

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:35 | Havdalah 5:36

The Shabbos Shorts is sponsored by the **Millen Family** in commemoration of the 4th Yahrzeit of Rabbi William Millen, Rav Yitzchok Ze'ev ben Pinchos, Z"L, and by **Dolores & Len Schwartz** in commemoration of the 40th Yahrzeit on 13 Marcheshvan of Martin Choina, Mordechai Menachem ben Yisroel Yaakov, Z"L, father of Dolores Schwartz and grandfather of **Melanie Karlin**.



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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

Chana & Paul Berner on the marriage of their grandson Avraham Abba, son of Yaelle & Rabbi Pesach Levi, to Shoshana Ita Grunwald, both of Lakewood, NJ.

Gavi Hershenson, his parents **Jessica & Jared Hershenson**, siblings Samuel, Devorah, Aryeh, and Leah, grandparents Carole & David Droller and Michelle & Marvin Hershenson, on his Bar Mitzvah.

Shoshana & Avi Rudack on the engagement of their son, Yehudah, to Tehilla Moskowitz of Cleveland. Mazal Tov to Tehilla's mother, Iris Moskowitz, and to all of the siblings and extended family.

Kiddush & Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush is sponsored by the **Ginsburg Family** in commemoration of Gil Ginsburg's Yahrzeit, Gershon Yosef ben Yisroel Moshe, Z"L and by the **Millen Family** in commemoration of the 4th Yahrzeit of Rabbi William Millen, Rav Yitzchok Ze'ev ben Pinchos, Z"L. **Shul Kiddush** is sponsored by **Drs. Jessica & Jared Hershenson** in honor of Gavi's Bar Mitzvah.

Sephardic Minyan Kiddush is sponsored by Daniel Cohen in honor of Bar Mevorach Kimchi as he moves to Florida and by Bar Mevorach Kimchi in honor of Aviel Shabbat.

Shalosh Seudos is sponsored by the **Ginsburg Family** in commemoration of Gil Ginsburg's Yahrzeit, Gershon Yosef ben Yisroel Moshe, Z"L.

Drasha, Shiurim & Coffee Station Sponsors

8:45 Minyan Drasha is sponsored by **Bev Morris & Art Boyars** in memory of Bev's father, Jacob M. (Jack) Morris, Yitzchak ben Yeshayahu V'Malka, 16 Marcheshvan, and by **Tsipi & Jerry Hawk** to commemorate the Yahrzeit of Jerry's father, Tzvi Elazar ben HaRav Yeshaya, Z"L, and by **Esther & Seth Kaplan** to commemorate the Yahrzeit of Seth's grandmother, Sylvia Kaplan, Z"L.

9:15 Minyan Drasha is sponsored by **Tsipi & Jerry Hawk** to commemorate the Yahrzeit of Jerry's father, Tzvi Elazar ben HaRav Yeshaya, Z"L.

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 **Rochelle Dimont** and Family in memory of Rochelle's grandmother, Chaya Sara Tarshish bat Zelig.

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

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

4:35 (B,SBM), 4:25 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

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

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

Mincha:

2:30 (B), 4:15 (B), 4:25 (Sephardi, LBM)

Shalosh Seudos: 4:40

Maariv: 5:36 (B)

DIVREI TORAH:

8:45 Minyan:

Rabbi Rosenbaum

9:15 Minyan:

Rabbi Postelnek

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Sfas Emes Chabura: 8:55 (S)

Rabbi Postelnek

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.

Bnei Akiva Snif - 2nd - 5th grade. This Shabbos, November 16 at 3:15 PM - 4:15 PM at YISE house. [see flyer](#)

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

High School Boys Laser Tag - Postponed, stay tuned for new date.

Pizza & Crafts - Middle School Girls (6th-8th Grades), this Motzei Shabbos November 16, 7:30 - 9:30 PM at the Shul House. [see flyer](#)

Next Dor L'Dor is November 23 at 7 PM! Family Chevrusah style learning in a fun environment. [see flyer](#)

Mom & Toddler/Preschool Playdate - Sunday, November 24th at 10am in the shul house. [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/GdkM5n3uJx44h8xFbwBEI0. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org. We pray that our soldiers will return soon to their peacetime roles, and in the interim ask our members to daven and undertake other zechuyos on behalf of these and other IDF personnel defending Israel and our people.

Torah in Memory of Ori Danino - Please help Einav Danino, mother of Ori Ben Einav Efrat, HY"D, write a Sefer Torah l'iluy nishmato and to help Ori's light continue to shine in this world. Let's come together to honor his legacy and show our love for the Danino family during this unimaginable time. Your contribution, no matter the size, will make a meaningful difference and will be so appreciated. To donate, go to <https://www.charidy.com/ORIDANINO>

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

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

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

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

Shop for Israel - Israeli Vendor Fair - Israel Bonds Washington DC Women's Division invites you to join us for an Israeli Vendor Fair featuring over 30 vendors directly from Israel. Vendors include Judaica, artwork, jewelry, and more! Come join us in supporting these Israeli businesses, while getting your Hanukkah shopping done early! Sunday, November 17, 1:00 PM to 5:00 PM at KMS. [see flyer](#)

Upcoming YISE Events

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

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

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

Men's Melaveh Malka - Join Rabbi Postelnek and friends for music, Divrei Torah and BBQ. This Motzei Shabbos, November 16, 8:30 PM at the home of Goldie & Aharon Dovid Levy, 11205 Healy Street. To sponsor, visit www.yise.org/mmm. [see flyer](#)

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

The Week Ahead		Sunday November 17 16 Marcheshvan	Monday November 18 17 Marcheshvan	Tuesday November 19 18 Marcheshvan	Wednesday November 20 19 Marcheshvan	Thursday November 21 20 Marcheshvan	Friday November 22 21 Marcheshvan	Next Shabbos November 22-23 2024 22 Marcheshvan 5785 Parashas Chayei Sarah Candle lighting: 4:31 Havdalah: 5:32 Friday Night: Mincha/Maariv: 4:35 (B, SBM), 4:30 (Sephardi, LBM) Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S) 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 4:30 (B), 4:25 (Sephardi, LBM) Maariv: 5:32
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	4:35	4:35	4:35	4:35	4:35		
	Sephardi (LBM)	4:25	4:25	4:25	4:25	4:25		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		
Halachic Times: Latest Alos Hashachar 5:36 AM, Earliest Talis and Tefilin: 6:05 AM, Latest Netz: 7:01 AM, Latest Krias Shema: 9:23 AM, Earliest Mincha: 12:25 PM, Earliest Shkia: 4:48 PM, Latest Tzeis Hacoachavim 5:35 PM								
RABBI DOVID ROSENBAUM RABBI YOSEF POSTELNEK - ASST RABBI JOSH SEIDEMANN - PRESIDENT				NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, NOVEMBER 20, NOON SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG WWW.YISE.ORG 301-593-4465 OFFICE@YISE.ORG				



NOVEMBER 2024 | 30 TISHREI 5784 - 29 MARCHESHVAN 5785

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

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

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

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

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

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

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

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

Upcoming Community Programs & Listings

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

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

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

Recurring Community Programs and Listings

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

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM at the home of Michelle Penn 816 Lamberton Dr. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:30 AM. Gemara Ribit 10:30 AM - 11:45 AM. Hilchot Lashon Hara 1:00 PM - 2:00 PM. Sunday Alshich 11:45 AM - 12:45 PM.

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

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

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

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

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

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

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

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

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

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

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

Sundays

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

9:30 AM - GWCK Sunday Kollel Learning Four great Shiurim to choose from, in the **Social Hall**

9:30 AM - Rabbi Rosenbaum's Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**

10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**

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

Mondays

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

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

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

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

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

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

Tuesdays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**

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

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

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

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

Wednesdays

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

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

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

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

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

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

8:10 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

Thursdays

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

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

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

8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**

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

Fridays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**

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

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

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

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

Connection Details

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

Zoom A: ID: 416 963 9000, password 492019

Zoom B: ID: 970 1398 4837, password 613

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!**



Join the parents' whatsapp
chat to get updates! >

Parshat Vayeira

November 16 - 3:15-4:15 at SHOMRAI EMUNAH
2nd-5th grade
Walking groups from Kemp Mill forest (2:45), KMS (2:55)
and Chabad (3:00)



BOYS

**SHABBOS
CHABURAH**



with
Rabbi Hillel Shaps

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

**Shabbos Afternoons Between
Mincha and Maariv**

YISE Social Hall

For more information please contact: hshaps@gwckollel.org

YISE Youth Presents

**PIZZA &
CRAFTS**

Motzei Shabbos, 11/16

For Middle School Girls

(6th – 8th Grade)

7:30PM to 9:30PM

In the YISE House

1128 Arcola Ave



Email sshimoff@yise.org for
more information



YISE MEN'S MELAVEH MALKA

Join Rabbi Postelnek and friends for

MUSIC

DIVREI TORAH

BBQ

Motzei Shabbos, November 16
8:30 PM

At the home of Aharon Dovid & Goldie Levy
11205 Healy Street

To sponsor: yise.org/mmm

ISRAEL IS AT WAR WE STAND WITH ISRAEL

ISRAEL BONDS 



WASHINGTON DC ISRAEL BONDS WOMEN'S DIVISION
& KEMP MILL SYNAGOGUE

SHUK Israel ISRAELI ARTISANS FAIR

NOVEMBER 17TH AT 1:00 PM - 5:00 PM
SILVER SPRING, MD

Kemp Mill Synagogue

Support Israeli businesses

and get your Hanukkah shopping
done early! Find meaningful, handcrafted
gifts while celebrating the strength
and creativity of Israeli artisans.

