

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:41 | Havdalah 5:41

The Shabbos Shorts is sponsored by **Judith & Rabbi Marvin Goldman** to commemorate their 60th Wedding Anniversary מסי'ו אלול עד עולם and by **Ahuva & Eli Landy** in memory of Lisa Landy's 2nd Yartzheit.



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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

Barbara & Michael Blaustein on the upcoming wedding of their son Josh to Arielle Frankston-Morris.

Lauren Shaham & Ariel Winter on the engagement of their daughter Ilana to Ben Maybaum, and to Ben's parents, Nadine & Simon Maybaum of White Plains, NY. Mazal Tov to Ilana's brother Natan, Ben's brother Danny, and grandparents Bobbie & Rabbi Ed Winter of Skokie, IL, and Denise Feibusch of Modi'in, Israel.

Gila & Rabbi Myron Wakschlag on the birth of a granddaughter, Eliana Basya, born to their children Alana & Efraim Wakschlag of Chicago. Mazal Tov to big brother Roey, big sister Sammie, Savta Raba Judith Halpern, and to all the aunts, uncles, and cousins.

Condolences

David Katzenstein, Michael Katzenstein and Debbie Breslof on the passing of their mother, Inge Katzenstein. Shiva will be observed at the home of David Katzenstein, 115 North Sixth Ave., Highland Park NJ 08904, from Motzei Shabbos through Thursday morning. David may be reached via email at dmkatzenstein@gmail.com.

Kiddush & Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush is sponsored by **Barbara & Michael Blaustein** in honor of the Aufruf of their son Josh.

Shul Kiddush is sponsored by **Judith & Rabbi Marvin Goldman** in honor of their 60th Wedding Anniversary and by **Arielle, Martin, & Reese Katz**, Jo Jo Freundel, and Ilana & Dan Freundel in celebration of our matriarch **Sharon Freundel**, a beloved community morah, on the occasion of her 70th birthday. **Sephardic Minyan Kiddush** is sponsored by **Sol Chalom** and **Vic Rosenblum** in honor of Rabbi Yehoshua Levy, on completing Alshich's commentary on Sefer Shoftim with his morning Shiur, and beginning Sefer Shmuel Alef and by **Nino Srour** in memory of his father, Moshe Ben Luna, A"H.

Shalosh Seudos is sponsored in honor of **Ethan Cohen, Josh Breitstein, Barbara Price, Simi Franco**, and all the other volunteers and staff who make the Shalosh Seudos happen. Lists of the Honorees and the Sponsors will be available at Shalosh Seudos.

Drasha, Shiurim & Coffee Station Sponsors

8:45 Minyan Drasha is sponsored by **Sara Silver** to commemorate the Yahrzeit of her mother, Vivian Silver, A"H.

Hashkamah Minyan Shiur is sponsored 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 **Dena & Avi Kotek** in memory of Libka Faiga bas Chanoch.

Rabbi Rosenbaum's Wednesday night Melachim shiur is sponsored by **Debbie Rogal and Jay Rogal** in honor of a refuah shleima for Adira Elisheva bas Batya.

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:

4:45 (B,SBM), 4:30 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

7:00 (B), 8:45 (B), 9:15 (S)

8:00 (Sephardi, LBM), 9:15 (Teen,H)

Mincha:

2:30 (B), 4:25 (B), 4:30 (Sephardi, LBM)

Shalosh Seudos: 4:50 (S)

Maariv: 5:41 (B)

DIVREI TORAH:

8:45 Minyan:

Rabbi Postelnek

9:15 Minyan:

Rabbi Rosenbaum

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Sfas Emes Chabura: 8:55 (S)

Rabbi Rosenbaum

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 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 starting this week! - Family Chevrusah style learning in a fun environment! First Dor L'Dor is this Motzei Shabbos, November 9 at 7:00 PM in the Social Hall. This Dor L'Dor is sponsored by

Rochelle Dimont. [see flyer](#)

High School Boys Laser Tag - Motzei Shabbos, November 16 at The House. Lots more fun planned too!

Birthdays

The attendees of the 7:30 Maariv Minyan in honor of **Raph Ginsburg's** half birthday
Simi & Sammy Franco in honor of **Mindy Tolchinsky's** birthday!

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/GdkM5n3uJx44h8xFbwBEI0. 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.
Stand Together: Unity, Strength, and Resilience This event will feature high-level speakers, performers and public officials and include stories of unity and heroism. The event will take place on Sunday, November 10 at the Washington Nationals Stadium in D.C. Doors open at 12pm, pre-show starts at 1pm and program starts at 3pm concluding at 5pm. Register: <https://wp.yise.org/stand-together>
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 Pirkei Avos with Rabenu Yonah, 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.

Upcoming YISE Events

Coatroom Cleanup - The coats and other items in the upstairs and downstairs coatrooms will be removed on Wednesday, November 13.
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](#)
New SCP semester - Learning the Halachos of Timely Wages, Ribbis (Interest), and Tzedakah. Mondays at 8:45 PM. Begins November 11. Men's programming. Register at scp.gwckollel.org. [see flyer](#)
Kristallnacht Commemoration Program - Susan Warsinger will share her poignant story about being a child in Germany during Kristallnacht. Monday, November 11 at 7:30 PM on Zoom ID: 655 813 1022 Password: 365636. [see flyer](#)
Ask the Rabbi - This month's topic: Halachic Differences between Yom Tov and Shabbos. Tuesday, November 12 at 8:00 PM on Zoom A. Send in your questions to AskTheRabbi@yise.org by Sunday, November 10. [see flyer](#)
Our Experiences in the Military - Golden Network Lunch & Learn at YISE with Rabbi Saul & Mrs. Susan Koss. Wednesday, November 13, 12:15 PM at YISE. RSVP by November 10 to director@goldennetwork.org or 301-732-1773. [see flyer](#)
Men's Melaveh Malka - Join Rabbi Postelnek and friends for music, Divrei Torah and BBQ. Motzei Shabbos, November 16, 8:30 PM at the home of Goldie & Aharon Dovid Levy, 11205 Healy Street. To sponsor, visit www.yise.org/mmm. [see flyer](#)
Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>

The Week Ahead		Sunday November 10 9 Marcheshvan	Monday November 11 10 Marcheshvan Veterans Day	Tuesday November 12 11 Marcheshvan	Wednesday November 13 12 Marcheshvan	Thursday November 14 13 Marcheshvan	Friday November 15 14 Marcheshvan	Next Shabbos November 15-16 2024 15 Marcheshvan 5785 Parashas Vayeira Candle lighting: 4:35 Havdalah: 5:36 Friday Night: Mincha/Maariv: 4:35 (B, SBM), 4:30 (Sephardi, LBM) Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S) 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 4:30 (B), 4:25 (Sephardi, LBM) Maariv: 5:36
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)	4:40	4:40	4:40	4:40	4:40		
	Sephardi (LBM)	4:30	4:30	4:30	4:30	4:30		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		
Halachic Times: Latest Alos Hashachar 5:30 AM, Earliest Talis and Tefilin: 5:58 AM, Latest Netz: 6:53 AM, Latest Krias Shema: 9:19 AM, Earliest Mincha: 12:23 PM, Earliest Shkia: 4:52 PM, Latest Tzeis Hacoachavim 5:40 PM								
RABBI DOVID ROSENBAUM RABBI YOSEF POSTELNEK - ASST RABBI JOSH SEIDEMANN - PRESIDENT					NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, NOVEMBER 13, 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

***NEW DATE/TIME* MONDAY, 11/11 AT 7:30 PM**

KMS AND YISE PRESENT A

KRISTALLNACHT COMMEMORATION PROGRAM

FEATURING

SUSAN WARSINGER



Susan Warsinger was born Susi Hilsenrath on May 27, 1929 in Bad Kreuznach, Germany. On the night of November 9, 1938, Susi was awakened as a brick smashed through her bedroom window. The neighbors, adults and children, were hurling rocks and bricks at her family's home. Susi and her family sought refuge in the attic. For days, they hid in the attic with only apples to eat. Her parents eventually used their savings to smuggle her and a brother to France. In September 1941, the two finally arrived in New York.

