

# The Torah Any Times

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## Rabbi Yitzchak Yosef

### Words of Chizuk

**T**he Rambam (Hil. Taaniyot 1:1-3) writes: "It is a positive commandment from the Torah to cry out and blow trumpets over any calamity that befalls the Jewish community, as the verse states, 'Upon the enemy who attacks, you shall blow the trumpets.' This means that with regard to any calamity, such as a famine, epidemic, locust or the like, you should cry out and blow trumpets.

This is part of the process of repentance. At a time when a hardship occurs and the Jewish nation cries and calls out, everyone will realize that it is because of their bad deeds that this hardship has occurred. This response will be cause for the calamity to be removed from the Jewish people.

But if the Jewish nation does not cry and call out, and instead says that this occurrence is mere happenstance and the way of the world, this is the way of cruelty and causes that they remain stuck in their evil ways, and further calamities will transpire."

I have thought that if Maran Ovadiah Yosef zt"l was with us today, what would he be doing? During past wars, such as the Yom Kippur War, Maran advised people to strengthen themselves in prayer. Moreover, he encouraged others to further devote themselves to Torah study and Taanit Dibur, refraining from speaking about other matters

unrelated to Torah study and Jewish subjects.

There is a letter written by Maran to the Kollel 'Chazon Ovadiah' in which he encouraged others to focus specifically on a Taanit Dibur. Regular fasting weakens one's body and makes it difficult for one to focus on their learning, and it is Torah study which protects and saves a person (Sotah 21a).

As many individuals are now returning to their schedules of learning in Kollelim, one should accept upon oneself to learn for a duration of several hours without any other conversation (i.e. Taanit Dibur). This is worth many times more than actual fasting. Fasting was not the approach of Maran zt"l, but Torah study was.

The Gaon of Vilna was once asked by the Dubno Maggid, "I travel from city to city, and I strengthen different communities. Please tell me, in what regard can I strengthen them? Observing Shabbat in accordance with halacha? Raising children? Family purity?" All of these were important, but the Gaon of Vilna replied with one thing. "To establish fixed times to study Torah." A day should not pass during which a person does not study Torah nor a night.

An individual who is spending his time in Kollel devoting himself to Torah study should take to heart that there are soldiers on the front lines who are risking their lives. At such a time, it cannot be that when one is studying Torah, he turns to distract-

TheTorahAnyTimes is a publication of



Compiled and Edited by Elan Perchik

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ed conversations. There rather must be intensified commitment and focus to learning with increased diligence and refraining from any side conversations (i.e. Taanit Dibur).

Each and every individual knows what it is that they need to improve upon. First and foremost, as mentioned, Torah study. But there is more, such as guarding one's eyes, observing Shabbat as dictated by halacha, and keeping Kosher according to halachic standards. Each of us should ask ourselves in what area we can focus our efforts, and say, "I am strengthening myself [in this area] in the merit of Am Yisrael."

We have experienced horrific things this past week. We cannot recall the last time such a calamity struck Klal Yisrael in the Land of Israel. Since the Holocaust, such a number of Jews have not been killed in one day in such a brutal, horrific way.

Our focus must be to engage in complete teshuva, as the Rambam writes. One who says this tragedy 'just happened,' is considered to be cruel.

The Gemara (Taanit 15a) observes that the verse, "And Hashem saw their deeds, that they returned from their evil ways' (Yona 3:10), said in relation to the city of Ninveh, does not note that Hashem saw their sackcloth and fasting. Instead, emphasis is placed on a change of their behavior. Teshuva and good deeds are most significant. "In the place where penitents stand, even completely righteous individuals cannot stand" (Berachot 34b).

Moreover, the Gemara (Pesachim 50a, Bava Batra 10b) states, "Regarding those who were executed by the government, no other person can stand in their midst." The merit of such an individual is very great. The Gemara (Bava Batra 10b) records how there were two brothers, Luliyanus and Papus, who stepped

forth and said that they had killed the daughter of a king, and that the larger Jewish community should not be condemned or held responsible for their death. As a result, Luliyanus and Papus were killed and the rest of the Jewish people were saved.