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: yjse.org/nightseder

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

Three photos showing groups of men studying and eating together.

KEE'EE

PRESENTED BY
GREAT WASHINGTON COMMUNITY KOLLEI
& YOUNG ISRAEL
SHOMRA TEMU NAI

AD
OPPORTUNITY
UNION

Semichas Chaver

REVOLUTIONIZE YOUR TORAH LEARNING!

**NEW SEMESTER
BEGINS NOV. 11**

Join over 3,500 participants worldwide who are ready to take their learning to the next level.

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

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

Transform your Shabbos table
with weekly take home Q&As and comics.

Understand the ethical & philosophical background
of the halachos.

RECEIVE SEMICHAS CHAVAR CERTIFICATE signed by:

MONDAYS @ 8:45PM
at YISE, 1132 Arcola Ave.
Register at:
thegreatwashingtoncommunitykollel.com/scp

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

Rabbi Hillel Shaps

SCP
SEMICHAS CHAVAR PROGRAM

HOUSING MAY REINTEREST SHOPS, AND RASHID AT MAY HAME SHOPS, HOUSING MAY REINTEREST SHOPS

Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht.



DOR L'DOR

At Young Israel Shomrai Emunah!

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

5785 Motzei Shabbos Times:

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

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

YISE Arcola Social Hall

Sponsor opportunities:

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

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





YISE Youth Presents

Toddler & Preschool Playdates

FOR MOMS & KIDS

SUNDAY MORNINGS
MONTHLY AT THE
YISE HOUSE

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



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





Please Help
EINAV DANINO
 mother of
ORI BEN
EINAV EFRAT H"YD

write a **Sefer Torah**
l'iluy nishmato
 and to help Ori's light
 continue to
 shine in this world.

Let's come together to
 honor his legacy and show
 our love for the Danino
 family during this
 unimaginable time.

Your contribution, no
 matter the size, will make a
 meaningful difference and
 will be so appreciated.



SCAN HERE



So Much To Do At YISE!

Men's Night Seder — Weekly on Tuesdays and Thursdays — 8:30 pm
11/9, 11/23 12/7, 12/21: Dor L'Dor
11/11: YISE & KMS Present a Kristallnacht Commemoration Program with Susan Warsinger
11/24, 12/22: Toddler and Preschool Play Date
11/12: Ask the Rabbi on Zoom
11/13: TGN Lunch and Learn with Rabbi Saul and Mrs. Susan Koss
11/16: High School Boys Laser Tag
12/7: Youth Havdalah followed by Dor L'Dor
12/7: Lego Menorah Contest Kick-Off
12/14: High School Girls Trivia Night
12/15: Youth Chanukah Craft Fair
12/20: Eli Kligman Oneg
12/21: Eli Kligman Shalosh Seudos
12/22: Middle School Girls Chanukah Baking Event
12/22: Eli Kligman Indoor Baseball Clinics for Kids... 2 age groups
12/28: Middle School Boys Chanukah Mesiba
12/29: Chanukah Mesiba

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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

In memory of Rabbi Jack Panko z"l
on his yahrzeit, 21 Cheshvan,
by Arlene Panko Groner and family

Volume 31, Issue 4

Shabbat Parashat Vayera

5785 - B"H

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

The Binding of Isaac: A New Interpretation - It is the hardest passage of all, one that seems to defy understanding. Abraham and Sarah have waited years for a child. God has promised them repeatedly that they would have many descendants, as many as the stars of the sky, the dust of the earth, the grains of sand on the seashore. They wait. No child comes.

Sarah, in deep despair, suggests that Abraham should have a child by her handmaid Hagar. He does. Ishmael is born. Yet God tells Abraham: This is not the one. By now Sarah is old, post-menopausal, unable by natural means to have a child.

Angels come and again promise a child. Sarah laughs. But a year later Isaac is born. Sarah's joy is almost heart-breaking: Sarah said, "God has brought me laughter; all those who hear will laugh with me." Then she said, "Who would have told Abraham, 'Sarah will nurse children'? Yet I have borne him a son in his old age."

Then come the fateful words: "Take your son, your only one, the one whom you love - Isaac - and go to the land of Moriah. There, offer him up as a burnt offering on one of the mountains, the one that I will show you."

The rest of the story is familiar. Abraham takes Isaac. Together they journey for three days to the mountain. Abraham builds an altar, gathers wood, binds his son and lifts the knife. At that moment: The angel of the Lord called out to him from the heavens, "Abraham! Abraham!" He said, "Here I am." "Do not lift your hand against the boy; do nothing to him, for now I know that you fear God: for you have not withheld from Me your son, your only one."

The trial is over. It is the climax of Abraham's life, the supreme test of faith, a key moment in Jewish memory and self-definition.

But it is deeply troubling. Why did God so nearly take away what He had given? Why did He put these two aged parents - Abraham and Sarah - through so appalling a test? Why did Abraham, who had earlier challenged God on the fate of Sodom, saying, "Shall the Judge of all the earth not do justly?" not protest this cruel act against an innocent child?

The standard interpretation, given by all the commentators - classical and modern - is that Abraham demonstrates his total love of God by being willing to sacrifice the most precious thing in his life, the son for whom he has been waiting for so many years.

The Christian theologian Soren Kierkegaard wrote a powerful book about it, *Fear and Trembling*, in which he coined such ideas as the "teleological suspension of the ethical" - the love of God may lead us to do things that would otherwise be considered morally wrong - and "faith in the absurd" - Abraham trusted God to make the impossible possible. He believed he would lose Isaac but still keep him. For Kierkegaard, faith transcends reason.

Rabbi Joseph Soloveitchik saw the Binding as demonstrating that we must not expect always to be victorious. Sometimes we must experience defeat. "God tells man to withdraw from whatever man desires the most."

All these interpretations are surely correct. They are part of our tradition. I want, however, to offer a quite different reading, for one reason. Throughout Tanach, the gravest sin is child sacrifice. The Torah and the prophets consistently regard it with horror. It

is what pagans do. This is Jeremiah on the subject: "They have built the high places of Baal to burn their sons in the fire as offerings to Baal - something I did not command or mention, nor did it enter my mind."

And this is Micah: "Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul?"

It is what Mesha, King of Moab, does to get the gods to grant him victory over the Israelites: When the King of Moab saw that the battle had gone against him, he took with him seven hundred swordsmen to break through to the King of Edom, but they failed. Then he took his firstborn son, who was to succeed him as king, and offered him as a sacrifice on the city wall. The fury against Israel was great; they withdrew and returned to their own land."

How can the Torah regard as Abraham's supreme achievement that he was willing to do what the worst of idolaters do? The fact that Abraham was willing to sacrifice his son would seem to make him - in terms of Tanach considered as a whole - no better than Baal or Molech worshippers or the pagan king of Moab. This cannot be the only possible interpretation.

There is an alternative way of looking at the trial. To do so we must consider an overriding theme of the Torah as a whole. Let us assemble the evidence.

First principle: God owns the land of Israel. That is why He can command the return of property to its original owners in the Jubilee year: "The land shall not be sold in perpetuity, for the land is Mine. You are merely migrants and tenants to Me."

Second principle: God owns the Children of Israel, since He redeemed them from slavery. That is what the Israelites mean when they sang, at the Red Sea: "Until Your people crossed, Lord, until the people You acquired [am zu kanita] crossed over."

Therefore they cannot be turned into permanent slaves: "For the Israelites are My servants, whom I brought out from Egypt: they cannot be sold as slaves."

