

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

August 11 - 12, 2023 - 25 Av 5783 - Parashas Re'eh/Mevorchim Hachodesh

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

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

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: 6:25 (Plag, S), 6:50 (B), 7:50 (B), 7:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 7:45 (B), 7:45 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:51

Divrei Torah/Shiurim

- | | |
|---------------------------------------|------------------------|
| • 8:45 Main Minyan (B) | Rabbi Yonatan Gorin |
| • 9:15 Minyan (S) | Rabbi Rosenbaum |
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Rosenbaum |
| • Shiur before Mincha - 7:00 (B) | Rabbi Rosenbaum |

Kiddush Sponsors

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group
- The Shul Kiddush is sponsored by **Chagit West & Family** in honor of Avi's 2nd Yahrzeit (Avi Shmuel ben Yerachmiel, Z"L) and by **The Zeltser Family** in honor of Mel's 11th Yahrzeit. (Elimelech Yehuda ben Shmuel Zvi HaCohen, Z"L).
- The Sephardic Kiddush sponsored by **Eliana & Merric Srouer and Joyce & Nino Srouer** in memory of Moshe ben David Eder.

Mazal Tov

- **Debby & Rabbi Barry Greengart** on the birth of a granddaughter, Ahuva Nechama, born to their children Batya & Chaim Preiser in Baltimore, MD. Mazal Tov to the whole family.
- **Debby & Rabbi Barry Greengart** on the marriage of their grandson Tani Greengart, son of their children Leah & Avi Greengart, to Allison Gellerstein of Teaneck, NJ. Mazal Tov to the whole family.
- **Shoshana & Avi Rudack** on the marriage of their daughter, Devorah Sarah, to Eli Abramowitz of Chicago. Mazal Tov to the entire Rudack and Abramowitz families.
- **Rabbi Sanford H. Shudnow** on the Bar Mitzvah of his grandson, Dov Safar, in Los Angeles. Mazal Tov to Dov's parents Nina & Erez, his brother Moshe, his aunt & uncle Sarrit & Yossi Kovacs, and to the entire extended family.

Shul Announcements

- **Limud On Our Lawn** - a YISE monthly summer learning project on front lawns and backyards in our community. The next program will take place this Shabbos, August 12, at 6:00 PM at the home of Rabbi Alex and Blima Maged, 812 Kersey Road. Rabbi Yitzhak Grossman will speak on "Rav Shmuel Ben Hofni Gaon: An Early Rationalist Talmudist." *See flyer for details.*

YISE Youth Announcements

Shabbos Groups this Shabbos, August 12, from 10:00 AM until Shul ends.

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

Looking forward to seeing your children on Shabbos! For more information, contact Sharon Shimoff at sshimoff@yise.org

Popsicles in the Park - Shabbos afternoons, August 19 and 26. Meet at 4:30 PM at the Kemp Mill Urban Park to hear a Dvar Torah geared towards our youngest members, socialize and enjoy a refreshing popsicle! *See flyer for details.*

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

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

Shul Announcements

- **Elul - A Journey to Love** - Lunch and Learn on Wednesday, August 16, 11:45 AM - 1:00 PM at YISE with Rabbi Shmuel Leigh. RSVP by August 11 to director@goldennetwork.org or 301-732-1773. Donations appreciated. *See flyer for details.*
- **High Holiday Information** - Information and forms for Rosh Hashanah and Yom Kippur at YISE, including seats, Yizkor Guide and more, are online at <https://wp.yise.org/high-holidays-5784> Packets are also available at Shul. Please reserve seats by Wednesday, August 16. After August 16, preferences will be accommodated on a first-come, first-served basis.
- **Dreams & Expectations: The month of Elul and Reimagining Marriage** - A shiur and discussion with Rabbi Postelnek exploring the balance of dreams and expectations in marriage and personal growth from a Torah Perspective. Monday, August 28, 8:15PM, at the home of Leah & Yoni Levine, 1111 University Blvd. W. (University Towers), Apartment 206. Ring the front desk or text (718) 685 8077 to enter. *See flyer for details.*
- **Lulavim & Esrogim** - YISE is working with Josh Breistein 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.*
- **Come Join Rabbi Koss's Monthly Jewish History class on Zoom!** Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, September 4, from 2:00 PM - 3:00 PM on **Zoom A**.
- **Ask the Rabbi** - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic, Building and "Living" in a Sukkah, will take place on Tuesday, September 5, from 8:00 PM - 9:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com or 301-754-1517. To sponsor the program, contact the YISE office. *See flyer for details.*
- **Mazal Tov on the Birth of Your Son or Daughter!** YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send announcement details to announce@yise.org
- **Happy Birthday! Happy Anniversary!** Want to celebrate a Birthday or Anniversary? Please email office@yise.org for details. Thank you for your support.
- **Seeking Shalosh Seudos Sponsors** - The Shalosh Seudos Committee is looking for sponsors for the next few months, including August, September, and October. 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 Volunteers are needed to set up and clean up - contact Ethan Cohen to be part of the rotation. The following dates are not available due to the fall holidays: 9/16, 9/23, 9/30, and 10/7.
- **Online YISE Cholim List** - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org
- **Helping Hands Across Kemp Mill**, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com
- **Shiurim from Rabbi Gedaliah Anemer, ZT"l**, are available at <https://audio.yise.org>

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

Hashkamah Minyan Gemara Shiur - David Jaray in honor of Rabbi Grossman and all those who attend his Shiur.
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 13	Monday August 14	Tuesday August 15	Wednesday August 16	Thursday, August 17 Rosh Chodesh	Friday, August 18 Rosh Chodesh
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, 6:35, 8:45	6:15, 6:35, 8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	7:50	7:50	7:50	7:50	7:50	See Shabbos schedule
	Sephardi (LBM)	7:45	7:45	7:45	7:45	7:45	
Halachic Times: Latest Alos Hashachar 4:58 AM, Earliest Talis and Tefilin: 5:29 AM, Latest Netz: 6:26 AM, Latest Krias Shema: 9:46 AM, Earliest Mincha: 1:48 PM, Earliest Shkia: 7:57 PM, Latest Tzeis Hacoachavim 8:49 PM							

Next Shabbos

August 18 - 19, 2023 - 2 Elul 5783

Parashas Shoftim

Light Candles by 7:41, not before 6:34 - Havdalah 8:41

Friday Night:

- Mincha: 6:15 (Plag, S), 6:45 (B), 7:45 (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), 7:40 (B), 7:35 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:41

Next Shabbos Shorts Deadline:

Wednesday, August 16, 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 Breistein - Facility Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

ד'תשפ"ג

August 11 - 12, 2023 - 25 Av 5783 - Parashas Re'eh/Mevorchim Hachodesh

Upcoming Community Programs & Listings

Combining Science and Torah with a Solar Eclipse - A total eclipse of the sun will be visible in parts of the US on April 8, 2024, including Cleveland, OH. Stuart Cohen is trying to organize a trip combining a rare celestial event with learning Torah. When: April 7 - 8. How: a chartered bus, a hotel, and the Telshe Yeshiva. Cost: unknown prior to detailed planning, but hotel + 5 meals + bus will likely exceed \$400/person. Please email Stuart at szcohen@aol.com by Monday, August 14, if there is a reasonable chance that you might go. Tentatively men only.

The Capital Closet will be open to this community this Sunday, August 13, from 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of clothing for women, men, and children, as well as Torah School uniforms! Our new address is 9601 Colesville Road, Silver Spring, MD 20901. The Closet entrance is in the back of the building up a full flight of stairs. There is no charge for items in The Capital Closet, but financial donations to Yad Yehuda are always appreciated. We are unable to accept clothing donations at this time; thank you for your understanding. Please feel free to reach out with any questions or for more information to ncarmel@yadyehuda.org

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

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

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

Yad Yehuda's Annual School Supplies Drive is under way. Items needed include scotch tape, pencil sharpeners, mechanical pencils, markers, colored pencils, glue, paper, spiral notebooks, binders, rulers, scissors, highlighters and insulated lunch boxes. Donation boxes at 1212 North Belgrade Road and 9601 Colesville Road. Financial donations online at <https://yadyehuda.org/donate>

Kemp Mill Toastmasters - Wednesday, August 16, 8:00 PM - 9:15 PM, on Zoom. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more information. Zoom Meeting ID: 986 546 841, Passcode: 3671

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

Please help our community complete these Siyumim:

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

Recurring Community Programs & Listings

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

Days 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.

Recurring Community Programs & Listings (continued)

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.

