

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

September 1 - 2, 2023 - 16 Elul 5783 - Parashas Ki Savo

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

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: 6:00 (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), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 7:00 (B), 7:15 (Sephardi, LBM)
- Shalosh Seudos: 7:25 (S)
- Shabbos ends/Maariv: 8:19

Kiddush/Shalosh Seudos Sponsors

- The Hashkamah Minyan Kiddush is sponsored by **Lew Sosnowik** to commemorate the Yahrzeit of his mother, Sima Bas Yehuda Leib, Z"L.
- The Shul Kiddush is sponsored by the Shul Kiddush Group.
- The Shalosh Seudos is sponsored by an anonymous donor.

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 |

Mazal Tov

- **Leah Covell and Erica & Barry Kolatch** on the Bar Mitzvah of their grandson Alon Hillel Kolatch, son of Shoshana & Eliezer Kolatch of Teaneck, NJ.
- **Sahra & Yale Ginsburg** on the birth of a grandson, Gershon Yitzchak (Gabriel Isaac), born to parents Rachel & Avi Ginsburg of Hollywood, FL. Mazal Tov as well to great-grandmothers **Faith Ginsburg** and **Rochelle Dimont**, great uncle **Raphael Ginsburg**, great aunt & uncle **Masha & Seth Katz** and to the entire Ginsburg and Danis clan.
- **Debbie & Marc Katz** on the birth of a granddaughter, Chaya Bracha, born to Nechama & Ezra Katz of Baltimore. Mazal Tov to Chaya's siblings, to Janet & Rabbi Moshe Berlove, and to **Sara & Josh Katz**, Rafi Katz, Chaviva & Benji Katz and to all of the aunts, uncles and cousins.
- **Sue & Ray White** on the engagement of their granddaughter Rechel Langer to Binyamin Michaels from Denver, Colorado. Mazal Tov to Rechel's parents, **Becky & Yitzchak Langer**.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, 9:25 in The House, followed by Kiddush.

Shabbos Groups this Shabbos, September 2, 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** meet in the Lower Lobby and walk to the Yeshiva.
- **5th and 6th grade girls** - meet in the Lower Lobby and walk to the Yeshiva.
- **Jr. Congregation** for 4th to 6th grade boys - in The House.

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

Boys Shiur - Rabbi Rosenbaum's Shabbos afternoon shiur for 5th & 6th grade boys, 5:30 PM in the Social Hall. *See flyer for details.*

Apple Picking Sunday, September 10. *See flyer for details.*

Simanim Chopped! Sunday, September 10. For middle and high school girls, *See flyer for details.*

Shul Announcements

- **Welcome new members voted in at the latest board meeting:** Debbie & Dr. Stuart Goldman, Leah & Tzvi Grossman, Tzippy & Avromi Kahan.
- **High Holiday Information** - Seating assignments will be sent out next week. Please get your last-minute seating requests in ASAP. For more information go to www.yise.org/seats or contact seats@yise.org
- **Women's Swim Night** - End of the summer swim for women and girls of all ages at Parkland Pool. Motzei Shabbos, September 2, 9:00 PM - 11:00 PM. For more info, contact Sharon Shimoff at sshimoff@yise.org *See flyer for details.*
- **Tap Into the Times** - A Sunday morning Chabura led by Rabbi Postelnek. Join before or after Shacharis! Sundays 8:15 AM - 8:40 AM, September 3 and 10, in the Belonofsky Sanctuary. *See flyer for details.*
- **Labor Day Learning** - "Repeat Offender: Doing Teshuva for the Same Transgressions - a Halachic Analysis" - A program for men from YISE and Kollel Zichron Amram of YGW. 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. *See flyer for details.*

Shul Announcements (continued)

- **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.*
- **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. Dairy (pizza) and pareve refreshments will be served. *See flyer for details.*
- **Finding Meaning in the Machzor** - Prepare for Yamim Noraim with a two-part series of insights and stories with Rabbi Postelnek. Tuesday evenings, September 12 and 19, 8:30 PM - 9:15 PM. *See flyer for details.*
- **YISE will be open at 7:30 AM** for all to come and prepare for davening on both days of Rosh Hashanah. We welcome all of our members and guests to utilize this special time to learn, say Tehillim, or take the opportunity to focus on Tefillos before Davening on Yom HaDin.
- **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 September 3	Monday, September 4 Labor Day	Tuesday September 5	Wednesday September 6	Thursday September 7	Friday September 8
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:30, 7:30, 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	7:00
Mincha / Maariv	Ashkenazi (B)	7:15	7:15	7:15	7:15	7:15	See Shabbos schedule
	Sephardi (LBM)	7:10	7:10	7:10	7:10	7:10	
Halachic Times: Latest Alos Hashachar 5:22 AM, Earliest Talis and Tefilin: 5:51 AM, Latest Netz: 6:44 AM, Latest Krias Shema: 9:52 AM, Earliest Mincha: 1:40 PM, Earliest Shkia: 7:26 PM, Latest Tzeis Hacoachavim 8:17 PM							

Next Shabbos

September 8 - 9, 2023 - 23 Elul 5783

Parashas Nitzavim/Vayeilech

Light Candles by 7:09, not before 6:08 - Havdalah 8:07

Friday Night:

- Mincha: 5:50 (Plag, B), 7:10 (B), 7:00 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 7:05 (B), 7:00 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:07

Next Shabbos Shorts Deadline:

Wednesday, September 6, 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

September 1 - 2, 2023 - 16 Elul 5783 - Parashas Ki Savo

ד"ר

Upcoming Community Programs & Listings

Bikur Cholim of Greater Washington Pre-Yom Tov Pop-Up Boutique - Sunday, September 3, 12 Noon - 4:00 PM at KMS. Featuring hats, tablecloths, paper goods, clothing, and more. Raffles and refreshments. For more information, contact Rhonda Lehman at rhonda.socialworker@verizon.net or text 301-351-1725.

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>

Kemp Mill Toastmasters - Wednesday, September 6, 8:00 PM - 9:15 PM, in person in the YISE Social Hall. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more information.

Erev Yom Tov 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 come to your home to blow Shofar. To arrange for someone to blow shofar at your home in Kemp Mill, please contact Aron Trombka via email at atrombka@gmail.com or by text or phone at 301-385-9348. Please make all requests by Sunday, September 10.

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!

Yad Yehuda Yomim Nora'im Appeal - Yad Yehuda expects to spend over \$120,000 to assist hundreds of individuals across our community from Rosh Hashanah to Sukkot. We will provide food, financial help, lulav/etrog sets, and more, in a dignified and confidential manner to ensure that our neighbors in need can enjoy the holidays free from financial strain. Please give generously! Donate online at www.yadyehuda.org/donate

Combining Science and Torah with a Solar Eclipse - A total solar eclipse will be visible in parts of the US on April 8, 2024, but not here. Stuart Cohen is organizing a trip to combine viewing the eclipse with learning Torah on April 7 and 8, with a chartered bus trip to the Telshe Yeshivah. Estimated bus, hotel, meals will likely exceed \$400/person. Email Stuart by Friday, September 8, at szcohen@aol.com if there is a reasonable chance that you might go. Tentatively men only.

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

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.

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

Recurring Community Programs & Listings (continued)

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at barbara@getizun.org

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

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

Silver Spring Gemachim - For a complete list: www.gemachexchange.com

Weekday Shiurim

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

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

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**.
- **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**, *will not take place on Wednesday, September 6*.
- **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 B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

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

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

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.

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

RETURNING SEPT 2!

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

Every Shabbos afternoon!



**BRING
YOUR
HARDEST
QUESTIONS!**

**5:30PM
YISE
SOCIAL
HALL**

**REFRESHMENTS
WILL BE
SERVED!**



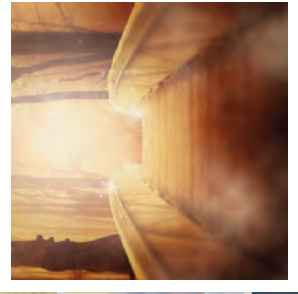
Women's Shabbat Nights

*For women and girls of all ages
End of the Summer swim at Parkland Pool*

*Matzei Shabbos, September 2nd
9pm-11pm*

*\$10 per person/\$40 family max
For more information, please email
sshineff@yise.org*





TAP INTO THE TIMES

Sunday Morning Chabura

Join us for Chabura style learning led by Rabbi Postelnek *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

LABOR DAY LEARNING & BREAKFAST FOR MEN

REPEAT OFFENDER

Doing Teshuva for the Same
Transgressions - A Halachic Analysis



Monday, September 4 • 18 Elul

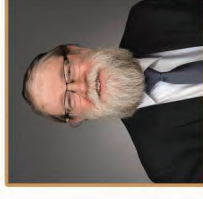
Location: Y.I.S.E Social Hall

Schedule:

9:00 AM: Breakfast

9:30 AM: Chavrusa learning with the Kollel

10:40 - 11:20 AM: Shiur from **Rabbi Eliyahu Reingold**



The learning is sponsored by **Joel Gross and Mindy Shankman**
in honor of their new grandson born to Nadav and Sarah Goldberg

For questions contact Rabbi Moshe Chaim Blate at mblate@yeshiva.edu

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.



