

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 5:48 | Havdalah 6:47

The Shabbos Shorts is sponsored by **Sharon Freundel** in gratitude to the Shomrai community for welcoming her in so warmly 10 years ago.



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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

Vivian & Arnie Kirshenbaum on the birth of a great-grandson, Avrohom Binyomin (Abie) Garfinkel. Proud parents are Isabella & Akiva Garfinkel. Mazal Tov to grandparents Shanie & Bill Bokor and Haskell Garfinkel and all of the aunts, uncles and cousins.

Carol & Tuvia Lazar on the Bar Mitzvah of their son, Ami. Mazal Tov to grandparents Susan Lemann and David & Naama Lazar, siblings Eliyahu and Riki, **Aunt Eva & Uncle Isaac Moses and family**, and all of the aunts, uncles, cousins, and friends who traveled from near and far to celebrate!

Arleeta & Rabbi Dr. Ivan Lerner on the birth of a great-grandson born to their grandchildren Chaya (Lerner) & Yeshayahu Pack. Mazal Tov to grandparents Devorah & Rabbi Ezra Lerner and Yocheved & Rabbi Yosef Pack.

Condolences

Rabbi Reuven Shechter on the passing of his father, Rabbi Jack Shechter, Chaim Yaakov Ben Yehuda Aryeh. Shiva is being observed in California. He can be reached during Shiva at 202-809-2348.

Thank You

Mrs. Elaine Taragin for repairing the Social Hall Bimah cover.

Sukkah building and dismantling crew - Rabbi Ira Brandriss, Avi Kotek, Yonah Gimbel, Craig Haas, Emuna Tova Livingston, and Avraham Livingston. The crew would also like to thank **Josh Breitstein, Dr. Ron Sheinson, and Josh Katz** of Ben Yehuda Pizza.

Josh Breitstein would like to express his joy, appreciation and heartwarming feelings to all those people who sponsored Choson Bereishis. It was truly an honor that he will remember for the rest of his life.

Kiddush Sponsors

Hashkamah Minyan Kiddush is sponsored by **Margie & Michael Hourwitz** to commemorate the Yahrzeit of Rabbi David Hyatt's A"H parents, the 25th Yahrzeit of Mrs. Ida Hyatt, A"H, the 16th Yahrzeit of Rabbi Julius Hyatt, A"H, and the 21st Yahrzeit of Michael's mother, Florence Rogoff Hourwitz, Fayge Bas Avraham Mayer, A"H, 62nd Yahrzeit of of his grandmother, Sara Rogoff, Sahra Rivka bas Moshe Tzvi, A"H, and the 76th Yahrzeit of his grandfather, Abraham Rogoff, Avraham Meir ben Yehuda Lev, A"H.

Shul Kiddush is sponsored by **Carol & Tuvia Lazar** in honor of the Bar Mitzvah of their son, Ami.

Sephardic Minyan Kiddush is sponsored by **the Sephardic Minyan** in honor of **Allan Franco's** birthday and all the years of his reading the Torah.

Drasha and Shiurim Sponsors

8:45 Minyan Drasha is sponsored by **Fay Kasser** to commemorate the Yahrzeit of her mother, Rivkah Tzivya bas Pinchus.

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 and by Ina Klinger, mother of **Elaine Rubin**.

Sfas Emes Chabura is sponsored by Ina Klinger, mother of **Elaine Rubin**. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

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:

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

SHABBOS DAY:

Shacharis:

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

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

Mincha:

2:30 (B), 5:45 (B), 5:45 (Sephardi, LBM)

Maariv: 6:47 (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 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-3th & Girls K-Middle School meet in lower lobby. K-3rd at YGW, 4th and up in the 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.

Dor L'Dor is starting soon! - Family Chevrusah-style learning in a fun environment! First Dor L'Dor is Motzei Shabbos, November 9 at 7:45 PM in the Social Hall. [see flyer](#)

High School Boys Laser Tag - Motzei Shabbos, November 16 at The House. Lots more fun planned too - [see flyer](#) for details!

WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL OFFICE@YISE.ORG

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/GdkM5n3uJx44h8xFbwBE10. 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>

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 November 13.

Additional Friday Night Minyan - Beginning this Shabbos, Parashas Noach, November 1, there will be an additional Friday night Minyan in the Small Beis Medrash. It will be the general style and pace of the Hashkamah Minyan and will run until we return to Daylight Saving Time.

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. Begins Nov. 2, Parshas Noach. [see flyer](#)

Jewish History with Rabbi Koss - Monday, November 4, 2:00 PM - 3:00 PM on Zoom A. Co-sponsored by YISE and Bikur Cholim. [see flyer](#)

Men's Night Seder Program - Restarting Tuesday, November 5th! 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](#)

Shalosh Seudos Sponsors Needed - Be a sponsor for the Shalosh Seudos November 9, honoring Ethan Cohen, Josh Breitstein, Barbara Price, Simi Franco, and all the other volunteers and staff who do the work for the Shalosh Seudos. Suggested contribution is \$18. Donate online or by check to the office; please donate by November 6 to be sure you are on the list of sponsors. Any surplus will go to the Shalosh Seudos Fund. For more info, contact Art Boyars artboyars@gmail.com.

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.

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](#)

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	Monday	Tuesday	Wednesday	Thursday	Friday	Next Shabbos
Fall Back to Standard Time		November 3	November 4	November 5	November 6	November 7	November 8	
		2 Marcheshvan	3 Marcheshvan	4 Marcheshvan	5 Marcheshvan	6 Marcheshvan	7 Marcheshvan	
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)	4:50	4:50	4:50	4:50	4:50		
	Sephardi (LBM)	4:40	4:40	4:40	4:40	4:40		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		
Halachic Times: Latest Alos Hashachar 5:23 AM, Earliest Talis and Tefilin: 5:51 AM, Latest Netz: 6:46 AM, Latest Krias Shema: 9:14 AM, Earliest Mincha: 12:22 PM, Earliest Shkia: 4:58 PM, Latest Tzeis Hacoachavim 5:46 PM								
RABBI DOVID ROSENBAUM RABBI YOSEF POSTELNEK - ASST RABBI JOSH SEIDEMANN - PRESIDENT								NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, NOVEMBER 6, NOON SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG WWW.YISE.ORG 301-593-4465 OFFICE@YISE.ORG

November 8-9, 2024
8 Marcheshvan 5785
Parashas Lech Lecha

Candle lighting: 4:41
Havdalah: 5:41

Friday Night:
Mincha/Maariv:
4:45 (B, SBM), 4:40 (Sephardi, LBM)

Shabbos Day:
Shacharis:
7:00 (B), 8:45 (B), 9:15 (S)
8:00 (Sephardi, LBM), 9:15 (Teen, H)
Mincha:
2:30 (B), 4:25 (B),
4:35 (Sephardi, LBM)
Maariv: 5:41



בס"ד

November 1, 2024

ע"ש"ק נח

ר"ח מרחשון תהא שנת פדיון השבויים

Dear Member,

The wind down of the *yom tov* season reminds me of story from my hometown shul. It was a day or two after Sukkos many years ago, when the sukkah had been dismantled and stored away, when the last of the Simchas Torah flags were hiding in unseen corners, when the yeshiva guys were a day or just hours from heading back to school. Mrs. Rising, *a'h*, then well into her 80s, was spotted in the storeroom reaching for the large menorah. "Chanukah is coming," she said to her observer as she started to polish the brass.

And so it goes. We have spent an intense month – more than a month – together, rising earlier-than-usual each day for *selichos* and then *chol hamoed* minyanim; learning; giving; supporting; growing. Throughout, a corps of volunteers and our Shul staff have made an incredibly busy season look easy. I now take this opportunity to thank them (I am not mentioning volunteers by name only because I will undoubtedly inadvertently miss someone).

Thank you to the *gabbaim*, from the early morning *selichos* to *yomim noraim* to *yom tov* and *chol hamoed*, who ran the trains on time, including the pre-davening work of ensuring that every Sefer Torah was rolled to the right place for *leining*. Thank you to the *ba'alei tefillah*, especially on Rosh Hashanah and Yom Kippur, who inspired us and lifted our spirits upward during a season beset by many difficult and sometimes conflicting emotions. Thank you to the volunteers who managed seating, set chairs and tables, retrieved and then returned *machzorim*, and changed *paroches*, *bimah* covers, and Torah mantles at every holiday corner.