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 take place on Thursday, August 17.*
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, *will not take place on Wednesday, August 16, or on Friday, August 18.*
- **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, *will not take place on Friday, August 18.*
- **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Sefer Iyov, **Zoom A**, *will resume on Wednesday, August 23.*
- **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
- **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim, *will resume on Sunday, August 20. See flyer for details.*
- **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
- **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361. *CLAS will resume in the fall.*
- **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Presented by Rabbi Hillel Shaps. New Semester began Tuesday, May 2. Register at <https://thegreaterwashingtoncommunitykollel.com/scp> For more information please contact Rabbi Hillel Shaps: hshaps@gwckollel.org
- **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday 7:35 AM - 8:22 AM, Monday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
- **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810.
- **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**, *will not take place on Monday, August 7.*
- **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**. *This Shiur is on hiatus.*
- **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the 7th Perek of Maseches Bava Metzia. Wednesday evenings, *summer schedule to be determined*, on **Zoom H**.

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

Zoom A: ID: 416 963 9000, password 492019

Zoom B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, passcode 161699

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

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

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



YISE Adult Education
Committee Presents

Limud on Our Lawn

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

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

August 12 at 6:00 PM

Hosted by:
Rabbi Alex and Blima Maged
812 Kersey Road



Lunch & Learn

Elul - A Journey to Love
Rabbi Shmuel Leigh

Wednesday

8.16.23

11:45 am - 1:00 pm

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

RSVP

required by August 11th

301-732-1773 | director@goldennetwork.org

DONATIONS APPRECIATED
SPONSORSHIP AVAILABLE

BS"D

Young Israel
Shomrai Emenah
youth committee
invites you to

Pop Up Park

SHABBOS AFTERNOONS

JULY 15TH & 29TH

AUGUST 5TH & 19TH

NOW ALSO ON AUGUST 26TH!

come enjoy a
Dvar Torah & a
summer treat!



4:30PM

Kemp Mill
Urban Park



WILL BE RESCHEDULED IN THE EVENT OF RAIN

EMAIL SSHIMOFF@YISE.ORG FOR MORE INFO OR TO SPONSOR

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? |

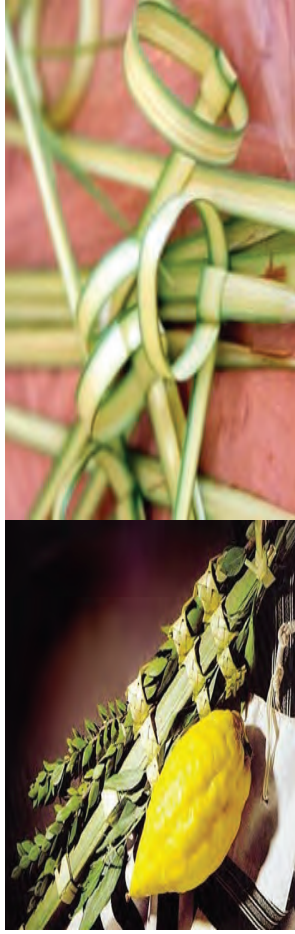
Send in your questions about Building and "Living" in a Sukkah to:
AskTheRabbi@yise.org by Sunday, September 3.

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.



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.

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



Greater Washington
Community Kollel
in conjunction with
Young Israel
Shomrai Emunah

SUNDAY

BRUNCH & LEARN

GRAND BREAKFAST BUFFET KICKOFF!!

Bagels - Lox & Spreads - French Toast - Coffee & more!

Sunday, Aug. 20 - 9:30am

at Young Israel Shomrai Emunah, 1132 Arcola Ave.

Men's programming - Free of charge

**FOUR GREAT LEARNING OPTIONS
TO CHOOSE FROM!**

**ILLUMINATING
INQUIRIES IN HALACHA**

RABBI YITZCHAK MANDEL

**JUDAISM 102:
FUNDAMENTALS FOR
THE EXPERIENCED JEW**
RABBI HILLEL SHAPS

**NAVIGATING NAVI
SEFER YEHOSHUA**

RABBI YITZHAK GROSSMAN

**PARSHA PERSPECTIVES
AN EXPLORATION OF ENGAGING
PARSHA TOPICS**
RABBI MENACHEM WINTER

For more info please contact Rabbi Hillel Shaps: hshaps@gwckollel.org or 347-869-9361

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

By Rene and Rami Isser
in loving memory of Rene's mother,
Devorah bat Chaim Elijahua, a"h,
on the occasion of the her 13th Yahrzeit, (24th of Av)

Volume 29, Issue 41

Shabbat Parashat Reeh

5783 - B"H

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

The Second Tithe and Strong Societies - Biblical Israel from the time of Joshua until the destruction of the Second Temple was a predominantly agricultural society. Accordingly, it was through agriculture that the Torah pursued its religious and social programme. It has three fundamental elements.

The first was the alleviation of poverty. The Torah accepts the basic principles of what we now call a market economy. But though market economics is good at creating wealth it is less good at distributing it equitably. Thus the Torah's social legislation aimed, in the words of Henry George, "to lay the foundation of a social state in which deep poverty and degrading want should be unknown."

Hence the institutions that left parts of the harvest for the poor: leket, shicheha and pe'ah – fallen ears of grain, the forgotten sheaf, and the corners of the field. There was the produce of the seventh year, which belonged to no-one and everyone, and ma'aser ani – the tithe for the poor given in the third and sixth years of the seven-year cycle. Shmittah and Yovel – the seventh and fiftieth years with their release of debts, manumission of slaves, and the return of ancestral property to its original owners, restored essential elements of the economy to their default position of fairness. So the first principle was: no one should be desperately poor.

The second, which included terumah and ma'aser rishon – the priestly portion and the first tithe, went to support, respectively, the Priests and the Levites. These were a religious elite within the nation in biblical times with no land of their own, whose role was to ensure that the service of God – especially in the Temple – continued at the heart of national life. They had other essential functions, among them education and the administration of justice, as teachers and judges.

The third was more personal and spiritual. There were laws such as the bringing of first-fruits to Jerusalem, and the three pilgrimage festivals – Pesach, Shavuot, and Succot – as they marked seasons in the agricultural year that had to do with driving home the lessons of gratitude and humility. They taught that the land belongs to God and we are merely His tenants and guests. The rain, the sun, and the earth itself yield their produce only because of His blessing. Without such regular reminders, societies slowly but inexorably become materialistic and self-satisfied. Rulers and elites forget that their role is to serve the people, and instead they expect the people to serve them. That is how nations at the height of their success begin their decline, unwittingly laying the ground for their defeat.

All this makes one law in our parsha – the law of the Second Tithe – hard to understand. As we noted above, in the third and sixth year of the septennial cycle, this was given to the poor. However, in the first, second, fourth, and fifth years, it was to be taken by the farmers to Jerusalem and eaten there in a state of purity.

You shall eat the tithe of your grain, new wine, and olive oil, and the firstborn of your herds and

flocks in the presence of the Lord your God at the place He will choose as a dwelling for His Name, so that you may learn to revere the Lord your God always.

If the farmer lived at a great distance from Jerusalem, he was allowed an alternative: You may exchange the tithe for money. Wrap up the money in your hand, go to the place that the Lord your God will choose, and spend the money on whatever you choose: cattle, sheep, wine, strong drink, or whatever else you wish.

The problem is obvious. The second tithe did not go to poor, or to the priests and Levites, so it was not part of the first or second principle. It may have been part of the third, to remind the farmer that the land belonged to God, but this too seems unlikely. There was no declaration, as happened in the case of first-fruits, and no specific religious service, as took place on the festivals. Other than being in Jerusalem, the institution of the second tithe seemingly had no cognitive or spiritual content. What then was the logic of the second tithe?

The Sages, focussing on the phrase, "so that you may learn to revere the Lord your God" said that it was to encourage people to study. Staying for a while in Jerusalem while they consumed the tithe or the food bought with its monetary substitute, they would be influenced by the mood of the holy city, with its population engaged either in Divine service or sacred study. This would have been much as happens today for synagogue groups that arrange study tours to Israel.

Maimonides gives a different explanation. The second tithe was commanded to be spent on food in Jerusalem: in this way the owner was compelled to give part of it away as charity. As he was not able to use it otherwise than by way of eating and drinking, he must have easily been induced to give it gradually away. This rule brought multitudes together in one place, and strengthened the bond of love and brotherhood among the children of men.

For Maimonides, the second tithe served a social purpose. It strengthened civil society. It created bonds of connectedness and friendship among the people. It encouraged visitors to share the blessings of the harvest with others. Strangers would meet and become friends. There would be an atmosphere of camaraderie among the pilgrims. There would be a sense of shared citizenship, common belonging, and collective identity. Indeed Maimonides says something similar about the festivals themselves:

The use of keeping festivals is plain. Man derives benefit from such assemblies: the emotions produced renew the attachment to religion; they lead to friendly and social intercourse among the people.

