

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

August 6 - 7, 2021 - 29 Av 5781 - Re'eh/Mevorchim Hachodesh

Light Candles by 7:55 - Havdalah 8:57

The Shabbos Shorts is sponsored this week by **Florence & Larry Radkowsky** to commemorate the Yahrzeits of their fathers, Emanuel Kramer, Menachem Nosson ben Mordechai HaKohen, Z"L, and Aaron Radkowsky, Aharon ben Leib Zalman HaKohen, Z"L.

Mazal Tov

- **David Abrams** on the birth of a great-grandson to Rena Greenfield & Ori Kanefsky of Berkeley, California.
- **Faith Ginsburg** on the birth of a great-grandson, Yitzchok Chaim Weixelbaum, born to parents Sarah Miriam & Zach Weixelbaum. Mazal Tov to grandparents Shulamit & Rabbi David Ginsburg, and to great-aunts and uncles, **Sahra & Yale Ginsburg** and **Raphael Ginsburg**.

Condolences

- **Chagit West** on the passing of her husband, Avi West. The funeral took place on Thursday. Shiva is being observed at 11303 Monticello Ave. through Wednesday morning. In-person visits outside in backyard tent, Sunday/Monday/Tuesday, 10:30 AM - 12:30 PM and 2:30 PM - 4:30 PM. Zoom visits Sunday/Monday/Tuesday, 4:30 PM - 6:30 PM, Meeting ID: 264 464 6605 Passcode: 2644646605 Mincha/Maariv outside in backyard tent, Sunday/Monday/Tuesday, 7:50 PM.

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 7:55, and not before 6:46
- Mincha: 7:00 (B), 7:55 (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), 7:50 (B), 7:45 (Sephardi)
- Shabbos ends/Maariv: 8:57

Divrei Torah:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Rabbi Rosenbaum
- Shiur after Mincha Rabbi Beinisch Ginsburg

Kiddush Sponsors:

- 8:45 and 9:15 Kiddush in a Bag is sponsored by Melanie & Sandy Karlin in honor of their 36th wedding anniversary.

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.

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 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 347-869-9361.
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM, **Zoom D**.
 - All other classes are 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 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, "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 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
Zoom D: ID: 746 455 2195, password Learn

YISE Programs and Listings

More Minyan Options - If you are interested in resumption of the Nusach Sefard Minyan (Friday night, Shabbos morning, Shabbos Mincha/Maariv), 8:00 Minyan (Shabbos morning) or 7:35 Minyan (Monday through Friday mornings), please send a message to minyan@yise.org by August 9, including your name, number of men/women interested in attending, interest in regular vs. occasional attendance at the Minyan and whether or not you are a member of YISE. Please feel free to contact Rabbi Rosenbaum at rdrosenbaum@yise.org or 301-593-4465, ext. 405 with any questions or concerns.

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 about Rosh Hashanah, Yom Kippur and Sukkos 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.

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. 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. If you have questions, please contact Marc Katz at mkatz@yise.org.

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.

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.

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.

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.

Happy Birthday! Happy Anniversary!

Looking for a way to celebrate someone's upcoming birthday or anniversary? For an \$18 donation, you can include the name (birthday) or names (anniversary) in this section of the Shabbos Shorts. Please send the following information to office@yise.org: Sponsor name, birthday or anniversary date, name (birthday) or names (anniversary). The birthday or anniversary will be listed in the Shabbos Shorts based on the date of the event.

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 Tehillim/Parsha/Halacha Shiur

- The Dimont, Ginsburg and Neuman families in memory of Chayim Dimont, Chayim ben Harav Avraham Mordechai, Z"L.
- Judy & David Marwick in honor of Elaine & Robert Leichter
- Judy & Rabbi Roy Rosenbaum in memory of Rabbi Roy Rosenbaum's grandmother, Beatrice Groner, Rivka bas Yisroel, Z"L.
- Lynn & Aron Trombka to mark the 5th Yahrzeit of Aron's father, Jacob Trombka, Yisrael Yaakov ben Yosef Natan, Z"L.

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 Shabbos Drasha

- Ruthie & David Rider in appreciation of Rabbi Rosenbaum's unwavering guidance and support of our family.

YISE Programs and Listings (continued)

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

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

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

Community Programs & Listings

The Yad Yehuda Clothing Exchang has available hours for all members of the community to shop at no cost this Sunday, August 8, from 10:00 AM - 12 Noon 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

LinkedIn Headshots - On LinkedIn, a professional headshot can improve your chances of being "found" by recruiters and prospective employers. In cooperation with Kemp Mill Job Assist, Dovid Fisher, a local photographer and videographer, will take free headshots on Sunday, August 8, 1:00 PM to 3:00 PM, in the YISE Social Hall. To reserve your specific time slot, please email dmawick@jobassist.org

The Golden Network - All programs will take place on **Zoom B**. For more information, call 301-732-1773 or email director@goldennnetwork.org

- ~~Lunch and Learn~~: "Elul - A Journey to Love" with Rabbi Shmuel Leigh. Tuesday, August 10, 11:00 AM - 11:45 AM. *Note time change, lunch cancelled and learning on Zoom instead of in person.*

- **Siddur Class - In-Depth Analysis of the Birkat Hamazon** with Mrs. Esther Dziadek. Wednesday mornings, 9:30 AM - 10:30 AM, beginning August 4.

Kemp Mill Toastmasters - Wednesday, August 11, 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

Yad Yehuda School Supplies Drive - Donate school supplies including backpacks, paper, pens, pencils, notebooks, highlighters, folders, rulers, etc. Two drop-off locations in Kemp Mill: 1212 North Belgrade Road and 11613 Fulham Street. You may also donate online at yadyehuda.org/donate If you have any questions please contact: ncarmel@yadyehuda.org

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 - Wednesdays, 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 8 Rosh Chodesh	Monday, August 9 Rosh Chodesh	Tuesday August 10	Wednesday August 11	Thursday August 12	Friday August 13
Shacharis	Ashkenazi	6:30, 7:30, 8:45	6:15, 6:35, 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	7:55	7:55	7:55	7:55	8:00	See Shabbos schedule
	Sephardi	7:55	7:55	7:00 *	7:00 *	7:00 *	
* Sephardi Selichot 7:00 followed by Mincha at approximately 7:50							
Halachic Times: Latest Alos Hashachar 4:52 AM, Earliest Talis and Tefilin: 5:24 AM, Latest Netz: 6:21 AM, Latest Krias Shema: 9:44 AM, Earliest Mincha: 1:49 PM, Earliest Shkia: 8:04 PM, Latest Tzeis Hacochovim: 8:56 PM							

Next Shabbos

August 13 - 14, 2021 - 6 Elul 5781

Parshas Shoftim

Light Candles: 7:47

Havdalah: 8:47

Next Shabbos Shorts Deadline: Wednesday, August 11 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

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Re'eh 5781:

What Happened to C?

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

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

The very first word of this week's *Parsha* is so interesting. *Re'eh* means see. *Moshe Rabeinu* says to the Jewish people "see that I have placed before you a blessing and a curse." Why does he use the word "see?" He should say here, listen to the words I'm telling you. I am placing before you a blessing and a curse. The *Seforno* explains that "see" is pointing out the unique nature of *Moshe's* point. And indeed the *Seforno* explains that most things in life one would think involve a medium option. But that's not the choice that *Moshe* places in front of the Jewish people. *Moshe* tells the Jewish people they have a choice, they can either take a blessing or a curse. A blessing if they listen to the commandment of *Hashem*, a curse if they don't. But the *Seforno* points out that the Jewish people might have assumed that there's a third option. And actually the third option is probably the one easiest to embark upon. The third option would be something in between. I'm not going to do all of the *mitzvos*, I am not going to do none of the *mitzvos*, I'll do some of the *mitzvos* or I'll do all the *mitzvos*, basically.

The *Seforno* explains that *Moshe Rabeinu* was telling the Jewish people that choice actually doesn't exist, not when it comes to *mitzvos* and our relation to G-d. The bottom line is at every moment the question is are we either rising to the occasion or are we not rising to the occasion? And that is a whole different perspective on every moment in life. If I were to ask you how many choices did you make today regarding your life's path? My guess is that the vast majority of us would say not very many at all. Every now and then I make a significant choice but I kind of just went through the day today. Says the *Seforno* that what *Moshe Rabeinu* was telling the Jewish people, is every day that you sort of went through the day was actually a combination of various choices involving not serving G-d the way we are supposed to serve him. We have constant opportunities throughout the day, throughout our lives, to do extraordinary things. Every time we neglect to do something extraordinary we're choosing to not rise to the occasion. With *Hashem's* help we should merit to see every moment as truly a choice and we should maximize each and every opportunity.

