

# Young Israel Shomrai Emunah - Shabbos Shorts<sup>ת"ס</sup>

July 16 - 17, 2021 - 8 Av 5781 - Devarim/Shabbos Chazon

Light Candles by 8:14 - Shabbos ends 9:19

The Shabbos Shorts is sponsored this week by  
Joey Franco - Mortgage Banker - 301-529-5387.

## Mazal Tov

- **Sandy & Rabbi Hal Axelrod** on the birth of two great-grandsons, Levi and Liam. Mazal Tov also to Levi's parents, Tal & Maor Shushan, and brother, Elai, of Tel Aviv and to Liam's parents, Shanee & Shahar Agayev, and sister, Emmy, of Petach Tikvah. Mazal Tov to grandparents Etkah and Danny Moore, great-grandmother Hadassah Mordechai of Petach Tikvah and all of the extended family members.
- **Zahava & Gabe Bensimon** and family on the Bar Mitzvah of their son, Akiva. Mazal Tov to great-grandparents **Marilyn & Sol Broder**, and to the extended Bensimon, Zwilling and Broder families.
- **Rene & Rami Isser** on the birth of a grandson born to Yonatan and Esther Isser of Bergenfield, NJ. Mazal tov to the baby's siblings: Yaakov and Danieli. Mazal Tov also to Yonatan's siblings Pola & David, Elana & Ariel and Eitan Isser.

## Shabbos Schedule

*Minyan locations are listed as B = Belonofsky Sanctuary, S = Social Hall. All Sephardi Minyanim take place in the Beit Medrash.*

### Friday Night:

- Light Candles by 8:14
- Mincha: 7:00 (B), 8:20 (B), 7:15 (Sephardi)

### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 2:30 (B), 5:00 (B), 6:00 (B), 6:00 (Sephardi)
- Shabbos ends: 9:19

### Divrei Torah:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Rabbi Rosenbaum

### Kiddush Sponsors:

- 8:45 and 9:15 Kiddush in a Bag is sponsored by Stuart & Judy Rosenthal on the Yahrzeit of Stuart's mother, Arlene Goldstone Rosenthal, A"H.

## Tisha B'Av Schedule

*Those planning to walk to Shul while it is still Shabbos to attend Maariv Saturday night should bring their non-leather shoes to Shul before Shabbos.*

*Those planning to walk or drive to Shul after Shabbos ends (9:19 PM) should remember to say "Baruch Hamavdil Bein Kodesh Lechol" before driving to Shul.*

### Shabbos, July 17 - Erev Tisha B'Av

- Fast Begins 8:31 PM
- Shabbos Ends 9:19 PM
- Maariv followed by Eicha (B, S) 9:40 PM, Sephardi 9:35 PM

### Sunday, July 18 - Tisha B'Av

- Shacharis (B) 6:30 AM
- Shacharis (Sephardi) 7:30 AM
- Shacharis (B), including Kinot with commentary by Rabbi Rosenbaum 8:30 AM
- Chatzos 1:15 PM
- Early Mincha (B) 2:00 PM
- Chofetz Chaim Heritage Foundation Tisha B'Av Video Program
  - Program A - Social Hall: 2:45pm
  - Program B - Social Hall: 6:00pm
- Regular Mincha (B) 8:00 PM
- Sephardi - Mincha / Maariv 8:05 PM
- Maariv (B) 8:50 PM
- Fast Ends 9:18 PM

## Weekday Shiurim

Options for remote learning are listed below. For the latest list and 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**, will resume on Monday, July 19.
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:00 PM - **Zoom A**, will resume on Monday, July 19.
- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume on Sunday, July 25.
- **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, in the room behind the balcony.
- **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Megillas Eichah, **Zoom A**.
- **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
- **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM, on break for the summer.
- **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
- **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info, contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361, on break for the summer.
- **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps, now taking place in person in the Social Hall. For more information, please contact Rabbi Hillel Shaps: [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) Registration required at [gwckollel.org/scp](http://gwckollel.org/scp)
- **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom B**.
- **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", will resume in the fall.
- **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Masseches Kiddushin on Wednesday evenings, 7:00 PM, will resume in August.

**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: 970 1398 4837, password 613

Zoom C: ID: 978 8156 7874, password RabbiHyatt

## YISE Youth Announcements

**Shabbos Groups** will take place this week from 10:00 AM - 11:00 AM, indoors. Masks required indoors for age 3+. Age 18-35 months will be located in the toddler room off the Lower Lobby. Ages 3-5 years will meet in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Michal Merkin, YISE Youth groups coordinator, at [mmerkin@yise.org](mailto:mmerkin@yise.org) *See flyer for details.*

## COVID-19 Updates

- Masks are required for unvaccinated people in the YISE building, with the exception of children under the age of 3.
- There are no more social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
- 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

**Ask the Rabbi** - Come join our virtual, interactive monthly program featuring Halachos of Shabbos and holidays! This month's topic: Illness on Shabbos and Yom Tov. Recording available at <https://wp.yise.org/ask-the-rabbi>

**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 prepared to home deliver some copies of the Yizkor Guide to our Shul members who regularly say Yizkor and feel more comfortable davening at home. If you would like a home-delivered copy, please contact the Shul office at 301-593-4465 x403 or email [office@yise.org](mailto:office@yise.org). 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 9. To sign up online, go to [www.yise.org/yizkor](http://www.yise.org/yizkor). If you have questions, please contact Marc Katz at [mkatz@yise.org](mailto:mkatz@yise.org).

**Kiddush in a Bag!** While we are not yet back to regular in-Shul Kiddushes, we are happy to now offer Kiddush in a Bag for the 8:45 and 9:15 Minyanim. To sponsor the Kiddush in a Bag, contact Simi Franco at [simi@yise.org](mailto:simi@yise.org).

## 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](mailto: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.

## 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.

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 Navi Shiur for Women
  - 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 Shabbos Drasha is available for sponsorship at \$54.

Please email [office@yise.org](mailto:office@yise.org) to sponsor. Thank you for your support.

## Thank you to this past week's Shiurim sponsors:

### Rabbi Hyatt's Gemara Shiur

- **David Jaray** in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.

### Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Bobbi & Jules Meisler** in memory of Bobbi's mother, Ann Altman, Chana Devorah bas Yaakov Chaim.

### Rabbi Rosenbaum's Mussar Shiur

- **Leah Paretzky** in memory of her husband, Harvey Paretzky, Refael Yisroel Chaim ben HaRav Mordechai Aryeh, Z"L, on the 15<sup>th</sup> of Av.

### Rabbi Rosenbaum's Nach Shiur

- **Marvin M. Konick** on the Yahrzeit of his father, William L. Konick, Velvil Leib ben Yehudah, A"H, on the 11<sup>th</sup> of Av, July 20.

### Rabbi Rosenbaum's Shabbos drasha

- **Debbie & Marc Katz** in memory of Debbie's mother, Baila bas Meir, whose Yahrzeit was on the 2<sup>nd</sup> of Av.

## YISE Programs and Listings (continued)

**Come Join Rabbi Koss's Monthly Jewish History class on Zoom!** Bikur Cholim of Greater Washington and the YISE Chessed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, August 2, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

**Update: Being Social** - In the past few months, YISE's Social Committee has organized a range of programs to bring us together virtually, including: Jews (in our community) discussing their service in the US military, Trivia Nights, Painting with Talya, Purim Shpiel, Chagim goody bags ... We have also expressed our thanks to the Holy Cross Hospital health workers, and treated the Wheaton Rescue Squad to a special dinner. As we come together again, we would like your ideas and help in organizing fun, interactive, and safe activities. Please contact [social@yise.org](mailto:social@yise.org)

**Registration for Shomrai Preschool 2021-2022 is now open!** We are excited to be offering a Torah-rich, child-centered program for children entering 2 year-old Nursery - 4 year-old Pre-K. School day runs from 8:30 AM - 3:00 PM. Extended care options available from 7:30 AM -8:30 AM and 3:00 PM - 6:00 PM. Register early for maximum savings! Visit our website for tuition rates and online registration at <https://preschool.yise.org/registration> For more information about the program email Sarah Dollman at [director@yise.org](mailto:director@yise.org) 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](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto: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

**The Unveiling for Louis A. Joseph, Z"L**, will take place at 11:00 AM. Sunday, August 1, at Mt. Lebanon Cemetery.

**The Unveiling for Dr. Allen Gaisin, Eliyahu ben Menachem Mendel HaKohen, Z"L**, will take place at 2:00 PM. Sunday, August 1, at the Garden of Remembrance Cemetery, 14321 Comus Road, Clarksburg, MD, Section 58.

**Kemp Mill Toastmasters** - Wednesday, July 21, 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 [secretary@kempmilltoastmasters.com](mailto:secretary@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

**Help our Senior Neighbors** - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact [volunteer@seniorconnectionmc.org](mailto:volunteer@seniorconnectionmc.org), call 301-962-0820 or visit [www.seniorconnectionmc.org](http://www.seniorconnectionmc.org) for more information.

**Capital Kasher Pantry Summer Collection** - Please donate non-perishable items. Specially needed: canned pineapple, graham cracker crusts, olives, olive oil, Wacky Mac, yeast. Always needed: paper napkins, paper towels, tissues & toilet paper. You can buy items at your local store & place them in a Capital Kasher Pantry donation bin at Shalom, Moti's and area Shuls, or buy online & ship directly to us! Go to: [www.yadyehuda.org/kosher-pantry](http://www.yadyehuda.org/kosher-pantry) for more information.