The atmosphere in Jerusalem, says Maimonides, would encourage public spiritedness. Food would always be plentiful, since the fruit of trees in their fourth year, the tithe of cattle, and the corn, wine, and oil of the second tithe would all have been brought there. They could not be sold and they could not be kept for the next year; therefore much would be given away in charity, especially (as the Torah specifies) to "the Levite, the stranger, the orphan, and the widow."

Writing about America in the 1830s, Alexis de Tocqueville found that he had to coin a new word for the phenomenon he encountered there and saw as one of the dangers in a democratic society. The word was individualism. He defined it as "a mature and

calm feeling which disposes each member of the community to sever himself from the mass of his fellows and to draw apart with his family and his friends," leaving "society at large to itself."

Tocqueville believed that democracy encouraged individualism. As a result, people would leave the business of the common good entirely to the government, which would become ever more powerful, eventually threatening freedom itself.

It was a brilliant insight. Two recent examples illustrate the point. The first was charted by Robert Putnam, the great Harvard sociologist, in his study of Italian towns in the 1990s. During the 1970s all Italian regions were given local government on equal terms, but over the next twenty years, some prospered, others stagnated; some had effective governance and economic growth, while others were mired in corruption and underachievement. The key difference, he found, was the extent to which the regions had an active and public-spirited citizenry.

The other example focuses on the "free-rider" attitude. It is often tempting to take advantage of public facilities without paying your fair share (for example, travelling on public transport without paying for a ticket). You then obtain the benefit without bearing a fair share of the costs. When this happens, trust is eroded and public spiritedness declines. This is illustrated in an experiment known as the "free rider game," designed to test public spiritedness within a group. We mentioned this study earlier this year in parshat Ki Tisa.

In the game, as you may recall, each of the participants is given an amount of money, and then invited to contribute to a common pot, which is then multiplied and returned in equal parts to the players. So, for example, if each contributes \$10, each will receive \$30. However, if one player chooses not to contribute anything, then if there are six players, there will be \$50 in the pot and \$150 after multiplication. Each of the players will then receive \$25, but one will now have \$35: the money from the pot plus the \$10 which they originally received.

When played over several rounds, the other players soon notice that not everyone is contributing equally. The unfairness causes the others to contribute less to the shared pot. The group suffers and no one gains. If, however, the other players are given the chance to punish the suspected cheat by paying a dollar to make them forfeit three dollars, they tend to do so. The experiment demonstrates that there is always a potential conflict between self-interest and the common good. When individuals only act for themselves, the group suffers. When the free-riders stop acting selfishly, everyone benefits.

As I was writing about this in 2015, the Greek economy was in a state of collapse. Years earlier, in 2008, an economist, Benedikt Herrmann, had tested people in different cities throughout the world to see whether there were geographical and cultural variations in the way people played the free rider game. He found that in places like Boston, Copenhagen, Bonn, and Seoul, voluntary contributions to the common pot were high. They were much lower in Istanbul, Riyadh, and Minsk, where the economy was less developed. But they

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were lowest of all in Athens, Greece. What is more, when players in Athens penalised the free riders, those penalised did not stop free-riding. Instead they took revenge by punishing their punishers. The conclusion was that where public spiritedness is low, society fails to cohere and the economy fails to grow.

Hence the brilliance of Maimonides' insight that the second tithe existed to create social capital, meaning bonds of trust and reciprocal altruism among the population, which came about through sharing food with strangers in the holy precincts of Jerusalem. Loving God helps make us better citizens and more generous people, thus countering the individualism that eventually makes democracies fail.

The Person in the Parsha: R. Tzvi Herish Weinreb

The Thief of Blessing - You all have had the occasion to come across a book which you simply could not put down. I came across such a book several weeks ago. It is a Hebrew book, the biography of a rabbi named Dov Cohen. Rabbi Cohen passed away several years ago at the advanced age of 94. He was one of the last, if not the last, of the students of the yeshiva in Hebron which experienced the horrible massacre there in the summer of 1929, almost exactly 81 years ago.

The book is entitled *Vayelchu Shnayhem Yachdav* (And the Two of Them Walked Together). Much of Rabbi Cohen's story is encapsulated in that title. For, you see, he was born in Seattle, WA into a family of Lithuanian Jewish immigrants. The family faced all of the challenges of Americanization in the early decades of the last century.

Rabbi Cohen's mother witnessed the inexorable process of assimilation with which her older children were involved. She was determined that her youngest child, Dov, would receive an intensive Jewish education.

So, in 1926, she took her then 14-year-old son from Seattle eastward across the United States, across the Atlantic Ocean, through the straits of Gibraltar, and ultimately to the then totally primitive and isolated village of Hebron. She committed him there to the tutelage of Rabbi Nossan Tzvi Finkel of Slobodka. Indeed, "the two of them walked together."

I cannot possibly share with you, in the context of this column, all of the ensuing adventures in Rabbi Cohen's life. But there is one episode that I must relate. Dov visited the United States several times during the eighty years that followed. And each time he experienced a sort of "culture shock".

Once, on a Sunday morning, he found himself in a taxicab with the radio on. He soon realized that the radio was playing a sermon being delivered by a Christian minister in his church. He was unable to have the taxi driver change the radio station. And so, quite uncomfortably, he listened to the preacher's sermon. And this is what he heard: "The group in charge of increasing the enrollment in gehenna, or hell, was discussing ways to get more people to sin. One suggested encouraging them to steal. But the others all protested that the laws against theft were too strict and not enough people would sin by stealing. Another suggested encouraging people to lie. Again, the others protested that lying would make people feel too guilty. Finally came the suggestion with which everyone agreed:

"Let's encourage people to do good deeds, acts of loving kindness, acts of charity, acts of courage and justice. But let's tell them not to do those things today. But rather, tomorrow!"

Rabbi Cohen was moved to the core by that story and was inspired by it. Indeed, he shared it with Jewish audiences whenever he could. The lesson he learned and shared was one that Judaism also teaches, albeit not with that particular story. It is the lesson of the dangers of procrastination, of the importance of doing things as soon as possible and not putting them off for tomorrow.

This lesson is conveyed in the opening verse of this week's Torah portion, Re'eh. "See, I set before you today blessing and curse." Homiletically, the stress is upon "today," this day and this moment. Do the right thing today and it will be a blessing. Put it off until tomorrow and the result is cursed.

We have all heard the advice, "Never put off until tomorrow what you can do today." This advice is useful in all aspects of life, but it is especially useful in the context of religious behavior and spiritual service. Postponing until a tomorrow which may never come can be, as the Gentile preacher's story suggests, nothing less than sinful.

You may also have heard the adage, which originates with the 18th century poet Edward Young, "Procrastination is the thief of time." The opening words of the Torah portion suggest that procrastination is not only the thief of time but it is the thief of life and of blessing.

"See, I have given you today, this day, now and not later, to perform the good deed, and if you do it now it will be a blessing. If you procrastinate you may never do it at all, and the result may be quite different from a blessing." This is the lesson of the opening verse of Re'eh. And how ironic it is that the subject of the engrossing biography that I just finished reading, Rabbi Dov Cohen, a yeshiva boy and eventually a well-known Jewish rabbi, learned this lesson from a Protestant preacher on a Sunday morning long ago!

R. Norman J. Lamm's Derashot Ledorot [Excerpt]

The Ellul Mood - As welcome the month of Ellul on this very important Shabbat, I am inclined to recall how Jews of old once experienced the same event. The solemnity and sacredness that was ushered in with this penitential season, this forty-day period of Teshuvah, was more than just an idea or a principle. It was something which enveloped one's whole existence. There was an indefinable warmth about it. There was the thrill of expectancy. There was a fear of the unknown. It was a happy solemnity, a gay seriousness, almost a sort of adventure into the sacred days that were to follow. Perhaps all this can be summed up by calling it the "Ellul Mood." For that is what it was - a mood. It was an invaluable, cleansing, holy and thoroughly Jewish mood, and one which we should and must recapture this morning. We must get into the Ellul Mood.

If we are to recreate this Mood and recapture some of its great spirit for ourselves, we must attempt to analyze it, to break it down into its components so that we can build it up again. What, then, are the components of the Ellul Mood? Let us analyze it down to three basic elements.

First and foremost, the Ellul Mood consists of a determination to seek out G-d - not to just to find Him by accident, as it were, but to look for Him conscientiously. It is not enough to hold on. We must search for greater achievements.

