

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

August 4 - 5, 2023 - 18 Av 5783 - Parashas Eikev
Light Candles by 7:58, not before 6:48 - Havdalah 9:00

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

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

Shabbos Schedule

Minyan locations:

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

Friday Night:

- Mincha: 6:30 (Plag, S), 7:00 (B), 8:00 (B), 7:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:30 (Sephardi, LBM/SBM)
- Mincha: 2:30 (B), 5:00 (B), 7:40 (B), 7:50 (Sephardi, LBM)
- Shalosh Seudos: 8:05 (S)
- Shabbos ends/Maariv: 9:00

Divrei Torah/Shiurim

- | | |
|--|------------------------|
| • 8:45 Main Minyan (B) | Rabbi Rosenbaum |
| • 9:15 Minyan (S) | Rabbi Yehuda Shinensky |
| • Hashkamah Minyan Gemara Shiur (The House) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Yehuda Shinensky |
| • Shiur before Mincha – 6:55 (B) | Rabbi Rosenbaum |

Kiddush/Shalosh Seudos

Sponsors

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group.
- The Shul Kiddush is sponsored by **Miriam Weiss & Avi Roffe** in honor of the Bar Mitzvah of their son, Leon Roffe.
- The Shalosh Seudos is sponsored by the Shul.

Mazal Tov

- **Cheryl & Richie Broth** on the marriage of their son Binyamin to Kayla Goldstein from Bergenfield, NJ. Mazal Tov to the entire Broth and Goldstein families.
- **Cheryl & Michael Gabai** on the birth of a granddaughter, Roselyn Natalie (Roz Nechama), to Devorah & Eliyahu Neiman of Skokie, IL. Mazal Tov to siblings Rakefet and Avinoam and the entire extended Gabai and Neiman families.
- Amy & Albert Hall on the engagement of their son Chancellor to Hannah, daughter of Leah & Shlomo Lengler of Tzfat.
- **Susan & Rabbi Saul Koss** on the birth of a great-granddaughter, Aliza Miriam, to Shoshana & Shlomo Gallor of Dallas, TX. Mazal Tov to grandparents Rivka & R' Evan Bart of Charleston, SC, and to Frieda Bart and **Great Uncle Jonathan!**
- **Miriam Weiss & Avi Roffe** on the Bar Mitzvah of their son Leon Roffe. Mazal Tov to siblings Leticia and Lev and to grandparents Paloma Bibas Roffe & Leon Roffe.

Shul Announcements

- **The Laws of Lashon Hara in the Modern World** - A series given by Rabbi Rosenbaum and Rabbi Postelnek. Recordings online at <https://wp.yise.org/lashon-hara>
- **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.

YISE Youth Announcements

Shabbos Groups this Shabbos, August 5, 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

Popsicles in the Park - Shabbos afternoons, August 5, 19 and 26. 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

- **High Holiday Information** - Information and forms for Rosh Hashanah and Yom Kippur at YISE, including seats, Yizkor Guide and more, are online at <https://wp.yise.org/high-holidays-5784> Packets are also available at Shul.
- **Elul - A Journey to Love** - Lunch and Learn on Wednesday, August 16, 11:45 AM - 1:00 PM at YISE with Rabbi Shmuel Leigh. RSVP by August 11 to director@goldennetwork.org or 301-732-1773. Donations appreciated. *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 and a copy will be sent to you shortly. Thank you for your cooperation.
- **Come Join Rabbi Koss's Monthly Jewish History class on Zoom!** Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, September 4, from 2:00 PM - 3:00 PM on **Zoom A**.
- **Ask the Rabbi** - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic, Building and "Living" in a Sukkah, will take place on Tuesday, September 5, from 8:00 PM - 9:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com or 301-754-1517. To sponsor the program, contact the YISE office. *See flyer for details.*
- **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 or Rose Blynn at 410-522-8624 or rab411@gmail.com Send announcement details to announce@yise.org
- **Happy Birthday! Happy Anniversary!** Want to celebrate a Birthday or Anniversary? Please email office@yise.org for details. Thank you for your support.
- **Seeking Shalosh Seudos Sponsors** - The YISE Shalosh Seudos Committee is looking for sponsors for the next few months, including August, September, and October. Sponsorships start at \$375. To sponsor, please contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org or Ethan Cohen at ecohen@yise.org Volunteers are needed to set up and clean up. Please contact Ethan Cohen to be part of the rotation. Please keep in mind that the following dates are not available for sponsorship due to the fall holidays: 9/16, 9/23, 9/30, and 10/7.
- **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
- **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 or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com
- **Shiurim from Rabbi Gedaliah Anemer, ZT"l**, are available at <https://audio.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 Minyan Drasha - Fay Kasser to commemorate the Yahrzeit of her father, Avraham Ben Yitzchok Tvi Hakohain, Abram Mincer.

Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.

The Week Ahead		Sunday August 6	Monday August 7	Tuesday August 8	Wednesday August 9	Thursday August 10	Friday August 11
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, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	7:55	7:55	7:55	7:55	7:55	See Shabbos schedule
	Sephardi (LBM)	7:50	7:50	7:50	7:50	7:50	
Halachic Times: Latest Alos Hashachar 4:49 AM, Earliest Talis and Tefilin: 5:21 AM, Latest Netz: 6:19 AM, Latest Krias Shema: 9:43 AM, Earliest Mincha: 1:49 PM, Earliest Shkia: 8:07 PM, Latest Tzeis Hacoachavim 8:59 PM							

Next Shabbos

August 11 - 12, 2023 - 25 Av 5783

Parashas Re'eh/Mevorchim Hachodesh

Light Candles by 7:50, not before 6:41 - Havdalah 8:51

Friday Night:

- Mincha: 6:25 (Plag, S), 6:50 (B), 7:50 (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), 7:40 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:51

Next Shabbos Shorts Deadline:

Wednesday, August 9, at 12 Noon

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

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

Eruv line: 301-593-5561 Email: office@yise.org

Website: www.yise.org

Rabbi Dovid Rosenbaum

Rabbi Yosef Postelnik - Assistant Rabbi

Josh Seidemann - President

Simi Franco - Office Manager

Josh Breitstein - Facility Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

August 4 - 5, 2023 - 18 Av 5783 - Parashas Eikev

ד"ר

Upcoming Community Programs & Listings

The Good Book is the annual local Orthodox Jewish directory published since 1995 by Dr. Bert & Rachelle Miller. They mail the book for free to all interested Orthodox-affiliated households. Interested households should email their new or updated listing info to goodbook3@gmail.com. Thank you in advance for your participation. The deadline for providing information to the Good Book is August 23.

Active Threat Security Training for the Community - Join Federation for one of two opportunities to learn how to manage active security threats, featuring our community's Interim Regional Security Advisor, Eddy Azcarate, with an introduction by Federation CEO, Gil Preuss. This important webinar will enhance your situational awareness, empower you to help during a medical emergency, and leave you feeling more confident about your options in the event of an active security threat. Monday, August 28 - 7:00 PM - 8:30 PM and Tuesday, August 29 - 12:00 PM - 1:30 PM.

Register at: <https://www.shalomdc.org/event/active-threat-security-training-for-the-community>

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>

Kemp Mill Toastmasters – Special “gniteeM sdawkcaB” Wednesday, August 9, 8:00 PM - 9:15 PM, in person in the YISE Social Hall. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more information.

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 301-633-6262 or 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

Please help our community complete these Siyumim:

- Mishnayos for the 1st Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>
- Mishnayos for the 1st Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>
- Tanach for the 1st Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <https://hadranalach.com/2626>

Recurring Community Programs & Listings

Join the Buddy Network - Do you live alone and want a buddy? Do you want to volunteer to be a buddy? Have a buddy check in during extreme weather or power outages. Make sure you have the basic necessities when you can't get out. Register at <https://goldennetwork.org/buddynetwork> For more information: call 301-732-1773 or email director@goldennetwork.org

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 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. Hilchot 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

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:00 AM to 10:00 AM, on **Zoom B**. For more information, call 301-732-1773 or email director@goldennetwork.org

Recurring Community Programs & Listings (continued)

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

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 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 and click "Sign Up."

