

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 7:51, not before 6:43 | Havdalah 8:52

The Shabbos Shorts is sponsored by anonymously in honor and in gratitude of two amazing people who help to keep the shul running, **Manasseh Katz & Seth Katz**.



Follow us
on
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wp.yise.org/whatsapp

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.

Mazal Tovs

Chana Sara & Rabbi Yitzhak Grossman on the birth of a son.

Akiva Praff on the occasion of his Bar Mitzvah! Mazal Tov to **Lauren & Yoni Praff**, to proud grandparents Heidi Praff and Rob Schrier, to proud grandparents Marcelle & Ron Mervis, and to all the uncles, aunts and cousins who came in from far and wide. They're so fortunate to have them here to share in this special occasion.

Condolences

Jessica Pelt Kronemer on the passing of her father, Melvyn Pelt, Mordechai Leib ben Dovid. Shiva is being observed in Toronto through Sunday morning. Jessica may be reached during Shiva at 301-646-7929.

Kiddush Sponsors and Shalosh Seudos Sponsors

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

Shul Kiddush is sponsored by **Lauren & Yoni Praff** and the Praff and Mervis Families on the occasion of Akiva's Bar Mitzvah.

Sephardic Minyan Kiddush is sponsored by **Bar Mevorach Kimchi** and **Aviel Shabbat** in honor of **Hodaya & Lidor Dahan's** new baby.

Shabbos Drasha, Shiurim & Weekday Shiurim Sponsors

8:45 Minyan Drasha is sponsored anonymously in honor of **Marilyn & Judah Lifschitz** with much HaKaras HaTov for all they have done and continue to do for the community and the Kehilla.

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 **Debbie & Jeff Weinstein & Family** wishing a Mazal Tov to Sam & Lillian Levine on the birth of a new grandson and to **Chana Sara & Rabbi Yitzhak Grossman** on the birth of a son.

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.

The Lower Lobby coffee station is being sponsored by an anonymous friend of the early minyan.

Tisha B'Av Schedule

Monday, August 12

Mincha: 6:00 (B), 6:00 (Sephardi, LBM)

Fast Begins: 8:06

Maariv/Eicha: 8:50 (B), 8:50 (S), 8:30 (Sephardi, LBM)

Tuesday, August 13

Shacharis: 6:15 (B), 8:30 Kinot with commentary (B), 7:30 (Sephardi, LBM)

Chatzos: 1:13

Mincha: 2:00 (B), 7:30 (B), 7:30 (Sephardi, LBM)

Maariv: 8:25 (B)

Fast Ends: 8:48

Chofetz Chaim Heritage Foundation Video Presentations:

"Unbreakable" (for men and women) - 2:45 - 5:15 (LSH)

"Rebound" (for children ages 7 and up), followed by a YISE Youth Chesed activity 3:00 - 4:30 (SSH)

"Living Generously" (for women) 5:30 - 7:00 (LSH)

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:

6:25 (Plag, S), 7:00 (B), 7:55 (S)

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), 7:50 (B),

7:45 (Sephardi, LBM)

Maariv: 8:52 (B)

DIVREI TORAH:

8:45 Minyan: (B)

Rabbi Rabbi Rosenbaum

9:15 Minyan: (S)

Rabbi Yonatan Gorin

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Amram Hes

Ohr HaChaim Chabura: 8:55 (S)

R' Ezra Epstein

Parsha Shiur before Mincha: 6:50 (B)

Rabbi Rosenbaum

Shiur Between Mincha/Maariv:

Rabbi Eliyahu Reingold

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-PreK, upstairs behind the balcony
- Boys K-4th & Girls K-4th, 5th and 6th meet in lower lobby and **walk to The House**.

Popsicles in the Park - This Shabbos, August 10th at 4:30 PM at the Kemp Mill Elementary School Park.

Tisha B'Av Youth Events - High School Girls Pre-Tisha B'Av Shiur with Rabbi Rosenbaum on Sunday, August 11 at 6 PM at **The House**. Also Tisha B'Av movie and chesed event for ages 7-12 on Tisha B'Av at 3:00 PM (SSH). [see flyer](#)



AUGUST 2024 | 26 TAMMUZ - 27 AV 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, mkarlin@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. August 7, 21 in person in the YISE Social Hall. August 14, 28 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.

MitzvahCycle 2024 - Sunday, September 8. Cyclists will meet at 8:30 AM and travel together along a scenic route from Kensington to DC. Registration is \$50 per cyclist and \$18 for cyclists 16 and under riding with a registered adult. Cyclists will be welcomed back in Kensington where we will gather for family friendly activities and pack Rosh HaShana Boxes for hospital patients. For more information and to register, go to: mitzvahcycle.org. This event is sponsored by Bikur Cholim of Greater Washington. Can't cycle but want to donate or sponsor a cyclist, go to: mitzvahcycle.org.

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 9:30 AM 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 - PRESIDENT

SEPTEMBER DEADLINE: MONDAY, AUGUST 26, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

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** - **Resumes September 8**
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**
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, on **Zoom E** - **Resumes September 11**
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** - **Resumes September 12**
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 Aug 1.
 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

08/10/24

@ the Kemp Mill Elementary School Park



For more information, please contact
sshimoff@yise.org



Connecting To Hashem In Darkness

Shiur with Rabbi Rosenbaum
For High School Girls
In the YISE House
1128 Arcola Ave
08/11/24
6:00 PM

For more information, please email sshimoff@yise.org



Tisha B'Av 5784 with YISE

Early Mincha - 2:00 – Belonofsky Sanctuary

**Chofetz Chaim Heritage
Foundation Video Presentations:**

"Unbreakable" (for men and women)

2:45 - 5:15 pm – Large Social Hall

"Rebound" (for children ages 7 and up)

Followed by a youth Chesed activity

3:00 - 4:30 pm – Small Social Hall

"Living Generously" (for women)

5:30 - 7:00 – Large Social Hall

Late Mincha - 7:30 – Belonofsky Sanctuary

SPONSORS WELCOME - \$100 - PLEASE CONTACT OFFICE@YISE.ORG
OR CALL SIMI AT 301-593-4465 X103 FOR SPONSORSHIP.

YISE Youth Presents

A Tisha B'Av Program For Kids

A Chofetz Chaim Heritage Foundation Video Presentation:

"Rebound"

Followed by a youth chesed activity

08/18/24

8:00-4:30 PM

In the Small Social Hall

For children ages 7-12



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



Capital Kosher Pantry
a project of *Beit Hachochim*
www.capitalkosherpantry.org

High Holidays 5785 at YISE

Join us for meaningful and inspiring services on
Rosh Hashanah and Yom Kippur.

75 YEARS



Registration opens
Erev Shabbos
Nachamu -
Thursday night,
August 15.
Full information will
be published then.



Go to the website to
read all about it and
and sign up for your
seats!



Paper forms will be
available in the shul
lobby.
If you need one
mailed to you, let us
know.



seats@yise.org



(301) 593-4465



wp.yise.org/high-holidays-5785



נחמנו נחמנו עמו!

MOTTEI SHABBOS *NACHAMU*

MEN'S

MELAVEH

MALKA

August 17, 9:45pm

At The House

1128 Arcola Ave. Next door to YISE

As we move from mourning to joy,
join Rabbi Rosenbaum and friends
for a Melaveh Malka with music, pizza,
and Divrei Torah!



To sponsor visit yise.org/mm

YOUNG ISRAEL SHOMRAI EMUNAH • WWW.YISE.ORG



... 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







YISE ADULT EDUCATION COMMITTEE PRESENTS

Limud on the Lawn

A monthly exploration of different Torah luminaries through the ages at YISE members' homes. Light refreshments to be served.