All year long we speak and preach and argue "Jewish survival." We put our minds together figuring out ways and means of surviving as Jews. Some think a Sunday School will help Judaism survive. Most others think we must have afternoon or all-day education for survival. But, and this is the crux of the matter, we are interested in "survival." That is, we want to hold on, to consolidate. We are on the spiritual defensive. All we ask is to survive. Or take the phrase "Jewish identification." We try with all our might to ensure the "Jewish identification" of our youth. We give them a Center. Perhaps a picnic will make them identify themselves as Jews. Maybe a dance. Perhaps charitable work. At least, we sigh, identify yourselves as members of our people. We want at least to hold on.

What a tragedy if this "holding on" philosophy were [the] sum total of our Jewish aspirations! Imagine if, year in year out, you worked only so that your

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business should survive. You would be, financially, in a very sorry state of affairs. Or imagine if your family conditions reached such a point that you would have to take special measures, and be satisfied with, making your children keep up their "identification" as your sons or daughters. You would say that the psychiatrist or family counsellor or social workers should have stepped in long ago. What then is it that we must do this month? We must seek. We must look for something greater, deeper, holier, for something more Jewish and more positive. We must become seekers for G-d. We must not be satisfied with anything less.

The 27th Psalm, which we recite during Elul, emphasizes this element of the Ellul Mood with David's moving words: my heart hath said unto Thee... I will seek Thy presence, O G-d. O G-d, all year I'm satisfied with holding on. Now I'm going out to search for You and for Your presence. Now I'm not satisfied with not slipping. Now I've got to climb. I've got to come closer and nearer to G-d. ESS PANECHA HA'SHEM AVAKESH.

And perhaps we should emphasize that this search which is an integral part of the Ellul Mood is a very specific one. It means more than more charity. It means more than more study. It means more than more kindness. It means that in addition to all these there must be more of the purely religious element, the emotional content of Judaism, more of the AHAVAS HASHEM we spoke of last week. If we can manage to participate in that search for G-d, then the rest will follow. Then we will realize that the G-d we seek demands more charity, more kindness, more study, more prayer, more Mitzvos. Once we search for G-d Himself, once we too say ESS PANECHA HA'SHEM AVAKESH, we will find the rest - and it will have more meaning. The first element of the Ellul Mood, then, is to search for G-d; not to be satisfied with holding on, with surviving, with being on the defensive, but to go on the greater heights by seeking G-d's presence.

The second component of the Ellul Mood follows from the first. And that is, the knowledge that G-d responds to the search. He wants to be found. He makes Himself available. It may be more courageous to seek than to hold on, but it's worth it.

G-d's hiding from man is not spiteful. It is calculated to increase Man's desire for G-d - and G-d's promise to respond. It is a rewarding search, one which promises fulfillment and meaningfulness... The very name of this month, ELLUL Mood, the idea that G-d responds to us, the more we are for Him, the more is He for us. The more we love, the more He loves; the more we seek Him, the more does He come to us. Happiness for man is the reward for the search for G-d.

As Ellul comes, we know that if we call upon G-d, then sometimes during this season He will answer: that is, we will feel that thrill, that warmth, that confidence, that thrill of the heart, which is Judaism's great discovery: that seeking G-d is finding Him. ANI LE'DODI VE'DODI LI.

And both these elements are contingent upon the third. The confidence that it is worth the effort to seek - nay, even the heart-ache that seeking G-d sometimes entails - and the faith that G-d will respond and, in ways now unknown to me, reward my search with the thrill of discovery, are based upon the third element, namely, the knowledge that, basically, this is a good world. If the first element of seeking gives to the Mood the fear of the unknown, and if the second, G-d's response, gives to it the thrill of expectancy, then the third gives it the feeling of warmth and happiness...

As we welcome the month of Ellul, let us recapture the Ellul Mood which is its outstanding feature. Let us determine to seek G-d to await His response, and to be happy in the knowledge the Good G-d have given us every opportunity to live a blessed life.

We read in this week's *Parashah* (14:1), "You are children to Hashem, your *Elokim*." *Midrash Kohelet Rabbah* comments: We read (*Kohelet* 4:8), "There is One, and there is no second, and He has no son or brother. . ." "There is One"--This is Hashem, about Whom we read (*Devarim* 6:4), "Hashem is our *Elokim*, Hashem is the One and Only." "There is no second"--Hashem has no partner. Nevertheless, Hashem loves us, the Jewish People, and calls us His "children," as we read (in our *Parashah*), "'You are children to Hashem," and His "brothers," as we read (*Tehilim* 122:8), "For the sake of My brothers." [Until here from the *Midrash*]

R' Yaakov Meir Shechter *shlita* (*Rosh Yeshiva* of Yeshivat Sha'ar Ha'shamayim in Yerushalayim) writes: These expressions reveal, on the one hand, how lofty the souls of the Jewish People are, and, on the other hand, how humble Hashem is, for He loves the Jewish People and connects to us as if we were His children and siblings. This is something on which we should reflect.

The *Midrash Tanna D'vei Eliyahu* records: Hashem says, "There are two things in the world that I love completely: the Torah and the Jewish People." Hearing this, someone asked Eliyahu Ha'navi, "Which does Hashem love more?" Eliyahu Ha'navi responded, "People say that He loves the Torah more, but I say that He loves the Jewish People more." The *Zohar* adds: "If people knew how much Hashem loves them, they would roar like lions cubs as they pursue a connection with Him." R' Shechter notes: This applies to every single Jew--no exceptions. (*Sefer Osef Amarim: Midot* p.330)

Shabbat

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

R' Yitzchak Hutner *z"l* (1906-1980; *Rosh Yeshiva* of Yeshiva Chaim Berlin in Brooklyn, N.Y.) notes that we allude to the connection between *Shabbat* and the Redemption in the poem *Lecha Dodi*, which we recite on Friday night. There we read, among other stanzas, "Shake off the dust--arise! Put on your splendid clothes, My people, through the son of Yishai the Bethlehemite! Draw near to my soul--redeem it!"

R' Hutner observes: The *Shulchan Aruch* / Code of Jewish Law expressly requires one to begin *Shabbat* preparations on Friday morning. This is not simply a manifestation of the general requirement to perform *Mitzvot* with *Zerizut* / diligence, R' Hutner writes. Rather, as *Rambam z"l* writes: "One should sit and wait solemnly to receive the 'face' of *Shabbat*, as if one were going to greet a king." In order to accomplish this, one must begin his *Shabbat* preparations in plenty of time. [The expression, "the face of *Shabbat*" will be explained next week, *iy"H*.]

R' Hutner continues: Just as *Shabbat* is a "little bit of *Olam Ha'ba*" (in our Sages' words), so waiting for *Shabbat* to arrive is akin to *Tzipiyah le'yeshuah* / anticipating the redemption. More than that, anticipating the redemption happens primarily in one's thoughts, while preparing for *Shabbat* elevates that anticipation to the level of action.

Appropriately, R' Hutner adds, we mention King David ("the son of Yishai the Bethlehemite") in the quoted stanza of *Lecha Dodi*. Hashem did not permit David to build the *Bet Hamikdash*, yet a number of verses--for example, *Tehilim* 30:1--credit him with doing so because of his great anticipation for its building. (*Pachad Yitzchak: Shabbat-Sukkot* p.108)

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"You will rule over many nations, and over you they will not rule." (15:8)

R' Yoel z"l (17th century or earlier) writes: Since the Torah contains no punctuation, the first part of this verse can be read, "You will rule over many nations, and over yourself." A person should rule over himself so he does not sin.
(*Sefer Ha'remazim Le'Rabbeinu Yoel*)

"You shall not eat Chametz with it [the Korban Pesach], for seven days you shall eat Matzot because of it, bread of affliction, for you departed from the land of Egypt Be'chipazon / in haste..." (16:3)

R' Aharon Lewin z"l Hy"d (the Reisher Rav; killed in the Holocaust) writes: From the laws of *Matzah*, we can learn how a person should conduct himself. *Halachah* requires that the dough for *Matzah* be kneaded with "*Mayim she'lanu*" / water that was drawn the day before and sat overnight. This teaches us that every act we undertake should be approached with deliberation, not jumped into suddenly without proper evaluation or preparation. Experience shows, R' Lewin writes, that people often get an idea and "run with it," only to realize when it is too late that it was a bad idea.

In contrast, once the flour and water for the *Matzah* have been mixed, *Halachah* requires that the process proceed quickly and smoothly without interruption. This, R' Lewin writes, is how we should act once we have begun the deed or project about which we previously deliberated.

