

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 8:06, not before 6:55 | Havdalah 9:10

The Shabbos Shorts is sponsored by **Julie & Andrew Gilson** to commemorate the Yahrzeit of Julie's mom, Miriam Meister bas Zalman on 19 Tammuz and by **Esther & David Hornestay** to commemorate the 16th Yahrzeit of Esther's father, Walter Berman, A"H, Yitzhak Zev ben Yosef Chaim, 22 Tammuz.



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wp.yise.org/whatsapp

Mazal Tov

Chana & Paul Berner on the engagement of their grandson Avraham Abba, son of Yaelle & Rabbi Pesach Levi, to Shoshana Ita Grunwald, both of Lakewood, NJ.

Chana & Paul Berner on the birth of a great-granddaughter, Rochel, born to their grandchildren, Hadassah & Avraham Tzvi Einhorn. Mazal Tov to grandparents Yaelle & Rabbi Pesach Levi.

Leah & Yoni Bresler on the birth of a grandson born to their children Aviva & Ami Bresler. Mazal Tov to Aunt Elisheva and Uncle Binyamin Carl and all the cousins!

Tzeischem L'Shalom to Yosef, Eliana, and Shlomo Frenkel, son, daughter-in-law, and grandson of **Debbie & Jacob Frenkel**, on making Aliyah.

Nancy Karkowsky and family on the birth of a grandson, Shmuel Barak, born to her children, Alexandra Perloe & Rafi Karkowsky of Philadelphia. Mazal Tov also to big sister Abby and the entire Karkowsky-Perloe family.

Elle Nizhnikov and Alana & Alex Nizhnikov on the Bar Mitzvah of their son, Yochanan. Mazal Tov to his grandparents Gail & Steven Munz and Galina & Alex Belfor, his siblings Adam, Lily, Akiva, and Oran, and all the family and friends who traveled from near and far to celebrate this Simcha with us!

Barbara Price on the engagement of her grandson, Aharon Price, son of Lea & Rabbi Daniel Price from Passaic, NJ, to Dafna Stein, daughter of Leah & Dr. Steve Stein from Passaic, NJ. Mazal Tov to all of the grandparents, aunts, uncles, siblings, and cousins.

Condolences

Cheryl Friedman Essers and Aaron Friedman on the loss of their mother, long time member **Sylvia Friedman**.

Kiddush Sponsors

Hashkamah Minyan Kiddush is sponsored by the **Hashkamah Minyan Kiddush Group**.

Shul Kiddush is sponsored by **Elle Nizhnikov** and **Alana & Alex Nizhnikov** in honor of their son Yochanan's Bar Mitzvah.

Sephardic Minyan Kiddush is sponsored by **Rachel & Rafi Cattan** in honor of their anniversary.

Shabbos Drasha, Shiurim & Weekday Shiurim Sponsors

8:45 Drasha is sponsored by **Debi & Max Rudmann** to commemorate the Yahrzeit of Max's mother Renee Rudmann, Rivka Bas Haim on 23 Tamuz.

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grossman and all those who attend his shiur, and in memory of all those who have lost their lives in Israel. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel and by Ina Klinger, mother of **Elaine Rubin**. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

Rabbi Hyatt's Gemara Shiur was sponsored by **David Jaray** in appreciation of Rabbi Grauman and all those who attend his shiur, and in memory of Rabbi Hyatt, A"H and to all of those who have lost their lives in Israel. May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and to all of those that have been traumatized in Israel during these times.

Ohr HaChaim Chabura is sponsored by Ina Klinger, mother of **Elaine Rubin**. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

Rabbi Rosenbaum's Tehillim & Parsha Shiur is sponsored by **Rochelle Dimont, Michele Dimont & family, Sahra & Yale Ginsburg & family, and Yocheved & Jonathan Neuman & family** to commemorate the Yahrzeit on 16 Tammuz of their beloved grandfather & great grandfather R' Yechiel Shraga Feivish Ben Yitzhak HaLevi and by **Sheila Gaisin and family** in commemoration of the 62nd Yahrzeit of Abigail Millman beloved sister and aunt and by **Debbie & Marc Katz** in memory of Sylvia Friedman, A"H, and by **Nancy Karkowsky** in honor of her new grandson, Shmuel Barak, born to Alexandra Perloe & Rafi Karkowsky of Philadelphia.

The Lower Lobby coffee station is being sponsored by Roast Master **Robert Levine**.



YISE Supports Israel

Our thoughts and prayers are focused on Israel. Please see the back of this sheet for various things you can do to support Israel.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

6:40 (Plag, S), 7:00 (B), 8:10 (B)
7:15 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

7:00 (B), 8:45 (B), 9:15 (S),
8:00 (Sephardi, LBM)

Mincha:

2:30 (B), 5:00 (B), 8:05 (B),
8:00 (Sephardi, LBM)

Maariv: 9:10 (B)

DIVREI TORAH:

8:45 Minyan: (B)
Rabbi Rosenbaum

9:15 Minyan: (S)
Rabbi Postelnek

Hashkamah Minyan Gemara Shiur: (SBM)
Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)
Rabbi Postelnek

Parsha Shiur before Mincha: 7:05 (B)
Rabbi Rosenbaum

Shiur between Mincha/Maariv:
Rabbi Rosenbaum

The August SHMA will be published next week - Submit community events and shiurim updates for August by Monday, July 29 at NOON to: announce@yise.org

Youth Announcements

Teen Minyan - will resume at the end of the summer
Shabbos Groups - 10 AM until shul ends

- Toddler Group, under 2 with parent, Toddler Room
- Kinder Group, 2-5, upstairs behind the balcony
- Boys 6-9 & Girls 6-9 and 5th-6th Grade Girls, meet in lower lobby and **walk to The House**.

Popsicles in the Park - This Shabbos, July 27 at 4:30 PM the Kemp Mill Urban Park. We will have another visit to lower Lamberton this summer, so stay tuned!

WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL OFFICE@YISE.ORG

Thank you

Harriet Sheinson for repairing the gartels of the shul's sifrei Torah.

YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at announce@yise.org.

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit

chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org.

We pray that our soldiers will return soon to their peacetime roles, and in the interim ask our members to daven and undertake other zechuyos on behalf of these and other IDF personnel defending Israel and our people.

Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan.

Shiur for Israel Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of Pirkei Avos with Rabenu Yonah, Sunday through Friday at 12:30 PM on **Zoom A**.

Tzedaka A list of charitable organizations is available at: <http://www.yise.org/israel-2023-10-11-small.pdf>

As we engage our efforts through tefilah, tzedakah and political action, let us also beseech Hashem daily to bring safety to the citizens of Israel, success to its military, and clarity to its leadership.

Upcoming YISE Events

9 Days Food Drive for the Capital Kosher Pantry - Help us stock the Capital Kosher Food Pantry with Pareve & Dairy foods for The Nine Days. Ship to/drop off: Capital Kosher Pantry, 9601 Colesville Road, Silver Spring, MD 20901 or you may drop off your donations at any of the locations listed on our flyer. [see flyer](#)

Quick Torah Thoughts with Rabbi Rosenbaum - Join our WhatsApp Chat with Rabbi Rosenbaum for quick (5 minute) shiurim ranging from Mishna to Halacha to Mussar and more! yise.org/quickthoughts. [see flyer](#)

Maagal HaShana, Around the Year - A new women's chabura with Mrs. Channah Cohen learning about and preparing for holidays and times throughout the year! Now learning about the Three Weeks and Tisha B'Av: "Is it Ever Too Late to Unify? Lessons from History." Sunday, July 28, 8:30 PM in the Small Beis Medrash. To sponsor, visit yise.org/chabura. [see flyer](#)

Meaningful Tefilah program - When life gives us lemons (or worse), how do we pray? On Sunday, August 4, at 11 AM, Rabbi Rosenbaum will address how we can channel life's challenges to help us strengthen our relationship with Hashem. In the Belonofsky sanctuary; followed by refreshments. The Shiur will also be available on **Zoom A**.

Sponsorships welcome at \$18+ through the shul office. [see flyer](#)

Women's Lunch & Learn - Rosh Chodesh Av, Monday, August 5, 11:45 AM at YISE. Words of inspiration from Mrs. Sima Jacoby and Mrs. Ruthie Rider. RSVP by August 1 to director@goldennetwork.org or 301-732-1773. [see flyer](#)

Monthly Jewish History Class - Rabbi Koss will be speaking on a topic in Jewish history, Monday, August 5 from 2 PM - 3 PM on **Zoom A**. Sponsored by Bikur Cholim of Greater Washington and the YISE Chesed Committee.

Security Training Sunday, August 11 - Free in-person security training with role play will be open to all members of the shul on Sunday, August 11 from 2 to 5 PM. Snacks will be served. To obtain necessary background knowledge, participants must complete an online training component in advance. If you are willing to participate, please contact Stuart Rosenthal at (301) 980-9557 or stuartrosenthal@yise.org and he'll send you registration information.

Limud on the Lawn - A monthly exploration of different Torah luminaries through the ages at YISE members' homes. Rabbi Rosenbaum will speak about the Rabbeinu Yonah, August 24 at 5:45 PM on the lawn of Judy and Rabbi Roy Rosenbaum, 806 Kersey Road. Contact the YISE to sponsor Limud on the Lawn for \$54. [see flyer](#)

SAVE THE DATE! Scholar in Residence - Dr. Henry Abramson, September 13-14. Stories of personal transformation. [see flyer](#)

Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>

Rabbi Postelnek will be on vacation from Tuesday, July 30, through Sunday, August 18, and will not be reachable by call or text on his regular number. For timely matters, you can contact him via WhatsApp.