On Kristallnacht November 9–10, 1938, thousands of Jewish businesses, homes and synagogues were attacked, and almost 100 Jews were killed during the violence. Some 30,000 Jewish men were sent to concentration camps.

ZOOM ID 655 813 1022, PASSCODE 365636

CHILDREN GRADES SIX AND ABOVE ARE ENCOURAGED TO ATTEND.

ASL SERVICES PROVIDED IF REQUESTED BY OCT 31. CONTACT DKATZ@YISE.ORG FOR MORE INFORMATION.

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



עופת אבות
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!**



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

PRESENTED BY
GREATER WASHINGTON JEWISH
COMMUNITY KOLLEL
OF THE WASHINGTON METRO AREA

Semichas Chaver

REVOLUTIONIZE YOUR TORAH LEARNING!

NEW SEMESTER BEGINS NOV. 11

Join over 3,500 students worldwide who are leading the new halachic revolution.

Learn and remember for years to come the most common halachos that arise daily.

Transform your Shabbos table with weekly take home questions and comics.

Understand the ethical & philosophical background of the halachos.

New Zman New Topic:
Business Halacha
Halachos of Timely Wages, Ribbis (Interest), and Tzedakah

RECEIVE SEMICHAS CHAVAR CERTIFICATE signed by:

HIS HONOR MEINERTEL SHULTZ, AND HIS HONOR RABBI SHAPS SHULTZ

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@gwskollel.org
THIS SEMESTER OF SCP HAS BEEN GENEROUSLY SPONSORED BY ARYEH MAY & FAMILY AND BY AVI & SHARISE GILBERT

Rabbi Hillel Shaps

SCP
SEMICHAS CHAVAR PROGRAM

Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht

ASK THE RABBI

Halachic Differences between Yom Tov and Shabbos:

What is not permitted when preparing food for Yom Tov? May I use a pepper grinder? Is borer allowed on Yom Tov?

Tuesday, November 12 • 8:00 – 9:00 PM
Zoom "A": Meeting ID: 416 963 9000 • Password: 492019

For more information and to submit questions anonymously, please contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com
To sponsor the class, please contact Simi in the office.

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

LUNCH & LEARN

OUR EXPERIENCES IN THE MILITARY

RABBI SAUL & MRS. SUSAN KOSS

WEDNESDAY, NOVEMBER 13TH
12:15 PM

YOUNG ISRAEL SHOMRAI EMUNAH
1132 ARCOLA AVE.
SILVER SPRING, MD 20902

RSVP BY 11/10
DIRECTOR@GOLDENNENETWORK.ORG
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Volume 31, Issue 3

Shabbat Parashat Lech Lecha

5785 - B"H

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

On Being a Jewish Parent - The most influential man who ever lived does not appear on any list I have seen of the hundred most influential men who ever lived. He ruled no empire, commanded no army, engaged in no spectacular acts of heroism on the battlefield, performed no miracles, proclaimed no prophecy, led no vast throng of followers, and had no disciples other than his own child. Yet today more than half of the billions of people alive on the face of the planet identify themselves as his heirs.

His name, of course, is Abraham, held as the founder of faith by the three great monotheisms, Judaism, Christianity, and Islam. He fits no conventional stereotype. He is not described as unique in his generation, as in the case of Noah. The Torah tells us no tales of his childhood, as it does in the case of Moses. We know next to nothing about his early life. When God calls on him, as He does at the beginning of this week's parsha, to leave his land, his birthplace, and his father's house, we have no idea why he was singled out.

Yet never was a promise more richly fulfilled than the words of God to him when He changed his name from Abram to Abraham: "For I have made you father of many nations."

There are today 56 Islamic nations, more than 80 Christian ones, and the Jewish state. Truly Abraham became the father of these many nations. But who and what was Abraham? Why was he chosen for this exemplary role?

There are three famous portraits of Abraham. The first is the Midrash we learned as children. Abraham, left alone with his father's idols, breaks them with a hammer, which he leaves in the hand of the biggest of the idols. His father Terah comes in, sees the devastation, asks who has caused it, and the young Abraham replies, "Can you not see? The hammer is in the hands of the largest idol. It must have been him." Terah replies, "But an idol is mere of wood and stone." Abraham replies, "Then, father, how can you worship them?"

This is Abraham the iconoclast, the breaker of images, the man who while still young rebelled against the pagan, polytheistic world of demigods and demons, superstition and magic.

The second is more haunting and is enigmatic. Abraham, says the Midrash, is like a man travelling on a journey when he sees a palace in flames: He wondered, "Is it possible that the palace lacks an owner?" The owner of the palace looked out and said, "I am the owner of the palace." So Abraham our father said, "Is it possible that the world lacks a ruler?" God looked out and said to him, "I am the Ruler, the Sovereign of the universe."

This is an extraordinary passage. Abraham sees the order of nature, the elegant design of the universe. It's like a palace. It must have been made by someone, for someone. But the palace is on fire. How can this be? Surely the owner should be putting out the flames. You don't leave a palace empty and unguarded. Yet the owner of the palace calls out to

him, as God called to Abraham, asking him to help fight the fire.

God needs us to fight the destructive instinct in the human heart. This is Abraham, the fighter against injustice, the man who sees the beauty of the natural universe being disfigured by the sufferings inflicted by man on man.

Finally comes a third image, this time by Moses Maimonides: After he was weaned, while still an infant, Abraham's mind began to reflect. Day and night, he thought and wondered, "How is it possible that this celestial sphere should continuously be guiding the world and have no one to guide it and cause it to turn, for it cannot be that it turns itself?" He had no teacher, no one to instruct him in anything. He was surrounded, in Ur of the Chaldees, by foolish idolaters. His father and mother and the entire population worshipped idols, and he worshipped with them. But his mind was constantly active and reflective, until he had attained the way of truth, found the correct line of thought, and knew that there is one God, He that guides the celestial spheres and created everything, and that among all that exists, there is no God beside Him.

This is Abraham the philosopher, anticipating Aristotle, using metaphysical argument to prove the existence of God.

Three images of Abraham; three versions, perhaps, of what it is to be a Jew. The first sees Jews as iconoclasts, challenging the idols of the age. Even secular Jews who had cut themselves adrift from Judaism were among the most revolutionary modern thinkers, most famously Spinoza, Marx, and Freud. Thorstein Veblen said in an essay on "the intellectual pre-eminence of Jews," that the Jew becomes "a disturber of the intellectual peace . . . a wanderer in the intellectuals' no-man's-land, seeking another place to rest, farther along the road, somewhere over the horizon."

The second sees Jewish identity in terms of tzedek umishpat, a commitment to the just society. Albert Einstein spoke of the "almost fanatical love of justice" as one of "the features of the Jewish tradition which make me thank my stars that I belong to it."

The third reminds us that the Greek thinkers Theophrastus and Clearchus, disciples of Aristotle, speak of the Jews as a nation of philosophers.

So these views are all true and profound. They share only one shortcoming. There is no direct evidence for them whatsoever in the Torah. Joshua speaks of Abraham's father Terah as an idolater, but this is not mentioned in Bereishit.

The story of the palace in flames is perhaps based on Abraham's challenge to God about the proposed destruction of Sodom and the cities of the plain: "Shall the Judge of all the earth not do justice?" As for Abraham-as-Aristotle, that is based on an ancient tradition that the Greek philosophers (especially Pythagoras) derived their wisdom from the Jews, but this too is nowhere hinted in the Torah.

What then does the Torah say about Abraham? The answer is unexpected and very moving. Abraham was chosen simply to be a father. The "Av" in Avram/Avraham means "father". In the only verse in which the Torah explains the choice of Abraham, it says: 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."

The great scenes in Abraham's life – waiting for a child, the birth of Ishmael, the tension between Sarah and Hagar, the birth of Isaac, and the Binding – are all about his role as a father (next week I will write about the troubling episode of the Binding).

Judaism sees parenthood as the highest challenge of all. On the first day of Rosh Hashanah – the anniversary of Creation – we read of two mothers, Sarah and Hannah, and the births of their sons, as if to say: Every life is a universe. Therefore if you wish to understand the creation of the universe, think about the birth of a child.

