

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 7:33, not before 6:27 | Havdalah 8:32

The Shabbos Shorts is sponsored by **Nancy & Bruce James** in honor of their 42nd Wedding Anniversary & **Simi & Sammy Franco's** 42nd Wedding Anniversary and by **Vivian & Arnie Kirshenbaum** in honor of their 25th Wedding Anniversary.



Follow us
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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

Shalva Branda on her Bat Mitzvah! Mazal Tov to parents **Ilana & Aaron Branda**, siblings Adira and Ra'anan, grandparents, aunts, uncles, cousins and friends that have joined from near and far to celebrate.

Jonathan Cottrell on his upcoming marriage to Rivka Barth. Mazal Tov to parents Adina & David Barth of Detroit, MI and Peggy & Art Cottrell of Teaneck, NJ, and to the extended Barth and Cottrell families.

Karen & Howie Schulman on the birth of a great-granddaughter. The parents are Kayla & Eli Waxman. Proud grandparents are Miri & Rabbi Daniel Kramer and Larisa & Rob Waxman. Mazal Tov to great-great grandmother **Florence Binstock Avigan**, great-grandparents Marcia Meth, Faina Kimelfeld and Martin Waxman and to all the siblings, aunts, uncles and cousins.

Condolences

Judi Flax on the passing of her mother and **Judy Stern** on the passing of her mother-in-law, **Sue Stern**. Judi Flax is observing Shiva in Albany, NY through Wednesday morning. She may be reached at sternflax@gmail.com.

Kiddush Sponsors

Hashkamah Minyan Kiddush is sponsored by the **Zeltser Family** to commemorate the 12th Yahrzeit of Mel Zeltser, Elimelech Yehuda HaKohen Ben Shmuel Zvi, A"H, beloved husband, father and grandfather. **Shul Kiddush** is sponsored by the **Ilana & Aaron Branda** in honor of the Bat Mitzvah of their daughter Shalva and by Peggy & Art Cottrell in honor of their son **Jonathan's** aufruf and upcoming marriage to Rivka Barth. **Sephardic Minyan Kiddush** is sponsored by Oded & Esther Tapiro in memory of Oded's grandfather, Yehezkel Tzavhon Ben Georgia.

Shabbos & Weekday Shiurim Sponsors

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.

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 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 those that have been traumatized in Israel during these times.

The September SHMA will be published next week - Submit community events and shiurim updates for August by Monday, August 26 at NOON to: announce@yise.org.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

6:10 (Plag, S), 7:00 (B), 7:35 (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), 7:30 (B),

7:25 (Sephardi, LBM)

Maariv: 8:32 (B)

DIVREI TORAH:

8:45 Minyan: (B)

Rabbi Postelnek

9:15 Minyan: (S)

Rabbi Rosenbaum

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Rosenbaum

Parsha Shiur before Mincha: 6:30 (B)

Rabbi Postelnek

Shiur Between Mincha/Maariv:

Rabbi Rosenbaum

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**.

Final Popsicles in the Park of the season - Shabbos afternoon, August 31st at 4:30 PM at the Kemp Mill Elementary School Park.

Babysitting Information for the High Holidays has been sent out, email sshimoff@yise.org for more information.

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/GdkM5n3uJx44h8xFbwBEI0. 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.

An Evening of Inspiration with Varda and Eitan Morell - recording available at <https://wp.yise.org/morell>

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: <https://www.yise.org/israel-charities>

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

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](#)

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](#)

High Holidays registration is open! - Please visit wp.yise.org/high-holidays-5785 for more details and to sign up for seats, childcare, and more. Paper forms are also available in the shul. Seating priorities will be honored through Rosh Chodesh Elul (September 4).

School Supplies Drive - Please donate new and unused school supplies to Yad Yehuda's Capital Kosher Pantry! A complete list of the items needed and directions to donate are included on the flyer. Drop off in CKP box at YISE.

[see flyer](#)

Monthly Jewish History Class - Rabbi Koss will be speaking on a topic in Jewish history, Monday, September 2 from 2:00 PM - 3:00 PM on **Zoom A**. Sponsored by Bikur Cholim of Greater Washington and the YISE Chesed Committee.

Men's Night Seder Program - Restarting Rosh Chodesh Elul, Tuesday September 3! Learn with a Chavrusa, Chabura or on your own! Tuesdays & Thursdays, 8:30 PM-9:15 PM in the Small Beis Medrash, Maariv to follow. Chabura with Rabbi Postelnek, "From Iyun to Halacha: Real questions learned real well." Includes light snacks and Thursday night cholent! To sponsor, visit yise.org/nightseeder. [see flyer](#)

Evening of Inspiration - Join us for an uplifting music event starring Eitan Katz, Torah School Choir Boys Choir and Yosef Kugler. Sunday, September 8, 5:30 PM - 8:00 PM, 11608 Fillmore Drive. For tickets email

dk@dankuglersdesign.com. Supporting local charities including YISE. [see flyer](#)

Transformative Tefillah Series - Given by Rabbi Postelnek, based on Shearim B'Tefillah. Deepen your connection to the Yamim Nora'im by learning about the different expressions of prayer! Mondays (September 9, 16, 23, and October 7) on **Zoom A**, 8:15 PM -8:45 PM. First shiur - "Selichos: Why Are We Repeating Ourselves?". [see flyer](#) for further shiurim and Zoom details.

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

Meat and Greet BBQ - Sunday, September 15, 1:00 PM - 3:30 PM in the backyard of The House. RSVP by September 9 at www.yise.org/bbq [see flyer](#)

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

The Week Ahead		Sunday August 25 21 Av	Monday August 26 22 Av	Tuesday August 27 23 Av	Wednesday August 28 24 Av	Thursday August 29 25 Av	Friay August 30 26 Av	Next Shabbos August 30-31, 2024 27 Av 5784 Parashas Re'eh Mevorchim Hachodesh Candle lighting: 7:22 not before: 6:19 Havdalah: 8:21 Friday Night: Mincha/Maariv: 6:00 (Plag, S), 7:00 (B), 7:25 (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), 7:20 (B), 7:15 (Sephardi, LBM) Maariv: 8:21
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	7:30	7:30	7:30	7:30	7:30		
	Sephardi (LBM)	7:20	7:20	7:20	7:20	7:20		

Halachic Times: Latest Alos Hashachar 5:13 AM,

Earliest Talis and Tefilin: 5:43 AM, Latest Netz: 6:37 AM, Latest Krias Shema: 9:50 AM,

Earliest Mincha: 1:43 PM, Earliest Shkia: 7:39 PM, Latest Tzeis Hacoachavim 8:30 PM

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, AUGUST 28, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG



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, 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. 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 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



YISE Youth Presents..

Popsicles *In the Park*

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

4:30 PM

08/31/24

@ the Kemp Mill Elementary School Park
Final Popsicles In The Park of the Summer!



For more information, please contact
sshimoff@yise.org



HELP US RESTOCK OUR SCHOOL SUPPLIES SHELVES AT THE PANTRY!

The Capital Kasher Pantry wants every child to begin school with the necessary school supplies! We offer families in need a wide array of school supplies — at no charge. Your donation of NEW, UNUSED school supplies can help us restock our shelves.



REQUESTED ITEMS:

- Mechanical pencils
- Yellow highlighters
- Pink block erasers
- Multi-purpose scissors (for upper grades)
- Glue sticks
- 4 oz school glue
- Stick pens (black)
- Ruled index cards
- Scotch tape with plastic dispenser
- Pencil sharpeners with shavings reservoir
- College-ruled filler paper
- 10-12 pack thick markers
- 3-ring 2-inch binders

TO DONATE:

- Ship to:
Capital Kasher Pantry
9601 Colesville Road
- Drop in the donation shed
in our rear parking lot
- Place in a **tied bag**
and deposit in any
Pantry collection bin

www.capitalkasherpantry.org



STARTS ROSH CHODESH ELUL!

JOIN ----- YISE'S

MEN'S NIGHT SEDER

LEARN WITH A CHAVRUSA,
CHABURA OR ON YOUR OWN!

Tuesdays & Thursdays | Begins Sep. 3!
Small Beis Medrash | 8:30-9:15pm
Maariv to follow

Light snacks. Thursday night cholent! To sponsor: yise.org/nightseder

CHABURA  **FROM IYUN TO HALACHA:**
REAL QUESTIONS LEARNED REAL WELL
with Rabbi Postelnek



EVENING

OF Inspiration

Join us for an uplifting music event

Starring

✧ World Famous ✧

Eitan Katz



Special Guest
Appearance
Yosef Kugler



Torah School
Boys Choir



**SUPPORTING
LOCAL CHARITIES
INCLUDING YISE**

SEPT 8 5:30 – 8:00PM

11602 Fillmore Dr
Silver Spring, MD 20902
FOR TICKETS

EMAIL

clk@dankuglersdesign.com



TRANSFORMATIVE TEFILLAH

WITH RABBI POSTELNEK

Deepen your connection to
the Yamim Noraim by
learning about the different
expressions of prayer!

