

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

July 21 - 22, 2023 - 4 Av 5783 - Parashas Devarim/Shabbos Chazon

Light Candles by 8:11, not before 6:58 - Havdalah 9:15

**Roz Malin** and **Izzy Miller** and their families would like to express their gratitude to everyone for their kindness in this difficult time of the sudden passing of Pesach Binyamin Ben Zvi Dov Miller, A"H. We deeply appreciate your support, concern, and heartfelt friendship. May we share in Simchos in the future and may we be Zoche to the coming of the Moshiach Bimheira V'yameinu, and by **Aliza & Gil Chlewicki** in memory of Gil's father, Meir Chlewicki, on the occasion of his 7<sup>th</sup> Yahrzeit this Shabbos.

The YISE Communications Committee hopes you are enjoying the shorter Shabbos Shorts! Have a comment or suggestion? Please send us your feedback at [communications@yise.org](mailto:communications@yise.org)

## Shabbos Schedule

*Minyan locations:*

*B = Belonofsky Sanctuary, S = Social Hall, LBM = Large Beis Medrash, SBM = Small Beis Medrash, H = The House*

### Friday Night:

- Mincha: 6:40 (Plag, S), 7:15 (B), 8:15 (B), 7:15 (Sephardi, LBM)

### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 7:55 (B), 8:05 (Sephardi, LBM)
- Shalosh Seudos: 8:20 (S)
- Shabbos ends/Maariv: 9:15

## Divrei Torah/Shiurim

- |                                       |                        |
|---------------------------------------|------------------------|
| • 8:45 Main Minyan (B)                | Rabbi Postelnek        |
| • 9:15 Minyan (S)                     | Rabbi Rosenbaum        |
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S)    | Rabbi Rosenbaum        |
| • Shiur before Mincha - 7:10 (B)      | Rabbi Rosenbaum        |

## Mazal Tov

- **Judy & David Marwick** on the engagement of their granddaughter Moriah, daughter of Chana & Josh Even-Chen of Maale Adumim, to Akiva Lasson, son of Risa & Noah Lasson of Modiin.
- **Naomi & Rabbi Hillel Shaps** on the birth of a daughter. Mazal Tov to siblings Esti, Menachem and Tova, grandparents Marcie & Rabbi Yaakov Calm, Lauren & Rabbi Zischa Shaps, and great-grandparents **Diana & Dr. Leonard Ruchelman** and Pearl Shaps.

## Condolences

- **Marc Sushner** on the passing of his father, Neil Sushner. Marc is observing Shiva at the home of Mike & Rachel Sushner, 1012 Kersey Road, until Monday morning. Visiting hours Sunday 8:30 AM - 11:00 AM, 2:00 PM - 5:00 PM and 7:00 PM - 9:30 PM. Minyanim Sunday: Shacharis 8:30 AM, Mincha/Maariv 8:10 PM. Mishnayos sign up at: <https://hadranalach.com/2878>

## Shul Announcements

- **The Laws of Lashon Hara in the Modern World** - A new series given by Rabbi Rosenbaum and Rabbi Postelnek. Gain familiarity with the laws and Hashkofos of Lashon Hara through practical examples and cases from daily life! Mondays, July 24 and July 31, one hour before Mincha in the Belonofsky Sanctuary and on **Zoom A**. Past Shiurim are online at <https://wp.yise.org/lashon-hara> See flyer for details.

## Kiddush/Shalosh Seudos Sponsors

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group.
- The Shul Kiddush is sponsored by the Shul Kiddush Group.
- The Sephardic Minyan Kiddush is sponsored by **Bar Mevorach Ben Hana** for a Refuah Shleima for Hana Bat Solika and in honor of the Shoshani family.
- Shalosh Seudos sponsored by **Rebbetzin Atara & Rabbi Dovid Rosenbaum** to commemorate the first Yahrzeit of her mother, Sarah Braun, Sarah Bas Chaim Zalman, Z"L.

## YISE Youth Announcements

**Shabbos Groups** this Shabbos, July 22, from 10:00 AM until Shul ends.

- **Toddler Group** (under 3 with a parent) - in the Toddler Room in the Lower Lobby
- **Kinder Group** (3 to 5) - upstairs in the room behind the balcony
- **Boys ages 6 - 9 & Girls ages 6 - 9** - in The House.
- **5th and 6th grade girls** - In The House
- **Jr. Congregation** for 4th to 6th grade boys - in The House

Looking forward to seeing your children on Shabbos! For more information, contact Sharon Shimoff at [sshimoff@yise.org](mailto:sshimoff@yise.org)

**Popsicles in the Park** - Shabbos afternoons, July 29, August 5 and August 19. Meet at 4:30 PM at the Kemp Mill Urban Park to hear a Dvar Torah geared towards our youngest members, socialize and enjoy a refreshing popsicle! See flyer for details.

**Teen Minyan** - The Teen Minyan, led by Rabbi Moshe Holzer, *will resume in the fall*.

**Boys Shiur** - Rabbi Rosenbaum's Shabbos afternoon shiur for 5th and 6th grade boys, *will resume in the fall*.

## Shul Announcements (continued)

- **Seeing the Hand of Hashem in...Antisemitism?** Presented by the Meaningful Tefilah Project. Recording available at <https://wp.yise.org/hand-of-hashem>
- **Motzei Shabbos Nachamu Melaveh Malka for Men** - July 29, 10:00 PM at The House. Join Rabbi Postelnick and friends for live music, pizza and Divrei Torah. To sponsor, visit [yise.org/melavehmalka](http://yise.org/melavehmalka) See flyer for details.
- **Limud On Our Lawn** - a YISE monthly summer learning project on front lawns and backyards in our community. The next program will take place on August 12, at 6:00 PM at the home of Rabbi Alex and Blima Maged, 812 Kersey Road. Rabbi Yitzhak Grossman will speak on "Rav Shmuel Ben Hofni Gaon: An Early Rationalist Talmudist." See flyer for details.
- **The YISE Membership Directory** is being updated. An email was sent to all members for whom we have an email address. If you have misplaced it, please send an email to [directory@yise.org](mailto:directory@yise.org) and a copy will be sent to you shortly. Thank you for your cooperation.
- **Mazal Tov on the Birth of Your Son or Daughter!** YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or [miriamlevson@gmail.com](mailto:miriamlevson@gmail.com) or Rose Blynn at 410-522-8624 or [rab411@gmail.com](mailto:rab411@gmail.com) Send announcement details to [announce@yise.org](mailto:announce@yise.org)
- **Happy Birthday! Happy Anniversary!** Want to celebrate a Birthday or Anniversary? Please email [office@yise.org](mailto:office@yise.org) for details. Thank you for your support.
- **Shalosh Seudos** - To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or [office@yise.org](mailto:office@yise.org) Volunteers are needed to set up and clean up. Contact Ethan Cohen at [ecohen@yise.org](mailto:ecohen@yise.org) to be part of the rotation.
- **Online YISE Cholim List** - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at [sethkatz@yise.org](mailto:sethkatz@yise.org)
- **Helping Hands Across Kemp Mill**, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, [mskarlin@gmail.com](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)
- **Shiurim from Rabbi Gedaliah Anemer, ZT"l**, are available at <https://audio.yise.org>

## Tisha B'Av Schedule

### Wednesday, July 26:

- Mincha:
  - 6:00 (B)
  - 6:00 (Sephardi, LBM)
- Fast begins: 8:25
- Maariv/Eicha:
  - 9:15 (B and S)
  - 8:50 (Sephardi, LBM)

### Thursday, July 27:

- Shacharis:
  - 6:15 (B)
  - 8:30, including Kinot with commentary (B)
  - 7:30 (Sephardi, LBM)
- Chatzot: 1:15
- Mincha:
  - 2:00 (B)
  - 7:50 (B)
  - 7:50 (Sephardi, LBM)
- Maariv: 8:45 (B)
- Fast ends: 9:10

### Chofetz Chaim Video Presentations:

- 2:45 - 4:45 - "Rising Stronger" - for men and women (LSH)
  - 3:00 - 4:00 - "The Great Exchange" for children ages 7 and up (SSH), followed by youth activity See flyer for details.
  - 5:00 - 6:30 - "Struggle and Survival" - for women only (LSH)
- To sponsor the Tisha B'Av videos, please contact [office@yise.org](mailto:office@yise.org)

## Thank you to the Shabbos Shiurim Sponsors for this Past Week:

**Hashkamah Minyan Gemara Shiur** - David Jaray in honor of Rabbi Grossman and all those who attend his Shiur.

**8:45 Main Minyan Drasha** sponsored anonymously with much thanks to Sammy Franco for his years of service on the Finance Committee and to Simi Franco for her tireless efforts on behalf of YISE.

