

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

August 25 - 26, 2023 - 9 Elul 5783 - Parashas Ki Seitzei

Light Candles by 7:31, not before 6:26 - Havdalah 8:30

The Shabbos Shorts is sponsored by **Simi & Sammy Franco** in honor of their anniversary, **Nancy & Bruce James'** anniversary, and **Vivian & Arnie Kirshenbaum's** anniversary, all on the 22nd and **Aliza & Rabbi Yosef Postelnek's** anniversary on the 21st.

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: 6:10 (Plag, S), 6:35 (B), 7:35 (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), 7:30 (B), 7:25 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:30

Divrei Torah/Shiurim

- | | |
|---------------------------------------|------------------------|
| • 8:45 Main Minyan (B) | Rabbi Rosenbaum |
| • 9:15 Minyan (S) | Rabbi Postelnek |
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Postelnek |
| • Shiur before Mincha - 6:45 (B) | Rabbi Rosenbaum |
| • Shiur between Mincha and Maariv (B) | Rabbi Rosenbaum |

Kiddush Sponsors

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.
- The Shul Kiddush is sponsored by **Emily & Todd Friedman** in honor of their son Moshe's Bar Mitzvah.

Mazal Tov

- **Emily & Todd Friedman** on Moshe's Bar Mitzvah! Mazal Tov to the Bernstein and Friedman families.
- **Sarah & David Maslow** of Jerusalem on the marriage of their granddaughter, Atara Chana, daughter of Dina & Adam Lancer of Clifton/Passaic, to Aryeh, son of Lori & Reuven Kramer of Los Angeles.
- **Melissa & Chad Miller** on the birth of a granddaughter, Gila Chen. Mazal Tov to parents and big brother, Allie, Lidor, and Azriel Hayun; grandparents Revital & Armo Hayun; and to all of the great-grandparents, aunts, and uncles.
- **Rabbi Sanford H. Shudnow** on the selection of two of his original artworks in the Montgomery Art Assoc. 2023 Paint The Town Art Show, Labor Day Weekend at the Kensington, MD Town Hall/Armory.

Shul Announcements

- **Kedushas Levi Chabura** With special focus on Elul and Yamim Noraim! 8:55 AM Shabbos morning in the Social Hall. *See flyer for details.*
- **High Holiday Information** - Information and forms for Rosh Hashanah and Yom Kippur at YISE, including seats, Yizkor Guide and more, are online at <https://www.yise.org/seats> Packets are also available at Shul. Questions? Contact seats@yise.org
- **Tap Into the Times** - A Sunday morning Chabura led by Rabbi Postelnek. Join before or after Shacharis! Sundays 8:15 AM - 8:40 AM, August 27 - September 10, in the Belonofsky Sanctuary. *See flyer for details.*

YISE Youth Announcements

Shabbos Groups this Shabbos, August 26, 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

For more information, contact Sharon Shimoff at sshimoff@yise.org

Popsicles in the Park - August 26, 4:30 PM at the Kemp Mill Urban Park. Dvar Torah for kids and refreshing popsicles! *See flyer for details.*

Teen Minyan Boys BBQ Kickoff Event - Sunday, August 27, 5:30 PM - 7:30 PM at The House. *See flyer for details.*

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, *will resume next Shabbos, September 2.*

Boys Shiur - Rabbi Rosenbaum's Shabbos afternoon shiur for 5th and 6th grade boys, *will resume next Shabbos, September 2. See flyer for details.*

Shul Announcements

- **Dreams & Expectations: The Month of Elul and Reimagining Marriage** - A shiur and discussion with Rabbi Postelnek on Monday, August 28, 8:15PM. *See flyer for details.*
- **Labor Day Learning** - "Repeat Offender: Doing Teshuva for the same transgressions – a Halachic analysis" - A partnership program from YISE and Kollel Zichron Amram of the Yeshiva of Greater Washington. Monday, September 4, in the Social Hall. 9:00 AM breakfast, 9:30 AM Chavrusa learning with the Kollel, 10:40 - 11:20 AM Shiur from Rabbi Reingold.
- **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** - 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 info., contact Miriam Friedman at mfriedman2@yahoo.com or 301-754-1517. To sponsor the program, contact the YISE office. *See flyer for details.*
- **Avinu Malkeinu - Our Dual Relationship** - Lunch and Learn on Wednesday, September 6, 11:45 AM - 1:00 PM at YISE with Rabbi Yitzchak Charner. RSVP by September 1 to director@goldennetwork.org or 301-732-1773. Donations appreciated. *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 September 9, at 6:00 PM at the home of Debbie Rogal, 11419 Heather Crest Lane. Mrs. Sharon Freundel will speak on "Rashi: The Wisdom of Shlomo & the Humility of Yitzchak." *See flyer for details.*
- **Pre-Selichos Kumzitz** - Motzei Shabbos, September 9, 11:30 PM - 12:45 AM in the Social Hall. Live music by Naaleh and Divrei Torah from Rabbi Rosenbaum, Rabbi Postelnek and Rabbi Yonatan Gorin. *See flyer for details.*
- **Lulavim & Esrogim** - YISE is working with Josh Breitstein to bring you the finest quality Arba Minim sets. Complete details and order form online at www.yise.org/lulav Orders must be placed by Tuesday, September 19. Pickup at YISE on Wednesday, September 27. *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** for the next few months. Sponsorships start at \$375. To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org or Ethan Cohen at ecohen@yise.org Contact Ethan Cohen to volunteer to set up and clean up. The following dates are not available due to the 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.

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 27	Monday August 28	Tuesday August 29	Wednesday August 30	Thursday August 31	Friday September 1
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)	7:30	7:30	7:30	7:30	7:30	See Shabbos schedule
	Sephardi (LBM)	7:25	7:25	7:25	7:25	7:25	
Halachic Times: Latest Alos Hashachar 5:14 AM, Earliest Talis and Tefilin: 5:44 AM, Latest Netz: 6:38 AM, Latest Krias Shema: 9:50 AM, Earliest Mincha: 1:43 PM, Earliest Shkia: 7:37 PM, Latest Tzeis Hacoachavim 8:28 PM							

Next Shabbos

September 1 - 2, 2023 - 16 Elul 5783

Parashas Ki Savo

Light Candles by 7:20, not before 6:17 - Havdalah 8:19

Friday Night:

- Mincha: 6:00 (Plag, B), 7:20 (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), 7:00 (B), 7:10 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:19

Next Shabbos Shorts Deadline:

Wednesday, August 30, 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 Postelnek - Assistant Rabbi

Josh Seidemann - President

Simi Franco - Office Manager

Josh Breitstein - Facility Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

August 25 - 26, 2023 - 9 Elul 5783 - Parashas Ki Seitzei

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Upcoming Community Programs & Listings

Active Threat Security Training for the Community - Join Federation for one of two opportunities to learn how to manage active security threats, featuring Interim Regional Security Advisor, Eddy Azcarate, with an intro. by Federation CEO, Gil Preuss. This webinar will enhance your situational awareness, empower you to help during a medical emergency, and leave you more confident about your options in the event of an active 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>

Support The Golden Network's Annual Campaign - TGN provides retirees and seniors with inspirational lectures, musical performances, one-on-one Torah study, and companionship. Serving private homes, hospitals, and adult facilities in the Greater Washington and Baltimore communities. Contribute at <https://goldennetwork.org>

Erev Yom Tom Mikvah for Men - The Mikvah Emunah Society of Greater Washington (MES) is pleased to offer use of the Wallerstein Mikvah in Kemp Mill to men, on Erev Rosh Hashanah and Erev Yom Kippur. Volunteers are needed as well. Please see <https://mikvahemunah.com/men> for all the info. Thank you!

At Home Shofar Blowing - Are you, or someone you know, unable to attend shul on Rosh Hashanah? We can arrange to have someone blow Shofar at your home in Kemp Mill. Details on how to arrange for someone to blow Shofar at your home will be posted in early September.

Franco Foundation Rosh Hashana/Yom Kippur Community Appeal - Make your tax-deductible donations via PayPal to thefrancofoundation@gmail.com Zelle 202-422-1021 or mail your check to The Franco Foundation, 613 Bromley Street, Silver Spring, MD 20902. Thank you!

Dirshu - Join Kollel Dirshu of Silver Spring, now studying Maseches Bava Basra, 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

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 info. 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.

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

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

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.

Recurring Community Programs & Listings (continued)

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 Sunday, August 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**.
- **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**.
- **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM.
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Navigating Navi - Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Parsha Perspectives - An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
- **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
- **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara, starting the 3rd Perek of Kiddushin.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women: Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**, *will resume after Sukkos*.
- **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 resume on Monday, September 11*.
- **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "Profits from the Prophets", in-person in the Small Beis Medrash and on **Zoom G**, *will resume on Tuesday, September 5. See flyer for details*.
- **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 E: ID: 746 455 2195, password Learn

Zoom B: ID: 970 1398 4837, password 613

Zoom F: ID: 803 356 4156, password Learn

Zoom C: ID: 833 3477 1595, password RabbiHyatt

Zoom G: ID: 713 7408 5130, password 045079

Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)

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 Shiur - Douglas & Michelle Shelling to commemorate the Yahrzeit of Michelle's mother, Greta Weiner, Golda Rochel Bas Dovid, on the 6th of Elul.