Thank you to the incredible corps of volunteers who spent hours in the kitchen rolling meatballs, stir frying chicken, preparing salads, and baking rolls for our gala Simchas Torah kiddush at which people could be *koveiah seudas yom tov* on a short Erev Shabbos. Thank you to those who came early and stayed late to set tables, clear tables, and serve with smiles. Thank you to the auctioneers who encouraged our natural giving inclinations, and a special, special, special thank you to those who bid high and then bestowed the honors they purchased on others, including Chosonei Torah Rabbi Rosenbaum and Rabbi Grossman, and Choson Bereshis Josh Breistein.

Thank you to Sharon Shimoff for coordinating childcare on *yom tov* and exciting events before the *chagim*. Thank you to the greeters who, working with our Security Committee and professional guards, enhanced our safety and sense of well-being (and we need more of you! Please contact security@yise.org to volunteer).

Thank you to our incredible office staff - Executive Director Menucha Wolfe, Josh Breistein, Simi Franco, and Mrs. Esther Edeson, who directed traffic, pivoted at last-minute changes, and generally kept the house under control.

Finally, *acharon acharon choviv*: Thank you to Rabbi Rosenbaum and Rabbi Postelnek for teaching, encouraging, elevating, and inspiring us to reach higher, deeper, and with more passion (and compassion) than we would have achieved on our own.

Cheshvan is called "Mar-Cheshvan" because it is the only month on the Jewish calendar that is bereft of holidays. But perhaps in this month we can follow the example of a quiet lady from Ohio who nevertheless found an *avodah* that at once fortified her connection to the shul and benefitted the *klal*. Join us. Help us make Shomrai the shul to which you want to arrive early, and at which you want to stay a little longer.

With wishes for a *guten vinter*,

Josh

RABBI DOVID ROSENBAUM

RABBI YOSEF POSTELNEK
Assistant Rabbi

RABBI GEDALIAH ANEMER, ZT"L

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Gala Simchas Torah Kiddushes

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The Boston Creme Cakes are sponsored by Nancy James and Rachelli & Craig Simon and Family in Honor of Bruce's birthday!



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/vnoji.

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

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Shabbat Shalom

Volume 31, Issue 2

Shabbat Parashat Noach

5785 - B"H

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

A Tale of Four Cities - Between the Flood and the call to Abraham, between the universal covenant with Noah and the particular covenant with one people, comes the strange, suggestive story of Babel: The whole world spoke the same language, the same words. And as the people migrated from the east they found a valley in the land of Shinar and settled there. They said to each other, "Come, let us make bricks, let us bake them thoroughly." They used bricks for stone and tar for mortar. And they said, "Come, let us build ourselves a city and a tower that reaches the heavens, and make a name for ourselves. Otherwise we will be scattered across the face of the earth."

What I want to explore here is not simply the story of Babel considered in itself, but the larger theme. For what we have here is the second act in a four act drama that is unmistakably one of the connecting threads of Bereishit, the Book of Beginnings. It is a sustained polemic against the city and all that went with it in the ancient world. The city – it seems to say – is not where we find God.

The first act begins with the first two human children. Cain and Abel both bring offerings to God. God accepts Abel's, not Cain's. Cain in anger murders Abel. God confronts him with his guilt: "Your brother's blood cries out to me from the ground." Cain's punishment was to be a "restless wanderer on the earth." Cain then "went out from the Lord's Presence and lived in the land of Nod, east of Eden." We then read: Cain knew his wife, and she conceived and gave birth to Enoch. He [Cain] built a city, naming it Enoch after his son.

The first city was founded by the first murderer, the first fratricide. The city was born in blood.

There is an obvious parallel in the story of the founding of Rome by Romulus who killed his brother Remus, but there the parallel ends. The Rome story – of children fathered by one of the gods, left to die by their uncle, and brought up by wolves – is a typical founding myth, a legend told to explain the origins of a particular city, usually involving a hero, bloodshed, and the overturning of an established order. The story of Cain is not as founding myth because the Bible is not interested in Cain's city, nor does it valorise acts of violence. It is the opposite of a founding myth. It is a critique of cities as such. The most important fact about the first city, according to the Bible, is that it was built in defiance of God's will. Cain was sentenced to a life of wandering, but instead he built a town.

The third act, more dramatic because more detailed, is Sodom, the largest or most prominent of the cities of the plain in the Jordan valley. It is there that Lot, Abraham's nephew, makes his home. The first time we are introduced to it, in Genesis 13, is when there is a quarrel between Abraham's herdsmen and those of Lot. Abraham suggests that they separate. Lot sees the affluence of the Jordan plain.: Lot raised his eyes and saw that the whole plain of the Jordan up to Tzoar was well watered. It was like the garden of the Lord, like the land of Egypt.

So Lot decides to settle there. Immediately we are told that the people of Sodom are "evil, great sinners against the Lord". Given the choice between affluence and virtue, Lot unwisely chooses affluence.

Five chapters later comes the great scene in which God announces his plan to destroy the city, and Abraham challenges him. Perhaps there are fifty

innocent people there, perhaps just ten. How can God destroy the whole city? "Shall the Judge of all the earth not do justice?"

God then agrees that if there are ten innocent people found, He will not destroy the city. In the next chapter, we see two of the three angels that had visited Abraham, arrive at Lot's house in Sodom. Shortly thereafter, a terrible scene plays itself out: They had not yet gone to bed when all the townsmen, the men of Sodom – young and old, all the people from every quarter – surrounded the house. They called to Lot, "Where are the men who came to you tonight? Bring them out to us so that we may know them."

It turns out that there are no innocent men. Three times – "all the townsmen," "young and old," "all the people from every quarter" – the text emphasises that without exception, every man was a would-be perpetrator of the crime.

A cumulative picture is emerging. The people of Sodom do not like strangers. They do not see them as protected by law – nor even by the conventions of hospitality. There is a clear suggestion of sexual depravity and potential violence. There is also the idea of a crowd, a mob. People in a crowd can commit crimes they would not dream of doing on their own. The sheer population density of cities is a moral hazard in and of itself. Crowds drag down more often than they lift up. Hence Abraham's decision to live apart. He wages war on behalf of Sodom (Gen. 14) and prays for its inhabitants, but he will not live there. Not by accident were the patriarchs and matriarchs not city dwellers.

The fourth scene is, of course, Egypt, where Joseph is brought as a slave and serves in Potiphar's house. There, Potiphar's wife attempts to seduce him, and failing, accuses him of a crime he did not commit, for which he is sent to prison. The descriptions of Egypt in Genesis, unlike those in Exodus, do not speak of violence but, as the Joseph story makes pointedly clear, there is sexual license and injustice.

It is in this context that we should understand the story of Babel. It is rooted in a real history, an actual time and place. Mesopotamia, the cradle of civilisation, was known for its city states, one of which was Ur, from which Abraham and his family came, and the greatest of which was indeed Babylon. The Torah accurately describes the technological breakthrough that allowed the cities to be built: bricks hardened by being heated in a kiln.

Likewise the idea of a tower that "reaches to heaven" describes an actual phenomenon, the ziqqurat or sacred tower that dominated the skyline of the cities of the lower Tigris-Euphrates valley. The ziqqurat was an artificial holy mountain, where the king interceded with the gods. The one at Babylon to which our story refers was one of the greatest, comprising seven stories, over three hundred feet high, and described in many non-Israelite ancient texts as "reaching" or "rivalling" the heavens.

Unlike the other three city stories, the builders of Babel commit no obvious sin. In this instance the Torah is much more subtle. Recall what the builders said: "Come, let us build ourselves a city and a tower that reaches the heavens, and make a name for ourselves. Otherwise we will be scattered across the face of the earth."

There are three elements here that the Torah sees as misguided. One is "that we make a name for ourselves." Names are something we are given. We

do not make them for ourselves. There is a suggestion here that in the great city cultures of ancient Mesopotamia, people were actually worshipping a symbolic embodiment of themselves. Emil Durkheim, one of the founders of sociology, took the same view. The function of religion, he believed, is to hold the group together, and the objects of worship are collective representations of the group. That is what the Torah sees as a form of idolatry.

The second mistake lay in wanting to make "a tower that reaches to the heavens." One of the basic themes of the creation narrative in Bereishit 1 is the separation of realms. There is a sacred order. There is heaven and there is earth and the two must be kept distinct: "The heavens are the heavens of the Lord, but the earth He has given to the children of men."