*Want to sponsor a Shabbos or weekday Shiur? Please email [office@yise.org](mailto:office@yise.org) for details. Thank you for your support.*

| The Week Ahead                                                                                                                                                                                                                |                     | Sunday<br>July 23 | Monday<br>July 24 | Tuesday<br>July 25 | Wednesday<br>July 26 | Thursday, July 27<br>Tisha B'Av | Friday<br>July 28       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------|-------------------|-------------------|--------------------|----------------------|---------------------------------|-------------------------|
| Shacharis                                                                                                                                                                                                                     | Ashkenazi (S, B, B) | 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, 8:30                      | 6:15, 6:55, 8:45        |
|                                                                                                                                                                                                                               | Sephardi (LBM)      | 8:00              | 7:30              | 7:30               | 7:30                 | 7:30                            | 7:30                    |
| Mincha /<br>Maariv                                                                                                                                                                                                            | Ashkenazi (B)       | 8:15              | 8:15              | 8:15               | 6:00 / 9:15          | 2:00, 7:50 / 8:45               | See Shabbos<br>schedule |
|                                                                                                                                                                                                                               | Sephardi (LBM)      | 8:05              | 8:05              | 8:05               | 6:00 / 8:50          | 7:50                            |                         |
| Halachic Times: Latest Alos Hashachar 4:31 AM, Earliest Talis and Tefilin: 5:06 AM, Latest Netz: 6:07 AM,<br>Latest Krias Shema: 9:37 AM, Earliest Mincha: 1:51 PM, Earliest Shkia: 8:22 PM, Latest Tzeis Hacoachavim 9:14 PM |                     |                   |                   |                    |                      |                                 |                         |

### Next Shabbos

July 28 - 29, 2023 - 11 Av 5783

Parashas Vaeschanan/Shabbos Nachamu

Light Candles by 8:05, not before 6:54 - Havdalah 9:15

#### Friday Night:

- Mincha: 6:35 (Plag, S), 7:05 (B), 8:05 (B), 7:15 (Sephardi, LBM)

#### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 7:45 (B), 7:55 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:08

Next Shabbos Shorts Deadline:

Wednesday, July 26, at 12 Noon

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

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

Eruv line: 301-593-5561 Email: [office@yise.org](mailto:office@yise.org)

Website: [www.yise.org](http://www.yise.org)

Rabbi Dovid Rosenbaum

Rabbi Yosef Postelnick - Assistant Rabbi

Josh Seidemann - President

Simi Franco - Office Manager

Josh Breitstein - Facility Manager

# Young Israel Shomrai Emunah

## Weekday and Community Announcements

July 21 - 22, 2023 - 4 Av 5783 - Parashas Devarim/Shabbos Chazon

ד'תשפ"ג

### Upcoming Community Programs & Listings

- Yad Yehuda's Annual School Supplies Drive** is under way. Items needed include scotch tape, pencil sharpeners, mechanical pencils, markers, colored pencils, glue, paper, spiral notebooks, binders, rulers, scissors, highlighters and insulated lunch boxes. Donation boxes at 1212 North Belgrade Road and 9601 Colesville Road. Financial donations online at <https://yadyehuda.org/donate>
- Bikur Cholim of Greater Washington** presents, as part of an ongoing series on topics related to mental health and well-being, "Learning to Sleep Better" with Dr. Mark Rosenblum. Sunday, July 23, 10:00 AM on Zoom. Register at [https://us02web.zoom.us/join/zoom/register/tZwucu-srj4oH9fbcEjtua5Ff8y5pSrRqp\\_9](https://us02web.zoom.us/join/zoom/register/tZwucu-srj4oH9fbcEjtua5Ff8y5pSrRqp_9) For more info., go to [www.bikurcholimgw.org](http://www.bikurcholimgw.org)
- Nine Days Food Drive** - Yad Yehuda's Capital Kosher Pantry needs your help to stock up with Pareve and dairy foods in preparation for The 9 Days. Drop-off at YISE and other area locations or ship to Capital Kosher Pantry. *See flyer for details.*
- Hachnosas Sefer Torah** - The community is invited to join the Savir family for a Hachnosas Sefer Torah commemorating the 10<sup>th</sup> Yahrzeit of Mr. Etan Savir. Join us on Sunday, July 30, from 10:00 AM - 12 Noon at the YGW Boys' Campus, 1216 Arcola Avenue. This Torah will be donated to Misaskim of Greater Washington, which assists mourners during the week of Shiva. The Savirs request donations to Misaskim in Etan's memory at: <http://www.misaskimgw.org/donate>
- Kemp Mill Toastmasters** - Wednesday, August 2, 8:00 PM - 9:15 PM, on Zoom. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [vpe@kempmilltoastmasters.com](mailto:vpe@kempmilltoastmasters.com) for more information. Zoom Meeting ID: 986 546 841, Passcode: 3671
- Dirshu** - Join Kollel Dirshu of Silver Spring as we begin Maseches Bava Basra on Monday, August 7, at YGW. Daily morning shiur by Rabbi Eli Reingold at 5:45 AM and evening shiur by Ranon Cortell and Pinchas Werner at 9:00 PM. Chavrusas also available during these times. For more info. and to join our program, contact Hirsh Komarow (301) 681-1646 or [komarowh@gmail.com](mailto:komarowh@gmail.com)
- Lisa Landy Memorial Fund** - Lisa devoted the better part of the last three decades teaching pre-schoolers in Jewish schools in the Washington, DC area. Lisa was a staunch advocate of the Reggio Emilia teaching approach, which encourages students to direct their own learning and fosters their independent thinking and self-confidence. The Lisa Landy Memorial Fund was established to train teachers in local Jewish schools in the Reggio method. To make a tax-deductible donation or for more information, contact Eli Landy at 301-401-9475 or [eli\\_landy@hotmail.com](mailto:eli_landy@hotmail.com)
- Please help our community complete these Siyumim:**
- Mishnayos for the 1<sup>st</sup> Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>
  - Mishnayos for the 1<sup>st</sup> Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>
  - Tanach for the 1<sup>st</sup> Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <https://hadranalach.com/2626>

### Recurring Community Programs & Listings

- Rays of Wisdom - Life Lessons From Pirkei Avos** - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 10:00 AM at the home of Mrs. Aviva Werner, 815 Lambert Drive. For more information, email [channahandjeff@gmail.com](mailto:channahandjeff@gmail.com) or call 773-219-5397.
- Pirkei Avos: Ethics for Everyday Living** - presented by Rabbi Hillel Shaps on Zoom. Wednesdays, 12:15 PM - 1:00 PM. For Zoom info and registration go to <https://linksgw.org/classes>
- Zoom Shiurim with Rabbi Levy** - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchos Lashon Hara 12:45 PM - 1:45 PM.
- YGW Kollel Zichron Amram Machshava** - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"l, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at [mblate@yeshiva.edu](mailto:mblate@yeshiva.edu)
- TGN Program: Siddur Class - In-Depth Analysis of the Siddur** with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on **Zoom B**. For more information, call 301-732-1773 or email [director@goldennetwork.org](mailto:director@goldennetwork.org)  
*This Shiur is on hiatus in June and July.*
- 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. Go to <https://getizun.org> or email us at [barbara@getizun.org](mailto:barbara@getizun.org)

## Recurring Community Programs & Listings (continued)

**Daf Yomi Shiur** currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Anyone interested may email Judd Lifschitz at [lifschitz@slslaw.com](mailto:lifschitz@slslaw.com) to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos 1-1/2 hours before the latest YISE Mincha.

**Daily Halacha Program from Rabbi Eliyahu Reingold** - Receive one every day in your inbox. Visit [dvarhalacha.com](http://dvarhalacha.com) and click "Sign Up."

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

## Weekday Shiurim

Options for in-person and remote learning are listed below. For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**, *will not take place on Wednesday, July 26, or on Thursday, July 27.*
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, *will not take place on Thursday, July 27.*
- **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 Sefer Iyov, **Zoom A**.
- **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, *will not take place on Wednesday, July 26.*
- **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim, *will resume in the fall.*
- **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
- **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361. *CLAS will resume in the fall.*
- **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Presented by Rabbi Hillel Shaps. New Semester began Tuesday, May 2. Register at <https://thegreaterwashingtoncommunitykollel.com/scp> For more information please contact Rabbi Hillel Shaps: [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org)
- **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday 7:35 AM - 8:22 AM, Monday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
- **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810.
- **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **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", in-person in the Small Beis Medrash and on **Zoom G**. *This Shiur is on hiatus.*
- **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the 7<sup>th</sup> Perek of Maseches Bava Metzia. Wednesday evenings, *summer schedule to be determined*, on **Zoom H**.

**Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 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: 833 3477 1595, password RabbiHyatt

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, passcode 161699

## Thank you to the Weekday Shiurim Sponsors for this Past Week:

**Rabbi Hyatt's Gemara Shiur** - David Jaray in memory of Rabbi Hyatt, Z"L, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"L, and Rabbi Hillel & Mrs. Myrna Klavan, Z"L.

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

**Judy & Rabbi Roy Rosenbaum** to commemorate the Yahrzeit of Judy's father, the late Jack Mann, Yaakov Moshe Ben Yechiel Halevi, whose Yahrzeit was on Sunday, July 16, the 27<sup>th</sup> of Tammuz.

**Nancy Karkowsky** and family to commemorate the Yahrzeit of Dr. Avi Karkowsky, Avraham Mordechai Ben Yaakov HaLevi, whose Yahrzeit was on the 14<sup>th</sup> of Tammuz.

*Want to sponsor a Shabbos or weekday Shiur? Please email [office@yise.org](mailto:office@yise.org) for details. Thank you for your support.*

**YISE YOUTH  
PRESENTS**

**A SPECIAL TISHA B'AV PROGRAM FOR  
ELEMENTARY SCHOOL AGED CHILDREN**



**Thursday, July 27th**

**At YISE in the Small Social Hall**

**3pm - 4pm**

**"The Great Exchange"**

A Video Presentation by the  
Chofetz Chaim Heritage Foundation

**Starting at 4pm**

Discussion led by Rabbi Rosenbaum  
& a meaningful chesed activity

PLEASE BRING A NON-PERISHABLE FOOD ITEM TO DONATE TO YAD YEHUDA

contact [sshimoff@yise.org](mailto:sshimoff@yise.org) for more info



**Capital Kosher Pantry**  
a project of *Yad Yehuda*





YOUNG ISRAEL SHOMRAI EMUNAH

נחמו נחמו עמי!