Rabbi Rosenbaum's Wednesday Navi Shiur - Douglas & Michelle Shelling to commemorate the Yahrzeit of Michelle's mother, Greta Weiner, Golda Rochel Bas Dovid on the 6th of Elul.

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

Ongoing! Join this Elul!

Pre-9:15 Minyan Chaburah

KEDUSHAS LEVI

on the Weekly Parsha and Chagim
*Now with special focus on
Elul and the Yamim Noraim!*

8:55am Shabbos Mornings

YISE Social Hall

Given by Rabbi Postelnek
& Rabbi Rosenbaum



BS"D

Young Israel
Shomrai Emunah
Youth Committee
invites you to

Popcorn in the Park

SHABBOS AFTERNOONS

JULY 15TH & 29TH

AUGUST 5TH & 19TH

NOW ALSO ON AUGUST 26TH!

Come enjoy a
Dvar Torah & a
summer treat!

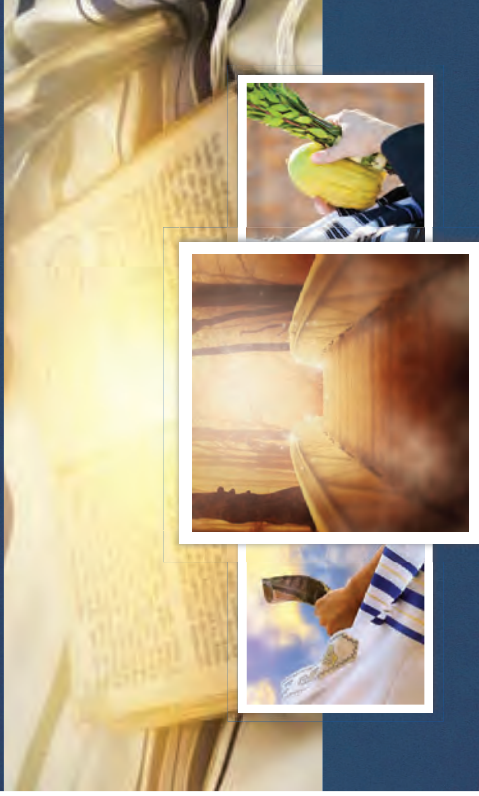
Kemp Mill
&
Urban Park

4:30PM



WILL BE RESCHEDULED IN THE EVENT OF RAIN

EMAIL [SSHIMOFF@YISE.ORG](mailto:sshimoff@yise.org) FOR MORE INFO OR TO SPONSOR



TAP INTO THE TIMES

Sunday Morning Chabura

Join us for Chabura style learning led by Rabbi Postelnick *before or after* your Sunday morning Shacharis to learn inspiring pieces of Torah relevant to the current Jewish calendar.

Experience Elul, Yamim Noraim and Sukkos with a deeper understanding and appreciation for these special days and how they intimately connect to our lives!

Sundays 8:15 – 8:40am
In the Belonofsky Sanctuary

AUG. 27 - SEP. 10



VISE TEEN MINYAN

BOYS

BBQ

— *SHABBOS EVENING* —

SUNDAY 5:30–7:30
AUG 27TH PM

The House
1128 ARCOLA AVE

WE HAVE A GREAT TIME (AND FOOD) ON SHABBOS TOO!

JOIN US FOR THE FIRST MINYAN OF THE YEAR!
PARSHAS KI SAVO, SEPTEMBER 2ND

Dreams & Expectations: The Month of Elul and Reimagining Marriage

A shiur and discussion exploring the balance of dreams and expectations in marriage and personal growth from a Torah perspective.

given by Rabbi Postelnek



Monday, Aug. 28 at 8:15 PM



At the home of Leah & Yoni Levine
1111 University Blvd. W
(University Towers), Apt. 206
Ring the front desk or text
(718) 685 8077 to enter



YOUNG ISRAEL SHOMRAI EMUNAH
1132 ARCOLA AVE, SILVER SPRING, MD 20902 • (301) 593-4465

**CALLING ALL
5TH AND 6TH
GRADE BOYS**

RETURNING SEPT 2!



**Join Rabbi Rosenbaum
and your friends for
weekly Torah learning**

Every Shabbos afternoon!

**5:30PM
YISE
SOCIAL
HALL**

**BRING
YOUR
HARDEST
QUESTIONS!**

**REFRESHMENTS
WILL BE
SERVED!**



New Topic!!!!

Tuesday Class at YISE Profits from the Prophets

Learn the stories and writings of the nevi'im and the important lessons contained within

Beginning with Sefer Yehoshua (Joshua)

With Rabbi Yitzchak Scher
Rebbe, Yeshiva of Greater Washington

Tuesdays, 1:30-2:15

Young Israel Shomrai Emunah

Small Beis Medrash

1132 Arcola Ave.

Silver Spring, MD 20902

Or on Zoom

Meeting ID: 713 7408 5130

Password: 045079

Add some inspiration to the middle of your day!



For many of us, Navi is uncharted territory. The stories and lessons of Navi help us to understand the rich history of Klal Yisrael, foundations of our faith, and important insights into human nature. We observe the greatness of our leaders, learn from their challenges, and see how Hashem's hand always guides the Jewish people from their inception until this very day.

Classes are available online at www.torahdownloads.com

Email ymscher@yahoo.com with questions or just join us!

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.



THE
Golden
NETWORK



Avinu Malkeinu

Our Dual Relationship

LUNCH AND LEARN

Wednesday, September 6th

11:45am - 1:00pm

By Rabbi Yitzchak Charner

Young Israel Shomrai Emunah

1132 Arcola Ave, Silver Spring, MD 20902

RSVP by 9/1

director@goldennetwork.org/301-732-1773

Sponsorships available - Donations appreciated
goldennetwork.org



YISE Adult Education
Committee Presents

Limud on Our Lawn

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

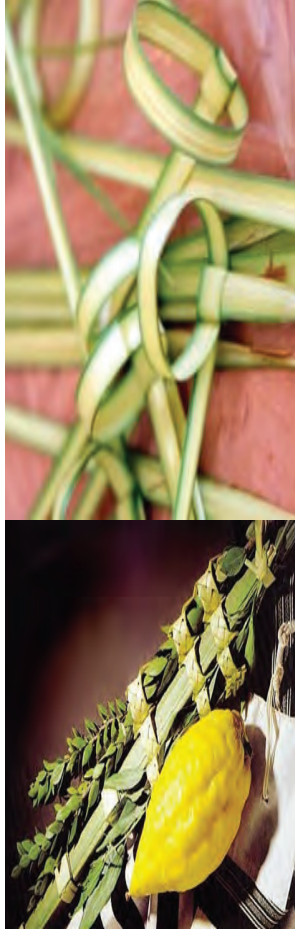
Mrs. Sharon Freundel:

Rashi: The Wisdom of Shlomo
and the Humility of Yitzchak.

September 9 at 6:00 PM

Hosted by:
Debbie Rogal
11419 Heather Crest Lane





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

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

Aleph \$ 85
Beis \$ 70
Gimmel \$ 55
Chinuch \$ 36

Order deadline: Tuesday, September 19, 2023

Pickup will be on Wednesday, September 27, 2023 4 PM – 9 PM
YISE Social Hall

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

Please advise if you want yours to be preselected.

YOUNG ISRAEL SHOMRAI EMUNAH
INVITES YOU TO A

PRE-SELICHOS KUMZITZ

LIVE MUSIC BY LOCAL BAND **NAAIEH**
WITH INSPIRING DIVREI TORAH
From Rabbi Rosenbaum, Rabbi Postelnik
& Rabbi Yonatan Gorin

PIZZA AND REFRESHMENTS TO BE SERVED

Sponsors welcome
Visit yise.org/kumzitz
or email office@yise.org



**MOTZEI
SHABBOS**

September 9

YISE SOCIAL Hall 11:30PM-12:45AM
Selichos to follow in the Belonofsky Sanctuary

In partnership with the YISE Meaningful Tefilah Project

YOUNG ISRAEL SHOMRAI EMUNAH - 1132 ARCOLA AVE, SILVER SPRING, MD 20902 - (301) 593-4465

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
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whose yearzeit is 10 Elul

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Shabbat Parashat KiTetzeh

5783 - B"H

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

To the Third and Fourth Generations - There is, on the face of it, a fundamental contradiction in the Torah. On the one hand we hear, in the passage known as the Thirteen Attributes of Mercy, the following words: The Lord, the Lord, compassionate and gracious God, slow to anger, abounding in loving-kindness and truth ... but who does not acquit the guilty, holding descendants to account for the sins of the fathers, children and grandchildren to the third and fourth generation."

The implication is clear. Children suffer for the sins of their parents. On the other hand, we read in this week's parsha: Parents shall not be put to death for their children, nor shall children be put to death for their parents. A person shall be put to death only for their own sin.

The book of Kings records a historic event when this principle proved decisive: When Amaziah was well-established as king, he executed the officials who had assassinated his father. However, he did not kill the children of the assassins, for he obeyed the command of the Lord as written by Moses in the Book of the Law: 'Parents shall not be put to death for their children, nor shall children be put to death for their parents. A person shall be put to death only for their own sin.'

