

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

August 7 - 8, 2020 - 18 Av 5780 - Parshas Eikev

Light Candles by 7:54 - Havdalah 8:55

The Shabbos Shorts is sponsored this week by Melanie & Sandy Karlin in honor of their 35th wedding anniversary, by Bobbi & Jules Meisler to honor Esther Edeson for her 36 years of work and dedication to our Shul, and by Florence & Larry Radkowsky to commemorate the Yahrzeits of their fathers, Emanuel Kramer, Menachem Nosson ben Mordechai HaKohen, and Aaron Radkowsky, Aharon ben Leib Zalman HaKohen.

Mazal Tov

- **Jack Calman** on the 60th anniversary of his Bar Mitzvah.
- **Esther Edeson** on the marriage of her grandson, Ian Hillel Edeson, son of Helene & Nathan Edeson of Brooklyn, NY, to Miriam Zami, daughter of Rochelle & Abraham Zami of Brooklyn, NY. Mazal Tov also to the Edeson, Zami & Stern families.
- **Masha & Seth Katz** on the marriage of their son, Yisrael Menachem, to Esther Yehudis, daughter of **Naomi & Jan Meisler**. Mazal Tov to grandparents **Howard Katz, Bobbi & Jules Meisler**, and Beverly Rosenstein. Mazal Tov also to Yisrael's brothers, Hershel and Meir, and Esther's siblings, Nossi and Chaya Malka, as well as to aunt & uncle **Aliza & Manasseh Katz**, and the extended Katz and Meisler families.
- **Melissa & Chad Miller** on the Bar Mitzvah of their son, David. Mazal Tov also to the siblings and grandparents **Harriet & Ernie Brodsky** and **Jane & Stephen Miller**.
- **Hedy Peyser** on the forthcoming marriage of her granddaughter, Ariana Brody, to Jonathan Silverman. Ariana's parents are Shoshana Peyser & Robert Brody of White Plains, NY. Jonathan is the son of Adrian & Lenny Silverman of Manhattan, NY. Mazal Tov also to Ariana on her graduation, Summa Cum Laude, from the University of PA School of Nursing.

Shabbos Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. **All Minyanim require advance registration and confirmation.** If you are interested in attending Minyanim and have not already registered, please go to <https://www.yise.org/minyan>. If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact minyan@yise.org

Friday Night:

- Light Candles by 7:54, and not before Plag, 6:45
 - Mincha: 6:35, 8:00
- If you Daven Kabbalos Shabbos prior to Shkia (8:12 PM), it is preferable to Daven Mincha prior to Plag (6:45 PM).

Shabbos Day:

- Shacharis: 6:30, 7:00, 9:00, 9:30, 10:35 (Sephardi)
- Mincha: 2:30, 5:00, 7:00
- Shabbos ends/Maariv: 8:55

YISE Programs and Listings

Yizkor Guide - The Yizkor Guide is used in all Minyanim for four Yizkor services during the year (Yom Kippur, Shemini Atzeres, Pesach and Shavuot.) Since Yizkor may be said without a minyan, we are preparing to home-deliver copies of the Yizkor Guide to all Shul members who regularly say Yizkor. As before, an unlimited number of name listings are available in the new guide for a Yizkor Guide sponsorship of \$180. Alternatively, individual name listings can be purchased for \$18 each. The deadline for Yizkor Guide sponsorships or individual listings is August 21. To sign up online, go to www.yise.org/yizkor. If you have questions, please contact Marc Katz at mkatz@yise.org

Weekday Shiurim

Options for remote learning are listed below. For the latest list and updated 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. Sunday through Friday 8:30 AM (**note new time**) - **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**.
 - **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, **Zoom A**. The Shiur will begin Sefer Daniel this week.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
 - **Rabbi Silver's** Parsha Shiur for men & women, a mix of Halacha and Aggadah. Tuesdays at 7:30 PM. For more details, contact rbsilver@yise.org **Zoom B**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM, will resume in Elul.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom H**.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, 7:30 PM, will resume in Elul.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info. contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361. CLAS will resume in Elul.
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Silver. For more information, please contact Rabbi Binyamin Silver: rbsilver@yise.org or Rabbi Hillel Shaps: hshaps@gwckollel.org
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom F**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 784 431 8176
Zoom F: ID: 970 1398 4837, password 613
Zoom H: ID: 978 8156 7874, password RabbiHyatt

COVID-19 Updates

- Shul reopening has begun! Go to <https://wp.yise.org/planning-for-shul-reopening/> for more details.
 - Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register.
 - All other activities at YISE are cancelled, including Youth Groups, Shiurim and special events.
 - 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 Programs and Listings (continued)

Navigating Emergencies in a Pandemic: Emergency Room or Not? When you should go and major differences when adults and children visit the ER. Avoiding repeat visits by following up with your primary care physicians, in-person and virtually. Some Halachic guidelines if you are in the ER over Shabbos or Yom Tov. Speakers: Rabbi Dovid Rosenbaum, Young Israel Shomrai Emunah; Dr. Eva L. Moses, emergency medicine; Dr. Neil M. Siegel, family medicine. Organized by Bikur Cholim of Greater Washington and Sulam School, co-sponsored by KMS, YISE, SSJC, Kehilas Ohr Hatorah, SEHC and Chabad of Silver Spring. Sunday, August 23, 10:45 AM - 11:45 AM on **Zoom A**. See flyer for details.

Helping Hands Across Kemp Mill is a part of YISE's Chessed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

Shiurim from Rabbi Gedaliah Anemer, ZT"L, are available at <http://audio.yise.org>

Community Programs & Listings

Free Resume Workshops. - Andy LaCivita will provide free resume-writing workshops (one topic per session) on August 11, and 13. (Free replays will not be available.) For more information and to sign up, please visit <https://www.milewalkacademy.com/andrew-lacivita-resume-writing-workshop>

Taharas Hamishpacha Online Refresher Course - A free 4-part course for married women, taught by Chayie Chinn, Mikvah Manager at the Wallerstein Mikvah. Married women who are interested in this course should fill out the form at:

https://docs.google.com/forms/d/e/1FAIpQLSdtz0teb7OuTkyU_B0FE0vrLbRhoC8vmXRv2aZjBjh4nJD3wg/viewform?vc=0&c=0&w=1

The course will take place on 4 evenings in August and September (exact dates and times TBD, based on replies from the form). For more info, please email mikvahemunahsociety@yahoo.com

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at

https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA

Daf Yomi Shiur currently meets online 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 7:00 AM, Monday - Thursday 9:00 PM, Friday 5:45 PM.

Kemp Mill Toastmasters - Wednesday, August 12, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at yppr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Partners in Tefillah matches people with others in need of similar assistance from Hashem. The feedback we have received so far has been amazing. You, too, can Daven for someone else in the community and have them Daven for you. May Hashem answer all your prayers. Please visit www.yadvehuda.org/partners-in-tefillah to learn more and to sign up.

Capital Kosher Pantry - Due to the closure of schools and shuls, the usual steady flow of food donations to the Capital Kosher Pantry has significantly decreased. We're greatly in need of the following very popular food products: Canned white tuna and salmon, sardines, plastic bottles of grape juice, pizza sauce, Near East brand rice mixes, crackers, cereal, whole grain and regular pasta (not spaghetti), Nature's Bakery fig bars. Please purchase these items from any store and then deposit them in one of our donation bin locations: in front of: YISE, KMS, Woodside Shul; in Shalom Kosher, at the front of the store, or in Moti's Market, near the store entrance; in front of the Capital Kosher Pantry - 1910 University Blvd., West, Silver Spring, MD 20902. You can also purchase items online at Target, Amazon, Walmart and elsewhere and arrange shipment directly to Capital Kosher Pantry. Our online wishlist is at <https://www.yadvehuda.org/pantry-wishlist.html> Financial donations to Capital Kosher Pantry are always welcome too. We thank you for your continued generosity and Tizku L'Mitzvot! The Capital Kosher Pantry Team

Community Website for COVID-19 www.covidgw.com In an effort to simplify access to the plethora of available resources for COVID-19 assistance and information, Yad Yehuda of Greater Washington has created a stand-alone website that includes a wide range of resources for the Greater Washington Jewish community. Please visit covidgw.com Information on the site is culled from many volunteers and sources from within our community. New information is being added regularly; please visit often to view updated information and resources. May we all merit Hashem's mercy during this challenging time. Please note: If you need assistance, please do not hesitate to reach out by visiting covidgw.com If you are not currently experiencing financial challenges, please consider a donation to assist others who are struggling during this crisis.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

Kemp Mill Village is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See kempmillvillage.org for more information.