Mondays on Zoom
8:15PM - 8:45PM



Zoom A

Meeting ID: 416 963 9000
Password: 492019

Sep. 9

**Selichos: Why Are We Repeating
Ourselves?**

Sep. 16

Rosh Hashana: Calling and Crying With the Shofar

Sep. 23

Yom Kippur: Standing and Falling Before Hashem

Oct. 7

Sukkos: Moving From Repentance to Joy

BASED ON

SHEARIM B'TEFILLAH*

* Authored by Rav Shimshon Pincas, it outlines the various expressions and forms of prayer and provides deep and meaningful insights into the nature and power of prayer.



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



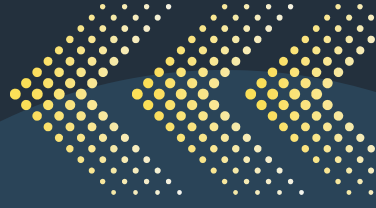
Go to the website to read all about it and sign up for your seats!

wp.yise.org/high-holidays-5785



RABBI

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



BTH

**YOUNG ISRAEL SHOMRAI EMUNAH
OF GREATER WASHINGTON**

September 13-14
STORIES OF PERSONAL
TRANSFORMATION

ELUL

Dr. Henry Abramson

Dean, Lander College for Men

**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**

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.

June 22, 6:00 pm: Rabbi Yosef Postelnek - Ri Ha-Zaken
Hosted by Dr. Jerry and Tsipi Hawk - 819 Bromley St.

July 13, 6:00 pm: Rabbi Hillel Shaps - Ramban
Hosted by Sheila Gaisin - 806 Lamberton Dr.

August 24, 5:45 pm: Rabbi Dovid Rosenbaum - Rabbeinu Yonah
Hosted by Rabbi Roy and Judy Rosenbaum, 806 Kersey Rd.

September 21, 5:00 pm: Rene Isser - Abarbanel
Hosted by Debbie Rogal, 11419 Heather Crest Ln.



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.

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Likutei Divrei Torah

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The full text of the letter of Aharon Reuven Bernzweig describing their experiences and deliverance may be read at: www.hebron1929.info.

Volume 30, Issue 45

Shabbat Parashat Ekev

5784 - B"H

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

The Spirituality of Listening - It is one of the most important words in Judaism, and also one of the least understood. Its two most famous occurrences are in last week's parsha and this week's: "Hear O Israel, the Lord our God, the Lord is one", and "It shall come to pass if you surely listen to My commandments which I am commanding you today, to love the Lord your God and to serve Him with all your heart and all your soul" – the openings of the first and second paragraphs of the Shema. It also appears in the first line of the parsha: "It shall come to pass, if you listen to these laws".

The word, of course, is shema. I have argued elsewhere that it is fundamentally untranslatable into English since it means so many things: to hear, to listen, to pay attention, to understand, to internalise, to respond, to obey. It is one of the motif-words of the book of Devarim, where it appears no less than 92 times – more than in any other book of the Torah. Time and again in the last month of his life Moses told the people, Shema: listen, heed, pay attention. Hear what I am saying. Hear what God is saying. Listen to what he wants from us. If you would only listen ... Judaism is a religion of listening. This is one of its most original contributions to civilisation.

The twin foundations on which Western culture was built were ancient Greece and ancient Israel. They could not have been more different. Greece was a profoundly visual culture. Its greatest achievements had to do with the eye, with seeing. It produced some of the greatest art, sculpture, and architecture the world has ever seen. Its most characteristic group events – theatrical performances and the Olympic games – were spectacles: performances that were watched. Plato thought of knowledge as a kind of depth vision, seeing beneath the surface to the true form of things.

This idea – that knowing is seeing – remains the dominant metaphor in the West even today. We speak of insight, foresight, and hindsight. We offer an observation. We adopt a perspective. We illustrate. We illuminate. We shed light on an issue. When we understand something, we say, "I see."

Judaism offered a radical alternative. It is faith in a God we cannot see, a God who cannot be represented visually. The very act of making a graven image – a visual symbol – is a form of idolatry. As Moses reminded the people in last week's parsha, when the Israelites had a direct encounter with God at Mount Sinai, "You heard the sound of words, but saw no image; there was only a voice.". God communicates in sounds, not sights. He speaks. He commands. He calls. That is why the supreme religious act is shema. When God speaks, we listen. When He commands, we try to obey.

Rabbi David Cohen, known as the Nazirite, a disciple of Rav Kook and the father of R. Shear-

Yashuv Cohen, Chief Rabbi of Haifa, pointed out that in the Babylonian Talmud all the metaphors of understanding are based not on seeing but on hearing. Ta shema, "come and hear." Ka mashmalan, "It teaches us this." Shema mina, "Infer from this." Lo shemiyah lei, "He did not agree." A traditional teaching is called shamayta, "that which was heard." And so on. All of these are variations on the word shema.

This may seem like a small difference, but it is in fact a huge one. For the Greeks, the ideal form of knowledge involved detachment. There is the one who sees, the subject, and there is that which is seen, the object, and they belong to two different realms. A person who looks at a painting or a sculpture or a play in a theatre or the Olympic games is not an active part of the art or the drama or the athletic competition. They are acting as a spectator, not a participant.

Speaking and listening are not forms of detachment. They are forms of engagement. They create a relationship. The Hebrew word for knowledge, da'at, implies involvement, closeness, intimacy. "And Adam knew Eve his wife and she conceived and gave birth". That is knowing in the Hebrew sense, not the Greek. We can enter into a relationship with God, even though He is infinite and we are finite, because we are linked by words. In revelation, God speaks to us. In prayer, we speak to God. If you want to understand any relationship, between husband and wife, or parent and child, or employer and employee, pay close attention to how they speak and listen to one another. Ignore everything else.

The Greeks taught us the forms of knowledge that come from observing and inferring, namely science and philosophy. The first scientists and the first philosophers came from Greece from the sixth to the fourth centuries BCE.

But not everything can be understood by seeing and appearances alone. There is a powerful story about this told in the first book of Samuel. Saul, Israel's first king, looked the part. He was tall. "From his shoulders and upward he was higher than any of the people.". He was the image of a king. But morally, temperamentally, he was not a leader at all; he was a follower.

God then told Samuel to anoint another king in his place, and told him it would be one of the children of Jesse. Samuel went to Jesse and was struck by the appearance of one of his sons, Eliab. He thought he must be the one God meant. But God said to him, "Do not be impressed by his appearance or his height, for I have rejected him. God does not see as people do. People look at the outward appearance, but the Lord looks at the heart".

Jews and Judaism taught that we cannot see God, but we can hear Him and He hears us. It is through the word – speaking and listening – that we can have an intimate relationship with God as our parent, our partner, our sovereign, the One who loves us and whom we love. We cannot demonstrate God scientifically. We cannot prove God logically. These are Greek, not Jewish, modes of thought. I believe that from a Jewish perspective, trying to prove the existence of God logically or scientifically is a

mistaken enterprise. God is not an object but a subject. The Jewish mode is to relate to God in intimacy and love, as well as awe and reverence.

One fascinating modern example came from a Jew who, for much of his life, was estranged from Judaism, namely Sigmund Freud. He called psychoanalysis the "speaking cure", but it is better described as the "listening cure." It is based on the fact that active listening is in itself therapeutic. It was only after the spread of psychoanalysis, especially in America, that the phrase "I hear you" came into the English language as a way of communicating empathy.

There is something profoundly spiritual about listening. It is the most effective form of conflict resolution I know. Many things can create conflict, but what sustains it is the feeling on the part of at least one of the parties that they have not been heard. They have not been listened to. We have not "heard their pain". There has been a failure of empathy. That is why the use of force – or for that matter, boycotts – to resolve conflict is so profoundly self-defeating. It may suppress it for a while, but it will return, often more intense than before. Job, who has suffered unjustly, is unmoved by the arguments of his comforters. It is not that he insists on being right: what he wants is to be heard. Not by accident does justice presuppose the rule of audi alteram partem, "Hear the other side."