The Torah gives its own etymology for the word Babel, which literally meant "the gate of God." The Torah relates it to the Hebrew root b-l-l, meaning "to confuse." In the story, this refers to the confusion of languages that happens as a result of the hubris of the builders. But b-l-l also means "to mix, intermingle," and this is what the Babylonians are deemed guilty of: mixing heaven and earth, that should always be kept separate. B-l-l is the opposite of b-d-l, the key verb of Bereishit 1, meaning "to distinguish, separate, keep distinct and apart."

The third mistake was the builders' desire not to be "scattered over the face of the whole earth." In this they were attempting to frustrate God's command to Adam and later to Noah to "Be fruitful and multiply and fill the earth." This seems to be a generalised opposition to cities as such. There is no need, the Torah seems to be saying, for you to concentrate in urban environments. The patriarchs were shepherds. They moved from place to place. They lived in tents. They spent much of their time alone, far from the noise of the city, where they could be in communion with God.

So we have in Bereishit a tale of four cities: Enoch, Babel, Sodom, and the city of Egypt. This is not a minor theme but a major one. What the Torah is telling us, implicitly, is how and why Abrahamic monotheism was born.

Hunter/gatherer societies were relatively egalitarian. It was only with the birth of agriculture and the division of labour, of trade and trading centres and economic surplus and marked inequalities of wealth, concentrated in cities with their distinctive hierarchies of power, that a whole cluster of phenomena began to appear – not just the benefits of civilisation but the downside also.

This is how polytheism was born, as the heavenly justification of hierarchy on earth. It is how rulers came to be seen as semi-divine – another instance of b-l-l, the blurring of boundaries. It is where what mattered were wealth and power, where human beings were considered in the mass rather than as individuals. It is where whole groups were enslaved to build monumental architecture. Babel, in this respect, is the forerunner of the Egypt of the Pharaohs that we will encounter many chapters and centuries later.

The city is, in short, a dehumanising environment and potentially a place where people worship

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symbolic representations of themselves.

Tanach is not opposed to cities as such. Their anti-type is Jerusalem, home of the Divine Presence. But that, at this stage of history, lies long in the future.

Perhaps the most relevant distinction for us today is the one made by the sociologist Ferdinand Tönnies, *Gemeinschaft* (community) and *Gesellschaft* (society). Community is marked by face-to-face relationships in which people know, and accept responsibility for, one another. Society, in Tönnies' analysis, is an impersonal environment where people come together for individual gain, but remain essentially strangers to one another.

In a sense, the Torah project is to sustain *Gemeinschaft* – strong face-to-face communities – even within cities. For it is only when we relate to one another as persons, as individuals bound together in shared covenant, that we avoid the sins of the city, which are today what they always were: sexual license, the worship of the false gods of wealth and power, the treatment of people as commodities, and the idea that some people are worth more than others.

That is Babel, then and now, and the result is confusion and the fracturing of the human family.

Shabbat Shalom: Rabbi Shlomo Riskin

Words Make Worlds – Outreach or In-reach? -

These are the generations of Noah..." The story of Noah is framed by two major disasters. The parsha starts with notice of the impending Flood that will destroy the world's population, except for those saved in Noah's ark. It ends with the building of the Tower of Babel, an act that destroys the world's single language. Although the link between these two destructions may not be obvious at first, I think that if we examine Noah's ark on a symbolic level, we can establish the intimate connection between these two milestones of human history.

God commands Noah to build an ark (tevah), yet the Zohar points out that the Hebrew word *tevah* is primarily to be translated as 'word'. Consider the verse, 'And the earth was corrupt before God, and the earth was filled with violence'. Very often acts of violence are preceded by words of violence. The methods of the silent sniper – those distant, aloof characters poised on top of high towers – are the exception and not the norm. Incarceration for violence – even between husband and wife – can be traced back to verbal insults and verbal abuse. Had the violent language been nipped in the bud, everything may have been different. Therefore, it might be reasonable to assume that if we change our vocabulary and treat language with respect, then we will have a far greater chance of creating a peaceful world around us. This helps us to appreciate how the biblical usage of the term 'tevah' for 'ark- word' offers another perspective on protecting ourselves from violence. In a world where even the animals had violated their innate natures by cohabiting with other species, Noah escapes into an 'ark-word' where God's directions prevail. Noah's word is a very select place where pure animals are taken in groups of seven males with seven females and impure animals can only arrive in pairs. According to the Talmud, the Torah doesn't refer to the latter as 'tamei' (impure), but rather describes them as 'eina tehora' (not pure), in order to impress upon the reader the importance of purity of speech.

The Ba'al Shem Tov, the founder of Hassidism, complements the literary theme of Noah's Word by examining its measurements: it was 300 cubits long, 50 cubits wide and 30 cubits high. He demonstrates how the actual physical dimensions of the ark reflect the essence of language as the letters representing the numeric value of each of these dimensions are shin (300), nun (50), lamed (30), which spells the word *l-sh-n* (or *lashon*), meaning 'language.'

Taking this symbolism one step further, we can connect the beginning and ending of Noah. When Aristotle called the human being a 'social animal' he was echoing an idea introduced by Targum Onkelos, who translated the final two words of 'Then the Lord God formed the human of the dust of the ground, and breathed into his nostrils the breath of life and he/she became a living soul (*nefesh haya*)' as 'ruah memaleh' – a speaking spirit. The term 'social animal' reminds us that if not for the ability of speech, the human being would be an animal on two legs. The ability to communicate, to socialize and to share language with other creatures, defines our humanity. If we were to be deprived of language or the ability to communicate, we would be reduced to the level of animals.

This explains why solitary confinement is such a powerful instrument of torture. One of the great strengths of Natan Sharansky was his ability to survive, and even thrive, through the long years of solitary confinement imposed upon him by the Soviet prison system. Gifted with a power to concentrate, he was able to create an inner world through books, chess games, inner dialogues, and his tiny book of Psalms. His body may have been in solitary confinement, but his inner world of words and ideas allowed him to maintain his dignity as a human being. In a sense, Sharansky is a modern-day Noah, the survivor of the Deluge that ultimately brought Soviet Russia to its knees.

Toward the end of Parashat Noah, we confront another aspect of language where '...the whole earth was of one language and of one speech, resulting in the building of the Tower of Babel.

The Midrash tells us that in their zeal to build the tower, if a brick would fall from the top of the tower, everyone would mourn, but if a human being would fall, the event would pass unnoticed. Their unity was deceptive for it didn't enable human communication and didn't allow for individual opinions or individual personalities. The process of building the Tower of Babel left no room for the diversity of ideology or discrepancy of thought. A word (*tevah*) requires at least two letters or two separate characters communing together; the 'single language' of the Tower of Babel precluded discussion or communication between two respected people with differing but respected views who were sharing their individualized uniqueness with each other – the real purpose of communication. And so, God punished them 'measure for measure' with multiple languages where they really could not understand each other or conduct even the most minimal conversation. They were destroyed by the very words that they had used – not as a means of sensitive communication but rather as an instrument of materialistic violence.

So far, we have only considered how Noah's *tevah*-ark-word was a positive development. However, some commentators feel that Noah and his *tevah* were incomplete expressions of true religiosity. After all, the *tevah* only saved Noah and his family. The goal should be to produce not only a *tevah*-word, but rather a Torah-book, in order to save all of humanity! Noah only understood the importance of God's word to save himself and his family from violence and corruption. He did not see beyond his own immediate responsibilities.

The Zohar goes on to maintain that Moses was a repair (*tikkun*), a necessary and therapeutic improvement, upon Noah. There are at least two interesting similarities between these two personalities: while Noah saves himself in the *tevah*, Moses is also saved by the *tevah* (an ark of bulrushes made by his mother and sister) that floats down the Nile; while Moses lived to be 120 years old, Noah, according to the Midrash, spent 120 years building his *tevah*, enduring sarcastic remarks from cynical onlookers.

Likutei Divrei Torah

But there is one major difference between the two: when God declares His plan to destroy the world and to save only Noah, Noah silently acquiesces to God's plan and constructs the *tevah*. But after the Israelites worship the golden calf, and the Almighty is ready to destroy the nation and start anew with Moses alone, the prophet of Egypt cries out: 'Erase me from your book...[but save the nation]!'

The letters of the word 'erase me' (*mem, het, nun, yud*), the Zohar tells us, can be rearranged to spell out 'the waters of Noah' (*mei Noah*). In effect, Moses is telling God that he is not like Noah. He cannot countenance his safe journey when humanity is drowning. 'Destroy me, please' said Moses 'but save the people!'