Silver Spring Gemachim - For a complete list: 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 meet on Wednesday, August 9, or on Thursday, August 10.*
- **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, August 10.*
- **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**, *will resume on Wednesday, August 23.*
- **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, *will resume on Wednesday, August 16.*
- **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 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
- **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**, *will not take place on Monday, August 7.*
- **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 7th 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/Halacha Shiur Eli Landy to commemorate the Yahrzeit of Harvey Paretzky, Refael Yisroel Chaim Ben HaRav Mordechai Aryeh, Z"L.

Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.



YISE Adult Education
Committee Presents

Limud on Our Lawn

A Monthly Outdoor Exploration of Different Torah Luminaries Through the Ages at YISE Members' Homes

Rabbi Yitzhak Grossman:
Rav Shmuel Ben Hofni Gaon:
An Early Rationalist Talmudist.

August 12 at 6:00 PM

Hosted by:
Rabbi Alex and Blima Maged
812 Kersey Road



Lunch & Learn

Elul - A Journey to Love
Rabbi Shmuel Leigh

Wednesday

8.16.23

11:45 am - 1:00 pm

Young Israel Shomrai Emunah
1132 Arcola Avenue
Silver Spring, Maryland 20902

RSVP

required by August 11th

301-732-1773 | director@goldennetwork.org

DONATIONS APPRECIATED
SPONSORSHIP AVAILABLE

ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachic topics!

Topic: Building and "Living" in a Sukkah



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

- What is the correct way to build a canvas sukkah?
- What if a tree covers part or all of your sukkah?
- How does the meal on the first night of Sukkos differ from the others?

Send in your questions about Building and "Living" in a Sukkah to:
AskTheRabbi@yise.org by Sunday, September 3.

When: Tuesday, September 5, 8:00 PM - 9:00 PM

Where: Go to <https://zoom.us/join/> or call 301-715-8592 and enter the meeting ID & password: Meeting ID: 416 963 9000 & Password: 492019

For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

To sponsor the program, please contact the YISE office.

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah

via the Internet

Sponsored by Bryna & Paul Epstein of Rehovot, Israel, Dvora & Nathan Lieber, and Saadia & Lily Greenberg in loving memory of Saadia, Bryna, & Dvora's great grandparents, Aharon Reuven and Breine Bernzweig, on the 94th anniversary of their miraculous deliverance, b'Chasdei Hashem, during the Hebron massacre on Shabbat Parashat Eikev, 18 Menachem Av 5689 (August 24, 1929). The text of the letter of Aharon Reuven Bernzweig describing their experiences and deliverance may be read at: www.hebron1929.info

Volume 29, Issue 40

Shabbat Parashat Ekev

5783 - B"H

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

The Power of Gratitude - In the early 1990s, one of the great medical research exercises of modern times took place. It became known as the Nun Study. Some seven hundred American nuns, all members of the School Sisters of Notre Dame in the United States, agreed to allow their records to be accessed by a research team investigating the process of ageing and Alzheimer's Disease. At the start of the study the participants were aged between 75 and 102.

What gave this study its unusual longitudinal scope is that sixty years earlier the very same nuns had been asked by their Mother Superior to write a brief autobiographical account of their life and their reasons for entering the convent. These documents were now analysed by the researchers using a specially devised coding system to register, among other things, positive and negative emotions. By annually assessing the nuns' current state of health, the researchers were able to test whether their emotional state in 1930 had affected their health some sixty years later. Because they had all lived a very similar lifestyle during these six decades, they formed an ideal group for testing hypotheses about the relationship between emotional attitudes and health.

The results, published in 2001, were startling. The more positive emotions – such as contentment, gratitude, happiness, love and hope – the nuns expressed in their autobiographical notes, the more likely they were to be alive and well sixty years later. The difference was as much as seven years in life expectancy. So remarkable was this finding that it has led, since then, to a new field of gratitude research, as well as a deepening understanding of the impact of emotions on physical health.

What medicine now knows about individuals, Moses knew hundreds of years ago about nations. Gratitude – hakarat ha-tov – is at the heart of what he has to say about the Israelites and their future in the Promised Land. Gratitude had not been their strong point in the desert. They complained about lack of food and water, about the manna and the lack of meat and vegetables, about the dangers they faced from the Egyptians as they were leaving and about the inhabitants of the land they were about to enter. They lacked thankfulness during the difficult times. A greater danger still, said Moses, would be a lack of gratitude during the good times. This is what he warned: When you have eaten and been satisfied, and have built fine houses and lived in them, when your herds and flocks have grown abundant, and your silver and gold is multiplied, and all that you have has multiplied, your heart may become proud, forgetting the Lord your God who brought you out of the land of Egypt, out of the house of slavery... You might be tempted to say to yourself, 'My power, the strength of my own hand, have brought me this great wealth.' But remember the Lord your God, for it is He who gives you the power to do great things, upholding the covenant that He swore to your ancestors...

The worst thing that could happen to them, warned Moses, would be that they forgot how they came to the land, how God had promised it to their ancestors, and had taken them from slavery to freedom,

sustaining them during the forty years in the wilderness. This was a revolutionary idea: that the nation's history be engraved on people's souls, that it was to be re-enacted in the annual cycle of festivals, and that the nation, as a nation, should never attribute its achievements to itself – "my power and the might of my own hand" – but should always ascribe its victories, indeed its very existence, to something higher than itself: to God. This is a dominant theme of Deuteronomy, and it echoes throughout the book time and again.

Since the publication of the Nun Study and the flurry of further research it inspired, we now know of the multiple effects of developing an attitude of gratitude. It improves physical health and immunity against disease. Grateful people are more likely to take regular exercise and go for regular medical check-ups. Thankfulness reduces toxic emotions such as resentment, frustration and regret and makes depression less likely. It helps people avoid over-reacting to negative experiences by seeking revenge. It even tends to make people sleep better. It enhances self-respect, making it less likely that you will envy others for their achievements or success. Grateful people tend to have better relationships. Saying "thank you" enhances friendships and elicits better performance from employees. It is also a major factor in strengthening resilience. One study of Vietnam War Veterans found that those with higher levels of gratitude suffered lower incidence of Post-Traumatic Stress Disorder. Remembering the many things we have to be thankful for helps us survive painful experiences, from losing a job to bereavement.

Jewish prayer is an ongoing seminar in gratitude. Birkat ha-Shachar, 'the Dawn Blessings' said at the start of morning prayers each day, form a litany of thanksgiving for life itself: for the human body, the physical world, land to stand on and eyes to see with. The first words we say each morning – Modeh Ani, "I thank you" – mean that we begin each day by giving thanks.

Gratitude also lies behind a fascinating feature of the Amidah. When the leader of prayer repeats the Amidah aloud, we are silent other than for the responses of Kedushah, and saying Amen after each blessing, with one exception. When the leader says the words Modim anachnu lach, "We give thanks to You," the congregation says a parallel passage known as Modim de-Rabbanan. For every other blessing of the Amidah, it is sufficient to assent to the words of the leader by saying Amen. The one exception is Modim, "We give thanks." Rabbi Elijah Spira (1660–1712) in his work Eliyahu Rabbah, explains that when it comes to saying thank you, we cannot delegate this away to someone else to do it on our behalf. Thanks must come directly from us.

Part of the essence of gratitude is that it recognises that we are not the sole authors of what is good in our lives. The egoist, says Andre Comte-Sponville, "is ungrateful because he doesn't like to acknowledge his debt to others and gratitude is this acknowledgement." La Rochefoucauld put it more bluntly: "Pride refuses to owe, self-love to pay." Thankfulness has an inner connection with humility. It recognises that what we are and what we have is due to others, and above all to God. Comte-Sponville

adds: "Those who are incapable of gratitude live in vain; they can never be satisfied, fulfilled or happy: they do not live, they get ready to live, as Seneca puts it."

Though you don't have to be religious to be grateful, there is something about belief in God as creator of the universe, shaper of history and author of the laws of life that directs and facilitates our gratitude. It is hard to feel grateful to a universe that came into existence for no reason and is blind to us and our fate. It is precisely our faith in a personal God that gives force and focus to our thanks.

It is no coincidence that the United States, founded by Puritans – Calvinists steeped in the Hebrew Bible – should have a day known as Thanksgiving, recognising the presence of God in American history. On 3rd October 1863, at the height of the Civil War, Abraham Lincoln issued a Thanksgiving proclamation, thanking God that though the nation was at war with itself, there were still blessings for which both sides could express gratitude: a fruitful harvest, no foreign invasion, and so on. He continued:

No human counsel hath devised nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy... I do therefore invite my fellow citizens in every part of the United States... to set apart and observe the last Thursday of November next, as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the Heavens. And I recommend to them that while offering up the ascriptions justly due to Him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty Hand to heal the wounds of the nation and to restore it as soon as may be consistent with the Divine purposes to the full enjoyment of peace, harmony, tranquillity and Union.