MOTZEI SHABBOS NACHAMU

# MELAVEH MALKA

*For Men*

**July 29 - 10:00 pm**

**At The House**

1128 Arcola Ave. Next door to YISE

## **"Bridging the Gap"**

As we move from mourning to joy,  
join Rabbi Postelnek and friends for a  
Melaveh Malka with live music, pizza  
and Divrei Torah!

*To sponsor visit [yise.org/melavehmalka](http://yise.org/melavehmalka)*

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Volume 29, Issue 38

Shabbat Chazon - Parashat Devarim

5783 - B"H

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

**Why Are There So Many Jewish Lawyers?** - At the beginning of the book of Devarim, Moses reviews the history of the Israelites' experience in the wilderness, starting with the appointment of leaders throughout the people, heads of thousands, hundreds, fifties, and tens. He continues: And I charged your judges at that time, "Hear the disputes between your people and judge fairly, whether the case is between two Israelites or between an Israelite and a foreigner residing among you. Do not show partiality in judging; hear both small and great alike. Do not be afraid of anyone, for judgment belongs to God. Bring me any case too hard for you, and I will hear it.

Thus at the outset of the book in which he summarised the entire history of Israel and its destiny as a holy people, he already gave priority to the administration of justice: something he would memorably summarise in a later chapter (Deut. 16:20) in the words, "Justice, justice, shall you pursue." The words for justice, *tzedek* and *mishpat*, are repeated, recurring themes of the book. The root *tz-d-k* appears eighteen times in Devarim; the root *sh-f-t*, forty-eight times.

Justice has seemed, throughout the generations, to lie at the beating heart of Jewish faith. Albert Einstein memorably spoke of Judaism's "pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence – these are the features of the Jewish tradition which make me thank my lucky stars that I belong to it." In the course of a television programme I made for the BBC, I asked Hazel Cosgrove, the first woman to be appointed as a judge in Scotland, and an active member of the Edinburgh Jewish community, what had led her to choose law as a career, she replied as if it was self-evident, "Because Judaism teaches: Justice, justice shall you pursue."

One of the most famous Jewish lawyers of our time, Alan Dershowitz, wrote a book about Abraham, whom he sees as the first Jewish lawyer, "the patriarch of the legal profession: a defence lawyer for the damned who is willing to risk everything, even the wrath of God, in defence of his clients," the founder not just of monotheism but of a long line of Jewish lawyers. Dershowitz gives a vivid description of Abraham's prayer on behalf of the people of Sodom ("Shall the Judge of all the earth not do justice?") as a courtroom drama, with Abraham acting as lawyer for the citizens of the town, and God, as it were, as the accused. This was the forerunner of a great many such episodes in Torah and Tanach, in which the prophets argued the cause of justice with God and with the people.

In modern times, Jews reached prominence as judges in America – among them Brandeis, Cardozo, and Felix Frankfurter. Ruth Bader Ginsburg was the first Jewish woman to be appointed to the Supreme Court. In Britain between 1996 and 2008, two of Britain's three Lord Chief Justices were Jewish: Peter Taylor and Harry Woolf. In Germany in the early 1930s, though Jews were 0.7 per cent of the population, they represented 16.6 per cent of lawyers and judges.

One feature of Tanach is noteworthy in this context. Throughout the Hebrew Bible some of the most intense encounters between the prophets and God are represented as courtroom dramas. Sometimes, as in the case of Moses, Jeremiah, and Habakkuk, the

plaintiff is humanity or the Jewish people. In the case of Job it is an individual who has suffered unfairly. The accused is God himself. The story is told by Elie Wiesel of how a case was brought against God by the Jewish prisoners in a concentration camp during the Holocaust. At other times, it is God who brings a case against the Children of Israel.

The word the Hebrew Bible uses for these unique dialogues between heaven and earth is *riv*, which means a lawsuit, and it derives from the idea that at the heart of the relationship between God and humanity – both in general, and specifically in relation to the Jewish people – is covenant, that is, a binding agreement, a mutual pledge, based on obedience to God's law on the part of humans, and on God's promise of loyalty and love on the part of Heaven. Thus either side can, as it were, bring the other to court on grounds of failure to fulfil their undertakings.

Three features mark Judaism as a distinctive faith. First is the radical idea that when God reveals Himself to humans He does so in the form of law. In the ancient world, God was power. In Judaism, God is order, and order presupposes law. In the natural world of cause and effect, order takes the form of scientific law. But in the human world, where we have freewill, order takes the form of moral law. Hence the name of the Mosaic books: Torah, which means 'direction, guidance, teaching,' but above all 'law.' The most basic meaning of the most fundamental principle of Judaism, Torah min haShamayim, 'Torah from Heaven,' is that God, not humans, is the source of binding law.

Second, we are charged with being interpreters of the law. That is our responsibility as heirs and guardians of the Torah she-be-al peh, the Oral Tradition. The phrase in which Moses describes the voice the people heard at the revelation at Sinai, *kol gadol velo yasaf*, is understood by the commentators in two seemingly contradictory ways. On the one hand it means 'the voice that was never heard again'; on the other, it means 'the voice that did not cease,' that is, the voice that was ever heard again. There is, though, no contradiction. The voice that was never heard again is the one that represents the Written Torah. The voice that is ever heard again is that of the Oral Torah.

The Written Torah is *min ha-shamayim*, "from Heaven," but about the Oral Torah the Talmud insists *Lo ba-shamayim hi*, "It is not in Heaven." Hence Judaism is a continuing conversation between the Giver of the law in Heaven and the interpreters of the law on Earth. That is part of what the Talmud means when it says that "Every judge who delivers a true judgment becomes a partner with the Holy One, blessed be He, in the work of creation."

Third, fundamental to Judaism is education, and fundamental to education is instruction in Torah, that is, the law. That is what Isaiah meant when he said, "Listen to Me, you who know justice, the people in whose heart is My law; do not fear the reproach of men, nor be afraid of their insults."

This is what Jeremiah meant when he said, "This is the covenant I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be My people."

This is what Josephus meant when he said, nineteen hundred years ago, "Should any one of our nation be

asked about our laws, he will repeat them as readily as his own name." The result of our thorough education in our laws from the very dawn of intelligence is that they are, as it were, engraved on our souls. To be a Jewish child is to be, in the British phrase, "learned in the law." We are a nation of constitutional lawyers.

Why? Because Judaism is not just about spirituality. It is not simply a code for the salvation of the soul. It is a set of instructions for the creation of what the late Rabbi Aharon Lichtenstein zt"l called "societal beatitude." It is about bringing God into the shared spaces of our collective life. That needs law: law that represents justice, honouring all humans alike regardless of colour or class; law that judges impartially between rich and poor, powerful and powerless, even in extremis between humanity and God; law that links God, its Giver, to us, its interpreters, the law that alone allows freedom to coexist with order, so that my freedom is not bought at the cost of yours. Small wonder, then, that there are so many Jewish lawyers. [5775, 5782]

## Shabbat Shalom: Rabbi Shlomo Riskin

"Zion shall be redeemed because of her moral justice and her children shall return to her because of her compassionate righteousness". The Shabbat before the bleak day of Tisha Be'Av, the fast commemorating the destruction of both Holy Temples, is called Shabbat Hazon, the Shabbat of Vision. This title is based on the prophetic reading of that day which starts: "The vision of Isaiah the son of Amoz which he saw concerning Judea and Jerusalem...".

A "vision" usually refers to a positive sight intensified with a Divine revelation, a manifestation of the Divine presence as when "the elite youth of Israel... envisaged the Almighty". Likewise, in our liturgy, we pray in the Amidah: "May our eyes envisage Your return to Zion in compassion."

Isaiah's vision, however, is one of moral turpitude and religious hypocrisy: "Woe to the sinning nation, people heavy with transgression... My soul despises your festivals... your hands are filled with blood..."

Where is the positive "vision" of Divine grace? The answer may be found in last week's portion, where we read about the journeys of the Israelites through the desert – perhaps a metaphor for the journeys of the Israelites throughout history: "And Moses transcribed the places of origin toward their places of destinations and these are the places of destinations toward their places of origin".

This verse contains an internal contradiction: Where do we ever find a point of destination leading to a point of origin? If your point of origin is the place where you discovered your personal or national destiny, you must always return to it, no matter how many places you settle along the way, in pursuit of your original destiny.

Israel began her historic journey with Abraham in Hebron, where God charged the first Hebrew with our universal mission: "Through you shall be blessed all the families of the earth". God, likewise, revealed what it was that Abraham was to teach the world: "I have known him in order that he command his children ... to observe the path of the Lord, to do compassionate righteousness and moral justice".

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## 2

This is the Abrahamic mission and destiny, and so wherever Israel may travel, she must always return to her roots and purpose – being in Hebron, where her journey began.

It is fascinating that in Hebrew past and future tenses are inextricably bound together; a single letter vav can transform a verb in the past tense into the future tense, and vice versa.

Similarly, when used in the context of time, the word “lifnei” means “before” (as in “Simeon was born one year before [lifnei] Reuben”), whereas, when used in the context of space the same word means “ahead” (as in “Simeon is walking one step ahead of [lifnei] Reuben”).

Temporally, the Hebron experience came before our Babylonian experience, but Hebron and its message – as well as its geographic locus – was always in Israel’s future; the Cave of the Patriarchs is both the fount of Israel’s mission and the guidepost for Israel’s ultimate destiny. It serves both as a burial site (kever) and a womb (rehem) – and both of these words are used interchangeably by the Talmudic Sages.

Hence, when Moses makes reference to God’s command that we inherit and conquer the land of Israel, it is immediately followed by the necessity to establish a proper moral judicial system; and when Moses deals with the rebellion of the scouts, he excludes Caleb from punishment, since he was in favor of conquering the Land of Israel. What made him stand virtually alone with God, Moses and Joshua? Our Sages explain that he began the reconnaissance journey with a side trip to Hebron to garner inspiration from the patriarch who established the mission in the first place.

