

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

August 21 - 22, 2020 - 2 Elul 5780 - Parshas Shoftim

Light Candles by 7:36 - Havdalah 8:35

The Shabbos Shorts is sponsored this week by Melissa & Yosef Kalinsky in honor of Mom, Faith Ginsburg, and Uncle Raph Ginsburg for hosting our family for such a special summer, and to the Shul for hosting the Kalinsky pod, and in honor of Rabbi Rosenbaum, Seth Katz and Manasseh Katz for all they did for us while we were in Silver Spring.

Mazal Tov

- **Leah & Yoni Bresler** on the birth of a granddaughter, Noa Maayan, born to their children, Devorah (Bresler) & Azriel Gold, of Alon Shvut. Mazal Tov also to grandparents, Ariella & Yossi Gold and Great Aunt and Uncle, Elaine & Jerry Taragin, and Super Safta and Super Sabba, Donna & Morti Taragin, and great-grandmother Miriam Krantz and big sister Shvut and all the family!
- Yosef Frenkel on his Aufruf at the 9:30 Minyan this Shabbos morning in advance of his forthcoming marriage to Eliana Jacoby, daughter of Ricki & Rabbi Aaron Jacoby of Chicago, IL. Mazal Tov also to **Debbie & Jacob Frenkel**, and to siblings Menachem, Chaim, Shoshana and Eliana.
- **Judy & Stuart Rosenthal** on the engagement of their son, Jeremy, to Samantha Kahn, daughter of Robin & Matthew Kahn of Newton, MA. Mazal Tov also to Tova (Rosenthal) & Jeremy Felder of Mekor Chaim, Jerusalem.
- **Miri Walls** on her engagement to Yoni Schick of Clifton, NJ.

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 7:36, and not before Plag, 6:30
- Mincha: 6:20, 7:45

If you Daven Kabbalos Shabbos prior to Shkia (7:54 PM), it is preferable to Daven Mincha prior to Plag (6:30 PM).

Shabbos Day:

- Shacharis: 6:30, 7:00, 9:00, 9:30, 10:35 (Sephardi)
- Mincha: 2:30, 4:30, 6:30, 7:00 (Sephardi)
- Shabbos ends/Maariv: 8:35

COVID-19 Updates

- **High Holiday Survey** - Go to <https://www.yise.org/hhsurvey> to complete YISE Rosh Hashanah/Yom Kippur Survey to help us plan for the High Holidays.
- 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 Youth Announcements

Youth Socially Distant Hike this Sunday, August 23, 10:00 AM. Registration at <https://wp.yise.org/hike> is required. See flyer for or contact bkugler@yise.org for more details.

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 - **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**.
 - **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 Aggada. Tuesdays at 7:30 PM. For more details, contact rsilver@yise.org **Zoom B**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom C**.
 - **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, **Zoom G**.
 - **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.
 - For Men & Women - **Zoom D** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom C**.
 - Tuesdays: Rabbi Winter - Torah Topics, **Zoom I**
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 7:30 PM
 - For Women - *will resume after Sukkos*.
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Silver. For more information, please contact Rabbi Binyamin Silver: rsilver@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**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **Zoom J**.
- 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 C: ID: 349 754 2180, password GWCK
Zoom D: ID: 746 455 2195, password GWCK
Zoom F: ID: 970 1398 4837, password 613
Zoom G: ID: 269 840 3648, password online Pearls, phone 621690
Zoom H: ID: 978 8156 7874, password RabbiHyatt
Zoom I: ID: 977 463 8680, password GWCK
Zoom J: ID: 539 496 3506, password ygwartz

**Join YISE Youth for a socially
distant family hike on Northwest
Branch Trail!**

When: Sunday, August 23rd, 2020 @ 10am

**Where: Meet at the dead end at the bottom
of Lamberton Drive (near Claybrook)**

REGISTRATION IS REQUIRED

LINK IS IN THE BODY OF THE EMAIL

Questions: Please contact bkugler@yise.org



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 has been extended to Thursday, August 27.** To sign up online, go to www.yise.org/yizkor If you have questions, please contact Marc Katz at mkatz@yise.org

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.

Come join Rabbi Koss's monthly Jewish History class now on Zoom! Bikur Cholim of Greater Washington and the YISE Chessed Committee - Rabbi Koss will be speaking on a topic in Jewish history, Monday, September 7, from 2:00 PM - 3:00 PM on Zoom. Connection Details: <https://us02web.zoom.us/j/87176978136?pwd=UCtwNGVSMHE3ckgrckTSWjJiZk3QT09> Meeting ID - 871 7697 8136, password 329598 phone number: 301-715-8592. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

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

Condolences on his passing to the family of Morris Wisotsky, husband to Rita, father to Sara (and Noam) and Burton (and Lisa), brother to Max (and Honey) and Rochelle (and Alan), David (and Lynn), grandfather to Guy, Itai, Maya and Shira, Rachel (and Michael), Seth, Daniel and Josh and great-grandfather to Gavi. The funeral took place on Tuesday in Israel. The family can be reached at 972-54-4-772-425 or rw1843@netvision.net.il

Outdoor Social-Distanced Shofar Blowing - For those who will not be able to attend a Minyan on Rosh Hashanah, Kemp Mill Shuls are organizing Shofar blowing at outdoor locations throughout the community on Sunday, September 20, the second day of Rosh Hashanah. A list of times and locations is being developed and will be announced soon. Additional experienced Shofar blowers are needed. If you can help, please contact Aron Trombka at atrombka@gmail.com

Joy Laughter, Hoda'ah & Bracha - The Mikvah Emunah Society of Greater Washington invites you to join us in thanking all those who have worked tirelessly to keep The Wallerstein Mikvah open and safe during the pandemic, and share a laugh to boost our mental health with stand-up comedian Eli Lebowicz. Wednesday, September 9, 8:00 PM via Zoom. RSVP by September 3 at www.mikvahemunah.com We can't be together in person but join us online to help MES reach its important fundraising goals, ensuring our Mikvah keeps women safe and enhances the beauty of the Mitzvah of Taharat Hamishpacha.

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 26, 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 vypr@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.yadyehuda.org/partners-in-tefillah to learn more and to sign up.

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 23	Monday August 24	Tuesday August 25	Wednesday August 26	Thursday August 27	Friday August 28
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: 6:30 PM/7:05 PM (Sephardi Selichot)/7:35 PM/9:30 PM.						
Halachic Times: Earliest Talis and Tefillin: 5:40 AM, Latest Krias Shma: 9:49 AM, Earliest Mincha: 1:44 PM						

Next Shabbos

August 28 - 29, 2020 - 9 Elul 5780

Parshas Ki Seitzei

Light Candles: Friday by 7:25

Havdalah: 8:24

Next Shabbos Shorts Deadline: Wednesday, August 26 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.



Hashomer Rosh Hashanah Greetings

The Rosh Hashanah issue of HaShomer will print the traditional New Year's Greetings from our members. Pricing is eighth page \$18, quarter page \$32, half page \$54, full page \$100. Please send in greetings by Friday, August 28. Questions? Call Simi at the Shul office, 301-593-4465 x403. The form is available at www.yise.org/hashomer-greetings-2020.pdf Please print the form and check off the size, and write your message below, on the reverse side or on another sheet of paper, and fax, scan or mail to YISE. You may also email your ad to hashomer@yise.org Preferred format is image file or PDF matching the ordered ad size. If you want the ad to appear as it did last year, please say so clearly in the email or on the form. Thank you for your support of YISE.

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 and Sammy Franco wish their anniversary buddies, Bruce & Nancy James and Vivian & Arnie Kirshenbaum a very happy anniversary! August 22nd was a great day to get married!

Vivian Kirshenbaum wishes her husband Arnie a very happy 21st anniversary

Happy Birthday to David Mazel with best wishes from your family!

Bobbi & Jules Meisler wish our son, Jan, a Happy Birthday

Bobbi & Jules Meisler wish our daughter-in-law, Naomi, a Happy Birthday.

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** to wish Mazal Tov to Esther Meisler & Yisrael Katz on their recent marriage and to their parents and grandparents.

