

Young Israel Shomrai Emunah - Shabbos Shorts ת"סב

November 25 - 26, 2022 - 2 Kislev 5783 - Parshas Toldos

Light Candles by 4:30 - Havdalah 5:31

The Shabbos Shorts is sponsored by **the Edeson & Stern Families** to commemorate the Yahrzeits of their grandfathers & Esther Edeson's father-in-law, Joseph N. Edeson, Yosef Nosson Ben Moshe Sholom, A"H, on the 1st of Kislev and Esther's father, Nathan Salisbury, Nachum Ben Yaakov, A"H, on the 10th of Kislev, and by the **Franco Family** to commemorate the 3rd Yahrzeit of their beloved father, grandfather and great-grandfather, Nathan S. Franco, Nissim Ben Rachel, Z"L.

Mazal Tov

- **Leah Covel** of Jerusalem on the birth of twin grandchildren to Galya & Raphael Aderet of Leshem.
- **Rene & Rami Isser** on the birth of a grandson, Noah Zev, born to Ariel & Elana Isser of Teaneck, NJ. Mazal Tov to Noah Zev's aunts uncles and cousins: Pola & David and family, Esther & Yonatan and family, and Eitan.
- **Rabbi Dr. Ivan Lerner** on being honored by the JLE (Jewish Learning Exchange) on November 14 for 25 years of service to London Jewry.
- **Aliza & Adam Mervis** on the birth of a boy. Mazal Tov to siblings Moshe, Miriam Bracha, and Elazar Simcha and to grandparents Sandee & Jay Mervis and Marcia & Larry Rosenthal. The Shalom Zachor will take place at 11501 Daffodil Lane this Friday night at 7:30 PM.
- **Linda & Ed Zurndorfer** on the birth of a grandson, Ezra Shalom (Aiden Theodore), son of Ariella & Dr. Juda Zurndorfer of East Brunswick, NJ. Mazal Tov to big brother Koby and the entire Zurndorfer and Roth families.

Condolences

- **Florence Binstock Avigan** on the passing of her brother, Dr. Philip Plottel.

Shabbos Schedule

*Minyan locations are B = Belonofsky Sanctuary, S = Social Hall,
LBM = Large Beis Medrash, SBM = Small Beis Medrash*

Friday Night:

- Light Candles by 4:30
- Mincha: 4:30 (B), 4:25 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 4:25 (B), 4:20 (Sephardi, LBM)
- Shabbos ends: 5:31

Divrei Torah/Shiurim:

- | | |
|---------------------------------|------------------------|
| • 8:45 Main Minyan | Rabbi Yonatan Gorin |
| • 9:15 Minyan | Rabbi Rosenbaum |
| • Hashkamah Minyan Gemara Shiur | Rabbi Yitzhak Grossman |
| • Pre-9:15 Minyan Chabura | Rabbi Rosenbaum |
| • Shiur after Mincha | Rabbi Rosenbaum |

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.
- The Shul Kiddush is sponsored by the **Halpern and Wakschlag Families** to commemorate the 4th Yahrzeit of Rabbi Jacob Halpern, Z"L (21 Marcheshvan), husband of Judith Halpern and father of Gila Wakschlag, and the 4th Yahrzeit of Mrs. Sheva Wakschlag, A"H (7 Kislev), mother of Rabbi Myron Wakschlag.

Thank you to Craig Simon, Seth Jacobson and all of the members of the Security Committee for the educational drill last Shabbos, and for consistently doing their utmost to help keep us safe.

COVID-19 Updates

- Any person eligible for a fully FDA-approved COVID-19 vaccine (16 years of age or older), but who chooses to not be vaccinated may attend YISE Minyanim and events with the following guidelines. Unvaccinated individuals must remain masked at all times while in the Shul building, including at Kiddushes and/or other events containing food. Masks may not be removed to eat or drink. Exceptions will be made for private functions being held at the Shul, but that are not Shul sponsored events.
- **Anyone with any of the following symptoms should not come to shul:** fever of 100.4 degrees or higher, chills, muscle aches, sore throat, severe cough, headache, nausea or vomiting, diarrhea, fatigue, congestion or runny nose, or new loss of sense of taste or smell. If you have tested positive for COVID, you should follow the CDC guidelines.
- Masks are now optional for vaccinated adults and for children under 16.
- There are no social distancing requirements in the YISE building.
- The Shul office is still open, but hours may vary. Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

YISE Youth Announcements

Teen Minyan - The Teen Minyan will **NOT** meet this Shabbos, November 26.

Shabbos Groups this Shabbos, November 26, from 10:00 AM until Shul ends. **Age 18-36 months (Mommy & me)** in the toddler room off the Lower Lobby. **Ages 2-5 years (drop off)** in the room behind the balcony. **Ages 6-9 years** will meet at Shomrai and walk to the Yeshiva. For more information, contact Debbie Katz at dkatz@yise.org
Shabbos Group for 5th and 6th Grade Girls will gather in the front yard of The House next to the Shul promptly at 10 am and go inside together. *See flyer for details.*

Junior Congregation for boys in grades 4 - 6 with Jay Marcus. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00. *See flyer for details.*

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! Next session will take place on Motzei Shabbos, December 3, 7:00 PM in the Social Hall. Please email mshimoff@yise.org if you would like to sponsor. *See flyer for details.*

YISE Programs and Listings

Pre-9:15 Minyan Chabura - A weekly Chabura on the Parsha, now learning the Kedushas Levi. Delve into the deeper dimensions of the Parsha and Holidays by learning the Kedushas Levi's weekly insights. Begins at 8:55 AM Shabbos morning. This week's Shiur will be led by Rabbi Rosenbaum. *See flyer for details.*

Hashkamah Minyan Gemara Shiur - Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash. This week's Shiur will be led by Rabbi Yitzhak Grossman.

Trivia Night - December 17, 8:00 PM at YISE. RSVP at www.yise.org/trivia \$12 in advance, \$15 at the door. *See flyer for details.*

Thank you to the Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur

- **David Jaray** in honor of Rabbi Grossman and all those who attend his Shiur.

8:45 Minyan Drasha

- **Judith Halpern**, to commemorate the 4th Yahrzeit of her husband, Rabbi Jacob Halpern, Z"l.

Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):
 - Daily Morning (Monday through Friday) Tehillim and Parsha Shiur
 - Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
 - Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
 - Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
 - Rabbi Rosenbaum's Wednesday Morning Nach Shiur
 - Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
 - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
 - Hashkamah Minyan Gemara Shiur, Shabbos Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

Please email office@yise.org to sponsor. Thank you for your support.

YISE Programs and Listings (continued)

Ask the Rabbi - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic: Chanukah. The first 45 minutes is for Shailos submitted in advance and the last 15 minutes is for Q & A. Send in your questions to: AskTheRabbi@yise.org by Sunday, December 11. The program will take place on Tuesday, December 13, 8:00 PM - 9:00 PM on **Zoom A**. For more info. and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com. To sponsor the program, please contact the YISE office. *See flyer for details.*

Living Shabbos - Join YISE young professionals for a series on the laws of Shabbos with Rabbi Postelnek. Tuesdays, 8:15 PM - 9:00 PM. On Tuesday, November 29, the Shiur will take place at the Rubin home, 4 Fulham Court. For questions or to join the WhatsApp group contact Rabbi Postelnek at rypostelnek@yise.org. Recordings available at <https://wp.yise.org/living-shabbos>

Monthly Shalosh Seudos - First Shabbos of each month. To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org. Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation.

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, December 5 from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Bug Checking Seminar - Hands-on presentation with Rabbi Sholom Tendler of the Star-K has been postponed to Sunday, December 11. For more info, please contact Miriam Friedman at mfriedman2@yahoo.com *See flyer for details.*

Kiddush Volunteers Needed from ALL Minyanim to help set up and clean up for Kiddushes on Shabbos morning. Times vary. Let us know when you are available. Contact Barbara Price at 301-332-8181.

Happy Birthday! Happy Anniversary!

Looking for a way to celebrate someone's upcoming birthday or anniversary? For an \$18 donation, you can include the name (birthday) or names (anniversary) in this section of the Shabbos Shorts. Please send the following information to office@yise.org: Sponsor name, birthday or anniversary date, name (birthday) or names (anniversary). The birthday or anniversary will be listed in the Shabbos Shorts based on the date of the event.