**Yad Yehuda Donation Policy Update** - Many unsolicited items are being dropped off at Yad Yehuda's office. We incur costs to dispose of those items. Please do not drop off: clothing/shoes/coats, household and baby items, electronics, books, Judaica/Sheimos. Donations of non-perishable food for the Capital Kasher Pantry are welcomed and appreciated.

**Newly married? Growing family? Just need a budget check-up?** Izun is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at [barbara@getizun.org](mailto:barbara@getizun.org)

**Fundamentals of Prayer** - Wednesdays, 8:00 PM on Zoom. Presented by Rabbi Hillel Shaps. Join any time! No cost. Zoom info and registration at [linksgw.org/classes](http://linksgw.org/classes)

**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](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](mailto:lifschitz@slslaw.com) to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM.

**Daily Halacha Program from Rabbi Eliyahu Reingold** - Receive one every day in your inbox. Visit [dvarhalacha.com](http://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](http://kempmillvillage.org) for more information.

**Silver Spring Gemachim** - For a complete list: [www.gemachexchange.com](http://www.gemachexchange.com)

| The Week Ahead                                                                                                                                                                                                                                                                                                                                              | Sunday, July 18<br>Tisha B'Av | Monday<br>July 19 | Tuesday<br>July 20 | Wednesday<br>July 21 | Thursday<br>July 22 | Friday<br>July 23 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------|-------------------|--------------------|----------------------|---------------------|-------------------|
| Ashkenazi: Shacharis: Sunday 6:30 AM (B)/ 8:30 AM (B); Monday/Thursday 6:15 AM (B)/6:45 AM (S)/8:45 AM (B); Tuesday/Wednesday/Friday 6:15 AM (B)/6:55 AM (S)/8:45 AM (B); Mincha/Maariv: Sunday 2:00, 8:00; Monday - Thursday: 8:15 PM (B).<br>Sephardi: Shacharis: Sunday through Friday: 7:30 AM; Mincha/Maariv: Sunday 8:05; Monday - Thursday: 8:25 PM. |                               |                   |                    |                      |                     |                   |
| <b>Halachic Times:</b> Latest Alos Hashachar 4:26 AM, Earliest Talis and Tefilin: 5:01 AM, Latest Netz: 6:03 AM, Latest Krias Shema: 9:35 AM, Earliest Mincha: 1:51 PM, Earliest Shkia: 8:26 PM, Latest Tzeis Hacoachavim: 9:18 PM                                                                                                                          |                               |                   |                    |                      |                     |                   |

## Next Shabbos

July 23 - 24, 2021 - 15 Av 5781

Parshas Vaeschanan/Shabbos Nachamu

Light Candles: 8:09

Shabbos ends: 9:13

Next Shabbos Shorts Deadline: Wednesday, July 21 at 12 Noon

Submit items for the Shabbos Shorts to: [announce@yise.org](mailto:announce@yise.org)

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 E-Mail: [office@yise.org](mailto:office@yise.org) Website: [www.yise.org](http://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

Simi Franco - Office Manager

# A Quick Thought on the Parsha from Rabbi Rosenbaum

## Devarim 5781:

### Only One Judge

The following is kindly transcribed by a congregant from the video at

<https://wp.yise.org/shabbos>

Near the beginning of this week's *Parsha*, when *Moshe Rabeinu* is speaking to the individuals he appoints as judges, he uses an interesting phrase. He says *כי המשפט לאלקים הוא*, justice, judgement is for G-d. And the *Maharal* on that phrase makes a very, very interesting comment. He says there are all kinds of attributes in this world for which we try to emulate the ways of G-d. We try to act with *צדק*, we try to do what's correct. We try to act with *chesed*, we try to conduct ourselves in a kind manner. But the *Maharal* says there is one word, one concept, that we say here in this *Pasuk* is only in the realm of G-d, and that's judgement. No human being can ever hope to judge another person with one hundred percent accuracy. It's impossible. Who knows all the circumstances. Who knows all of the challenges. Who knows all of the background. The *Maharal* says this *pasuk*, this phrase, is very meaningful. When it comes to judging, only G-d can judge. Of course there's a concept of a *Beis Din*, there's a concept of a Rabbinic Court, rabbis, judges come together to do their best, but there is only one entity that can say with complete certainty that the judgement is correct, and that's G-d.

I think this is a very powerful idea to think about in the context of *Tisha B'Av*. Certainly over the past few days, certainly over *Tisha B'Av*, so many of us will read and hear ideas all about *שנאת חנם*. How we treat each other and baseless hatred, bonding more meaningfully as a nation, as a people, and I would just posit that all of that is just very true, but a central point in all of it is not only if we are kind to each other or not, or how we look at each other, or are we interested in each other or not. So much of the root of so many of our tensions is our assessment of each other. We see someone else do something and we decide that is a fundamentally wrong thing to do, they are a bad person. *כי המשפט לאלקים הוא*. If we want to work on how we interact with other people and we are inspired by the day of *Tisha B'Av*, to try to be better in that regard, a very significant step is to just try not to judge. To understand I am not perfect and I would hope that people would either give me the benefit of doubt or they just shrug their shoulders and say, I probably don't know everything there is to know. If that is how I would like other people to view me, I need to view other people that way. And the more we recognize that we can't be absolute judges, the more likely it is that we will treat each other appropriately and in that merit we should merit the ultimate redemption speedily in our days.

Have a good *Shabbos*!



- 4 Groups:**
- 1. Ages 18-36 months**
  - 2. Ages 3-5**
  - 3. Ages 6-9 Boys**
  - 4. Ages 6-9 Girls**

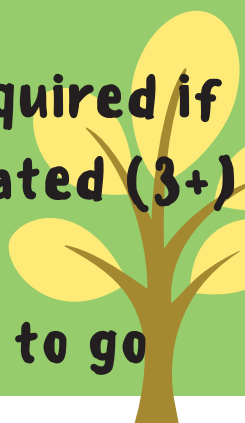


**July  
17th!  
10:00-  
11:00am**

**Indoors**

**Masks required if  
unvaccinated (3+)**

**Snacks to go**



Local licensed, child-centered Preschool  
**FOR CHILDREN 2-5 YEARS OLD**



**shomrai**  
PRESCHOOL



Play-based, supportive learning  
environment that promotes exploration  
and builds foundational skills

**Warm, dedicated and experienced teachers**

**Customizable extended care  
options from 7:30 AM- 6:00 PM**

**FOR MORE INFORMATION**



Visit our website  
**preschool.yise.org**



Or Email  
**preschool@yise.org**

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Volume 27, Issue 39

Shabbat Parashat Devarim

5781 - B"H

Sponsored by Stuart & Judy Rosenthal  
on the occasion of the yahrzeit of Stuart's mother,  
Arlene Goldstone Rosenthal, a"h, (Chaya bat Baruch) - 8 Av

## Covenant & Conversation: R. Jonathan Sacks, z"l

**The Leader as Teacher** – It was one of the great moments of personal transformation, and it changed not only Moses but our very conception of leadership itself. By the end of the book of Bamidbar, Moses' career as a leader would seem to be ending. He had appointed his successor, Joshua, and it would be Joshua, not Moses, who would lead the people across the Jordan into the Promised Land. Moses seemed to have now achieved everything he was destined to achieve. For him there would be no more battles to fight, no more miracles to perform, no more prayers to make on behalf of the people.

It is what Moses did next that bears the mark of greatness. For the final month of his life he stood before the assembled people, and delivered the series of addresses we know as the book of Deuteronomy or Devarim, literally "words." In these addresses, he reviewed the people's past and foresaw their future. He gave them laws. Some he had given them before but in a different form. Others were new; he had delayed announcing them until the people were about to enter the land. Linking all these details of law and history into a single overarching vision, he taught the people to see themselves as an am kadosh, a holy people, the only people whose sovereign and lawgiver was God Himself.

If someone who knew nothing about Judaism and the Jewish people were to ask you for a single book that would explain both who Jews are and why they do what they do, the best answer would be Devarim. No other book so encapsulates and dramatises all the key elements of Judaism as a faith and way of life.

In a TED talk, and a book with the same name, Simon Sinek says that the transformative leaders are those who 'Start with Why.' More poetically, Antoine de Saint-Exupery said, "If you want to build a ship, don't drum up people together to collect wood and don't assign them tasks and work, but rather teach them to long for the endless immensity of the sea."

Through the addresses we read in the book of Devarim, Moses gave the people their Why. They are God's people, the nation on whom He has set His love, the people He rescued from slavery and gave, in the form of the commandments, the constitution of liberty. They may be small but they are unique. They are the people who, in themselves, testify to something beyond themselves. They are the people whose fate will defy the normal laws of history. Other nations, says Moses, will recognise the miraculous nature of the Jewish story – and so, from Blaise Pascal to Nikolai Berdyaev and beyond, they did.

In the last month of his life Moses ceased to be the liberator, the miracle-worker, the redeemer, and became instead Moshe Rabbeinu, "Moses, our teacher." He was the first example in history of the leadership type in which Jews have excelled: the leader as teacher.

Moses surely knew that some of his greatest achievements would not last forever. The people he had rescued would one day suffer exile and persecution again. The next time, though, they would not have a Moses to do miracles. So he planted a vision in their minds, hope in their hearts, a discipline in their deeds and a strength in their souls that would never fade. When leaders become educators they change lives.