Rabbi Rosenbaum's Sunday Morning Mussar Shiur

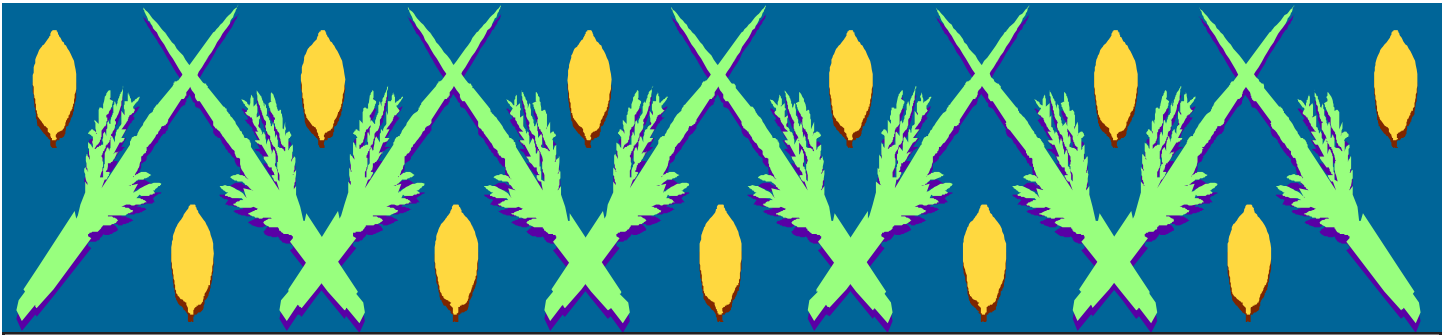
- **Marisa Roy and David Ratner** in memory of David's mom, Jacqueline Ratner, Yassi bat Yahshua Vavaol whose Yahrzeit is the 28th of Av.

Rabbi Hyatt's Gemara Shiur

- **Anne & Scott Schlesinger**
- **David Jaray** for a Refuah Sheleima to Rabbi Hyatt and in honor of Rabbi Grauman and all who attend his shiur.

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Esther & Alan Baldinger** in memory of Esther's father, Stanley Bloch, Shlomo Aharon ben Dov Michel, A"H.
- **Simi & Sammy Franco** in honor of their son Nathan's Bar Mitzvah, Parshat Shoftim, 24 years ago and in gratitude to Judah Lifschitz for the many hours he spent teaching Nathan for the Bar Mitzvah!



Order your Lulavim & Esrogim from YISE and help support the Shul!

YISE is working this year with Josh Breitstein to bring you the finest quality Arba Minim sets. Complete details and order form at: www.yise.org/lulav

Aleph	\$ 80
Beis	\$ 65
Gimmel	\$ 55
Chinuch	\$ 36

Order deadline: Wednesday, September 16

Due to COVID-19 concerns, individual selection of Esrogim will not be possible. Pickup will be between Yom Kippur and Sukkos, with reserved appointment times.
. Details will be sent by email.

Payment at pickup - check payable to Josh Breitstein, or cash.

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Paul & Bryna Epstein
on the occasion of
the yahrzeit of Paul's mother,
Esther Raizel bat Yehiel Michel Halevi, a"n

Volume 26, Issue 42

Shabbat Parashat Shoftim

5780 - B"H

Covenant and Conversation: R. Jonathan Sacks

The Ecological Imperative - In the course of setting out the laws of war, the Torah adds a seemingly minor detail that became the basis of a much wider field of human responsibility, and is of major consequence today. The passage concerns a military campaign that involves laying siege to a city: When you lay siege to a city for a long time, fighting against it to capture it, do not destroy its trees by putting an axe to them, because you can eat their fruit. Do not cut them down. Are the trees people, that you should besiege them? However, you may cut down trees that you know are not fruit trees and use them to build siege works until the city at war with you falls.

War is, the Torah implies, inevitably destructive. That is why Judaism's highest value is peace. Nonetheless, there is a difference between necessary and needless destruction. Trees are a source of food for siege works. But some trees, those that bear fruit, are also a source of food. Therefore, do not destroy them. Do not needlessly deprive yourself and others of a productive resource. Do not engage in a "scorched earth" tactic in the course of war.

The Sages, though, saw in this command something more than a detail in the laws of war. They saw it as a *binyan av*, a specific example of a more general principle. They called this the rule of *bal tashchit*, the prohibition against needless destruction of any kind. This is how Maimonides summarises it: "Not only does this apply to trees, but also whoever breaks vessels or tears garments, destroys a building, blocks a wellspring of water, or destructively wastes food, transgresses the command of *bal tashchit*." This is the halachic basis of an ethic of ecological responsibility.

What determines whether a biblical command is to be taken restrictively or expansively? Why did the Sages take this seemingly minor law to build out a wide halachic field? What led the Sages in the direction they took?

The simplest answer lies in the word "Torah". It means law. But it also means: teaching, instruction, direction, guidance. The Torah is a lawbook like no other, because it includes not only laws but also narratives, genealogies, history, and song. Law as the Torah conceives it is embedded in a larger universe of meanings. Those meanings help us understand the context and purpose of any given law.

So it is here. First and foremost is the fact that the earth is not ours. It belongs to its Creator, to God Himself. That is the point of the first chapter of the Torah: "In the beginning, God created..." He made it; therefore He is entitled to lay down the conditions within which we live in it as His guests.

The logic of this is immediately played out in the story of the very first humans. In Genesis 1 God commands humanity: "Fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground" (1:28). "Subdue" and "rule" are verbs of dominance. In Genesis 2, however, the text uses two quite different verbs. God placed the first man in the Garden "to serve it [*le'ovdah*] and guard it [*leshomrah*]." These belong to the language of responsibility. The first term, *le'ovdah*, tells us that humanity is not just the master but also the servant of nature. The second, *leshomrah*, is the term used in later biblical legislation to specify the

responsibilities of one who undertakes to guard something that is not their own.

How are we to understand this tension between the two opening chapters? Quite simply: Genesis 1 tells us about creation and nature, the reality mapped by the natural sciences. It speaks about humanity as the biological species, *Homo sapiens*. What is distinctive about humans as a species is precisely our godlike powers of dominating nature and exercising control of the forces that shape the physical world. This is a matter of fact, not value, and it has increased exponentially throughout the relatively short period of human civilisation. As John F. Kennedy put it in his inaugural presidential address: "Man holds in his mortal hands the power to abolish all forms of human poverty and all forms of human life." Power is morally neutral. It can be used to heal or wound, build or destroy.

Genesis 2, by contrast, is about morality and responsibility. It tells us about the moral limits of power. Not everything we can do may we do. We have the power but not the permission; we have the ability but not the right. The earth is not ours. It belongs to God who made it. Therefore we are not the owners of nature but its custodians. We are here to serve it and care for it.

This explains the story that immediately follows, about Adam, Eve, the serpent, and the forbidden fruit. What the fruit was, why the serpent spoke, and what was the nature of the first sin – all these are secondary. The primary point the Torah is making is that, even in paradise, there are limits. There is forbidden fruit. Not everything we can do may we do.

Few moral principles have been forgotten more often and more disastrously. The record of human intervention in the natural order is marked by devastation on a massive scale. Within a thousand years, the first human inhabitants of America had travelled from the Arctic north to the southernmost tip of Patagonia, making their way through two continents and, on the way, destroying most of the large mammal species then extant, among them mammoths, mastodons, tapirs, camels, horses, lions, cheetahs, and bears.

When the first British colonists arrived in New Zealand in the early nineteenth century, bats were the only native land mammals they found. They discovered, however, traces of a large, ostrich-like bird the Maoris called "moa." Eventually skeletons of a dozen species of this animal came to light, ranging from three to ten feet high. The remains of some twenty-eight other species have been found, among them flightless ducks, coots, and geese together with pelicans, swans, ravens, and eagles. Animals that have not had to face human predators before are easy game, and the Maoris must have found them a relatively effortless source of food.

A similar pattern can be traced almost everywhere human beings have set foot. They have consistently been more mindful of the ability to "subdue" and "rule" than of the responsibility to "serve" and "guard." An ancient Midrash sums this up, in a way that deeply resonates with contemporary ecological awareness: When God made Adam, He showed him the panoply of creation and said to him: "See all My works, how beautiful they are. All I have made, I have made for you. Take care, therefore, that you do

not destroy My world, for if you do, there will be no one left to mend what you have destroyed."