The truth was that they hadn't killed the king's daughter. Rather, they sacrificed their own lives in order to save the Jewish people. This is what is called 'Harugei Lud,' those who were murdered in the city of Lud, and about whom the Gemara says, "Regarding those who were executed by the government, no other person can stand in their midst."

The meforshim (commentaries) note that Luliyanus and Papus were not known to be Torah scholars or have especially excelled at performing good deeds. Rather, they sacrificed themselves for the sake of the Jewish people. Their merit was that no other person can stand in their midst in Heaven. The Rambam (Hil. Yesodei HaTorah 5:4) writes that there is no higher level than those who are executed by the government, and about them the Pasuk says, "For Your (Hashem's) sake, we have been killed all day, we are viewed as sheep for the slaughterer," (Tehillim 44:23); in addition, "Gather to Me, My pious ones, those who have made a covenant with Me by slaughter" (ibid. 50:5).

The Rambam (Iggeret HaRambam, Kiddush Hashem) states that "one who is given the merit of rising to this level by giving up their life 'Al Kiddush Hashem' because they are a Jew, even if they had sins like the sins of Yeravam ben Nevat, he is of the World to Come." Even if the individual was not a Torah scholar, this is true of them. If the individual does in fact have the merit of Torah study and good deeds, it is even more so. The Midrash (Yalkut Shimoni) adds that even if the person was not righ-

teous in their lifetime, but they die because they are a Jew, they become someone who is a chassid (pious).

The Midrash Talpiyot notes that there is a special chamber in Gan Eden which includes an image of all those who were killed 'Al Kiddush Hashem.' Mashiach enters inside along with the Avot (Avraham, Yitzchak and Yaakov) and sees the images of all those who gave up their life. He then raises his voice like a lion until all the tzaddikim in Gan Eden shudder. Hashem, so to speak, cries two tears, reminiscent of the verses, "O G-d of vengeance, Hashem;" 'O G-d of vengeance, appear!'

Rav Yonatan Eibeschutz (Yaarot Devash) writes that those who are killed by non-Jews to sanctify Hashem's name are considered to be "completely righteous." The Sefer Rokeach additionally adds that there are seven rows before the Divine Presence, and those who are seated in the front row are those who were killed 'Al Kiddush Hashem.'

In the Zohar, this idea is brought down slightly differently. "There are seven halls before the Divine Presence. The first hall is reserved for those who are righteous converts, the second hall is reserved for those who were afflicted with terrible illnesses, the third hall is for those schoolchildren who died in their youth, the fourth is for those who mourned Jerusalem and 'all those who were killed by non-Jews because they were Jews.'"

Rav Moshe Cordevero notes that these halls are one above the above in ascending order, with the first hall on the bottom, the second hall above the first, the third hall above the second, and the fourth hall above that. The Zohar as well states that when a Jew is killed by a non-Jew, all of the angels in Gan Eden

let out a profuse cry and the entire dynasty of Dovid Hamelech accompany Mashiach who stands in his place and cries out. On Rosh Chodesh, Mashiach puts on a special robe and upon it are the images of all those who were killed 'Al Kiddush Hashem.' These concepts speak in spiritual terms, and we do not understand it in human terms.

The Maharach Ohr Zarua (Siman 14) cites a great sage who ruled that one who is killed 'Al Kiddush Hashem' does not require to be mourned over. The Maharach Ohr Zarua disagrees and states that they do require mourning. However, what about reciting Kaddish? People make the mistake, thinking that Kaddish only comes to save the soul from Gehinnom. But if that was so, anyone who was killed 'Al Kiddush Hashem' recently, whether it be soldiers or others involved in the war effort, and they ascend to the highest levels of Olam Haba (the World to Come), should not need kaddish recited for them. However, writes the Ohr Zarua, there are an infinite number of levels to Gan Eden, and therefore, reciting Kaddish raises their soul from one higher level to the next. Therefore, with regard to one who was killed 'Al Kiddush Hashem,' they are mourned and Kaddish is recited for them.

Ultimately, we do not understand the ways of Heaven. We cannot say that such a tragedy happened because of this or that reason. Moreover, we cannot be certain that this tragedy occurred because of any misdeeds that have been committed in our day. We are not new souls nor are we in this world for the first time. The Arizal says that just about all of our souls are reincarnated from previous lives. It could very well be that in a previous lifetime, a person was a tzaddik but

had been derelict in a few areas. As a result, the Neshama (soul) descended once again to this world, and was then killed 'Al Kiddush Hashem,' and the soul ascended to Gan Eden. As it is, we do not know all the ways of Hashem.

