

# YOUNG ISRAEL SHOMRAI EMUNAH

## SHABBOS SHORTS

Candle Lighting 7:22, not before 6:19 | Havdalah 8:21

The Shabbos Shorts is sponsored by **Florence Radkowsky** to commemorate the Yahrzeits of her father, Emanuel Kramer, Menachem Nassan ben Mordechai HaKohen, A"H, on 21 Av and her father-in-law, Aaron Radkowsky, HaRav Aharon ben Leib Zalman HaKohen, A"H, on 30 Av.



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## 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

**Rabbi Sanford H. Shudnow** on the selection of his original artworks in the Montgomery Art Association 2024 Paint The Town Art Show, Labor Day Weekend (August 31- September 2) at the Kensington, MD USA Town Hall/Armory. Free

## Kiddush Sponsors

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

**Shul Kiddush** is sponsored by **Avital & Akiva Stone** in honor of Akiva Stone's promotion to the rank of Colonel in the United States Air Force.

**Sephardic Minyan Kiddush** is sponsored by **Rita & Kheder Shukur** in memory of Rita's father, Shaul ben Khatoon and Moshe.

## 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 and by Ina Klinger, mother of **Elaine Rubin**. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel. **Rabbi Rosenbaum's Wednesday night Navi Shiur** was sponsored by **Diana & Leonard Ruchelman** to commemorate the Yahrzeit of Diana's mother, Helen Hoffberger, Essia bas Chaim HaLevi A"H, on 21 Av.

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

### High Holidays registration is open!

Please visit [wp.yise.org/high-holidays-5785](https://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).

### Stroller Parking Reminder

Beginning next **Shabbos, September 7**, please park your strollers in the designated areas at the lower patio, driveway and patio opposite the upper lobby doors. This change is being implemented following consultation with fire safety and evacuation experts to ensure the safety of our members and guests.

## 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:

6:00 (Plag, B), 7:00 (B), 7:25 (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), 7:20 (B),  
7:10 (Sephardi, LBM)

**Maariv:** 8:21 (B)

### DIVREI TORAH:

**8:45 Minyan:** (B)  
Rabbi Rosenbaum

**9:15 Minyan:** (S)  
Rabbi Postelnek

**Hashkamah Minyan Gemara Shiur:** (SBM)  
Rabbi Yitzhak Grossman

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

**Parsha Shiur before Mincha:** 6:20 (B)  
Rabbi Rosenbaum

**Shiur Between Mincha/Maariv:**  
Rabbi Postelnek

## Youth Announcements

**Teen Minyan** - will resume next Shabbos, Parashas Shoftim

**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** - This 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](mailto: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](mailto:announce@yise.org). YISE maintains a community-wide Tehillim WhatsApp group. To join, visit [chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10](https://chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10). To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to [csimon@YISE.org](mailto: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

**Voice Notes of Inspiration** - Beginning September 4, join Rabbi Rosenbaum's daily WhatsApp group for thoughts on Elul and the Yamim Noraim. [yise.org/vnoi](https://yise.org/vnoi).

**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. Includes light snacks and Thursday night cholent! To sponsor, visit [yise.org/nightseeder](https://yise.org/nightseeder). [see flyer](#) for details.

**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](mailto: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 Noraim 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.

**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](https://www.yise.org/bbq) [see flyer](#)

**Maagal HaShana, Women's Chabura** - Join Mrs. Channah Cohen to learn and prepare for the Yamim Noraim! Gain deeper insights by exploring the themes of the Yamim Noraim through interactive, engaging learning. Monday, September 16, 8:30 PM in the Small Beis Medrash. To sponsor, visit [yise.org/chabura](https://yise.org/chabura). [see flyer](#)

**Limud on the Lawn** - A monthly exploration of different Torah luminaries through the ages at YISE members' homes. Rene Isser will speak on Abarbanel, September 21 at 5:00 PM on the lawn of Debbie Rogal, 11419 Heather Crest Lane. Contact the YISE to sponsor Limud on the Lawn for \$54. [see flyer](#)

**Pre-Selichos Kumzitz** - Motzei Shabbos, September 28, 11:30 PM - 12:45 AM in the Social Hall. Get inspired and prepare for Selichos with community and friends! Featuring musician Jeremy Gaisin and Divrei Torah from Rabbi Rosenbaum and Rabbi Postelnek. To sponsor, visit [yise.org/kumzitz](https://yise.org/kumzitz). [see flyer](#)

**Lulavim & Esrogim** - YISE is working with Josh Breitstein to bring you the finest quality Arba Minim sets. Complete details and order form online at [www.yise.org/lulav](https://www.yise.org/lulav) Orders must be placed by Sunday October 6. Pickup at YISE on Sunday October 13 . [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<br>September 1<br>28 Av | Monday<br>September 2<br>29 Av<br>Labor Day | Tuesday<br>September 3<br>30 Av<br>Rosh Chodesh | Wednesday<br>September 4<br>1 Elul<br>Rosh Chodesh                                                                                                                                                                                                                                     | Thursday<br>September 5<br>2 Elul | Friay<br>September 6<br>3 Elul | Next Shabbos<br><br>September 6-7, 2024<br>4 Elul 5784<br>Parashas Shoftim<br>Candle lighting: 7:11<br>not before: 6:09<br>Havdalah: 8:09<br>Friday Night:<br>Mincha/Maariv:<br>5:50 (Plag, B), 7:15 (B)<br>7:05 (Sephardi, LBM)<br>Shabbos Day:<br>Shacharis:<br>7:00 (B), 8:45 (B), 9:15 (S)<br>8:00 (Sephardi, LBM), 9:15 (Teen, H)<br>Mincha:<br>2:30 (B), 5:00 (B), 6:55 (B),<br>7:05 (Sephardi, LBM)<br>Maariv: 8:09 |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|--------------------------------|---------------------------------------------|-------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------|--------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Shacharis                                                                                                                                                                                                                        | Ashkenazi (S,B,B) | 6:30<br>7:30<br>8:45           | 6:30<br>7:30<br>8:45                        | 6:15<br>6:35<br>8:45                            | 6:15<br>6:35<br>8:45                                                                                                                                                                                                                                                                   | 6:15<br>6:45<br>8:45              | 6:15<br>6:55<br>8:45           |                                                                                                                                                                                                                                                                                                                                                                                                                            |
|                                                                                                                                                                                                                                  | Sephardi (LBM)    | 8:00                           | 7:30                                        | 7:30                                            | 7:30                                                                                                                                                                                                                                                                                   | 7:30                              | 7:30                           |                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Mincha/<br>Maariv                                                                                                                                                                                                                | Ashkenazi (B)     | 7:20                           | 7:20                                        | 7:20                                            | 7:20                                                                                                                                                                                                                                                                                   | 7:20                              |                                |                                                                                                                                                                                                                                                                                                                                                                                                                            |
|                                                                                                                                                                                                                                  | Sephardi (LBM)    | 7:15                           | 7:15                                        | 7:15                                            | 7:15                                                                                                                                                                                                                                                                                   | 7:15                              |                                |                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Halachic Times: Latest Alos Hashachar 5:21 AM,<br>Earliest Talis and Tefilin: 5:50 AM, Latest Netz: 6:43 AM, Latest Krias Shema: 9:52 AM,<br>Earliest Mincha: 1:41 PM, Earliest Shkia: 7:28 PM, Latest Tzeis Hacoachavim 8:19 PM |                   |                                |                                             |                                                 |                                                                                                                                                                                                                                                                                        |                                   |                                |                                                                                                                                                                                                                                                                                                                                                                                                                            |
| RABBI DOVID ROSENBAUM<br>RABBI YOSEF POSTELNEK - ASST RABBI<br>JOSH SEIDEMANN - PRESIDENT                                                                                                                                        |                   |                                |                                             |                                                 | NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, SEPTEMBER 4, NOON<br>SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: <a href="mailto:ANNOUNCE@YISE.ORG">ANNOUNCE@YISE.ORG</a><br><a href="http://WWW.YISE.ORG">WWW.YISE.ORG</a>   301-593-4465   <a href="mailto:OFFICE@YISE.ORG">OFFICE@YISE.ORG</a> |                                   |                                |                                                                                                                                                                                                                                                                                                                                                                                                                            |



SEPTEMBER 2024 | 28 AV - 27 ELUL 5784

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH  
SHOMRAI MONTHLY ANNOUNCEMENTS

## Upcoming Community Programs & Listings

**Help Stock up the Capital Kosher Pantry for the Yamim Noraim** - Please donate honey bears, Kedem Grape juice (plastic bottles only), Near East rice mixes, Shabbat, Yahrzeit & Havdalah candles, canned salmon & tuna, Duncan Hines brownie mix, yeast, baking soda and other baking ingredients. Ship to/drop off: Capital Kosher Pantry, 9601 Colesville Road, Silver Spring, MD 20901 or use our collection bins in local shuls and kosher grocery stores. Financial donations: [www.capitalkosherpantry.org/donate](http://www.capitalkosherpantry.org/donate).

