF HEZBOLLAH'S MEDIUM-RANGE ROCKET ARRAY (Arutz-7 11/19/24)

On Monday, with the direction of IDF intelligence, the IAF struck and eliminated the terrorist Ali Tawfiq Dweiq, the commander of Hezbollah's medium-range rocket array, in the area of Kfar Jouz in southern Lebanon.

Dweiq commanded the medium-range rocket array since September 2024, replacing the previous commander who was eliminated.

He was also the terrorist responsible for the launch of over 300 projectiles toward the State of Israel, including toward Haifa and central Israel.

Over the past few months, the IDF struck dozens of terrorist infrastructure sites used by Hezbollah's medium-range rocket array, including launchers that were aimed toward the State of Israel, weapons storage facilities and additional terrorist infrastructure.

"These eliminations are part of IDF efforts to degrade Hezbollah's rocket launching array and its capabilities to fire rockets toward the State of Israel," the IDF stressed.

NETANYAHU VOWS TO HUNT DOWN HAMAS, OFFERS GAZANS \$5 MILLION PER HOSTAGE (i24NEWS 11/19/24)

Prime Minister Benjamin Netanyahu on Tuesday visited the Netzarim Corridor in the Gaza Strip, which splits the Palestinian enclave in half. He offered Gazans \$5 million per hostage returned, as well as safe passage for them and their families out of Gaza.

"Hamas will no longer be in Gaza," he vowed. "Anyone who dares to harm

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Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of Sharon, MA
Harvard University Library	Young Israel of Staten Island, NY
Hebrew Academy of Long Beach, NY	YI Shomrai Emunah, Silver Spring, MD

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our abductees will be responsible. We will hunt you down and get you."

Netanyahu was joined by Defense Minister Israel Katz, Chief of Staff Major General Herzl Halevi, and Shin Bet security agency chief Ronen Bar.

The commander of the 99th Division, Brigadier General Yoav Brunner, and the head of the IDF Southern Command, Major General Yaron Finkelman, gave an overview from one of the corridor's observation points.

Netanyahu and Katz also spoke with commanders of the brigades on the Gazan coasts, discussing the military achievements and combat challenges.

Netanyahu expressed gratitude for the perseverance and professionalism of the commanders and soldiers in eliminating Hamas's military capabilities.

Netanyahu expressed his appreciation for the determination and professionalism of the commanders and fighters in the field, as well as for their achievements in eliminating the military force of Hamas.

Israeli forces "are doing a wonderful job here," he said. "Here, in the center of the Strip and in all parts of the Strip, they have achieved excellent results in our important goal - Hamas will not rule Gaza. We are eliminating its military capabilities in a very impressive way."

He added that Israel is "making an effort from here and everywhere else to locate our abductees and return them. We are not giving up on it. We will continue to do this, until we get them all - the living and the dead together."

He offered \$5 million for any Gazan who returns a hostage, in addition to free and safe passage out of Gaza. "Choose - the choice is yours, but the result will be the same. We'll get them all back."

Netzarim is one of the two centers of Israeli control in the Gaza Strip, along with the Philadelphi Corridor that runs parallel to the Egyptian border.

NETANYAHU LOOKING TO BAN FORMATION OF STATE COMMITTEE OF INQUIRY INTO OCT. 7 (Times of Israel 11/21/24)

Prime Minister Benjamin Netanyahu is attempting to promote legislation that will ban the establishment of a state commission of inquiry into the October 7 Hamas terror onslaught, Israeli television reported Wednesday.

According to Channel 13 news, the legislation will instead allow for the establishment of a political commission of inquiry, which would be chaired by one coalition lawmaker and one opposition lawmaker. Senior security officials would also serve on the panel, the report said.

A separate report by the Ynet news site said a draft proposal of the legislation explicitly calls for outlawing any other investigative body from probing the Hamas-led massacres.