The Week Ahead		Sunday July 28 21 Tammuz	Monday July 29 22 Tammuz	Tuesday July 30 23 Tammuz	Wednesday July 31 24 Tammuz	Thursday August 1 25 Tammuz	Friay August 2 26 Tammuz
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30
Mincha/ Maariv	Ashkenazi (B)	8:05	8:05	8:05	8:05	8:05	
	Sephardi (LBM)	8:00	8:00	8:00	8:00	8:00	

Halachic Times: Latest Alos Hashachar 4:39 AM,

Earliest Talis and Tefilin: 5:12 AM, Latest Netz: 6:12 AM, Latest Krias Shema: 9:40 AM,

Earliest Mincha: 1:51 PM, Earliest Shkia: 8:16 PM, Latest Tzeis Hacoachavim 9:09 PM

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, JULY 31, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

Next Shabbos

August 2-3, 2024

27 Tammuz 5784

Parashas Matos/Masei

Candle lighting: 7:59

not before: 6:49

Havdalah: 9:02

Friday Night:

Mincha/Maariv:

6:30 (Plag, S), 7:00 (B), 8:00 (B)

7:15 (Sephardi, LBM)

Shabbos Day:

Shacharis:

7:00 (B), 8:45 (B), 9:15 (S),

8:00 (Sephardi, LBM)

Mincha:

2:30 (B), 5:00 (B), 7:40 (B),

7:50 (Sephardi, LBM)

Maariv: 9:02



JULY 2024 | 25 SIVAN - 25 TAMMUZ 5784

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

Tehillim Insights - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. Recordings about all 150 Tehillim at: <https://wp.yise.org/tehillim>.

Welcoming Committee! If you would like to welcome a new person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you 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 details to announce@yise.org.

Happy Birthday! Happy Anniversary! Want to celebrate a birthday or anniversary? Email office@yise.org for details.

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.

Upcoming Community Programs & Listings

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. July 10, 24 in person in the YISE Social Hall. July 17, 31 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info.

The Golden Network: Lunch & Learn - "Gateway to Bitachon" with Rabbi Shmuel Leigh. Wednesday, July 17 at 11:45 AM at KMS. RSVP by July 14 to director@goldennetwork.org.

Evening of Inspiration with Varda and Eitan Morell - Thursday, July 25 at 8 PM in the Belonofsky Sanctuary. Varda and Eitan Morell will speak about their son Maoz, HY"D, who fell in battle in Gaza. They will share the inspirational story of his heroism in life and death in the context of three generations of Jewish survival and strength. [see flyer](#)

Let's bring Summer fun foods to the Capital Kosher Pantry! Your food donations will bring happiness to the community members who rely on the Capital Kosher Pantry and offset Yad Yehuda's costs. Please donate: ketchup, mustard, relish, potato chips, corn chips, salsa, baked beans, marshmallows, chocolate for s'mores, Fla-Vor-Ice freezer pops, snack packs of cookies, fruit roll-ups & taffies, & juice boxes. Place items in donation bins at Shalom Kosher, Moti's Market, YISE, KMS, SEHC, WSAT or deliver to: Capital Kosher Pantry, 9601 Colesville Road, Silver Spring, MD 20901.

Recurring Community Programs and Listings

Friday Night Learning - As a Zechus for Acheinu Kol Beis Yisroel, there will be a 30 minute learning Seder in the Yeshiva before Mincha on Leil Shabbos, Friday nights. All the Bnei HaYeshiva and men of the community are encouraged to attend. No matter where you daven, come to the Yeshiva Beis Medrash before Mincha and increase the merits of Klal Yisroel.

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

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30am at the home of Michelle Penn 816 Lamberton Dr.. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:30 AM. Gemara Ribit 10:30 AM - 11:45 AM. Hilchot Lashon Hara 1:00 PM - 2:00 PM. Sunday Alshich 11:45 AM - 12:45 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.

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.

Women's Weekly Unity Gathering. Tehillim, divrei chizuk, and learning at the KMS Beit Midrash, Sundays, 8:00-9:15 PM. Women all around the Silver Spring community (and beyond) are called together to unite in Torah learning and tefillah. Every week, we will recite Tehillim and then a fabulous community leader will give us words of chizuk. Afterwards, everyone is invited to learn on their own or in a group. Open to girls and women of all ages. Contact Rachel Tor at rachelctor@gmail.com for more information.

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. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at lifschitz@slslaw.com for more info.

Daily Halacha Program from Rabbi Eliyahu Reingold Receive one every day in your inbox. Sign up at dvarhalacha.com.

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

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENTAUGUST DEADLINE: MONDAY, JULY 29, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

**July class updates for Rabbi Rosenbaum's Shiurim:*

Daily Parsha Shiur - Monday - Friday 15 minute parsha shiur on Zoom will now be held at 8:15 AM.

Sundays

7:05 AM - 7:50 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - **GWCK Sunday Kollel Brunch & Learn** Four great Shiurim to choose from, in the **Social Hall**
9:30 AM - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**
10:00 AM - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, on **Zoom C**
12:30 PM - **Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**

Mondays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - **Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
8:45 AM - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur for men & women studying Parashas Hashavua, on **Zoom B**
12:30 PM - **Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
9:00 - 10:00 PM **Chavrusa Learning**, in the **Social Hall**. For more info contact Rabbi Levy at 240-423-8810
8:45 PM SCP (Semichas Chaver Program) for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Tuesdays

5:55 AM - **Rabbi Rosenbaum's** Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - **Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - **Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
1:30 PM - **Rabbi Yitzchak Scher's** Shiur for Men and Women "Profits from the Prophets" now studying Sefer Shoftim, in-person, in the **Small Beis Medrash** and on **Zoom G**

Wednesdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - **Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
9:00 AM - **The Golden Network Presents:** Mrs. Esther Dziadek's Siddur Class, on **Zoom B**
11:00 AM - **Rabbi Rosenbaum's** Nach Shiur on **Zoom A**
12:30 PM - **Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
8:00 PM - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**
8:15 PM - 9:15 PM - **CLAS Rabbi Yitzhak Grossman** - Reading Responsa for Men, on **Zoom E**
8:35 PM - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

Thursdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - **Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - **Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
8:15 PM - 9:15 PM - **CLAS Rabbi Avraham Sussman** Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**
8:15 PM - 9:15 PM - **CLAS Rabbi Hillel Shaps** On the Same Page Gemara for Men, in the **Social Hall**

Fridays

5:55 AM - **Rabbi Rosenbaum's** Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - **Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - **Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**

*Class times and locations as of June 28.
Please check <https://wp.yise.org/about/classes/>
for updated info.*

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, password 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, password 161699

YISE Youth Presents..

Popsicles In the Park

Enjoy a D'var Torah and a summery treat
on Shabbos afternoons!

4:30 PM

7/27/24

@ the Kemp Mill Urban Park

More Popsicles In The Park in August!

For more information, please contact

sshimoff@yise.org



חשבון השנה the Around Year

A Women's Chabura
with Mrs. Channah Cohen



Sunday, July 28 - 8:30PM | YISE - Small Beis Medrash

The Three Weeks
and Tisha B'Av

Is it Ever Too Late to Unify?
Lessons from History



LEARNING
INSPIRATION
REFRESHMENTS

TO SPONSOR:
YISE.ORG/CHABURA



*Quick Torah
Thoughts With*

RABBI

ROSENBAUM

Join our WhatsApp Chat with Rabbi Rosenbaum for quick (5-minute) shiurim ranging from Mishna to Halacha to Mussar and more!

yise.org/quickthoughts



When Life Gives Us Lemons (or worse), How Do We Pray?

It's not always easy to say our daily prayers with the appropriate kavanah (intention). How can we channel life's challenges to help us focus and strengthen our relationship with Hashem?

With Rabbi Dovid Rosenbaum
Sunday, August 4 - 11:00 am
YISE Belonofsky Sanctuary

Free and open to all
Followed by refreshments

The program will also be available virtually over Zoom: Zoom ID: 416-963-9000
Password: 492019. A video will be posted on the Meaningful Tefilah YouTube channel.
Presented by the Meaningful Tefilah Project of YISE. Sponsorships welcome at \$18+ through the shul office or at yise.org/donate (memo: Meaningful Tefilah).



Words of Inspiration

MRS. SIMA JACOBY
MRS. RUTHIE RIDER

Roch Chodegh Av

Monday, August 5th
11:45am
Young Israel Shomrai Emunah
1132 Arcola Ave. Silver Spring, MD 20902

RSVP BY AUGUST 1ST

RSVP TO director@goldennetwork.org or 301.732.1773

DONATIONS APPRECIATED · SPONSORSHIPS AVAILABLE

The Golden Network · PO box 10995 Silver Spring, MD 20901 · goldennetwork.org



9 DAYS FOOD DRIVE

PLEASE DONATE:

- Wacky Mac
- Solid White Canned Tuna
- Canned Salmon
- Sardines
- Quinoa
- Near East Rice Mixes
- Beans
- Don Pepino Pizza Sauce
- Canned Mushrooms
- Canned Olives
- Jarred Marinara Sauce
- Boxed Taco Shells
- Falafel Mix
- Shelf Stable Tehina
- Salsa

DROP-OFF LOCATIONS:

- Shalom Kosher
- Moti's Market
- Southeast Hebrew Congregation
- Woodside Synagogue
- Kemp Mill Synagogue (outdoor bin)
- Young Israel Shomrai Emunah
- Capital Kosher Pantry
- Place in our parking lot collection bin or
- Ship to:
- Capital Kosher Pantry
- 9601 Colesville Road
- Silver Spring, MD 20901



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Volume 30, Issue 41

Shabbat Parashat Pinchas

5784 - B"H

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

Moshe's Disappointment - Hidden beneath the surface of parshat Pinchas, the Sages uncovered a story of great poignancy. Moses, having seen his sister and brother die, knew that his own time on earth was coming to a close. He prayed to God to appoint a successor: Let the Lord, God of the spirits of all flesh, appoint a man over this community who will go out before them and come in before them, who will lead them out and bring them home. Let not the Lord's community be like sheep without a shepherd.