**Labor Day Morning Shiur with Kollel Zichron Amram of YGW** - A shiur from Rabbi Frank - Rav Cong. Ohr Hatorah 'Rabbi... Is the Sefer Torah Still Kosher? Identifying and Addressing Issues in Sifrei Torah - A Tutorial'. September 2, 29 Av, 9:45 AM to 10:45 AM Yeshiva of Greater Washington Boys Division 1216 Arcola Ave. In the Belonofsky Beis Medrash. Cookies and pastries served.

**The Golden Network: Lunch & Learn** - "3 Things That Make People Happy" with Rabbi Stephen Baars. Wednesday, September 4 at 11:45 AM at KMS. RSVP by September 1 to [director@goldennetwork.org](mailto:director@goldennetwork.org).

**Elul: Days of Return** - practical lessons and inspiring thoughts to prepare us for the High Holidays. Presented by Rabbi Hillel Shaps on Wednesdays, 12:15 PM - 1:00 PM. September 4, 11, 18, 25 & October 9. Zoom Meeting ID: 349 754 2180, Password: Learn. To register to receive class reminders and source sheets, email: [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org).

**Kemp Mill Toastmasters** - Wednesday nights, 8:00 PM - 9:15 PM. September 4 regular meeting and September 18 Humorous Speech Contest in person in the YISE Social Hall. September 11 and 25 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](mailto: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 information, to register or donate, go to: [mitzvahcycle.org](http://mitzvahcycle.org) Sponsored by Bikur Cholim of Greater Washington.

**The Good Book** - The Good Book is the annual local Orthodox Jewish directory published in Greater Washington since 1995 by Dr. Bert and Rachelle Miller. They mail the 240-page book for free to all interested Orthodox-affiliated households. Interested households should email their new listing info or updated info to [goodbook3@gmail.com](mailto:goodbook3@gmail.com). The Millers thank you in advance for your participation. The deadline for providing information to the Good Book is September 10.

**Jewish Girl Scout Troop Mini Golf** - Sunday, September 15 4:00 PM - 5:30 PM. FREE for girls ages 11-15. Rocky Gorge Golf 8445 Old Columbia Road. If interested contact [Scoutmaster.troop614@gmail.com](mailto:Scoutmaster.troop614@gmail.com).

**TGN Class: Lessons from Tefillas Chana to Impact our Prayer** with Mrs. Sima Jacoby. Wednesday, September 25, 10:30 AM at YISE. For more information: 301-732-1773, [director@goldennetwork.org](mailto:director@goldennetwork.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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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 are called together to unite in Torah learning and tefillah. Every week, we will recite Tehillim and then a 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](mailto: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](mailto: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](mailto: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](http://dvarhalacha.com).

**Silver Spring Gemachim** - For a complete list: [www.gemachexchange.com](http://www.gemachexchange.com)

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

OCTOBER DEADLINE: MONDAY, SEPTEMBER 23, NOON  
SUBMIT ITEMS FOR THE SHMA TO: [ANNOUNCE@YISE.ORG](mailto:ANNOUNCE@YISE.ORG)  
[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto:OFFICE@YISE.ORG)

## Shul Announcements

**Voice Notes of Inspiration** - Beginning September 4, join Rabbi Rosenbaum's daily WhatsApp group for thoughts on Elul and the Yamim Noraim. [vise.org/vnoi](https://vnoi.org).

**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](mailto: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](mailto:miriamlevson@gmail.com) or Rose Blynn at 410-522-8624 or [rab411@gmail.com](mailto:rab411@gmail.com). Send details to [announce@yise.org](mailto:announce@yise.org).

**Happy Birthday! Happy Anniversary!** Want to celebrate a birthday or anniversary? Email [office@yise.org](mailto: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](mailto: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, [mshkarlin@gmail.com](mailto:mshkarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com).

## 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**

**8:30 - 9:30 PM Chavrusa Learning**, in the Small Beis Medrash. 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](mailto: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**

**8:10 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**

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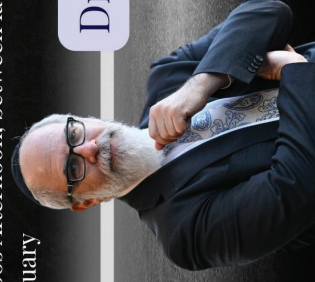
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Volume 30, Issue 46

Shabbat Parashat Reeh

5784 - B"H

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

**The Deep Power of Joy** - On 14 October 1663, the famous diarist Samuel Pepys paid a visit to the Spanish and Portuguese Synagogue in Creechurch Lane in the city of London. Jews had been exiled from England in 1290 but in 1656, following an intercession by Rabbi Menasseh ben Israel of Amsterdam, Oliver Cromwell concluded that there was in fact no legal barrier to Jews living there. So for the first time since the thirteenth century Jews were able to worship openly.

The first synagogue, the one Pepys visited, was simply a private house belonging to a successful Portuguese Jewish merchant, Antonio Fernandez Carvajal, that had been extended to house the congregation. Pepys had been in the synagogue once before, at the memorial service for Carvajal who died in 1659. That occasion had been sombre and decorous. What he saw on his second visit was something else altogether, a scene of celebration that left him scandalised. This is what he wrote in his diary: ... after dinner my wife and I, by Mr. Rawlinson's conduct, to the Jewish Synagogue: where the men and boys in their vayles (i.e. tallitot), and the women behind a lattice out of sight; and some things stand up, which I believe is their Law, in a press (i.e. the Torah in the Aron) to which all coming in do bow; and at the putting on their vayles do say something, to which others that hear him do cry Amen, and the party do kiss his vayle. Their service all in a singing way, and in Hebrew. And anon their Laws that they take out of the press are carried by several men, four or five several burthens in all, and they do relieve one another; and whether it is that everyone desires to have the carrying of it, I cannot tell, thus they carried it round about the room while such a service is singing ... But, Lord! to see the disorder, laughing, sporting, and no attention, but confusion in all their service, more like brutes than people knowing the true God, would make a man forswear ever seeing them more and indeed I never did see so much, or could have imagined there had been any religion in the whole world so absurdly performed as this.

Poor Pepys. No one told him that the day he chose to come to the synagogue was Simchat Torah, nor had he ever seen in a house of worship anything like the exuberant joy of the day when we dance with the Torah scroll as if the world was a wedding and the book a bride, with the same abandon as King David when he brought the holy ark into Jerusalem.

Joy is not the first word that naturally comes to mind when we think of the severity of Judaism as a moral code or the tear-stained pages of Jewish history. As Jews we have degrees in misery, postgraduate qualifications in guilt, and gold-medal performances in wailing and lamentation. Someone once summed up the Jewish festivals in three sentences: "They tried to kill us. We survived. Let's eat." Yet in truth what shines through so many of the psalms is pure, radiant joy. And joy is one of the keywords of the book of Devarim. The root 's-m-ch'

(the root of the word simcha, joy) appears once each in Genesis, Exodus, Leviticus, and Numbers, but twelve times in Deuteronomy, seven of them in our parsha.

What Moses says again and again is that joy is what we should feel in the Land of Israel, the land given to us by God, the place to which the whole of Jewish life since the days of Abraham and Sarah has been a journey. The vast universe with its myriad galaxies and stars is God's work of art, but within it planet earth, and within that the Land of Israel, and the sacred city of Jerusalem, is where He is closest, where His Presence lingers in the air, where the sky is the blue of heaven and the stones are a golden throne. There, said Moses, in "the place the Lord your God will choose ... to place His Name there for His dwelling", you will celebrate the love between a small and otherwise insignificant people and the God who, taking them as His own, lifted them to greatness.

It will be there, said Moses, that the entire tangled narrative of Jewish history would become lucid, where a whole people – "you, your sons and daughters, your male and female servants, and the Levites from your towns, who have no hereditary portion with you" – will sing together, worship together, and celebrate the festivals together, knowing that history is not about empire or conquest, nor society about hierarchy and power, that commoner and king, Israelite and Priest are all equal in the sight of God, all voices in His holy choir, all dancers in the circle at whose centre is the radiance of the Divine. This is what the covenant is about: the transformation of the human condition through what Wordsworth called "the deep power of joy."

Happiness, Aristotle said, is the ultimate purpose of human existence. We desire many things, but usually as a means to something else. Only one thing is always desirable in itself and never for the sake of something else, namely happiness.

There is such a sentiment in Judaism. The biblical word for happiness, ashrei, is the first word of the book of Psalms and a key word of our daily prayers. But far more often, Tanach speaks about simchah, joy – and they are different things. Happiness is something you can feel alone, but joy, in Tanach, is something you share with others. For the first year of marriage, rules Deuteronomy a husband must "stay at home and bring joy to the wife he has married." Bringing first-fruits to the Temple, "You and the Levite and the stranger living among you shall rejoice in all the good things the Lord your God has given to you and your household". In one of the most extraordinary lines in the Torah, Moses says that curses will befall the nation not because they served idols or abandoned God but "because you did not serve the Lord your God with joy and gladness out of the abundance of all things". A failure to rejoice is the first sign of decadence and decay.