AUGUST 24 - 5:45 PM

**With Rabbi Dovid Rosenbaum
on Rabbeinu Yonah**

Hosted by: Rabbi Roy & Judy
Rosenbaum

Location: 806 Kersey Rd





**YOUNG ISRAEL SHOMRAI EMUNAH
OF GREATER WASHINGTON**

September 13-14

**STORIES OF PERSONAL
TRANSFORMATION**

ELUL

Dr. Henry Abramson
Dean, Lander College for Men

 **TOURO**
UNIVERSITY

**JOSEPHUS
ISAAC CARDOSO
THE AISH KODESH
THEODOR HERZL**





JOIN FOR YISE'S ANNUAL

Meat & Greet BBQ

Sunday, September 15, 1:00 - 3:30 pm

Backyard of The House
1128 Arcola Ave.
(Rain Location - YISE Social Hall)

\$14 adult · \$8 child (ages 3 - 10)
\$45 max family up to 6 people
2 and under free

RSVP by September 9
at yise.org/bbq



Tree of Life at YISE

Order a leaf or rock today in honor of a friend, relative, simcha, or any other occasion!

Engraved Leaves: \$180

Maximum 4 lines. Recommended maximum 30 characters per line.

Engraved Rocks: \$720

Rocks: Maximum 8 lines. Recommended maximum 40 characters per line.

ORDER FORMS CAN BE OBTAINED FROM THE OFFICE OR ONLINE AT WP.YISE.ORG/TREE-OF-LIFE

- » Text size is dependent on the number of characters per line.
- » Gifts are 100% tax deductible.

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 30, Issue 43

Shabbat Parashat Devarim

Shabbat Shalom

5784 - B"H

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

To 120: Growing Old, Staying Young - On 27 March 2012, to celebrate the diamond jubilee of the Queen, an ancient ceremony took place at Buckingham Palace. A number of institutions presented Loyal Addresses to the Queen, thanking her for her service to the nation. Among them was the Board of Deputies of British Jews. Its then President, Vivian Wineman, included in his speech the traditional Jewish blessing on such occasions. He wished her well "until a hundred and twenty."

The Queen was amused and looked quizzically at Prince Philip. Neither of them had heard the expression before. Later the Prince asked what it meant, and we explained. A hundred and twenty is stated as the outer limit of a normal human lifetime in Genesis 6:3. The number is especially associated with Moses, about whom the Torah says: "Moses was a hundred and twenty years old when he died, yet his eyes were undimmed and his strength undiminished."

Together with Abraham, a man of very different personality and circumstance, Moses is a model of how to age well. With the growth of human longevity, this has become a significant and challenging issue for many of us. How do you grow old yet stay young?

The most sustained research into this topic is the Grant Study, begun in 1938, which has tracked the lives of 268 Harvard students for almost eighty years, seeking to understand what characteristics – from personality type to intelligence to health, habits, and relationships – contribute to human flourishing. For more than thirty years, the project was directed by George Vaillant, whose books *Aging Well* and *Triumphs of Experience* have explored this fascinating territory.

Among the many dimensions of successful aging, Vaillant identifies two that are particularly relevant in the case of Moses. The first is what he calls generativity, namely taking care of the next generation. He quotes John Kotter who defines it as "to invest one's substance in forms of life and work that will outlive the self." In middle or later life, when we have established a career, a reputation, and a set of relationships, we can either stagnate or decide to give back to others: to community, society, and the next generation. Generativity is often marked by undertaking new projects, often voluntary ones, or by learning new skills. Its marks are openness and care.

The other relevant dimension is what Vaillant calls keeper of the meaning. By this he means the wisdom that comes with age, something that is often more valued by traditional societies than modern or postmodern ones. The "elders" mentioned in Tanach are people valued for their experience. "Ask your father and he will tell you, your elders, and they will explain to you," says the Torah. "Is not wisdom found among the aged? Does not long life bring understanding?" says the book of Job.

Being a keeper of the meaning means handing on the values of the past to the future. Age brings the reflection and detachment that allows us to stand back and not be swept along by the mood of the moment or passing fashion or the madness of the crowd. We need that wisdom, especially in an age as fast-paced as ours where huge success can come to people still quite young. Examine the careers of recent iconic figures like Bill Gates, Larry Page,

Sergey Brin, and Mark Zuckerberg, and you will discover that at a certain point they turned to older mentors who helped steer them through the white-water rapids of their success. *Asseh lecha rav*, "Acquire for yourself a teacher" remains essential advice.

What is striking about the book of Devarim, set entirely in the last month of Moses' life, is how it shows the aged but still passionate and driven leader, turning to the twin tasks of generativity and keeper of the meaning.

It would have been easy for him to retire into an inner world of reminiscence, recalling the achievements of an extraordinary life, chosen by God to be the person who led an entire people from slavery to freedom and to the brink of the Promised Land. Alternatively he could have brooded on his failures, above all the fact that he would never physically enter the land to which he had spent forty years leading the nation. There are people – we have all surely met them – who are haunted by the sense that they have not won the recognition they deserved or achieved the success of which they dreamed when they were young.

Moses did neither of those things. Instead in his last days he turned his attention to the next generation and embarked on a new role. No longer Moses the liberator and lawgiver, he took on the task for which he has become known to tradition: Moshe Rabbeinu, "Moses our teacher." It was, in some ways, his greatest achievement.

He told the young Israelites who they were, where they had come from and what their destiny was. He gave them laws, and did so in a new way. No longer was the emphasis on the Divine encounter, as it had been in Shemot, or on sacrifices as it was in Vayikra, but rather on the laws in their social context. He spoke about justice, and care for the poor, and consideration for employees, and love for the stranger. He set out the fundamentals of Jewish faith in a more systematic way than in any other book of Tanach. He told them of God's love for their ancestors, and urged them to reciprocate that love with all their heart, soul, and might. He renewed the covenant, reminding the people of the blessings they would enjoy if they kept faith with God, and the curses that would befall them if they did not. He taught them the great song in Ha'azinu, and gave the tribes his death-bed blessing.

He showed them the meaning of generativity, leaving behind a legacy that would outlive him, and what it is to be a keeper of meaning, summoning all his wisdom to reflect on past and future, giving the young the gift of his long experience. By way of personal example, he showed them what it is to grow old while staying young.

At the very end of the book, we read that at the age of 120, Moses' "eye was undimmed and his natural energy was unabated". I used to think that these were simply two descriptions until I realised that the first was the explanation of the second. Moses' energy was unabated because his eye was undimmed, meaning that he never lost the idealism of his youth, his passion for justice and for the responsibilities of freedom.

It is all too easy to abandon your ideals when you see how hard it is to change even the smallest part of the world, but when you do you become cynical, disillusioned, disheartened. That is a kind of spiritual death. The people who don't, who never give up,

who "do not go gentle into that good night," who still see a world of possibilities around them and encourage and empower those who come after them, keep their spiritual energy intact.

There are people who do their best work young. Felix Mendelssohn wrote the Octet at the age of 16, and the Overture to a Midsummer Night's Dream a year later, the greatest pieces of music ever written by one so young. Orson Welles had already achieved greatness in theatre and radio when he made *Citizen Kane*, one of the most transformative films in the history of cinema, at the age of 26.

But there were many others who kept getting better the older they became. Mozart and Beethoven were both child prodigies, yet they wrote their greatest music in the last years of their life. Claude Monet painted his shimmering landscapes of water lilies in his garden in Giverny in his eighties. Verdi wrote *Falstaff* at the age of 85. Benjamin Franklin invented the bifocal lens at age 78. The architect Frank Lloyd Wright completed designs for the Guggenheim Museum at 92. Michelangelo, Titian, Matisse, and Picasso all remained creative into their ninth decade. Judith Kerr who came to Britain when Hitler came to power in 1933 and wrote the children's classic *The Tiger* who came to Tea, recently won her first literary award at the age of 93. David Galenson in his *Old Masters and Young Geniuses* argues that those who are conceptual innovators do their best work young, while experimental innovators, who learn by trial and error, get better with age.

There is something moving about seeing Moses, at almost 120, looking forward as well as back, sharing his wisdom with the young, teaching us that while the body may age, the spirit can stay young *ad me'ah ve'esrim*, until 120, if we keep our ideals, give back to the community, and share our wisdom with those who will come after us, inspiring them to continue what we could not complete.

Shabbat Shalom: Rabbi Shlomo Riskin

Whose Book is This? - "These are the words which Moses spoke to all Israel, on the other side of the Jordan.... And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke unto the children of Israel, according unto all that Hashem had given him in commandment unto them; after he had smitten Sihon the king of the Emorites, who dwelt in Heshbon, and Og the king of Bashan, who dwelt in Ashtaroth, at Edrei; beyond the Jordan, in the land of Moab, took Moses upon him to expound this law, saying..."