Have a wonderful *Shabbos*!



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



**August
1th!
10:00-
11:00am**

Indoors
**Masks required
(3+)**
Snacks to go



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

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](mailto:social@yise.org)
TO RECEIVE RECIPES AND INGREDIENTS
IN ADVANCE OF THE PROGRAM
ALL ARE WELCOME WITH OR WITHOUT RSVP



ZOOM: 416 963 9000
PASSCODE: 492019



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 42

Shabbat Parashat Reeh

Shabbat Shalom

5781 - B"H

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

Defining Reality - One of the gifts of great leaders, and one from which each of us can learn, is that they frame reality for the group. They define its situation. They specify its aims. They articulate its choices. They tell us where we are and where we are going in a way no satellite navigation system could. They show us the map and the destination, and help us see why we should choose this route not that. That is one of their most magisterial roles, and no one did it more powerfully than did Moses in the book of Deuteronomy.

Here is how he does it at the beginning of this week's parsha: See, I am setting before you today the blessing and the curse—the blessing if you obey the commands of the Lord your God that I am giving you today; the curse if you disobey the commands of the Lord your God and turn from the way that I command you today by following other gods, which you have not known.

Here, in even more powerful words, is how Moses puts it later in the book: See, I set before you today life and the good, death and the bad... I call Heaven and Earth as witnesses today against you, that I have set before you life and death, the blessing and the curse. Therefore choose life, so you and your children may live.

What Moses is doing here is defining reality for the next generation and for all generations. He is doing so as a preface to what is about to follow in the next many chapters, namely a systematic restatement of Jewish law covering all aspects of life for the new nation in its land.

Moses does not want the people to lose the big picture by being overwhelmed by the details. Jewish law with its 613 commands is detailed. It aims at the sanctification of all aspects of life, from daily ritual to the very structure of society and its institutions. Its aim is to shape a social world in which we turn even seemingly secular occasions into encounters with the Divine Presence. Despite the details, says Moses, the choice I set before you is really quite simple.

We, he tells the next generation, are unique. We are a small nation. We have not the numbers, the wealth, nor the sophisticated weaponry of the great empires. We are smaller even than many of our neighbouring nations. As of now we do not even have a land. But we are different, and that difference defines, once and for all, who we are and why. God has chosen to make us His stake in history. He set us free from slavery and took us as His own covenantal partner.

This is not because of our merits. "It is not because of your righteousness or your integrity that you are going in to take possession of their land." (Deut. 9:5) We are not more righteous than others, said Moses. It is because our ancestors – Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah – were the first people to heed the call of the one God and follow Him, worshipping not nature but the Creator of nature, not power but justice and compassion, not hierarchy but a society of equal dignity that includes within its ambit of concern the widow, the orphan and the stranger.

Do not think, says Moses, that we can survive as a nation among nations, worshipping what they worship and living as they live. If we do, we will be subject to the universal law that has governed the fate of nations from the dawn of civilisation to today. Nations are born, they grow, they flourish; they become complacent, then corrupt, then divided, then

defeated, then they die, to be remembered only in history books and museums. In the case of Israel, small and intensely vulnerable, that fate will happen sooner rather than later. That is what Moses calls "the curse."

The alternative is simple – even though it is demanding and detailed. It means taking God as our Sovereign, Judge of our deeds, Framers of our laws, Author of our liberty, Defender of our destiny, Object of our worship and our love. If we predicate our existence on something – some One – vastly greater than ourselves then we will be lifted higher than we could reach by ourselves. But that demands total loyalty to God and His law. That is the only way we will avoid decay, decline and defeat.

There is nothing puritanical about this vision. Two of the key words of Deuteronomy are love and joy. The word "love" (the root a-h-v) appears twice in Exodus, twice in Leviticus, not all in Numbers, but 23 times in Deuteronomy. The word "joy" (with the root s-m-ch) appears only once in Genesis, once in Exodus, once in Leviticus, once in Numbers but twelve times in Deuteronomy. Moses does not hide the fact, though, that life under the covenant will be demanding. Neither love nor joy come on a social scale without codes of self-restraint and commitment to the common good.

Moses knows that people often think and act in short-term ways, preferring today's pleasure to tomorrow's happiness, personal advantage to the good of society as a whole. They do foolish things, individually and collectively. So throughout Devarim he insists time and again that the road to long-term flourishing – the 'good,' the 'blessing,' life itself – consists in making one simple choice: accept God as your Sovereign, do His will, and blessings will follow. If not, sooner or later you will be conquered and dispersed and you will suffer more than you can imagine. Thus Moses defined reality for the Israelites of his time and all time.

What has this to do with leadership? The answer is that the meaning of events is never self-evident. It is always subject to interpretation. Sometimes, out of folly or fear or failure of imagination, leaders get it wrong. Neville Chamberlain defined the challenge of the rise to power of Nazi Germany as the search for "peace in our time." It took a Churchill to realise that this was wrong, and that the real challenge was the defence of liberty against tyranny.

In Abraham Lincoln's day there were any number of people for and against slavery but it took Lincoln to define the abolition of slavery as the necessary step to the preservation of the union. It was that larger vision that allowed him to say, in the Second Inaugural, "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds." He allowed neither abolition itself, nor the end of the Civil War, to be seen as a victory for one side over the other but instead defined it as a victory for the nation as a whole.

I explained in my book on religion and science, *The Great Partnership*, [that there is a difference between the cause of something and its meaning. The search for causes is the task of explanation. The search for meaning is the work of interpretation. Science can explain but it cannot interpret. Were the Ten Plagues in Egypt a natural sequence of events, or Divine punishment, or both? There is no scientific

experiment that could resolve this question. Was the division of the Red Sea a Divine intervention in history or a freak easterly wind exposing a submerged and ancient riverbank? Was the Exodus an act of Divine liberation or a series of lucky coincidences that allowed a group of fugitive slaves to escape? When all the causal explanations have been given, the quality of miracle – an epoch-changing event in which we see the hand of God – remains. Culture is not nature. There are causes in nature, but only in culture are there meanings. Homo sapiens is uniquely the culture-creating, meaning-seeking animal, and this affects all we do.

Viktor Frankl used to emphasise that our lives are determined not by what happens to us but by how we respond to what happens to us – and how we respond depends on how we interpret events. Is this disaster the end of my world or is it life calling on me to exercise heroic strength so that I can survive and help others to survive? The same circumstances may be interpreted differently by two people, leading one to despair, the other to heroic endurance. The facts may be the same but the meanings are diametrically different. How we interpret the world affects how we respond to the world, and it is our responses that shape our lives, individually and collectively. That is why, in the famous words of Max De Pree, "The first responsibility of a leader is to define reality."

Within every family, every community, and every organisation, there are tests, trials and tribulations. Do these lead to arguments, blame and recrimination? Or does the group see them providentially, as a route to some future good (a "descent that leads to an ascent" as the Lubavitcher Rebbe always used to say)? Does it work together to meet the challenge? Much, perhaps all, will depend on how the group defines its reality. This in turn will depend on the leadership or absence of leadership that it has had until now. Strong families and communities have a clear sense of what their ideals are, and they are not blown off-course by the winds of change.

No one did this more powerfully than Moses in the way he monumentally framed the choice: between good and bad, life and death, the blessing and the curse, following God on the one hand, or choosing the values of neighbouring civilisations on the other. That clarity is why the Hittites, Canaanites, Perizzites and Jebusites are no more, while the people of Israel still lives, despite an unparalleled history of circumstantial change.

Who are we? Where are we? What are we trying to achieve and what kind of people do we aspire to be? These are the questions leaders help the group ask and answer, and when a group does so together it is blessed with exceptional resilience and strength.

Shabbat Shalom: Rabbi Shlomo Riskin

"But the place which the Lord your God shall choose from among all of your tribes to place His Name there, for His dwelling place, shall you seek and shall you come there. And you shall bring there your whole burnt offerings and your sacrifices..."

