

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 7:43, not before 6:35 | Havdalah 8:42

The Shabbos Shorts is sponsored by **Art Boyars** in honor of his wife, **Beverly Morris** and **Lily and Hannah Weinstein** in honor of their parents' wedding anniversary.



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wp.yise.org/whatsapp

YISE Supports Israel



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

Mazal Tavs

Miriam & Steve Friedman on the engagement of their son, Matan, to Rakhel Finkelstein, daughter of Bluma & Rabbi Joel Finkelstein of Memphis, TN. Mazal Tov to Matan's siblings, Edan and Merav, and to Rakhel's brothers and families. Mazal Tov to **Delia Weiss** on the engagement of her grandson and to all of the aunts, uncles, and cousins!

Feigy & Rabbi Tuvia Grauman on the Aufruf and forthcoming marriage of their grandson Zavy Lesnoy to Shayna Kahane of Memphis, TN. Mazal Tov to parents Shulamith & David Lesnoy and siblings Charne, Deena, Yaakov and Ariella and to Elana & Josh Kahane and siblings Aidan, Sarah and Daniel and all of the aunts, uncles, cousins and extended families.

Jordie & Moshe Honick on the birth of a boy. Mazal Tov to the grandparents, Jeffrey & Bunny Honick and Debbie & Larry Gilbert, and his big brother Tzvi and big sisters Ashira and Shoshana. The Shalom Zachor will be at the Honick Home at 11407 Gilsan St at 9:30 this Friday night.

Arline & Dr. Irving Katz on the birth of a great-granddaughter, and to **Sharona & Shlomo Katz** on the birth of a granddaughter, Rachel Ahuva, born to Avigail & Ze'ev Katz of Baltimore. Mazal Tov to great-grandfather Rabbi Sam Vogel and to grandparents Annie Shimanovich and Gedaliah Shimanovich and the extended family.

Great-grandmother **Shonny Kugler** and grandparents Terumah & BenZion Kugler and family on the birth of Chevi Kugler to her grandchildren Dassi & Yosef Kugler and big sister Chaya.

Nancy & Pesach Mehlman on the Bat Mitzvah of their granddaughter, Rayna Friedman of Modiin. Mazal Tov to Rayna's parents Rivka & Tani Friedman and all of her siblings, her great-grandfather Jack Mehlman and all of her aunts uncles and cousins.

Marla & Marty Teichman on the birth of a great-grandson. Mazal Tov to the parents Elana & Rabbi Moshe Meth and to the grandparents Debra & Reuven Meth.

Linda & Ed Zurdorfer on the Bar Mitzvah of their grandson Rafi (Yehoshua Refael), son of Jenny & David Zurdorfer of West Hempstead, NY. Mazal Tov to Rafi's brothers and the extended family.

Condolences

Jill Michaels Perelman on the passing of her step-father, Michael Burstein.

Shlomo Spetner on the passing of his father, Dr. Lee Spetner.

Kiddush Sponsors

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

Shul Kiddush is sponsored by the **Shul Kiddush Group**.

Sephardic Minyan Kiddush is sponsored by **Marcelle & Sol Chalom** in memory of Sol's parents, Yitzhak Ben Abraham & Salha Bat Bolissa and by Tehila & Gil Cohen in honor of their 5th Anniversary and Roni Hazut in honor of Arielle & Assaf's engagement.

Shabbos Drasha, Shiurim & Weekday Shiurim Sponsors

8:45 Minyan Drasha is sponsored by **Fay Kasser** to commemorate the Yahrzeit of her father, Avraham Ben Yizchok Tzvi HaKohen, A"H on 17 Av.

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

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

The Lower Lobby coffee station is being sponsored by **Scott Schlesinger**.

Yakir Wachstock, co-founder of Boots for Israel, will speak this Shabbos between mincha and maariv on Saving the Soles of our Chayalim.