(*Ha'drash Ve'ha'iyun* 111)

Why did *Bnei Yisrael* depart from the land of Egypt "*Be'chipazon*" / "in haste"? R' Shlomo Eliasof z"l (1841-1926; leading early 20th century kabbalist; grandfather of R' Yosef Shalom Elyashiv z"l) explains:

In Egypt, *Bnei Yisrael* were deeply mired in that nation's impurity. *Hashem* revealed His "Light" in Egypt because of His covenant with our Patriarchs, in order to weaken the impurity that, in effect, held *Bnei Yisrael* hostage. When He did so, He uprooted the *Yetzer Ha'ra* from *Bnei Yisrael* and sanctified them.

However, *Hashem's* design of the world requires that there be a *Yetzer Ha'ra* and that man exercise his *Bechirah* / free will to overcome it. Therefore, in order that the *Yetzer Ha'ra* not be destroyed entirely by *Hashem's* "Light," *Hashem* had to make His revelation brief. Therefore, *Bnei Yisrael* had to leave in haste.

R' Eliasof adds: The prophet Yeshayah (52:12--next week's *Haftarah*) prophesies about the future redemption, "You shall not go forth *Be'chipazon*." At that time, R' Eliasof explains, the *Yetzer Ha'ra* will, in fact, be eliminated. Therefore, there will be no reason for *Hashem* to limit His revelation and no reason for haste.
(*Niglot Leshem Shvo V'achlamah*)

"See, Anochi / I present before you today a blessing and a curse." (11:26)

R' Yehuda Modern z"l (1819-1893; *Rosh Yeshiva* in Sighet, Hungary) writes: Earlier commentaries quote a *Midrash* stating that the word "*Anochi*" in this verse alludes to the first of the Ten Commandments: "*Anochi* / I am *Hashem*, your *Elokim*." However, the *Midrash* does not explain what the significance of this allusion is. It appears, R' Modern writes, that the message of the *Midrash* is as follows:

Our Sages teach that we are sustained in this world in the merit of our *Eemunah* / faith. On the other hand, our Sages teach that we are not rewarded for our *Mitzvot* in this world; rather, the reward for our *Mitzvot* will be forthcoming in the World to Come. But how can this be? Is there not a commandment in the Torah that a worker be paid on the same day that he worked? Thus, we should be rewarded for our *Mitzvot* the same day we perform them!

The answer, R' Modern writes, is that there is an exception. Specifically the *Mitzvah* to pay workers the same day does not apply if workers were hired through an agent. [The reasoning for that *Halachah* is beyond the scope of this space.] Since *Hashem* gave the Torah through an agent (Moshe), *Hashem* is not obligated to pay us for observing the Torah on the same day as our *Mitzvah* performance, and He can pay us in the World to Come instead.

However, R' Modern continues, there are two *Mitzvot* which *Hashem* did teach us directly--the first two of the Ten Commandments, which our ancestors heard at Har Sinai directly from *Hashem*. For those *Mitzvot*, which encompass the commandment to have *Eemunah*, *Hashem* must reward us in this world. Hence our Sages' teaching that we are sustained in this world in the merit of *Eemunah*. "See," says our verse, "because of *Anochi* I give you a blessing or curse today!"
(*Pri Ha'eitz*)

"It shall be that the place where Hashem, your Elokim, will choose to rest His Name--there shall you bring everything that I command you: your elevation-offerings and your feast-offerings, your tithes and what you raise up with your hands, and the choicest of your vow offerings that you will vow to Hashem." (12:11)

The "place where *Hashem*, your *Elokim*, will choose to rest His Name" is the *Bet Hamikdash*. Similarly, in his *Halachic* code, *Mishneh Torah*, R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) titled the laws of the *Bet Hamikdash*--"*Hilchot Bet Ha'bechirah*" / "The Laws of the Chosen House."

R' Yitzchak Aryeh Wormser z"l (1768-1847; the "*Ba'al Shem*" of Michelstadt) comments: The *Bet Hamikdash* is a physical "home" for *Hashem*. But the name "*Bet Ha'bechirah*" suggests that a person must also build a spiritual "home" for *Hashem* within himself. How? By exercising his *Bechirah* / free will appropriately to make good choices. As the verse (*Devarim* 30:19) says, "*U'vacharta ba'chaim*" / "Choose [eternal] life."

(*Ba'al Shem Mi'Michelstadt* p.260)

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Issue 1371 • August 11, 2023 • 24 Av 5783

US PUSHES BACK ON WHITE HOUSE INVITE CLAIM AS PM SEEN TRYING TO RAISE VISIT'S PROFILE (Times of Israel 8/9/23)

The Biden administration on Wednesday doubled down on its pushback against Prime Minister Benjamin Netanyahu's persistent claim that US President Joe Biden has invited him to the White House, an apparent effort to raise the meeting's profile.

"We still anticipate that the president will meet with Prime Minister Netanyahu sometime in the latter part of this year in the fall, and [that] it'll be somewhere in the United States," White House National Security Council spokesperson John Kirby said in response to a question on the matter during a phone briefing with reporters.

The answer further pointed to a possible meeting on the sidelines of the UN General Assembly's high-level week in September, which both Netanyahu and Biden plan to attend. However, such a meeting would be one of many the US president will hold that week and ostensibly be lower profile than the Oval Office photo-op that the Israeli premier likely envisions as he seeks to boost his diplomatic bonafides that have taken a hit due to his far-right coalition partners.

After the leaders spoke on July 17, Netanyahu's office issued a readout saying that Biden had invited him to meet in the US. The White House readout made no mention of an invitation and a source familiar with the issue, speaking on condition of anonymity, said Netanyahu was the one who raised the idea of a meeting on the call and that Biden merely responded that he'd be willing to do so but that no further details were discussed.

Officials in Netanyahu's office then began reaching out to Hebrew media reporters insisting that not only did Biden invite the prime minister but that the president suggested that the meeting take place in the White House.

Netanyahu himself then told ABC News on July 27 that Biden invited him to the White House and told NBC last week that he stood by that assertion.

All White House officials have said on the record to date was that the leaders have agreed to meet but that a time and location have not yet been set.

LIKUD MINISTER'S FATHER ASSISTS PROTESTER WHO FAINTED (Arutz-7 8/9/23)

A protester fainted on Tuesday during a demonstration against the judicial reform which was held outside the home of the Minister of Environmental Protection Idit Silman, in the city of Rehovot.

Silman's father, who lives nearby, came to the protester's aid and assisted her until rescue forces arrived.

Minister Silman's family was not at home during the demonstration.

AUSTRALIA TO OFFICIALLY CALL ISRAELI SETTLEMENTS 'ILLEGAL' AND TERRITORIES 'OCCUPIED' (i24NEWS 8/8/23)

Australia's Labor party outlined the government's new position on Israeli settlements in the West Bank, by officially referring to them as "illegal" and the Palestinian territories as "occupied."

The Australian foreign affairs minister, Penny Wong, first presented the new position to Labor lawmakers and senators on Tuesday, vowing more moves to toughen their stance on Israeli settlements ahead of the party's national conference next week.

Speaking to the Australian Senate, Wong said the government was "gravely concerned about alarming trends that are significantly reducing the prospects of peace".

"The Australian government is strengthening its opposition to settlements by affirming they are illegal under international law and a significant obstacle to

peace," the foreign minister added.

The opposition in Australia's government responded that "faceless men and women of the Labor party" were dictating foreign policy, but the government maintained it was acting in line with Australia's key allies.

Wong responded it was acting in line with Australia's key allies and UN security council resolutions, saying it matched "the approach taken by the United Kingdom, New Zealand, and the European Union".

SYRIAN PRECISION WEAPONS EXPERT DIES IN STRIKE ATTRIBUTED TO ISRAEL (YNet 8/8/23)

A scientist working on the production of precision missiles was killed late on Sunday, in a strike attributed to Israel, in the Syrian capital Damascus, security officials believe. They also said that, although his demise would not cause a major change to weapons production, it would have a real chilling effect and could act as a deterrence.

The officials' claim aligns with the position expressed by Western intelligence organizations that believe that Iran and Hezbollah were producing such weapons at the Syrian Scientific Studies and Research Center (CERS), which was struck in the attack.

A study published last week by the Alma Research and Education Center, which specializes in Israel's northern frontier, provided a look into the real purpose of CERS, which is where Syria developed chemical weapons in the 1980s. According to reports, the facility had come under numerous Israeli attacks in the past year as well as in the more distant past.

The complex, which operates under the guise of a civilian institute for scientific research, houses classified military facilities that serve the Syrian army, the Iranian regime, and Hezbollah, and is used for the production of precision missiles which pose considerable danger to Israel.

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

Moshe Anapolle and Tani Lichtman, Editors in Chief

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Those weapons include the ground-to-ground M600 missiles, produced in cooperation with Iran, which also manufactures the matching Fateh-110 missile, as well as Scud 275 missiles, Shihab, Zelzal, and Fajr missiles.