There is an obvious resolution. The first statement refers to Divine justice, "at the hands of Heaven." The second, in Deuteronomy, refers to human justice as administered in a court of law. How can mere mortals decide the extent to which one person's crime was induced by the influence of others? Clearly the judicial process must limit itself to the observable facts. The person who committed the crime is guilty. Those who may have shaped his character are not.

Yet the matter is not so simple, because we find Jeremiah and Ezekiel, the two great prophets of exile in the sixth century BCE, restating the principle of individual responsibility in strong and strikingly similar ways. Jeremiah says: In those days people will no longer say, 'The parents have eaten sour grapes, and the children's teeth are set on edge.' Instead, everyone will die for their own sin; whoever eats sour grapes - their own teeth will be set on edge.

Ezekiel says: The word of the Lord came to me: "What do you people mean by quoting this proverb about the Land of Israel: 'The parents eat sour grapes, and the children's teeth are set on edge'? As surely as I live," declares the Sovereign Lord, "you will no longer quote this proverb in Israel. For everyone belongs to Me, the parent as well as the child - both alike belong to me. The one who sins is the one who will die."

Here the prophets were not speaking about judicial procedures and legal responsibility. They are talking about Divine judgment and justice. They were giving the people hope at one of the lowest points in Jewish history: the Babylonian conquest and the destruction of the First Temple. The people, sitting and weeping by the waters of Babylon, might have given up hope altogether. They were being judged for the failings of their ancestors that had brought the nation to this desperate plight, and their exile seemed to stretch endlessly into the future. Ezekiel, in his vision of the valley of dry bones, hears God reporting that the

people were saying, "Our bones are dried up, our hope is lost." He and Jeremiah were counselling against despair. The people's future was in their own hands. If they returned to God, God would return to them and bring them back to their land. The guilt of previous generations would not be attached to them.

But, if this is so, then the words of Jeremiah and Ezekiel really do conflict with the idea that God punishes sins to the third and fourth generation. Recognising this, the Talmud makes a remarkable statement: Said R. Yose b. Hanina: Our master, Moses, pronounced four [adverse] sentences on Israel, but four prophets came and revoked them ... Moses said the Lord punishes the children and their children for the sin of the parents to the third and fourth generation. Ezekiel came and declared, "The one who sins is the one who will die."

In general the Sages rejected the idea that children could be punished, even at the hands of Heaven, for the sins of their parents. As a result, they systematically re-interpreted every passage that gave the opposite impression, that children were indeed being punished for their parents' sins. Their general position was this: Are not children then to be put to death for the sins committed by their parents? Is it not written, "Visiting the iniquities of the fathers upon the children"? - There the reference is to children who follow in their parents' footsteps [literally "seize their parents' deeds in their hands," i.e. commit the same sins themselves].

Specifically, they explained biblical episodes in which children were punished along with their parents by saying that in these cases the children "had the power to protest/prevent their parents from sinning, but they failed to do so." As Maimonides says, whoever has the power of preventing someone from committing a sin but does not do so, he is seized (i.e., punished, held responsible) for that sin.

Did, then, the idea of individual responsibility come late to Judaism, as some scholars argue? This is highly unlikely. During the rebellion of Korach, when God threatened to destroy the people, Moses said, "Shall one man sin and will You be angry with the whole congregation?" When people began dying after King David had sinned by instituting a census, he prayed to God: "I have sinned. I, the shepherd, have done wrong. These are but sheep. What have they done? Let Your hand fall on me and my family." The principle of individual responsibility is fundamental to Judaism, as it was to other cultures in the ancient Near East.

Rather, what is at stake is the deep understanding of the scope of responsibility we bear if we take seriously our roles as parents, neighbours, townspeople, citizens, and children of the covenant. Judicially, only the criminal is responsible for his crime. But, implies the Torah, we are also our brother's keeper. We share collective responsibility for the moral and spiritual health of society. "All Israel," said the Sages, "are responsible for one another." Legal responsibility is one thing, and relatively easy to define. But moral responsibility is something altogether larger, if necessarily more vague. "Let a person not say, 'I have not sinned, and if someone else commits a sin, that is a matter between him and God.'" This is contrary to the Torah," writes Maimonides in the Sefer ha-Mitzvot.

This is particularly so when it comes to the relationship between parents and children. Abraham was chosen, says the Torah, solely so that "he will instruct his children and his household after him to keep the way of the Lord by doing what is right and just." The duty of parents to teach their children is fundamental to Judaism. It appears in both the first two paragraphs of the Shema, as well as the various passages cited in the "Four Sons" section of the Haggadah. Maimonides counts as one of the gravest of all sins - so serious that God does not give us an opportunity to repent - "one who sees his son falling into bad ways and does not stop him." The reason, he says, is that "since his son is under his authority, had he stopped him the son would have desisted." Therefore it is accounted to the father as if he had actively caused his son to sin.

If so, then we begin to hear the challenging truth in the Thirteen Attributes of Mercy. To be sure, we are not legally responsible for the sins of either our parents or our children. But in a deeper, more amorphous sense, what we do and how we live do have an effect on the future to the third and fourth generation.

Rarely has that effect been more devastatingly described than in recent books by two of America's most insightful social critics: Charles Murray of the American Enterprise Institute, and Robert Putnam of Harvard. Notwithstanding their vastly different approaches to politics, Murray in *Coming Apart* and Putnam in *Our Kids* have issued essentially the same prophetic warning of a social catastrophe in the making. For Putnam, "the American dream" is "in crisis". For Murray, the division of the United States into two classes with ever decreasing mobility between them "will end what has made America America."

Their argument is roughly this, that at a certain point, in the late 1950s or early 1960s, a whole series of institutions and moral codes began to dissolve. Marriage was devalued. Families began to fracture. More and more children grew up without stable association with their biological parents. New forms of child poverty began to appear, as well as social dysfunctions such as drug and alcohol abuse, teenage pregnancies and crime and unemployment in low-income areas. Over time, an upper class pulled back from the brink, and is now intensively preparing its children for high achievement, while on the other side of the tracks children are growing up with little hope for educational, social, and occupational success. The American Dream of opportunity for all is wearing thin.

What makes this development so tragic is that, for a moment, people forgot the biblical truth that what we do does not affect us alone. It will affect our children to the third and fourth generation. Even the greatest libertarian of modern times, John Stuart Mill, was emphatic on the responsibilities of parenthood. He wrote: The fact itself, of causing the existence of a human being, is one of the most responsible actions in the range of human life. To undertake this responsibility - to bestow a life which may be either a curse or a blessing - unless the being

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on whom it is to be bestowed will have at least the ordinary chances of a desirable existence, is a crime against that being.

If we fail to honour our responsibilities as parents, then – though no law will hold us responsible – society's children will pay the price. They will suffer because of our sins.

Shabbat Shalom: Rabbi Shlomo Riskin

“When you go forth to battle against your enemies, and God your Lord delivers them into your hands, and you... see among the captives a woman of beauty, and you desire her, you may take her to be your wife. When you bring her home, she must shave her head, and let her fingernails grow, mourning for her father and mother. Only then may you be intimate with her and possess her, making her your wife”.

Indeed, if we've ever thought of Judaism as a straight-laced religion that doesn't concern itself with sexual blandishments, or alternately was lenient about inter-marriage in Biblical times, here is something to jolt our imagination.

And Rashi meaningfully comments: “The Torah speaks only in consideration of a person's evil inclination. For if God would not have permitted her to him as a wife, he would nevertheless marry her although she would be [biblically] forbidden to him.”

But what is the Torah really saying in “consideration of the evil inclination?” Are our Scriptures allowing us to momentarily give in to our desire, in order to prevent a major transgression of intermarriage, or is the Torah actually teaching us how to overcome our evil desires entirely?

The answer to this question lies in a difference of interpretation on this issue by two giants of biblical exegesis. Maimonides, on the one hand, rules that a soldier has the right to have sexual relations with “the beautiful gentile captive woman” one time before the month-long period of waiting and mourning begins – but only once. Then after he has satisfied his initial lust, he takes her home, and must go through the steps the Torah commands, in order to dissuade him and her from an eventual marriage. Only if he still feels the same way about her when he sees her in his home environment, and only if she is willing to leave her previous lifestyle and convert to Judaism, are they permitted to be married.

And perhaps Maimonides feels that in order to give the “experiment” a chance to be successful, it is necessary to remove the “sweetness” of the “forbidden fruit” by permitting the one act of intimacy before the process of alienation or conversion can properly begin.

Nahmanides, in contrast and in accordance with the Jerusalem Talmud, rules that the woman is not permitted to the soldier even once before first taking her home; he must take the month-long preparatory steps, and if he and she then still wish to be together she may convert and become his wife.

I believe that Maimonides is taking the more pragmatic approach: give in a little bit so that you not lose the entire battle. Try to allow him to get her out of his system with one sexual act. Hopefully it will work, especially after a month of reality in accustomed surrounding.

In general, Hasidut was critical of self-styled ascetics who tortured themselves in order to bring their bodies into line. One of the important followers of the founding father of Hasidut, Rabbi Yisrael Baal Shem Tov was a leading rabbinical scholar, Rabbi Yaakov Yosef of Polnoye, who had previously been given to fasts and mortifications.