What might such a declaration made today – in Israel, or the United States, or indeed anywhere – do to heal the wounds that so divide nations today? Thanksgiving is as important to societies as it is to individuals. It protects us from resentments and the arrogance of power. It reminds us of how dependent we are on others and on a Force greater than ourselves. As with individuals so with nations: thanksgiving is essential to happiness and health. [5786]

Shabbat Shalom: Rabbi Shlomo Riskin

"And now Israel what does the Lord Your God ask of you, only to revere the Lord your God and to walk in all of His ways, and to love Him and to serve the Lord your God with all your heart and with all your soul. To observe the commandments of the Lord and His statutes for your good..."

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

Is that all? Or, in the words of the Sages of the Talmud, "And is that such a small matter to accomplish?" How can the Torah express such a difficult request in such an offhand manner? A significant experience at the beginning of my teaching career intensifies the question. Decades ago, when teaching Talmud at the James Striar School of Yeshiva University for those without previous yeshiva background, the star of the class was a brilliant young man from Montreal who progressed from barely being able to read the words in Aramaic to real proficiency in analyzing a difficult Tosafot (super-commentary). At the end of the year, he decided to leave both Yeshiva University as well as his newly found Torah observance!

His explanation has remained imprinted in my consciousness all these years: "As a non-religious Jew, I would get up each morning asking myself how I wished to spend the day; as a religious Jew, I must get up each morning asking myself how God wants me to spend the day. The pressure is simply too intense for me to take..."

I was sorely disappointed – but I did understand his tension. Indeed, he got it. He understood that true religious devotion is more than praying at certain times each day and subscribing to specific do's and don'ts; true religious devotion means dedicating every moment to a higher ideal, to answering a Divine call whose message you can never be certain that you correctly discern. Although it may very well be fulfilling, it is also difficult and even pressurizing to be a sincerely religious Jew.

So how can the Bible query "What does the Lord your God ask of you but only... to love Him and serve (Him)... with all your heart and with all your soul"??? But only?! And how can that be "Letov lakh" – "for your good"?

This question may be linked to a curious comparison made by the text of our Torah reading between the land of Egypt and the land of Israel – within the context of a lyrical exposition of the grandeur of the Holy Land and the luscious quality of its fruit:

"For the land which you are coming to inherit is not like the land of Egypt which you left, where you (merely) seeded your seed and watered with your feet a garden of vegetation (the water came naturally from the overflow of the Nile River); the land which you are crossing there to inherit is a land of mountains and valleys, (making you dependent upon) heavenly rains to drink water; it is a land which the Lord your God constantly investigates, the eyes of the Lord your God being upon it from the beginning of the year until end-year".

Is, then, the fact that Israel does not have a ready and plentiful source of water as has Egypt, that the land of Israel is dependent upon the rains of Divine grace which come as a result of the Jewish people's moral and ethical standing, that agricultural activity is a much more arduous and precarious a task than it is in Egypt, a reason for praising Israel? It seems to me that Egypt is a far better option if we were to be given the choice!

It is fascinating to note that in both of the issues we have raised thus far, the Torah, which is the source of our responsibilities towards God, and the land of Israel, which is the medium through which our nation will flourish and impart the message of ethical monotheism to the world, are both uniquely called *morasha*, or heritage, by the Bible.

Yerusha is the usual term for inheritance; *morasha* is translated as heritage. The Jerusalem Talmud explains that an inheritance is often received through no expenditure of effort on the part of the recipient; a *morasha*, on the other hand, implies intense exertion, physical and/or emotional input, commitment and even sacrifice on the part of the recipient.

The verb form of *morasha*, *l'horish*, also means to conquer, and conquest implies struggle and even

sacrifice. At the same time, the basic verb form around which *morasha* is built is *vav*, *resh*, *shin*, almost the very same letters as *shin*, *yud*, *resh* (*yud* and *vav* are virtually interchangeable in Hebrew) – which spells *shir*, or song. And the Midrashic Sages already noted the linguistic comparison between *morasha* and *m'orasa*, fiancée, or beloved.

All of this leads us to one inescapable conclusion: those objects, ideals and people for which we have labored intensively and sacrificed unsparingly are the very ones we love the most and value above all others.

The Mishnah in Avot teaches, "In accordance with the pain is the reward;" my teacher and mentor Rav Joseph B. Soloveitchik teaches, "In accordance with the pain is the sanctity." We learn from the word *morasha* that "in accordance with the pain is the love."

Note the experiences which in retrospect give the most satisfaction and which everyone loves to recount are rarely the days of lazy relaxation we spend on vacation, but more usually the sacrifices during periods of poverty or the battles in time of war. Ask any parent about the special love he/she has for the one child who needed the most care and commitment because of a serious illness or accident and you immediately understand the inextricable connection between conquest and song, commitment and love, intensive effort and emotional gratification. A life without ideals or people for whom one would gladly sacrifice is a life not worth living; a life devoid of emotional commitments is a life which has merely passed one by but which has never been truly lived.

Erich Siegel was wrong that "to love means never to having to say you're sorry"; but it is correct to say that one who is loved need not say thank you to the one who has sacrificed, expended effort, on his/her behalf. Jacobs's 14 years of hard work for Rachel were "as only a few days" because of his great love for her, attests the Bible. A husband who has the privilege of easing the pain of his beloved wife, if but for a few moments, is grateful for the privilege. And our commitment to God – with all our heart, soul and might- is a small thing to ask as long as it is an expression of our mutual love.

In the final analysis, it is certainly for our good, because it gives ultimate meaning, purpose and eternity to our finite lives.

The Person in the Parsha: R. Tzvi Hersch Weinreb

Discipline and Suffering - As a parent, grandparent, and psychologist, I am often considered to be something of an expert on parenting and child-rearing. In that capacity, I have frequently been asked to review or give an opinion about any of the plethora of books on the subject of raising one's children.

Like in any genre, there are better books and worse books in this category. What I have noticed is that many of them fail to include a chapter on one of the most important components of child rearing: discipline. With few exceptions, the most that these books contain on the subject of discipline is a chapter on "setting limits."

In my opinion, and certainly in my experience, discipline is an essential component of all parenting and teaching relationships. And discipline is not just about "setting limits." It is also about "setting goals."

My reading on the subject of dealing with children, whether as a parent or as a teacher, has taught me of the importance of setting clear and achievable goals and objectives for children to reach, and then to show recognition of the achievement of those goals.

My experience as a parent myself, as a teacher for many years, and as a psychotherapist for much of my adult life, has borne out the wisdom of these two steps: Firstly, lay out the expectations that you have of the child and clearly define the nature of the task

Likutei Divrei Torah

at hand. Secondly, when the child has accomplished the task, even if not totally successfully, give him or her feedback and recognition, whether in the form of a verbal compliment or a nonverbal gesture.

Discipline does not just involve "setting limits." Indeed, saying "no" and issuing restrictive commands may not at all be what discipline is about. Rather, it involves "setting goals." It is about extending a challenge, with the implicit confidence that sends that child the message, "You can do it!"

This, to me, is the essence of discipline. It is not synonymous with punishment. It is synonymous with learning and personal growth.

And this is what I think is meant by the passage in this week's Torah reading, Eikev, "Bear in mind that the Lord your God disciplines you just as a man disciplines his son."

The Torah has much to say, even if the parenting books don't, about discipline. It takes for granted that parents will discipline their children, and that teachers will discipline their students. After all, that is why students are called disciples.

The Torah insists, moreover, that the Almighty, too, disciplines us. And He does so in much the same way as successful parents do. He sets clear expectations for us, and He shows us His favor when we meet those expectations and His disfavor when we fail to do so. The Lord really is a Father in this sense.

It is no wonder then, that the book of Proverbs cautions us to "heed the discipline of your father, and do not forsake the instruction of your mother." Notice: first discipline, and then instruction. First *mussar*, and Torah only afterwards.