There are two important issues which must be studied when approaching this week's Torah portion, the first theological and the second textual.

The theological question strikes us from the moment we open this fifth book of the Bible: Moses is speaking with his voice to the people of Israel. Each of the other four biblical books is written in the third person, in God's voice, as it were, recording the history, narrating the drama and commanding the laws. This fifth book is written in the first person. Does this mean that the first four books are God's Bible and the fifth Moses' Bible?

The fifteenth-century Spanish biblical interpreter and faithful disciple of Maimonides, Don Isaac Abarbanel, queries "whether Deuteronomy was

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given by God from heaven, containing words from the mouth of the Divine as the rest of the Torah, or whether Moses spoke this book by himself... what he himself understood to be the intent of the Divine in his elucidation of the commandments, as the biblical text states, ‘And Moses began to elucidate this Torah’”.

The Abarbanel concludes that whereas the first four books of the Bible are God’s words written down by Moses, this fifth book of the Bible contains Moses’ words, which God commanded the prophet to write down. In this manner, Deuteronomy has equal sanctity with the rest of the five books.

Perhaps the Abarbanel is agreeing with a provocative interpretation of the verse, “Moses will speak, and the Lord will answer him with a voice”, which I once heard in the name of the Kotzker Rebbe, who asked: “What is the difference whether God speaks and Moses answers Amen, or Moses speaks and God answers Amen!?”

The second issue is textual in nature. The book of Deuteronomy is Moses’ long farewell speech. Moses feels compelled to provide personal reflections on the significance of the commandments as well as his personal spin on many of the most tragic desert events.

From the very beginning of Moses’ monologue, he cites God’s invitation to the Israelites to conquer the Land of Israel. This would be the perfect introduction to a retelling of the Sin of the Scouts whose evil re-port dissuaded the Israelites from attempting the conquest. Indeed, he does begin to recount, “But you all drew near to me and said, ‘Let us send out men before us, and let them scout out the land and report to us on the matter...’”. But this retelling comes fourteen verses after God’s initial invitation and these intervening fourteen verses are filled with what appears to be recriminations against a nation which Moses “is not able to carry [bear] alone”. Only after this excursus from the topic at hand does Moses discuss the failed reconnaissance mission. Why the excursus? How does it explain the failed mission?

From God’s initial approach to Moses at the burning bush, Moses was a reluctant leader. The reason was clear: Moses called himself “heavy of speech.” I have previously explained this on the basis of an interpretation of the Ralbag, to mean that Moses was not given to “light banter”; he was so immersed in the “heavy” issues, that he had neither the patience nor the interest to convince an ungrateful and stiff-necked people to trust in God and conquer the Promised Land. Moses spent so much time in the companionship of the Divine that he lost the will – and ability – to consort with regular humanity.

Moses knew himself. The verses leading up to the Sin of the Scouts are hardly an excuse. They explain his failure to give proper direction to the delegation of tribal princes, his inability to censure their report, his unwillingness to convince them of the critical significance of the conquest of the land. He could not bear the burden, the grumblings, of a nation which was too removed from God to be able to follow Him blindly.

Back to theology. Maimonides explains that even at Mount Sinai, the entire nation only heard a sound emanating from the Divine, a kol; each individual understood that sound in accordance with his specific and individual spiritual standing, while Moses was the only one able to “divine” the precise will of God within that sound – the words of the Ten Commandments. Moses internalized the will of God and thereby produced the words of the four books of the Bible. God’s words were internalized and written by Moses, the greatest prophet of all. Moses communicated with God. Moses may not always have spoken successfully to his own generation; but he did write, for us and for Jewish eternity.

But Moses also had a legacy to leave and an interpretation to give. In the book of Deuteronomy, he spoke to his people, telling them not God’s words but his own, and God commanded him to write down the words of this book as well for all eternity. God was granting the divine imprimatur of Torah to Moses’ book of Deuteronomy – and making it His (God’s) book as well. Moses spoke and God answered Amen.

The Person in the Parsha: R. Tzvi Hersh Weinreb

A Sublime Autobiography - There is a biography. And then there is an autobiography. Our biography is the way others see us. Our autobiography is the way we see ourselves.

Typically, there are sharp differences between the two. Others see us from their own perspectives. Some biographers can be boldly objective, confronting us with facts about ourselves which we did not see, and perhaps do not want to see. Other biographers have their own agendas and interpret our lives to fit their perceptions, frequently distorting the facts and the meaning of our lives in the process.

Similarly, in the accounts of our lives that we ourselves write, there are two broad possibilities. We can disclose all of our lives’ details accurately, hiding nothing. Or our autobiographies can be gross distortions of our life stories, intentionally falsified or unconsciously mistaken.

Whomever we think we are, we are well-advised to be aware of how others see us. This week in the synagogue, we read the Torah portion of Devarim and thus begin an entirely new book, the fifth of the five chumashim: the Book of Devarim, or Deuteronomy. The book we begin this Shabbat differs fundamentally from the preceding four, so much so that the rabbis call it Mishneh Torah, a “Second” Torah, a review of much that came before.

For me, there has always been something else that distinguished Devarim and made it astoundingly different, not only from the other Books of Moses, but from every other book in the entire Bible. It is an autobiography!

Whereas the other biblical books are invariably written in the third person, Deuteronomy is written, or more correctly spoken, by Moses in the first person. Moses speaks to us in his own voice.

Repetitively, until this week, we have read, “And the Lord spoke to Moses saying...” This week, we will read again and again, “And the Lord spoke to me...”

We will read not, “And the Lord commanded...”, but, “And I commanded...” The attentive reader of these texts cannot help but be astonished by this remarkable shift.

This transition into the first person gives us the opportunity to relate to Moses directly, to hear his personal take on all that we have been reading about until this point.

This week, we will hear Moses complain about the pressures of leadership in his own voice. We will overhear him exclaim, “How can I alone bear your bothersome, burdensome, and petty squabbles?” And we will eavesdrop upon him as he transcends his resentments and profusely blesses the people.

And next week, again in his very own words, he will tell us of his enthusiasm for the Land of Israel, and of how desperately he petitions the Almighty to allow him entrance into the Land. And he will intimately disclose to us his disappointment when his prayers are rebuffed.

As we proceed through the parade of self-disclosures of this book, we will learn more and more about Moses the person. He will not hide his faults from us, he will tell us his versions of events, and he will select the mitzvot which he deems important to introduce or to review.

Devarim is the window into the mind and heart of Moshe Rabbeinu, Moses our teacher, the single most

Likutei Divrei Torah

important personality in Jewish history.

This week’s Torah portion contains the opening chapter of what may very well be the world’s oldest autobiography. Like every good autobiography should, it instructs the student, interests the reader, and inspires us all.

It is instructive, for it teaches us how to be honest with ourselves. Moses is humble, but he knows who he is. His self-image does not change in response to the hostility of his detractors, nor does his head swell because of the flattery of those who adulate him. He never loses sight of his mission and task, no matter what is going on in his psyche.

Reading it is a privilege because it is a rare example of a leader who allows us to peek into his inner life and who shares with us his doubts, fears, and hopes.

But more than a privilege, Devarim is a challenge and an inspiration. We are challenged by the awareness that, in many ways, we are no different from Moses. We too have our frustrations, limitations, and unanswered prayers, and we too have the ability to cope, to overcome, and to graciously accept failure and disappointment.

Finally, it is an inspiration to read of a leader who candidly and openly shares his innermost thoughts and emotions for all to know, and for all time. An inspiration surely for all who wish to learn, to strive, to hope, and to persevere.

Have I convinced you that I was correct in the title I selected for this essay, “Devarim: A Sublime Autobiography?”

Dvar Torah: Chief Rabbi Ephraim Mirvis

Parshat Devarim is always read on the shabbat prior to Tisha B’Av, and in this parsha, Moshe Rabbeinu, who is just about to pass away, gives reproof to the nation as he recalls the 40 years of their travels in the wilderness.

Moshe commences his words of criticism with the term ‘eicha’ – the same word with which we commence the book of lamentations (‘Eicha’) that we read on Tisha b’Av. Moshe declares, “Eicha esa levadi tarchachem umasaachem verivchem.” – “How impossible it has been for me alone to endure your troubles, the burdens you’ve placed upon me and your arguments.”