Abraham, the hero of faith, is simply a father. Stephen Hawking famously wrote at the end of A Brief History of Time that if we had a Unified Field Theory, a scientific "theory of everything", we would "know the mind of God." We believe otherwise. To know the mind of God we do not need theoretical physics. We simply need to know what it is to be a parent. The miracle of childbirth is as close as we come to understanding the love-that-brings-new-life-into-the-world that is God's creativity.

There is a passage in Yossi Klein Halevi's book on Christians and Muslims in the land of Israel, At the Entrance to the Garden of Eden. Visiting a convent, he is told by a nun, Maria Teresa: "I watch the families who visit here on weekends. How the parents behave toward their children, speaking to them with patience and encouraging them to ask intelligent questions. It's an example to the whole world. The strength of this people is the love of parents for their children. Not just the mothers but also the fathers. A Jewish child has two mothers."

Judaism takes what is natural and sanctifies it; what is physical and invests it with spirituality; what is elsewhere considered normal and sees it as a miracle. What Darwin saw as the urge to reproduce, what Richard Dawkins calls "the selfish gene", is for Judaism high religious art, full of drama and beauty. Abraham the father, and Sarah the mother, are our enduring role models of parenthood as God's gift and our highest vocation.

Shabbat Shalom: Rabbi Shlomo Riskin

Abraham – Path Breaker or Path Follower -

"Now the Lord said unto Abram, get out of your country, and from your kindred place, and from your fathers house, unto the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing."

In these words we have the first of Abraham's ten tests – the difficult divine demand that the first Jew leave hearth and home and follow God into a strange and unknown land. In return, there is the divine promise of ultimate national greatness and international leadership. But why does God single out Abraham?

At this fateful moment, the Torah seemingly takes Abraham's faith and religious quest for granted without providing a clue as to how, where and why this particular nomad is worthy of divine trust and blessing. In the closing verses of Noach, we read about his genealogy, the names of his father, brother,

By Sari and Russell Mayer, Avi, Atara and Arella, on the occasion of the 22nd yahrzeit (13 Marcheshvan) of Sari's mother, Mrs. Rita M. Walker, z'l, (Rivka bas Reuven)

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nephew and spouse. We are provided with dry facts, travelogue locations on a map, ages at time of death. But there is nothing substantive telling us how the initiator and prophet of ethical monotheism arrived at the point where he even had a relationship with God. Is this the first time God speaks to him? And if it is, what makes the Divine believe that Abraham would heed His call?

What seems to be absent from the text is made up for in a midrash which identifies Abraham's father, Terah, not only as an idolator, but also as a wealthy businessman who actually trafficked in idols. His son Abram discovered the God of the universe by his own faculties of reason at a very young age. When Terah had to go on a business trip, he left his young son Abram in charge of the idols store. The proprietor returned to find all of his idols but one smashed to smithereens. Abram explained that a woman had brought food for her favorite idol, whereupon all of the other idols fought over the sumptuous dish. The strongest one was the victor, having vanquished all the others. When Terah expressed skepticism, Abram mocked his father's belief by proving to him that even he was aware of the limitations of the works of his hands.

Terah's shop was not some fly-by-night affair rented in temporary quarters near the busiest section in town to get the crowd before the holidays. It was rather a thriving center for the idol arts – more like the luminescent chambers in any large museum with spotlights and acres of space to dramatize the repose of the idols and to explain the philosophy of idolatry. Abraham's action was not a mere childish prank. It was a revolutionary stroke which changed the way humanity perceived its own reality and the reality of the universe for all subsequent generations. In this midrash, Terah is seen as a primitive representative of an outmoded religion, whose iconoclast, revolutionary son broke with his father to create a new faith commitment which would ultimately redeem the world. 'Get out of your father's house,' says God to the 'born again' Abraham.

But what if there is another way of looking at Terah more in accord with the biblical text itself? What if Terah had discovered God first – and so Abram was not so much a path breaker as he was a path follower? Perhaps Abraham was not so much a rebellious son as he was a respectful son, who continued and built upon the road laid out for him by his father?

After all, there is every reason to believe that when God tells Abraham to go forth from his country, his birthplace, to a land that God will reveal, God is communicating to a man who was already in an advanced state of God consciousness, a mind-set that was most probably based on a religious awareness first glimpsed at home. Terah himself may at one time have been a believer in idol power but may slowly have turned to the One God while Abraham was yet a very young lad, or even before Abraham was born. I suspect that a subtle clue testifying to the correctness of this position is to be found in an otherwise completely superfluous verse, especially when we remember that the Torah is not in the practice of providing insignificant travelogues.

"Terah took his son Abram, his grandson Lot the son of Haran and his daughter-in-law Sarai, the wife of his son Abram, and they set out together from Ur of the Chaldeans for the land of Canaan; but when they had come as far as Haran, they settled there. ... Terah died in Haran."

Why is it that Terah sets out for Canaan, the very place where Abraham himself ends up at the relatively advanced age of seventy-five at the behest of a call from God? Could Abraham have been completing the journey his father had begun decades earlier? And what was special about Canaan? Why would Terah have wished to journey there and why does the Torah believe the journey significant

enough to be recorded even though Terah never made it to Canaan?

Later, Abram wages a successful war against four despotic kings in order to save his nephew Lot, who had been taken captive by them. The text then cites three enigmatic verses, which record that Malkizedek, the King of Shalem, a priest of God on High, greets Abram with bread and wine, and blesses him: "Blessed be Abram to God on High, possessor of heaven and earth, and blessed be God on High, who delivered your enemies into your hand."

Abram then gives Malkizedek a tribute of one tenth of his spoils. Now the city of Shalem, JeruSalem, was the capital city of Canaan – and this is the first time it is mentioned in the Bible. Malkizedek literally means the King of Righteousness, and Jerusalem is biblically known as the City of Righteousness. From whence did this Malkizedek, apparently older than Abram, hear of God on High (Kel Elyon)? Nahmanides maintains that from the very beginning of the world, the monotheistic traditions of Adam and Noah were preserved in one place in the world – Jeru-Salem, Canaan. Indeed, the flood never damaged Canaan. Their king, Shem son of Noah, also known as Malkizedek, was a priest to God-on-High, teaches Nahmanides. If so, it seems logical to suggest that Terah was someone who had come to believe in this One God even in the spiritual wilds of Ur of the Chaldeans – and therefore set out for Canaan, the land of monotheism, where he wished to raise his family. He may even have had contact with Malkizedek, who greets the son of his friend with religious words of encouragement to the victor of a religious battle in which right triumphed over might, a victory of the God of ethical monotheism. Like so many contemporary Jews who set out for Israel, Terah had to stop half way and didn't quite make it. But all along God was waiting for Terah's son to embrace the opportunity to continue where his father had left off.

The common view of Terah has Abraham defy his father's way of life as he creates his own way, becoming in effect a model for many modern day penitents who radically break away from non-believing parents, rejecting everything from their past. In the alternate view that I propose, Abraham follows in his father's footsteps, builds on his father's foundation, redefines his father's way of life and for the first time in history paves the way for himself as well as others to move up the spiritual ladder by not only continuing but also advancing. Abraham is the model for those spiritual idealists who – upon embarking on a journey of religious hope – look at their pasts with an eye for reinvesting what is salvageable, attempting to improve rather than reject. Whose path survives, thrives and becomes a link to the next generation? The revolutionaries, the evolutionaries, or a combination of both? It depends probably on who and what your parents happened to have been.

The Person in the Parsha: R. Tzvi Hersh Weinreb Starting Over from Bereshit - There are moments in life when we must start all over, when we have no choice but to begin again. Such moments seem to typically follow tragic events. Sudden loss, especially the loss of those closest to us, forces us to begin again. Our only other options are lifelong despair and depression.

There are times when even good fortune demands that we begin again. Acceptance into a new professional career, or a move to a new community, or marriage, all require a new response, and often an entirely new way of life.

I write these words after one of the most horrible catastrophes in recent Jewish history, Hamas' invasion into Israel's homeland and its consequent massacre, torture, and kidnapping of well over a thousand civilians and soldiers.

What I can do and will do is to ask that you consider, if not immediately then as the way forward becomes clearer, that we now have a responsibility to begin again. As individuals, as communities, and as a Jewish nation, we must start over. We must reconsider old habits, past strategies, former relationships, and long held ideologies and beliefs.