As usual, there is an even deeper message in the word that the Torah uses for discipline. The root containing the Hebrew letters *yud-samach-resh* is the root of both "discipline" and "suffering."

Judaism teaches us that there is a meaning to our suffering. Sometimes that meaning is obvious to us; more typically though, the meaning eludes us, and we desperately search for it.

But one thing is clear. We learn through discipline, and we also learn through suffering.

The words of Victor Frankl, the psychologist and Auschwitz survivor, who certainly knew a thing or two about suffering, are very instructive here: "...On the biological plane, as we know, pain is a meaningful watcher and warder. In the psycho-spiritual realm it has a similar function. Suffering is intended to guard man from apathy, from psychic rigor mortis. As long as we suffer we remain psychically alive. In fact, we mature in suffering, grow because of it – it makes us richer and stronger."

It is through the processes of discipline and suffering that we develop and are transformed. Both processes are painful, sometimes profoundly so. But through both, we widen our horizons, enhance our spirits, and attain a deeper understanding of our life's purpose. Discipline and suffering: important to us all as individuals, as part of the Jewish people, and as mortal humans, struggling to cope and, ultimately, to grow.

Rabbi Dr. Nachum Amsel [Except]

Maimonides declares that a Jew cannot live his or her life in a Jewish manner and worship God properly if he or she is ill. The obligation to heal oneself is so fundamental that if we suspect that someone does not want to be healed, we can even prevent this person from receiving monies dedicated to his healing. Thus, if a person who was injured tells the person who injured him to pay him the doctor's fees directly and then he will heal himself without a doctor, Jewish law says that the person who did the damage need not pay him this money for healing, as we suspect that he may never actually heal himself, which is forbidden.

In this week's *Parashah*, we read the section beginning "Ve'hayah eem shamo'a" (11:13-21), the second paragraph of our twice daily *Kri'at Shema*. (The first paragraph, "*Shema Yisrael*," was in last week's *Parashah--Devarim* 6:4-9.) The *Mishnah* (*Berachot* 2:2) asks: Why do we recite *Shema* before *Ve'hayah*? The *Mishnah* answers, referring to the content of each of the two paragraphs: First one accepts upon himself the yoke of Heaven, and then he accepts upon himself the yoke of *Mitzvot*.

R' Mordechai Sternberg z"l (1948-2022; *Rosh Yeshiva* of Yeshivat Har Ha'mor in Yerushalayim) writes: The *Mishnah* is teaching us to perform *Mitzvot* with *Emunah* / faith and *Yir'at Shamayim* / Reverence for *Hashem*, not merely out of habit. It is not enough to accept the yoke of *Mitzvot*; that acceptance must be preceded by accepting the yoke of Heaven. One who accepts only the yoke of *Mitzvot*, but not the yoke of Heaven, may observe the laws perfectly, but it is a stressful observance. Such a person has many "masters," because each *Mitzvah* stands alone. And, those "masters" may sometimes come into conflict with each other as *Mitzvot* make competing demands [for example: learning Torah versus performing acts of *Chessed*, and both of those versus *Davening* with a *Minyan*]. In contrast, one who first accepts the yoke of Heaven has only one Master--*Hashem*. He will still have to resolve conflicts between *Mitzvot* that make competing demands, but it will not be a stressful experience, because it will all be in the service of the one Master. (*Bayit Ne'eman B'Yisrael* p.24)

Shabbat

The *Gemara* (*Shabbat* 118b) teaches: If only the Jewish People would observe two *Shabbatot* in accordance with law, they would be redeemed immediately. [Until here from the *Gemara*]

R' Yitzchak Hutner z"l (1906-1980; *Rosh Yeshiva* of Yeshiva Chaim Berlin in Brooklyn, N.Y.) writes: The *Gemara* states that the Redemption will occur "immediately" if we observe two *Shabbatot*. This indicates that the Redemption is not a reward for *Shabbat* observance, since *Hashem* is described (*Shmot* 34:6) as "Patient," meaning that He never rewards or punishes immediately. Rather, it must be a cause and effect.

R' Hutner elaborates: *Shabbat* is referred to by our Sages as a "little bit of *Olam Ha'ba*," while *Olam Ha'ba* is referred to as "A day that is wholly *Shabbat*." This indicates that *Shabbat* is an illustration ("*Tziyur*") of the World-to-Come, which is the thing being illustrated ("*Metzuyar*"). R' Hutner says in Yiddish: "*Ha'tziyur shlept sich mit es ha'metzuyar*" / "The illustration pulls along with it the thing it is illustrating." How so?

R' Hutner explains: Generally, we view the first three days of the week as being associated with the *Shabbat* that has passed and the next three days as being associated with the coming *Shabbat*. [Thus, for example, some say that a person can still recite *Havdalah* through the third day of the week. See *Mishnah Berurah* 299:16.] It follows that we must observe two *Shabbatot* in order to imbue an entire week with the holiness of *Shabbat*--one *Shabbat* to sanctify the first half of the week, and the other to sanctify the second half. When the entire week is sanctified with the sanctity of *Shabbat*, this immediately brings about the "The day that is wholly *Shabbat*," the era when all of time is sanctified--i.e., the World-to-Come that follows the Redemption.

(*Pachad Yitzchak: Shabbat-Sukkot* p.104)

Hamaayan / The Torah Spring

10815 Meadowhill Road, Silver Spring, MD 20901 / 301-775-9623

Send e-mail to: TheTorahSpring@gmail.com

Back issues at: www.TheTorahSpring.org

Donations to *Hamaayan* are tax deductible.



Sponsored by

Mrs. Faith Ginsburg and family
on the *yahrzeit* of her father-in-law

Maurice Ginsburg
(*Yisroel Moshe ben Yosef a"h*)

"You will say in your heart, 'My strength and the might of my hand made me all this wealth!' You shall remember *Hashem*, your *Elokim*--that it is He Who gives you strength to make wealth." (8:17-18)

Rabbeinu Nissim ben Reuven Gerondi z"l (Spain; 1320-1376) writes: The Torah warns us not to attribute our success to our own powers. It definitely is true, R' Nissim writes, that different people are endowed with different talents and abilities. For example, one person's nature leads him to seek wisdom, another's nature leads him to amass wealth, and so on. Thus, a wealthy person could, in some sense, rightly say, "My strength and the might of my hand made me all this wealth!" Even so, remember the source of your strength and might--it is "*He (Hashem) Who gives you strength to make wealth.*"

At the same time, R' Nissim adds, the Torah does not dismiss man's efforts. It does not say, "He Who gives you wealth." Rather, it says "He Who gives you strength to make wealth." Your talents made the wealth, but remember the One Who gave you your talents. (*Derashot Ha'Ran* 10)

R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) elaborates: Human perfection is attaining *Bitachon* / trust in *Hashem*. One type of *Bitachon* involves expecting a miracle when necessary, but everyday *Bitachon* is trusting that *Hashem* will help one's own *Hishtadlut* / efforts succeed.

We find a seeming contradiction, R' Kook continues. Sometimes, *Hishtadlut* is praiseworthy and obligatory---as in Yehoshua's war against the city of Ai (see *Yehoshua* 8:1)--and other times it is undesirable--as in Gidon's war against Midian (see *Shoftim* 7:2). R' Kook explains: When a person is on a higher religious level, then he will recognize *Hashem* even if it seems to be his efforts that are bringing about his success. In such a case, *Hashem* has no need to intervene with an open miracle. On the other hand, if a person is on a lower religious level, then the success of his own efforts will obscure *Hashem's* role. For such a person, *Hashem* must perform an open miracle.

R' Kook adds: We read (*Hoshea* 11:1), "When *Yisrael* was a lad, I loved him, and since Egypt I have been calling out to My son." The way a parent relates to an older child is different from the way the parent relates to a younger child. Indeed, Yaakov Avinu went so far as to call his mature sons his "brothers" (see *Bereishit* 31:46 and *Rashi* z"l there). Says the prophet Hoshea: When the Jewish Nation was young, immediately after the Exodus, it required open miracles to teach it to know *Hashem*. But, as the Nation grew and reached higher levels, it was ready--indeed, it was expected--to live a natural life in *Eretz Yisrael*, all the while recognizing *Hashem* Who gave the people the strength to succeed. (*Ain Ayah: Berachot* I 143)

"*Hashem*, your *Elokim*, will drive these nations away from before you little by little; you will not be able to eliminate them quickly, lest the beasts of the field increase against you." (7:22)

We read similarly (*Shmot* 23:29), "I shall not drive them away from you in a single year, lest the Land become desolate and the wildlife of the field multiply against you." R' Avraham Shimon Halevi Ish Horowitz z"l Hy"d (1876-1943; *Mashgiach* in Yeshivat Chachmei Lublin in Poland) wonders: Considering the Ten Plagues, the Splitting of the Sea, and the miracles of the Pillar of Fire, the *Mahn* and the well that traveled with *Bnei Yisrael* in the desert, would it be challenging for *Hashem* to keep animals out of *Eretz Yisrael* while it lies desolate?!