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:

6:20 (Plag, S), 7:00 (B), 7:45 (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), 7:40 (B),
7:35 (Sephardi, LBM)

Maariv: 8:42 (B)

DIVREI TORAH:

8:45 Minyan: (B)

Rabbi Hillel Shaps

9:15 Minyan: (S)

Rabbi Rosenbaum

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Rosenbaum

Parsha Shiur before Mincha: 6:40 (B)

Rabbi Rosenbaum

Shiur Between Mincha/Maariv:

Yakir Wachstock, Boots for Israel

Youth Announcements

Teen Minyan - will resume at the end of the summer

Shabbos Groups - 10 AM until shul ends

- Toddler Group, under 2 with parent, Toddler Room
- Kinder Group, 2-PreK, upstairs behind the balcony
- Boys K-4th & Girls K-4th, 5th and 6th meet in lower lobby and **walk to The House**.

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

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

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

YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at announce@yise.org. YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEI0. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org. We pray that our soldiers will return soon to their peacetime roles, and in the interim ask our members to daven and undertake other zechuyos on behalf of these and other IDF personnel defending Israel and our people. **An Evening of Inspiration** with Varda and Eitan Morell - recording available at <https://wp.yise.org/morell> **Tefilah** We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan. **Shiur for Israel** Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of Pirkei Avos with Rabenu Yonah, Sunday through Friday at 12:30 PM on Zoom A. **Tzedaka** A list of charitable organizations is available at: <https://www.yise.org/israel-charities> As we engage our efforts through tefilah, tzedakah and political action, let us also beseech Hashem daily to bring safety to the citizens of Israel, success to its military, and clarity to its leadership.

Upcoming YISE Events

Helping Hands Across Kemp Mill - We have a current need in the community for meals for one individual starting Wednesday, August 14. Please contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com if you are able to help. **Quick Torah Thoughts with Rabbi Rosenbaum** - Join our WhatsApp Chat with Rabbi Rosenbaum for quick (5 minute) shiurim ranging from Mishna to Halacha to Mussar and more! yise.org/quickthoughts. [see flyer](#) **High Holidays registration is open!** - Please visit wp.yise.org/high-holidays-5785 for more details and to sign up for seats, childcare, and more. Paper forms are also available in the shul. Seating priorities will be honored through Rosh Chodesh Elul (September 4). **Men's Melaveh Malka** - Motzei Shabbos Nachamu, August 17, 9:45 PM at The House, 1128 Arcola Ave. Join Rabbi Rosenbaum and friends for music, pizza and Divrei Torah! Sponsored by **Renee & Josh Seidemann** commemorating the Tisha B'Av 1940 escape of Josh's father, Michael Seidemann, A"H, from Germany. [see flyer](#) **Limud on the Lawn** - A monthly exploration of different Torah luminaries through the ages at YISE members' homes. Rabbi Rosenbaum will speak about the Rabbeinu Yonah, August 24 at 5:45 PM on the lawn of Judy and Rabbi Roy Rosenbaum, 806 Kersey Road. Contact the YISE to sponsor Limud on the Lawn for \$54. [see flyer](#) **School Supplies Drive** - Please donate new and unused school supplies to Yad Yehuda's Capital Kosher Pantry! A complete list of the items needed and directions to donate are included on the flyer. Drop off in CKP box at YISE. [see flyer](#) **Monthly Jewish History Class** - Rabbi Koss will be speaking on a topic in Jewish history, Monday, September 2 from 2PM - 3PM on **Zoom A**. Sponsored by Bikur Cholim of Greater Washington and the YISE Chesed Committee. **SAVE THE DATE! Scholar in Residence** - Dr. Henry Abramson, September 13-14. Stories of personal transformation. [see flyer](#) **Evening of Inspiration** - Join us for an uplifting music event starring Eitan Katz, Torah School Choir Boys Choir and Yosef Kugler. Sunday, September 8, 5:30 PM - 8:00 PM, 11608 Fillmore Drive. For tickets email dk@dankuglersdesign.com. Supporting local charities including YISE. [see flyer](#) **Meat and Greet BBQ** - Sunday, September 15, 1:00 PM - 3:30 PM in the backyard of The House. RSVP by September 9 at www.yise.org/bbq [see flyer](#) Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>