A story is told about the Maharal of Prague. One Friday morning, a woman approached him with a question pertaining to a chicken she had intended to cook for Shabbat. The chicken had sustained an injured leg, and she was unsure if it rendered it a tereifah (non-kosher). The Maharal told her that at the edge of the city of Prague, there lived a nine-year-old boy. The woman should go to him, and he will rule about the kosher status of the chicken. The woman, respecting the directive of the Maharal, approached the home where the young boy lived. The parents opened the door, and the woman relayed what the Maharal had instructed her to do. But the parents did not understand. "Are you making fun of us?" they said. "Our son is deaf and mute. He has never spoken a word in his life. How will he be able to give you the ruling?" "I came here just as the Maharal told me to," replied the woman. As soon as they heard that the Maharal had instructed the woman as such, they acquiesced.

The young boy was sitting in the corner of the room. The woman approached the boy and handed him the chicken, after which he began examining it. The parents along with the mother and father stood nearby, unsure if the boy would say anything. After all, he was deaf and mute. Suddenly, though, after examining the chicken, the boy declared, "Kasher." The woman greatly thanked the boy, knowing that she would now have

what to cook for Shabbat.

The woman began making her way out the door, when suddenly, they heard a large boom. Returning to the room, they saw that the boy had collapsed dead on the floor. The boy had uttered one word in his life— "Kasher"—and then he died. The woman returned to the Maharal very uneasy. "Don't worry," replied the Maharal, "I will explain later what happened."

The funeral was arranged for that day, Friday, with the entire city in attendance. After the burial, the Maharal announced that everyone should make their way to the shul, as he had a message to share.

The Maharal got up in the middle of the shul, and began: "You are all wondering what happened here. A woman came to ask me a question in halacha, I sent her to a young boy, he rendered a ruling of Kasher, and then he died. What does this all mean?"

"If you remember," continued the Maharal, "nine years ago, there used to live a particular rabbi in this city." The community immediately recalled who this great rabbi was. He was both righteous and learned. "One Friday, he was on his way to the mikvah, and a woman approached him, stating that she had a chicken and she was unsure if it was Kosher or not. Caught off guard, and distracted by his focus on walking to the mikvah, the rabbi ruled that the chicken was not kosher. Without another option, the poor woman returned home, and her children went hungry for that Shabbat.

"The truth was that the chicken was kosher, but in the rabbi's

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haste to the mikvah, he erred in his ruling. Sometime later, the rabbi passed away.

“In Heaven, everything is precisely calculated to the very last detail and there is no such thing as a special dispensation or “protection.” (Torah study is the exception, which in fact does provide a wall of protection for a person in Heaven). Therefore, this rabbi who ruled that the chicken was not Kosher when it really was Kosher needed to rectify his soul. As such, he was sent back to this world. The problem was that should he return to this world, there would be the chance that he would commit more sins. In order to avoid that, he asked that he be protected by being born as someone who was deaf and mute, so he would not be

held culpable and commit any sins.

“This nine-year-old boy,” concluded the Maharal of Prague, “was the gilgul (reincarnation) of that great rabbi who passed away exactly nine years ago. When the woman brought the chicken to the boy, it was the opportunity for this soul to be rectified. That is why I informed the woman to seek out the boy. Once he uttered the word “Kasher,” his soul completed its rectification, and returned to Heaven.

This should strengthen our Emunah (faith in Hashem). Everything in this world has its place, and everything has a purpose and address. We are intended to turn to Hashem in prayer that He accept our requests and merit us to fulfill His will for as long as we can.

Those who are going out to war

now are waging a Milchemet Hashem, war of Hashem. We have a “thousand from a tribe, a thousand for a tribe” (Bamidbar 31:4). For every thousand that are going out into the battlefield, we have a thousand who are praying for them and engaging in Torah study (Bamidbar Rabbah 22:3). We are now charged to diligently apply ourselves to Torah study and increase our concentration for the benefit of the relief and redemption of the Jewish people.

