

Young Israel Shomrai Emunah - Shabbos Shorts ^{ת"ס}

August 20 - 21, 2021 - 13 Elul 5781 - Ki Seitzei

Light Candles by 7:37 - Havdalah 8:37

The Shabbos Shorts is sponsored this week by Rita Umlas in honor of her children, Jocey & Steve Thompson, Sophie, Sam & Oliver (& Geddi), making Aliyah. B'hatzlacha!

Mazal Tov

- **Rabbi Harold Axelrod** on the 65th anniversary of his Bar Mitzvah.
- **Kitty Wertheimer** on the birth of a great-grandson to Hilary & Jeremy DuBois and to their parents, Nancy & Jeffrey DuBois, Allison Glickman and Marc Bokoff and their siblings.

Condolences

- **Carole Silvermetz** on the passing of her mother, Marilyn Zager. The funeral took place on Sunday.

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 7:37, and not before 6:31
- Mincha: 6:40 (B), 7:40 (B), 7:15 (Sephardi)

Shabbos Day:

For those who missed Parshas Zachor this past year but currently feel comfortable attending Minyanim, it would be advisable to have in mind the Mitzvah of Zachor when the relevant Pesukim are read at the end of Laining.

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 2:30 (B), 5:00 (B), 7:35 (B), 7:30 (Sephardi)
- Shabbos ends/Maariv: 8:37

Divrei Torah:

- 8:45 Main Minyan Rabbi Postelnek
- 9:15 Rabbi Rosenbaum
- Shiur after Mincha Rabbi Yosef Kalinsky

Kiddush Sponsors:

- 8:45 and 9:15 Kiddush in a Bag is sponsored by Nancy and Bruce James to commemorate the 9th Yahrzeit of Nancy's mother, Mrs. Betty Baum and to celebrate their mutual 39th wedding anniversary with Simi & Sammy Franco - August 22, 1982. Simi Franco is cosponsoring in honor of her husband, Sammy. The cheesecake is dairy and Cholov Yisroel.

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 *See flyer for details.*
Pre-Rosh Hashana Family Apple Picking and Petting Zoo! - Sunday, August 29 - 10:00 AM - 1:00 PM at Homestead Farms. Admission \$2 per person, age 1+. Produce is charged on a per pound basis at the end of your visit. RSVP strongly encouraged to akramer@yise.org *See flyer for details.*

COVID-19 Updates

- Masks are required for ALL people in the YISE Arcola building, whether vaccinated or unvaccinated, with the exception of children under the age of 3.
- There are no 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.

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**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:00 PM, **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, 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** - Sunday mornings, 9:30 AM, **Zoom F**.
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **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 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 8:30 PM, **Zoom D**
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys, will resume after Sukkos.
 - **Semichat Chaver Program**, Tuesdays at 8:45 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 Registration required at 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, will resume August 24, learning concepts of Elul and Yamim Noraim, **Zoom E**.
 - "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 Maseches Bava Kama 7th perek Merubah. Wednesday evenings, 8:45 PM, **Zoom G**.
- 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
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygzarw
Zoom H: ID: 803 356 4156, password Learn

YISE Programs and Listings

Swimming on Sunday - Women, girls, and boys under age 5 are invited to splash around with YISE friends at the Parkland Pool on Sunday, August 22, from 10:00am - 11:00am. 1124 Arcola Ave. Entry: \$8 per woman \$6 per person if multiple people per family swimming, children under age 3 swim free. Children must be accompanied by a female adult. Masks to be worn when not in the pool. *See flyer for details.*

Let's cook (virtually) with Chef Yehuda Malka - Learn how to prepare tasty and healthy Yom Tov dishes and expand your culinary skills on Sunday, August 22, 7:30 PM. *See flyer for menu and other details.*

Understanding the 13 Attributes of Mercy - A 3-part series with Rabbi Postelnek, continues on August 22 & 29 at 8:45 PM on **Zoom A**. *See flyer for details.*

Order Lulavim and Esrogim from YISE - YISE is working this year with Josh Breistein to bring you the finest quality Arba Minim sets. Aleph \$80, Beis \$65, Gimmel \$55, Chinuch \$36. Order deadline: Friday, September 3. Pickup will be on Sunday, September 19, 10:00 AM - 8:00 PM. Due to COVID-19 concerns, individual selection of Esrogim will not be possible. Order online at www.yise.org/lulav *See flyer for details.*

High Holiday Babysitting - YISE is pleased to offer High Holiday babysitting on Rosh Hashanah and Yom Kippur. Details at <https://wp.yise.org/babysitting> Space is limited - first-come, first-served. If you have questions, please contact Michal Merkin at mmerkin@yise.org.

Ask the Rabbi - Come join our virtual, interactive monthly program featuring Halachos of Shabbos and holidays! This month's topic: Rosh Hashanah, Yom Kippur and Sukkos. Tuesday, August 24, 8:30 PM - 9:30 PM on **Zoom A**. The first 45 minutes are for Shailos submitted in advance and the last 15 minutes are for Q & A. Send in your questions to: AskTheRabbi@yise.org by Sunday, August 22. For more information or to submit questions anonymously, contact Miriam Friedman, 301-754-1517 or mfriedman2@yahoo.com To sponsor the Shiur, contact office@yise.org *See flyer for details.*

YISE Regular Board Meeting will take place on Wednesday, August 25, at 8:30 PM on Zoom. For more information, contact secretary@yise.org

Minyan Updates - Thanks to all those who responded to the Cyberbriefs informing us of their interest in restarting one of our minyanim. Unfortunately, at the current time there has not been a sufficient number of people who expressed similar interest. We look forward to the opportunity to resume these minyanim when sufficient interest is expressed. We hope you will be able to meet your needs with our current range of offerings.

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

Rabbi Koss's Jewish History Class will not take place in September. It will resume again in October. Shana Tova!

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 *See flyer for details.*

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

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

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

Happy Birthday! Happy Anniversary!

- **Simi & Sammy Franco** wish **Jan Meisler** a happy belated birthday and thank him for all of his amazing work on the Aliyah cards!
- **Sahra & Yale Ginsburg** on their twice Chai anniversary!

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 to sponsor. Thank you for your support.

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's weekday Shiurim did not take place this week as he was on vacation. We look forward to Shiurim, and sponsors, next week.

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.

Community Programs & Listings

The Yad Yehuda Clothing Exchange has available hours for all members of the community to shop at no cost the next two Sundays, August 22 and 29, from 10:00 AM - 11:00 AM at 1910 University Blvd. West. This is an opportunity for people to come and shop for beautiful, Tzanua clothing in our well-equipped showroom. Everyone must be in good health and not have been in contact with someone who tested positive for COVID-19. If you have any questions please contact: ncarmel@yadyehuda.org

Open Beit Midrash for Women - Chavrusa style learning for women on Sunday nights at KMS, 8:00 PM - 9:00 PM in the upstairs Beit Midrash. Questions? Contact Ellie Guberman at ellieguberman@gmail.com

The Golden Network - Siddur Class - In-Depth Analysis of the Birkat Hamazon with Mrs. Esther Dziadek. Wednesday mornings, 9:30 AM - 10:30 AM, on **Zoom B**. For more information, call 301-732-1773 or email director@goldennnetwork.org

Rosh Hashanah Shofar Blowing 5782/2021 - Do you, or someone you know, need to have the shofar blown this Rosh Hashanah because you can't get to Shul? To arrange for a Shofar blower to visit you at home in Kemp Mill, please call or text Aron Trombka at 301-385-9348 or email atrombka@gmail.com. We are also working with neighborhood shuls to possibly schedule a number of outdoor Shofar blowings in the neighborhood. We will monitor government health regulations and the effect of COVID-19 on the Kemp Mill community and will announce more details before Rosh Hashanah. Contact Aron Trombka if you are interested in volunteering to blow shofar at homes in the Kemp Mill community or at Holy Cross Hospital, if the hospital will allow visitors.