Apparently, the Torah is here speaking of our Holy City of Jerusalem, because it appears in the context of Israel's entry into the Promised Land and the necessity to destroy the altars of idolatry before

To sponsor an issue of *Likutei Divrei Torah*:
Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

establishing our Temple to God. But why is Jerusalem not named?

The Bible has already identified Malki-Zedek as the King of Salem (Jeru-Salem the City of Peace) as far back as the period of Abraham, and Mount Moriah had been designated as the place where the Almighty "would be seen" right after the Binding of Isaac. Moreover, the Bible has no hesitation in identifying places; witness the specific geographic description of Mount Gerizim and Mount Eyal. So why the reluctance to name Jerusalem in this particular context of the Bible?

Maimonides deals with this question in his Guide for the Perplexed. He establishes the principle that Divine Service in the Temple was mainly directed against idolatry. Mount Moriah was the highest mountain in the region, so it was specifically chosen by God for the Holy Temple in order to attest to the superiority of God over all other idols! And this Divine intent had previously been revealed to Abraham, as we have seen. If so, why does Moses here hide the precise identity of the City of God?

Maimonides offers three reasons. First of all, he felt that publication of the name of the unique city would only incite the other nations to make war against Israel in order to acquire Jerusalem for themselves. Second, the other nations might even attempt to destroy the city – if only in order that the Israelites not acquire it. And finally, Moses feared lest all the tribes would fight over it, each desirous of having Jerusalem within its own borders!

I believe that in addition to Maimonides' prophetic insights, there is even further significance behind Moses' reluctance to reveal the precise name of the city. In the ancient world, every nation-state had its own god – whom the citizens believed lived within the boundaries of that nation-state. Jerusalem was to be the city which would house the Holy Temple of God – but God would exclusively dwell neither within the Temple nor within that city; God was the Lord of the entire universe, who could not be encompassed even by the heaven of the heavens, by the entire cosmos, so certainly not by a single structure or even a single city.

One of the most difficult messages Moses had to convey to his people was that God is not limited by physical dimensions. Yes, Maimonides sets down in his Mishneh Torah that the sanctity of Jerusalem is the sanctity of the Divine Presence (Shekhinah), and just as the Divine Presence is eternal and can never be destroyed, so the sanctity of Jerusalem is eternal and can never be made obsolete. The great Sage's point is that the Divine Presence can never be physically destroyed because the Divine Presence is not a physical entity, it is not in any way subject to creation or destruction.

There is one place in the world, teaches Moses, where God has consistently been recognized as the Creator of the world and foundation of ethical monotheism for all of humanity. One's name is not one's physical being, but one's name is the medium by which one is recognized and called upon. Malki-Zedek, ancient King of Jerusalem and identified with Shem the son of Noah, recognized God as the power who enabled Abraham to emerge victorious in his battle against the four despotic Kings and thereby rescue Lot from captivity; Abraham himself recognized God as the ultimate arbiter over life and death, the one to whom we must commit ourselves and our future, when he brought his beloved son Isaac to the akedah on Mount Moriah (Jerusalem). God's name is on Jerusalem; it is the city in which the God of ethical monotheism is to be recognized and served!

Finally, the name Jerusalem is not specifically mentioned because this recognition of God as the guardian of justice and compassion, lovingkindness

and truth is necessary not only for the people of Jerusalem, not only for all the tribes of Israel, but rather for the entire world. When God initially elects Abraham, the Almighty charges him and his descendants with a universal mission: "Through you all the families of earth shall be blessed". The prophet Isaiah speaks of our vision of the end of the days, when the Holy Temple will rise from the top of the mountains, and all nations will rush to it to learn from our ways: "From Zion shall come forth Torah and the word of God from Jerusalem... so that nation shall not lift up sword against nation and humanity will not learn war anymore."

May the God who cannot be confined to any physical place reveal His teaching of peace and security from Jerusalem His City to every human being throughout the world.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Acquiring Faith - Parshat Re'eh, invariably is read near the beginning of the Hebrew month of Elul. Elul is the last month of the year before Rosh Hashanah. It has a special place in religious life because it is viewed as a time to prepare oneself for the process of divine judgment, which begins on Rosh Hashanah and concludes on Yom Kippur.

Despite my excellent early Jewish education, I was fairly ignorant about the significance of Elul until the year I began my post-high school Jewish studies. It was then that a teacher introduced me to a spiritual approach known as the Mussar movement. This movement was inspired by a charismatic, Lithuanian rabbi in the second half of the 19th century, Israel Salanter. He found the religious condition of the Jews of his time to be deficient in several respects. For one thing, he was convinced that people were ignoring the ethical dimensions of our tradition. He insisted that one had to be very meticulous in his or her ethical behavior and devote extra caution to relationships with other people. He was also concerned with the lack of true faith, the absence of *yir'at shamayim*, fear of Heaven.

Thus, he developed a methodology for achieving faith in the Almighty, true "fear of heaven." He also formulated a program through which individuals could attain greater sensitivity to their own ethical behavior with regard to their spouses, friends, employers and employees, and neighbors, Jewish or otherwise. He placed special emphasis upon the month of Elul, when Jews approach the impending days of judgment; he realized that these waning days of the Jewish year represent the optimal time to focus on what we would call faith in God and one's duties to his fellow man.

The teacher who inspired me to learn more about Rabbi Israel Salanter and to follow his rigorous program of religious and ethical self-improvement was Rabbi Zeidel Epstein, a"h. He was, for me and for my peers, a bridge to Rabbi Salanter.

I was intrigued by one of the central teachings of Rabbi Salanter. At that time, I was also enrolled in a secular university and was taking a course in the philosophy of religion. One of the questions we explored in that class was how to obtain religious faith. We studied a wide range of techniques ranging from meditation and contemplation to the proofs of the existence of God, which were popular even among traditional Jewish philosophers during the Middle Ages. It was then that I was first exposed to William James' classic work, *The Varieties of Religious Experience*. We even experimented with methods of cultivating ecstatic mental states in order to directly apprehend the Divine.

Rabbi Salanter suggested a very different approach. He preached that the way to achieve *yir'at shamayim*, fear of heaven, was to engage in moral behavior and character refinement. He emphatically maintained that only when we improve our

Likutei Divrei Torah

relationships with others do we begin to connect with God.

Permit me to illuminate Rabbi Salanter's theory by referring to a passage from one of the literary works we studied in that class on the philosophy of religion. It was from the section entitled "The Grand Inquisitor" in Fyodor Dostoevsky's classic novel, *The Brothers Karamazov*. In it, one of the brothers, Ivan, states that "if God is absent, then everything is permitted." In other words, the basis of ethics and morality is the existence of God. Without God, there is no reason to be ethical or moral, and anarchy reigns in human life.

Ironically, Rabbi Salanter and the famous Russian novelist were exact contemporaries of each other, although it is highly doubtful that either of them knew of the other's existence. But Ivan Karamazov's words, if inverted, express Rabbi Salanter's insight very well: Instead of "If God is absent then everything is permitted" invert the words to read "If everything is permitted, then God is absent." Meaning, God is absent in a society where men behave as if everything is permitted and there is no distinction between right and wrong. In such a society, it is futile to search for God and try to gain religious faith.

On the other hand, if a society acts in accordance with principles of right and wrong, and realizes that not everything is permitted, possibilities of faith in the divine open up. Belief in God depends upon righteous behavior. Elul is the time to intensify and enhance righteous behavior in the individual and in society, thus creating an opening for *emunah* and *yir'at shamayim*. In the words of one of Rabbi Salanter's disciples, "Emunah (faith) can only be achieved through *tikkun hamidot* (character development)."

This profound insight is expressed in the wording of one particular phrase in this week's Torah portion. "Observe and understand (*shamor v'shamata*) all these matters that I command you; so that it will go well with you and with your descendants after you forever, for you will be doing what is good and right in the sight of the Lord your God."

The commentator Ohr HaChaim wonders about the first part of this verse. Should it not read "understand and observe?" Why is the observation, the fulfillment, written before the need for understanding? Surely it would be preferable to first understand and only then to obey.

Rabbi Chaim Zaitchik, a devotee of Rabbi Salanter's movement, wrote an essay, "Flawed Character Traits Weaken Faith," which explains why we must first "do what is good and right in the sight of the Lord" and only then understand Him: "From this we gain the following guidance: in order for a person to achieve the precious quality of faith in the Almighty in his life, he cannot do so through intellectual inquiry. He must first rectify his ethical and moral conduct, laying down a foundation of good deeds and charitable acts, and then thereby develop a complete and strong faith. Only then can he understand the meaning of *yir'at shamayim*, only then will faith be revealed to him."