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

The Week Ahead		Sunday August 18 14 Av	Monday August 19 15 Av Tu B'Av	Tuesday August 20 16 Av	Wednesday August 21 17 Av	Thursday August 22 18 Av	Friay August 23 19 Av
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30
Mincha/ Maariv	Ashkenazi (B)	7:40	7:40	7:40	7:40	7:40	
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	

Halachic Times: Latest Alos Hashachar 5:05 AM,
Earliest Talis and Tefilin: 5:35 AM, Latest Netz: 6:31 AM, Latest Krias Shema: 9:48 AM,
Earliest Mincha: 1:46 PM, Earliest Shkia: 7:49 PM, Latest Tzeis Hacoachavim 8:41 PM

Next Shabbos

August 23-24, 2024
20 Av 5784
Parashas Eikev
Candle lighting: 7:33
not before: 6:27
Havdalah: 8:32
Friday Night:
Mincha/Maariv:
6:10 (Plag, S), 7:00 (B), 7:35 (B)
7:15 (Sephardi, LBM)
Shabbos Day:
Shacharis:
7:00 (B), 8:45 (B), 9:15 (S),
8:00 (Sephardi, LBM)
Mincha:
2:30 (B), 5:00 (B), 7:30 (B),
7:25 (Sephardi, LBM)
Maariv: 8:32



AUGUST 2024 | 26 TAMMUZ - 27 AV 5784

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

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

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

Mazal Tov on the Birth of Your Son or Daughter! YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com. Send details to announce@yise.org.

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

Online YISE Cholim List - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org.

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mkarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com.

Upcoming Community Programs & Listings

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. August 7, 21 in person in the YISE Social Hall. August 14, 28 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info.

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

Recurring Community Programs and Listings

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

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

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

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

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:00 AM to 10:00 AM, on Zoom B. For more information, call 301-732-1773 or email director@goldennetwork.org.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"L, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at mblate@yeshiva.edu.

Dirshu - Join Kollel Dirshu of Silver Spring, now studying Maseches Bava Basra, at YGW. Daily morning shiur by Rabbi Eli Reingold at 5:45 AM and evening shiur by Ranon Cortell and Pinchas Werner at 9:00 PM. Chavrusas also available during these times. For more info. and to join our program, contact Hirsh Komarow 301-633-6262 or komarowh@gmail.com.

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

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

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

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

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

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENTSEPTEMBER DEADLINE: MONDAY, AUGUST 26, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

Sundays

7:05 AM - 7:50 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - **GWCK Sunday Kollel Brunch & Learn** Four great Shiurim to choose from, in the **Social Hall** - **Resumes September 8**
9:30 AM - Rabbi Rosenbaum's Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**
10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**

Mondays

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

Tuesdays

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

Wednesdays

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

Thursdays

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

Fridays

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

*Class times and locations as of Aug 1.
 Please check <https://wp.yise.org/about/classes/>
 for updated info.*

Connection Details

Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:

Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 833 3477 1595, password RabbiHyatt
Zoom D: ID: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, password 161699



Saving the Soles of Our Chayalim

Join us to hear the amazing story of an ordinary person doing extraordinary things!

Yakir Wachstock
Co-Founder of Boots for Israel

Shabbos, August 17
Belonofsky Sanctuary
Following 7:40 Mincha



Yakir Wachstock is the co-founder of Boots for Israel. Boots for Israel started with a phone call to Yakir just a few days after October 7th. Israeli General Daniel Jacobs heard there might be someone in Holliswood Queens, NY that could help his unit get the tactical military boots they so desperately needed. Yakir knew that he needed to find a way to help the IDF and so he did not hesitate to answer the call for action. When he isn't spending 24/7 on Boots for Israel he works as an Occupational Therapist in elementary schools and is an active member of Queens Hatzalah.