Listening lies at the very heart of relationship. It means that we are open to the other, that we respect them, that their perceptions and feelings matter to us. We give them permission to be honest, even if this means making ourselves vulnerable in so doing. A good parent listens to their child. A good employer listens to their workers. A good company listens to its customers or clients. A good leader listens to those they are leading. Listening does not mean agreeing but it does mean caring. Listening is the climate in which love and respect grow.

In Judaism we believe that our relationship with God is an ongoing tutorial in our relationships with other people. How can we expect God to listen to us if we fail to listen to our spouse, our children, or those affected by our work? And how can we expect to encounter God if we have not learned to listen. On Mount Horeb, God taught Elijah that He was not in the whirlwind, the earthquake or the fire, but in the kol demamah dakah, the "still, small voice" that I define as a voice you can only hear if you are listening.

Crowds are moved by great speakers, but lives are changed by great listeners. Whether between us and God or us and other people, listening is the prelude to love.

Shabbat Shalom: Rabbi Shlomo Riskin

How Secure Are We in Israel? - "And it shall come to pass because you hearken to these laws, safeguarding and keeping them, that the Lord your God shall keep with you the covenant and the mercy which He swore unto your fathers, and He will love

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you, and bless you...in the land which He swore unto your fathers to give you."

How secure can world Jewry – and the citizens of Israel – feel about the future of the Jewish State? Have we returned to Israel for good, or is this "third commonwealth" only a possible opportunity, its long-term stability dependent on the moral, ethical, and spiritual commitment of its residents?

In this week's portion of Ekev we find two passages which seem to contradict each other concerning this issue. The first passage, which opens this week's portion, we've quoted above. The words speak for themselves; our entire relationship to the land depends on our keeping the biblical laws. In fact, the opening word of the portion, "ekav," is a conditional term (the desired goal will result "because of," "ekav"), underscoring the theme of qualification. No "affirmative action" gestures here! If the Israelites break the law, they will pay the price of not inheriting the land. If they keep the law, then God will bless them in the land which He promised our fathers. The keeping of the commandments may be compared to mortgage payments; default on the mortgage and the property gets taken away.

However, the Bible goes on to teach: "Not for your righteousness or for the uprightness of your heart did you go to possess their land; but it was because of the wickedness of these nations that the Lord your God drove them out before you".

Here the Almighty is presenting a different slant on our right to the land; it has less to do with our worthiness, and more to do with our neighbors' lack of worthiness. We are being judged in comparison to the nations around us rather than in the absolute terms of our own conduct.

To reconcile these passages, the Or HaChayyim HaKadosh distinguishes between two stages in the redemptive process: entering the Land of Israel is the first, and remaining there for good is the second. Our initial entry into the land comes about as a result of the evil of the other nations rather than our own righteousness, as well as God's promise to the Patriarchs. But whether or not we remain on the land, whether a particular "return" will become the anticipated redemption or a mere passing episode, depends solely upon our ethical, moral, and spiritual conduct, as indicated by the initial verse of our Torah reading.

There is also an alternate (and more comforting) way to orchestrate these verses, as Rabbi Chayyim Ibn Attar continues to explain. Initially, when the Almighty makes His covenantal guarantee that the descendants of Abraham will inherit the promised land, He stipulates that as soon as the Canaanites demonstrate totally unacceptable moral behavior, "in the fourth generation, they [the Israelites] will return here". Then the biblical text continues to outline the ultimate boundaries of Israel (the ten nations): "In that day the Lord made a covenant with Abraham saying, 'Unto your seed have I given this land, from the river of Egypt unto the great river, the river Euphrates'".

Hence the holy Or HaChayyim suggests that whether or not we prove ourselves worthy, God promises that he will take us out of Egypt and out of every enslavement and bring us to Israel as our homeland. That is unconditional, if only because without a homeland we will not be able to maintain God's promise of our eternity. But how much of the Promised Land comes into our possession – whether or not we get to inherit the full boundaries from the Nile to the Euphrates – depends upon our actions and morality. And what is clear from the second interpretation of the Or HaChayyim, but not necessarily from the first, is that our ability – or worthiness – to remain on Israeli soil is not an "all-or-nothing" situation; if we are partially good, we have a good chance of remaining on a goodly portion of Israel.

This second interpretation is much more optimistic and heartening for us today; but it also teaches us that if we are forced to give up parts of the land, we may be receiving an important message from Above that our ethical behavior is not what it ought to be – especially in terms of how we behave amongst ourselves. It is because of His compassionate righteousness that the Almighty initially chose Abraham and because of Israel's lack thereof that our Holy Temple was destroyed.

Let me add the following, taught by my revered teacher and mentor, Rabbi Joseph B. Soloveitchik, which will distinguish between the two losses of Temple and the two returns. Twice the Torah outlines the exile and disasters that await the Jewish people if we stray from the path, first in Leviticus and then again in Deuteronomy. But at least in Leviticus, God closes His awesome words with a promise: And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them, because I am the Lord their God. I will remember for them the covenant of their forbears whom I took out of the land of Egypt before the eyes of the nations, to be for them a God.

However, the second description of exile and disasters concludes rather matter-of-factly, in the midst of the tragic occurrences, devoid of hope or optimism: "These are the words of the covenant which God commanded Moses", with no reference to returning the Israelites to the land. Why the difference between the two "warnings"?

According to Nahmanides, each disaster description refers to and prophesies the destruction of one of the Temples. Following the destruction of the First Temple, God promised a return, and a fairly swift one at that – after only seventy years of Babylonian-Persian servitude. Following the destruction of the Second Temple, the exile will be much longer and more severe. However, adds Nahmanides, the second group of warnings does not really conclude until one complete chapter later: "And it shall come to pass, after all these things have come upon you, the blessing and the curse [as outlined in chapter 28], that you shall return to the Lord your God and hearken to His voice".

In other words, after the first destruction, God guaranteed that He would effectuate deliverance no matter what. After the second destruction there would also be a deliverance, but it would be dependent upon our doing teshuva, upon our repentance, upon our religio-ethical actions! There is still one important silver lining in the cloud. At least according to Maimonides, this act of repentance is not a commandment but is rather a guarantee. God promises that we will repent and then we will be redeemed. Obviously, the sooner we repent the sooner will come the redemption, but the Almighty guarantees that redemption will arrive!

How illustrative of all this is the Hebrew calendar! Following Tisha B'Av, the memorial of the destruction of the Temple, come seven Sabbaths in which we read prophetic portions (haftarot) of consolation. This is followed by the Torah reading of Nitzavim, which we have just cited, the portion which calls us to repentance (teshuva) – which falls on the Sabbath preceding Rosh HaShana, the first of our Ten Days of Repentance culminating in Yom Kippur, the day of forgiveness and redemption.

Hence we are being primed to move from the destruction of the three Sabbaths preceding Tisha B'Av – which feature a prophetic recording of the loss of our Temple – on to consolation. However, the ultimate consolation will only come if we repent, if we enter the Rosh HaShana period properly and thereby become worthy of redemption!

May we learn to take our Bible – and our calendar readings – very seriously.

Rabbi Dr. Norman J. Lamm's Derashot Ledorot

Ben Zoma says: Who is wise? He who learns from every person. As is stated: "From all my teachers I have grown wise, for Your testimonials are my meditation." Who is strong? He who controls his passions. As is stated: "Better one who is slow to anger than one with might, one who rules his spirit than the captor of a city." Who is rich? He who is satisfied with his lot. As is stated: "If you eat of toil of your hands, fortunate are you, and good is to you"; "fortunate are you" in this world, "and good is to you" in the World to Come. Who is honorable? He who honors his fellows. As is stated: "For to those who honor me, I accord honor; those who despise me shall be demeaned."

Inspirational Judaism - The Mishnah gives us a series of definitions by the renowned Ben Zoma. However, surprisingly, the Gemara gives us completely different answers, and does not even mention our Mishnah. The Talmud discusses the interesting question of the man who marries a woman conditionally. What is the law, the Gemara asks, if a man marries a woman "on condition that I am a wise man"? What is the definition of *hakham* so that we may decide whether or not a valid marriage has been contracted? The answer is that it is sufficient that he be one who can conduct himself intelligently in any field of discourse. Note that all that the Gemara requires is that he be bright; no mention is made of Ben Zoma's definition of the wise man as one who retains the capacity to learn from everyone. The next case is the one who marries a woman on condition that I am a strong man. Here the definition is he must be such that his friends fear him because of his power and influence. Again, there is no mention of the Mishnah's definition of strength interpreted as self-control. Finally, if a man marries a woman on condition that I am rich, the marriage is valid if he is one whose townsmen respect him because of his wealth – and not merely one who is satisfied with what he has.