In short, borrowing from an old Yiddish adage which Naomi Shemer used as the title of one of her poems, we are all now challenged to "begin anew from Bereshit."

How apt it is that this column is dedicated to Parshat Lech Lecha. This parsha begins with the Lord's instruction to Abram to begin again, to start all over. We know that his father took some of his family on the journey from the land of Canaan, but never quite made it there until the father died. All that was recorded in last week's parsha. Then Abram began anew. He readied himself to face the various challenges, nisyonot, that lay ahead. Beginning again was just the first of these challenges.

We, the Jewish people, are all descendants of Abraham. Even converts to the Jewish faith typically adopt the name Abraham for themselves or refer to themselves as ben Avraham, a son of Abraham. Like our forefather, we all are called upon, at critical moments in our long history, to begin again, to start anew.

I am not sufficiently arrogant, however, to offer direction to an entire nation or even to any one specific community. I will instead confine myself in this column to guidance for those interested in, resorting to a psychological terminology that I picked up in graduate school, the "developmental task" of lifelong Torah study. This is a task incumbent upon us all.

In the future, however, I will endeavor to bring to your attention themes from future parshiot which detail ways in which the Jewish nation as a whole must "begin anew."

Rabbi Yaakov Kamenetsky, z"l, was born and educated in pre-Holocaust Lithuania. He told me about his childhood friend, Asher from Lithuania. Seventy years later, their paths again crossed on the day before Yom Kippur and Rabbi Kamenetsky went to the mikva before the Day of Awe.

How surprised he was to encounter Asher there! They joyously reunited, trying to catch up with all that had transpired in their long lives. Then, in the dressing room, Rabbi Kamenetsky donned his arba kanfot, his under garment with ritual fringes, or tzitzit. His garment extended from his neck down to his knees, in accordance with Jewish custom.

He was stunned to observe that Asher too had donned a similar garment. But his merely extended from his neck to his chest. As the Rabbi explained to me, "it was like a baby's bib!"

When the Rabbi asked Asher why he wore such an inadequate garment, Asher responded: "You must remember my old Zaidi, my grandfather. He did not accompany us to the United States. He felt that our religious observance would be compromised there. But he did call me over to him and pointing to my arba kanfot—I was then only eight years old— instructed me to always wear this garment. And so, although I am now 6 feet tall, I continue to wear the same size garment that I wore then."

Rabbi Kamenetsky then drove home his point to me. Just as a grown man cannot wear a child's clothing, so must a grown person's understanding of Torah grow as he matures. A ten-year-old must be taught Torah at his or her level. So must the twenty-year-old and thirty-year-old and fifty-year-old and eighty-year-old approach Torah anew as he or she advances through life's stages.

Each year of our lives requires us to return to the beginning. To return to Bereshit again. To readjust our understanding to conform with the lessons we have learned earlier in our lives. [Excerpt]

The Gemara (*Sanhedrin* 97a) refers to the first two millennia of world history as, "The Two Thousand Years of *Tohu* / Emptiness," and to the next two millennia as, "The Two Thousand Years of Torah." That latter era began when Avraham Avinu was 52 years old--soon after he recognized *Hashem*--and ended approximately when the *Mishnah* was written. During that era, even before the Torah was given (in the year 2448), the Patriarchs and their descendants studied and taught Torah (see, e.g., *Bereishit* 18:19). The final two millennia are known as, "The Two Thousand Years of *Mashiach*," because, explains *Rashi* z"l, they make up the era when we await the Redeemer's arrival.

Midrash Rabbah comments similarly on the verses (*Bereishit* 1:2-3), "The earth was astonishingly empty, with darkness upon the surface of the deep"--this refers to the earlier generations--"And *Elokim* said, 'Let there be light'--this refers to Avraham. [Until here from the *Midrash*.]

But what was unique about Avraham? asks R' Gershon Chanoch Henach Leiner z"l (1839-1890; *Radzhiner Rebbe*, best known for his efforts to reintroduce the *Mitzvah* of *Techeilet*). Were there not others who recognized *Hashem*; for example, Malki-Tzeddek, about whom we read in our *Parashah* (14:18), "He was a priest of *Kel*, the Most High"?

The *Radzhiner Rebbe* answers: Indeed, there were others, such as Malki-Tzeddek--the same person as Shem, the son of Noach--who recognized *Hashem*, but they considered Him "Most High," i.e., a Diety to Whom man cannot relate. Avraham was the first, however, to recognize that man can have a relationship with *Hashem*. That relationship was completed with the *Mitzvah* of *Brit Milah*--a sign of the relationship that was placed on his body. (*Sha'ar Ha'emunah V'yesod Ha'chassidut*)

Shabbat

R' Ben-Zion Meir Chai Uziel z"l (1880-1953; *Sephardic* Chief Rabbi of Israel) writes: The *Mitzvah* of *Shabbat* contains within it two remembrances that are fundamental to our Torah and our nationhood--remembrance of Creation and remembrance of the Exodus. When we remember the first, we are reminded that man is the pinnacle of Creation and of G-d's Will. The heavens and earth and everything in them are not some machine, a mere collection of gears, that necessarily exists, that operates automatically, or that has no purpose. It is a novel Creation resulting from the Will of the One Who made it, and man is at its pinnacle. Remember Creation, recognize its secrets, know what makes it function, and choose your path in life accordingly.

R' Uziel continues: Know, man, that you are not a small cog in the big machine of Creation. With your Divine soul, you rule over it and are distinguished from all other creatures. You are not an ant whose entire mission is to store food in the summer; indeed, your mission does not involve food at all. You are a creation that has a mission. Your are here to prepare in the foyer--this world--to enter the banquet hall--the World-to-Come.

When we remember the Exodus, continues R' Uziel, we remember how we were once enslaved, body and soul, to a master, with no purpose other than to fulfill the will of that master. We remember how we were once slaves to food (see *Bemidbar* 11:5). In contrast, when *Shabbat* comes, we prepare in advance so that the holy day will not be consumed by worries about food. On *Shabbat*, we disengage from this world and feel the ultimate joy of freedom.

(*Shabbat U'mo'ed* p.39)

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"He said to Avram, 'Know with certainty (literally, 'Know, you shall know') that your offspring will be foreigners in a land not their own; they will serve them, and they will oppress them four hundred years'." (15:13)

Midrash Rabbah comments: Know that I will disperse them, and know that I will gather them in. Know that I will pledge them as collateral, and know that I will redeem them. Know that I will subjugate them, and know that I will save them. [Until here from the *Midrash*]

R' Yehuda Loewe *z"l* (*Maharal* of Prague; died 1609) asks: It would have been enough to say, "Know that I will subjugate them, and know that I will save them." Why does the *Midrash* seemingly say the same thing in three different ways?

He explains: The *Midrash* understands that the repetition, "Know, you shall know," is meant to refer to two different things: subjugation and salvation. But the *Midrash* wants to teach something more: that the fact that there will be subjugation is proof that there will be salvation. This is what the *Midrash* means when it says, "Know that I will disperse them, and know that I will gather them in." The natural state of the Jewish People is to be united, and dispersion is unnatural for the Jewish People [see below]. Therefore, if you see that the Jewish People are dispersed, you can be certain that we will be gathered in. Similarly, it is unnatural for the Jewish People to be dominated by another nation. Therefore, if you see that the Jewish People are, so-to-speak, pledged as collateral, know for certain that *Hashem* will redeem us. (*Netzach Yisrael* ch.1)

R' Avraham Tilman *shlita* (Yeshivat Chen Ba'midbar in Arad, Israel) writes: *Maharal* does not mean that the Jewish People are, in practice, more united than other nations. Rather, he means that the Jewish People are united by something that is part of our essence and is eternal, unlike other nations that are formed to achieve some shared social, political, or economic goal, or because their people happen to live on the same land. This is what the verse means when it says (*Shmuel II* 7:23), "And who is like Your people, *Yisrael*, one nation on earth."