As we advance from the advent of Elul to the days of awe and judgment, we would do well to remember the teachings of the 19th century Rabbi Israel Salanter, and the teachings of those of his disciples, Rabbis Epstein and Zaitchik, who survived into the late 20th and even early 21st century. We would do well to focus on character development and self-improvement in our ethical and moral conduct; for to the extent that we grow in our behavior to other persons, we will be granted strengthened faith and a more profound appreciation of the *Ribbono shel Olam*, the Master of the Universe. [Excerpted]

The *Midrash Tanchuma* cites the verse in our *parashah* (12:29), "When Hashem, your G-d, will cut down the nations where you come, to drive them away before you, and you drive them away and settle in their land," and comments: Rabbi Levi said: To what may this be compared? To a king who planted a vineyard on his property which had great cedar trees. The king cut down the cedar trees but left the thorny undergrowth. His servants and household members asked him, "Our master the king! The thorns which grab onto and tear our clothes you left, but you chopped down the cedar trees?!" He answered, "If I had removed the thorns, with what would I have hedged my vineyard? Rather, I did the right thing, and when the vineyard is established, I will burn the thorns."

The *midrash* continues: The Jewish People are Hashem's vineyard, as we read (*Yeshayah* 5:7), "The vineyard of Hashem, Master of legions, is the House of Yisrael." When Hashem brought *Bnei Yisrael* into *Eretz Yisrael*, He "cut down the cedars," as it says (*Amos* 2:9), "I destroyed the Emorite before them, whose height was like the height of cedars." However, He left some descendants of the Canaanites in the Land to ensure that the Jewish People would keep the Torah, as it is written (*Shoftim* 3:1), "These are the nations that Hashem let remain, to test Yisrael through them." When the "vineyard" (*Bnei Yisrael*) becomes established in its observance of Torah, then (as we read in *Yeshayah* 33:12), "Nations will be like burning-sites for lime, like cut thorns set aflame."

What is the *midrash* teaching? R' Avraham Meir Rosen z"l (Warsaw; 19th century) explains: When we are mature enough as a nation to remain dedicated to Torah without having the nations remind us of our obligations, then we will be free of their persecution. Until then, the nations of the world will continue to prick us, like thorns surrounding a vineyard. (*Be'ur Ha'amarim*)

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: "**Nipul**" means falling before the King of Kings with complete submission, out of recognition that there is no one else to whom to turn. An analogy is how Queen Esther beseeched the King (*Esther* 8:3): "Esther spoke yet again to the King, *Va'tipol* / and she fell at his feet, and cried and begged him to avert the evil intention of Haman . . ."

R' Pincus continues: The existence of this type of prayer, characterized by feeling that there is no where else to turn, does not negate the obligation of *Hishtadlut* / making efforts to obtain one's needs through natural means. The mistake that people commonly make, however, is understanding *Hishtadlut* to mean: "I will do as much as I can, and I will rely on Hashem to fill in the gaps." The correct understanding is: G-d decreed *Hishtadlut* on mankind as a punishment for Adam's sin, but it actually contributes nothing to man's success. Rather, everything comes from Hashem!"

R' Pincus explains further: Among the laws of *Tzedakah* is that one may never turn a beggar away empty-handed. One may fulfill his obligation with a small coin, but one must give something if he is solicited directly. Another *Halachah* is that one is obligated in certain circumstances to provide all of a beggar's needs. However, if it is known that the beggar is going door-to-door and is relying on many sources, then no one person is obligated to provide all of his needs. – **Continued in box inside** –

Hamaayan / The Torah Spring

10815 Meadowhill Road, Silver Spring, MD 20901 / 301-593-2272

Send e-mail to: TheTorahSpring@gmail.com

Back issues at: www.TheTorahSpring.org

Donations to Hamaayan are tax deductible.



Sponsored by

Nathan and Rikki Lewin, in memory of his father
Harav Yitzchak ben Harav Aharon Lewin a"h (28 Av)

Micheline and David Peller
in memory of their daughter, Zipporah a"h bat David שיר

Martin and Michelle Swartz
on the *yahrzeit* of his aunt, Hilda Kent, nee Herzog (Rosh Chodesh Elul)

“This is what you shall not eat from among them: . . . the *Ra’ah*, the *Ayah* . . .” (14:13)

The *Gemara* (*Chullin* 63b) teaches: The *Ra’ah* and the *Ayah* are the same species of bird, whose real name is *Ayah*. Why, then, is it called “*Ra’ah*”? Because, when it is flying in Babylon, it can see (“*Ro’ah*”) the carcass of an animal in *Eretz Yisrael*!” [Until here from the *Gemara*]

R’ Moshe Yosef Rubin z”l (1892-1980; rabbi in Câmpulung, Romania, and later in Brooklyn, New York) asks: Why is such an amazing creature listed among the non-kosher birds?

He answers: The *Gemara* (*Zevachim* 113b) teaches that all those who died in the *Mabul* / Flood were washed into Bavel and are buried there. As such, writes R’ Rubin, Bavel is a place with plenty of carcasses of its own. If someone standing in Bavel nevertheless focuses on the “carcasses” in *Eretz Yisrael*, it is a sign that he is not “kosher.” This, writes R’ Rubin, is something we should reflect on before we are quick to speak ill of *Eretz Yisrael* and its inhabitants. Instead, in the words of *Tehilim* (128:5), “See the goodness of Yerushalayim, all the days of your life.” (*Pardes Yosef*)



“Then you shall take the awl and put it through his ear and the door, and he shall be an eternal slave to you; even to your maidservant shall you do the same.” (15:17)

R’ Aharon Lewin z”l Hy”d (the *Reisher Rav*; killed in the Holocaust) explains: When slavery was common, owners would brand their slaves as a sign of their ownership. Indeed, commentaries say that this is one of the reasons for the *Mitzvah* of *Brit Milah*--to create a physical reminder that *Hashem* is our Master. However, the Torah requires that an *Eved Ivri* / Jewish slave be treated with love and dignity; therefore, he may not be branded during his initial six years of servitude. But, if he says (verse 16), “I will not leave you, for he loves you and your household, for it is good for him with you,” then he has willingly forfeited his own dignity, and he is therefore branded. (*Ha’drash Ve’ha’iyun*)

– Continued from back page –

Similarly, R’ Pincus writes, *Hashem* never turns a “beggar” away empty-handed. However, if we pray with the attitude that *Hashem* is only one of several sources from which we can obtain our needs, then *Hashem* responds, as in the laws of *Tzedakah*: “In that case, I am not obligated to provide all your needs.” Only if one views *Hashem* as the only source for his needs is *Hashem* “obligated” to respond in kind.

(*She’arim B’tefilah* p.94)

“See, I present before you today a blessing and a curse.” (11:26)

R’ Ben Zion Rabinowitz *shlita* (*Biala Rebbe* in Yerushalayim and Tzefat; previously rabbi of Lugano, Switzerland) writes: At first glance, *Hashem* does not present before man both a blessing and a curse. Rather, as the verses that follow say, “The blessing, that you listen to the commandments of *Hashem* . . . And the curse, if you do not listen . . .” If so, asks the *Biala Rebbe*, why does our verse say, “I present before you today a blessing and a curse,” implying that they are placed before us at the same time?

He explains: The Torah is teaching here a fundamental principle in serving *Hashem*--i.e., that there is no *Middah* / character trait that is entirely bad. Rather, as we read in *Kohelet* (7:14), “*Elokim* has made the one as well as the other,” and each has its place.

The *Biala Rebbe* illustrates: To a large degree, what motivates us to improve ourselves is seeing other people’s accomplishments and being jealous of them. Thus, if not for the *Middah* of jealousy, few people would develop, grow, or change themselves. This, writes the *Biala Rebbe*, is a proper use of that mostly bad character trait.