In a powerful essay, 'Who is fit to lead the Jewish people?' Rabbi Joseph Soloveitchik contrasted the Jewish attitude to kings and teachers as leadership types. The Torah places severe limits on the power of kings. They must not multiply gold, or wives, or horses. A king is commanded "not to consider himself better than his fellow Israelites, nor turn from the law to the right or to the left".

A king was only to be appointed at the request of the people. According to Ibn Ezra, the appointment of a king was a permitted, but not an obligation. Abarbanel held that it was a concession to human frailty. Rabbeinu Bachya regarded the existence of a king as a punishment, not a reward. In short, Judaism is at best ambivalent about monarchy – that is to say, about leadership as power.

On the other hand, its regard for teachers is almost unlimited. "Let the fear of your teacher be as the fear of heaven," says the Talmud. Respect and reverence for your teacher should be greater even than respect and reverence for your parents, rules Rambam, because parents bring you into this world, while teachers give you entrance to the World to Come.

When someone exercises power over us, they diminish us, but when someone teaches us, they help us grow. That is why Judaism, with its acute concern for human dignity, favours leadership as education over leadership as power. And it began with Moses, at the end of his life.

For twenty-two years, as a Chief Rabbi, I carried with me the following quotation from Israel's first Prime Minister, David Ben-Gurion. Although he was a secular Jew, he was enough of a historian and Bible scholar to understand this dimension of leadership, and said so in eloquent words:

Whether you hold humble office in a municipality or in a small union or high office in a national government, the principles are the same: you must know what you want to achieve, be certain of your aims, and have these goals constantly in mind. You must fix your priorities. You must educate your party and must educate the wider public. You must have confidence in your people – often greater than they have in themselves, for the true political leader knows instinctively the measure of man's capacities and can rouse him to exert them in times of crisis. You must know when to fight your political opponents, and when to mark time. You must never compromise on matters of principle. You must always be conscious of the element of timing, and this demands a constant awareness of what is going on around you – in your region if you are a local leader, in your country and in the world if you are a national leader. And since the world never stops for a moment, and the pattern of power changes its elements like the movement of a kaleidoscope, you must constantly reassess chosen policies towards the achievement of your aims. A political leader must spend a lot of time thinking. And he must spend a lot of time educating the public, and educating them anew.

The poet Shelley once said that "poets are the unacknowledged legislators of the world." Whether this is true or false, I do not know, but this I know: that there is all the difference between giving people what they want and teaching them what to want.

Teachers are the unacknowledged builders of the future, and if a leader seeks to make lasting change, they must follow in the footsteps of Moses and become an educator. The leader as teacher, using

influence not power, spiritual and intellectual authority rather coercive force, was one the greatest contributions Judaism ever made to the moral horizons of humankind and it can be seen most clearly in the Book of Devarim, when Moses for the last month of his life summoned the next generation and taught them laws and lessons that would survive, and inspire, as long as there are human beings on earth.

## Shabbat Shalom: Rabbi Shlomo Riskin

The biblical reading of Devarim always falls out on the Sabbath preceding Tisha Be'av, the fast commemorating the destruction of our Holy Temples. This is not merely an "accident" of the calendar; in our portion, Moses reviews his life and he cries out, "How (eicha) can I bear your troublesomeness and your burdens and your belittling barbs?.. a verse which begins with the same word that opens the Scroll of Lamentations ("How [Eicha] does she sit alone, the city once filled with our people?") The Torah reader on the Sabbath chants the Torah verse Eicha with the same haunting melody used for the Eicha reading on Tisha Be'av.

What is the significance of the destruction of the Temple? How important could the Temple have been if Judaism managed to survive without it for the last 2,000 years? And how many modern Jews can really identify with the slaughter of animals as offerings in a Temple? By exploring a fundamental difference of opinion between two great Jewish leaders—Rabbi Yohanan ben Zakkai and Rabbi Akiva—we can gain insight into the significance of our Temple, and the irretrievable loss we suffered as a result of its destruction.

As the Romans besieged Jerusalem, Rabbi Yohanan managed to leave the city and meet with Vespasian, the leader of the Roman armed forces carrying out the siege. The rabbi requested that the Romans spare the city of Yavne and its wise men, the Sanhedrin of sages.

Rabbi Yohanan was willing to relinquish Jerusalem and the Temple so long as the Jews could remain in Israel and maintain their ongoing interpretations of the Oral Law.

Approximately six decades later, Rabbi Akiva bitterly condemned this accommodating stance of Rabbi Yohanan (even though he taught both of Rabbi Akiva's own two teachers, Rabbi Yehoshua and R. Eliezer), referring to a verse from the Prophet Isaiah which he applied to Rabbi Yohanan: "God turns the sages backwards and transforms their wisdom into foolishness". Apparently, Rabbi Akiva believed that Rabbi Yohanan gave up too much too soon, that he should have continued to fight in order to retain Jerusalem and the Holy Temple.

Indeed, Rabbi Akiva put his ideas into practice by spearheading the Bar Kochba rebellion against Rome (135 CE) for the avowed purpose of Israel's liberation of Jerusalem and rebuilding of the Holy Temple.

What was the fundamental difference of opinion between these sages? Rabbi Yohanan ben Zakkai believed that, apart from the prohibitions of murder, sexual immorality and idolatry, the only value for which one may forfeit one's life is the survival of the Jewish nation. This explains why the Bible

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introduces the concept of a life-endangering obligatory war (milhemet mitzva) for the sake of the conquering the Land of Israel at the dawn of our history, because without the Land of Israel there would never have developed the nation of Israel. Given the overwhelming might of the Roman Empire and the Roman armies, Rabbi Yohanan concluded that if the Land of Israel and the Torah of Israel could be secured—Yavne and its wise men—it would be unnecessary and even halachically unacceptable to risk the survival of the Jewish people in a war for Jerusalem and the Holy Temple.

Rabbi Akiva believed differently. He understood the function of the Holy Temple and Jerusalem as being cardinal to the mission of Israel, a holy nation and a kingdom of priest-teachers (to the world) through whom all of the families of the earth are to be blessed.

The people of Israel were entrusted to teach the world that God created every human being in His Divine image, that each individual must be free and inviolable, and that our God of love and morality demands a world of peace and security for all. The city from which this message must emanate is the City of Jerusalem, the City of Peace (Yeru Shalom); the mechanism by which this mission is to be advanced is the Holy Temple, the beacon from which the Torah will go forth to all nations of the world, impressing upon them how “swords must be beaten into plowshares and spears into pruning hooks, nation shall not lift sword above nation and humanity will not learn war anymore”. Rabbi Akiva believed that unless we disseminate this teaching to the world, there is no purpose to our national being; hence the centrality of our Messianic vision and the necessity of continuing to fight for Jerusalem and the Holy Temple.

Bar Kochba's revolt ended in failure. The subsequent Hadrianic persecutions and the resulting Jewish exile wrought havoc upon our nation, and it became clear to the overwhelming majority of our sages that Rabbi Akiva was wrong and Rabbi Yohanan ben Zakkai had been correct. He had rescued Judaism by his initiating the “exchange” with Vespasian.

But our situation has radically changed. Contemporary history, post-Holocaust, teaches us that the nation of Israel cannot survive without a Jewish state and a Jewish army. We live in a global village where one madman with nuclear power can (God forbid) destroy the entire world. This teaches us that, unless the inviolability of the human being and the universal acceptance of a God of peace becomes an axiom of all humanity, there will be no free humanity left in the world, and certainly no Jewish nation. Rabbi Akiva has been vindicated for our times; only by teaching fundamental absolute morality in our City of Peace can we secure the future of Israel and the free world.

**The Person in the Parsha: R. Tzvi Hersh Weinreb**  
**“Words, Mere Words”** - I have kept my time-worn copy of Roget's Thesaurus since I was in the seventh grade. It was given to me by my teacher, a Mr. Zeller, who introduced me to the beauty of language and who first stimulated my fascination with words. He taught me to use this thesaurus in order to use language effectively and with precision.

There are those who scoff at words, deeming them to be much weaker than concrete objects. These are the people who distinguish between the “real world” and the world of “mere” verbal expression. Life has taught me, however, that these individuals are very wrong. Words are important not just in the social world, but have influence and impact upon the physical world as well.

With this week's Torah portion, Devarim, we begin an entirely new book: Deuteronomy, the fifth book

of the Pentateuch. This book differs from the previous four in many ways. In the first four books of the Bible, events take place, activities are performed, and stories happen. Not so in Deuteronomy. It is fundamentally one long speech; an exquisitely eloquent address, delivered over a period of forty days. Events are described in Deuteronomy, but no event actually takes place in the entire book. That is, until the concluding eight verses which describe the death of Moses.

There is no storyline in this book. It consists of words of review, words of rebuke, words of instruction, and words of inspiration. Words, mere words. It is no wonder, then, that in Hebrew, the book is called Devarim, “Words.”

Perhaps it is because of my lifelong obsession with words that this particular book is so personally significant to me. For many years, beginning with the week after I was bar mitzvah, I was the Torah reader for my synagogue, the baal koreh. I remember how thrilled I was as I chanted the words of Chumash Devarim. I recall savoring the very sounds of the words and absorbing the simple meaning of what I was chanting.