Anyone who is in need of a *re-fuah sheleimah* (recovery) should be blessed by Hashem to have their entire body healed. We should no longer hear of any calamities in our Land, and we should all merit to herald the Final Redemption.

## Mr. Charlie Harary

### A Message for You

These days, we are all looking for ways in which we can help and support our brothers and sisters living in Israel. The dedication from all those putting their lives on the front lines goes beyond words.

In addition, this war transcends the confines of the physical battleground. It is a spiritual war, as it is a physical war. As such, at this time, we are tasked to turn toward means and methods in which we can spiritually gird and guard the lives of our Jewish nation.

I would like to describe something which I have been focusing on, and invite you to join as well.

The Pasuk (Tehillim 149:6) says, “Rom’mos Kel big’ronam v’cherev pifiyos b’yadam—The lofty praises of Hashem is in their throats, and

a double-edged sword is in their hand...” What is Dovid Hamel-eck referring to when he calls for ‘cherev pifyos’? ‘Pifiyos’ relates to the word *peh*, mouth. In addition to there being the sword which is physically wielded, there is a spiritual sword—of the mouth—which likewise strikes against the Jewish nation’s enemies in much the same way that a physical sword does.

Prayer serves as a special sword. It is the Jewish nation’s spiritual ammunition and weaponry. What we say with our mouths affects the Heavens.

As such, whether we are on the physical front lines or not, we can contribute to this war. So let’s do so. Let’s fight with our mouths.

As underscored by our Sages, one of the most powerful prayers we can

recite is that of the *Pitum HaKetores*. When Moshe Rabbeinu ascended to Heaven to receive the Torah, all of the angels granted him gifts. The *Malach Ha’Maves* (Angel of Death) gave Moshe Rabbeinu the gift of the *Ketores* (Shabbos 89a). *Ketores* was a special sacrifice offered in the *Beis Hamikdash*, which was so powerful that each individual *Kohen* could only offer it once because it brought an incredible blessing of wealth (*Yoma* 26a). In order to provide the opportunity for this blessing to be offered to all *Kohanim*, each *Kohen* was limited to offering it once.

Moshe Rabbeinu thus returned from Heaven with the secret of the *Ketores*, and in fact it was later utilized by Aharon to stave off the plague that erupted during the uprising of Korach (Bamidbar 17:12).

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The Zohar further highlights how the Ketores can remove the harmful effects of a plague affecting a community. If we only knew how beneficial the reciting the verses of the Torah discussing the Ketores would be for our life, we would “place a crown on every single word.” It is that powerful.

I have been encouraged by a renowned tzaddik in Eretz Yisrael to rally people to recite the Ketores. The Ketores is a prayer which is recited daily at any rate. Moreover, it brings immense blessing and success, and in the words of the Zohar, “Whoever occupies himself with reciting the Pitum HaKetores every day with sincerity and comprehension will

have a share in this world and the Next, and will be spared from the forces of impurity, negativity, and judgement, and will be linked to the source of life” (Zohar 1:230a, 2:218b). It brings protection to you and your family.

This is the time for us to say it on behalf of the Jewish people.

I am therefore asking you to join me. The goal is to put together a platoon of hundreds of people who are willing to take a few minutes out of their day to say this prayer, which has been time-tested to bring protection from the challenges and dangers of this world. In this way, we will be creating our own brigade of ‘cherev pifiyos’. This is how we can

use the weapons that we have been gifted—those within our mouths.

You can become part of this joint effort on behalf of our brothers and sisters in Israel. Every single day, we will recite this prayer together as a community across the world as our own platoon. In this merit, we will be doing our part to bring protection to the Jewish nation and thereby bring good to our people.

Please sign up, join me, and let’s do our part for the Jewish people. To learn more about this powerful tefillah and join hundreds of others in saying the Ketores daily, please visit: <http://ketores.charlieharary.com>.

## Rebbetzin Chaya Sora Gertzulin

### The Teivah and Chefs of Tel Aviv

**E**is tzarah hee l’Yaakov, It is a time of deep pain and tragedy for Klal Yisroel. We are all walking around with aching hearts. We are one nation, one people, all connected. The pain of our brothers in Eretz Yisroel is our pain. We cry, we daven, for those being held in captivity, for the injured, for the lives lost, and for their families. It is a tragedy so horrific, the numbers so many, it’s hard to fathom.