Moshe here acknowledges the deep weaknesses of the people and the dangers they face as a result. But prior to his ‘eicha’, he had declared, “Hashem, Elokei avoteichem, yosif aleichem kachem eilef pe’amim, viyvarech etchem k’asher diber lachem.” – “The Lord your God will increase your number a thousandfold and will bless you as he has promised you.”

Although the nation is facing numerous challenges, Moshe here gives them hope, and what a wonderful message that is for all of us. Regardless of our circumstances, there is always room for hope.

Furthermore, the great thing about the destiny of the Jewish people is that we’re guaranteed a positive outcome because of the blessings of Hashem in the Torah. That’s why, against all odds, we continue to exist to this day.

This is the tone that is set for the fast of Tisha B’Av, the saddest day of the year, which is also called a ‘moed’ or festival by our prophets. Just as Moshe realised that we have to be true to the challenges that face us, and we have to recognise the dangers that we experience, nonetheless we must be filled with hope. So too, on Tisha B’Av we mourn the suffering of the past with much pain and grief, but we also pray that this day of sadness will ultimately become the greatest yom tov of the year.

No wonder therefore that our sages predicted that Moshiach will be born on Tisha B’Av. Let’s hope it will be Tisha B’Av this year and, please God, may we only face a happy and wonderful future.

דברים

The Book of *Devarim*, which we begin this week, is known in the *Talmud* as "*Mishneh Torah*," the review of the Torah. Though there appear to be new *Mitzvot* in *Sefer Devarim* that are not mentioned in any of the earlier books of the Torah, R' Yitzchak Abarbanel z"l (1437-1508; Portugal, Spain and Italy) explains that this is not so. "Believe me," he writes, "there is no *Mitzvah* in this book that you will not find in the earlier books if you search for it as one searches for treasure. Every *Mitzvah* is in the earlier books, whether in detail, briefly, or only alluded to."

Regarding the rebuke that Moshe offers *Bnei Yisrael* in *Sefer Devarim*, continues R' Abarbanel, Moshe's intention was not to rebuke the younger generation for the sins of the earlier generation--for example, the sin of the Golden Calf or the sin of the Spies. What purpose would such rebuke serve? Rather, he writes, Moshe's intention was to teach the younger generation practical lessons they could learn from those events and from *Hashem's* response to them.

A unique feature of *Sefer Devarim* is that Moshe speaks in first person--for example (1:9), "I said to you at that time, saying, 'I cannot carry you alone'"--something Moshe does not do in the other books. R' Abarbanel explains: Before Moshe died, he said those things that he felt needed to be said, and he explained those *Mitzvot* that he felt needed to be explained. When he had finished speaking, *Hashem* told him which of his speeches to write in the Torah; perhaps *Hashem* even "edited" them. Thus, the *Gemara* (*Megillah* 31b) teaches, "The curses in *Mishneh Torah*, Moshe said on his own." It does not say, notes R' Abarbanel, that Moshe wrote them on his own, because he wrote in the Torah only what *Hashem* told him to write. (*Commentary on the Torah*)

Shabbat Chazon

R' Ephraim Zalman Margaliot z"l (1760-1828; Brody, Galicia) writes: The *Haftarah* on the *Shabbat* before *Tishah B'Av*, commonly known by its first word, "*Chazon*," customarily is read in a tune of wailing and mourning. (*Sha'arei Ephraim* 9:27)

R' Moshe Sternbuch *shlita* (*Av Bet Din* of the *Eidah Ha'chareidit* in Yerushalayim) writes: There is a very longstanding custom among *Ashkenazic* communities that on *Shabbat Chazon* the rabbi reads the *Haftarah* to the tune of *Eichah*. Abundant tears would flow from the rabbi's eyes as he read, and the entire congregation would cry along with him.

Today, however, it is not customary for the congregation to cry during the *Haftarah*. Perhaps, writes R' Sternbuch, the reason for this change is that we have a hard enough time focusing on mourning on *Tisha B'Av* itself, and certainly we cannot mourn properly in the days leading up to *Tisha B'Av*. Therefore, the custom of crying during the *Haftarah* was abolished so that at least we can give *Shabbat*, when public displays of mourning are usually prohibited, the respect it deserves. This may be the reason, as well, for our custom to wear regular *Shabbat* clothes on *Shabbat Chazon*, unlike the custom cited in earlier sources to wear weekday clothes on this *Shabbat* as a sign of mourning.

R' Sternbuch adds: R' Avraham Yeshayahu Karelitz z"l (1878- 1953; Bnei Brak, Israel; the "*Chazon Ish*") objected to the custom of reading the *Haftarah* of *Chazon* to the tune of *Eichah*, as he considered it an inappropriate display of public mourning on *Shabbat*.

(*Mo'adim U'zemanim* V 343)

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"They took in their hands from the fruit of the Land and brought it down to us, and they brought back word to us and said, 'The Land that Hashem, our Elokim, gives us is good!' But you did not wish to ascend, and you rebelled against the word of Hashem, your Elokim." (1:25-26)

R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chessed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) writes: Human nature is that no amount of persuasion can tear a person away from that which is very close to his heart. To the contrary, he will hear in the arguments attempting to dissuade him words that strengthen his existing convictions.

It follows, writes R' Charlap, that even though the Spies spoke ill of the Land, *Bnei Yisrael* would have focused on the Spies' positive words ("The Land that Hashem gives us is good") if only *Bnei Yisrael* had wanted to enter *Eretz Yisrael*. Since you, *Bnei Yisrael*, did not do so, says Moshe Rabbeinu, it is clear that "you did not wish to ascend." (Mei Marom)

The *Gemara* (*Ketubot* 66b) relates: Rabbi Yochanan ben Zakkai, the leading sage at the time of the destruction of the Second Temple, was riding his donkey out of Yerushalayim, and he saw a young lady gathering barley kernels from the dung left by the animals of Arabs. When she saw him, she stood before him and said, "My teacher! Give me sustenance!" He asked who she was, and she replied, "I am the daughter of Nakdimon ben Gurion," one of the richest Jews of that time. Hearing this, R' Yochanan ben Zakkai proclaimed, "*Ashreichem!* How fortunate you are, *Yisrael!* When you do Hashem's will, no nation can rule over you. But, when you do not do Hashem's will, you are handed over to a lowly nation--and not only to a lowly nation itself, but to its animals!" [Until here from the *Gemara*]

R' Yehuda Loewe z"l (*Maharal* of Prague; died 1609) asks: How could R' Yochanan ben Zakkai proclaim, "*Ashreichem!* How fortunate you are!" upon seeing such a devastating sight? The answer, he writes, is that R' Yochanan ben Zakkai saw in this sight proof of the special character of the Jewish People. *Maharal* explains: When it makes no difference what *Tzurah* (loosely translated, "form") something has, one can damage it or bend it out of shape, and it will not lose its essence. Not so the Jewish People! We are meant to be so lofty, to have such a perfect *Tzurah*, such that any deviation from what we are meant to be deprives us of our *Tzurah* entirely. This itself testifies to the uniqueness of the Jewish People and, therefore, is a reason to proclaim, "*Ashreichem!*" (*Netzach Yisrael* ch.14)

R' Chaim Friedlander z"l (1923-1986; *Mashgiach Ruchani* of the Ponovezh Yeshiva) writes that the above idea is one of the messages of the *Tisha B'Av Kinah* / lamentation (#31) in which we contrast our Exodus from Egypt and our exile from Yerushalayim. Just as the Exodus was an event that changed the very nature of the Jewish People, so was the exile from Yerushalayim.

(*Siftei Chaim: Mo'adim* III p.249)

"I instructed your judges at that time, saying, 'Listen among your brethren . . .'" (1:16)

The *Gemara* (*Sanhedrin* 7b) derives from this verse that a judge is prohibited from hearing a party's claims before the other party arrives. Rather, "Listen among your brethren," *i.e.*, when both are present.

