

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:28 | Havdalah 5:30

The Shabbos Shorts is sponsored by **Eli Landy** in honor of **Ahuva's** special birthday and **Rachelli & Craig Simon** in honor of the following individuals who dedicated countless hours working on the shul's beautiful new website, **Dov Chodoff, Devorah Epstein, Elazar Ginsburg, Manasseh Katz, Seth Katz, Melissa Miller, Rabbi Postelnek, Rabbi Rosenbaum, Josh Seidemann, Bayla Simon, and Menucha Singer Wolfe.**



Follow us
on
WhatsApp!

wp.yise.org/whatsapp

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

Eva & Isaac Moses on their daughter **Abby** becoming a Bat Mitzvah. Mazal Tov to Rafi, Ilana, and Asher, **Carol & Tuvia Lazar** and family, and grandparents Mrs. Susan Lemann and Mr. Solomon Moses.

Vivian & Arnie Kirshenbaum on the birth of a great-grandson, Nossan Tzvi, born to Ayala & Dov Garfinkel of Betar Israel. Mazal Tov to grandparents Shanie & Bill Bokor and Haskell Garfinkel, Uncles, Aunts and cousins.

Condolences

Gigi Kaminetzky on the passing of her husband, Jerry Kaminetzky, father of Rivka, Shimon, and Noam. The funeral took place on Tuesday. Shiva will be observed at the home of Noam Kaminetzky, 7947 Chula Vista Crescent, Boca Raton, FL 33433. Gigi may be reached during Shiva at 561-400-7071, Rivka at 310-590-8013, Shimon at 901-378-0001 and Noam at 561-350-9472. The family can be reached via email at nkaminetzky@hotmail.com.

Marilyn Lifschitz on the passing of her father, Aaron Feder. The funeral took place on Thursday. Burial will take place in Israel at Har Hamenuchoth at approximately 1:30 PM on Friday, November 29. Shiva will be observed in Israel at the Lifschitz home, HaShofet Cohen 8, Apt. 023, Arnona. Marilyn can be reached by phone at 202-262-5160.

Kiddush Sponsors

Hashkamah Minyan Kiddush is sponsored by **Leah & Yoni Bresler** in honor of their children & grandchildren.

Shul Kiddush is sponsored in honor of **Art Boyars** by his family on the occasion of his special birthday, and by **Eva & Issac Moses** in honor of their daughter **Abby's** Bat Mitzvah.

Sephardic Minyan Kiddush is sponsored by the **Franco Family** to commemorate the Yahrzeit of their father, grandfather and great-grandfather, Nathan Franco, Nissim ben Rachel, Z"L.

Drasha, Shiurim & Coffee Station Sponsors

9:15 Minyan Drasha is sponsored by **Bev Morris & Art Boyars** in honor of the **Moses Family** on the occasion of **Abby's** Bat Mitzvah.

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation of **Rabbi Grossman** and in memory of all those who have lost their lives in Israel. May their Neshamas have an Aliyah.

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

Rabbi Rosenbaum's Tehillim/Parsha Shiur is sponsored by **Judy & David Marwick** to commemorate the 1st Yahrzeit of Sidney Meyers, Yehoshua Yitzchak ben Yisrael, Z"L and by **Debbie Rogal** and Jay Rogal in memory of Barbara Rogal on her Yahrzeit, 24 Marcheshvan.

Rabbi Rosenbaum's Tehillim/Sefer Hachinuch Shiur is sponsored by **Debbie Rogal** and Jay Rogal in memory of Barbara Rogal on her Yahrzeit, 24 Marcheshvan.

Rabbi Rosenbaum's Melachim Shiur for Women is sponsored by **Debbie Rogal** and Jay Rogal in memory of Barbara Rogal on her Yahrzeit, 24 Marcheshvan.

The Lower Lobby coffee station is sponsored by an anonymous Roast Master.

Check out YISE's new website! Great new look, same address: www.yise.org.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

4:30 (B,SBM), 4:20 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

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

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

Mincha:

2:30 (B), 4:25 (B), 4:20 (Sephardi, LBM)

Maariv: 5:30 (B)

DIVREI TORAH:

8:45 Minyan:

Rabbi Postelnek

9:15 Minyan:

Rabbi Rosenbaum

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Postelnek

Sfas Emes Chabura: 8:55 (S)

Rabbi Rosenbaum

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-4th & Girls K-Middle School meet in lower lobby at 10am. K-3rd girls and the boys groups at YGW, 4th and up girls in the The House. Pick-up 11:15 AM in the Lower Lobby.

Boys Shabbos Chaburah - 4th-6th grade boys between Mincha and Maariv, **will not meet this Shabbos.**

Bnei Akiva Snif this Shabbos, November 30 at KMS, 3:15-4:15 PM, grades 2-5.

Upcoming YISE Youth events:

12/7 Youth Havdalah followed by Dor L'Dor, [see flyer](#)

12/14 HS Girls Trivia Night, [see flyer](#)

12/15 Chanukah Youth Craft Fair, [see flyer](#)

12/21 Dor L'Dor

12/21 Rescheduled HS Boys Laser Tag & Melave Malka, [see flyer](#)

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/GdkM5n3uJx44h8xFbwBEIO. 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.

Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan.

Shiur for Israel: Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of Sefer Hachinuch, Sunday through Friday at 12:30 PM on Zoom A.

Tzedaka A list of charitable organizations is available at: <https://www.yise.org/israel-charities>

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

Israel Unity Concert - Stand in Solidarity Through Music and Song - Join us for a magical night of music, community and inspiration benefitting Israel! The event will feature three world-renowned musicians and Alon and Shiree Mesika, parents of Adir OB"M, who was murdered on October 7th at the Nova music festival. Every dollar raised will go toward buying engagement rings and wedding bands for our brothers and sisters in the IDF! Sunday, December 15, 7:30 PM at Magen David Sephardic Congregation. Reservations required: \$36 regular. \$180 VIP. Ring sponsorships are available. To purchase tickets, go to:

<https://aishdcevents.wixsite.com/aishcenter/event-details-registration/israel-unity-concert>

Upcoming YISE Events

Women's Bonfire GNO, this Motzei Shabbos! - November 30 at 8 PM at 815 Hyde Rd (note new location). RSVP at

<https://www.yise.org/gno>. [see flyer](#)

Voice Notes of Inspiration - Join Rabbi Rosenbaum's Voice Notes of Inspiration Whatsapp group for daily thoughts on Chanukah from Sunday, December 22 through January 3. [yise.org/vnoi](https://www.yise.org/vnoi).

Sfas Emes Chabura - A twenty-minute Chabura on the Parsha. Find deeper meaning in the Parsha and Chagim by learning the Sfas Emes's weekly insights. 8:55 AM Shabbos morning in the Social Hall. [see flyer](#)

Men's Night Seder Program - Learn with a Chavrusa, Chabura or on your own. Tuesdays & Thursdays in the Small Beis Medrash, 8:30-9:15 PM, Maariv to follow. Chabura option with Rabbi Postelnek, "From Iyun to Halacha: Real questions learned real well." Includes light snacks and Thursday night cholent! To sponsor, visit [yise.org/nightseder](https://www.yise.org/nightseder). [see flyer](#)

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

Stories from Israel - Hear visiting Israel tour-guide (from the YISE Israel mission!), Aryeh Jacobson, share stories of miracles, inspiration and greatness from this past year! Next Shabbos, December 6 - 7: Oneg Shabbos at the Postelnek home, 11600 Fillmore Drive, 7:45 - 9:15 PM, and Shalosh Seudos in the Social Hall, 4:35 PM. [see flyer](#)

Maagal HaShana, Women's Chabura: Join Mrs. Channah Cohen to learn and prepare for Chanukah! Gain deeper insights by exploring the themes of Chanukah through interactive, engaging learning. Sunday, December 8, 8:30 PM in the Small Beis Medrash. To sponsor, visit www.yise.org/chabura [see flyer](#)

Men's Melaveh Malka - Join Rabbi Rosenbaum and Rabbi Postelnek for a Kislev Kumzitz with music, Divrei Torah and subs! Motzei Shabbos, December 21, 8:30 PM at the Postelnek home, 11600 Fillmore Drive. To sponsor, visit www.yise.org/mmm. [see flyer](#)

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

We begin saying "Vesain Tal Umatar Livrach" at Maariv Wednesday night, December 4.