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

The Week Ahead	Sunday August 9	Monday August 10	Tuesday August 11	Wednesday August 11	Thursday August 12	Friday August 13
Limited Minyanim will take place at YISE next week, advance registration and confirmation required . You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday through Friday 6:00 AM/7:00 AM/8:45 AM. Mincha and/or Maariv: Sunday - Thursday: 7:00 PM/6:45 PM (Sephardi)/7:55 PM/9:30 PM.						
Halachic Times: Earliest Talis and Tefillin: 5:25 AM, Latest Krias Shma: 9:44 AM, Earliest Mincha: 1:49 PM						

Next Shabbos

August 14 - 15, 2020 - 25 Av 5780
Parshas Re'eh/Mevorchim Hachodesh
Light Candles: Friday by 7:45
Havdalah: 8:45

Next Shabbos Shorts Deadline: Wednesday, August 12 at 12:00 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 E-Mail: office@yise.org Website: www.yise.org

Office Hours:

Monday - Thursday 9:00 AM - 5:00 PM, Friday - 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Binyamin Silver - Asst. Rabbi

Simi Franco - Office Manager

Navigating emergencies in a pandemic.

Emergency Room or not?

Much of U.S. medical care takes place at emergency rooms. COVID has changed a lot of ER guidelines. This program addresses some important issues to consider when you need care:

- **How to decide whether to go and, if you do go, what to bring**
- **The different reasons for which adults and children go to the ER**
- **How to avoid repeat ER visits by following up with your primary care physician, in-person and virtually**
- **Some halachic guidelines if you are in the ER over Shabbos or Yom Tov**

Speakers:

- Rabbi Dovid Rosenbaum, *Young Israel Shomrai Emunah*
- Dr. Eva L. Moses, *emergency medicine*
- Dr. Neil M. Siegel, *family medicine*

Sunday, August 23
10:45 – 11:45 a.m.

Zoom ID: 416 963 9000

Password: 492019

Dial-in-number: 301-715-8592

Organized by Bikur Cholim of Greater Washington and Young Israel Shomrai Emunah; and co-sponsored by Kemp Mill Synagogue, Silver Spring Jewish Center, Kehilas Ohr Hatorah of Silver Spring, South East Hebrew Congregation, and Chabad of Silver Spring.



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.

Simi & Sammy Franco wish a very happy birthday to Norma Burdett!!!

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.

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, 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 (Sunday 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 Chumash Navi Shiur for Women
- Rabbi Silver's Tuesday Evening Parsha Shiur
- Rabbi Silver's Daily Chizuk Dose on WhatsApp
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

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

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's morning and evening Tehillim/Parsha/Halacha Shiur

- **Judy & Dr. David Marwick** in memory of Mrs. Pet Perlmutter, Sarah Tovah bas Elchanon HaCohen, on the occasion of her Yahrzeit, 16 Av.

Rabbi Rosenbaum's Sunday morning Mussar Shiur

- **Leah Covell**

Rabbi Hyatt's Gemara Shiur

- **Margie & Michael Hourwitz** in honor of Rabbi Grauman and all those who attend the Gemara shiur
- **David Jaray** for a Refuah Sheleima to Rabbi Hyatt and in honor of Rabbi Grauman and all who attend his shiur.

Rabbi Rosenbaum's Tuesday/Friday morning Gemara Shiur

- **Debi & Max Rudmann** for the Refuah Sheleima of Devorah Leah bas Chaya Rivka, Chana Fayga bas Nechama Yehudis, and the other Cholim of our community.
- **Nomi & Jeremy Schnittman** in memory of Rabbi Shaya Kilimnick, ZT"l.

Rabbi Silver's Erev Shabbos Parsha Drasha

- **Nechama & Ted Goodman** L'ilui Nishmat, Reuven ben Shmuel, Z"l, Nechama's father, Robert Stark, whose first Yahrzeit is today, 17 Menachem Av.
- **Margie & Michael Hourwitz** in honor of Rabbi Rosenbaum.
- **Margie & Michael Hourwitz** in honor of Seth and Manasseh Katz.
- **Margie & Michael Hourwitz** in honor of Sahra & Yale Ginsburg for all they do on behalf of YISE.
- **Melanie & Sandy Karlin** in honor of their 35th wedding anniversary.
- **Fay Kasser** in memory of her father, Avraham ben Yitzchok Tzvi HaKohen.

Additional Tisha B'Av Shiurim Sponsor

- **Janet Rottenberg**

Likutei Divrei Torah

Gleanings of Divrei Torah
on Parashat Hashavuah
via the Internet

By Bryna & Paul Epstein of Rehovot, Israel, Dvora & Nathan Lieberster,
and Saadia & Lily Greenberg
in loving memory of Saadia, Bryna, & Dvora's great grandparents,
Aharon Reuven and Breine Bernzweig, on the 91st anniversary
of their miraculous deliverance, b'Chasdei Hashem, during the Hebron massacre
on Shabbat Parashat Eikev, 18 Menachem Av 5689 (August 24, 1929).
The text of the letter of Aharon Reuven Bernzweig describing their experiences
and deliverance may be read at: www.hebron1929.info.

Volume 26, Issue 40

Shabbat Parashat Ekev

5780 - B"H

Covenant and Conversation: R. Jonathan Sacks

The Politics of Memory - In Eikev Moses sets out a political doctrine of such wisdom that it can never become redundant or obsolete. He does it by way of a pointed contrast between the ideal to which Israel is called, and the danger with which it is faced. This is the ideal: Observe the commands of the Lord your God, walking in His ways and revering Him. For the Lord your God is bringing you into a good land – a land with streams and pools of water, with springs flowing in the valleys and hills; a land with wheat and barley, vines and fig trees, pomegranates, olive oil and honey; a land where bread will not be scarce and you will lack nothing; a land where the rocks are iron and you can dig copper out of the hills. When you have eaten and are satisfied, bless the Lord your God for the good land He has given you.

And this is the danger: Be careful that you do not forget the Lord your God, failing to observe His commands, His laws, and His decrees that I am giving you this day. Otherwise, when you eat and are satisfied, when you build fine houses and settle down, and when your herds and flocks grow large and your silver and gold increase and all you have is multiplied, then your heart will become proud and you will forget the Lord your God, who brought you out of Egypt, out of the land of slavery.... You may say to yourself, "My power and the strength of my hands have produced this wealth for me." But remember the Lord your God, for it is He who gives you the ability to produce wealth, and so confirms His covenant, which He swore to your forefathers, as it is today.

The two passages follow directly on from one another. They are linked by the phrase "when you have eaten and are satisfied," and the contrast between them is a fugue between the verbs "to remember" and "to forget."

Good things, says Moses, will happen to you. Everything, however, will depend on how you respond. Either you will eat and be satisfied and bless God, remembering that all things come from Him – or you will eat and be satisfied and forget to whom you owe all this. You will think it comes entirely from your own efforts: "My power and the strength of my hands have produced this wealth for me." Although this may seem a small difference, it will, says Moses, make all the difference. This alone will turn your future as a nation in its own land.

Moses' argument is brilliant and counter-intuitive. You may think, he says, that the hard times are behind you. You have wandered for forty years without a home. There were times when you had no water, no food. You were exposed to the elements. You were attacked by your enemies. You may think this was the test of your strength. It was not. The real challenge is not poverty but affluence, not slavery but freedom, not homelessness but home.

Many nations have been lifted to great heights when they faced difficulty and danger. They fought battles and won. They came through crises – droughts, plagues, recessions, defeats – and were toughened by them. When times are hard, people grow. They bury their differences. There is a sense of community and solidarity, of neighbours and strangers pulling together. Many people who have lived through a war know this.

The real test of a nation is not if it can survive a crisis but if it can survive the lack of a crisis. Can it stay strong during times of ease and plenty, power and prestige? That is the challenge that has defeated every civilisation known to history. Let it not, says Moses, defeat you.

Moses' foresight was little less than stunning. The pages of history are littered with the relics of nations that seemed impregnable in their day, but which eventually declined and fell and lapsed into oblivion – and always for the reason Moses prophetically foresaw. They forgot. Memories fade. People lose sight of the values they once fought for – justice, equality, independence, freedom. The nation, its early battles over, becomes strong. Some of its members grow rich. They become lax, self-indulgent, over-sophisticated, decadent. They lose their sense of social solidarity. They no longer feel it their duty to care for the poor, the weak, the marginal, the losers. They begin to feel that such wealth and position as they have is theirs by right. The bonds of fraternity and collective responsibility begin to fray. The less well-off feel an acute sense of injustice. The scene is set for either revolution or conquest. Societies succumb to external pressures when they have long been weakened by internal decay. That was the danger Moses foresaw and about which he warned.