Caleb went back in order to properly forge ahead.

The true vision in the first chapter of Isaiah is not the tragedy of Israel’s backsliding or the reality of Israel’s hypocritical sacrifices. The inspiring prophetic vision – from which this tragic Shabbat is named – is the vision which concludes the prophetic reading, “Zion shall be redeemed because of her moral justice, and her children shall return to her because of her compassionate righteousness”).

God guarantees that Israel will return to her Abrahamic mission and that she will ultimately arrive at her point of origin. At that time, with the Third Temple, the entire world will be blessed by Israel’s message of a God of moral justice and compassionate righteousness.

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### The Person in the Parsha

#### Rabbi Dr. Tzvi Hersh Weinreb

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**The Jewish Obsession** – The popular media often accuses the Jewish people of an obsession. Some accuse us good-humoredly of an obsession with food. Others maliciously accuse us of being obsessed with money. I agree that there is a Jewish obsession. I maintain that it is justice with which we are obsessed.

I define an obsession as an idea which dominates our thinking even when there are other important concerns that we need to address. Thus, the person who is truly obsessed with a particular idea cannot ignore that idea even when he is busy working, playing, or attending to other personal needs. Naturally, this can reach the stage where the obsession is pathological and actually interferes with the necessary functions of life. But the Jewish obsession with justice is not at all pathological.

One example of a Jew obsessed with justice is Rabbi Moshe Rivkish, who lived in the late 17th century. His name is certainly not a “household name,” even among individuals who are familiar with the heroes of Jewish history. Students of the codes of Jewish law, may know the name of his major work because it adorns the margins of every edition of the Shulchan Aruch. The name of his work

is Be’er HaGolah, but not everyone who consults his work regularly knows the author’s identity. Many more are likely to be familiar with the name of his distinguished grandson, Rabbi Elijah, the Gaon of Vilna.

Be’er HaGolah is not a commentary in the usual sense of the word. It is a reference tool, in which the author supplies the sources in the Talmud for the statements found in the code. Occasionally, but rarely, the author allows himself a phrase or brief sentence of commentary. Inevitably, these few comments express Rabbi Moshe’s “obsession” with justice.

Here is one example of such a comment: “I write this for all future generations, because I have seen people who have grown wealthy from monies they derived from cheating non-Jews in business. Ultimately, they were unsuccessful and their properties deteriorated so that they left no blessing behind. On the other hand, I have seen many who have sanctified God’s name and returned profits derived from non-Jewish customers who mistakenly overpaid for merchandise. Ultimately, they were successful, became materially wealthy, and left a significant inheritance to their offspring.”

What do we know about the personal concerns of this individual who was “obsessed” with justice for non-Jews? Based upon the preface to his work, we learn that he was driven, not once but several times, from his hometown of Vilna in Lithuania. Each time, he was a victim of fanatically anti-Semitic non-Jews, and each time he left with just the clothes on his back and his personal diary, forced to abandon all of his possessions, including his painstakingly accumulated library of holy books.

His critical personal concerns did not interfere with his fundamental obsession: justice for all human beings, even those at the hands of whom he suffered greatly.

This late 17th-century Moshe learned to be obsessed with justice from the first Moshe, Moses our Teacher, and from the words he speaks in this week’s Torah portion, Parshat Devarim. Moses begins his lengthy and eloquent valedictory to the Jewish people with his predominant concern. He is nearing the end of his life and his duty was to prepare the people to enter the Promised Land. But instead of instructing them about the methods to be used in entering the land, conquering it and settling it, we find him addressing the people with these words:

“So I took...wise and experienced men, and appointed them heads over you... I charged your magistrates at that time as follows, ‘Hear out your fellow man, and decide justly between any man and a fellow Israelite or a stranger... You shall not be partial in judgment: hear out low and high alike...”

Moses too is obsessed with justice, to the extent that he interrupted his final instructions to the Jewish people and prefaced them with his plea that they establish a fair and equitable judiciary that would mete out justice to all, even the “stranger,” the non-Jew.

This week is a special Shabbat. It is the Shabbat that precedes the major fast day of Tisha B’Av. We follow the reading from the Torah portion with a selection from the very first chapter of the Book of Isaiah. It is called Shabbat Chazon, or the Sabbath of the “prophetic vision” of Isaiah.

Here, too, the prophet has numerous concerns, not the least of which is his critique of the sinfulness of the Jewish people. But he does not fail to express his obsession, which like the biblical Moses and the 17th-century Moshe Rivkish, was the cause of justice. So he concludes his vision of what the final redemption will look like: “I will restore your magistrates as of old...After that you shall be called

## Likutei Divrei Torah

City of Righteousness...Zion shall be saved by justice.”

We are confident that Zion will indeed be saved, imminently and gloriously, and that the justice we practice will be acknowledged by all mankind, thereby resulting in the universal blessing of the Almighty God of Justice and Mercy.

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### Dvar Torah: Chief Rabbi Ephraim Mirvis

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What is the one word advertisers always try to use? At the beginning of Sefer Devarim, we find: “Eileh hadevarim,” – “These are the words that Moshe delivered to the nation immediately prior to his death,” and most of his message included words of tochacha, through which he denounced the inappropriate behaviour of the people. In this opening verse, we find that a number of places are mentioned where Moshe delivered his message and two of those places are, “Tofel v’Lavan”.

This is intriguing because nowhere else do we find a reference to these two places! Where is Tofel? Where is Lavan?

Rashi brings a peirush from the Talmud indicating that in fact there were no such places, but rather these two words are an allusion to the sin of the people with regard to their attitude to the manna which fell from heaven.

It was absolutely miraculous – there was enough for them every day. The taste of the manna was whatever the person wanted, and there was never any waste in the body from it! So what was wrong with it? It was tofel velavan, you see, the appearance was the same every day. The manna was always white (‘lavan’). It looked the same, and as a result, it was ‘tofel’ – it was of secondary importance in their eyes.

Rav Yosef Dov Soloveitchik would teach that in the world of advertising, the one word that advertisers would want to use is the word ‘new’ and also where possible ‘improved.’ They recognise that appearances count. When something looks new, fresh, an improved model – we’ll go for it.

That, he said, is because people can easily become bored. As parents and as educators we know that the one word we just don’t want to hear from our children or our pupils is, “I’m bored.” So too, our boredom with a product can prompt us to want to change it for something different, for something new. The manna from Heaven was the greatest possible gift from Hashem over 40 years in the Wilderness, but because it always looked the same, we became bored of it.

But what is the greatest antidote to boredom? In Psalm 119 verse 77 we say, “Ki toratcha sha’ashuai,” – Hashem, “Your Torah is my delight.”

If something is delightful or if a person is delightful we’ll never become bored of them. The Torah is the greatest possible delight in our eyes, because there are always fresh ways of looking at a verse; always greater depth to our previous understanding; new elements of knowledge which come our way. In addition the Torah provides us with the greatest possible delight in life through the mitzvot which we can follow as a result of our study of Torah.

So therefore let us learn such a powerful and relevant lesson from the opening words of Sefer Devarim from the names of two places which have never existed! First of all, let’s not just judge a person or a situation on appearances alone. Let’s look at the substance and then we’ll really appreciate the gifts of life and in addition let’s recognise the greatest gift of them all which is the Torah through which our entire lives can be a continuous delightful experience.

In this week's *Parashah*, Moshe Rabbeinu begins to take his farewell from *Bnei Yisrael* and to recount the major events of their 40 years in the desert. One of those events was the appointment of judges to serve alongside Moshe. Moshe relates (1:16), "I instructed your judges at that time, saying, 'Listen among your brethren and judge righteously between a man and his brother or regarding his property'."

R' Nosson Lewin z"l (1857-1926; rabbi of Rzeszów, Poland) writes: The Torah's civil laws and courts have a unique purpose. In most of the world, the goal of civil laws and the courts that enforce those laws is to resolve disputes so that commerce can proceed efficiently. The Torah's laws are meant to do all of that, but also to accomplish higher goals: to reinstate peace and friendship among litigants and to search for and address the root causes of the dispute. For this reason, judges are encouraged to engage in "*Bitzu'a*"--in effect, negotiating win-win results (see *Sanhedrin* 6b). This idea is based on the verse (*Zechariah* 8:16), "Truth, justice, and peace you shall judge at your gates."

R' Lewin continues: To the same end, the Torah prohibits many practices in interpersonal relationships that other legal systems do not prohibit. For example, not only does the Torah prohibit lying (even when it does not cause someone a financial loss), the Torah prohibits all forms of *Ona'at Devarim* / oppressive speech. Moreover, the Torah instructs people to keep their word, even in situations where there was not a legally enforceable promise. (*Petach Ha'bayit* to *She'eilot U'teshuvot Bet Yitzchak: Choshen Mishpat*)

## Shabbat

The *Gemara* (*Shabbat* 118b) teaches: If only the Jewish People would observe two *Shabbatot* in accordance with law, they would be redeemed immediately, as it is written (*Yeshayah* 56:4, 7-8--in the *Haftarah* for Fast Day afternoons), "For so says *Hashem* to the barren ones who observe My Sabbaths, . . . 'I shall bring them to My holy mountain, and I shall gladden them in My house of prayer . . . ' The words of *Hashem Elokim*, Who gathers in the dispersed of *Yisrael* . . ." [Until here from the *Gemara*]

R' Eliyahu E. Dessler *shlita* (*Mashgiach Ruchani* of the Ponovezh Yeshiva in Bnei Brak; not to be confused with his cousin and namesake, the *Michtav M'Eliyahu*) writes: This *Gemara* is teaching something wondrous! We know from various sources that *Hashem* has determined the time of the Redemption based on multiple factors. Moreover, we are cautioned not to try to rush the Redemption by praying for it excessively (see *Ketubot* 111a and *Rashi* z"l there). Even so, if only we would observe two *Shabbatot*, that would override all other considerations, and the Redemption would occur.