Noah constructs a *tevah* – a word; Moses transmits a Torah – a book. It is a book which spells out the name of God, a book which will ultimately bring peace and redemption – sensitive communication and concord – to the entire human civilization. Moses is a *tikkun* for Noah; and the *Sefer* (book of) Torah is a *tikkun* for the *tevah* (word). As the prophets declare, our ultimate vision is for the Book of Torah to emanate from Jerusalem, teaching that 'nation shall not lift sword against nation and humanity shall not learn war anymore'.

Dvar Torah: TorahWeb.Org

Rabbi Ahron Lopiansky: Superficial Unity -

The events occurring in the parshios that we're reading these weeks are, by their very nature, most seminal events. Every event that is described is really the seed for future events and thus gives us an understanding of the process of history which unfolds in the world.

While we have some understanding of the misdeeds of the *dor hamabul* and the consequences thereof, we are almost totally in the dark concerning the generation of *dor haplaggah*, the generation that was dispersed. What exactly their sin was is unclear, as is how exactly the punishment fit their misdeeds. And yet, this episode marks the beginning of the existence of different nations, cultures, and peoples in the world as we know it, and thus warrants understanding.

The Ran explains at length what exactly the *dor haplaggah* did wrong and what the consequence was. Surprisingly, he says that they were not punished for any particular sin, rather Hashem acted to ward off possible damage that they may inflict on the world as a whole. These people were wicked and had managed to come together; their attempts at building an enterprise together seemed to be quite successful. Hashem understood that when people come together single-mindedly to accomplish something, they can accomplish almost anything. This is wonderful when righteous people come together but when the partners in the undertaking are wicked, unity turns their evil into something almost invincible. As such, the only way that the world can survive with so many wicked people around is to make sure that the evildoers can never come together and become truly united.

The Ran explains that Hashem recognized how difficult it would be if all evildoers could unite, and therefore He made it part and parcel of evil and wickedness that they can never come together.

We are just coming to grips with the terrible danger that *Klal Yisroel* is facing. We need to understand that as different and differing the tribes of *Klal Yisroel* are, somewhere down deep we're all tied to Hashem *echad*. We believe that we are one in essence, and the fissures, dissension, and arguments were the temporary phenomena. The world survives because the wicked can never become one united front against good, and because all of those different groups that represent *to* at their core can overcome surface cracks and fissures and come together as the 'one' that they really are. [Excerpt]

In this week's *Parashah*, we read about the *Mabul* / Flood, which started in *Marcheshvan*, the month that begins today. *Midrash Tanchuma* relates that, although *Hashem* swore that He would never bring another worldwide flood, heavy rains continued to fall every year on the days that corresponded to the 40 days of the *Mabul*--from the middle of *Marcheshvan* until late *Kislev*. This happened annually until the construction of the first *Bet Hamikdash* was completed thousands of years later, also in the month of *Marcheshvan*. The cessation of these rains is hinted to by the verse (*Melachim I* 6:38) stating that work on the Temple was completed in the month of "*Bul*"--the word "*Mabul*" without the letter "*Mem*," because the 40 days of rain ceased at that time. [The *Gematria* of "*Mem*" is 40.]

R' Tzaddok Hakohen Rabinowitz z"l (1823-1900; *Chassidic Rebbe* in Lublin, Poland) explains: *Hashem* created the world so that He could reside in it. The Generation of the Flood refused to further that goal; instead, *Midrash Rabbah* records that they denied G-d's existence, saying, "There is no law and no Judge." But when the *Bet Hamikdash* was completed, there finally was a place in our world where the *Shechinah* could reside. [Of course, *Hashem* does not have a need to be revealed, nor does He need a physical place to reside. But for reasons unknown and unknowable to us, that is His Will.]

R' Tzaddok adds: The *Bet Hamikdash* was the place from which *Yir'ah* / reverence of G-d was disseminated to the world (see *Devarim* 14:23). For this reason, the special *Avodah* / Divine service of *Marcheshvan* is to increase one's *Yir'ah*. (*Pri Tzaddik: Rosh Chodesh Marcheshvan* 1)

Shabbat

"They shall rejoice in Your kingship--*Shomrei Shabbat* / those who observe the Sabbath and call it a delight. *Am Mekadeshei Shevi'i* / the People that sanctifies the Seventh--they will all be satiated and delighted from Your goodness." (From *Shabbat Mussaf*)

R' Matisyahu Salomon z"l (1937-2024; *Mashgiach Ruchani* of the Gateshead Talmudical College-Etz Yosef in England and Beth Medrash Govoha in Lakewood, N.J.) notes that the two phrases here are discussing two different levels of *Shabbat* observance.

The first group, the lower level, consists of "*Shomrei Shabbat*." This group calls *Shabbat* "a delight," i.e., those in this group enjoy *Shabbat's* pleasures. However, that enjoyment must be a vehicle for recognizing *Hashem's* kindness to us, i.e., rejoicing in His kingship. If one eats and drinks on *Shabbat* solely for his own pleasure, he is not properly fulfilling the *Mitzvah* of *Oneg Shabbat* / enjoying *Shabbat's* delights.

The second group, the higher level, looks deeper, seeking to understand why *Hashem* created the pleasures of this world. It is not possible that they exist for themselves; G-d must have had a deeper reason for creating them. After reflecting upon this, they will conclude that the reason these pleasures exist is so that we could use them to serve *Hashem*, learning Torah and performing *Mitzvot* with peace of mind and a healthy body. This is the meaning of the second phrase above: *Am Mekadeshei Shevi'i* / the People that sanctifies the Seventh--because they sanctify the physical pleasures they enjoy on *Shabbat*, they are able to be satiated and delighted from Your true goodness--Torah and *Mitzvot*.

(*Matnat Chaim: Shabbat* p.183)

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"Shem and Yefet, he took a garment . . ." (9:23)

"May Elokim give beauty to Yefet, but He will dwell in the tents of Shem." (9:27)

Rashi z"l notes: It does not say, "They took," but rather, "He took," teaching that Shem took more initiative regarding this *Mitzvah* than Yefet did. Therefore, Shem's descendants received the privilege of wearing *Tzitzit*, while Yefet's descendants will merit to receive an honorable burial, as it is written (*Yechezkel* 39:11), "I will give Gog [a descendant of Yefet] a place fit for burial."

Rashi then comments on Noah's blessing to his two sons: *Elokim* endowed Yefet with beauty inasmuch as the Persian Emperor Cyrus, a descendant of Yefet, built the edifice of the Second Temple. However, the *Shechinah* did not dwell in the Second Temple. Where did it dwell? Only in the First Temple, which King Shlomo, a descendant of Shem, built. [Until here from *Rashi*]

R' Joseph B. Soloveitchik z"l (1903-1993) explains: Shem and Yefet embody two separate concepts: ethics and etiquette, respectively. Ethics obligates a person to behave well and justly even when he is alone, when there is no one present to praise him. Indeed, an ethical person will behave properly even if people will criticize him for it. In contrast, etiquette is related to beauty, which is in the eye of the beholder and may change over time and from country to country. Etiquette exists solely to facilitate relations between people.

Shem was motivated by ethics to cover his father's shame. No one needed to encourage Shem to take that step. Therefore he was rewarded with *Tzitzit*, the garment of which is meant to be worn under one's clothes--i.e., as a private matter--with only the strings sticking out.

Yefet, in contrast, did not help to cover his father until he saw Shem taking the lead. He wanted Shem to think well of him, so he joined in the *Mitzvah* of honoring their father. Therefore, he merited that his descendants would be buried, for burial is meant to show respect to another person.

R' Soloveitchik concludes: This explains, also, Noah's blessing to his two sons. Yefet would have a share in building the beautiful structure of the *Bet Hamikdash*. However, the *Shechinah* rests only in the tents of Shem--where there is ethics, not where there is etiquette. (*Nefesh Ha'Rav* p.272)

R' Moshe Avigdor Amiel z"l (1883-1946; rabbi in Lithuania and Chief Rabbi of Antwerp and Tel Aviv) writes: Of course, Jews may observe etiquette and non-Jews may have ethics. The distinction between the descendants of Shem and Yefet lies in which idea drives the other.