At the same time, we hear stories of inspiration. Stories of amazing strong men and women, doing the best they can for Am Yisroel, giving it all they got. Stories that give us hope and warm our heart.

Tel Aviv is a lively, busy city, home to many restaurants. Diners frequent its upscale steakhouses, and Israeli-style food joints.

While a large segment of the population was called up by the army, and family members at home aren’t eating out, the restaurants are anything but empty. They are filled

with extra chefs, staff, and volunteers, going all out for Chayalei Yisroel, those on the front lines, fighting for the Jewish nation.

Before supplying meals for the soldiers, many of the Tel Aviv restaurants had a hurdle to overcome. Some restaurants in this city unfortunately did not maintain kosher kitchens, or were kosher “style”, while others, whose owners kept their kitchens nominally kosher, didn’t have a teudah, a kashrut certification. But their desire to help, to do chesed, was so strong, that they undertook the proper measures to kasher their restaurants and receive certification.

As chef Shalom Simcha Elbert of OCD (one of the top restaurants, known for the chef’s meticulous care that goes into every dish – hence the name OCD) said, “The restaurant now has kosher supervisors and is closed for Shabbat... We want to feed people in a way that will honor them.”

Ha’achim, another bustling Tel Aviv restaurant, also went through a kash-

ering process, and is now preparing twenty thousand meals a day for the soldiers. Chef Yoatim Doktor plans to increase the production next week, by providing freshly cooked meals for the displaced surviving families of the horrific massacre in the south. The gourmet chef will be making schnitzel-pita sandwiches, and other child-friendly foods.

There are even some vegan and gluten-free restaurants that received a kashrut teudah. They too wanted to join the effort to provide special meals for those who requested it, as well as for hospital patients.

Dovid HaMelech says, “Olam chesed yibaneh, The world is built through acts of kindness” (Tehilim 89:3). It is a message that resonates for all time. We can continuously build – and rebuild – the world with kindness.

This Shabbos we will read Parshas Noach. “Vatimaleh ha’aretz

chomos, And the land became filled with thievery and corruption.” (Bereishis 6:11) The very moral fiber of society was lost, as there was a total lack of respect between man and his fellow. It was a time of social discord. Additionally, it was a generation of self-centered people. People refusing to share their G-d given gifts and talents. Artists and musicians wouldn't share their creations. People refused to help others, offer advice or provide information that could help their fellow man. It was a generation with “attitude”, what's in it for me, what do I get out of it.

It was time to rebuild a new world. A world based on honesty, truthfulness, justice and chesed.

HaShem saw Noah as the person through whom the world could be rebuilt. “V'Noach motzah chein b'einei HaShem, But Noah found favor in the eyes of HaShem.” (Ibid. 6:8) Noah was his own person, and defied the world around him. “Everyone's doing it” was not part of his lexicon.

HaShem told Noah of the impending mabul, the flood that would bring destruction upon the world. He directed Noah to build a teivah, a safe haven that would sustain the remnants of the destroyed world by way of its chesed.

Noah hammered away, building an ark of epic proportions. A three-floored structure where he housed not only his family but a menagerie of animals. While it rained for forty days, it took a full year for the water to subside. A year of living in the teivah, being the world's busiest “zoo-keeper”. Noah was on call morning through night, feeding, caring for and cleaning the animals, never taking a break. Life in the teivah was chesed “boot camp”.

The trait of chesed, of being a giver, remained with Noah and his family. A trait that has been ingrained in the DNA of our people from that very day. To be a giver. To be concerned about others. To help when help is needed. To put a smile on someone's face.

Our world today has witnessed a different type of chomos, destruction and devastation. Lives snuffed out, families decimated, communities destroyed. Yet, when all looks bleak and helpless, there are those who follow Noah's example of building a teivah, a sanctuary in which to do chesed.

We have all been hearing and reading of the enormous acts of chesed that have been done over the past ten days. People all over the world going way beyond their comfort

zone, offering support and relief in a myriad of ways. I couldn't help but think of the chefs of Tel Aviv, uniting in a remarkable display of achdus and kindness.