Rabbi Yaakov Yosef was initially an aggressive opponent of the Baal Shem Tov and the following story is told how he became one of his most faithful disciples. One day the Baal Shem Tov whispered to him, “When horses get wild, a stupid rider tightens

the reins, but that only gets the horse more upset and difficult to manage. A clever rider loosens the reins, and in that way brings the horses into his control.” Rabbi Yaakov Yosef understood, stopped his fasts, and became a Hasid.

Nahmanides, who may agree that the yetzer hara is very powerful, might argue that the result is the opposite: give the enemy a finger and he will ultimately take your hand. Therefore, he understands the verses in the Torah as giving advice on how to conquer the evil instinct completely. Hold out the promise of sexual conquest, but only after following a complex procedure which he believes will generally lead either to the complete splitting up or to her willing and even joyous acceptance of Judaism; they would then be able to get married in accordance with “the laws of Moses and of Israel.”

This difference of opinion is further confirmed by a Talmudic adage which advises that if a person is smitten with the yetzer hara he should go to a place where no one knows him, dress in black, wrap himself up, and do what “his heart desires”.

Maimonides, taking these words at their obvious meaning, would say this advice is comparable to the law allowing the soldier one act of intimacy with a forbidden woman. If one's evil inclination is so overpowering that he cannot control it, let him locate himself in a strange city, incognito, and do what he has to do: in this manner he can “get it out of his system” and soon return to his former life without the shame of the entire world being privy to his indiscretion. There is no need to ruin your life because of one incident of weakness.

R. Hananel gives the passage another interpretation, more in keeping with Nahmanides. By the time the individual changes his clothes, takes the journey to a city where he's unknown, and finds a new place to live, he'll be so exhausted and ashamed at what he sees in the mirror that if he does “what his heart desires” it could very well be returning home. Halakha, or Jewish law, takes the would-be sinner by the hand, and step-by-step teaches him to desire what Torah would say is right to desire.

Rabbi Dr. Nachum Amsel Encyclopedia of Jewish Values

The Importance of Peace In Judaism [Excerpt]- According to the Mishna, one of the three foundations of the universe itself is peace. And when two of those foundations of the universe, truth and peace are in conflict, peace wins out, implying that peace may indeed be the highest value in the universe. The Talmud explicitly points out that when truth comes into conflict with peace, i.e. telling the truth would destroy the peace, one may lie to preserve the peace (under certain conditions) The Midrash (says that without peace there is nothing. Based on the verse in the Psalms, another Midrash states that peace is the only Mitzvah one is commanded to actively run after to achieve. Other commandments are only obligatory if they happen to come your way -- you then must observe them. But a person must actively seek peace, even if it is not easily achievable. Aaron, the High Priest, is described as one who actively “ran after peace” and would actually lie to two fighting individuals (saying to each that the other one admitted his mistake and wants to make up) to bring them together. And it was Aaron, the man of peace, who was the most beloved leader of Israel.

Peace is the vehicle, the vessel, of prayer, and that is why both the Priestly Blessing and the final blessing of the Silent Prayer end with peace, as it says that God will bless His people with (the vessel of) peace. Many laws for Jews (such as the order of calling people up to the Torah) as well as for non-Jews (such as burying their dead if they live in the same neighborhood) were instituted to ensure a more peaceful co-existence among people. In describing

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the Torah scholar, the *Talmid Chacham*, Maimonides (lists as one of the requirements, that this person have the quality of peace, before he can assume the mantle of leadership. Therefore, two Torah scholars living in the same city must have peace between them, or they are either exiled or put to death.

How, Then, Can Any War Be Permitted To Be Fought By Jews? - With the ultimate value of peace, how can God allow, permit, or even encourage Jews to fight wars? ... Jews as a nation, and specifically the State of Israel today, many of whose neighbors would love nothing more than to destroy it, must be prepared for war, and go to war, *but only when necessary*.

The very first Jew, Abraham, was certainly a man of peace. He invited everyone into his tent and spread the name of God by means of his kindness and caring personality. And yet, when he needed to, Abraham, the man of peace, went to war. When his nephew Lot was captured, Abraham quickly went into action, saved Lot, and defeated the occupying army, ending that long war. In victory, Abraham refused all booty and spoils of war. He did not seek war, but to save a captive, a family member, which is one of the highest obligations in Judaism, Abraham was “forced” to wage war as the only means to save his nephew's life. This is the Jewish paradigm for the rest of history.

Jewish Values May Not Be Abandoned Even

During War - Judaism, unlike most societies in any war situation, legislates that general Jewish values may not be abandoned in the heat of battle, and they must even help to guide the process of conducting war. Sensitivity to human life, to a degree, is also present even in war, and Judaism codifies many laws reflecting this. For example, when fighting an opposing army, a Jewish army is never allowed to completely surround the enemy on all four sides, to allow those who wish to flee and escape with their lives intact, to do so, and thus prevent needless additional bloodshed.

Judaism does not only legislate behavior, but it also reminds Jews how they should *feel* even in victory. One is not permitted to rejoice at the downfall of an enemy, according to the Mishna. Of course, a Jewish soldier can be happy that the fighting has ended, and that his life has been spared, but one may not celebrate the death of one's enemy. It is for this reason, among others, that we do not recite the complete Hallel on the last six days of Passover, nor rejoice when an enemy dies. For a similar reason, Jews do not drink a complete cup of wine in the second of the four cups of the Passover Seder, because right before drinking that cup, the Jews read about the Ten Plagues where thousands of Egyptians died. Thus, one drop is customarily removed from the wine cup as each plague is recited, and the cup does not remain full. Judaism retains sensitivity to human life even in situations where war is necessary.

Thus, war is permitted in Judaism, but only under limited conditions. And even when permitted, some laws and values must be adhered to while fighting. Like most actions in Judaism, fighting a war in the right place and time, and for the right purpose, makes it legitimate. A Jew must know very well when each is appropriate. Perhaps the best exemplification of this Jewish concept of war is in the verse in Psalms that says that God gives His people strength and (military) power *and*, at the same time, blesses His people with peace. On the surface, this does not seem to make sense. Normally, power is given to fight. However, in this verse, the meaning is that the purpose of power is merely a deterrent, as the other nations should not want to fight the people of God. This is the ideal -- to have the power and potential to fight, but never have to use it. Military power should be the very means by which to achieve peace in Judaism.

מילכמת רש"ת

כי תיטעל תצא

Our *Parashah* opens, "When you will go out to war against your enemies . . ." *Rashi* z"l comments: "The Torah is speaking here of a *Milchemet Reshut*."

Literally, *Milchemet Reshut* refers to a war that is not obligatory, as opposed to the wars against the Canaanites and Amalek, which are obligatory. However, notes R' Yehoshua Heschel (Harry) Kaufman *shlita* (rabbi in Washington, D.C. and Montreal), teachers of *Mussar* interpret *Rashi* as referring to the most difficult battle of all--the war against things that are "*Reshut*" / permitted pleasures. R' Kaufman explains: The *Yetzer Ha'ra* generally cannot cause an upstanding, observant Jew to sin outright. Instead, the *Yetzer Ha'ra* entices us to become absorbed in permitted pleasures--for example, to eat kosher food to excess--at the expense of studying Torah and performing *Mitzvot*. Since these pleasures are permitted according to *Halachah*, it is very difficult for a person to recognize that he is in the *Yetzer Ha'ra*'s clutches. That battle is the war ("*Milchamah*") against *Reshut*.

Alternatively, R' Kaufman writes, "*Milchemet Reshut*" can be explained as follows: There are some *Mitzvot*--for example, the requirement to have *Bitachon* / trust in *Hashem*--that apply differently to each person based on his personality and circumstances. With regard to *Mitzvot* in this small category, every person has "*Reshut*" (here meaning "permission") to determine how they apply to him. But, being honest with oneself when making this determination is extremely difficult; that is the war against *Reshut*. (*Ohr Yehoshua*)

Shabbat

"Rabbi Chanina said, 'Let us go out toward the bride, the queen.' Some say that he said, 'Let us go out toward *Shabbat*, the bride, the queen.' Rabbi Yannai would wrap himself in his cloak, and he would stand and say, 'Enter, bride! Enter, bride!' (*Bava Kamma* 32b)

R' Yehuda Loewe z"l (*Maharal* of Prague; died 1609) writes: These three expressions--*Shabbat*, bride, and queen--represent three aspects of the Sabbath day. "*Shabbat*" reflects the *Mitzvah* to refrain from prohibited activities, for the literal meaning of the word "*Shabbat*" is to refrain from work. "Bride" reflects the *Mitzvah* to change one's clothes in honor of the Sabbath, just as a bride adorns herself. Lastly, "queen" reflects the *Mitzvah* to honor the day with food and drink, just as royalty finds delight ("*Oneg*") in feasting. The word *Shabbat* can be seen as an acronym alluding to these three obligations--"*Shin*" for "*Shevitah*" (refraining from work), "*Bet*" for "*Begadim*" (garments), and "*Tav*" for "*Ta'anug*" (pleasure).