Netanyahu repeatedly put off the establishment of a state commission of inquiry, which is the body that enjoys the broadest powers until Israeli law, to investigate the government's failures that enabled the deadly Hamas attacks, claiming that all investigations must wait until the fighting in Gaza ends.

Earlier this month, however, the Israel Hayom daily reported that the premier was mulling the establishment of an alternate "special committee" to probe the failure to prevent thousands of Hamas-led Gazans from storming southern Israel to kill nearly 1,200 people and take 251 hostages.

Netanyahu has not accepted personal responsibility for October 7, which top security officials and some government ministers have done.

Responding to the Channel 13 report on X, Opposition Leader Yair Lapid warned that a political commission of inquiry "cannot and will not happen."

"We will only vote in favor of a state commission of inquiry," he added.

MK Merav Ben Ari, of Lapid's Yesh Atid party, similarly voiced opposition to the reported plan, and vowed that the opposition "will not cooperate" with Netanyahu's attempt to "escape his responsibility for October 7. We will use every parliamentary right we have to torpedo the laws," she promised.

The independent Civilian Commission of Inquiry investigating the government's failures on October 7 also decried the proposed political committee, saying it was aimed at "thwarting a state commission of inquiry."

"This is what spin at the public's expense look like it," the group said.

State commissions of inquiry, the inquiry body that enjoys the broadest powers under Israeli law, are typically headed by a retired Supreme Court Justice. Esther Hayut would be a potential choice for that role, given that she just recently finished her tenure as president of the top court. But Netanyahu

is reportedly vehemently opposed to her appointment, given her outspoken criticism of his government's effort to radically overhaul the judiciary last year. Faced with mounting pressure, he has reportedly instead been looking for several months into Knesset legislation to establish an independent panel headed by a figure of his choosing.

Addressing the Knesset this summer, Netanyahu implied that he viewed a probe of October 7 as a bureaucratic nuisance, comparing current demands for such an investigation to bureaucratic inspections of the British military during the Napoleonic wars over 200 years ago.

Speaking after his recent ouster by Netanyahu, former defense minister Yoav Gallant said that one of the reasons he was fired was his insistence on the need for a state commission of inquiry.

Getting at the truth and extracting military, political and security lessons from October 7 is the only way to prepare Israeli forces for future challenges, Gallant argued.

5TH GRADER LEFT OUTSIDE SHELTER AMID HEZBOLLAH ROCKET ATTACK IN CENTRAL ISRAEL (YNet 11/20/24)

A 5th-grade student at Yitzhak Sadeh Elementary School in the central city of Kfar Saba was left outside a shelter during a Hezbollah rocket attack on Tuesday, sparking outrage from parents and prompting an apology from the Education Ministry.

According to parents, the student was delayed in reaching the shelter because he was in the bathroom when the sirens sounded. By the time he arrived, the door had already been closed. Educational staff reportedly refused to reopen it, citing safety procedures meant to protect those already inside in the event of a direct hit. The child was instructed to lie on the ground and cover his head as his classmates pleaded for him to be let in.

"His friends begged for him, but he was left crying outside the shelter," parents said. "The child is traumatized, and so are his friends and us."

A mother of another student at the school called the decision "a terrible blunder," questioning the protocols used. "They claimed these are the procedures, but who set them? The child was just a minute late—he was right by the shelter. How can you leave him outside?" she said.

The Education Ministry condemned the handling of the incident, calling it a "serious lapse in judgment." In a statement, the ministry emphasized that no child should ever be left out of a shelter during an emergency. "We will review the incident and immediately refresh emergency procedures to ensure this does not happen again," the statement read.

Parents expressed ongoing concern over the incident, with one mother saying she now feels anxious about sending her daughter to school. "These are little kids. They're already dealing with daily anxiety from everything going on, and now this? If it were their child, would they leave them outside?"