R' Avraham Zvi Kluger *shlita* (*Chassidic Mashpia* in Bet Shemesh, Israel) writes: Some say that the reason for this prohibition is that a litigant will be less afraid to lie if his opponent is not present. Many say, however, that the reason for the prohibition is that human nature is to believe whatever one hears if it is uncontradicted. Thus, if a judge hears one side of a case when the opponent is not present to tell his side immediately, the judge will end up biased in favor of the first litigant. For this reason, as well, we are prohibited from listening to *Lashon Ha'ra* even if we are determined not to believe it.

However, continues R' Kluger, this is difficult to understand. The above prohibition applies even to the sages of the *Sanhedrin*, who we are commanded to believe and to rely upon as if G-d Himself is speaking through them! Also, the *Gemara* (*Shabbat* 10a) teaches that one who judges truthfully is considered a partner with G-d in Creation. Is the Torah really concerned that people who are potentially worthy of such accolades will be influenced by what they hear and will not issue proper rulings?

Yes! answers R' Kluger, and he explains: Another facet of human nature is that a person can be G-d's partner in Creation one moment, a person through whom G-d speaks, but he can fall to the lowest level a moment later if he deviates even slightly from what is right. This is true not only of judges, but of every member of the Jewish People. [See box on facing page.] In this light, writes R' Kluger, we can understand why the *Aseret Ha'dibrot* / Ten Commandments include a prohibition against something as obviously wrong as murder, though those commandments were given when *Bnei Yisrael* were at the pinnacle of their spiritual ascent. The distance between the two extremes--being ready to receive the Torah and committing the lowliest of sins--is less than one would think.

There is another lesson here, as well, adds R' Kluger. Just as the Torah is concerned that a judge will be influenced by the first thing he hears if it goes unchallenged, so we should all recognize how we are influenced by the things we hear as well as by preconceived notions. How can a person ever trust that he is being objective when his mind is full of as much foolishness as we all take in? Therefore, one should regularly pray that Hashem will assist him in recognizing objectively what the Torah expects of him in each situation he encounters. (*Nifla'ot Aidvotecha*)

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IRAN PLANS TO ATTACK ISRAEL ON TISHA B'AV, THE JEWISH DAY OF DISASTER (JPost 8/4/24)

Western intelligence sources told Sky News Arabia that they had evidence Iran plans to attack Israel on Tisha B'Av in response to the assassination of Hamas leader Ismail Haniyeh, which begins on August 12 and ends on August 13, the site reported on Friday.

Iran's attack will reportedly be coordinated with Hezbollah, an Iran-backed terror group embedded in Lebanon.

On Tisha B'Av, Jews lament the destruction of the first and second Temples. During the annual event, there is fasting, mourning and a practice of self-denial.

The report indicates that there is an emotional and psychological impact in targeting Israel on the holy day of mourning.

The report claimed that Jewish Israelis may feel particularly vulnerable on this day - adding an additional layer of psychological torment.

Enemy states and entities have focused their attacks on Jewish holidays in the past, as was the case on October 7, which fell on Simchat Torah and Shabbat, and the Yom Kippur War in 1973.

There is also reportedly a symbolic reason for attacking this date, reviving historical traumas and replaying the images of destruction.

Finally, Iran allegedly hopes that attacking on this day would bring an element of surprise. While security may be occupied with their own religious rituals or settling disagreements, they may be unprepared for a military attack.

Sky News Arabia also claimed that the media coverage on the attack would transmit a message to the Islamic world - that "Israel is vulnerable to destruction as the Jews have historically been."

While the report claimed this may push for the international community to find political solutions to the conflict, it is unclear how this conclusion was reached.

IDF CHIEF SAYS 'READINESS AT ITS PEAK' AS IRAN-HEZBOLLAH ATTACK LOOMS (Ynet 8/7/24)

In preparation for potential attacks by Iran and Hezbollah, IDF Chief of Staff Lt. Gen. Herzi Halevi visited the Israeli Air Force base at Tel Nof on Wednesday, accompanied by base commander Brig. Gen. Ariel Dayan and other senior officers.

During the visit, squadron commanders briefed Halevi on operational activities, assessments and unit readiness. Halevi also met with active-duty and reserve personnel from the squadrons and base units.

"I see readiness at its peak here, both offensively and defensively," said Halevi. "We can launch a swift attack anywhere in Lebanon, Gaza and the Middle East, both above and below ground. The professionalism of the Air Force in utilizing intelligence, selecting the right munitions and maintaining high readiness for all aircraft, munitions and equipment with the best personnel will serve us well."

Halevi emphasized that Israel would send a clear message to its adversaries. "Anyone who attacks us or talks about destroying Israel will be targeted, and we will continue to strengthen ourselves," he said.

Halevi also commented on Yahya Sinwar's appointment as head of Hamas' political bureau. "This new title, 'political,' does not absolve him of being a murderer involved in the planning and execution of the October 7 attacks," he said.

"The change in his title not only fails to deter us from pursuing him but also motivates us to find and target him. Let them change leaders again. We have

conducted significant operations in recent weeks, killing the most senior commanders of our most problematic enemies, and we are not stopping."

The official noted that Israel's messages, indicating that there will be a severe response to any attack, are having an effect. "We must commend the United States for deterring Iran and Hezbollah," the official emphasized. "The Iranians are reconsidering because the U.S. stands by us, warns them and sends ships. The U.S. is operating through a wide range of military and diplomatic channels to deter Iran."

Officials stressed that Israel has clearly stated that harming civilians is a serious red line. If Hezbollah and Iran wish to avoid war, they should avoid targets that could cause civilian casualties. However, Israel is also prepared for potential attacks on civilian infrastructure or assaults on Israeli tourists and diplomats abroad.

PUTIN URGES IRAN'S KHAMENEI TO SHOW RESTRAINT AS ISRAEL BRACES FOR ATTACK (Israel Hayom 8/6/24)

Russian President Vladimir Putin has urged Iran's Supreme Leader, Ayatollah Ali Khamenei, to respond with restraint to Israel's killing of a Hamas leader, specifically advising against attacks on Israeli civilians, two senior Iranian sources have revealed.

The message was reportedly delivered on Monday by Sergei Shoigu, a close ally of Putin, during meetings with Iranian officials as the Islamic Republic contemplates its response to the assassination of Ismail Haniyeh, which it blames on Israel.

During the talks, Tehran also pressed Moscow to supply Russian-made Sukhoi Su-35 fighter jets, according to the two Iranian sources familiar with the meeting in Tehran. The Kremlin in Moscow did not respond to a request

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for comment. However, Russia's state news agency RIA reported on Tuesday that Shoigu confirmed discussing Haniyeh's killing during his visit to Tehran.

The sources, who claim to be knowledgeable about the matter, did not provide further details about the discussions with Shoigu, who transitioned from defense minister to secretary of Russia's Security Council in May. They indicated that Shoigu's visit was one of several channels Moscow used to convey to Iran the need for restraint. At the same time, Russia condemned Haniyeh's killing as a "very dangerous targeted killing," aiming to prevent war in the Middle East. The sources emphasized that the region was on the brink of a major conflict, and those responsible for the killing were clearly attempting to provoke such a confrontation.

Russia has been fostering closer ties with Iran since the outbreak of its war with Ukraine and has announced plans to sign a comprehensive cooperation agreement with Tehran. The Iranian Foreign Ministry did not provide an immediate response. On Monday, it stated that Tehran was not seeking to escalate regional tensions but felt compelled to punish Israel to prevent further instability.

NEW IRANIAN PRES. BEGS SUPREME LEADER NOT TO ATTACK ISRAEL (Arutz-7 8/7/24)

Newly-installed Iranian President Masoud Pezeshkian begged Iranian Supreme Leader Ayatollah Ali Khamenei not to attack Israel and risk causing a region-wide war, Iran International, a London-based media platform for the Iranian opposition, reported.

Anonymous sources told Iran International that the Iranian government is divided on the question of whether to retaliate against Israel for the assassination of Hamas leader Ismail Haniyeh in Tehran, where he was visiting to attend Pezeshkian's inauguration.

Iran and its Supreme Leader have been vowing for the last week to make Israel [pay for the assassination of Haniyeh, which Israel has not claimed responsibility for. In addition, the Hezbollah terrorist organization, Iran's most powerful proxy, has vowed to retaliate for the assassination of one of its most senior leaders, Fuad Shukur, which took place hours before Haniyeh was killed.