What is most astounding about this book-length address is that it is given by Moses, who, by his own admission, was not a man of words. You certainly will recall that it was in the Torah portion of Shemos which we read many months ago that Moses at first declined God's mission. He refused to be the one to deliver the Jewish people from Egypt. He said, “Please, O Lord, I have never been a man of words...I am slow of speech and slow of tongue.”

Our Torah portion begins, “These are the words that Moses addressed to all Israel...” Our Sages in the Midrash find this phenomenon remarkable. Say the rabbis in the Midrash, “Yesterday he said ‘I am not a man of words,’ and today he says ‘These are the words!’” ...Rabbi Elazar put it this way: ‘Yesterday he was a pasilus (pasilus is a Greek word meaning a person with a severe speech defect), and now he proclaims ‘These are the words!’”

Yehuda Shaviv, whose work MiSinai Ba I so admire, makes the same point using different words: “This talent of Moses is a wondrous one. He, who began his leadership career so convinced that he was inarticulate that he depended upon his brother Aaron to be the spokesman able to convey his ideas to his audience, has now become, as his days are waning, a facile and persuasive speaker.”

How are we to understand this transformation? I maintain that one cannot fully comprehend the unique nature of the book of Deuteronomy and its message unless he can answer the question which must trouble the alert reader and which so troubled the aforementioned rabbis: Why did Moses change?

Rabbi Shaviv offers a most suggestive approach to solving this dilemma. He begins by pointing out that Moses led his people for forty years but spoke to them more in the last forty days of his life than he did for the entire duration of his leadership.

He argues that we must postulate that Moses only now began to sense that the ears of the Israelites were at last receptive and attentive. They were finally ready to hear his words and to assimilate his message. Their hearts were now ready to open up and to understand both his words of faith and his words of rebuke. They were now ready to hear the hymn of mitzvot, statutes, and laws.

There is a very important lesson here. Language requires a relationship in order to be effective. Much depends upon the speaker, but the speaker must have a listener. Monologues do not communicate. Dialogues do. A speaker's eloquence depends upon his conviction that someone is listening.

Rabbi Shaviv proceeds to impart yet another creative teaching in his masterful little essay on this

## Likutei Divrei Torah

week's Torah portion. Moses becomes able to deliver his impressive address not only because he finally senses that he had a receptive audience. Rather, he can do so also because he has finally overcome his mistrust of “mere words.”

Remember the tragedy of Moses' life, and remember the sin for which he was punished. The Almighty instructed him, when the people complained of thirst, to speak to the rock from which water would then flow. God instructed him to use “mere words.”

But instead, Moses struck the rock with his staff. He only trusted a concrete object, a “real thing.” He mistrusted “mere words.” In a sense he was guilty of the same error of those to whom I referred at the beginning of this essay, to those who scoff at words.

So serious was his choice of things over words that God considered it an unforgivable flaw. God deemed it a sin deserving tragic punishment. He, therefore, deprived Moses of achieving his most precious dream: entering the Promised Land.

The entire book of Deuteronomy is evidence that Moses learned his lesson well. He may have failed to use words to draw water from the rock, but he succeeded gloriously in using words to inspire his people, words which continue to reverberate eternally for all of us.

“Mere words,” you say? I hope I have convinced you of their supreme importance by sharing with you my own conviction of the importance of words, a conviction which began for me in the seventh grade.

Thank you, Mr. Zeller, wherever you are. And thank you, Rabbi Shaviv, for your insights into this week's parsha. I hope that I have conveyed them as satisfactorily to my audience as you did to yours.

**Dvar Torah: TorahWeb.Org [Excerpt]**

**Rabbi Hershel Schachter: Ikar and Tafell in**

**Learning** - The Gemarah tells us that the original plan was that Moshe Rabbeinu would only tell the Jewish people the dinim of the Torah but Moshe could reserve the methods of the derivation of the dinim (pilpulah shel Torah) exclusively for his own descendants. However, Moshe Rabbeinu was good-hearted and shared everything with the Jewish people. The Netziv suggests that this act of Moshe Rabbeinu took place at the beginning of Devarim.

The Gemarah tells us that R' Meir's style of teaching was that he would explain all the logical possibilities in paskening a shaila. In the days of the Tano'im that was not a popular style. Rather, the students preferred to listen to a shiur where the rebbe said what the din is and explained why the din should be so; they were not interested in hearing all the other logical possibilities. As such, many of the students left R' Meir to learn in the yeshivos of the other Tano'im. In the next generation when the Tano'im voted how to pasken l'halacha, R' Meir's opinion was not accepted most of the time because he has fewer students than the others.

We live in a generation where everything is upside down. Most of the students in most of the yeshivos are not at all interested in the bottom line psak halacha, and rather are only interested in the pilpula shel Torah. According to the original plan of the Ribbono shel Olam, the pilpula shel Torah was not going to be transmitted to all of Klal Yisroel. This modern style of emphasizing all the logical possibilities is a distortion of the basic mitzvah of talmud Torah. According to the original plan, the ikar of limud ha'Torah was to be the psak halacha le'maaseh regarding every detail of every mitzvah. Our style of emphasizing sevoros in all directions is to be compared to a person only eating a lot of desserts without eating the main nutritious part of the meal. Only after one already thoroughly knows all the data about the chukim and the mishpatim does it make sense to spend time on the pilpula shel Torah.

תשפ"א

This coming *Motzai Shabbat* and Sunday, we will observe *Tisha B'Av*. *Midrash Eichah Rabbah* relates: There was a woman in Rabban Gamliel's neighborhood whose son died in his prime, and she would cry for him every night. Rabban Gamliel would hear her cries, would remember the destruction of the *Bet Hamikdash*, and would cry with her until his eyelashes fell out. [Until here from the *Midrash*]

R' Chaim Zaichyk z"l (1906-1989; *Rosh Yeshiva* of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Israel) asks: What connection was there between that woman's loss and the destruction of the Temple? Did Rabban Gamliel need inspiration from that woman's crying to feel the loss of the *Bet Hamikdash*? Moreover, why didn't he share the woman's pain and cry over her loss?

R' Zaichyk explains: The *Midrash* is conveying Rabban Gamliel's understanding that any personal tragedy that an individual experiences is an outgrowth of one collective tragedy of the Jewish People – the destruction of the *Bet Hamikdash*. If we merited, we would live securely, in a constant state of "The Jews had light and gladness, and joy and honor" (*Esther* 8:16). In that woman's tears, Rabban Gamliel heard the tears of the thousands and myriads of Jews who died during the destruction of the Temple and other tragedies, and he cried for each individual and for the nation collectively.

For us, too, continues R' Zaichyk, personal tragedies can help us to feel the pain of the national tragedy. None of us can fully grasp the destruction of the *Bet Hamikdash*. But, we can focus on a personal loss and, from there, come to feel our national loss. (*Ohr Chadash: Bein Ha'meitzarim* p.492)

## Tefilah

This year, we will *iy"H* devote this space to discussing various aspects of our prayers. This week, we continue discussing the thirteen types of prayer identified by the *Midrash Rabbah* and *Midrash Yalkut Shimoni*.

R' Shimshon Dovid Pincus z"l (rabbi of Ofakim, Israel; died 2001) writes: "*Pegi'ah*" is stubbornly praying again and again for something that is needed badly. We read (*Yeshayah* 1:15--in this week's *Haftarah*), "When you spread your hands in prayer, I will hide My eyes from you; even if you were to pray a great deal, I would not listen." [That verse is speaking of the time of the destruction of the first *Bet Hamikdash*, when *Hashem* concealed Himself.] The implication is that, under other circumstances, *Hashem* will listen when one prays incessantly, so long as what is being requested is not detrimental to the person praying.

The *Gemara* (*Ta'anit* 8b) relates: In the days of Rabbi Shmuel bar Nachmani there was a famine and a plague. The people asked him, "What shall we do? We cannot pray for two things!" He answered, "Pray that the famine end, for when *Hashem* gives plenty, He will have to give life also so that we can enjoy His blessing." [Until here from the *Gemara*.] R' Pincus asks: Why did the people say, "We cannot pray for two things"? Three times a day, in *Shemoneh Esrei*, we pray for many more than two things!

R' Pincus explains: The type of prayer the *Gemara* is referring to is *Pegi'ah*, which is more than just repeating the same prayer; it is single-minded focus on what is being requested. If one cries out for two things at the same time, it means that he is not focusing sufficiently on any one thing to be assured a response.

– Continued in box inside –

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**“Provide for yourselves distinguished men, who are wise, understanding, and well known to your tribes, and I shall appoint them as your heads.” (1:13)**

R' Yeshayah Halevi Horowitz z"l (the *Shelah Hakadosh*; rabbi of Prague and Yerushalayim; died 1630) writes: At the same time that Moshe Rabbeinu was rebuking *Bnei Yisrael* (see *Rashi* z"l to verse 1), he also praised them [by pointing out the good qualities that were required of, and found in, their leaders]. This is consistent with that we read in *Mishlei* (9:8), “Do not rebuke a scoffer, lest he hate you; rebuke a wise man, and he will love you.” This means: When you rebuke someone, do not say, “Such and such is wrong with you.” Do not say to him, “You are a scoffer or a bad person.” If you do that, he will hate you and will not listen to you. Rather, tell him how wise he is, and how his actions are beneath him. This is what the verse means when it says, “Rebuke a wise man,” *i.e.*, when you rebuke him, first make him feel wise. (*Shnei Luchot Ha'brit*)

R' Mordechai Hager z"l (1922-2018; *Vizhnitz-Monsey Rebbe*) elaborates: If one rebukes another person by telling him that he is bad, that person may conclude that he is beyond redemption and that he may as well throw off the yoke of Heaven entirely. Rather, build up the person and tell him that, precisely because he is such a great person, his actions are inappropriate.