What unites the Jewish People? The Torah we received from Heaven and the shared mission it gives us! Other nations also have codes of law and etiquette, but not like the Torah. The world consists of two seemingly unrelated realms--the physical and the spiritual--and other nations' laws and etiquette address only how to get along in the physical world. The Torah, in contrast, is G-d's own instructions for how to bring spirituality--to bring G-d Himself--into the physical world. These instructions were given to all the Jewish People and, because we have a common mission, dispersion is unnatural for us. (*Be'ur Al Netzach Yisrael*)

"Avram took his wife Sarai, and Lot, his brother's son, and all their wealth that they had amassed, and the souls they had made in Charan, and they left to go to the land of Cana'an, and they came to the land of Cana'an." (12:5)

R' Avraham ben David *z"l* ("*Ra'avad*"; Provence; died 1198; best known for his glosses on *Rambam's Mishneh Torah*) writes: After a convert immerses in a *Mikvah* as part of the conversion process, he recites the blessing, "Who commanded us regarding *Tevilah* / immersion." Though we usually recite blessings before doing a *Mitzvah*, this person cannot do so because he is not yet Jewish.

Ra'avad continues: One might ask, "Where was he commanded" (i.e., how can he say, "Who commanded us")? *Ra'avad* answers: In the verse, "The souls they made in Charan." How did Avraham and Sarah "make" souls? If all the world's people would work together, they could not create even one gnat! Rather, the verse refers to the people that Avraham and Sarah converted and brought under the wings of the *Shechinah*.

(*Ba'alei Ha'nefesh*: End of *Sha'ar Ha'tevilah*)

R' Avraham Sherman *shlita* (now-retired member of Israel's Supreme Rabbinical Court) explains: How does the phrase, "The souls they made in Charan," imply that the conversion process is a *Mitzvah*? Avraham himself was not motivated by any command to convert people! Moreover, Avraham lived before the Torah was given, so how can a verse about Avraham be the source of a *Mitzvah* for us?

R' Sherman answers: R' Moshe ben Maimon *z"l* (*Rambam*; 1135-1204; Spain and Egypt) writes that the *Mitzvah* to love *Hashem* (*Devarim* 6:5) includes encouraging other people to love and serve *Hashem*, for when one loves another, he wants others to love that person too. Similarly, if one loves *Hashem*, because he has recognized the truth of *Hashem's* existence, he will want others to love *Hashem* also. Certainly, he does not want others to deny *Hashem's* existence; he wants them to recognize the truth that he has recognized. We find, *Rambam* continues, that Avraham Avinu is called (*Yeshayah* 41:8), "Avraham, who loved Me." And, we find that Avraham encouraged others to believe in *Hashem*, as we read, "The souls they made in Charan." You, likewise, should encourage others to love *Hashem* just as you love Him, *Rambam* concludes.

R' Sherman continues: *Rambam* does not say expressly that there is a *Mitzvah* involved in converting converts. However, based on *Rambam's* words about what follows from loving *Hashem*, we can understand also *Ra'avad's* assertion that there is a *Mitzvah* involved in facilitating others' conversions--specifically, the *Mitzvah* to love *Hashem*.

(*Ateret Avraham: Geirut* p.4-5)

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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NETANYAHU DROPS POLITICAL BOMBSHELL, FIRING DEFENSE MINISTER YOAV GALLANT (j24News 11/5/24)

Citing a breakdown in trust during Israel's ongoing multi-front war, Prime Minister Benjamin Netanyahu dismissed Defense Minister Yoav Gallant on Tuesday. Gallant will be replaced by Israel Katz, the current foreign minister. Netanyahu's decision sent shockwaves through Israel, with opposition leaders branding it "madness," and pointing out that its timing, coinciding with the U.S. election, appeared calculated to minimize the fallout.

Gallant issued a statement, saying his priority is Israel's security, not party politics. "My priorities have always been clear: the State of Israel, the IDF and the defense establishment—only then comes my personal future," he said, pointing out that his dismissal comes after a "series of stunning achievements" by the IDF, Shin Bet, and Mossad.

"We struck in Gaza and Lebanon, eliminated terrorist leaders across the Middle East, and for the first time ever delivered a precise, lethal and swift blow to Iran. I am proud of the defense establishment's accomplishments," he added.

Gallant cited three reasons that prompted the decision. Firstly, it had to do with the military draft of the ultra-Orthodox Jews: "I insisted that all citizens should join the army. This is not only a social issue, but it is central to our future. In this war, we have lost hundreds of warriors, men and women."

"The second is our duty to return the hostages. We must do this as quickly as possible, while they are alive. This can be achieved, it is entirely feasible," noted Gallant.

The third reason, according to Gallant, was his stance on creation of a state commission to probe the October 7 mistakes: "Only a real investigation will allow us to learn lessons from the failure."

REPORT: NETANYAHU PLANNING TO FIRE IDF, SHIN BET CHIEFS NEXT (Arutz-7 11/5/24)

Political sources said that Prime Minister Benjamin Netanyahu's surprise announcement of the dismissal of Defense Minister Yoav Gallant may be the first in a series of moves to replace the leaders of Israel's security apparatus. Among the officials who are reportedly on the chopping block are IDF Chief of Staff Herzi Halevi and Israel Security Agency (Shin Bet) chief Ronen Bar. The Prime Minister's Office rejected the reports and stated, "The reports to the effect that the Prime Minister intends to dismiss senior officials in the security services are incorrect and are designed to sow discord and rifts. This is also the case with the mendacious reports that the haredi ministers were in on the matter. They learned about it from the media."

Later on Tuesday, the Prime Minister's Office said in a statement that Netanyahu spoke with the IDF Chief of Staff, the head of the Shin Bet and the head of the Mossad.

"The Prime Minister said in his conversations with the heads of the security branches that he expects to continue working together with the new Defense Minister," the statement added.

Netanyahu had explained earlier that his decision to dismiss Gallant was the result of a crisis of trust and significant differences between the two in the management of the war. "My highest commitment as Prime Minister of Israel is to maintain Israel's security and bring us to a complete victory."

"Significant gaps were discovered between myself and Gallant in the management of the campaign, and these gaps were accompanied by statements and actions that contradicted the decisions of the government and the cabinet. I made many attempts to bridge these gaps, but they kept getting wider. They also came to the public's attention in an unacceptable

way, and worse than that, they came to the knowledge of the enemy - our enemies took pleasure in this and derived a lot of benefit from it," he said.

Netanyahu stated that he is in favor of differences of opinion, "But the crisis of trust that gradually opened up between myself and the Minister of Defense has become public, and this crisis does not allow for the proper continuation of the management of the campaign. I'm not the only one who says this, most of the members of the government and most of the members of the cabinet, almost all of them share this feeling that this cannot continue."

"In light of this," he said, "I decided today to end the term of office of the Minister of Defense. In his place, I have decided to appoint Minister Israel Katz. Israel Katz has already proven his abilities and his contribution to national security as Minister of Foreign Affairs, as Minister of Finance, and as Minister of Intelligence for five years, and no less important than that, as a member of the political and security cabinet for many years."

SA'AR, NETANYAHU SIGN COALITION AGREEMENT (JPost 11/6/24)

Prime Minister Benjamin Netanyahu and United Right chairman and foreign minister-elect MK Gideon Sa'ar signed a coalition agreement on Wednesday morning, officially cementing Sa'ar's entry into the coalition.

According to the agreement, Sa'ar will become foreign minister, and fellow party member MK Ze'ev Elkin will become a minister within the Finance Ministry, who will receive authority over the directorates responsible for rehabilitating the North and South, as well as joining the team responsible for deciding the day-after the war in Gaza.

Another party member, MK Sharren Haskel, will become deputy foreign minister.

The foreign ministry will also receive a NIS 545 million budget increase for

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Young Israel of Brookline, MA
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public diplomacy (hasbara). According to a statement by Sa'ar, the budget will go towards "media campaigns abroad, in the foreign press, on social media, and more."

These will include "concentrated activity on US campuses to change their attitude towards Israel and its policies while cooperating with the Jewish community in the US and without harming the activity of the Diaspora Affairs Ministry."

Sa'ar will also take a "permanent part" in security and diplomatic consultations, including on the topic of the "Iranian nuclear plan."