His analysis has proved true time and again, and it has been restated by several great analysts of the human condition. In the fourteenth century, the Islamic scholar Ibn Khaldun (1332–1406) argued that when a civilisation becomes great, its elites get used to luxury and comfort, and the people as a whole lose what he called their *asabiyyah*, their social solidarity. The people then become prey to a conquering enemy, less civilised than they are but more cohesive and driven.

The Italian political philosopher Giambattista Vico (1668–1744) described a similar cycle: People, he said, "first sense what is necessary, then consider what is useful, next attend to comfort, later delight in pleasures, soon grow dissolute in luxury, and finally go mad squandering their estates." Affluence begets decadence.

In the twentieth century few said it better than Bertrand Russell in his *History of Western Philosophy*. He believed that the two great peaks of civilisation were reached in ancient Greece and Renaissance Italy, but he was honest enough to see that the very features that made them great contained the seeds of their own demise:

What had happened in the great age of Greece happened again in Renaissance Italy: traditional moral restraints disappeared, because they were seen to be associated with superstition; the liberation from

fetters made individuals energetic and creative, producing a rare fluorescence of genius; but the anarchy and treachery which inevitably resulted from the decay of morals made Italians collectively impotent, and they fell, like the Greeks, under the domination of nations less civilised than themselves but not so destitute of social cohesion.

Moses, however, did more than prophesy and warn. He also taught how the danger could be avoided, and here too his insight is as relevant now as it was then. He spoke of the vital significance of memory for the moral health of a society.

Throughout history there have been many attempts to ground ethics in universal attributes of humanity. Some, like Immanuel Kant, based it on reason. Others based it on duty. Bentham rooted it in consequences ("the greatest happiness for the greatest number"[4]). David Hume attributed it to certain basic emotions: sympathy, empathy, compassion. Adam Smith predicated it on the capacity to stand back from situations and judge them with detachment ("the impartial spectator"). Each of these has its virtues, but none has proved fail-safe.

Judaism took, and takes, a different view. The guardian of conscience is memory. Time and again the verb *zachor*, "remember," resonates through Moses' speeches in Deuteronomy:

Remember that you were slaves in Egypt... therefore the Lord your God has commanded you to observe the Shabbat day.

Remember how the Lord your God led you all the way in the desert these forty years...

Remember this and never forget how you provoked the Lord your God to anger in the desert...

Remember what the Lord your God did to Miriam along the way after you came out of Egypt.

Remember what the Amalekites did to you along the way when you came out of Egypt.

Remember the days of old, consider the years of ages past.

As Yosef Hayim Yerushalmi notes in his great treatise, *Zakhor: Jewish History and Jewish Memory*, "Only in Israel and nowhere else is the injunction to remember felt as a religious imperative to an entire people." Civilisations begin to die when they forget. Israel was commanded never to forget.

In an eloquent passage, the American scholar Jacob Neusner once wrote: Civilisation hangs suspended, from generation to generation, by the gossamer strand of memory. If only one cohort of mothers and fathers fails to convey to its children what it has learned from its parents, then the great chain of learning and wisdom snaps. If the guardians of human knowledge stumble only one time, in their fall collapses the whole edifice of knowledge and understanding.

The politics of free societies depends on the handing on of memory. That was Moses' insight, and it speaks to us with undiminished power today.

By Gilla & Harold Saltzman
on the occasion of
the fourth yearzeit of Gilla's father,
הרב טוביה בן אברהם יעקב ע"ה
(Rabbi Tobias Rothenberg) on באב טו

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<http://torah.saadia.info>

Shabbat Shalom: Rabbi Shlomo Riskin

“Not by bread alone does a human being live, but rather by that which comes forth from the Lord’s mouth does a human being live.” How does the Bible view “life,” that span of time that every individual desperately wishes to preserve and to lengthen, but which is rarely properly utilized? The sad truth is that no one is quite certain how best to use whatever time he/she may be given or to what purpose to dedicate it. How best to “spend” one’s life is the question of questions, and one who lives without asking and answering that question runs the risk of leaving this world without ever having lived.

Apparently the Almighty came to the conclusion that the newly freed Israelites were not yet ready to enter the Promised Land; they required an educational “training” period of forty years – a complete generation – in the desert no-man’s-land. They were to experience a kind of “trial by heat and by cold,” with lessons to be learned by a strange mixture of divine bounty mixed together with human uncertainty:

You shall remember the entire journey on which the Lord your God led you these forty years in the desert in order to afflict you, to test you to know that which is in your heart; will you keep His commandments or not? He will afflict you and He will make you hungry; He will provide you with the manna to eat which neither you nor your ancestors experienced previously in order to teach you that not by bread alone does a human being live but rather by that which comes forth from the Lord’s mouth does the human being live.

This major desert experience of the manna was a kind of “timeout” from the Garden of Eden punishment that “by the sweat of your brow shall you eat bread.” On the one hand, God was the beneficent Provider of food, a food which the Israelites only had to gather rather than to manufacture, with every individual receiving precisely what he needed each day; on the other hand, the Israelites had neither the discomfort nor the exhilaration which is derived from the competition, the ingenuity, the sickness unto death of failure and the dizzying satisfaction of success, which accompany the backbreaking tension-producing dedication to the market place or the agricultural farm. What was the significance of the manna? Which lesson did it convey?

The most ancient (and I believe, authentic) versions of the rabbinically accepted Aramaic translation of the biblical text, Targum Onkelos, translates the last words of the verse we have just cited: “Not by bread alone does the human being exist but rather by that which comes forth from God’s mouth does a human being live.” Targum differentiates between the bread necessary for human existence, and the word of God essential to human life. “Existence” is physical subsistence; “life” is essence, the word of God, the life of spirit, of intellect, of sensitivity, of love.

For a clearer explanation of Targum’s intent, let us study the second mishna in the seventh chapter of Tractate Shabbat, where the mishna provides us with the list of the thirty-nine prohibited physical activities on the Sabbath (melakhot). The Midrash generally assumes that the source of these prohibited activities is the list of very constructive acts involved in the building of the Tabernacle to God, the Mishkan. Whichever creative acts were involved in the construction of the Tabernacle were prohibited on the Sabbath. However, one of the prohibited activities of this mishna is “baking,” and in the construction of the Mishkan the dye extracts of the plants had to be “boiled” in order to color the fabrics used to beautify the Sanctuary. So why does the mishna list “baking” rather than “boiling”?

The Talmud explains the discrepancy by saying that the mishna wished to highlight the procedures in bread manufacture; and indeed when looking at the prohibited acts from this perspective, the entire mishna assumes a wholly different focus. First it prohibits bread manufacture, then clothing manufacture, then leather manufacture, and finally acts of building. In effect, the mishna is teaching that the search for food, clothing, and shelter – so central to physical existence and nutritional subsistence – is to be eschewed on the Sabbath day. The days of the week are for physical existence; the Sabbath is for spiritual and intellectual life! And existence and life are the two most crucial elements in our human sojourn in this world.

The truth is that animals also require food, clothing (protection from the elements), and shelter. What makes the human being uniquely human is that which goes beyond physical existence: the spiritual spark of God within him/her, the soul, the heart, and the mind of the human being, which enables him/her to think, to give, to communicate with the other, to love, to repair, and to create.

Most human beings spend their lives working for their physical existence, amassing commodities and the ultimate commodity (money), and collecting objects and things. In the desert they were freed from this pursuit, with the exception of the little time it would take to gather the manna – and no one could take more than his/her needed portion. They could spend the great majority of their time receiving – and pondering over – God’s words, God’s desire that we share with those less fortunate, God’s gift of family and friendship and community and love. The Sabbath day prohibits physical work but stresses family togetherness, Torah study, communal prayer, time-out for God, meditation, and nature walks; the Sabbath is a day of life, not mere existence!

The desert experience was a kind of eternal Sabbath, a taste of a more perfect world, when we learn to do without material extras but would hopefully begin to understand that the real purpose of human life would be to live by God’s words. And in that more perfect world, we would hopefully learn that the necessities for our existence – just as our existence itself – is fundamentally a gift from God, and that the ultimate purpose of our existence is to link ourselves to life, to God, to His will, and to His eternity. On the Sabbath, we sanctify wine, we bless the halla bread, we use the table of food as a means for songs of praise to God and words of Torah, and we link existence to essence, subsistence to God.

No wonder, then, that the Hebrew word “hayyim” (life) is always in the plural, because there can be no meaningful human life devoid of loving relationships with others. I have never met an individual on his deathbed who regrets the hours he didn’t spend in the office – but most individuals on their deathbed regret the hours they didn’t spend with family and close friends. People are always thought about for the lives they have touched and the human situations they have helped.

