

# Table of Contents

04	Dear Torah Tidbits Family Rabbi Avi Berman	40	Simchat Shmuel Rabbi Sam Shor
12	Aliya By Aliya Sedra Summary Rabbi Reuven Tradburks	42	How is the War Reshaping Jewish Identity? Rabbi Moshe Taragin
18	What Mystery Pervades A Well! Rabbi Dr. Tzvi Hersh Weinreb	48	Zeal & Ideal Rebbetzin Dr. Adina Shmidman
26	Why Did Isaac Love Esau? Rabbi Lord Jonathan Sacks zt"l	50	Kabbalat Shabbat Rebbetzin Zemira Ozarowski
30	Probing the Prophets Rabbi Nachman Winkler	54	Of Traps and Trappings Rabbi Aaron Goldscheider
32	Crisis Response Initiatives OU Israel	56	Switching the Location of a Mezuza Rabbi Daniel Mann
34	Esav was (Spiritually) Tired Rabbi Shalom Rosner	58	Even the Dirt in Eretz Yisrael is Holy Shoshana Judelman
36	Torrent of Tears Rebbetzin Shira Smiles	60	The Y-Files Weekly Comic Netanel Epstein
38	With Heart! Rabbi Judah Mischel	62	Torah 4 Teens by Teens Aaron Seidler // Aliyah Derfler

## THIS WEEK'S COVER IMAGE!

And may G-d give you of the dew of the heavens and of the fatness of the earth and an abundance of grain and wine. This photo is the Switzerland Forest in Tiberias overlooking the Kinneret. Midrashim tell us that the **'fatness of the earth'** promised to Yaakov, was Miriam's well, which is in the Kinneret. Our soldiers are fighting on behalf of us all, to allow us to live in peace and enjoy the **'fatness of the earth'**. We pray for their success and that they should all return home safe and well. **Photographed by Julian Alper of Tiberias.**



## HELPFUL REMINDERS



**7 Days After Molad:** 8 Kislev/ Mon. night Nov. 20

**Last Opportunity to Say Kiddush Levana until:** 15 Kislev/Mon. night Nov. 27

## A SHORT VORT | BY RABBI CHANOCH YERES

Rav, Beit Knesset Beit Yisrael, Yemin Moshe

"הקל קול יעקב והידיים ידי עשו" (כ"ז:כ"ב)

"The voice is the voice of Jacob, but the hands are the hands of Eisav" (27:22)

The Vilna Gaon (Rabbi Eliyahu ben Shlomo 1720-1797) asks why the word "Hakol"-"The voice" is spelled lacking the Hebrew letter "Vav" and may be misread as "Ha-kal"- meaning "light" or "faint"?

He answered that this is to teach us that whenever the voice of righteousness, as symbolized by Jacob, becomes faint, then the evil in the world represented by the hands of Eisav becomes strong and prominent. However, when the voice of Jacob is heard loudly and reverberates around the world, then the "kal" can be correctly read as "kol" through the addition of the letter "vav", as the hands of Eisav lose control.

The Midrash Rabbah emphasizes this idea:

א"ר ברכיה בשעה שיעקב מרקיב בקולו ידי עשו שולטות

"Rav Brachya said if Jacob's voice is faint, Eisav's hands will rule."

~ Shabbat Shalom