Pezeshkian is reportedly concerned that if Iran attack Israel and Israel retaliates, the damage to Iran's infrastructure and economy could be catastrophic and even cause the collapse of the Islamic Republic.

Khamenei reportedly did not signal whether he was swayed by Pezeshkian's arguments or whether he still intends to attack Israel.

IDF PRESENTS PREEMPTIVE STRIKE PLAN ON IRAN, HEZBOLLAH TO SENIOR LEADERS (JPost 8/6/24)

Amid escalating tensions, senior IDF officers have proposed to the Defense Minister and the Prime Minister to preempt Hezbollah and strike Lebanon. "The chances of escalation on the northern front are increasing. It would be prudent to lead the initiative," according to a Channel 13 report.

In light of the tense anticipation of Iran and Hezbollah's response following the assassination of Ismail Haniyeh in Tehran, and Fuad Shukur in Lebanon, senior IDF officers have suggested to Defense Minister Yoav Gallant and Prime Minister Benjamin Netanyahu not to wait for an attack from Hezbollah but to initiate another preemptive Israeli strike, as reported on Channel 13 on Monday evening.

According to the publication, senior IDF officials recently proposed to the political echelon to launch another attack against Hezbollah in Lebanon before a response from the Shia terror group arrives. According to these senior officials, "We must undermine the enemy's perception that we are waiting for their move." They also added, "The chances of escalation on the northern front are increasing regardless. It would be wise to be the ones leading this initiative."

The report states that the proposal was presented yesterday in several discussions with senior political officials. Although the proposal was considered and evaluated, it has not yet been accepted by the political

echelon. The Prime Minister's Office has not commented, and the IDF spokesperson stated that they do not comment on classified discussions.

'DON'T PUSH IT': OFFICIALS SAID WARNING ISRAEL TO LIMIT RESPONSE TO POTENTIAL IRAN ATTACK (Times of Israel 8/6/24)

Officials in the multinational US-led coalition — which is reportedly preparing to assist Israel in repelling an expected Iranian attack — have been preemptively warning Israel not to respond too strongly to such an attack, the Kan public broadcaster reports.

"Don't push it," the unnamed officials have reportedly told Jerusalem. "Think carefully before you attack in return. The goal at the end of the day is not to lead to an all-out war."

In April, a massive drone and missile attack from Iran was foiled by a coalition that comprised Israel, the United States, Britain, France, Qatar, Egypt, Jordan, Saudi Arabia, the United Arab Emirates and Bahrain. Kan reported yesterday that Western diplomats believe the same coalition can be put together again.

IRAN FALLS FOR ISRAELI WORD-PLAY, PUBLISHES NAME OF 'ASSASSIN' (Arutz-7 8/4/24)

Several Iranian news outlets have claimed that among those arrested on suspicion of assisting the elimination of Hamas Political Bureau Chief Ismail Haniyeh in Tehran is an Israeli with Azerbaijani citizenship by the name of Amit Hazeh.

According to the reports, Mr. Hazeh impersonated an IRGC officer and assisted in the assassination.

The issue with the Iranian report is that "Amit Hazeh" is a satirical name, a play on words for the Hebrew for "the imposter (מִתְחַזֵּר)."

It is still unclear where the Iranians got the name from, but it is part of an old genre of Israeli jokes that foreign media outlets have recently taken from Israeli social media users in an attempt to trace those involved in military operations.

For instance, when Iranian President Raisi was killed in a helicopter crash, Israelis on social media joked that the pilot was named "Eli Kopter" (helicopter). The joke, which was understood in Israel, was taken seriously by several international news networks.

Similarly, after the assassination of Haniyeh, an Israeli account wrote that a Mossad agent by the name of "Amit Nakesh" (a play on the word for "the assassin") was behind the elimination. Several Turkish media outlets reported the name without understanding the joke.

Amit Hazeh joins those comical reports that were taken seriously by the foreign media. Besides the Iranian networks, Turkish networks also picked up the story about the arrest of Amit Hazeh and even published a photo of the secret agent, which turned out to be generated by artificial intelligence.

BILHA YINON, LAST PERSON SAID TO BE MISSING ON OCTOBER 7, LISTED AS MURDERED (i24NEWS 8/7/24)

Israeli army representatives told the family of Bilha Yinon on Tuesday that she had been murdered on October 7.

Yinon, from Netiv HaAsara, was the last person declared missing in the massacre. The Israel Defense Forces stated that identification was made possible after finding evidence in her home in Netiv HaAsara and concluding a complex examination and interpretation process.

Since the outbreak of the war, the IDF, specifically the Manpower Directorate and the Missing Persons Unit, have conducted a broad inquiry. In this framework, various teams operated in different fields in order to ascertain what happened to Yinon.

In the end, a committee of experts from the Health Ministry — with representatives of the IDF's investigation team, representatives of the National Institute of Forensic Medicine, the Israel Police, and in collaboration with Rishon LeZion's Rabbi Yitzhak Yosef — determined based on the findings that she had been murdered on October 7. "The IDF shares in the

sorrow of the Yinon family and the entire Netiv HaAsara community," the military said in a statement.

IDF UNCOVERS MASSIVE TUNNEL UNDER PHILADELPHI CORRIDOR (Israel Hayom 8/4/24)

The IDF have uncovered a tunnel designed for large vehicles beneath the Philadelphia Corridor. However, the IDF spokesperson's announcement did not specify whether the tunnel leads to Egypt.

Since the IDF entered Rafah months ago, forces have been operating against terrorists and terrorist infrastructure both above and, primarily, below ground. They have been locating, mapping, and destroying all tunnels and underground routes accordingly.

One of the main areas where the division and engineering forces, led by the Yahalom unit, have been working to locate tunnels is near the Philadelphia Corridor. Their goal is to discover smuggling tunnels coming from Egypt. Recently, all forces have been focused on locating and destroying underground routes in the area around the Corridor. So far, they have identified and destroyed dozens of such tunnels.

Now, the IDF spokesperson has announced that at the beginning of last week, during one of the operations to locate underground routes in the Philadelphia area, a tunnel was discovered along the Corridor. The tunnel was three meters high, and according to documentation, it seemed capable of accommodating large vehicles able to transport significant amounts of equipment. The IDF did not specify whether the tunnel crossed the border from Egypt.

At this stage, IDF forces continue to investigate and neutralize the discovered underground tunnel, as well as other extensive tunnels that have been found.

SMOTRICH CLAIMS GUSH KATIF SETTLEMENTS WOULD HAVE PREVENTED OCTOBER 7 TRAGEDY (i24NEWS 8/5/24)

Finance Minister Bezalel Smotrich asserted on Monday that the continued Jewish settlements in Gush Katif, within the Gaza Strip, would have prevented the October 7 massacre from happening.

Speaking at the "Katif National Responsibility Conference" in Yad Binyamin, central Israel, Smotrich said, "If there was a Jewish settlement in the Gush Katif area, the massacre would not have happened."

" Hamas would not have taken over Gaza and turned it into a giant terror monster," he said. "Thanks should be given to the pioneers who held their ground and served as the security belt for Sderot and the surrounding towns and kibbutzim."

Smotrich added that the same principle applies for the West Bank – "Where there is no settlement, there is terror."

Regarding a deal to release the captives, he stressed that "we all want to bring back the captives."

Despite this he said that Israeli leaders have a responsibility that is contrary to the current deal on the table. "This deal brings back very few captives and sentences the rest of the captives to remain in Gaza," he said.

"It endangers the security of the State of Israel and undermines the achievements of the war. It scares me that all the heads of the security system think the same thing. It's called herd mentality. This deal undermines most of the war's achievements. Hamas is recovering quickly."

WESTERN AMBASSADORS BOYCOTT NAGASAKI MEMORIAL EVENT ISRAEL NOT INVITED (Ynet 8/7/24)

Following Nagasaki Mayor Shiro Suzuki's decision to not invite Israel to the annual ceremony commemorating the atomic bombing of the city in 1945, Western ambassadors will boycott the event. U.S. Ambassador Rahm Emanuel personally informed the mayor that if the Israeli ambassador is not invited, he would not come either.