Maharal continues: These three *Mitzvot* parallel three aspects of person--food and drink for his body, refraining from work for his *Nefesh* / animal soul, and clothing for his *Tzelem* / Divine image. Regarding the latter, our Sages refer to clothing as a person's "honor," for clothing distinguish a human from an animal. Thus, clothing highlight a human being's uniqueness, which is due to the fact that he has a *Tzelem Elokim*.

According to the first version of R' Chanina's statement, he said only, "Let us go out toward the bride, the queen." Those are personalities whom it is customary to go out to meet. Not so *Shabbat*, which is not tangible. According to the second version, he mentioned "*Shabbat*" nevertheless. Indeed, *Shabbat* is similar to a bride--a bride is connected to her husband, and *Shabbat* is connected to *Hashem*. Also, *Shabbat* is like a queen--a queen is separate from commoners, and *Shabbat* is separate from the weekdays. Rabbi Yannai, in contrast, felt it was sufficient to say, "Enter, bride," for a bride encompasses all three ideas: she does not work on her wedding day, she wears special garments, and her celebration includes a feast.

(*Chiddushei Aggadot*)

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Moshe Aharon ben Menashe Yaakov Reiss a"h

"You may not cause your brother to take interest, so that Hashem, your Elokim, will bless you in your every undertaking on the Land to which you are coming, to possess it." (23:21)

R' Yehonatan Eyebchutz z"l (Central Europe; 1690-1764) writes: *Eretz Yisrael* (referred to here as "the Land") is a small area that "expands" to hold a lot (e.g., a large population and great wealth). Experiencing success in *Eretz Yisrael* is a fitting reward for one who does not lend with interest: He gave up the opportunity to turn his small loan into something bigger, and he will conversely experience a great blessing in a small land.

(*Tiferet Yehonatan*)

"Asher karcha / That he [Amalek] happened upon you on the way, and he struck those of you who were hindmost, all the weaklings at your rear, when you were faint and exhausted, and he did not fear Elokim." (25:18)

Rashi z"l writes, based on a *Midrash*: The word "*Karcha*" is related to "*Mikreh*" / "a sudden happening"--i.e., Amalek surprised you. Another explanation is that it is related to "*Kor*" / "cold"--meaning, Amalek cooled you down from the "boiling heat" you had before. All the nations were afraid to wage war against you, but Amalek came and showed the way. This may be compared to a boiling hot bath into which no one could descend. A good-for-nothing came along and jumped in. Though the water scalded him, it was cooled down for others. [Until here from *Rashi*]

R' Simcha Zissel Ziv z"l (1824-1898; the *Alter* of Kelm) dervies another lesson from the *Midrash*: Amalek's intention was to cool the fervor that *Bnei Yisrael* themselves felt after the miracles they had witnessed in Egypt and at the *Yam Suf*. When we read (*Shmot* 17:11) that *Bnei Yisrael* were victorious when Moshe Rabbeinu lifted his hands Heavenward, it means that *Bnei Yisrael* were victorious when they strengthened their recognition of their own loftiness. When the Jewish People does not let the nations of the world lower its self-esteem, the *Alter* writes, then the Jewish People emerges victorious!

This is a battle that repeats itself throughout history, the *Alter* notes. For example, this is the explanation behind Mordechai's obstinate refusal to bow down to Haman, a descendant of Amalek--not letting Haman strip Mordechai of his self-esteem as a Jew. And in the end, not only did Haman not strip Mordechai of his honor, Haman was forced to give Mordechai additional honor, leading him around Shushan on a royal steed.

The *Yetzer Ha'ra* uses similar tactics--trying to lower our self-esteem, so that we will be unashamed to commit sins. If we fight back, never forgetting how lofty our souls are, we are sure to emerge victorious.

(*Kitvei Ha'Saba Mi'Kelm: Chanukah-Purim* p.94)

"They shall say to the elders of his city, 'This son of ours is wayward and rebellious; he does not listen to our voice; he is a glutton and a drunkard.' All the men of his city shall pelt him with stones and he shall die; and you shall remove the evil from your midst; and all Yisrael shall hear and they shall fear." (21:20-21)

The *Gemara* (*Sanhedrin* 71a) states that there are so many improbable circumstances that would have to occur before a boy could be labeled a "*Ben Sorer U'moreh*" / "wayward and rebellious son" that there never has been, and never will be, such a case. Why, then, is the *Ben Sorer U'moreh* mentioned in the Torah? The *Gemara* answers: "Expound upon it and receive reward." [Until here from the *Gemara*]

R' Chaim Friedlander z"l (1923-1986; *Mashgiach Ruchani* of the Ponovezh Yeshiva) explains: R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) writes that a *Ben Sorer U'moreh* is punished for violating the commandment to be holy and the commandment to cling to Hashem. But these are challenging *Mitzvot* even for adults! R' Friedlander notes. Does the Torah really hold a 13-year old boy, which a *Ben Sorer U'moreh* is, liable for not fulfilling such difficult commandments?

R' Friedlander answers: As noted, there never has been or will be a *Ben Sorer U'moreh*. Rather, the Torah is teaching us about the importance of our aspirations. If, at the tender age of thirteen, a boy's thoughts already focus on meat and wine, it is likely that he is headed for disaster. This is what our Sages mean when they say, "A *Ben Sorer U'moreh* is put to death because of his future." Why do we assume that he will not repent and change his future? Because without lofty aspirations, a person cannot effectively repent. Instead of true repentance, a person who lacks aspirations will satisfy himself with making small changes "at the edges," not truly identifying that which needs to be addressed. That is not *Teshuvah*!

R' Friedlander adds: This is the meaning of, "Expound upon it and receive reward." Expound upon the law of *Ben Sorer U'moreh*, learn the importance of having high aspirations, and then you will merit to receive reward. Without high aspirations, on the other hand, one cannot even begin to serve Hashem.

(*Siftei Chaim: Mo'adim* Vol 1b, p.33)

"You shall not cause your brother to take interest . . ." (23:20)

R' Chaim of Volozhin z"l (Belarus; 1749-1821) writes: *Pirkei Avot* (1:2) teaches that the world stands on three pillars: Torah, service of Hashem, and kindness. It is important to know, however, that once the Torah has been given, only it defines what is "service of Hashem" or "kindness." For example, before the Torah was given, making a loan at a reasonable interest rate also was an act of kindness. Now, in contrast, making such a loan to another Jew is a sin.

(*Ruach Chaim*)

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SETTLERS HURL ROCKS, SPRAY TEAR GAS, AT TROOPS AFTER TERROR ATTACK (YNet 8/22/23)

Jewish settlers burned tires and clashed with security forces in the West Bank late on Monday hours after a deadly terror attack near Hebron that resulted in the murder of Batsheva Nigri.

Security forces arrived at the scene of rioting settlers near the Palestinian city of Ramallah and came under attack from stones and tear gas, causing at least one of their number to be injured. One settler was arrested and taken in for questioning. Settlers also hurled stones at Palestinians in the area, but no injuries were reported.

Security forces arrested two Palestinians, described as members of the same Hebron family, in connection with the deadly terror strike.

In a joint statement issued by the military, the Shin Bet and the police, the suspects were said to have not resisted their arrest and that the gun allegedly used in the attack was found as well. The two men were transferred to the Shin Bet for further questioning.

Security officials believed the men had been assisted by some family members but their immediate family appeared to be unaware of their intention to commit the attack.

SETTLERS PRESENT PLAN TO INCREASE WEST BANK POPULATION TO 1 MILLION BY 2050 (YNet 8/23/23)

An ambitious plan to reach a population of 1 million Jewish settlers on the West Bank, was presented to Prime Minister Benjamin Netanyahu on Wednesday and includes the establishment of new cities, industrial parks, a hospital and an airport. The plan was devised by Samaria Regional Council head Yossi Dagan that now serves 170,000 Jewish residents.

A group of engineers, architects and other professionals have been working on the plan for the past year after its founding principles were discussed with hundreds of settlement leaders.

The plan includes the expansion of existing settlements that will become cities as well as the establishment of new cities. Train lines will connect the West Bank to central and northern Israel and an airport would be built. The authors of the plan said a new hospital would be built, to serve the growing population of settlers as well as new industrial zones to provide employment. Among settlements set for expansion is Itamar outside the Palestinian city of Nablus, Avnei Hefetz near Tulkarm, Tzufim and Sal'it near Qalqilyah. They also intend to resettle settlements evacuated in the 2005 disengagement plan in the northern West Bank, including Homesh, where settlers already established a Yeshiva approved by the current government.

The Authors say their plan would help solve Israel's housing shortages. "Looking ahead overcrowding in the center of the country must be resolved. Our plan is based on the assumption that Samaria is the key to such a resolution, with millions of acres of state land currently uninhabited, at a distance of 20 kilometers (12.4 miles) from Tel Aviv.

The plan is being proposed to the prime minister amid tensions with the U.S. over construction in West Bank settlements, and the transfer of authority over parts of the region, from Defense Minister Yoav Gallant to Bezalel Smotrich, who is a minister in the Defense Ministry and the Finance Minister and a settlement advocate.