Kemp Mill Toastmasters - Wednesday, August 25, 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 for more info. Zoom meeting ID: 986 546 841, password: 3671

Ko-ach Sports Soccer - Registration is now open. The fun begins October 3 with separate leagues for boys and girls K-3rd grade. All games and practices are on Sundays in Silver Spring. Sign up by September 1 to save on registration fees. Sibling discounts! Register and more info. at www.Ko-achSports.com

Yad Yehuda School Supplies Drive - Yad Yehuda is requesting school supply donations. Our fellow community members benefit so much from your donations. All supplies needed but we especially would like donations of new, high quality backpacks! Please donate funds at yadyehuda.org/donate. Drop off supplies in Kemp Mill at 1212 North Belgrade Road or 11613 Fulham Street. If you have any questions contact: ncarmel@yadyehuda.org

Yad Yehuda Yomim Noraim Appeal - Between Rosh Hashanah and Sukkot, Yad Yehuda plans, B'ezrat Hashem, to distribute over \$85,000 to provide Shabbos and Yom Tov meals and Lulav and Etrog sets as needed to households across our community who are struggling financially. These Yom Tov expenses are above and beyond the ongoing financial assistance we provide our recipient households every single month. Please help us bring Simchat Yom Tov to your fellow community members by donating generously at yadyehuda.org

Rosh Hashanah/Yom Kippur/Franco Foundation Appeal - More of our community, hurt by COVID-19, rely on the Foundation to cover basic needs, such as rent, mortgage and utilities. Your entire donations go to support this safety net. Please send today to: The Franco Foundation, c/o Allan Franco, 613 Bromley Street, Silver Spring, MD 20902, or through Paypal, at thefrancofoundation@gmail.com Tax ID: 52-2172267

Lulav and Etrog sets - The Franco Foundation will be offering to our local community Lulav and Etrog sets to those who are struggling financially. Please contact Allan Franco at thefrancofoundation@gmail.com. Your information will remain confidential.

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, call 301-962-0820 or visit www.seniorconnectionmc.org for more information.

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

Fundamentals of Prayer: High Holidays Edition - Wednesdays August 25 and September 1, 8:00 PM on Zoom. Presented by Rabbi Hillel Shaps. Join any time! No cost. Zoom info and registration at 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

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 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 and click "Sign Up."

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

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

The Week Ahead		Sunday August 22	Monday August 23	Tuesday August 24	Wednesday August 25	Thursday August 26	Friday August 27
Shacharis	Ashkenazi	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi	7:35	7:35	7:35	7:35	7:35	See Shabbos schedule
	Sephardi	6:40 *	6:40	6:40 *	6:40 *	6:40 *	
* Sephardi Selichot 6:40 followed by Mincha at approximately 7:30							
Halachic Times: Latest Alos Hashachar 5:09 AM, Earliest Talis and Tefilin: 5:39 AM, Latest Netz: 6:34 AM, Latest Krias Shema: 9:49 AM, Earliest Mincha: 1:45 PM, Earliest Shkia: 7:44 PM, Latest Tzeis Hacoachavim: 8:35 PM							

Next Shabbos

August 27 - 28, 2021 - 20 Elul 5781

Parshas Ki Savo

Light Candles: 7:27

Havdalah: 8:26

Next Shabbos Shorts Deadline: Wednesday, August 25 at 12 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

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

Eruv line: 301-593-5561 E-Mail: office@yise.org Website: www.yise.org

Office Hours: Monday - Thursday 9:00 AM - 5:00 PM;

Friday 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Postelnek

Ki Seitzei 5781:

Never Was and Will Never Be

Video available at <https://wp.yise.org/shabbos>

The Torah is not a theoretical text, and it is certainly not a history book, so that makes the case of Ben Sorer U'Moreh, the case of the rebellious son in this week's Parsha all the more puzzling. See, this rebellious son becomes a glutton and a drunkard, he completely disregards Hashem and his parents, and is totally impervious to his parents trying to put him on the right path, and their warning that what's going to be if he continues this way. And as he continues down this path, he's brought before the Beis Din, the court, and ultimately he is sentenced to death. And the Pesukim describe that "Kol Yisroel Yishma'u Vi'Yira'u", and that all Yisroel will see what happens and they will fear.

The Gemara (Sanhedrin 71a) explains that, although this case is tragic, "Lo Haya V'Lo Yihiye", it never happened and it never will happen! So the Gemara says, so why did the Torah include it? Because ultimately, "Drush V'Kibel S'char", because a person can expound it and receive reward. So classically that answer means, and is understood to mean, that even though this is a theoretical story and plays no practical role in one's life, that Hashem presented it to us in order that we could learn it and receive reward for Torah study.

But the Torah is endless, and if a person were to spend their entire life learning Torah, they wouldn't have touched but the tip of the iceberg. So was there something lacking in Torah that this one theoretical case had to be included so a person could learn it and receive reward for Torah study, really?

So Rav Moshe Mordechai Epstein, the Rosh Yeshiva of Slabodka in the late 1800s, he says the way to understand "Drush V'Kibel Schar", to expound and receive reward, doesn't mean to receive reward for Torah study, but means that if a person expounds this Parsha, this episode of the Ben Sorer U'Moreh, he'll walk away with timeless lessons and messages that he can apply to his or her life, and by living our lives according to those messages, will be able to receive reward.

So one such example Rabbi Zev Leff brings down, that the Pasuk says that the parents claim "Eineno Shomeiya B'Koleinu", he doesn't listen to our voice. And the Gemara explains that he doesn't listen to our voice, singular, implies that their voice has to be equal. And Rabbi Zev Leff says that the Gemara doesn't mean, yes practically on a Halachic level it means that they must be equal in tone and cadence. But on a deeper level what the Gemara is indicating is that to have proper Chinuch, to raise their children properly, it means that we have to have a unified voice. That parents have to be able to have a unified front and they have to have a consistency in values they give over to their children. And that's something that we learn out from this tragic case of the Ben Soreh U'Moreh. As theoretical as it might be, "Lo Haya V'lo Yihiye", there never was and will never be. And of course there are many, many other examples, and if a person sits down with this Parsha this week and they look at it, they will be able to take out timeless lessons and ideas and morals that apply to our lives. And maybe that also explains why, at the end of the entire episode, the Pesukim say "V'kol Yisrael Yishma'u Vi'Yira'u", that all Bnei Yisroel is going to see this, witness this and they will be fearful. If "Lo Haya V'lo Yihiye", if it never was and never will be, why does the Torah explain, by the way all Yisroel will see this. It never was and will never be.

So perhaps what it means to say is if we properly expound and try to understand this Parsha, that all Yisroel, everyone, all Jews for all generations will be able to look at this and expound and will walk away a little bit more careful and cognizant of our actions, and a little bit more wary, "Yishma'u Vi'Yira'u". So Im Yirtzeh Hashem, we should be Zocheh to be able to expound this Parsha, to be able to see, to be able to understand the timeless lessons that it presents, and hopefully by doing so we will be able to receive the reward for those actions, both in this world and the next.

Have an amazing Shabbos!



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



**August
21st!
10:00-
11:00am**

Indoors

**Masks required
(3+)**

Snacks to go





YISE YOUTH MOMMY AND ME POOL FUN

WOMEN AND GIRLS OF ALL
AGES, AND BOYS UNDER THE
AGE OF 5, ARE INVITED TO
SPLASH AROUND WITH YISE
FRIENDS AT PARKLAND POOL

Sunday, August 22nd 2021

10 AM to 11 AM

1124 Arcola Ave, Wheaton, MD 20902

Entry: \$8 per woman

\$6 per person if multiple swimmers per
family

*Under age 3 swims free

**Children must be accompanied by a
female adult

***Masks to be worn when not in the
pool

LET'S COOK

with Chef Yehuda Malka

LAUNCH YOUR YOM TOV SEASON
WITH A ZOOM COOKING DEMO



SPICED AND SWEET ROAST CHICKEN
GLAZED HEIRLOOM CARROTS
APPLE AND FENNEL SALAD

PLUS: HOW TO BREAK DOWN AND DEBONE A
CHICKEN FOR SOUP

SUNDAY AUGUST 22 | 7:30PM

RSVP BY THURSDAY, AUGUST 19 TO SOCIAL@YISE.ORG
TO RECEIVE RECIPES AND A LIST OF INGREDIENTS
IN ADVANCE OF THE PROGRAM
ALL ARE WELCOME WITH OR WITHOUT RSVP



ZOOM: 416 963 9000
PASSCODE: 492019



Peering Past the Rock...



Understanding the 13 Attributes of Mercy

A 3 Part Series with Rabbi Postelnek

- **What ARE the 13 Attributes of Mercy? Back to the Beginning**

Sunday Aug. 15th - 8:45 pm

- **13 Magic Words or a Charge to Change?**

Sunday Aug. 22nd - 8:45 pm

- **Invoking the 13 Attributes and Reciting Selichos; Practical Halacha**

Sunday Aug. 29th - 8:45 pm



Join via Zoom

Meeting ID: 416 963 9000 Password: 492019

ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachos of Shabbos and Holidays!

Topic: **Rosh Hashanah, Yom Kippur, Sukkos**



The first 45 minutes are for Shailos submitted in advance and the last 15 are for Q & A.