The Week Ahead		Sunday December 1 30 Marcheshvan Rosh Chodesh	Monday December 2 1 Kislev Rosh Chodesh	Tuesday December 3 2 Kislev	Wednesday December 4 3 Kislev	Thursday December 5 4 Kislev	Friday December 6 5 Kislev	Next Shabbos December 6-7 2024 6 Kislev 5785 Parashas Vayeitze Candle lighting: 4:27 Havdalah: 5:30 Friday Night: Mincha/Maariv: 4:30 (B, SBM), 4:25 (Sephardi, LBM) Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S) 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 4:10 (B), 4:20 (Sephardi, LBM) Maariv: 5:30
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:35 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)	4:35	4:35	4:35	4:35	4:35		
	Sephardi (LBM)	4:20	4:20	4:20	4:20	4:20		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		

Halachic Times: Latest Alos Hashachar 5:48 AM,

Earliest Talis and Tefilin: 6:17 AM, Latest Netz: 7:15 AM, Latest Krias Shema: 9:33 AM,

Earliest Mincha: 12:30 PM, Earliest Shkia: 4:45 PM, Latest Tzeis Hacoachavim 5:30 PM

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, DECEMBER 4, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG



DECEMBER 2024 | 30 MARCHESHVAN - 30 KISLEV 5785

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

Voice Notes of Inspiration - Join Rabbi Rosenbaum's Voice Notes of Inspiration Whatsapp group for daily thoughts on Chanukah from Sunday, December 22 through January 3. [yise.org/vnoi](https://wp.yise.org/vnoi).

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

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

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

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

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

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

Upcoming Community Programs & Listings

Camp Chaverim - Early Bird Registration is OPEN until December 1. Lock in your spot and get your Chaverim swag! <https://chaverimovernight.com/>

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. December 4 and 18 in person in the YISE Social Hall. December 11 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.

Yad Yehuda's cold weather drives - Please help us collect cold-weather FOOD and ACCESSORIES to bring warmth to households that depend on our community's support. Please Donate: FOOD: soups, hot cocoa, tea bags, coffee K-cups, canned pumpkin, pineapple, cranberry sauce ACCESSORIES: NEW scarves, gloves, hats, socks, and girls' tights CHANUKAH: latke mixes, applesauce, olive oil, candles. Ship to or drop at: Yad Yehuda of Greater Washington, 9601 Colesville Road, Silver Spring, MD 20901. Or drop off at any of our shul or kosher grocery store donation bins.

Mikvah Emunah Society Women's Panel - "Balancing Connections: Nurturing Ourselves, Family and Community" and evening of questions and answers with community Rebbetzins. Tuesday, December 10, 7:30 PM at Ohr HaTorah.

TGN Pre-Chanukah Lunch and Learn - The Menorah with two Shamashim with Rabbi Marvin Goldman—Wednesday, December 18, 12:15 PM, at KMS. RSVP by December 15 to director@goldennetwork.org.

BCGW's Meir L'Olam Hospital Pantry Program's Capital Campaign - Please support COMMUNITY KOSHER HOSPITAL PANTRIES located in seven area hospitals: <https://interland3.donorperfect.net/weblink/weblink.aspx?name=E253226&id=53>

BCGW Senior Social Club Chanukah Party - Thursday, December 26 on Zoom at 2 PM. For more information contact: info@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

JANUARY DEADLINE: MONDAY, DECEMBER 30, 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/Sefer HaChinuch shiur - will not meet December 15 and 16**

Sundays

7:05 - 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 Sefer HaChinuch as a merit for Israel, on **Zoom A**

Mondays

6:35 - 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 Sefer HaChinuch 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 - 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 Sefer HaChinuch 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**
8:30 - 9:15 PM - Men's Night Seder, learn with a chavrusa, chabura, or on your own. Maariv to follow.

Wednesdays

6:35 - 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 Sefer HaChinuch 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 - 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 - 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 Sefer HaChinuch as a merit for Israel, on **Zoom A**
8:15 - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**
8:15 - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**
8:30 - 9:15 PM - Men's Night Seder, learn with a chavrusa, chabura, or on your own. Maariv to follow.

Fridays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 - 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 Sefer HaChinuch as a merit for Israel, on **Zoom A**

Class times and locations as of November 28. Please check <https://wp.yise.org/about/classes/> for updated info.

Connection Details

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

Zoom A: ID: 416 963 9000, password 492019

Zoom B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

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

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, password 161699

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

עופת אמת
SFAS EMES

*Beginning November 2,
Parshas Noach!*

8:55am Shabbos Mornings
YISE Social Hall

Given by Rabbi Postelnek
& Rabbi Rosenbaum

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

Please note
the new location

For Young women

Bonfire

815 Hyde Road
8:00pm - 10:00pm

MOTZEI SHABBOS
November 30

*Meet people in your
stage of life*

Enjoy s'mores, cookie
decorating & a hot drink
with friends.

*Dress code is
comfortable!*

*Spend time relaxing
with old (new)
friends*

For more information:
Allie Hayun
301.325.1529

JOIN US MONTHLY ON ZOOM FOR

Jewish History with Rabbi Koss



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

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

Co-Sponsored by:
YISE and Bikur Cholim



JOIN

YISE'S

MEN'S NIGHT SEDER

LEARN WITH A CHAVRUSA.
CHABURA OR ON YOUR OWN!

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

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

CHABURA

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

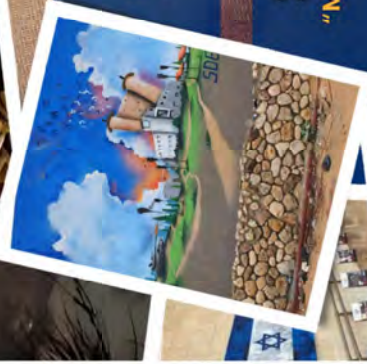


STORIES From Israel

of miracles, inspiration
 and greatness



With Aryeh Jacobson
 The Israeli tour-guide from
 the YISE Israel mission!



ONEG SHABBOS

Inspiring Stories • Singing • Community
 POSTELNEK HOME, 11600 FILLMORE DR
 7:45PM - 9:15PM

SHALOSH SEUDOS

"Miraculous Moments of This Past Year"
 YISE SOCIAL HALL
 4:35PM (FOLLOWING 4:10 MINCHA)

SHABBOS, DEC. 6-7

Parachas Vayeitzei



YISE YOUTH PRESENTS A YOUTH HAVDALAH

75



JOIN US ON 12/7 AT 6:15PM
 IN THE YISE SOCIAL HALL
 FOR A FUN, MUSICAL
 HAVDALAH SERVICE
 BEFORE DOR L'DOR

FOR MORE INFORMATION, EMAIL: [SSHIMOFF@YISE.ORG](mailto:sshimoff@yise.org)



DOR L'DOR

At Young Israel Shomrai Eemunah!

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

5785 Motzei Shabbos Times:

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

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

YISE Arcola Social Hall

Sponsor opportunities:

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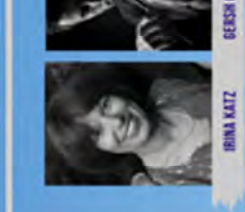

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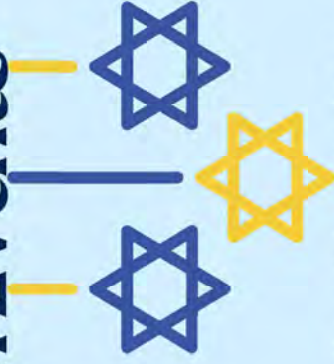


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Volume 31, Issue 6

Shabbat Parashat Toldot

Shabbat Shalom

5785 - B"H

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

Why Did Isaac Love Esau? - Even before they were born, Jacob and Esau struggled in the womb. They were destined, it seems, to be eternal adversaries. Not only were they were different in character and appearance. They also held different places in their parents' affections: The boys grew up, and Esau became a skilful hunter, a man of the open country, while Jacob was a quiet man, staying among the tents. Isaac, who had a taste for wild game, loved Esau, but Rebecca loved Jacob.

We know why Rebecca loved Jacob. Before the twins were born, the pains Rebecca felt were so great that "she went to inquire of the Lord." This is what she was told: "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger."

It seemed as if God were saying that the younger would prevail and carry forward the burden of history, so it was the younger, Jacob, whom she loved.

But why, in that case, did Isaac love Esau? Did he not know about Rebecca's oracle? Had she not told him about it? Besides, did he not know that Esau was wild and impetuous? Can we really take literally the proposition that Isaac loved Esau because "he had a taste for wild game," as if his affections were determined by his stomach, by the fact that his elder son brought him food he loved? Surely not, when the very future of the covenant was at stake.

The classic answer, given by Rashi, listens closely to the literal text. Esau, says the Torah, "knew how to trap [yode'a tzayid]." Isaac loved him "because entrapment was in his mouth [ki tzayid befi]." Esau, says Rashi, trapped Isaac by his mouth. Here is Rashi's comment on the phrase "knew how to trap": He knew how to trap and deceive his father with his mouth. He would ask him, "Father, how should one tithe salt and straw?" Consequently, his father believed him to be strict in observing the commands.

Esau knew full well that salt and straw do not require tithes, but he asked so as to give the impression that he was strictly religious. And here is Rashi's comment on the phrase that Isaac loved him "because entrapment was in his mouth": The midrashic explanation is that there was entrapment in the mouth of Esau, who trapped his father and deceived him by his words.

The Maggid of Dubnow adds a perceptive comment as to why Isaac, but not Rebecca, was deceived. Rebecca grew up with the wily Laban. She knew deception when she saw it. Isaac, by contrast, had grown up with Abraham and Sarah. He only knew total honesty and was thus easily deceived.

So the classic answer is that Isaac loved Esau because he simply did not know who or what Esau was. But there is another possible answer: that Isaac loved Esau precisely because he did know what Esau was.