There are other differences. Happiness is about a lifetime but joy lives in the moment. Happiness tends to be a cool emotion, but joy makes you want to dance and sing. It's hard to feel happy in the midst of uncertainty. But you can still feel joy. King David in the Psalms spoke of danger, fear, dejection, sometimes even despair, but his songs usually end in the major key:

For His anger lasts only a moment,  
but His favour lasts a lifetime;

weeping may stay for the night,  
but rejoicing comes in the morning ...

You turned my wailing into dancing;  
You removed my sackcloth and clothed me with  
joy,  
that my heart may sing Your praises and not be  
silent.

Lord my God, I will praise You forever.

In Judaism joy is the supreme religious emotion. Here we are, in a world filled with beauty. Every breath we breathe is the spirit of God within us. Around us is the love that moves the sun and all the stars. We are here because someone wanted us to be. The soul that celebrates, sings.

And yes, life is full of grief and disappointments, problems and pains, but beneath it all is the wonder that we are here, in a universe filled with beauty, among people each of whom carries within them a trace of the face of God. Robert Louis Stevenson rightly said: "Find out where joy resides and give it a voice far beyond singing. For to miss the joy is to miss all."

In Judaism, faith is not a rival to science, an attempt to explain the universe. It's a sense of wonder, born in a feeling of gratitude. Judaism is about taking life in both hands and making a blessing over it. It is as if God had said to us: I made all this for you. This is My gift. Enjoy it and help others to enjoy it also. Wherever you can, heal some of the pain that people inflict on one another, or the thousand natural shocks that flesh is heir to. Because pain, sadness, fear, anger, envy, resentment, these are things that cloud your vision and separate you from others and from Me.

Kierkegaard once wrote: "It takes moral courage to grieve. It takes religious courage to rejoice." I believe that with all my heart. So I am moved by the way Jews, who know what it is to walk through the valley of the shadow of death, still see joy as the supreme religious emotion. Every day we begin our morning prayers with a litany of thanks, that we are here, with a world to live in, family and friends to love and be loved by, about to start a day full of possibilities, in which, by acts of loving kindness, we allow God's Presence to flow through us into the lives of others. Joy helps heal some of the wounds of our injured, troubled world.

## **Shabbat Shalom: Rabbi Shlomo Riskin**

Can Bad Things Happen to Good People? "Behold [see], I present before you today a blessing and a curse. The blessing, when you internalize [heed] the commandments of the Lord your God.... And the curse, if you do not internalize [heed] the commandments of the Lord your God."

Two problems face us as we read these verses, one textual and the other existential. The textual issue is based on the lack of parallelism: "the blessing, when (asher) you internalize, the curse if (im) you do not internalize." We would expect to find parallel consistency, either "when...when" or "if you do...if you do not" in both instances.

The existential issue hits us hard, especially in Israel during these fateful but difficult times. Our cemeteries are filled with children who have been buried by their parents, either soldiers in the line of

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battle or innocent victims at home, at school, at a bus stop, who were targeted by inhumane suicide bombers. Many if not most of these were our best, our brightest, and our most deserving of reward in accordance with the opening verses of our Torah portion. How then can we possibly explain the many instances of suffering and pain on the part of so many virtuous souls who certainly internalized the commandments of God?

I believe that the precise biblical language reveals a profound truth about Torah commandments and human affairs. After all, the Torah iterates and reiterates that the Almighty gave us His laws “for your good”; proper ethical conduct ensures a well-ordered social structure devoid of aggression and violence. The Sabbaths, festivals, and laws of ritual purity provide for a stable and inter-generational familial nucleus, united by meaningful occasions of joy, study, and song. Hence an immediate blessing always comes together with, and precisely when, we perform the commandment: “the reward for a commandment is the very fulfillment of the commandment” – built-in!

In the instance of transgressions, there is also a built-in punishment; evil bears bitter fruit, the sinner is eventually discovered, unfaithfulness and deception destroy relationships and undermine families. However, unlike the blessing, the “built-in” curse is often not experienced until later on, sometimes not until the last years of the life of the transgressor. Hence the adverb used by the Torah is not when – which connotes immediacy – but is rather “if you do not internalize the commandments,” then the curse will come, but not necessarily right away.

Although this is the ultimate truth regarding the immediate reward of the mitzva and the eventual punishment of the transgression, the accompanying emotion when doing the one or the other may be quite different, even opposite.

The great Hasidic sage known as the Shpolle Zeide explained that the most fundamental lesson of all is the ability to distinguish between good deed and transgression, to overcome the evil impulse by embracing the former and distancing oneself from the latter. He tells how, as a child, he would go to a shvitz (a steam bath – the much larger and more vigorous European version of our contemporary sauna) with his father, who would pour out a small bucket of freezing water upon him just as he would begin to perspire profusely. “Ooh!” he would inadvertently scream as the cold water contacted his burning-hot flesh; but – after cooling down a bit – he would exclaim happily, “Aah!” (I myself had the exact same experience as a child attending the Tenth Street Baths on the Lower East Side every Thursday evening with my father and grandfather; may their souls rest in peace.)

“Remember, my child, the lesson of the ‘ooh’ and ‘aah,’” the Shpolle would hear from his father. Before (and often even during) the commission of a transgression, you have physical enjoyment – “aah.” But afterwards, when you ponder your sin and suffer its consequences – “ooh!” In the case of a mitzva, however, you might cry “ooh” when you have to get up early for prayers or for a lesson of Daf Yomi, but in reflection of your religious accomplishment, you will always exclaim “aah” afterwards. Make sure you conclude your life with an “aah” and not with an “ooh!”

The underlying assumption of this interpretation is that aside from the natural cause and effect of our actions, the Almighty does not extrinsically reward the righteous or punish the sinner in this world; one does not have the right to expect that if one is an honest businessman, one will be guaranteed great profits, or that if one observes the Sabbath, one will live a long and healthy life. This world, according to many of our Talmudic sages, is a world of freedom

of choice for every individual. If the righteous would consistently be rewarded with long life, good health, and a large bank account, and the sinners would die at an early age in poverty, choosing to follow the commandments would be a no-brainer. Free choice precludes extrinsic rewards; free choice also means that an individual can even choose to do something which the Almighty does not desire. This world is largely a result of human action and natural happenstance: “There is no [extrinsic] reward for the commandments in this world”.

Indeed, the only guarantee that the Almighty makes is the eternity of the Jewish people: Israel will never be destroyed. We are assured of our return to our ancestral homeland no matter how long or arduous the exile, and the eventual perfection of human society. As far as everything else is concerned, “not on individual merit does the length of one’s life, the number and quality of one’s children, and the extent of one’s sustenance depend, but rather on luck (mazel) do these things depend”.

We also believe in the reality of the human soul, the “portion of God from on high,” which resides within every one of us created in the divine image. Just as God is indestructible, so is the soul indestructible, the physical dimension of our beings may pass away at the end of our lifetimes, but the soul – our spirit essence which emanates from the Divine – lives eternally. To the extent that we develop our spiritual selves in our lifetimes – in deed and in thought – we prepare for ourselves a continued eternal life in the dimension of the divine.

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#### **Dvar Torah: Chief Rabbi Ephraim Mirvis**

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What are the three ways in which one can assess a person’s character? The Gemara in Masechet Eruvin 65b tells us the answer is, “Kisoh, kosoh and ka’asoh.” ‘Kisoh’ – ones’ pocket. To what degree is a person generous? ‘Kosoh’ – one’s cup. How does a person conduct him or herself when inebriated? And ‘Ka’asoh’ – one’s anger – when in a rage, when really upset, to what degree can a person control themselves?

It is from here that Rav Shimshon Rafael Hirsch is able to give a beautiful understanding of the very final verse of Parshat Re’eh. The Torah tells us how, over the three pilgrim festivals, “Veloh yeirah pnei Hashem reikam,” – “We should not come to Jerusalem, to the presence of Hashem, empty handed.”

“Ish k’matnat yadoh,” – “Every person should give according to the gift that comes from their hands,”

“kevirkat Hashem Elokeicha asher natan lach,” – “according to the blessing that Hashem has given to them.”

Rav Shimshon Rafael Hirsch explains that there is another way to read the seemingly unnecessary words ‘ish k’matnat yadoh’ – ‘every person according to the gift of their hands’. We can read it as follows: ‘Ish’ – how do you tell the character of a person? The answer is, ‘k’matnat yado’ – according to the way that their hands give.