Environmental responsibility seems to be one of the principles underlying the three great commands of periodic rest: Shabbat, the Sabbatical year, and the Jubilee year. On Shabbat all agricultural work is forbidden, "so that your ox and your donkey may rest". It sets a limit to our intervention in nature and the pursuit of economic growth. We remind ourselves that we are creations, not just creators. For six days the earth is handed over to us and our labours, but on the seventh we may perform no "work," namely, any act that alters the state of something for human purposes. Shabbat is thus a weekly reminder of the integrity of nature and the limits of human striving.

What Shabbat does for humans and animals, the Sabbatical and Jubilee years do for the land. The earth too is entitled to its periodic rest. The Torah warns that if the Israelites do not respect this, they will suffer exile: "Then shall the land make up for its Sabbatical years throughout the time that it is desolate and you are in the land of your enemies; then shall the land rest and make up for its Sabbath years". Behind this are two concerns. One is environmental. As Maimonides points out, land which is overexploited eventually erodes and loses its fertility. The Israelites were therefore commanded to conserve the soil by giving it periodic fallow years, not pursuing short-term gain at the cost of long-term desolation. The second, no less significant, is theological: "The land," says God, "is Mine; you are but strangers and temporary residents with Me". We are guests on earth.

Another set of commands is directed against over-interference with nature. The Torah forbids crossbreeding livestock, planting a field with mixed seeds, and wearing a garment of mixed wool and linen. These rules are called *chukim* or "statutes." Samson Raphael Hirsch (Germany, 1808–1888) in the nineteenth century, like Nachmanides six centuries earlier, understood *chukim* to be laws that respect the integrity of nature. They represent the principle that "the same regard which you show to man you must also demonstrate to every lower creature, to the earth which bears and sustains all, and to the world of plants and animals." They are a kind of social justice applied to the natural world: "They ask you to regard all living things as God's property. Destroy none; abuse none; waste nothing; employ all things wisely.... Look upon all creatures as servants in the household of creation."

So it was no accident that Jewish law interpreted the prohibition against cutting down fruit-bearing trees in the course of war as an instance of a more general prohibition against needless destruction, and more generally still, against acts that deplete earth's non-renewable resources, or damage the ecosystem, or lead to the extinction of species.

Václav Havel made a fundamental point in *The Art of the Impossible*: "I believe that we have little chance of averting an environmental catastrophe unless we recognise that we are not the masters of Being, but only a part of Being." That is why a religious vision is so important, reminding us that we

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are not owners of our resources. They belong not to us but to the Eternal and eternity. Hence we may not needlessly destroy. If that applies even in war, how much more so in times of peace. "The earth is the Lord's and all that is in it". We are its guardians, on behalf of its Creator, for the sake of future generations.

Shabbat Shalom: Rabbi Shlomo Riskin

"You shall appoint judges...[who] will not pervert justice.... Justice, justice shall you pursue... You shall not plant for yourselves an Asheira [tree used for purposes of idolatry according to Rashi and Ibn Ezra] near the altar of the Lord your God."

The juxtaposition of these verses – the demand for honorable and righteous judges, the concern for an impartial legal system which is a "no bribe zone," immediately followed by the prohibition of idolatry – seems to mix two completely different areas of religious concern. It combines the moral and ethical laws of interpersonal conduct together with the ritual laws of divine service. Each of these two realms holds a respected place in the Bible, but why group them so closely together without any kind of segue between them?

Second, which of these two crimes is more grievous? Is it a corrupt judicial system which undermines the very infrastructure of an ethical society? Or is it a mistaken religious notion which calls for the worship of a tree instead of the worship of the Creator of the tree? Certainly the injurious implications emanating from the first seem far more damaging than those emanating from the second.

Indeed, the Bible itself adds a rider to the command to pursue justice: "in order that you may live and inherit the land which the Lord your God gives you." A just society is a necessary prerequisite for the continued life of historic Israel and for Israel's ability to retain sovereignty over her homeland. No such caveats or conditions appear pursuant to the prohibition of the Asheira.

Moreover, the Bible has already expressed its displeasure at those who worship trees or stones, which can neither see nor hear nor eat nor smell. Why prohibit worshipping the Asheira tree specifically if it is planted near the sacrificial altar? Is it not equally forbidden to serve a free-standing Asheira tree even if it is nowhere near the sanctuary (Mishkan) or Temple?

The Talmud makes a startling comparison, which begins to provide the solution to our questions: Resh Lakish said, "Anyone who appoints an unworthy judge is considered like someone who plants an Asheira tree in Israel, as it is written: 'You shall appoint judges and executors in all your gates' and it is written right next to it, 'You shall not plant for yourselves an Asheira tree.'" And R. Ashi added, "And if it is in a place where pious scholars are found, it is as if he planted the Asheira next to the sacrificial altar."

What I believe the sages are deriving from this juxtaposition of the biblical verses is that the real sin of idolatry lies in the perversion of justice perpetrated by the idolaters. This was found in their lack of morality and ethical conscience, in the orgiastic Dionysian rites, which included eating the limbs and drinking the blood of living animals and in the drunken trysts with temple prostitutes. Idolaters paid no heed to "Thou shalt not murder" when they sacrificed innocent children to Molek! And worst of all was when the immorality of idolatry invaded the hallowed gates of the Holy Temple. At that point, the entire reason for Israel's nationhood ceased to exist, so that God was forced to leave His House and see to it that it be destroyed.

The truth is that almost every time the Bible forbids idolatry, it is within the context of the immoral behavior which characterized it:

Do not bow down to their gods, do not worship them and do not act according to their practices. Guard yourself lest you seek out their gods.... They burn their sons and daughters in fire to their gods. You shall destroy the Hittites...in order that they not teach you to act according to all their abominations.

Remember that God chose Abraham because he was committed to compassionate righteousness and moral justice; on Tisha B'Av, the memorial day of our Temples' destruction, we read publicly the verse, "But let him who glories glory in this: Understand and know Me, that I am God who exercises loving-kindness, moral justice, and righteous compassion on the earth, for in these things do I delight," says the Lord".

Although Maimonides consistently defines idolatry in pure and absolute theological and metaphysical terms, Rabbi Menahem HaMeiri (thirteenth and fourteenth century, Provence) defined idolatry in terms of the "disgusting immoral acts of the idolaters," whose paganism prevented them from accepting the universal moral laws of the Noahide Covenant. For the Meiri, anyone who was moral was ipso facto not to be considered an idolater. In the final analysis, he understood that to know God is to pursue justice and righteousness; idolatry is not so much a sin of incorrect theological opinions as it is a sin of social corruption and immorality!

The Person in the Parsha: R. Tzvi Hersch Weinreb

Anarchy or Utopia? - Who would you consult if you wanted to know a thing or two about the perfect society? Would you ask a politician? A professor of government? A philosopher expert in theories of utopia? Or perhaps a historian familiar with successful societies across the ages?

Would it even occur to you to ask an entomologist, a scientist who studies insect life? But it is precisely such a person whom the Bible suggests we consult if we want to learn a thing or two about the ideal society. In Proverbs, King Solomon suggests: "Lazy bones, go to the ant; Study its ways and learn. Without leaders, officers, or rulers, it lays up its stores during the summer, Gathers in its food at the harvest."

Already in antiquity men observed colonies of mere ants and noticed how remarkably efficient they were. Today, we would attribute that efficiency to the power of instinct. But those of us who retain a sense of the wondrous ways of nature are impressed by the complexity of tasks that ant colonies perform, without an instruction manual, without training, and, above all, without leaders.

The Midrash is not only in awe of the complexity of the ants' tasks, but is astonished at the moral lesson which we can learn from this lowly creature: "Behold the ethical behavior of the ants as it avoids theft. Said Rabbi Simon ben Chalafta: 'I once observed an ant who dropped a kernel of wheat, which then rolled down the ant hill. All the ants came, one by one, and sniffed it. No ant dared take it, until the one who dropped it came and took it for herself. Behold the wisdom of the ant, which is to be praised, for it did not receive instruction from any other creature, and has neither judges nor policeman.'"