In the early twentieth century someone brought to the great Rabbi Avraham Yitzhak Kook, first Ashkenazi Chief Rabbi of pre-state Israel, the following dilemma. He had given his son a good Jewish education. He had always kept the commands at home. Now, however, the son had drifted far from Judaism. He no longer kept the commandments. He did not even identify as a Jew. What should the father do? "Did you love him when he was religious?" asked Rav Kook. "Of course," replied the

father. "Well then," Rav Kook replied, "Now love him even more."

Sometimes love can do what rebuke cannot. It may be that the Torah is telling us that Isaac was anything but blind as to his elder son's true nature. But if you have two children, one well-behaved, the other liable to turn out badly, to whom should you devote greater attention? With whom should you spend more time?

It may be that Isaac loved Esau not blindly but with open eyes, knowing that there would be times when his elder son would give him grief, but knowing too that the moral responsibility of parenthood demands that we do not despair of or disown a wayward son.

Did Isaac's love have an effect on Esau? Yes and no. It is clear that there was a special bond of connection between Esau and Isaac. This was recognised by the Sages: Rabbi Shimon ben Gamliel said: No man ever honoured his father as I honoured my father, but I found that Esau honoured his father even more.

Rabbi Shimon derives this from the fact that usually people serve their parents wearing ordinary clothes while they reserve their best for going out. Esau, however, had kept his best clothes in readiness to serve his father the food he had gone out to hunt. That is why Jacob was able to wear them while Esau was still out hunting.

We find, much later in the Torah, that God forbids the Israelites to wage war against Esau's descendants. He tells Moses: "Give the people these orders: 'You are about to pass through the territory of your brothers the descendants of Esau, who live in Seir. They will be afraid of you, but be very careful. Do not provoke them to war, for I will not give you any of their land, not even enough to put your foot on. I have given Esau the hill country of Seir as his own.'"

And later still Moses commands the Israelites: "Do not abhor an Edomite [i.e. a descendant of Esau], for he is your brother."

The Sages saw these provisions as an enduring reward to Esau for the way he honoured his father.

So, was Isaac right or wrong to love Esau? Esau reciprocated the love, but remained Esau, the hunter, the man of the field, not the man to carry forward the demanding covenant with the invisible God and the spiritual sacrifices it called for. Not all children follow the path of their parents. If it was Isaac's intent that Esau should do so, he failed.

But there are some failures that are honourable. Loving your children, whatever they become, is one, for surely that is how God loves us.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Friday Night with Grandpa - Veteran readers of this column are familiar with my paternal grandfather, Chaim Yitzchak Weinreb. He was an old-school Jew, with roots in the region of eastern Poland known as Galicia. He had studied under renowned Talmudists back in the old country, and his fervent wish was to see his grandchildren grow up to be dedicated Talmud students.

I was his oldest grandchild and discovered from a very early age just how determined he was to steer me in what he was convinced was the right direction. I particularly remember the time he visited my parents' home when I was in the seventh or eighth grade. I had just received my report card and proudly showed it to him. I felt it was a pretty good report card, but for him, anything less than perfection was

inadequate. After one glance, he noticed just how uneven my academic performance was.

He spoke to me in Yiddish, unadulterated by English phrases — pure, old-fashioned Yiddish. He protested that my grades were spotty. "You did very well in Chumash, Bible, but not nearly as good in Talmud. How can one truly know the Bible if he is ignorant of Talmud?"

I responded defensively by saying that I saw no connection between the Bible portions of Bereshit that we were then studying and the tractate of Bava Metzia, our Talmud text that year. "The Chumash is full of great stories, but the Talmud is only about legal arguments, some of which are over my head."

He smiled and said that if I would give him an hour on the upcoming Friday night, he would give me kugel and soda, teach me a song, and demonstrate how the Talmud elucidates the Bible, in an "amazing" way. Only he didn't say "amazing," he said "vunderbar."

That Friday, true to his word, and he was always true to his word, he personally served me the kugel and soda, taught me a song that he had learned from the old rabbi of his now-extinct shtetl, and asked me to review with him a short passage in this week's Torah portion, Parshat Toldot.

You know the story. Esau, the older brother, comes in from the field, famished. He finds his younger brother, Jacob, cooking a pot of stew and asks for some of it. Jacob is willing to give it to him, but for a price. He demands that Esau first sell him his birthright; that is, the material and spiritual privileges that come with being the first-born. Translated literally, he says: "Sell me your birthright, kayom, like today!"

Whereas nowadays, kids will call their elderly grandfather Zaidie or Saba, we called ours Grandpa. Despite his old-fashioned demeanor, in many ways he was as American as apple pie. He asked me if I found anything problematic with the story.

I did. "The phrase 'kayom' seems strange, Grandpa. Why does Jacob insist that the sale should be 'like today?'"

He responded, "Good! Maybe you have a Gemara kopp [a Talmudic intellect] after all! But let's see if you can ask a question on the whole transaction based on the Talmud texts you are now studying in school. Here's your volume of Talmud. I'll give you ten minutes to come up with a really good question."

To say that I was frustrated would be putting it mildly. Not only was I going to be stuck studying all Friday night—I was actually being asked to think!

But one did not say no to Grandpa. So I opened the large book, pored over it and focused on the task with great concentration. I was searching for a connection between a fascinating story and what I then experienced as some very boring rules and regulations.

After some time, probably much more than the allotted ten minutes, I had an "aha" experience. I really got excited. "Grandpa! It can't be! How could Jacob purchase the birthright from Esau? The privileges of the birthright are way off in the future. They include privileges like a dual portion of their inheritance of their father Isaac's estate, and Isaac was alive, if not entirely well, at that time. We

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studied in the Talmud that one cannot buy or sell objects or privileges which do not yet exist!"

My grandfather was thrilled, but no more than I was. Finally, I saw a connection between my Bible stories and the legal terminology of the Talmud that I had begun to resent.

He then sat back, asked me to relax, and took the role of the teacher. "If you reached page 16 of the tractate you are studying, you know this scenario. A fisherman wishes to sell the fish he will catch that today to a customer. He doesn't have the fish yet. Can he sell them? Yes, answers the Talmud. He can sell them if he desperately needs the money to feed himself that day. But if he wishes to sell the fish he will catch in thirty days or in a year, he cannot do that. If one is desperate, he can sell even objects that he does not yet possess, even fish that are still in the sea."

There is a logical rationale for this legal principle, which I will omit from this column in the interest of brevity. Suffice it to say that I now saw the connection between the story and the Talmudic principle: "Of course Jacob said kayom. Sell me your birthright even though its privileges will not be realized until the distant future, but do so in your current state of desperation. Do so because you are famished, and in your desperation have the legal ability, much like the fisherman, to sell something which is now non-existent, because you need it for your urgent immediate needs. Sell me the birthright kayom."

Grandpa was proud of me that day, but I was even prouder of myself. He told me that the concept that I had discovered on my own was to be found in the commentary Ohr HaChaim, which he studied assiduously every Friday night.

He then leaned back, stared at me with his gentle blue eyes and said, "I am trying to think of a prize, a reward for your willingness to sit with me for a few hours on a Friday night, for exerting your young intellect, and for seeing the connection between the Written Torah, Scripture, and Oral Torah, Talmud."

I sat there imagining all sorts of possible rewards, certain that he would ask for my input. Kugel and soda would have been acceptable, but lowest on my list of suggestions. I was thinking big bucks, or at least tickets to a baseball game.

Then he told me his idea. "From now on, every time I visit you, we will study together. And we will make it our business to discover connections. Our motto will be the verse in Psalms that says that God's Torah is perfect, soothes the soul and brings joy to the heart."

What a disappointment for a twelve-year-old. But today, many decades later, each time I sit down before a folio of Talmud, I experience Grandpa's reward. I can now appreciate Grandpa's willingness to risk his popularity with his grandchildren, instead using every means at his disposal to get us to sit and learn with him.

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Rabbi Yakov Haber - The Great Partnership

Questions about concerning the enigmatic episode of Yitzchak Avinu's desire to bestow blessings of historic significance upon his son Esav and Ya'akov's subsequent securing of those blessings through disguise and seeming deception. If Rivka viewed Esav as unworthy of receiving blessing or if she felt compelled by the prophecy she had received of "the elder with serve the younger" why didn't she discuss her concerns with her husband, Yitzchak? How could Yitzchak not have known that Esav was not worthy of blessing? How can blessings received via deceptive means be effective? How could Ya'akov Avinu, known for his quality of truth, seemingly lie to his father by identifying himself as Esav? Why did Yitzchak, upon finding out that Ya'akov had received the blessings instead of Esav, definitively

declare, "gam baruch yihye - he shall indeed be blessed!"? Many diverse approaches have been suggested by both classic and more recent commentaries. Here we present one classic approach with a suggested connection to current events.

The Creator of the cosmos created a world of opportunity to discover and utilize the spiritual dimension hidden within it. The pinnacle of creation, man, possessing a G-dly soul, although contained within a physical body with its needs, drives and desires, would be capable of moving beyond being mired in physicality and - despite the physical world and often precisely with its tools - of cleaving to his Maker driven by his inner soul. Not all would achieve this lofty goal, but both the tzadikim who would and the common folk who would not but who would provide for the physical needs of the tzadikim would earn eternity as a result of partnering together toward the accomplishment of this central goal of avodas Hashem.