This is an example of ‘kisoh’. Hashem has blessed this individual, so to what degree is this person being generous? Now we can understand the continuation of the verse: ‘kebirkat Hashem Elokeicha asher natan lach’ – if you give to charity, if you give of yourself to others according to the blessings that Hashem has given you, commensurate with what you have, that is the sign of a truly outstanding character.

So when coming to Jerusalem on the pilgrim festivals, to pray to Hashem and be in the presence of the Almighty, the Torah highlights for us how central generosity to fellow human beings is. Ultimately, one of the key ways to test the true character of a person will depend on how giving they are.

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#### **Mizrachi Dvar Torah**

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#### **Rav Doron Perez - Tzedakah is NOT Charity**

Righteousness vs. Self-Righteousness - Charity is not the accurate translation of the Hebrew word “tzedakah”. In fact, there is no single English word which accurately captures what the word means. This is because ‘charity’ implies a charitable act, one where you choose to give and are not obligated to give. But nothing could be further from the truth as to what “tzedakah” is – it is an obligation, part of Torah law, as we read about in this week’s parasha.

So much so, that the Rambam brings two powerful examples of how giving tzedakah is something we are obligated to do. First of all, a person collecting for the community can force someone to give. You can’t force someone to do an act of volunteerism; that is charity. Tzedakah is an obligated, it is mandated. Secondly, even a poor person who lives off charity is obligated to give charity! Because it is not only something you can choose to do, but even if you don’t have, you have to give.

“Charity,” therefore, is not the word; it is probably something closer to “social justice” or “justice in society,” where we do acts that contribute in a positive way to the justness, fairness, righteousness of society.

This very dichotomy is in the word “tzedakah” – the word “tzaddik” is a person who is righteous, but it can also mean a person who is right. One the one hand it means right and just, and on the other hand it means a good, righteous act to do. That is what is at the core of justice – the right and just thing to do, but we have to be careful it doesn’t become self-righteous. Even if we are right about something and fighting for justice, we have also to be aware that part of tzedakah is also about righteousness, something that builds society.

As we in Israel have been embroiled in how to move forward with the right balance in the justice system, may both sides be not only ‘right’ – and fighting as they see what justice is – but also act with righteousness – to act in a way that is building society and not in a way which is compromising it.

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#### **Aish.com: Oh Say Can You See by Rabbi Dr. Abraham Twerski**

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“See, I present before you today a blessing and a curse”. R Yitzchok Meir of Gur says that God has given a person the wisdom and understanding to be able to distinguish between right and wrong, between a blessing and curse.

We have not only the intelligence to make wise decisions but also the ability to do so. Yet, we often see people making unwise decisions that are to their own detriment, and they fail to use these God-given strengths in their own favor. This thought occurs to me when I see intelligent and even scholarly people smoking cigarettes, knowingly poisoning themselves. True, it would require effort and some tolerance of discomfort to break the habit, but certainly one’s life is dear enough that one should willingly accept the discomfort in the interest of survival. People who readily accept the discomfort of a surgical procedure to save their lives nonetheless appear unable to do so with regard to discontinuing smoking. The reason for this discrepancy is that one’s judgment is distorted by what one would like to believe. The Torah states this very clearly: “A bribe will blind the eyes of the wise”. One’s wisdom is ineffective when a bribe has affected one’s judgment capacity. A blind person would indeed wish to avoid falling into a pit, but he cannot help himself if he cannot see it.

This is true of every unwise decision. We are constantly under the influence of biases that impair our judgment. We just need to be on the alert and on the defensive, realizing our vulnerability.

[Excerpted]

R' Moshe Yehoshua Hager z"l (1916-2012; Vizhnitzer Rebbe) writes regarding the upcoming month of *Elul*: It is well-known that R' Shalom of Belz z"l (1771-1855; R' Shalom Rokeach, first *Belzer Rebbe*) interprets "*Elul*" as being related to the Aramaic root "*Aleph-lamed-lamed*," which means "to reconnoiter" (see *Onkelos* to *Bemidbar* 13:2). That is the foundation of the coming month, leading-up to the upcoming Days of Awe. One must "reconnoiter" the recesses of his soul. "The heart knows its own bitterness," in the words of *Mishlei* (14:10). [In other words, every person can discover what he or she needs to correct, and he or she is better-suited than anyone else to do so.]

The *Vizhnitzer Rebbe* continues: The accounting that a person must do relates to more than the sins he committed. One also should examine whether his enjoyment of worldly matters is being done to fulfill his pleasures, or for the sake of Heaven. The *Mitzvah* of *Shofar*, which awakens us, calls upon us to analyze whether we sleep for the sake of Heaven. And, the *Mitzvah* to refrain from eating and drinking on *Yom Kippur* calls upon us to analyze whether we eat and drink for the sake of Heaven. However, *Elul* is the time to prepare for those accountings.

He adds: We read in our *Parashah* (12:8), "You shall not do everything that we do here today, every man what is proper in his eyes." The *Gematria* of the Hebrew words for "You shall not do" equals the *Gematria* of "*Sha'ah Talmud*" / "an hour of Torah study" (adding 2 to the latter, for the number of words). The *Gematria* of the Hebrew word for "everything" equals the *Gematria* of "*Chessed*" / acts of kindness (adding 3 to the former, for the number of letters, and 1 to the latter, representing the 1 word). "Today," says the *Zohar*, refers to *Rosh Hashanah*. The preparations for that big day, our verse teaches, are Torah study and acts of kindness. (*Yeshuot Moshe*)

## Teshuvah

Rabbeinu Yonah Gerondiz"l (1210-1263; Spain) writes: Know and understand, for this is a great principle--It is true that the righteous sometimes sin, as it is written (*Kohelet* 7:20), "For there is no person on earth so wholly righteous that he [always] does good and never sins." However, the righteous subdue their *Yetzer Ha'ra* / evil inclination a hundred times, and if they succumb to sin once, they do not repeat that sin because they become despicable in their own eyes and repent. But if one does not take care to avoid a known sin and does not take it upon himself to protect himself from it, then, although it may be one of the lesser transgressions, and although he may take care to avoid all other transgressions of the Torah, the Sages refer to him (*Chullin* 4b) as an "apostate in respect to one thing." It is as if a servant would say, "Master, I will do all that you tell me except one thing." Concerning this it is said (*Devarim* 27:26), "Cursed is he who does not to uphold the words of the Torah to do them," i.e., he does not take upon himself the fulfillment of all the words of the Torah from beginning to end.

Rabbeinu Yonah continues: Know also, that if one repeats a sin ten times, though he is careful in relation to all other transgressions, he is regarded as having committed distinct transgressions. If it is a sin that carries the punishment of lashes, he would receive lashes for each instance of the sin as if he had eaten multiple types of non-kosher things. We see in our generation, Rabbeinu Yonah writes, that there are those who are not careful with a particular transgression because it has become permissible to them--for example, taking oaths in vain, cursing one's neighbor or oneself with the Name of G-d, taking G-d's Name in vain, saying G-d's Name in an unclean place or when one's hands are unclean, ignoring the poor, *Lashon Ha'ra*, baseless hatred, haughtiness, gazing at improper sights, and, above all, neglect of Torah study. (*Sha'arei Teshuvah* 1:6-8)

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**"However, there shall be no destitute among you; rather Hashem, will surely bless you in the Land that Hashem, your Elokim, will give you as an inheritance, to possess it." (15:4)**

The *Gemara* (*Shabbat* 104a) relates that some small children came to the *Yeshiva* and expounded on the significance of the letters of the *Aleph-Bet* in a way that "even in the days of Yehoshua bin Nun--i.e., the successor to Moshe Rabbeinu--such things were not said." [Until here from the *Gemara*]

Why is Yehoshua singled out in this *Gemara*? R' Meir Margulies z"l (1707-1790; rabbi of Ostrog, Ukraine; one of the earliest disciples of the *Ba'al Shem Tov*) explains: One of the expositions that these children made was that the letters *Gimel* and *Dalet* (ד ג) together represent a "*Gomel Dalim*" / "one who gives to the poor." (Not only do these two words begin with the letters *Gimel* and *Dalet*, respectively, they are phonetically similar to the names of those letters.) The children said, "Why does the letter *Gimel* (ג) look like a person running after the *Dalet*? Because the *Gomel* / giver should run after the *Dal* / pauper. Why does the letter *Dalet* (ד) have its back turned toward the letter *Gimel*? Because the giver should respect the privacy and dignity of the recipient."