This year, I found myself fascinated by the possibility that King Solomon and Rabbi Simon ben Chalafta ask us to take a glimpse of what a perfect society might look like. It would be a society that had no leadership hierarchy and in which all were truly equal. It would be a society in which everyone contributed to the extent that he could, and would, do so diligently and industriously. Furthermore, it would be a society in which each individual respected the other and would not dream of taking something which belonged to someone else.

Likutei Divrei Torah

In short, it would be an efficient society and an ethical one. And it would have no leader, no need for judges, no necessity for policemen to assure that crimes were not committed.

Shoftim describes a society which is far from that ideal. It opens with the command that we "appoint magistrates and officials...who shall govern the people and do justice." The Torah insists upon a judicial system and personnel to enforce its laws. It speaks of a judicial hierarchy with lower courts consulting higher ones. It speaks of a king. It describes a military system and outlines the roles of priests, sergeants, and generals. It describes a system of government which is comprised of several different institutions, each with its own set of responsibilities and privileges.

Shoftim leaves us with the following question: is it the ideal society that is being described herein, or do the systems elaborated upon in this parsha reflect the Torah's concessions to human frailty? Perhaps the long list of laws that comprise Shoftim is a response to the tragic fact that real societies do not resemble the utopian ideal and require judges and policemen, overseers and enforcers, kings and generals.

Taking the latter approach and understanding that the royal, military, and judicial institutions described in detail in this week's Torah portion are necessary because mankind is not perfect, enable us to understand a puzzle which confronts every careful reader of this week's text.

For, you see, there is one passage in our parsha which just doesn't seem to fit. It is the subject of chapter 19, in which the children of Israel are commanded set aside three cities to serve as sanctuaries for a person who was guilty of killing another unwittingly. How does this unspeakable calamity, unintentional manslaughter, fit into the rubric of the other passages of this week's Torah portion which deal with institutions of government? Rabbi, Yehuda Shaviv suggests that the passage describing in detail how to treat an unintentional murderer illustrates the simple human lesson that accidents will happen. "It would be wonderful indeed," writes Rabbi Shaviv, "if people would never blunder or err, and could control all of their actions rationally and with great caution. But our Torah relates to human beings in all of their frailties and faults, and gives us ways of coping and rectifying those shortcomings."

To me, the difference between the harmonious social organization which characterizes the colony of ants versus human groups which require intricate systems of control and management is the difference between creatures guided by instinct versus humans blessed by free will. It is the very freedom that we as humans enjoy that compels us to be on guard against evil in all of its forms.

The lesson of this week's parsha is that human beings require external controls in the form of law, systems of justice and enforcement, kings and political leaders, and even militias and generals. King Solomon's call to us to witness the ants is really his invitation to us to envision an ideal society, but one which is nearly impossible to achieve given the human condition.

Until that ideal is achieved, we are well advised to study all that the Torah has to say about safeguards against human faults. Parshat Shoftim provides excellent examples of the Torah's lessons in this regard. It recognizes the reality of crime, dishonesty, and violence. Anarchy must be avoided, but utopia is not realistic. The Torah is designed to help us deal with the realities of existence, which are typically far from ideal. Nevertheless, the Torah holds open the possibility that a utopia might one day emerge. After all, if the ants can achieve an efficient and ethical society, why can't we?"

Elul: An Auspicious Time for Teshuvah

R' Ehud Rakovski-Avitzedek *shlita* (Yerushalayim) writes: The month of *Elul* and the Ten Days of Repentance are auspicious times set aside for *Teshuvah*. This requires explanation, however, for our Sages teach (*Pesachim* 54a; *Mesilat Yesharim* ch.4) that the possibility of *Teshuvah* is a necessary prerequisite for the Creation and continued existence of the world. And, we know that G-d's Will is unchanging! As such, what does it mean that there is a special time for repentance?

R' Rakovski answers: *Hashem* does not become more receptive to our repentance during this season. Rather, as beings who are subject to time, we need a special time when we are more open to receiving the flow of goodness, the blessing of repentance, that flows from *Hashem* at all times. As finite beings, we cannot relate to something that is infinite.

Why *Elul*? R' Rakovski explains: A *Ba'al Teshuvah* / person who has repented is a new person. In the words of the prophet Yechezkel (33:26), he has a "new heart and a new spirit." Similarly, R' Moshe ben Maimon *z"l* (*Rambam*; 1135-1204; Spain and Egypt) writes that a penitent must change his ways so that he can say, "I am not the same person who did those things." And, Rabbeinu Yonah Gerondi *z"l* (Spain; died 1263) writes: "He should cast off all of his sins and make himself as if he was born today."

R' Rakovski continues: We say in the *Rosh Hashanah* prayers: "This day is the beginning of Your handiwork," *i.e.*, of Creation. If *Rosh Hashanah* is the anniversary of Creation, then *Elul*, which precedes *Rosh Hashanah*, is the period before Creation. *Hashem*, so-to-speak, planned Creation during *Elul*. And, say our Sages, "*Teshuvah* was created before Creation." Since *Hashem* created man with a propensity to sin, the world could not exist if the possibility of repentance did not also exist. Thus, *Teshuvah* was created during *Elul*, before the world was created, and that is when we are receptive to it. Man's renewal belongs in the time period when the world itself became new. (Da'at Mo'ed)

Our *parashah*, which is always read in the month of *Elul* preceding the Days of Judgment, begins: "Judges and officers you shall appoint at all your gates--which *Hashem*, your *Elokim*, gives you--for your tribes; and they shall judge the people with righteous judgment." R' Levi Yitzchak of Berditchev *z"l* (1740-1809; early *Chassidic Rebbe*) writes that this verse is offering us a recipe for a successful judgment on *Rosh Hashanah*. *Hashem* wants to judge us mercifully, but we must allow Him to do so. When we behave with kindness and judge our fellow Jews favorably, we awaken *Hashem's* kindness, so that He can judge us the same way. Through such behavior, we open the "gates" of Heavenly kindness, allowing blessing to flow to all of the Jewish People.

This, writes R' Levi Yitzchak, is the lesson of our verse: You will appoint the judges and officers who determine your fate on *Rosh Hashanah* by choosing your gates, *i.e.*, choosing which gates you will open. How? By judging all of the people with righteous judgment, *i.e.*, by always seeing the righteousness of others and judging them favorably. (*Kedushat Levi*)

A related thought from the anonymous 13th century work *Sefer Ha'chinuch* (*Mitzvah* 171): Our Sages teach that man is measured by his own measuring stick. However, the author continues, this teaching is misunderstood. It does not mean that *Hashem* looks at how man behaves and responds accordingly. That is a human trait. Rather, through his own actions, man makes himself into a receptacle to receive reward or punishment.

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“And who is the man who has planted a vineyard and not redeemed it? Let him go and return to his house, lest he die in the war and another man will redeem it.” (20:6)

The classical Aramaic translation *Targum Yonatan* interprets: “Let him go home from war lest the sin of not redeeming the vineyard cause him to be killed in battle.”

[During the first three years after a tree or vine is planted, the fruits are *Orlah*, and no benefit may be derived from them. In the fourth year, the fruit is called *Revai*, and it may be eaten only in Yerushalayim. If there are too many fruits to transport, one redeems them and takes the money to Yerushalayim to buy food there.] R' Yosef Shalom Elyashiv z"l (1910-2012; Yerushalayim) observes: We would have thought that redeeming the fruits of a four-year old vineyard is optional. If one wants to eat the fruit, that is the procedure he must follow; if not, he can let the fruits rot on the vine. However, *Targum Yonatan* is teaching us that this is not the case. Rather, redeeming the fruits is itself a *Mitzvah*, and a person who neglects that *Mitzvah* is liable to be punished; even to die in battle.

What is the purpose of such a *Mitzvah*? R' Elyashiv explains: The *Gemara* notes the similarity between the Hebrew word for redeeming the fruits (“*Chillul*”) and the Hebrew word for “praise” (“*Hallel*”). The message for us is that a person who plants a vineyard should see the act of *Chillul* as a time for *Hallel* – giving praise to *Hashem* for the vineyard and its produce. Thus, one who fails to perform *Chillul* has squandered a valuable religious opportunity, and it is understandable that he would be in danger.