For example: The *Mishnah* (*Shabbat* 63a) records a dispute whether one may wear a sword outdoors on *Shabbat* where there is no *Eruv*. The Sages prohibit it, and they cite the prophecy of Yeshayah (2:4), "They will beat their swords into plowshares." But Rabbi Eliezer permits going out on *Shabbat* wearing a sword, because it is an ornament. [Until here from the *Mishnah*]

Why do they argue? R' Amiel explains: The Sages and Rabbi Eliezer agree that one may wear an ornament outdoors on *Shabbat*. But what constitutes an ornament? – **Continued in box on facing page –**

"And it came to pass after the seven-day period that the waters of the Flood were upon the earth." (7:10)

The *Gemara* (*Sanhedrin* 108b) asks: What was the nature of these seven days? [R' Shmuel Eliezer Eidels z"l (*Maharsha*; Poland; 1555-1631) explains: Since the Torah refers to them as "the seven-day period," there must be something notable about them.] The *Gemara* offers four answers:

(1) These were the days of mourning for Metushelach, who died just then. This teaches us that eulogizing a *Tzaddik* can delay the arrival of punishments.

(2) For seven days, *Hashem* changed the course of nature so that the sun rose in the west and set in the east. [Presumably, this was meant to frighten the people so that they would repent.]

(3) After He gave them a long time to repent, He gave them a short time to repent. [*Maharsha* explains: *Hashem* had warned the generation about the flood 120 years earlier ("a long time"), but those who had not yet been born did not hear that warning, so He gave them seven days ("a short time").]

(4) *Hashem* gave them a taste of the *Olam Ha'ba* / World-to-Come during this period so that they would know what they were losing out on. [Until here from the *Gemara*]

R' Yaakov Moshe Charlap z"l (1882-1951; *Rosh Yeshiva* of Yeshivat Mercaz Harav) comments on the last answer: It is a wondrous thing to be given a taste of *Olam Ha'ba* in this world. After all, the Sages tell us that all of the prophets prophesied only about the Days of *Mashiach*, but none could envision *Olam Ha'ba*, as we read (*Yeshayah* 64:3), "No eye has ever seen--except Yours, *Elokim*--what He will do for those who await Him."

R' Charlap continues: Surely, *Hashem* did not give the Generation of the Flood a taste of *Olam Ha'ba* out of vengeance or spite. Rather, the *Gemara* means that the generation had fallen so low, they were so corrupt, that there was no possibility of awakening them to repent except by giving them a taste of *Olam Ha'ba* so they would know what they were forfeiting because of their corruption. Of course, the fact that they could ignore such a warning was another strike against them.

R' Charlap concludes: Similarly, whenever a person is given a moment of inspiration--a "taste" from above--and he ignores that inspiration, that fact weighs against him. Accordingly, one must seize the moment to take advantage of the inspiration that he is given and use it to sanctify himself further. [In context, R' Charlap is referring to the *Pesach Seder*, but, presumably, the idea has general applicability as well.] (*Haggadah Shel Pesach Mei Marom* p. 129)

– Continued from facing page –

Rabbi Eliezer holds that whatever people view as an ornament at a particular time and place is an ornament--an etiquette-like consideration. The Sages, though, hold that the fact that there will not be swords in the days of *Mashiach* indicates that such ornaments have no place in an ethical world. And the *Halachah* accords with their view--an example of ethics driving etiquette.

In contrast, writes R' Amiel, Greek philosophers such as Socrates and Plato commended knowledge and political order as means to achieve happiness, not as values in themselves--an example of higher communal ideals being driven by personal considerations. (*Le'novochai Ha'tekufah* II ch.1)

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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LATEST CEASE-FIRE PROPOSAL: UP TO 14 HOSTAGES FREED, 30-DAY LULL (YNet 10/30/24)

Mossad Chief David Barnea and Qatari mediators drafted a proposed deal to be negotiated with Hamas that would see the release of all women held by Hamas in Gaza and the elderly hostages in exchange for a 30-day lull in the fighting and the freeing from Israeli jails of an undisclosed number of Palestinian prisoners.

The offer does not include an Israeli withdrawal from the Strip. The U.S. and Qatar were considering a guarantee to Hamas that the IDF troops would pull out after all hostages were freed, despite Prime Minister Benjamin Netanyahu's insistence on maintaining troops along the border with Egypt.

Efforts were underway to bring Hamas back to the negotiating table even for a "small deal" to test the terror group's position after the killing of Hamas leader Yahya Sinwar. Proposals on offer involve four hostages released in exchange for a two-week ceasefire, followed by a temporary pause to ponder peace. Prime Minister Netanyahu, however, claimed no such offer was made adding that he would have accepted such a proposal.

Hamas, meanwhile, eyes Egypt not merely as a neighbor but as a gateway—a portal to renewed diplomatic ties under the watchful eyes of newly minted intelligence chief Hassan Rashad. This rapprochement comes after a frosty chapter with Rashad's predecessor, Kamal Abbas.

With the U.S. presidential elections taking place next week, there's doubt whether any deal can be agreed before Americans go to the polls. After the elections, the pressure on Netanyahu promises to be relentless, regardless of who the next president will be.

BEHIND THE SCENES OF ISRAELI ATTACK: OVER 100 AIRCRAFT AND A 2,000 KM JOURNEY TO IRAN (JPost 10/26/24)

Over 100 planes were involved in the attack on Iran on Saturday, including the cutting-edge F-35.

Israel's preliminary strike on radar targets in Syria was aimed at "blinding" Iran's capabilities, quickly escalating into an offensive targeting Tehran and Karaj, Iran's capital and another strategic location.

The IDF confirmed the operation focused strictly on military targets, steering clear of nuclear and oil facilities to prevent wider conflict escalation. High alert remains as Israel anticipates potential retaliation, not only from Iran.

This large-scale assault involved over 100 aircraft, including F-35 "Adir" stealth fighters, traveling approximately 2,000 kilometers. According to foreign reports, strikes focused on Tehran and Karaj, with the IDF stating that each wave targeted military sites exclusively, mitigating further conflict risks.

An operation of this scope likely began with initial waves attacking radar and air defense systems, clearing the path for subsequent strikes on military bases. Earlier, a coordinated strike in Syria neutralized similar threats, preventing Iran from building situational awareness of Israel's plans.

Using heavy munitions, long-distance strikes such as these require significant refueling capabilities and the 669 Rescue Unit on high alert.

Defense Minister Yoav Gallant and Chief of Staff Lt. Gen. Herzl Halevi remain stationed at the Kirya base in Tel Aviv. A senior Israeli official reported that the Security Cabinet authorized the strike in a phone conference last night.

"The IDF is fully prepared for both offensive and defensive maneuvers, monitoring Iran closely," said IDF Spokesperson R.-Adm. Daniel Hagari. He confirmed no changes in Home Front Command guidelines for now. "We urge continued vigilance and adherence to Home Front Command instructions, with updates to follow immediately on any changes."

The White House backed Israel's actions, stating, "Israel's precise strikes on Iranian military targets align with its right to self-defense and respond to the Iranian missile attack on October 1." US officials verified that Israel provided notice of the timing a few hours before the operation.

"President Biden was briefed on the Israeli strike in Iran and is closely monitoring developments," a senior US official said.

NEW SATELLITE IMAGES FROM IRAN: ATTACK DAMAGED IRAN REVOLUTIONARY GUARD MISSILE BASE (YNet 10/29/24)

Israel's attack on Iran over the weekend likely damaged a base run by the paramilitary Revolutionary Guard that builds ballistic missiles and launches rockets as part of its own space program, satellite images analyzed by The Associated Press on Tuesday showed.

The damage at the base in Shahroud raises new questions about the early Saturday attack, which took place in an area previously unacknowledged by Tehran and which involved the IRGC, a powerful force within Iran's theocracy that so far has remained silent about any possible damage it suffered from the retaliatory strike. Iran only has identified Israeli attacks as taking place in Ilam, Khuzestan and Tehran provinces — not in rural Semnan province where the base is located.

It also potentially further restrains the Guard's ability to manufacture the solid-fuel ballistic missiles it needs to stockpile as a deterrent against Israel. Tehran long has relied on that arsenal as it cannot purchase the advanced Western weapons that Israel and Tehran's Gulf Arab neighbors have armed themselves with over the years, particularly from the United States.

Satellite photos earlier analyzed by the AP of two military bases near Tehran also targeted by Israel show that sites there that Iran uses in its ballistic

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missile manufacturing have been destroyed, further squeezing its program.

"We don't know if Iranian production has been crippled as some people are saying or just damaged," said Fabian Hinz, a missile expert and research fellow at the International Institute for Strategic Studies who studies Iran. "We've seen enough imagery to show there's an impact."

High-resolution satellite images from Planet Labs PBC taken for and analyzed by the AP showed the damage at the Guard's Shahroud Space Center in Semnan, some 370 kilometers (230 miles) northeast of the Iranian capital, Tehran. Semnan also hosts the Imam Khomeini Space Center, which is used by Iran's civilian space program.