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



YOUNG ISRAEL SHOMRAI EMUNAH
INVITES YOU TO A

PRE-SELICHOS KUMZITZ

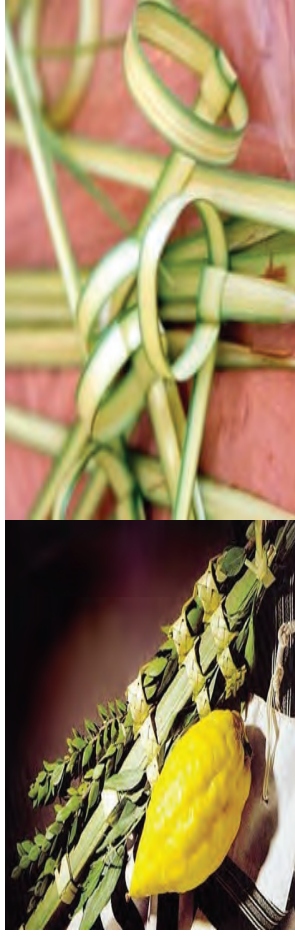
LIVE MUSIC BY LOCAL BAND **NAAIEH**
WITH INSPIRING DIVREI TORAH
From Rabbi Rosenbaum, Rabbi Postelnek
& Rabbi Yonatan Gorin
PIZZA AND REFRESHMENTS TO BE SERVED

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



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.



YISE PRESENTS...

SIMANIM

CHOPPED



For Middle and High School Girls

**Sunday Night, September 10th
7 PM**

YISE House

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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

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Shabbat Parashat KiTavo

Shabbat Shalom

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

The Pursuit of Joy - Happiness, said Aristotle, is the ultimate good at which all humans aim. But in Judaism it is not necessarily so. Happiness is a high value. Ashrei, the closest Hebrew word to happiness, is the first word of the book of Psalms. We say the prayer known as Ashrei three times each day. We can surely endorse the phrase in the American Declaration of Independence that among the inalienable rights of humankind are life, liberty, and the pursuit of happiness.

But Ashrei is not the central value of the Hebrew Bible. Occurring almost ten times as frequently is the word simcha, joy. It is one of the fundamental themes of Deuteronomy as a book. The root s-m-ch appears only once in each of Genesis, Exodus, Leviticus, and Numbers, but no fewer than twelve times in Deuteronomy. It lies at the heart of the Mosaic vision of life in the Land of Israel. That is where we serve God with joy.

Joy plays a key role in two contexts in this week's parsha. One has to do with the bringing of first-fruits to the Temple in Jerusalem. After describing the ceremony that took place, the Torah concludes as follows: "Then you will rejoice in all the good things that the Lord your God has given you and your family, along with the Levites and the stranger in your midst."

The other context is quite different and astonishing. It occurs in the context of the curses. There are two passages of curses in the Torah, one in Leviticus 26, the other here in Deuteronomy 28. The differences are notable. The curses in Leviticus end on a note of hope. Those in Deuteronomy end in bleak despair. The Leviticus curses speak of a total abandonment of Judaism by the people. The people walk bekeri with God, variously translated as "with hostility," "rebelliously," or "contemptuously." But the curses in Deuteronomy are provoked simply "because you did not serve the Lord your God with joy and gladness of heart out of the abundance of all things."

Now, joylessness may not be the best way to live, but it is surely not even a sin, let alone one that warrants a litany of curses. What does the Torah mean when it attributes national disaster to a lack of joy? Why does joy seem to matter in Judaism more than happiness? To answer these questions we must first understand the difference between happiness and joy. This is how the first Psalm describes the happy life: Happy is the man who has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat where scoffers sit. But his desire is in the Torah of the Lord; on his Torah he meditates day and night. He shall be like a tree planted by streams of water, bearing its fruit in its season, and its leaf does not wither; and in all that he does he prospers.

This is a serene and blessed life, granted to one who lives in accordance with the Torah. Like a tree, such a life has roots. It is not blown this way and that by every passing wind or whim. Such people bear fruit, stay firm, survive, and thrive. Yet for all that, happiness is the state of mind of an individual.

Simcha, joy, in the Torah is never about individuals. It is always about something we share. A newly married man does not serve in the army for a year, says the Torah, so that he can stay at home "and bring joy to the wife he has married". You shall bring all your offerings to the central sanctuary, says Moses, so that "there, in the presence of the Lord your God, you and your families shall eat and rejoice

in all you have put your hand to, because the Lord your God has blessed you." The festivals as described in Deuteronomy are days of joy, precisely because they are occasions of collective celebration: "you, your sons and daughters, your male and female servants, the Levites in your towns, and the strangers, the fatherless and the widows living among you." Simcha is joy shared. It is not something we experience in solitude.

Happiness is an attitude to life as a whole, while joy lives in the moment. As J. D. Salinger once said: "Happiness is a solid, joy is a liquid." Happiness is something you pursue. But joy is not. It discovers you. It has to do with a sense of connection to other people or to God. It comes from a different realm than happiness. It is a social emotion. It is the exhilaration we feel when we merge with others. It is the redemption of solitude.

Paradoxically, the biblical book most focused on joy is precisely the one often thought of as the unhappiest of all, Kohelet, Ecclesiastes. Kohelet is notoriously the man who had everything, yet describes it all as hevel, a word he uses almost forty times in the space of the book, and variously translated as "meaningless," "pointless," "futile," "empty," or as the King James Bible famously rendered it, "vanity." In fact, though, Kohelet uses the word simcha seventeen times, that is, more than the whole of the Mosaic books together. After every one of his meditations on the pointlessness of life, Kohelet ends with an exhortation to joy: I know that there is nothing better for people than to rejoice and do good while they live.

So I saw that there is nothing better for a person than to rejoice in his work, because that is his lot.

So I commend rejoicing in life, because there is nothing better for a person under the sun than to eat and drink and rejoice.

However many years anyone may live, let him rejoice in them all.

I posit in the Koren Succot Machzor that Kohelet can only be understood if we realise that hevel does not mean "pointless," "empty," or "futile". It means "a shallow breath". Kohelet is a meditation on mortality. However long we live, we know we will one day die. Our lives are a mere microsecond in the history of the universe. The cosmos lasts forever while we living, breathing mortals are a mere fleeting breath.

Kohelet is obsessed with this because it threatens to rob life of any certainty. We will never live to see the long-term results of our endeavours. Moses did not lead the people into the Promised Land. His sons did not follow him to greatness. Even he could not foresee that he would be remembered for all time as the greatest leader the Jewish people ever had. Lehavdil, Van Gogh sold only one painting in his lifetime. He could not have known that he would eventually be hailed as one of the greatest painters of modern times. We do not know what our heirs will do with what we leave them. We cannot know how, or if, we will be remembered. How then are we to find meaning in life?

Kohelet eventually finds it not in happiness but in joy – because joy lives not in thoughts of tomorrow, but in the grateful acceptance and celebration of today. We are here; we are alive; we are among others who share our sense of jubilation. We are living in God's land, enjoying His blessings, eating the produce of His earth, watered by His rain,

brought to fruition under His sun, breathing the air He breathed into us, living the life He renews in us each day. We do not know what tomorrow may bring; and yes, we are surrounded by enemies; and yes, it was never the safe or easy option to be a Jew. But when we focus on the moment, allowing ourselves to dance, sing, and give thanks, when we do things for their own sake not for any other reward, when we let go of our separateness and become a voice in the holy city's choir, then there is joy.

Kierkegaard once wrote: "It takes moral courage to grieve; it takes religious courage to rejoice." It is one of the most poignant facts about Judaism and the Jewish people that our history has been shot through with tragedy, yet Jews never lost the capacity to rejoice, to celebrate in the heart of darkness, to sing the Lord's song even in a strange land.