R' Horowitz explains: Our perspective is backwards. Being here on earth, we are amazed by extraordinary events like the Ten Plagues or the Splitting of the Sea. *Hashem's* perspective is different, however. *Hashem* created a world that would operate according to laws of nature (which are, of course, part of *Hashem's* Creation). *Hashem* "doesn't mind," so-to-speak, changing nature briefly, as He did in Egypt and at the Sea. But, changing the behavior of entire species of animals for an extended period of time so that they would not colonize the desolate Land is something *Hashem* does not want to do. (*Naharei Aish: Likuttei Dibburim* 110)

"Behold! I have engraved you on [My] palms; your [ruined] walls are before Me continuously." (*Yeshayah* 49:16--in this week's *Haftarah*)

The *Gemara* (*Ta'anit* 4a) states: The Jewish People requested inappropriately, but *Hashem* responded appropriately. The Jewish People requested (*Shir Ha'shirim* 8:6), "Place me like a seal on Your heart"--a place which is sometimes visible and sometimes not visible. *Hashem* responded (in our verse), "I have engraved you on [My] palms"--a place that is always visible. [Until here from the *Gemara*]

R' David Cohen *shlita* (*Rosh Yeshiva* of the Chevron Yeshiva in Yerushalayim) explains in the name of R' Moshe Shapiro z"l (1935-2017; *Rosh Yeshiva* in several Israeli *yeshivot*; best known for his lectures on Jewish Thought): That which is "sometimes visible and sometimes not visible" refers to *Hashem's* miracles. The Jewish People requested that *Hashem* relate to them with open miracles, which was an inappropriate request. That which is "always visible" refers to the natural order that *Hashem* created, hence the reference to "palms," i.e., hands, which are the most basic tool for acting within nature. *Hashem* promises: Even when I am most hidden, when there are no open miracles to be seen, I will keep the Jewish Nation alive through the world's natural order.

(*Yemei Ha'Purim* p.8-9)

ISRAEL REPORT

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

Issue 1370 • August 4, 2023 • 17 Av 5783

MULTIPLE INJURED AFTER TERRORIST OPENS FIRE NEAR JERUSALEM (Israel Hayom 8/1/23)

A Palestinian terrorist opened fire in the Israeli town of Ma'aleh Adumim east of Jerusalem on Tuesday, wounding at least four people before being shot and killed, Israeli police said.

The shooting outside a shopping mall in the sprawling Jewish settlement was the latest in the most violent stretch of the Israeli-Palestinian conflict in the territory in nearly two decades.

The assailant, dressed as a security guard, was shot and killed by an off-duty Israeli police officer who had heard gunshots and rushed to the scene.

The Israeli police said the attacker wounded four civilians, who were in light to moderate condition.

PROBABILITY OF WAR IN NORTH HIGHEST SINCE 2006, IDF SAYS (YNet 7/31/23)

Security officials and members of the IDF said the risk of war with Hezbollah across the northern border was the highest since the end of the Second Lebanon War in 2006. Prime Minister Benjamin Netanyahu was briefed on the concerns in a meeting convened to discuss the increasing tension with the Iran-backed terrorist organization.

The Prime Minister's Office made the scheduled meeting known to the media and added a vague statement when it was over. It is therefore not far-fetched to assume that the government intended not only to alert the public but also to send a clear message to Hezbollah Secretary-General Hassan Nasrallah.

Nasrallah was changing his tactics and advancing the Radwan Unit - tasked with invading Israeli communities in the event of war, to the border area, and Iran was exerting pressure on the Lebanon-based Islamist group, to act against the IDF, the officials said. But the security officials also noted that Tehran was not interested in an all-out war between Hezbollah and Israel.

However, Tehran also warned Hezbollah against starting a war with Israel, to avoid wasting an opportunity to retaliate, in case the IDF strikes at their nuclear facilities.

As an avid follower of Israeli media, Nasrallah seized the opportunity to warn Israel against taking action in response to his provocations.

He understands that any Israeli military action, whether in the North or the South, would benefit from the element of surprise and although there has been much media coverage of the recent incident on the northern border, secrecy will become a critical element of Israel's success.

The statement put out by the PMO after the briefing with security officials said Netanyahu accepted the military's recommendations, to avoid conflict. The statement could be seen as the prime minister's vote of confidence in his security officials and the IDF, but it could also be his way of avoiding responsibility should conflict be unavoidable.

Thus far, the IDF and especially the senior commander of the northern sector, have ongoing Hezbollah provocations to deal with including tents set up in Israeli territory by Hezbollah operatives, which had not been removed as well as other infringements of Israel's sovereignty that have weakened Israel's deterrence.

Despite rising tensions, military intelligence officials still believe Nasrallah was not interested in starting a war but was, for the first time in 17 years, willing to test Israel's patience, and if necessary engage in a days-long round of fighting that could easily get out of control. That was the crux of the briefing Netanyahu received on Sunday.

Even if war was not imminent, warnings expressed in letters sent by senior IDF officers about the repercussions of the coalition's legislative push to alter

Israel's judicial system, leave no room for doubt: Nasrallah sees Israel as weakened by internal conflicts and the deteriorating relations with the U.S.

ZAMBIAN PRESIDENT: WE'RE SEEKING CLOSER TIES WITH ISRAEL (Arutz-7 8/1/23)

Zambian President Hakainde Hichilema, who is visiting Israel, told i24NEWS on Monday that his country is seeking closer ties with the Jewish state "in order to have mutual benefits."

"In this case what Israel had done for itself, the strides it's made in the economy, innovation, technology, you know, in that space this country had done a lot," the president said.

Zambia wants "to work with Israel, to work with industry here to have relationships that will deliver value for Israel, Israeli people and Zambia, Zambian people in many areas," he added.

He noted Israel's expertise in water irrigation that could be very useful for the South African country. Economic cooperation with Israel is especially important for Zambia amid a huge debt that the country owes to China. Just a month ago Zambia entered into a debt restructuring deal with several countries, including Israel.

Earlier on Monday, President Hichilema and his wife, First Lady Mutinta Hichilema, along with a delegation of ministers from Zambia, visited and prayed at the Western Wall.

Also on Monday, Foreign Minister Eli Cohen met with his Zambian counterpart Stanley Kakubo in Jerusalem. They discussed bilateral relations and establishing Israel's position as an observer to the African Union and in the regional arena.

During the meeting, the ministers also agreed to strengthen their cooperation in the fields of medicine, communication, agriculture and culture, by signing a

Israel Report is a Student Publication of
Yeshiva University High School for Boys

Moshe Anapolle and Tani Lichtman, Editors in Chief

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

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

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

YI Shomrai Emunah, Silver Spring, MD

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



framework agreement between the two countries.

On Tuesday, Hichilema will be hosted by his Israeli counterpart Isaac Herzog. The two leaders will hold a diplomatic meeting and later in the day, Hichilema will attend a state dinner at the President's Residence.

ISRAEL'S FM COHEN SIGNS FRAMEWORK AGREEMENT WITH IVORY COAST (i24NEWS 7/27/23)

Israel's Foreign Minister Eli Cohen on Thursday during a diplomatic visit to the Ivory Coast in West Africa signed a framework agreement in the fields of agriculture, water and technology.

He also met with the country's Vice President Tiémoko Meyliet Koné, Prime Minister Patrick Achi and Foreign Minister Kandia Camara.

"Both of our countries face the threat of terrorism, especially the spread of Hezbollah, Iran's terrorist arm. In my talks with senior government officials in the Ivory Coast, we agreed to share Israeli knowledge on legal, financial and intelligence issues. We also operate in the field of international aid, with Israel providing the latest of our knowledge in the fields of agriculture for the benefit of the people of the Ivory Coast," Cohen said.