Weekday Shiurim

Options for in-person and remote learning are listed below. For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM, **Zoom A**, *will not take place on Thursday, December 1.*
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM, *will not take place on Sunday, November 20.*
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**.
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Join the fastest growing Halacha learning program in the world! Register online at <https://thegreaterwashingtoncommunitykollel.com/scp> *See flyer for details.*
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 9:00 PM - 10:00 PM For more information, contact Rabbi Levy 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzria, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**.
- 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, passcode 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, passcode 161699

YISE Programs and Listings (continued)

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. For information, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com
Shiurim from Rabbi Gedaliah Anemer, ZT"l, are available at <https://audio.yise.org>

Community Programs & Listings

Condolences to Rabbi Jeff Ifrah on the passing of his father, Avraham Amram Ifrah. Shiva is being observed at 3311 Heming Way, Pikesville, MD 21208, through Sunday morning. Visiting hours Motzei Shabbos from Maariv, 5:30 PM, until 8:00 PM. Shacharis Sunday morning 8:00 AM.
Kidney Donation Needed - Mr. Gerry Segelman, father of Micah Segelman, is in need of a kidney transplant. If you would consider being a kidney donor, please contact Rabbi Chaim Steinmetz at Renewal for more information at csteinmetz@renewal.org or 718-431-9831 ext 209.
In Honor of Our Dear Friend Golda Jacobs, A"H, join Chabad of Silver Spring for an evening of women's learning and inspiration on November 30, 8:00 PM, at 519 Lambertson Drive and on Zoom at <https://chabadsilverspring.com/zoom> RSVP: ChayaWolfovsky@gmail.com
Kemp Mill Toastmasters - Wednesday, November 30, 8:00 PM - 9:15 PM, in person in the YISE Small Social Hall. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at president@kempmilltoastmasters.com for more info.
SHIFT - Shul Initiative For The Singles presents Meet the Shadchanim - Representatives from our many Shuls who know our local Baltimore singles. Sunday, December 4, 7:00 PM - 8:00 PM for single men, 8:00 PM - 9:30 PM for single ladies. Motzei Shabbos, December 10, 7:00 PM - 8:00 PM for single men, 8:00 PM - 9:30 PM for single ladies. *Representatives (e.g., Married relatives, friends) of singles can come any time. Darchei, 3201 Seven Mile Lane. Pre-registration is required by email to baltimoreshift@gmail.com We are looking forward to seeing you! Baltimore SHIFT.
"Light it Up - A Morning of Meaningful Music" - A free live, in-person, event for women (high school seniors and up), featuring Sorah Shaffren. Presented by The Robin Niman Mikvah Education Fund on Sunday, December 18, at 11:00 AM (doors open at 10:45), at YISE. Advance reservation required at <https://mikvahemunah.com/2022/11/23/light-it-up>
Siyum in Memory of Lisa Landy - Go to <http://hadranalach.com/2514> to join a Siyum Mishnayos planned for the first Yahrzeit of Lisa Landy, Liba Hendel Bas Chayim.
Bring Some Warmth To Your Friends & Neighbors in Need - Donate warm food items to the Capital Kosher Food Pantry's Cold Weather Food Drive. We need your help to stock up on soups, hot beverages, hot breakfast cereals and more for the coming cold months. All food donations should be shelf-stable, factory sealed, well within the use-by date, and be marked with Star-K, OU, CRC, OK or Kof-K certification. For complete details, please visit: <https://www.capitalkosherpantry.org/cold-weather-food-drive>
Alshich on the Parsha with Rabbi Levy - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.
Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.
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 404-273-3392.
Dirshu - Please join Dirshu, currently learning Bava Metzia. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner), about 2.5 Daf covered each week.
TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on Zoom B. For more information call 301-732-1773 or email director@goldennetwork.org The class will resume on Wednesday, November 30.
Help our Senior Neighbors - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact volunteer@seniorconnectionmc.org, call 301-962-0820 or visit www.seniorconnectionmc.org for more info.
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. Go to <https://getizun.org> or email us at barbara@getizun.org
Daf Yomi Shiur currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person, 7:30 AM in the YISE Social Hall.
Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."
Silver Spring Gemachim - For a complete list: www.gemachexchange.com

The Week Ahead		Sunday November 27	Monday November 28	Tuesday November 29	Wednesday November 30	Thursday December 1	Friday December 2
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)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	4:35	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	4:35 / 7:30	See Shabbos schedule
	Sephardi (LBM)	4:30	4:30	4:30	4:30	4:30	
Halachic Times: Latest Alos Hashachar 5:45 AM, Earliest Talis and Tefilin: 6:13 AM, Latest Netz: 7:11 AM, Latest Krias Shema: 9:29 AM, Earliest Mincha: 12:28 PM, Earliest Shkia: 4:45 PM, Latest Tzeis Hacoachavim 5:31 PM							

Next Shabbos

December 2 - 3, 2022 - 9 Kislev 5783
Parshas Vayeitze

Friday Night:

- Light Candles by 4:27
- Mincha: 4:30 (B), 4:25 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 4:25 (B), 4:20 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:30

Next Shabbos Shorts Deadline: Wednesday, November 30 at 12 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 Email: office@yise.org

Website: www.yise.org

Office Hours: Monday - Thursday: 9:00 AM - 5:00 PM,

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager



Pre-9:15 Minyan Chaburah

KEDUSHAS LEVI

on the Weekly Parsha and Chagim

8:55am Shabbos Mornings
Beginning Parshas Chayei Sara, Nov. 19

YISE Social Hall

Given by Rabbi Postelnek
& Rabbi Rosenbaum



To All 5th & 6th
Grade Girls....

You are cordially invited to join an

EXCITING NEW SHABBOS GROUP

Created Just For You



Every Shabbos Morning
In The YISE House (next to Shul)

10:00-11:15

Starting September 10th





YISE Youth presents:

JUNIOR CONGREGATION



For 4th-6th grade boys! Led by our very own Youth Director, Jay Marcus!

We will meet in the lower lobby at 9:55 and walk over to the Yeshiva promptly at 10.

YISE YOUTH PRESENTS

Door L'Dor

**FAMILY
LEARNING
2022-23**

**SATURDAY 19 NOVEMBER 2022
7:00 PM**

**SATURDAY 3 DECEMBER 2022
7:00 PM**

**SATURDAY 10 DECEMBER 2022
7:00 PM**

**SATURDAY 31 DECEMBER 2022
7:00 PM**

**SATURDAY 14 JANUARY 2023
7:15 PM**

**SATURDAY 28 JANUARY 2023
7:30 PM**

**SATURDAY 11 FEBRUARY 2023
7:45 PM**

**SATURDAY 25 FEBRUARY 2023
8:00 PM**

**SATURDAY 11 MARCH 2023
8:00 PM**



Please email mshimoff@yise.org
if you would like to sponsor

REVOLUTIONIZE

YOUR TORAH LEARNING!

**NEW SEMESTER
BEGINS NOV 1**

NEW TOPIC:
הלכות נדה
The Laws of
Taharas
Hamishpacha



SEMICHAS CHAVER PROGRAM

JOIN OVER 2500 PARTICIPANTS WORLDWIDE!

Gain practical knowledge of halacha in an energetic and engaging atmosphere!

Receive a SCP Certificate of Achievement, signed by Chief Rabbi Shlomo Amar, HaRav Hershel Schachter, and Harav Avigdor Neventzal after successfully passing a written exam at the end of each semester.



**Presented
by**



**Rabbi
Hillel
Shaps**

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



PRESENTED BY
GREATER WASHINGTON
COMMUNITY KOLLEL &
YOUNG ISRAEL
SHOMRAI EMUNAH



ORTHODOX
UNION
תורה
ומצוות
Enhancing Jewish Life



Semichas Chaver Program: Founded by Rav Elyada Goldwicht

**MEN'S
PROGRAMMING**

For more information,
please contact:
Rabbi Hillel Shaps,
hshaps@gwckollel.org

ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachic topics!

Topic: **Chanukah**



The first 45 minutes are for Shailos submitted in advance and the last 15 are for Q & A.

-  How early may I light the Menorah, and how late can I do it?
-  What can I do about lighting if I have a wedding or an international flight at night on Chanukah?
-  How can I be Yotzai in lighting the Menorah if I am staying in someone else's home?

Send in your questions about Chanukah to: AskTheRabbi@yise.org by Sunday, December 11.

When: Tuesday, December 13, 8:00 PM - 9:00 PM

Where: Zoom – Meeting ID: 416-963-9000, Passcode: 492019

For more information and to submit questions by phone or anonymously, contact:

Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

To sponsor the program, please contact the YISE office.

**Come to YISE for a hands-on Bug Checking presentation
by Rabbi Sholom Tendler of the STAR-K**

**Where: YISE – 1132 Arcola Avenue, Silver Spring, MD
in the Social Hall or on Zoom**

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: Meeting ID: 416 963 9000, password 492019

When: Sunday, December 11, 2022

Time: 8:00 PM – 9:30 PM

Co-sponsored by YISE, KMS, and Ohr HaTorah

**Program free of charge for men and women
Thrips cloths available for \$5**

Rabbi Sholom Tendler is both an ordained graduate of Ner Israel Rabbinical College and a recipient of a Master's of Science degree in education from Johns Hopkins University. As a Kashrus Administrator, he is responsible for overseeing a number of STAR-K certified facilities and conducting kosher-organic inspections.

* For more info, please contact: Miriam Friedman –
mfriedman2@yahoo.com

YISE

TRIVIA

NIGHT

CHANUKA THEME!

Saturday Night

Dec. 17th
8:00 pm

YISE Social Hall
1132 Arcola Ave

\$12 when you
RSVP at
Yise.org/Trivia
by Sunday Dec. 11

or

\$15 at the door

**Pizza, Latkes,
Coffee Bar, and more!**

**Form teams of 5 - 8 beforehand
or join a group that night!**

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Dr. & Mrs. Israel and Rebecca Rivkin, Jerusalem, Israel,
in honor of the forthcoming marriage next week
of their grandson Gilad Kestenbaum, Raananah, Israel,
to Noa Goldrich, Chashmonaim

Volume 29, Issue 6

Shabbat Parashat Toldot

5783 - B"H

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

Isaac and Esau - It's a haunting question. Why did Isaac love Esau? The verse says so explicitly: "Isaac, who had a taste for wild game, loved Esau, but Rebecca loved Jacob". Whichever way we read this verse, it is perplexing. If we read it literally, it suggests that Isaac's affections were governed by no more than a taste in a particular kind of food. Surely that is not the way love is earned or given in the Torah.