RELIGIOUS WOMEN BREAK BARRIERS IN NEW IDF COMBAT SOLDIER UNIT (JPost 11/20/24)

The first cohort of women will enlist in the IDF's religious women-only combat unit within the Combat Intelligence Corps, the organization Ohr Torah Stone announced on Tuesday.

According to the organization, the unit enables soldiers to observe and uphold their faith while serving in combat roles in the IDF. Ohr Torah Stone, which is leading the initiative, is doing so in response to the surge of 3,500 religious women drafted to the IDF in 2024, including 350 who drafted to combat roles following October 7.

The unit will be drafted on November 26 in the Combat Intelligence Corps (Isuf Kravi).

The unit will include a female halachic and spiritual advisor, Rabbanit Hila Naor, who directs Ohr Torah Stone's "Maaminot BeMadim" institute and will hold this role for the first time in the IDF's history.

"This initiative by the IDF responds to the strong and growing demand from religious women eager to serve in combat roles in the IDF," Naor said.

"They are stepping up in numbers we haven't seen before, showing remarkable dedication and resolve in the face of the current situation."

However, combat duty is difficult both physically and mentally, and the challenges posed to religious soldiers - particularly religious women soldiers - are many. We want to provide them with every support possible to make their service successful and meaningful."

Rina Mays, 18, from Ramat Beit Shemesh, spoke of her motivation to draft to the IDF and have a supportive framework. "I've always dreamed of contributing to my country in a meaningful way that resonated with me, and joining this unit felt like the right path for me."

"After hearing about this new unit from a friend who put me in touch with Rabbi Teharlev, I knew it was something I wanted to pursue - not just for myself but for other young women with religious backgrounds who want to serve but face unique challenges."

"This unit feels like the perfect path to achieve that goal. It won't be easy, but I'm ready to face those difficulties and hope it encourages more girls to follow," Mays shared.

Rabbi Ohad Teharlev, Dean of Ohr Torah Stone's Midreshet Lindenbaum seminary, through which hundreds of religious women enlist into non-combat units, approached the IDF with a recommendation they create a special unit where religious women could serve together and be accompanied by a halachic advisor.

Both Teharlev and Naor will provide the unit with halachic and spiritual guidance, and in the capacity of reserves, Naor will assist religious women in the unit with ongoing questions or challenges, be present for prayers, and teach weekly Torah sessions.

ISRAELI ARCHEOLOGY GIANT KILLED AFTER JOINING TROOPS IN LEBANON (Israel Hayom 11/21/24)

A distinguished Israeli scholar met a tragic end during an exceptional incident in Lebanon. Zeev "Jabo" Ehrlich, 71, was killed in an encounter after crossing into Lebanon with Golani Brigade forces while researching an ancient fortress. His family has been notified of his passing. It was unclear how he became embedded with the troops. Another soldier was killed in the incident, which is still being investigated.

Ehrlich stood among the leading authorities in the study of Judea and Samaria. As one of the founders of the Ofra Field School, he edited two influential book series focusing on the region. His scholarly legacy includes numerous academic publications and a weekly column in the Sabbath supplement of Makor Rishon.

Gush Etzion Council Head and former director of the Kfar Etzion Field School Yaron Rosenthal paid tribute to settlement pioneer Zeev (Jabo) Ehrlich: "Our hearts still struggle to comprehend the devastating loss of our dear friend Zeev 'Jabo' Ehrlich. Jabo was among the pioneering generation of tour guides and scholars of Judea and Samaria. Our generation followed his path and drank in his wisdom with unquenchable thirst."

"Throughout his decades of work, he guided, researched, and, with boundless curiosity, strived to explore every corner and examine every archaeological site. Few scholars in the field possessed his level of passion or demonstrated such complete devotion to the land. Personally, Jabo was not just a mentor but a friend, and over many years, I learned invaluable from him. His absence will be deeply felt. We must now endeavor to follow the monumental legacy he leaves behind."