"The economic forum that I opened with the Israeli business delegation will greatly contribute to increasing trade between the two countries," he added.

The Minister led a business delegation of a variety of Israeli companies in the fields of cyber, agriculture and energy to the Israel-Ivory Coast Economic Forum. On Wednesday, he visited Ghana, where he met with President Nana Akufo-Addo and opened the first Israel-Ghana business forum.

RIGHT-WING ISRAELI CAUCUS PUSHES FOR RETURN TO 1967 WAR STRATEGY (JPost 8/3/23)

Israeli government ministers, former security officials, and researchers met earlier this month to discuss Israel's war-fighting strategy in a meeting organized by the Israel Victory Caucus, a group of right-wing parliamentarians led by Ohad Tal, from the ruling coalition's ultraconservative Religious Zionism party, and Evgeny Sova, from the secular nationalist opposition party Yisrael Beiteinu (Israel Our Home).

At the meeting's outset, Tal proclaimed that "the Jewish people know how to win." He explained that in the 1948 and 1967 Arab-Israeli wars, "everyone knew that Israel had won and that the Arabs had lost."

Today, however, Israel had lost its commitment to total victory, Tal said. He said that change began when Israel signed the Oslo Peace Accords with the Palestine Liberation Organization in the 1990s.

Israel and the PLO signed the Oslo Accords in 1993 and 1995, which created a framework for Palestinian self-government in the West Bank and Gaza Strip, established the West Bank's A, B, and C areas, and began laying the groundwork for a two-state solution to the Israeli-Palestinian conflict. Following the assassination of Israeli Prime Minister Yitzhak Rabin by a right-wing Orthodox Jewish gunman in 1995, as well as numerous terrorist attacks and a cycle of failed negotiations, the Oslo process ground to a halt in 2000.

Tal said the best "way to achieve peace, as we have seen in the last 30 years, is not through concessions" or by maintaining the status quo. Instead, he said, Israel should return to the era of decisive military victories.

Yossi Kuperwasser, a former general who directed the Israeli military's intelligence research division, said Israel had come to define victory as little more than gaining time between rounds of fighting.

Kuperwasser, now a director at the Jerusalem Center for Public Affairs, said Israel's approach towards fighting Hamas forces in the Gaza Strip is a case in point.

Although Israel's Gaza operations may have weakened the Islamist group's infrastructure, he said, it has never been decisively dismantled. As a result, Kuperwasser said, the two sides remain locked in a cycle of violence.

Rabbi Leo Dee, who tragically lost his wife and two daughters in a terror attack in the Jordan Valley earlier this year, called on Prime Minister Benjamin Netanyahu to halt Israel's financial assistance to the Palestinian Authority (PA). He denounced the PA for glorifying terrorists responsible for the deaths of Israelis and said that the killers who victimized his family are

lauded at certain Palestinian summer camps. Dee condemned the incongruity of the PA receiving funds from Israel and other international entities while simultaneously supporting terrorism. He urged the suspension of global financial support and an end to concessions to the PA by world governments.

Minister of National Missions Orit Strock told the meeting that Israel is focused on "managing events" rather than on a "decisive outcome."

Strock, who belongs to the far-right Religious Zionism party, cited a passage from the Hebrew Bible suggesting that victory would be impossible until the Jewish people destroyed their Biblical enemy, the "Amalek" nation.

The presence of lawmakers from both the coalition and the opposition in the Victory Caucus was notable, given that Israel is mired in a serious political crisis.

The current government, the most right-wing and religiously conservative in Israel's history, is pushing new laws that critics call a "coup." The government says it is merely giving the parliamentary majority tools to fulfill the electorate's wishes.

Hundreds of thousands of demonstrators have taken to the streets in protest against the government's plans.

Still, some members of the opposition share the coalition's hawkish foreign policies.

Chief among these is the Yisrael Beiteinu party, led by Avigdor Lieberman, who joined the opposition because he objects to Prime Minister Binyamin Netanyahu and his alliance with ultrareligious parties.

Tal and Sova said Israel should first dismantle the Palestinian "terror infrastructure" and only then seek peace.

Once Palestinians understood the full extent of Israel's might, peace would follow. "When the Palestinians know they cannot defeat us militarily, they will grow used to the fact that they need to coexist with Israel," he said.

At that point, Israel would "extend its hand" and help the Palestinians "with their economy, health, and even their security," Sova said.

Victory Caucus members disagreed about the nature of Israel's relationship with its most important ally, the United States.

Tal said that media references to weakening US-Israeli relations were misguided.

"I can tell you they are only getting stronger and stronger. That's the reality," he said.

On the other hand, Sova said that Israel's relations with Washington are "currently in crisis" and that Israel ignores this at its peril.

"Those who ignore [the US-Israel crisis] are only hurting themselves and this caucus," he said.

Some US politicians support the Victory Caucus' message, with New York Republican congressman Mike Lawler telling the gathering that "long-term stability in the region rests on the acceptance of Israel's legitimacy as a Jewish state."

Tal agreed.

"We want to make everyone understand that Israel is here and it's here to stay. We're not going anywhere," he said.

US APPROVES €316 MILLION SALE OF ISRAEL'S DAVID'S SLING MISSILES TO FINLAND (JPost 8/2/23)

The Defense Ministry on Thursday night announced that the US had approved its sale of the David's Sling medium-range missile defense system to Finland for €316 million.

Calling the deal "historic," the ministry said that it, and the quasi-private sector producer Rafael, would soon hold a signing ceremony.

The US approval was needed as its missile defense organization and the American Raytheon defense firm were joint partners in David's Sling.

All of those parties will work on providing Finland with the missile defense system, while engaging Finland's local defense community in aspects of customizing the system.

Gallant said the deal was a "very substantial step toward actualizing the historic deal between Israel and Finland."

He added that Israel's ingenious creative minds had led to breakthroughs in sales of its defense products throughout the globe.

Israel is also far along the road to a sale of the Arrow 3 system to Germany. Many European countries have looked to Israel for upgrading their defense in the shadow of new security threats posed by Russia following Moscow's invasion of Ukraine.

Further, David's Sling had very public and positive performances during the recent Gaza War in May.

Zamir stated, "[The Defense Ministry] will closely cooperate with the US government throughout the entire process. We are hopeful that Finland's expression of confidence in the Israeli missile defense system, along with the American approval of the sale, will encourage additional European countries to enhance cooperation with Israel's defense industries."

In addition, Gold added that David's Sling "has been operational since 2017 and plays a significant role in the State of Israel's multi-tiered air and missile defense array. We take pride in Finland's choice of the Israeli-American system and are pleased by the United States' approval to move forward."

Chairman of RAFAEL, Dr. Yuval Steinitz responded, "The advanced 'David's Sling' system has drawn great interest in the world due to its unique, advanced capabilities and we are very proud of its development. After already becoming operational in Israel, the system will enhance Finland's air defense capabilities and we anticipate more agreements in the future."

NETANYAHU GOVERNMENT TO GREENLIGHT ANOTHER 165 MILLION SHEKELS FOR HAREDI YESHIVA STUDENTS (Ha'aretz 7/30/23)

Facing pressure from ultra-Orthodox parties, the cabinet is expected to approve an extra 165 million shekels (\$44.6 million) for Haredi yeshivas on Sunday. The money will be allocated from the Education Ministry budget, and paid for by across-the-board cuts.

The draft resolution was prepared and sent to the Education Ministry, but does not appear on the cabinet agenda. Initially, after the ministers could not find a source of funding in the regular budget, Finance Minister Bezalel Smotrich planned to take it from a program to aid the Arab community. Following public criticism, he reversed the decision.

If the cabinet approves the decision, coalition spending will balloon from 5.82 billion shekels in this year's budget to nearly 14 billion.

The draft resolution says that about 80 million shekels of the total will go towards increasing allowances to Avreichim – adult men engaged in religious studies. Another 51 million will cover the growing yeshiva student population, which the Haredi parties claim is much larger than initially estimated. A further 15 million will go to foreign students studying at yeshivas in Israel.

It is hard to confirm the Haredi parties' claims that they need more funds due to an increase in yeshiva students, even though the treasury backs them. No government official knows the precise number of yeshiva students in the country.