- How many shofar blasts do I need to hear to fulfill the mitzvah?
- How do I drive to shul for Kol Nidrei if I need to light the candles first?
- What do I need to eat and drink in the sukkah?

Send in your questions about Rosh Hashanah, Yom Kippur, and Sukkos to: AskTheRabbi@vise.org by Sunday, August 22.

When: Tuesday, August 24, 8:30 PM – 9:30 PM

Where: Zoom – Meeting ID: 416-963-9000, Passcode: 492019

For more information and to submit questions by phone or anonymously, contact:

Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

YISE PRE-ROSH HASHANA FAMILY APPLE PICKING (AND PETTING ZOO!)



SUNDAY, AUGUST 29
10:00a-1:00p

*Homestead Farms
15604 Sugarland Rd
Poolesville, MD 20837*

*Admission \$2 per person age 1+
Produce picked is charged on a per pound
basis at the end of your visit*

*RSVP strongly encouraged
to akramer@yise.org*

**FUN FOR
ALL AGES**



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

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

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

Order deadline: Friday, September 3

Due to COVID-19 concerns, individual selection of Esrogim will not be possible.

Pickup will be on Sunday, September 19, 10:00am - 8:00pm.

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

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

Shabbat Shalom to Israel and Rebecca Rivkin
on their first Shabbat in Israel as Olim Chadashim
Sponsored by Mel Barenholtz

Volume 27, Issue 44

Shabbat Parashat KiTetze

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

Against Hate – Ki Teitze contains more laws than any other parsha in the Torah, and it is possible to be overwhelmed by this embarrassment of riches of detail. One verse, however, stands out by its sheer counter-intuitiveness: Do not despise an Edomite, because he is your brother. Do not despise the Egyptian, because you were a stranger in his land.

These are very unexpected commands. Examining and understanding them will teach us an important lesson about society in general, and leadership in particular.

First, a broader point. Jews have been subjected to racism more and longer than any other nation on earth. Therefore, we should be doubly careful never to be guilty of it ourselves. We believe that God created each of us, regardless of colour, class, culture or creed, in His image. If we look down on other people because of their race, then we are demeaning God's image and failing to respect kavod ha-briyot, human dignity.

If we think less of a person because of the colour of their skin, we are repeating the sin of Aaron and Miriam – “Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman”. There are midrashic interpretations that read this passage differently, but the plain sense is that they looked down on Moses' wife because, like Cushite women generally, she had dark skin, making this one of the first recorded instances of colour prejudice. For this sin Miriam was struck with leprosy.

Instead we should remember the lovely line from Song of Songs: “I am black but beautiful, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon. Do not stare at me because I am dark, because the sun has looked upon me”.

Jews cannot complain that others have racist attitudes toward them if they hold racist attitudes toward others. “First correct yourself; then [seek to] correct others,” says the Talmud. The Tanach contains negative evaluations of some other nations, but always and only because of their moral failures, never because of ethnicity or skin colour.

Now to Moses' two commands against hate, both of which are surprising. “Do not despise the Egyptian, because you were a stranger in his land.” This is extraordinary. The Egyptians enslaved the Israelites, planned a programme against them of slow genocide, and then refused to let them go despite the plagues that were devastating the land. Are these reasons not to hate?

True. But the Egyptians had initially provided a refuge for the Israelites at a time of famine. They had honoured Joseph when he was elevated as second-in-command to Pharaoh. The evils they committed against the Hebrews under “a new King who did not know of Joseph” were at the instigation of Pharaoh himself, not the people as a whole. Besides which, it was the daughter of that same Pharaoh who had rescued Moses and adopted him.

The Torah makes a clear distinction between the Egyptians and the Amalekites. The latter were destined to be perennial enemies of Israel, but the former were not. In a later age, Isaiah would make a remarkable prophecy – that a day would come when the Egyptians would suffer their own oppression. They would cry out to God, who would rescue them just as He had rescued the Israelites: When they cry out to the Lord because of their oppressors, He will

send them a saviour and defender, and He will rescue them. So the Lord will make Himself known to the Egyptians, and in that day they will acknowledge the Lord.

The wisdom of Moses' command not to despise Egyptians still shines through today. If the people had continued to hate their erstwhile oppressors, Moses would have taken the Israelites out of Egypt but would have failed to take Egypt out of the Israelites. They would have continued to be slaves, not physically but psychologically. They would be slaves to the past, held captive by the chains of resentment, unable to build the future. To be free, you have to let go of hate. That is a difficult truth but a necessary one.

No less surprising is Moses' insistence: “Do not despise an Edomite, because he is your brother.” Edom was, of course, the other name of Esau. There was a time when Esau hated Jacob and vowed to kill him. Besides which, before the twins were born, Rebecca received an oracle telling her, “Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the elder will serve the younger.” Whatever these words mean, they seem to imply that there will be eternal conflict between the two brothers and their descendants.

At a much later age, during the Second Temple period, the Prophet Malachi said: “Was not Esau Jacob's brother?” declares the Lord. “Yet I have loved Jacob, but Esau I have hated...”. Centuries later still, Rabbi Shimon bar Yochai said, “It is a halachah [rule, law, inescapable truth] that Esau hates Jacob.” Why then does Moses tell us not to despise Esau's descendants?

The answer is simple. Esau may hate Jacob, but it does not follow that Jacob should hate Esau. To answer hate with hate is to be dragged down to the level of your opponent. When, in the course of a television programme, I asked Judea Pearl, father of the murdered journalist Daniel Pearl, why he was working for reconciliation between Jews and Muslims, he replied with heartbreaking lucidity, “Hate killed my son. Therefore I am determined to fight hate.” As Martin Luther King Jr. wrote, “Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that.” Or as Kohelet said, there is “a time to love and a time to hate, a time for war and a time for peace”.

It was none other than Rabbi Shimon bar Yochai who said that when Esau met Jacob for the last time, he kissed and embraced him “with a full heart.” Hate, especially between family, is not eternal and inexorable. Always be ready, Moses seems to have implied, for reconciliation between enemies.

Contemporary Games Theory – the study of decision making – suggests the same. Martin Nowak's programme “Generous Tit-for-Tat” is a winning strategy in the scenario known as the Iterated Prisoner's Dilemma, an example created for the study of cooperation of two individuals. Tit-for-Tat says: start by being nice to your opponent, then do to them what they do to you (in Hebrew, middah keneged middah). Generous Tit-for-Tat says, don't always do to them what they do to you, for you may find yourself locked into a mutually destructive cycle of retaliation. Every so often ignore (i.e. forgive) your opponent's last harmful move. That, roughly speaking, is what the Sages meant when they said that God originally created the world under

the attribute of strict justice but saw that it could not survive through this alone. Therefore He built into it the principle of compassion.

Moses' two commands against hate are testimony to his greatness as a leader. It is the easiest thing in the world to become a leader by mobilising the forces of hate. That is what Radovan Karadzic and Slobodan Milosevic did in the former Yugoslavia and it led to mass murder and ethnic cleansing. It is what the state-controlled media did – describing Tutsis as inyenzi, (“cockroaches”) – before the 1994 genocide in Rwanda. It is what dozens of preachers of hate are doing today, often using the Internet to communicate paranoia and incite acts of terror. Finally, this was the technique mastered by Hitler as a prelude to the worst-ever crime of humans against humanity.

The language of hate is capable of creating enmity between people of different faiths and ethnicities who have lived peaceably together for centuries. It has consistently been the most destructive force in history, and even knowledge of the Holocaust has not put an end to it, even in Europe. It is the unmistakable mark of toxic leadership.

In his classic work, *Leadership*, James MacGregor Burns distinguishes between transactional and transformational leaders. The former address people's interests. The latter attempt to raise their sights. “Transforming leadership is elevating. It is moral but not moralistic. Leaders engage with followers, but from higher levels of morality; in the enmeshing of goals and values both leaders and followers are raised to more principled levels of judgement.”

Leadership at its highest level transforms those who exercise it and those who are influenced by it. The great leaders make people better, kinder, nobler than they would otherwise be. That was the achievement of Washington, Lincoln, Churchill, Gandhi and Mandela. The paradigm case was Moses, the man who had more lasting influence than any other leader in history.

He did it by teaching the Israelites not to hate. A good leader knows: Hate the sin but not the sinner. Do not forget the past but do not be held captive by it. Be willing to fight your enemies but never allow yourself to be defined by them or become like them. Learn to love and forgive. Acknowledge the evil men do, but stay focused on the good that is in our power to do. Only thus do we raise the moral sights of humankind and help redeem the world we share.