There are Eastern faiths that promise peace of mind if we can train ourselves into habits of acceptance. Epicurus taught his disciples to avoid risks like marriage or a career in public life. Neither of these approaches is to be negated, yet Judaism is not a religion of acceptance, nor have Jews tended to seek the risk-free life. We can survive the failures and defeats if we never lose the capacity for joy. Every Succot we leave the security and comfort of our houses and live in a shack exposed to the wind, the cold, and the rain. Yet we call it zeman simchatenu, our season of joy. That is no small part of what it is to be a Jew.

Hence Moses' insistence that the capacity for joy is what gives the Jewish people the strength to endure. Without it, we become vulnerable to the multiple disasters set out in the curses in our parsha. Celebrating together binds us as a people: that and the gratitude and humility that come from seeing our achievements not as self-made but as the blessings of God. The pursuit of happiness can lead to self-regard and indifference to the sufferings of others. It can lead to risk-averse behaviour and a failure to "dare greatly". Not so joy. Joy connects us to others and to God. Joy is the ability to celebrate life as such, knowing that whatever tomorrow may bring, we are here today, under God's Heaven, in the universe He made, to which He has invited us as His guests.

Toward the end of his life, having been deaf for twenty years, Beethoven composed one of the greatest pieces of music ever written, his Ninth Symphony. Intuitively he sensed that this work needed the sound of human voices. It became the West's first choral symphony. The words he set to music were Schiller's Ode to Joy. I think of Judaism as an ode to joy. Like Beethoven, Jews have known suffering, isolation, hardship, and rejection, yet they never lacked the religious courage to rejoice. A people that can know insecurity and still feel joy is one that can never be defeated, for its spirit can never be broken nor its hope destroyed. As individuals we may aspire to the goodness that leads to happiness, but as part of a moral and spiritual community, even in hard times we find ourselves lifted on the wings of joy.

Shabbat Shalom: Rabbi Shlomo Riskin

"Cursed be the individual who does not carry aloft the words of this Torah." Although I have been blessed with many magnificent students over my five decades of teaching, I shall never forget the piercing words penned by one of my most treasured students, who suddenly and inexplicably turned

away from a Torah way of life. For a time he refused to answer any of my heartfelt entreaties for a dialogue – before eventually leaving a poem at my home. In part, it read:

Beloved teacher, both of us are often blind; you do not always see how much you taught me and I do not always see how much I learned from you. You think I took the Tablets of Testimony and threw them insolently at your feet. That's not at all what happened. The commandments merely became too heavy in my hands, and they fell to the ground.

As a Torah educator, I still feel the searing pain of losing students such as this one, in whom I had seen so much potential. It led me to difficult questions of myself: Where had I gone wrong as an educator? To what extent was I responsible for his decision?

These questions bring to mind a verse from this week's Torah portion, Parshat Ki Tavo, which announces blessings for those who observe specific Biblical commands, and curses for those who reject them. The final denunciation, however, "Cursed be the individual who does not hold aloft the words of this Torah", is difficult to define. To what is this verse referring?

The Talmud Yerushalmi pointedly asks, in rhetorical fashion, "Is there then a Torah that falls down?" Indeed, the answer is, yes, there is, and Rabbi Shimon Ben Halaftha specifies the responsible party for this tragedy: the spiritual leaders of the Jewish community!

While spiritual leaders can be measured to a certain extent by whether those in their care are completely observant of the Torah's teachings, their true mettle is tested by how they respond when their students fall short. Moses demonstrates how a teacher should react in such a situation. Upon witnessing the Jews serving the Golden Calf, he realizes that he has not succeeded in holding aloft the Torah, given that a mere forty days after temporarily ascending Mount Sinai, his people had departed from its ways so quickly. Thus, he casts the Tablets of the Covenant to the ground, smashing them.

At that moment, God saw the profound responsibility that Moses took upon himself for the broken tablets, and, according to the Yerushalmi placed within Moses' heart the words of King Josiah: "It is upon me to hold aloft [the words of the Torah]". Hence the Almighty commands Moses to sculpt two tablets just like the earlier two which had been broken (Ex. 34:1).

Fascinatingly enough, this verse is the very source for the Oral Law, specifically unique to the Second Tablets, and which consists of the input of the Sages in every generation to ensure that the Torah continues to be held aloft.

The Torah "falls" when the Jewish People do not uphold its laws and values. Once the Oral Law – the application of the Torah in every generation – was placed in the hands of the rabbis and teachers, it becomes these leaders' obligation to make certain that it is a Torah of love and a nourishing source of life.

Indeed, it is the responsibility of the spiritual leaders of every generation to see to it that the Torah becomes, in the eyes of the Jewish People, neither so light – of such little significance that it can be easily discarded – nor so heavy and onerous that it can hardly be borne. Those who teach God's Torah must help every Jew feel and understand the loving embrace of Torah, the profound wisdom of Torah, the timeliness and timelessness of Torah.

The Person in the Parsha: R. Tzvi Hersh Weinreb
Walls Have Ears - We all have our secret lives. I don't mean to say that each of us has a sinister side, which we wickedly act out in some deep, dark, private world. What I do mean is that we all act differently when we are alone, or with a few close

intimates, than we act when we are out in public, among others.

There is no one who is so behaviorally consistent that he is the same person in the privacy of his own home as he is in the workplace or marketplace.

Nor do I suggest that there is anything wrong with the fact that we each are two persons, and perhaps even multiple persons, depending upon the social context in which we find ourselves.

It is problematic, however, when we act hypocritically, presenting a pious and altruistic face to the world, while acting cruelly and crudely in our own homes and with our families.

In this week's Torah portion, Parshat Ki Tavo, there appears a particularly piercing and perceptive verse: "Cursed be he who strikes his fellow in secret—and all the people shall say, Amen."

In no way does the Torah imply that he who strikes his fellow in public is to be blessed. Rather, the Torah recognizes the tendency humans have to reserve the worst side of themselves for their secret social settings, even when they behave meritoriously in their public social worlds. It is the façade, the contrast, between public demonstrations of righteousness and private acts of fiendishness that is cursed.

Sinning in secret is particularly offensive in the religious personality. He or she who believes in a God who is omniscient, and who yet sins in private, is guilty, not merely of hypocrisy, but of heresy. If God knows all, how can you delude yourself into thinking that your secret misdeeds can go undetected?

The Shulchan Aruch, the Jewish code of law, opens with a statement recognizing that a person's behavior, when he is alone at home, is very different from his behavior when he appears before a great king. And it urges the religious person to be aware that he is always in the presence of the great King of Kings, the all-knowing God.

But it is not only from a spiritual perspective that it is wrong to act demeaningly in private. There is a practical aspect as well to the importance of behaving properly even in secret. There always is the very real possibility that our secrets will be "leaked" and that things we were sure would never be known will become embarrassingly exposed.

I know of no place where this is conveyed more cogently than in these words of caution, to be found in Ecclesiastes: Don't revile a king, even in your intimate thoughts. Don't revile a rich man, even in your bedchamber; For a bird of the air may carry the utterance, And a winged creature may report the word.

Indeed, as Rashi says (, the walls have ears.

The passage in this week's Torah portion that condemns secret violence also gives quite a comprehensive catalog of other sins which tend to be performed behind closed doors. They include elder abuse, criminal business practices, deceiving blind persons, subverting the rights of the helpless, incest and bestiality, and the acceptance of bribery. Quite a list, and one that has certainly not lost its relevance over the centuries.

I am not so naïve as to think that we are required to act in an absolutely identical fashion in our "secret chambers" as we do out in the "real world." To a certain extent, it is necessary and right that we maintain a façade of sorts when we interact in public. We all have, and need, our masks and personas.

But many times, we go too far and indeed split our personalities between the Dr. Jekylls of our external visible behavior and the Mr. Hydes of our inner sancta. How well advised we would be to set as an objective for ourselves the words of the Daily Prayer Book: "A person should always be God-fearing, privately and publicly, acknowledging the truth and speaking it in his heart."