There is, though, an obvious question. Why does this episode appear here? It should surely have been positioned seven chapters earlier, either at the point at which God told Moses and Aaron that they would die without entering the land, or shortly thereafter when we read of the death of Aaron.

The Sages sensed two clues to the story beneath the story. The first is that it appears immediately after the episode in which the daughters of Tzelophehad sought and were granted their father's share in the land. It was this that triggered Moses' request. A Midrash explains: What was Moses' reason for making this request after declaring the order of inheritance? Just this, that when the daughters of Tzelophehad inherited from their father, Moses reasoned: the time is right for me to make my own request. If daughters inherit, it is surely right that my sons should inherit my glory.

The second clue lies in God's words to Moses immediately before he made his request for the appointment of a successor: The Lord said to Moses, "Ascend this mountain of Abarim and gaze upon the land that I have given to the Israelites. After you have seen it, you too will be gathered to your people, like Aaron your brother..."

The italicised words are seemingly redundant. God was telling Moses he would soon die. Why did He need to add, "like Aaron your brother"? On this the Midrash says: This teaches us that Moses wanted to die the way Aaron did. The Ktav Sofer explains: Aaron had the privilege of knowing that his children would follow in his footsteps. Elazar, his son, was appointed as High Priest in his lifetime. To this day kohanim are direct descendants of Aaron. Moses likewise longed to see one of his sons, Gershom or Eliezer, take his place as leader of the people. It was not to be. That is the story beneath the story.

It had an aftermath. In the book of Judges we read of a man named Micah who established an idolatrous cult in the territory of Ephraim and hired a Levite to officiate in the shrine. Some men from the tribe of Dan, moving north to find more suitable land for themselves, came upon Micah's house and seized both the idolatrous artefacts and the Levite, whom they persuaded to become their priest, saying, "Come with us, and be our father and priest. Isn't it better that you serve a tribe and clan in Israel as priest rather than just one man's household?"

Only at the end of the story are we told the name of the idolatrous priest: Jonathan son of Gershom son of Moses. In our texts the letter nun has been inserted into the last of these names, so that it can be read as Menasheh rather than Moses. However, the letter, unusually, is written above the line, as a superscription. The Talmud says that the nun was added to avoid blemishing the name of Moses himself, by disclosing that his grandson had become an idolatrous priest.

How are we to explain Moses' apparent failure with his own children and grandchildren? One suggestion made by the Sages was that it had to do with the fact that for years he lived in Midian with his father-in-law Jethro, who was at the time an idolatrous priest. Something of the Midianite influence re-appeared in Jonathan three generations later.

Alternatively there are hints here and there that Moses himself was so preoccupied with leading the people that he simply did not have time to attend to the spiritual needs of his children. For instance, when Jethro came to visit his son-in-law after the division of the Red Sea, he brought with him Moses' wife Tziporah and their two sons. They had not been with him until then.

The rabbis went further in speculating about the reason that Moses' own sister and brother Aaron and Miriam spoke negatively about him. What they were referring to, said the Sages, is the fact that Moses had physically separated from his wife. He had done so because the nature of his role was such that he had to be in a state of purity the whole time because at any moment he might have to speak – or be spoken to – by God. They were, in short, complaining that he was neglecting his own family.

A third explanation has to do with the nature of leadership itself. Bureaucratic authority – authority in virtue of office – can be passed down from parent to child. Monarchy is like that. So is aristocracy. So are some forms of religious leadership, like the priesthood. But charismatic authority – in virtue of personal qualities – is never automatically handed on across the generations. Moses was a prophet, and prophecy depends almost entirely on personal qualities. That, incidentally, is why, though kingship and priesthood in Judaism were male prerogatives, prophecy was not. There were prophetesses as well as prophets. In this respect Moses was not unusual. Few charismatic leaders have children who are also charismatic leaders.

A fourth explanation offered by the Sages was quite different. On principle, God did not want the crown of Torah to pass from parent to child in dynastic succession. Kingship and priesthood did. But the crown of Torah, they said, belongs to anyone who chooses to take hold of it and bear its responsibilities. "Moses commanded us the Torah as an inheritance of the congregation of Jacob," meaning that it belongs to all of us, not just an elite. The Talmud elaborates:

Be careful [not to neglect] the children of the poor, because from them Torah goes forth... Why is it not usual for scholars to give birth to sons who are scholars?

R. Joseph said: so that it should not be said that the Torah is their inheritance.

R. Shisha, son of R. Idi said: so that they should not be arrogant towards the community.

Mar Zutra said: because they act highhandedly against the community.

R. Ashi said: because they call people asses.

Rabina said: because they do not first utter a blessing over the Torah.

In other words, the "crown of Torah" was deliberately not hereditary because it might become the prerogative of the rich. Or because children of great scholars might take their inheritance for granted. Or because it could lead to arrogance and contempt for others. Or because learning itself might become a mere intellectual pursuit rather than a

spiritual exercise ("they do not first utter a blessing over the Torah").

However, there is a fifth factor worthy of consideration. Some of the greatest figures in Jewish history did not succeed with all their children. Abraham fathered Ishmael. Isaac and Rebecca gave birth to Esau. All twelve of Jacob's children stayed within the fold, but three of them – Reuben, Shimon and Levi – disappointed their father. Of Shimon and Levi he said, "Let my soul not enter their plot; let my spirit not unite with their meeting". On the face of it, he was dissociating himself from them. Nonetheless, the three great leaders of the Israelites throughout the exodus – Moses, Aaron and Miriam – were all children of Levi.

Solomon gave birth to Rehoboam, whose disastrous leadership divided the kingdom. Hezekiah, one of Judah's greatest kings, was the father of Menasheh, one of the worst. Not all parents succeed with all their children all the time. How could it be otherwise? We each possess freedom. We are each, to some extent, who we chose to become. Neither genes nor upbringing can guarantee that we become the person our parents want us to be. Nor is it right that parents should over-impose their will on children who have reached the age of maturity.

Often this is for the best. Abraham did not become an idolater like his father Terach. Menasheh, the archetypal evil king, was grandfather to Josiah, one of the best. These are important facts. Judaism places parenthood, education and the home at the heart of its values. One of our first duties is to ensure that our children know about and come to love our religious heritage. But sometimes we fail. Children may go their own way, which is not ours. If this happens to us we should not be paralysed with guilt. Not everyone succeeded with all their children, not even Abraham or Moses or David or Solomon. Not even God himself. "I have raised children and brought them up but they have rebelled against Me".

Two things rescued the story of Moses and his children from tragedy. The book of Chronicles refers to Gershom's son not as Jonathan but as Shevuel or Shuvael, which the rabbis translated as "return to God". In other words, Jonathan eventually repented of his idolatry and became again a faithful Jew. However far a child has drifted, he or she may in the course of time come back.

The other is hinted at in the genealogy in Numbers 3. It begins with the words, "These are the children of Aaron and Moses," but goes on to list only Aaron's children. On this the rabbis say that because Moses taught Aaron's children they were regarded as his own. In general, "disciples" are called "children".

We may not all have children. Even if we do, we may, despite our best endeavours, find them at least temporarily following a different path. But we can all leave something behind us that will live on. Some do so by following Moses' example: teaching, facilitating, or encouraging the next generation. Some do so in line with the rabbinic statement that "the real offspring of the righteous are good deeds."

When our children follow our path we should be grateful. When they go beyond us, we should give special thanks to God. And when they choose another way, we must be patient, knowing that the

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greatest Jew of all time had the same experience with one of his grandchildren. And we must never give up hope. Moses' grandson returned. In almost the last words of the last of the prophets, Malachi foresaw a time when God "will turn the hearts of the fathers to their children, and the hearts of the children to their fathers". The estranged will be reunited in faith and love.

Shabbat Shalom: Rabbi Shlomo Riskin
 Fanaticism, particularly when garbed in the clothing of myopic fundamentalism, rarely evokes in us a sympathetic bent. How could it, given its association with an uncontrollable zeal and violence for the sake of heaven?

But when we turn to the opening of this week's portion, the Torah lauds Pinchas for zealously killing a Jewish man and a Midianite woman in the very heat of their sexual passion as they recklessly defy God's command. For responding so quickly and decisively, we read that, "God spoke to Moses saying, Pinchas, a son of Elazar and grandson of Aaron the priest, was the one who zealously took up my cause among the Israelites and turned My anger away from them... Therefore tell him that I have given him My covenant of peace..."

The Biblical summation is certainly one of praise and approbation. Indeed, Pinchas' full genealogy is presented in this sequence; we are also given the name of his father as well as of his grandfather, Aaron the high priest, indicating that the Torah wants to underscore his linkage to Aaron, "lover and pursuer of peace". Moreover, both grandfather and grandson succeeded in stopping plagues sent by the Almighty to punish the Israelites.