Shabbat Shalom: Rabbi Shlomo Riskin

“If a man has a wayward and rebellious child, who does not listen to the voice of his father and the voice of his mother, and they warn and flog him, but he still does not obey them; then his parents may take him out to the judges of the city, telling them that ‘this our son is wayward and rebellious, he does not obey our voice, he is a glutton and a drunkard.’ Upon which all the people of the city pelt him with stones and he dies, so that you rout out the evil in your midst and all of Israel will take heed and be frightened.”

What defines a “wayward and rebellious” child? How is he to be punished? Whose fault is it – his, his parents', or society's?

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This week's Torah portion of Ki Tetze, and especially the Talmudic sages who comment on it, deal with the tragedy of such a problematic situation with amazing courage and sensitivity – and provide important directions for parenting, even today!

The words of the Bible itself, as quoted above, are rather stark, even jarring to the modern ear. However, our Written Torah is defined, expanded upon, and even limited by the Oral Torah and the sages of the Talmud (Sanhedrin, chapter 8, especially pages 68b-71), who initially take the approach that here is the case of a youngster who seems to be growing into a menacing, murderous monster. They limit the time period of the punishment to three months following the onset of puberty, insist that he must have stolen a large amount of meat and wine from his parents which he himself consumed, and conclude that “this youth is punished now for what will inevitably happen later on; it is better that he die [more or less] innocent rather than be put to death after having committed homicide.”

Despite these limitations, the case still seems rather extreme. Many modern commentaries argue that our Bible is actually limiting an ancient practice in which parents had unlimited authority over their children, even to the extent of putting their rebellious children to death, and here the waywardness is defined, the time span is limited, and the judges of the Sanhedrin must be brought into the situation. Nevertheless, the very axiom of “punishing now for what will inevitably happen later on” runs counter to everything else in our entire biblical and judicial system, and is even countermanded by a famous Midrash.

The Bible tells us that Sarah, the wife of Abraham, saw Ishmael, the son of Abraham's mistress Hagar, “sporting (metzahek)”; she believes that he will be a bad influence on her son Isaac, and God agrees with her that the mistress and her son are to be banished into the desert. An angel sees them wandering and suffering, hungry and thirsty, and comforts Hagar: “Do not fear; God has heard the [crying] voice of the lad from where he is now”. On these last biblical words, Rashi cites the Midrash which seems to defy the Talmudic position of the wayward child:

“From where he is now” – He is judged in accord with his present actions and not for what he will eventually do. The angels in heaven began to prosecute [Ishmael] saying, “Master of the Universe, for someone whose children will eventually slay your children [the Israelites] with thirst, You are miraculously providing a well with water in the desert?!” And [God] responded “Now what is he, righteous or wicked?” They responded, “Righteous [in the sense that he was not yet worthy of capital punishment].” [God] answered, “In accordance with his present actions do I judge him, from where he is now.”

If God is thus explaining the foundations of Jewish jurisprudence, how do we begin to justify the previous Talmudic explanation of “punishment now for what will eventually happen”?

An anonymous source cited by the Talmud goes so far as to declare that “the case of a stubborn and rebellious son never existed and never will exist; the only reason for its inclusion is so that we may expound the verses and receive reward” (Sanhedrin 71a). And so, R. Yehuda explicates the biblical words, interpreting the Mishna to teach that “if the mother was not an appropriate spouse for the father, if the parents were not equal in voice and stature” – i.e. if they were pulling in different directions, with each expressing a different lifestyle and set of values – then we cannot condemn the emergent rebellious child. He is merely a product of the mixed and confusing messages, the existential identity crisis, he has received at home.

Moreover, “if one of the parents was without hands or legs, was mute, blind, or deaf, the young teenager cannot be blamed”. Rabbi Joseph Lookstein, spiritual leader of Manhattan's prestigious Kehillath Jeshurun Synagogue and founder and principal of Ramaz Elementary and Secondary schools (1902–1979), would homiletically explain that parents must invest in their children, must be available for them to observe, to listen, and to informally convey. Despite the school that the child attends, the parent remains the primary educator. Hence if a parent lacks the hands to embrace and to admonish, the legs to accompany the child to where he/she wishes to go, the eyes to see what the teenager is doing, even when he thinks he's not being observed, the ears to hear what he/she is thinking and planning and dreaming, the voice to enter into true dialogue of give-and-take, then the youngster cannot be blamed, no matter how obnoxious his actions may be. Parenting is an awesome responsibility and a full-time job, in which quantity of time is quality time. Just as babies do not relieve their bodily functions at predetermined times, youngsters cannot be expected to fit into parents' busy schedules. It takes at least two parents to share the commitment, guidance, and sensitivity which parenting truly demands.

All of this leads to a ringing Talmudic declaration: “The case of the wayward and rebellious child never was and never will be. Expound the verses and you will receive reward”. We must be aware of what tragedy can occur within the context of the family and try to prevent the tragedy by taking to heart, mind, and action the depth of the responsibility. After all, our children are our posterity, our future, and our eternity.

I would merely add a few words regarding Ishmael. There were many reasons for his exoneration by the Almighty. After all, Abraham and Hagar did not provide a unified standard of behavior and values; the two were certainly not fit for each other. Hagar and Ishmael were of lesser status than Sarah and Isaac. And Hagar was far removed from Abraham's monotheism, compassionate righteousness, and moral justice. Moreover, Ishmael himself repents at the end of his life, and God apparently forgives him, since he makes him into a great nation with twelve princes emerging from his loins.

Finally, the Mishna teaches that even if only one parent forgives the wayward and rebellious son, he is not to be punished. And our sages maintain that “there are three partners to every individual, the Holy One blessed be He, the father, and the mother”. Now if flesh and blood parents can prevent execution – in most instances, because they realize that they share the blame – our Divine Parent must certainly have the right to stay the execution. Only God knows that sometimes the genetic makeup of the child is of such a nature, or a traumatic event caused such a rupture in his personality, that neither he nor his flesh-and-blood parents can be held accountable. But whatever the case may be, it's crucial that parents do everything they can to the best of their ability, to give their children the basic three things which every child deserves from his/her parents: love, limits, and personal and sensitive involvement in their development.

The Person in the Parsha: R. Tzvi Hersch Weinreb
Words Can Never Harm Me? – For many of us, the first pieces of wisdom which we learned were from nursery rhymes and schoolyard jingles. Sometimes these childish lessons had value, but more often they were off the mark and had the effect of distorting a truer perspective on life.

Take, for example, this ditty: “Sticks and stones may break my bones, but words can never harm me.” The implicit message, which had some utility on the playground, is that we can safely ignore

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insults to our emotions and feelings, and need to only be concerned about physical injury. The truth, however, is quite different.

Obviously, we want to protect ourselves from physical harm. The trauma of bodily injury is something which none of us wishes to bear. But we cannot minimize the harmful effects of psychological trauma, whether it comes in the form of insults, embarrassment, or shame.

During the years I spent as a psychotherapist, I dealt with quite a few victims of domestic violence. I saw the effects that abuse could have upon people, but I noticed that those who suffered emotional abuse were less amenable to successful treatment than those who were physically battered. Let's face it. Words hurt.

The power that words have to do damage is something which is recognized by our Torah. That emotions can be grievously wounded, reputations ruined, and relationships damaged beyond repair through “mere words,” is illustrated in biblical narratives, Talmudic tales, and Hassidic stories.

In Ki Tetzei, we are instructed to “remember what the Lord your God did unto Miriam, on the road out of Egypt.” The Torah is referring to the fact that Miriam was punished by a leprous infection.

Our sages understand this command to remember Miriam as an injunction against speaking lashon hara, malicious gossip.

Rabbi Israel Meir Kagan of Radin, became convinced that the central evil of modern times was the abuse of words. He devoted a major work to the subject of lashon hara. That work is Chafetz Chaim, “Desirous of Life.”

Nowadays, through the power of electronic instant communication, words can be sent to millions of people in microseconds of time. If these words are negative, they can harm individuals instantly, without even the possibility of recourse or recall. The power of words has exponentially increased in scope and effect in our day and age.

Our tradition teaches that using words to offend another human being is akin to a snake and its venom. The snake's venom kills, yet the snake has no benefit from its fiendish action. So too, human beings usually benefit from every other sin imaginable, but gain nothing by harming others verbally. Because of this, lashon hara is the least justifiable of sins.

Not a day goes by when we do not receive e-mails or read Internet reports which damage reputations of individuals, without due process and without the remotest possibility of defending themselves. This goes against both our Jewish heritage and our democratic ideals in a very fundamental way.