How do we account for these changing definitions? The answer that R. Barukh HaLevi Epstein gives is that the Gemara speaks of the act of marriage, an act which is essentially a *kinyan*, a contract freely arrived at by two people who must mutually agree upon the proposal. In such a case, we must estimate the understanding that the man and woman probably had at the time they came to an agreement. As a contract, we must consider only their interpretation, their understanding, and their values. The Mishnah gives us the values of Ben Zoma. He gave us the standards that became the ideal of Judaism. The Gemara's criterion goes by the count of most people; the Mishnah's criterion goes by the people who count most.

It is also possible to suggest that the Talmud offers the halakhic, legal, answer, while the Mishneh in Avot offers an aggadic, inspirational and aspirational, answer. The Rav Soloveitchik, *zt"l*, observed that Halakhah alone is minimal Judaism, the quintessential but basic requirements of Jewish life. Avot inspires us and challenges us to expand our characters, our vision, and our spiritual capacities.

Abraham Joshua Heschel wrote Halacha deals with details, with each commandment separately; agada deals with the whole of life. Halacha deals with the law; agada with the meaning of the law. Halacha deals with subjects that can be expressed literally; agada introduces us to a realm which lies beyond the range of expression. Halacha gives us knowledge; agada gives us aspiration.

R. Joseph B. Soloveitchik explained "Who is strong? He who controls his passions" is a minimalist, not a maximalist position. The higher achievement is not the suppression (*kibbush*) but the sanctification (*kiddush*) of the *yetzer*. [Excerpted]

Our *Parashah* devotes several verses to the praises of *Eretz Yisrael*. We read (8:7-10), "For *Hashem*, your *Elokim*, is bringing you to a good Land--a Land with streams of water, of springs and underground water coming forth in valley and mountain; a Land of wheat, barley, grape, fig, and pomegranate; a Land of oil-olives and date-honey; a Land where you will eat bread without poverty--you will lack nothing there; a Land whose stones are iron and from whose mountains you will mine copper. You will eat and you will be satisfied, and bless *Hashem*, your *Elokim*, for the good Land that He gave you."

R' Yitzchak Arieli z"l (1896-1974; *Mashgiach* of Yeshivat Mercaz Harav; author of *Enayim La'mishpat*) writes: *Eretz Yisrael* is the natural place for, and the place that gives life to, the Jewish soul. There, one can shed his "garments" that are stained by the "idolatry"--i.e., the foreign ideas and beliefs--he picked up in the diaspora. And there, one can don garments of holiness--i.e., he can develop holier character traits and perform holier deeds.

As noted, our *Parashah* says, "You will lack nothing there." The *Gemara* (*Berachot* 36b) comments: "Even pepper." The *Gemara* does not mean that the verse is praising the Land for the availability of spices there, though that is also true. Rather, the *Gemara* means that *Eretz Yisrael* has the ability to "flavor" and elevate a person's spirituality--his Torah study and *Mitzvah* performance--as well. (*Haggadah Shel Pesach Shirat Ha'geulah* p.70)

Shabbat

R' Shraga Feivish Hager z"l (1958-2024; *Kosover Rebbe*) writes: It is remarkable that the singing or recitation of the poem *Shalom Aleichem* on Friday night has spread throughout the Jewish world despite the fact that the identity of its author is completely unknown. [R' Ahron Lopiansky *shlita* (*Rosh Hayeshiva* of the Yeshiva of Greater Washington-Tiferet Gedaliah in Silver Spring, Maryland) writes in *Siddur Aliyot Eliyahu* that the earliest known publication of *Shalom Aleichem* was roughly 785 years ago.] R' Hager continues: The fact that *Shalom Aleichem* has been accepted almost universally reinforces what is written in the *Tikkunei Zohar*--that the "light" of *Shabbat* is similar to the "light" of the *Bet Hamikdash*. Just as Jews of all types united as one in the *Bet Hamikdash* to serve their Father in Heaven, so this light of unity appears on *Shabbat*. This foreshadows, as well, *Olam Ha'ba*, when all will unite to do His will with a full heart. R' Hager adds: "May *Hashem* bless His nation with *Shalom*."

The final stanza of *Shalom Aleichem* begins with the words: "May you depart in peace." Why do we send away the holy angels who accompanied us as we welcomed the *Shabbat* Queen? asks R' Hager.

He explains: We are taught that the spiritual level of a Jew on *Shabbat* is far higher than that of an angel. We send these angels away before we recite *Kiddush* so that they will not be humiliated when they see how we are much loftier than they are. Moreover, *Shabbat* is a time of "intimacy," so-to-speak, between *Hashem* and the Jewish People. At such a time, outsiders have no business being present. Therefore, we send the angels away before we recite *Kiddush*. This is alluded to in Yaakov Avinu's famous dream, R' Hager adds. In that dream, Yaakov first saw angels going up and down a ladder. Then, however, *Hashem* appeared as if He were standing over Yaakov and, says a *Midrash*, all of the angels vanished.

(*Malka Kadisha* p.131)

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(*Yisroel Moshe ben Yosef a"h*)

"It will be if you listen to My commandments that I command you today, to love Hashem, your Elokim, and to serve Him with all your hearts and with all your souls--then I will provide rain for your Land in its proper time, the early and the late rains, and you will gather in your grain, your wine, and your oil. I shall provide grass in your field for your cattle, and you will eat and be satisfied." (11:13-15)

R' Eliyahu E. Dessler z"l (1892-1953; head of the Gateshead, England Kollel and *Mashgiach Ruchani* of the Ponovezh Yeshiva in Bnei Brak) writes: The *Gemara* (*Kiddushin* 39b) teaches, "There is no reward for *Mitzvot* in this world." Rather, we will be rewarded for our *Mitzvot* when we reach *Olam Ha'ba* / the World-to-Come. Indeed, writes R' Dessler, the reward for a single *Mitzvah* is so great that it exceeds all of the pleasures one could experience in this world.

R' Dessler continues: We learn in *Pirkei Avot* (4:2), "One *Mitzvah* draws another *Mitzvah* in its wake." This is the reward we receive in this world--that each *Mitzvah* we perform increases our holiness such that we are drawn to perform more *Mitzvot*. But, as noted, the primary reward for *Mitzvot* will be given in *Olam Ha'ba*.

This creates a difficulty, however, R' Dessler notes. Specifically, how are we to understand our verses, which seem to state expressly that if we obey Hashem's commandments, He will give us physical rewards: rain when we need it, abundant crops, well-fed cattle, etc.!

This question is answered by R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) in *Hilchot Teshuvah* (ch.9), writes R' Dessler. *Rambam* explains that verses such as ours are not promising physical rewards. Rather, the Torah is promising that "if we observe the Torah with joy and in good spirits, and we immerse ourselves in the Torah's wisdom at all times, then Hashem will remove from us all obstacles to further *Mitzvah* observance and Torah study--for example, war and disease. Instead, He will shower us with good things that strengthen our ability to observe and study the Torah--for example, abundant food and wealth. If we need not spend our days chasing our physical needs, we will be free to study Torah and engage in *Mitzvot* so that we earn life in *Olam Ha'ba*." In other words, our verses are not promising reward; they are promising that Hashem will create optimal conditions in which to serve Him, so that we can earn more reward.

There is a wondrous lesson here, adds R' Dessler. We learn from here that all the goodness we have in this world was not given to us to be a source of physical pleasure. Rather, it was given to us to be used as an aid to creating additional holiness. (*Michtav M'Eliyahu* I p.5)

"Va'avadtem / You will be swiftly banished from the good Land that Hashem gives you." (11:17)

R' Zvi Yisrael Thau *shlita* (founder of Yeshivat Har Ha'mor in Yerushalayim) writes: The word "*Va'avadtem*" (from the root אָבַד) could be translated as "You shall die" (see *Michah* 7:2). It is true that Jews, as individuals, continue to live even in exile, but the soul of the nation cannot live when it is banished from *Eretz Yisrael*. As R' Eliyahu z"l (1720-1797; the *Vilna Gaon*) writes: The Jewish nation in exile is like a person barely alive. (*Ve'shavta Ha'aretz* p.104)

"Man does not live by bread alone; rather by everything that emanates from the mouth of Hashem does man live." (8:3)

R' Yitzchak Luria z"l ("*Arizal*"; 1534-1572) teaches: When a person eats, he must have in mind that he is extracting the sparks of holiness from the food, not eating for his physical pleasure. Thus our verse says: "Man"--the real person, *i.e.*, his spiritual essence--is not sustained by physical food. Rather, he is sustained by the holiness within the food--that which "emanates from the mouth of Hashem," *i.e.*, Hashem's utterances that created the food and also sustained it until this moment. This lesson is alluded to as well in the verse (*Mishlei* 13:25), "A *Tzaddik* eats to satisfy his soul"--*i.e.*, his soul, not his body.