Third principle: God is the ultimate owner of all that exists. That is why we must make a blessing over anything we enjoy: Rav Judah said in the name of Samuel: To enjoy anything of this world without first reciting a blessing is like making personal use of things consecrated to heaven, since it says, "The earth is the Lord's and the fullness thereof." R. Levi contrasted two texts. It is written, "The earth is the Lord's and the fullness thereof," and it is also written, "The heavens are the heavens of the Lord, but the earth hath He given to the children of men!" There is no contradiction: in the one case it is before a blessing has been said, in the other, after a blessing has been said.

All things belong to God, and we must acknowledge this before we make use of anything. That is what a blessing is: acknowledging that all we enjoy is from God.

This is the jurisprudential basis of the whole of Jewish law. God rules by right, not by might. God created the universe; therefore God is the ultimate owner of the universe. The legal term for this is "eminent domain." Therefore, God has the right to prescribe the conditions under which we may benefit from the universe. It is to establish this legal fact - not to tell us about the physics and cosmology of the Big Bang - that the Torah begins with the story of Creation.

This carries a special depth and resonance for the Jewish people since in their case God is not just - as He is for all humankind - Creator and Sustainer of the universe. He is also, for Jews, the God of history, who redeemed them from slavery and gave them a land that originally belonged to someone else, the "seven nations." God is Sovereign of the universe, but in a special sense He is Israel's only ultimate King, and the sole source of their laws. That is the significance of the book of Exodus. The key narratives of the Torah are there to teach us that God is the ultimate Owner of all.

In the ancient world, up to and including the Roman Empire, children were considered the legal property of their parents. They had no rights. They were not legal personalities in themselves. Under the Roman principle of patria potestas a father could do whatever he wished with his child, including putting him to death. Infanticide was well known in antiquity (and in fact it has even been defended in our time by the Harvard philosopher Peter Singer, in the case of severely handicapped children). That, for example is how the story of Oedipus begins, with his father Laius leaving him to die.

It is this principle that underlies the entire practice of child sacrifice, which was widespread throughout the pagan world. The Torah is horrified by child sacrifice, which it sees as the worst of all sins. It therefore seeks to establish, in the case of children, what it establishes in the case of the universe as a whole, the land of Israel, and the people of Israel. We do not own our children. God does. We are merely their guardians on God's behalf.

Only the most dramatic event could establish an idea so revolutionary and unprecedented - even unintelligible - in the ancient world. That is what the story of the Binding of Isaac is about. Isaac belongs to neither Abraham nor Sarah. Isaac belongs to God. All children belong to God. Parents do not own their children. The relationship of parent to child is one of guardianship only. God does not want Abraham to sacrifice his child. God wants him to renounce ownership in his child. That is what the angel means when it calls to Abraham, telling him to stop, "You have not withheld from Me your son, your only one."

The Binding of Isaac is a polemic against, and a rejection of, the principle of patria potestas, the idea universal to all pagan cultures that children are the property of their parents.

Seen in this light, the Binding of Isaac is now consistent with the other foundational narratives of the Torah, namely the creation of the universe and the liberation of the Israelites from slavery in Egypt. The rest of the narrative also makes sense. God had to show Abraham and Sarah that their child was not naturally theirs, because his birth was not natural at all. It took place after Sarah could no longer conceive.

The story of the first Jewish child establishes a principle that applies to all Jewish children. God creates legal space between parent and child, because only when that space exists do children have the room to grow as independent individuals.

The Torah ultimately seeks to abolish all relationships of dominance and submission. That is

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why it dislikes slavery and makes it, within Israel, a temporary condition rather than a permanent fate. That is why it seeks to protect children from parents who are overbearing or worse.

Abraham, we argued in last week's study, was chosen to be the role model - for all time - of what it is to be a parent. We now see that the Binding of Isaac is the consummation of that story. A parent is one who knows that they do not own their child.

Shabbat Shalom: Rabbi Shlomo Riskin

The Ultimate Sacrifice - "Take your son, your only son, the one whom you love, Isaac, and dedicate him there for a burnt offering [or a dedication, literally, a lifting up] on one of the mountains which I will tell you of."

As we have seen, there are manifold possibilities of interpreting God's most difficult directive to Abraham. But in order for us to truly appreciate the eternal quality of Torah, let us examine how the martyrs of Jewish history have taken - and drawn inspiration from - this drama of the Akeda (binding).

In the city of Worms, in 1096, some 800 people were killed in the course of two days at the end of the month of Iyar. In The Last Trial Professor Shalom Spiegel's study of the Akeda, he records a chronicle of that period that cites a declaration by one of the community's lead-ers, Rabbi Meshulam bar Isaac: "All you great and small, hearken unto me. Here is my son that God gave me and to whom my wife Tziporah gave birth in her old age. Isaac is this child's name. And now I shall offer him up as father Abraham offered up his son Isaac."

Sadly, the chronicle concludes with the father slaying the boy himself, in the presence of his wife. When the distraught parents leave the room of their sacrifice, they are both cruelly slaughtered by the murdering Christians. Spiegel quotes from a dirge of the time: "Compassionate women in tears, with their own hands slaughtered, as at the Akeda of Moriah. Innocent souls withdrew to eternal life, to their station on high..."

The biblical story of the binding of Isaac is replayed via the Talmudic invocation of the ram's horn (shofar) each year on Rosh Hashanah, the Day of Judgment and Renewal. The shofar symbolizes the ram substitute for Isaac on Mount Moriah; God commands that we hearken to the cries of this shofar 'in order that I may remember for your benefit the binding of Isaac the son of Abraham, and I shall account it for you as if you yourselves bound yourselves up before Me' [Rosh Hashanah 16a]. This message of the shofar has inspired Jews of all generations to rise to the challenge of martyrdom, whenever necessary, transforming themselves into Abrahams and Sarahs, placing their precious children on the altar of Kiddush Hashem, sanctification of the divine name.

Indeed, there was apparently a stubborn tradition which insisted that Abraham actually went through with the act of sacrifice. After all, following the biblical command of the angel to Abraham (the *deus ex machina* as it were) - 'Do not cast your hand against the lad'. Where is Isaac? If indeed, his life has just been saved, why doesn't he accompany his father, why don't they go together to the lads, why don't they - father and son - return home to Be'er Sheva and Sarah together (as they have been twice described as doing - father and son walking together - in the context of the Akeda story)?! Moreover, when they first approached the mountain of sacrifice, Abraham tells the young men to wait down below: 'I and the boy will go yonder; we will worship and we will come back to you'. So why does the text have Abraham return alone? On the basis of this textual problem, Ibn Ezra (1089-1164) makes mention of an interpretation that suggests that Abraham literally followed God's command, slaying his son, and that God later on miraculously brought Isaac back to life.

It is precisely that stark and startling deletion of Isaac's name from the conclusion of the biblical account of the Akeda itself, which gave countless generations of Jewish martyrs the inspiration for their sacrifice; and this is the case, even though Ibn Ezra felt compelled to deny the tradition as inaccurate: 'Isaac is not mentioned. But he who asserts that Abraham slew Isaac and abandoned him, and that afterwards Isaac came to life again, is speaking contrary to the biblical text'. Ibn Ezra is obviously making reference to a commentary - which Jewish martyrdom would not allow to fall into oblivion.

The earliest reference to this notion of Isaac's actual sacrifice is probably the Midrash Hagadol which cites R. Eleazer ben Pedat, a first generation Amorah of the Talmud: "Although Isaac did not die, Scripture regards him as though he had died. And his ashes lay piled on the altar. That's why the text mentions Abraham and not Isaac."

And perhaps one might argue that Isaac was so traumatized by the Akeda that a specific aspect of him - the part of his personality which would always remain on the altar - did die. After all, Isaac is the most ethereal and passive of the patriarchs, called by the Midrash - even after the binding - the olah temimah, the whole burnt offering. But this psychological interpretation and Ibn Ezra's rejection notwithstanding, the penitential Slichot prayers still speak of the 'ashes of Isaac' on the altar, continuing to give credence to the version which suggests that Isaac did suffer martyrdom. And we have already cited recorded incidents of children who suffered martyrdom at the hands of their parents, who did not wish them to be violated by the pagan tyrants.

God's command to sacrifice Isaac, and Abraham's submissive silence, may actually help us understand how a people promised greatness, wealth and innumerable progeny comparable to the stars, find the courage and the faith to endure the suffering and martyrdom mercilessly inflicted upon them by virtually every Christian or Islamic society with which they come into contact.

The paradox in Jewish history is that unless we were willing to sacrifice our children for God, we would never have survived as a God-inspired and God-committed nation with a unique message for ourselves and the world. Perhaps that is why Mount Moriah, the place of the willingness to sacrifice, is the Temple Mount of the Holy City of Jerusalem, the place from which God will ultimately be revealed to all of humanity, the place of Jewish eternity.