Likewise, one of the very worst character traits is *Ga’avah* / haughtiness. Nevertheless, we read about the righteous King Yehoshafat (*Divrei Ha’yamim II* 17:6), “His heart was elevated in the ways of *Hashem*,” implying that there is a type of haughtiness that is praiseworthy. What is the difference between Yehoshafat’s positive trait and the *Ga’avah* that is considered a despicable trait? The *Biala Rebbe* explains: *Ga’avah* means raising oneself up by putting down other people or, at least, by considering oneself greater than other people. In contrast, being aware of one’s own potential and recognizing that he is special just because *Hashem* created him, without comparing oneself in any way to other people, is a praiseworthy trait. Indeed, it is a trait that obligates a person to “work,” for it forces a person to say: “Since *Hashem* created me, He must have done so for a reason; moreover, He must have imbued me with the all the tools I need to accomplish that mission. From this, I understand how much *Hashem* loves me and values me. I, however, have contributed nothing to my own greatness and have nothing to feel haughty about. To the contrary, if I am not fulfilling my mission, I should be ashamed of myself.”

(*Mevaser Tov: Va’yigbah Libo* p.5)

In our verse, “See” is in the singular form, but “you” is in the plural form. R’ Peretz Steinberg *shlita* (Queen, N.Y.) suggests that this alludes to the *Gemara* (*Kiddushin* 40b) teaching that one should always view the world as half meritorious and half guilty, such that his or her next *Mitzvah* or sin will tip the scales for the entire world. (*Pri Etz Ha’chaim*)

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.

Issue 1270 • August 6, 2021 • 28 Av 5781

ISRAELI AIR FORCE STRIKES SOUTHERN LEBANON (JPost 8/5/21)

Israeli fighter jets attacked targets in southern Lebanon early on Thursday morning, the IDF Spokesperson has confirmed.

The IDF statement confirmed that the air force targeted areas "from which rockets were fired during the day at the State of Israel...another target was also attacked in the area from which rockets were fired in the past.

The attacks come in response to rockets fired into Israel on Wednesday afternoon, which landed close to Kiryat Shmona in northern Israel.

This is the fourth round of IDF attacks against southern Lebanese targets since rockets were fired into Israel on Wednesday.

"IDF attacks will continue and even intensify in the face of terrorist attempts against the State of Israel and its citizens," the statement continued.

"The State of Lebanon is responsible for what happens in its territory. The IDF warns of attempts to harm Israeli citizens and their sovereignty."

BENNETT SAYS ISRAEL ABLE TO 'ACT ALONE' AGAINST IRAN OVER SHIP ATTACK (Israel Hayom 8/3/21)

Israel is rallying global action against Iran over an attack on an Israeli-managed tanker off Oman last week but is capable of responding on its own if necessary, Prime Minister Naftali Bennett said on Tuesday.

The United States, Britain and Israel blamed Iran for the suspected drone strike on Thursday in which two crew members, a Briton and a Romanian, were killed. Tehran denies any involvement.

US Secretary of State Antony Blinken predicted a "collective response" to the incident, which British Prime Minister Boris Johnson described as an "outrageous attack on commercial shipping".

Standing alongside military generals during a tour of Israel's northern border with Syria and Lebanon, Bennett said Israel had shared intelligence with the United States, Britain and others tying Iran to the attack.

"We are working to rally the world, but at the same time we also know to act alone," Bennett said.

"Iran already knows the price we exact when someone threatens our security. The Iranians need to understand that it is impossible to sit placidly in Tehran and ignite the entire Middle East from there. That's over."

Iran and Israel have exchanged accusations of carrying out attacks on each other's vessels in recent months.

Tensions have increased between Iran and Israel since 2018, when then US President Donald Trump ditched Tehran's 2015 nuclear deal with six world powers and reimposed sanctions that have crippled Iran's economy.

ISRAEL'S GOVERNMENT APPROVES FIRST BUDGET IN THREE YEARS (Arutz-7 8/2/21)

The Israeli government voted to pass a spending plan Monday morning, following three years of deadlock which prevented the passage of a state budget.

Following marathon talks overnight, the government reached an agreement on a spending plan for 2021 and 2022 early Monday morning. Shortly thereafter, ministers voted to back the budget.

"Overall, all of the disagreements on the budget have been settled and we've reached an agreement," said Ram Belinkov, director-general of the Finance Ministry.

No budget has been passed by Israel's government since 2018, and the failure of the Netanyahu-led coalition to pass a spending plan last year led to its collapse and snap elections.

During negotiations within the government overnight, Health Minister Nitzan

Horowitz (Meretz) demanded significant increases in funding for his ministry, threatening to bring down the narrow coalition government if his demands were not met.

As part of the spending plan, the government will allocate an extra two billion shekels (\$619,717,000) to the Health Ministry.

The government reconvened at 7:00 a.m. Monday to finalize the new spending plan, sending the budget plan to ministers for formal approve Monday morning.

Following the government's approval of the spending plan, the budget will now be sent to the Knesset for a vote. Given the government's razor-thin majority, last-minute challenges to the budget's passage in the Knesset are likely.

In addition to the increased Health Ministry budget, the new spending plan will, if passed by the Knesset, impose new taxes aimed at slowing the growth of the massive state deficit.

Already larger than the government's target prior to 2020, the deficit ballooned following the coronavirus lockdowns and bailout grants to citizens and businesses.

Finance Minister Avidgor Liberman (Yisrael Beytenu) has pushed for new taxes on soft drinks, disposable dishes and utensils, as well as on consumer goods imported from online retailers like Amazon. Currently, online purchases from abroad have been exempt from Israel's Value Added Tax, so long as the total value of the purchase is below \$75.

FROM FARMING TO FIRE FIGHTERS: INSIDE ISRAEL'S GREAT REFORM DRIVE (YNet 8/2/21)

Alongside the approval of the 2021-2022 state budget on Monday, the coalition has also approved a slew of substantial reforms proposed by the Finance Ministry. These reforms touch a wide range of issues, including kosher certification, farming, public transport, housing and green energy.

The Finance Ministry published and detailed its reforms months in advance

We are proud to be distributed by these institutions, though they do not necessarily support or condone any of the material published:

Anshei Chesed Cong., Boynton Beach, FL
Anshe Emuna Cong. Delray Beach, FL
Bergen County High School of Jewish Studies
Boca Raton Synagogue, FL
Carmel School, Hong Kong
Cong. Agudath Achim, Bradley Beach, NJ
Cong. Ahavas Achim, Highland Park, NJ
Cong. Ahavath Achim, Fairfield, CT
Cong. Anshe Shalom, Jamaica Estates, NY
Cong. Anshe Sholom, New Rochelle, NY
Cong. Beth Aaron, Teaneck, NJ
Cong. Beth Shalom, Monroe Twp, NJ
Cong. Bnai Yeshurun, Teaneck, NJ
Cong. Brothers of Israel, Long Branch, NJ
Cong. Etz Ahaim, Highland Park, NJ
Cong. Ohav Emeth, Highland Park, NJ
Cong. Ohr Torah, Edison, NJ
Cong. Rinat Yisrael, Teaneck, NJ
Cong. Shomrei Torah, Fair Lawn, NJ
Cong. Sons of Israel, Allentown, PA
Cong. Zichron Mordechai, Teaneck, NJ
Cong. Zichron R. M. Feinstein, Brooklyn, NY
Delray Orthodox Synagogue, Delray Beach, FL
East Denver Orthodox Synagogue, CO
East Hill Synagogue, Englewood, NJ
Flatbush Park Jewish Center, Mill Basin, NY
Harvard University Library
Hebrew Academy of Long Beach, NY
Hillel at Baruch College

Hillel at Brandeis University
Hillel at California State University - Long Beach
Hillel at Columbia University
Hillel at Johns Hopkins University
Hillel at University of Maryland
Hillel at Yale University
Hillel High School, Deal NJ
Jewish Center of Teaneck, NJ
Kehillas Bais Yehudah Tzvi, Cedarhurst, NY
Kemp Mill Synagogue, Silver Spring, MD
Mizrachi Shul, Johannesburg, SA
North Shore Hebrew Academy HS, NY
Suburban Torah Center, Livingston, NJ
Temple Emanuel of Pascack Valley, NJ
The Learning Shul, Columbia, SC
Torah Academy of Bergen County, NJ
Woodsburgh, NY Minyan
Young Israel Bet Tefilah of Aberdeen, NJ
Young Israel of Brookline, MA
Young Israel of East Brunswick, NJ
Young Israel of Fort Lee, NJ
Young Israel of Hancock Park, CA
Young Israel of Holliswood, NY
Young Israel of Houston, TX
Young Israel of New Hyde Park, NY
Young Israel of North Woodmere, NY
Young Israel of New Rochelle, NY
Young Israel of Sharon, MA
YI Shomrai Emunah, Silver Spring, MD

We encourage our readers to subscribe to our sources on the internet. For more information or to subscribe by e-mail, reach us at murray.sragow@gmail.com

of the coalition's final approval, with some being the subject of controversy, criticism and public protest.