SHAS MINISTER: BEING HAREDI IS NOT A REASON TO BE EXEMPT FROM MILITARY SERVICE (Arutz-7 8/22/23)

Health and Interior Minister Moshe Arbel from the Shas Party gave an interview to Channel 12 News on Monday in which he commented on the

Draft Law, and claimed that being haredi should not automatically grant a person an exemption from military service.

"Precisely as someone who served in the army and as someone who served in the reserves until he entered the Knesset, and all my brothers served in the army, one of them an officer in the IDF, I want to say clearly – being haredi is not a reason to be exempt from military service."

He also said, "Whoever studies Torah, I expect that in a Jewish state this will not be a criminal offense. The group of Torah students should be respected."

"At the same time, if a person takes advantage of this exemption and does not study Torah and tries to evade military service - we all together should work to recruit him for adapted military service," said Arbel.

ISRAELI ARAB POLITICAL CANDIDATE SHOT IN HEAD IN QUADRUPLE MURDER (JPost 8/22/23)

Four people were murdered on Tuesday after being shot in the head in Abu Snan, an Arab town in western Galilee, according to Magen David Adom.

An MDA team called to the scene of the shooting immediately began providing first aid to those injured but were forced to declare them dead.

According to N12, one of the victims was a candidate for the local council.

156 Arabs have been killed in 2023 so far in circumstances related to violence and crime. Of these, 147 were Israeli citizens.

This represents a dramatic increase from last year. In 2022, at this point in the year, there were 68 Arab victims of such violence, according to the Abraham Initiatives.

Later in the evening, President Isaac Herzog weighed in on the incident.

"Every citizen of the Arab society in Israel lives today in terrible fear, heavy mourning, and terrible anxieties. Each of the murdered is a world to his family and loved ones," the president said. "This is an emergency that requires

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determined measures by the state to eradicate crime and violence and prevent the loss of life. My condolences to the grieving families from the last few days - from Tira to Abu Sanan."

National Unity Chairman Benny Gantz also expressed sorrow over the deaths. Additionally, he put some of the responsibility for the incident on Prime Minister Benjamin Netanyahu.

"Four murdered, four grieving families - and the Prime Minister leaves the handling of the national challenge before us in the hands of Ben-Gvir," Gantz stated. "Arab society is in 'system failure,' and the prime minister is busy making empty statements. There are no magic solutions here. A determined and responsible policy of the entire government is required that will respond with actions on the ground. It is impossible to leave a national challenge in the hands of Ben Gvir. Prime Minister - the responsibility is on you."

ISRAELI MINISTER: JEWISH RIGHT TO LIFE TRUMPS ARAB RIGHT TO FREEDOM (JPost 8/24/23)

National Security Minister Itamar Ben-Gvir sparked outrage after stating that his right to freedom of movement is "more important" than the freedom of movement of Arabs in an interview with N12 on Wednesday evening.

"I think [Defense Minister Yoav] Gallant is mistaken with his policy about 'the fabric of life,'" said Ben-Gvir. "My right, the right of my wife, of my children to move around on the roads in the West Bank is more important than the right to freedom of movement of the Arabs - this is the reality, this is the truth. My right to life precedes [their] right to freedom of movement."

Ben-Gvir made the comments after being asked about the government's failure to fight the wave of terrorism and the wave of violent crime, with the minister accusing the former government headed by Yair Lapid and Naftali Bennett of being "partners" in terrorist attacks.

When asked about why the government is failing to fight crime and terrorism despite the promises he made during the election campaign and the statements he made against the former government, Ben-Gvir stated that the fight against crime takes time and that the police are suffering from a manpower shortage.

The minister justified his attacks against the former government despite his own failure to fight crime and terrorism now that he is in the government, stating that "the difference between this government and the last government is that they were the partners of the Islamic Movement. The difference is that they were partners in these things, we fight against these things."

Ben-Gvir called for administrative detentions to be used in the fight against crime in Israel and for the Shin Bet to be used in the fight against crime.

The Kaplan Force protest movement responded to Ben-Gvir's comments on Wednesday evening, stating "The man who destroys national security speaks in texts that bring to mind the KKK and antisemitic persecutors of Jews all over the world. The one Netanyahu chose as his 'natural partner' presents Jewish supremacy in primetime, and the fact that no one in the coalition renounces his blatant racism shows how much this coalition is made up of rags of Netanyahu."

'I WAS RIGHT TO CALL YOU A ZERO': BEN-GVIR'S PREDECESSOR SCHOOLS HIM AMID RISING MURDERS (Ha'aretz 8/23/23)

Israel's former minister for police, Omer Bar-Lev, launched into a fierce tirade at his far-right successor, Itamar Ben-Gvir, amid the spiraling crime wave in the Arab community. In the last 24 hours, five people were killed in crime-related homicides in the Arab community in Israel, taking the death toll to 159 for the year according to Haaretz's count.

Citing a 17 percent decline in the murder rate under his tenure and the imprisonment of leading crime bosses, Bar-Lev took to X, formerly known as Twitter, to attack Ben-Gvir's track record. "I left you detailed instructions that even a hilltop youth such as yourself could've understood. All you had to do was not intervene, to sit quietly and not do any damage. But you were unable to do even this, because you are addicted to the cameras, the chaos and the violence," he censured.

The two men had a highly-publicized spat in March 2022, when Ben-Gvir –

who was in the opposition at the time – arrived to the scene of a shooting attack to heckle the minister while he was on air.

Ben-Gvir jibed that Bar-Lev "should be ashamed," called him a "radical leftist," and criticized him for calling out "Jewish terror."

"Heads of crime families were caught and jailed," Bar-Lev wrote on Wednesday. "Council heads, public figures and civilians kept telling me 'Well done, keep it up.'"

"It's horrifying to think that domestic security has been entrusted to you," he said. "And we're seeing the results: More and more people murdered... personal security at a low, the heart breaks for the families who pay the highest price... public officials in the crosshairs, terror attacks, Jewish terror running amok. And you? Where are you? I'll tell you exactly: You're blaming the whole world instead of taking responsibility. You [try to act] like a minister, but at the end of the day, the result is zero. Zero abilities. Zero skills. Zero understanding. Zero will."

"Every minute in which you keep your job," Bar-Lev concluded, "endangers more lives and harms the national security of the State of Israel."

Earlier in the day, Ben-Gvir issued a statement calling to bring in the Shin Bet security services to investigate murders and to introduce administrative detention in the Arab community.

The minister, who has been on the job eight months, said crime organizations in Arab society are "terrorist organizations in every respect, who for now may be directing their killings inward within the Arab society and rival gangs, according to the warning I've received – in a wider confrontation, these militias will turn their fire against the State of Israel."

ISRAEL'S SHIN BET TO ASSIST POLICE IN FIGHTING CRIME IN ARAB COMMUNITY (i24NEWS 8/23/23)

The subcommittee on combating crime in the Arab community, chaired by Prime Minister Benjamin Netanyahu, on Wednesday decided that Israel's Shin Bet internal security service will assist the Israeli police in their efforts to fight criminal organizations.

The move is taken "in relation to concerns about the local authority elections, which will take place in October," according to an official statement. The subcommittee convened following the assassination of two political figures from the Arab community in two days.

Ghazi Saab, a candidate in the municipal elections in Abu Snan, had previously criticized on Facebook the rise of crime within his community. The Shin Bet said on Wednesday morning that it will participate in the investigation of both murders.

According to experts, Arab gangs have accumulated large quantities of weapons over the past two decades and engage in activities such as drugs, arms and human trafficking, prostitution, extortion and money laundering. Netanyahu called the wave of violence a "red line" and insisted that the takeover of municipalities by criminal organizations is intolerable.

However, shortly after his declaration, four people were shot dead in Abu Snan, in the north of the country. The Arab community in Israel is concerned about what it perceives as inaction by the authorities.

At the funeral of Abdelrahman Kashua in Tira, the leader of the Islamist Raam party, Mansour Abbas, urged the government to "fulfill its obligations and protect the lives of its Arab citizens." Former defense minister Benny Gantz called for the dismissal of Israel's National Security Minister Itamar Ben-Gvir, saying that the latter is unable to manage the crisis.

On Facebook, Ben-Gvir claimed on Wednesday that the criminal organizations were acting like terrorist organizations, and warned: "At the moment, these militias seem to be focusing their attacks on the Arab community and on competing gangs. However, according to information received, in the event of a broader conflict, these groups may well direct their violence against the State of Israel itself."

DOLLAR RISES TO HIGHEST LEVEL AGAINST SHEKEL SINCE 2017 (Israel Hayom 8/21/23)

The US dollar rose Monday to 3.8039 against the Israeli shekel, its highest

since 2017.

The shekel has lost significant value since the beginning of last week, shedding 2% of its value against the US currency.

The euro too gained around 3% against the shekel since the beginning of August, with the exchange rate being NIS 4.1206 for one euro last week.

ISRAELI HIGH COURT SIDESTEPS JUDICIAL OVERHAUL LEGISLATION (Ha'aretz 8/21/23)

Israel's High Court denied a petition on Sunday filed by the right-wing nonprofit group Regavim which challenged the government's policy regarding demolition of illegal construction in the West Bank.

The group claimed that the government granted immunity from demolition to illegal construction in Area C of the West Bank – the portion of the territory under full Israeli control.