Rabbi Yitzhak of Berditchev once saw a person running to and fro, as if he were “chasing his own tail.” “Where and why are you running?” he asked. “I am running to make a living,” came the reply. “Just make sure that in the process, you don’t lose your life,” remarked the wise rabbi.

The Person in the Parsha: R. Tzvi Hersch Weinreb
Discipline and Suffering – As a parent, grandparent, and psychologist, I am often considered to be something of an expert on parenting and child-rearing. I have frequently been asked to review or give an opinion about any of the plethora of books on the subject of raising one’s children.

Likutei Divrei Torah

Like in any genre, there are better books and worse books in this category. What I have noticed is that many of them fail to include a chapter on one of the most important components of child rearing: discipline. With few exceptions, the most that these books contain on the subject of discipline is a chapter on “setting limits.”

In my opinion, and certainly in my experience, discipline is an essential component of all parenting and teaching relationships. And discipline is not just about “setting limits.” It is also about “setting goals.”

My reading on the subject of dealing with children, whether as a parent or as a teacher, has taught me of the importance of setting clear and achievable goals and objectives for children to reach, and then to show recognition of the achievement of those goals.

My experience as a parent myself, as a teacher for many years, and as a psychotherapist for much of my adult life, has borne out the wisdom of these two steps: Firstly, lay out the expectations that you have of the child and clearly define the nature of the task at hand. Secondly, when the child has accomplished the task, even if not totally successfully, give him or her feedback and recognition, whether in the form of a verbal compliment or a nonverbal gesture.

Discipline does not just involve “setting limits.” Indeed, saying “no” and issuing restrictive commands may not at all be what discipline is about. Rather, it involves “setting goals.” It is about extending a challenge, with the implicit confidence that sends that child the message, “You can do it!” It is not synonymous with punishment. It is synonymous with learning and personal growth.

And this is what I think is meant by the passage in Parshat Ekev, “Bear in mind that the Lord your God disciplines you just as a man disciplines his son.”

The Torah has much to say, even if the parenting books don’t, about discipline. It takes for granted that parents will discipline their children, and that teachers will discipline their students. After all, that is why students are called disciples.

The Torah insists that the Almighty, too, disciplines us. And He does so in much the same way as successful parents do. He sets clear expectations for us, and He shows us His favor when we meet those expectations and His disfavor when we fail to do so. The Lord really is a Father in this sense.

It is no wonder then, that the book of Proverbs cautions us to “heed the discipline of your father, and do not forsake the instruction of your mother.” Notice: first discipline, and then instruction. First “mussar,” and Torah only afterwards.

There is an even deeper message in the word that the Torah uses for discipline. The root “YSR” is the root of both “discipline” and “suffering.”

Judaism teaches us that there is a meaning to our suffering. Sometimes that meaning is obvious to us; more typically though, the meaning eludes us, and we desperately search for it.

But one thing is clear. We learn through discipline, and we also learn through suffering.

The words of Victor Frankl, the psychologist and Auschwitz survivor are very instructive here: “... On the biological plane, as we know, pain is a meaningful watcher and warder. In the psycho-spiritual realm it has a similar function. Suffering is intended to guard man from apathy, from psychic rigor mortis. As long as we suffer we remain psychically alive. In fact, we mature in suffering, grow because of it – it makes us richer and stronger.”

It is through the processes of discipline and suffering that we develop and are transformed. Both processes are painful, sometimes profoundly so. But through both, we widen our horizons, enhance our spirits, and attain a deeper understanding of our life’s purpose... [excerpted]

Many verses in this week's *Parashah* list the praises of *Eretz Yisrael*. Among other things, our *Parashah* (11:12) describes *Eretz Yisrael* as "a Land that Hashem, your *Elokim*, seeks out; the eyes of Hashem, your *Elokim*, are always upon it, from the beginning of the year to year's end." R' David Cohen *shlita* (*Rosh Yeshiva* of the Chevron Yeshiva in Yerushalayim) writes, based on the writings of R' Yitzchak Isaac Chaver *z"l* (1789-1852; rabbi of Suwalk, Lithuania), that this verse is explaining why *Eretz Yisrael* is the appropriate land for the Jewish People. He writes:

There is a fundamental difference between the seven commandments given to the Noachide nations and the 613 *Mitzvot* given to the Jewish People. The Noachide laws are meant to ensure that societies will be orderly and stable, but their observance or non-observance has no impact in the spiritual realms. Not so the 613 *Mitzvot*! Whether or not we observe the *Mitzvot* has profound spiritual effects, for it determines how Hashem will direct His *Hashgachah Pratit* / Divine Providence. *Hashgachah Pratit* means that Hashem responds to our actions, good or bad, and that Creation itself reacts positively or negatively to what we do, thus assisting us to perform *Mitzvot* in the future or hindering our efforts to do so. *Eretz Yisrael*, the Land which "the eyes of Hashem are always upon," a Land where the laws of nature hold less sway than in the rest of the world, is the place most suited to *Hashgachah Pratit*. (*Mizmor L'David* Vol. I p.159-160)

Elsewhere in the Torah . . .

Rabbi Yehuda said that [the Sage] Shmuel said: When King Shlomo established the requirement for an *Eruv* and the requirement of *Netilat Yadayim*, a *Bat Kol* / Heavenly voice proclaimed (in the words of *Mishlei* 23:15), "My son, when your heart becomes wise, then My heart, too, will rejoice," and (*Mishlei* 27:11), "Grow wise and gladden My heart, then I will have an answer for those who seek to humiliate me." (*Eruvin* 21b)

Rashi z"l explains: According to Torah law, one may carry directly from his private domain to his neighbor's private domain [for example, from one enclosed yard to another, through a passage between them]. However, King Shlomo prohibited such carrying without establishing an "*Eruv*" [see below]. Also, King Shlomo decreed that we "wash for bread" as a reminder of the need to purify oneself before eating sanctified foods.

R' Moshe Zuriel *shlita* (Bnei Brak, Israel; former *Mashgiach Ruchani* of Yeshivat Sha'alvim) writes: King Shlomo prohibited carrying between two private domains without an *Eruv*, i.e., setting aside a portion of bread before *Shabbat* to be shared by the two households, effectively making them into one. This decree promotes love and unity between neighbors, and decreases division. For example, the *Talmud Yerushalmi* (*Eruvin* 7:9) relates that one family had its child deliver its contribution of bread for the *Eruv*, and the loving reception that he received from the woman next door caused a long feud to be ended. This is why the *Gemara* relates this decree to a verse that speaks of the heart being wise--because the decree promotes the heart, i.e., feelings of love, over other aspects of man.

King Shlomo's other decree has a different effect: *Prishut* / distancing a person from physical pleasures by causing him to pause and think about his obligations before eating. Thus, as alluded to by the second quoted verse from *Mishlei*, King Shlomo showed that he was not overly attached to physical gratification, and he silenced his detractors, who misunderstood his motives for marrying many wives.

(*Lekket Me'Hegiyonei Ha'Torah*)

(The foregoing is presented in honor of the Daf Ha'yomi program beginning Tractate *Eruvin* this coming Tuesday, August 11)

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"And you may say in your heart, 'My strength and the might of my hand made me all this wealth!' Then you shall remember *Hashem*, your *Elokim*, for it is He Who gives you strength to make wealth . . ." (8:17-18)

R' Yitzchak Arieli z"l (1896-1974; *Mashgiach* of Yeshivat Merkaz Harav; author of *Enayim La'mishpat*) writes: Believing in one's own strength and might is the essence of idolatry, the opposite of *Emunah* / faith. This is why Avraham Avinu, who fought his whole adult life against idolatry, refused to take the booty of his war against the Four Kings, saying (*Bereishit* 14:23), "So you shall not say, 'It is I who made Avram rich'." This is the meaning, also, of (*Devarim* 31:29), "if you do what is evil in the eyes of *Hashem*, angering Him through your work of your hands," i.e., by placing your faith in the work of your hands.

R' Arieli continues: The antidote to such a belief is *Shabbat*, the day when "the work of our hands" is completely absent, when we glorify the work of Hashem's hands. This is why *Shabbat* is referred to as the source of *Emunah*.