The Person in the Parsha: R. Tzvi Hersch Weinreb

Optimism Pays - Years ago, I joined a team of new PhDs, whose assignment it was to breathe new life into a very old-fashioned school system in suburban Washington, D.C. One colleague, Richard Hood, a tall, burly man in his early thirties had a Southern drawl that originated in small-town Mississippi. His politics were liberal; he was open-minded, tolerant, and most empathic. But he was a cynic. His favorite word was "irredeemable." "The world is irredeemable." His attitude was best expressed in a sign that hung above his desk: "Pessimism Pays."

He felt that people were essentially evil, that a life of pain and frustration awaited us all, that man was fated to suffer. His spiritual mentor was the philosopher, Arthur Schopenhauer, whose writings have been described as the "Bible of pessimism."

Richard had a bone to pick with Western culture, child-rearing, and public education. He felt that we deceive our children into believing that the world is basically a benign and safe environment, that success could be achieved by hard work, and good health guaranteed by clean living. He maintained that "we indoctrinate our youth into the belief that the world is a rose-garden, whereas in reality it is a snake pit."

I had long one-on-one discussions with him, because he was fascinated by Jews and Judaism. In

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those discussions, he came to believe that "you Jews are the worst of all. You just emerged from the hell of the Holocaust, and you still tell your children that all we be well if they just cling to your tradition."

I think of Richard often, and was sad to learn that he passed away several years ago after having returned to his Mississippi origins upon his retirement from a university teaching post. I especially remember him whenever this week's Torah portion, Parshat Vayera, rolls around.

Why Vayera? Because it is this week that we read the story of the akeda, of Abraham's obedience to God's command that he bind his son, Isaac, upon a mountain-top altar and offer him as a human sacrifice to the Lord. An aspect of the story has always troubled me. At the beginning of the story, Abraham was unaware of its happy ending. He did not know that at the last moment, an angel would order him to desist from sacrificing his son. As far as he knew, a terrible, unspeakable tragedy was about to unfold. But in his words to the servants who accompanied him, he was completely reassuring and gave them no inkling of the catastrophe that was about to occur: "You stay here with the donkey. The boy and I will go up there; we will worship and we will return to you."

And he gave Isaac no hint about the fate that awaited him. Did he not owe the lad a glimpse of his imminent death, a chance to prepare himself to meet his Maker? Was it not the height of duplicity for Abraham to reassure his son that all would be well? I could just hear Richard ask these piercing questions.

To me, the answer lies in this phrase, repeated twice in the narrative, for emphasis: "And the two of them walked on together". Abraham conveyed to Isaac this message: "I am with you. I will hold your hand. I will be there for you despite the horror that awaits us both." This is the attitude that Jewish parents have conveyed to the children throughout all of the tragedies of Jewish history. Yes, there are persecutions and pogroms and torture and worse. But I will be there with you. I will be close to you.

This is one of the themes of so many of the Psalms. Rarely is the Psalmist assured that "everything will be alright." More often, he is told, "I, God, am with you." I am with you in your exile, in your wanderings, in your suffering. I am with you in the hell of Auschwitz and Treblinka. The Psalmist asserts, "Though I walk through the valley of the shadow of death, I fear no evil, for You are with me."

The Talmud teaches us that the Shechinah, the Holy Presence, is in exile alone with us. Most eloquently, Asaf in Psalm 73 expresses the consoling power of the awareness of God's closeness in the most dire of circumstances: "I have been constantly afflicted, each morning brings new punishments... Yet I was always with You, You held my right hand... As for me, nearness to God is good..."

Abraham felt that his duty to obey God took priority over the love for his beloved son. That is one central lesson of the story, although it remains a disconcerting lesson for us. But this much we can comprehend: his behavior reflected reassurance and trust, optimism and hope. At the end of the story, that hope proved justified.

Richard could never fathom Abraham's lesson. To remain hopeful in the face of threatening doom, to be able to see beyond the dark clouds of fate, to continue to pray even when "the sharp sword dangles over one's neck:" that is Abraham's lesson and that is the Jewish way.

More than just the "Jewish way," this capability is the secret of Jewish survival. It is a secret that we all must learn, especially in our times, when many challenges sadly still beset us. We can be confident that the Shechinah is there for us, but we must be sure that we are there for each other. *[Excerpt]*

The climax of this week's *Parashah* is the *Akeidah* / binding of Yitzchak. The Torah relates (22:2), "He (*Hashem*) said, 'Please take your son, your only one, whom you love--Yitzchak--and go to the land of Moriah; bring him up there as an offering upon one of the mountains that I shall tell you.'" The very next *Pasuk* begins: "So Avraham woke up early in the morning..."

R' Chaim Friedlander z"l (1923-1986; *Mashgiach Ruchani* of the Ponovezh Yeshiva) writes: This verse demonstrates Avraham's faith and his commitment to fulfilling the Will of G-d. *Hashem* commanded Avraham to bring his beloved son as an offering, so what did Avraham do? Since the verse tells us that Avraham "woke up," we can infer that he slept. He made sure to get some sleep so he would have the strength and focus to perform the *Mitzvah* properly. Not only that, he had enough peace of mind to sleep; he did not lay awake all night worrying about what the next day would bring.

R' Friedlander writes further: A similar level of faith and trust was demonstrated by Chizkiyahu, king of Yehuda. Yerushalayim was under siege by the Assyrian general, Sancheirev (see *Melachim II* ch.19). Chizkiyahu knew, say our Sages, that he and his subjects had insufficient merits to defeat Sancheirev's 185,000 troops in a conventional battle. Instead, say our Sages, Chizkiyahu prayed, and then he went to sleep. Sure enough (*ibid.* verse 35), "It was that very night--an angel of *Hashem* went out and struck down one hundred eighty-five thousand of the Assyrian camp," Sancheirev fled, and Yerushalayim was saved. (*Siftei Chaim: Mo'adim II* p. 431)

Shabbat

R' Zvi Yisrael Thau *shlita* (founder of Yeshivat Har Ha'mor in Yerushalayim) writes, based on the teachings of R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*): *Shabbat's* testimony about the Creation of the world includes within it "testimony" that the world will eventually be perfected. (Obviously, *Hashem*, Who is perfect, would not have created the world only to leave it a mess!) This explains why, for example, much of the hymn *Lecha Dodi* that we sing or recite on Friday night is about the future redemption, not directly about *Shabbat*.

There are two ways to understand the relationship between the present and the future, continues R' Thau. One could understand, simply, that the present has meaning because it is the road that leads to the future. According to this understanding, our *Shabbat* observance, Torah study, and *Mitzvah* performance uplift the world and bring it closer to its ultimate perfection. This understanding is not wrong, writes R' Thau.

But there is a deeper understanding, R' Thau writes. *Hashem* is above time, so the perfect future already exists, and its "light" enlightens our world. When our Sages say, "*Shabbat* is a taste of *Olam Ha'ba* / the World-to-Come," they do not mean only that *Shabbat* foreshadows what we will experience in the future. Rather, on *Shabbat*, we experience the *Olam Ha'ba* that already exists. Through our *Shabbat* observance, the world is uplifted today to its future level. (*Am Mekadeshei Shevi'i* p.39)

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"It happened after these things that *Elokim* tested Avraham . . ." (22:1)

R' Moshe ben Nachman *z"l* (*Ramban*; 1194-1270) writes: The "test" is only from the perspective of the one being tested. (*Hashem* knows what the outcome will be.) The reason that *Hashem* "tests" a person is to enable a person actualize his potential, so that he can be rewarded for his good deeds, not just for having a good heart. [Until here from *Ramban*]

R' Yerucham Levovitz *z"l* (*Mashgiach Ruchani* of the Mir Yeshiva; died 1936) explains: The essence of Creation, we are taught (*Yeshayah* 43:7), is the revelation of *Hashem's* honor. *Hashem* did not change when He created the world, and His honor existed before as it does now. But in the absence of a world, *Hashem's* honor was hidden, not revealed. For this reason, Kabbalists call our world, "The world of revelation." [Of course, *Hashem* does not have a need to be revealed, but for reasons unknown and unknowable to us, that is His Will.]

It follows, continues R' Levovitz, that as long as a person's potential for performing a meritorious act is not realized, it is not "in this world." This answers those who argue: "Why must I perform *Mitzvot*? It is sufficient that I am a good Jew in my heart!" (*Shevivei Da'at: Rosh Hashanah* p.234)

"He said, 'Please take your son, your only one, whom you love--Yitzchak--and go to the land of Moriah; bring him up there as an offering upon one of the mountains that I shall tell you.'" (22:2)

R' Avraham Mordechai Alter *shlita* (Yerushalayim; grandson of the previous *Gerrer Rebbe*) writes: Avraham Avinu is the paradigm of a person who practices *Chessed* / kindness. Every insight and interpretation that commentaries throughout the ages have shared about the trait of *Chessed*, Avraham practiced. *Chessed* was his life's work.