Ehrlich personified the essence of Israel's historical scholarship. Equipped with a headlamp and Bible in hand, he would illuminate the ancient and sacred history of sites for IDF and Shin Bet personnel with characteristic expertise and passion.

RECORD-BREAKING RAINS SWAMP NORTHERN COAST, WITH MORE SHOWERS ON THE WAY (Times of Israel 11/19/24)

Record rains lashed northern Israel and the Haifa region Tuesday, inundating roads and prompting flash flood warnings for the Judean Desert and Dead Sea areas as the weather system moves south overnight.

In Ma'agan Michael, pouring rains swamped drainage channels, leading to flooding in parts of the coastal kibbutz. The Hof HaCarmel High School,

located in the community, sent students home early due to the flooding.

Video footage posted online showed students wading through knee-high water next to half-submerged cars in the school's parking lot.

In a statement, the Hof HaCarmel regional council explained that the "large quantity [of rain] put a burden on the drainage system, which had been clean and in working condition, but it could not withstand the unusually large amounts of water."

The Israel Meteorological Service said in a tweet that 196 millimeters (7.7 inches) of rainfall were recorded over a four-hour period in nearby Zichron Yaacov, setting a new record for the country. The figure represented some 60% of the area's average yearly rain total.

The record for a single day is 255 millimeters (10 inches), set in Kafr Qassem in November 1955.

Flooding fears led authorities to close a portion of Route 2, the busy coastal highway linking Tel Aviv to Haifa, for several hours Tuesday, with traffic redirected further inland.

The rain tapered off toward the evening, but was expected to pick up again across the north later on Tuesday night and continuing into Wednesday before clearing up on Thursday. Other parts of the country, including Tel Aviv, Jerusalem and the Dead Sea region, were also expected to see heavy rains Wednesday.

The IMS said there was a slight risk of flooding in the Judean Desert and around the Dead Sea, as well as along the coast and in the Shfela region due to the rain.

THIS IS HOW ISRAEL WILL APPLY MARTIAL LAW IN GAZA (Elisha Ben Kimon, YNet 11/20/24)

Israel appears to be on its way to realizing the idea of a military administration in the Gaza Strip. In view of actions on the ground, it seems that Israel has increased its activity toward implementation of the move. Netanyahu's senior coalition members, Finance Minister Bezalel Smotrich and National Security Minister Itamar Ben-Gvir, have already expressed their opinion on the matter countless times, but now things seem to be getting a push on the ground. Ynet has learned that, in the last few days, the security establishment is beginning to actively work with external companies that will handle all humanitarian aid issues in the Gaza Strip, under Israeli supervision.

This is the realization on the ground of plans that previously were only on paper. In addition, the IDF has deepened its seizure of territory in the Gaza Strip, expanding the axes it holds and establishing military outposts seemingly in order to seize a wide area and apply military administration in practice in the Gaza Strip. In recent days, lively discussions have been held on the issue between the various parties, including new Defense Minister Israel Katz, senior members of the defense establishment and other senior ministers, in order to promote the policy.

According to sources familiar with the details, some officials in the Southern Command are pushing from within the system for the implementation of military administration of the strip, and are creating a dialogue with the political echelon on the matter.

The move comes against the backdrop of two significant changes that delayed the cabinet members to the right of Netanyahu, and have now been removed: In Israel, the replacement of Defense Minister Yoav Gallant; and in the U.S., the victory of Donald Trump in presidential elections. Sources familiar with the details say that Gallant opposed Smotrich's ideas the West Bank and Gaza, and supported the position of the security system on a variety of issues.

Among other things, Gallant opposed Smotrich's position on the demolition of outposts, issuing administrative arrest warrants for extreme right-wing activists, and on the day after in the Gaza Strip. At the same time, the plans for seizing the territory as part of extracting a price from Hamas in Gaza correspond with settlers' plans to settle northern Gaza. Officials in the settlement movement claim that this is a historic period of time to change reality on the ground vis-a-vis the Palestinians, and an opportunity that will

not return.