Aaron had been instrumental in stopping the plague that broke out after the Hebrews raised angry voices against Moses and Aaron when Korach and his rebels were swallowed up by the earth. Pinchas' act of zealotry arrested the plague which had destroyed 24,000 Israelites who engaged in immoral sexual acts with the Midianites.

When all is said and done, the Torah wants us to look upon Pinchas not only as Aaron's grandchild but as his direct spiritual heir.

And when Pinchas receives the Divine gift of a covenant of peace, it is clear that he is being marked eternally as a leader who fostered peace and wellbeing, rather than fanaticism and violence. How do we square this with a flagrant act of zealotry?

In order to really understand what Pinchas achieved, we must view the events leading up to Pinchas' act. I would submit that had it not been for his quick response, nothing less than 'war' would have broken out and Civil War against Moses at that!

The Israelites had begun consorting with the Moabite women (Numbers Chapter 25), with harlotry leading to idolatry. They justified their actions philosophically and theologically by claiming that whatever is natural, whatever gives physical relief and good feeling, is proper and laudatory.

This is the idol called Baal Peor, who was served by everyone doing their most natural functions of excretions before the idol, testifying to a lifestyle which justifies any and every physical expression. At this point, God commands Moses to "...take the leaders and impale them publicly before God." (Numbers 25:4). Only the leaders are targeted, but their death is to be vivid and painful, hanging in the hot sun, their dissolute flesh to be devoured by birds of prey who live on carrion.

What we have here is a repeat of the golden calf debacle which had taken place 40 years before. At that time, Moses didn't hesitate to exact punishment. He took the idol of the golden beast, ground it to powder, mixed it with water, and called for volunteers. The Tribe of Levi killed 3,000 Israelites on that day. Moses had only to call "Whoever is

with God, stand with me" and all of the Levites rallied to his side.

Forty years later, the situation is tragically different. Moses directs the judges of Israel to take action; but when he speaks to them, he changes the Divine graphic description of hanging the leaders in the sun to the more diplomatic, far less aggressive, command that "...each of you must kill your constituents who were involved with Baal Peor."

And then, a devastating occurrence follows: "Behold, and one of the children of Israel came and brought... a Midianite woman in the sight of Moses and in the sight of the congregation of the children of Israel." Who was the Jew who dared defy the Divine decree and the authority of Moses? None other than Zimri, Prince of the tribe of Simon, second in line of the tribes, between Reuven the first born and Levi, the Priests. He was obviously continuing the rebellion of Korach, demanding his rights as a descendant of the son of Jacob who preceded Levi and was claiming an exalted position.

He chose a Kazbi, a Midianite princess – a woman with status in the Gentile world. In the face of this revolting and licentious defiance, what was the reaction of Moses the leader? "They were weeping at the Tent of Meeting". Why was Moses rendered impotent, unable to quell this rebellion against him and his God? Because Zimri had previously gone around taunting the liberator of the Hebrew slaves: How can he forbid sexual contact with Midianite women if he himself took a Midianite wife!

The Israelite world is considerably changed from what it had been 40 years before, during the period immediately following the Golden Calf – the Jews are no longer contrite in the presence of Moses. The Israelites had been told that after the sin of the scouts, the entire generation was doomed to die in the desert. Everyone was demoralized and disappointed. For years after the exodus, no one stood up to Moses as Korach did. And now Zimri hopes to discredit Moses even before God – because of the Prophet's Midianite wife.

The Bible records: "And Pinchas saw...". What did he see? He saw the people rebelling and he saw Moses weeping. He saw the end of the history of the children of Israel almost before it began, he saw immorality and assimilation about to smash the Tablets of Stone for the second time, without a forceful Moses with the capacity of restoring the Eternal Testimony once again.

This is when Pinchas steps in. In killing Zimri and Kazbi in the midst of their immoral act in front of all of Israel, he quells the rebellion, re-establishes Mosaic leadership and authority, enables Torah to remain supreme. Pinchas has reinstated the covenant between God and Israel, and so he is truly worthy of the covenant of peace.

Dvar Torah: Chief Rabbi Ephraim Mirvis

What would it be like without you?

A rabbi once returned to his shul after a vacation. One of his congregants said to him, "Rabbi, you should have been here to see what it's like without you!" The rabbi took that as a great compliment. And if there is one Biblical character whose presence made all the difference to those around him, it was definitely Aharon HaKohen, Aaron the High Priest. At the commencement of Parshat Pinchas we're given a genealogy of the people at a time of census and Rashi notices some changes. And he attributes the changes to the fact that a civil war had happened in the wilderness. And why did it happen? It happened because Aaron had passed away.

The Torah recounts the death of Aaron for us. He was buried in a place called Hor HaHar and the entire nation wept bitterly for him because they loved him so dearly.

In Parshat Eikev we are told that Aharon died in a place called Moserah, and that's where he was

Likutei Divrei Torah

buried. So how is it possible that in one place we're told that he was buried in Hor HaHar because he died there, and in another place, that it was Moserah?

So Rabbi Shimon Schwab based on the Rashi says: Actually Aaron died in Hor HaHar and that's where he was buried, but because he was the great peacemaker of our people, his absence was felt dearly and, for the very first time, civil war raged in our midst and many people died.

Rabbi Shimon Schwab explains that Aaron's death in Hor HaHar was felt in Moserah and therefore, when the people were in Moserah it was as if Aharon had died there and that's why they were fighting against each other in Moserah.

We often notice how the presence of one person – whether in the family circle, an office setting or a community – can make all the difference, sometimes positively, and sometimes negatively.

From what we learn about Aaron, let's all ask the following question to ourselves. What kind of positive impact does our presence make wherever we are? And to what degree will we be missed when we're not there?

Mizrachi Dvar Torah- Rav Doron Perez:

How to Argue for Heaven's Sake

The essence of the spiritual impediment, the failure which led to the destruction of the Second Temple, which we are currently mourning in the Three Weeks, is 'sinat chinam'. Our Sages point out how in interactions between people there was baseless hatred. There was an inability to accept on any level any legitimacy of others.

We know in Israel, there are tremendous arguments at the moment – politically, religiously – and in communities and governments around the world there is so much debate and divisiveness.

The Kli Yakar asks how can we create unity? Using the word for heaven – 'shamayim'. The Mishnah in Pirkei Avot says an argument that is for the sake of Heaven, 'lesheim shamayim', will endure. What is 'shamayim'? He says the word is made up of the words for fire, 'eish', and water, 'mayim'. No two elements could be more confrontational and divisive – water extinguishes fire, and fire vaporizes water.

However, in heaven, these two elements come together and create peace – 'oseh shalom bimromav', "He who makes peace on High." It brings together all the opposing spiritual forces in the world, all are legitimate. That is what an argument for the sake of Heaven is: argue, yes. Vociferously, yes. Totally differing views, yes. But always remember 'lesheim shamayim'. G-d brings the most contrasting views, not to be only in conflict but to be complementary in ways which bring together.

In our arguments and in life, may we all be able to do it 'lesheim shamayim', for the sake of Heaven – and see the legitimate view, to find ways to bring these together that the contrast should ultimately be one which is complementary.

Rabbi Dr. Norman J. Lamm [Excerpt]

This week, I will attend the annual convention of RCA. I know that I shall not come back and report wind and earthquake and fire. G-d shuns sensation and headlines. He prefers the KOL DMAMAH DAKAH. To quietly, in a still small voice, sum up the year's work and plan for the coming year, knowing all the while that constructive and creative work for the Jewish community and for Judaism is not accomplished by sudden splurges of noise and wind, but by slow, quiet everyday labor. I hope to be able to come back and report that we are still working on the answer to MAH LCHA FO, that we are slowly but surely progressing, that we are KANO KINEISI; we are trying in as dignified, solid and unsensational manner as possible, to build up support for Torah in our synagogue and schools.

ל'חמ"ד

In this week's *Parashah*, approximately thirty nine years after the census at the beginning of *Sefer Bemidbar*, *Bnei Yisrael* are counted once again. *Rashi z"l* explains: When *Bnei Yisrael* were taken out of Egypt and given over to Moshe's care, they were counted. Now that the time is nearing for Moshe to die and return his flock to its Owner, he counted them again. [Until here from *Rashi*]

R' Tzvi Abba Gorelick z"l (*Rosh Yeshiva* of Yeshiva Gedolah Zichron Moshe in South Fallsburg, N.Y.; died 2010) adds another dimension to *Rashi's* explanation: R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) writes that all of the Jewish People share only 600,000 different faces; *Hashem* did not create more faces than that. (This may be one reason why we are sometimes certain we have met someone before even though we are, in fact, meeting him for the first time.) These 600,000 different faces reflect a like number of *De'ot* / different ways of looking at things. Collectively, these *De'ot* encompass all possible understandings of the Torah. This is why *Hashem* did not give the Torah to the Patriarchs, Avraham, Yitzchak, and Yaakov--He wanted to wait until the Jewish People numbered 600,000, for only then would the Giving of the Torah be complete.