The retirement age for women - which currently stands at 62 compared to 67 for men - will be gradually raised to 65 over the next 11 years, alongside measures meant to encourage adult employment.

The coalition has also approved a series of tools meant to assist older women. This includes a 12-month entitlement of unemployment benefits for freshly unemployed older women, increasing the work grant for working women, a dedicated budget for vocational training for women, and increasing the amount of income that recipients of a senior citizen's pension are entitled to earn without offsetting their pension - meaning that those who earn up to NIS 6,000 will still receive a full pension.

The Finance Ministry also plans a substantial reform to Israel's agriculture industry, a decision that sparked no small amount of protest and anger on part of Israel's farmers who benefited from import barriers and quotas that elevated prices by more than 80% under the previous government.

The reform includes the opening of the agriculture industry to imports, as well as direct government support and capital investments in farmers leading technological leaps in the country.

Under the plan, taxes would be dropped or reduced on eggs and many other items of fresh produce.

It also includes an easing of regulations on fruit and vegetable imports through the adoption of European standards, which the government expects will offer a significant increase in the range of products offered in Israel.

The government has also approved a series of reforms that would lead to the privatization of Israel's kosher certification process in order to increase competition in a field currently monopolized by the Chief Rabbinate.

Under the new plan, the Chief Rabbinate will serve as a regulator of independent organizations that will oversee the preparation of kosher food and have the authority to issue kosher certificates to businesses who meet the criteria.

The reforms aim to address the corruption and poor standards that have plagued the system for years due to the Chief Rabbinate's monopoly on issuing the certificates and its control over the inspectors who ensure that kashrut is being observed once a certificate has been issued.

Public transportation will also be affected under the recently approved plan. Starting in 2024, all those entering Israel's metropolitan areas - in Tel Aviv and Herzliya among others - during hours of heavy congestion will be required to pay a fee.

The proceeds from this tax will be used to finance a five-year-plan to extend transportation infrastructure with the aim of alleviating the worsening transportation crises in Israel, and especially in the country's central district.

The government has also approved in the promotion of the metro project, which the government expects will help accelerate the economic and urban development of the metropolitan area, by providing those living and working in the area with quick, comfortable and reliable transportation.

The Finance and Education ministries are also promoting a joint reform on education that will see school principals given more authority at the budgetary and pedagogical level, in order to give them more power to aid their students personally.

The Finance Ministry has also proposed employment targets for 2030 for sectors with low participation in the workforce, and reforming the vocational training system so that the training will be of higher quality, both in order to increase the employment rate and labor productivity in Israel.

The government is also seeking to advance the Regulatory reform, which will be based on risk management, reliance on international standards, promotion of a competitive economy, reduction of the cost of living, and regulation adapted to small and medium-sized businesses.

In an effort to solve both the housing crisis around the country and the issue of large swaths of land being left unused by their owners, there is a proposal to allow up to 50% of all areas approved for businesses near residential neighborhoods to be used for small apartments (micro units).

A reform is also planned for issuing business licenses. Currently, business

license terms are set by seven different regulators, who set the terms without coordination and without examining costs.

In order to amend the situation, a reform was proposed to establish an organizing committee for business licensing, which will work to reduce the costs of licensing requirements, shorten licensing procedures and bring licensing requirements in line with international standards.

Another planned reform is in the field of cannabis exports, and the removal of certain legal barriers that impact the growing industry in Israel. The decision will allow Israeli cannabis companies to expand and diversify their export options, and will serve to push the development of the industry in Israel.

The government is planning to promote the digitization of government work and thus improve public services, as well as to encourage and assist citizens and businesses to make use of technological advancements.

The government is also planning a reform of firefighting regulations. At present, fire regulations are determined by the commissioner of the National Fire and Rescue Authority. The government's proposal seeks to adapt these regulations to Western standards, adding that as of 2026, all the Commissioner's provisions will be enshrined in regulations approved by the Knesset.

Purchase tax will also be imposed on disposable utensils containing plastic, in order to reduce the environmental damage involved in their use.

HEALTH MINISTRY TO PUSH QUARANTINE FOR VACCINATED ADULTS CARING FOR INFECTED CHILDREN (Arutz-7 8/3/21)

Israeli Prime Minister Naftali Bennett on Tuesday warned that Israel may have to tighten restrictions significantly if the infection rates do not drop.

Speaking at a Coronavirus Cabinet meeting, Bennett said: "If the vaccine rate is fast enough, we won't reach a point where we're collapsing - which means we've reached our goal."

"If not - we will have take more widescale steps and harsher restrictions. Meaning, it all depends on the data and on the effect of the steps taken on the ground."

Meanwhile, Israel's Health Ministry is recommending to the ministers that the Green Pass be implemented fully, preventing children under age 12 from freely entering any enclosed space where more than 100 people are gathered.

In addition, the Ministry is recommending limiting gatherings in places which have the potential to hold large gatherings, even if those locations would otherwise not fall under the current Green Pass rules.

The Ministry is also pushing for a return of the mask mandate during outdoor gatherings of more than 100 people, and that 50% of employees work from home (required in the public sector, and a recommendation for the private sector).

In addition, a vaccinated adult taking care of a child diagnosed with coronavirus would be required to quarantine.

At the same time, the Health Ministry has decided to delay until Wednesday next week the addition of 18 more countries to the "red list" which requires full quarantine for anyone who visited there.

EL AL TO CARRY OUT MID-FLIGHT COVID TEST TRIAL ON NEW YORK-TEL AVIV ROUTE (Ha'aretz 8/4/21)

Passengers on an El Al flight from New York to Tel Aviv will be tested for the coronavirus on the plane itself or before boarding on Thursday to speed up procedures upon arrival in Israel, where infections are on the rise.

The Israeli airline announced the plan a day after Israel said travelers from the United States, like those from many other countries, would have to self-isolate for at least a week after landing at Tel Aviv's Ben Gurion airport.

Israel hopes the new restriction will slow the spread of COVID-19 and discourage Israelis - foreign tourism to Israel is still largely banned - from flying abroad and risking higher exposure to the Delta variant that is fueling a surge of infections worldwide.

The PCR tests for the El Al passengers will be conducted in coordination with Israel's Health Ministry and the Femi and Xpres Check companies that have

testing labs at New York's John F. Kennedy airport and at Ben Gurion, the airline said. Representatives of the companies, rather than the carrier's crew, will administer the tests on the flight.

El Al noted the tests, a pilot program, were not a substitute for those required for passengers from the United States and other countries up to 72 hours before a flight.

Arriving passengers at Ben Gurion must also take a PCR test at the airport before leaving the terminal. The El Al passengers tested in-flight or before boarding on Thursday would be able to skip that step.

PAIR OF BAZOOKA PROJECTILES FROM SIX-DAY WAR FOUND IN JERUSALEM (YNet 8/1/21)

Construction workers digging in an area near Jerusalem's Ammunition Hill during infrastructure work were startled Sunday when they came upon two Bazooka projectiles, apparently left behind by the Jordanian army during the 1967 Six-Day War.

Jerusalem District police sappers were called to the scene, and carefully removed the two shells, which were manufactured in December 1956, according to the inscription on them.

They were apparently used by the Jordanian army during the fierce fighting in the area on June 6, 1967, the second day of the war.

Thirty-six Israeli soldiers and 71 Jordanian soldiers were killed in the Battle of Ammunition Hill — an engagement that has long served as a symbol of Israeli heroism. The Paratroopers' Brigade still issues red berets there to its combat troops.

"This is a moment when things come full circle," a police spokesperson said. "The weaponry was found between Ammunition Hill and the then-police academy. Today, 54 years since the brave battle fought by Israel Defense Forces soldiers, Israel Police sappers returned to the site to handle the two bombs from that conflict."

The explosive projectiles were transferred to a designated area where they were destroyed in a controlled detonation.