Rabbi Dr. Nachum Ansel

Encyclopedia of Jewish Values [Excerpt]

Happiness in Judaism: In this week's Torah portion, after listing all the curses and horrible events that will befall the Jewish people, the Torah then says something astonishing. Why did all these curses come about? "*Tachat* -Because of." Because of what? Because you, the Jews, did not serve God with *Simcha*-joy/happiness" (Deuteronomy 28:47). The implication here is severe and somewhat unfair, as some of the commentators interpret the verse. The Jewish people will indeed fulfill all the commandments. All the details. But because their performance and attitude were not executed with happiness, they will be stricken with all the curses. What, then, is the meaning of the word *Simcha*? The well-known dictum from Ethics of the Fathers (Avot 4:1) says that the truly rich person is he who is *Same-ach* with whatever he possesses. Many mistranslate this as he who is happy with what he has, but it is clear that it means he who is satisfied with whatever he possesses. Therefore, the word *Same-ach* translates (most of the time) as a term of satisfaction or appreciation. This is something God *can* command: to appreciate what you have, and to be satisfied with what God has given you. The truly rich person, in Jewish terms, is the person who appreciates what he has, no matter how much or how little it is. Then it makes sense to command this specifically on the holiday of Sukkot. This is the holiday after most grain (almost all of the wealth in an agrarian society) was just harvested. It is the time of the year when most people will be self-indulged in their physical accomplishments and tend to forget about God. It is also a time when some people might be frustrated because they did not receive a larger crop or more wealth. Thus, God commands man to be satisfied with what he has. Furthermore, it is on this holiday that God also commands man to leave his comfortable home and live in a temporary Sukkah to truly appreciate what he or she possesses and what God has given. He must remember that it could always have been less.

In five distinct places in the book of Deuteronomy, the Jew is commanded to be *Same-ach* (full of *Simcha*) before God, referring to the Temple. This command seems to make no sense unless we use the definition of "appreciate what you have" to define *Simcha*. When one stands before the Creator of the Universe and realizes how little one has control of one's life, only then can a person begin to truly appreciate everything that God has given him or her.

Now we can begin to understand the verse in our Parsha. If Jews go through the motions of fulfilling the commandments, but do not appreciate that everything good in their lives comes from God, they are indeed sinners, and their physical performance of the Mitzvot is meaningless.

If there is no Hebrew word for fun and the word *Simcha* is not happiness, what, then, is the Hebrew word that most approximates happiness? The word seems to be *Osher* (spelled with an *Aleph*), which signifies a sense of what we would call happiness. How does one achieve the *Osher* type of happiness? One who keeps the Sabbath and does not violate it is called happy. He who sits in the house of God (referring either to Torah learning in a Beit Midrash-House of Jewish learning or praying in a synagogue) will be happy. A person who does righteousness and justice will also achieve happiness. The common thread running through all these verses is that each relates to a spiritual activity, not a physical one. Judaism believes that only through spiritual actions can happiness be achieved

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This week's *Parashah* begins with the *Mitzvah* of *Bikkurim* / bringing the year's first fruits to the *Bet Hamikdash*. This *Mitzvah* is introduced with the words (26:1), "It will be when you enter the Land . . ."

R' Yosef Shalom Elyashiv z"l (1910-2012; Yerushalayim) asks: Last week's *Parashah* ended with the attack by Amalek and the *Mitzvah* to destroy that nation. What message is imparted by the juxtaposition of Amalek and *Bikkurim*?

He answers: We are commanded to remember what Amalek did to us "on the way." On the way to where? On the way to receiving the Torah. What did Amalek do? "*Asher karcha*" / It tried to cool off our fervor by asserting that all of the miracles of the Exodus were coincidence (see *Rashi* z"l to 25:18). Therefore, we are commanded to take revenge.

R' Elyashiv continues: How do we take revenge on Amalek? "It will be when you enter the Land . . .," you will sanctify your first fruits and bring them to the *Bet Hamikdash*. Bringing *Bikkurim* is accompanied by a reading (26:5-10) that recalls Jewish history and *Hashem's* intervention in it. The ultimate revenge on one who tries to cool our religious fervor by asserting that all of the miracles of Jewish history were coincidences is to dedicate the first fruits of our hard work to *Hashem*, take those fruits to the *Bet Hamikdash*, and speak about *Hashem's* hand in history.

This strategy, adds R' Elyashiv, applies no less when combating the "Amaleks" of our times. (*Divrei Aggadah*)

Shabbat

R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) writes: The 39 prohibited categories of labor reflect the disunity of the world--the failure of *Hashem's* lofty work to be revealed in all its glory. The light of *Shabbat* comes to reveal the holiness of the unity above, which will appear in the world that is eternal.

(*Olat Re'iyah* II p.47)

R' Yehoshua Weitzman *shlita* (*Rosh Yeshiva* of Yeshivat Ma'alot Ya'akov in Ma'alot, Israel) explains: Our material world appears to be made up of multiple separate and unrelated pieces. However, since everything originates from *Hashem*, Who is unique in His Oneness, everything must be one at the source. Man's task in this world is to re-unify the separate aspects of the world by "uncovering" *Hashem* in this world and revealing to all that everything emanates from Him.

R' Weitzman continues: If we are focused properly, all of our weekday activities are directed toward revealing *Hashem* within our material world--making choices in our daily lives to reveal or conceal *Hashem*. (For example: A person reveals *Hashem* when he chooses to place his trust in *Hashem*, to act honestly in business, to say "Please G-d" and "Thank G-d," and to give charity appropriately from his profits. A person causes *Hashem* to be hidden, G-d forbid, when he behaves in the opposite way.) Our weekday activities take place in many different arenas; hence our Sages' identification of 39 categories of labor.

This is how we serve *Hashem* on the six workdays, R' Kook is telling us. In reality, everything is one, for it comes from One, but we do not perceive this during the workweek. But "the light of *Shabbat* comes to reveal the holiness of the unity above." The "light of *Shabbat*" does help us see the Oneness of *Hashem*. Therefore, on *Shabbat* we refrain from the separate, individual labors which are our means of revealing *Hashem* during the week.

(*Mesos Ha'aretz* p.6)

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on the *yahrzeit* of his mother, Leah bat Moshe Mayer a"h (17 Elul)

“Hashem will confirm you for Himself as a holy people, as He swore to you--if you observe the commandments of Hashem, your Elokim, and you go in His ways.” (28:9)

R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) writes: This verse contains a *Mitzvah* to emulate *Hashem* as much as possible, as is written, “You [shall] go in His ways.” Our Sages explain: Just as *Hashem* is called “Compassionate,” so you shall be compassionate; just as He is called “Giving,” so you shall be giving; just as He is called “Righteous,” so you shall be righteous; just as He is called “Pious,” so you shall be pious. The general idea is that we should imitate those good actions and worthwhile qualities that we ascribe to *Hashem*.

(*Sefer Ha'mitzvot: Aseh #8*)

R' Avraham ben Ha'Rambam z"l (son of Maimonides; Egypt; 1186-1237) was asked: Why does *Rambam* interpret “you go in His ways” as a commandment when, according to the *P'shat* / straightforward reading, it appears to be a condition, not a *Mitzvah*?

R' Avraham answers, in defense of his father: How could it be a condition if it were not also a *Mitzvah*? If *Hashem* says, “I will reward you if you do ‘X,’” clearly *Hashem* wants ‘X’ to be done!

Moreover, R' Avraham continues, what distinguishes us from the Karaites--a heretical sect that was active in *Rambam*'s time--is that we do not look only at the *P'shat* when interpreting a verse. Rather, we interpret verses based on the *P'shat* coupled with the traditions received from our Sages. *Rambam*'s interpretation of “you go in His ways” to mean “you shall go in His ways” is, indeed, the interpretation received from our Sages.

(*Teshuvot Rabbeinu Avraham ben Ha'Rambam #63*)

“Hashem shall give you bountiful goodness, in the fruit of your womb and the fruit of your animals . . .” (28:11)

The *Gemara* (*Ta'anit* 8b) relates that there once was a famine and a plague simultaneously. The sage Rabbi Shmuel bar Nachmani said, “One cannot pray regarding two troubles [i.e., famine and plague] at once. [See below.] Pray that the famine end because *Hashem* will not send plenty only to have it go to waste. When He sends plenty, He necessarily will give life also.”

R' Yaakov Yisrael Halevi Stern z"l (18th century; *maggid* /preacher in Kremenets, Volhynia, now Ukraine) writes that, in this light, we may understand our verse as follows: “*Hashem* shall give you bountiful goodness.” And, in order that that bountiful goodness not go to waste, he also will bless “the fruit of your womb and the fruit of your animals,” etc.--more than you asked.