Related to this, continues *Arizal*, our Sages are instructing us to elevate eating to a spiritual experience when they say (*Pirkei Avot* ch.3), "If there is a meal at which no words of Torah are recited, it is as if the diners have consumed sacrifices to idolatry." (*Sefer Ha'liklutim: Bereishit*)



"Now, Yisrael, what does Hashem, your Elokim, ask of you? Only to revere Hashem, your Elokim..." (10:12)

The *Gemara* (*Berachot* 33b) asks: Is reverence (*Yir'ah*) of Hashem a small matter, as the verse seems to imply? The *Gemara* answers: Yes, in relation to (*Le'gabei*) Moshe it is a small matter. [Until here from the *Gemara*]

R' Yitzchak Meir Morgenstern *shlita* (*Rosh Yeshiva* of Yeshivat Torat Chacham in Yerushalayim) asks: Was Moshe speaking to himself in this verse? No! He was speaking to all of *Bnei Yisrael*! How, then, is the *Gemara*'s question answered?

R' Morgenstern explains: The *Gemara* (*Pesachim* 22b) derives from a verse (*Devarim* 6:13) that having *Yir'ah* for Torah scholars is part of the *Mitzvah* of *Yir'at Hashem*. At first glance, *Yir'at Hashem* would seem to be extremely difficult, for Hashem is invisible and unknowable, which makes it difficult to formulate feelings towards Him. How then can a person develop *Yir'at Hashem*? By having *Yir'ah* for Torah scholars.

R' Morgenstern elaborates: The *Yir'ah* of which we are speaking here is not "fear," but rather "*Yir'at Ha'romemut*" / awe of Hashem's greatness. When one is in awe of a true Torah scholar's accomplishments and feels *Yir'at Ha'romemut* toward that Torah scholar, it enables a person to feel *Yir'at Ha'romemut* toward the One whom that Torah scholar is serving--Hashem. That is one reason why they are part of the same *Mitzvah*.

In this light, the *Gemara*'s answer can be understood as follows: Is *Yir'at Hashem* a small matter? Yes, *Le'gabei* Moshe / for someone who knew and revered Moshe Rabbeinu, it is a small matter.

(*Bayam Derachecha: Sefirat Ha'omer* p.267)

ISRAEL REPORT

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IDF, ISA, RETRIEVE BODIES OF SIX HOSTAGES FROM GAZA (Arutz-7 8/20/24)

The bodies of Nadav Popplewell, Yagev Buchstab, Yoram Metzger, Haim Perry, Alex Dancyg, and Avraham Munder were retrieved Monday night from Gaza in an IDF operation.

All six were kidnapped to Gaza by terrorists during the October 7 massacre, and were murdered in captivity.

Popplewell, Metzger, and Perry were announced murdered in June, and Dancyg and Buchstab were reported murdered last month.

On Tuesday morning, Kibbutz Nir Oz said, "With profound sorrow, Kibbutz Nir Oz announces the murder of Avraham Munder while held hostage in Gaza, after enduring months of physical and mental torture."

"Avraham was 79 years old, a member of Kibbutz Nir Oz. He worked at the Nirlat factory and was known for his warm nature and deep love of singing.

"Avraham was abducted along with his wife Ruti, his daughter Keren, and his only grandson, nine-year-old Ohad, who were released in a hostage deal.

"His son, Ro'ee Munder, was murdered in the October 7th massacre."

Ruti, Keren, and Ohad were released in a November 2023 prisoner swap deal, in which most civilian women and children were released in exchange for convicted terrorists.

The statement added, "We will forever remember Avraham for his clear voice, warm smile, and boundless love for his family and kibbutz. May his memory be a blessing."

Israel does not know how many hostages are still alive.

PM 'NOT CERTAIN THERE WILL BE A DEAL' SAYS ISRAEL TO REMAIN ON EGYPT BORDER (Israel Hayom 8/20/24)

Prime Minister Benjamin Netanyahu expressed skepticism about a potential agreement with Hamas, emphasizing Israel's commitment to maintaining key strategic positions. Meanwhile, bereaved families voiced concerns about a possible prisoner exchange, drawing parallels to the controversial Gilad Shalit deal of 2011.

"I'm not certain there will be a deal, but if one materializes, it will safeguard Israel's strategic interests and assets," Netanyahu stated on Tuesday during a meeting with the Heroism Forum – bereaved families who lost soldiers in the ongoing Swords of Iron campaign – and the Hope Forum – families of October 7 hostages.

Netanyahu also informed the families: "Last night's operation to recover the hostages' bodies is just one of many we are conducting. I can't disclose everything. We are constantly working on these and additional operations."

The prime minister firmly declared that Israel would not, under any circumstances, relinquish control of the Philadelphi Corridor and Netzarim Corridor, referring to the Gaza-Egypt border and a key east-west corridor in the Gaza Strip. "Perhaps I managed to convince Blinken? I made it clear to him: Under no circumstances will Israel withdraw from the strategic positions it has secured during this conflict."

"These are pivotal hours for the Israeli people," said Yehoshua Shani, father of Captain Uri Shani, who fell in Kisufim, at the outset of the meeting. "We're deeply concerned about a potential deal that could compromise Israel's security," he continued. "I want to show a photograph taken the year Gilad Shalit was released, depicting 10-year-old children, my son, and Eitan Mor, who is currently held captive in Gaza. While you were pushing for the Shalit deal, the seeds of the October 7 disaster were sown. We urge the Prime Minister not to repeat the mistakes of the Shalit deal that set us back. We're open to an agreement, but not one that jeopardizes our national security."

Danny Steinberg, the father of Nahal Brigade Commander Colonel Yonatan Steinberg, added: "My stance reflects previous meetings with the prime minister, where he was unwavering in his commitment to the government's decisions to dismantle Hamas and secure the return of all hostages. The Heroism Forum supports a deal, but one that includes all hostages, including those who have been killed. We'll back an agreement that doesn't compromise strategic assets or abandon the South and the state. We envision a comprehensive deal that ensures the return of all hostages and brings security to both the South and, if possible, the North. That's our vision for the agreement. We're here to hear firsthand what's truly unfolding."

HAMAS SENDS THREATENING CALLS, MESSAGES TO HOSTAGE RELATIVES FROM LOVED ONES PHONES (JPost 8/21/24)

Hamas has sent threatening phone calls and messages to relatives of Israeli hostages in Hamas captivity, according to a report on Tuesday by N12.

The messages included warnings such as: "If you don't fight the government, you won't see your loved ones return."

According to the report, the terror group sent ransom requests, claiming that without payment, the hostage families wouldn't receive information about their loved ones.

The families have since passed the phone numbers to the Shin Bet.

An initial investigation suggests that those behind the threats are hostile actors, either of Iranian origin or affiliated with Hamas.

HAMAS'S 'RAFAH BRIGADE HAS BEEN DEFEATED'; GALLANT SAYS IDF TROOPS 'FIGHT LIKE LIONS' (j24NEWS 8/21/24)

Defense Minister Yoav Gallant visited soldiers in the Philadelphi Corridor on

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East Hill Synagogue, Englewood, NJ	Young Israel of New Rochelle, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of Sharon, MA
Harvard University Library	Young Israel of Staten Island, NY
Hebrew Academy of Long Beach, NY	YI Shomrai Emunah, Silver Spring, MD

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Wednesday, touting the defeat of the Rafah Brigade.

"The most important thing is to remember what the goals of the war are and to stick to them," he told soldiers. "The Rafah Brigade has been defeated, most of the tunnels in the Philadelphi Corridor are canals dug with engineering tools above the surface and covered with dirt."

He met with forces of the 162nd Division, which operated in the Rafah area of the southern Gaza Strip.

Gallant held a situational assessment with Lieutenant Colonel Yitzhak (Itzik) Cohen, the commander of the division, as well as Nahal Brigade Commander Lieutenant Colonel Yair Zuckerman and other major commanders taking part in southern Gazan operations.

Gallant received an overview of the operational activity that led to the defeat of the Rafah Brigade, with more than 150 tunnels destroyed in the area.

"Look, I came here first of all to express great appreciation," Gallant told soldiers. "The 162nd Division and its brigades... fight like lions. The Rafah Brigade was defeated, the enemy's Rafah Brigade was defeated by the 162nd Division."