As we learn at the beginning of *Pirkei Avot*, Moshe was the first link in the transmission of the Torah, and he transmitted it to Yehoshua; indeed, the latter's appointment as Moshe's successor takes place in our *Parashah*. Therefore, writes R' Gorelick, Moshe counted the nation, confirming that just as he received 600,000 people into his care and taught them the Torah, so he would be handing over a like number of people to Yehoshua for him to teach. (*Pirkei Mikra*)

Shabbat

R' Yisrael Meir Kagan z"l (the *Chafetz Chaim*; died 1933) writes: Our Sages relate that the Torah asked *Hashem*, "When *Bnei Yisrael* enter the Land of Israel, this one will run to tend his olives and this one will run to tend his vineyard; what will become of me?" *Hashem* answered, "*Shabbat* will be your mate." We learn similarly in the *Talmud Yerushalmi*, "*Shabbat* and the festivals were given to *Yisrael* only so that they could engage in Torah study."

The idea is, explains the *Chafetz Chaim*, that all week we are busy with our jobs and with our businesses, and we may not have time to set aside for Torah study. On *Shabbat*, however, we are free of work and we can engage in studying Torah properly. This why the *Gemara* (*Gittin* 38b) teaches that one of the reasons homeowners lose their assets is that they schedule their *Shabbat* meals at the same time that Torah classes are taking place. The *Chafetz Chaim* explains that this refers to the classes that commonly take place on *Shabbat* afternoon after everyone has napped; one should not have his *Seudah* then, but rather earlier or later, so he can attend the classes taking place at *Shul*. This, continues the *Chafetz Chaim*, is an open rebuke to those who spend that part of the day walking in the streets. If the *Shabbat* meal, which is a *Mitzvah*, may not be held at that hour because one is thereby neglecting Torah study, certainly taking a walk or holding idle conversations is not proper at that time.

He continues: We read (*Mishlei* 3:6), "In all your ways know Him, and He will smooth your paths." No matter what a person is doing, including working or engaging in business, his intent should be so that he will have sustenance that will allow him to serve *Hashem* through Torah study and the performance of *Mitzvot*. If a person works all week with this intention, *Hashem* will view his ways as if they are straight and perfect (i.e., "He will smooth your paths"), and the person will be rewarded for everything he did as if he was engaged in serving *Hashem*. This is conditioned, however, on his actually running to learn when he does have the time--especially on *Shabbat*, when he is free of work. (*Shem Olam* ch.5)

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“Moshe and Elazar the *Kohen* spoke to them in the plains of Moav, by the Jordan, near Yericho, saying, ‘From twenty years of age and above, as Hashem had commanded Moshe and *Bnei Yisrael*, who were coming out of the land of Egypt’.” (26:3-4)

R' Shlomo Kluger *z"l* (1785-1869; rabbi of Brody, Galicia) explains: When *Bnei Yisrael* were counted thirty nine years earlier, Moshe was commanded to count only those between the ages of 20 and 60. The tribe of Levi was excluded from that census because, says *Midrash Rabbah*, Hashem saw that all those who were included were destined to die in the desert, and Hashem did not want the tribe of Levi, which did not sin with the Spies, to be included in that decree.

R' Kluger continues: When Moshe announced again (in our *Parashah*) that he would count everyone between the ages of 20 and 60, this new generation might have feared that it, like the previous generation that was counted, would not enter *Eretz Yisrael*. After all, the *Levi'im*, who were not included in the decree of death, were counted from the age of one month, not 20 years! Why then did Moshe count this new generation from the age of 20? The answer is that he did so only in order to not embarrass the previous generation unnecessarily by distinguishing between it and the new generation--much as a person bringing an *Olah* offering slaughters it in the same place in the *Bet Hamikdash* as a person bringing a sin offering in order to spare the latter embarrassment--i.e. so an observer will not know what offering the person is bringing.

This, then, is the meaning of our verses, concludes R' Kluger: “Moshe and Elazar the *Kohen* spoke to them in the plains of Moav, by the Jordan, near Yericho”--i.e., on the border of *Eretz Yisrael*, so they would not think that they will not enter the Land--“saying, ‘From twenty years of age and above.’ Why? “As Hashem had commanded Moshe and *Bnei Yisrael*, who were coming out of the land of Egypt”--i.e., in order to appear no different than the earlier generation. (*Chochmat Ha'Torah*)

“Moshe spoke to Hashem, saying, ‘May Hashem, *Elokim* of the spirits (literally, “winds”) of all flesh, appoint a man over the assembly; who shall go out before them and come in before them, who shall take them out and bring them in; and let the assembly of Hashem not be like sheep that have no shepherd’.” (27:15-17)

The *Gemara* (*Sanhedrin* 97a) teaches, “In the generation in which *Mashiach* will come, the face of the generation will be like the face of a dog.” R' Gedaliah Silverstone *z"l* (1871-1944; rabbi in Belfast, Ireland and Washington, D.C.) explains: A dog usually walks in front of its master, even when it does not know where they are going. Then, when they reach an intersection, the dog looks behind it to see which way its master is preparing to turn. The same thing will be true of our so-called leaders in the days before *Mashiach* will arrive, writes R' Silverstone. Though they will walk in front, they will constantly look behind them to see if the people--and especially the boards of their synagogues--are pleased with the path they are taking. – *Continued in box on facing page* –

“Pinchas, son of Elazar, son of Aharon the *Kohen*, turned back My wrath from upon *Bnei Yisrael*, when he zealously avenged Me in their midst, so I did not consume *Bnei Yisrael* in My vengeance.” (25:11)

R' Yaakov Moshe Charlap *z"l* (1882-1951; rabbi of Yerushalayim's Sha'arei Chessed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) writes: Pinchas did have any interest in being divisive. To the contrary, specifically because of his great love for *Yisrael* and his desire to turn back Hashem's anger, he avenged Hashem “in their midst” (i.e., he never lost sight of the fact that he was part of them). He also never lost sight of the inner character of the Jewish People as a *Mamlechet Kohanim*/ kingdom of priests, and he therefore merited to receive the *Kehunah* / priesthood for himself and his descendants.

(*Mei Marom: Nimukei Mikraot*)

From the same work:

“Therefore, say, ‘Behold! I give him My covenant of peace’.”

Midrash Rabbah comments: “Justice demands that he receive his reward.”

R' Charlap explains: Our Sages say that Hashem wanted to create the world with the Attribute of Justice, but He knew such a world could not survive, so He tempered it with the Attribute of Mercy. However, the *Midrash* is teaching us, Pinchas' self-sacrifice raised him to such a high level that even the Attribute of Justice demanded that he receive his reward.

“And it shall be for him and his offspring after him a covenant of eternal *Kehunah* / priesthood, because he took vengeance for his *Elokim*, and he atoned for *Bnei Yisrael*.” (25:13)

Rashi z"l explains: Although the *Kehunah* had already been given to Aharon's descendants (and Pinchas was Aharon's grandson), it was given only to Aharon and his sons who were anointed together with him, and also to their offspring who would be born after they were anointed. But Pinchas, who was born before that and was not anointed, did not attain the status of *Kehunah* until now. [Until here from *Rashi*]

How was becoming a *Kohen* a fitting reward for what Pinchas did? R' Yehonatan Eybeschütz *z"l* (rabbi, *Rosh Yeshiva*, and prolific author; Central Europe; 1690-1764) explains: Since Pinchas atoned for *Bnei Yisrael* and “turned back My wrath from upon *Bnei Yisrael*,” it is a fitting reward that his descendants serve in the *Bet Hamikdash* and bring atonement to future generations of the Jewish People. (*Tiferet Yehonatan*)

– Continued from facing page –

R' Silverstone adds that he saw our verses explained similarly (in a *Sefer* that he identifies only by its initials: *Bet-Yud*): A true spiritual leader is someone who goes out before the congregation and comes in before them, i.e., he leads the people as he sees fit based on what the Torah commands. He is not someone who looks at his congregation and sees which way the “wind is blowing” and which way they want to go. (*Bet Meir* III #7)

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HAMAS SAYS IT SIGNED NATIONAL UNITY AGREEMENT WITH FATAH AT CHINA SUMMIT (Times of Israel 7/23/24)

Senior Hamas official Musa Abu Marzuk says the terror group signed a national unity agreement with other Palestinian groups, including rivals Fatah, while on a visit to China.

"Today we sign an agreement for national unity and we say that the path to completing this journey is national unity. We are committed to national unity and we call for it," Abu Marzuk said.

IN MILITARY OPERATION IDF RECOVERS BODIES OF HOSTAGES FROM GAZA (Arutz-7 7/25/24)

The IDF recovered the bodies of hostages Maya Goren, Oren Goldin and Staff Sergeant Tomer Ahimas from Hamas captivity in Gaza, it was cleared for publication on Wednesday evening.

Kibbutz Nir Oz said in a statement, "Tonight, we were informed that the body of the late Maya Goren was recovered in a military rescue operation. After over nine months, she was brought back home for burial. The family was updated in the last few hours about the operation," the kibbutz said in a statement.

"The Nir Oz community will continue the fight for the return of all of the hostages, the living for rehabilitation and the murdered for burial," it added.

The Tzav 9 movement said, "Nir Oz's beloved kindergarten teacher, who was kidnapped and murdered by the despicable Hamas terrorists on October 7, was returned by IDF soldiers for burial in Israel. We strengthen the Goren family, and her dear niece Noga, who fought with us with tears and courage against the aid trucks for the murderous terrorist organization Hamas."

"Noga, who was dragged several times on the road, emphasized repeatedly that the equipment trucks must be used as a bargaining chip and a lever of pressure through which we will quickly return the hostages home," it added.