The current government has already increased spending on Haredi yeshivas and educational institutions by billions of shekels, against the recommendations of the Organization for Economic Cooperation and Development and top treasury officials. The detractors say that the increased spending will harm public education, undermine the ability of young Haredim to acquire workplace skills and create negative incentives to enter the labor market – at a cost to the entire Israeli economy.

The Education Ministry recently informed the parents of special education students that school hours in their institutions would be reduced due to a lack of funding and teachers. The ministry also cut spending on the program supporting students studying advanced mathematics and the program to strengthen English-language studies in kindergartens and first and second grades due to the massive transfer of funds to ultra-Orthodox education.

ISRAELI COMPANY SIGNS DEAL WITH SAUDI ARABIA (JPost 8/2/23)

Israel's largest solar energy company, SolarEdge, has signed a joint venture with Ajlan & Bros Holding (AHB) to adopt solar energy in Riyadh.

The joint venture will support the deployment of smart renewable energy

solutions in Saudi Arabia and aligns with the Saudi Vision 2030 initiative, aiming to reduce the country's dependence on oil by the end of the decade. The venture will offer organizations in the country a portfolio of SolarEdge products in areas such as production, storage, and energy management, as well as site modeling and consultancy for the transition to renewable energy. "We are proud to collaborate with AHB and support Saudi Arabia's journey towards 'Vision 2023,'" said SolarEdge CEO Tzvi Lando. "SolarEdge is committed to driving the global transition to renewable energy, and this joint venture exemplifies that. With proper support for local facilities in Saudi Arabia, they will be able to swiftly transition to clean solar energy and meet the country's ambitious energy goals."

Ajlan & Bros is a major conglomerate in the Middle East and North Africa's private sector. The venture will serve leading facilities in Saudi Arabia.

Last year, Globes reported that dozens of Israeli business and tech figures were visiting the kingdom for advanced talks on Saudi investments in Israeli companies and Israeli investment funds despite Israel and Saudi Arabia having no official diplomatic relations. Quietly, ties have strengthened in recent years, as the Saudi crown prince, Mohammad bin Salman, reportedly sees Israel as a strategic partner for helping achieve his Vision 2030 goals.

The kingdom's Vision 2030 is described on its website as "a unique transformative economic and social reform blueprint that is opening Saudi Arabia up to the world."

The plan aims to ensure environmental sustainability through three verticals: reducing all types of pollution, safeguarding the environment from natural threats, and protecting and rehabilitating natural landscapes.

According to GlobalData, Saudi Arabia will hit 1.5 gigawatts of renewable energy capacity this year, of which 1GW will be solar, an increase from 22.5 megawatts in 2013. However, according to the data, fossil fuels still account for 99% of the overall power generation in the country.

About 10% of Israel's energy comes from solar. Environmental experts have said that if Israel invested properly in building the necessary infrastructure, 40% and 50% of its energy could come from the sun.

ISRAELI SUPREME COURT DELIBERATES LGBTQ ADOPTION RIGHTS (YNet 8/3/23)

The Supreme Court convened on Wednesday, to deliberate over the rights of LGBTQ families, to adopt children, in response to two petitions filed by LGBTQ families and advocates and the Reform Movement.

Current Israeli law states that only married heterosexuals should have the right to adopt children. The law was found to be discriminatory by the court in 2017, and the government then promised to amend it by 2019. But no such legislative amendment was passed and in Israel's current political make-up, the likelihood that the law would be changed remains very low.

Attorney General Gali-Baharav Miara, told the court as much, quoting Justice Minister Yariv Levin on the matter. And the justices indicated that since that is the case, they would be required to use their discretion and rely on precedent in the court, to address the discrimination.

LGBTQ parents were able to adopt their children only when they applied as single parents and the children placed in those families were for the most part older or with special needs.

Social Services Minister Ya'akov Margi from the Ultra-Orthodox Shas party told the court in a filing, that the interest of a child would not be served by placing him or her, in a home with same-sex parents despite studies cited by professionals in his own ministry, providing evidence to the contrary.

"Discrimination against same-sex couples in adoption is not a minor matter," says Jonathan Valfer, chairman of the Jerusalem Open House for Pride and Tolerance.

"It is present, blocking our path to becoming parents and sending us to different corners of the world to create families. The Israeli government has asked the Supreme Court to protect the rights of the LGBTQ community because it cannot eliminate discrimination. If you needed a reminder of why the LGBTQ community needs a strong and independent judicial system - here it is. We are pleased with the positive approach of the judges and call

on them to adopt the state's position and erase the terrible discrimination of these laws."

NEW MEDICAL SCHOOL PREPARATORY PROGRAM OPENS DOORS FOR HAREDI STUDENTS (Arutz-7 8/1/23)

The Jerusalem College of Technology (JCT), together with the Netzach Educational Network, on Monday launched a new mechina (preparatory program) for haredi men and women who are seeking to become physicians. The new Netzach Medical Mechina offers separate courses for men and women. The program is designed for students who already have a bachelor's degree, with classes twice a week for six-hour sessions for three semesters over 15 months, with additional online units for independent study. The goal is to prepare students for success in the entrance examinations at Israel's medical schools.

Israeli Minister of Health Moshe Arbel (Shas) said, "Establishing a haredi preparatory program for medical school is a great blessing, which will enable the integration of haredi students in medicine and, in doing so, help them look ahead to the future, for the benefit of the entire healthcare system."

"Thanks to the high level of education found in the Jerusalem College of Technology, a school that has successfully integrated different populations who aspire to excellence, we will be able to see in the coming years young doctors from all walks of life taking their place at the forefront of hospitals and medical centers across the country," he added.

The new pre-medical preparatory program will equip ambitious and talented haredi students to enter the medical profession, which will be an added benefit for their own community and Israel's society at large.

The program is designed to support and empower haredi students, particularly women, some of whom already have children. It will include workshops on cultural competence, in preparation for entering a profession that serves people from different cultures. It will also cover issues of halakha (Jewish law) and medical ethics. As part of the program, those who are accepted to medical school after the course will be supported throughout their medical studies by haredi physicians as their mentors.

A total of 40 candidates have been accepted to the program, out of 150 applicants. To be accepted, they demonstrated the high aptitude levels required for success in medical school, as well as a recognized bachelor's degree in a relevant scientific subject or in nursing, physical therapy, or occupational therapy. Partial scholarships were offered to qualified students. Obtaining a medical degree is a challenging goal for most Israeli students, but this is especially true for haredim for a variety of reasons, including the intensity of the academic studies required to enter medical schools in the country, various cultural differences in many haredi communities, and the low standard for science and math education in most haredi schools.

As a result, most medically-oriented haredi students have opted to enter nursing and para-medical professions, as well as other science and technology roles, but have often been met with a glass ceiling when trying to enter Israel's highly competitive medical schools.

President of JCT, Prof. Chaim Sukenik said, "Medicine remains one of the most sought-after professions in Israel. Opening the door to this world for the haredi population will allow many talented young people in that community to realize this dream. This will not only train much-needed medical personnel but will further integrate haredi society into the healthcare community. The Jerusalem College of Technology is pleased to play an important role in creating this program."

"We have consulted many experts during the process of designing this unique course. Its curriculum will prepare young men and women from haredi backgrounds for the academic and cultural challenges involved in becoming doctors," Michael Nechtler, Netzach CEO, said. "We recognize that there are many obstacles for them to overcome, and we are committed to supporting them in maintaining their haredi lifestyle and Torah observance throughout the process. We hope that this flagship program will open the doors to Israel's medical profession and encourage younger haredi students to strive for excellence in their studies and to aim for the top."

President of Shaare Zedek Medical Center Prof. Yonatan Halevy, who is also Chairman of the Board of the Netzach Educational Network, said: "There are no shortcuts to being admitted to medical school in Israel. Our standards are very high, and so too is our level of education in this field. This Netzach preparatory program is a rich one and is structured in a way that it will provide the very best training, enabling haredi students to successfully integrate into the country's medical schools."

BIDEN AND NETANYAHU NEED A DEAL (Michael Oren, Israel Hayom 7/31/23)

When we look at Israel's situation – in domestic politics and diplomatically – no clear picture emerges; we have to break it down into components.

First, the US. America is on the eve of the 2024 presidential race, with politically beaten President Joe Biden fighting for survival. He has to deal with the ongoing misconduct of his son Hunter; his support for Ukraine has been a source of growing consternation with Republicans; and in the Middle East the Saudis have turned their backs on him and asked China to mediate between them and Iran.