(*Sefat Emet: Mishlei 10:20*)

Why can one not pray regarding two troubles at once? R' Shimshon Dovid Pincus z"l (rabbi of Ofakim, Israel; died 2001) explains: The *Gemara* is referring to a type of prayer that involves single-minded focus on what is being requested. If one cries out about two things at the same time, it means that he is not focusing sufficiently on any one thing to be assured a response. (*She'arim B'tefilah*)

“Then you shall raise your voice and say before Hashem, your Elokim . . .” (26:5)

Rashi z"l comments: “He mentions the loving-kindness of the Omnipresent.”

R' Mordechai Hager z"l (1922-2018; *Vizhnitz-Monsey Rebbe*) quotes R' Yeshayah Halevi Horowitz z"l (the “*Shelah Ha'kadosh*”; rabbi of Prague and Yerushalayim; died 1630), who writes: Similarly, whenever *Hashem* blesses a person with something good or with success, that person should praise *Hashem* and thank Him for bringing about this good thing in His great mercy.

R' Hager adds: Doing what the *Shelah Ha'kadosh* suggests will awaken one's *Emunah* / faith, for he will effectively be acknowledging that there is no coincidence and no ascribing things to the laws of nature. Rather, everything is attributable to *Hashgachah Peratit* / *Hashem*'s individualized providence.

(*Torat Mordechai*)

“All these blessings will come upon you Ve'hi'si'gucha / and overtake you, if you listen to the voice of Hashem, your Elokim.” (28:2)

R' Yitzchak Meir Rotenberg-Alter z"l (1799-1866; first *Gerrer Rebbe*, known as the “*Chiddushei Ha'Rim*”) explains in the name of R' Simcha Bunim of Pshischa z"l (1765-1827; Chassidic Rebbe in Poland): Sometimes *Hashem*'s blessings are so great that a person is overwhelmed by them and cannot enjoy them. The word “*Ve'hi'si'gucha*” in this verse is a promise that one who observes the *Mitzvot* will be able to enjoy the blessings he receives.

R' Pinchas Menachem Elazar Justman z"l (1848-1920; *Chassidic Rebbe* in Pilica, Poland; grandson of the *Chiddushei Ha'Rim*) asks: In light of R' Bunim's explanation, how are we to understand the similar wording in the verse (28:15), “All these curses will come upon you *Ve'hi'si'gucha*”?

The *Pilica Rebbe* answers: When *Hashem* punishes, it is not in order to take revenge, as is the case when a human king punishes. Rather, *Hashem*'s punishments are meant to awaken us to repent. Thus, “*Ve'hi'si'gucha*” may be understood as a blessing that one who experiences “curses” will appreciate their purpose and repent, so that the punishments can cease.

The *Pilica Rebbe* adds: When we speak of “*Teshuvah Me'ahavah*” / repentance because of love for *Hashem*, we refer to repenting out of a recognition that *Hashem* does not want to punish us. One who repents because of fear does so because he is afraid of being punished for his sins. In contrast, one who repents because of love for *Hashem* repents for the sake of *Hashem*'s honor--because he knows *Hashem* doesn't want to punish us and he wants to make *Hashem* “happy.”

(*Sifte Tzaddik*)

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IDF TROOPS HIT WITH EXPLOSIVE DEVICE NEAR JOSEPH'S TOMB IN NABLUS (YNet 8/31/23)

Terror around the clock: An explosive device was detonated late Wednesday night against an IDF force in the West Bank city of Nablus, as it entered the city to provide security for Jewish pilgrims on their way to Joseph's Tomb. The army is investigating the incident. An IDF officer and three soldiers were moderately and lightly injured in the attack.

The force entered Nablus ahead of the worshipers, in order to secure the area and create a secure corridor for the entrance of the worshipers. At the moment it is not clear if the charge was thrown toward the soldiers, or was activated remotely. The area of the explosion is not the central route where the buses and the worshipers were supposed to pass, but a place far away from it.

Palestinian Islamic Jihad's military wing - The Al-Quds Brigades, and Hamas' Al-Qassem Brigades claimed to have detonated several explosive devices and even opened fire. The Palestinians reported one person was wounded by gunfire.

About 1,500 people in 30 buses were expected to enter Joseph's Tomb Wednesday night, despite the attack.

The Samaria Regional Council said that "We have not received any notification about the cancellation of entry to Joseph's Tomb. We are strengthening the security forces that are guarding our country."

Dozens of Jews who came across the scene of the attack tried to damage the vehicles of Arabs who were passing by. The police fear reprisals, and many forces were sent to the scene to disperse the gathering.

PA SENDS SAUDI ARABIA CONCESSION REQUESTS FOR ISRAELI NORMALIZATION (i24NEWS 8/30/23)

The Palestinian Authority (PA) has sent Saudi Arabia a list of proposals for concessions to Palestinians in the West Bank and Jerusalem that the kingdom can demand from Israel in exchange for a normalization agreement, American and Israeli sources close to the matter told Walla on Wednesday.

Among the Palestinian demands are the transfer of parts of Area C (under Israeli control as part of the Oslo Accords) of the West Bank to the civilian control of the PA, the opening of an American consulate in Jerusalem and the resumption of negotiations with Israel on the creation of a Palestinian state.

The contacts between the Palestinian leadership and the Saudi government are a sign that PA President Mahmoud Abbas and his advisors have decided to adopt a pragmatic approach and avoid confrontation with Saudi Arabia.

Back in 2020, after the signing of the Abraham Accords, the Palestinians reacted strongly against the United Arab Emirates and Bahrain, even recalling their Palestinian ambassadors from Abu Dhabi and Manama in protest. This time, it seems that the Palestinian leadership has opted for a different approach. Abbas understands that he will not be able to prevent a Saudi-Israeli normalization agreement and, instead of opposing it, he is trying to use this initiative to obtain concrete benefits.

If the Palestinians get their way on Area C, they could envisage an increase in the territory of the Palestinian Authority in the West Bank and aim for greater economic development for the Palestinians, while leaving security control of these areas in Israel's hands.

The document forwarded by the PA to Saudi Arabia also states that once Israel has taken the first steps, an interim period of several years will begin, during which negotiations will take place between Israel and the Palestinians on a permanent settlement according to a predetermined timetable.

The Palestinian document also included a request for the renewal of Saudi economic aid to the PA, which had been cut off by the Saudis a few years ago. On Tuesday, the Wall Street Journal reported that Saudi Arabia would be willing to renew its funding to the PA.

The sources said that the Biden administration is aware of the content of the proposals that the Palestinians have sent to the Saudis. The Biden administration hopes to reach a comprehensive agreement with Saudi Arabia and Israel before the end of the first quarter of 2024.

The White House has warned Prime Minister Netanyahu's office that Israel would have to make major concessions to the Palestinians as part of this comprehensive agreement in exchange for normalization with Saudi Arabia.

U.S. OFFICIALS IN MIDDLE EAST TO DEFUSE ISRAEL-LEBANON TENSIONS (YNet 8/30/23)

Senior Biden administration Mid-East envoy Amos Hochstein will travel to Beirut on Wednesday for meetings with senior officials. His visit comes as tensions on the Israel-Lebanon border continue to rise.

Israeli leaders have been exchanging threats with Hassan Nasrallah - head of the Iran-backed Hezbollah terror group, both sides claiming the ability to send the other back to the stone age, in case of war.

Hochstein is expected to meet with Parliament Speaker Nabih Berri, interim Prime Minister Najib Mikati, interim Foreign Minister Abdullah Bou Habib, and Lebanese Chief of Staff Gen. Joseph Aoun. Lebanese media reported that the ambassador's meeting with Aoun would be limited to discussions on the land border dispute with Israel.

According to a report in the Lebanese Al-Liwaa news outlet, Hochstein is also expected to make an unusual visit to southern Lebanon to closely observe the UNIFIL peacekeeping force there and also visit gas drilling

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operations in Block 9. Hochstein negotiated the maritime border agreement between Israel and Lebanon – allowing the French consortium Total to begin drilling - giving the Lebanese hope for potential revenue if gas is found.

The UN Security Council is expected to decide on Thursday whether to extend UNIFIL's mandate in South Lebanon. While Israel demands an increase in UNIFIL's authority Lebanon seeks to cancel or downgrade it.

According to the current UN mandate, UNIFIL is not allowed to enter private areas in Lebanon. As a result, over the past five years, the Lebanese have designated an area - from 25 meters to 30 kilometers from the Israel-Lebanon border.