Rashi, citing a Midrash, suggests that the phrase translated as, "who had a taste for wild game," and referring to Isaac, in fact refers to Esau, and should be read "there was hunting in his mouth," meaning that he used to entrap and deceive his father by his words. Esau deceived Isaac into thinking that he was more pious and spiritual than in fact he was.

Bolstering this interpretation, some suggest that Isaac, having grown up in the household of Abraham and Sarah, had never encountered deception before, and was thus, in his innocence, misled by his son. Rebecca, who had grown up in the company of Laban, recognised it very well, which is why she favoured Jacob, and why she was later so opposed to Isaac's blessing going to Esau.

Yet the text suggests undeniably that there was a genuine bond of love between Esau and Isaac. The Zohar says that no one in the world honoured his father as Esau honoured Isaac. Likewise, Isaac's love for Esau is evident in his desire to bless him. Note that Abraham did not bless Isaac. Only on his deathbed, did Jacob bless his children. Moses blessed the Israelites on the last day of his life. When Isaac sought to bless Esau, he was old and blind, but not yet on his deathbed: "I am now an old man and don't know the day of my death". This was an act of love.

Isaac, who loved Esau, was not deceived as to the nature of his elder son. He knew what he was and what he wasn't. He knew he was a man of the field, a hunter, mercurial in temperament, a man who could easily give way to violence, quickly aroused to anger, but equally quickly, capable of being distracted and forgetting. He also knew that Esau was not the child to continue the covenant. That is manifest in the difference between the blessing Isaac gave Jacob in Genesis 27 (believing him to be Esau), and the blessing in Genesis 28 that he gave Jacob, knowing him to be Jacob.

The first blessing, intended for Esau, is about wealth – "May God give you of the dew of heaven and the fat of the earth" – and power, "Let peoples serve you, and nations bow to you." The second blessing, intended for Jacob as he was leaving home, is about children – "May God Almighty bless you and make you fruitful and increase your numbers until you become a community of peoples" – and a land – "May He give you and your descendants the blessing given to Abraham, so that you may take possession of ... the land God gave to Abraham." The patriarchal blessings are not about wealth and power; they are about children and the land. So Isaac knew all along that the covenant would be continued by Jacob; he was not deceived by Esau. Why then did he love him, encourage him, wish to bless him?

The answer, I believe, lies in three extraordinary silences. The most pointed is the question, What happened to Isaac after the binding? Look at the text in Genesis 22 and you will see that as soon as the angel has stopped Abraham from sacrificing his son,

Isaac drops out of the picture completely. The text tells us that Abraham returned to the two servants who accompanied them on the way, but there is no mention of Isaac.

This is a glaring mystery, tantalising the commentators. Some go so far as to say that Isaac actually died at the binding and was brought back to life. Ibn Ezra quotes this interpretation and dismisses it. Shalom Spiegel's *The Last Trial* is a book-length treatment of this idea. Where was Isaac after the trial of the Binding?

The second silence is the death of Sarah. We read that Abraham came to mourn for Sarah and weep for her. But the primary mourner in Judaism is traditionally the child. It should have been Isaac leading the mourning. But he is not mentioned in the entire chapter 23 that relates to Sarah's death and its consequences.

The third is in the narrative in which Abraham instructed his servant to find a wife for his son. There is no record in the text that Abraham consulted with Isaac his son, or even informed him. Abraham knew that a wife was being sought for Isaac; Abraham's servant knew; but we have no idea as to whether Isaac knew, and whether he had any thoughts on the subject. Did he want to get married? Did he have any particular preference as to what his wife should be like? The text is silent. Only when the servant returns with his wife-to-be, Rebecca, does Isaac enter the narrative at all.

The text itself is significant: "Isaac had come from Be'er Lahai Roi." What was this place? We have encountered it only once before. It is where the angel appeared to Hagar when, pregnant, she fled from Sarah who was treating her harshly. An ingenious Midrash says that when Isaac heard that Abraham had sent his servant to find a wife for him, he said to himself, "Can I live with a wife while my father lives alone? I will go and return Hagar to him." A later text tells us that "After Abraham's death, God blessed his son Isaac, who then lived near Be'er Lahai Roi". On this, the Midrash says that even after his father's death, Isaac lived near Hagar and treated her with respect.

What does all this mean? We can only speculate. But if the silences mean something, they suggest that even an arrested sacrifice still has a victim. Isaac may not have died physically, but the text seems to make him disappear, literally, through three scenes in which his presence was central. He should have been there to greet and be greeted by the two servants on his safe return from Mount Moriah. He should have been there to mourn his departed mother Sarah. He should have been there to at least discuss, with his father and his father's servant, his future wife. Isaac did not die on the mountain, but it seems as if something in him did die, only to be revived when he married. The text tells us that Rebecca "became his wife, and he loved her; and Isaac was comforted after his mother's death."

That seems to be the message of the silences. The significance of Beer Lahai Roi seems to be that Isaac never forgot how Hagar and her son – his half-brother Ishmael – had been sent away. The Midrash says that Isaac reunited Hagar with Abraham after Sarah's death. The biblical text tells us that Isaac and Ishmael stood together at Abraham's grave. Somehow the divided family was reunited, seemingly at the instigation of Isaac.

If this is so, then Isaac's love for Esau is simply

explained. It is as if Isaac had said: I know what Esau is. He is strong, wild, unpredictable, possibly violent. It is impossible that he should be the person entrusted with the covenant and its spiritual demands. But this is my child. I refuse to sacrifice him, as my father almost sacrificed me. I refuse to send him away, as my parents sent Hagar and Ishmael away. My love for my son is unconditional. I do not ignore who or what he is. But I will love him anyway, even if I do not love everything he does – because that is how God loves us, unconditionally, even if He does not love everything we do. I will bless him. I will hold him close. And I believe that one day that love may make him a better person than he might otherwise have been.

In this one act of loving Esau, Isaac redeemed the pain of two of the most difficult moments in his father Abraham's life: the sending away of Hagar and Ishmael and the binding of Isaac.

I believe that love helps heal both the lover and the loved.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Different Forms of Power - The professor was wrong. But in his field of expertise he was always right. His name was Dr. Dennis Wrong, and his surname made him the object of much teasing, at least during his childhood. He was a prominent sociologist, and I took a course from him while still in graduate school. The course was entitled "The Sociology of Power."

I learned a lot from him, and kept notes of his lectures for many years. Some years after I took the course, I came across a book he had written, based upon those lectures, and discarded my notes in favor of his text. The title of the book was *Power: Its Forms, Bases, and Uses*.

It was in his course that I began to appreciate that "power" need not involve physical coercion. There are many ways to exert power, ways that are much more effective than brute force. This insight has proven helpful to me in many areas of my personal and professional life. It has even helped me come to grips with a problem that is related to this week's Torah portion, Parshat Toldot.

The problem to which I refer does not directly involve the biblical text. Rather, it is derived from the Kabbalistic tradition, from the book of the Zohar. In this tradition, each of the patriarchs is assigned a different spiritual virtue. Abraham, for example, carries the banner of *chesed*, or lovingkindness. This is easy to understand because almost every record that we have of Abraham's behavior involves qualities such as hospitality and concern for others.

The virtue designated for the patriarch Isaac is *gevurah*, and this presents a problem. *Gevurah* means strength or power, and even after carefully reading the entire narrative of Isaac's life, we find no evidence of special acts of strength that he performed or displays of might that he exhibited.

For example, Isaac was never involved in a war. He was decidedly pacifist in every conflict that he encountered. This is in stark contrast not only to the other patriarchs but to almost every other biblical hero.

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Abraham, for example, courageously pursued the combined armies of four kings in order to rescue his nephew Lot. Jacob wrestled with an angel and boasted of his conquest of a portion of land which he "wrested from the Amorites with my sword and bow." Moses slayed an Egyptian tormentor and waged war against Sichon and the giant Og. Joshua is the quintessential general, and the first kings of Israel, Saul and David, led their people in battle.

But Isaac? We find no trace of martial activity on his part. Why then is strength considered his signal virtue? Why does he, of all the biblical heroes, carry the banner of power.

I first found this dilemma articulated in a wonderful book *MiSinai Ba*, by Israeli scholar Rabbi Yehuda Shaviv. Rabbi Shaviv discovered a somewhat obscure passage in the Midrash that not only formulates the question but provides an answer. The passage reads: "Where do we find that Isaac was a strongman, a man of power? Behold: how many wells he did dig! It is written, 'And the Philistines stopped up all the wells which his [Isaac's] father's servants had dug... Isaac dug anew... and gave them the same names... And Isaac's servants, digging in the wadi found there a new well of spring water... And then they dug another well... He moved from there to dig yet another well...'. Behold the power that he possessed!"

Isaac's power did not resort to coercion and involved neither aggression nor physical force. His was the power of persistence, of the stubborn commitment to pursue his goals despite the obstacles with which he was confronted. He avoids conflicts and seeks alternate paths to his objectives, yet he projects neither weakness nor cowardice. Ultimately, he achieves his objectives and exclaims that they are especially blessed, as we read, "Now at last the Lord has granted us ample space to increase in the land."

Isaac's capacity to persist in the face of frustration is demonstrated in the very beginning of our Torah portion. There we read of how he and his wife Rebecca face the challenges of infertility. What was his response? Prayer! As we read, "Isaac pleaded with the Lord on behalf of his wife... And the Lord responded to his plea...". The Torah does not tell us just how long he prayed. We are left to "do the math" for ourselves. Isaac was forty years old when he married Rebecca, and sixty years old when Esau and Jacob were born. He persisted in prayer for no less than twenty years. That is how he demonstrated strength and power.