Suddenly, G-d commanded Avraham to bring Yitzchak as a sacrificial offering--the *Akeidah*. Here Avraham was instructed to do something that was the antithesis of *Chessed*!

Had Avraham practiced *Chessed* because it was part of his personal value system, he would not have been able to pass the test of the *Akeidah*, writes R' Alter. But Avraham recognized that there is no inherent value to *Chessed*--or any other trait, for that matter. Rather, the Torah's value system is defined solely by whether something is G-d's will.

Notably, adds R' Alter, the location where the *Akeidah* took place later became the site of the *Bet Hamikdash* / the Holy Temple. People have different visions of what holiness looks like--be it studying Torah for hours on end, praying fervently, or performing great acts of *Chessed*. The siting of the *Bet Hamikdash* teaches us that real holiness is subjugating oneself to *Hashem's* will, as Avraham did in this place. (*Emet Ve'da'at* p.29-30)

"*Hashem* appeared to him in the plains of Mamre while he was sitting at the entrance of the tent in the heat of the day." (18:1)

Rashi z"l explains: Avraham was sitting at the entrance of his tent to see whether anyone was passing by who he could invite into his home. [Until here from *Rashi*]

R' Gedaliah Silverstone *z"l* (1871-1944; rabbi in Belfast, Ireland and Washington, D.C.) adds: Avraham sat "in the heat of the day," reflecting that just as the sun provides light and heat to every person without discrimination, so he should invite any passerby into his home without inquiring whether the person was important enough to be his guest. This, writes R' Silverstone, is the model we follow when we say at the *Pesach Seder*: "Whoever is hungry, let him come and eat." It makes no difference who he is.

(*Haggadah Shel Pesach Korban Pesach* p.5)

"And *Hashem* said, 'Am I concealing from Avraham what I am doing? . . . For I know him, that he commands his children and his household after him that they keep the way of *Hashem*, doing charity and justice . . .'" (18:17, 19)

R' Moshe Sofer *z"l* (1762-1839; rabbi and *Rosh Yeshiva* in Pressburg, Hungary) explains: Many of the later prophets--for example, *Yeshayah*, *Yirmiyah*, and *Yechezkel*--prophesied about the fates of other nations. Indeed, *Yirmiyah* is told at the outset (*Yirmiyah* 1:5), "I have made you a prophet regarding the nations."

Avraham did not reach the level of those prophets, but not because he was unworthy. Rather, Avraham's preoccupation with spreading knowledge of *Hashem* to others prevented him from meditating on lofty matters, which is a prerequisite to attaining a higher level of prophecy. Therefore, *Hashem* said, "Am I concealing from Avraham what I am doing--i.e., destroying S'dom?" Avraham would have seen this prophetically were he not so busy instructing his children and household to follow in My ways, so it is only right that I inform him. (*Chatam Sofer*)

R' Yitzchak Hutner *z"l* (1906-1980; *Rosh Yeshiva* of Yeshiva Chaim Berlin in Brooklyn, N.Y.) writes: Mankind is the only being whose creation was preceded by an announced plan, "Let us make . . .!" Indeed, the fact that man was created in this way left its imprint on his nature. Specifically, says R' Hutner, that is why man feels deep satisfaction when one of his plans comes to fruition, even when the subject matter of the plan is not something particularly momentous.

R' Hutner continues: Avraham was the first person who worked on returning the world to the state before Adam's sin--i.e., to the condition *Hashem* planned when He said, "Let us make man!" Therefore, it was only fitting that *Hashem* should inform Avraham of His current plan.

(*Ma'amarei Pachad Yitzchak: Sukkot* 105)

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IDF REPORTS 6 GOLANI SOLDIERS KILLED IN SOUTHERN LEBANON COMBAT, 5 NAMED (YNet 11/13/24)

The IDF reported that six Golani Brigade soldiers were killed Wednesday morning in a firefight with Hezbollah terrorists in a village in southern Lebanon. Another soldier was moderately wounded in the encounter.

The unit entered the sector the previous night to conduct sweeps near the Lebanese border. An initial military probe indicates that at approximately 10 a.m., a detachment of Golani troops entered a building where terrorists had been lying in wait and opened fire at close range.

The IDF suspects the terrorists emerged from a concealed underground tunnel, avoiding prior Israeli airstrikes on the area. A fierce, close-quarters battle ensued, resulting in the elimination of at least one Hezbollah fighter, with clashes continuing for several hours until control was secured.

ISRAELI OFFICIALS CONCERNED HEZBOLLAH WON'T COOPERATE ON EMERGING LEBANON DEAL (Ha'aretz 11/11/24)

Senior Israeli officials have recently voiced cautious optimism about securing a northern border cease-fire agreement with Lebanon, though Hezbollah is yet to make its position clear. Israeli leadership is pushing for the return of northern residents to their homes, while concerned that prolonged negotiations could undermine their military achievements against Hezbollah. The United States, including President-elect Donald Trump's inner circle, backs such an agreement. Sources indicate that both the Iranian axis and Hezbollah are ready to "cut their losses" and stop the ongoing damage the organization has suffered in recent months.

The emerging agreement grants Israel broad authority to conduct operations along the Lebanese border to counter threats, and has received preliminary approval from all parties, including the Lebanese government.

However, Hezbollah has yet to take a clear position, and Israeli officials question whether the agreement can move forward if Hezbollah rejects the terms. It remains to be seen whether Hezbollah's leadership will tacitly accept an arrangement that gives Israel freedom to strike Hezbollah targets if the organization attempts to reestablish itself near the Israeli border.

An Israeli official close to the negotiations believes the window for reaching an agreement is narrowing. According to the official, Hezbollah is gradually rebuilding its capabilities and returning to operational readiness, with the organization's leadership believing they've weathered the worst.

Strategic Affairs Minister Ron Dermer will visit the United States this week to meet with Trump and his advisers about ending the Lebanon war. Trump is eager to secure a swift cease-fire on the northern front, having promised Arab voters in Michigan he would work to end the destruction in Lebanon. Army Radio reported Sunday that Dermer recently visited Moscow, where discussions also focused on resolving the northern border conflict.

ISRAEL SAID PUSHING AHEAD WITH LEBANON CEASEFIRE PLAN AS 'GIFT' TO TRUMP (Times of Israel 11/14/24)

Israel is pushing ahead with efforts to forge a ceasefire in Lebanon as an early foreign policy "gift" for the incoming Trump administration, the Washington Post reports, citing Israeli officials.

"There is an understanding that Israel would gift something to Trump ... that in January there will be an understanding about Lebanon," an Israeli official tells the Post, speaking on condition of anonymity.

The report comes after it was reported that Strategic Affairs Minister Ron Dermer met with US President-elect Donald Trump at the latter's Mar-a-Lago resort in Florida on Sunday.

According to a report in Axios earlier in the week, the aim of the meeting was for him to pass along messages regarding Israel's plans for Gaza, Lebanon and Iran over the next two months. A US official said that Prime Minister Benjamin Netanyahu gave a heads up to the Biden administration about the Mar-a-Lago meeting.

He then traveled to Washington where he met on Monday with US special envoy for Lebanon Amos Hochstein, Secretary of State Antony Blinken, and National Security Adviser Jake Sullivan.

Hochstein told reporters at the White House on Tuesday that "there is a shot" to secure a ceasefire between Israel and Hezbollah soon and that he is "hopeful" about the prospects for such a deal.

Hochstein told reporters that the US will now wait to hear back from the Lebanese side.

ISRAELI ASSESSMENT: OPERATION "DAYS OF REPENTANCE" DEVASTATED IRANIAN MISSILE PRODUCTION (Israel Hayom 11/13/24)

The question of Iran's response to the Israeli counterattack on October 26 may have faded somewhat from headlines recently. However, Israel's defense establishment believes that despite the time elapsed, Iranian leadership is still deeply mired in the dilemma of whether and how to react. While the Israeli action did not create fiery images within Iran, it dealt a precise, significant blow to strategic Iranian infrastructure.

Reports so far indicate that Israel targeted Iran's air defense systems—primarily the Russian-made S-300—and its ground-to-ground missile production capabilities. According to assessments in Israel, the Israeli attack damaged solid explosives used in Iran's ground-to-ground missiles, reducing Iran's missile production capacity to around 10% of its pre-strike level.