Realizing that Esav's restless and even violent characteristics would not likely suit him for a life of spirituality, Yitzchak intended to bless him with physical bounty ("dew of the heavens," "an abundance of grain and wine") and military prowess ("nations will serve you"). Through Esav's descendants utilizing this wealth to sustain not only themselves but also the descendants of his brother Ya'akov - who would devote themselves more exclusively to avodas Hashem, matters of the spirit - both would gain eternity. Similarly, Esav would hopefully use his military strength to subdue enemies threatening his brother. Indeed Chazal teach us, "greater is the one who causes or facilitates positive actions than the one who actually does them". According to this approach, Yitzchak knew all along that Ya'akov was suited for the "blessing of Avraham", entailing matters of the spirit. But Rivka knew that this experiment would fail. Esav would use the physical blessings exclusively for satisfaction of his desires and would not share with his brother; he would utilize his military prowess and conquests for self-aggrandizement and empire building, not to defend himself and his brother from enemies. Therefore, both aspects - the physical and the spiritual, the farming and the soldiery coupled with the study of Torah, prayer and fulfillment of other Divine commandments - would all have to be incorporated within the descendants of one son, Ya'akov. Indeed, this blessing was fulfilled as some tribes descending from Ya'akov would more exclusively devote themselves to direct avodas Hashem, notably Levi and Yissachar; others would be more involved in worldly pursuits and would support the former tribes by giving them the gifts of terumos, ma'asros and parts of Temple offerings as well as sharing their acquired wealth to facilitate the study of Torah, avodas hamikdash and other aspects of avodas Hashem. The famed partnership of Yissachar and Zevulun serves as a prominent example of this. The progeny of only one son would thus have to incorporate within his descendants both "the voice of Ya'akov," the voice of Torah and prayer, as well as the "hands of Esav", physical engagement in the world.

This was the meaning of Ya'akov's disguise; it represented Rivka's model of the necessary combination of two different pursuits within one son in contrast to Yitzchak's model of the division of labor among his two sons. Malbim interprets that ultimately only when Ya'akov's descendants utilize this "voice" will they be blessed with success concerning the "hands of Esav." Consequently, when Ya'akov stated, "I am Esav, your firstborn" he was telling his father that I have assumed the role you had initially thought Esav would play. Some explain that Rivka did not tell her husband about her concerns as, due to their age gap and Rivka's

Likutei Divrei Torah

idolatrous family background, she felt it would be disrespectful to directly raise this issue with her consummately righteous, senior husband. By presenting Ya'akov as Ya'akov-Esav to him, she was presenting as a fait accompli the model of combination, the correctness of which she hoped her esteemed husband would realize. Ultimately he indeed did so by declaring, "gam baruch yihye."

King David was born with a ruddy complexion. His appearance is reminiscent of that of Esav. Indeed, Shmuel was hesitant to crown him as king viewing his appearance as reflective of a violent, Esav-like personality. Hashem tells him, "His eyes are beautiful!" Yes, he will be a ruthless warrior, but he will only kill in battle according to the dictates of the "eyes of the community," the Sanhedrin. King David's battles were always fought with total reliance on Hashem. In addition, David poured his heart and soul into his intense prayers to G-d bequeathing to the Jewish people the legacy of Tehillim. He tirelessly rose at midnight each night engaging in Torah study and song to his Creator. Thus, King David incorporated within himself both the "voice of Ya'akov" and "the hands of Esav."

Our era has seen the remarkable rebirth of the "kol Ya'akov" both in the Diaspora and in the land of Israel. The yishuv in the Holy Land has been especially blessed with an explosive development of this "kol Ya'akov," with hundreds of yeshivos and kollelim and thousands devoted to full-time Torah study. Oral and published chiddushei Torah and piskei halacha are produced by the thousands every year. Many are in serious morning learning programs pursuing their professions in the afternoons or evenings. The promised blessing of "ki mitzion teitzei Torah udvar Hashem mirushalayim" is being fulfilled before our eyes. But the Land of Israel has also been blessed with "the dew of the heavens" and "bountiful grain and wine" becoming a worldwide exporter of agricultural produce and technology. G-d has also granted the Jewish people a Jewish army ready constantly to defend the yishuv against its many ruthless enemies. This last explosion of war and the methodical, heroic defensive and offensive actions of our brave chayalim against cruel enemies expresses the "hands of Esav" being utilized properly in defense of the Jewish people. But Klal Yisrael has not forgotten about the "voice of Ya'akov." It is so heartening to see the Jewish people worldwide unite in heartfelt prayer, fasting, and increased Torah study, both of the general kind and with specific soldiers in mind. Recently, a secular woman walked into a grocery store. Seeing a young, religious child with a note pinned to his sleeve, she curiously inquired what that was. The child answered, "That's my soldier!" "What do you mean, 'your soldier'?" she asked. "I pray and learn Torah that he should be safe," came the reply. The woman called the Israeli Board of Education to track down the boy's school and contacted his teacher to tell him what a fantastic education the religious are giving their children, something she didn't see happening in the secular world!

In the messianic era (may it be soon!) Yitzchak's original plan - that of the division of labor between the nations of the world, led by Esav's descendants, focusing on the physical aspects of the world and assisting his brother Ya'akov's descendants in their spiritual pursuits - will come to fruition. "And strangers will arise and shepherd your sheep, and sons of foreigners will be your farmers and vintners". May Hashem accept the collective efforts of the Jewish people to contribute to its defense from its cruel enemies, each group in its own complementary way, some physical and some spiritual and speedily bring about an era of peace and an era of teshuva culminating with the era of total redemption! *[Excerpted]*

We read in our *Parashah* (26:1), "There was a famine in the land, aside from the first famine that was in the days of Avraham." Why, asks R' Nossan Yehuda Leib Mintzberg z"l (1943-2018; rabbi and *Rosh Yeshiva* in Yerushalayim and Bet Shemesh, Israel), does the Torah mention that the famine in the days of Yitzchak was "aside from the first famine that was in the days of Avraham"?

He explains: One of the foundations that the Book of *Bereishit* is meant to teach us is that *Hashem* sustained the Patriarchs and shaped their future in a wondrous, supernatural way. The formation of the Jewish People was not a natural outgrowth of Creation. Rather, it was an entirely separate process directed by *Hashem*, as we read (*Yeshayah* 43:21), "I fashioned this people for Myself." And just as *Hashem* created the Jewish People through the wonders of the Exodus, so His *Hashgachah Peratit* / Divine Providence directed the formation and development of the nation's roots--the Patriarchs--through the miracles and supernatural events described in this week's *Parashah* and the surrounding *Parashot*.

R' Mintzberg continues: As soon as Avraham reached the land that had been promised to him and his descendants, there was a famine (see *Bereishit* 12:10). This was meant to teach him and us that, if left to the forces of nature, we cannot exist in *Eretz Yisrael*. Only through G-d's miracles and wonders can we remain in the Land.

Yitzchak, too, needed to be taught that lesson. Therefore, he experienced a famine just like, says the Torah, the famine in the days of Avraham. (*Ben Melech Al Ha'Torah*)

Shabbat

R' Eliyahu E. Dessler *shlita* (*Mashgiach Ruchani* of the Ponovezh Yeshiva in Bnei Brak; not to be confused with his cousin and namesake, the *Michtav M'Eliyahu*) writes: Our Sages speak in glowing terms of the reward awaiting one who fulfills the *Mitzvah* of eating three meals on *Shabbat*. They say, for example (*Shabbat* 118a), that such a person will be saved from the birth pangs of *Mashiach*, from judgment in *Gehinom*, and from the war of Gog and Magog. The sage Rabbi Yosé declares (*Shabbat* 118b), "Let my portion be among those who eat three meals on *Shabbat*!" Indeed, the *Shulchan Aruch* rules (*O.C.* 291:1), "One should be very careful to have a third meal."

The simple understanding, continues R' Dessler, is that normal practice in the time of the *Gemara* and the *Shulchan Aruch* was to eat only two meals a day. Therefore, when one eats a third meal on *Shabbat*, he demonstrates that the day is special. Some commentaries do, in fact, understand the *Mitzvah* in this way, writes R' Dessler.

However, he continues, R' David Abudarham z"l (Spain; late 13th-early 14th centuries; one of the most influential commentators and *Halachic* authorities in matters relating to the *Siddur*) explains the *Mitzvah* in a different and very surprising way. R' Abudarham writes: When one overeats, he will naturally delay his next meal. In contrast, when he knows that he is obligated to eat another meal today, he will eat in moderation. Thus, by requiring us to eat an extra meal on *Shabbat*, the Torah ensures that we will eat only to the degree that it is a *Mitzvah* to do so, and that we will not overeat and fall asleep from "heaviness." In this way, we will accomplish several things: We will remain free to study Torah, and, by clearing the table before we are full, we will practice conquering our *Yetzer Ha'ra*. This will train us to eat properly all week long, as well.