R' Dessler notes: R' Yehonatan Eyebchutz z"l (Central Europe; 1690-1764) observes in his work *Ya'arot Devash* (Vol. II No. 2) that even the wicked Queen Vashti knew, and believed in, this key to the Redemption. This is why she forced a Jewish maidservant to serve her every *Shabbat* (see *Megillah* 12b).

R' Dessler continues: The *Yetzer Ha'ra* might say to a person, "Can you possibly cause all Jews to observe *Shabbat*? The *Gemara's* promise is wishful thinking!" – **Continued in box inside** –

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**“Enough of your Sov / circling this mountain; turn yourselves Tzafonah / northward.” (2:3)**

*Midrash Rabbah* teaches that *Bnei Yisrael* were not allowed to provoke Edom, as stated in the verses that follow, because its ancestor (Esav) honored his father (Yitzchak). R' Yoel z"l (17<sup>th</sup> century or earlier) writes: The word “Sov” / “circle” alludes to this because it is similar to “Saba” / “grandfather” or “old man”--alluding to Yitzchak. In addition, the *Gematria* of “Sov” (סב), with the addition of one to represent the word itself, equals the *Gematria* of “Saba” (סבא). Furthermore, the letter “Samech” of “Sov” is written in the Torah with a crown, thus highlighting it. Notably, the *Gematria* of the letter “Samech” is 60--the age Yitzchak was when Esav was born, causing Yitzchak to become a father.

R' Yoel continues: “Turn yourselves *Tzafonah*” means, “Wait until the arrival of *Mashiach*, who is ‘*Tzafun*’ / hidden.” Then, you will fulfill the verse (*Ovadia* 1:21), “Then redeemers will ascend Mount Zion to judge Esav’s mountain, and the kingdom will be *Hashem*’s.” The word “*Lachem*” / “yourselves” as the same letters as “*Melech*” / king [alluding to *Hashem*’s or *Mashiach*’s future reign over the lands of Esav].

(*Sefer Ha'remazim Le'Rabbeinu Yoel*)

*From the same work*

**“Food *Tashbireini* / you shall supply me for money . . .” (2:28)**

R' Yoel writes: The word “*Tashbireini*” can also be read “*Teshab'reini*” / “you will break me.” The Torah hints that not only would Sichon not sell food to *Bnei Yisrael*, if he could, he would break them.

**– Continued from the back page –**

Firstly, writes R' Dessler, even if the *Yetzer Ha'ra*’s argument were correct regarding the National Redemption, it still is true that an individual who strengthens his *Shabbat* observance prepares himself for the Redemption. Is that not a worthwhile endeavor?

Secondly, when a person is prepared to be redeemed, even if he does not live to see the ultimate National Redemption, he lives on a higher plane--he lives in a spiritual world where, in some sense, the Redemption already has occurred. In this vein, the *Gemara* (*Ta'anit* 30b) states: “If one mourns for Yerushalayim, he merits and sees its consolation.” Should the *Gemara* not have said, “He will merit and will see its consolation”? No, R' Dessler explains. If one mourns for Yerushalayim, that gives him a connection to it in the present, which is itself a form of consolation and redemption.

(*Sha'arei Ha'zmanim: Shabbat* I p.105)

**“May Hashem, the Elokim of your forefathers, add to you a thousand times yourselves . . .” (1:11)**

We read (*Tehilim* 105:8), “The Word He commanded to a thousand generations.” Our Sages interpret: “to the thousandth generation”--i.e., that the Torah was meant to be given 1,000 generations after Creation. However, our Sages say, *Hashem* speeded up the process and did not create the first 974 of those 1,000 generations. Thus, the Torah was given after only 26 generations had passed since Creation. (The deeper meaning of this *Midrash* is beyond the scope of this space.)

Based on the above, R' Shalom Mordechai Schwadron z"l (1835-1911; a leading *Halachic* authority in Galicia, known by the acronym “*Maharsham*”) writes: Sometimes, the Jewish People merit to receive *Hashem*’s goodness because of their inherit qualities. At other times, the Jewish People merit to receive *Hashem*’s goodness only because they compare favorably to the other nations. At still other times, when the Jewish People do not compare favorably to other nations, they merit to receive *Hashem*’s goodness because He compares the Jewish People, who accepted the Torah, to the 1,000 generations before the Torah was given. This was Moshe’s blessing in our verse: May *Hashem* always do good for you because you compare favorably to those “pre-Torah” generations.

*Maharsham* continues: We read (*Eichah* 1:8), “Yerushalayim sinned greatly; therefore, she has become a wanderer. All who once respected her disparage her, for they have seen her disgrace. She herself sighs and turns back.” When Lot and his family were sent away from S’dom, they were told not to look back. *Rashi* z"l (to *Bereishit* 19:17) explains: “You sinned with them, but you are being saved in Avraham’s merit. Therefore, it is not fitting for you to witness their doom.” Applying that logic, the nations that witnessed the destruction of the *Bet Hamikdash* reasoned that they must be righteous; otherwise, they would not have been allowed to witness Yerushalayim’s disgrace. Therefore, “She herself sighs and turns back.” Yerushalayim could only look “back,” i.e., look back in history to the generations before the Torah was given, in order to preserve her self-respect.

(*Techeilet Mordechai*)

**“How can I alone carry your contentiousness, your burdens, and your quarrels?” (1:12)**

R' Meir Simcha Hakohen (1843-1926; rabbi of Dvinsk, Latvia) writes: Moshe Rabbeinu was not complaining. Rather, this is like a father who is blessed with many children, a large household staff, and the like, saying: “I bless you that you should have the same noise in your house and other ‘problems’ that I have.”

(*Meshech Chochmah*)

# ISRAEL REPORT

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

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**HERZOG ADDRESSES CONGRESS, THANKS U.S. FOR BEING 'ISRAEL'S GREATEST FRIEND' (Israel Hayom 7/19/23)**

President Isaac Herzog appeared before a joint meeting of Congress on Wednesday, in a special event honoring Israel for its 75th anniversary.

He began his speech by noting the special relationship between the two nations and pointed out that the date was the first month of Av.

He also touted "how deeply our stories complement each other" and thanked Vice President Kamala Harris, the president of the Senate who was sitting behind him, for the administration's support.

"It is such a pleasure to see you again. I vividly recall hosting you at the Knesset a few years back. Your stirring remarks at the Israeli Embassy's Independence Day reception a few weeks ago, reflect both yours and President Biden's decades-long, ironclad friendship with Israel."

He noted how his speech comes at a special moment in the Jewish calendar ahead of Tisha B'Av when the First and Second Temples were destroyed.

"This is a somber period in which we mourn the loss of our sovereignty. Jewish communities all over the world lament the beginning of our national exile, where throughout two millennia, we continuously expressed a spiritual connection to our ancestral Holy Land and a longing to return home and regain our independence. Yet today, at this moment in my people's history, gathering on Capitol Hill to celebrate 75 years of Israeli independence with our greatest partner and friend, the United States of America, my soul is overflowing with pride and joy. The people of Israel are grateful to no end for the ancient promise fulfilled and for the friendship we have formed."

The Israeli leader vowed that Israel would not accept a situation in which Iran has nuclear weapons, warning that it publicly seeks to destroy the Jewish state. "Mr. Speaker, perhaps the greatest challenge Israel and the United States face at this time, is the Iranian nuclear program.

"Let there be no doubt: Iran does not strive to attain nuclear energy for peaceful purposes. Iran is building nuclear capabilities, that pose a threat to the stability of the Middle East and beyond. Every country or region controlled by Iran has experienced utter havoc. We have seen this in Yemen, Gaza, in Syria, Lebanon, and Iraq. In fact, we have seen this in Iran itself where the regime has lost its people and is suppressing them brutally."

Turning to the diplomatic breakthrough known as the Abraham Accords that were signed with four Arab nations, he said that the US was instrumental in "revolutionizing the Middle East" with its peacemaking.

"This is a peace anchored in trust, hope, and prosperity. A true game-changer. Each of these historic agreements, which have altered the trajectory of the Middle East, was facilitated by our greatest friend the United States of America."

**SUPREME COURT TO DEBATE PETITION SEEKING TO DISQUALIFY NETANYAHU (Arutz-7 7/20/23)**

The Supreme Court on Wednesday set a date for a hearing on the petition seeking to disqualify Benjamin Netanyahu from serving as Prime Minister on the grounds he violated a conflict of interest arrangement he signed.

Kan 11 News reported that the hearing was scheduled for September 12, a month before the end of the term of Supreme Court President Esther Hayut, who will chair the panel.

The other judges in the discussion will be Uzi Fogelman and Yitzhak Amit. At the same time, the judges are seeking clarification from Attorney General Gali Baharav-Miara on how she is handling the issue of Netanyahu's conflict of interest vis-à-vis his work on the judicial reform.

Last week, the Supreme Court announced that it would hear the petition that

seeks to disqualify Netanyahu, meaning the Court sees a reason for hearing the petition, and does not reject it outright.

The position of Baharav-Miara was that there is no room for declaring the Prime Minister incapacitated, and that the request of the petitioners is far-reaching and not relevant at the moment.