Israel seeks to change the wording of the mandate so that the UN forces will be able to inspect and closely monitor the entirety of Southern Lebanon, while the Lebanese demand that the peacekeepers would only be able to patrol the region if they were accompanied by Lebanese troops.

Israeli officials said they believed that the Lebanese army was in a severe crisis, lacking funds, with soldiers forced to work extra jobs to make ends meet. If the Lebanese army is required to accompany UNIFIL patrols, the patrols simply won't take place. The Americans are directly assisting the Lebanese, even paying soldiers' salaries.

Hezbollah has deployed about a thousand members of its elite Radwan force, previously stationed in Syria, along the border. Despite its limited mandate, UNIFIL manages to prevent further escalation.

Israel is concerned about the rising tension between Hezbollah and the IDF, the officials said and some in Jerusalem draw parallels between the escalation of tension on the border in 2006, leading up to the Second Lebanon War, and the current situation, raising fears of an approaching war and military confrontation.

IN UNPRECEDENTED MOVE, ISRAELI JUSTICE PUTS NAME FORWARD FOR SUPREME COURT PRESIDENCY (Ha'aretz 8/30/23)

Israeli Judge Yosef Elron put forward his candidacy to become the president of Israel's Supreme Court on Wednesday.

The unprecedented move is the first time a judge has defied the long-standing seniority system, which sees the veteran justice in the Supreme Court take the presidency. In the court's current make up, judge Isaac Amit is the next in line to replace Esther Hayut when she retires in October.

The seniority system, which is not formally enshrined in law, has been functioning since Israel's establishment and is intended to maintain the independence of the judiciary. Scrapping the seniority system is one of the flagship policies of the Netanyahu government's judicial overhaul, which will allow it to appoint a judge who will be more abiding to their political agenda.

"Without the seniority system, the concern is that Supreme Court justices will be incentivized to find favor with politicians due to competition for being appointed Chief Justice," says Dr. Guy Lurie of the Israel Democracy Institute. According to him, scrapping the system would disturb separation of powers, and strengthen the justice minister's control over the judiciary.

Elron, who is unlikely to ever be granted the presidency under the seniority system, coordinated his move with Justice Minister Yariv Levin – and in defiance of the rest of the Supreme Court justices.

"Elron's willingness to exploit the judicial overhaul in order to jump ahead in line to be chief justice is dangerous," says Zehava Galon, former Meretz chair and current president of Zulat research institute.

According to her, the message this conveys to judges throughout the court system is that "in order to advance, a judge must align themselves with the government's agenda." This, she points out, signals that "the judicial coup is seeping through to the judicial system."

In the shadow of the government's attacks on the judicial system, Elron's push for the presidency seems to turn his back on his colleagues.

Despite his controversial move, it appears Elron will not be selected for the position, since six of the nine members of the Judicial Appointments Committee are expected to vote against them, including Chief Justice Hayut and justices Solberg and Amit.

Elron was elected to the Supreme Court in 2017 during right-wing Ayelet

Shaked's tenure as justice minister, despite opposition from other Supreme Court justices. His political leanings were said to be pivotal in Shaked's support for his appointment, which was also backed by Adv. Efi Neve of the Israel Bar Association and former Finance Minister Moshe Kahlon, with whom he enjoys a particularly close relationship.

One of the people who recommended Elron for his position was State Attorney Amit Aisman, who praised him for his "extensive proficiency and knowledge," as well as his "sharp legal ability."

LIBYAN FM SUSPENDED, FLEES AFTER MEETING WITH ISRAELI MINISTER (i24NEWS 8/28/23)

Libyan Foreign Minister Najla Mangoush has been suspended over a meeting held last week in Rome with Israeli Foreign Minister Eli Cohen.

While some reports said Mangoush was being investigated, during which time she would be placed on "administrative suspension," others stated she left the country on a private jet hours after the suspension and headed to Turkey.

Libya's Foreign Ministry said that "what happened in Rome was a chance and unofficial encounter that did not involve any discussion, agreement or consultation." Mangoush "refused to meet with any party" representing Israel, while stressing "in a clear and unambiguous manner Libya's position regarding the Palestinian cause."

Libyan Presidential Council leader Mohammed Menfi said the meeting between Mangoush and Cohen did "not reflect the foreign policy of the Libyan state," and is "a violation of Libyan laws that criminalize normalization with the Zionist entity."

Cohen's office, on the other hand, hailed the talks as the "first step in the relationship between Israel and Libya."

The news brought protesters out into the streets against Israel and in solidarity with the Palestinians.

The meeting was hosted by Antonio Taiani, Italy's foreign minister. Cohen said the meeting was part of his government's efforts to expand "the circle of peace and normalization of Israel."

FLIGHT TO TEL AVIV FULL OF ISRAELIS MAKES EMERGENCY LANDING IN SAUDI ARABIA (Israel Hayom 8/29/23)

A commercial flight en route from Seychelles to Tel Aviv was forced to make an unscheduled landing in Jeddah, Saudi Arabia on Monday evening due to a technical issue with the aircraft.

The airline company, Air Seychelles, confirmed the situation in an official statement. Flight HM22, carrying a full load of Israeli passengers, experienced a technical problem that necessitated an emergency landing in Jeddah. Despite the unexpected turn of events, the plane landed safely.

The incident carries a unique significance due to the fact that Israel and Saudi Arabia do not have official diplomatic relations. A replacement plane was sent from the UAE to bring the Israelis back from Jeddah, marking the first official commercial flight from the kingdom to the Jewish state.

The Ministry of Foreign Affairs of Israel has been actively monitoring the situation and providing updates to ensure the safety and well-being of the Israeli passengers.

"They treated us well and put us in a fancy hotel," one Israeli tourist told Israel Hayom. Another one recalled the technical malfunction that led to the unexpected diversion. "There was darkness, and we suddenly smelled something burning," he said. "We saw fire trucks arrive, and we ended up sitting there for 3 hours on the plane without internet, so we didn't know what happened."

ISRAELI MINISTER AIMS TO OUST YAD VASHEM HOLOCAUST MUSEUM CHAIR (JPost 8/31/23)

Education Minister Yoav Kisch (Likud), has made it clear he intends to remove Dani Dayan from his post as chairman of Yad Vashem, igniting a firestorm of controversy, according to a number of reports in the Israeli media.

This move is steeped in Kisch's accusations of "unauthorized parties [voting] at meetings of the Yad Vashem board," with claims that board members not "duly appointed and... approved by the committee for reviewing appointments," such as former MKs Colette Avital, Shai Piron, and Shuli Mualem, have been participating.

Kisch's outspoken stance challenges the legitimacy of decisions made under Dayan's stewardship. He emphasized that "the participation and votes of unauthorized parties in Yad Vashem management meetings constitute a serious omission by Dani Dayan." Further deepening the rift, Kisch pointed out that he and the director general of the Education Ministry, "who are also members of the Yad Vashem board, were never invited to the board meetings."

Dayan, with political connections to MK Gideon Sa'ar, Chairman of the New Hope Party, and a history as a candidate in the New Hope Party, responded firmly to the accusations, asserting that "some of them are unfounded and others are false."

Rising in Dayan's defense, Sa'ar took to Twitter, articulating: "The intention to oust Dani Dayan from the position of chairman of 'Yad Vashem' is illegal, full of extraneous considerations and mainly harms this important and sacred national institution... He fulfills his role in a distinctly state-like manner. It is forbidden for 'Yad Vashem' to enter Netanyahu's vindictive clearing house!"

Born in Argentina, Dayan is an Israeli entrepreneur, diplomat and politician. He served as the Consul General of Israel in New York in 2016 for an extended term and became the chairman of Yad Vashem in August 2021. Dayan is known for his advocacy for Israeli settlements in Judea and Samaria and held the position of Chairman of the Yesha Council from 2007 to 2013.

After endorsing Benjamin Netanyahu for Prime Minister in 2013, he was appointed Chief Foreign Envoy of the Yesha Council, representing the Israeli settlement movement internationally. Following a diplomatic contention regarding his ambassadorial appointment to Brazil, Israel reassigned Dayan as Consul General in New York.

Dayan was considered to be a highly appreciated diplomat during his years in New York. Despite concerns that he would be political, due to his past positions, he worked in a highly diplomatic manner. Dayan was popular among both conservative and liberal Jewish organizations and leaders. He also did extensive outreach work to the Hispanic communities in the US.