(*Sha'arei Ha'zmanim: Shabbat* p.39)

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“Yitzchak sowed in that land, and in that year he reaped a hundredfold, and Hashem blessed him.” (26:12)

Rashi z”l writes: Our Sages say that the estimate was made for the purpose of separating *Ma’aser* / a tithe.

Why do our Sages assume that Yitzchak estimated the size of his crop for the purpose of separating *Ma’aser*? R’ Shabtai Bass z”l (1641-1718) explains: The *Gemara* (*Ta’anit* 8a) teaches that blessing does not rest on that which is weighed or measured, only on that which is hidden. Therefore, Yitzchak would not have measured, or even estimated, the size of his crop unless he had a very particular reason for doing so--i.e., to separate *Ma’aser*.
(*Siftei Chachamim*)

The *Gemara* referred to above teaches: Before one enters the area where he will measure the pile of grain from his harvest, he should recite, “May it be Your will that You will send (שִׁתְּלֹחַ) a blessing to the handiwork of our hands.” When he begins to measure his harvest, he should recite, “Blessed is the One who sends (הַשּׁוֹלֵחַ) blessing into this pile.’ If one recites this formula after measuring the pile, it is a prayer in vain, for blessing does not rest on that which is weighed or measured, only on that which is hidden. [Until here from the *Gemara*]

R’ Moshe Teitelbaum z”l (1759–1841; rabbi and *Chassidic Rebbe* in Újhely, Hungary) asks: Why does the *Gemara* use the verb “send” (from the root “שִׁלַּח”) rather than asking *Hashem* to “give” His blessing?

He explains: The world exists only because *Hashem* continually sends His blessing to it. How is that blessing delivered to us? Ordinarily, through what we perceive as nature, which, in fact, is nothing more than *Hashem*’s messenger (“שִׁלִּיחַ,” from the same root mentioned above). This explains the *Gemara*’s verb choice, and it also explains why blessing does not rest on that which is weighed or measured, only on that which is hidden. Since *Hashem*’s usual messenger to bring us blessing is nature, blessing cannot come in a way that blatantly contravenes nature. (Once the size of the crop is known, it cannot suddenly multiply.)

On the other hand, if one has not measured his crop and no one knows it weight, volume, or value, *Hashem* can bless it without blatantly contravening the laws of nature. This, writes R’ Teitelbaum, is why King Shlomo says (*Kohelet* 1:18), “With much wisdom comes much grief, and he who increases knowledge increases pain.” This also explains why we say in *Shemoneh Esrei*, “V’ten berachah” / “Give a blessing”--i.e., we ask *Hashem* to bless us Himself, rather than using a messenger. And, lastly, it explains why our verse says that after Yitzchak measured his crop, which he needed to do in order to tithe it, “*Hashem* blessed him”--*Hashem*, not His agent.

(*Yismach Moshe*)

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

Rashi z”l writes that the Torah emphasizes that “Avraham fathered Yitzchak” because the scoffers of the generation claimed that Avimelech, king of the Plishtim, must have fathered Yitzchak. [Until here from *Rashi*]

It is remarkable, comments R’ Shlomo Wolbe z”l (1914-2005; a pre-eminent figure in the *Mussar* movement), that there were people who could scoff at and mock Avraham. However, it must be so, for the greater the holiness that exists in a particular generation, the greater must the force of impurity be, as well. Otherwise, our ability to exercise *Bechirah* / free will would be compromised.

(*Shiurei Chumash*)

R’ Dovid Feinstein z”l (1929-2020; *Rosh Yeshiva* of Mesivtha Tifereth Jerusalem in New York) writes: Our verse begins with the conjunction “Vav” / “And,” because its theme continues from the parallel verse above (25:12), “And these are the descendants of Yishmael son of Avraham...” In turn, that verse begins with a “Vav” because it follows the verses that precede it, which list Avraham’s offspring.

R’ Feinstein continues: It is important to know that Avraham loved his sons Yitzchak and Yishmael equally. The proof of this is that *Hashem* had to spell out before the *Akeidah* (22:2), “Please take your son, your only one, whom you love--Yitzchak.” As *Rashi z”l* notes, it was insufficient for *Hashem* to say, “Your son whom you love,” because Avraham responded, “I love both of them.” Likewise, the verses referred to above refer to “Yitzchak son of Avraham” and “Yishmael son of Avraham” in precisely parallel language.

Nevertheless, writes R’ Feinstein, our verse does contain an additional expression that is not found regarding Yishmael. It says, “Avraham fathered Yitzchak.” Perhaps, once Yitzchak became distinguished, Avraham became known by the honorary title “Yitzchak’s father,” just as some of the sages in the *Talmud* are known as “So-and-so’s father” (for example, “*Avuha D’Shmuel*” / “The father of Shmuel”), rather than by their own names. But Avraham never wore proudly the title “Yishmael’s father.”

The lesson from all of this, concludes R’ Feinstein, is that there may be a basis to distinguish between one’s children in some respects. But when it comes to the love that one shows them, they must be treated equally. (*Le’Dovid Mizmor*)

“Yaakov said, ‘Sell, as this day, your birthright to me.’” (25:31)

What is meant by “as this day”? R’ Pinchas Zalman Horowitz z”l (1832-1906; Krakow, Galicia) explains:

Our Sages say that the sale of the birthright took place on the same day that Avraham passed away. Yaakov wanted Esav to understand the value of what he was selling so that he could not back out later, writes R’ Horowitz. Therefore, Yaakov said: “Know, ‘as this day,’ when our grandfather died and our father inherited his riches, that you, too, will someday inherit a double share of our father’s wealth, for that is the birthright of the firstborn.” Being fully informed, Esav then replied (verse 31), “Look, I am going to die, so of what use to me is a birthright?”
(*Ahavat Torah*)

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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AFTER CABINET APPROVAL: LEBANON CEASEFIRE TAKES EFFECT (Arutz-7 11/26/24)

The ceasefire agreement between Israel and Lebanon went into effect on Wednesday morning, hours after the Israeli Cabinet approved the ceasefire deal, which was brokered by the US, by a majority of 10 to 1.

The Prime Minister's Office stated, "The Security Cabinet, this evening approved the US proposal for a ceasefire arrangement in Lebanon. Israel appreciates the US contribution to the process, and maintains its right to act against any threat to its security."

The only minister who voted against the proposal was National Security Minister Itamar Ben Gvir.

"The Cabinet's decision tonight is a serious mistake. A ceasefire at this stage will not return the residents of the north to their homes, will not deter Hezbollah, and will in fact miss a historic opportunity to deal them a hard blow and bring them to their knees," Ben Gvir said.

Netanyahu addressed the nation about the ceasefire on Tuesday evening. "I promised victory and we will achieve victory. We will complete the elimination of Hamas, the return of all our hostages and the return of the residents of the north," he said.

Netanyahu stated, "This evening, I will bring before the Cabinet a ceasefire plan. How long it will be depends on what will happen in Lebanon."

"If Hezbollah doesn't follow the agreement, we'll attack," he said. "If it's going to try to build up terrorist structures near [the border] or if it brings a truck with missiles, we'll attack."

Channel 13 News political correspondent Moriya Asraf reported earlier this evening that according to the terms of the agreement, Hezbollah and all other armed groups in Lebanon will not carry out any offensive action against Israel, and in return Israel will not carry out any offensive military action against targets in Lebanon, including by land, air and sea.

In addition, Israel and Lebanon will recognize the importance of UN Security Council Resolution 1701, even though, "these obligations do not negate Israel's or Lebanon's inherent right to self-defense," the agreement states.

According to the agreement, Lebanon's official military and security forces will be the only armed groups authorized to carry weapons or operate military forces in southern Lebanon. "Any sale, supply and production of weapons or arms-related materials to Lebanon shall be under the full supervision and control of the Lebanese government," it underscores.

Lebanon will also deploy its official security forces and military forces along all borders, crossing points, and the line that defines the southern area, as presented in the deployment plan.

Israel will gradually withdraw its forces to south of the Blue Line over a period of 60 days. The United States will promote indirect negotiations between Israel and Lebanon in order to reach a recognized land border.

HEZBOLLAH CLAIMS VICTORY WHILE OTHERS CRITICIZE COSTLY TOLL IN LEBANON (YNet 11/27/24)

The son of slain Hezbollah leader Hassan Nasrallah on Wednesday shared a video from his destroyed home in Beirut's Dahieh district, praising the "steadfastness" and "sacrifice" of residents and claiming victory over Israel. Other residents of the Hezbollah stronghold celebrated by chanting support for Nasrallah and the Shiite group.

In southern Lebanon, returning villagers expressed joy, claiming they had triumphed over Israel. Some pointed to the continued displacement of Israelis from Galilee as proof of their success.

The Lebanese army handed out leaflets to returning residents, warning of

unexploded munitions. Defense Minister Maurice Salim told Al Jazeera that 10,000 troops would be deployed to the south, asserting Lebanon's commitment to international resolutions. "Our sovereignty is based on the army's presence on the southern border. There will be no other force in Lebanon besides our army and UNIFIL," he said.