R' Hager continues: This applies, as well, when one studies *Mussar* privately. One should never conclude that he is lost and, therefore, give up on himself. Rather, he should know that he is, in fact, pure [ -- he just has areas in which he needs to improve].

R' Hager adds: The *Gemara* (*Berachot* 5a) identifies three tactics for defeating the *Yetzer Ha'ra*: studying Torah, reciting *Kri'at Shema*, and picturing one's own day of death. However, early *Chassidic Rebbes* taught that there is an even more effective tactic: to meditate on the purity, greatness, and holiness of one's own soul, which, say our Sages, was “quarried” from under *Hashem's* “Throne of Glory.” No matter how much a person struggles, he should keep this in mind.

(*Torat Mordechai: Mussar Avicha*)

**– Continued from back page –**

*Rashi* z"l (to *Bereishit* 18:23) describes prayer as “war.” In what sense is prayer “war”? R' Pincus explains: It is not that one speaks harshly to *Hashem*, as if to an enemy. Rather, in war, one must focus all of his missiles on the target and not shoot haphazardly. Likewise, to use the *Pegi'ah* form of prayer, one must be extremely focused, in addition to being persistent. (*She'arim B'tefilah* p.69)

**“May Hashem, the Elokim of your forefathers, add to you a thousand times yourselves, and bless you *Ka'asher Deebair* / as He has spoken regarding you.” (1:11)**

R' Yosef Nechemiah Kornitzer z"l (1880-1933; rabbi of Krakow, Poland) writes: Moshe Rabbeinu blessed *Bnei Yisrael* that *Hashem* should multiply them a thousand times over, as if to say: G-d willing, all will go well with you, the Jewish People. But, he added: Remember that *Hashem* is blessing you even “*Ka'asher Deebair*,” which may be translated, “when *Hashem* speaks harshly about you,” *i.e.*, a time of strict judgment.

(*Chiddushei Rabbeinu Yosef Nechemiah Al Ha'Torah*)

**“*Eichah* / How can I alone carry your contentiousness, your burdens, and your quarrels? Provide for yourselves distinguished men, who are wise, understanding, and well known to your tribes, and I shall appoint them as your heads.” (1:12-13)**

*Midrash Eichah Rabbah* notes that three prophets used the word “*Eichah*”: Moshe (in our verse), Yeshayah (in today's *Haftarah*--*Yeshayah* 1:21, “How has she become a harlot, faithful city that was full of justice?”); and Yirmiyah (in *Eichah* 1:1, “How does she sit in solitude, the city that was great with people . . .”). The *Midrash* continues: This may be likened to a noblewoman who had three servants. One saw her in her days of living peacefully, as Moshe saw *Bnei Yisrael*; one saw her in her wild days, as Yeshayah saw the Jewish People; and one saw her in her disgrace, as Yirmiyah saw the nation. [Until here from the *Midrash*]

R' Yitzchak Shmelkes z"l (1828-1906; rabbi of Lvov, Galicia) asks: If these three prophets saw the Jewish People in three different states, as the analogy in the *Midrash* implies, then why did they prophesy using the same expression--“*Eichah*”? He explains with another analogy:

There are three types of doctors: Some doctors cannot correctly identify an ailment until its symptoms are quite pronounced. Better doctors can identify the ailment as soon as the patient shows the earliest symptoms. The best doctors can identify an ailment, or a proclivity to a certain ailment, even in a seemingly healthy patient.

R' Shmelkes continues: The three prophets mentioned in the *Midrash* were not prophesying about three different states of the Jewish People. Rather, they were all prophesying about the eventual destruction of the *Bet Hamikdash* and the exile, and therefore they used the same word--“*Eichah*.” Moshe Rabbeinu was like the third, most expert doctor; even when *Bnei Yisrael* were living peacefully in the desert, he saw the first hints of the ailment that would ultimately bring disaster. Yeshayah's prophetic vision was less acute; he saw the impending doom only after the first signs were evident. As for Yirmiyah, he saw the forthcoming destruction and exile only when they were inevitable. (*Bet Yitzchak*)

# 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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## 'A MILESTONE FOR THE ISRAELI AND EMIRATI NATIONS' (Israel Hayom 7/14/21)

The United Arab Emirates Embassy in Tel Aviv officially opened for business in a special ceremony presided over by President Isaac Herzog and Emirati Ambassador to Israel Mohamed Al Khaja.

In his speech, Al Khaja expressed hope that the inauguration would be a milestone for relations "between the peoples and the nations."

Herzog thanked former Prime Minister Benjamin Netanyahu for his part in normalizing ties between Israel and the UAE, saying, "The peace between us will benefit both peoples, through our cooperation in health and medicine. Our peace agreement will save lives. Through shared initiatives on security and food and water, this agreement will lead to a more flexible, sustainable future. And through dialogue, both our cultures will be enriched."

"Despite the decision of the Emirati leadership to open the door of warm friendship between our peoples, the friendship isn't only of importance to Israel and the UAE, but to the entire Middle East. The Abraham Accords will promote stability and security throughout our region, and serve as an example to everyone of the enormous promise and potential of peace," Herzog continued.

Herzog said, that the "historic peace" must be expanded to other countries who wanted closer ties with Israel. "We are a peace-seeking people, and want a peace that will be responded to positively and with a strong handshake. In my recent phone calls with regional leaders, I again realized that we have more partners in this mission than we thought. Both Judaism and Islam teach that one of the names of God is 'peace,'" Herzog said.

## SLOVAKIA TO OPEN DIPLOMATIC MISSION IN JERUSALEM IN SEPTEMBER (JPost 7/14/21)

Slovakia upgraded the status of the diplomatic mission it plans to open in Jerusalem in September so that it now falls under the country's Foreign Ministry. It's a move that is seen as a victory for Israel's campaign against international refusal to recognize that Jerusalem – even west Jerusalem – is the capital of the Jewish state.

The landlocked Central European country first pledged to open a cultural mission in Jerusalem in 2018, when former US president Donald Trump was in office and was pressing the international community to follow America's lead in relocating its embassy from Tel Aviv to Jerusalem.

But its government has since changed, as has that of the United States and Israel. President Joe Biden has not prioritized international recognition of Jerusalem as had his predecessor.

But then-prime minister Benjamin Netanyahu pressed forward on the issue, with former foreign minister Gabi Ashkenazi raising the matter with his Slovakian counterpart, Ivan Korcok. Foreign Minister Yair Lapid also spoke to Korcok about it.

## IRON DOME MISSILE ALMOST HIT ISRAELI F-15 DURING GAZA CONFLICT (Israel Hayom 7/15/21)

A missile fired from an Iron Dome battery narrowly missed an Israeli Air Force F-15 fighter jet after mistaking it for a target during May's conflict with the Hamas-ruled Gaza Strip.

Seconds before impact, Iron Dome crews on the ground noticed the error and gave the self-destruct instructions for the missile before it hit the aircraft.

The F-15 crew, according to the IDF, were unaware of the incident until landing safely back at base, when they noticed the fuselage had been damaged by shrapnel.

"The event was a complex, aerial incident in which the IAF was required to carry out missions in Gaza while simultaneously intercepting thousands of missiles," the IDF said in a statement on the incident.

"The IAF is investigating this incident and will learn from it, in order to better its ability to perform defensive and attacking missions simultaneously while maintaining Israel's security," it continued.

## ISRAELI PM BENNETT: WE CAN BEAT DELTA VARIANT OF COVID-19 IN 5 WEEKS (Ha'aretz 7/14/21)

Prime Minister Naftali Bennett said Wednesday that Israel can beat the delta variant of the coronavirus within five weeks, appealing to Israelis' sense of personal responsibility to adhere to government guidelines and blaming his predecessor, Benjamin Netanyahu, for the recent surge in COVID-19 cases.

Though cases were surging in Israel, reaching another four-month peak in daily infections on Tuesday, Bennett said in a press conference that his government seeks to avoid the mass lockdowns that characterized the country's handling of the three previous coronavirus outbreaks. Instead, Israel will opt for a policy revolving around promoting mask wearing, expanding vaccinations and encouraging social distancing.

"We have two options: the first option is to remain indifferent, say that it's the government's problem and then cases will spike and we'll have to institute a lockdown; the other option is that each of us takes responsibility and then we can end this whole business in five weeks," Bennett said.