Kibbutz Nir Yitzhak said, "Tonight we were informed of the rescue operation of the late Oren Goldin, a member of the kibbutz's emergency squad, who fell on October 7. Oren was the first to go outside on that cursed morning, even before we knew how serious the danger lurking outside was. In November, after about a month and a half in which we were hoping for a sign of life, we were informed that Oren was killed on October 7 and his body is being held in captivity."

"For almost ten months we yearned for the day when his body would be brought to Israel and we could bury him in the home he loved so much, Kibbutz Nir Yitzhak."

"Oren left behind a large and loving family. Oshrit, Aviv, Elai, Edi, Yair, Rani, Shai, Moshe and the entire family - we are with you in your heavy sorrow."

Staff Sergeant Ahimas fell during the battle in Nirim on October 7.

Elad Arazi, head of the Lehavim local council, said, "Tonight we were informed that the body of the late Tomer Ahimas was brought to Israel. Tomer, our beloved friend, fell in the heroic battle in Kibbutz Nirim on October 7. For over nine months his body was held captive by Hamas, and this evening he was rescued by the IDF."

Arazi added that Ahimas will be laid to rest on Thursday at 7:00 p.m. at the Lehavim cemetery and added, "Beloved Ahimas family, the Lehavim community embraces you. We are all with you."

DUE TO THE WAR: SOLDIERS PERMITTED TO TRAIN ON JEWISH FAST DAYS (Arutz-7 7/22/24)

As part of the IDF's preparations for the 17th of Tammuz and Tish B'Av fast days and the three-week period of mourning between the two, the IDF

Rabbinate's Halacha study hall has published a booklet with special instructions for soldiers in the field.

Among other things, the booklet gives special guidance for training on a fast day and special rulings for wartime. "The goal is to maintain operational capabilities along with observing these days' customs as much as possible," sources in the IDF Rabbinate stated."

As part of the preparations for the continuation of the war, the IDF Rabbinate granted special permission to carry out training exercises during fast days. This differs from the usual IDF protocol which allows soldiers who fast to rest unless participating in operational activity. As part of this ruling, soldiers who are training should begin fasting and if they feel that they can not fast during the exercise, they can reach a little so they can return to training. It was ruled that these soldiers must prepare food for themselves and leave it in an accessible location in to not harm the training routine.

In addition, the IDF Rabbinate gave instructions to soldiers on operational or security activities.

According to these instructions, soldiers who are on operational activity must continue eating to maintain operational functionality. Soldiers are also instructed to discuss the situation with the rabbis of their units who are aware of the situation and can judge each case personally.

IDF REVEALS FULL STORY OF HOW HOUTH DRONE STRUCK TEL AVIV (JPost 7/21/24)

The IDF on Sunday revealed the full story of how the Houthis' Samad 3 drone traveled 2,600 kilometers and penetrated Israel's multi-tiered air defense system, killing one person and wounding around a dozen in Tel Aviv on Friday.

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According to the IDF, the drone left Yemen, flying west toward Sudan. It then turned north, flying through Sudan for an extended period until reaching southern Egypt.

From southern Egypt, it continued to fly north, all the way until it reached the Sinai, and then cut east into the Mediterranean Sea.

From the Mediterranean Sea, the Houthi drone continued to travel east, cutting slightly south to strike Tel Aviv when it got closer to the Israeli coastline.

Although Yemen is nominally 1,800 kilometers from Israel, the deceptive path that the Houthis selected for the drone led it to travel much farther, at 2,600 kilometers for a period of around 16 hours.

The IDF said that Iran and the Houthis replaced the original standard engine of the Samad 3 to allow it to travel the extra distance and better deceive Israel with its trajectory.

The drone traveled 80-100 kilometers per hour during its 16-hour tour, the IDF said.

When it was relatively far out over the Mediterranean from Tel Aviv, a portion of Israel's radar defenses picked it up as a blip on the air defense screen. However, the soldier observing that monitor either missed the blip entirely or dismissed it as a mere blip, given the numerous false blips over the past nine months.

In addition, the IDF said that a drone attacking from Israel's opposite eastern border appeared on the same radar screen around the same time, suggesting that the Houthis might have set the radar operator up with a simultaneous distraction.

Although the IDF did not provide an exact explanation for the radar operator's failure, it made it clear that it was not considered a significantly unprofessional miss, but rather a low-grade error that, given the circumstances, could have happened to almost any operator.

Moving forward, the IDF did say that it was doubling the number of radar operators so that at least two sets of eyes would be watching, which should double the chance of properly identifying these threats.

When the drone was only five minutes away, the air defense and warning systems finally recognized it as a threat. Despite Houthi claims that changes they made to the drone made it undetectable to Israeli systems, the IDF said that was not the case.

Instead, despite the drone's adjustments to use longer wings and carbon fiber to make it harder to detect, Israeli radar systems successfully detected it. However, human error – failure to flag the blip as dangerous – allowed the drone to penetrate Tel Aviv.

The IDF said it has succeeded in shooting down the vast majority of around 1,000 drones sent against it from several distinct fronts throughout the nine-month war, but nevertheless, even its multi-tiered air defense is not hermetic. Moreover, the military said that Israel's enemies have tried many times to attack both Ashdod and Haifa with drones, but until now, they have been shot down.

Israel shot down 40 out of 50 Hamas drones and dozens from Yemen, while the US shot down most of the remaining 300 drones sent by the Houthis to attack Israel, according to the IDF. Furthermore, the military reported that Israel has successfully shot down approximately 80 out of 200 Iranian drones, while the US has shot down most others or caused them to crash prematurely.

The IDF views all those fronts as successful defenses, with the exception of the Lebanon-Syria front, where it has only shot down 150 out of 300 drones, with more of those drones hitting Israeli targets and causing both physical and financial harm.

To keep up with this incredible workload, the Israel Air Force said that 40% of its personnel are now assigned to air defense roles.

The IDF expects to see more attempts by Yemen to strike Israel, such as the ballistic missile fired at Eilat on Sunday morning. However, it was unclear how intense these attacks would be or if they would be limited to the Eilat attacks, which have nearly all failed and caused no deaths to date.

It was also unclear to what extent the IDF would continue to attack Yemen

to deter it from future drone strikes like the one on Tel Aviv.

Finally, it was unclear whether Yemen's drone strike would lead to a more direct escalation between Israel and Iran, which unleashed the Houthis on Israel.

But the sense on Sunday from the IDF was that such a direct escalation was not imminent.

20 FIGHTER JETS, 1,000 MILES AWAY: THIS IS HOW ISRAEL HIT THE HOUTHIS IN YEMEN (Israel Hayom 7/21/24)

The IAF attack in the Hodeidah area of Yemen was carried out by 20 fighter jets, some of which were refueled in mid-air, and at a distance of more than 1,700 kilometers (1,000 miles) from Israel – 200 kilometers farther than Tehran, as confirmed by the IDF.

This operation was a cumulative response to the Houthi attacks via drones and missiles, which numbered at about 220 over the past nine months, most of which were intercepted and downed by the American Central Command and the air defense system.

The Israeli attack was executed not just due to the Houthi drone strike in Tel Aviv, but also because it was the first time a Houthi attack crossed the airspace and caused casualties. In this case, Evgeny Frader, 50, was killed early Friday morning by said drone strike.

The attack had been long planned, but was prepared for execution in a short time, starting from yesterday by the IAF and with US knowledge. The Chief of Staff and the Air Force Commander commanded from the Kirya bunker, with the presence of the Prime Minister and the Defense Minister. The military states they are prepared for a response, even if it is more extensive, similar to the Iranian attack in April, but added that there is no change in Home Front Command guidelines.

A security source told Israel Hayom that the decision to strike was made despite Israel's understanding that such an action would lead to prolonged exchanges of blows. This was because the assessment was that not responding to the UAV in Tel Aviv would be more severe – both in terms of deterrence against Iran, Hezbollah, and the Houthis. Before the decision to attack, Israel identified an 'increased appetite' of the Houthis after their success on Friday morning and a reluctance to be content with the strike in Tel Aviv. The ability to carry out the strike within 24 hours stems from prior preparation in the Air Force and a series of discussions on the subject in recent weeks. The last discussion on the matter took place just 10 days ago with Galant.

The port of Hodeidah is one of the main routes through which military supplies and weapons from Iran enter Yemen. About 70% of the goods arriving there go to the Houthis, who act as protection racket for the humanitarian aid arriving at the location. The strike damaged infrastructures that would affect its function as a supply route for weapons launched at Israel.

Additionally, energy infrastructures were targeted, which, beyond their usage, are a source of income for the pro-Iranian militias in the country. These militias have harmed dozens of ships and caused damage to global trade routes and the world economy: in Saudi Arabia, Egypt, and Europe, making the interest to stop the Houthi terror international.

HEZBOLLAH RELEASES DRONE FOOTAGE OF SENSITIVE ISRAELI AIR BASE (YNet 7/25/24)

Hezbollah released drone footage on Wednesday showing Ramat David Air Base, located about 30 miles from the Lebanese border.

According to the Lebanese terror group, the footage was taken on Tuesday by its Hudhud drone, which has previously filmed in Haifa Bay and bases in the Golan Heights.

In the nine-minute clip, Hezbollah identifies various facilities visible in the footage, including fuel tanks for aircraft, the headquarters of the 109th Squadron, an Iron Dome air defense platform, ammunition depots, the headquarters of the 157th Squadron, hangars and the headquarters of the 105th Squadron.