'SELICHOT TOURS' THROUGHOUT ISRAEL AIM TO PROMOTE DIALOGUE (Arutz-7 8/30/23)

Once again, this year, KKL-JNF will hold the traditional Selichot tours for the Tishrei holidays. The tours will begin at sundown in forest paths or at night in ancient cities, and each tour has its own twist: lanterns, actors, musicians, entry into the mysterious tunnels of the city of Tzfat, entry to the synagogue and the visitors' center for the Ramchal, and more.

KKL-JNF is preparing for the month of Selichot and will hold a variety of tours throughout the country. The tours will be held during the month of Elul and until Tishrei 6, between September 3-21, in the evening hours. The city tours will begin at 7:00 p.m., and magical tours in the forests from 5:30 p.m.

The training and all the accompanying activities are free of charge. Each tour will have musicians, actors, entrance to the mysterious tunnels of the city of Tzfat, and more, which will be part of the tour. The number of spots is limited and subject to a minimum number of registrants.

Chairman of KKL-JNF, Ifat Ovadia Luski, said: "The month of Elul and the holidays of Tishrei are the time when the people of Israel connect to their roots. We at KKL-JNF invite the public to enjoy unique Selichot tours throughout the country as a sign of dialogue and mutual fellowship. Together we will join the chain of generations."

YESHIVA UNIVERSITY, HEBREW UNIVERSITY JOIN FORCES FOR TRAUMA CARE PROGRAM (Israel Hayom 8/28/23)

Yeshiva University has joined forces with the Hebrew University for a first-ever trauma care academic program shared by the two institutions.

The two-week course (spanning a week in Israel and another in New York) has recently concluded.

It attracted a cohort of 15 master's degree students specializing in social work from the Hebrew University, in addition to participants from Yeshiva University's Wurzweiler program for master's degree students in social work. Aimed at providing students with a well-rounded understanding of trauma care, the course carried a credit value of 3 points within the elective curriculum, contributing to their pursuit of a qualified degree. The course curriculum delved into a diverse range of aspects concerning trauma, encompassing issues stemming from family dynamics, military experiences, and more.

Nechama Munk, the director of Yeshiva University's Wurzweiler program in Israel, expressed her gratification with the course's resounding success. She highlighted how the course afforded students the unique opportunity to immerse themselves in the methodologies of trauma treatment both in the United States and Israel, equipping them with invaluable tools for their personal growth as well as the care of their future patients.

IRANIAN WEIGHTLIFTER BANNED FOR LIFE OVER HANDSHAKE WITH ISRAELI (Arutz-7 8/31/23)

An Iranian weightlifter has been given a lifetime ban by authorities in the Islamic Republic after shaking hands with an Israeli competitor at an event in Poland, AFP reported on Wednesday, citing state media.

Mostafa Rajaei, aged in his 40s, shook hands with Israeli weightlifter Maksim Svirsky on Saturday after they both stood on the podium at a World Masters championship in Wieliczka, Poland.

"The weightlifting federation bans athlete Mostafa Rajaei for life from entering all sports facilities in the country and dismisses the head of the delegation for the competition, Hamid Salehinia," the body announced in a statement cited by state news agency IRNA.

According to the IRNA report, Rajaei "crossed the red lines of the Islamic Republic" at the event where the Iranian delegation had been "sent with the support of the federation".

Rajaei is a former member of the Iranian national team and represented his country at the Asian Weightlifting Championships in 2015 in Thailand.

Iran, which does not have ties with Israel, regularly orders its athletes withdraw from sporting competitions in order to avoid facing Israelis.

In 2012, Iranian athletes announced their intention to boycott competitions against Israelis at the London Olympics.

In 2017, two Iranian players were criticized in their home country after they appeared for their Greek club Panionios in a Europa League qualifier against Maccabi Tel Aviv.

The two were initially banned for life from the Iranian national team as a punishment, but Iran appeared to cancel the ban after a huge outcry from soccer fans on social media and the launch of an investigation by FIFA, which has rules against political interference in national teams.

The most famous incident in recent years was that of Iranian judoka Saeid Mollaei, who was forced to throw a match against Israelis, even after the International Judo Federation (IJF) and Iran reached an agreement which stipulates that Iran will no longer boycott competitions against Israelis.

FIRST TEMPLE-ERA CHANNELS IN JERUSALEM STUMP ISRAELI ARCHAEOLOGISTS (JPost 8/30/23)

Israeli archaeologists were stumped after discovering two 2,800-year-old channel installations dating back to the First Temple that were probably used for some sort of production, the Israeli Antiquities Authority announced on Wednesday.

The channel installations, which were found in digs by the IAA, Tel Aviv University, and the City of David, may be part of a larger industrial system, archaeologists said. While they assume they were used for soaking some product or other, even Israel Police couldn't figure out what using its forensic investigative unit.

Whatever was produced in this facility was probably important for the Judean

kingdom's economy as it was found close to where the Temple and the king's palace had been.

"We looked at the installation and realized that we had stumbled on something unique, but since we had never seen a structure like this in Israel, we didn't know how to interpret it," said IAA researcher Dr. Iftach Shalev. "Even its date was unclear. We brought a number of experts to the site to see if there were any residues in the soil or rock that are not visible to the naked eye, and to help us understand what flowed or stood in the channels. We wanted to check whether there were any organic remains or traces of blood, so we even recruited the help of the police forensic unit and its research colleagues around the world, but so far – to no avail."

TAU's Prof. Yuval Gadot said that the mystery only deepened when they found the second canal system.

"This installation consists of at least five channels that transport liquids," he said. "Despite some differences in the way the channels were hewn and designed, it is evident that the second installation is very similar to the first."

"This is a period in which we know that Jerusalem spread over an area that included the City of David and the Temple Mount which served as the heart of the city."

The second system's discovery did, however, help the archaeologists determine that the facility went out of use sometime toward the end of the ninth century BCE.

"This is an era when we know that Jerusalem covered an area that included the City of David and the Temple Mount, which served as the heart of Jerusalem," said Gadot. "The central location of the channels near the city's most prominent areas indicates that the product made using them was connected to the economy of the Temple or Palace. One should note that ritual activity includes bringing agricultural animal and plant produce to the Temple; Many times, Temple visitors would bring back products that carried the sanctity of the place."

HOW NETANYAHU AND HIS ROOKIE FM TURNED A BREAKTHROUGH WITH LIBYA INTO A DEBACLE (David Horovitz, Times of Israel 8/31/23)

It's a safe bet that Prime Minister Benjamin Netanyahu knew ahead of time that Foreign Minister Eli Cohen would be sitting down in Rome last week with the Libyan Foreign Minister Najla Mangoush.

Netanyahu is rightly proud to have signed the Abraham Accords in 2020, normalizing relations with the United Arab Emirates and Bahrain and Morocco, and beginning a similar process with Sudan — an achievement that required him, per the UAE's demand, to set aside plans to annex a significant proportion of the West Bank including all the settlements.

He saw those accords as indisputable vindication of his belief that, under the right circumstances, many regional states would cement partnerships with Israel — given its regional weight, its military and intelligence capabilities, and its powerhouse innovative economy — even with the Israeli-Palestinian conflict unresolved and the West Bank settlement enterprise expanding.

And he has continued to seek new partners for Israel in the region and beyond, with ongoing behind-the-scenes interactions focused on the hugely significant major prize that a potential accord with Saudi Arabia would represent, and numerous back channels to other states, quietly and slowly unfolding, generally in coordination with Israel's vital ally the United States.

Thus the idea that Cohen would have headed off for an unprecedented sit-down with his Libyan counterpart, a substantive step forward in a process so high on the prime minister's agenda, without Netanyahu's knowledge is unthinkable. You'd have thought it would be unthinkable, too, for Cohen to have elected to publicize the spectacularly sensitive fact of that meeting, hailing it as a "historic" breakthrough, without close coordination with Netanyahu.

As of this writing, Netanyahu has refused to say whether he was in either or both of the pre-meeting and post-meeting loops, instead issuing an ambivalent directive on Tuesday requiring that all such covert diplomatic gatherings henceforth be approved in advance by his office and that any publicizing of covert diplomatic meetings be greenlighted by him, too.

Given Libya's internal dysfunctions and rivalries, the first-ever Israeli-Libyan foreign ministerial sit-down was unlikely to have been rapidly followed by the public completion of a full-fledged normalization process, but it was a remarkable achievement nonetheless. Cohen's publicizing of the event undid that achievement, and caused far wider damage.