Professor Wrong does not offer Isaac as an exemplar of this alternate form of power. But he does enumerate numerous examples, drawing from history and literature and sociological research, of a wide variety of forms of power which do not involve violence. As always, the discoveries of modern social science find precedents in ancient Jewish texts. Consider the fact that while the Talmud speaks of the strong man as one whose "fellows fear him because of his might", a contrasting definition is offered in the Talmudic tome entitled *Avot D'Rabbi Nathan*. There we read, "Who is the strongest of the strong? He who can convert his enemy into a friend."

The Sages memorialize Isaac's paradigm in an unforgettable passage in the beginning of the fourth chapter of *Pirkei Avot*, *Ethics of the Fathers*. There we read, "Ben Zoma said... Who is strong? One who masters his evil impulse, as it is written, 'He who is slow to anger is better than the mighty, and he who rules over his spirit is better than he who conquers the city.'"

Rabbi Israel Salanter, the brilliant ethicist who lived in the latter half of the 19th century, explains that besides physical strength there are two models of *gevura*. One way is to "master the evil impulse" and become "slow to anger." But, insists Rabbi Salanter, such an approach suppresses but does not totally

eliminate the evil impulse. A person who chooses this way may be "slow to anger," but anger still resides within him.

The alternate model is the person who "rules over his spirit." He totally circumvents his evil impulse. He finds ways, writes Rabbi Salanter, to "conquer the city" by persuading its inhabitants that his rule will benefit them. He demonstrates his care and compassion for them and thus wins them over. This is the preferred way to demonstrate strength.

I conclude by paraphrasing a remark by Rabbi Shaviv in his helpful essay: Throughout our history, resorting to struggle and even war was often necessary. Certainly Abraham and Jacob, and even Moses, had to follow that route.

But it is so comforting to know that there is another way, Isaac's way. It is a way which avoids battle and heroically persists in the search for paths to blessings and roads to peace.

R. Norman J. Lamm's Derashot Ledorot

Religion by Relegation [Excerpt]: In an almost casual, offhand way, our sidra tells us of a series of incidents in the life of Isaac that are apparently of no special significance, but in which our rabbis have seen the greatest importance.

Isaac lived in the land of Canaan, which suffered from scarcity of water most of the year, and he therefore decided to dig a well. We are told of three wells that he and his entourage dug. The first two involved him in difficulties with the people of Gerar, a Philistine nation. The first of these Isaac called Esek, because it was the cause of much strife and contention. He was no more successful with the second well; after his servants dug it, he incurred the hatred of the people about him. He therefore called the second well by the name Sitna, meaning enmity. It was only when the third well was dug that happiness prevailed once again; and so he called the third well Rehovot, meaning: room, freedom, scope, peace, or joy.

Of what importance can these apparently prosaic matters be to later generations, who search in the Torah for matters of timeless significance and are not particularly interested in economic clashes and riparian rivalry in ancient Canaan? Nachmanides, following the principle of the rabbis that "ma'aseh avot siman levanim," that the deeds of the fathers anticipate the history of the children, has taught us that the three wells of Isaac recapitulate the stories of the three great Sanctuaries of the people of Israel. The first well is a symbol of the First Temple, which was destroyed because of Esek – because of the battles and wars waged on the Jewish people by the surrounding nations. The second well, that called Sitna, represents the Second Temple, for this Temple was brought to ruins by the hatred and enmity that prevailed among the children of Israel during that period. However, the third well, Rehovot, is the symbol of the Sanctuary that has not yet been built – that of the great future. It represents the Beit haMikdash which will one day be rebuilt in Jerusalem, and which will last forever in a spirit of Rehovot – freedom, peace, and plenty.

However, the question remains: why indeed was Isaac successful with the third well, while failing with the first two? In what way was the third well, symbol of the Third Temple, superior to the others?

Permit me to provide an answer which has been suggested to me by my uncle, Rabbi Joseph M. Baumol, which not only answers this question but also provides us with a powerful moral for our own lives. If we analyze carefully the three verses which tell of how these three wells were dug, we will discover one significant difference between the first two and the third. The first two were dug by Isaac's servants, his hired help. Of the first well we read: "Vayahperu avdei Yitzhak," "And the servants of Isaac dug the well." With regard to the second well,

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we read: "Vayahperu be'er aheret," "They dug another well." In both cases, Isaac relegated his duties and activities to others. Only with regard to the third well do we find the element of personal participation: "Vayahpor be'er aheret," "And he dug another well." As long as Isaac was going to leave the performance of his duties to others, and not do them himself, there was bound to result Esek and Sitna, hatred and argumentation. It is only when Isaac, despite the many people ready to serve him, was willing to dig the well by himself, that he was able to achieve Rehovot – the peace and plenty and freedom that he so very much desired. The Third Temple, that which will last unto all eternity, will come about only when every Jew will take it upon himself to perform the "Vayahpor be'er aheret," the willingness to work by himself, to commit his own energies, talents, concern, and participation to the sacred tasks which we have been assigned.

Actually, Isaac's career from the very beginning reveals this tension between relegation and participation. Throughout his life we find signs of his struggling to learn this great principle of personal involvement. Even before he was conceived, the message came to his father Abraham that Sara would bear the child, Isaac. However, the message came not from God Himself, as it were, but through an angel. And so, when Sara heard it she laughed and ridiculed it – incurring Abraham's annoyance and God's irritation. Only afterwards do we read, "And the Lord said unto Abraham" – when God Himself addressed Abraham, by Himself and not through an angel, Sara began to believe in reverence and awe, and not doubt in mocking laughter, that she would be blessed with a child.

The great story of the Akeida also reveals this oscillation between relegation and participation. At first, Abraham decides to offer up Isaac himself. At the last moment, his hand is stayed and, instead, Abraham offers up a ram caught in the thicket nearby. The Torah puts it this way: And behold, "Ayil ahar ne'ehaz basvakh," which we normally translate: "A ram was caught in the thicket behind them." But this has also been interpreted in an equally valid fashion as: "Another ram was caught in the thicket" – that is, instead of Isaac, another sacrifice was discovered: the ram. Isaac's life was saved and a "messenger" was offered up in his place, the ram!

This idea is especially important in contemporary society. As civilization grows more complex, each person grows less whole and less integrated, for he is less involved in the tasks that require his attention and devotion.

And of course, to some extent, we must limit our involvement in society and the lives of others. We need the mechanics of the delegation of duties and tasks in order for society to function. A good administrator is one who does not do everything by himself, but sees to it that others do their parts. We cannot and should not attempt to do everything by ourselves.

The halakha recognized this idea and incorporated it in the institution of shelihut, agency. Anyone may write a sefer Torah for me, provided that I commission it and possess it and use it. But when the commandment is that I eat in a sukka or that I hear the shofar – that is a commandment relating to my body, to my person, and no one can take my place.

Thus, certain things cannot be delegated and relegated to others. Today, as we are threatened with the progressive depersonalization of life, we must emphasize as never before the mitzva shebegufo, the significance of the individual, of selfhood, of personal participation and responsibility. We must come to recognize that we are each of us not only a collection of assignable functions, but integrated, whole, unique individuals, who must act by ourselves and as ourselves.

Our *Parashah* assigns two missions to Yaakov Avinu, writes R' Yehoshua Kaniel z"l (1895-1970; Chief Rabbi of Haifa, Israel): First, "After that his brother emerged with his hand grasping on to the heel of Esav, so he called his name 'Yaakov'" (25:26), and, second, "Yaakov was a wholesome man, residing in tents" (25:27). R' Kaniel explains:

Yaakov's first mission is to hold on to Esav's heel, *i.e.*, to ensure that Esav and his descendants do not stray off the proper path, thereby filling the world with impurity, theft, wickedness, and moral degradation. Yaakov's descendants are meant to accomplish this mission by serving as examples of what a human being can be. This is Yaakov's outward-looking mission.

Yaakov's second mission is inward-looking--to "reside in tents," *i.e.*, the "tents of Torah study." *Pirkei Avot* (1:2) teaches that the world stands on three things: Torah, *Avodah* / prayer, and *Gemilut Chassadim* / acts of kindness. Each of these pillars parallels one of the Patriarchs, with Yaakov being the pillar of Torah. Yaakov is "a *Sulam* / ladder set earthward and its top reaching heavenward" (28:12). Notably, the *Gematria* of "*Sulam*" equals that of "*Sinai*," where the Torah was given thanks to Yaakov's efforts, R' Kaniel observes.

Torah is the most important pillar, R' Kaniel writes. He explains: If Divine service and acts of kindness are not rooted in the Torah, then they are merely the product of man's intellect. But, as the 20th century demonstrated, intellect alone cannot save the most well-mannered nation from degenerating into barbarism. Only Torah can guarantee the perpetuation of charity and justice. (*Divrei Yehoshua* II p.797)

Shabbat

This week we present excerpts from the commentary of R' David Kimchi z"l ("Radak"; 1160–1235; Narbonne, France), on Psalm 92--the "Shir Shel Yom" / "Song of the Day" for Shabbat.