The group also published a photo of the base commander's office, allegedly revealing his personal details and noting that he began his role in July 2022. Additional footage showed other warehouses and headquarters of the 101st and 160th Squadrons, as well as the technical area of the 193rd Squadron. The video also includes images purportedly taken on July 9, featuring Apache helicopters, fuel storage and Hercules aircraft.

The IDF downplayed the Hezbollah footage, saying, "The video released by Hezbollah was filmed by an unmanned aerial vehicle solely for reconnaissance purposes. The base's operations were not affected. The IDF and the Air Force have been actively targeting Hezbollah's aerial capabilities, striking hundreds of targets in recent months. The Air Force will continue to use all means to protect Israeli airspace."

A Hezbollah source told Al Jazeera that the footage was taken on Tuesday and is related to Prime Minister Benjamin Netanyahu's trip to Washington but did not provide further details.

Hezbollah-affiliated network Al Mayadeen described the footage as "a clear message" following the Israeli attack in Yemen's port of Hodeidah over the weekend, claiming that this might be the first time in Israeli history that an Israeli military base's airspace has been breached. Despite high alert levels and Israel's expectations of attacks from Yemen, Hezbollah managed to send the drone and evade Israel's air defense.

KNESSET ERUPTS IN UPROAR AFTER BEN GVR DEMANDS CHANGING TEMPLE MOUNT STATUS QUO (i24NEWS 7/24/24)

National Security Minister Itamar Ben Gvir shocked lawmakers during a "Return of Israel to the Temple Mount" conference held Wednesday in the Knesset (Israel's parliament), declaring that he had prayed at the Temple Mount and that Jewish prayer was allowed there.

"I prayed on the Temple Mount, and we pray on the Temple Mount," Ben Gvir said. "I am the political echelon and the political echelon allows Jewish prayer on the Temple Mount."

The statements upturn the status quo between Israel and its neighbors, Jews and Muslims, and even within the Jewish community.

Defense Minister Yoav Gallant said Ben Gvir is a "pyromaniac who is trying to ignite the Middle East."

Interior Minister Moshe Arbel slammed the conference, which was initiated by Ben Gvir.

"The great desecration that was done cannot pass quietly, I want to express protest," said Arbel, a Shas politician and ultra-Orthodox rabbi. "The prohibition on ascending to the Temple Mount is the position of all the great sages of Israel for their generations."

United Torah Judaism's Moshe Gafni also condemned Ben Gvir's statements, stressing that "ascending to the Temple Mount is entangled with a serious prohibition of karet punishment," referring to a religious punishment.

"I demand from the Prime Minister not to allow the change of status quo on the Temple Mount, and if changes, then to close the Temple Mount to Jews."

Benny Gantz, leader of the Blue and White, scoffed at Ben Gvir's statement.

"Just as Ben Gvir did not decide on the entry plan to the Temple Mount during Ramadan, so he does not decide on the issue today," he wrote on X. "Instead of holding discussions on his inclusion in the small forum of security decision makers, his decision making authority on sensitive security issues should be taken away from him."

Yesh Atid's Mickey Levy, former Israel Police Jerusalem District commander, warned the Knesset plenary: "A group of lunatics and messianics will entangle Israel in another war."

"You are abnormal," he added, warning that "a third world war will break out. This is a real danger to the people and the State of Israel."

ISRAELI OLYMPIC DELEGATION DEPARTS TO COMPETE IN 2024 PARIS GAMES (i24NEWS 7/22/24)

The majority of the Israeli Olympic delegation left Monday afternoon for Paris, ahead of the opening ceremony for the 2024 Games scheduled for

Friday.

"We feel like emissaries of the State of Israel," said Yael Arad, president of the Israeli Olympic Committee, during a press conference at Ben Gurion airport before departure. "Our athletes are here to accomplish their dreams, but there is an additional dimension, that of a national mission."

Arad emphasized that the delegation hopes to return to Israel with medals, "but our first victory is to be here, not to have given up, and to have participated in hundreds of competitions since October 7... What guides us is the flag of Israel."

The Israeli delegation departs with enhanced security presence due to tensions and threats surrounding Israel's participation in the 2024 Olympic Games, in the context of the ongoing war against Hamas in Gaza. France has said it will provide the athletes with round-the-clock security.

A lawmaker for the radical left-wing, Thomas Portes, said at a pro-Palestinian rally on Saturday that Israeli athletes are "unwelcome" over the war in the Gaza Strip, sparking outrage.

French Foreign Minister Stéphane Séjourné has stated that "the Israeli delegation is welcome in France" and labelled Thomas Portes' remarks as "irresponsible and dangerous."

Israel is sending 88 athletes to Paris to compete in 15 disciplines, hoping to win four or five medals. The opening ceremony along the Seine on Friday evening will see Israel represented by flag bearers Andi Murez (swimming) and Peter Paltchick (judo), both new immigrants.

'TORAH STUDY IS THE CENTER OF MY LIFE': HAREDI MAN SURPRISED TO RECEIVE IDF DRAFT NOTICE (YNet 7/22/24)

On Sunday, a wave of initial draft notices started reaching ultra-Orthodox young men, summoning them to report to recruitment offices for their first call-up following the historic ruling from the Supreme Court. The IDF's ambitious goal is to enlist 4,800 Haredi recruits by the end of the year. The first batch of notices, sent via text messages from recruitment offices, targets 1,000 young men out of approximately 66,000 eligible conscripts within the ultra-Orthodox community.

"Receiving the draft notice was surprising," says a 23-year-old yeshiva student. Fully immersed in the ultra-Orthodox lifestyle, he nonetheless owns a smartphone and has a driver's license. Additionally, he works a few hours a day alongside his yeshiva studies, which likely flagged him for early conscription.

"I didn't expect this," he admits. "I feel confused and worried. Torah study is the center of my life, and I don't see myself leaving the yeshiva anytime soon, certainly not for something as unexpected as IDF enlistment." He plans to consult with his rabbis and family members about whether to report for the initial call-up at the recruitment office.

The yeshiva student is puzzled as to why he was among the first to receive a notice. He criticized ultra-Orthodox Knesset members, arguing they aren't doing enough for yeshiva students. "I don't understand what our representatives in the Knesset are doing within a government that is drafting yeshiva students," he said. "Even during the Bennett-Lapid government, there weren't such decrees on Torah students. I hope they act swiftly to find a solution that allows us to continue our yeshiva studies. This is a significant responsibility on their shoulders; they are our emissaries, elected to protect our core values, not to sit in committees and offices without addressing the heart of ultra-Orthodox concerns."

Another young man, a 20-year-old studying in a yeshiva for dropouts, also received a notice via text message on Sunday. Despite not strictly adhering to Orthodox norms, he too was taken aback by the draft notice. "Honestly, the notice really surprised me," he said. "I was even a bit anxious at first. This is not something I had planned at this stage of my life."

Dressed in jeans and a designer shirt, he added that he might consider enlisting in the IDF under certain conditions. "If the army suited my lifestyle, it might be an option," he admitted, "but at this stage, it's not a fit."

The young man believes he will report for the initial call-up at the recruitment office, but he says the path to IDF service is still very far off. "I'm not in

yeshiva all day, that's true, but the rabbis' instructions and the letters that have been published do bind me as an ultra-Orthodox person, even without studying Torah all day," he said. "So for now, it's distant for me, but it's not out of the question that if there were a suitable track for the ultra-Orthodox lifestyle with considerations for my needs, I would enlist."

AMERICA'S BEAR HUG: HOW US POLICIES HAMPER ISRAEL'S WAR EFFORTS (Nadav Shragai, Israel Hayom 7/22/24)

The United States, while providing crucial military support to Israel, has inadvertently hindered our war efforts against the Hamas terrorist organization. Through a combination of humanitarian aid that benefits the terrorists and restrictions on IDF actions, America's well-intentioned policies have prolonged the conflict and increased suffering on both sides. This article examines the unintended consequences of US involvement in the ongoing Gaza war.

The French fabulist Jean de La Fontaine coined the term "bear hug" in the 17th century. In his story, a bear tries to shoo a fly from his gardener friend's face, picks up a large stone, and crushes the fly along with his friend's skull. In the story of US-Israel relations during the latest war, our great friend – who has made a substantial contribution to Israel's security and defense – is not crushing our skulls, God forbid, but its often-suffocating embrace has greatly harmed the war's progress and outcomes.

Now that everyone is investigating (or about to investigate) everyone else regarding the conduct of the war, we need to zoom in on the contribution of the American player, whom no one will likely be required to investigate – to prolonging the war and extending the suffering of Israeli citizens, hostages, and their families. We deserve to know.

Let's start with a well-known central fact, whose implications are less known: Alongside the air and sea bridge of armaments and weapons to Israel, the US ensured a "humanitarian train" for Gaza residents, including fuel and food in insane quantities. Hamas, for whom this aid was not intended, leveraged it to preserve its governing capabilities, seized most of it, and even made a nice profit from selling it to the Gazan population. Thus, in practice, the US preserved the governing capability of the murderous terror organization and even provided Hamas and its leadership with more and more fuel, and in effect – oxygen, allowing it to continue staying underground with most of the hostages, instead of coming to the surface and being exposed.

Hamas understood the humanitarian aid quite differently from how the US understood it, and from its perspective, these were more and more boxes of legitimacy for its continued existence as the ruling power in the strip and for toughening its stance on the hostage issue.