(*Haggadah Shel Pesach Shirat Ha'geulah* p.17)

"For if you observe this entire commandment that I command you, to perform it, to love *Hashem*, your *Elokim*, to walk in all His ways, and to cling to Him." (11:22)

R' Yehuda Ashlag z"l (1885-1954; Poland and *Eretz Yisrael*; known as the "*Ba'al Ha'sulam*") writes: It is well known that the ultimate goal of studying Torah and performing *Mitzvot* is *D'veikut* / clinging to *Hashem*. But, what exactly does this mean? After all, we cannot even imagine *Hashem*! Our Sages themselves asked this question, saying [see *Midrash Sifrei* and *Sotah* 14a]: "Is it then possible to cling to Him? Is He not 'a consuming fire' (in the words of *Devarim* 4:24)?" And they answered: "It means: 'Cling to His attributes: As He is merciful, so you shall be merciful; As He bestows loving-kindness, so you shall bestow loving-kindness'."

However, writes R' Ashlag, this requires explanation. Why did our Sages give our verse a non-literal interpretation? If the Torah had meant, "Cling to His attributes," it could have said that. But, it did not; rather, it said, "Cling to Him!"

The correct understanding, R' Ashlag explains, is as follows: Physical objects take up space. Therefore, when we speak of physical objects "clinging" to each other, we mean that they are close to each other physically. But, spiritual things do not take up space, so *D'veikut* cannot refer to physical proximity. Rather, it indicates that there is some commonality between the two things that we describe as "clinging" to each other. When they lose that commonality, we say they are "distant" or "separated" from each other—no differently than if they were two pieces of a physical log that have been separated from each other by an ax. In this vein, when two people hate each other, we say they are "distant" even when they are standing next to each other. And, when two people love each other, they are "close," no matter how distant they may be physically.

In light of this, R' Ashlag concludes, we understand the words of our Sages: Our verse cannot be understood literally, because *Hashem* is not a physical being. How then can one achieve *D'veikut* with *Hashem*? By imitating His attributes, thus developing a commonality with *Hashem* that causes a person to be "close" to Him.

(*Matan Torah: Ma'amar Le'siyum Ha'Zohar*)

"This will be the reward when you listen to these *Mishpatim* / ordinances . . ." (7:12)

R' Yechiel Michel Ha'Levi Epstein z"l (1829-1908; rabbi of Novardok, Belarus) writes: Even in the realm of *Mishpatim* / laws that seem logical to us and which we would have thought of on our own if G-d had not commanded us to observe them (also known as "*Mitzvot Sichliyot*" / "commandments of the intellect"), a Jew should have in mind that he is listening to (i.e., obeying) *Hashem*, not that he is doing what is logical or reasonable. Nevertheless, R' Epstein continues, it is undeniable that the Jewish People's holiness is highlighted more by our observance of those *Mitzvot* that we would not have thought of on our own (known as "*Mitzvot Shim'iyot*" / "commandments that we heard").

For this reason, R' Epstein explains, we do not recite *Berachot* before performing *Mitzvot Sichliyot*. Since gentiles perform such logical deeds as well—for example, eating a feast on the Sabbath or a festival—these *Mitzvot* do not demonstrate that "He has sanctified us with His commandments," as the formula for *Berachot* on *Mitzvot* says.

(*Aruch Ha'shulchan: Choshen Mishpat* 427:10)



"Not by bread alone does *Adam* / man live, rather by everything that emanates from the mouth of *Hashem* does man live." (8:3)

R' David Tevel Rubin z"l (1792-1861; rabbi of Minsk, Belarus) explains: The word "*Adam*" refers to the soul, not to the body, which is called "*B'sar Adam*" / "the flesh of man" (see *Shmot* 30:32). Our verse is teaching that the soul, which is spiritual, is not sustained by physical bread, but rather by the spiritual "nutrients" that emanate from the mouth of *Hashem* and are implanted into the bread (and other food). How, then, does one extract food's spiritual nutrients? By reciting *Berachot* on, and performing other *Mitzvot* using, the food.

(*Derashot Bet David* 3:13)

R' Chaim of Volozhin z"l (Belarus; 1749-1821; teacher of the above-mentioned R' Rubin) explains: What "emanates from the mouth of *Hashem*" refers to the utterances with which *Hashem* created the world and with which He constantly wills it to exist. Without His constant Will, even the physical bread would not continue to exist. This is the idea conveyed, as well, by the *Midrash* that teaches: "There is no blade of grass on earth that does not have a force in Heaven commanding it to grow."

Before Adam's sin, continues R' Chaim, he was sustained solely by the spirituality in his food. This is the meaning of the *Gemara* (*Sanhedrin* 59b) that says, "Angels would roast meat for Adam." Ideally, man would not be sustained by physical bread at all, only by the "word of *Hashem*." After Adam's sin, however, we need both.

(*Ruach Chaim* 3:3)

ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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ISRAEL OFFERS AID TO LEBANON AFTER BLAST THAT KILLS AT LEAST 67 (YNet 8/4/20)

Israel has offered humanitarian assistance to Lebanon after a massive explosion rocked its capital Beirut on Tuesday, Israeli Defence Minister Benny Gantz said.

The blast killed at least 67 people, flattening much of the port, damaging buildings across the capital and sending a giant mushroom cloud into the sky. Some 2,700 were injured, with bodies buried in the rubble, officials said. The sudden devastation overwhelmed a country already struggling with both the coronavirus pandemic and an economic crisis.

"Israel has approached Lebanon through international security and diplomatic channels and has offered the Lebanese government medical and humanitarian assistance," a written statement from Gantz and Foreign Minister Gabi Ashkenazi said.

According to Israeli officials, the offer was made through the United Nations Interim Force in Lebanon, UN and France. Israel is said to have offered medical supplies and an option of treating some of the wounded, including UNIFIL workers, in Israeli hospitals.

The incident comes during tension between Lebanese terror group Hezbollah and Israel. Senior Israeli officials said following the incident the country is not connected to the blast.

The cause of the blast, which sparked fires, overturned cars and blew out windows and doors, was not immediately known. Abbas Ibrahim, chief of Lebanese General Security, said it might have been caused by highly explosive material that was confiscated from a ship some time ago and stored at the port. Channel LBC said the material was sodium nitrate.

TLV MUNICIPALITY GETS BACKLASH OVER PLANS TO LIGHT UP WITH LEBANESE FLAG (JPost 8/5/20)

Following the massive explosion that shook Lebanon's capital on Tuesday, killing over 100 people and injuring nearly 4,000, Tel Aviv Mayor Ron Huldai announced on Wednesday that the Tel Aviv Municipality would be lit up with the Lebanese flag as an act of solidarity with the Lebanese people.

Huldai wrote the message on Twitter, stating that "Tonight, we will be lighting up the Municipality with the Lebanese flag. Humanity comes before any conflict, and our hearts are with the people of Lebanon following the terrible disaster that has fallen upon them."

While Israel has offered humanitarian aid to Lebanon, some felt like Huldai's suggestion was one step too far.

Yair Netanyahu, 29, son of Prime Minister Benjamin Netanyahu, attacked Huldai on Twitter, while referring to an Israeli law from 2018 that defines acts of raising flags of enemy entities in public domains as a criminal activity.

"This is absolutely crazy. Lebanon is officially considered an enemy state. According to the law, raising an enemy flag is a criminal act!," Yair wrote.

Jerusalem Affairs and Heritage Minister Rafi Peretz also criticized Huldai, pointing at the inherent connection between the State of Lebanon and the terror organization Hezbollah.

"We can and should provide humanitarian assistance to citizens injured in Lebanon, but waving the flag of an enemy state in the heart of Tel Aviv is moral confusion. Lebanon has allowed Hezbollah to get stronger and even allows Iran's terror activity on its land," Peretz said.

The criticism and voiced concerns, however, did not stop Huldai and the Tel Aviv municipality from implementing the initiative, and on Wednesday evening the building lit up the city with the colors of the Lebanese flag.

Huldai's suggestion came after both the Burj Khalifa skyscraper in Dubai and the Great Pyramids of Giza in Egypt were lit up with the Lebanese flag in a show of solidarity over Tuesday's deadly explosion in Beirut.

In 2016, the Tel Aviv Municipality projected the colors of the LGBT pride flag on its building as an act of solidarity with the LGBT global community, following the Orlando massacre that killed 50 people in a nightclub associated with the LGBT community. In other occasions, the municipality building was lit up with the flags of Egypt (2017) and Sri Lanka (2019,) following terrorist attacks that claimed the lives of dozens of people.

LABOR LEADER SEEKS HAREDI MKS SUPPORT FOR PRESIDENTIAL RUN (Israel Hayom 8/3/20)

Lawmakers from ultra-Orthodox parties Shas and United Torah Judaism told Israel Radio Monday that Labor party leader Amir Peretz has been seeking their support for a potential presidential run next year.