The same sources claim that a decision was made to not wait for the new Trump administration to enter the White House, but to already carry out operations on the ground and build plans that will form the basis for the activities of the new administration. In this context, a senior official in the settlement movement explains that the main thing is to "maintain the integrity of the coalition at all costs."

Although no political decision has been made regarding the day after in the Gaza Strip, the main point of which is the establishment of a military administration, the government is dealing with it and working toward its realization. Besides the economic, logistical, infrastructural and security consequences of establishing a military administration, there are also far-reaching legal consequences regarding control over millions of Palestinians and the need to treat them humanitarily.

Civilian control in Gaza means that Israel will be required to provide for the needs of the population –such as humanitarian aid, electricity, communications and sanitation - and not just allow international organizations to deliver food and vaccines. In the absence of a decision by the political echelon, Israel has in recent months been forced to deal with petitions to the High Court regarding the "occupation" of the Gaza Strip - which involves many and weighty legal consequences about the treatment of the population, and also with international proceedings such as those conducted at the International Court of Justice in The Hague.

Another solution that is also on the table and which is not being promoted at all is giving control of Gaza Strip to another entity in the territory, such as the Palestinian Authority. This is a solution to which Netanyahu and members of his government are strongly opposed.

Alternatively, it is possible that another country will take responsibility for the strip, but most are opposed to the idea as long as Israel's fighting in Gaza continues.

AS NORTH NEARS A DEAL, UNIFIL'S FAILURES CRY OUT FOR OVERHAUL (Herb Keinon, JPost 11/20/24)

The 10,150-strong UN Interim Forces in Lebanon (UNIFIL) has been about as effective in stabilizing southern Lebanon – the goal of its original 1978 mandate – as the UN Relief and Works Agency for Palestine (UNRWA) has been in resolving the Palestinian refugee issue.

In other words: useless.

But while October 7 served as the catalyst for Israel to finally cut ties with UNRWA, there is no talk in the emerging arrangement that US envoy Amos Hochstein is putting together to end the fighting in the North and Lebanon to do away with UNIFIL.

This likely reflects a belief that the force still has some kind of constructive role to play in the region, though what that role might be remains unclear.

Not only has UNIFIL failed in its role of monitoring Hezbollah activity in southern Lebanon, but during the current fighting it has – on more than one occasion – served to shield Hezbollah. According to IDF forces, UNIFIL has at times even interfered in their attempts to clear the border area of Hezbollah fighters.

In addition, UNIFIL seems comically unable to blame Hezbollah for anything. On Tuesday, in a communiqué announcing that UNIFIL peacekeepers and facilities were targeted in three different incidents, it stated that one attack was caused by a rocket "fired most likely by non-state actors in Lebanon," while another incident involved "an armed person" who directly fired at the patrol.

An inability to name Hezbollah highlights the problem: a fear of the terrorist organization that paralyzes the peacekeepers. If UNIFIL cannot even identify Hezbollah as the organization that shot at its own troops, then how can it be trusted to prevent Hezbollah from rearming or reestablishing its presence in southern Lebanon? This was, after all, a key mandate under UN Security Council Resolution 1701, which ended the Second Lebanon War.

If UNIFIL is to have any role under the agreement that is now being hammered out with Lebanon, then it will need to be overhauled – its mandate

redefined and its makeup reconstituted. How this is to be done, and what shape this will take, is reportedly one of the issues that still has to be worked out in the Hochstein plan.

One of Israel's problems with UNIFIL is its composition.

Nearly 22% of the entire force is made up of peacekeepers from Islamic states that do not have any diplomatic ties with Israel: Indonesia (1,230), Malaysia (832), and Bangladesh (120). Turkey, as hostile to Israel as any of these states, contributes another 97 troops.