**HUNDREDS MORE AIR FORCE VETS PLAN TO BOYCOTT RESERVE DUTY OVER ISRAELI GOV'T'S JUDICIAL COUP (Ha'aretz 7/19/23)**

On Tuesday, 161 Israel Air Force reservists who have held critical positions within the air force jointly declared their suspension of voluntary duty in a public letter.

After the announcement, Chief of Staff Herzl Halevi said that "those calling to abstain from duty are undermining the country and its security," while air force Commander Maj. Gen. Tomer Bar instructed commanders to contact reservists and encourage them to continue reporting for duty.

While the pilots and navigators are somewhat coordinated, each reservist will ultimately decide on the time and manner in which they will inform their commanders about the suspension of their service.

Hundreds of pilots are expected to deliver similar messages in the coming days as they intend to affect political developments before the coalition passes the reasonableness standard bill in its final reading scheduled for next week. While many in the air force are hesitant, they believe that this unprecedented measure is their only chance to halt the legislation.

Protesters against the judicial overhaul understand that such a wave of announcements might be the most critical milestone in their struggle against the judicial overhaul.

'We are defending Israel from an internal threat,' say military reservists

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| Bergen County High School of Jewish Studies | Hillel at California State University - Long Beach |
| Boca Raton Synagogue, FL                    | Hillel at Columbia University                      |
| Carmel School, Hong Kong                    | Hillel at Johns Hopkins University                 |
| Cong. AABJD, West Orange, NJ                | Hillel at University of Maryland                   |
| Cong. Agudath Achim, Bradley Beach, NJ      | Hillel at Yale University                          |
| Cong. Ahavas Achim, Highland Park, NJ       | Hillel High School, Deal NJ                        |
| Cong. Ahavath Achim, Fairfield, CT          | Jewish Center of Teaneck, NJ                       |
| Cong. Anshe Shalom, Jamaica Estates, NY     | Kehillas Bais Yehudah Tzvi, Cedarhurst, NY         |
| Cong. Anshe Sholom, New Rochelle, NY        | Kemp Mill Synagogue, Silver Spring, MD             |
| Cong. Beth Aaron, Teaneck, NJ               | Mizrachi Shul, Johannesburg, SA                    |
| Cong. Beth Shalom, Monroe Twp, NJ           | North Shore Hebrew Academy HS, NY                  |
| Cong. BIAV, Overland Park, KS               | Suburban Orthodox, Baltimore, MD                   |
| Cong. Bnai Yeshurun, Teaneck, NJ            | Suburban Torah Center, Livingston, NJ              |
| Cong. Brothers of Israel, Long Branch, NJ   | Temple Emanuel of Pascack Valley, NJ               |
| Cong. Etz Aaim, Highland Park, NJ           | The Learning Shul, Columbia, SC                    |
| Cong. Ohav Emeth, Highland Park, NJ         | Woodsburgh, NY Minyan                              |
| Cong. Ohr Torah, Edison, NJ                 | Young Israel Bet Tefilah of Aberdeen, NJ           |
| Cong. Rinat Yisrael, Teaneck, NJ            | Young Israel of Brookline, MA                      |
| Cong. Shomrei Torah, Fair Lawn, NJ          | Young Israel of East Brunswick, NJ                 |
| Cong. Sons of Israel, Allentown, PA         | Young Israel of Fort Lee, NJ                       |
| Cong. Zichron Mordechai, Teaneck, NJ        | Young Israel of Hancock Park, CA                   |
| Cong. Zichron R. M. Feinstein, Brooklyn, NY | Young Israel of Holliswood, NY                     |
| Delray Orthodox Synagogue, Delray Beach, FL | Young Israel of Houston, TX                        |
| East Denver Orthodox Synagogue, CO          | Young Israel of New Hyde Park, NY                  |
| East Hill Synagogue, Englewood, NJ          | Young Israel of North Woodmere, NY                 |
| Flatbush Park Jewish Center, Mill Basin, NY | Young Israel of New Rochelle, NY                   |
| Harvard University Library                  | Young Israel of Sharon, MA                         |

YI Shomrai Emunah, Silver Spring, MD

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At the same time, while official negotiations have failed, the coalition and opposition are discussing through various channels about potentially "softening" the Reasonableness Clause bill which aims to prevent the courts from overriding government decisions which they deem extremely unreasonable or ill-considered. Reservists are suspicious of these discussions and believe that a complete halt to the legislation is necessary.

The announcement issued on Tuesday was signed by reservists from the operational headquarters of the air force. It is important to note that contrary to some initial media reports, these signatories are not active pilots, although many of them served as air crew members in the past. Nonetheless, the operational headquarters play a critical role in the air force's combat activities, with its reservists fulfilling essential responsibilities. The force acknowledges that this was only the beginning, and that hundreds of pilots and navigators will follow.

Addressing lawmakers at the Foreign Affairs and Security Committee on Tuesday, Halevi said that in light of the security challenges Israel is facing, the army is required to be "highly prepared," and calls for refusal to report for duty are undermining the country's security. In a letter to air force Commanders, Bar said that the force's responsibility remains unchanged, adding that the commanders must pursue contact with reserve and regular military personnel. "Call on reservists to report for duty. The air force has been providing this aerial umbrella for the citizens of Israel together with our dear reservists for 75 years. We are obligated to do so today, too."

#### IDF CHIEF VISITS ISRAELI AIR FORCE BASE TO CONTAIN RESERVIST REVOLT (JPost 7/19/23)

IDF chief-of-staff Lt. Gen. Herzl Halevi on Wednesday visited Tel Nof Air Force Base in the shadow of escalating threats by IDF reservists to quit if the government repeals the judicial reasonableness clause.

A statement and photos put out by the IDF said that Halevi was engaging in dialogue with the air force personnel as well as flying in a Sikorsky CH-53 Sea Stallion. It also said he was observing a military drill by Unit 669.

But Halevi's visit came the morning after 161 Air Force control officer reservists issued a letter declaring that they would no longer continue their reserve service in protest of the government's policies.

Initially, the IDF declined to respond.

But less than two hours after that, IDF Air Force Chief Maj. Gen. Tomer Bar did respond with a public letter to the air force and the general public saying, "this is a complex time period with lots of announcements tonight."

"I assume we will experience an intense period of media coverage this coming week," continued Bar.

He said, "We will clarify the exact details surrounding the letter and its implications. However, the responsibility which remains with us has not changed - to continue the command dialogue with our reservists and mandatory service officers," regarding the tensions which have engulfed Israeli society over the overhaul debate.

Bar added that the air force has kept Israel safe for 75 years and that the current security challenges are as dangerous as ever and require the air force to remain on its highest guard.

Some viewed the timing of the announcement of the large number of IDF air force reservists declaration that they would quit as a response to an attack earlier Tuesday on the reservists' call to quit their call-ups by Halevi.

Halevi himself attacked the movement after an increasing number of reservists had already publicized their intention or threat to quit.

Yisrael Beytenu Party leader Avigdor Liberman called on Halevi to quit in protest of what he said were the government's policies making the IDF impossible to maintain properly.

#### ISRAEL SENDS PLANES TO FIGHT GREEK WILDFIRES (Arutz-7 7/19/23)

The Prime Minister's Office announced on Wednesday that Israel will send firefighting planes to help combat wildfires that are raging in Greece.

After consulting with National Security Minister Ben-Gvir, Defense Minister Gallant, and Foreign Affairs Minister Cohen, Prime Minister Benjamin

Netanyahu decided to send two Elad class firefighting planes to assist for several days, as needed.

According to the announcement, the planes are expected to depart on Thursday at 6:00 AM.

"The Israeli government will stand alongside Greece in its battle with the wildfires and is thankful for Greece's contribution in fighting wildfires in Israel over the past decade," the Prime Minister's Office concluded.

According to Reuters, two wildfires swept uncontrolled through forestland and towns north-west of Athens for a second day on Tuesday, forcing residents to flee their homes as authorities fought to stop the flames from reaching an area with oil refineries.

One of the fire fronts stretched over 8km (five miles), according to witnesses and officials, burning homes and cars around the area of Mandra, west of the capital, which was blanketed by dense smoke.

#### MOROCCAN KING INVITES NETANYAHU FOR OFFICIAL VISIT AFTER WESTERN SAHARA RECOGNITION (Times of Israel 7/19/23)

The King of Morocco, Mohammed VI, invited Prime Minister Benjamin Netanyahu to visit the North African nation, citing Israel's willingness to recognize Moroccan sovereignty in Western Sahara, the Prime Minister's Office announced Wednesday.

In a letter that the PMO described as "warm," the monarch said that "the visit will open new opportunities to strengthen the ties between our nations."

Should it go ahead, the visit will mark the first time Netanyahu visits one of the Arab countries that forged ties with Israel as part of the Abraham Accords, after previous attempts to visit the United Arab Emirates and Bahrain were scuppered.

No date for the trip has been set, but National Security Adviser Tzachi Hanegbi will hold talks with Moroccan Foreign Minister Nasser Bourita on the matter, the statement said.

On Monday, Morocco announced that Israel had informed Rabat of its decision to recognize its sovereignty over the Western Sahara region.

A statement from the Moroccan foreign ministry said that King Mohammed VI received a letter from Netanyahu affirming Israel's decision to "recognize the sovereignty of Morocco over the territory of Western Sahara."

Israel has been working to shore up ties with its nascent Arab ally, even as its current right-wing government has caused some consternation among its Abraham Accords partners.

Last month, Morocco postponed a meeting of Israel and its Arab allies that it had been due to host this summer, in response to spiraling violence in the West Bank. Bourita said at the time that he hoped the meeting could still go ahead at a later date when circumstances were more "favorable."