The coalition agreement was signed after Sa'ar first joined the government in September as a minister-without-portfolio, without committing to coalition protocols. The new agreement means that Sa'ar's four MKs are now committed to coalition discipline. It is unclear whether or not they will support bill initiatives to exempt haredi (ultra-Orthodox) yeshiva students from military service, which Sa'ar said recently he would oppose.

In addition, Sa'ar's party will receive veto power over bills related to the government's judicial reform, as well as regarding issues of religion and state.

The agreement came after Netanyahu said on Tuesday evening that he was removing Defense Minister Yoav Gallant in favor of Foreign Minister Israel Katz. Katz's departure from the foreign ministry enabled the prime minister to appoint Sa'ar to the position.

Later on Wednesday, Coalition Whip Ofir Katz announced that sanctions were being applied to two MKs in the Likud who said publicly that they opposed the haredi daycare bill, which incentivizes IDF draft evasion of haredi yeshiva students.

Dan Illouz will be removed from his position as a member of the Foreign Affairs and Defense Committee and Economy Committee and will be prevented from proposing new bills for a month and a half. Yuli Edelstein also will not be able to propose bills for a month. Yisrael Beytenu faction coordinator MK Oded Forer announced that his party would offer Illouz and Edelstein to use some of its quota of bill proposals, saying they should be rewarded and not punished for their actions.

FOLLOWING GALLANT'S FIRING, U.S. OFFICIALS FEAR THEY'VE LOST THEIR NETANYAHU GOV'T LIAISON (Ha'aretz 11/6/24)

Israeli Prime Minister Benjamin Netanyahu's decision to fire Defense Minister Yoav Gallant on Tuesday evening caught Israel's allies by surprise and proved to be of particular concern to the Biden administration and European countries.

For many countries, Gallant is perceived as the most moderate and responsible figure in Netanyahu's current government, especially since the resignation of former ministers Benny Gantz and Gadi Eisenkot from the war cabinet in June. They view the decision to dismiss Gallant as a negative development which will strengthen the more extremist elements in the coalition and make cooperation between Israel and Western countries more difficult.

The clearest and most public criticism has been voiced by the Biden administration, which learned of the firing in the midst of Election Day in the United States, without any prior notice from Israel. In recent months, Gallant was the administration's main point person in Israel and spoke regularly with The United States Secretary of Defense Lloyd Austin, Secretary of State Antony Blinken and other top administration officials.

Netanyahu's decision to fire him has left the administration without a "natural address" in the current government, according to a source at the State Department.

The discussions with Gallant reflected not only his status as the most senior minister in the government, but also the personal trust that had developed especially between him and Austin, who, like Gallant, had been a general in his country's army before he embarked on a political career.

The only remaining minister in the current government who has maintained a continuous relationship with top administration officials in the United States is Minister of Strategic Affairs Ron Dermer, a close associate of Netanyahu's

who is not particularly well-liked in the administration, in contrast to Gallant.

"Dermer is an emissary for Netanyahu," an ambassador from a European country who met with Gallant several times during the course of the war explained to Haaretz. "Gallant says the truth and also speaks on behalf of Israel's soldiers."

Gallant's dismissal is also rousing concern in the context of his firm position in favor of a deal for the release of the estimated 101 Israeli hostages in the Gaza Strip in recent months, even at the price of significant compromises on Israel's part. This is in contrast to most of the government ministers, who are opposed to a deal or who have not spoken out on the subject. "On the issue of the hostages, it feels as if he's truly committed to bringing them back alive, something that cannot be said about some other ministers in the government."

A second diplomat has said his main concern is that Gallant's firing will pave the way to implementation of Maj. Gen. (ret.) Giora Eiland's plan to starve the civilians in the northern Gaza Strip with the aim of pressuring them to move south. According to him, "Whenever people in my capital ask me about this plan, I know I can ask Gallant about it and get from him a true image of what's going on."

He said his sense, and that of many of his colleagues, is that they are not getting truthful reports from official sources in Israel about the aims of the current Israeli campaign in northern Gaza, and have been relying on Gallant's understanding. This same diplomat added that the appointment of incoming Defense Minister Israel Katz, who is not esteemed by most of the ambassadors in Israel who are familiar with him from his stint at the Foreign Ministry, could lead some countries to limit military cooperation with Israel.

Netanyahu's decision to fire Gallant on Election Day in the United States was intentionally aimed at forestalling or delaying harsh international reactions to the move.

However, for Prime Minister Netanyahu, the decision to fire Gallant during the election also had another advantage: Even if the Biden administration reacts relatively harshly to the move, that reaction will last for only 75 days, until the date of the presidential transition at the White House and the start of Donald Trump's term as president.

ISRAEL OFFERS \$5 MILLION AND SAFE PASSAGE FOR RELEASE OF HAMAS HOSTAGES (YNet 11/5/24)

Prime Minister Benjamin Netanyahu on Tuesday offered \$5 million for the release of each hostage held by Hamas, along with safe passage for the captors to a third country, in a bid to secure their freedom.

Officials are working to publicize the offer through various channels, hoping to incentivize those holding the hostages.

Israeli officials also believe that a "renewed momentum" for advancing a deal could emerge after the U.S. elections. Sources familiar with the matter said Tuesday that communication with mediators is ongoing, primarily to explore whether Hamas can be persuaded to soften its demands, which currently include ending the war and a full Israeli withdrawal from Gaza.

Several options are reportedly on the table, including a limited initial deal (similar to Egypt's proposal), a phased agreement or a single comprehensive deal. However, all options face significant challenges.

Prime Minister Benjamin Netanyahu held an extended assessment on the hostage situation Sunday night, with more talks expected in the coming days. Netanyahu also met with families of the hostages Monday evening.

Officials anticipate that the U.S. election results will greatly impact negotiations, with President Joe Biden reportedly determined to finalize a deal before his term ends in January. The election outcome could influence mediators—Egypt and Qatar—as well as Hamas, as all parties seek to demonstrate their willingness to reach an agreement and end the war.

A senior member of the negotiating team for the hostage deal updated families this week, saying that Israel and Hamas have been unable to reach any agreement or compromise on ending the war in Gaza. "There is someone to talk to, but nothing to talk about," the official said, describing the current state of negotiations. "There is a clear understanding within the

defense establishment that the hostages will not be returned unless the war in Gaza ends, and right now, there is no willingness from the government to end the war."

Reports Monday from Jerusalem indicated significant pessimism regarding the negotiations. Hamas informed mediators that it refuses to agree to any deal short of a complete cessation of the war and a full Israeli withdrawal from Gaza. The terror group has effectively rejected proposals for smaller, more limited deals.

"The truth must be acknowledged—there will be no deal right now. Not a small one, not a big one, not even a partial one," sources familiar with the matter said. "The real question is whether the time has come to save the remaining hostages and end the war in Gaza. That is the entire discussion, and this is what's happening behind the scenes. There will be no deal without a decision to end the war in Gaza. We must face the facts."

Despite this, the prevailing understanding in Jerusalem is that if Prime Minister Netanyahu opts for a deal tied to ending the war, his government would likely collapse, making such a scenario highly unlikely. There is speculation that Netanyahu may seek to link a major deal to normalization with Saudi Arabia, but that could take many months to materialize. In the meantime, the hostages, who are in constant danger, may not survive long enough for such an agreement to be reached.

As the parties await the outcome of the U.S. elections—and its impact on the negotiations—former hostage survivor Maya Sham called on the next U.S. president, whether Kamala Harris or Donald Trump, to do everything in their power to secure the hostages' release. "I came here to cry out to the world and to the world's greatest superpower, to demand that whoever is elected in the United States must do everything to release the hostages—not some, not a few. These are our brothers and sisters, suffering every day, every hour, with no one answering their cries," Sham said at the "Shurat HaDin" Conference on Combatting Antisemitism.

The Hope Forum, representing some of the hostage families, welcomed the setting of a financial offer for the release of the hostages. "The value of the hostages' lives outweighs the importance of strict justice, especially when it protects the lives of other Israeli citizens. We support this initiative and want to see all of our children brought home," the forum said.