However, not everyone celebrated the supposed victory. The Lebanese daily Nidaa al-Watan criticized the celebrations, arguing that Hezbollah's losses overshadow any claims of success. "Many of Hezbollah's leaders are no longer alive. Where is the victory without them?" the paper wrote.

It called the destruction of southern border villages, tunnels and defenses a catastrophic blow. The paper also highlighted the displacement of southern residents and the government's failure to provide shelter during the war, labeling these the worst defeats Hezbollah has faced since its founding.

'IF HEZBOLLAH MAKES A MOVE, WE WILL ATTACK' – NETANYAHU ENDORSES CEASEFIRE (i24NEWS 11/26/24)

Prime Minister Benjamin Netanyahu delivered a statement to the public on Tuesday, in which he announced a ceasefire agreement with Lebanon, following a meeting of the state security cabinet to discuss the matter.

Netanyahu spoke about the stages of the war: "So far, thanks to the valor of our soldiers, we have achieved tremendous achievements in the seven fronts of a war for survival. These caused astonishment and admiration around the world, and highlight our power in the Middle East. We have set Hezbollah back by decades." Regarding the campaign against Hezbollah and Iranian targets in Syria, Netanyahu added that Syrian President "Bashar Assad has paid a heavy price."

He said that it was "no secret" that key military supplies have been withheld.

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The ceasefire will also allow Israeli forces to recuperate.

The hostages and the destruction of Hamas remain a main goal of the war effort, he said.

The ceasefire has earned condemnation from politicians and public figures over unknown clauses of the deal that may leave Hezbollah able to build up its military again in southern Lebanon. "The duration of the ceasefire depends on what happens in Lebanon, if there is any breach of the agreement, we will respond forcefully," he clarified. He also addressed Iran: "We have destroyed significant parts of their air defense and their missile production capability."

IDF PUSHES TO LITANI RIVER FOR FIRST TIME SINCE 2000 (Israel Hayom 11/26/24)

As diplomatic initiatives for an arrangement with Lebanon continue, IDF forces are maintaining their systematic sweep operations across southern Lebanon, conducting searches for terrorist infrastructure, weapons caches, and rocket launching sites in the region's complex urban and mountainous terrain – areas previously used to launch attacks against northern Israeli communities. The forces have located and neutralized dozens of weapons deposits and enemy installations in the Salukie region and Litani River area, a location that has emerged as a crucial battlefield in the confrontation with Hezbollah.

In the Salukie sector, the Commando Brigade task force conducted raids targeting terrorist infrastructure. The operation resulted in the seizure of hundreds of weapons, the discovery of dozens of underground facilities, and the location of multiple rocket launchers positioned for immediate use.

At the Litani River, a joint task force acted on intelligence information to target numerous terrorist installations concealed within the challenging terrain. The forces engaged terrorist targets in close-quarter combat, successfully locating and destroying dozens of launchers, thousands of rockets and missiles, and weapons stockpiles hidden in the mountainside, including artillery equipment.

IDF DESTROYS MILE-LONG HEZBOLLAH MISSILE FACTORY AHEAD OF CEASEFIRE (i24NEWS 11/27/24)

IDF spokesperson Rear Admiral Daniel Haggai, issued a statement Wednesday evening against the backdrop of the ceasefire in Lebanon, revealing that fighter jets attacked Hezbollah's largest precision missile component production site some 1.4 kilometers (nearly a mile) long.

The attack was carried out in the Beqaa Valley in southern Lebanon. Hagari also revealed that during the war, the IDF attacked and destroyed about 360 targets throughout Beirut.

According to him, "Air Force combat aircraft, under the direction of the Intelligence Wing, attacked yesterday in the Jenata area in the Beqaa Valley in Lebanon Hezbollah's largest precision missile component production site. At the underground site, which is about 1.4 kilometers long, ground-to-ground missiles and various warfare components were produced, as well as precision warfare tools designed to harm the State of Israel. Due to its proximity to the Syrian border, the site served as a central point through which thousands of combat components and even activists from Syria and Lebanon were smuggled."

"Hezbollah's production capability was built over the last decade with Iranian support as a mechanism for arming the terror organization following several attempts by Iran to smuggle precise missiles to Hezbollah, which were thwarted by Israel," he added. "As part of this effort, a number of production sites were established throughout Lebanon, at the heart of which is the site that was attacked yesterday. In recent years, Hezbollah has begun to build and operate this site, with Iranian assistance and collaboration."

He alleged that Iranian operatives worked on the site alongside Lebanese Hezbollah operatives.

"This is the most strategic production infrastructure of the terrorist organization in Lebanon that was attacked during the war. The attack was made possible following a precise intelligence dossier that was collected and

built over years. This attack constitutes a blow to Hezbollah's warfare production capabilities, which have been severely damaged in recent months."

IDF DETAILS YEARSLONG EFFORTS AGAINST HEZBOLLAH ARMS SMUGGLING OUTFIT IN SYRIA (Times of Israel 11/26/24)

In what has been an open secret for years, the Israeli military confirmed Monday it has been operating against Hezbollah's weapons smuggling unit in Syria to prevent Iranian arms from reaching the terror group in Lebanon.

A series of strikes during the ongoing war with the Iran-backed terror group have targeted Hezbollah's Unit 4400, which is tasked with delivering weapons from Iran and its proxies to Lebanon.

One such strike hit an area at the Syria-Lebanon border on Monday night.

According to the Israeli military, Unit 4400 was established in 2000 and built numerous "strategic routes" along the Syria-Lebanon border with Iranian support.

Thousands of trucks and hundreds of planes carrying missiles and other components for Hezbollah have traveled from Iran to Syria, and later to Lebanon, in recent years, the IDF said.

The strikes against Unit 4400 during the war have included the assassinations of the head of the unit, Muhammad Ja'far Qassir, in Beirut in early October, and his replacement, Ali Hassan Gharib, in Damascus, several weeks later, alongside other top commanders.

The IDF said that it has been striking Hezbollah's smuggling routes between Syria and Lebanon "not only in the last few months, but in a years-long effort."

Reports of Israeli strikes on Hezbollah weapons shipments began to emerge in early 2013, with Israel officially keeping mum to avoid blowback. It has increasingly opened up in recent years about the sorties, which have complemented a long-standing aerial campaign aimed at keeping Iran from gaining a foothold near Syria's border with Israel.

The IDF says its series of strikes against Unit 4400 have "damaged the ability of the Hezbollah terror organization to strengthen its stockpile of weapons and thus to fire at the citizens of the State of Israel."

One strike in early October destroyed a 3.5-kilometer-long tunnel that crossed between Lebanon and Syria, which the IDF said was used by Hezbollah to smuggle and store Iranian weapons.

Construction work on the major tunnel began in 2009 and was completed a decade later, according to the IDF.

On Monday evening the IDF confirmed launching airstrikes on the Syria-Lebanon border, targeting what it says were routes used by Hezbollah to smuggle Iranian weapons.

Syria's state news agency SANA said the strikes damaged several bridges in the Al-Qusayr area and wounded two people.

Israel has carried out several airstrikes in the Al-Qusayr area in recent months, targeting border crossings and other weapon smuggling routes used by Hezbollah to bring arms into Lebanon.

Israeli jets also bombed Unit 4400 command centers amid other strikes on Hezbollah in Beirut on Monday.

UNOFFICIAL CIVILIAN PROBE INTO OCTOBER 7 FINDS NETANYAHU LED EFFORTS TO FUND HAMAS (Ha'aretz 11/26/24)

A civilian commission of inquiry into the October 7 massacre has concluded that the Israeli government and security establishment failed to protect civilians, placing personal responsibility on Prime Minister Benjamin Netanyahu for undermining decision-making forums and advancing policies that led to the failure.

The commission, which issued its report on Tuesday, highlighted Netanyahu's role in fostering the "quiet for cash" policy that bolstered Hamas, silencing dissenters, and preventing critical discussions on security issues.

It also held him responsible for dysfunction in government ministries and their inability to respond effectively to the disaster's aftermath. "Given that

Netanyahu has served as prime minister for 15 of the past 16 years, it is no wonder his perspective became the exclusive one," the report stated.

The commission also assigned responsibility to Netanyahu's predecessors, Naftali Bennett and Yair Lapid, for perpetuating the "quiet for cash" approach during their collective 18-month tenure, albeit to a lesser extent.

MK Benny Gantz, who previously served as chief of staff and later defense minister, was also criticized for reducing forces around Gaza and over-relying on technology.

Chaired by former Tel Aviv District Court Judge Varda Alshech, the commission was formed by survivors and civil organizations after the government refused to establish an official state commission of inquiry.

Members included former police chief Shlomo Aharonishki, retired Maj. Gen. Ilan Ben-Reuven, retired Brig. Gen. Yehudit Grisaro, Prof. Asa Kasher, and former Beit She'an Mayor Rafi Ben-Shitrit, whose son was killed in the attack.

The 70-page report called for the establishment of an official state commission of inquiry "with all requisite authorities" to uncover the full truth.

It detailed failures across the security establishment, highlighting the military and government's overconfidence in intelligence, technology, and a "small and smart army" approach.