The Alma Institute report claims CERS' Institute 4000 may be working on the Iranian 'Labaiik' project, which aims to modernize outdated Iranian rockets by adding sensors and remote guidance systems, enabling full rocket control after launch. According to the latest report, the weapons are produced for use by Hezbollah, under the supervision of Iranian experts.

After the airstrike on the Damascus Airport and nearby Al-Kiswah, which was reported earlier this week, the UK-based Syrian Observatory for Human Rights, a group that is affiliated with the opposition to the Damascus regime, said that the attack targeted military sites and storage facilities containing weaponry belonging to local Iranian militias.

The rights group claimed six people, among them four Syrian soldiers and two others who were not identified, were killed and seven others wounded.

SURGE IN JEWISH TERRORISM IN 2023 (Israel Hayom 8/8/23)

New figures obtained by Israel Hayom suggest that the number of terrorist attacks perpetrated by Jews has risen dramatically compared to 2022.

According to the data, in the first six months of 2023, Jews were behind 25 incidents that have been classified by Israeli defense officials as terrorism, compared with 25 acts of Jewish terror throughout all of 2022. These include firebombing as well as vandalism to mosques and homes.

The figures also show a surge in clashes and what is generally referred to as "price-tag events," – when settlers arrive at various Palestinian locations in response to terrorism to take revenge. In the first half of 2023, Jews were involved in 680 clashes – which take the form of rock throwing and various assaults – compared to 950 throughout all of 2022.

Security officials are concerned over these trends, as well as the rise in the number of Jewish terrorists who are not organically linked to the so-called "hilltop youth" or extremist groups. Whereas in the past, such provocateurs could be easily identified based on their pattern of behavior and area of activity, today there are many more people engaged in these actions that fly beneath the Shin Bet security agency's radar.

The investigation into the deadly incident in Burqa over the weekend, where a settler allegedly killed a Palestinian, continues.

On Sunday night, five Palestinian suspects were arrested on suspicion of aggravated assault and serious injury to Jews during the incident.

More arrests are expected. At the same time, Elisha Yered, the Jew who was involved in the incident – who claims that he was attacked while herding his sheep – filed a complaint against those involved.

According to information obtained by Israel Hayom, the Shin Bet believes that even if the killing of the Palestinian was in self-defense, Yered's actions were not the typical herding you would see.

"There is a system in the area in which they come to create friction, agitate, and try to provoke the Palestinians. It creates tensions that shouldn't exist," a Shin Bet official says. "They harm security and divert the forces from countering terrorism."

On the other hand, the Givat Oz Zion community says that they never had friction with Palestinians from the nearby village until that incident. Yehuda Lieber, a resident of the community, says: "This is a hill where families with children live. We mind our own business, and it is easy to prove it through the army. To say that our people were there [in the Palestinian village of Burqa] to create trouble is not true. We're not looking for chaos."

SETTLEMENTS COULD LOSE MILLIONS IN FUNDING AFTER SECRET FINANCE MINISTRY MEETING (Israel Hayom 8/8/23)

Is the Finance Ministry trying to prevent funds from going to the settlements despite being led by a Religious Zionist Party minister?

Israel Hayom can reveal that a previously unknown meeting between the Accountant General Department's officials and members of the Finance Ministry's legal counsel was aimed at reversing a decision by former Interior Minister Ayelet Shaked to transfer tens of millions of shekels to the coffers of

Jewish municipalities in Judea and Samaria. Smotrich was apparently not part of the meeting, nor was he made aware of it until it happened.

During the meeting, various ideas were floated as to how to ensure the funds won't be appropriated. The meeting was likely kept under wraps because such a decision if it were to be finalized, could draw outrage among constituents of Finance Minister Bezalel Smotrich, who considers himself a champion of the Jewish communities in Judea and Samaria.

Israel Hayom's reporting suggests that the municipalities are to be dealt a heavy financial blow if the funding will be pulled, as they have already budgeted some of their activities on the assumption that they would get it.

The Accountant General Department told Israel Hayom that it was "not going to comment on the content of the meeting and the decisions made." The statement further read that the department "regularly holds professional-level meetings on a host of issues, including those pertaining to the debts of municipalities all across Israel to the state."

ISRAEL'S TOP COURT ORDERS GOV'T TO EXPLAIN WHY KEY OVERHAUL LAW SHOULDN'T BE OVERTURNED (Ha'aretz 8/9/23)

Israel's High Court instructed the state on Wednesday to provide an explanation on why the law that revoked the reasonableness clause shouldn't be overturned, ahead of next month's hearings on petitions against it.

This clause, pivotal for judicial scrutiny of government actions, was enacted by Netanyahu's coalition last month.

The court conveyed this requirement to all involved parties, including those opposing the law, the government, and the Knesset. Responses to the petitions are expected by September 3, with key arguments due by September 7. The court is also considering the option of broadcasting the petition hearings.

Last week, Chief Justice of the Supreme Court, Esther Hayut, announced that the hearings for the petitions are scheduled for September 12. This marks the first instance of all 15 justices hearing the petitions together. The last instance of such a full assembly was in 1970 when there were nine justices.

Following the coalition's vote to cancel the reasonableness clause last month, the Supreme Court decided against issuing an injunction to halt the law amendment. The hearing, as decided by Justice David Mintz, will occur after the court's recess and before the retirements of Justices Hayut and Baron in October. Both justices are known for their liberal stance. Additionally, Supreme Court justices can author judgments up to three months after their retirement.

Central to the petitions against the Basic Law amendment are claims that it infringes on the core authority of the judiciary, thereby eroding the essence and existence of Israel as a democratic state. Some petitioners also contend that the law's amendment was enacted through a flawed legislative process.

Israel's High Court has never overturned a Basic Law, and the justices recognize the difficulty of judicial review concerning such laws and the Knesset's role as a constitutional authority. In the ruling related to the appeal to disqualify Aryeh Dery's ministerial appointment, President Esther Hayut expressed that such criticism "is reserved for extremely rare and exceptional cases."

Last March, during a coalition effort to modify the Judicial Appointment Committee, Justice Minister Yariv Levin warned that disqualifying the change "would be crossing a red line, and we won't accept that."

IDF PIONEERING 'DRONEBULANCE' IN LEAP FORWARD FOR BATTLEFIELD RESCUE OPERATIONS (YNet 8/7/23)

The Directorate of Defense Research and Development (DDR&D) within the Defense Ministry is nearing the operational deployment of the first so-called "dronebulance," an unmanned aerial vehicle (UAV) capable of swiftly and securely transporting heavy loads or wounded soldiers from the battlefield.

The dronebulance, a project developed by the Defense Ministry for the IDF, underwent a comprehensive test flight in southern Israel this past May. It successfully executed multiple scenarios and landings, reinforcing the

developers' confidence in the platform. The upcoming phase, set to start early next year, will involve trial flights carrying the intended payloads, from dozens of pounds of ammunition, water and fuel intended for combat forces, and eventually, human passengers.

The large drone successfully demonstrated its ability to fly two people for a range of several miles, substantiating its potential to fly up to 30 miles (an hour's flight) and carry a weight of up to 550 lbs in the air. The development of the airborne vehicle initially began in the private sector by the Israeli company AIR.V, and is commercially known as the "Air Van." However, it has now been commissioned for use by the IDF and may revolutionize logistics in the modern battlefield.

"We've essentially changed course. Instead of fully developing a military vehicle, we are taking an asset from the private sector and continuing its development for military use," Idan, the head of the DDR&D UAV department, told Ynet. "This way, we maximize the use of assets coming from start-ups, and we equip them with military capabilities to military standards."

"At this stage, we are in the process of developing an integration plan for this equipment in collaboration with IDF officials. Subsequently, a systematic trial protocol will be established. I anticipate that within one to two years, we will make substantial strides, and possess the practical ability to employ these tools for military use, capable of bearing even heavier payloads and operating over greater distances."

Over the last decade, the national security establishment has attempted to develop other, slightly smaller drones for transporting injured personnel from the battlefield, but these projects largely failed due to safety concerns. The current platform, which is larger than the previously attempted drones, may become the first such system to become operational in the IDF.

The drone will fly autonomously with a pre-programmed waypoint, similar to standard military drones that today no longer require human remote control. "Until now, similar projects have not succeeded because their batteries did not have the required capacity, mainly because they were relatively small devices with a ceiling that was limiting," added Idan.

"This time, we're essentially talking about a small aircraft, akin to a Cessna, capable of reaching the same altitude as this type of plane. This platform features a retractable canopy similar to a sports car, a quiet electric engine with simple charging, a tablet screen in the passenger compartment, and four rotors that provide the capability for vertical takeoff and landing from any location. Then, it transitions mid-air to a configuration for fast and horizontal flight, akin to an airplane," explains Idan, noting that the aircraft is reminiscent of the Boeing V-22.