Peretz has often said he would vie for the presidency as President Reuven Rivlin's seven-year term draws to an end, in June 2021.

According to the report, Agency Chairman Isaac Herzog, the son of Israel's sixth President Chaim Herzog, is also mulling a presidential run next year.

CORONAVIRUS CZAR APPROVES ENTRY OF 17,000 STUDENTS IN COMING MONTHS (Ha'aretz 8/4/20)

Coronavirus czar Ronni Gamzu has approved the entry of 17,000 university and yeshiva students into the country, most of them foreign, in the coming months. According to numbers presented in a Sunday meeting to discuss the issue, the thousands of students, mostly from the U.S., include some 12,000 yeshiva students.

The also include 5,000 participants in Masa programs, 2,000 university students, 1,500 students at private institutions, and 500 participants in a program to help foreign students receive an Israeli matriculation certificate. Gamzu said that students will only be allowed in institutions that commit to

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ensuring that incoming students quarantine in capsules of up to six people and are administered coronavirus tests during the period of isolation. As most of the students are not Israeli, they faced the possibility of not being allowed to enter the country after the civil aviation authority told airlines that it was forbidden to allow non-residents to enter until September. Following enormous pressure on the government placed recently by ultra-Orthodox political party heads calling for allowing yeshiva students to arrive, Interior Minister Arye Dery and Health Minister Yuli Edelstein approved their arrival, which has now also been approved by Gamzu.

JEWISH MARRIAGE ON THE WANE IN THE JEWISH STATE AHEAD OF TU B'AV (JPost 8/4/20)

The number of marriages conducted through the Chief Rabbinate continues to fall, as does the actual rate of marriage among the Jewish population, despite the expanding size of that Jewish population, figures released by the Central Bureau of Statistics ahead of the Tu Be'av holiday have revealed.

Critics of the Chief Rabbinate ascribed the decreases, which reflect a trend of over a decade, to the organization's stringent approach to all aspects of marriage registration and the wedding ceremony itself. All marriages in Israel must be conducted in the established religious institutions, although civil marriages performed abroad are recognized by the state.

According to the new statistics, there were 34,473 Jewish weddings carried out by the Chief Rabbinate in 2018, down from 39,446 in 2013, a decrease of 12% in five years. Additionally, the rate of marriage in 2018 among the Jewish population was 5.2 marriage registrations per 1,000 Jewish citizens, compared to 6.8 per thousand Jewish citizens 10 years earlier in 2008, a sharp decrease of 23% over a decade.

There has also been a sharp increase in the numbers of Israeli couples not marrying at all but instead living together in common law marriages.

In 2008, the rate of common law unions in the Jewish community was 4 per 1,000 citizens, which rose to 6.3 in 1,000 in 2018, the CBS report said, an increase of 58% over a decade.

The number of Israelis marrying abroad is also increasing, with 8,939 couples marrying abroad in 2013 compared to 9,021 couples in 2018, an increase of 0.9%.

Director of the religious pluralism organization Hiddush, Rabbi Uri Regev, said that "ironically" the new figures demonstrated that the Chief Rabbinate was causing a reduction in the number of Jewish marriages in Israel and was "undermining the institution of family in the Jewish community," through its policies.

Regev said that if politicians wanted to "truly represent the public, you would legislate for free choice in marriage now."

The Ne'emanai Torah Va'Avodah religious-Zionist organization said the state was forcing couples to either marry abroad or not marry at all, due to the absence of legal recognition for marriages in Israel outside of the Chief Rabbinate.

"The lack of choice is bringing about loathing for the institution of Jewish marriage," said the group, saying that legislating for marriage alternatives outside of the Chief Rabbinate would strengthen the idea of marriage in general.

AUSTRIA TO ALLOW THOUSANDS OF ISRAELIS TO RECEIVE CITIZENSHIP (YNet 8/2/20)

Tens of thousands of Israelis, whose relatives fled Austria due to Nazi persecution, from next month will now be able to obtain Austrian citizenship free of charge.

Austria Ambassador to Israel Hannah Liko, confirmed the news on Sunday, adding the service will be free of charge.

On September 19, 2019, the Austrian parliament unanimously approved an amendment to the Citizenship Law, which allows Holocaust survivors and their descendants to obtain Austrian citizenship without relinquishing their

current one.

The amendment is part of an effort by the Austrian government and Chancellor Sebastian Kurz to reconcile with those who had suffered under the country's Nazi regime from 1938 until the end of World War II in 1945.

Previously, only the survivors themselves were entitled to receive the citizenship. Furthermore, citizenship was offered only to those who left Austria before 1945.

Now, the law applies to anyone who was a citizen of the Austro-Hungarian Empire, or lived in Austria before March 12, 1938, the date the Third Reich annexed the country.

Israelis interested in an Austrian citizenship can start the process by answering an online questionnaire on the website of the Austrian Embassy in Israel.

Applicants will receive detailed instructions for the documents they must submit to the Austrian embassy in Israel starting September 1.

The documents can be filled and submitted via the embassy's website, while appointments to fill in and submit declarations can be made by phone or online until the end of August.

Ambassador Liko stressed that no legal consultation was required in order to complete the process.

There are currently about 8,000 Israeli citizens with Austrian passports. The Austrian Embassy emphasizes that there is no assessment of how many Israelis will be able to obtain an Austrian citizenship under the new amendment.

So far, at least 1,500 Israelis have contacted the embassy and expressed interest in filling out the declaration in order to receive an Austrian passport.

GOV'T APPROVES \$75M. BID FOR MAJOR STAKE IN EL AL TO US MILLIONAIRE'S SON (JPost 8/5/20)

Eli Rozenberg, the son of millionaire US businessman Kenny Rozenberg, is closer to acquiring a large stake in El Al Airlines.

Israel's Government Companies Authority agreed to support Rozenberg's \$75 million bid for a 44.9% controlling stake in the country's flagship airline, which has been laid low by the coronavirus pandemic, the Israeli business daily Globes reported.

Now El Al must decide whether to accept the offer or take a government bailout package that would include a government-backed loan and a stock offering on the Tel Aviv Stock Exchange. Under the bailout, the state would retain a 61 percent stake in the airline, leading again to its nationalization. The airline was privatized in 2004.

Rozenberg, 30, is a resident of Israel and an Israeli citizen. His father, who lives in New York, owns the Centers Health Care, a national chain of nursing homes and affiliated services in the United States.

END OF AN ERA: JERUSALEM TO REMOVE ALL REMAINING PUBLIC PHONES (JPost 8/5/20)

In the '60s, '70s and '80s, children would not move out of the house without a token tied to one of the laces of their sneaker – in case of emergency where they would have to call their parents from a pay phone.

In the '90s, the kids were already progressing to a calling card, a telecard, and by the time the cellphones arrived, they tragically left all the public phones out-of-use.

Except for the people who don't have cellphones, yet.

In 2020 in Jerusalem, it seems to be the end of the era of public telephones. The municipality intends to remove the 360 public phones that still remain in the city. The removal of the public phones, which are currently considered as a nuisance in the public space, will begin in the coming days, Kol Ha'ir reported.

The Jerusalem Municipality recently announced that "following a meeting together with the Jerusalem Mayor Moshe Lion and Bezeq CEO Dudu Mizrahi, they decided that all public phones in the city will be removed

immediately. In the coming days, the municipality will begin removing them from the public space."

Lion declared "The removal of public telephones is another part of the plan to improve the city's surface. Unmaintained telephones have become a nuisance that has no real need. This is the end of an era."

KINNERET'S AUGUST WATER LEVEL HIGHEST IN 27 YEARS (Arutz-7 8/4/20)

The Kinneret's (Sea of Galilee) water level at the beginning of August is the highest since August 1993, Israel's Water Authority reported.

The Kinneret currently stands at -209.39, and 59 centimeters below the upper red line signaling that the lake is full. It has lost 25 centimeters since last month.

At the beginning of August 1993, it measured at -209.01 below sea level.

Israel Hayom noted that the Dead Sea's level was -434.72, after dropping 13 centimeters since last month and 55 centimeters since the beginning of the hydrological year. During the same period last year, the Dead Sea dropped 16 centimeters during July.

In April, the Kinneret came within 20 centimeters of maximum capacity, and there was talk of opening the Degania Dam.

A MYSTERY FOR TISHA B'AV (Israel Hayom 7/29/20)

Time and forgotten history have limited what is known about the secret of the "Cave," an ancient synagogue beneath the Temple Mount that was used by the Jews of Jerusalem. Still, scraps of information, crumbling historical documents, and existing research are gradually shedding light on one of the more intriguing mysteries in Jerusalem.