Bennett insisted on the efficacy of masks in lowering infection rates, and said that police were instructed to enforce mask wearing indoors and to hand out fines to violators. He also urged unvaccinated Israelis – 1.5 million people, including 300,000 teenagers, according to the prime minister – to get vaccinated. Lastly, Bennett implored the public to avoid mass gatherings and to follow social distancing protocols. "This means no more hand shaking. You can do it with an elbow," he said, demonstrating an elbow bump with an aide. Bennett also accused the Netanyahu government of letting Israelis fly in and

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| Cong. Etz Ahaim, Highland Park, NJ          | The Learning Shul, Columbia, SC                    |
| Cong. Ohav Emeth, Highland Park, NJ         | Torah Academy of Bergen County, NJ                 |
| Cong. Ohr Torah, Edison, NJ                 | Woodsburgh, NY Minyan                              |
| Cong. Rinat Yisrael, Teaneck, NJ            | Young Israel Bet Tefilah of Aberdeen, NJ           |
| Cong. Shomrei Torah, Fair Lawn, NJ          | Young Israel of Brookline, MA                      |
| Cong. Sons of Israel, Allentown, PA         | Young Israel of East Brunswick, NJ                 |
| Cong. Zichron Mordechai, Teaneck, NJ        | Young Israel of Fort Lee, NJ                       |
| Cong. Zichron R. M. Feinstein, Brooklyn, NY | Young Israel of Hancock Park, CA                   |
| Delray Orthodox Synagogue, Delray Beach, FL | Young Israel of Holliswood, NY                     |
| East Denver Orthodox Synagogue, CO          | Young Israel of Houston, TX                        |
| East Hill Synagogue, Englewood, NJ          | Young Israel of New Hyde Park, NY                  |
| Flatbush Park Jewish Center, Mill Basin, NY | Young Israel of North Woodmere, NY                 |
| Harvard University Library                  | Young Israel of New Rochelle, NY                   |
| Hebrew Academy of Long Beach, NY            | Young Israel of Sharon, MA                         |
| Hillel at Baruch College                    | YI Shomrai Emunah, Silver Spring, MD               |

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out of the country unimpeded, even to international coronavirus hotspots, bringing back variants of the virus that then spread in Israel. "This was grave neglect that lasted for a year and a half; truly the Yom Kippur of the coronavirus," Bennett said, in reference to the Israeli mishandling of the lead-up to the 1973 Yom Kippur War.

Netanyahu's Likud party said in response: "Bennett held a press conference in order to announce that he has no decisions or guidelines while the coronavirus is back in Israel on his watch. No false excuse by Bennett will explain how he let the coronavirus back into Israel after he was handed a country in the best shape in the world by Netanyahu."

Bennett's statement came as Israel reached another four-month peak in daily coronavirus infections, with 754 cases reported by the Health Ministry on Tuesday. The serious cases also climbed by eight to 53, but still remain low.

The surge in cases is attributed to the spread of the delta variant of the coronavirus, which is twice as contagious as the original variant of COVID-19 and has become the dominant strain of the virus in Israel.

Last week, a vaccinated passenger who arrived in Israel from abroad was diagnosed with the country's first case of a new coronavirus variant known as delta plus. The delta plus variant is very similar to the more widespread delta variant, and it is still not clear if it's more contagious or dangerous than the delta variant.

Still, Israel's Health authorities were mostly unfazed by the hike in cases, which comes at a time when most of the population is vaccinated and serious cases remain relatively low. In line with Health Ministry recommendations, Israel's coronavirus cabinet was aiming at softening pandemic restrictions while, at the same time, bolstering quarantine enforcement and stopping the spread of the virus at Israel's points of entry.

On Monday, the Health Ministry doubled the number of testing sites at the Ben-Gurion International Airport, ahead of the expected influx of incoming flights in the summer; the Health Ministry also instituted fines for Israelis who fly to countries on the coronavirus no-fly list.

#### **IDF EXPOSES HEZBOLLAH WEAPONS STASH CLOSE TO LEBANON SCHOOL (YNet 7/14/21)**

The Israel Defense Forces on Wednesday released data on a building in the southern Lebanon village of Ebba that the Intelligence Division has identified as a weapons warehouse belonging to the Hezbollah terror group, located approximately 25 meters from a school.

The IDF accused the Iranian proxy of deliberately utilizing civilian structures for what are effectively military uses.

It said that Hezbollah intended to use the contents of the weapons store against both IDF soldiers and Israeli citizens.

An IDF tweet showed an aerial shot of the alleged warehouse - and the school just 25 meters across the street. The school educates some 300 students from the first grade to the twelfth.

The army said that this was one of thousands of similar targets whose positioning is intended to endanger the lives of innocent Lebanese citizens.

It said it would do everything in its power to avoid unnecessary Lebanese casualties but it would not hesitate to eliminate active targets.

The army expressed the belief that the weapons would be removed once their location secret location had been exposed.

Following the lessons of the demolition of a building in Gaza housing the AP news agency during the May conflict, the IDF intends to increase its store of pre-prepared documents proving the legitimacy of sensitive targets, including those in Lebanon.

The aim is to immediately provide international bodies and foreign media with evidence of the presence of weapons in civilian sites that were targeted by the army.

Meanwhile, the IDF has completed the formulation of its the "Shield of the North" plan for building a new wall and fence along a 145km stretch of the Lebanese border from Rosh Hanikra in the west to the foot of Mount Dov in the east.

The project, which costs some NIS 3 billion, is now awaiting approval and

budgeting from the government.

In recent years, the IDF has reinforced the border in three vulnerable areas near the communities of Metula, Rosh Hanikra and Shlomi. It has also created physical obstacles such as cliffs and canals to counter the threat of Hezbollah infiltration.

The IDF confirmed in recent days that it is preparing for a scenario of thousands of Lebanese refugees approaching the border, should Lebanon completely collapse due to its severe economic crisis.

These preparation include an increase of troops in the border area and Defense Minister Benny Gantz has already offered to provide civilian aid to Lebanon through UNIFIL - the UN forces permanently stationed in the south of the country.

The IDF believes that the Lebanese army will remain a unifying factor in the country and its disintegration would be the final straw leading to the collapse of the state.

The military also believes that Hezbollah, as a government body that receives funding from Beirut, also has an interest in preventing a total collapse of the state.

#### **'WE'LL GO TO ELECTIONS': GOVERNMENT FACES CRISIS OVER CANNABIS LAW (Arutz-7 7/14/21)**

A fierce debate erupted within the coalition government Wednesday over an upcoming vote on a bill to significantly expand access to medicinal marijuana in Israel.

The bill, drafted by New Hope MK Sharren Haskel, would broadly decriminalize ownership of cannabis when it is intended for one's own use for medicinal purposes.

While the coalition largely backs the legislation, the United Arab List has thus far refused to agree to support the bill, forcing the government to push off the preliminary vote in the Knesset plenum.

MK Evgeny Sova (Yisrael Beytenu) said that if the government's behavior "continues like this, we'll go to elections."

MK Michal Rozin (Meretz) vowed that her party would no longer back the Citizenship Law in its present form.

"You're trying to bring back the Citizenship Law, but we won't back it unless it is changed. And if things continue like this, the whole thing is liable to come apart."

#### **TURKISH RULING PARTY: TURKEY, ISRAEL WANT TO IMPROVE TIES AFTER PRESIDENTS' CALL (YNet 7/14/21)**

Turkey and Israel have agreed to work towards improving their strained relations after a rare phone call between their presidents, a spokesman for Turkey's ruling Justice and Development Party said Wednesday.

The two countries expelled ambassadors in 2018 after a bitter falling-out.

Ankara has condemned Israel's occupation of the West Bank and its treatment of Palestinians, while Israel has called on Turkey to drop support for the Palestinian terror group Hamas that rules Gaza.

Both sides say the other must move first for any rapprochement.

Turkish President Recep Tayyip Erdogan called his newly inaugurated Israeli counterpart Isaac Herzog on Monday to congratulate him on taking office. Israel's presidency is a largely ceremonial office.

"A framework emerged after this call under which advances should be made on several issues where improvements can be made, and where steps towards solving problematic areas should be taken," spokesman Omer Celik said after a meeting of the Justice and Development Party.

Celik singled out the Palestinians as one of many issues Turkey wants to discuss with Israel, adding that areas such as tourism and trade should be a "win-win" for both nations.

Bilateral trade has remained strong amid the political disputes.

During the call, which came a day after Palestinian President Mahmoud Abbas visited Ankara, Erdogan told Herzog he valued maintaining dialogue and said Turkish-Israeli relations were key for regional stability.

Erdogan also reiterated his support for a two-state solution to the Israeli-

Palestinian conflict, adding "positive steps" would also help Turkey's ties with Israel, his office said.

The two leaders discussed the high potential for cooperation between the countries in various fields such as energy, tourism and technology; stressing the importance of increasing bilateral trade between the countries amid the pandemic.

"The presidents see great importance to the continuation of contacts and dialogue despite all the disagreements in order to promote positive steps to resolve the Israeli-Palestinian conflict that will also contribute to the improvement of Israeli-Turkish relations," a statement from Herzog's office said after the call.

In May, Erdogan branded Israel a "terror state" after Israeli police shot rubber bullets and stun grenades towards Palestinian youths at the Al-Aqsa Mosque in the Old City of Jerusalem in the run-up to the 11-day conflict between Israel and Hamas.

Turkey has also recently been trying to repair its frayed ties with Saudi Arabia and Egypt.

Monday's call came after Naftali Bennett became prime minister, replacing Benjamin Netanyahu, with whom Erdogan had frequently traded barbs.

### **ISRAELI TEAM WINS WORLD DEBATE CHAMPIONSHIP FOR THIRD YEAR IN A ROW (JPost 7/15/21)**

An Israeli team from Tel Aviv University won the World Universities Debating Championship on Wednesday night.

Gil Peled and Assaph Hannany, who competed in the English Second Language (ESL) side of the debate - rather than the open competition, available to native and second-language English speakers alike - came out on top after a grueling week with 12 rounds of nonstop argumentation.