נחמה נחמה נחמה!

MOTTEI SHABBOS NACHAMU
MEN'S

**MELAVEH
MALKA**

August 17, 9:45pm

At The House
1128 Arcola Ave. Next door to YISE

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

To sponsor visit yise.org/mmm

YOUNG ISRAEL SHOMRAI EMUNAH - WWW.YISE.ORG



HELP US RESTOCK OUR SCHOOL SUPPLIES SHELVES AT THE PANTRY!

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



REQUESTED ITEMS:

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

TO DONATE:

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

www.capitalkasherpantry.org

YISE ADULT EDUCATION COMMITTEE PRESENTS

Limud on the Lawn

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



AUGUST 24 - 5:45 PM

**With Rabbi Dovid Rosenbaum
on Rabbeinu Yonah**

**Hosted by: Rabbi Roy & Judy
Rosenbaum**

Location: 806 Kersey Rd



EVENING

OF Inspiration

Join us for an uplifting music event

Starring

✧ World Famous ✧

Eitan Katz



Special Guest
Appearance
Yosef Kugler



Torah School
Boys Choir

**SUPPORTING
LOCAL CHARITIES
INCLUDING YISE**

SEPT 8 5:30 – 8:00PM

**11602 Fillmore Dr
Silver Spring, MD 20902
FOR TICKETS**

EMAIL

clk@dankuglersdesign.com

High Holidays 5785 at YISE

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

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

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

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

seats@yise.org

(301) 593-4465

wp.yise.org/high-holidays-5785



*Quick Torah
Thoughts With*

RABBI

ROSENBAUM

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

yise.org/quickthoughts



B'nei



**YOUNG ISRAEL SHOMRAI EMUNAH
OF GREATER WASHINGTON**

September 13-14

**STORIES OF PERSONAL
TRANSFORMATION**

ELUL

Dr. Henry Abramson

Dean, Lander College for Men



JOSEPHUS

ISAAC CARDOSO

THE AISH KODESH

THEODOR HERZL





JOIN FOR YISE'S ANNUAL

Meat & Greet BBQ

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

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

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

RSVP by September 9
at yise.org/bbq



YISE ADULT EDUCATION COMMITTEE PRESENTS

Limud on the Lawn

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

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

July 13, 6:00 pm: Rabbi Hillel Shaps - Ramban
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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 30, Issue 44

Shabbat Parashat Vaetchanan

Shabbat Shalom

5784 - B"H

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

The Power of Why - In a much-watched TED Talk, Simon Sinek asked the following question: how do great leaders inspire action? What made people like Martin Luther King and Steve Jobs stand out from their contemporaries who may have been no less gifted, no less qualified? His answer: Most people talk about what. Some people talk about how. Great leaders, though, start with why. This is what makes them transformative.

Sinek's lecture was about business and political leadership. The most powerful examples, though, are directly or indirectly religious. Indeed I argued in *The Great Partnership* what makes Abrahamic monotheism different is that it believes there is an answer to the question, why. Neither the universe nor human life is meaningless, an accident, a mere happenstance. As Freud, Einstein, and Wittgenstein all said, religious faith is faith in the meaningfulness of life.

Rarely is this shown in a more powerful light than in Va'etchanan. There is much in Judaism about what: what is permitted, what forbidden, what is sacred, what is secular. There is much, too, about how: how to learn, how to pray, how to grow in our relationship with God and with other people. There is relatively little about why.

In Va'etchanan Moses says some of the most inspiring words ever uttered about the why of Jewish existence. That is what made him the great transformational leader he was, and it has consequences for us, here, now.