The images showed a central, major building at the Shahroud Space Center had been destroyed, the shadow of its still-standing frame seen in the image taken Tuesday morning. Vehicles could be seen gathered around the site, likely from officials inspecting the damage, with more cars than normal parked at the site's main gate nearby.

Three small buildings just to the south of the main structure also appeared to be damaged. Iran has been constructing new buildings at the base in recent months. Another hangar to the northeast of the main building also appeared to have been damaged.

Iran has not acknowledged any attack at Shahroud. However, given the damage done to multiple structures, it suggested the Israeli attack included pinpoint strikes on the base. Low-resolution images since the attack showed signs of damage at the site not seen before the assault — further pointing to Israeli missile strikes as being the culprit.

"We can't 100% exclude the possibility it's something else, but it's almost certain this building got damaged because of an Israeli attack," Hinz said.

Given that the large building had been surrounded by earthen berms, that suggests it handled high explosives, said Hinz, who long has studied the site. Large boxes next to the building likely are missile motor crates as well, Hinz said. Their sizes suggest they could be used for Iran's Kheibar Shekan ballistic missile and the Fattah 1, a missile that Iran has claimed is able to reach Mach 15 — which is 15 times the speed of sound. Both have been used in Iran's attacks on Israel during the Israel-Hamas war and the later ground invasion of Lebanon.

The strike at Shahroud, coupled with others across the country, likely have put more pressure on Iran's theocracy, particularly as it assesses the damage to its main weapon arsenal and tries to downplay the attack.

"Due to preparedness and vigilance of the Islamic Republic of Iran's armed forces, and timely reaction by the country's air defense, limited damage was caused to some of the points hit," Iranian Foreign Minister Abbas Araghchi claimed in a meeting with foreign diplomats Tuesday in Tehran. "Necessary measures were taken immediately to restore the damaged equipment to operational state."

A short distance from the destroyed buildings sits a concrete launch pad used by the Guard, which has conducted a series of successful missions putting satellites into space using mobile launchers. The Guard, which answers only to 85-year-old Supreme Leader Ayatollah Ali Khamenei, revealed its secret space program back in 2020.

The U.S. intelligence community's 2024 worldwide threat assessment said Iran's continued development of satellite launch vehicles "would shorten the timeline to produce" an intercontinental ballistic missile because it uses similar technology.

Intercontinental ballistic missiles can be used to deliver nuclear weapons. Iran is now producing uranium close to weapons-grade levels after the collapse of its nuclear deal with world powers. Tehran has enough enriched uranium for "several" nuclear weapons, if it chooses to produce them, the head of the International Atomic Energy Agency repeatedly has warned.

Iran has always denied seeking nuclear weapons and says its space program, like its nuclear activities, is for purely civilian purposes. However, U.S. intelligence agencies and the IAEA say Iran had an organized military nuclear program up until 2003. Parchin, one of the two military bases near Tehran targeted by Israel, saw a building linked to that program destroyed.

"Like with Iran's nuclear program, you don't build the system itself, you build

all the technology under cover of a civilian program," Hinz said.

Then, Iran could make the decision to pursue the weapon — or use its knowledge as a bargaining chip with the West over international sanctions. But for now, the satellite photos suggest Iran is still trying to assess the aftermath of Israel's attack.

"The picture that is emerging is one of significant damage to Iranian air defenses as well as missile launch facilities, both of which would be intended to show the Iranians that they are vulnerable to further strikes if they attempt retaliation," an analysis published Monday by two experts at Britain's Royal United Services Institute said.

ISRAEL INTRODUCES 'CIVIL COURAGE MEDAL' TO HONOR OCT. 7 HEROES (i24News 10/30/24)

Israeli President Isaac Herzog will present a new medal of honor, the inaugural "Presidential Medal of Civil Courage," at an official ceremony on Wednesday.

This new distinction aims to recognize citizens who have shown "exceptional courage and a spirit of solidarity at the risk of their lives" during the attacks.

The first recipients of this prestigious medal will include both living and deceased individuals who exemplified heroism amid chaos.

Among the honored are Moshe and Eliad Ochion from Ofakim, Yosef Aziadna, Oz Davidan, and brothers Noam and Yishai Slotki. These individuals are celebrated for their selfless acts that provided hope and assistance during a harrowing time.

A special category within the award has been established to recognize the courage of children, highlighting the bravery of young individuals who faced extraordinary circumstances. Recipients in this category include the Idan families of Kfar Aza, Taasa of Netiv HaAsara, and Suissa of Sderot, all of whom displayed remarkable strength in the face of adversity.

The ceremony, to be held at President Herzog's residence, will also feature performances by popular Israeli artists Rita, Ninet, and Jimbo J, adding a moment of solace and unity for the families of the honorees.

This new medal reflects Israel's commitment to honoring the memory and valor of civilians who stood out during one of the nation's darkest days. As the country grapples with the aftermath of the attacks, this recognition serves as a reminder of the resilience and solidarity exhibited by its citizens in times of crisis. The ceremony not only commemorates individual acts of bravery but also reinforces a collective spirit of courage that defines the Israeli community.

ISRAEL MARKS OFFICIAL ANNIVERSARY OF OCT. 7 ATTACKS (Israel Hayom 10/27/24)

Top Israeli officials and bereaved families convened Sunday at Mount Herzl's Great Leaders Plaza for the national memorial ceremony commemorating the fallen soldiers of the Iron Swords War. The ceremony drew President Isaac Herzog, Prime Minister Benjamin Netanyahu, Knesset Speaker Amir Ohana, Acting Supreme Court President Justice Yitzhak Amit, Defense Minister Yoav Gallant, IDF Chief of Staff Lt Gen Herzl Halevi, Shin Bet Director Ronen Bar, cabinet ministers, and Jerusalem Mayor Moshe Lion.

In his address, Netanyahu emphasized Israel's unwavering commitment to its war objectives. "We find ourselves amid a prolonged, challenging existential war that demands painful sacrifices. Our pursuit of those responsible and their commanders will continue without respite. Through the valor of our exceptional fighters, we stand united against those who seek our destruction. Last Simchat Torah, we experienced an atrocity of biblical magnitude. No words can capture the depth of the horror, the unconscionable brutality, the abduction of civilians from their homes. Our response has been decisive, and we continue to respond with determination."

Breaking his silence on recent military operations, Netanyahu addressed the strike on Iran: "When faced with a war of annihilation, we responded with a war of resurgence across seven fronts against the axis of evil. Our Air Force conducted operations throughout Iran, significantly degrading their defense capabilities and missile production facilities. To Iran's citizens: Our conflict is

not with you but with the oppressive regime controlling your country. The operation in Iran was executed with precision and methodology, achieving every intended objective."

"A resolute new generation has emerged from Israel's soil, carrying the banner 'Now it's our turn.' Future generations will study this era and draw strength from our resilience. On this hallowed day, we extend our embrace to the families of the fallen. Just as we prevailed in our War of Independence, with divine providence, we shall triumph in this war of renewal," Netanyahu concluded.

President Herzog delivered his remarks against the backdrop of recent events in Gellilot. "For an entire year now, our lives have been enveloped in profound and continuous mourning for our sons and daughters lost in battle," he said. Herzog shared a personal account of bidding farewell to Captain Roi Nahari, a 23-year-old paratrooper who fell defending Kfar Aza. "Throughout this past year, we have met thousands of bereaved families, both civilian and military. Each encounter revealed stories of valor and sacrifice – embodying the finest qualities of Israeli society," Herzog reflected.

"Standing before you as President of Israel, I acknowledge that no words can mend a world torn asunder," Herzog told the bereaved families, underscoring the nation's unity in grief. "We witness an extraordinary generation, one that fulfills the ancient prophecy of rising 'like a lion.' These are individuals who abandoned everything – absolutely everything – to defend our collective home," he added.

Earlier in the day, IDF Chief of Staff Herzl Halevi reflected on the significance of the commemoration: "A nation's quest for freedom in its homeland carries a heavy toll. The heroism of our fallen and wounded, both in body and spirit, has secured our continued existence."

ISRAEL PASSES LANDMARK LAW ENDING UNRWA ACTIVITIES (j24News 10/28/24)

In a historic move, the Knesset has voted to ban all activities of the United Nations Relief and Works Agency for Palestine Refugees (UNRWA) on Israeli territory.

The legislation, passed in its final reading on Monday, was spearheaded by MK Boaz Bismuth, who emphasized that "UNRWA is not a refugee aid agency; it is a Hamas aid agency."