"Last year, the world invested NIS 30 billion in airborne electric vehicles, and there's no reason why we shouldn't capitalize on this trend. This Israeli system has already reached an advanced stage of maturity. It's no longer a science fiction concept; the initial capabilities have been demonstrated to us, and now we're enhancing them for the needs of the IDF, while also developing a maritime version," Idan added.

Currently, the cost of each of these aircraft in their basic version is estimated at \$150,000 per unit but the price is expected to decrease once its development is completed.

ISRAEL TAKES POSSESSION OF US LANDING CRAFT AFTER LONG DELAYS (JPost 8/9/23)

IDF Brig.-Gen. and Haifa Base commander Tal Politis and senior Defense Ministry officials took possession of the Nahshon landing craft from American officials in a ceremony in the US, it was announced on Wednesday.

During the ceremony, which took place on Tuesday, the Israeli Navy finally received the first of two such vessels, which will give the IDF significant new tactical options in any potential future war with Hezbollah.

Landing craft are small-to-medium-size naval vessels that are primarily utilized to transport soldiers, equipment, vehicles, and supplies to conduct offensive amphibious operations from sea to land.

For decades, the IDF has been without such modern landing craft for

mounting large amphibious assaults, leaving its troops to either attack enemy positions on land, through being transported by air, or only in very small numbers by sea.

Now, the IDF will have another critical tool for surprising Hezbollah, if needed, by dropping in significant new forces behind enemy lines.

The new vessels and the second one which is expected later had been reported to be on the way already in May 2022, and it is unclear what delayed their delivery for so long, though new significant weapon systems often experience unpredictable delays.

According to the IDF, the landing craft will also give the military more logistical options to enable it to transport equipment and supplies between land and sea should standard delivery routes become compromised in the midst of a conflict.

Israel's navy had older landing craft from 1948 until 1993 when the last older vessel was decommissioned without being replaced.

However, in recent years, the military has been reinvesting more in the navy to maintain its weapons blockades of Gaza, Hezbollah, and Iranian proxies in Syria as well as to defend Israel's new natural gas fields at sea.

The vessel is 95 meters long, 20 meters wide, and weighs 2,500 tons.

It is generally run by dozens of naval combat sailors and commanded by an officer of the middle-level rank of major.

RABBIS TO LAW ENFORCEMENT: 'WE CANNOT SUPPORT AN UNJUST SYSTEM' (Arutz-7 8/8/23)

In a letter published today (Tuesday) by senior rabbis in the religious Zionist community, severe criticism is directed at the law enforcement system, following the clashes last Saturday near the town of Oz Zion in Binyamin, in which a Jew was seriously injured and an Arab killed.

"We are in an ongoing struggle for the lands of the Land of Israel with the Arab enemy who, through European funding, is taking over the lands of our country. We are amazed at the law enforcement system in Judea and Samaria that quickly arrested a severely injured Jew on charges of murder and only three days later arrested Arabs who wounded, beat, threw rocks and shot fireworks at Jews," the rabbis wrote.

They also added that "Unfortunately, there is no search for the truth here, but an attempt to please the international community."

"We educate our students to respect the government system. But when these systems operate unjustly, we cannot continue with a relationship of state respect for the law enforcement system," added the rabbis.

The letter is signed by a large number of the most noted Rabbis in the religious Zionist community.

BORDER POLICE TO LAUNCH ULTRA-ORTHODOX-ONLY UNIT AS WEST BANK TENSIONS HEAT UP (JPost 8/9/23)

Israel's Border Police will establish the "Nachshon" unit of the police – an exclusively Haredi unit that will be tasked with protecting flashpoints in the West Bank, such as Jerusalem, Bethlehem and Rachel's Tomb.

The areas surrounding these holy sites have been subject to an increase in violence over the past few years, with groups of Jewish worshippers coming under attack at the hands of Palestinian vigilantes. The new unit, comprised of IDF combat unit veterans from the ultra-orthodox and religious sectors, hope to curb some of this violence and keep worshippers safe.

Aside from maintaining security, the establishment of the new police unit also aims to integrate members from Israel's ultra-orthodox communities into the larger Israeli society while simultaneously respecting their religious principles and worldview.

Haredi Jews are characterized by strict adherence to the traditional form of Jewish law and rejection of modern secular culture. Secular Haredi communities are often criticized by a large portion of Israeli society for their perceived lack of contribution to the state – such as a low conscription rate, non-standardized schooling and tax evasion.

Currently, Haredim make up about 1.2 million of Israel's citizens, around 13% of the country's population and are projected to grow to be 30% of the

population by around 2060. Recent statistics showed, however, that only about 50% of men work, compared to 75% of Haredi women (close to the national average of 85%). The new Nachshon Unit will combat this by providing Haredi men gainful employment in a sector that is critical to the State of Israel – security of the state and its citizens.

"We see here a vision that is gradually coming true, ultra-Orthodox army graduates, most of whom have families, integrate into Israeli society and get under the stretcher when it comes to a security contribution to the State of Israel," Netzah Yehuda CEO Yossi Levy declared.

ISRAELI STARTUP TOUTS CANCER TREATMENT WITH NO DISCERNABLE SIDE-EFFECTS (i24NEWS 8/9/23)

A new protein-based cancer treatment was created by Israeli startup ExoProTher, touting no discernable side effects, with hopes to replace the more costly and damaging chemotherapy.

The biotech company's founders sat down with the Israel innovation news site Nocomels on Tuesday, explaining how the treatment works by targeting mutated cells without destroying healthy cells.

"We have screened a lot of different cancers," Alex Tendler told Nocomels.

"We see the ability to cure very different cancers: colon; brain; lung; ovarian."

The ExoProTher drug made use of a p53 protein, which first had its tumor fighting abilities discovered decades ago but had not successfully treated cancer, not until the Israeli scientists turned to an unexpected source.

"Chicken cells [are] proven to have similar functions to human cells but not to the point where the mutated cells can prevent them from working," Tendler explained, writing on Nocomel the process as p35 molecules binding to damaged DNA so that what is irreparable goes into apoptosis (cell death), thus preventing tumors from being formed in the first place.

Whereas chemotherapy damages healthy cells during the process since it cannot distinguish between what's good and what's damaged, which then causes side effects such as hair loss, intense nausea, anemia, and damage to memory and concentration.

"There are many therapies today where blood is derived from the patient and the doctors engineer the drug substance to match that particular profile of that patient," Lana Volokh explained another costly treatment. "But in our case, the drug can be applicable to almost everyone, almost every type of cancer."

"It can be administered through vials to inject, through vials to inhale. It will allow large-scale manufacturing of our substance and make it affordable," Volokh added.

Now being tested in the preclinical stage, the drug is expected to begin clinical trials in 2024. Tendler added, "we expect synergy between chemotherapy and our treatment in the initial stages," and later it will become a standalone treatment.

"It has the potential to make a huge impact," the Israeli scientist concluded.

WHAT IS STOPPING ISRAELI PILOTS FROM MAKING MONEY IN DUBAI? (Zvi Barel, Ha'aretz 8/8/23)

The sewage overflowed its banks last March when Communications Minister Shlomo Karhi vented his rage at the Israel Air Force volunteer reserve pilots, and on the other "refusers" who said they would no longer report for duty.

"To those refusing to serve, we say to them what Mordechai told Esther: 'Profit and salvation will arise for the Jews from another place, and your father's house will be destroyed,'" Karhi tweeted as a Purim message, quoting from the Book of Esther. "The people of Israel will manage without you and you can go to hell."

The Little Prince then vowed to fulfill the next verse: "And who knows but that you have come to your royal position for such a time as this?" about which Karhi explained: "The [judicial] reform movement will move forward. It was for this moment that we came to power."

It was then Minister David Amselem's turn to mock them as "tzfonbon pilots" – rich and pampered ones from North Tel Aviv. Prime Minister Benjamin

Netanyahu concluded that "the country can manage without a few squadrons but not without a government."

Interestingly, that is exactly what Turkish President Recep Tayyip Erdogan thought when shortly after the failed military coup on July 15, 2016, he closed the air force academy, fired some 700 pilots and indicted more than 100 of them on charges of joining in the coup, and/or having connections with the president's chief political opponent, the Muslim cleric Fethullah Gulen, who Erdogan alleged was behind the coup.

Seven years later, the Turkish Air Force has yet to recover from that decision. It took a year for Erdogan to finally recognize the extent of the damage he had done and asked to "borrow" some pilots from Pakistan to instruct new Turkish recruits. The idea never came to fruition. Pakistan needed U.S. approval to transfer pilots to Turkey and it never arrived.