To have a sense of how strange Moses' words were, we must recall several facts. The Israelites were still in the desert. They had not yet entered the land. They had no military advantages over the nations they would have to fight. Ten of the twelve spies had argued, almost forty years before, that the mission was impossible. In a world of empires, nations and fortified cities, the Israelites must have seemed to the untutored eye defenceless, unproven, one more horde among the many who swept across Asia and Africa in ancient times. Other than their religious practices, few contemporary observers would have seen anything about them to set them apart from the Jebusites and Perizzites, Midianites and Moabites, and the other petty powers that populated that corner of the Middle East.

Yet in this week's parsha Moses communicated an unshakeable certainty that what had happened to them would eventually change and inspire the world. Listen to his language: Ask now about the former days, long before your time, from the day God created human beings on the earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the voice of God speaking out of fire, as you have, and lived? Has any god ever tried to take for himself one nation out of another nation by miracles, signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things the Lord your God did for you in Egypt before your eyes?

Moses was convinced that Jewish history was, and would remain, unique. In an age of empires, a small, defenceless group had been liberated from the greatest empire of all by a power not their own, by God Himself. That was Moses' first point: the

singularity of Jewish history as a narrative of redemption.

His second was the uniqueness of revelation: What other nation is so great as to have their gods near them the way the Lord our God is near us whenever we pray to Him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?

Other nations had gods to whom they prayed and offered sacrifices. They too attributed their military successes to their deities. But no other nation saw God as their sovereign, legislator, and law-giver. Elsewhere law represented the decree of the king or, in more recent centuries, the will of the people. In Israel, uniquely, even when there was a king, he had no legislative power. Only in Israel was God seen not just as a power but as the architect of society, the orchestrator of its music of justice and mercy, liberty and dignity.

The question is why. Toward the end of the chapter, Moses gives one answer: "Because He loved your ancestors and chose their descendants after them." God loved Abraham, not least because Abraham loved God. And God loved Abraham's children because they were his children and He had promised the patriarch that He would bless and protect them.

Earlier though Moses had given a different kind of answer, not incompatible with the second, but different: See, I have taught you decrees and laws as the Lord my God commanded me ... Observe them carefully, for this is your wisdom and understanding in the eyes of the nations, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people."

Why did Moses, or God, care whether or not other nations saw Israel's laws as wise and understanding? Judaism was and is a love story between God and a particular people, often tempestuous, sometimes serene, frequently joyous, but close, intimate, even inward-looking. What has the rest of the world to do with it?

But the rest of the world does have something to do with it. Judaism was never meant for Jews alone. In his first words to Abraham, God already said, "I will bless those who bless you, and those who curse you, I will curse; through you all the families of the earth will be blessed". Jews were to be a source of blessing to the world.

God is the God of all humanity. In Genesis He spoke to Adam, Eve, Cain, Noah, and made a covenant with all humankind before He made one with Abraham. In Egypt, whether in Potiphar's house, or prison, or Pharaoh's palace, Joseph continually talked about God. He wanted the Egyptians to know that nothing he did, he did himself. He was merely an agent of the God of Israel. There is nothing here to suggest that God is indifferent to the nations of the world.

Later in the days of Moses, God said that He would perform signs and wonders so that "The Egyptians will know that I am the Lord". He called Jeremiah to be "a prophet to the nations." He sent Jonah to the Assyrians in Nineveh. He had Amos deliver oracles to the other nations before He sent him an oracle about Israel. In perhaps the most astonishing prophecy in Tanach, He sent Isaiah the message that a time will come when God will bless Israel's enemies: "The Lord Almighty will bless them, saying, 'Blessed be Egypt My people, Assyria My handiwork, and Israel My inheritance.'"

God is concerned with all humanity. Therefore what we do as Jews makes a difference to humanity, not just in a mystical sense, but as exemplars of what it means to love and be loved by God. Other nations would look at Jews and sense that some larger power was at work in their history. As the late Milton Himmelfarb put it: Each Jew knows how thoroughly ordinary he is; yet taken together, we seem caught up in things great and inexplicable ... The number of Jews in the world is smaller than a small statistical error in the Chinese census. Yet we remain bigger than our numbers. Big things seem to happen around us and to us.