Bismuth cited the involvement of UNRWA employees in the October 7 attacks, referencing "chilling images" of Jonathan Smarno, who was held hostage by an individual identified as a "social worker" for the agency. This decisive action reflects Israel's determination to sever ties with an organization accused of enabling terrorism, despite facing international pressure to reconsider the bill.

The law categorically states that UNRWA will no longer be allowed to represent, provide services, or conduct any activities, either directly or indirectly, on the sovereign territory of Israel.

IRON BEAM LASER INTERCEPTOR GETS MASSIVE BOOST TOWARD FINAL PHASE (Israel Hayom 10/28/24)

In a significant advancement toward completing its high-powered laser interception system, the Defense Ministry announced Monday morning the signing of a \$550 million deal to expand its laser defense capabilities through the Iron Beam program, partnering with lead developer Rafael Advanced Defense Systems and Elbit Systems.

Defense Ministry Director General Major General (Ret.) Eyal Zamir signed the procurement order Sunday evening to scale up serial production of Israel's first domestically developed laser-based interception system. The agreement between the ministry's Directorate of Defense Research and Development (DDR&D) and the defense contractors will substantially accelerate production rates to meet ambitious deployment timelines.

The Iron Beam system represents a cutting-edge ground-based laser defense platform designed to counter various aerial threats, including rockets, mortar shells, unmanned aerial vehicles, and cruise missiles. The project, spearheaded by the DDR&D's research unit in collaboration with

Rafael and Elbit Systems, has demonstrated exceptional interception capabilities during extensive testing. The system is poised to enhance Israel's multi-layered defense architecture, working in tandem with the Iron Dome system, which is a rocket-based interceptor, while offering significant cost advantages per interception.

In a recent interview with Israel Hayom conducted before the Iranian attack, Rafael Chairman Dr. Yuval Steinitz revealed that the Iron Beam system would achieve operational status within approximately one year, with capabilities to neutralize threats well beyond Israel's borders. Steinitz noted that Israel stands on the brink of a revolutionary shift in threat interception, describing capabilities that seem drawn from science fiction but are rapidly becoming operational reality.

"Since the war began, the Defense Ministry has authorized hundreds of contracts worth billions of dollars to bolster domestic defense production and strengthen IDF capabilities," Zamir said. "Our primary objective has been to reduce external dependencies while reinforcing Israeli industry. The Iron Beam contract stands among our most crucial agreements, marking the dawn of a new era in warfare - the age of laser defense. The first ground-based laser system, developed through collaboration between DDR&D, major defense contractors, and startup companies, will enter operational service within a year. This deal ensures accelerated deployment of multiple additional laser systems."

DDR&D head Brigadier General (Ret.) Dr. Danny Gold emphasized the system's significance, saying, "Iron Beam exemplifies the exceptional expertise of our defense industries under DDR&D leadership, combining innovative thinking with robust execution capabilities. Our achievement of global technological leadership in battlefield applications stems from successful collaboration between established defense companies and startup enterprises. Iron Beam will complement Iron Dome, creating an enhanced defensive shield against rockets, missiles, UAVs, cruise missiles, and emerging threats through the combination of laser and missile-based interception systems."

Rafael CEO Yoav Har-Even issued the following statement: "Rafael takes pride in leading the development of the world's first advanced high-powered laser interception system. Following extensive research, development, breakthrough innovations in laser technology, and comprehensive testing that validated the system's effectiveness, Iron Beam is approaching operational readiness. This implementation represents a crucial advancement in Israel's air defense capabilities. Iron Beam will join Iron Dome and David's Sling in providing superior protection for Israel's citizens through revolutionary technology and exceptional performance."

The contract signing ceremony, held at the Defense Ministry headquarters in Tel Aviv, included DDR&D head Brigadier General (Ret.) Dr. Danny Gold, Rafael CEO Yoav Har-Even, Elbit Systems CEO Bezael (Butzi) Machlis, Ministry Chief Financial Officer CPA Dekel Cohen, Defense System Legal Advisor Attorney Itay Ophir, and additional senior officials.

Elbit Systems President and CEO Bezael (Butzi) Machlis said, "The technologies developed at Elbit and incorporated into Iron Beam represent a quantum leap in defensive capabilities against diverse threats. Our management and workforce take pride in contributing to Israel's security through pioneering strategic systems. The development and integration of laser technology into this national defense initiative marks another crucial milestone in advancing Elbit Systems' capabilities, revolutionizing the nature of defense and combat operations for a new era."

SUSPECTED CYBER ATTACK: NATIONWIDE TECH ISSUE PREVENTS CREDIT CARD USE ACROSS ISRAEL (Arutz-7 10/29/24)

Many Israelis on Tuesday morning discovered that they were unable to use their credit cards.

The SHVA company, which deals in automated bank services and which is responsible for credit card transactions in Israel, said, "The national payment system for credit cards is working as usual, and it is processing thousands of transactions each minute. The company has located and is dealing with the

difficulty providers are having when connected to the internet from abroad, to the payment system."

At the same time, the Caspit company updated restaurant owners that due to a malfunction with SHVA, the company which manages credit card transactions, there were disruptions in the completion of transactions.

The National Cyber Directorate was updated of the situation during the morning hours. Experts in the field believe that the malfunction was caused by a low-level DDoS cyber attack which overwhelms the entry of servers, thus causing them to collapse.

As part of its monitoring activities, SHVA disconnected all connections from abroad. After the disconnection, most of the providers were able to offer service - something which strengthens the suspicion that the reason for the malfunction was a DDoS attack. However, there is not yet any official confirmation of such an attack.

Later, the company said that "the national credit card payment system is working properly and fully, and since 9:50 a.m. connection of all bodies in the system has been possible. At this stage, over 8,000 transactions are processed and approved each minute."

'THE IDF SHOULD BE BIGGER,' HALEVI SAYS DURING SITUATIONAL ASSESSMENT IN WESTERN GALILEE (JPost 10/30/24)

IDF Chief of Staff Herzi Halevi said the IDF should be bigger during a situational assessment in the Western Galilee on Wednesday.

"The IDF needs to be larger, both in regular forces and reserves, and therefore, we're building more forces," he said.

Halevi's comment comes amid the ongoing haredi draft exemption debates and discussions related to the IDF's existing manpower in operations in both Gaza and southern Lebanon.

Halevi spoke about a haredi soldier from the Givati Brigade who was injured in Rafah.

"He wanted to enlist, though his family initially didn't support him; from the moment he began, they embraced him wholeheartedly, standing by him before and certainly after his injury," he said.

Halevi expressed support for more haredi soldiers

"And I'm telling you, our question is how we create many more like him. That's what's socially right, and I believe if we can grow from this war with the understanding that the IDF needs to be larger, there might be a very positive social transformation as well."

Halevi conducted the assessment with Northern Command chief Maj. Gen. Ori Gordin. He also spoke with brigade commanders and reserve battalion commanders operating in Lebanon.

DESPITE THREATS, ULTRA-ORTHODOX PARTY WON'T INSIST ON DRAFT EXEMPTION LAW NOW (Ha'aretz 10/29/24)

Leading rabbis in the two factions of the United Torah Judaism party believe that this is not the time to insist on legislation exempting all yeshiva students from compulsory army service, sources in the ultra-Orthodox parties said on Monday.

In an ultimatum, Housing Minister Yitzchak Goldknopf, who is chairman of the UTJ party, said he would oppose approval of the 2025 state budget unless the draft exemption law is passed. But other prominent Haredi political leaders, including Shas party chairman Arye Dery and Knesset Finance Committee chairman Moshe Gafni (UTJ), have not made similar threats. Those close to Prime Minister Benjamin Netanyahu increasingly believe that the ultra-Orthodox party leaders have no intention of bringing down the government over its failure to advance a draft exemption law.

Sources in the Haredi parties told Haaretz that party leaders realize that it is impractical to approve the draft exemption law at this time. "Even the current bill to which they have applied [legislative] succession law is not acceptable to us nor does it meet even the minimum requirements of quite a few coalition Knesset members," said one source. "It's clear to everyone that there really is no law that can meet our requirements and those of the attorney general and the High Court, certainly in current conditions."

UTJ sources claimed that behind the scenes Goldknopf is coordinating with other party leaders. But one UTJ source told Haaretz that no such coordination exists. "If he resigns that doesn't mean the rest have to follow him," he said.