The petition was filed against Defense Minister Yoav Gallant as well as high-ranking military officials claiming their decisions were unreasonable. Following the Netanyahu coalition's legislation preventing the court from using the reasonableness standard to strike down government decisions, the court avoided discussing the defense minister's actions. Instead, the discussion was limited to the actions of the military officials.

The court's handling of the case may demonstrate an effort by the court to get around limitations placed on it by recent legislation. The controversial amendment to the Basic Law on the Judiciary passed by Netanyahu's coalition in July deprives the court of the power to strike down decisions by the cabinet or individual cabinet ministers on the grounds that they are unreasonable.

In its ruling on Sunday, however, the court refrained from ruling on the reasonableness of the actions of Gallant, ruling that it was only the military officials named in the case and not Gallant himself who are responsible for carrying out demolition orders in Area C.

The new Basic Law does not stop the court from striking down unreasonable policies of professional staff, and therefore may also provide the means in the future under some circumstances to strike down government policies on the grounds that they are within the areas of responsibility of the professional staff. The Regavim petition was filed against Gallant, against the head of the IDF's Central Command, Yehuda Fuchs, and against the head of the Israeli Civil Administration in the West Bank, Fares Atila.

Regavim maintained that all of the officials had unreasonably refrained from demolishing illegal construction. But Gallant is the only respondent in the case who is a member of the cabinet. Regavim argued that the authorities should not suspend demolition orders on illegal construction in cases in which those carrying out the construction also file requests for retroactive building permits that are not based on reasonable grounds. Such requests, Regavim said, are simply an effort to delay the demolitions.

The organization, which was co-founded by Bezael Smotrich, who is now the finance minister, supports Jewish settlement in the West Bank and has made it a priority to target illegal Palestinian construction in Area C. Writing for the three-justice panel, Justice Ofer Grosskopf stated that since the state had limited resources for enforcing the law, it could decide to give priority to those cases in which no applications for building permits have been filed. The other two justices on the panel were court President Esther Hayut and Justice Daphne Barak-Erez.

On September 12, the court will be hearing challenges to the Basic Law on the reasonableness standard itself. The law deprives the court of striking down the actions by the cabinet or a cabinet minister, including the prime minister, or for their failure to take action. This will be the first time in the court's history that a full panel of all 15 Supreme Court justices will be hearing a case. Last week, Attorney General Gali Baharav-Miara granted the cabinet permission to have a private lawyer represent it before the court after she found the Basic Law insupportable.

Proponents of the Basic Law claim that the reasonableness standard is too subjective. The High Court has used it as a key tool to subject government decisions to judicial review. If it stands, the Basic Law will make it more

difficult to block government policies that are arbitrary, extreme or based on corrupt motives.

But the court would still have other grounds to challenge government actions, including proportionality, improper extraneous considerations, lack of authority and other reasons. If the court strikes down the Basic Law, it raises the prospect of a constitutional crisis if the government refuses to abide by the decision. Prime Minister Benjamin Netanyahu has repeatedly declined to affirm that the government would obey an unfavorable High Court ruling.

HOLOCAUST SURVIVORS LIVING IN POVERTY GET FREE ELECTRICITY (Arutz-7 8/23/23)

With record-breaking temperatures in Israel of over 38 / 100 degrees for nearly a month straight, making this one of the hottest summers on record and increasingly dangerous for the elderly community, the International Fellowship of Christians and Jews (IFCJ) has signed an agreement with the Israel Electric Corporation (IEC) to ensure supply for needy Israelis who are unable to pay their own electric bills.

The agreement will establish a fund of 30 million shekel, jointly funded by the two parties. This amount will enable thousands of elderly Israelis and households, many of whom are inhabited by Holocaust survivors, to run air conditioners without concern over their electric bills.

Due to the severity of the conditions and the danger the weather poses, the agreement has gone into immediate effect for over 700 Holocaust survivors around the country. These survivors have been identified as being in particularly desperate financial situations, and have been given notice that their electric bills have been covered by the fund.

The fund works to identify needy individuals and homes in cooperation with Israel's Welfare Ministry and various local agencies and organizations with specific criteria developed by the IFCJ, to ensure the support is needed and distributed responsibly.

Meir Shpeigler, CEO of the IEC, explained, "This partnership expands our ability to provide humanitarian support to those households that are facing particularly difficult financial conditions that force them to conserve electricity. Electricity is a basic and life-saving commodity, particularly in these extremely hot conditions. Together with the IFCJ, we feel it is our mission to work on behalf of those who need our support and ensure these people have what they need."

IFCJ President Yael Eckstein added, "There is no way we can stand by and witness people, particularly the elderly, be forced to live in Israel today without their basic necessities, and certainly without electricity. It is inconceivable that people have to live in fear of turning on their air conditioner because they won't be able to afford the monthly bill. We therefore decided to join with the IEC in directly supporting the needs of those who can't pay those bills and we are committed to continuing to do all we can to help these families and individuals live their lives in dignity and with the support they need and deserve."

ISRAEL APPROVES EXPANSION OF NATURAL GAS EXPORTS TO EGYPT FROM TAMAR FIELD (Times of Israel 8/23/23)

Israel on Wednesday gave approval for the expansion of natural gas exports to Egypt from the Tamar reservoir off the country's Mediterranean coast.

"The step will increase the state's revenues and strengthen the diplomatic relationship between Israel and Egypt," said Energy Minister Israel Katz.

Katz said he authorized the expansion of gas exports to Egypt from the Tamar reservoir following the recommendation by Petroleum Commissioner Chen Bar Yosef and after ensuring that the supply of gas to the Israeli economy is guaranteed and meets the country's energy security needs.

Katz signed a permit to allow for additional natural gas exports of about 3.5 billion cubic meters (bcm) annually over the next 11 years from the Tamar gas reservoir located some 90 kilometers (55 miles) west of Haifa in northern Israel. About one-third of the additional natural gas produced from the Tamar rig will be allocated to the domestic market, according to the ministry.

Overall, natural gas production from the Tamar field from 2026 will increase

by 60%, or 6 bcm annually.

Both Israel and Egypt have emerged as gas exporters following major offshore discoveries over the past 15 years, as Europe is determined to wean itself off dependence on Russian gas imports, while domestic demand for energy supply has been growing.

In Israel, growing domestic energy needs have sparked heated discussions over the allowance of natural gas exports. Back in June, Israel's budget director, Yogev Gardos, said there was an "immediate need for the examination" of export policy and warned that exporting too much "could endanger Israel's energy security" and lead to higher electricity prices, according to a letter he sent to the Energy Ministry's director-general.

Israel's natural gas operations have in recent years put the country on a path to energy independence — and have shielded it from the worst of the energy crisis sparked by the Russian war on Ukraine — in a region with few natural resources.

The Leviathan natural gas field, the nation's largest, started pumping on December 31, 2019, after natural gas started to flow in 2013 at the nearby Tamar, the second largest, which holds some 10 trillion cubic feet (tcf) of natural gas, half of the amount held in Leviathan.

Israel has been exporting gas from the Tamar field to Jordan since January 2017, and the Leviathan field started exports to Egypt in January 2020. The Leviathan deals are considered to be bigger and more significant for the economy.

In June 2022, Israel, Egypt and the European Union signed a memorandum of understanding that will see Israel export its natural gas to the bloc for the first time. According to the agreement, Israeli gas will be supplied via Egypt's liquefied natural gas (LNG) plants to the EU.

Chevron last year signed a memorandum of understanding with state-owned Egyptian Gas Holding Company (EGAS) to explore cooperation on the transport, import, liquefaction and export of natural gas from the East Mediterranean to Egypt.

Earlier this month, Katz visited the Leviathan natural gas production platform expressing his intention to support more natural gas exports.

"Everyone in the region and the world are interested in contacts with Israel because of the natural gas," said Katz. "Our ability to export natural gas in a controlled way constitutes a powerful geopolitical instrument which bolsters the State of Israel's status in the region and the world."

ISRAELI STARTUP OBTAINS SELF-AFFIRMED GRAS STATUS FOR ANIMAL-FREE DAIRY PROTEIN (Israel Hayom 8/20/23)

Israeli-based food tech startup ImaginDairy announced this week it has obtained the self-affirmed GRAS (generally recognized as safe) status for its animal-free dairy protein in accordance with the requirements laid out by the US Food and Drug Administration.

The novel ingredient underwent significant internal and external review and safety testing. The FDA has been notified of the ingredient's self-affirmed GRAS status, the company said.

ImaginDairy is also opening a new and improved headquarters near Haifa. The space has been custom-designed to support the company in its next phase of growth with state-of-the-art laboratories for research and development of ingredient solutions, a test kitchen for culinary and ingredient applications testing, and its own fully operational pilot line that allows for testing in conditions similar to those in large scale fermentation processes.

The space will also serve as the company's new headquarters with a variety of office spaces and shared workrooms.

IN SAUDI PERCEPTION, ISRAEL, TRUMP MISLED UAE WITH ABRAHAM ACCORDS (Majdi Halab, JPost 8/24/23)

The more Israeli officials comment on normalizing relations with Saudi Arabia, the more distant this prospect appears. Israel Prime Minister Benjamin Netanyahu's remarks suggesting a nearing normalization with Saudi Arabia, voiced on American news networks, didn't sit well with the Saudis.