The only part of the synagogue's story about which there is consensus took place in the first half of the Hebrew month of Av in the year 1099, when Jerusalem fell to the Crusaders. Jews and Muslims fought shoulder-to-shoulder for the city, but were eventually defeated, and the Crusaders slaughtered the residents of Jerusalem. Until the Holocaust, rabbis noted the killings as one of the worst disasters to befall the Jewish people since the destruction of the Second Temple. Lamentations written to commemorate the violence were added to the Lamentations read on Tisha B'Av.

"All the defenders fled along the walls of the city, and the Crusaders pursued them and killed them, cutting them down the entire way to Solomon's Temple," wrote one anonymous Crusader.

"There, a slaughter took place until our people were wading ankle-deep through the blood of the enemies," he continued.

According to Gilo of Paris, a 12th-century poet, the Jews took the lead in defending Jerusalem and were the last to fall. Muslim historian Ibn al-Qalanisi says that the Jews of the city fled to the Cave Synagogue, where the Crusaders burned them alive, a story corroborated by the 12th-century Arab writer Sibṭ Ibn al-Jawzi: "The slaughter in the city was terrible. They gathered the Jews in their synagogue, and then set it on fire."

Historian Joshua Prawer says that nothing comparable had been perpetrated against the Jews since the Emperor Titus besieged the city.

"When all hope was lost, the Jews shut themselves in the synagogue and waited for help from Heaven ... the Crusaders burned the synagogues, with the Jews who fled inside, and they called out to God," he wrote.

The most famous of these synagogues was the "Cave."

Archaeologist Dan Bahat, who excavated and researched the Western Wall tunnels, thinks that he has discovered the location of the Cave Synagogue.

He believes that it lies "in the area of Warren's Gate," underground, which is why it is known as the "Cave." Warren's Gate is named after the English researcher Sir Charles Warren (1840-1927) and is one of four gates that in the Second Temple Era led from the Western Wall to the Temple Mount. In the past, it opened to a tunnel that was dug eastward under the Mount and ended in stairs leading up to the Temple Mount plaza.

Bahat thinks that in the Early Muslim Period (638-1099), the Jews of Jerusalem established their main synagogue near the gate because of its proximity to where they believed the Holiest of Holies was located beneath the Dome of the Rock.

"For hundreds of years, it was the center of Jewish life in Jerusalem, but the Crusaders, who conquered Jerusalem in 1099, wiped out the city's Jewish community, blocked off the gate, and turned the synagogue into a cistern. That cistern is known in scientific literature as Cistern 30, one of a list of 38 on the Temple Mount."

Bahat bases his statements mainly on a series of documents from the Cairo Geniza that were discovered about 120 years ago in the attic of the ancient Ben Ezra Synagogue in Cairo, along with a trove of old manuscripts, including some rare writings by Maimonides.

The documents relevant to the story of the "cave" are a series of papers from the 11th century CE that reference "the cave" and "the cave gate." Some of them document a request from the Jews of Jerusalem, that the Jews of Egypt provide them with money to refurbish the Cave Synagogue, which was destroyed in a major earthquake in 1033.

"The documents show that Warren's Gate could fit the data about the location of the 'Cave,'" Bahat says.

"It sits at the point closest to the Holiest of Holies outside the Temple Mount, and the size of the area of the gate – about six meters by 30 [20 feet by 100 feet] – would allow a relatively large crowd to gather. When we checked the gate during the excavations of the Western Wall tunnels, it turned out that it dated from the time of the Second Temple. The threshold was put down by Herod, and the assumption is that its lintel was also from Herodian times, in the style of the Temple Mount gates from the same period – a straight lintel from a single stone. But at the top of Warren's Gate, there is a carved arch. Carving like that exists on one of the southern gates to the Temple Mount, which was built or refurbished in the 11th century. So it's reasonable to conclude that although the base of Warren's Gate is from the time of Herod, the lintel is from the 11th century, and was created or fixed 1,000 years later," the archaeologist explains.

Moreover, Bahat notes, to the north of the Warren Gate a 35-meter (115-foot) section of the Western Wall that was also rebuilt in the 11th century. He says that where that section ends, the Herodian construction that characterizes the wall as a whole continues.

"These archaeological facts fit the references to rebuilding the 'Cave' and dozens of meters of the wall to its north after the 1033 earthquake that appear in documents from the Cairo Geniza," he says.

There are also the findings that Bahat and his colleagues have unearthed at the Warren Gate and in the Western Wall tunnels over the years, which also align with historical references in the Cairo Geniza documents.

"After the Second Temple was destroyed, the Romans and then the Christians forbade Jews to visit the Temple Mount. Conditions changed only when the Arabs conquered Jerusalem. At first, they allowed Jews to return to the Mount, but they quickly forbade it and allowed them to pray only at the gates. My guess is that in the time of [Caliph] Sulayman ibn Abd al-Malik, around the year 716, the Jews were given an opportunity to choose one of the gates as a place to pray. They opted for Warren's Gate ... which at the time was still open to the Mount and closed only after the Crusader Era."

The historian Professor Elchanan Reiner agrees that Warren's Gate was the site of the Cave Synagogue, but the late Professor Ben-Zion Dinur disagreed, and believed that the synagogue lay farther south, near the Chain Gate.

The story of the Cave Synagogue is pertinent today, and not only because it was ruined in the month of Av, which began on July 22. First, the fact that Jews prayed to the east of the Western Wall, within the Temple Mount (if underground) has implications on Jewish law when it comes to whether Jews may or may not enter the compound now. Second, it could prove that Jews have been praying both as individuals and as a group at various places along

the 488 meters [1,600 feet] of the Western Wall for over 1,000 years, and not only where today's prayer plaza stands.

A message from the Cairo Geniza documents, sent in 1035 by Shlomo Ben Yehuda, head of the Jerusalem yeshiva, to one Rabbi Ephraim in Cairo, asks for help in rebuilding the "cave," which had collapsed in the earthquake two years earlier.

Moshe Gil, one of the most important researchers in the field of Jewish history in the first centuries of Islamic expansion, also thought that the message referred to an underground cave at the Temple Mount and functioned as the main synagogue for Jerusalem. It's possible that the Cairo Geniza contains more documents that could solve the question of the "cave" once and for all.

ISRAEL'S BUDGET SHAM (Editorial, Ha'aretz 8/4/20)

Prime Minister Benjamin Netanyahu is lying to the public when he attributes his insistence on a one-year state budget to economic considerations. His steps are dictated not by the desire to solve the economic crisis, but rather by the desire to dissolve the government. For him, the budget is the only escape hatch from his promise to rotate the premiership with Benny Gantz. He is refusing to sign off on a two-year budget in order to break that promise. Netanyahu is not sacrificing the government in order to save the economy, he is sacrificing the economy in order to remain in power.

A member of his inner circle who weighed in recently on the budget crisis said that Gantz was "playing poker without cards." It would be more accurate to say that Netanyahu is gambling with money he doesn't have. The multinational credit rating agencies have not yet cut Israel's rating. They did not respond to the failure to push through a budget over the course of three election cycles, trusting the promises that the new government would approve the budget and that the only exceptions would be those necessitated by the coronavirus pandemic.

It now turns out that these were false promises: Netanyahu's Israel is fleeing from a budget and searching for an additional election adventure. It is breaking all of the budget guidelines and apportioning money in a populist manner. The loss of trust in Israel's promises could cost it a reduction in its credit rating.

Netanyahu claimed Monday that a two-year budget "is the exact opposite of what we need to do." He even warned that it would lead to funding cuts, at a time when he wants "to keep the money flowing to citizens." Contrary to Netanyahu's demagoguery, Israel is not at a junction where it must choose between a one-year or a two-year budget, since 2020 is nearing its end. More than a dozen senior economists signed an open letter last week calling on the government to pass a budget for 2020-21. Its signatories included Elhanan Helpman, who was awarded an Israel Prize in economics, and former Bank of Israel governor Jacob Frenkel. Finance Ministry accountant general Rony Hizkiyahu announced last week that he is stepping down early as an act of protest.

After he dragged the country through three elections in a bid to avoid prosecution and managed to break the political deadlock by forming a fictitious unity government, Netanyahu is now getting ready for a fourth round in order to avoid ceding the premiership to Gantz as their agreement stipulates. Without shame, he brazenly breaks the agreement, stealing time in power as a temporary prime minister. Netanyahu is acting contrary to his own economic logic, contrary to the advice of economic experts and now he is also jeopardizing Israel's credit rating. But what does Israel's future matter to a person whose only concern is his own survival.