Although the unimaginable spread of verbal abuse that postmodern technology has instigated is beyond the capacity for any one of us to correct, we have no option but to try individually to control the way we use words and the words which we use. None of us is innocent of lashon hara, and none of us is exempt from sincerely addressing this weakness.

There is a rabbinic dictum that the power of Good exceeds the force of Evil manifold. Thus, if words have the ability to harm, they have the infinitely greater ability to soothe and to heal. The way to undo our sins of the negative use of language is to resolve to use language positively.

Imagine if e-mails were limited to complimentary statements and words of praise. Imagine if the blogs and websites were replete with stories of human accomplishment, altruism, and heroism. It would be a happier world for sure.

And it would be a world closer to that which the Almighty intended. Now, before Rosh Hashanah, is the ideal time for each of us to commit to bring about that better world. *[Excerpted]*

Our *Parashah* begins: "When you will go out to war against your enemies, and Hashem, your *Elokim*, will deliver them into your hand . . ." The preceding verse, the final verse in last week's *Parashah*, concludes: "When you do what is upright in the eyes of Hashem." How are these verses related?

We read (*Tehilim* 101:5), "He who slanders his neighbor in secret – him I will cut down." This, says the *Gemara* (*Sotah* 5a), refers to one who speaks *Lashon Ha'ra*. R' Mordechai Banet z"l (1753–1829; Chief Rabbi of Moravia) observes: The next verse (101:6) begins, "My eyes are upon the faithful of the land, that they may dwell with Me." This person stands in contrast to the person in the previous verse who speaks *Lashon Ha'ra*. The "faithful" person is under Hashem's "watchful eyes."

Midrash Rabbah teaches: The generation of King Shaul consisted of righteous people, yet they were defeated in battle because they habitually spoke *Lashon Ha'ra* (as is evident from the book of *Shmuel* I). The subjects of King Achav were idolators, yet they were victorious in battle, because they did not speak *Lashon Ha'ra*. This, writes R' Banet, explains the transition from last week's *Parashah* to this week's. *Tehilim* teaches that G-d's "eyes" are upon the faithful, i.e., those who do not speak *Lashon Ha'ra*. Says the Torah: When you do what is upright in the eyes of Hashem, i.e., not speak *Lashon Ha'ra*, then, when you go out to war against your enemies, Hashem will deliver them into your hand. (*Machshevet Mordechai*)

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 in *Midrashim*.

R' Shimshon Dovid Pincus z"l (rabbi of Ofakim, Israel; died 2001) writes: "*Chinun*"--from the same root as the familiar "*Tachanun*"--is asking for something for nothing. The foundation of this type of prayer is the recognition that one is asking G-d for something that he (the person praying) has no right to demand.

R' Pincus continues: It is difficult to find a precedent for such a request in human interactions. Even when a beggar asks a wealthy person for charity, he is not really requesting something for nothing. The wealthy person has a *Mitzvah* to give charity; therefore, the beggar has the right to request it. Also, consciously or subconsciously, we understand that all Jews are brothers and sisters; therefore, we naturally feel compassion for the person requesting charity, and we recognize an obligation to give. Lastly, we know that wealth comes from Hashem, who just as easily could have given it to the person who is now poor, while the person who is now wealthy could have been the pauper. When Hashem gives a person money, that person is no more than a trustee of a pool of resources that he is obligated to share appropriately with others.

The best analogy for this type of prayer, R' Pincus writes, is the famous apocryphal story of the person who murdered his parents and then begged for mercy because he was an orphan. When we need something, it is because our own misdeeds or lack of *Mitzvot* are preventing Hashem from being as generous to us as He would like. Thus, whether we are praying for health, sustenance, or anything else, we are, in effect, saying: "Hashem, I got myself into this situation where I need Your help. Now, please help me, even though I have no possible claim of entitlement." (*She'arim B'tefilah* p.110)

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“When you beat your olive tree, do not remove all of the splendor [i.e., the last fruit] behind you; it shall be for the proselyte, the orphan, and the widow. When you harvest your vineyard, you shall not glean behind you; it shall be for the proselyte, the orphan, and the widow. You shall remember that you were a slave in the land of Egypt, therefore I command you to do this thing.” (24:20-22)

R' Zvi Hirsch Kalischer z"l (1795-1874; rabbi of Torun, Poland; best-known for advocating resettlement of *Eretz Yisrael*) asks: Why does the Torah tie the *Mitzvah* of giving charity to the Exodus? He explains:

The Torah is teaching that one should not do good deeds because they appeal to his charitable nature. After all, if a person has such a nature, it is because G-d gave it to him. If so, what is the person bringing to the *Mitzvah*? Rather, we must do *mitzvot* because we acknowledge that G-d took us out of the slavery of Egypt to serve Him. (Sefer Ha'Brit Al Ha'Torah)

“A perfect and honest weight you shall have, a perfect and honest measure you shall have, so that your days shall be lengthened on the Land that Hashem, your Elokim, gives you.” (25:15)

Why is using honest weights and measures a reason that “your days shall be lengthened on the Land”? R' Elazar Fleckles z"l (1754-1826; Prague) explains: Our Sages teach that *Hashem's* Attribute of Justice does not touch a person until (literally) “his basket is full,” until Hashem is “fed-up,” so-to-speak. However, if a merchant's weights and measures are dishonest, if he sells baskets that are not “full” as full, then *Middah-K'negged-Middah*, Hashem will not wait for his “basket” to fill up. Rather, he is at risk of dying prematurely. In contrast, one who uses honest weights and measures can merit long life.

R' Fleckles continues: The zodiacal sign of the month of *Tishrei*, the time of judgment, is scales. “Know!” he writes, “that there are no scales in the Heavens.” Rather, every person is judged with scales of his own making. By the standard that he judges, he is judged. (Olat Chodesh: Ma'amar 117)

“Remember what Amalek did to you, on the way when you were leaving Egypt--that he happened upon you on the way, and he struck those of you who were lagging, all the weaklings at your rear, when you were faint and exhausted, and did not fear Elokim.” (25:17-18)

According to the *Peshat*, the last phrase, “and did not fear Elokim,” describes Amalek. However, notes R' Yissaschar Shlomo Teichtal (1885-1945; rabbi of Pieštany, Czechoslovakia and author of *Eim Ha'banim Semeichah*), “Amalek” also is a metaphor for the *Yetzer Ha'ra*. Just as one must always remember what Amalek did to us, so must one always be on his guard against the *Yetzer Ha'ra*. If one feels faint and exhausted and unable to continue his vigilance, it is a sign that he doesn't sufficiently fear Elokim.

(Mishneh Sachir: Moadim vol.2 p.147)

“Do not observe your brother's donkey or his ox falling and turn yourself away -- you shall surely help it up.” (22:4)

R' Yaakov Yosef Hakohen of Polnoye z"l (1710-1784; author of the first *Chassidic* work and a primary source for the teachings of the *Ba'al Shem Tov*) interprets this homiletically: “Do not observe your brother's donkey or his ox falling” --it would be better not to see your brother in a state of spiritual decline (becoming like a donkey or an ox). “Turn yourself away.”

But if you do see, “You shall surely help [him] up.”

(Toldot Yaakov Yosef)

“When you come into the vineyard of your fellow, you may eat grapes as is your desire, to your fill, but you may not put [any grapes] into your vessel.” (23:25)

On the level of *Peshat*, this verse is referring to a hired-hand's right to eat from the crops of a field while he is harvesting them; however, he has no right to take produce home.

R' Meir Horowitz z"l (1819-1877; *Dzikover Rebbe*) offers an allegorical explanation of this *Pasuk*, as follows: This verse is teaching that one should not become depressed when he returns home from visiting a *Tzaddik* and realizes that his behavior is essentially the same as it was before. Indeed, such depression is a scheme of the *Yetzer Ha'ra*, intended to destroy whatever gains the person did achieve and to discourage him from visiting *Tzaddikim* in the future. In reality, even the temporary gains that one experiences while he is in the presence of a *Tzaddik* are worthwhile.

A *Tzaddik* is called a “vineyard” (see *Yeshayah* 5:7). Says our verse: When you come to a *Tzaddik*, eat your fill, even if you expect that you will not take anything home, for even that short-term gain is worthwhile. (Imrei Noam)

“Beware of a Tzara'at affliction . . .” (24:8)

R' Yisrael Isser of Ponovezh z"l (Lithuania; mid-19th century) writes: One of the forms of *Tzara'at* is manifested by skin that appears healthy on the surface, though underneath the area is full of pus. The Torah (*Vayikra* 13:11) says of a person who has such a blemish, “The *Kohen* shall declare him contaminated.” This teaches that a person who acts as if his motivations are pure, though in reality they are not, is *Tamei*. For example, when one is offended and he reacts negatively, he may say, “I am not angry for my honor, but rather for the honor of the Torah that I have studied. Of course, I am not so vain as to think that I am a Torah scholar, but compared to the person who offended me . . .”