We were not called on to convert the world. We were called on to inspire the world. As the prophet Zechariah put it, a time will come when "Ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you'". Our vocation is to be God's ambassadors to the world, giving testimony through the way we live that it is possible for a small people to survive and thrive under the most adverse conditions, to construct a society of law-governed liberty for which we all bear collective responsibility, and to "act justly, love mercy, and walk humbly" with our God. Va'etchanan is the mission statement of the Jewish people.

And others were and still are inspired by it. The conclusion I have drawn from a lifetime lived in the public square is that non-Jews respect Jews who respect Judaism. They find it hard to understand why Jews, in countries where there is genuine religious liberty, abandon their faith or define their identity in purely ethnic terms.

Speaking personally, I believe that the world in its current state of turbulence needs the Jewish message, which is that God calls on us to be true to our faith and a blessing to others regardless of their faith. Imagine a world in which everyone believed this. It would be a world transformed.

We are not just another ethnic minority. We are the people who predicated freedom on teaching our children to love, not hate. Ours is the faith that consecrated marriage and the family, and spoke of responsibilities long before it spoke of rights. Ours is the vision that sees alleviation of poverty as a religious task because, as Maimonides said, you cannot think exalted spiritual thoughts if you are starving or sick or homeless and alone. We do these things not because we are conservative or liberal, Republicans or Democrats, but because we believe that is what God wants of us.

Much is written these days about the what and how of Judaism, but all too little about the why. Moses, in the last month of his life, taught the why. That is how the greatest of leaders inspired action from his day to ours.

If you want to change the world, start with why.

Shabbat Shalom: Rabbi Shlomo Riskin

Closeness to God, Distance from People

"And I [Moses] entreated the Lord at that time, saying, 'let me pass over the [the River Jordan] please so that I may see the good land.'"

Moses places two entreaties before the Lord at the end of his life concerning the leadership of the

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Jewish people in the Land of Israel: one is right here, in which he asks that he be allowed “to cross over and see the good land beyond the Jordan River” and presumably continue to lead the Israelites. This entreaty to lead, although not made directly, is implied in God’s response: “You must command Joshua, strengthen him and give him resolve, for he shall cross before this nation and shall bring them to inherit the land”.

The second request came earlier, in the biblical portion of Pinchas, and is not at all stated by Moses directly. It is merely inferred by the sages of the Midrash, since Moses requests of God to appoint his successor right after the Bible informs us that the daughters of Tzeloachad can inherit their father.

It is then that Moses requests, “Let the Lord God of the spirits of all flesh appoint a leader over the witness assembly”. Listen to the words of the Midrash: What caused Moses to request his replacement after the inheritance of the daughters? Since these daughters inherited their father, Moses declared, “This is the right moment for me to claim my need. After all, if these women can inherit [their father] my sons should certainly inherit my glory.” The Holy One, blessed be He said to him: “The guardian of the fig tree shall eat of its fruit”. Your sons sat idly by themselves and were not occupied in the study of Torah. Joshua, on the other hand, served you well and extended to you much honor. He would arrive at your courthouse early in the morning and leave late at night.... Appoint Joshua the son of Nun as your successor, to fulfill the verse, “the guardian of the fig tree shall eat of its fruit.”

Hence, Moses’ two requests: the explicit plea to God that he be allowed to enter the Land of Israel and, presumably, lead them himself, and the implicit plea that God appoint his sons as his successors.