With one hand, Biden bent Israel's arm to shorten the war, and with his other hand, he actually prolonged it, reduced the chances of hostages surviving, and allowed Hamas to fight and exist for many more months in underground Gaza, continue firing at Israeli border communities, and harm more Israeli soldiers. In doing so, Biden prolonged both the suffering of Gaza residents, whom Hamas has used and continues to use as human shields to this day, and their time as refugees evacuated from their homes. All this, of course, before we point out the inherent anomaly in the decision to aid the murderous enemy of your closest ally in the Middle East, a twisted historical precedent, and conduct that would not have crossed America's mind against its own enemies.

This reality was sharpened to the point of absurdity in one of the recent Cabinet meetings. The participating ministers were left speechless when Maj. Gen. Eliezer Toledano, who used to head the IDF Southern Command, made it clear to them that Settlements and National Projects Minister Orit "Struck is right in saying that if you kill Hamas, you simultaneously eliminate the distribution mechanisms for humanitarian aid. You have no one to distribute aid, and then you rely on humanitarian organizations that Hamas doesn't allow to distribute, and so there's no one to distribute." The question of how the Hamas mechanism for distributing aid to the population aligns with the decision to deny Hamas governing capability remained unanswered.

These absurdities lead to even greater absurdities: When the US imposes sanctions on the Israeli Tzav 9 group that blocks aid trucks headed for Gaza, and its leader Reut Ben Haim, a mother of eight from Netivot – it harms Israeli democracy and freedom of demonstration and expression in Israel, but also ridicules its own concern (during the judicial reform period) for those very values.

The American measures against a legitimate Israeli protest organization, which blocks the path of aid trucks to the enemy and acts in the spirit of Defense Minister Yoav Gallant's words from the beginning of the war – "There will be no electricity and food and fuel, everything is closed" – are also the opposite of sanctions that the US imposes in other parts of the world precisely on regimes that harm such value-based and conscientious protests. And again – with one hand, the US punishes countries like China and Russia, which harm such protests, and with the other hand, it behaves like those dark regimes, and harms here in our country civil and democratic protest of the kind it sanctifies elsewhere.

The second leg on which the administration's trolling stands is the handcuffs placed on Israel's hands regarding the nature of the fighting and its pace, as well as the types of armaments it is allowed to use. The American restrictions further endanger IDF soldiers, slow down their rate of progress in the combat zones, and once again – prolong the war and the suffering of the population on both sides.

Along the way, the US was also caught not telling the truth, when it turned out that the delay in sending weapons to Israel does not relate to one weapons shipment, of a certain type, as Biden claimed, but to various ammunition that Israel paid for, and which was delayed for months, in the fields of artillery and air and tank warfare, as well as thousands of "Heavy Rain" kits, which turn bombs dropped from planes into smart target-guided bombs.

And again, the supposedly moral restriction is revealed as hypocritical sanctimony. According to the Brown University Cost of War Project, the wars that the US waged following the 9/11 attacks (in Iraq, Afghanistan, Yemen, Syria, and Pakistan) claimed the lives of more than 400,000 civilians directly and about 3.5 million indirectly.

Relatively speaking, and considering the population size of the US and Israel, the number of those murdered in the Oct. 7 massacre was 30 times larger than those killed on 9/11 in the US. So yes, we're just a "small mosquito" compared to the US and "what's allowed for them is forbidden for us" etc., but on a moral level, even if Brown University's estimate is exaggerated, we are doing much better than the Americans, who have a long trail of harm to hundreds of thousands of uninvolved people, with and without quotation marks, in the wars they have waged in recent decades.

At the core of American conduct toward us since the beginning of the war – the one that benefits us: weapons worth \$6.7 billion, the deterrent aircraft carriers sent to the area against the Iranian axis and broad diplomatic backing; and the one that chokes us – stand Western logic and double standards. The logic that thinks Western and not Middle Eastern is reluctant to exploit humanitarian disasters or dates like Ramadan to create leverage that would shorten the war, defeat Hamas, and perhaps release the hostages at a lower price.

The double standards, which are not recognized anywhere else in the world, are new standards set especially for Israel, which made it very difficult for Israel to fight and even detracted from its results. From here also stems the American obsession with establishing a Palestinian state, and don't confuse them with facts like the support of about three-quarters of Palestinians in the West Bank for the Oct. 7 massacre, the support of governors in the Palestinian Authority for terrorism and active participation of Fatah in attacks, or consistent education and incitement to hate Israel and glorify "martyrs." Hence also the lack of such elementary understanding that a Palestinian state is the very picture of victory for terrorism and encouragement for more acts of massacre. What the Biden administration sees, albeit somewhat blurred in front of the Hamas Palestinazis, it struggles to see in front of their twins in the Palestinian Authority.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

We are living through times of enormous national challenge. Heavy questions linger about the future. Our Parsha provides a powerful source for inspiration, insight, and hope.

Following the plague that killed 24,000 people, G-d orders a census to once again count the populace. According to the Sages, this census is commanded in the spirit of a loving shepherd counting his flock after a wolf had attacked the sheep. So, too, G-d wanted to count each one of His children who had survived the deadly plague.

When we look at the tally from the various Tribes, we see something very striking. Binyamin, who had ten sons, tallies at 45,600. In contrast, Dan merited to have only one son, Chushim. Additionally, the Talmud tells us that Chushim was handicapped by deafness. Nevertheless, Dan's total is much greater, with a total of 64,400!

The Chofetz Chaim relates that this teaches us that even when natural laws would predict a given outcome, it is but the will of G-d that triumphs. He alone decrees and guides the world according to His wisdom.

While we cannot understand all that transpires, one thing we can be certain of: G-d is firmly in control and never forsakes His children.

Wishing you a Good Shabbos!

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Point to Ponder

Hashem spoke to Moshe, saying: "Pinchas... turned back my wrath from upon Bnei Yisrael, when he zealously avenged My vengeance among them... Therefore, say: Behold! I give him My covenant of peace" (25:10-12).

By law, Pinchos should receive his reward (Midrash).

Every mitzva is rewarded. So why does the Midrash specify here that 'by law' Pinchas is to receive his reward? Is there a particular law regarding one who sanctifies Hashem's Name which states that one receives a reward? Furthermore, why does the Torah only record the reward of Pinchas's act without restating the act itself?

TABLE TALK

Parsha Riddle

In this week's parsha there is a hint that one should wake up a bit later on Shabbos morning than one wakes up during the week. Which verse alludes to this matter?

Please see next week's issue for the answer.

Last week's riddle:

Bilaam arose in the morning and saddled his she-donkey... (22:21) Hashem said, "Wicked one, Avraham preceded you, as it says "And Avraham got up early in the morning and saddled his donkey." (Rashi) **Who else got his animals ready for riding, even though it should have been done by his servants?**

Answer: Yosef and Pharaoh

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Pinchas begins with Hashem's seemingly unequivocal endorsement of Pinchas's vigilante execution of Zimri son of Salu and Cozbi daughter of Zur: "Pinchas son of Elazar son of Aharon the Kohen, turned back My wrath from upon the Children of Israel, when he zealously avenged My vengeance among them, so I did not consume the Children of Israel in My vengeance. Therefore, say: Behold! I give him My covenant of peace. And it shall be for him and his offspring after him a covenant of eternal priesthood, because he took vengeance for his G-d, and he atoned for the Children of Israel."

Our tradition, however, identifies Pinchas with the prophet Eliyahu, who is also described as having been extremely zealous for Hashem's honor, and there are a number of midrashim that criticize Eliyahu's zealotry as excessive (*Mechilta de-Rabbi Yishmael*, *Masechta de-Pischa*; *Eliyahu Zuta* 8; *Shir ha-Shirim Rabbah* 1:6). *Pirkei de-Rabbi Eliezer* (29) goes so far as to imply that even Pinchas's vigilante execution, for which he is warmly commended by Hashem, was not wholly unobjectionable. When Eliyahu declared at Mount Horev that: "I have acted with great zeal for Hashem, G-d of Legions, for the Children of Israel have forsaken Your covenant (*brisecha*); they have razed Your altars and have killed Your prophets by the sword, so [that] I alone have remained, and now they seek to take my life (*Melachim* I 19:10)," *Pirkei de-Rabbi Eliezer* states that Hashem responded: "You are always zealous! You were zealous at Shittim [where Pinchas executed Zimri and Cozbi] regarding forbidden relations ... and you are zealous here - by your life, when the Children of Israel perform circumcision [i.e., the "*bris*" that Eliyahu claimed that the Children of Israel had forsaken] you shall see it with your eyes!"

Pirkei de-Rabbi Eliezer proceeds to explain that this is the basis for the institution of the Sages that a chair of honor be set up for Eliyahu at a circumcision ("*kisei shel Eliyahu*").

This idea appears in the Zohar (*Lech Lecha*) as well, and that work is apparently the source of the idea that Eliyahu is actually present at every circumcision: "[Hashem] said to him: 'By your life, wherever my sons mark that holy mark in their flesh, you will be present there, and the mouth that testified that Israel has forsaken [the *bris*] will testify that they actually fulfill it.'"

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Sometimes I mean three times.
2. From me you know 'only if you can walk'.
3. On me you see to be seen.
4. I was in last week and this week.

#2 WHO AM I?

1. I was a hands-on job.
2. I was because of staying in the tent.
3. I was a moonlike event.
4. I was in the front of everyone.

East Week's Answers

#1 Donkey (I am Mashiach's ride, I was also Avraham's, I am like Yissachar, I got hit three Yomim Tovim.)

#2 Hashem's moment of anger (I am for a moment, I am daily, Bilaam knew me, For a few days I wasn't.)

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