How can a person who lashes out “for the Torah's honor” measure whether his motivations are pure? Let him examine how he reacts when he sees a Torah scholar other than himself being offended. Also, how does he react when he sees a volume of a Torah work being treated disrespectfully? Finally, does this person who considers himself a minor Torah scholar defame the honor of the Torah by acting inappropriately himself? (Menuchah U'kedushah p.83)

ISRAEL REPORT

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BENNETT TO MEET BIDEN AT WHITE HOUSE NEXT WEEK (YNet 8/18/21)

Prime Minister Naftali Bennett said on Wednesday, that he expected to travel to Washington to meet with U.S. President Joe Biden late next week, if the coronavirus pandemic allows.

"This is an important meeting that will deal mainly with Iran," Bennett said in a press conference.

Biden's spokeswoman confirmed Bennett's first official visit to Washington is set to take place on August 26. Bennett is set to return to Israel a day later.

"Prime Minister Bennett's visit will strengthen the enduring partnership between the United States and Israel, reflect the deep ties between our governments and our people, and underscore the United States' unwavering commitment to Israel's security," Press Secretary Jen Psaki said.

"The visit will also be an opportunity for the two leaders to discuss efforts to advance peace, security, and prosperity for Israelis and Palestinians and the importance of working towards a more peaceful and secure future for the region," Psaki said.

Psaki added the two leaders would also "discuss critical issues related to regional and global security, including Iran."

Talks between Tehran and six world powers to revive the nuclear pact ditched three years ago by then U.S. President Donald Trump have stalled since they began in April.

Israel is wary of the deal being revived. It views a nuclear-armed Iran as an existential threat. Teheran denies it was seeking a nuclear bomb.

"Iran is at the its most advanced point ever, in uranium enrichment," Bennett said. "We have a plan to deal with the crisis and ensure the safety of Israelis."

"The trip to Washington is dependent on the status of the pandemic," he said but added that his cabinet formulated Israeli policy on Iran after careful consideration, and that he will be arriving at the meeting with Biden "prepared and focused and with the aim to partner with the United States in combating Iran's growing belligerence."

"Iran's is working to destabilize the region, violates human rights, promotes terrorism and advances its nuclear ambitions," Bennett said.

US SUGGESTED ISRAEL ADOPT 'AFGHAN MODEL' IN JUDEA AND SAMARIA (Israel Hayom 8/18/21)

In the wake of the Taliban's rapid takeover of Afghanistan this week, Israeli officials revealed to Israel Hayom on Tuesday that in 2013, the US tried to convince Israel to adopt its "Afghan model" by having US-trained Palestinian forces provide Israeli security.

The officials told Israel Hayom that then-Secretary of State John Kerry even tried to convince then-Prime Minister Benjamin Netanyahu to go to Afghanistan and see first hand the success in building the military there.

At the time, Kerry was working on pushing Israel and the Palestinian Authority closer to a deal on the future of Judea and Samaria. These efforts saw him engage in frequent shuttle diplomacy in the region.

According to Israel Hayom's sources, he tried to convince Netanyahu and then-Defense Minister Moshe Ya'alon that under any peace deal, Israel could rely on US-trained Palestinian forces that would provide for its security in Judea and Samaria, as well as in the Jordan Valley. Another idea floated was having NATO or US forces provide security there.

Netanyahu flatly rejected the notion that Israel could rely on foreign forces, but Kerry would not give up and suggested that the prime minister go with him on a secret visit to Afghanistan and observe the Afghan armed forces up

close. Kerry hoped the visit would convince Netanyahu that it is possible to rely on local forces to provide security if they get proper training.

But Netanyahu could not be persuaded. He politely – but firmly – shot down this idea, citing his principled stance that Israel must not rely on foreign forces for its security.

PA SYSTEMATICALLY ANNEXING ISRAELI LAND, RIGHT-WING NGO CLAIMS (Israel Hayom 8/17/21)

The Palestinian Authority has been systematically taking over land for over a decade, the Regavim non-governmental organization said in a report published this week. The group promotes Zionist land use and strives to protect Israel's natural resources.

According to the report, 12 years since the introduction of the "Fayyad Plan," the PA has been taking over Area C, which under the 1993 Oslo Accords is under full Israeli control, by employing tactics such as "mass-scale construction on vast swaths of land; incentivized relocation of Arab residents of Area A and B into Area C; creation of physical infrastructures to support a network of illegal outposts (roads, water systems and electricity networks); widespread agricultural work on Israeli land and destruction archeological sites that confirm Jewish ties to the territory" – all supported and funded by European donors.

Put forth in 2009 by then-Palestinian Authority Prime Minister Salam Fayyad, the plan was to create a de facto Palestinian state, not through negotiations with Israel, but by establishing facts on the ground – such as houses, farms and schools – in strategic areas throughout Area C.

According to Regavim data, the PA controls approximately one-quarter of Area C, of which 20% is taken up by Palestinian agricultural projects (20% of it on Israeli state land, absentees' land and IDF firing zones) and at least another 2.5% by illegal construction, including thousands of kilometers of illegal roads. In addition, the report said, the PA is planning, or has already begun constructing, illegal projects in another 5% of Area C.

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"When viewed as a whole, the master plans are a clear statement of intent," the report said. "This massive effort aims to take control of the major traffic arteries serving the Jewish residents of Judea and Samaria, to disrupt Israeli territorial contiguity, to surround and isolate Israeli communities ... to annex the Judean Desert and to lay siege to the Jordan Valley."

Regavim Director Meir Deutsch warned that unless Israel took immediate countermeasures, in only a few years, the Jewish state would face a hostile and irreversible new reality.

"We have been warning of the organized Palestinian takeover of open territories in Judea and Samaria for over a decade," he said. "Instead of stopping it, the state is giving the Palestinian Authority a hand and allows it to act in Area C as it pleases."

In response to the Regavim report, far-right Knesset member and Otzma Yehudit chief Itamar Ben Gvir lambasted the current government.

"The evil government sits with supporters of terrorism who are encouraging the Palestinian takeover of Area C. The government headed by [Prime Minister Naftali] Bennett must wake up before it is too late. We need to see the full picture and examine the consequences [of the PA's actions] on Israel's security."

ATTORNEY GENERAL PREPARING ORDER TO OVERRULE EDUCATION MINISTER ON VACCINES (Arutz-7 8/17/21)

The daily number of coronavirus cases has crossed the 8,000 mark and the number of serious patients stands at 559 - but in light of the data proving the effect of the third vaccine dose, it may be decided to vaccinate people aged 40 and over in the coming days.

The expert committee of the Health Ministry will convene this week and decide whether to give the green light for vaccines to this age-group as well, in order to further reduce the number of critically ill patients and the spread of the infection.

The Health Ministry is demanding as a condition for the start of the school year on September 1 that the rate of the increase in morbidity be slowed down, ie: a decrease in the coefficient of infection.

After Education Minister Yifat Shasha Bitton insisted that schools and kindergartens be fully opened even in the event of a lockdown, last night the Health Ministry, with the consent of Prime Minister Naftali Bennett, decided that students in eighth grade and above in red localities, in classes where the immunization rate is less than 70%, will learn from home and not attend classes in person.

Haaretz reported that Attorney General Avichai Mandelblit is currently completing the preparation of a special order that will allow Health Minister Nitzan Horowitz to order vaccinations in schools during school hours - even without the consent of the Education Minister.

The order is being prepared in coordination with Horowitz, who is interested in using it to circumvent Minister Yifat Shasha-Biton's opposition to giving out vaccinations in schools. The Justice Ministry believes that Shasha-Biton is not authorized to prevent students whose parents approve of this from the possibility of being vaccinated during school hours.

Channel 12 News reported that the Health Ministry is demanding a significant restriction of gatherings compared to current regulations: 500 people outside and 400 inside - a move that is expected to significantly affect the world of culture and is already provoking strong opposition. Decision-makers are debating whether to approve this move - as it would mean providing compensation to many business owners.

NEW REPORT SHOWS JAW-DROPPING FIGURES ON ISRAELI URBANIZATION (Israel Hayom 8/17/21)

Israel's population has risen from 717,000 when it was founded to more than 9 million in 2021 and by 2060 it is projected to reach more than 18 million, the Central Bureau of Statistics said on Monday in a new report.