Haredi leaders are not indifferent to the number of war casualties and the pain of the bereaved families of soldiers, as well as the change in public opinion, he said. That has caused them to ease their stance.

"They still want to exempt all yeshiva students, but today when they talk about it, with the exception of Goldknopf, they feel uncomfortable, they move nervously in their chairs. They see the funerals, the orphans and the widows, and they feel uncomfortable," the source said.

Senior coalition officials said the draft exemption law will not be advanced anytime soon, and part of the reason for that is the understanding that it would be impossible to find wording acceptable both to the Haredim and to other elements in the coalition, above all Defense Minister Yoav Gallant, Yuli Edelstein, the chairman of the Knesset Foreign Affairs and Defense Committee, and Gideon Sa'ar, minister without portfolio.

"We need more soldiers, more combat troops. The army's needs are only growing," Gallant said Monday. "My demands aren't political but about values and security."

In addition, MK Eli Dallal (Likud) said Monday that the "Likud as a national movement can't countenance a law that would exempt thousands of Haredim from such an existential war."

The ultra-Orthodox parties understand that thousands of yeshiva students who ignored draft notices will be designated deserters in the coming months. Many will be at risk of arrest and will not be able to leave the country. Haredi party leaders are aware that the IDF will be issuing more draft notices and step up enforcement. "We have a serious problem, no question about it," said one Haredi party source. "We don't see any way of getting out of it."

Despite the assessment that UTJ and Shas will not bring down the government over the draft, coalition officials believe that the ultra-Orthodox position could change. Should that happen, the sense is that coalition leaders would rather "manage" the crisis than solve it, meaning that the current situation will continue without a draft exemption law being approved.

In addition to the threat of thousands of draft dodgers being arrested, the Haredi parties are contending with another explosive issue: an end to daycare subsidies for their children. In August, Attorney General Gali Baharav-Miara told the government it must stop subsidies for the children of yeshiva students who are eligible for draft conscription. Her opinion came in the wake of the expiration of the previous draft exemption law and the High Court of Justice's ruling last June ending the Haredi draft exemption.

HAREDI RABBI: 'THOSE WHO GO TO WAR ARE GUARANTEED A HEAVENLY WAGE' (Arutz-7 10/30/24)

Thousands participated on Tuesday in a memorial event in the haredi majority city of Bnei Brak for those who fell during the current war. As part of the event, participants completed 2,000 tractates of the Mishnah and Talmud that were studied over the past few months in memory of the fallen.

The event was attended by leading haredi rabbis, including Kisse Rahamim Yeshiva Dean Rabbi Meir Mazuz, Chief Rabbi David Yosef, and former Chief Rabbi Yisrael Meir Lau.

During his address, Rabbi Yosef mentioned the issue of haredi enlistment and said: "We care about the people of Israel. We feel the nation's pain and study to merit the soldiers."

Rabbi Mazuz spoke about the fallen and added that those who go to war "their (heavenly) wages are guaranteed."

He added: "We are not here to discourage, we are here to support. All those who went to war, their wages are guaranteed both in this world and in the next. In this world they'll be remembered and in the next world they will be paid immensely. In the merit of the Talmud that you studied, G-d should give them a great place up above."

The event was broadcasted by the haredi media and included prayers for the welfare of the hostages and soldiers.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L.

As we begin Genesis, we are introduced to struggles, conflicts, temptations, righteousness, and courage of many individuals, and draw strength, wisdom, and guidance from their collective experience and behavior.

The parsha of Noach speaks of the great deluge that engulfed the entire world, wiping out all life, save the eight members of the family of Noach and representative species of all animal and plant life. Upon the termination of the flood, Noach sends forth the raven (chapter 7, verse 7) to test the waters. If the waters had receded sufficiently, some form of plant life would now exist and the raven would return with it "in hand." The Torah records that the raven kept "going and returning" until all the waters had subsided upon the earth. The Rabbis comment that the raven never did fulfill its mission. It circled the ark the entire time, never going forth to advise Noach of the status of the receding waters. It was left to the dove to complete the task.

The Chofetz Chaim draws a great lesson from the conduct of the raven. As hard as Noach had tried to elicit from the raven the information he desired, he did not succeed. One needs merit to be an instrument for good. The raven, cruel by nature, did not have the privilege to be instrumental in the earliest stages of the rebuilding of the world. Similarly, man needs merit to have the privilege and opportunity to assist and provide for others in both communal and personal matters. When the opportunity knocks to do good, we should seize it and see it as a confirmation and validation from Above of oneself, that we have been so chosen. Having done the deed, we should be infused with humility and gratitude, never with conceit and false pride. As the Rabbis comment: G-d brings merit through the meritorious.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

(After the flood) "The fountains of the deep and the windows of the heaven were closed..." (8, 2)

When they were opened (at the onset of the flood) it says, "All the fountains." Here (after the flood) "all" is not written. Why? (After the flood) some remained open - those for which the world had a need, such as the hot springs of Teverya and the like. (Rashi)

The flood did not affect Eretz Yisrael. (Gemara Zevachim 113a)

If the flood did not reach Eretz Yisrael, it means that at the beginning of the flood the fountains were not opened in Eretz Yisrael. If so, how can Rashi give the hot springs in Teverya as an example of fountains that remained open after the flood?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

What similarity is there between Yom Kippur and Asara B'Teves?

Answer: Neither is ever pushed off.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Noach* (9:27), Noach declares: "May G-d extend Japheth (Yaft Elokim le-Yefes), but he will dwell in the tents of Shem." The above translation, from ArtScroll, follows Onkelos and Rashi; the Talmud, however, explains the verse differently. The Mishnah (*Megillah* 1:8) records the opinion of R. Shimon b. Gamliel that the only language in which Torah scrolls may be written (other than Hebrew) is Greek, and the Talmud derives this from our verse:

Rabbi Abbahu said that Rabbi Yohanan said: The halakha is in accordance with the opinion of Rabban Shimon ben Gamliel. And Rabbi Yohanan said: What is the reason for the opinion of Rabban Shimon ben Gamliel? He based his opinion on an allusion in the Torah, as the verse states: "May G-d extend Japheth, but he will dwell in the tents of Shem," indicating that the words of Japheth shall be in the tents of Shem. The language of Javan, who is the forbear of the Greek nation and one of the descendants of Japheth, will also serve as a sacred language in the tents of Shem, where Torah is studied. (*Megillah* 9b)

The Rambam, however, rules that this *halachah* is not currently applicable:

Tefillin and mezuzot may be written only in Assyrian script. Permission was granted to write Torah scrolls in Greek as well. That Greek language has, however, been forgotten from the world. It has been confused and has sunk into oblivion. Therefore, at present, all three sacred articles may be written using Assyrian script alone. (*Tefillin, Mezuzah, and Sefer Torah* 1:19)

Elsewhere, the Talmud extends the special status of Greek to the reading of the *Megillah*. Although in general, while the *Megillah* may be read in any language, this applies only to those who understand the language in question, Greek is an exception:

Rav and Shmuel both say: The Greek language is acceptable for everyone, i.e., anyone who reads the *Megillah* in Greek has fulfilled his obligation, even if he does not understand Greek. ... They agree with the opinion of Rabban Shimon ben Gamliel. ... (*ibid.* 18a)

The Rambam codifies this *halachah* without qualification (*Megillah* 2:3), and it is not entirely clear whether he would maintain that it as well is not currently applicable (see *Lechem Mishneh* and *Mirkeves ha-Mishneh* (Alfandari) there and *Mirkeves ha-Mishneh* (Chelm) in both places).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I may have been a window.
2. I may have been the first light bulb.
3. I did not need electricity.
4. Don't confuse me with the Zohar.

#2 WHO AM I?

1. You sing about me.
2. I could be your name.
3. I was not swallowed by a fish.
4. I discovered dry land.

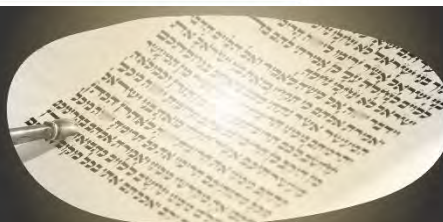
Last Week's Answers

#1 Viduy (I make you bend, I make you bang, I am for the mouth, I am for the heart.)

#2 Amidah/Shemoneh Esrei (Most days I am three times, Some days I am four times, This Shabbos I am five times, My name is one off.)

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PARSHA
ILLUMINATED



Elucidations, insights and lessons
on the weekly parsha

Wednesdays at
12:15pm on Zoom

Presented by
Rabbi Hillel Shaps

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