Instead of going to the Nagasaki ceremony on August 9, Emanuel, together with Israeli Ambassador Gilad Cohen will attend a memorial ceremony for the Nagasaki victims being held in Tokyo, which will take place at exactly at the

time as the bomb was dropped 79 years ago. The British Ambassador to Japan, Julia Longbottom, also announced that she would not participate in the ceremony, because Israel was not invited to participate. Longbottom said that unlike Russia, which invaded Ukraine, and Belarus, which cooperated with it, Israel is exercising its right to self-defense in its war with Hamas. Therefore, referring to Israel in the same way would be misleading, she said. Apart from the U.S. and the UK, the G-7 ambassadors from France, Germany, Italy and Canada also will boycott the ceremony and send junior diplomats. Many of the EU ambassadors will not attend either, including the EU ambassador himself. The Australian and Ukrainian ambassadors also will not take part in the ceremony.

The free world seems to have made it clear to the mayor of Nagasaki that his move is unacceptable. Rahm Emanuel was very adamant about it and was the one who first insisted that Israel be invited.

This incident may prove to be a national embarrassment, as senior Japanese officials are expected to attend the Nagasaki ceremony.

On Tuesday, Cohen participated in the Hiroshima ceremony to commemorate the victims of the atomic bombing of that city. The ceremony also was attended by Japanese Prime Minister Fumio Kishida, Foreign Minister Yoko Kamikawa, cabinet ministers, the mayor, the district governor, numerous ambassadors and citizens. At 8:15 a.m., the exact moment the U.S. dropped the bomb, a siren rang out and the crowd stood in solidarity.

At the end of the ceremony, Cohen tweeted: "As in previous years, today I was honored to attend the Hiroshima Peace Memorial Ceremony on behalf of Israel. Paying respect to the families and the people of Japan in memory of those who lost their lives in August 1945. We stand with you in solemn remembrance."

Cohen pointed out that the Hiroshima mayor did the right thing when he invited Israel, a friendly country to Japan, as he had in previous years. "In contrast, the mayor of Nagasaki chose to engage in petty politics and hid behind ridiculous 'security' arguments, but in practice chose to invite Iran, Syria, Venezuela and the Palestinians, and exclude us," he added.

IDF HAREDI DRAFT CALL-UP FALTERS AS PROTESTS AND LEGAL CHALLENGES DISRUPT RECRUITMENT EFFORTS (JPost 8/6/24)

Only dozens out of 1,000 haredim who were sent draft notices for Monday and Tuesday actually showed up to IDF recruitment offices, The Jerusalem Post confirmed on Tuesday, marking the historic first batch of haredi call-ups as a near-failure.

The IDF has not yet provided official numbers, probably embarrassed by the result, but the numbers speak for themselves.

Some defense officials claim that many more haredim (ultra-Orthodox) had originally planned to show for their draft date, maybe as high as 50%, but that the intimidation both in the general online and public spheres as well as physical intimidation by haredi protesters near the recruitment offices scared most of them away.

Other observers say that the defense establishment was kidding itself and that without buy-in from more top haredi rabbis and political officials, all of the IDF attempts at haredi-centric public relations were always doomed to fall flat, along with the draft numbers.

"Recruiting ultra-Orthodox is a necessary operational necessity, takes place in accordance with the law, and we are determined to continue promoting it," the IDF said.

THE HIGH Court of Justice in June ordered the IDF to immediately draft haredim in large numbers, with the IDF committing to drafting 3,000 haredim, and to sending out 3,000 summons in spurts of 1,000 each every two weeks over a six-week period starting in mid-July and going into mid to late August. Monday and Tuesday were the dates that the first 1,000 summoned haredim were due to show up at three recruitment centers specially tailored to their needs, including only male recruitment officers.

Top IDF officials had said that they might need to issue between 6,000 to 24,000 summons to get 3,000 haredim to actually show up, but based on the very limited progress this week, even 24,000 summons might only garner half

or less of the minimum the IDF committed to the High Court.

Surprisingly, it appears that the IDF and the police were not at all ready for physical intimidation by haredi protesters against potential haredi recruits. There is no sense so far that the IDF thought about alternatives to giving haredi protesters an obvious address to attack, such as arranging many low-key and less recognizable ad hoc recruitment areas, the way the Mossad often works.

WINDSURFER TOM REUVENY MAKES HISTORY WITH GOLD MEDAL AT PARIS OLYMPICS; KANTOR BAGS SILVER (Ynet 8/3/24)

Israeli windsurfer Tom Reuveny claimed first place in the men's final at the 2024 Paris Olympics on Saturday, becoming only the fourth Israeli to earn Olympic champion status.

His victory follows a string of three silver medals and a bronze for Israel in Paris, making it Israel's most prolific medal haul in a single Olympics edition and bringing the country to an all-time total of 18 medals.

Reuveny, 24, secured his first major international title with this win, having never medaled in the World or European Championships in adult categories. His unexpected triumph is being hailed as a historic upset, marking one of the most significant surprises in Israel's Olympic history.

"I was afraid of finishing fifth or fourth; it has happened to me before that I didn't advance from the semifinals. I was the dark horse of the Olympics; no one expected this," Reuveny said after his victory. "I dedicate [the national anthem] Hatikvah to the heroes of the nation."

Shortly beforehand, windsurfing world champion Sharon Kantor secured a silver medal in the women's windsurfing event, finishing second to Italy's Marta Maggetti. Unlike Reuveny, 21-year-old Kantor, one of Israel's top athletes, was expected to shine in these Games and delivered.

"I'm so happy, it's unbelievable," an elated Kantor said after her impressive performance in the IQ Foil class. "In the semifinals, I won, but I missed in the final. Still, I'm thrilled. This medal is for you, Lee Korzitz!" she declared, dedicating her win to the four-time world champion windsurfer who is battling cancer.

Kantor expressed gratitude to her support team, including coach Shahar Zuberi, a bronze medalist in windsurfing from the 2008 Olympics. "The union and Olympic Committee have been incredible," Kantor noted. "It's thanks to them and my amazing team that I'm standing here today."

Korzitz recently shared her determination to fight cancer, referring to her battle as "the Olympics of diseases." She has been a source of inspiration for Kantor, who added, "I love you, Lee."

Zuberi praised Kantor's resilience in the face of challenging weather conditions. "Sharon excels in stormy conditions. We aimed for gold and knew she was capable," he said. "We focused on Britain's Emma Wilson, but a mistake shifted the competition, and the Italian seized the opportunity."

Kantor's mother, Nurit, celebrated her daughter's achievement. "She has a passion for surfing and was eager for this day. Sharon is a calm competitor with joy in her heart," she said.

Kantor's victory makes her the first Israeli woman to win an Olympic medal in surfing. As she reflects on the Israeli team's success in Paris, she said, "It's amazing to see so many medals and the Israeli flags waving here."

THE WAITING (David Horovitz, Times of Israel 8/7/24)

A full week after Israel killed Hezbollah's military commander Fuad Shukr in a pinpoint strike in Beirut, and allegedly killed Hamas's leader Ismail Haniyeh in a pinpoint attack in Tehran, all of Israel remains braced for a repeatedly threatened major response by the Iranian regime and its proxies.

Well, actually most of Israel. Tens of thousands of Israelis are stranded overseas after innumerable foreign airlines stopped flying here. Not because of directives from the Israeli aviation authorities, the US Federal Aviation Authority or others, it should be noted; Israel is quite responsible enough to close its airspace when necessary, as it did in April when Iran first directly targeted Israel with what is now known to be some 500 drones, missiles and rockets.

While Lebanese with the option to do so are fleeing a feared escalation into all-out war, it's also worth highlighting, Israelis are desperately trying to get back home.

Amid all the vicious rhetoric emerging from Tehran and Beirut, the current "pre-response" situation is anything but peaceful. Hezbollah continues to launch dozens upon dozens of projectiles at Israel — at military and civilian targets — to devastating effect. As things stand, "the air is being sucked out of our lungs," Moshe Davidovich, the head of the Asher Regional Council and chair of the so-called Confrontation Line Forum of Northern Regional Councils, observed in an Army Radio interview on Wednesday morning, a day after a Hezbollah attack drone strike critically wounded one Israeli and left some 18 others lightly-to-moderately wounded. Davidovich also revealed that the minister of welfare, Yaakov Margi, just canceled a much-needed visit to his region "because it was too dangerous."