Not everyone is on the front line, or has a restaurant that can cook up thousands of meals. But each and every of us can be do something positive during these difficult and trying times. We can take upon ourselves additional davening, saying Tehilim, giving tzedakah, or being more scrupulous with a mitzva as a z'chus for our people.

This past Shabbos, we blessed the new month of Mar-Cheshvan. Mar – bitter, because it is a month without any Yomim Tovim or special mitzvos. It is a month in which much suffering and tragedy befell our people throughout the ages. With a difficult war going on in Eretz Yisroel, the word mar took on extra meaning for me. What painful times we are living in. But as we bentched Rosh Chodesh, we said chaveirim kol Yisroel, we are a nation of friends, a nation that is interconnected, coming together, being there for one another.

With acts of chesed, may the bitter become sweet, and may HaShem bless us with shalom al kol Yisroel, peace onto all of Klal Yisroel.



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Please note: This page contains the name of Hashem

# Pray for the safe return of the people captured

## Blessing for Lighting Shabbat Candles

בְּרוּךְ אַתָּה אֲדֹנָי-י אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת קֹדֶשׁ

Transliteration:

BARUCH ATAH ADONAI, ELOHEINU MELECH HAOLAM  
ASHER KID'SHANU B'MITZVOTAV V'ZIVANU L'HADLIK NER SHE'L SHABBAT

Translation:

Blessed are You, Eternal our God, Sovereign of time and space.  
You hallow us with Your mitzvot and command us to kindle the lights of Shabbat.

## Blessing for separating challah

בְּרוּךְ אַתָּה אֲדֹנָי-י אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַפְרִישׁ חֶלֶה מִן הָעֵסָה

Transliteration:

BA-RUCH A-TAH A-DO-NOI ELO-HAI-NU ME-LECH HA-O-LAM A-SHER  
KID-SHA-NU B'MITZ-VO-TAV V'TZI-VA-NU L'HAF-RISH CHAL-LAH

Translation:

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His  
commandments and commanded us to separate challah.

## Prayer for safe return of those held hostage

מי שברך אבותינו אברהם יצחק ויעקב יוסף משה ואהרון דוד ושלמה, הוא יברך  
וישמור וינצור את החטופים השבויים והנעדרים וכן את צבא ההגנה לישראל  
בתוך שאר אחינו בית ישראל הנתונים בצרה ובשביה העומדים בין בים ובין ביבשה  
ובין באויר. הקדוש ברוך הוא ימלא רחמים עליהם, ויוציאם מחושך וצלמות, ומוס-  
רותיהם ינתק, וממצוקותיהם יושיעם, וישיבם מהרה לחיק משפחותיהם. "יודו לה'  
חסדו ונפלאותיו לבני אדם". ויקיים בהם מקרא שכתוב: "ופדויי ה' ישוּבוּן ובאו ציון  
ברינה ושמחת עולם על ראשם. ששון ושמחה ישיגו ונסו יגון ואנחה" ונאמר אמן