EVIDENCE OF BIBLICAL EARTHQUAKE UNCOVERED BY ISRAELI ARCHAEOLOGISTS IN JERUSALEM (Ha'aretz 8/4/21)

Archaeologists working at Jerusalem's City of David site have uncovered what they believe is evidence that an earthquake mentioned in the Book of Amos, thought to have occurred in the eighth century B.C.E., impacted the ancient city.

The discovery of a destruction layer containing collapsed buildings and shattered pottery provides new evidence of the biblical-era earthquake, researchers believe.

The earthquake is mentioned in the Book of Amos ("in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake"), and evidence for it has been found in digs throughout Israel. Further evidence was also found by drilling into the seabed at the Dead Sea.

The destruction layer was discovered in a structure in the East Jerusalem neighborhood of Silwan in excavations conducted by the Israel Antiquities Authority and the Ir David Foundation. This area of Jerusalem was abandoned after the First Temple period (starting around 3,000 years ago) due to the fact that the flow of the main spring in the city, the Gihon spring, was diverted to the west with the construction of the Siloam tunnel.

As a result, in the Second Temple period (516 B.C.E. to 70 C.E.) and in later periods, the area was covered with thick layers of refuse. But under the refuse, finds from the First Temple period — including the remains of buildings — have been discovered. Inside one of the destroyed structures, a large number of clay vessels were found — oil lamps, storage jugs, and cooking vessels that were damaged when the walls of the building collapsed.

Researchers Joe Uziel and Ortal Chalaf believe that the collapse was caused by the earthquake described by the prophet Amos, evidence of which has also been found at other excavations in Jerusalem and elsewhere.

The first piece of evidence of is that the destruction layer does not contain ash, which would have been characteristic of a building destroyed by fire.

"There is no evidence of a fire, and we see destruction," Uziel said. "But to prove that this doesn't involve one building that sustained an isolated trauma, we compared it to other sites, both in Jerusalem and at other places where we also see this layer, so that we can make the connection and say that this isn't an isolated event but rather something more widespread."

ISRAEL WON'T LET OLYMPIC GOLD MEDALIST DOLGOPYAT MARRY (JPost 8/1/21)

Artem Dolgopyat, Israel's second-ever Olympic gold medalist, cannot get married in the State of Israel, his mother said Sunday.

Dolgopyat, who won an Olympic gold medal in the finals of the men's floor exercise at the 2020 Tokyo Games on Sunday, is not Jewish according to Jewish law.

His mother, Angela, is not Jewish, she told Radio 103FM on Sunday, meaning her children are not Jewish. Artem's father is Jewish, she said.

Israel has no provision for civil marriage, and citizens can only marry through established religious institutions, such as the Chief Rabbinate, which will only marry members of the same religion.

The Dolgopyat family made aliyah from the Ukraine to give Artem better opportunities to progress in his discipline.

Asked by the radio interviewers when Artem might give her a grandchild, Angela said he has a girlfriend from Belarus with whom he has been living for three years. But "the state won't let him get married," she said, referring to the lack of civil marriage in the country.

Some 9,000 couples every year register civil marriages performed abroad with the Population and Immigration Authority. However, such couples have not been able to travel abroad during the COVID-19 pandemic, leaving many without recourse.

Angela said it was difficult for Artem to travel because of the demanding requirements of his training.

Her comments sparked a debate on social media over the issue.

Labor MK Gilad Kariv, a former director of the Reform Movement in Israel, tweeted: "The right to get married in your country or in accordance with your conscience is not connected to Olympic medals or any other achievement," but rather something that every country should enable for all its citizens.

"It is a basic right, or in short, Artem, you, a champion, will continue to bring medals, and we will continue to fight strongly to bring you free choice in marriage and divorce," Kariv wrote.

Although the Labor Party and the Meretz Party, both members of the governing coalition, are both in favor of civil marriage, their coalition agreements with Yesh Atid merely stipulate that the sides work to advance "a solution for partnership status for couples who cannot get married."

The coalition agreement between Yesh Atid and Yamina, which takes precedence over all the other agreements, does not include any clauses about advancing civil marriage. In addition, it says no reforms will be enacted to the current status quo on religion-and-state issues unless there is agreement within the coalition to make such changes.

GOVERNMENT PLAN TO ENCOURAGE MORE ULTRA-ORTHODOX MEN TO WORK FACES PUSHBACK (Israel Hayom 8/1/21)

Israel's new government is looking to take advantage of a rare political opportunity to push more ultra-Orthodox Jewish men into the workforce to boost the economy, a measure that could pit powerful religious leaders against politicians.

By 2065, Israel's Haredi community is expected to make up 32% of Israel's population, up from 12% now, according to official estimates.

Only about 50% of ultra-Orthodox men work. The other half study religious texts in seminaries, and the Bank of Israel and economic leaders have warned of long-term strains on the budget if they are not integrated into the workforce.

"Raising the employment and labor productivity rates of the ultra-Orthodox population, especially men, are issues of strategic importance to per capita

GDP, labor productivity, and reducing income disparities between the ultra-Orthodox and the rest of society," the Bank of Israel said.

But for much of the last 12 years, two ultra-Orthodox parties provided support to former Prime Minister Benjamin Netanyahu's ruling coalition, effectively preventing any change.

Now no ultra-Orthodox parties are in government, and Finance Minister Avigdor Lieberman is a determined secularist. Haredi men, says Lieberman, should "earn a decent living that is not based on allowances and handouts".

He has already fired his first shot; a plan that would require both parents being employed to receive state subsidies for child daycare.

Haredi politicians have roundly attacked the proposals. Moshe Gafni, head of the United Torah Judaism party, called Lieberman "evil".

Many ultra-Orthodox families are large, and are often supported by women, of which 78% hold jobs.

Devorah Lipner, a 22-year old ultra-Orthodox woman who runs a nonprofit organization in Jerusalem, said she may have to quit her job since she does not expect her husband to stop his Torah studies.

"The lifestyle of the ultra Haredi community is that Torah comes first and everything else comes second ... (and) it is my democratic right to live as per my religion," she said.

"Making life more expensive and more impossible is a very funny way of making people go out to work."

The Haredi community and some analysts have urged the government to not enact policies that may ultimately backfire and force women out of the workforce at the expense of men.

Eitan Regev, deputy chief executive of the Haredi Institute for Public Affairs, sees poor pay as an obstacle to rapid integration - many ultra-Orthodox men cannot command high salaries as they never studied English, maths and science.

"If job opportunities are created and the proper training is given so that the entry wages are high enough to compensate for what they will lose - like Torah study - then they will enter the labour market," Regev said.

State support for the Haredim and exemptions from military service have long been an irritant to many Israelis.

But the new government's wafer-thin majority may prevent Lieberman from implementing reform - Prime Minister Naftali Bennett may need Haredi parties to join his coalition if others abandon it.

One crucial sector is high-tech industries. Around 10% of university students studying technology are ultra-Orthodox, and 10,000 Haredim work in the sector, 7,000 of them women.

Moshe Friedman, whose organization Kamatech works to integrate his fellow Haredim into the tech sector and help them start businesses, said they could fill the vacancies that high-tech firms are advertising.

"I see a lot of young Haredim who want to join the workforce and technology industry. They are coming to us by the thousands," Friedman said, adding that the government "needs to just help them with better education and better training."

THE NEGEV IS ONE OF TIME MAGAZINE'S 100 GREATEST PLACES IN THE WORLD FOR 2021 (Ha'aretz 8/3/21)

A year and a half into a global pandemic that has affected all aspects of life - but has done the most damage to the tourism and aviation industry - travel is beginning to return.

Time magazine published two weeks ago a list of "The World's Greatest Places in 2021," while acknowledging that many of them may still be off-limits due to coronavirus restrictions.

The usual suspects are there - Athens, Bangkok, Belize, Berlin, Cairo, the Maldives, Marrakech, Paris and Greenland, each for its own reasons, but so is an Israeli representative. "This arid stretch of southern Israel brings the past alive," writes Lucy Thackray in the entry for the Negev Desert.

The region won its place on the list thanks to, among other things, the archaeological discoveries of Mount Karkom; the many wineries that have sprung up there, some of them on the ruins of the historic Nabataean wine

industry; and the ambitious project of Elaine Soloway, an American-born scientist who grows 70 species of endangered plants in greenhouses, in a kind of botanical "Noah's Ark" project that is scheduled to open to the general public in 2022.