R' Margulies continues: We read about the days of Yehoshua bin Nun (*Yehoshua* 21:43), "Nothing of all the good things that *Hashem* had spoken to the House of *Yisrael* was lacking; everything came to pass." This, writes R' Margulies, presumably includes our verse: "There shall be no destitute among you." It follows that in the days of Yehoshua bin Nun there were no paupers, so there was no need for a "*Gomel Dalim*," which is why the exposition made by these children could not have been made in the days of Yehoshua bin Nun. (*Yachin U'Bo'az* ch.3)

**"Three times a year all your males should appear before Hashem, your Elokim, in the place that He will choose--on the Festival of Matzot, the Festival of Shavuot, and the Festival of Sukkot; and one shall not appear before Hashem empty-handed." (16:16)**

The *Gemara* (*Pesachim* 3b) relates a story from which it is clear that the sage Rabbi Yehuda ben Beteirah did not ascend to Yerushalayim for *Pesach*. The *Tosafot* ask why he did not do so, and they offer several possible answers. One of those answers is that Rabbi Yehuda ben Beteirah did not own land and therefore was exempt from this *Mitzvah*. The *Gemara* (*Pesachim* 8b) derives that one who does not own land is exempt from ascending to Yerushalayim for the festivals from the verse (*Shmot* 34:24), "No man will covet your land when you go up to appear before *Hashem*, your *Elokim*, three times a year"--implying that only someone who could have a fear that someone will covet his land is obligated to ascend.

R' Aharon Lewin z"l Hy"d (the *Reisher Rav*; killed in the Holocaust) cites R' Eliyahu z"l (1720-1797; the *Vilna Gaon*) as noting that Rabbi Yehuda ben Beteirah described himself (*Sanhedrin* 92b) as being a descendant of the dead that Yechezkel resurrected, the so-called "Dry Bones." According to our Sages, the Dry Bones belonged to members of the tribe of Ephraim who had left Egypt before the Exodus and were killed in the desert. It follows that Rabbi Yehuda ben Beteirah would have no share in the Land, for his ancestors did not experience the Exodus and were not present when the Land was divided. (*Ha'drash Ve'ha'iyun*)

**"You are children to Hashem, your Elokim . . ." (14:1)**

R' David Chai Abuchatzzeira *shlita* (former Sephardic Chief Rabbi of Nahariyah, Israel; now a *Chassidic rebbe* in that city) writes: R' Elimelech of Lizhensk z"l (1717-1787; early *Chassidic Rebbe*) relates a parable about a father and son who were traveling a long distance through a forest. Many exotic fruits and berries were growing on the trees and shrubs to the sides of the path, and the father was afraid that his son would become so distracted by them that he would wander off and become lost. Therefore, the father told his son, "Every few minutes, you should call out to me so that I can save you from wandering too far."

This, says R' Elimelech, is the purpose of prayer. *Rashi* z"l writes (in his commentary to *Bereishit* 30:8) that the name of Yaakov's son Naftali comes from the root that means "connection." *Targum Onkelos* says that that name comes from the same root as "*Tefilah*." Putting these together, it appears that the purpose of *Tefilah* / prayer is connection--i.e., we call out to *Hashem* several times a day so that we will not become too distracted by the pleasures of this world and become lost. (*Sha'arei Tefilah* p.1)

**"And you shall eat before Hashem, your Elokim, in the place that He will choose to rest His Name--the tithe of your grain, your wine, and your oil, and the firstborn of your cattle and your flocks, so that you will learn to revere Hashem, your Elokim, all the days." (14:23)**

R' Chaim Friedlander z"l (1923-1986; *Mashgiach Ruchani* of the Ponovezh *Yeshiva*) writes: The *Bet Hamikdash* was the place where one could seek and find *Yir'at Shamayim* / reverence for Heaven (i.e., *Hashem*). There, one could literally sense the presence of the *Shechinah*, thanks to the ten miracles that occurred there on a regular basis (see *Avot* ch.5). This is why the Torah decreed that a person should take a (second) tenth of his produce, known as *Ma'aser Sheni* / the second tithe, and eat it in Yerushalayim, so that while he was there he could observe the immense holiness and see the service performed by the *Kohanim* and be inspired thereby to revere *Hashem*.

R' Friedlander notes further: The possibility for inspiration was not limited to the *Bet Hamikdash*; it was present in all of Yerushalayim. After all, *Ma'aser Sheni*, of which our verse speaks, was not eaten in the Temple; it could be eaten anywhere within the walls of Yerushalayim. The key, says our verse, is that one's intention be to "eat before *Hashem*," not merely to fill one's stomach.

(*Siftei Chaim*, *Mo'adim* III p.320, 344)

*A related thought:*

R' Avraham Shalom Lipschitz-Halberstam *shlita* (*Stropkover Rebbe* in Yerushalayim) observed: The idea of *Kohanim* standing around in the Temple courtyard eating meat from the *Korbanot* sounds, at first, to be very uncouth. However, when done for the sake of Heaven, it elevates the eater to a very high level, as reflected in the fact that the Hebrew words "מאכל" (food) and "מלאך" (angel) have the same letters. (Heard from the *Stropkover Rebbe*)

# ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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## I24NEWS POLL (Arutz-7 8/27/24)

|                      | Current Knesset | 12/19 | 5/29 | 8/27 |
|----------------------|-----------------|-------|------|------|
| Likud                | 33              | 18    | 21   | 22   |
| Yesh Atid            | 24              | 15    | 13   | 11   |
| National Unity       | 12              | 37    | 25   | 21   |
| Shas                 | 11              | 11    | 10   | 9    |
| Religious Zionism    | 7               | 0     | 5    | 5    |
| United Torah Judaism | 7               | 7     | 7    | 8    |
| Otzma Yehudit        | 6               | 8     | 9    | 8    |
| Yisrael Beiteinu     | 6               | 9     | 10   | 14   |
| United Arab List     | 5               | 5     | 5    | 5    |
| Hadash/Taal          | 5               | 5     | 5    | 6    |
| Labor/Meretz         | 4               | 5     | 10   | 11   |

## US PIVOTS GAZA NEGOTIATION STRATEGY TO PREVENT TALKS FROM COLLAPSING (Israel Hayom 8/27/24)

American mediators have reportedly adopted a new tactic in the ongoing Israel-Hamas negotiations, focusing on areas of potential agreement while postponing discussions on more contentious issues. The strategic shift comes as conflicting reports emerge about Hamas representation in the talks currently taking place in Egypt.

Sources disclosed to Al-Akhbar, a publication with ties to Hezbollah, on Tuesday morning that US negotiators have embraced this fresh approach. The sources interpret the move as an effort to keep the negotiations alive and avoid declaring them a failure.

Concurrently, Hamas sources contradicted US assertions, confirming to the newspaper that the organization has no technical delegation participating in the ongoing Egyptian-hosted talks.

Nevertheless, reports indicate that technical negotiating teams are slated to return to Cairo this week for another round of discussions. The Egyptian side has consistently opposed a full Israeli presence at the Rafah border crossing, according to the report.

However, Egypt has shown openness to IDF presence along the Philadelphia Corridor – a strip of land between Gaza and Egypt – on several occasions. This allowance comes with conditions: the forces must withdraw according to an agreed timeline, and Israel must commit to this arrangement in writing.

## ISRAELI FORCES KILL 5 GUNMEN SHOOTING FROM WEST BANK MOSQUE, INCLUDING TERROR LEADER (Times of Israel 8/29/24)

Overnight, Israeli forces killed five Palestinian gunmen who were hiding in a mosque in the West Bank city of Tulkarem, including a local terror leader, the IDF, police and Shin Bet say.

The IDF launched a large-scale operation in Tulkarem yesterday. Troops are also operating in the city of Jenin and the Far'a camp near Tubas as part of the operation. Yesterday, Palestinian media reported that 11 Palestinians had been killed amid the ongoing IDF operation, meaning the toll has now risen to 16.

In Tulkarem, troops of Border Police's elite Yamam counterterrorism unit battled a group of gunmen who had been holed up in a mosque, following intelligence of their whereabouts provided by the Shin Bet, the joint statement says.

Five Palestinian gunmen were killed and one Israeli Yamam officer was lightly hurt in the exchange, according to the military.

Among the dead is Muhammad Jaber, known as Abu Shuja'a, who had been previously reported by Palestinian media to be the commander of the

Palestinian Islamic Jihad's local wing in the Nur Shams camp in Tulkarem.

The Shin Bet says Jaber was involved in directing many terror attacks, including the killing of Amnon Muchtar in a terror attack in Qalqilya in June.

Another terror operative was arrested, according to the statement.

Palestinian media names the arrested individual as Mohammed Qassas, a member of Islamic Jihad's local wing in Tulkarem.

## GAZA TERROR GROUPS PLANNED COUP AGAINST SINWAR (Arutz-7 8/28/24)

The Hamas terror group is losing control of Gaza's smaller terror groups, the Jewish Chronicle reported Wednesday, citing Israeli military sources.

The report noted that some of the smallest organizations, such as the Popular Front for the Liberation of Palestine (PFLP), the Mujahideen Brigades, the al-Nasser Salah al-Deen Brigades, and the al-Aqsa Martyrs' Brigades, have "cut off" and no longer heed Hamas leader Yahya Sinwar's instructions. These groups hold an unknown number of hostages.