# Bring Them Home!

## Names Of Hostages In Gaza

רותם בת אריאלה	עדי בת ז'קלין	מיייה שם בת קרן	דורן בן אלה	אליקים שלמה בן אבישג	אביב בת דורון
רז בת דורון	עדי מרגלית בת אילקה	מיכאל בן רחל	הילי בת מרגרט	אלכס בן אוקסנה	אביגיל בת סמדר
רחל בת פלינה	עדי מרגלית בת אילקה חנה	מעין בת רחלי	הירש בן רחל	אלרואי בן איריס	אבינת בן דיצה תרצה
רינת בת מכולה	עדן בת אורין	מתן בן מרים	יואן בת שושנה	אמיר בן רחל	אביתר בן יסמין
שגב בן גלית	עדן בת עליזה	נאור בן לבנת	זיו בן תמר	אמיתי בן פנצי	אברהם גלעד בן ליאת
שהם בת רחל	עדי בת שושן	נבו בן מירב	חוה בת סלי	אמנון סאן בן שרה	אבשלום בן רותי
שוהם בן פזית	עומר בן אסנת	נוי בת חווה	טל בן ניצה	ארתור אהרון בן מינה	אדר בת דניאלה
שושן בן רינה	עומר בן שלי	נווה בן עדי	יהונתן בן לימור	בכור חי בן הדס	אופיר אנג'ל בן יואב ושרון
שחק ב'ן מירב	עומרי בן חגית	נוי בת חווה	יהל בת עדי	בן בן זהבה	אופיר בן רישל
שנהב בת רחל	עומרי בן רעיה	נועה בת לאה	יובל קים בת מרים	בן בן ניירית	אופק בן אתי
שקד בת בלה	עידו בן כוכבה	נועה בת ליאורה	יוחאי בן זיוה	בן בצנצין בן מזל	אור בן אבי
שרון בן לימור	עידן בן דלית	נועה בת מלי	יונתן בן מרים	בניהו בן אתל	אור בן סימה
שרון בת מתוקה	עידן בן תמר	נועם בת הדס	יונתן חי בן לינדה	בנימין בן אליזבת	אוראל בן מירב
שרון בת רותי	עינב בן פנינה	נחמן בן דגנית	יסוף בן חנה	בר בן ג'ולי	אורי בן עינב
תאיר בת עדנה	עמית בת דנה	ניצן בן ורד	יורם בן מרים	בר בת נילי	אוראל בן נעמי
תומר בן סיגל	עמית בן לימור	ניצן בן יסכה	יפתח בן שושנה	גיאת יעקב בן לבנה	אוריה בת חני
תמר בת יאירה	ענבר בת יעפתי	ניצן בת רונית	יצחק אייזיק בן ציפורה	גילי בת אורנה	אושר בן רחל
תפארת בת שרה	ענר בן שירה	נעה בת נצחונה	ישי בן טליה	דביר בן חגית	אושר בת תקווה
	קארין בת אוסנת אסיה	נעם בן טליה	לאור בן מיכל	דוד קרול בן גרציה	איזבלה בת נטלי
	קארין בת לובה	נעם בת שרון	לוטן בן נעמי	דור בן איריס	איילת בת רחל
	קים בת מירי פינס	נעם ליאל בן חייטל	ליאל בן נרדית	דור בן בתיה	איתן אברהם בן אפרת
	קשת בן נטילה	סאן בן שרה	ליאל בת יונית	דור בן גלית	איתן בן חגית
	רום בן תמר	סהר בן תמר	לידור בן בת אל	דור בן ורד	אלון בן עדיית
	רום בת מר	סטיבן בן אינה	לידור בן גיטה	דור בן שרונה	אליה בן אודיל
	רומי בת מירב	סטרוסטה תומר בן אורלי	לילך בת רינה	דורון בת שרה	אליה בן בת שבע
	רומי רוחמה בת שרה	סיגל בת אני	ליעם בן שרית	דורין אטיאס בת טלי	אליהו בן חנה
	רוני בן לילך סנדרה	סיגל בת אסתר	מוטי בן מזל	דן ססי בן שושנה	אליהו יעקב בן הדסה עדי
	רוני בן ברטה	סתיו בת אתי	מור בן לינדה	דניאל בן אינגה	אלינה בת יבגניה
	רועי בן ניצה	עדי בת אהובה	מוריה אור בת סנדרה	דניאל בת אלה	אליסיה בת לודמילה

Aviv Bat Doron  
Avigayil Bat Smadar  
Avinatan Ben Ditzza Tirtza  
Evyatar Ben Yasmin  
Avraham Gilad Ben Liat  
Avshalom Ben Rutli  
Adar Bat Daniella  
Ofir Angel Ben Yoav V Sharon  
Ofir Ben Rishel  
Ofek Ben Etty  
Ohr Ben Abby  
Ohr Ben Sima  
Ohrel Ben Merav  
Uri Ben Ainav  
Uriel Ben Naami  
Oriah Bat Chani  
Osher Ben Rachel  
Osher Bat Tikvah  
Isabella Bat Natali  
Ayelet Bat Rachel  
Eitan Avraham Ben Efrat  
Eitan Ben Chagit  
Alon Ben Idit  
Eliya Ben BatSheva  
Elivahu Ben Chana  
Elivahu Yaakov Ben Hadassa  
Adi  
Elena Bat Yevgenia  
Alicia Bat Ludmila  
Elyakim Shlomo Ben Avishag  
Alex Ben Oksana  
Elrole Ben Iris  
Amir Ben Rachel