"Mizmor shir le'yom ha'Shabbat" / "A psalm, a song for the Sabbath day." Radak writes: This psalm was said on *Shabbat* in the *Bet Hamikdash*. Our Sages relate that the first man, Adam, recited this psalm. Adam was created on *Erev Shabbat*, and he sinned immediately. At noon on *Erev Shabbat*, he was expelled from *Gan Eden*. Hashem was going to decree death upon Adam, but he was spared in honor of *Shabbat*. Therefore, Adam began to praise *Shabbat*, saying, "A psalm, a song for the Sabbath day." But, *Shabbat* said, "You want to praise me? No! It is good to thank Hashem!"

"It is good to thank Hashem and to sing praise to Your Name, Exalted One." Radak explains: *Shabbat* is a better day for praising Hashem than are other days of the week, for, on *Shabbat*, a person is free of worldly concerns, and his soul is relaxed and can busy itself with wisdom and Divine service.

"To relate Your kindness in the morning, and Your faith in the nights." Radak writes: Day and night we should praise Hashem for the kindness He did for us--*i.e.*, giving us *Shabbat* as a time of rest. We have faith that He will similarly do kindness for us at all times. Why does the verse emphasize relating Hashem's kindness "in the morning"? Because, every morning, a person gets up to go to work, but on *Shabbat* morning, he awakens to a day of restfulness and pleasure. This difference in one's morning should remind him of Hashem's kindness.

"For You have gladdened me, Hashem, with Your deeds; at the works of Your hands I sing glad song." Radak explains: You give me gladness on *Shabbat*, a result of the fact that I have time on *Shabbat* to reflect upon the "work of Your hands," the wonders of Your Creation--specifically, Radak writes, the wisdom inherent in nature.

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his mother, Dorothy Klein (*Devorah bat Avraham a"h*),
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“See, now, I have aged; I do not know the day of my death. Now, please sharpen your gear--your sword and your bow--and go out to the field and hunt game for me. Then make me delicacies such as I love and bring it to me and I will eat, so that my soul may bless you before I die.” (27:2-4)

R' Aharon Lewin z"l Hy"d (the *Reisher Rav*; killed in the Holocaust) writes: It is natural that parents wish to bless their children even when they are aware of those children's faults. Yitzchak was well aware of Esav's wild nature, and he wanted to elevate his son's deeds. Therefore, he said to Esav, "For once, do not hunt for your own pleasure. Instead, do what you enjoy, but do it for my sake." Indeed, Yitzchak's words can be translated literally as: "Please elevate your gear." (*Ha'drash Ve'ha'iyun*)

“You shall live by your sword . . .” (27:40)

R' Moshe Scheinerman *shlita* (rabbi in Brooklyn, N.Y.) writes: We read in *Tehilim* (140:8), "You protected my head on the day of 'Neshek.'" Our Sages interpret the word "*Neshek*" in two ways: "*Neshek*" means "a kiss," and the "day of *Neshek*" is the day when two worlds--this world and the World-to-Come--"kiss." Alternatively, the word "*Neshek*" means "implements of war," and the "day of *Neshek*" refers to the War of Gog and Magog. Either way, R' Scheinerman writes, "the day *Neshek*" refers to one's ultimate death. However, our Sages are teaching, there are two approaches that one can take to life, each of which will lead to a different attitude towards death.

R' Scheinerman explains: In our verse, Yitzchak says to Esav, "You shall live by your sword." Yitzchak meant: "You, Esav, have committed many sins." Indeed, our Sages say that on the day that Avraham died, when Esav was fifteen years old, Esav committed five grave transgressions, including murder, adultery, and idolatry. "You should know, Esav, that your time will come, and you can never know when that will be," Yitzchak was saying. King David writes (*Tehilim* 90:10), "Our days are seventy years, and if we are strong, eighty years; their proudest success is but toil and pain, for it is cut off swiftly and we fly away." But, Yitzchak was telling Esav, "No one is guaranteed even a "normal" life-span. With the lifestyle you have chosen, you will need to keep your sword handy in the hopes of prolonging your life. Ultimately, however, your end will be a violent one, like the 'day of *Neshek*'"--alluding to the future War of Gog and Magog.

On the other hand, our Sages are teaching, a person can choose to live a life of Torah and *Mitzvot*, a life focused on the World-to-Come. Such a person also will die, but his soul's passage from this world to the next will be smooth, as if the two worlds are kissing each other.

(*Ohel Moshe: Badei Nechamah* p.31)

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

The *Gemara* (*Berachot* 8a) teaches: "If one occupies himself with Torah study, performs acts of kindness, and prays with the congregation, *Hashem* views it as if that person has redeemed *Hashem* and his 'sons'--the Jewish People--from among the nations." [Until here from the *Gemara*]

The *Zohar* asks: Many people have occupied themselves with Torah study, performed acts of kindness, and prayed with the congregation, yet the *Shechinah* and the Jewish People have not yet been redeemed! [Our "redeeming the *Shechinah*" may be understood as our creating the conditions for the full revelation of *Hashem*.] The *Zohar* answers: One must occupy himself with Torah study with the intention of connecting it with *Hashem*--not as an intellectual pursuit--and one must perform acts of kindness for *Hashem*, so-to-speak--meaning that one performs *Mitzvot* with the intention of "redeeming the *Shechinah*"--with the aim of bringing about the revelation of *Hashem*. [Until here from the *Zohar*]

R' Yaakov Yosef z"l (1738-1791; rabbi and *Chassidic Rebbe* in Ostroh, Ukraine; known by the acronym "*Rav Yeivi*") writes: The *Zohar*'s lesson is alluded to in our verse. "These are the *Toldot* / offspring (or history)" of the Jewish People: "Yitzchak"--rejoicing, *i.e.*, they will leave the exile joyously, as it is written (*Yeshayah* 55:12), "For with joy you shall go out." (The name "Yitzchak" comes from the word for laughter.) How will we merit this joy? "The son of Avraham"--*i.e.*, when all our deeds are done with Avraham's trait, kindness--in this case, kindness for *Hashem*, so-to-speak, as explained above. Only the trait of Avraham, *i.e.*, kindness, will father "Yitzchak"--*i.e.*, the joy of the redemption.

(*Sefer Rav Yeivi*)

“Esav said to Yaakov, ‘Pour into me, now, some of that red, red stuff for I am exhausted.’ (He therefore called his name ‘Edom.’). Yaakov said, ‘Sell, as this day, your birthright to me.’” (25:30-31)

R' Yosef Yitzchak Feigelstock z"l (1931-2021; *Rosh Yeshiva* of Mesivta of Long Beach, N.Y.) writes: Rivka was told by a prophet that her two sons each had a mission, which was to compete to determine the nature of the world: good or evil. Presumably, Rivka passed this prophecy on to Yaakov, and he understood that his task required him to take the birthright from Esav.

Still, how could Yaakov seemingly take advantage of his exhausted and starving brother?

R' Feigelstock explains in the name of R' Yaakov Kamenetsky z"l (1891-1986; rabbi in Lithuania, Seattle, and Toronto; *Rosh Yeshiva* of Yeshiva Torah Vodaath in Brooklyn, N.Y.): The trials from which the Patriarchs grew the most were those that required them to act contrary to their natures--like the *Akeidah*, at which Avraham, the paradigm of *Chessed* / kindness, was called upon to offer his beloved son Yitzchak as an offering. So, too, Yaakov--whose defining attribute, say our Sages, was *Emet* / truth--was called upon repeatedly to act in ways that seem devious. The Patriarchs understood that using one's natural tendencies to serve *Hashem* is admirable, but the real test of one's devotion occurs when he is called upon to act against his nature for the sake of *Hashem*. (*Yehegeh Chochmah*)

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US ENVOY VISITS TERROR VICTIM'S FAMILY IN 1ST TRIP TO ISRAELI SETTLEMENT (JPost 11/17/22)

US Ambassador to Israel Tom Nides made condolence calls to the families of the three civilians killed in a terrorist attack in Ariel this week.

Nides visited the families of 36-year-old Michael Ledigin, a father of two who moved to Israel five years ago from Ukraine, and 59-year-old Mordechai Ashkenazi, both of Bat Yam, who were stabbed to death on Tuesday by an 18-year-old Palestinian terrorist. The terrorist then stole a car and rammed Tamir Avihai, 50, a father of six from Kiryat Netafim, a settlement near Ariel.

The shiva call to Avihai's family is Nides's first visit to a settlement, though the US Embassy clarified that it does not reflect a change in his or the American position opposing settlement growth.

Rather, this was a continuation of Nides's policy of visiting families who lost loved ones to terror, as he has done 20 times throughout the country following attacks on Israelis since he began his time as ambassador last year. One of the victims of the terrorist attack on Dizengoff Street in Tel Aviv this year was an off-duty guard for the embassy's branch office in the city.

In an interview with The Jerusalem Post earlier this year, Nides decried the "senseless loss of life" to terrorism, and said of visiting victims' families: "I don't think I've done anything as hard as that... This informed how I think about this country, about how small and how important it is, and most importantly, how we can't let the terrorists win – that's for damn sure."

The visits, he said, are meant to tell the grieving families that America is thinking of them.

ISRAEL, U.S. TO SIMULATE ATTACKS AGAINST IRAN AND ITS PROXIES (i24NEWS 11/22/22)

Israel's army on Tuesday announced that it will soon conduct a joint aerial exercise with the United States that will simulate scenarios of attacks against Iran and its proxies in the Middle East.

While this will not be the first joint aerial exercise between Israel and the U.S., it will be the first with such an overt - and quite frankly blatant - message toward Tehran. It comes as indirect talks between Iran and the world powers to revive the 2015 nuclear deal have come to a standstill since September.