Only about 20 living hostages are held by Hamas, while the other terror groups hold the remaining hostages.

According to the Chronicle, 22 handcuffed hostages are still believed to be alive - out of 108 still in Gaza - and those hostages are being forced into service as Hamas leader Yahya Sinwar's human shields.

Israel has also had multiple opportunities to eliminate Sinwar - but the orders to do so were not given due to the risk to the hostages who surround him.

Last week, reports said that Sinwar is demanding that his life and safety be assured as part of any ceasefire-hostage swap deal.

The Jewish Chronicle also reported that the smaller Gaza terror groups have been planning a coup for months, due to their deep disagreements with

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| Cong. Sons of Israel, Allentown, PA         | Young Israel of Fort Lee, NJ                       |
| Cong. Torah Ohr, Century Village, FL        | Young Israel of Hancock Park, CA                   |
| Cong. Zichron Mordechai, Teaneck, NJ        | Young Israel of Holliswood, NY                     |
| Cong. Zichron R. M. Feinstein, Brooklyn, NY | Young Israel of Houston, TX                        |
| Delray Orthodox Synagogue, Delray Beach, FL | Young Israel of New Hyde Park, NY                  |
| East Denver Orthodox Synagogue, CO          | Young Israel of North Woodmere, NY                 |
| 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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Sinwar over the proposed ceasefire-prisoner swap deal.

Among the disagreements is Hamas' insistence on prioritizing their own terrorists' release above that of the other terror groups' members, and the groups' demand for fair representation in the deal.

The smaller groups also oppose any compromises with Israel, insisting that any deal include the release of all convicted terrorists currently serving time in Israeli prisons; they also reject the Israeli proposal that terrorists released in the deal be deported.

#### RESCUED BEDOUIN HOSTAGE WITNESSED HAMAS MURDER CAPTIVES, WAS OPERATED ON WITHOUT SEDATION (JPost 8/29/24)

Qaid Farhan Alkadi, who was rescued from Hamas captivity on Tuesday in a joint operation by the IDF and Shin Bet (Israel Security Agency), revealed details from his captivity, including undergoing surgery with almost no anesthesia and witnessing the murder of a fellow hostage, N12 reported on Wednesday.

Alkadi shared with N12 that he was shot in the leg by terrorists on October 7 and, while in captivity, underwent surgery to remove the bullet in his leg.

"The surgery was done with almost no anesthesia, and it was extremely painful. Initially, I was held in an apartment with other hostages, and there was very little food."

Alkadi stated that just a few weeks after he was taken hostage, terrorists filmed other hostages held with him. He recounted to N12 that in the video, one could see the hostage dying, which was filmed but never released by the terrorists. He shared how he witnessed the murder of the hostage beside him.

Alkadi said he was allowed to bathe once a month, stating, "Once a month, they let me bathe in a basin. I was kept alone in a tunnel, in complete darkness."

Regarding his movement in Gaza, he said, "After about two months, the terrorists moved me to a tunnel. There, I was alone, surrounded only by the terrorists. I couldn't tell the difference between day and night."

"The terrorists were masked and mostly gave me slices of bread to eat—there was very little food. It was pitch black, and I would place my hands over my eyes to make sure I could still see; it was that dark," he told N12.

Alkadi also recounted the story of his rescue to N12. He said that he heard extensive IDF bombing in Gaza, and in his final days of captivity, terrorists left him a small portion of bread and fled. Only later, he would hear Hebrew and realize that IDF soldiers were operating nearby.

Prior to entering the tunnel where Alkadi was held, soldiers carried out operations and actions that led to the escape of the terrorists holding Alkadi. After this, the soldiers began searching the tunnel. Alkadi called out to them in Hebrew, and they engaged in a conversation to ensure it wasn't a trap. They finally extracted him safely.

#### RETURNED HOSTAGES ASK MIRI REGEV NOT TO USE HOSTAGES' NAMES, PHOTOS IN OCT. 7 CEREMONY (JPost 8/28/24)

Several former hostages and families of hostages demanded that Transportation Minister Miri Regev not use their names during the October 7 state memorial ceremony.

Some 100 people who returned from captivity in Gaza, along with families of hostages still being held in Gaza, made their request in a letter sent to Regev on Wednesday.

They demanded that she refrain from using any information or images of them or their family members still in captivity during the first-anniversary state ceremony for the Hamas massacre.

The letter came as part of a public spat between Regev and a large number of families of hostages over the upcoming one-year commemoration of the massacre. Regev, the government's nominee to lead the commemoration events, announced that a ceremony would be held in Ofakim without a live audience and with pre-recorded video segments.

The families accused Regev of intentionally avoiding a live audience to avoid criticism. Instead, the families are planning an alternative ceremony with a live audience in Tel Aviv.

"It cannot be that, in this period, when the state's resources are supposed to be invested in the return of the [remaining] hostages, as well as in the protection of the Gaza border communities and the North, in the concern for the many evacuees and all the affected citizens, resources are invested in a ceremony conducted by those who, through their oversight, have led to the unfortunate situation in which we find ourselves," the letter read. "The returned hostages, relatives of hostages, and the murdered hostages will not lend a hand to the cynical use of the names of the hostages, whom the country has abandoned for almost a year, or in the names of their relatives who were murdered in the October 7 massacre," their message added.

The letter then asked that the names of the released hostages, the hostages still in captivity, and their relatives should not be used in the ceremony.

The signees also requested that the government reconsider holding the ceremony altogether and instead focus on returning the hostages.

In parallel on Wednesday, a list of more than 100 families of people who were murdered on October 7 or in battle afterwards, and of people who were kidnapped, including some who have been released and others who have not, expressed their support for the alternative ceremony in Tel Aviv.

One of the alternative ceremony organizers is Jonathan Shimriz, brother of Alon Shimriz, who was kidnapped and inadvertently shot to death by soldiers after escaping his captors. Shimriz invited all of the bereaved families and families of hostages to join the ceremony.

Comedian and journalist Hanoach Daum, the host of the alternative ceremony, called on the state ceremony's organizers to broadcast the ceremony at a different time on October 7, so that people will not have to choose between the two events. Daum's proposal received backing from a number of politicians across the aisle, including MK Zvi Sukkot (Religious Zionist Party) and Naama Lazimi (Democrats).

#### HOSTAGE FAMILIES LEAD VEHICLE CONVOY TO GAZA BORDER IN CALL FOR DEAL TO FREE LOVED ONES (Times of Israel 8/28/24)

The Hostages Families Forum led a convoy of vehicles from Hostage Square in Tel Aviv to the Gaza border on Wednesday in a call for a hostage deal that would see their relatives released from Hamas captivity. They plan to call out to their loved ones early Thursday morning using loudspeakers mounted on a crane.

"The opportunity to bring everyone back is slipping away with each passing day," the Forum said in a statement announcing the convoy.

The convoy, which arrived at the Kibbutz Be'eri amphitheater in the early hours of the evening, included trailers carrying some of the cars that were burnt and badly damaged during Hamas's October 7 massacre. Terrorists murdered some 1,200 people that day, and took 251 hostages.

"What will be recorded in the history books of this cursed war is not whether we conquered the Philadelphi Corridor [in Gaza] or how many terrorists we killed, but whether we cared for and brought our hostages home," said Shira Albag, mother of abducted soldier Liri Albag, before the convoy set off.

"Until now, our military operations have rescued eight hostages alive. In the first deal, 105 hostages were released. The latest rescue is a reminder of what can be done when we act with determination," said hostage Eliya Cohen's fiancée, Ziv Abud.

"The prime minister has a majority in the government to pass a deal, he has a majority in the Knesset, and he also has political security for a deal. The only thing standing in the way of a deal right now is the prime minister's courage," said Hagit Cohen. Her son Itay's body is being held in Gaza.

The convoy, made up of over 300 vehicles, arrived at Kibbutz Be'eri adorned with Israeli flags and yellow flags for the hostages and along with thousands of participants.

Ella Ben-Ami, whose father, Ohad Ben-Ami, is still held hostage and whose mother, Raz Ben-Ami, was kidnapped and released in the November deal,

called on the prime minister to “gather courage” and bring the hostages home.

Some of the speakers were mourning their loved ones, including Eliya Dancyg, granddaughter of hostage Alex Dancyg, 75, who was taken hostage from Kibbutz Nir Oz and killed in captivity.

Dancyg's body was found on August 19 and returned to Israel for burial by IDF troops, along with the bodies of Yagev Buchshtav, 35, Nadav Popplewell, 51, Avraham Munder, 78, Chaim Peri, 79 and Yoram Metzger, 80.

“He was kidnapped from his home, abandoned by the government, suffered in the tunnels, and was murdered by Hamas terrorists following IDF bombings,” said his granddaughter, Eliya. “He could have returned alive in a deal, even in the first one. Do you understand? I could have hugged him again, but that will never happen now.”