Amitai Ben Cheftzi  
Amnon San Ben Sara  
Arthur Aharon Ben Minah  
Bechor Chai Ben Hadas  
Ben Ben Zahava  
Ben Ben Nirit  
Ben Bentzion Ben Mazal  
Benayahu Ben Ettl  
Binyamin Ben Elizabeth  
Bar Ben Julie  
Bar Bat Nil  
Guy Yaakov Ben Levana  
Gili Bat Orna  
Dvir Ben Chagit  
Daveed Kroll Ben Garcia  
Dor Ben Iris  
Dor Ben Batya  
Dor Ben Galit  
Dor Ben Vered  
Dor Ben Sharona  
Doron Bat Sarah  
Doreen Attias Bat Tali  
Dan Sasi Ben Shoshana  
Daniel Ben Inga  
Danielle Bat Ella  
Dror Ben Ella  
Hili Bat Margaret  
Hirsch Ben Rachel  
Vivian Bat Shoshana  
Ziv Ben Tamar  
Chava Bat Sally  
Tal Ben Nitzah  
Yehonatan Ben Leemor

Yahel Bat Adi  
Yuval Kim Bat Miriam  
Yochai Ben Ziva  
Yonatan Ben Miriam  
Yonatan Chai Ben Linda  
Yosef Ben Chana  
Yoram Ben Miriam  
Yiftach Ben Shoshana  
Yitzchak Isaac Ben Tziporah  
Yishal Ben Talia  
Leor Ben Michal  
Lotan Ben Naami  
Liel Ben Nirdit  
Liel Bat Yonit  
Lidor Ben BatEl  
Lidor Ben Gitah  
Leelach Bat Rina  
Liam Ben Sarit  
Motty Ben Mazal  
Mor Ben Linda  
Moriah Ohr Bat Sandra  
Mia Shem Bat Keren  
Michael Ben Rachel  
Maayan Bat Racheli  
Matan Ben Miriam  
Naor Ben Livnat  
Nevo Ben Merav  
Noi Tiferet Bat Chava  
Naveh Ben Adi  
Noi Bat Chava  
Noa Bat Leah  
Noa Bat Leora  
Noa Bat Molly

Noam Bat Hadas  
Nachman Ben Deganit  
Nitzan Ben Vered  
Nitzan Ben Yiskah  
Nitzan Bat Ronit  
Naah Bat Nitzchonah  
Noam Ben Talia  
Noam Bat Sharon  
Noam Liel Ben Roital  
San Ben Sara  
Sahar Ben Tamar  
Steven Ben Ima  
Strosta Tomer Ben Orty  
Sigal Bat Annie  
Sigal Bat Esther  
Stav Bat Etty  
Adi Bat Ahuva  
Adi Bat Jacqueline  
Adi Margalit Bat Elka  
Adi Margalit Bat Elka Chana  
Eden Bat Oreen  
Eden Bat Aliza  
Adi Bat Shoshan  
Omer Ben Osnat  
Omer Ben Shelly  
Omri Ben Chagit  
Omri Ben Raya  
Ido Ben Kochava  
Edan Ben Dalit  
Edan Ben Tamar  
Aynav Ben Panina  
Amit Bat Dana  
Amit Ben Limor

Inbar Bat Yifat  
Aner Ben Shira  
Kareen Bat Osnat Asya  
Kareen Bat Luba  
Kim Bat Miri Pines  
Keshet Ben Natalya  
Rom Ben Tamar  
Rom Bat Mar  
Romi Bat Merev  
Romi Ruchama Bat Sara  
Roni Bat Leelach Sandra  
Roni Ben Berta  
Roie Ben Nitzah  
Rotem Bat Ariella  
Raz Bat Doron  
Rachel Bat Plina  
Rinat Bat Mechula  
Segev Ben Galit  
Shaham Bat Rachel  
Shoham Ben Pazit  
Shushan Ben Rina  
Shachak Ben Merav  
Shinhav Bat Rachel  
Shaked Bat Bella  
Sharon Ben Limor  
Sharon Bat Metuka  
Sharon Bat Rutli  
Tair Bat Edna  
Tomer Ben Sigal  
Tamar Bat Yaira  
Tiferet Bat Sara  
Eliya Ben Odel