The competition was hosted by the Korean debate circuit, held virtually amid the coronavirus pandemic.

Another group, Lior Sokol and Tamar Ben Meir of Hebrew University in Jerusalem, made it to the quarter-finals of the open competition. Dan Lahav, a former member of the Tel Aviv Debate Society, was chosen to be the chief adjudicator of the competition.

30 debaters from seven Israeli universities competed in the championship.

This is not the first time Israel has won; in fact, it is the third year in a row, with Hadar Goldberg and Maya Saveliev from the Open University winning in 2020 and Roy Schulman and Elaye Karstadt of the Hebrew University winning in 2019.

Debate in the British Parliament style, one of the more common styles of debate used globally, involves four groups of two participants each (an opening speaker and a closing speaker) who are told to take a particular stance on a particular topic with no time to research and mere minutes to prepare. Two of the groups represent the government - the side of the debate in favor of the motion - and two groups are in the opposition.

Each speaker, switching each time between government and opposition, has seven minutes to make their claim and attempt to shut down their opponent's remarks. The groups are then ranked by a panel of judges between first and fourth place and move forward in the competition accordingly.

### **FIRST TEMPLE-ERA SEGMENT OF JERUSALEM'S CITY WALL UNCOVERED (Arutz-7 7/14/21)**

Archaeological excavations in the City of David National Park have uncovered the remains of the city wall, which was built during the Iron Age - the days of the First Temple in the Kingdom of Judah, to protect Jerusalem from the east.

The excavations are conducted at the City of David National Park on behalf of the Israel Antiquities Authority, in collaboration with the City of David Foundation, as part of the development of the National Park.

According to the directors of the excavation, Dr. Filip Vukosavić of the Ancient Jerusalem Research Center and Dr. Joe Uziel and Ortal Chalaf on behalf of the Israel Antiquities Authority: "The city wall protected Jerusalem from a number of attacks during the reign of the kings of Judah, until the

arrival of the Babylonians who managed to break through it and conquer the city. The remains of the ruins can be seen in the archaeological excavations. However, not everything was destroyed, and parts of the walls, which stood and protected the city for decades and more, remain standing to this day."

The new section that was exposed connects two sections that were previously excavated on the eastern slope. In the 1960s, British archaeologist Kathleen Kenyon uncovered a section of the wall in the northern part of the slope and dated it to the days of the Kingdom of Judah.

About a decade later, archaeologist Yigal Shiloh uncovered a long section of the wall, in excavations in the southern part of the slope.

Over the years, claims have been made that despite the impressive nature of the remains, these remnant stone structures should not be seen as wall remains. However, with the uncovering of this new section that connects with these past discoveries, it seems that the debate has been settled, and that this was unequivocally the eastern wall of ancient Jerusalem.

Reconstruction of the sections that were dismantled during previous excavations in the early 20th century, makes it possible to trace almost another 30 meters of the surviving wall to a height of 2.5 meters and a width of up to 5 meters.

In the book of 2 Kings, 25:10, there is a description of the conquest of the city by the Babylonians: "The whole Babylonian army under the commander of the imperial guard broke down the walls around Jerusalem."

However it looks like the Babylonians did not destroy the eastern wall, possibly due to the sharp steepness of the eastern slope of the City of David, which slopes towards the Kidron Valley at over 30-degree angle.

The findings of the destruction can be seen in the building that stood next to the wall and were exposed during the previous excavations: inside the building, rows of storage jars were discovered, which were smashed when the building burned and collapsed.

The jars bear "rosette" stamped handles, in the shape of a rose, associated with the final years of the Kingdom of Judah.

Near the wall, a Babylonian stamp seal made of stone was unveiled, depicting a figure standing in front of symbols of the two Babylonian gods Marduk and Nabu.

Not far from there a bulla (a stamp seal impression made in clay) was found bearing a Judean personal name "Tsafan".

The findings of the excavation will be presented this coming October at the Israel Antiquities Authority's conference "New Studies in the Archaeology of Jerusalem and its Region".

### **HAMAS ACCUSES ISRAEL OF 'FALSIFYING' JERUSALEM HISTORY (JPost 7/14/21)**

Hamas responded on Wednesday to the news about the discovery of a section of Jerusalem's city wall built during the First Temple period by accusing Israel of "falsifying" history.

Hamas spokesman Muhammad Hamadeh said that Israel's effort to "falsify history and distort the facts will not help it, and Jerusalem will remain the capital of Palestine and its Arab Islamic identity."

The Antiquities Authority (IAA) announced that the section of the wall that was mostly destroyed by the Babylonian army in 586 BCE has been uncovered by archaeologists in the City of David National Park.

Hamadeh dismissed the announcement and accused Israel of "falsifying and stealing history."

He said that the announcement was "a continuation of previous announcements related to the alleged Temple."

The announcement, Hamadeh said, represents a "continuation of the [Israeli] approach based on the forgery and theft of the history of the holy city."

He also claimed that the announcement was part of Israel's "plans to Judaize Jerusalem and obliterate its Arab Islamic identity."

He added: "The aggression of the occupation did not stop at the limits of falsifying history. Rather, it seeks to change the reality. The announcement of these alleged discoveries comes in conjunction with the normalization agreements [between Israel and four Arab countries] that gave it an

international cover.”

The spokesman warned Israel against causing “harm and vandalism” in the area of the Aqsa Mosque compound.

Earlier this week, Palestinian Authority Prime Minister Mohammad Shtayyeh called on the UN Educational, Scientific and Cultural Organization to examine Israel's excavations “beneath the Aqsa Mosque compound and prevent the intended plans of the Israel Antiquities Authority to expand the tunnel located below the al-Buraq Wall,” referring to the Western Wall.

### **THE GOVERNMENT'S DIPLOMATIC COLLAPSE** (Caroline Glick, Israel Hayom 7/12/21)

Jordan's King Abdullah is the newest member of the Iranian axis. On June 27, Abdullah met in Baghdad with Egyptian President Abdel-Fattah el-Sissi and Iraqi Prime Minister Mustafa Kadhimi. The three leaders signed a deal to transport Iraqi oil to Europe through Jordan and Egypt. As Arab affairs scholar Dr. Edy Cohen put it in the Jerusalem Post, “This agreement is King Abdullah's ‘coming out of the closet’ with Iran. It's now official: Jordan is allied with Iran because Iraq is actually under Iran's control.”

Just as Iran controls Lebanon through its Shiite proxy army Hezbollah, so Iran controls Iraq through the Iraqi Shiite militias that operate as its proxies.

In parallel to the oil deal, Abdullah has ended the prohibition on Iranian tourism to Jordan. The prohibition was put in place shortly after the 1979 Khomeinist revolution. To drive home the seriousness of his intentions, Abdullah visited a Shiite shrine in southern Jordan. The shrine, located south of Amman, belongs to Islamic Prophet Muhammad's cousin Jaffar Ibn Abu Taleb. It is considered a pilgrimage site for Shiite worshippers.

Jordanian officials estimate that a million Iranian tourists will soon begin pouring into Jordan, to the benefit of its flailing economy. Opening his kingdom to Shiite tourism isn't the only Iranian outreach activity Abdullah is undertaking. He has also ended a longstanding ban on Shiite proselytization, opening Jordanian society to Iranian cultural and political subversion. Throughout the Sunni Arab world and indeed, throughout the world, Iran's Islamic Revolutionary Guard Corps has focused massive resources on conversion to Shiism. Terror cells from Germany to Morocco to Nicaragua have been formed by individuals converted and radicalized by Iranian regime-sponsored Shiite preachers.

Abdullah's embrace of Iran is no surprise. Over a decade ago, Abdullah faced a choice. On the one hand, the Obama administration had joined the Europeans and was seeking a rapprochement with Iran and the Muslim Brotherhood as a means to realign the US alliance structure in the Middle East away from traditional US allies – Israel and the Sunni Arab states. Responding to Obama's betrayal, Israel and the Sunnis, led by Saudi Arabia, Egypt and the UAE discovered that they had a key common interest in containing Iran and surviving the 44th president's administration. They began developing ties that were formalized in the 2020 Abraham Accords.

Facing the pro-Iran axis of Democrats and Europeans on the one hand, and the anti-Iran axis of its neighbors on the other, Abdullah chose the former. And he stuck with the pro-Iranian axis during the Trump presidency. He had two reasons for behaving as he did. First, Trump's policies were based on reality. And in reality, Jordan is not a significant regional player. It is a Western protectorate. It owes its military survival to the US and it owes its economic survival to Israel, which subsidizes the regime through below-cost electricity and water. Before Israel and the Gulf states discovered one another, Jordan was the bridge between them. Once they began working together directly, Jordan lost its position.

The second reason Jordan opposed the Israeli-Sunni Arab peace is that its allies – the Democrats, the Europeans, the Palestine Liberation Organization and the Israeli Left – viewed the Abraham Accords, (which effectively end the Arab conflict with Israel), as a massive threat to their political and strategic positions. The accords disprove the diplomatic doctrine shared by Israeli leftists, the PLO, the EU and the Democrats that peace between Israel and the Arabs goes through the Palestinians. In disproving the claim of Palestinian primacy, the accords took away their political leverage against

Israel (or in the case of the Israeli Left and the Palestinians, their leverage against the Israeli Right).

Then there was Iran. Open economic and strategic ties between Israel and the Sunnis endanger the appeasement policies that the Biden administration is advancing with the Europeans towards Iran. The Israeli-Sunni alliance gives Israel an independent position as a regional power and diminishes the dependence of the Saudis and other Gulf states on US protection.