(*Shiurei Maran Ha'Grish Elyashiv: Berachot* 35a [p. 364])



“The voice of your lookouts, they have raised a voice, together shall they sing glad song, for every eye shall see when *Hashem* returns to Zion.” (From the *Haftarah* – *Yeshayah* 52:8)

The *Gemara* (*Berachot* 12b) teaches that the Exodus must be remembered every day and that, even after *Mashiach* has come, we still will remember the Exodus. R' Yitzchak Isaac Chaver z"l (1789-1852; rabbi of Suvalk, Lithuania) explains: The Exodus is the foundation of our *Emunah*, for it was then that the Chosen Nation was imbued with the spiritual attributes that are passed down from generation to generation. Even in times of exile, some “impression” from that influence can be seen.

In particular, at the time of the Exodus we became a nation with which *Hashem* interacts directly, outside of the laws of nature. This relationship is, for the most part, hidden now, but, at the time of the future redemption, it will be obvious; “for every eye shall see when *Hashem* returns to Zion.”

(*Haggadah Shel Pesach Yad Mitzrayim: Potei'ach Yad*)

“You shall arise and ascend to the place that *Hashem*, your G-d, shall choose.” (17:8)

Rashi quotes a *Midrash*: “This [the word ‘ascend’] teaches that the Temple was situated higher than all other places.”

R' Elya Meir Bloch z"l (1894-1955; founder and *Rosh Yeshiva* of Telshe in Cleveland) observes: Of course, we know that there are taller mountains than *Har Ha'moriah*, where the Temple stood. What the *Midrash* means is that because the earth is a sphere, any point can be designated as “the highest point.” *Har Ha'moriah* deserves that designation because it is the holiest point in the world, and it is the place to which all people ascend to experience spiritual growth.

(*Peninei Da'at*)



“You shall do to him as he conspired to do to his fellow, and you shall destroy the evil from your midst.” (19:19)

This verse speaks of an *Eid Zomeim* / a person who testifies falsely in *Bet Din* that he witnessed an event when, in fact, there are witnesses that he was somewhere else at the time of the event. The *Halachah* regarding such a person is that the punishment or consequence that he tried to impose on the defendant is imposed on him instead, but only if the defendant's sentence was not yet carried out.

R' Chaim Friedlander z"l (1923-1986; *Mashgiach Ruchani* of the Ponovezh Yeshiva) writes: Commentaries note that this is counter-intuitive. We would have thought that a false witness who successfully caused another person to be harmed should be punished more severely than one whose plans did not succeed!

R' Friedlander explains, based on the writings of R' Yehuda Loewe z"l (*Maharal* of Prague; died 1609) that the Torah is teaching us the power of a person's thoughts. When a false witness has a thought that someone should receive the punishment of lashes, for example, that thought must be fulfilled somehow. When it is not fulfilled against the intended victim, it is fulfilled against the false witness himself. We find this idea in *Megilat Esther* (9:25), “When she [Esther] appeared before the King, he commanded by means of letters that the wicked scheme, which [Haman] had devised against the Jews, should recoil on his own head; and they hanged him and his sons on the gallows.” On the other hand, once the thought has been fulfilled, *i.e.*, if the false testimony succeeded, the original thought no longer exists. [Of course, *Hashem* has other ways of punishing the false witness.] The lesson for us, however, is that a person's thoughts are very powerful. Therefore, in addition to controlling one's deeds and one's words, one is required to control his thoughts as well.

(*Siftei Chaim: Mo'adim* III p.7)

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SUDAN CONFIRMS TALKS WITH ISRAEL ON NORMALIZING RELATIONS (Arutz-7 8/18/20)

Sudanese Foreign Ministry spokesman Haidar Badawi Sadiq confirmed the existence of talks between Sudan and Israel with the goal of reaching an agreement to normalize relations between the nations.

Sadiq told Sky News Arabia that Khartoum believes there is no reason to continue with hostility towards Israel. "Israel and Sudan will benefit from a peace agreement. We are looking at an agreement of this kind out of Sudanese interests and without giving up our values and principles."

Sadiq said that the United Arab Emirates was "courageous" in being the first Arab nation to normalize relations with Israel and had paved the way for other nations to follow suit.

Israel's Foreign Ministry welcomed the statement from Sudan, saying that it "views positively any steps toward a process of normalization and peace deals with the region's states."

Commentators have speculated that the next Arab country to normalize relations with Israel would be a Gulf state such as Oman or Bahrain.

SUDAN 'ASTONISHED' BY CLAIMS OF PEACE TALKS WITH ISRAEL (YNet 8/19/20)

Sudan's Foreign Ministry said on Tuesday it was astonished by remarks made by its own spokesman in which he said Khartoum had "contacts" with Israel, stressing that the government had not discussed the possibility of diplomatic relations.

Haydar Sadiq, the ministry's spokesman, made the comment to Reuters earlier in the day and praised the United Arab Emirates' decision to normalize relations with Israel as "a brave and bold step". He was confirming remarks made earlier to regional media.

In February, Israeli officials said Israel and Sudan had agreed to move towards forging normal relations for the first time during a meeting between Prime Minister Benjamin Netanyahu and Abdel Fattah al-Burhan, the head of Sudan's military-led, transitional sovereign council, in Uganda.

"The Emirates' move is a brave and bold step and contributes to putting the Arab world on the right track to build peace in the region and to build sustainable peace," Sadiq told Reuters by phone on Tuesday.

"I cannot deny that there are contacts between Sudan and Israel," he added. Netanyahu welcomed Sadiq's remarks, saying on Twitter: "Israel, Sudan and the entire region will benefit from the peace agreement (with the UAE), and together can build a better future for all people in the region. We will do whatever is necessary to turn this vision into a reality."

But the Sudanese foreign ministry issued a statement later saying it had learned of Sadiq's comments "with astonishment".

"The Ministry of Foreign Affairs of the Republic of Sudan confirms that the issue of relations with Israel was not discussed in the Ministry of Foreign Affairs in any way, and Ambassador Haydar Badawi (Sadiq) was not assigned to make any statements in this regard," the statement added.

Sadiq was not immediately available for comment.

Sadiq said any normalization of relations with Israel would not be at the expense of "Sudan's moral values and independence" and be "according to Sudan's interests".

COHEN: ISRAEL IN CONTACT WITH SUDAN, REFUGEE RETURN TO BE PART OF DEAL (JPost 8/19/20)

Israel and Sudan are in contact, Intelligence Minister Eli Cohen told Channel

12 on Wednesday, just after Sudanese Foreign Ministry spokesman Haider Badawi Sadiq was fired for speaking to the international media about normalization efforts by both countries.

"There are contacts with Sudan," Cohen said.

"Six months ago, the Prime Minister held a historic meeting with the ruler of Sudan," said Cohen referencing the face-to-face conversation that took place in Uganda in February between Prime Minister Benjamin Netanyahu and Sudanese leader Lt.-Gen. Abdel Fatah Abdeirahman al-Burhan, who chairs the country's Sovereignty Council. The two men spoke of normalized ties.

That meeting came in the aftermath of other public statements by Sudanese officials in support of peace with Israel.

Cohen said it was a positive sign that Sadiq had stated there was no reason for hostility between the two countries.

He also clarified that any peace deal would include a mechanism for the return of Sudanese migrants. At present there are 6,285 Sudanese asylum seekers and migrants in Israel.

Sudan's state news agency SUNA reported on Sadiq's dismissal after he raised hopes that Sudan and Israel were on track for a peace deal, telling Reuters and Sky News Arabia that his country desires peace with Israel.

In comments Sadiq made to Reuters he lauded Israel's burgeoning ties with the United Arab Emirates, calling it a "brave and bold step and contributes to putting the Arab world on the right track to build peace in the region and to build sustainable peace." He added, "I cannot deny that there are contacts between Sudan and Israel."

But hours later Sudan's Foreign Minister Omar Qamar al-Din Ismail, noted in statement published by SUNA that, "the issue of relations with Israel was not discussed in the Foreign Affairs Ministry in any way, and Ambassador Haidar Badawi [Sadiq] was not assigned to make any statements in this regard."

Sadiq's words came in the aftermath of last week's dramatic announcement that the US had brokered a peace deal between the UAE and Israel.