The report, which includes an atlas-like depiction of the population trends in Israel according to various criteria and breakdowns, also has many infographics that detail the many changes through visualizations in what the

agency called "70 Years of Israeli Statistics in the CBS's Historical Statistical Atlas."

They show that the most densely populated area has remained the greater Tel Aviv region since early statehood years, but the numbers show how the major cluster became even denser over the years.

In 2018, the density was 8,300 per square kilometer (0.38 square miles) in Tel Aviv and its environs, and this will reach 10,800 in 2034.

Also, the atlas shows that upon statehood, some 77% of Israel's residents lived in urban communities (defined as having at least 2,000 dwellers). This figure rose to a whopping 92%, with some 260 communities defined as urban in 2020. In 1948, only Tel Aviv had more than 100,000 residents.

Kibbutzim, which used to comprise almost half of the residential communities in Israel in its early years, now comprise only 22% of communities. Their residents were 8% of the general population during the early years, but as of 2018, this share stood at only 2%.

JERUSALEM HILLS FIRE UNDER CONTROL (Arutz-7 8/17/21)

After 52 hours of continuous firefighting, the massive fire in the Jerusalem mountains has been brought completely under control, Fire and Rescue Commissioner Dedi Simchi announced Tuesday evening.

A total of ten localities were evacuated: Tzova, Givat Ya'arim, Sho'eva, Ramat Raziel, Eitanim, Beit Meir, Shores, Ein Rafa, Ein Kerem and Ein Nakuba, and the Eitanim school and hospital were evacuated. Residents were able to return to their homes returned to their homes in all localities except for 'Eitanim,' and the homes of a number of residents in Ramat Raziel and Givat Ye'arim were damaged.

During the multi-day effort to battle the blaze, 1500 firefighters, 204 firefighting units and 20 firefighting aircraft worked day and night to bring the fire under control.

About 20 firefighters from the Palestinian Authority also assisted in efforts to combat the fire.

Tonight, the Israel Air Force's "Shimshon" planes dropped about 16 tons of fire retardants as part of an effort to help put out the fires in the Jerusalem mountains after a joint assessment of the IDF, Israel Police and fire and rescue services as part of a joint effort between security and rescue organizations in the area.

This is the first time that the "Shimshon" aircraft have been used operationally for this kind of mission. Military assistance included dozens of firefighters from the Home Front Command who took part in the firefighting effort, aircraft and observation of the Air Force that provided all rescue bodies with a real-time picture of the extent of the fires, soldiers from the rescue brigade who assisted in evacuating communities and the Air Assistance Helicopters and soldiers from Unit 669 who were on standby to assist in the evacuation of civilians.

The "Shimshon's" flame-retardant systems are still in the testing phase. However, Fire and Rescue Commissioner Dedi Simchi decided to bring them into service in light of the extent of the fires.

The fire had spread over 25,000 dunams (6,200 acres) before it was brought under control Tuesday, surpassing the 24,000 dunams affected by the Carmel fire which killed 44 people.

Commander of the Jerusalem firefighting district, Tafser Nissim Toito, warned that the ecological damage caused by the fire was severe and recovery could take many years.

GANTZ, LAPID THANK PALESTINIAN FIREFIGHTERS FOR HELPING BATTLE JERUSALEM MEGA-FIRE (Ha'aretz 8/18/21)

Israeli Foreign Minister Yair Lapid and Defense Minister Benny Gantz both thanked the Palestinian Authority for assisting Israeli firefighters to gain control over a massive fire near Jerusalem on Tuesday.

"I want to thank the President of the Palestinian Authority, Mr. Mahmoud Abbas, for his initiative to send the firefighters who came to help Israel today. Mutual solidarity and saving lives are in our common interest," Gantz tweeted in Arabic on Tuesday.

"Fire trucks from the Palestinian Authority on their way to assist in battling the wildfire near Jerusalem. Thank you for the cooperation! Much appreciated," Lapid tweeted, sharing a picture of a Palestinian fire truck.

In addition to 204 firefighting teams, 20 firefighter planes were used and residents were evacuated from multiple towns, including Ksalon, Beit Meir and Giv'at Ye'arim. The smoke from the fire could be seen as far as Bet Shemesh and darkened the skies over Jerusalem.

While Prime Minister Naftali Bennett initially ordered officials to examine options for international assistance, the government decided not to seek help beyond that provided by the Palestinians, who sent four fire trucks from the West Bank.

Unlike Gantz and Lapid, Bennett did not publicly mention the role of the Palestinian Authority. Bennett did, however, fly over the fire zone to observe the damage and the operations of Israeli firefighting plane, a statement by his office released on Tuesday stated.

ANCIENT 1,700-YEAR-OLD COINS FOUND ON ISRAELI BEACH (JPost 8/14/21)

Ancient coins dating to 1,700 years ago were discovered by a family during a camping trip on an Israeli beach near Atlit on Tuesday.

Yotam Dahan, a tour guide from Klil in northern Israel, found a bundle of antique coins during a family camping trip in Habonim beach.

The bundle of coins, weighing a total of 6 kg., agglutinated after years of lying underwater. They were determined to have been used in the fourth century CE, following an inspection by expert Dr. Donald Tzvi-Ariel.

After posting photos of the coins to Facebook, Dahan was contacted by Israel Antiquities Authority's (IAA) Haifa District director Karem Said to identify the exact location of the discovery on the beach.

IAA marine archeology department head Yaakov Sharvit noted the coins might have belonged to an ancient ship sailing the Mediterranean Sea.

"Archaeological sites are prevalent all along the Habonim beach strip," Sharvit said. "Archaeological records show vessels were often washed ashore along with all their cargo," he added.

"The bundle of coins found shows they were packed together and agglutinated due to oxidation of the metals," Sharvit noted.

Dahan generously handed the coins to IAA's Treasures of the State Department and was given a certificate of appreciation by the IAA.

ISRAELI, MOROCCAN UNIVERSITIES JOIN FORCES FOR COLLABORATION ON SUSTAINABILITY (YNet 8/17/21)

Ben-Gurion University of the Negev (BGU) in Israel and Mohammed VI Polytechnic University (UM6P) in Morocco have initiated discussions to collaborate on scientific research projects, in addition to students and faculty exchange programs.

This collaboration, expected to be one of the first formal ones between universities from Morocco and Israel, will focus on sustainability issues, including agriculture, water, energy and ecological restoration.

This partnership will be supported by both global companies ICL (Israel) and OCP (Morocco). The related Memorandum of Understanding is expected to be signed by mid-October.

Ben-Gurion University President Prof. Daniel Chamovitz said in a statement that both academic institutions have much in common. including their desert locations and are well suited to "collaborate on projects in sustainability and climate change. Both universities are committed to thriving in the desert in a 'Green' environment, and both look outward – focused on helping our regions, countries and the world."

Mohammed VI Polytechnic University President Hicham El Habti said that the collaboration "will have a major impact on people at a local and regional level. UM6P and BGU consider scientific research a key component for development, especially on sustainability matters."

BGU recently consolidated 50 years of research into the School of Sustainability and Climate Change, and UM6P has made this subject a top priority of its research and education programs, within its Green Tech

Institute launched last year and its School of Agriculture, Fertilizers and Environmental Sciences launched in 2015.

Israel and Morocco announced the normalization of relations in December 2020, as part of the Abraham Accords.

Foreign Minister Yair Lapid visited Morocco last week, the first visit of an Israeli foreign minister in 18 years. During his 2-day stay the minister opened the Israeli mission to Rabat and met with the local Jewish community.

FEMALE PILOT TO BECOME IAF COMBAT SQUADRON DEPUTY COMMANDER (JPost 8/18/21)

Another woman has broken the glass ceiling in the Israel Air Force and has been appointed deputy commander of an IAF combat squadron.

She was appointed by IAF Commander Maj.-Gen. Amikam Norkin on Tuesday night.

Norkin appointed Maj. N. (her name is withheld due to security reasons) as commander of the 119th "Bat" Squadron, which flies F-16s out of the Ramon Airbase in the south of the country.

N. completed the pilot's course in 2015 and was trained as a navigator. The 28-year-old from central Israel is currently serving as head of the IAF Commander's Office. She will be promoted to the rank of lieutenant-colonel when she starts her position next year. She is the latest woman to get promoted to a senior role in the IAF, which along with the entire military is working to have more women in senior positions.

IDF Chief of Staff Lt.-Gen. Aviv Kohavi has stated that he plans to see the number of female senior officers rise by 50% within the next five years, especially in technology and cyber roles.