In addition, countries that take an openly hostile diplomatic position toward Israel make up another 15% of the delegation: China (419 troops), Ireland (349), and Spain (675). Are these nations truly reliable partners for Israel in maintaining future security arrangements along the border that will enable evacuated residents from the northern communities to return home?

In 2006, when Indonesia, Bangladesh, and Malaysia were included in the force, part of the rationale for adding them – and Turkey – was to ensure participation by Islamic countries so the mission would not appear to be a crusade of the West against the Islamic world.

While this logic may have made sense at the time, the question now is whether these nations—along with others openly hostile to Israel – can be trusted to fulfill their assigned duties.

UNIFIL was created in 1978 after Israel's Litani Operation to clear PLO terrorists out of southern Lebanon following the Coastal Road Massacre. At the time it was tasked with verifying the IDF's withdrawal and helping Lebanon, which was in the midst of a civil war, assert control over the region. Its mandate expanded significantly in 2006 under UN Security Council Resolution 1701, and among the roles it was tasked with was to keep southern Lebanon free of arms and militias other than the Lebanese army.

It failed miserably.

No one realistically expected UNIFIL to confront Hezbollah on the battlefield. However, at a minimum, Israel counted on it to document Hezbollah's growing fortifications and weapons smuggling from Iran – but even that it could not do.

Consider the 2017 report by then-UNIFIL commander Maj.-Gen. Michael Beary of Ireland. Beary, seemingly oblivious to the reality that Hezbollah had been building up fortifications and transferring massive amounts of weapons to southern Lebanon for years, declared, "I have no evidence, nor have I been provided with any evidence of weapons transfers into my area of operations. We are extremely active in the area, and if there was a large cache of weapons, we would know about it."

His comments came even as Hezbollah was openly boasting about its arsenal. Even when Israel exposed Hezbollah's extensive attack tunnels and weapons caches in the area, UN Secretary-General António Guterres backed Beary, insisting the UN had no evidence of arms stockpiles.

Fast-forward to the present: in October, Guterres opposed Prime Minister Benjamin Netanyahu's calls to evacuate UNIFIL from combat zones in southern Lebanon, effectively leaving the peacekeepers in the crossfire. Netanyahu said that UNIFIL was serving as a human shield for Hezbollah. According to the IDF, Hezbollah has fired dozens of rockets at Israel from positions near UNIFIL posts.

Instead of ensuring stability, UNIFIL has become a tool for Hezbollah. By embedding its operations near UNIFIL positions, Hezbollah exploits the peacekeepers as human shields.

Since the end of the Second Lebanon War in 2006, UNIFIL has proven completely ineffective. Consider Hezbollah's arms build-up and fortifications directly along Israel's border, including a labyrinth of underground tunnels rivaling those in Gaza – all under the noses of UNIFIL troops.

And since Israel launched its recent operations in Lebanon to dismantle Hezbollah's infrastructure, UNIFIL has further complicated IDF efforts while serving as a shield for the organization.

As an agreement is being finalized to change the security reality in southern Lebanon, one thing is clear: UNIFIL – if it is to play any role at all – needs to be completely overhauled.



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Tailor Made

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

At the beginning of Parshas Chayei Sarah, Rashi comments that Sarah's death follows immediately after the story of *Akeidas Yitzchak* because when Sarah heard that Avraham was on his way to sacrifice Yitzchak, the shock of the news caused her death. This seems difficult to understand. Obviously, Sarah was a very righteous and holy person. In fact, Rashi tells us in Parshas Vayeira (Bereishis 21:12) that Avraham was secondary to her in prophecy. Given that, why would it be that Avraham was willing to sacrifice Yitzchak for Hashem, yet Sarah was so overwhelmed by the thought that she died from it?

I once heard the following answer. It's not a question of greatness or holiness. Each individual is faced with a unique set of challenges. The test of *Akeidas Yitzchak* was made for Avraham, and therefore he was uniquely equipped to pass it. Sarah, on the other hand, great though she was, was not.