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East Hill Synagogue, Englewood, NJ	Young Israel of New Rochelle, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of Sharon, MA
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As a result, until Iran manages to restore its missile production capabilities, it is expected to adopt a more conservative policy regarding its long-range missile launches. While Iran still holds several hundred long-range missiles that it could launch at Israel, it is unlikely to do so all at once, as the rate of fire also depends on the number of launchers at its disposal.

Moreover, Iran's decision-making factors must account for the fact that Israel's strike on Iran's advanced air defense systems has left the country nearly exposed to another potential Israeli attack. It is likely that the Iranian regime understands Israel still has an extensive target bank within Iran, including oil reserves and, naturally, its nuclear sites.

INSIDE THE IDF'S ROBOTIC ARSENAL (Makor Rishon 11/11/24)

Military historians and security analysts envision a future where robots wage war autonomously, without human presence on the battlefield. While such a scenario remains distant, the IDF has already taken substantial steps toward integrating robotic systems and remote-operated vehicles into its current combat operations.

The increasing prominence of unmanned aerial vehicles (UAVs) in warfare, with operators directing surveillance, intelligence gathering, and precision strikes from secure locations, is well documented. However, as reported by the IDF's website, the military has developed several additional ground-based autonomous systems that complement these aerial capabilities while serving distinct tactical purposes.

Within the Technology Division for the Ground Forces in the IDF, the robotics division leads efforts to transfer high-risk human operations to technological platforms, fundamentally reshaping combat doctrine. This past year has seen the enhanced integration of three primary robotic systems alongside combat units – the "Panda," the "Talon," and "RONI". These systems execute dangerous battlefield tasks without endangering personnel, utilizing advanced environmental sensors and enabling sophisticated remote operation of movement, mechanical arms, and complex tactical procedures.

"Combat situations often force units into positions of uncertainty," Captain Itai Ben-Shachar, an officer in the division, said. "Whether facing a booby-trapped structure or an underground tunnel – our robots take the first risk, preserving human life."

Describing the development process, Major Aviel Nohi, who heads the division, explained: "Field units communicate their engineering and path-clearing requirements, helping us understand what capabilities these computerized systems need. We continuously adapt our solutions based on daily operational lessons."

IDF doctrine mandates engineering clearance of all new operational zones. Traditionally, this role fell to the D9 bulldozer, carrying both an operator and commander. Since hostilities began, anti-tank missiles have struck several such vehicles and their combat engineering crews while leading advancing forces. In response, the IDF has significantly expanded deployment of the "Panda" – a remotely operated bulldozer. This system features sophisticated sensors monitoring surrounding conditions, transmitting data to operators in protected positions who clear paths for following infantry and armor units.

"The Panda proved its worth before, but in current operations, it's emerged as a decisive force multiplier," Ben-Shachar stated. "Combat experience has driven continuous improvements, including enhanced optics and more ergonomic control systems."

The Talon emerged from field requirements for precise weapons neutralization and detailed engineering tasks. "Our technical analysis identified the optimal platform, which we then acquired and adapted to IDF operational, combat, and logistical specifications," Ben-Shachar explained. "Adaptations included converting the robot's communications to military frequencies and optimizing its mobility for specific combat terrain. We've implemented numerous combat-derived improvements."

This compact system handles explosives and suspicious objects with unprecedented precision, eliminating human exposure: "It autonomously identifies and neutralizes wiring and explosive components," Major Nohi said.

The Talon's capabilities extend beyond explosive ordnance disposal. Its high-speed mobility, advanced optical systems for environmental awareness, and powerful mechanical arm enable it to clear paths and move heavy obstacles, ensuring safe passage for combat units.

Responding to increasingly specific operational requirements, the robotic division developed RONI – the Hebrew acronym for Specialized Portable Robot. "It serves two critical functions – navigating confined spaces like tunnels and alleyways beyond the Talon's reach, and executing precise, sensitive engineering operations," Major Nohi explained.

RONI's design reflects its specialized mission profile. "Its 'slipper' system – miniature support legs – enables stair climbing and obstacle navigation," Captain Ben-Shachar detailed, adding that despite its compact frame, RONI can handle loads nearly ten times its weight.

"Every requirement undergoes comprehensive analysis with weapons departments and field units, from engineering concept through technical execution," the division's leadership emphasized. "We constantly balance immediate tactical needs against future operational requirements – that's our mission."

INFORMATION RECEIVED HOURS BEFORE MASSACRE WAS PASSED TO NETANYAHU'S OFFICE (Arutz-7 11/13/24)

An IDF investigation nearing its conclusion shows that a few hours before the October 7 massacre, intelligence information began to pile up with the IDF, and it was passed to Prime Minister Benjamin Netanyahu's military secretary. At 2:00a.m. on the morning of October 7, the IDF received worrying information regarding the activation of many SIM cards throughout Gaza. Over the next two hours, additional indications of Hamas' intentions were received that indicated emergency activity.

The intelligence chief in Netanyahu's office was updated on the information at around 4:00a.m. that same morning, and told of the indications. In a phone conversation with a soldier in the intelligence community, he confirmed receipt of the information.

However, it was emphasized to the officer that this was not an unusual event, and that such an event had occurred in the previous year as well.

Even though information of the fact that Hamas' top brass had descended to protected areas designated for emergencies, all of the intelligence sources, led by the Southern Command's intelligence chief charged with gathering the information, held to the belief that there would not be a general attack by Hamas, instead believing that it could be a routine exercise, or preparations for an Israeli attack which Hamas feared, Ynet explained.

According to the report, among the statements was: "Today and yesterday, there were activations in certain areas of Gaza. This is not something unusual, since last year similar tests were conducted by Hamas. As per the understanding of the Division and Command, Hamas is unchanged from its routine."

It should be noted that the mentioned military aide is the same one about whom compromising information was compiled by a senior staffer in Netanyahu's office. The staffer is accused of attempting to misuse that information for blackmail.

SHARP DROP SEEN IN RESERVIST RESPONSE RATE DUE TO BURNOUT AMID LONG WAR (Times of Israel 11/11/24)

There has been a significant decline in the rate of reserve soldiers showing up for duty in recent weeks compared to the start of the war, The Times of Israel learned on Monday.

At the start of the war, the Israel Defense Forces reported that more than 100 percent of reservists called up for duty had shown up — nearly 300,000 reservists in total, marking the largest-ever call-up in Israel's history.

In some units, the turnout rate reached 150%, with many reservists showing up for duty despite not receiving formal orders.

In recent weeks, the turnout rate in the reservist units currently fighting in Lebanon and the Gaza Strip has varied between 75% and 85%, according to defense sources.

The decline has been attributed by senior officers to burnout among reservists after fighting for over a year of war, along with them being away from their families for extended periods, losing jobs, or missing academic studies.

It has also been attributed to resentment over the failure of the country to draft masses of the ultra-Orthodox community, while the national religious and secular communities serve at high rates.

The IDF has been seeking to expand its ranks and lengthen the mandatory military service time to relieve the reservists from extended duty, as many of them have already been serving for most of the war and are expected to be called up for over 100 days of duty next year as well.

EVEN THOUGH HE WAS FIRED, GALLANT'S DRAFT ORDERS FOR HAREDIM WILL BE ISSUED (YNet 11/12/24)

Former Defense Minister Yoav Gallant was dismissed a week ago, but the conscription orders he planned to issue to thousands of Haredim will go on as planned, the IDF maintains. The military announced on Tuesday that, starting from Sunday, an additional 7,000 draft notices will be sent to ultra-Orthodox Jews. "We are continuing with this process as planned. The Haredi recruitment administration is not shutting down, and all recruitment initiatives for the Haredim are under review," according to the IDF.

The IDF emphasized that the issuance of these orders has already received approval and complies with legal standard. "We have not received any other directive," according to the military.

Last week, soon after the announcement regarding Haredi conscription, Prime Minister Benjamin Netanyahu dismissed Defense Minister Yoav Gallant and appointed Israel Katz as his successor.

Among the 3,000 orders issued in the initial phase, only 240 young Haredi men reported to recruitment offices. Approximately 800 received warnings of impending arrest for failing to attend the initial draft process, despite multiple notifications. The 3,000 notices were sent out in three waves, each consisting of 1,000 orders: 50% targeted those age 18-21, 40% targeted the 22-23 age group, and 10% were aimed at those age 24-25. Some 15% of these are married. Of those notified, less than a tenth, or around 240, have responded, with some having already completed the enlistment process.

Meanwhile, Haredi political parties are advocating for any draft exemption law passed with their consent to annul previously issued conscription orders to young Haredim, sent without their coordination. They also plan to seek clemency for those who have faced sanctions or threats of arrest.