Nevertheless, the number of women promoted to top positions has fallen dramatically in recent years, with, according to a report by Haaretz, only 19 women being promoted to the rank of colonel out of 200. There are only six women holding the rank of brigadier-general and only one who is a major-general.

Norkin has stated he believes that "it is our duty in the Israel Defense Forces to fulfill the inherent potential in women. We are still far from this goal, but I am sure that this process will continue and that we will appoint female commanders and soldiers in a wide variety of positions in the air force and in the IDF in general."

In 1949, Israel's army became the first in the world to introduce mandatory military service for both men and women, and in 1951 Yael Rom became the first graduate of the prestigious pilots course. But shortly after that, women were once again barred from combat positions, including from becoming pilots.

In 1993, South African immigrant Alice Miller successfully sued the military for her right to enlist in the air force. While she was declared medically unfit for the role of a pilot, her actions shattered the glass ceiling in the IAF and opened up the pilots course to women.

In 2000, Lt. Roni Zuckerman, the granddaughter of two leaders of the Warsaw Ghetto Uprising, became the first woman to graduate as a combat fighter pilot.

In 2017, Capt. Y., an F-15 navigator, was appointed deputy commander of the 116th Spearhead combat squadron, which flies F-15 fighter jets out of Tel Nof Air Force Base in central Israel.

Two other female officers were appointed that year to serve as deputy commanders of a squadron of remotely piloted aircraft at Palmahim Air Force Base.

In 2018, Norkin appointed two women to senior positions. Maj. G. became the first woman to command an aviation squadron of Nahshon (Gulfstream V) aircraft from Nevatim Air Force Base, and she participates in intelligence and aerial reconnaissance missions; another woman was promoted to lead the IAF's operational command and control unit.

Maj. G. was the highest-ranking woman in the IAF when she was deputy commander of the Nahshon Squadron in 2014.

Last year, Capt. S. became the first woman in the IAF to fly an F-35 fighter jet in the 116th Squadron, nicknamed "Lions of the South," also based out of

Nevatim in southern Israel.

ISRAEL MUST STOP STALLING AND GO INTO LOCKDOWN (Sever Plocker, YNet 8/18/21)

It seems like the term "lockdown" has become taboo in Israel — a synonym for disaster — even though it is one of the most effective tools in a state's arsenal to battle a surging pandemic, but only if it is being employed wisely.

A two-week lockdown could significantly bring down morbidity, especially in countries with high vaccination rates.

Israel's first lockdown in March 2020 and its third in December later that year were extremely effective in reigning in the spread of the disease.

Some may say that such a measure is high-handed and entails a heavy toll on the country's economy but it's still a long haul from the far-fetched NIS 200-billion price tag some slap on it.

According to Central Bureau of Statistics and Finance Ministry data, the three previous lockdowns have cost the state around NIS 50 billion in GDP loss and a similar sum in government aid to those who felt a financial crunch as a result.

Granted, this number is substantial, but it is marginal when compared with the massive economic burden of the excess morbidity and deaths the lockdown prevented.

Prime Minister Naftali Bennett and his government must draw up a plan for a possible lockdown during next month's High Holidays while taking into account every possible aspect of it, without giving in to pressure groups or chasing political clout.

In order to mitigate the lockdown's noxious effects on Israeli society and the economy, it would be prudent to come up with sound and practical aid mechanisms and not settle for unrealistic statements like those sounded by treasury officials along the lines of "there is no way workers on unpaid leave will receive unemployment."

An alternative proposal by the ministry had raised — dubbed the "German Model" — would see the state pay employers to keep their workers in case their business shuts down due to the lockdown or any other restrictions.

Germany implemented this plan at the beginning of the pandemic and is still paying a grant out of the state coffers to every employer who declares they are intending on firing their workers to at least keep them part-time.

This plan received much praise at first but the initial enthusiasm soon faded as lockdowns and restrictions prolonged.

The International Monetary Fund (IMF) and OECD published reports at the tail end of 2020 that showed an increased push for a more simplified furlough scheme that would be more transparent and would involve less red tape.

Once Israel's economy opened and began to recover from the lockdowns, the number of furloughs dipped from several hundred thousand to just 35,000 as of now.

The option of a lockdown in September is still on the table. Until then, the government must prepare quick and feasible solutions to alleviate some of its potential harm to the economy and workers.

Assuring public statements are not a substitute for practical solutions.

HOW THE TALIBAN TAKEOVER CHANGES THE DYNAMICS IN A BIDEN-BENNETT MEETING (Lahav Harkov, JPost, 8/18/21)

The timing of Prime Minister Naftali Bennett's trip to Washington to meet with US President Joe Biden next week is notable.

Just last week, some analysts were saying that after passing a massive, bipartisan infrastructure bill, Biden is a stronger president than ever, and that Bennett should keep that in mind.

But now — after the fiasco of the US pullout from Afghanistan — Biden will be coming to the meeting from a much weaker position in the region than if the meeting had taken place last week or before then.

The events that unfolded in Afghanistan were hardly surprising to Israelis. They were history repeating itself.

Israel already knows what happens when it withdraws from territory. It may have worked out mostly well with the Sinai Peninsula, but the two other times

out of three, Islamist terrorists took over. First, when the IDF left southern Lebanon in 2000, and then after the Disengagement from the Gaza Strip in 2005.

In both of those cases, a local population had been trained to keep the extremists at bay — first, the South Lebanon Army, which worked with the IDF, then, Fatah-affiliated Palestinian Authority security forces, trained by the US — and they were quickly overrun and massacred by Hezbollah and Hamas, respectively.

But the Biden administration acted like it had no idea what had happened in our part of the world, or — to make a comparison Biden and Secretary of State Antony Blinken do not like — in Vietnam.

The US intelligence estimate that was made public was that it would take 90 days for the Taliban to take Kabul; it took them less than a week. The US trained the Afghan military to defend its country from terrorists; the soldiers surrendered to the Taliban. Plus, the US said it would give special immigration visas to Afghans who worked with Americans; only a fraction of them have managed to get out so far, and many thousands of Afghans mobbed the airport in Kabul to try to escape.

All of this adds up to a US that has far less credibility to make demands of, and promises to, Israel.

The Biden administration is not currently pressuring Israel to make territorial concessions, though it vocally opposes building homes for Jews in Judea and Samaria and seeks a two-state solution in the long term.

The US — with the exception of the Trump administration — has long sought to offer security guarantees in exchange for Israel withdrawing from the West Bank. With Israel's recent history, it's a hard sell. While a narrow majority of Israelis support a two-state solution, according to many polls, fewer tend to support the territorial concessions that would allow that to happen. And a military withdrawal from the Jordan Valley is something that the political Center and Center-Left, in addition to the Right, oppose.

ISRAEL HAS never really entertained offers of international forces or US surveillance technology, as former secretary of state John Kerry suggested, to take the place of IDF boots on the ground in the Jordan Valley. But the current state of affairs in Afghanistan makes American security assurances weaker and less reliable. Who's to say that the US won't get sick of guaranteeing Israel's security and stop doing it, consequences be damned?

The same is true of US security assurances when it comes to Iran. The Biden administration is still pushing for a return to a nuclear deal with Tehran that would allow it to have a nuclear weapon when the deal expires in less than a decade. Washington has asked Jerusalem to work with it instead of making a loud public campaign against the nuclear negotiations, as former prime minister Benjamin Netanyahu did, saying it will make sure Iran can never threaten Israel with nuclear weapons. And Bennett agreed to greater cooperation on the issue, even saying on Wednesday that he is taking an "approach of partnership." But the situation in Afghanistan must give him pause when taking a long-term view on the Iranian nuclear threat.

This is why the quintessentially Israeli philosophy about national security is that Israel needs to be able to defend itself on its own. Partnerships are good and should be cultivated, but Israel cannot rely on them.

The weakening of the US position in the region following Afghanistan could also make Israel more vulnerable in the sense that its enemies may test Israel to see if it is still strong even when its largest strategic ally is wavering. But it could strengthen Israel's standing in the region, by encouraging partnerships with other Middle Eastern countries with strong ties to the US, such as the Abraham Accords countries — the United Arab Emirates, Bahrain and Morocco.

When Bennett heads to the White House, he will be encountering a US president with weaker levers of pressure and less credibility than it had just a week ago in regard to the Middle East. But as one source close to Bennett posited, he may also find that Biden is more willing to take Bennett's and Israel's regional allies' positions more seriously, as the US seeks to reduce engagement in the region while avoiding a repeat of its blunders.