Rabat and Jerusalem are still working to fully cement relations since announcing the normalizing of ties in 2020 under the Abraham Accords. As part of that deal, brokered by the Trump administration, the US recognized Morocco's unilateral annexation of Western Sahara. Despite pressure, the Biden administration has not reversed the US recognition of the disputed territory.

The Western Sahara dispute dates back to 1975, when colonial ruler Spain withdrew from the territory, sparking a 15-year war between Morocco and the Polisario Front movement seeking independence in the territory.

Rabat controls nearly 80 percent of the Western Sahara and sees the entire territory, home to abundant phosphates, as its sovereign territory.

Rabat advocates for limited autonomy for the vast desert territory, while the Polisario seeks independence and has called for a UN-supervised referendum on self-determination, but it has never taken place.

Netanyahu was invited to attend the COP28 climate summit in Dubai in May, which would mark his first trip to the United Arab Emirates.

#### CATHOLIC ABBOT TOLD TO COVER CROSS AT WESTERN WALL (JPost 7/19/23)

The abbot of the Dormition Abbey in Jerusalem, Nikodemus Schnabel, was asked by workers at the Western Wall to cover the cross he was wearing

around his neck on Wednesday morning, according to a video shared by Der Spiegel reporter Christopher Schult.

The video shared by Schult on Twitter showed a worker at the Western Wall telling the abbot that the cross was "really big and inappropriate for this place. It's a Jewish place, you need to respect that."

Schnabel responded that the request was "very harsh," with the worker insisting that she respected that he is religious and asking people nearby to stop filming the incident.

"This is not a provocation. I'm an abbot. This is my dress," said Schnabel.

"The cross is part of my dress code, I'm a Roman Catholic abbot. You want me to not dress as my faith tells me I should dress."

Schult tweeted that the worker told the abbot that the requirement to remove the cross "is a new regulation."

Schnabel responded to the incident on Twitter on Wednesday, writing "The unfortunately not so nice end of a nice tour of the Old City through the morning #Jerusalem. It is painful to see how the climate in this wonderful city is changing more and more for the worse under the new government. Jerusalem is big enough for everyone!"

The Western Wall Heritage Foundation apologized for the incident on Wednesday afternoon, stating "The Western Wall is open to all. It should be emphasized that there are no regulations regarding this matter at the Western Wall Plaza. The usher approached and politely asked if it would be possible to cover the cross to prevent any discomfort, as has recently occurred in the Old City, out of a desire to respect both the visitor and the site. When he refused, entry was obviously not denied, and the usher respected the decision and continued on her way."

The incident comes amid a spike in anti-Christian attacks in Jerusalem in recent months, including many incidents of Jewish residents spitting on Christian tourists and clergymen.

Last month, a Jerusalem city council meeting erupted into a shouting match after a member of the Hitorerut party on the council called for it to condemn attacks by haredim and far-right Jews against Christians in the Old City.

"They're spitting on and cursing at Christian tourists and worshippers," said Hitorerut Councilman Adir Schwartz during the meeting. The Hitorerut Party also called for additional security cameras and further cooperation with the police in order to protect the Christian community.

"We support tourism but not missionaries," said far-right Jerusalem Deputy Mayor Aryeh King.

Councilman Yonatan Yosef also belittled the call for a condemnation, stating "I would like to add a condemnation of the Christians who conducted the crusades, the pogroms, the Inquisition, all the things that the Christians did to the Jews throughout the ages."

"What did the pope do during the Holocaust? I'm still waiting for the pope's condemnation of the Holocaust."

Jerusalem Mayor Moshe Lion stated during the meeting "We condemn – and 'we' means all of us, most of us let's say – all expressions of violence regardless of religion, race or sex."

#### NO MORE 'MONKEYS' AND 'PIGS': ANTI-ISRAELI CONTENT REMOVED FROM TEXTBOOKS IN SAUDI ARABIA (YNet 7/16/23)

A sign of things to come? It turns out that the revolution being carried out by Saudi crown prince Mohammed bin Salman is also reflected in the reform of the country's textbooks since he came to power.

Among other things, references to Jews as monkeys and pigs who worship the devil, and descriptions of them as traitors by nature and sworn enemies of Islam have been removed. Anti-Israeli materials also have been removed, including reports about the Zionists' use of women, drugs and the media in order to achieve their goals and conspiracies according to which Israel has plans to expand its borders from the Nile River in Egypt to the Euphrates in Iraq.

A new study, which examined changes made this year in the Saudi curriculum, in relation to the last five years, found a continuation of the trend of positive changes in textbooks with regard to anti-Israeli and anti-Semitic

content. Progress also was made on gender issues, content was added against Hezbollah and the Iranian-backed Houthis and against the Muslim Brotherhood movement, as well as more tolerant content that promotes peace.

The research carried out by the international research and policy institute IMPACT-se in London, which investigates and analyzes the contents of textbooks in the world to encourage contents of peace and tolerance according to the standards of UNESCO, included an analysis of 301 textbooks published in the last five years by the Saudi Ministry of Education.

The most significant change that has been made is in the negative attitude toward Jews, with almost all the antisemitic examples in the books completely removed this year. For example, a song about the opposition to Jewish settlement in Palestine was deleted. A task that asked the students to refute Zionist claims about their connection to Palestine was also removed. A high school history book no longer includes a lesson on the positive results of the first intifada and referring to Israel as a "fraudulent democracy." A blood libel accusing Israel of setting fire to Al-Aqsa Mosque in 1969 was also removed from one of the books, as well as an example that claimed that Israel's reasons for starting the Six-Day War were its desire to take control of holy sites for Islam and Christianity in Jerusalem and oil wells in the Sinai Peninsula.

In several places in the textbooks, the terminology toward Israel was moderated and references were removed to "the Zionist enemy" and "the Israeli occupation." However, the textbooks still do not recognize Israel and do not teach about the Holocaust. The maps completely ignore the existence of Israel and do not mention its name, Zionism is still described as a European colonial and racist movement, and there are still places where it is described as the "Zionist entity"

"Although every textbook reform is important, the textbooks of Saudi Arabia have a special significance as the leader of the Sunni current in Islam," said Marcus Sheff, CEO of the research and policy institute IMPACT-se.

Eric Agassi, IMPACT-se vice president, added: "The changes that Bin Salman is making are extremely brave, unprecedented and are a sign of things to come. Saudi Arabia is no longer just a country. Her textbooks are distributed to Muslim communities around the world and are studied by tens of millions of students in mosques and other educational settings."

#### THE JUDICIAL OVERHAUL EFFECT: ALIYAH DOWN NEARLY 20 PERCENT IN FIRST HALF OF 2023 (Ha'aretz 7/17/23)

The number of immigrants to Israel from virtually every country in the world except for Russia dropped dramatically in the first six months of the year, with a leading Jewish demographer suggesting that the government's plan to overhaul the judiciary has turned Israel into a less attractive destination for prospective immigrants.

Most notable were the sharp declines in immigration from countries that have long fueled aliyah: Ukraine, the United States and France. The downturn also included Britain, Italy and South Africa, as well as almost all of Latin America. According to Jewish Agency figures, a total of 29,293 immigrants arrived in Israel in the six months of the year – a drop of nearly 20 percent from the same period in 2022. Close to 80 percent of these newcomers were from Russia.

Demographer Prof. Sergio DellaPergola noted that ups and downs in aliyah can almost always be attributed to how much better or worse Israel is faring economically in relation to the countries of origin of potential immigrants.

"Israel had several years of spectacular growth and very low unemployment – and apparently that is over," said the professor emeritus from the Hebrew University. "One of the reasons is the government's infamous legal reform."

"It has either directly or indirectly had an effect first of all on the mood, but also on the economy in various ways," he said. "It may be coincidence or not, but it's a fact: the Israeli economy is not what it was last year."

According to DellaPergola, the fact that immigration from Ukraine is so low, despite the continued state of war in the country, "would suggest that the Jewish population of Ukraine was not as big as we tended to think it was."

Aliyah from Russia was up by nearly a third, with 22,851 immigrants arriving from there in the first half of 2023. Aliyah from Russia has been buoyant ever since President Vladimir Putin ordered the invasion of Ukraine in late February 2022.

Many Russians have been fleeing their homeland to avoid being drafted into the army and because of the growing crackdown on human rights by the Putin regime. DellaPergola surmised that the sorry state of the Russian economy might be another "push" factor explaining this exodus.

By contrast, only 1,463 immigrants from Ukraine arrived in Israel in the first half of the year – a drop of 88 percent from the same period last year.

According to DellaPergola, the fact that immigration from Ukraine is so low, despite the continued state of war in the country, is a sign that the potential for aliyah from there has been maximized.

"This would suggest that the Jewish population of Ukraine was not as big as we tended to think it was," he added.

Immigration from the United States was down by a third, with only 785 American Jews moving to Israel in the first half of the year. Aliyah from France, meanwhile, was down by 59 percent, with fewer than 400 French Jews coming over.

Israel's Aliyah and Integration Ministry, under the current religious, right-wing government, had announced that promoting immigration from France and the United States would be its top priority. These figures would seem to suggest it has so far failed in its mission.

Asked for comment, Aliyah and Integration Minister Ofir Sofer, a member of the far-right Religious Zionism party, blamed his predecessors. "Regretfully, for years, the infrastructures required for facilitating aliyah from the West, and especially France and the United States, were neglected," he said, in a statement issued through his spokesperson. Sofer expressed hope that the trend would be reversed as a result of recent efforts to target these two countries.

The Jewish Agency did not explain the downturn when asked for a response, sufficing with the following statement: "Parallel to the rise in aliyah from certain countries, there is a drop from others."