ISRAEL MUST REMAIN OPEN TO ALL DIASPORA JEWS, NOT JUST STUDENTS (Editorial, JPost 8/5/20)

This week's decision by Prof. Ronni Gamzu, Israel's coronavirus czar – to approve the entry of some 17,000 foreign students into the country – is a controversial but welcome development. Gamzu signed off on the decision

Monday, stressing that the students would have to adhere to strict coronavirus regulations, including a 14-day quarantine period and attendance at educational institutions approved by the Health Ministry.

"Prof. Gamzu stressed that in this complicated period there needs to be a balance between safeguarding public health and safeguarding the values of the country and the connection with world Jewry," a Health Ministry statement read, warning that students violating quarantine would be deported.

Gamzu told Army Radio that if a decision is made to have students learn in capsules, inspectors will make sure they adhere to the rules. He said this applied to university students, as much as yeshiva students. "Any institution that disrespects the restrictions will be closed, and anybody who disrespects the restrictions will be deported," Gamzu said.

According to the Health Ministry statement, some 2,000 university students, 12,000 yeshiva students, 5,000 participants in Masa programs, 500 high school exchange students on the Naale program and 1,500 people at private institutions will be permitted to enter Israel for their respective programs.

Most yeshiva programs are due to begin at the end of August, while university and other programs start in September or October. Although the Health Ministry figures add up to more than 17,000, and it's not clear how many of them are gap-year students or youngsters doing pre-army programs, the principle remains entirely just and defensible. Israel is a Jewish state, and as such cannot turn away Jewish students – as long as it does all it can to protect them. There is no reason that they shouldn't be as safe here – if not safer – as they are in any of their home countries, including the US and UK.

As Interior Minister Arye Deri pointed out, Israel should not turn away Jews under any circumstances, and that includes the COVID-19 pandemic.

"The State of Israel is the national home of all the Jews in the world," Deri told Channel 12. "A mother does not tell her children that she doesn't have the strength to host them."

But not everyone was happy with Gamzu's decision, to put it mildly. Opposition Knesset members, headed by Yisrael Beytenu's Avigdor Liberman, warned that the move could import new infections into Israel and put additional strains on the country's healthcare system. They also said that the country will pay a "heavy price" for allowing students in at a time when most non-Israelis are barred from visiting.

"With all of Professor Gamzu's diplomatic efforts, this is a failure in decision making," Liberman insisted. "This is a wrong decision and we will pay a heavy price for it."

Former Mossad director Danny Yatom urged that Israel prevent the entry of the students, saying "this is not the time" and it "will burden the testing system and endanger hundreds of thousands of Israelis."

Others claimed that Israel was allowing the students in for economic reasons, after the business newspaper Calcalist reported that the cancelation of trips for Jewish youths and young adults would cost the Israeli economy about \$200 million.

But perhaps the most salient opposition came from MK Merav Michaeli (Labor), a member of the coalition who frequently votes against the government. She appealed to the Interior Ministry against Gamzu's decision, demanding an explanation for the "serious discrimination" against family members of Israeli citizens who have been denied entry into the country for months as a result of the pandemic.

"It was announced today that it's been decided to approve the entry of 17,000 yeshiva pupils and students who aren't Israeli citizens, while relatives of Israeli citizens have been refused entry for many months," Michaeli tweeted. "I would like to ask: 1. In what world? 2. Why are yeshiva students and students allowed over relatives of Israeli citizens?"

Michaeli has a point. If the government is allowing foreign students in, then surely it should also allow the entry of family members of Israeli citizens.

Israel must find a way to leave its doors open to new immigrants, relatives of Israeli citizens and visiting students. This is at the very heart of the Jewish state, and is key to its vital relationship with Diaspora Jewry.

test



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

Moshe continues to exhort the people to keep the *mitzvos* and avoid the temptations that would surround them in their new home. This would bring them blessing and protect them in the Land. Among Moshe's pleas, he tells the nation that G-d "does not show favor, nor does He accept bribes." It is difficult to understand the necessity for stating something so obvious. How could someone possibly think that he could bribe G-d?

Possibly, Moshe is addressing the following attitude. One might think that, because he is punctilious in the observance of the commandments between man and G-d, he is absolved from concerning himself with the welfare of his friends and neighbors. After all, he is constantly engaged in Divine service, fulfilling the *mitzvos* with the utmost care and devotion.

Conversely, another, who is engaged in great acts of kindness, or undertaking communal responsibilities, might think that he is pardoned from the *mitzvos* between man and G-d. He is caring for G-d's very children - certainly it is of little concern if he cuts some corners in the observance of Shabbos or Kashrus.

To this the Torah says that G-d does not accept "bribes." The *mitzvos* are not a list of do's and don'ts to be bartered and traded. Rather, G-d, in His infinite wisdom, gave us the *mitzvos*, each one of which is necessary and imperative for our fulfillment - both individually and collectively. Only when we fully embrace the Torah do we merit to truly be G-d's "children."

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

"Go up and take possession of the land that I gave you." (9, 23)

Why did Moshe wish to enter Eretz Yisroel? Did he wish to eat its fruit or benefit from its physical bounty? No. He wished to fulfill the many mitzvos that one can only fulfill in Eretz Yisroel. (Sotah 14a)

The Rambam and Ramban (Sefer Hamitzvos, in Additions to Positive Mitzvos 4) argue whether there is a separate mitzvah to live in Eretz Yisroel, or if it is part of the mitzvah of performing the mitzvos that can only be performed in Eretz Yisroel.

According to the Ramban, who is of the opinion that there is a separate mitzvah to live in Eretz Yisroel, why wasn't it listed as the reason why Moshe wanted to enter Eretz Yisroel?

Parsha Riddle

One should place all ten fingers on the Challah when making the bracha. (Orach Chaim 167) The placing of the ten fingers corresponds to what?

Please see next week's issue for the answer.

Last week's riddle:

What is the Torah hinting to with the word Va'eschanan?

Answer: The Gematria of "Va'eschanan" is 515. Moshe prayed 515 prayers to Hashem to be permitted to enter Eretz Yisrael.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Eikev (11:20) contains (one instance of) the commandment of mezuzah: "And you shall write them on the doorposts of your house and upon your gates." In last year's column, we discussed the questions of whether mezuzos provide protection and whether it is legitimate to deploy them intending that they do so; here we discuss the legitimacy of deploying mezuzos for the sake of protection in contexts where the mitzvah is not even being fulfilled.

R. Yom-Tov Lipmann Heller (interpreting a mishnah) suggests that in mishnaic times, people would carry mezuzos with them, thinking that this was a mitzvah and that it would provide protection. (Tosafos Yom Tov to Keilim 17:16) R. David Corinaldi, however, retorts that "if there were such people, they were fools." (Chidushei Anshei Sheim ibid.)

R. Avraham David Wahrman discusses "one who has a mezuzah in a room that is exempt, merely for the purpose of protection," and seems to implicitly accept the legitimacy of such a practice. (Daas Kedoshim Mezuzah 291:2)

R. Chaim Chizkiyahu Medini cites an opinion that despite the fact that the halachah does not strictly require a tenant to affix mezuzos to his rental property until thirty days have elapsed, he should not delay doing so, in order to obtain their protection immediately. R. Medini himself challenges this and argues that although mezuzos do provide protection, it is improper to deploy them for that reason. (Sdei Chemed vol. 4 p. 242)

R. Moshe Feinstein inclines to allow the wearing of a mezuzah on one's neck for the purpose of protection. (Shut. Igros Moshe YD 2:141) He develops his position in a letter to R. Shalom Yechezkel Shraga Rubin Halberstam, who apparently forbade the practice, as does R. Eliyahu Bakshi-Doron, who considers it a disgrace to the mitzvah. (Shut. Binyan Av 1:44:3)

R. Yitzhak Yosef allows the wearing of a mezuzah for protection, but requires that when used in a vehicle, it should be firmly attached, rather than hung. (Yalkut Yosef) When worn on one's person, however, he seems to allow hanging it from the neck. R. Moshe also allows wearing it hung from the neck (but likely agrees that hanging it from a vehicle is improper).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am first for brachos.
2. I have seven.
3. I contain liquids.
4. I am grainy.

#2 WHO AM I?

1. I am for full.
2. Eat for me.
3. Don't sit on me.
4. I am for after.

Last Week's Answers

#1 Shema (I am for the morning, I am on your eyes, I bear testimony, I was said by Yaakov and to Yaakov.)

#2 Mezuzah (I am what I am on, I am for the gate, I am for the door, I am slanted for many.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

WIN a Claw Machine Arcade Game



Visit gwckollel.org to submit your answers.

Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

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All regular G'WCK classes are now on break for the summer and will resume in Elul - exact date to be announced.