KNESSET PASSES LAW TO DEPORT RELATIVES OF TERRORISTS, INCLUDING ISRAELI CITIZENS (Times of Israel 11/6/24)

Lawmakers give final approval to legislation that would allow the government to deport the family members of terrorists who are Israeli citizens, passing the bill in the two final Knesset plenum readings it must clear to become law. Sixty-one MKs vote in favor of the measure, with 41 opposing it.

The controversial legislation, sponsored by Likud MK Hanoch Milwidsky, gives the interior minister the power to expel a first-degree relative of someone who carried out an attack if he or she had advance knowledge and either: (a) failed to report the matter to the police or (b) "expressed support or identification with an act of terrorism or published words of praise, sympathy or encouragement for an act of terrorism or a terrorist organization."

The bill expressly applies to Israeli citizens, who would retain their citizenship even after being expelled from the country. It stipulates that after receiving information regarding an individual, the minister will convene a hearing during which a suspect will have the right to present a defense. The minister will then have 14 days to make a decision and sign a deportation order.

Both the Justice Ministry and the Attorney General's Office have raised concerns about the legislation, which stipulates that those being expelled would be sent either to the Gaza Strip or other destinations, depending on circumstances, for between 7-15 years for citizens and 10-20 years for legal residents.

OVER 1 MILLION POLIO VACCINES ADMINISTERED TO GAZA CHILDREN (Arutz-7 11/6/24)

In accordance with the directive given by Israel's Minister of Defense and the political echelon, the IDF via COGAT, in cooperation with the World Health

Organization (WHO) and UNICEF, has completed the second polio vaccination campaign for children in Gaza. COGAT facilitated tactical humanitarian pauses in order to facilitate the distribution of the vaccines, which took place in two phases.

A total of 1,107,541 vaccinations for children across Gaza; 211,170 in northern Gaza; 379,361 vaccinations in central Gaza; and 517,070 vaccinations in southern Gaza.

To ensure the success of the campaign, COGAT and aid organizations facilitated the entry of polio specialists to Gaza, as well as the delivery of medical and logistical equipment, refrigeration equipment to store and transport the vaccines, and essential vitamins.

Over recent months, the IDF via COGAT has facilitated the delivery of over 355,000 vials of vaccines against the polio virus – a quantity that is sufficient to vaccinate over 4,800,000 civilians. In addition, 619,332 vials of vaccines against a series of diseases and epidemics have been delivered – a quantity that is sufficient to vaccinate over 5,600,000 civilians.

The IDF stated, "The State of Israel, through COGAT, will continue to act in accordance with international law, addressing the medical situation of civilians in Gaza."

HOSTAGE SHARES PHOTO TAKEN DURING GAZA CAPTIVITY (Israel Hayom 11/3/24)

"Sitting there in a Gaza tunnel, captured on camera, pleading to return home" – with these words, Agam Goldstein, a survivor of Hamas captivity, opened her poignant post shared today (Sunday), nearly a year after her release.

Goldstein, abducted at age 17 from her home in Kfar Aza, has revealed for the first time her emotional response to seeing the photograph taken by her captors during her 51-day ordeal, while expressing deep concern for those who remain in captivity in Gaza.

In her social media statement, Goldstein reflected on her time in captivity: "I had no idea I would be freed in three weeks, I wasn't even sure I would survive," she wrote. "These eyes that watched the clock each day, waiting endlessly, without knowing what for."

Addressing those still in captivity, Goldstein wrote: "I still see you in my eyes, and then I see people who haven't made you their top priority." She concluded with a powerful appeal: "Nearly 400 days now, and how much suffering we could have spared their eyes from seeing. How much more we burden them with each moment of delay and hesitation."

INSIDE THE IDF'S 'THREE-DIMENSIONAL' SUPPLY DELIVERY CHAIN (JPost 11/7/24)

The IDF has developed new innovative methods of delivering supplies to combat zones after over a year has passed since the beginning of the Israel-Hamas war, Israel's military disclosed.

"In essence, this is a transition from a two-dimensional to a three-dimensional logistical network," Lt. Col. D., head of the IDF's Multi-Dimensional Supply Division, said.

The division was reparably established over the past year as part of the Technology and Logistics Directorate and has been responsible, in part, for the transfer of equipment from above through helicopter drops, drones, and even automatic parachute systems.

"The goal," he clarified, "is to create a supply alternative and enable continuous maneuver operations in the absence of an established ground route or due to routes threatened by the enemy. In the last 20 years, we've witnessed erosion in supply methods, especially airborne. This challenge confronted us during the Second Lebanon War."

As fighting continues across multiple fronts, this new field of multi-dimensional supply appears to have quickly become an integral part of life for soldiers on the battlefield.

"During the current war, in Gaza and Lebanon, we planned and executed, in exceptional cooperation with the Air Force and the Height Division, aerial supply operations using various methods," Lt. Col. D. said. "For tactical forces, for example, we used package drops from helicopters, and for the

first time in IDF history, we used logistical drones and automatic parachute systems that self-navigate to their destination."

"A logistical operation is an act of supplying means and inventory levels required by the maneuvering force in the field to continue and fulfill its mission," the Division Head explained, "This requires analysis, planning, and synchronization with all relevant factors and requires intelligence and fire support."

According to Lt. Col. D., the division has had to work quickly to adapt and find ways to deliver supplies behind enemy lines. He spoke of a time when a unit needed shells, which had to be supplied by parachute.

"We developed a suitable method within a month and a half. Among other things, we found solutions in the form of logistical drones, which parachute ammunition - directly to the forces. All within less than a day from the moment of request until the equipment arrives in the field," Lt. Col. D. said.

In the past months, about eight combined operations have reportedly been carried out by the division, in which about 95 tons of supplies of all types - food, weapons, ammunition, even socks - have been delivered.

"Success for us is that in all cases so far, the force at the end received what it needed to continue fighting and fulfill its missions," Lt. Col. D. noted.

FOREIGN CARRIERS WARN THEY WON'T RESUME FLIGHTS WITHOUT CHANGES TO COMPENSATION LAWS (Times of Israel 11/6/24)

Foreign airlines have warned they are likely to continue to suspend flights to Israel unless the current compensation regulation for canceled flights is amended and adapted to ease the costs and financial risk of disruptions and cancellations, after 13 months of war.

In a joint request, a group of 15 major foreign carriers is seeking to make temporary amendments to the 2012 Aviation Services Law in a position paper submitted to the Knesset Economic Affairs Committee this week. The group is understood to include airlines such as British Airways, Delta Air Lines, and low-cost carriers Wizz Air and easyjet.

"The current regulations in the Aviation Services Law are formulated for disruptions during normal times and are not adequate for extended periods of emergency such as the current period, which began with the murderous terrorist attack on October 7 and has continued ever since until these very days," Adv. Shirley Kazir at Fischer (FBC) law firm, which represents the group of foreign carriers said in the position paper. "In the absence of a clear change in the relevant regulation in the legislation, foreign airlines lack any incentive to return and operate flights to Israel, as they are faced with many more financial losses."

Since war broke out with the Hamas terror group following the October 7 onslaught on southern Israeli communities, foreign airlines have repeatedly canceled and resumed their flights to and from Israel due to the security situation. In recent months, US airlines completely stopped flying to Israel amid heightened fighting between Israel and Hezbollah in southern Lebanon, and as tensions rise in the Middle East.

American Airlines extended the suspension of flights to Tel Aviv from March 2025 until September, while Delta Airlines and UK flag carrier British Airways canceled their routes to Israel until April next year joining an array of foreign airlines that have recently expanded their flight suspensions for longer periods.

With the supply of flights low and demand high, ticket prices have soared as travelers from Ben Gurion Airport are almost entirely dependent on Israeli carriers El Al Israel Airlines, Israir, and Arkia.

Under the current aviation law, foreign airlines in the event of a flight cancellation made less than 14 days before departure, are obliged to offer an alternative flight to the passenger. But in the current reality due to the scarce availability of flights and seats the provision of an alternative flight involves a much higher and unreasonable cost compared to the consideration paid to the airline for the flight ticket it sold to the same passenger, it is argued in the position paper.

In recent months, some foreign airlines have been claiming extraordinary circumstances or force majeure due to the wartime situation and are

grappling with a multitude of class actions and small claims from passengers who are suing for their entitlement to compensation as stipulated in the law.