IDF CONFIRMS ELIMINATION OF IRANIAN PROXY COMMANDER IN LEBANON (Israel Hayom 8/21/24)

An IDF spokesperson verified that an aerial attack on a vehicle in Sidon on Wednesday eliminated Khalil al-Maqdah, a top-ranking member of Fatah and the Al-Aqsa Martyrs' Brigades in Lebanon. The target was identified as the sibling of a high-level operative in the Lebanese arm of the terror group, which is known to support Iranian objectives on behalf of the Iranian Revolutionary Guards' Quds Force.

Lebanese media captured footage of the black car in which al-Maqdah was traveling. Following the strike, which was attributed to Israel, firefighters were seen at the location working to extinguish flames that continued to burn for some time after the attack.

In a statement to the Lebanese network Al Mayadeen, Munir al-Maqdah said his eliminated brother held a rank equivalent to brigadier general in the Al-Aqsa Martyrs' Brigades. "These killings only reinforce our resolve, and martyrdom is a badge of honor. Our resistance will remain unwavering on the ground," he declared.

Information surfaced in March revealing that Munir, the brother of the eliminated target, was actively promoting terror attacks in the West Bank. A resident of Lebanon's Ein al-Hilweh refugee camp, he is known to operate on behalf of Iran and Hezbollah. Reports at the time indicated he was recruiting operatives in the area to facilitate smuggling operations and carry out attacks.

Makdah was the brother of Munir al-Makdah, a senior terrorist who works for the Iranian axis to remotely direct attacks in the West Bank and smuggle weapons.

The two operate jointly in service of the Iranian Revolutionary Guards. According to the IDF and Shin Bet announcement, Khalil al-Makdah, who was eliminated, was a resident of Lebanon and, based on existing intelligence, worked in service of the Iranian Revolutionary Guards. He worked with the Iranian Quds Force, the foreign operations branch of the Revolutionary Guards.

At the head of these Iranian entities stands Javad Rafari, head of Department 4000, the special operations department of the Revolutionary Guards' intelligence organization, as well as Asar Bakeri, commander of Unit 840, the special operations unit in the Quds Force.

MOTHER OF HOSTAGE: SINWAR, TRADE HOSTAGES FOR CHILDREN OF ISRAELI LEADERS (JPost 8/21/24)

Hamas leader Yahya Sinwar should free all 109 hostages in Gaza in exchange for the children of five senior Israeli leaders in the security sector, Ditza Or, mother of hostage Avinatan Or, said Tuesday to Channel 12's Avri Gilad and Yair Cherki.

"I suggest you return the 109 hostages and, in return, receive only five hostages," she said. Or offered to exchange the five children of Defense

Minister Yoav Gallant, Chief of Staff Lt.-Gen. Herzi Halevi, Shin Bet (Israel Security Agency) head Ronen Bar, Military Advocate General Yifat Tomer-Yerushalmi, and Maj.-Gen. Nitzan Alon for all the hostages.

She went on to list the reasons for her choices. "The first is the son of Herzi Halevi - the chief of staff who does not know how to win. The second is the son of Gallant - the defense minister who announced that we cannot win.

"The third is the son of the military advocate general; the fourth is the son of the head of the Shin Bet who knew at 4 a.m. that an attack was starting and still allowed the Nova festival to continue as usual, even though it was possible to save all the hundreds of people who were murdered and kidnapped there. The fifth is the son of Nitzan Alon."

This statement follows Or's remarks in May, where she said how disappointed she was with Prime Minister Benjamin Netanyahu's conduct with regard to the return of the hostages.

Or herself said that she voted for the Likud Party for decades and is among the founders of the Hope Forum, the families of the hostages who expressed support for Netanyahu.

Or said that she supported Netanyahu for many months during the war until she realized, according to her, that "nothing is happening." She added, "after six months, we realized that our government has completely failed."

Keshet, the network on which the program is hosted, mentioned shared the "strong reservations" of the presenters and the panel members regarding "the things that Ditza Or, the mother of hostage Avinatan Or, chose to say on the live broadcast tonight."

Following the broadcast, Cherki explained that they were caught by surprise, and that Or's comments were not something they would usually allow on their platform.

"We did not know that she would say those things," he said. We were surprised on the live broadcast. Since she is the mother of a hostage, we let her finish a sentence before we stopped her expressed our disapproval of her remarks. Even though we cannot judge Ditza's pain, in retrospect, this conversation should have been stopped sooner. We pray for the return of all the hostages soon."

"As soon as she finished this interview, Cherki and I expressed our disagreements with what was said; we suggested that she retract it," Gilad wrote. "We regret that such things were said on our platform."

VICTIMS OF MASSACRE SAY WILL SHUN GOVERNMENT MEMORIAL EVENT (YNet 8/21/24)

Kibbutz Kfar Aza, which 79 of its members were murdered on October 7 in the Hamas atrocities, and 18 were abducted to Gaza, announced on Wednesday that it will not participate in memorial events organized by the government to mark a year since the massacre, while 109 captives were still being held in Gaza.

The Kibbutz joined other communities that came under attack by Hamas terrorists on that day, who refused to take part in the event that was announced by the government and was to be organized by Transportation Minister Miri Regev. Some of the communities said they would hold private memorials.

Residents of the Gaza border who were victims of the massacre have criticized the government for its failures leading up to the atrocities and for the refusal of Prime Minister Benjamin Netanyahu to take responsibility for the failings, nearly a year on. Many of the communities said they would not allow the government to use their Kibbutz to film the event which is to be held without the participation of the public.

In response, the government's office for ceremonies said on Wednesday that there has been no final decision on where the event would take place.

"The government along with all Israelis should concentrate all its efforts, day and night, to save the lives of the hostages and make due with lowering the flag to half-mast and observing a moment of silence, rather than holding grandiose events," Kfar Aza said in a statement.

"We mourn our dead, pray for our captives and the rest of the hostages and are working to rebuild our community. We will mark October 7 among our

members, in the hope that we will be able to embrace members when they are freed from captivity."

In Nirim, which also suffered greatly from the massacre, residents were outraged and called for the establishment of a national commission of inquiry into the failings of the government and the security agencies. "This entire time, not one representative of the government has taken responsibility for their failings or inquired after our needs," they said. "The lives of our members and of all residents of the region are not a film and the government is not a production company. No memorial ceremony will mask the failure of October 7."

NETANYAHU SKIPS HAREDI GRANDSON'S BAR MITZVA (Ynet 8/16/24)

Prime Minister Benjamin Netanyahu skipped his Haredi grandson's Bar Mitzva this week in Jerusalem. Netanyahu presided over a cabinet meeting in Tel Aviv at the time.

David, the Bar Mitzva boy is the second son of Netanyahu's oldest child, Noa from his first marriage, who became religious and is part of a Hassidic sect living in the ultra-Orthodox Mea Shearim quarter of the capital.

Although he had attended her family's celebrations in the past and has maintained contact with her, his sons from his current marriage are more familiar to the Israeli public and more prominent in his professional and personal life, especially his son Yair who resides in Miami and is a vocal although often controversial proponent of his father.

MOSQUITOS CARRYING WEST NILE VIRUS CAUGHT IN JERUSALEM, CENTRAL AND NORTHERN ISRAEL (Times of Israel 8/21/24)

The Environmental Protection Ministry reports that mosquitoes carrying the West Nile fever virus were trapped in Jerusalem, Tel Aviv, Ramat Hasharon, as well as in the Lower Galilee Regional Council, the Megiddo Regional Council, and the Kafr Kanna Local Council.

The ministry has instructed all authorities to further expand their monitoring and pest control efforts in urban and uninhabited areas.

It asks the public to protect themselves to reduce the risk of mosquito bites.

ULTRA-ORTHODOX PROTESTS IN JERUSALEM DETERIORATE INTO VIOLENCE (i24NEWS 8/21/24)

Protesters from Israel's ultra-Orthodox sector clashed with police on Wednesday, with violence breaking out as they rallied at a recruitment center in Jerusalem.

This comes after Rabbi Asher Deutsch of the "Committee to Save the World of Torah" called for protests on the site, demonstrating against the policy to begin drafting students in Yeshivot, or schools of advanced Jewish learning, to the military.

As the demonstration descended into riots, police were attacked with objects thrown at them and calls of "Nazis." Rioters attempted to breach the barricade erected by police into the recruitment office.

"Due to the ongoing attempts of the army to forcibly draft ultra-Orthodox young men into the army of destruction, for the first time since the establishment of the state, the state sends conscription orders without the ability to appeal and delay, and intends to bring to the recruiting office in Jerusalem tomorrow against their will, precious ultra-Orthodox young men receiving these orders contrary to their faith," a statement published by the committee last night said.