Since then, officials in Jerusalem and Washington have begun to change the tone, showing a willingness to mull over a military option with diplomacy failing. During its 18 months in power, re-establishing Israel's military capability to conduct airstrikes in Iran was one of the main objectives of the outgoing Israeli government.

Earlier this month, Israel's outgoing Defense Minister Benny Gantz said that Israel currently has the capability to strike Iranian nuclear facilities: "Israel has the capability to operate in Iran and we must continue strengthening it."

A joint U.S.-Israel aerial drill simulating attacks against Iranian targets is a good start to that.

BEN-GVIR ANNOUNCES SPLIT FROM RELIGIOUS ZIONISM, CALLS FOR SMOTRICH TO BE DEFENSE MINISTER (Ha'aretz 11/18/22)

Otzma Yehudit Chairman Itamar Ben-Gvir announced on Friday that he plans to submit a request to separate his party from Bezalel Smotrich's Religious Zionism, per the deal the two agreed upon before the election held earlier this month.

Ben-Gvir made the announcement amid the dispute between Smotrich and Prime Minister-designate Benjamin Netanyahu during the coalition negotiations. Ben-Gvir's official request will be given to Knesset next week.

Smotrich, who led the right-wing Religious Zionism party in the election and won 14 seats in the Knesset, has his sights set on being appointed defense minister. In Ben-Gvir's Friday announcement, he claimed he spoke with Netanyahu and urged him to give in to Smotrich's demands.

According to Ben-Gvir, Smotrich's desire to become defense minister is a legitimate demand that will help implement a full right-wing policy, establish new settlements in the West Bank, approve construction of thousands of new housing units in them, stop Palestinian construction in Area C and halt the evictions of illegal outposts.

Ben-Gvir added that he is still in the same bloc as Smotrich, and called on both Netanyahu and Smotrich to find a quick solution that will enable to form a right-wing government as soon as possible.

FORCES DRILL FOR MASSIVE CHEMICAL TERROR ATTACK ON NEW TEL AVIV LIGHT RAIL (Times of Israel 11/22/22)

Israeli authorities held a large-scale drill at the soon-to-open Tel Aviv light rail on Tuesday night, simulating a chemical terror attack and creating real-world traffic headaches.

The joint drill held by the Defense Ministry, military, police, fire services, Health Ministry, and Tel Aviv municipality, involved over 1,000 members of security and emergency forces and several hundred extras simulating victims at various degrees of injuries.

According to the Defense Ministry, the drill took place at three main points along the new light rail system — in Tel Aviv, Bat Yam, and Ramat Gan — at both above-ground and underground stations.

The main part of the exercise took place at the underground Allenby station in Tel Aviv, the ministry said.

Aside from a simulated chemical substance being spread on platforms and

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East Hill Synagogue, Englewood, NJ	Young Israel of North Woodmere, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of New Rochelle, NY
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trains, the forces also practiced responding to shooting and bombing attacks. Dozens of foreign observers also arrived to watch the drill "as part of international learning and cooperation processes," the ministry said.

Police shuttered several main roads in the three cities for several hours amid the drill, causing heavy traffic in central Israel.

The ministry said the drill was preplanned, meaning it did not stem from a new assessment or threat.

The chemical terror attack exercise is part of a series of drills "to improve national preparedness for a terror incident," the ministry said.

The Tel Aviv light rail's Red Line is expected to open in mid-2023, after numerous delays.

The Red Line, which will run from Petah Tikva to southern Bat Yam via Tel Aviv, is the first of three planned light rail lines, which will include underground sections, along with the proposed addition of three subway lines.

When completed, the light rail and subway network will cover the entire Tel Aviv metro area with 240 kilometers (149 miles) of track and hundreds of stations, linking Ra'anana and Kfar Saba north of the city to Rishon Lezion and Rehovot to its south, as well as Lod, Ramle, Ben Gurion Airport and everywhere in between.

The six planned lines are slated to be completed sometime in the next decade at a cost of NIS 18 billion (\$5.19 billion) and counting. It is Israel's largest-ever infrastructure project.

AUSTRALIA IS 'REBALANCING' ITS APPROACH TO ISRAELI-PALESTINIAN CONFLICT, FOREIGN MINISTER SAYS (Ha'aretz 11/22/22)

Canberra is "rebalancing" its approach to Israel and the Palestinians, Foreign Minister Penny Wong said this week, declaring that "there is legitimacy and suffering on both sides" of the conflict.

In an interview with Jewish news site PLUS61J published on Tuesday, Wong, who took over as Australia's chief diplomat following the Labor Party's electoral victory this spring, explained her country's decision to support a United Nations resolution criticizing Israeli settlement policy, resume funding Palestinians refugee agency UNRWA and walk back recognition of West Jerusalem as Israel's capital.

When the new government took office in May, Jewish community leaders had expressed concerns that it might be less friendly to Israel than its predecessor, which had been headed by the conservative Liberal party and had recognized West Jerusalem as Israel's capital in 2018.

"I see this more as a sensible, pragmatic, centrist rebalancing of our voting position," Wong said of the change in her country's approach. Despite this change, she asserted that while settlements are "unhelpful," Australia does not have a stated position on the legality of the Israeli occupation of the West Bank, stating that "we understand there are different views on this issue."

"The Government believes questions around territory are final status issues that need to be resolved in negotiations between the two parties. The most important thing is for the two parties to return to negotiations to reach a just and enduring peace," Wong said, explaining that this position led her government to oppose a recent UN Special Political and Decolonization Committee motion to refer the issue to the International Court of Justice.

"I think there are legitimate concerns about the conduct of all parties in this conflict but the resolution itself we regarded as one-sided, so we retained a 'no' vote," she told PLUS61J.

Wong used similar language in explaining the recent Australian government decision to rescind recognition of West Jerusalem as the Israeli capital, stating that such a move "reaffirmed a longstanding bipartisan position that Jerusalem was a final status issue to be resolved at any peace negotiations." Mainstream Jewish organizations in Australia expressed surprise and anger at the decision, which was taken by the cabinet last month during the Jewish holiday of Simchat Torah.

Such a move, the Executive Council of Australian Jewry said, "panders to the most extreme elements of the Labor Party and will also serve as a disincentive for the Palestinians to return to negotiations."

According to PLUS61J, Wong stated that she "regretted the way the matter was handled" even as she believed it was the right move.

Wong also complained that it was hard to have a dialogue between Australians regarding Israel and the Palestinians and that it is important to be able to view the conflict from the other side's eyes in order to advance peace. "One of my frustrations and sadnesses is that this issue is so vexed for so many people that we don't even have a dialogue in Australia between supporters of both halves. I often think on the one hand we call for peace in the Middle East and negotiations within the parties, but we seem to not even be able to have reasonable [discussion] in the content and style here in Australia," she said.

"My observation would be that in any process of seeking peace, at some point one has to move out of the binary – which is that one side has a monopoly on virtue and a monopoly on what is right, on truth – and recognize that there are different experiences, that there is legitimacy and suffering on both sides."

ISRAEL AND JORDAN AGREE TO TEAM UP TO SAVE JORDAN RIVER (YNet 11/17/22)

Israel and Jordan signed a declaration of intent on Thursday at the UN climate conference to conserve and protect their shared Jordan River, a sacred waterway nearly running dry because of climate change, pollution and other threats.

The agreement, struck at COP27 in Sharm el-Sheikh, Egypt, where world leaders are discussing how to mitigate the escalating impact from a changing climate, marks an important, albeit initial, step in cooperation.

Water cooperation was a key element of the 1994 peace treaty between the two countries but chilly relations over the past decades have complicated efforts to increase water supply to the Jordan River.

The plan announced Thursday is short on specifics. It says Israel and Jordan have promised to try to reduce river pollution by building up wastewater treatment facilities and upgrading sewer systems to prevent riverside cities from dumping raw sewage into the waters, according to a statement from the Israeli government.

The two countries also aim to promote sustainable agriculture, controlling runoff from farm fields and reducing the use of pesticides, it added, without elaborating on how.

"Cleaning up the pollutants and hazards, restoring water flow and strengthening the natural ecosystems will help us prepare and adapt to the climate crisis," said Minister of Environmental Protection Tamar Zandberg.

Jordan's state-run Petra news agency said the plan will hopefully increase water supplies and create job opportunities "for those living on both sides of the Jordan River, including Palestinians."

The waterway separates Jordan to the east from the West Bank, seized by Israel in the 1967 Mideast war and sought by the Palestinians for their future independent state. The water basin is billed as the site where Jesus was baptized, drawing tourist revenue for both countries.

In recent years the once-rushing waters of the Jordan River have been reduced to a trickle as population growth and climate change take their toll.

Jordan reported on Thursday that the river's runoff has plummeted to a mere 7% of what it once was. Because its waters feed into the Dead Sea, the saltwater lake is now disappearing, its levels dropping by three feet per year.

BROTHER BORN TO TEEN KILLED IN MERON DISASTER (Arutz-7 11/22/22)

The family of Yedidya Chayut, a 13-year-old killed in last year's Meron disaster, on Monday announced the birth of a son.

Avigdor Chayut, Yedidya's father, told 103 FM Radio on Tuesday morning, "It's very emotional, it's a great joy. For us this is not the closing of a circle, but it does give us the goal we set for ourselves: to continue living."

"I remember that on the weekend [following the disaster], we had a conversation with those who came to comfort us, and among them were bereaved parents," he recalled.