He, therefore, needs an impressive foreign policy accomplishment. According to New York Times columnist Thomas Friedman, such an accomplishment could come in the form of the establishment of ties between Riyadh and Jerusalem, potentially transforming the Middle East. Biden said over the weekend that some progress has been made and a deal could be in the offing.

Second component: Saudi Arabia. US National Security Advisor Jake Sullivan visited the kingdom last week and offered Crown Prince Mohammed Bin Salman security guarantees and US weapon systems in exchange for a normalization deal with Israel. The prince responded favorably, so long as Israel makes a gesture toward the Palestinians, such as a settlement moratorium or issuing more permits for Palestinian construction on Area C. But such a gesture cannot be taken by the Israeli government in its current makeup.

Third component: Israel. Last week the Knesset passed a key part of the judicial reform – the amendment to the Basic Law: Judiciary – which limits the ability of courts to strike down ministerial decisions even if they are unreasonable. Why did the Coalition choose to pass this part of the reform rather than the measures dealing with the appointment of justices and the override clause that can nullify court decisions? The answer was given by Prime Minister Benjamin Netanyahu's comments, from which it appears that he wanted that bill enacted so that Shas leader Aryeh Deri could return to the cabinet, after having been disqualified on reasonableness grounds. The focus on Deri's criminal past has all but obscured his rather moderate views on foreign policy. By having the bill passed and bringing him back, he could serve as a counterweight to Finance Minister Bezalel Smotrich and National Security Minister Itamar Ben-Gvir, paving the way for the gesture for the Palestinians. If Smotrich or Ben-Gvir threaten to leave the Coalition, they would be replaced by Benny Gantz and the State Party – a maneuver that is already in the works.

Connecting all those three components into one big puzzle will allow Biden to preside over a peace signing ceremony on the White House lawn – an optic that he so desperately needs. The Saudis will get the weapons and guarantees they have long asked for, but the big winner will be Israel: Not only will it finally see an end to the conflict with the Sunni world, but will get access to the massive Saudi economy, and from there to the markets in Indonesia, Malaysia, and Pakistan. Israel's diplomatic, economic, and strategic standing will improve manifold.

Connecting all those dots won't be easy, and it will depend to a large extent on Netanyahu's actions. Former Mossad chief Tamir Pardo has claimed that Netanyahu secretly controls his cabinet ministers despite the fact that they appear to be loose cannons and generate negative headlines. If that is the case, Netanyahu would be able to deliver a historic deal by every measure and perhaps even bring about an end to the current turbulence rocking Israel.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

“And Now...!”

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

“V’ata (and now), O Israel, what does the Hashem, your G-d, ask of you? Only to fear Hashem, your G-d...” (10:12)

The Midrash (Bereishis Raba 21:6) seeks to prove from the use of the word “V’ata – and now” (Bereishis 3:22) that Adam repented for his sin of eating from the Tree of Knowledge. The Midrash comments: “‘V’ata’ is always a language of *teshuva* (repentance) as the verse states, ‘V’ata (and now), O Israel, what does Hashem, your G-d, ask of you?’” The Chofetz Chaim (Ahavas Chessed Ch. 11) is troubled by this comment. What does the word “v’ata” have to do with *teshuva*? Had the Midrash referenced the part of the verse that beseeches us to “fear Hashem,” it would have been readily understood how this connects to *teshuva*, but the statement “and now” seems completely unrelated.

The Chofetz Chaim explains that one of the greatest obstacles to spiritual growth is procrastination. Our *Yetzer Hara* (Evil Inclination) is constantly telling us that we don’t have time to learn Torah today or to pray slowly and carefully. We don’t have time to assist others or to stop and contemplate our purpose in this world – and then to consider how we are doing in accomplishing that purpose. “You’ll have more time tomorrow,” our *Yetzer Hara* tells us. Our Sages, however, saw within our verse the antidote to the *Yetzer Hara*’s poison. The solution is to constantly ask ourselves, “And now... what does Hashem, your G-d, ask of you?” At every juncture and before every decision we are to ask ourselves this question. Living with this level of awareness is *teshuva* – returning to Hashem in its truest sense.

As we approach the month of Elul and the High Holidays that follow, the question of how to “do *teshuva*” is on all of our minds. If the words “And now what does Hashem want from me?” can accompany us throughout our day, we will be well on our way to meaningful growth and true *teshuva*.

Wishing you a Good Shabbos!

SPONSOR

To sponsor a Shabbos Delights, please contact info@gwckollel.org

TABLE TALK

Point to Ponder

And now, O Israel, what does Hashem, your G-d, ask of you? Only to fear Hashem, your G-d, to go in all His ways and to love Him, and to serve Hashem, your G-d, with all your heart and all your soul (10:12).

Hashem asked Dovid HaMelech, "You said 'I ask one thing from you Hashem...' and then you delineate a long list of requests. Why?" Dovid HaMelech answered, "I learned from You. You wrote 'What does Hashem want from you, only to fear Him' and then You began a long list of responsibilities. I followed in Your footsteps." (Yalkut Shimoni Tehilim 27, 706)

How did Dovid HaMelech excuse his wording with "blaming it" on Hashem? Furthermore, why did Hashem word the verse this way?

Parsha Riddle

Besides the mitzva to recite Shema, which other mitzva is fulfilled while saying Shema?

Please see next week's issue for the answer.

Last week's riddle:

Besides for the gematria of "Va'eschanan," how do we know that Moshe davened 515 prayers to be permitted to enter Eretz Yisroel?

Answer: 200 days elapsed from when Hashem told Moshe he would not be allowed to enter Eretz Yisrael until the day Moshe died. Multiply 200 by the amount of tefillos one is obligated to daven on those days, Shacharis, Mincha, Maariv, and Musaf on Shabbos. The sum total is 515 tefillos. (Pnei Yehoshua)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Eikev* (9:7-8), the Torah states:

Remember, do not forget, that you provoked Hashem, your G-d, in the Wilderness ... And in Horeb you provoked Hashem ...

The Torah proceeds to relate the sin of the Golden Calf. The Talmud never acknowledges an imperative to remember the sin of the Golden Calf, and accordingly, many of the classic tabulators of the six hundred and thirteen *mitzvos*, such as the Rambam and the *Sefer ha-Chinuch*, do not include such a commandment. The Sifra (beginning of *Bechukosai*), however, does consider this verse to constitute an imperative to remember the specified events by verbal utterance. The Ramban (*Sefer ha-Mitzvos, Shichechas ha-Esin* 7) is uncertain as to whether this command was limited to the sinners themselves, i.e., to the generation of the desert, or whether it constitutes a perpetual commandment: to know Hashem's lovingkindness to us and his keeping of the covenant of our ancestors, and to give thanks to His name and to bless Him for everything.

The Ramban concludes that according to this latter approach, this commandment should be counted among the six hundred and thirteen *mitzvos*. The *Sefer Charedim* (Ch.4 22-23) rules that one should act stringently in this matter, and he adds that if one is obligated to remember even the sins of his ancestors, *a fortiori* is he obligated to remember his own sins. The *Aruch ha-Shulchan* (OC 60:5), however, maintains that the surrounding context of the verses we have cited is explicit that the commandment was directed exclusively to the generation of the desert.

The *Magen Avraham* (*ibid.* s.k. 2) cites the Arizal as directing that the various commandments of the Torah to remember certain things are to be fulfilled while reciting various phrases at the end of the second blessing of the morning Shema, from "You have chosen us from among every nation and language," and the Magen Avraham accordingly suggests that one should remember (as per the Sifra) the sin of the Golden Calf when reciting the phrase "and to proclaim Your Oneness with love" - as opposed to that time that they did not love Hashem.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am the opposite of Hamotzi.
2. Fill for me.
3. I cause favoritism.
4. Don't sit on me.

#2 WHO AM I?

1. I am for the snake's bite.
2. I was for Og's death.
3. I was for chasing Esav.
4. I am for Dan's horses.

Last Week's Answers

#1 Torah (I equal 611, I equal all, I am black, yet blue print, Pass me on.)

#2 Shema (Three times a day, You cover for me, Twelve said me to their elder, I am listen.)

KOLLEL BULLETIN BOARD

Regular Kollel classes resume Sunday, August 20.

To be added to our email list to receive updated information about classes and programs contact info@gwckollel.org