Decision-making processes were marred by arrogance, poor coordination, and inadequate preparation for scenarios such as Hamas' mass invasion on October 7, despite prior intelligence indicating potential threats.

The report criticized the reduction of forces around Gaza, the de-emphasis on military exercises, and the abandonment of army spotters during the attack. Police and military leaders were faulted for lack of coordination, which hindered efforts to save lives during the Nova music festival massacre.

The commission also condemned the failure of the Shin Bet and Military Intelligence to provide an early warning of Hamas' coordinated attack, despite clear signs such as irregular Hamas training exercises and heightened activity in Gaza leading up to the attack and on the night prior to October 7. "Even without intelligence, the military must be prepared operationally for any scenario," the report stated.

Members found that an atmosphere of deference to Netanyahu over the past decade stifled dissent among professionals and cabinet ministers, while the National Security Council functioned as a political body serving Netanyahu.

"This arrogance and structural blindness," the report concluded, "led directly to Israel's unpreparedness and the failure to protect its citizens."

'THE LASER ERA': ISRAELI MILITARY TO ACQUIRE PERSONAL LASER DEFENSE SYSTEMS FOR TROOPS (YNet 11/27/24)

The Defense Ministry and defense industry giant Rafael Advanced Defense Systems are set to sign a major new deal in the coming months to procure compact anti-missile laser systems for intercepting anti-tank missiles and other aerial threats designed to protect infantry soldiers.

This development is set to revolutionize the battlefield, comparable to the first operational deployment of the IDF's Trophy active protection system fitted on tanks or the Iron Dome's first interception.

The military is expected to integrate and equip its forces with Rafael's innovative system — an active laser-based defense array that will likely be deployed with elite units and combat brigades initially.

The system can neutralize threats such as anti-tank missiles and kamikaze drones targeting soldiers by using a laser beam to burn and destroy the threat mid-air automatically, whether the troops are maneuvering in enemy territory or on routine border security missions.

The deal is expected to be finalized soon and will join Rafael's other groundbreaking defense systems, such as the Trophy system, which successfully intercepted hundreds of threats targeting Merkava Mark IV tanks and Namer armored personnel carriers over the past year along the Gaza Strip and Lebanon border.

The new system may arrive in the IDF as early as next year and is expected as part of a broader weapons system that could also include remotely operated machine guns and possibly a 30-mm cannon, enhancing both the unit's defensive and offensive capabilities.

This compact laser system is also expected to reduce IDF operational costs. Each laser activation costs only a few dollars, compared to the thousands required for each Trophy system interception.

"Rafael managed to develop solutions for atmospheric disturbances and concentrate energy into a laser beam capable of striking a target the size of a coin, neutralizing it by unifying multiple beams into a single one before impact," security sources explained. "This is even simpler than for shorter ranges than long ones, fit for infantry defense."

Last month, the Defense Ministry signed a massive 2 billion shekel (\$549 million) deal to significantly expand the deployment of the Iron Beam laser interception system. "This deal heralds a new era — the laser era," said Defense Ministry Director-General Maj. Gen. (res.) Eyal Zamir, noting that the first operational utility of the ground-based laser system is expected to be ready within a year.

NEW POLL FINDS TIE BETWEEN NETANYAHU AND BENNETT (Arutz-7 11/27/24)

A new poll published on Channel 12 News on Tuesday evening finds that, in light of the ceasefire agreement with Lebanon, the Likud is weakening.

According to the poll, the Likud would win 25 Knesset seats if elections were to be held today, the National Unity Party would win 18 seats, Yesh Atid would win 15 seats and Yisrael Beytenu would win 14 seats.

The poll also shows that the Democrats, led by Yair Golan, would win 12 seats, Shas would win nine seats and Otzma Yehudit would win nine seats.

The poll also examined the possibility of a new party, led by former Prime Minister Naftali Bennett, running in the next election.

In such a scenario, the Likud and Bennett's party would share the status of the largest party, with each winning 23 seats.

The Democrats in this scenario become the third largest party with 11 seats. Yesh Atid and National Unity collapse to ten seats each.

'OZ LEYEHUDA' PROGRAM PAIRS IDF SOLDIERS WITH TORAH STUDY IN MEMORY OF FALLEN COMMANDER (JPost 11/26/24)

A new initiative, the "Oz LeYehuda" program, pairs IDF soldiers with community volunteers for Torah study during weekends and leave, reflecting the values of Yehuda Cohen, a Givati Brigade commander who was killed in combat in Gaza.

The program is one of two projects launched to honor Cohen's legacy, alongside the Yehuda Lookout Point in the northern Jordan Valley.

The program was inspired by Cohen's belief in the spiritual power of learning to enhance military service. "Learning helps me feel more connected as part of my daily service to God in the army," Cohen once said, a sentiment that forms the foundation of this initiative.

The program brings soldiers closer to their faith and community while enriching their sense of purpose.

The second initiative is the Yehuda Lookout Point, a rest area and observation site near Cohen's hometown of Shadmot Mehola.

The site provides visitors with panoramic views, insights into the region's history, and a chance to reflect on Cohen's dedication to the land he cherished and defended.

Cohen grew up in Shadmot Mehola, attended the Hesder Yeshiva in Hispin, and studied at the pre-military academy in Eli before serving in the IDF for six and a half years. He was instrumental in saving lives during the Simchat Torah attacks in Nahal Oz, weeks before his death in combat.

The initiatives, detailed on the fundraising platform Givechak, aim to ensure Cohen's values of faith, courage, and dedication to Israel continue to inspire future generations. For more information or to contribute, visit Givechak.

SHALOM NAGAR, RELUCTANT HANGMAN OF NAZI WAR CRIMINAL ADOLF EICHMANN, DIES AGED 88 (Times of Israel 11/27/24)

Shalom Nagar, the Israeli prison guard who by chance, and against his wishes, was selected to hang convicted Nazi war criminal Adolf Eichmann, died Tuesday aged 88.

Nagar, who was 26 when carrying out the sentence, remained unknown for three decades after the execution that was performed at Ramle Prison in the early hours of June 1, 1962. Israeli authorities kept quiet on details of how the death sentence was carried out, with only a brief initial announcement made on Kol Yisrael radio.

Then, in 1992, an Israeli radio station researching material for a report marking 30 years since the execution came across Nagar's name. In the years that followed, he gave various media interviews — including to a German outlet — describing the six months he spent watching over Eichmann, and how he came to be the one who carried out the execution, the first and only death sentence ever enacted by the State of Israel.

Nagar was born in Yemen in 1936 and arrived in Israel aged 12, an orphan. He served in the IDF's Paratroopers Brigade and later joined the Israel Prison Service, where his path would cross that of Eichman.

Eichmann, a key architect of Nazi Germany's Final Solution, went into hiding after the Second World War and was snatched from Argentina by Israeli intelligence in May 1960 to be put on trial in Jerusalem for his role in the mass murder of six million Jews. He was convicted and sentenced to death.

Nagar explained in interviews that the guards chosen for the job were handpicked to ensure none of them had a personal motive to kill the prisoner. Many prison service guards at the time still carried the numbers tattooed on their arms by Nazis during the Holocaust, and they were not even permitted to enter the floor where Eichmann was kept in a special wing of the prison. Ashkenazi guards, descended from European Jews who suffered the brunt of the Holocaust, were not allowed into the cell complex where Eichmann was held, Nagar told Mishpacha.

Authorities were concerned that Eichmann would try to kill himself, and the guards were to prevent that "at any cost," Nagar said, but there was also fear that someone would try to poison the prisoner.

Nagar said the food was brought in a sealed container and the duty guard watching over Eichmann would sample it first, a task Nagar himself also performed.

If the guard was still alive after two minutes, the rest of the meal was passed on to Eichmann.

When an Israeli court convicted Eichmann and sentenced him to death, the question arose as to who would actually carry out the hanging.

While many of the guards were keen to take on the duty, Nagar said he didn't want it. In an undated interview posted to YouTube last year, Nagar said the matter went to the minister in charge of police, who instructed prison commanders to just choose someone.

A draw was held and the lot fell on the Nagar, who was convinced to accept the job after being shown photos of atrocities committed against children during the Holocaust.

"It so appalled me that I agreed to do what needed to be done," he told Mishpacha in a 2005 interview.

After Eichmann's appeal against the death sentence was rejected by the Supreme Court, it was time to carry it out. Nagar, however, was on furlough. His commander went to collect Nagar, stopping alongside him as he walked with his wife in the street and bundling him into the car in a bid to maintain the secrecy of what was happening.

Nagar protested, noting that his wife might think he had been kidnapped and report the matter to police. So the car was turned around, and Nagar told his wife he was being called in due to a shortage of manpower.

At the prison, a makeshift gallow had been set up by making holes between three floors, with a noose dangling from the highest to a trapdoor in the middle floor, and a place for the body to fall at the bottom.

Eichmann, who was visited by a priest, was given a small glass of wine and then prepared for the execution. Nagar and his commander put the noose around his neck while Eichmann declined to put on an offered blindfold.