Erdogan ended up reopening the academy, but he was unable to undo the damage completely. The coronavirus cost the airlines many pilots whose places were filled with ex-air force pilots after the pandemic receded. The ranks of the Turkish Air Force were depleted. Meanwhile, Erdogan ordered that the length of air force service be extended to 21 years from 15, forcing pilots who had already retired to return to their jobs.

That order didn't work. The pilots who had found work in the private sector came up with creative ways to avoid returning to the Air Force. Erdogan responded with a draconian order: Pilots who do not complete their mandatory Air Force service will lose their licenses for six years.

Turkey still lacks experienced fighter pilots, and the problem will get worse in the near future, as Turkey plans to buy approximately 100 F-16 jet fighters and begin producing its own jets to replace American aircraft. Prospects are that the Turkish Air Force will reach the same complement of fighter pilots it had in 2016 (about 1,300) only in 2030.

It's not just the Turkish Air Force that is short of pilots. Turkish airlines expect a deepening in the shortfall of trained pilots they need for the additional aircraft they plan to buy. Ahmet Bolat, chairman of Turkish Airlines, said in May that some 600 new pilots complete their training annually, but that this year alone demand is for 1,000.

In fact, there is a worldwide shortage of pilots. Aviation experts estimate that approximately 34,000 additional pilots will be needed by the end of 2025, about 3,000 of them in the Middle East.

The U.S. Air Force has already acknowledged the scope of the problem, and in June, Air Force Secretary Frank Kendall instructed the USAF to offer bonuses of \$50,000 to \$80,000 annually to pilots with experience and seniority to extend their service. The bonus will be added to an average salary of about \$80,000 a year.

The calculation is simple. The cost of training a pilot for the most advanced F-35 fighter jet is about \$11 million, thus the cost of paying the bonus is marginal. "Our experienced aviators are uniquely qualified to succeed in a combat environment, and these incentives are necessary to maintain that talent and competitiveness with our pacing challenge," said Maj. Gen. Albert Miller, director of U.S. Air Force training and readiness.

In the United Arab Emirates, they must have been shocked and horrified by the comments of Israeli ministers. Abu Dhabi pays the highest salaries anywhere to its military and civilian pilots – about \$20,000 a month, in addition to benefits such as housing and the free health care and education that every citizen is entitled to. No airline can compete with these conditions, but Abu Dhabi also lacks qualified pilots, so it has begun to train its own. Three years ago it opened a training center that can take up to 600 trainees every year.

But Abu Dhabi cannot fill the classrooms. Its first class, which completed its training in December 2022, had only 100 graduates. Today, only 250 are undergoing training. These trainees will work in the private sector. The training of fighter pilots is usually entrusted to foreign instructors, mainly Americans who have retired from service and enjoy huge salaries.

Mohammed bin Zayed, the UAE's ruler, must have smacked his lips when he read in the news about how many of Israel's pilots had become redundant: He has almost an entire air force available for hire.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Do It Because It's Right!

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In Parshas Re'eh, the Torah teaches us the Mitzvah of *Ma'aser*, of giving a tenth of our produce to the Levi. In giving over this Mitzvah, the Torah uses the phrase "*Aser Ta'aser*" – "Tithe, you shall tithe." Chazal teach us that the second word "*Ta'aser*", typically understood to mean "you shall tithe", can be interpreted as "*Tis'asher*" – "you shall become wealthy." In other words, adherence to the Mitzvah of giving *Ma'aser* brings with it a blessing of wealth. But the idea that a Mitzvah should carry with it the promise of material reward in this world appears to contradict the axiom that the next world, *Olam Habah*, alone is the place for receiving reward for Mitzvos. The Zera Shimshon resolves this contradiction by explaining that there are ways, halachic loopholes, to legitimately avoid being required to give *Ma'aser*. Accordingly, one who chooses not to avail oneself of these loopholes and gives *Ma'aser* anyway can expect reward even in this world.

From here we learn a powerful lesson. Often in life we are faced with opportunities to do what we know to be right, to do what Hashem wants from us, or take the easy way out. We may imagine that putting our own priorities before those of The Creator will yield some benefit, and that this benefit is "worth it" if there is any way to justify our actions. We see from here, though, that just the opposite is true. The person with the option to circumvent the obligation to give *Ma'aser* may be tempted by the option to keep more produce for himself/herself. Nevertheless, it is choosing to submit to this obligation that brings with it blessing and reward. May we take this lesson to heart and remember that, in the end, no one loses out from doing a Mitzvah.

Wishing you a Good Shabbos!

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Point to Ponder

And that prophet and that dreamer of a dream shall be put to death... (13:6)

And that false prophet shall be put to death with the sword... (Targum Yonason ben Uziel)

One who testifies falsely in the name of idolatry is put to death with choking (Sanhedrin 84b).

Is the false prophet put to death by the sword or by choking?

TABLE TALK

Parsha Riddle

Why does the Torah juxtapose the prohibition of cooking meat and milk with the command to take *ma'aser/tithes*? Please see next week's issue for the answer.

Last week's riddle:

Besides the mitzva to recite Shema, which other mitzva is fulfilled while saying Shema? Answer: To recall Yetzias Mitzrayim.

Note: The answer to the Parsha Riddle from Parshas Va'eschanan was printed incorrectly in last week's Shabbos Delights. Here is the correct answer to how we know that Moshe davened 515 prayers to be permitted to enter Eretz Yisrael: 200 days elapsed from when Moshe was told he would not be allowed to enter Eretz Yisrael until he died (15th of Av until 7th of Adar). If you minus 28 Shabbosos, when we don't make bakashos/requests, you get 172 days. 3 prayers per day (Maariv, Shacharis, Mincha) equals 516. However, he was only told in the daytime of the 15th of Av, so at Maariv that previous night he didn't daven to be allowed in. Hence 515 tefillos. (Pnei Yehoshua)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Re'eh* (chapter 14), the Torah sets forth rules and lists of which animals, fish, and birds may be eaten, and which may not; these are largely a recapitulation of the rules and lists originally stated in *parashas Shemini*. The Rambam enumerates four *mitzvos* to "inspect" the signs of animals, birds, grasshoppers (discussed in *parashas Shemini*), and fish among the 613 *mitzvos*. The Bahag, however, does not include such *mitzvos* among the 613, and the Ramban (*Hasagos al Sefer ha-Mitzvos*, *Shores* 6) explains that there are no positive *mitzvos* to inspect the various signs, but merely prohibitions against eating creatures lacking the appropriate signs (which are, of course, counted among the negative *mitzvos*).

Some understand that the Rambam does not really mean that there are actually positive *mitzvos* to "inspect" the signs of the various creatures; these *mitzvos* entail no more than refraining from eating creatures without the appropriate signs, and the Rambam is merely enumerating four positive *mitzvos* to that effect, in addition to the negative ones (*Maggid Mishneh* and *Lechem Mishneh Ma'achalos Assuros* 1:1). Others, however, understand the Rambam to maintain that there are indeed positive commandments to inspect the signs (*Lechem Yehudah ibid.*).

The *Sefer ha-Chinuch* declares that the commandments to inspect the signs of animals, fish, and grasshoppers (and presumably birds) are violated by eating such creatures without proper inspection of the appropriate signs, even if it turns out that they were actually permitted (153, 155, 158, and cf. 470).

Another approach to these *mitzvos* emerges from the *Sifra*, which states that it is not sufficient to "study," but one must "know" which creatures are prohibited and which are permitted. Various commentaries explain this to mean that beyond **intellectual knowledge** (*yediah sichlis*) of the signs, one must make the effort to actually recognize the signs via **sense perception** (*yediah chushis* – see *Kehillas Yaakov* (Albeli) *ibid.*, and cf. *Orah ve-Simchah ibid.*).

Yet another perspective on these *mitzvos* is expressed by the Rivash (#192), who makes the argument that a bird regarding which one is uncertain whether it is among the permitted or prohibited species may not be consumed, even in a scenario where the standard *halachic* rules for resolving doubts would permit doing so (such as a case involving a double doubt – *sfeik sfeika*), since the commandment to inspect the signs requires us to be sure that the bird in question is permitted before eating it.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. To observe.
2. My place was not greasy.
3. I was given toward the sunset.
4. I am not near your Morah.

#2 WHO AM I?

1. I'm an investment.
2. I am every tenth.
3. I have many types.
4. Richness is my result

Last Week's Answers

#1 Bircas Hamazon/Bentching (I am the opposite of Hamotzi, Fill for me, I cause favoritism, Don't sit on me.)

#2 Ankle/Akev (I am for the snake's bite, I was for Og's death, I was for chasing Esav, I am for Dan's horses.)

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