The hostage families will go to the Gaza border on Thursday morning, from Kibbutz Nirim, and will employ the use of giant loudspeakers to call out to their loved ones, in the hopes that they will be heard.

It is believed that 104 of the 251 hostages abducted by Hamas on October 7 remain in Gaza, including the bodies of 34 confirmed dead by the IDF.

Hamas released 105 civilians during a weeklong truce in late November, and four hostages were released before that. Eight hostages have been rescued by troops alive, and the bodies of 30 hostages have also been recovered, including three mistakenly killed by the military as they tried to escape their captors.

Hamas is also holding two Israeli civilians who entered the Strip in 2014 and 2015, as well as the bodies of two IDF soldiers who were killed in 2014.

Ongoing attempts to negotiate a hostage-for-ceasefire deal have repeatedly failed to produce results as each side refuses to cave on its core demands and accuses the other of sabotaging talks.

Early last month, however, Hamas submitted a hostage deal proposal that for the first time saw it cave on its main demand that Israel commit upfront to a permanent ceasefire. In exchange, it made a series of amendments to the previous Israeli proposal.

Netanyahu rejected many of the changes and went on to issue his own new demands, including that the IDF maintain its presence in the Philadelphia Corridor along the Egypt-Gaza border in order to prevent weapons smuggling. He also has insisted that a mechanism be established to prevent armed Gazans from returning to northern Gaza across the Netzarim Corridor carved out by the IDF across the Strip. Both demands have become sticking points that the American, Qatari and Egyptian mediators have worked to overcome.

Despite ongoing talks, Netanyahu insisted there was no deal on the table last week in a meeting with ex-hostages and relatives of hostages who remain in captivity.

#### OVER 29,000 IMMIGRANTS HAVE MOVED TO ISRAEL SINCE OCTOBER 7, WZO SAYS (Times of Israel 8/27/24)

Nearly 30,000 people have immigrated to Israel since October 7, the head of the World Zionist Organization said Tuesday, marking a sharp reversal after immigration numbers fell off a cliff in the months following the Hamas attack.

According to WZO chairman Yaakov Hagoel, over 29,000 people have moved to Israel under the Law of Return in the past nearly 11 months, including 150 immigrants who arrived from France Tuesday.

The claim from WZO, which promotes Jewish immigration to Israel, dovetails with reports from officials over the last several months of a stark increase in people inquiring into the possibility of making the move.

Analysts say the spike in interest is being fueled by a wave of antisemitism in Europe, the US and elsewhere ignited by Israel's military campaign in Gaza, which was launched following the October 7 shock attack.

“On October 7th, a war erupted not against the state of Israel, but against the Jewish people. Today, in many countries around the world, it is hard to be a Jew, whether at school, at work, or at prayer,” Hagoel told the French immigrants, according to a statement.

Immigration figures plummeted in the immediate aftermath of the October 7 assault, during which some Hamas-led terrorists killed some 1,200 people in southern Israel and beyond, and took 251 hostage. The worst massacre of Jews since the Holocaust, the attack plunged the region into war and sparked questions about Israel's ability to protect its citizens.

In October 2023, just 1,163 people moved to Israel, compared to 2,364 people in September, the Central Bureau of Statistics said late last year. The agency said 6,091 people moved to Israel in October 2022.

Figures have slowly gathered in the months that followed. From October to April, over 12,000 immigrants moved to Israel, according to government figures and statistics from the Jewish Agency for Israel, which facilitates immigration.

A spokesperson for Nefesh B'Nefesh, which supports North American immigration to Israel, told the Forward at the time that immigration typically slackens during the fall and winter.

“We have registered, however, a remarkable leap in aliyah applications, mostly in the US and France, but also in Canada and the UK. This means the tide will certainly turn in the coming months, when the security situation will stabilize, as we all hope,” Jewish Agency spokesperson Yigal Palmor told the Forward.

Immigration to Israel reached a high in 2022, with the arrival of 73,000 immigrants, mostly from Ukraine and Russia.

Jewish communities around the globe have reported marked increases in antisemitic attacks and incidents, much of it tied to large anti-Israel protests that have erupted worldwide since October.

#### UNANIMOUS DECISION: ISRAELI MUAY THAI FIGHTER SHIR COHEN TRIUMPHS AT ONE CHAMPIONSHIP (JPost 8/28/24)

After three rounds of an electrifying fight at ONE Championship's ONE Friday Fights 75 Muay Thai event on August 16 in Bangkok, Thailand, Israeli fighter Shir Cohen emerged victorious over Chilean opponent Francesca Vera by unanimous decision.

ONE Championship is a combat sports promotion company, similar to the Ultimate Fighting Championship (UFC). It is the largest such company in Asia, and, on its website, describes itself as “the world's largest martial arts organization.”

At 5-foot-2 (1.57m) and 115 pounds (52kg), Cohen fights in the strawweight division. While she has been involved in martial arts for quite a while in Israel, first being introduced to the sport when she was 15, her first official fight was in March, when Cohen beat Bulgarian foe Teodora Kirilova with a second-round TKO in their atomweight bout. That victory set the stage for the duel with Vera, and the victory puts Cohen's record at a perfect 2-0.

Speaking to The Jerusalem Post, Cohen shared her deep motivation for the win, both for herself and her people.

“I started with kickboxing and boxing in my hometown of Tiberias. At age 21 I actually reached my highest accomplishment ever, which was a gold medal in the World Games. After that, I felt like I needed some change. and I wanted to do something else.

“I always had this dream to go from an amateur sport to pro. And after the World games, I thought, okay, maybe that's the time I will go give it a shot in Thailand. I just want to try it. I started Muay Thai for the first time two and a half years ago. That's it. I just fell in love with it.”

This month, the now-23-year-old Israeli entered the ring wearing a Star of David necklace and waved to the crowd. Reflecting on her mindset before the fight, she said, “I was focused on what I should do for this fight and on how much I really needed this win. I really wanted it – not only for myself but for my people in Israel, my country, my family.”

As the fighters awaited the judges' decision, Cohen stood with one fist raised, confident in the outcome. The unanimous decision awarded her the victory. With a smile, Cohen hugged Vera, took a sip of water, and exited the ring.

What's next for Cohen, who is currently living and training in Thailand?

“To just keep going with a winning streak,” Cohen exclaimed. “Keep winning

and slowly go up in the rankings until I get to the championship, to the belt.” Cohen expressed that her drive reflects the spirit of Israelis and Jews worldwide.

“I think that, in general, Israeli people have some fire inside of them; to fight for their people, for their country,” she said. “Not only Israelis, every Jewish person in the world.”

Cohen described this sentiment as something she grew up with in Tiberias.

“There’s something really strong inside of our hearts that drives us to do for our country,” she added. “I do it in sport, but this is just one example. Everyone does it in their own way, and in the last year, this feeling to protect my country and fight for my country became stronger.”

#### ISRAELI INTELLIGENCE COUNTERED HEZBOLLAH'S PLANS AND PREVENTED REGIONAL WAR (Ron Ben Yishai, Ynet 8/25/24)

Early intelligence indications from the IDF's Military Intelligence Directorate (MID) about Hezbollah's extensive preparations for a strike on Israel, including the center of the country, prevented potentially severe damage and a possibility of significant casualties during the terror group's attack on Sunday.

The warning, sounded after information from Israeli intelligence agencies, enabled the IDF to carry out a preemptive strike on thousands of rocket launchers of various types in Lebanon which were intended to target strategic military sites in central Israel, including the Gush Dan region. Following this, the IDF intercepted drones that were en route from Lebanon to southern Israel, intended to strike targets in central Israel.

There's yet been no confirmation of reports saying Hezbollah intended to target the runways at Ben Gurion Airport, but foreign reports suggest this was one of the terror group's targets, along with a few other IDF bases in the central region.

In any case, the IDF's preemptive strike disrupted Hezbollah's plans to launch a combined rocket and drone attack on the holy Shia day of Arbaeen, which commemorates the martyrdom of Imam Hussein in the Battle of Karbala.

This event in the Shia world is comparable to that of Tisha B'Av in Judaism, and Hezbollah likely aimed to carry out its attack on this day to achieve surprise, assuming Israel wouldn't expect an attack on a holy Shia day that would disrupt the holiday for most of Lebanon's Shia population.

Hezbollah needed to reposition its missile and rocket launchers in a way that advanced them to southern Lebanon to shorten Israel's warning time during such an attack and in order to strike targets in the central part of the country with heavier rockets than those typically stationed in southern Lebanon.

Hezbollah was preparing for a combined attack of rockets and strike drones, and the IDF's preemptive strike not only destroyed these assets but also disrupted the attack's timeline. A coordinated attack of rockets and drones requires precise synchronization between the slower-moving drones and the faster ballistic rockets.