ISRAELI SCIENTISTS INVENT UNIQUELY EFFICIENT SYSTEM TO GROW FISH AND VEGETABLES TOGETHER (Ha'aretz 8/21/24)

Salmonella in salad greens. Staple crops and luxuries like cocoa and coffee are imperiled by climate mayhem. The megafauna have mostly gone extinct and the herbivores we breed to replace them on our plates are numerous and gassy enough to change the climate even more. The oceans and lakes are massively overfished but fish farms pose environmental and humanitarian concerns.

Enter the scientists at Ben-Gurion University of the Negev with an advanced aquaponics system to grow fish and vegetables together more efficiently in a closed loop system. The paper by Dr. Amit Gross with Dr. Ze Zhu and Dr. Uri Yogev from Ben-Gurion University and Prof. Karel Keesman from Wageningen University in the Netherlands was published last week in the journal *Resources, Conservation and Recycling*.

The ultimate goal is to improve food security. They are working with the barramundi, a popular Australian fish that is also widely grown in fish farms.

Hydroponics is growing veg in water, no soil.

Aquaculture means growing fish, no veg, no soil.

Aquaponics combines aquaculture and hydroponics to grow veg hydroponically together with fish.

It is with aquaponics (fish + veg) that we engage here. Truth is aquaponics has been around for some 60 years, yet remains neglected, Gross says. For most parts it wasn't efficient and wasn't developed onward.

Their new system is unique in being almost completely closed and not only exploits fish feces and vegetable waste, extracting nutrients from them; crucially it also produces energy that can be harvested, the team explains.

It is much more efficient than conventional aquaponics systems that can grow fish + veg but create more waste and don't harvest energy, they say.

Yes, the vegetables are fertilized with fish feces but fussiness over that is inappropriate. Go ahead, analyze your coffee for mouse droppings, your tea bag for bleach, those industrial cookies for propylene glycol and tertiary butylhydroquinone or check out snail mucus skin cream. Don't even ask what's in sausages. Also note we don't fertilize farm fields with fairy dust. Vegetables grown with fish excretions suddenly sound positively wholesome. In addition, you don't have to tell the family that Barry the Bream watching them from the closed loop tank in the barn fertilized their peas. The point is that the aquaponics system the team is developing could contribute to food security, if and when brought to significant scale.

"Feeding the more than 8 billion people on the planet while reducing greenhouse gas emissions will require innovative technologies. Those that combine two functions in one are obviously preferable," Gross says. "Fish are a sustainable high-quality source of protein with a far smaller carbon footprint than most other sources. Combining fish growth with vegetable production and preventing waste is a win-win-win."

The tomato, not a root vegetable

How do they achieve this win-win-win? Firstly, preventing waste is a euphemism for exploiting it rather than dumping it into the river or wherever.

When one feeds a fish, about 80 percent of the feed turns into fish excretions, mostly feces; and while fish don't urinate, they do secrete ammonia from their gills, Gross explains. (Note to self: Don't kiss fish on the gills.) All that poo and ammonia goes into the water. If the waste isn't removed, the fish will die.

Typical aquaculture (fish farming) handles its effluent water like wastewater that has to be treated. A key innovation of the new system is to unleash anaerobic bacteria (don't need oxygen) on the fish wastewater and let them eat it. By doing so, the bacteria convert the excrement into methane, which is a greenhouse gas when "wild" and an energy source when "tame". Nutrients from the poo are returned to the water and used to fertilize the vegetables where while methane is exploited for energy to run the system. Ta da!

Now for the plants. Take a tomato plant. We don't eat the stems, roots and leaves. Why throw them out when they can be exploited?

Thusly, Gross claims, with the same amount of fish feed as provided to a conventional aquaponics system, they can produce about three times more vegetables. Note that a closed loop system like they envision, if scaled up, would theoretically produce a lot more veg than fish.

"Theoretically – we haven't done this to scale yet – if we grow not 50 kilograms of fish like here in lab but about a ton, we would get enough energy to support the whole system, with no need to tap the grid," he elaborates.

This is all still quite theoretical because it's being done small-scale in the lab at the Sde Boker research facility. The team estimates that for the intensive

process to be economically feasible, they have to grow not 50 kilos of fish but at least six tons.

How closed is this loop, anyway? Almost, as said – there is some water loss from the plants' transpiration and the scientists have to augment the fish feed with some minor elements, he adds, which is the case in all aquaponics systems. But hopefully, if done to scale, the system can operate without connection to the grid, a major potential savings.

What needs to happen to move beyond potential? "Just do it," he answers. "The one thing we need is somebody to say, 'I want to grow 6 tons of fish' – I don't have the capacity or funding."

Vaguely cognizant of the difficulties involved in keeping saltwater fish as pets, one wonders if this closed loop system would be only be appropriate for freshwater fish. Anyway, what veg would grow in seawater? But Gross says the exact same can be done with fish living in brackish water and it's theoretically doable with ocean fish as well. One wouldn't grow lettuce in seawater but could grow halophytes like algae or even glasswort, which grows naturally in salt marshes and is popular as a raw green garnish or cooked vegetable.

Gross believes the methodology to be humane, noting that there is no measurement for inhumanity but their fish are being grown at a much lower crowding level than schooling density – about 100 kilos of fish mass per cubic meter of water.

"We can measure their physiological parameters and growth rates to make sure they're thriving. We see that they are," he says. Grown in a closed, controlled environment and away from large water bodies, the chances of the fish contracting disease are very small, he adds.

And in contrast to fish farms in the sea, their system is not prone to marine parasite infection. There is, simply, no water around them.

IT'S NOW CLEAR: NETANYAHU PREFERS HOSTAGES IN BODY BAGS OVER RISKING HIS OWN POLITICAL LIFE (Amos Harel, Ha'aretz 8/20/24) The six hostages whose bodies were retrieved from Khan Yunis on Tuesday, in a joint operation of the Israel Defense Forces and the Shin Bet security service, were alive at least until the end of the winter. The circumstances of their deaths are still unclear.

It appears that some of them died in an IDF airstrike, though it's possible that some were murdered by their Hamas captors. The terror organization that kidnapped them alive while murdering many of their friends and family members in Nir Oz and Nirim is the main party to blame for their deaths. But Hamas is not the only one who bears responsibility.

Last December, Hamas retracted its agreement with Israel at the last minute, during the implementation of the first hostage deal, on its last day. Instead of returning more women, including some of the young ones who had been kidnapped at the Nova music festival, as it had committed to do, the organization wanted to alter the agreement and release a few elderly hostages (some of whose bodies were retrieved on Tuesday) as well as a few bodies. Israel's leaders refused, worried that the opportunity for returning the younger women would be lost. The negotiations collapsed, and since then no hostages have been returned by agreement. That decision is fiercely controversial to this day in political and military echelons.

However, this wasn't the only missed opportunity. Since the beginning of the current year, repeated efforts have been made by the mediators to reach a deal. The recalcitrance of Prime Minister Benjamin Netanyahu has played a part in failing to reach one, along with Hamas' obstinacy. At least 14 hostages have died meanwhile in Hamas captivity, between the last deal and the present. It's no surprise that the families of the retrieved dead hostages did not express any special gratitude to Netanyahu on Tuesday.

On the contrary, while they thanked the defense establishment, many had scathing criticism for the prime minister. They blamed him for abandoning their loved ones twice: once when they were kidnapped on October 7 and a second time when they were left to die in captivity, months after they were abducted.

It's clear that the residents of the communities along the Gaza border have

lost all patience with the tactics and excuses of coalition members, many of whom expressed their condolences from their vacations overseas. The combative line was also evident in the unequivocal announcement made by Kibbutz Nirim, whose members refused to serve as props in a memorial ceremony being planned to commemorate October 7, led by Transportation Minister Miri Regev, one of the leaders of the pack of sycophants of Netanyahu in the years leading up to the calamity.

A few hours after announcing their refusal to take part in the planned ceremony, kibbutz members learned that two of the six bodies retrieved from Gaza were from their kibbutz.

There is no way of blurring the fact that retrieving the bodies of hostages in a military operation is the outcome preferred by the government. Such an outcome does not require making any concessions, and the dead hostages cannot recount what happened to them during their captivity and how the state abandoned them after the massacre.