Cohen tweeted that he believed the UAE was just the first and that other

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countries, like Sudan would follow.

A peace agreement between Sudan and Israel is in the common interest of the two countries, and the historic meeting between Netanyahu and al-Burhan laid the foundations for upgrading relations between the two countries.

"At the end of the day, the head of state will make the final determination and the only thing we can do is to wait until that final determination is made," said former Foreign Ministry director-general Dore Gold.

In the past, Gold said, he has opposed the idea of peace with Sudan because of former president Omar Hassan Ahmad al-Bashir's genocidal actions against those in the Darfur region of his country.

"The state of Israel was born in the shadow of the Holocaust that is not the kind of issue you can be cavalier about," he said.

Once Bashir was removed from power in 2019, that created a new situation for Israel, said Gold who is the President of the Jerusalem Center for Public Affairs.

But clearly the events of the last 24 hours, was akin to going to "the kitchen and finding that the cake was not done."

The Hotline for Refugees and Migrants, said it was premature for Israel to talk about returning the Sudanese given that massacres and killings were still occurring in the country.

"Optimistic quotes about normalization talks and contacts won't succeed in covering up the horrific devastation that the regime in Sudan continues to inflict on its own citizens.

At the head of Sudan today are the same generals who carried out the genocide and ethnic cleansing," the hotline said, adding that these were the same men, from "whom the Sudanese asylum seekers fled to Israel."

AFTER ISRAEL-UAE DEAL, TRUMP SAYS SAUDI ARABIA EXPECTED TO FOLLOW SUIT (Ha'aretz 8/18/20)

U.S. President Donald Trump said on Wednesday he expected Saudi Arabia to join the agreement announced last week by Israel and the United Arab Emirates that would lead to a full normalization of diplomatic relations between the two states.

"I do," Trump replied when asked at a White House news conference if he expected Saudi Arabia to join the deal.

Earlier on Wednesday, Saudi Arabia's foreign minister said that the kingdom remains committed to peace on the basis of the Arab Peace Initiative, which states that normalization with Israel would only come as part of a wider agreement to establish a Palestinian state.

"Saudi Arabia considers Israel's unilateral policies of an annexation and building settlements as an illegitimate and detrimental to the two states solution," Al Saud said. "Saudi Arabia affirms its commitment to peace as a strategic option based on the Arab Peace Initiatives."

As part of the Arab Peace Initiative, endorsed by the Arab League in 2002, Arab states led by Saudi Arabia have called for a Palestinian state drawn along borders that pre-date Israel's capture of territory in a 1967 war as well as a capital in East Jerusalem and the right of return for refugees, points rejected by Israel. "Once that is achieved, all things are possible," Prince Faisal said.

Saudi Arabia had not previously officially commented about the deal between the UAE and Israel, which U.S. President Donald Trump helped to broker with support from senior adviser Jared Kushner.

The president also said that the UAE is interested in buying F-35 fighter jets from the United States, adding the monarchy is willing to pay a lot of money for them.

Trump's statements come a day after Prime Minister Benjamin Netanyahu that the agreement to normalize relations with the UAE does not include an Israeli agreement for weapons sales between the UAE and the U.S.

According to the Prime Minister's Office, Netanyahu "has opposed the sale of F-35 jets and other advanced weapons of any sort in the Middle East,

including Arab states that make peace with the State of Israel." He added that he has expressed this position in past months to U.S. Ambassador to Israel David Friedman and to U.S. Secretary of State Mike Pompeo.

Israeli officials involved in the progressing relations between Israel and the UAE told Haaretz on Monday that Israel did not change its longstanding opposition to selling F-35 jets and other advanced weapons to the Gulf state, despite the accord.

THE UAE AND F-35S STORY ISN'T OVER JUST BECAUSE ISRAEL DOESN'T LIKE IT (JPost 8/19/20)

The controversy over the possibility that the United Arab Emirates could purchase F-35 jets has continued despite a very firm denial by Prime Minister Benjamin Netanyahu. And that's because, well, Netanyahu doesn't really have the final say here.

Following reports that such arms purchases will be part of the peace deal between the UAE and Israel, the Prime Minister's Office released an unusually detailed statement, including a timeline of the multiple times that Netanyahu and Ambassador to the US Ron Dermer raised their objections to the F-35 being sold to any other country in the Middle East, even if it has a peace treaty with Israel.

Netanyahu is trying to show the public that he did his due diligence, making the Israeli view on the matter well known in Washington.

"The historic peace agreement between Israel and the UAE does not include any agreement by Israel to any arms deal between the US and the UAE," the statement reads. "And the US made it clear to Israel that it will always make sure to maintain Israel's qualitative [military] edge."

What the statement does not say – and really, could not say – is whether the US is going to sell F-35s and other weapons to the UAE anyway.

White House sources have also said that everything in the deal is public; there are no secret annexes about weapons sales. But again, that doesn't preclude the signing of a different agreement to which Israel is not a party.

At several points in the past, the US has sold weapons to Arab countries despite Israel's strong objections.

One difference between then and now is that Israel's qualitative military edge (QME) has been enshrined in US law since 2008. But what the law says is that Congress has to assess the extent to which Israel has the QME over military threats to it, and the president should use it to "inform the review" of such exports. Congress then has to certify that weapons sales "will not adversely affect Israel's QME."

In the end, Congress decides whether this is a QME issue – not Netanyahu.

The other big difference between then and now is that the US was selling to enemy countries, while this would be a deal with a country that has formal ties with Israel, has never been at war with Israel, and shares a common enemy – Iran.

Votes in the House Foreign Affairs Committee and the Senate Foreign Relations Committee are unlikely to happen immediately, when a controversy could weaken the formal ties all three countries are so proud of orchestrating. But the US could decide at some point in the near future – say, next year – that peace is working out well and there is no danger to Israel in selling F-35s or other advanced weapons systems to the UAE.

IT SHOULD not come as a shock to anyone – certainly not to Netanyahu – that the UAE would expect to get some weapons out of this deal. The US modernized Egypt's army after it made peace with Israel, and it continues to get American security assistance every year, a stipulation of that agreement. And Jordan got F-16 jets after making peace with Israel.

Unlike those countries, the UAE can afford to buy the weapons, which is all the more incentive for the US – especially under a president like Donald Trump who is loath to pay for other countries' security – to give an arms deal the green light in conjunction with peace.

An unnamed UAE diplomat told KAN's Amichai Stein on Wednesday that it expects Israel not to "oppose or prevent" any deals between Abu Dhabi and

Washington "if and when" they take place. Plus, the diplomat said, their view is that Israel and the UAE face the same threats – meaning, Iran – and such sales will be good for both of them.

All this raises the question of whether Netanyahu knows about possible deals between the UAE and US that could weaken the QME, at least in the Israeli security establishment's view.

The prime minister's statements give him plausible deniability in terms of any specific weapons sales.

But it's clear that the story of the UAE and F-35 jets is not over – and the way it will end does not depend on whether Israel likes it.

'SUPPORT FOR PALESTINIANS IN ARAB WORLD IS WANING' (Israel Hayom 8/19/20)

A report on Tuesday that Washington intends a "giant" sale of F-35 fighter jets and drones to the United Arab Emirates, in the wake of its rapprochement with Israel, was met with deafening silence by UAE officials on Wednesday.

In the wake of the report, Intelligence Services Minister Eli Cohen said there was "no change in Israeli policy opposing US sales of advanced weaponry to Arab states that could diminish Israel's military superiority."

Last week, the UAE and Israel announced a historic peace deal, which made the UAE the first Persian Gulf state to forge official diplomatic relations with Israel and the third Arab country overall to normalize relations with the Jewish state, following Egypt in 1979 and Jordan in 1994.

The US Embassy in Jerusalem had no immediate comment on the report. According to understandings dating back decades, Washington has refrained from Middle East arms sales that may diminish Israel's "qualitative military edge."

Meanwhile, Amjad Taha, an international affairs expert, a confidant of UAE government officials and popular social media pundit in the Persian Gulf, said it was Iran, not Israel, which should be worried by such an arms deal.

"Members of the Iranian regime are the Nazis of the Middle East," Taha told Israel Hayom. "The Iranians have a problem with Arab countries. Since the 1970s, the Iranians have held three islands belonging to the UAE. They killed millions of Arabs in the war with Iraq, in Syria, and Yemen," he said.