Tensions escalated further following my interview with Israeli Foreign Minister Eli Cohen for the Elaph website, during which he asserted that the Palestinian matter shouldn't impede normalization with Saudi Arabia. This sentiment seemed to stoke Saudi displeasure, prompting a shift from rhetoric to action. Saudi Arabia's response included the appointment of an ambassador to the Palestinian Authority, who concurrently holds the position of consul in East Jerusalem.

Through their actions, the Saudis sought to communicate a resolute message to Israel: Progress toward normalization hinges on advancing a Palestinian state. This move underscores that aligning with the US president on this issue won't yield results.

In dialogues with high-ranking members of the Saudi royal household, the Israeli government and its leader were urged to exercise restraint and refrain from speaking on behalf of the Saudis. The message conveyed was that such developments unfold gradually, *shwai shwai* in Arabic.

The Saudi officials conveyed a clear message: They will not be deceived by Netanyahu and US President Joe Biden when it comes to normalization. They made it clear that they won't copy the United Arab Emirates' approach of hastily signing agreements with Israel without ensuring a reciprocated outcome.

Within Saudi Arabia, a prevailing sentiment suggests that Israel and then-US President Donald Trump misled the UAE and Bahrain. There's a growing perception that the commitments laid out in the Abraham Accords went unmet. It's believed that the United Arab Emirates entered the normalization agreement without substantial gains, neither in terms of the Palestinian situation nor concerning the acquisition of the F-35 stealth fighter aircraft. Simultaneously, considerable criticism from Arab and Muslim quarters has arisen in response to this agreement. As a result, the Emirates have shown a slowdown in their pursuit of substantial gas deals with Israel.

According to the officials I conversed with, a stark contrast emerges. Saudi Arabia's leadership encompasses not just Arab nations but the entire Muslim world. Consequently, they express an unwavering stance against replicating the UAE's approach. They articulated that Saudi Arabia wouldn't consider signing without upfront assurances. These sources emphasized that the UAE found themselves ensnared, acknowledging Israel and the US's influence over them. Notably, the halting of West Bank annexation by Netanyahu's government at the time of the Abraham Accords signing remained incomplete, with covert continuation and increased Israeli settlement investments, diverging from prior and current Israeli government assurances, as per Saudi officials' perspectives.

Furthermore, the sources I engaged with asserted that they firmly communicated to the Emiratis their unwavering stance: Under the current circumstances, Saudi Arabia would not entertain any progress toward normalization with Israel. They also emphasized their disinterest in participating in events orchestrated by the Emiratis, which sought to facilitate meetings between them and Israelis.

In any event, the proclamations from Israel and the USA regarding strides toward peace appear to be at odds with the prevailing reality. While the requisites that the Saudis have stipulated to the White House hold pivotal significance for Saudi Arabia, these requests are unrelated to the assurances that the Saudis are asking of the Israeli government on the matter of advancing a Palestinian state as a condition for normalization talks.

On the flip side, Israel's leaders appear quick to make statements. Foreign Minister Eli Cohen, as quoted in Elaph, suggests that Netanyahu and Saudi Crown Prince Mohammed bin Salman are on the brink of a historic moment. Yet in a parallel move, the crown prince orders the appointment of an ambassador to the Palestinian Authority for the first time, highlighting a differing perspective on history compared to Netanyahu. The latter grapples with internal challenges and manages a politically divided government. Saudi officials provide insight, expressing reservations about collaborating with a government seen as racist and extreme.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Get Fired Up!

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

At the end of Parshas Ki Seitzei, the Torah commands us to remember what Amalek did to us after we left Egypt – a reference to how the nation of Amalek attacked the Jewish people shortly after the Splitting of the Sea. The Torah goes on to describe Amalek's attack on the Jewish people as "*asher karcha*." Rashi provides a number of interpretations of the word "*karcha*" including that "they happened upon you," and that "they defiled you." In his third explanation, he relates the word "*karcha*" to the word "*kor*" meaning coldness and explains that it means "they cooled you down." When the Jewish people left Egypt, they were untouchable – like a hot bath that nobody would enter. Amalek's attack was comparable to that first person to stick their foot into the hot bath, thereby cooling it down and inviting others to follow suit.

Rav Yerucham Levovitz notes that this explanation conveys an important message about our ability to be influenced by the actions of those around us. Observance of the Torah's commandments should be viewed as untouchable. The *mitzvos* are G-d's Will revealed to us and intransgressible. Inevitably though, there are people who become lax in their observance of the Torah's commandments. This could have a cooling effect for those around them as it can diminish the severity of transgressing G-d's word in the eyes of others. Rav Yerucham reminds us how susceptible we can be to outside influences and the importance of not letting the actions and opinions of others wear away at our Torah values.

Even more dangerous than the influence of others, however, is the influence of our own actions. We can all have moments where we slip and transgress the Torah's commandments. Our Sages (Kiddushin 40a) teach us that after one repeats a sin more than once, it can become permitted in one's eyes. Our own prior mistakes have an even stronger cooling effect on how we view the Torah's commandments.

During this month of Elul we are called upon to take stock of our relationship with G-d and His commandments. We are to consider in which areas of our observance we have "cooled down" whether due to outside influences and pressures or due to our own missteps which have now become second nature to us. May we all merit to do complete *teshuva* – reigniting our fire and passion for a closer relationship with G-d and reestablishing for ourselves the proper perspective of His commandments.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

You shall surely send away the mother bird... so that it will prolong your days. (22, 7)

Rebbi Yaakov saw a man tell his son to climb onto a roof and take down the chicks. The son climbed to the top, sent away the mother bird and took the chicks. The son thereby fulfilled the mitzva of honoring his father and of sending away the mother bird. In regard to both of them, the Torah promises long life. As the son descended, he fell and died... What happened to the promise of long life? The verse means it will prolong your life in the world that is long - Olam Haba. (Kiddushin 39b)

It is understandable that a person needs a blessing for long life in this world because this world is temporal. Since Olam Haba is eternal, what is the meaning of long days and how is the blessing of long days relevant?

Parsha Riddle

Where is there a hint in this week's parsha to the common minhag that a man begins wearing a tallis only after he gets married?

Please see next week's issue for the answer.

Last week's riddle:

What is the connection between an unworthy judge and an Asheira tree?
Answer: One who appoints an unworthy judge is considered as if he served an asheira tree. (Sanhedrin 7b)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Ki-Seitzei (23:19), the Torah commands:

You shall not bring a harlot's hire or the exchange for a dog to the House of Hashem, your G-d, for any vow, for both of them are an abomination of Hashem, your G-d.

Commentators offer various rationales for this prohibition: Ibn Ezra asserts that "it is a disrespectful act," whereas Ramban explains that: Harlots are wont to do good deeds with their hire, thinking thereby to atone for their sins ... Therefore the Torah prohibited a harlot's gift to be brought for any vow, for *now they sin more and more*.

While the prohibition primarily forbids bringing a harlot's hire or the exchange for a dog as a sacrificial offering in the Temple, Rabbeinu Yerucham extends the prohibition to items donated for use in the synagogue or in the performance of mitzvos. (Some assume that this extension is merely rabbinic [Magen Avraham siman 153 s.k. 46].) Rabbeinu Yerucham notes, however, that the Talmud sets forth a number of technical criteria for something to be considered a harlot's hire, and he accordingly rules that donations from unmarried prostitutes to a synagogue or for accessories to a Torah scroll may be accepted (Nesiv 23 chelek 1).

Beyond this prohibition against bringing a harlot's hire as an offering, there is no general halachic prohibition against accepting charitable donations of ill-gotten gains. The Mishnah (Bava Kamma 10:1) forbids accepting charity from individuals whose primary or exclusive source of income is theft, but this is apparently due to the fact that the stolen money is considered to remain the property of the original owner, and we cannot necessarily extrapolate a general prohibition against accepting charitable donations of ill-gotten gains where this concern of accepting money that does not belong to the donor does not apply. R. Ovadia Hadaya, however, argues against accepting charity raised via functions involving mixed dancing and gambling (which is halachically problematic according to at least some authorities) on various grounds, including the fact that accepting such charity constitutes an endorsement of such behavior, and will result in its continuation (Yaskil Avdi 8:OC:28:2). This concern is somewhat similar to the Ramban's understanding of the rationale behind the prohibition against bringing a harlot's hire as an offering.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. For some I am only small.
2. For some I am also big.
3. I'm not punished even though I'm in the corner.
4. I can be Shatnez.

#2 WHO AM I?

1. You heard me six months ago.
2. The Torah requires me once.
3. Tzeirei or segol?
4. Remember.

Last Week's Answers

#1 Witnesses (We must be two, We can't be related, We must be questioned, In Shema I am large.)

#2 Reasons that a soldier returns from the battlefield (I am a new house, I am a new vineyard, I am a new wife, I am afraid.)

KOLLEL BULLETIN BOARD



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at Young Israel Shomrai Emunah, 1132 Arcola Ave
 Breakfast: 9:30am - Classes 9:45-10:30am
 Men's programming - Free of charge