"We told ourselves that they gave us great strength, but some of them looked like living headstones. We decided that for us, it would not be that way - that we would continue to build our lives, together with the memory of Yedidya. And recently, we merited a great gift."

FIRST DIRECT FLIGHT BETWEEN ISRAEL AND QATAR TAKES OFF FOR WORLD CUP (i24NEWS 11/20/22)

Israeli fans made history on Sunday when the first-ever direct commercial flight between Israel and Doha took off from Ben Gurion Airport operated by the Cypriot carrier TUS Airways.

There were 180 football fans on board the plane. They arrived at the World Cup, which takes place from November 20 to December 18, 2022 in Qatar, which doesn't have diplomatic relations with Israel. Passengers received tickets with the inscription "Making history" in three languages - Hebrew, Arabic and English.

Last week, FIFA and Israel's outgoing prime minister Yair Lapid announced that Qatar had agreed to special direct flights as well as to the opening of the temporary diplomatic office for the Jewish State during the World Cup. Earlier on Friday, TUS Airways confirmed that they have received approval from the Qatar Civil Aviation Authority to carry out six direct flights between Tel Aviv and Doha and six direct return flights.

An Israeli foreign ministry official, Lior Haiat - who was at the airport to see the plane take off - said that "history has been made," with the "first direct flight from Tel Aviv to Doha." He also urged Israelis to behave prudently while in Qatar, due to the lack of diplomatic relations.

The direct flights from Tel Aviv to Doha will not continue after the World Cup ends.

NETANYAHU CONGRATULATES SAUDIS OVER WORLD CUP VICTORY (Arutz-7 11/23/22)

Likud chairman Benjamin Netanyahu spoke on Tuesday to Saudi blogger and Israel fan Mohammed Saud, after the Saudi soccer team defeated the Argentinian team in the World Cup.

"Argentina is a great soccer power. Messi is a great soccer player. This makes Saudi Arabia's victory all the more impressive. Mazal Tov!" Netanyahu told Saud.

The blogger thanked Netanyahu in Hebrew and told him, "You are a Prime Minister of peace. I love you very very much and, with God's help, peace is on the way."

Mohammed Saud, known as the "Saudi blogger", often tweets messages in support of Netanyahu, the Likud and the State of Israel. Sometimes he posts videos of himself performing Israeli and Hassidic songs.

WORLD TEAM CHESS CHAMPIONSHIP GOES AHEAD IN JERUSALEM DESPITE BDS APPEAL (JPost 11/20/22)

All of the 11 chess teams originally set to play at the World Team Championship in Israel on Sunday proceeded as planned despite attempts by the Boycott, Divestment and Sanctions movement (BDS) to convince the teams to cancel their plans to travel to Israel due to what it sees as the government's oppression of Palestinians.

The International Chess Federation (FIDE) did not respond to a letter sent by the organization demanding that it move the championship from Jerusalem, according to the Israeli Chess Association.

The other countries that played alongside Israel included the United States, Ukraine, Poland, Uzbekistan, Azerbaijan, India, South Africa, China, Spain, France and the Netherlands.

Israel will face rising stars like Hans Nieman from the US, as well as Maxime Vachier-Lagrave, Anish Giri, Teymur Radjabov, Shakhriyar Mamedyarov, Javokhir Sindarov, Nihal Sarin, Vasyil Ivanchuk and Alexei Shirov, according to FIDE.

"Under the exciting new format devised for this competition, the participant countries are split into two pools of similar strength, taking as a reference the rapid rating list for November 1st."

The championship, which was spearheaded by Culture and Sports Minister Hili Tropper and Jerusalem Affairs and Housing Minister Ze'ev Elkin, will be held until Friday and each game will last 45 minutes.

"Under the exciting new format devised for this competition, the participant countries are split into two pools of similar strength, taking as a reference the rapid rating list for November 1st," FIDE said on its website. "The four best teams from each pool will advance to the knock-out stage, where they will play Quarter-finals, Semi-Finals, and Final, with each duel consisting of two matches between the teams."

"The event, organized by FIDE and the Israel Chess Federation with the support of the Israel Ministry of Sport and Culture, will be held at the Mount Scopus Hall in the Dan Hotel in Jerusalem," the organization added.

THE REAL WINNER IN ISRAEL'S ELECTION (Dr. Ofir Haivry, Israel Hayom 11/21/22)

There were several winners from Israel's recent elections – from Benjamin Netanyahu, who returned to the premiership, through to the astonishing achievement of the Religious Zionist Party, and the impressive leap made by Shas. But the big winner, the one that really stood out, was Mansour Abbas and his party, Ra'am (United Arab List). The results not only justified and rewarded the exceptional political move that he took, but also made him the most important political figure in the Israeli Arab community, as well as someone with significant influence on the political system overall.

At first glance his achievement could be overlooked: With 195,000 votes, Ra'am won five seats in the Knesset, the same number as the joint Hadash (Communists) and Ta'al (Arab Movement for Renewal) who together received 180,000 votes. Balad (National Democratic Alliance) and didn't pass the electoral threshold: it received 140,000 votes, which would have been equal to three Knesset seats, if the threshold were lower. In other words, Ra'am received some 40% of the votes for Arab parties and the remaining 60% were divided between the three other parties. The significance of the numbers is that Ra'am, by quite a margin, is the largest Arab party, and the only one that passed the electoral threshold on its own.

Its success comes in the wake of the move taken by Abbas after the 2021 elections – a move that was controversial in the Arab sector – when he declared his willingness to be a partner in a coalition with Zionist parties and held negotiations both with Netanyahu and the opposing camp. In the end, Abbas joined forces with the Bennett-Lapid coalition in the face of stern opposition within the Arab sector and even within his party.

This move may have ended in his political downfall, but in fact the opposite occurred. The Arab electorate didn't reject the move but rewarded him with its votes, which gave Ra'am the status of the largest Arab party and crowned Abbas as the leader of the sector.

The results were not just a reward for a political maneuver. They also broke a 40-year veto that the Arab parties had imposed on any real cooperation with the Zionist parties.

That wasn't always the case. In the first 30 years of the state, a number of Arab parties joined forces with the ruling party. Until 1981, only Jews were members of Mapai and Labor, while its supporters from the Arab sector established satellite parties that joined various coalitions over the years, among them the Democratic List for Israeli Arabs (1951-1959), Progress and Development (1959-1973) and the Arab List for Bedouin and Villagers (1973 to 1981). These parties received the majority of the votes in the Arab sector, this at a time when the Communist Party was still mostly Jewish.

Things changed after 1977 when the Likud government ended regime pressure on radical elements in the Arab sector and at the same time the Labor Party turned directly to Arab voters. The result was the elimination of the moderate Arab parties and the rise of radical elements to the leadership of the Arab sector.

After a 40-year-long veto the feeling among many in the Arab Street is that things have reached a dead end. Abbas was the first leader to express this explicitly when he declared that Israel is a Jewish state. This declaration was aimed at abrogating the conflictual approach of radical groups among Israel's

Arabs according to which direct conflict will lead the Zionist state to slowly capitulate and to its elimination. In Abbas' view this is a delusional position that is not only disconnected from reality, but risks throwing Israel's Arabs into a battle they cannot win. The backing given by Arab voters to his position enables Abbas to shunt his rivals aside and put his party on the path to becoming an Arab version of Shas.

ELECTION RESULTS SHOW THAT 'MODERATE' SETTLEMENT EFRAT IS ANYTHING BUT (Judy Maltz, Ha'aretz 11/16/22)

The West Bank settlement of Efrat was founded nearly 40 years ago by Shlomo Riskin, the former rabbi of the Lincoln Square Synagogue in Manhattan and a towering figure in Modern Orthodoxy. An advocate of greater roles for women in Jewish ritual life, Riskin was often at loggerheads with the rigidly Orthodox Chief Rabbinate's office over his progressive views and rulings. The first Israeli woman to serve as the spiritual leader of an Orthodox congregation also comes from this community.

As West Bank settlements go, Efrat has long been considered moderate. It is a place of well-to-do, white-collar professionals, many of them immigrants from the United States, who like to boast about the good relations they enjoy with Palestinians from neighboring villages.

And yet, in the November 1 election, nearly half the voters in this settlement – 48 percent, to be precise – cast their ballots for a far-right reactionary party once considered beyond the pale.

The Religious Zionism party, which won 14 out of 120 seats in the Knesset, is a merger of three factions. The first is the National Union, headed by Bezalel Smotrich, who supports extremist elements in the settler movement and who has gone on record saying he would not want his wife to share a hospital room with an Arab woman after giving birth. Another is Otzma Yehudit, headed by Itamar Ben-Gvir, a disciple of the Jewish supremacist rabbi Meir Kahane. Until recently, Ben-Gvir kept a photograph in his home of Baruch Goldstein, the settler who massacred 29 Muslim worshippers in Hebron. The party's third faction, Noam, is headed by Avi Maoz, a rabbi notorious for inciting against the LGBTQ community.

Religious Zionism won more votes than any other party in Efrat, once a stronghold of Likud – which tailed far behind with just 21 percent of the vote. It almost doubled its strength from the previous election in March 2021, when the top vote-getter in Efrat was Yamina, the more liberal religious party headed by Naftali Bennett, with 43 percent of the vote. But after Bennett left the Prime Minister's Office in June, the party dissolved, leaving religious voters with fewer options.

Had Yamina run again, it likely would have made little difference, says Mayor Oded Revivi, noting that the party lost many supporters when it agreed to sit in a coalition government with left-wing parties and the Islamist United Arab List.