"They are brutally oppressing the Arab minority in the Ahvaz region, which Iran has occupied for some 100 years – some 11 million people, living under Nazi occupation conditions. They don't have the right to learn Arabic, unlike the Arabs in Israel, who also have representatives in the parliament. The Arabs in Iran have no rights whatsoever. They are killed in the streets," Taha told Israel Hayom.

Taha, who believes Iran will try torpedoing the historic diplomatic initiative via its proxy agents across the Middle East, mainly in the Gaza Strip, issued strong advice to Israel: "I assume the Palestinian [terrorist] organizations will try attacking civilian targets in Israel with missiles. But, the support for them and for the PLO in the Arab world is waning. Many Palestinians in the Emirates and other Gulf states are calling for the downfall of the Palestinian Authority because of the corruption in it and its inability to achieving anything at all for the Palestinians."

Taha continued: "We hope to see a revolution among the Palestinians against the PA. The Palestinian leadership has no other choice than to go back to war to try to garner any support whatsoever or to return to any form of negotiations with Israel. We hope Israel will not negotiate again with terrorists. We need to return to the principle of no negotiating with terrorists."

Taha also went on to describe the significant change in attitudes in the Middle East toward the Palestinians.

"There have been several Israeli attacks in Gaza in recent days. People started rallying support on social media sites under the slogan 'Gaza is under attack.' In the past, such a campaign would have quickly gained steam. Now people are saying: ' Hamas, the militias, and the terrorists are under attack.'

"We see Hamas using children, schools, hospitals, to shoot missiles [at

Israel]. When the Palestinians lamented the assassination of [former Iranian general] Qassem Soleimani, a commander in Iran's Islamic Revolutionary Guard Corps – and the most loathed individual in Iraq, Syria, and the Gulf States – it was the final straw from our perspective. They called this man a 'martyr of Jerusalem.' This was the breaking point in Arab support for them," Taha said.

FIRST EVER DEPLOYMENT OF ISRAELI FIGHTER JETS IN GERMANY (Arutz-7 8/18/20)

On Tuesday, Lieutenant-Colonel E. of the Israeli Air Force (IAF) directed the IDF's first ever exercise on German soil involving Israeli fighter planes. A formation of fighter aircraft, including IAF F-16 jets and Eurofighter jets from the German Luftwaffe, conducted a flyover above the site of the Nazi concentration camp of Dachau, where over 40 thousand Jews were killed during the Holocaust. Following will be two weeks of joint aerial maneuvers.

Lieutenant-Colonel E stated: "This deployment is of tremendous significance, as it is the first time ever that Israeli fighter planes are being deployed in Germany. We come here with a very clear message – that we have the duty to recall and commemorate the dark hours of the past, and also, that we have a special responsibility to shape the future and make the world a safer place via our aerial diplomacy."

The flyover was followed by a wreath-laying ceremony at Dachau, AFP reports, attended by IAF Commander Amikam Norkin and his German counterpart Ingo Gerhartz, as well as German Defense Minister Annegret Kramp-Karrenbauer and the Israeli ambassador to Germany, Jeremy Issacharoff. Luftwaffe chief Gerhartz noted that the joint exercise was "a sign of our friendship today."

Last week, Prime Minister Binyamin Netanyahu visited the IAF air base in Hatzor and spoke with Commander Norkin as well as Lieutenant-Colonel E., who described the proposed flyover.

Netanyahu responded that, "This flyover is highly symbolic, as you will be flying over Dachau, where many thousands of Jews were slaughtered. Today we are not threatened by Germany but rather by Iran," he added. "The great lesson of the Holocaust was that no one will step forward to protect Jews if we do not stand up for ourselves. Today, we protect ourselves. May you all see success," he concluded.

ISRAELI COURT: DAMASCUS BIBLES TO STAY IN NATIONAL LIBRARY (Israel Hayom 8/19/20)

A quarter-century after Israeli spies, a Canadian activist, and a Syrian rabbi smuggled nine rare medieval Jewish manuscripts out of Damascus, an Israeli court decided the books will remain under the National Library's custodianship for their preservation.

The decision ends a protracted legal battle over the ownership of the Damascus Crowns, illuminated Bibles written on parchment that belonged to the Syrian capital's Jewish community for centuries until they were transported secretly to Israel in the 1990s.

The Jerusalem District Court ruled Monday the books were "treasures of the Jewish people" that had "historic, religious and national importance" and must be preserved. The best way to do so would be to keep them at the National Library under a public trust, it ruled.

"The trust and its conditions are aimed at ensuring first and foremost the preservation of the Damascus Crowns and their care for the public, the Jewish people, and future generations," the court said.

The manuscripts were originally composed in Europe in the 13th to 15th centuries before eventually migrating to Damascus. The Hebrew Bibles, unlike traditional Torah scrolls, contain vowels, punctuation and other marks indicating correct pronunciation.

The elaborately decorated bibles were highly treasured by the Damascene Jewish community and only taken out on rare occasions.

Most of Syria's Jews fled the country following Israel's creation in 1948.

Those who remained suffered persecution and severely restricted freedom of movement that was only lifted in the 1990s. Only a handful remain after Syria's decade-long civil war.

Israel's Mossad intelligence agency worked with Canadian activist Judy Feld Carr and Rabbi Abraham Hamra, the Damascus Jewish community's last leader, to sneak the Crowns out of Syria and bring them to Israel.

Many details of the operation remain undisclosed to the public. In an affidavit to the court, Feld Carr said that in 1993 she coordinated with Hamra to give one of the manuscripts to a Canadian diplomat, who slipped it out of Syria in a black plastic shopping bag.

The National Library, whose mission is to collect and preserve Jewish heritage and cultural objects, has held the Crowns since they arrived in Israel.

Hamra has long contended that Israeli officials promised the books would be returned to him so they could be housed in a cultural center dedicated to Syrian Jewry. He said he was granted a plot of land in a Tel Aviv suburb for the center. Decades later, construction has not started.

He sued the library for ownership of the crowns, and the library counter-sued in 2014 and asked the court to place them in a public trust under the institution's authority.

"I came only to fight for justice and integrity," Hamra said ahead of the court's decision.

The library's appeal to the court reflects its concerns about the legal grounds for holding onto Jewish cultural heritage items smuggled out of other countries. Although Syria has not made a claim for the collection, many Western countries now face pressure to repatriate cultural property stolen from their countries of origin, such as Iraq.

On arrival in Israel, the manuscripts required restoration work to prevent further decay. They are kept in special climate-controlled conditions to preserve them, the library said in its arguments to the court.

Aviad Stollman, former head curator at the National Library, said it offers the most secure place for the Damascus Crowns.

Few institutions have the resources or expertise to preserve the ancient books, he said. "It's very expensive and very difficult for an independent institution to preserve" such documents.

The court determined the trustees will include members of the Syrian Jewish community in Israel, representatives from the National Library, the chief Sephardic rabbi of Israel and the president of Hebrew University, and Rabbi Hamra.

Meir Heller, the attorney representing the library, said the court's ruling was a win for the preservation of cultural heritage in Israel.

"We succeeded to save (the books) from a horrible place," Heller said, adding that they now found a proper home.

UAE AGREEMENT COULD USHER IN A NEW GOLDEN AGE FOR ISRAEL (Alex Fishman, YNet 8/16/20)

In the last year, the Carnegie Institution of Washington reported annual trade between Israel and the Gulf states of more than \$1 billion

A large portion of this sum is due to deals made between Israel and the United Arab Emirates in the field of security.

The newly announced bilateral agreement - which shines a light on a previously secret relationship that has known its fair share of ups and downs since the signing of the first Oslo Accords in 1993 - will not have any significant impact on the business-security relations between the two countries.

The deep and obvious strategic interest of both countries is rooted in their cooperation against Iran, Hezbollah and other global jihadist organizations such as ISIS.

This shared interest between the two states has helped Israel's defense industries and companies engaged in advanced agriculture to prosper.

Additionally, over the last two years, Israel has expanded its economic-

military dealings in the Gulf States thanks to a new venture. The UAE is, for example, seeking to produce its own weapons instead of purchasing from others.