Haredim protesting draft orders

Within extreme Haredi factions, protests are intensifying against efforts to expand the draft. Recently, a "Black Flag" center was established, disseminating voice messages via kosher phones with updates on the arrival of draft enforcers in Haredi communities, and preparations for protests against them. Plans for mass rallies in support of halting the continued dispatch of draft notices are underway.

A senior figure within the ultra-Orthodox United Torah Judaism party criticized the situation. "The sending of orders by the army is directly attributed to the Likud Party and its leader. They had the opportunity to prevent the move but chose to ignore it. Moreover, Likud did not pass the draft law they committed to, opposed the day care law aimed at helping poor families, and now they are even deliberately acting against yeshiva students. All these prove that the promises made to the Haredi public remain unfulfilled."

LONGEST IN HISTORY: MK OFER CASSIF TO BE SUSPENDED FROM THE KNESSET FOR SIX MONTHS (Arutz-7 11/12/24)

The Knesset Ethics Committee decided on Monday that MK Ofer Cassif (Hadash-Ta'al) will be expelled from the Knesset for a period of six months and will be denied two weeks' salary.

The punishment, which goes into effect on Tuesday, comes after Cassif joined the proceedings against Israel in The International Court of Justice (ICJ) and accused IDF soldiers and the State of Israel of massacring

Palestinian Arabs and committing war crimes.

This is the heaviest punishment ever imposed on an MK in the history of the Knesset Ethics Committee. The members of the committee, MK Moshe Roth (United Torah Judaism), MK Pnina Tamano-Shata (National Unity), MK Michal Woldiger (The Religious Zionist Party) and MK Sharon Nir (Yisrael Beytenu), unanimously approved the decision.

The chairman of the committee, MK Roth, said that "the committee held a number of in-depth and lengthy discussions on the issue, out of responsibility and understanding the importance of the decision. The committee will continue to act faithfully in maintaining the honor of the Knesset and its members. The committee's decisions were adopted unanimously. The committee's discussions will remain confidential in accordance with accepted procedures."

MK Almog Cohen (Otzma Yehudit) responded to the decision and said, "Too little and too late. It is inconceivable that those who call our soldiers 'Nazis' and 'baby killers' and claim that the State of Israel practices apartheid - will remain here. Every step this man takes in this building is a national shame and a disgrace to our holy soldiers. I call on the Ethics Committee to punish him much more severely."

Cassif said in response, "A decision of nationalist political censorship. My punishment is a continuation of the political persecution of opponents of the war and critics of Netanyahu's bloody rule."

Cassif, who is the sole Jewish MK in Hadash-Ta'al, has repeatedly drawn criticism for his anti-Israel statements, including comparisons of Israeli leaders and even the State of Israel to the Nazi party and Nazi-era Germany. In March of 2023, the Knesset Ethics Committee decided to temporarily suspend Cassif from the plenary following a verbal confrontation in which he called MK Almog Cohen, among other things, a "stinking Nazi", "zero", "stupid" and "bloodthirsty".

Cassif once shared a Facebook post calling Ayelet Shaked, who at the time was serving as Justice Minister, a "neo-Nazi scum".

In 2017, he was recorded during a class comparing the State of Israel to Nazi Germany, warning that Israel was "on a slippery slope" to fascism.

Earlier this year, the Knesset voted against impeaching Cassif. Impeachment of an MK requires a minimum of 90 votes, but only 85 MKs voted in favor of the motion, and 11 MKs opposed it.

ISRAEL NAVY STRIKES HEZBOLLAH IN BEIRUT, WHILE SPYING ON DISTANT ENEMIES (JPost 11/13/24)

Israel's navy has had a significant hand in blowing up Hezbollah installations and commanders as well as in the surveillance of distant enemies, the IDF said on Wednesday.

Last Sunday, the military announced that it had struck senior Hezbollah aerial unit commander Ali Barakat, who was a commander of Hezbollah's Aerial Unit (127) and a significant source of knowledge for the unit, spending over a decade planning and carrying out drone attacks on Israel.

He was also involved in the development of cruise missiles and UAVs for Hezbollah.

What the IDF did not state at the time was that the attack was carried out by the navy, which it acknowledged on Wednesday and showcased video footage of.

On October 5, the IDF announced that it killed Hamas commander Said Alaa Naif Ali in the Tripoli area of Lebanon. The IDF said that he led attacks against Israelis and worked to recruit operatives for Hamas in Lebanon.

Only now did the military reveal that the navy was behind the attack. In another operation, the navy struck Hezbollah naval headquarters in Beirut, where its units trained for attacks on Israel.

In other operations, the navy struck six sites in Beirut that held rockets with long-range capabilities reaching 100-300 kilometers. Altogether, it fired more than 10 missiles at targets in Beirut.

This is without mentioning its strikes in other parts of Lebanon and adds to a list of operations the navy has carried out over the years, including surveillance of Israel's enemies, sometimes at a great distance.

Submarine commander Maj. P. said in a previous interview, "We travel very far from the State of Israel. We can travel to any body of water secretly. It doesn't matter what the mission is."

AFTER YOM KIPPUR WAR, RABIN SAID THERE WAS NO MILITARY SOLUTION TO THE ISRAEL-ARAB CONFLICT (Ha'aretz 11/14/24)

On the 29th anniversary of Rabin's assassination, the IDF archives released Rabin's words at an IDF General Staff meeting in 1974. "If there is any chance of making progress, it's only through negotiations," he said, but warned of establishing a Palestinian state. "That would be the immediate fuse leading to the next war."

Two decades before he signed the Oslo Accords with the Palestinians and a peace agreement with Jordan, former Prime Minister Yitzhak Rabin believed that there was no possibility of solving the Arab-Israeli conflict through military means, but only through negotiations. However, Rabin expressed pessimism regarding the achievement of peace in those years and warned that the establishment of a Palestinian state in the West Bank would lead to war.

Rabin made this statement 50 years ago at a secret meeting of the IDF General Staff forum, in September 1974, a year after the Yom Kippur War. The meeting dealt with preparations for the next war. The minutes and their recording were released on Wednesday by the IDF archives at the Defense Ministry, on the Memorial Day held on the 29th anniversary of Rabin's assassination, which is marked according to the Hebrew calendar.

"In the Arab-Israeli conflict, I don't see a possibility of reaching a solution through military means," said Rabin. "In other words, assuming that we can through war reach a situation in which we can dictate peace...I can't see that...as something realistic. That doesn't mean that we won't have wars. But I don't suggest making an assumption that by war we could dictate an overall diplomatic solution. If there is any chance - and I'm not sure there is one - of making progress toward a solution, it is only through negotiations," he added. However, Rabin also said that "negotiations must also be based on military power, since without that, there will be no diplomatic negotiations." He said that after Israel's victory in 1967, when it occupied the West Bank, the Gaza Strip, the Golan Heights and Sinai, Israel acquired "better defensive assets." However, "I'm not sure that this means we can achieve peace."

Rabin wasn't optimistic regarding the possibility of achieving peace at the time this was said. "I don't believe we can currently reach negotiations over an overall peace agreement. First of all, the Arabs don't want this." He warned that peace also meant a Palestinian state in the West Bank, "and this would be a fuse that ignites the next war." He added and warned against interim solutions, such as "going for something that wasn't exactly peace, regardless of how you call it. When you look at the Arab reality with open eyes, it's not clear that this would be the best solution." He concluded this part of his statement pessimistically: "I don't have to relate to this issue, since we are aware of the facts. No one is ready to talk to us about peace."

The IDF archives also released a video clip from a memorial service held in 1988 for the Armored Corps, in which Rabin, who was then Defense Minister, spoke to bereaved families. "They say in the Armored Corps that 'man is the steel.' I think otherwise. Steel is cold, lifeless and soulless. It's hard, heavy and runs over things. Man was not and is not steel. He is flesh and blood, he laughs and cries, dreams and goes to war; he trips, he lives his life, and when needed, is ready to sacrifice it." Regarding the Corps' fatalities Rabin said: "They were people like us, who were not made of steel; their hearts beat like ours do and they saw the same sights we did, hearing the same sounds. They wanted to continue living. But when they were called, they showed up."

He ended his words by talking about the force uniting the bereaved families. "What brings us here other than the wish to remember and remind? It's our wish to be together...to derive strength from within ourselves, from the large family that has no sectors or classes, no parties, rivalries or disputes, with no one disrupting," he said.

ISRAEL MUST SEIZE HISTORIC OPPORTUNITY TO WELCOME ONE MILLION OLIM IN 2025 (Idan Tendler, JPost 11/14/24)

In the early 1990s, one million new olim arrived in Israel and gave it a big boost forward. In 2025, we should and can bring the next million.