"In the last election, Bennett got a higher percentage of votes here in Efrat than he did anywhere in the country," says Revivi, who has been mayor for nearly 15 years. "He basically took those votes, and said, 'Thank you very much, but now I'm going to do whatever I want.' People here felt very betrayed, and for those who couldn't bring themselves to vote Likud for whatever reason, there really was no other choice but Smotrich and Ben-Gvir."

With roughly 11,000 residents, the so-called capital of the Gush Etzion bloc is situated about 12 kilometers (7.5 miles) south of Jerusalem and 6.5 kilometers east of the Green Line, Israel's pre-1967 border. About 90 percent of its residents identify as religious, and close to half are English-speakers — mostly immigrants from the United States.

That would include social media activist Avi Abelow, who emigrated from New York more than 30 years ago at the age of 18. In this last election, he switched his vote from Likud to Religious Zionism. His decision was motivated, he says, by his deep distrust of the Arabs serving in the Israeli parliament and genuine fears for this own safety, living where he does among a hostile Palestinian population.

"In Efrat, you have a lot of people who consider themselves to be on the

modern side of Orthodoxy in their religious approach, but they understand that our lives are in danger under a government that includes the Muslim Brotherhood," he says, referring derogatorily to the United Arab List, which is often accused by the right of taking its cues from the Egyptian-based Islamist movement that is hostile to Israel.

Abelow also accuses the outgoing center-left government of doing little to crack down on "nationalist-motivated crimes" against Jews and not protecting West Bank settlements from what he describes as attempts by local Palestinians to encroach on their territory. "The Arabs here are trying to strangle our communities," he says.

When asked why he believes Smotrich and Ben-Gvir, who have no security or military experience, would be better placed to address these issues than the ex-generals in the opposing political camp, he says: "Everyone we've trusted with experience has been a failure, so why should we trust people who come from within the system?"

Although many liberal Orthodox residents of Efrat were of the same religious mold as Yamina's Matan Kahana, who served as religious affairs minister in the outgoing government, they could not bring themselves to vote for his new political home – Benny Gantz's National Unity Party. Many were upset with Kahana, says Mayor Revivi, for trying to push his own appointees into the local religious authority. "But mainly they feared that if they voted for his party, they'd find themselves once again with a leftist government," he says.

Lenny Ben-David, a public affairs consultant and historian, emigrated for the United States and served in the past as a diplomat in Washington. He has been living in Efrat for 26 years. Fourteen of his extended family members, who also live in the settlement, cast their ballots on November 1. "They all voted for Smotrich and Ben-Gvir," he says. "I was the exception."

The deciding factor for all of them, he says, was personal safety. "They have a lot of kids, they're on the roads all the time, and this is what really matters to them."

The surge in popularity of the far right in Efrat did not surprise Sara Yael Hirschhorn, the author of "City on a Hilltop," an acclaimed academic publication on the role of American immigrants in the settler movement. "In spite of their liberal, bourgeoisie, even cosmopolitan veneer, many of Efrat's residents – especially as the Riskin days have mostly come to a close – are hard-core ultranationalists," she says. "Living in a million-dollar mansion doesn't make a person a liberal, and Efrat's new settlers, increasingly native-born Israelis and younger, are likely following the footsteps of the generational shift in Israeli politics."

In her book published five years ago, Hirschhorn describes Efrat as "an upscale suburban settlement often stereotyped by both its inhabitants and opponents as 'occupied Scarsdale,' promising million-dollar mansions alongside messianic redemption over the Green Line."

The reason so many residents of the settlement chose Religious Zionism in this latest election round, she believes, was "the lack of a more 'credible' hawkish alternative with a religious Zionist underpinning."

"That doesn't excuse Efrat voters for throwing their support behind known racists, homophobes and those less than committed to the rule of law, Israeli democracy and minority rights, if 'only' to fulfill their core values and policy preferences within the religious Zionist camp," she adds.

Rabbi Avidan Freedman, 42, could be considered an outlier. He is a prominent activist in the campaign to end Israeli arms sales to rogue regimes, and was among a handful of religious Israelis from the settlements who would show up regularly at the anti-Netanyahu protests outside the prime minister's residence in Jerusalem in the year preceding the 2021 election.

Many of his neighbors voted for Smotrich and Ben-Gvir, he believes, because the only other party claiming to represent the religious Zionist community – Ayelet Shaked's Habayit Hayedi – had little chance of garnering enough votes to make it into the Knesset.

"It still disturbs me deeply that people are willing to make these political calculations and have what seems to me like no red lines or not enough red lines," he says.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

We Were Not Born Ready!

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

**And the first one emerged *admoni* (ruddy); he was completely like a coat of hair,
and they called him Esav (25:25)**

The Torah describes Esav's physical appearance before teaching us that he was named Esav. Rashi explains that everyone called him Esav, from the Hebrew word *na'asa* – made, for he was born with a mature and developed look and the hair of someone already grown. Mahari Kara adds that the word *admoni*, usually understood to mean red, *adom*, actually stems from the word *adam*, man – also an expression of his manlike image. Why is it significant that Esav was born with a mature physical appearance?

The Alter of Kelm, Rav Simcha Zissel Ziv, notes that there is a major difference in the way that most creatures are born and human beings. Most creatures, within a short time of being born, are capable of moving about and even walk or fly immediately. There is no creature that at birth is as helpless as a human baby. It is only over the course of many months that a baby first learns to crawl, then stand, and finally to walk, eventually achieving full independence as an adult. The Alter explains that the reason for such slow development is to allow for a person's spiritual development. By virtue of the fact that we are born physically and intellectually incomplete, we become attuned to seeking knowledge and dreaming to grow and develop ourselves. This carries over into the spiritual realm, where we become accustomed to always learning and seeking to become greater.

Rabbi Chaim Friedlander explains that this was the challenge that was given to Esav, one he was unable to overcome. Born with a mature physical appearance, he grew up with the sense that he was already "there" – already perfect. He believed there was nothing more that he needed to learn. His brother, Yaakov, on the other hand, spent his time in tents of study (see ch.25 v.27) always seeking to improve himself.

An accomplished Torah scholar is usually referred to as a *talmid chacham*, literally a student-wiseman. This seems to be a contradiction. If one is a student, he is seemingly not yet a wiseman. The answer, explains the Alter of Kelm, is that even when a person has achieved profound levels of Torah knowledge and can be considered a *chacham*, a wiseman, one must still continue to learn and seek. One must always remain a student. May we all merit to never become complacent and always seek to learn and grow more and more.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Yaakov gave Esav bread and lentil stew, and he ate and drank, got up and left; thus Esav spurned the birthright (25:34).

Yaakov only gave Esav food, bread and stew. Why does the verse say that he ate and drank?

Parsha Riddle

Which unintentional curse was said in this parsha, and was eventually fulfilled?

Please see next week's issue for the answer.

Last week's riddle:

Which two people had water rise up for them?

Answer: Rivka and Pharaoh (See Rashi to Bereishis 47:10)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Toldos* (25:20), the Torah relates: "Yitzchak was forty years old when he took Rivka ... as a wife for himself."

The Torah subsequently records (25:26) that "Yitzchak was sixty years old" when his children with Rivka, Yaakov and Esav, were born.

In *parashas Lech-Lecha* (16:3), the Torah relates: "So Sarai, Avram's wife, took Hagar the Egyptian, her maidservant – after ten years of Avram's dwelling in the Land of Canaan – and gave her to Avram her husband, to him as a wife."

The Talmud states: "If a man **married a woman and stayed with her for ten years and she did not give birth, he should divorce her ... Although there is no explicit proof for the matter** that one must take another wife if he has not had children after ten years of marriage, there is **an allusion to the matter**, as the verse states: **"after ten years of Avram's dwelling in the Land of Canaan" ...**

Rava said to Rav Nachman: Let us derive from Yitzchak that one may wait a longer period of time, **as it is written: "Yitzchak was forty years old when he took Rivka" and it is written** with regard to the birth of Yaakov and Esav: **"Yitzchak was sixty years old when she bore them."** This indicates that one may wait twenty years. Rav Nachman **said to him: Yitzchak** knew that he **was infertile**, and therefore there was no reason for him to marry another woman, as Rivka was not the cause of their infertility." (*Yevamos* 64a)

Elsewhere, the Talmud concludes, after some discussion, that: "[If someone] **married a woman and stayed with her for ten years and she did not give birth, the court forces him** to divorce her, as he is in violation of a positive mitzva."

This coercion is accomplished **"by** beating him with **rods."** (*Kesubos* 77a)

The Rivash (#15), however, notes that despite this unequivocal conclusion of the Talmud, by his time it had long been unheard of for courts to engage in such coercion, due to the quarreling and strife between the spouses over their financial affairs that this would engender. The *Ezer mi-Kodesh* (1:3) adds that courts generally do not even instruct childless couples to divorce after ten years, without coercion, a practice which he attempts to justify on a variety of grounds.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Esav was...
2. Esav demanded...
3. Esav was called...
4. I am not for books.

#2 WHO AM I?

1. You will read me in the summer.
2. I could mean "since."
3. I was Og's weak point.
4. Yaakov held me.

Last Week's Answers

#1 Miracles in the tents of Sara and Rivka (I was for the candle, I was for the dough, I was for the cloud, I was for the first and second.)

#2 Yitzchak (My parents' reaction caused my name, I was the first for the eighth, Many celebrated my birth, I was the second of three.)

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