This includes an upgrade to its old armaments and this is where Israel's arms industry comes in.

In the past these same industries reportedly helped upgrade the UAE's F-16 fighter-jets. Upgrading the UAE's weapons now will surely prove to be a lucrative business opportunity for Israel.

The reports regarding the business-military relationship between the two countries mention sales of missile defense systems, precision-guided armament, building a comprehensive border defense system, producing UAVs and drones, and developing other technological systems for homeland defense.

According to these same reports, Israel has also contributed its knowledge and systems in the field of cyber and electronic warfare.

This hefty list is a testament to the fact that Israel's defense establishment - which approves classified military exports to the Gulf states and especially to the United Arab Emirates - see these states as posing no threat to Israel.

The agreement with the United Arab Emirates will only strengthen Israel's response to the threat from Iran, which has entrenched itself right in Israel's backyard in Lebanon, Syria and Gaza, and turned them to a constant security threat to Israel.

Official Israeli presence in the UAE, near the Iranian border, serves to present the same security risk for Iran. This is in addition to the Iranian claim that Israel is using Azerbaijan, a country adjacent Iran, to disrupt the peace at the border.

In order for Israel to best utilize its presence in the area, intelligence collaborations are required between Israel and the Emirates, which apparently already exist.

The agreement between the UAE and Israel has made Iran much more susceptible to Israel's eyes and ears. This collaboration could definitely weaken the threatening Shiite axis.

The UAE has spent the last few years deepening its involvements in the Middle East and in Northern Africa. This includes building military bases and naval ports in various countries in these areas.

For Israel, an ally which has proxies in the most important areas of conflict, is an indispensable Strategic asset and ally.

Furthermore, the UAE has greatly enhanced its diplomatic activism in the Palestinian Authority. They cannot stand the President of the PA, Mahmoud Abbas. They loath Hamas, and will actively support any pragmatic movement in the PA who will work to advance peace.

This is why Palestinian politician Mohammed Dahlan is getting preferential treatment within the UAE.

Even though the initial Palestinian response is to burn the pictures of Abu Dhabi's crown prince, Mohammed bin Zayed Al Nahyan - the UAE can, with the aid of its mighty financial systems- help calm the flames.

The agreement with the UAE could serve as the domino that would encourage other states in the Gulf to sign an open treaty with Israel, consequently leading to an agreement with the Palestinians.

Who knows, maybe the next state to sign a treaty with Israel will be Bahrain.

Maybe it will be Sudan? And maybe even Saudi Arabia.





The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Every Life is Precious

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

Parshas Shoftim concludes with the topic of the *Eglah Arufah* (Axed Heifer), which describes the process to be undertaken in the event that a corpse is found between two cities. Members of the *Sanhedrin* (High Court) would be called on to determine which city was nearest to the corpse. The elders of that city would then bring a heifer to a valley and kill it by bringing an ax to the back of its neck as an atonement for the murder. They would then pray that innocent blood not be spilled in Israel.

Rabbi Yaakov Yitzchok Ruderman points out that the placement of this topic in our Parsha is puzzling. Prior to discussing the *Eglah Arufah*, our Parsha dealt with an array of topics relating to war, including: the appointment of a special Kohen to inspire the people in battle, laws exempting certain individuals from battle, the requirement to offer an enemy the chance to surrender, and the prohibition of destroying fruit trees when laying siege to a city. The topic of war continues at the beginning of next week's Parsha with the laws of the *Eishes Yefas Toar*, the female captive. Why does the Torah interrupt the laws of war with the topic of *Eglah Arufah*, which seemingly has nothing to do with war?

Rav Ruderman explains that the Torah is teaching us a fundamental lesson about the value of human life. A person is influenced by his or her experiences and environment. Someone who experiences battle and witnesses killing and death will inevitably become used to the idea of people dying and may become desensitized to the value of life. As a result, this person might even come to condone murder. For this reason, the Torah places the topic of *Eglah Arufah* in middle of the topic of war. The process of the *Eglah Arufah* serves to remind us of the sanctity of each life. The death of a single individual requires members of the Sanhedrin to travel from Jerusalem and the elders of the nearest city must go through a detailed and extended ritual – all because of the loss of one life.

The current pandemic has brought much death to the world. Our news outlets update us daily with the current number of deaths in each state, country, and the world at large. Hearing about so much death has the potential to desensitize us to the gravity of each loss – relegating the passing of many wonderful individuals to mere statistics. Our Parsha should remind us of the preciousness of every single soul and the importance of doing our utmost to preserve those lives when possible.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

By the testimony of two witnesses or three shall the condemned person be put to death (17:6).

The verse should read, "By the testimony of two witnesses or the acceptance of their testimony by three judges." (Rav Sa'adia Gaon)

This verse is referring to capital cases. Capital cases need to be judged by a Bais Din of twenty-three, not three (Sanhedrin 2a). How could Rav Sa'adia Gaon write that the testimony of the witnesses could be accepted by three judges?

Parsha Riddle

When is one permitted to transgress the prohibition of Ba'al Tashchis – destroying something useful?

Please see next week's issue for the answer.

Last week's riddle:

What connection is there between Purim and Elul?

Answer: Elul is an acronym of 'Aleph – Ish, Lamed – L'reiyeihu, Vav – Umatanos, Lamed – L'evyonim. A man to his fellow and gifts to the poor.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Shoftim (17:11), Hashem commands us to obey Torah authorities: "According to the teaching that they will teach you and according to the judgment that they will say to you, shall you do; you shall not deviate from the word that they will tell you, right or left." Some understand that these commandments are limited to the Great Sanhedrin in Jerusalem (Hilchos Mamrim 1:1-2; Yereim #31), while others extend them to the preeminent scholars and judges of every era. (Chinuch #495-96; Shut. Ha'Rashba 2:322)

Rashi interprets the phrase "right or left" to mean that the obligation to obey applies even if we are told that "right is left and left is right." This is a version of a passage in the Sifrei, where the text reads "even if it appears to you that [they are saying that] left is right and right is left." The Yerushalmi, however, says exactly the opposite of the Sifrei: "One might think that if they say to you that right is left and left is right, you shall obey them, so the verse elaborates "to go right or left" – that they say to you that right is right and left is left." (Horayos 2b) The commentaries suggest a number of ways to reconcile the Sifrei with the Yerushalmi (as well as an implication to the same effect of a parallel discussion of the Bavli):

- The Ramban explains that a scholar who believes that the Sanhedrin has erroneously issued a lenient ruling should initially not follow it but act stringently, but once he argues his case to the scholars of the Sanhedrin and they consider it and reject it, he should then follow their ruling. (Hasagos to Sefer Hamitzvos, shorash)
- The Be'er Sheva (Horayos p. 4a) explains that the Sifrei (as per its wording noted above) is referring only to one who merely thinks the court has erred, based on his judgment of the matter, whereas the Yerushalmi is referring to one who knows with certainty that it is mistaken.

- R. Chaim ibn Attar explains that although, as the Sifrei states, one is obligated to obey even a mistaken ruling, this applies only when not following the ruling would constitute a blatant flouting of their authority, but if one can passively decline to take advantage of a lenient ruling (e.g., to not eat something that has been mistakenly ruled to be permissible), he is obligated to do so, since the Sages are not requiring him to act leniently, and people often decline to avail themselves of leniencies granted by the Torah.

- R. Chaim ibn Attar alternatively suggests that the Sifrei is referring to an ordinary individual, who is not competent to determine with certainty that the court has erred, and therefore is required to accept their authority. An expert, however, is on the contrary forbidden to defer to a ruling that he knows to be erroneous. (Cheifetz Hashem Horayos 2b)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My beginning and end are the same.
2. I disqualify.
3. I am permanent.
4. I am not your mother.

#2 WHO AM I?

1. I am not a net gain.
2. I have messages.
3. Kill the fake.
4. Listen to me.

Last Week's Answers

#1 Har Grizim & Har Eival (I am not a bear, I am not "evil," We divided you, In Eretz Canaan.)

#2 Re'eh (See) (I am not an ocean, I am the name, I am for blessing and curse, I am not light.)

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!

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

KOLLEL BULLETIN BOARD

All regular GWC classes are now on break for the summer.

Classes will resume Sunday, August 30.