If, as the Foreign Ministry has insisted, word of the meeting had been leaked and was about to be published in Hebrew media, that still did not require Jerusalem to officially confirm the talks. A simple no comment could have sufficed. Were there deemed to be a tangible danger, military censorship could have been imposed on the story — as is routinely the case with potentially sensitive information regarding interactions with states with which Israel does not have overt relations.

Instead, Cohen's self-aggrandizing formal announcement of the meeting predictably triggered protests in a Libya steeped in anti-Israeli hostility, caused Mangoush to flee the country, and led Prime Minister Abdul Hamid al-Dbeibeh — also unquestionably aware of the meeting ahead of time — to first suspend and then fire her.

In the widely quoted words of an official from the Mossad, the spy agency often centrally involved in covert Israeli contacts with potential partner states, Cohen "burned the bridge" that was being painstakingly constructed between Israel and Libya. "It's irreparable," this official said. Cohen's announcement also unsurprisingly infuriated the United States, the presumed key facilitator of the channel.

The ministry has indicated that it had been agreed with Libya that word of the meeting was to have been officially made public in a few days' time anyway. If that was the case, and it's a big if, it would suggest that the normalization process was actually highly advanced. If so, and again it's a big if, the fiasco is all the more devastating.

More widely damaging still, the foreign minister's announcement will have sent shockwaves through all of Israel's allies, partners and interlocutors — overt, covert and potential.

For years, albeit with occasional snafus, Israel has managed to advance sensitive, covert processes with innumerable nations in complex contexts, and generally done so responsibly, oftentimes seeing through such processes to successful conclusions — cementing partnerships, building strategic cooperation, facing down enemies. The assumption that it can be trusted to continue to do so has now been deeply undermined, and that constitutes a colossal deterrent to potential new partners.

By all accounts, the Saudis are still being energetically wooed to normalize ties with Israel, and, while also warming their relations with Iran, apparently remain potentially open to efforts in that regard by the Biden administration. (It would be unwise to read too much into Saudi Arabia's smooth handling of the emergency landing of an Air Seychelles plane at Jeddah on Monday night with 128 Israelis on board: Its readiness to allow the plane to land, and the hospitality arranged for the passengers, showed it properly fulfilling obligations under the air travel protocols it accepted when it allowed international airlines heading to and from Israel to use its airspace.)

Dissent in the IDF and the tech sector over Netanyahu's judicial overhaul, the growing signs of a faltering economy, and the current coalition's fraying relationship with the Biden administration already risk weakening Israel's appeal. A blabbermouth foreign minister, and a prime minister unwilling to control Cohen and all his other pyromaniacal ministers, further harm the prospects, in the short-term at least, of breakthroughs with the Saudis and others.

So, again, if Netanyahu knew that Cohen was about to formally confirm the meeting and chose not to intervene, that was an unconscionable mistake, and one that the Netanyahu of old would not have made. And if he did not know, then why not? Is our rookie foreign minister, all of eight months in office, really so arrogant, headline-seeking and foolish as to have made the decision to publicize the meeting without consulting his boss? And if so, how can Netanyahu allow him to remain in so crucial a position?

It's not surprising that Netanyahu is choosing not to say. There's no answer that's not appalling.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

A True Give and Take

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"And you shall take from the first of all the produce of the field..." (26:2)

Our *Parsha* begins by describing the *Mitzvah* of *Bikkurim*. Each year, the beginning of the harvest season would be marked by bringing the first of one's produce to the *Beis Hamikdash* as a gift to Hashem. The *Kli Yakar* points out an anomaly in how the verse describes the obligation to bring *Bikkurim*. The verse states that "You shall *take* from the first of all produce of the field," when it seemingly should have said "You shall *give* etc." After all, the Torah is discussing the farmer's *giving* of the *Bikkurim*. The *Kli Yakar* explains that because the world belongs to Hashem and it is only by His good grace that He allows us to partake in it, it really would be "within Hashem's rights", so to speak, to demand that we give Him everything. Of course, Hashem does not make such a demand. Instead, He only commands us to give Him back a small fraction of what He has given us, in order that we should acknowledge its source. When we give the small amount of *Bikkurim* and give the proper recognition for who truly owns the land, Hashem then allows us to keep the rest for ourselves. Thus, by *giving Bikkurim*, the farmer is also *taking* the remainder of the land for himself.

The message speaks for itself. We work hard to accomplish what we accomplish, to earn what we earn, and it can be tempting to credit ourselves for what we accomplish and feel that we deserve what we have. Yet, it is essential to remember the true source of the blessings in our lives - to recognize that it all comes from Hashem.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

But if you do not listen to the voice of Hashem ... then all these curses will come upon you and overtake you. (28, 29)

Rebbi said, "Come and see the difference between the conduct of Hashem and of humans. Hashem blessed Bnei Yisrael with twenty-two blessings and cursed them with eight curses. Moshe, however, blessed them with eight blessings and cursed them with twenty-two curses. (Bava Basra 88b)

Why would Moshe withhold blessing from the Jewish people, while adding curses?

Parsha Riddle

What letter does not appear in the parsha of Bikkurim?

Please see next week's issue for the answer.

Last week's 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?

Answer: The Torah juxtaposes the verse discussing the mitzva of tzitzis next to the verse that discusses a man getting married (22, 12-13). This is to allude to the idea that there is a tzitzis garment that is only worn after marriage. (Tashbatz)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Ki-Savo* (27:18), the Torah states: "Accursed is one who causes a blind person to go astray on the road." Rashi explains: "This means: one who is blind (inexperienced) in a matter and one gives him bad advice."

This curse in our *parashah* is an echo of a prohibition in *parashas Kedoshim* (19:14): "and you shall not place a stumbling block before the blind." Rashi explains this verse similarly to how he explains ours: "This implies: Give not a person who is 'blind' in a matter an advice which is improper for him. Do not say to him: 'Sell your field and buy from the proceeds of the sale an donkey,' the fact being that you are endeavoring to circumvent him and to take it (the field) from him."

Rashi's interpretation of these verses is drawn from the Sifra. In several places, however, the Mishnah and Talmud interpret the verse in *parashas Kedoshim* as a prohibition against facilitating sin:

From where is it derived **that a person may not extend a cup of wine to a nazirite**, who is prohibited from drinking wine, **and** that he may not extend **a limb severed from a living animal to descendants of Noah? The verse states: "And you shall not put a stumbling block before the blind"** (*Avodah Zarah* 6b)

Later authorities debate whether the literal meaning of the verses – a prohibition and curse against placing a literal stumbling block before a literally blind person and leading him astray – is normative as well: some maintain that our Sages were merely expanding the prohibition, but the verses retain their literal sense as well, while others maintain that the verses only prohibit the giving of bad advice and the facilitation of sin, but not the actual causing of the blind to stumble or go astray (see *Minchas Chinuch* 232; *Meshech Chochmah* *ibid.*). (Of course, even if doing so is not prohibited by these verses, it is nevertheless obviously reprehensible and presumably a violation of other Biblical commandments, such as the precept several verses later in *parashas Kedoshim* (19:18) to "love your fellow as yourself." [see Chofetz Chaim, *Pesichah*, *Essin* #2])

Regarding the prohibition against facilitating sin, various authorities discuss whether one who considers a certain act to be permissible may facilitate its commission by one who considers it to be prohibited, or vice versa; some distinguish between where the one who refrains from the act considers it to be actually prohibited, or does so merely as a matter of stringency (*Or Zarua* 1:603; *Binyan Tzion* 62; *Chaim Shel Shalom* 2:113).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am caused by the first.
2. I am part of the 'order.'
3. History is my essence.
4. I am loud.

#2 WHO AM I?

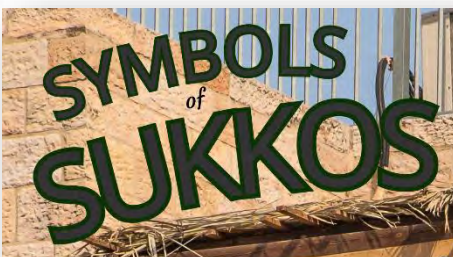
1. You Confess for me.
2. I am a tenth but I don't make a minyan.
3. I am holy.
4. I cause blessing.

Last Week's Answers

#1 Tzitzis/Tallis (For some I am only small, For some I am also big, I'm not punished even though I'm in the corner, I can be Shatnez.)

#2 Zachor/Amalek (You heard me six months ago, The Torah requires me once, Tzeirei or segol? Remember.)

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