

EREV SHABBOS

**5 Cheshvan 5787**

Friday • October 16, 2026

CANDLE LIGHTING

**6:15 PM**

Friday • Vaughan, ON

SHABBOS ENDS

**7:14 PM**

Vaughan, ON

TORAH READING

**Noach**

Bereishis 6:9–11:32

COMING UP

**20 Cheshvan**

Birthday of the Rebbe Rashab

## WE WILL DANCE AGAIN

*The ground was drying, but the Satan was still dancing there.*



Elazar Yair Wilensky, in a hammock in the forest. Courtesy of the family

**E**lazar Yair Wilensky, 13, a ninth-grader at the ORT Ma'alot yeshiva high school, spent Monday afternoon on a school hike along the Ramim Ridge, above the Lebanese border. His group walked the scenic route through the Naftali Mountains Forest and stopped at the Pe'er lookout to eat. One of the boys picked up a small metal object. The students passed it between them, and one of them put it in his bag. A few minutes later it exploded.

The army's first finding is that it was a submunition from a Grad rocket fired by Hezbollah, of a type that often fails to go

off when it lands. Elazar Yair was killed. He was the youngest of five children. Twenty-four students and teachers were wounded. Two boys of about 14 were taken to hospital with shrapnel wounds across their bodies.

Some of the adults on the hike were among the wounded. A medic, David Radko, found the wounded "scattered along the road." Students tied tourniquets on their friends as he told them to. Others found the ambulance crews and directed them in, and called the parents.

A sign of the Jewish National Fund stands near the spot. In

Hebrew, Arabic and English it reads “DANGER! NO PASSAGE!” and warns of “war damage.” The fund’s notice closing the trail for repairs is dated May 25, 2025. The police commissioner said the hike had been approved. The army is investigating, and the Education Minister is expected to stop school hikes along the northern border.

He was buried on Wednesday at Moshav Hosen. His mother, Yehudit, spoke to her son at the grave: “You loved nature and trips from an early age.” The Education Minister, Yoav Kisch, told the family: “We will tell you what happened so that you will not be left with any questions.”

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This Shabbos the Torah reading is Noach. Noach had been shut in the ark for most of a year when he sent out a dove to see whether the waters had gone down. “But the dove could not find a resting place for its foot, and returned to him to the ark, for there was water over all the earth.” He waited seven days and sent it again, and it came back with an olive leaf. He waited seven more days and sent it, and it did not come back.

On the first day of the first month, “when Noah removed the covering of the ark, he saw that the surface of the ground was drying.” He stayed inside. “And in the second month, on the twenty-seventh day of the month, the earth was dry.” He stayed inside still, until Hashem spoke to him: “Come out of the ark, together with your wife, your sons, and your sons’ wives.”

The Midrash asks why Noach waited for those words, and gives his answer: “Just as I entered the ark only with permission, so will I leave only with permission.”

Rabbi Chaim of Czerowitz, in Be’er Mayim Chaim, asks what kept him there. More than six weeks passed between

the day Noach saw the ground drying and the day he left. He could have gone out, and he wanted to: he had been shut in for more than eleven months and wanted to see the world, he was feeding the animals by day and by night, and a lion had bitten him. The reason, he writes, is that the judgment on the generation of the flood was not finished until the earth was completely dry, and until then Noach had to stay shut in, “עדיין השטן מרקד קצת שם,” the Satan was still dancing a little there. He brings the verse in Yeshaya that tells the people to shut the door and hide for a short while, until the anger passes. Hashem had closed the door of the ark Himself, and from this Noach understood that only the One who closed it would open it.

Be’er Mayim Chaim explains why the door was His alone to open. Noach in the ark, he writes, was like a child in the womb, about to be born again into the world, and the door was shut with a key the Gemara counts among three: “Three keys are in the hand of the Holy One, Blessed be He, that were never given to a messenger”: “The key of rain, the key of birthing, and the key of the resurrection of the dead.” For the third key, the Gemara brings the verse in Yechezkel: “And you shall know that I am the Lord when I have opened your graves.” The verse is from Yechezkel’s vision of a valley full of dry bones, where Hashem promises to open His people’s graves, lift them out, and bring them to the land of Israel. Opening the graves is the resurrection of the dead, the third key, which stays in Hashem’s own hand.

May we see it now: our loved ones who have passed on returned to us, and an end to war and to everything it leaves behind in the ground, as the prophet promises: “וְכָתְבוּ חֶרְבוֹתָם לְאֵתִים וְחֲנִיתוֹתֵיהֶם לְמִזְמֵרוֹת לֹא־יֵשָׂא גּוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה” they will beat their swords into plowshares and their spears into pruning hooks; nation will not lift up sword against nation, and they will not learn war any more.

## SOURCES

Bereishis 8:6–18 · Bereishis Rabbah 34:4 · Be’er Mayim Chaim, Noach, on Bereishis 7:16 · Yeshayahu 26:20 · Taanis 2a–2b · Yechezkel 37:1, 12–13 · Yeshayahu 2:4. Times of Israel, October 12 and 14, 2026 · JNS, October 13, 2026 · Israel National News, October 14, 2026.

### CHESHVAN 5787

#### THIS SHABBOS

**6 Cheshvan · Oct 17** Shabbos Noach

#### NEXT SHABBOS

**13 Cheshvan · Oct 24** Shabbos Lech Lecha

#### COMING UP

**20 Cheshvan · Oct 31** Birthday of the Rebbe Rashab, Shabbos Vayeira

#### DAILY RAMBAM · SHABBOS NOACH

**Shabbos, 6 Cheshvan · Day 257.** Sefer HaMitzvos: positive commandment 236, the law of one who injures another. Three chapters: Chovel u’Mazik 4–6. One chapter: Sotah 2.