Time also notes the scheduled August 5 opening, after delays, of the luxury hotel and spa Six Senses Shaharut in the community of the same name. The resort, which is about an hour's drive from Eilat, was included last year on CNN's list of the 20 best new hotels to visit in 2020 - even before it was officially opened to visitors. Six Senses Shaharut, which reportedly cost more than \$31 million to build, offers a range of 65 suites and villas.

The resort is just the latest of several luxury hotels in the Negev that have opened in recent years. They include Isrotel's Beresheet Hotel in Mitzpeh Ramon and the "ecological"-but-luxurious suites of Eretz Arava in Tzukim. Time mentions the Bedouin-style restaurant, the boundless desert views and the camel stables of Six Senses Shaharut, of course, but also its "full-service spa."

Before the coronavirus temporarily ended foreign tourism in Israel almost completely, the country experienced an unprecedented tourism boom. In addition to breaking records for tourist arrivals and a plethora of new hotels, Israel starred on "must-see" destination lists, from Tel Aviv to the Dead Sea and Eilat. Now it turns out that when it comes to curiosity and passion, Israel has maintained its appeal to travelers in the post-pandemic era.

ISRAEL MUST TAKE ADVANTAGE OF IRAN'S MISTAKES (Dan Schueftan, Israel Hayom 8/3/21)

Iran is finally making serious mistakes. Let us hope they will amount to a critical mass enough to convince the Biden administration and Europe that the Islamist Republic is a threat to world order.

It seems Tehran has come to the conclusion that the West is so pathetic and its eagerness to return to a nuclear deal is so pitiable that it can act in ways that even regimes like North Korea and Russia do not dare.

Taking responsibility, albeit indirectly, for the attack on the Israeli-owned merchant ship off the coast of Oman, along with vowing revenge for Israel killing terrorists, is a leap forward in fighting the Iranian threat.

The deadly regime has already demonstrated how war it is willing to go, with the 1994 bombing in Buenos Aires, the attempted assassination attempt of Saudi Ambassador to Washington Adel al-Jubeir, and the attempted abduction of dissident Iranian American journalist Masih Alinejad. It also operates a global dormant terrorist network.

In recent months, Tehran has threatened world trade by attacking civilian-owned ships without even claiming that they somehow harmed Iran or endangered its interests.

Israel is not the only one who should be concerned with Iran's latest attack on the ship. Already in the 1980s, Tehran made it clear that not only did it target Israeli citizens in a war, but every Jew, no matter where they lived.

Not even a Japanese ship, with European citizens on board and a Liberian flag, is safe, as long as the company that operates it is partly owned by an Israeli businessman.

Iran's latest action not only obligates Israel to step up its political efforts, but also its offensive.

In the political arena, it must continue to speak out against lifting the sanctions on Iran, emphasizing that a renewed nuclear agreement will not only not reduce the nuclear threat, but will give Iran the tools to progress in its regional aspirations.

In terms of offensive, not only must Israel increase its attacks in Syria, but also its counter measures, and to expand them far beyond the nuclear field.

No agreement can be struck with the Iranian regime without self-deception. Anything that is good for Iran harms Israel, the Arab countries, Europe and the United States. And vice versa.

Now is the time to convince all countries that want to keep international shipping lanes safe, to isolate Iran politically and economically and prevent it from accumulating strategic assets at all costs.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Seek and You Shall Find

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In Parshas Re'eh, the Torah directs us to seek out Hashem's desired dwelling place where the Beis Hamikdash is to be built – "For His dwelling place you shall search, and you shall come there." It seems to be the nature of this holy place – the Temple Mount – that its location is not openly revealed. Indeed, this same mountain was described in similarly mysterious terms when Hashem told Avraham to bring Yitzchak as a sacrifice on "one of the mountains that I will tell you." In contrast, the location of a different set of mountains in this week's Parsha, the mountains of Eival and Grizim, is described clearly and with precision. Why should the location of one mountain be so shrouded in mystery, while the location of the others is so explicit?

Rabbi Moshe Hauer offered the following suggestion. The overwhelming association with Mount Grizim and Mount Eival is a negative one – that of the curses said on Mount Eival against those who stray from Hashem. The Temple Mount, in contrast, is a place of abundant good, the source of all blessing that comes into the world. The Torah is teaching us that attaining true good in life requires work, where we must put forth the effort to actively seek it out.

It is human nature to want to take the easy route, the path of least resistance. Yet we surely know all too well that what is worth attaining in life does not come easy. Nevertheless, we can be confident that if we make the effort to search for true good, to seek closeness to Hashem and a meaningful life, then Hashem will certainly guide us toward our goal.

Wishing you a Good Shabbos!

SPONSOR

To sponsor an issue of Shabbos Delights please contact info@gwckollel.org.

TABLE TALK

Point to Ponder

You may slaughter from your cattle... as I have commanded you... (12, 21)

This verse teaches that there is a command regarding how a person should slaughter an animal. These are the laws of slaughtering that were told to Moshe on Har Sinai. (Rashi)

Rabbeinu Boruch wrote, "I saw in the Works of Eldad HaDani that one is required to recite a bracha when slaughtering an animal. If a bracha is not recited, the shechita is invalid. (Mordechai Chulin 2)

If a person throws a knife and it slaughters an animal, the shechita is valid. (Chulin 31a)

The situation described by the Gemara in Chulin seems to be where the knife was thrown without intending to slaughter, with no bracha being recited. If so, how could the shechita be valid?

Parsha Riddle

When is one permitted to eat the cheilev/fats of a cow?

Please see next week's issue for the answer.

Last week's riddle:

Which brachos should be recited while sitting?

Answer: The brachos of Bircas Hamazon

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Re'eh* (14:3-21), the Torah reiterates some of the laws of kashrus originally stated in the earlier books of the Torah: the rules and lists of permitted and prohibited species of animals, birds, and fish first given in *parashas Shemini*, and the prohibition of cooking a kid in its mother's milk previously stated in *parashiyos Mishpatim* and *Ki Sisa* (*Shemos* 23:19 and 34:26). (It also contains the prohibition against eating meat of an animal that was not slaughtered properly [*neveilah*]).

These technical laws, along with other Biblical ones, and their rabbinic extensions, are the primary determinants of whether food is kosher or not, but throughout our tradition, kashrus has also been harnessed to various social policy goals, both religious and temporal. Some examples include:

- The Talmud explains that the rationale for the (rabbinic) prohibition against drinking wine handled by non-Jews is the forestalling of intermarriage (*Shabbas* 17b and *Avodah Zarah* 36b, and cf. Tosofas AZ 29b s.v. *mi-nalan*).

- Various (Ashkenazic) communities in Europe instituted regulations governing *shechitah* and banning the import of meat from outside the community ("*shechutei chutz*"), and these often included provisions declaring that violation of these regulations would render the meat in question non-kosher, "like *neveilos* and *treifos*." While one motivation for these rules was the upholding of the technical laws of kashrus, another was often the protection of the livelihood of local slaughterers and of the local community's tax base (since Jewish communities often raised revenue by taxing locally slaughtered meat) (*Shut. Chasam Sofer CM* #117; *Shut. Chaim be-Yad* #2; discussed in *Bagatz* 3944/92 [Marbek]).

- Kashrus agencies have refused to grant kosher certification in contexts in which modesty norms were being flouted. In Jerusalem, the official rabbinate attempted to block venues it was certifying from allowing belly dancing and certain other provocative performances (although it was denied the right to do so by the Israeli High Court of Justice) (*Bagatz* 465/89 [Raskin]); in New York, the KOF-K, as well as other kashrus agencies, refused to certify the "Glatt Yacht" as kosher unless it would agree to a no social dancing clause (The New York Times, Is Dancing Kosher? Jews Struggle to Define Orthodoxy, Nov. 28, 1990).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am for blessings.
2. I am not greasy.
3. I am across the river.
4. I am toward the west.

#2 WHO AM I?

1. Destroy me.
2. I contaminate you.
3. Strange work.
4. I am the second of the ten.

Last Week's Answers

#1 Eikev (I am for trampling, I could be the end, I could be the reason, I could be sly.)

#2 Shema (I am for rising, I am for night, I am for bedtime, I am a Torah obligation.)

KOLLEL BULLETIN BOARD

Regular Kollel classes are now on summer break and will resume, be"Y, on August 22.

Stay tuned for exciting new classes and programs coming soon!

To stay up to date on everything G'WCK, join our email list by visiting

gwckollel.org