In light of the financial risks and the legal uncertainty of compensation claims, the group of foreign airlines are seeking temporary amendments to the aviation law that would limit the cost of the provision of alternative flights relative to the price of the original flight ticket sold to the passenger.

Another requested change is a limit to the number of nights that airlines will be obliged to arrange for the passenger in circumstances where the passenger must be provided with accommodation services, and a shortening of the advance notification period for flight cancellations.

In addition, beyond the amendments in the legislation, the group of foreign airlines is calling on the Israeli government to provide assistance to foreign airlines in all related to the insurance of their activities and operations in Israel, in a similar manner to the assistance given to Israeli airlines.

GALLANT'S DISMISSAL WAS CARRIED OUT FOR THE SAKE OF HAREDI PARTIES (Moran Azulay, YNet 11/7/24)

The short dismissal letter Prime Minister Benjamin Netanyahu prepared for Defense Minister Yoav Gallant was cold and impersonal, containing only three lines. That's how the relationship between the prime minister and his defense minister ended after nearly two years, amid Israel's toughest war in decades: three written lines and a three-minute face-to-face meeting. That's it.

The dry, formulaic text in the letter had been in Netanyahu's mind for about a year and a half, ever since he was compelled to reinstate Gallant in March 2023 after initially dismissing him at the height of protests over the judicial overhaul. Since then, the prime minister and his circle felt the move was incomplete and that the account remained unsettled.

Over the past two weeks, senior Likud officials estimated that while questions still lingered over the Security Cabinet reshuffle expected with New Hope MK Gideon Sa'ar joining the coalition, one thing was certain: Gallant would not finish his term. This wasn't solely due to the unresolved tensions between them or Netanyahu's disapproval of Gallant's independence and adversarial stance.

It was more so because during the war, an axis formed between Gallant, IDF Chief of Staff LTG Herzi Halevi and Shin Bet chief Ronen Bar. Their harmonious collaboration, often out of step with Netanyahu on critical wartime issues, made him feel threatened. Their close work earned the nickname "the iron fist," fueling suspicion in an already distrustful Netanyahu. Still, such a sensitive move at the security-political level demands a solid reason and careful planning regarding timing, justification and a backup plan to stabilize the coalition if turmoil ensues.

Netanyahu's advisers had been urging him toward this step for months. With recent military successes, these voices grew louder. This week, as the pressure reached a boiling point over the crisis of a renewed ultra-Orthodox draft law, Netanyahu felt the time had come.

Negotiations with Gideon Sa'ar, previously slow-moving, picked up as it became clear there wasn't enough support for the law crucial to ultra-Orthodox parties, whose frustration with the Likud intensified.

Gallant's announcement this week, saying he'd authorized the IDF to issue 7,000 more draft orders for Haredi recruits, added fuel to the fire, leading Netanyahu to lose patience. He knew the Haredi politicians were watching, expecting a step to ensure their confidence in him, so he decided to show how far he'd go for them. Gallant was convenient for Netanyahu, a necessary sacrifice.

It's too early to predict how new Defense Minister Israel Katz will navigate the complexities of the draft law or what stance Gideon Sa'ar will bring to the table beyond a general commitment to support the IDF's needs. Regardless, and even if Gallant's dismissal leads to significant repercussions soon, it's unclear if any of them will resolve even one of the ultra-Orthodox parties' troubles.



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Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"He proceeded with his travels from the south..." (13:3)

Avraham Avinu is told by Hashem to leave his home and birthplace at age seventy-five and settle in a new land – the Land of Canaan. The Torah makes a point to say that immediately after Avraham arrives in this new land, he begins to travel all throughout the land. Although Hashem's commandment was just to enter the land, Avraham travels extensively, teaching the inhabitants of Canaan about how Hashem is the creator of the universe and emphasizing Hashem's omnipotence and benevolence.

Based on this episode, Rav Avigdor Miller points out that with regards to our responsibilities as Jews, there is no such thing as retirement. Notwithstanding his advanced age, Avraham continued to strive to be his best. This is a model for all of us as well. Even if we are good, we have a responsibility to become great, and if we are already great, we have to become still greater. That is why Avraham was always on the move, and did not settle down and retire. People still needed him and his teachings.

Based on this, we can understand that when Hashem told Avraham "*Lech lecha*" – "Go for you," it did not mean merely to travel to a new place. Rather, it meant to go out and become as great as you can be!

Let us take this lesson from our ancestor Avraham and constantly remain on the move – striving to make an impact in the world while continuing to perfect ourselves.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And they captured Lot and his possessions, the nephew of Avraham, and they left. (14:12)

This verse seems to be written out of order. Why does the verse state "the nephew of Avraham" after mentioning the possessions of Lot? The possessions were not the nephew of Avraham! Seemingly, the verse should have said, "Lot, the nephew of Avraham, and all his possessions."

Parsha Riddle

Why should Yitzchak be named Yitzchak?

Please see next week's issue for the answer.

Last week's riddle:

Where do we find in this week's parsha the prohibition to hunt just for sport?

Answer: "He was a mighty hunter before Hashem, therefore it is said, like Nimrod, a mighty hunter before Hashem." (10:9) Why does the Torah repeat that Nimrod was a mighty hunter? To teach that although Nimrod was a mighty hunter for game, Jews should not behave in that manner. (Noda BeYehuda)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Lech-Lecha* (14:14), the Torah relates: "And when Avram heard that his kinsman was taken captive, he armed his disciples (*chanichav*) who had been born in his house – three hundred and eighteen – and he pursued them as far as Dan."

The Talmud cites an opinion that criticizes Avram for this: **Rabbi Abbahu said that Rabbi Elazar said: For what reason was Abraham our Patriarch punished and his children enslaved to Egypt for 210 years? Because he made a draft [*angarya*] of Torah scholars, as it is stated: "he armed his disciples who had been born in his house." (Nedarim 32a)**

Elsewhere, the Talmud is similarly critical of the righteous king Asa: **Rava taught: For what reason was Asa punished in his feet? Because he made Torah scholars perform forced labor [*angarya*], as it is stated: "Then King Asa made a proclamation unto all Judah; none was exempted; and they carried away the stones of Ramah and the timber thereof, with which Baasa had built, and King Asa built with them Geba of Benjamin and Mizpah" (I Kings 15:22). The superfluous expression "unto all" indicates that the proclamation was issued to **everyone, including** Torah scholars. (Sotah 10a)**

R. Avraham Yitzchak ha-Cohen Kook invoked these precedents (among others) in a 5677 (1917) letter to the Chief Rabbi of England requesting his assistance in averting the drafting of rabbis and students of Torah (into the armed forces of the United Kingdom during World War I), and some rabbis have even invoked them as arguments against the drafting of yeshiva students into the IDF. Others, however, have countered with various rebuttals, including – but not limited to – the following:

* Although there is admittedly one Talmudic opinion that is critical of Avraham, there are others that are not, and there are a number of statements that apparently viewed his conscription favorably (R. Aharon Lichtenstein, *Zos Toras ha-Hesder* 12:4).

* Avraham's action was solely on behalf of Lot, a single not very righteous individual; this is utterly incomparable to military operations in defense of the Jewish people as a whole. Asa's conscription involved non-military national service, and it did not occur in the context of a "*milchemes mitzvah*" (one example of which is "a war fought to assist Israel from an enemy which attacks them" – Rambam *Melachim* 5:1), particularly since it took place after Baasa's departure (*Maharsha Sotah ibid.*; *Keren Orach ibid.* 44b – see R. Moshe Tzuriel, *Da'as ha-Rambam ve-ha-Rav Kook be-Inyan Giyus Bnei Yeshivos*).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was her last.
2. I became his first.
3. I was replaced by five less.
4. My departure preceded the son.

#2 WHO AM I?

1. I am for the eighth.
2. I allow Shabbos transgression.
3. Don't take four skins.
4. I make one complete.

Last Week's Answers

#1 The Tzohar of the Teivah (I may have been a window, I may have been the first light bulb, I did not need electricity, Don't confuse me with the Zohar.

#2 Yonah (Dove) (You sing about me, I could be your name, I was not swallowed by a fish, I discovered dry land.)

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