It is human nature to look around at other people and wish we had their circumstances. We look at our own challenges and they may appear to be overwhelming, while so many others seem to "have it easy". But we must understand, their challenges are suited for them – if we had their challenges, we wouldn't necessarily handle them the way they do. Our challenges are made for us, and therefore, by definition, we have what it takes to overcome them, if we muster the courage to do so.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Now Avraham was old... (24, 1)

Until the time of Avraham there was no such concept as old age. Avraham and Yitzchak looked exactly alike. One who wished to speak to Avraham would mistakenly speak to Yitzchak. Therefore, Avraham asked Hashem that he should give him the physical appearance of the elderly, so that he would be distinguishable from Yitzchak. (Sanhedrin 107b)

And Sarah laughed in her insides, saying, "After I have withered, shall I again have clear skin?" (Vayeira 18, 12)

Sarah wondered, "After my skin has wrinkled, will it smooth out?" (Bava Basra 87a)

If prior to Avraham's davening, people didn't take on an elderly appearance, what did Sarah mean that her skin had withered?

Parsha Riddle

Who was "Bakol?"

Please see next week's issue for the answer.

Last week's riddle:

Which three aspects of the mitzvah of Hachnasas Orchim (having guests) are derived from one word in this parsha?

Answer: The word "Aishel" is an acronym for Aleph - achila/eating, Shin - shtiya/drinking, Lamed - levaya/escorting. A host must give his or her guest food and drink, and then escort him or her when he or she leaves.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Chayei Sarah (24:17-21), the Torah relates:

The servant ran toward [Rivka] and said, "Let me sip, if you please, a little water from your jug." ... [Q]uickly she lowered her jug to her hand and gave him drink. ... [S]he hurried and emptied her jug into the trough and kept running to the well to draw water; and she drew for all his camels. The man was astonished at her, reflecting silently to know whether Hashem had made his journey successful or not.

The Sforno comments:

He did not say to her: "Do not trouble yourself so much," as would have been appropriate according to the rules of decency, in order that he might know and discern the nature of her piety and alacrity.

One wonders what the young girl Rivka was thinking as she exerted herself greatly on behalf of a group of grown men (see v. 32) who were apparently not bothering to lift a finger on their own behalf. Is there indeed a moral imperative to help those who refuse to make any effort to help themselves? The Torah (Shemos 23:5) commands: "If you see the donkey of someone you hate crouching under its burden, would you refrain from helping him? - you shall help repeatedly with him." The Mishnah (Bava Metzia 2:10) rules:

If the owner **went, and sat, and said** to a passerby: **Since** there is a **mitzva** incumbent **upon you** to unload the burden, **if it is your wish to unload** the burden, **unload it**, in such a case the passerby is **exempt, as it is stated:** "you shall help repeatedly **with him**," with the owner of the animal. **If** the failure of the owner to participate in unloading the burden was due to the fact **he was old or infirm**, the passerby is **obligated** to unload the burden alone.

R. Yehoshua Ratabi assumes that the same principle applies to the obligation to return lost property, and so it is sufficient to notify the owner of the location of his property, but one is not required to exert himself to return it on his own to the owner if the latter makes no effort to retrieve it himself. He adds, however, that voluntarily doing so is a meritorious act (Atar Piskei Din Rabani'im #2155, and cf. Pischei Choshen, Aveidah Ch. 7 n. 2).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We equal Achashverosh's kingdom.
2. We were all good.
3. The bind ended us.
4. I am the title now.

#2 WHO AM I?

1. I have four sets.
2. I was four hundred.
3. I am in the city of four.
4. I am the 'double.'

Last Week's Answers

#1 Akeidas Yitzchak (Blow to remember, In a bind, I caused blindness, I am the tenth (according to some).)

#2 Yitzchak (I made people laugh, I am the second, Mincha is mine, Korban.)

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