Abdullah's current willingness to open Jordan to Iran and to link Jordan's economy to Iran and its satrapies demonstrates that he remains loyal to his allies. His ties to Iran – which threatens to swallow Jordan just as it swallowed Syria and Lebanon – can be expected to grow deeper and more dangerous for Israel and the Gulf States as time goes on.

This brings us to Abdullah's “secret” meeting with Prime Minister Naftali Bennett last Tuesday. The meeting was held in secret. When news of it was leaked on Thursday, Israel's leftist media began collectively praising Bennett's diplomatic skills. His predecessor Benjamin Netanyahu had cold relations with Abdullah due to the king's decision to side with the pro-Iranian axis. The two leaders didn't meet for years. Bennett, the media gushed, was succeeding where Netanyahu failed and shoring up Israel's relations with its key partner in the Arab world.

Three aspects of Bennett's meeting expose the ridiculousness of the praise and the danger his embrace of Abdullah poses to Israel's core strategic interests. The problem is the fact that it was held in secret. Jordan's economy is dependent on Israeli largesse. Were Israel to stop giving Jordan electricity and water below cost, chances would rise that the royal house would be overthrown. Abdullah owes his power to Israel.

The media claimed that the leak of the meeting embarrassed Abdullah. But actually, it embarrassed Israel. Rather than demand the respect due to his country, Bennett allowed an effective client to treat him – and through him Israel – like a mistress.

Even worse, Bennett paid up front for the national humiliation. Until last Tuesday's diplomatic tryst, for years Israel rightly refused Abdullah's demand that it increase the amount of water it supplies Jordan above the ridiculously generous quantities it agreed to provide the kingdom under the 1994 peace deal. Rather than maintain that policy, or at a minimum, demand something concrete in return, Bennett capitulated. In 2019, to show his anti-Israel bona fides, Abdullah, “the moderate,” breached the spirit of his kingdom's peace treaty with Israel by refusing to renew Israel's long-term lease of the disputed border areas at Tzofar and Naharayim. Bennett could have demanded their restoration in exchange for extra fresh water. But he didn't. He asked for nothing.

The most alarming aspect of Bennett's secret meeting with Abdullah is the regional context in which it took place. The meeting was held a week after Bennett's senior coalition partner Foreign Minister Yair Lapid took a machete to Israel's relations with the UAE during his visit to Abu Dhabi. As Globes newspaper reported last week, Lapid managed to anger the Emiratis in two ways. First, he blew off a meeting with the UAE's most important businessmen. And second, and more alarmingly, he refused to disavow Environmental Protection Minister Tamar Zandberg's intention to cancel Israel's bilateral agreement with the UAE to transport oil from the Emirates to the states of the Eastern Mediterranean. The UAE rightly views the government's position as a major breach in relations.

Oman's announcement Sunday that it will not join the Abraham Accords is testament to the diplomatic and strategic damage the Bennett-Lapid government is causing Israel regionally and internationally. Netanyahu publicly visited Oman's late Sultan Qaboos in Muscat in 2018 and the strategically situated sultanate was widely expected to be the next Arab state to normalize its relations with Israel.

Israel has two foreign policies it can follow. It can strengthen its relations with its partners in the Abraham Accords and so preserve and fortify its regional and global posture. Or it can work with Iran's supporters – the Democrats, the Europeans, the PLO and Jordan. It cannot do both.



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### Rebuild the Beis Hamikdash by Rebuilding Ourselves

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

Sefer Devarim opens with a veiled rebuke of the Jewish people for their past transgressions. According to the Midrash, Moshe was reminding them of how they had often complained without warrant, accepted the slander of the spies, supported Korach's rebellion, and worshipped the golden calf, among other things. The commentaries are troubled by this. This rebuke took place at the end of their 40 years of wandering in the desert. Most of these sins were committed by the previous generation, the one that had died out in the desert. Why was Moshe rebuking the children for their parents' transgressions?

The Sfas Emes explains that Moshe was teaching them that it was incumbent upon them to rectify the errors of the previous generation. Their parents' transgressions were motivated by character flaws that could easily have been passed on to the next generation. Moshe's message was that the nation should engage in introspection and take care to uproot those flaws so that they would not emerge during their conquest of the Land of Israel.

The Talmud Yerushalmi (Yoma Chapter 1) states that "any generation for whom the *Beis Hamikdash* (Temple) is not built, it is considered as if they destroyed it." The Sfas Emes explains this teaching using the same principle. Our Sages teach us that the *Beis Hamikdash* was destroyed as a result of that generation's specific character flaws and transgressions. If we have not yet merited to see it rebuilt, it is only because we have not yet rectified those flaws.

As another Tisha B'Av approaches and we once again prepare to mourn the destruction of the *Beis Hamikdash*, it behooves us to consider how we can contribute to its rebuilding. In addition to the more well-known reasons for its destruction, *sinas chinam* (baseless hatred) and *lashon hara* (evil speech), the Talmud (Shabbos 119b) lists numerous other causes including desecration of Shabbos, lack of the attribute of shame, disrespect for Torah scholars, and others. Perhaps if we each take a moment to consider how we can do our part in improving our own conduct in some of these areas, we will merit to see the *Beis Hamikdash* rebuilt speedily in our days.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**So it was when the men of war finished dying from amidst the people... Hashem spoke to me (Moshe)... (2, 16 – 17)**

Rabba bar Bar Chana in the name of Rav Yochanan said, "The reason why the fifteenth day of Av is a day of celebration is because the men of war (who were punished due to the sin of the spies) finished dying in the desert. As the verse says, "Hashem did not resume speaking with Moshe until the men stopped dying" (Taanis 30b).

Since Bnei Yisrael were in a state of mourning for the passing of their relatives, Hashem did not speak to Moshe. (Tosfos Bava Basra 121a)

**Aharon died on the first day of the fifth month (Av). (Masei 33, 38)**

On the fifteenth day of Av, Bnei Yisrael were still mourning the passing of Aharon - they were in the middle of Shloshim. If Hashem abstained from speaking with Moshe during a mourning period, shouldn't He have continued to abstain from speaking with Moshe on the fifteenth due to their still being in mourning for Aharon?

### Parsha Riddle

**Who was compared to a bee? Why?**

Please see next week's issue for the answer.

Last week's riddle:

**When is it possible for a healthy Jewish adult to be obligated to eat on Tisha B'Av?**

**Answer: When Tisha B'Av (the ninth of Av) falls out on Shabbos, one is obligated to eat on Shabbos, and must fast on Sunday.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Devarim* (1:16-17), Moshe relates: "I instructed your judges at that time, saying: '... small and great alike shall you hear ...'" Reish Lakish (*Sanhedrin* 8a) interprets this to mean that the judgment of one *peruta* should be as dear (i.e., important) to you as the judgment of one hundred *maneh* (i.e., ten thousand dinars). The Talmud elaborates that Reish Lakish cannot be referring to the need to study the case carefully and to decide it justly, since it is obvious that even cases relating to small sums must be judged thoroughly. Rather, Reish Lakish was speaking with regard to precedence: The small case may not be deferred in favor of the larger case merely because the disputed sum is smaller.

But despite the fact that the Talmud considers it utterly obvious that cases involving small sums must be judged as thoroughly as those involving large ones, Rambam (*Hilchos Sanhedrin* 20:1), Tur and Shulchan Aruch (*CM* 10:4) do codify such a rule.

Bach suggests that the Talmud was referring to judges who are experts, as required by Biblical law, and to such judges it is certainly obvious that even small cases must be judged carefully, but once the rabbis loosened judicial qualifications and allowed non-expert judges, it became necessary to articulate an admonition to judge even small cases carefully.

*Chida* (*Birkei Yosef* *ibid.* s.k. 8) explains simply that it is the style of *halachic* authorities to codify everything stated in the Talmud, even things that are obvious.

Some *acharonim* explain that the rule these authorities are codifying is not merely that small cases must be as important to the judge as large ones, but actually includes an additional admonition. *Taz* explains that just as one is encouraged to avoid accepting the responsibility of judging large cases, so, too, is he encouraged to avoid accepting the responsibility of judging small ones. R. Zvi Hirsch Kalischer (*Ma'oznayim le-Mishpat* *ibid.* s.k. 2) explains that just as a judge is obligated to exercise deliberation, to have patience, and to consult his colleagues with regard to large cases, so, too is he obligated to do so with regard to small cases.

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was for Moshe.
2. I was for Yirmiyahu.
3. I was for Yeshayahu.
4. How?

#### #2 WHO AM I?

1. I am for the Megilla.
2. I am for the morning.
3. I am for the mourning.
4. Stay down.

#### Last Week's Answers

**#1 Shevuah/Oath** (I am not seven, I am binding, I could cause destruction, Hold the holy.)

**#2 Masa'os/Journeys** (For Bnei Yisrael, I was forty-two, For the Sanhedrin, I was ten, I am not a load, Moving.)

## KOLLEL BULLETIN BOARD

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Tisha B'Av - Sunday, July 18 - Shacharis: 8:00am, Kinnos: 8:55am

At Southeast Hebrew Congregation, 10900 Lockwood Dr.

Also streaming live at <https://go.sehc.us/kinnos-stream>

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Rav, SEHC



Rabbi Yitzhak Grossman  
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