Netanyahu has no problem with risking the lives of IDF soldiers, with the consent of senior defense officials, in order to bring bodies back for burial in Israel. In contrast, it appears that he is unwilling to risk, even in the most minimal fashion, his political standing, in a deal which would oblige him to release large numbers of Palestinian prisoners, accompanied by a hasty withdrawal from most of the areas now held by the army in the Gaza Strip.

In recent days, his associates have leaked contradictory messages to the media every few hours. There have been TV broadcasts opening with fanfare, describing a supposedly imminent deal, with correspondents being briefed about Netanyahu having found a way to retain his radical right-wing coalition partners despite his intention of making a deal. In contrast, details have been leaked describing impossible demands made by Hamas.

This story ended, it seems, with what was published after Netanyahu's mid-day meeting with two right-wing forums consisting of bereaved families and the parents of some of the hostages. Netanyahu's office has been encouraging these groups almost from the first day of the war, in an attempt to disrupt protests against his policy.

In his meeting with them, Netanyahu insisted that Israel would not concede control over the Philadelphia route along the Gaza-Egypt border or along the Netzarim corridor which bisects the Gaza Strip, adding that Israel would resume the battle in any case after the first phase of a deal, after 42 days. His words sounded like another deliberate thwarting of the efforts made by the mediators to reach a deal. Netanyahu was in fact sending a signal to Yahya Sinwar, Hamas' leader, telling him not to waste his time. No deal would be taking place.

This happened after Hamas rejected the updated American proposal, arguing (not completely without some justification) that the U.S. had become more flexible in meeting Israel's demands. It's possible that Sinwar is not interested in making progress at this point when there is a chance that Iran and Hezbollah will implement their revenge attack against Israel, possibly triggering the regional war he had hoped for when he first planned the massive terror attack against Israel.

U.S. Secretary of State Antony Blinken, who has left Israel for a visit to Egypt, gave Netanyahu a seal of approval when he determined that Israel had accepted the new mediation proposal. The prime minister's gain was twofold: Hamas is the one blowing up the negotiations and Netanyahu is exempt from making any concessions, since the deal has been scuttled.

A former senior official in the U.S. administration, with decades of experience in diplomatic negotiations in the Middle East, remembered this week how James Baker, the Secretary of State under the senior George Bush, used to term such talks "dead cat diplomacy." Sometimes, said Baker, the aim of negotiations is not to reach a deal but to push the blame, the dead cat, toward the doorstep of your rival.

Both Netanyahu and Sinwar are playing this game now. It appears that Netanyahu is doing so with greater success. The Israeli public, the vast majority of which favors a deal according to all polls, is shedding a tear with the families of the hostages, but is not, for the most part, mobilizing for a campaign aimed at saving them.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

A Holy Land

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

In Parshas Eikev, Moshe describes the uniqueness of the Land of Israel, first highlighting its physical traits – “a good land, a land with brooks of water, fountains and depths... a land of wheat and barley, vines and figs and pomegranates...” (8:7-8) and later its spiritual qualities – “a land the Lord, your G-d, looks after; the eyes of the Lord your G-d are always upon it...” (11:12) Just before he begins to describe the Land, Moshe tells them, “You shall know in your heart, that just as a man chastises his son, so does the Lord, your G-d, chastise you.” (8:5) Based on the juxtaposition of this verse immediately preceding the description of the Land of Israel and the promise, “For the Lord your G-d is bringing you to a good land,” the Talmud (Brachos 5a) draws the following conclusion: *the Land of Israel is only given to us through yisurin – suffering*.

Our ancestors had to overcome forty years of trials and tribulations as they wandered from place to place in the desert before they could attain the Land of Israel and the difficulties to acquire and hold onto the Land have continued until today. What is the reason that we had to experience *yisurin* and continue to do so in order to acquire the Land of Israel?

The commentaries explain that the tribulations that we endure in order to possess the Land of Israel are intended to test the intent behind our desire to dwell there. Is it to eat from its fruit or to experience its holiness and unique *mitzvos* which can only be performed there? If one is simply after the positive physical qualities of the Land, it would seemingly not be worth the suffering involved. One could find these qualities in other places as well and avoid the trials and tribulations. If, however, our interest is in the unique spiritual qualities and special *mitzvos* of the Land, these are things that cannot be attained anywhere else. By continuing to pursue the goal of dwelling in the Land of Israel despite all the suffering involved in achieving that dream, we show that our desire to dwell there stems from a yearning for the holiness and unique *mitzvos* of the Land.

Let us each try to internalize this message and focus our desire for a secure Land of Israel on the hope to be able to experience its holiness and perform its special *mitzvos*. Let us pray that we see no more suffering and that we merit to return to a safe and secure Land of Israel and a rebuilt Yerushalayim and Beis Hamikdash.

Wishing you a Good Shabbos!

SPONSOR

**This week's Shabbos Delights is sponsored l'iluy nishmas
Essia Bas Chaim Halevi a"h (Yahrzeit 21st of Av), mother of Diana Ruchelman.**

TABLE TALK

Point to Ponder

...and I stayed on the mountain for forty days and forty nights, bread I did not eat and water I did not drink (9:9).

Humans ate the bread of angels... (Tehilim 78:25)

Rebbi Akiva taught, "From here we learn that angels eat (if angels do not eat, how could Dovid HaMelech say that 'humans eat the bread of angels?') Rebbi Yishmael said, "Go tell Akiva that he erred, because Moshe said that when he was in heaven he did not eat. There is no proof that angels eat" (Yoma 75b)

The Sfes Emes asks as follows: Since Moshe informed us that he did not eat while in heaven, it implies that angels do eat in heaven! Furthermore, humans cannot survive without food. If Moshe remained a human while in heaven, how did he survive without eating for forty days?

Parsha Riddle

Why do we place the Tefillin on the weaker hand? What lesson does this teach us?

Please see next week's issue for the answer.

Last week's riddle:

How was Moshe compared to one who loves money?

Answer: The Gemara in Makos (10a) connects the verse (Koheles 5:9) "One who loves money will never be satiated with money," to Moshe. Moshe knew that the three cities of refuge on the east side of the Jordan would not provide refuge until the three inside Eretz Yisrael were designated. Yet he chose to designate the three on the other side of the Jordan before he died out of his desire for mitzvos.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Eikev* (6:26), the Torah commands: "And you shall not bring an abomination into your home and become banned like it; you shall surely loathe it and you shall surely abominate it, for it is banned." The precise meaning of "[bringing] an abomination into your home" is not entirely clear: The Mishnah (*Avodah Zarah* 1:9) states that one may not rent a house to a Gentile for use as a residence, "because the gentile will bring objects of idol worship into it, as it is stated: 'you shall not bring an abomination into your home,' and this is still considered the house of a Jew." The Tosafists (*ibid.* 21a s.v. *Af be-Makom*) take this Mishnah at face value, that the Biblical prohibition is violated by the mere bringing of an idol, even by a Gentile, into a house owned by a Jew. The Ramban, however, understands that the Biblical admonition prohibits only "benefit derived from any aspect of idol-worship — the idol itself, its appurtenances, its offerings, and its ornaments" (Commentary to *Devarim* 6:25), i.e., it prohibits a Jew himself from bringing an idol into his house, since it is forbidden to derive benefit from idols, but the prohibition against renting homes to Gentiles because they will bring idols into them is merely Rabbinic (Commentary to *Avodah Zarah* *ibid.*).

The Tosafists note that Jews in their time and place did rent homes to Gentiles, in apparent violation of the clear Mishnaic prohibition, and they suggest several justifications for this, including the following:

- Some maintain that the prohibition only applies to bringing an idol into a house on a regular, constant basis, and the Gentiles of their time only brought idols into their houses when someone was dead or dying.
- R. Chaim Cohen and the Ri assert that the prohibition (at least on the Biblical level) applies only to homes in *Eretz Yisrael*, and not to those outside *Eretz Yisrael*. (According to this approach, renting homes to Gentiles in *Eretz Yisrael* would indeed be prohibited.)
- The Rosh (*ibid.* 1:22) explains that since in his time and place, non-Jewish property rental laws granted tenants the status of (temporary) owners, rented houses in his time were considered by *halachah* as well to be the property of the tenants and thus not subject to the prohibition against bringing idols into Jewish homes.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am similar to koof.
2. I am derived from "what."
3. I bring salvation.
4. I am blessing.

#2 WHO AM I?

1. I am for the snake.
2. I am misused on Mitzvos.
3. Yaakov's grasp.
4. I am not for a doctor.

Last Week's Answers

#1 Tu B'Av (I am the end of tree cutting, Bo'ee Kallah, I caused dancing, I am not a double father.)

#2 Ten Commandments (I have ten, I include all 613, Now I have my second showing, I am divided.)

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