Nagar described how he looked Eichman "in the eye" and then retreated behind a screen. There he operated the release mechanism, apparently a button, and the trapdoor opened.

Eichmann was left for an hour to ensure he was dead and then guards went

to retrieve the body.

Nagar was instructed to cut down the body, which he complied with though he described the "nightmarish" scene with Eichman's face as white as chalk, eyes bulging, tongue out, and blood down his front from where the rope had chafed his neck.

As he raised the body to release it, air remaining in the corpse's lungs was released, causing Eichman to release a loud gasping sound, terrifying Nagar. "I felt the Angel of Death had come to take me too," he told Mishpacha.

Nagar, in the YouTube video, described being in such a state that he could not walk without help from the officer. For a year afterward he had nightmares, and even during the daytime he feared that Eichmann was following him.

Nagar, who came from a religious family in his youth, later became secular before returning to religion to become Orthodox. After retiring from the prison service he spent his time studying Torah in a religious institute in the West Bank settlement of Kiryat Arba.

In 2004, a German media outlet asked to interview Nagar. He insisted the filming be done in the institute, surrounded by the noise and activity of others engaged in religious study and discussion, according to a Jewish Herald report.

The German reporter asked Nagar why he'd insisted on conducting the interview in such a noisy environment. Nagar responded that he knew millions of Germans would watch the interview and he wanted to show them that the Jewish people did not just survive the Holocaust, but were thriving on the very culture, books, traditions, and language that the Germans tried to destroy, Jewish Herald said.

HOW DOES HAMAS KEEP ITS GRIP ON GAZA'S AID? (Neta Bar, Israel Hayom 11/25/24)

While fierce battles between IDF and Hamas terrorists have become routine in Gaza, a different kind of conflict has emerged within the Gaza Strip in recent weeks. The terrorist organization is now fighting crime families and mobs who dare to interfere with what has become Gaza's primary source of power and revenue — international humanitarian aid. For this battle, crucial to Hamas' survival in Gaza, the organization is willing to divert weapons and fighters, despite their severe shortage in the war against the IDF. For this purpose, Hamas established a special unit called "Saham" (arrow in Arabic), whose formation received favorable coverage in Arab media outlets last week.

According to the Palestinian news site Shahab, the Saham unit was created by Hamas' Interior Ministry, which oversees the terrorist organization's police forces. The unit consists mainly of former police officers and "volunteers," presumably terrorists whom the organization has pulled from combat duties.

However, Gaza bloggers assert this is merely a rebranding of a force established by eliminated Hamas leader Yahya Sinwar, consisting of "thugs" from Jabalia recruited to eliminate the organization's opponents. Palestinian media sources state that the unit's mission is to "confront merchants who inflate prices, swindlers, thugs, and armed criminal gangs." The unit has been operating for several weeks and has reportedly killed dozens of gang members. This morning alone, two unit members were killed during a raid on a Jargoun area gang compound in Khan Younis, where the gang was trading in smuggled cigarettes. Five gang members were killed in the raid, with footage of the confrontation spreading across social media.

Saham unit operatives employ all the terrorist organization's characteristic methods. They move in civilian clothes to avoid IDF detection, wearing masks. Unit members have been documented executing civilians, beating them with iron rods, and even firing RPG rockets at smugglers' vehicles. For many Gaza residents suffering from dramatic price increases, the unit's actions serve as a release valve for anger and helplessness, but for many others, it represents outright terror. The attention given to the Saham unit also underscores the central struggle for control over Gaza — it appears that even Hamas recognizes that whoever controls the flow of aid to Gaza's residents will control the Gaza Strip when the fighting subsides.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

As Yaakov and his twin brother grow into young adulthood, their respective character begins to emerge. Eisav is described as a "hunter" and "a man of the field." In contrast, Yaakov is described as a "wholesome man," as someone who is occupied in sedulous study. One day, Eisav returns from a hunting expedition and is tired and hungry. Seeing Yaakov preparing a lentil stew, he demands it from his brother. Yaakov agrees on the condition that Eisav forfeit to him his rightful birthright (as the elder of the twins) to perform the future Temple service. Eisav agrees to the arrangement and Yaakov serves him the lentils and bread. The Torah concludes the narrative by sharply criticizing Eisav, stating that "Eisav spurned the birthright."

Why did Eisav agree to relinquish his rights to perform the Divine service? Rashi in his commentary explains that Eisav was concerned about the great responsibility it entailed. There were many laws and procedures, and their contravention could be punishable by death! Daunted by the awesomeness of the task, Eisav willingly transferred it to his brother. Seemingly, this rationale is very reasonable and justifiable. Why does the Torah condemn Eisav for his decision?

Rabbi Moshe Feinstein explains that given the unique and special opportunity afforded Eisav, he should have steeled himself to the risks and challenges associated with it. Losing heart in the face of potential difficulties and relinquishing rights to something so precious testified to Eisav's lack of regard for the treasured Temple service.

We are often presented with opportunities to assume responsibility. It may be to head or help a charitable organization, assist a local synagogue, or spearhead an effort to meet the spiritual or physical needs of our fellow brothers and sisters. Invariably, we will be confronted with all sorts of challenges. Let us make sure to fortify ourselves and not allow these potential difficulties to stand in the way of serving G-d and our fellows. As we pray in synagogue Shabbos morning: "and all who are involved faithfully in the needs of the community, may the Holy One, Blessed is He, pay their reward and remove sickness, heal them, and forgive their sins. And may He send blessing and success to all their endeavors, along with all Israel, their brethren, and let us say: Amen."

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

The first one emerged red, entirely like a hairy mantle; so they named him Esav (25:25).

When Yitzchak saw the red coloring of Esav, he thought that Esav's blood had not been absorbed properly in his body, and it would be dangerous to give him a bris at eight days. Once Esav was a couple of years old, and his coloring remained, Yitzchak realized that this was his natural coloring and not on account of a blood issue. So Yitzchak said, "Since I did not circumcise him at eight days, I will wait and circumcise him at the age of thirteen, just as Yishmael was circumcised (Da'as Zekainim)."

Yishmael was circumcised at the age of thirteen since that is when he was commanded. There is nothing auspicious about the age of thirteen for bris milah. So why would Yitzchak choose to wait until Esav was thirteen?

How old was Yaakov when he received the brachos from Yitzchak?

Please see next week's issue for the answer.

Last week's riddle:

Who was "Bakol?"

Answer: Avraham's daughter (according to one opinion in Bava Basra 16b).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Toldos (25:21-23), the Torah relates: ... Rivka conceived. The children agitated within her, and she said, "If so, why am I thus?" And she went to inquire of Hashem. And Hashem said to her: "Two nations are in your womb; two regimes from your insides shall be separated; the might shall pass from one regime to the other, and the elder shall serve the younger."

This is the first recorded instance of pre-natal screening in our tradition. In our era, pre-natal screening techniques include both invasive methods such as amniocentesis and chorionic villus sampling (CVS) as well as non-invasive methods such as blood tests (including non-invasive prenatal testing [NIPT] and various forms of maternal serum screening) and ultrasounds.

The invasive methods entail small but non-negligible risks to both mother and fetus, the most significant of which is apparently miscarriage. R. Avraham Sofer Abraham, after asserting that the risk of miscarriage from CVS testing is between 2.3-5% (depending upon when in the pregnancy it is performed), reports that R. Shlomo Zalman Auerbach nevertheless allowed such testing where blood tests of the parents indicated that both parents were carriers of a genetic disorder or where a previous child of theirs was born with such a disorder (*Nishmas Avraham* [Second Edition] Volume 4 p. 157).

R. Eliezer Yehudah Waldenberg was asked about amniocentesis for pregnant women in their late thirties ("advanced maternal age") for the purpose of diagnosing (or ruling out the possibility of) Down syndrome ("mongolism"). He rules that despite the risk involved to both mother and fetus (he asserts the risk of death to the latter via needle injury to be between 1-1.5%, although he acknowledges the claim that a "special instrument" (ultrasound equipment?) can be used to precisely aim the needle and avoid striking the fetus), the procedure is technically permitted, although he recommends that it generally not be performed unless the couple has previously had a Down Syndrome child or the mother is of advanced maternal age and is overwhelmed by anxiety over the possibility of her fetus having Down syndrome, and can only be calmed by definitively ruling this out (*Tzitz Eliezer* 14:101-02).

R. Shlomo Aviner encourages prenatal screening in general for women of advanced maternal age. One should prefer methods that entail the lowest possible risk, but even methods that do involve some (minimal) risk to the fetus may be appropriate when medically indicated (*Assia* 49-50 – 13, 1-2).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My father is not the 'father of the king'.
2. The first was my similarity.
3. I found one hundred.
4. I established the "Offering" prayer.

#2 WHO AM I?

1. I kicked for idols.
2. I caused the missing Aleph.
3. I was complete.
4. I got another name because of my menu choice.

Last Week's Answers

#1 Sarah's years/lifespan (We equal Achashverosh's kingdom, We were all good, The bind ended us, I am the title now.)

#2 Maaras Hamachpeila (I have four sets, I was four hundred, I am in the city of four, I am the 'double'.)

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