Overall, it appears that Hezbollah intended to operate primarily in the north to avoid sparking a regional war that might have erupted if it had launched a widespread attack in the central region. However, the terror organization attempted to maintain the equation set by its leader, Hassan Nasrallah, saying that an attack on Beirut – where Israel recently eliminated Fuad Shukr, Hezbollah's chief of staff – would lead to a response in Tel Aviv.

Yet, according to reports, the number of targets chosen in the central region was limited, and included only military targets, reflecting Hezbollah's clear intention, likely influenced by Iranian demands, to avoid a full-scale war.

Another interesting fact is that Hezbollah opened fire from southern Lebanon alone, including the area between the Litani River and the Awali River, with the clear intention, likely again following Iranian demands, that Israel in its response would avoid striking the Beirut and Baalbek regions, where Hezbollah's heavy missiles such as the Fateh-110 and Zelzal are located.

The Iranians appear to want Hezbollah to avoid risking these heavy and precise missile systems, which would be necessary if Israel were to strike Iran's nuclear facilities.

It seems that after extensive discussions and disagreements, Tehran and Hezbollah decided to act separately, each according to its capabilities and strategic calculations. The Iranians are particularly concerned about the presence of large U.S. naval and air task forces in the region, and are recalculating their course of action to avoid confrontation with such forces.

Meanwhile, Hezbollah decided on a retaliatory strike based on thousands of planned launches rather than a massive, high-quality strike on the central region. Only a few targets were designated in central Israel, primarily to uphold the Beirut equals Tel Aviv dogma.

What comes next?

The current escalation's status remains unclear. Hezbollah claimed the morning's launches were just the first phase of its attack and that it struck 11 targets in the north with approximately 320 launches.

The damage in the north wasn't severe, and in this initial stage, according to the terrorist organization, no Israelis were killed by Hezbollah fire. Some injuries were reported due to interception debris that fell within Israeli territory and into the sea.

The next steps will be determined by the Security Cabinet, considering the ongoing negotiations for a hostage deal are currently Israel's top priority. Another crucial factor is the unequivocal American demand that Israel avoid any action that could ignite a regional war. U.S. President Joe Biden's administration doesn't want to get involved in a conflict that might require strikes on Iran and lead to a prolonged war so close to presidential elections in the U.S.

These two considerations are critical. To alleviate American concerns, Washington was notified well in advance that Israel intended to carry out a preemptive strike to thwart Hezbollah's attack. Consequently, the White House's statements were in line with this, mainly expressing support for Israel and its right to defend itself.

The Americans haven't given up on a hostage release deal, which they believe should also lead to a cease-fire in the south. Israel intends to fully cooperate on this matter, not only because the Americans are demanding it but also because bringing the hostages home and then focusing on the situation in the north is a top Israeli interest.

However, chances of a significant breakthrough in the talks are slim, as Hamas announced on Saturday that it rejects Israel's proposals regarding the Philadelphi Corridor and doesn't foresee a near-term deal.

It's quite possible Hezbollah's decision to act was a response to the declaration that negotiations on the hostage deal had reached a dead end, although it isn't certain this was the case as Hezbollah operates primarily based on its own considerations.

Negotiations for a hostage deal will continue, but Hamas leader Yahya Sinwar likely still hopes for a regional war that would relieve him from the military pressure the IDF is currently exerting in Gaza.

Until he gives up on this hope, a deal is unlikely. However, if Israel acts decisively in the coming days and Sinwar sees that Hezbollah has concluded what it calls its "revenge strike" against Israel, effective discussions on a hostage release deal and a cease-fire might resume. In any case, a deal won't happen for several weeks.

Meanwhile, Israel is preparing for the possibility that Hezbollah will attempt to compensate for its failure with another day or two of fighting. The dilemma facing officials is how to prevent a situation where Israel enters another tense and fearful period of awaiting an attack, which Hezbollah might view as the second or third phase of its "revenge strike."

One option is for Israel to tell Lebanon that any further attempt to launch a retaliatory strike against it will automatically trigger a full-scale war by Israel against Lebanon. Of course, such a declaration would need to be coordinated with the U.S. and, most importantly, the government must be prepared to back up such diplomatic declarations with actions.

In any case, Israel mustn't allow Hezbollah to keep it in a state of readiness and uncertainty as it has in recent weeks and in the slightly longer term: The situation in which the north is subjected to a war of attrition and continuous attacks must be brought to an end.



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### The Right Atmosphere

**Presented by Rabbi Zacharia Schwartz, Kollel Adjunct**

In Parshas Re'eh the Torah describes three situations in which an individual is incited by outside influences to betray Hashem and worship idols. Specifically, the Torah warns about a false prophet (13:2) or a close relative or friend (13:7) who attempts to convince others to serve false gods, as well as a situation in which an entire city has become swept up in idol worship. (13:13)

Perhaps these three specific scenarios are chosen because they represent the three major influences on a person's behavior: leadership figures, family and friends, and the general societal atmosphere. In all three cases, the Torah cautions us not to let anything sway us from our loyalty to Torah and *mitzvos*.

It is apparent from here how careful a person needs to be with the leaders one chooses to follow, the friends one chooses for themselves and the community one chooses to live in. All of these have a profound impact on a person. At times, however, their level of influence can be difficult to notice once they are already in place. It is therefore incumbent on a person to have the foresight to surround oneself with positive influences and set oneself up for success.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Beware for yourself lest you bring up your Olah offerings in any place that you see. (Re'eh 12:13)**

The prohibition to bring offerings 'In any place that you see' refers to any place that will enter your heart. However, you may bring offerings in other places if a prophet permitted it, for example, Eliyahu on Har HaCarmel. (Rashi)

**A prophet from your midst... to him you shall listen. (Shoftim 18:15)**

Even if he tells you to transgress a mitzvah once, as was the case with Eliyahu on Har HaCarmel, you should listen to him. (Yevomos 90b)

Why is it necessary for the Torah in Re'eh to teach that one may listen to a prophet in regard to offerings, when in Shoftim the Torah teaches the same law in regard to all mitzvos?

**"Hashem took you out from Egypt at night." (16:1) In Parshas Bo, the Torah says that B'nei Yisrael left during the day. (Shemos 12:41) Why does our verse say they left at night?**

Please see next week's issue for the answer.

Last week's riddle:

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

**Answer: The Gemara (Menachos 37a) learns from the word יד כיפה that the Tefillin should be on the כהה יד – the weaker hand. This is to show us that without Hashem's assistance we would be weak. (Kli Yakar)**

### Parsha Riddle

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parashas Re'eh (13:7-10), the Torah states:

If your brother, the son of your mother, or your son or your daughter, or the wife of your bosom, or your friend who is like your own soul will entice you secretly [to worship idols] ... you shall not accede to him and not hearken to him ...

The Talmud (*Sanhedrin* 21b) derives from this passage the Biblical prohibition of *yichud* (seclusion):

**Rabbi Yohanan says in the name of Rabbi Shimon ben Yehotzadak: From where is there an allusion to the halakha that seclusion is forbidden by Torah law? As it is stated: "If your brother, the son of your mother, entices you" (Deuteronomy 13:7). One can ask: But does the son of a mother entice, and does the son of a father not entice? Why mention only the son of a mother? Rather, this verse serves to tell you that only a son may be secluded with his mother. Sons are frequently with their mother, and two half-brothers of one mother consequently have the opportunity to grow close to one another. But another individual may not be secluded with those with whom relations are forbidden by the Torah, including a stepmother. Therefore, half-brothers of one father spend less time together.**

A corollary of this allusion is that the prohibition of *yichud* does not apply between a son and his mother, and the Mishnah (*Kiddushin* 4:12) indeed rules that "A man may be secluded with his mother, and with his daughter."

Incestuous relations between a son and mother and a father and daughter are among the most heinous of transgressions; why, then, does the prohibition of *yichud* not apply between them? Rashi (*Kiddushin* 81b s.v. *ve-Dar*) explains that this is due to the fact that a man does not generally feel physically attracted to his mother or daughter; the *Levush* (*EH* 22:1) explains that "it would be abnormal for (a mother) to sin with (her son)." These rationales have important ramifications for the important question of whether the prohibition of *yichud* applies between adoptive parents and children; while the *halachah* generally does not consider adoptive parents to have the formal, technical status of parents, there is nevertheless an opinion that is lenient with respect to *yichud* (*Tzitz Eliezer* 6:40:21), although this is quite controversial (see *Nishmas Avraham* [2<sup>nd</sup> Edition] *CM* pp. 31-33).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. Relationship is my hint.
2. Closeness defines me.
3. I have a blast each day.
4. I am the sixth.

#### #2 WHO AM I?

1. I am red.
2. I am a liquid.
3. Don't spill me.
4. Don't drink me.

#### Last Week's Answers

**#1 Me'ah Brachos (100 Blessings)** (I am similar to koof, I am derived from "what," I bring salvation, I am blessing.)

**#2 Heel** (I am for the snake, I am misused on Mitzvos, Yaakov's grasp, I am not for a doctor.)

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of  
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