It said it was working in conjunction with the Aliyah and Integration Ministry on programs to promote immigration and improve integration.

#### CAN THE ULTRA-ORTHODOX SECTOR BOLSTER ISRAEL'S HIGH-TECH INDUSTRY? (Prof. Boaz Golani, YNet 7/17/23)

Many concerns have been expressed recently about the future of the Israeli high-tech industry, given the global crisis and the government's judicial reform. Let's imagine for a moment that the dispute over the judicial overhaul is resolved through dialogue and is removed from the public agenda. Will the future of Israeli high-tech be guaranteed? Not necessarily.

A deeper examination of the challenges ahead indicates that the continued growth and prosperity of the high-tech sector largely depend on the availability of suitable human resources, in order for technology companies to continue leading the local economy.

The Israeli high-tech sector took its first steps in the late 1960s with the establishment of the first blue-and-white technology companies and the office of Chief Scientist in the Industry Ministry (now the Economy Ministry). The entry of the first international technology companies (Intel, IBM, Motorola, and others) into Israel, in the early 1970s added significant contributions to the advancement of the industry. The removal of foreign exchange restrictions in the late 1970s and the excellent control of inflation in the mid-1980s also contributed to the continued development of the sector.

However, the growth was relatively slow, because it was heavily reliant on the number of graduates from engineering and science faculties in Israeli universities. In the early 1990s, the large wave of highly educated immigrants in science and technology, arriving from the former Soviet Union, transformed what were challenges posed by absorption costs, into an economic miracle that propelled the entire Israeli economy, particularly the high-tech sector, and positioned us as a respected member of the developed countries (OECD).

The years between 1991 and 2012 were a golden era for the Israeli economy as a whole, particularly for the high-tech sector. We easily overcame the dot-com crisis of the early 2000s and the financial crisis of 2007-08, achieving a series of successes that made us a global wonder. However, in the past decade, we have seen a return to relatively "linear" growth (the growth rate in national output was similar to population growth), raising the question of when and how the next leap forward will occur.

In recent years, we have witnessed technology companies struggling to recruit employees, leading them to seek talent abroad by importing engineers from India or establishing R&D centers in Eastern Europe. These were temporary solutions that were not sustainable in the long run, as demonstrated by the swift closure of software companies in Ukraine following the Russian invasion in February 2022. Industry players and observers agree that even if there will be no shortage of funds for investment, without the integration of population sectors currently absent in high-tech (women, Arabs, and ultra-Orthodox), the technology sector will not be able to continue to thrive. A solution could be found in the Ultra-Orthodox communities if Israel considers this sector an asset rather than a burden.

A prevailing pessimistic view exists among secular Israelis regarding the integration of the ultra-Orthodox into the workforce, especially in the high-tech industry. The results of the recent elections only reinforced the sense of frustration and resignation among the secular public, some of whom perceive the Haredim as seeking maximum benefits from the state without fulfilling their obligations (such as serving in the IDF or paying income tax, among other things). Attempts to force a change in behavior among ultra-Orthodox have proven to be unsuccessful.

It is time to change direction and think of alternative ways to encourage the integration of ultra-Orthodox into the economy, without resorting to threats or coercion. New York City is home to one of the largest Haredi communities in the world. Yeshiva University, established there almost 100 years ago, is a renowned and respected university that ranks higher than most Israeli universities in global academic rankings.

Yet, it remains closely associated with the Orthodox religious establishment, with separate colleges for women and a wide range of programs that combine secular and religious studies. All of this exists side by side with the study of computer science, exact sciences, law, medicine, business, and more. Why couldn't a similar university be established in Israel?

The ongoing debates over the inclusion of women in education did not lead to a significant increase in the number of Haredi women university students. Perhaps, instead of arguing, we should leave the door open for Haredi men and women who wish to study in existing universities, where liberal practices are preserved. At the same time, we can allow and even encourage the establishment of academic institutions geared specifically for the ultra-Orthodox population like Yeshiva University, that would be respectful of and suitable for that community.

Graduates of religious institutions of learning in the ultra-Orthodox community possess qualities such as logical thinking rooted in Talmudic studies, and the motivation to provide a decent livelihood for their families. This creates a potential for an excellent workforce that would bring tangible benefits to high-tech companies as well as the overall economy. Instead of arguing about the amount of funding allocated to the ultra-Orthodox in the national budget, we should consider ways to maximize the integration of Haredi's in the economy in general, and the high-tech sector in particular.

Ultra-Orthodox workers in the technology sector find themselves in an environment that accepts them with open arms, respects their practices and refrains from attempts to "educate" them to behave differently. What began as a drop in the bucket, can quickly grow.

According to the Israel Innovation Authority, in 2021, approximately the high-tech industry employed 400,000 workers, accounting for about 10% of the workforce. The ultra-Orthodox sector, in the same year, was estimated to number 1,250,000, with approximately 420,000 of them of working age. It is easy to see the potential growth if only 10% of that population, joins the tech sector.



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### Lofty and United

**Presented by Rabbi Moshe Sadwin, Kollel Adjunct**

**"Today you are like the stars of heaven in abundance" (1:10)**

We find in the Torah that the Jewish nation is compared to the stars and the sand. This comparison refers not only to the quantity of the Jewish people, but also to the special qualities that we are destined to possess.

The Jewish people are like the lofty stars of heaven, a reference to the spiritual heights we attain through our study of Torah and performance of Mitzvos. This elevates us over all of creation.

Sand, in its humble simplicity, cannot compare to the lofty beauty of the stars. Rabbi Asher Weiss points out, though, that sand has its own unique advantage. Whereas the stars are separated by vast expanses of space, the sand on the seashore is bound in a unified, monolithic front. If not for this unifying factor, the grains of sand would be swept into the sea. However, each grain holds the grain beside it in place, thus creating an invincible barrier against the waves.

So too, each Jew must strive for the spiritual advancement symbolized by the stars. However, we must also join forces together in unity, like the sands of the seashore, since this is the secret of our survival. In fact, our Sages (Talmud Yerushalmi Pe'ah) tell us that the wicked King Ahab's soldiers were victorious in battle, even though there were idolators among them, because they had unity.

This week, we mourn over the loss of our Beis Hamikdash and our exile. Let us take the message of our comparison to the stars and to the sand and rededicate ourselves to Torah study and Mitzvah observance. Let us, as well, stand in a unified front with our brothers and sisters – the rest of the Jewish nation – and achieve our incredible destiny with the rebuilding of the Beis Hamikdash and the ingathering of the exile, may it be speedily in our days. Amen!

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

*I instructed your judges at that time, saying, "Listen among your brethren and judge righteously... (1:16). From here we derive that there is a mitzva for judges to judge (Rashi Kesubos 106a).*

Why didn't Chazal institute that judges recite a bracha before they judge a case? Since a bracha is recited before performing a mitzva, why should the mitzva for judges to judge be different?

### Parsha Riddle

**When Moshiach comes, which three Yomim Tovim will we celebrate?**

Please see next week's issue for the answer.

Last week's riddle:

*How could someone be forced to go to the City of Refuge without having accidentally killed someone?*

*Answer: If a talmid kills accidentally, his rebbe must go along with him. Also, if a rebbe goes, the Yeshiva goes along with him (Makos 10a).*

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Devarim* (3:11), the Torah states:

For only Og king of the Bashan was left of the remaining Rephaim – behold! His bed was an iron bed, in Rabbah of the children of Ammon – nine cubits was its length and four cubits its width, **by the cubit of that man** (*ba-amas ish*).

The above translation of the Biblical text, by ArtScroll, follows Onkelos, who translates "*ba-amas ish*" as "*ba-amas ha-ish*" – "by the cubit of **the** man," i.e., Og himself (see Ramban). Rashi, too, explains that "*ba-amas ish*" means "*ba-amas Og*." According to this approach, Og's bed was nine of **his own** cubits, rather than nine standard cubits. Rambam (*Moreh Nevuchim* 2:47) and Ibn Ezra, however, understand that his bed was nine **standard** cubits. These latter commentators accordingly put Og's height at about twice that of an ordinary person, whereas R. Eliyahu Mizrachi explains that Rashi's motivation to interpret the verse as referring to Og's cubits rather than standard ones is to reconcile its description of Og's height with the following midrashic account that implies that Og was much taller than merely twice human height:

Og said: **How large is the camp of Israel? It is three parasangs. I will go and uproot a mountain three parasangs long and I will hurl it upon them and kill them. He went, uprooted a mountain three parasangs long, and brought it on his head. And The Holy One, Blessed be He, brought grasshoppers upon it and they pierced the peak of the mountain and it fell on his neck. Og wanted to remove it from his head; his teeth were extended to one side of his head and to the other and he was unable to remove it. ... The story concludes: How tall was Moses? He was ten cubits tall. He took an axe ten cubits long, jumped up ten cubits, and struck Og in the ankle and killed him.** (*Berachos* 54b)

The Talmud mentions this account in explanation of a *beraisa* that states:

**One who sees** [the sites of various miracles, including:] **the rock that Og, King of Bashan, sought to hurl upon Israel ... On all of these miracles one must give thanks and offer praise before G-d.**

It is unclear whether Rambam and Ibn Ezra, who maintain that Og was (merely) twice normal human height, would accept that such a rock actually exists.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I didn't get what I asked for.
2. I am a half.
3. I am on the other side.
4. I am an add on.

#### #2 WHO AM I?

1. I am the last.
2. Almost one day.
3. Words.
4. After last week's

#### Last Week's Answers

**#1 Matos/Masei** (I am travelling sticks, I include vows and inheritance, I am double, I end with strength.)

**#2 The Three Weeks** (No barber, I stop "to this time." I banned the band, I am referred to by my time.)

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