And Hamas is doing its much-reduced utmost to fire into Israel from Gaza, again targeting communities close to the Strip.

As the malevolent Hezbollah chief Hassan Nasrallah observed in his latest address on Tuesday evening, the uncertainty about what our enemies intend to unleash is itself part of what he called "the punishment" — the punishment, he did not say, for Israel's temerity in striking down key figures dedicated to our elimination.

That uncertainty would be reduced somewhat were Israel's government to provide the public with any degree of empathy and reassurance. But as with the absent public diplomacy — the lack of any coherent mechanism explaining what Israel is up against to the world outside — simple human communication with the citizenry is also conspicuous by its absence. IDF Spokesman Daniel Hagari continues to make regular public appearances, and has been promising that Israelis will be updated in time if a potent attack is seen to be imminent. But of basic human outreach by the political leadership — as opposed to grandiose proclamations of unity and promises of imminent victory — there is none.

As far as can be discerned at this time of writing, Israel's security establishment does not actually know how Iran and Hezbollah are intending to respond to the humiliation of having terror chiefs blown up under their noses — possibly, though not definitely, because Iran and Hezbollah have not decided.

There is certainly no shortage of targets — and one fervently hopes that Israel is taking even ostensibly improbable scenarios into account — and highly potent capacities. But what of the consequences?

After April's largely unsuccessful assault, Iran would not wish to be further humiliated, especially as it has been vowing that the attack this time will be more far-reaching. The US is trying to bolster deterrence against significant attacks. And Iran's leader Ali Khamenei and Nasrallah recognize that Israel will hit back at them — not merely in some kind of proportion to the actual result of any attacks they carry out, but in proportion to the intended result.

There has also been much talk of potential Israeli preemption, especially as regards Hezbollah. But Israel recognizes that it lacks international support for a major preemptive assault — the whole world, certainly including the US, is pleading for de-escalation — and also that Hezbollah has spent the past 10 months preparing for deeper war with Israel.

Pinpoint preemptive strikes to thwart specific attacks, by contrast, are certainly not out of the question.

Defense Minister Yoav Gallant, for what it's worth, remains adamant that Israel should have tackled Hezbollah immediately after Hamas's October 7 invasion and slaughter, as he recommended at the time, when international support would have been at its height and Hezbollah was unready. Prime Minister Benjamin Netanyahu overruled him.

Their relationship remains dismal. Nonetheless, it ought to be unthinkable that Netanyahu would again fire Gallant, as he briefly did in March 2023 and as he is widely rumored to again be contemplating, depriving himself of the last experienced general in his top political leadership following June's departure from the emergency coalition of National Unity's two former IDF chiefs of staff Benny Gantz and Gadi Eisenkot. Ought to be.



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

Sefer Devarim begins with the nation on the banks of the Jordan River, finally poised to cross the river and enter the Land. Moshe, in the last few weeks of his life, prepares the people for the inevitable temptations and challenges they would encounter in their new life. Drawing on their past missteps in the desert, Moshe fortifies them with faith in G-d and warns against deviating from a path of righteousness and goodness. Interestingly, Moshe does not explicitly reference their sins, but alludes to them by means of mentioning the places where they occurred. This, Rashi tells us, citing the Medrash, is in order to preserve the people's dignity.

This explanation is very puzzling. We see many instances, even in Sefer Devarim itself, where Moshe explicitly mentions the past errors of the nation. Why is Moshe specifically concerned over the people's dignity here?

The Ohr Chodosh proposes a very insightful and relevant answer. True, Moshe would eventually rebuke the people and refer to their errors directly. But when initiating this undertaking to admonish the people and call attention to their lapses, it was necessary to begin in the gentlest of ways. Once the people felt Moshe's love and saw his concern for their dignity, a powerful and enduring bond was formed. They understood that he was urging them as a caring father. Confident now that his words would be accepted as such, Moshe was able to be more direct in drawing attention to their misdeeds.

As community leaders, educators, or parents, we are often called on to discipline or rebuke our charges. Success is determined by first forming a loving bond with our congregants, students, or children. When they feel our devotion to their welfare and concern for their dignity, our words will have its desired effect.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

It was in the fortieth year... Moshe spoke to Bnei Yisrael... (1:3)

This teaches us that Moshe chastised Bnei Yisrael shortly before his death. He took a lesson from Yaakov who waited to chastise his children until he was on his death bed. Yaakov said, "Reuven, my son, I did not chastise you until now, so you should not leave me and go to Eisav." There are four reasons why a person should wait to deliver mussar until it is closer to his death... as Yehoshua did not chastise Bnei Yisrael until it was close to his death, and so did Shmuel and Dovid HaMelech conduct themselves... (Rashi) Does this mean that the mitzvah, "Rebuke your friend," (Kedoshim 19:17) only applies shortly before a person's death?

Parsha Riddle

Where is there a source in this week's parsha that one should not eat food that was cooked by a non-Jew?

Please see next week's issue for the answer.

Last week's riddle:

When does a person need atonement, even though they did not perform a sin?

Answer: If they intend to sin, but end up doing a permitted act, as in the case of the woman who violates her vow, yet unbeknownst to her, her husband had already annulled it.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Devarim* (1:9-15), Moshe relates: "I said to you ... Provide for yourselves distinguished men, who are wise, understanding, and well known to your tribes, and I shall appoint them as your heads. ... So I took the heads of your tribes, distinguished men, who were wise and well known, and I appointed them as heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens, and officers for your tribes."

The Rambam (*Sanhedrin* 2:1) writes: "We appoint to a *Sanhedrin* - both to the Supreme *Sanhedrin* and to a minor *Sanhedrin* - only men of wisdom and understanding, of unique distinction in their knowledge of the Torah and who possess a broad intellectual potential. They should also have some knowledge concerning other intellectual disciplines, e.g., medicine, mathematics, the fixation of the calendar, astronomy, astrology, and also the practices of fortune-telling, magic, sorcery, and the hollow teachings of idolatry, so that they will know how to judge them."

R. Moshe ha-Cohen of Lunel (the Remach) is baffled by the rationale for the requirement that judges have knowledge of "medicines, mathematics, and the wisdom of the astronomy." R. Yosef Karo justifies the requirement of knowledge of "the fixation of the calendar and astronomy" as necessary for the establishment of the calendar, but has no suggestion as to the relevance of knowledge of medicine and mathematics to judges. R. David ibn Zimra (the Radvaz) explains that knowledge of medicine is necessary in order to distinguish between remedies that are based on natural law and those that are rooted in the paranormal, since the Sabbath may only be desecrated to save a life by the utilization of the former (see *Mishnah Yoma* 8:6, *Commentary of the Rambam ibid.*, and *Shut. ha-Radvaz* 1526), and to assess the lethality of particular poisons (which is relevant to establishing the perpetration of a murder). The *Mirkeves ha-Mishneh* explains that knowledge of mathematics and geometry is necessary in various *halachic* contexts, such as the determination of whether a *mikveh* has the requisite *halachic* capacity. The *Ha-Meir la-Aretz* explains that knowledge of medicine is necessary since it is the prerogative of the court to authorize physicians to practice (see *Shulchan Aruch YD* 336:1). (Note that some maintain that in contemporary times, this role is filled by the government - see *Tzitz Eliezer* 5 *Ramas Rachel* 22:1-4. Cf. R. Yossi Sprung, *Ha'im Rabbanim ve-Dayanim Tzrichim le-Havin be-Refuah?*)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We were from the father.
2. We were given to Lot.
3. Our men are prohibited.
4. Do not fight us.

#2 WHO AM I?

1. I am nine of ten.
2. I have nothing to do with a father.
3. One day I will be happy.
4. I was caused by crying.

Last Week's Answers

#1 Nedarim (Vows) (I am binding even before Bar Mitzvah, I begin the Yom Kippur service, I am for Erev Rosh Hashanah, Watch your words.)

#2 Kohen Gadol (My death is prayed for, I must remain holy, I was anointed, I have more clothes.)

KOLLEL BULLETIN BOARD

Most Kollel classes and programs will be on break beginning Rosh Chodesh Av/Monday, August 5.

Classes will resume in Elul.

For more information, contact info@gwckollel.org.