In the early 1990s, the unprecedented wave of aliyah followed the fall of the USSR. A million olim came to Israel and ensured that the country would keep growing. Academics, doctors, teachers, and others pushed Israel to become an emerging country in the West and one of the most promising.

Israel is now on the verge of a similar opportunity – in 2025, a million Jews could arrive in Israel. A combination of tragic circumstances – the October 7, 2023 Hamas attack, a nearly unprecedented rise in antisemitism and violence against Jews in the US and Europe, and an awakening of Zionist sentiments among the Jewish people – have created a historic opportunity for Zionism.

Since the beginning of the Israel-Hamas War, over 30,000 Jewish people worldwide have applied for aliyah. Reports in the US say that since October 7, there has been an increase of 200% in antisemitic incidents. And on American campuses? We've seen the farce of leaders from the most prestigious universities in the US refusing to admit that calling for the murder of the Jewish people is racism. This might explain a rise of 500% in antisemitic incidents on campuses this past year.

The pogrom in Amsterdam, one of the safest cities for Jews in Europe, has shown that under the surface, the hatred of Jews and of Israel is worse than it has been in a long time. In France, antisemitic incidents have become four times more common in the last year. And the result? Some 38% of French Jews, or about 200,000 people, are now considering leaving the country.

Until October 7, the trend in America had been clear and unfortunate – American Jews had been detaching themselves slowly but surely from Israel. Then it flipped. Zionism has taken center stage again.

Key people in the Jewish community whom I know personally, who work in tech, medicine, and academia, have started talking positively about making aliyah. Some of them are families of Israelis who have already emigrated to the US; some are Jews who have never spent a day in Israel, but all of them decided it is time to come back.

Many have children who have already made aliyah so that they can be conscripted into the army. They've joined elite combat units, despite and because of the times we live in.

WHAT HAS Israel done to take advantage of this opportunity? Basically, nothing. Instead of starting a massive campaign to encourage aliyah and create special benefits for olim, the state is canceling existing benefits.

The new state budget is making a dramatic cut in the "absorption basket" of financial assistance given to new olim. It boggles the mind to read these clauses hiding in the new Economic Arrangements legislation.

According to the law, olim holding assets worth more than half a million shekels (about \$135,00) will not receive an absorption basket. Thus, Israel is deliberately discouraging the affluent, academics, families, and property owners from making aliyah. But these are exactly the potential olim whom we want and who are able to come to Israel – the people who are needed in Israel now more than ever.

The State of Israel must do two things immediately:

1. Launch a campaign to encourage aliyah. Use Israeli hasbara (public diplomacy) and communication platforms – both the official government one (which for some reason has yet to be established), and the unofficial one (social media influencers and the hasbara organizations that citizens have started this past year) to reach Jews worldwide through social media. Take advantage of the ability of the Jewish Agency and other international organizations to attract Jews from all over the world to Israel.

2. Set generous benefits for olim. The Aliyah and Integration Ministry should, through the finance minister, cancel the benefit cuts. Instead, the government should triple the size of the absorption basket that new olim receive. Olim who own many assets must be encouraged more, not less.

The goal: One million olim in 2025. It's possible, it's necessary, it's time.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

To Merit the Miraculous

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

Three days after his circumcision, Avraham waited outside in the heat, hoping to welcome a passerby into his tent. When three angels, disguised as men, arrived, Avraham hurried to invite them in and offered them food and water. With the help of Sarah and Yishmael, he prepared a lavish meal for his guests. The Talmud (Bava Metzia 86b) teaches us that for every action that Avraham performed himself for the angels, his descendants merited a direct provision from G-d, while those actions Avraham accomplished through a messenger, his descendants merited a corresponding provision through a messenger. Consequently, because Avraham provided the foodstuffs himself, the Jewish nation merited to receive *slav* meat and manna directly from G-d when they traveled through the desert. Because Avraham sent a messenger to retrieve the water, the Jewish people only merited to receive their water in the dessert through a messenger, i.e. the Well of Miriam. Notably, in both cases, Avraham's actions were rewarded with a miracle performed for his offspring.

This passage requires further explanation. Avraham Avinu was famous for his hospitality. He certainly welcomed guests countless times before this episode. Presumably, for some of those times, he fetched the water himself and for some of those times he sent a messenger to retrieve the food. Why only now did he merit unique rewards for his offspring?

Rav Yosef Salant explains that simply welcoming guests and providing hospitality, while certainly praiseworthy, does not warrant miracles. Rather, it is when a person pushes themselves beyond what is natural for a human being – defying the laws of nature, so to speak – then G-d responds in kind and defies the laws of nature on their behalf. Avraham was ninety-nine years old, weak and in pain from his recent circumcision, and it was a boiling hot day. Nevertheless, he waited outside desperately hoping that a potential guest would pass by. When he saw the three angels, even though he believed they were ordinary men, he ran to invite them and convince them to stay. This was followed by a flurry of activity to prepare a feast for them. In his eagerness to provide for others, Avraham was able to forget his own pain and weakness and accomplish something that shouldn't have been humanly possible under the circumstances. It is for acts like these – acts that go beyond the laws of nature – that a person can merit miracles for themselves or their descendants.

Each of us will be faced with an opportunity to perform a *mitzvah* that we think is impossible under the circumstances. If we can find the inner strength to persevere and push past those obstructions, we may just find ourselves doing the impossible. Then we too can merit, G-d willing, to see miracles for us and our people.

Wishing you a Good Shabbos!

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Point to Ponder

Hashem appeared to him in the plains of Mamre... (18:1)

He (Mamre) is the one who Avraham asked if he should follow Hashem's command regarding circumcising himself. Mamre encouraged Avraham to fulfill the command. (Rashi)

Hashem commanded Avraham to circumcise himself. Was there any doubt in Avraham's mind whether to execute the command? If Mamre had told Avraham not to circumcise himself, would Avraham have listened to him? So why did Avraham ask him?

TABLE TALK

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

Why should Yitzchak be named Yitzchak?

Answer: 1) Since Avraham laughed when he heard he would have a son. 2) Yud = 10 for ten tests that Avraham passed. Tzadi = 90 for Sarah's age when Yitzchak was born. Ches = 8 since he received his bris at 8 days. Kuf = 100 for Avraham's age when Yitzchak was born. (Rashi)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayeira* (18:20), the Torah states:

So Hashem said, "Because the outcry of Sodom and Gomorrah has become great, and because their sin has been very grave, I will descend and see: If they act in accordance with its outcry which has come to Me – then destruction! And if not, I will know."

In *Yechezkel* (16:49), the Torah characterizes the sin of Sodom as follows:

Behold, this was the sin of Sodom, your sister: She and her daughters had pride, surfeit of bread and peaceful serenity, but she did not strengthen the hand of the poor and the needy.

Our tradition understands that the root of the evil of the Sodomites was their extreme selfishness; even the unspeakable atrocities that they committed were motivated by this selfishness. The Talmud (*Sanhedrin* 109a-b) states:

The people of Sodom **said: Since we live in a land from which bread comes and has the dust of gold**, we have everything that we need. **Why do we need travelers, as they come only to divest us of our property? Come, let us cause the proper treatment of travelers to be forgotten from our land ...**

There was a young woman who would take bread out to the poor people in a pitcher so the people of Sodom would not see it. **The matter was revealed, and they smeared her with honey and positioned her on the wall of the city, and the hornets came and consumed her. And that is** the meaning of that **which is written: "So Hashem said, "Because the outcry of Sodom and Gomorrah has become great [rabba]." And Rav Yehuda says that Rav says: Rabba is an allusion to the matter of the young woman [riva] who was killed for her act of kindness.**

R. Yeruchom Levovitz (d. 1936) warned against the modern emulation of Sodom:

Like America of today was the America of that time (i.e., Sodom), its doors entirely shut, and why? Because there was great abundance there and much business, and everyone ran there ... so they enacted an immigration law ... This is truly the characteristic of Sodom; this derives from the degradation of man. ... And who knows, perhaps it is because of this villainy, that they shut their doors against guests, that they arrived at the great crisis that prevails today in the entire world, for that was the sin of their sister Sodom and its enormous punishment. (*Da'as Torah, Vayeira*, pp. 128-29)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Blow to remember.
2. In a bind.
3. I caused blindness.
4. I am the tenth (according to some).

#2 WHO AM I?

1. I made people laugh.
2. I am the second.
3. Mincha is mine.
4. Korban

Last Week's Answers

#1 Yud at the end of Sarai (I was her last, I became his first, I was replaced by five less, My departure preceded the son.)

#2 Bris Mila (I am for the eighth, I allow Shabbos transgression, Don't take four skins, I make one complete.)

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