Both requests are denied. The first, his children as his successors, is denied because his sons are found wanting; they did not have the necessary Torah qualifications to be religious leaders in their father’s footsteps. Very likely, Moses himself realizes their lack of worthiness and therefore does not specifically make this request verbally; he merely thinks it in his heart, and the Bible informs us of his heart’s desire by placing his request for replacement after the inheritance of the daughters of Tzeloachad. Perhaps Moses understands that he himself bears some guilt for the flaws in his children. After all, he is so consumed with his relationship with the Divine that he doesn’t seem to have the time or the patience for family. Does the Bible not record that he was seemingly too busy to even circumcise his son Eliezer, so that his life had to be saved by his wife Tzipora who performed the circumcision herself in order to save Moses from punishment for his neglect?

Moses apparently is more comfortable making the second request – that he be allowed to enter the Promised Land. It is this entreaty which opens our portion of Va’etchanan. The entire purpose of the Exodus from Egypt is to enter the Land of Israel. After all of his sacrifices and all of his difficulties with an unwilling and backsliding Israelite nation, does he not deserve to reach his life’s goal, enter the Land of Israel, and begin this new era of Jewish history with himself as their leader?

But here again the request is denied: “And the Lord was angry at me because of you and He did not accept my plea...saying that I may not speak of this anymore”. Perhaps the rejection of both requests emanates from the same source, and it is Moses who is really blaming himself. Remember that when God had originally asked Moses to assume the leadership of the Israelites and take them out, the great prophet demurred, claiming to be “heavy of speech” (literally, kevad peh). And then the Bible testifies that “the [Israelites] did not listen to Moses [about

leaving Egypt] because of impatience and difficult work” (6:9). Most commentators explain that the Hebrews were impatient and had no energy to resist their slavery; the hard work of servitude sapped their inner strength and prevented them from even dreaming about freedom. But Ralbag (1288–1344) explains this to mean that it was because of Moses’ impatience with his people (the Hebrews), because of his (Moses’) difficult work in making himself intellectually and spiritually close to the Divine.

Moses was into the “heavy talk” of communication with God and receiving the divine words. He did not have the interest or patience to get into the small talk, the necessary public relations of establishing personal ties and convincing Hebrew after Hebrew that it was worthwhile to rebel against Egypt and conquer the Land of Israel. He didn’t even have the patience to slowly and lovingly bring along his children and make them his deputies. He was a God-person, not a people-person, or even a family-person. He’s not blaming them, he is ultimately blaming himself. He spent his time communicating with God and receiving His divine words for all the generations; as a result, he sacrificed his ability to move his generation to accept God’s command to enter the Promised Land. A leader must join in the destiny of his people. If they could not enter the land, even if it was because of their own backsliding, he may not enter the land, because he did not succeed in inspiring them sufficiently well.

In the final analysis, why were these two prayers denied the greatest leader in Jewish history? Apparently, it is because the very source of Moses’ greatness – his lofty spirit and closeness to God – was what prevented him from getting down to the level of his congregation and family to lift them up. Moses succeeded like no one else before or after him in communicating God’s word for all future generations; but he did not do so well with his own generation. Hence his words are honest and very much to the point: “The Lord was angry at me because of you” – because I did not have sufficient time to deal with you on a personal level, to nurture and empower you until you were ready to accept God’s teachings and conquer the Promised Land.

In addition to all this, perhaps Moses’ requests were denied in order to teach us that no mortal, not even Moses, leaves this world without at least half of his desires remaining unfulfilled. And perhaps he was refused merely to teach us that no matter how worthy our prayer, sometimes the Almighty answers “No” and we must accept a negative answer. Faith, first and foremost, implies our faithfulness to God even though at the end of the day, He may refuse our request.

Dvar Torah: Chief Rabbi Ephraim Mirvis

Three weeks of sadness requires seven weeks of consolation. Between the fast days of Shiva Asar b’Tammuz and Tisha b’Av we have three weeks in which we contemplate so many tragedies that we experienced in our past, then for the seven weeks between Tisha B’Av and Rosh Hashana we have the ‘shiva denechamta’ – the seven weeks of consolation. These commence with that great haftarah for Shabbat Nachamu which is the shabbat of Parshat Vaetchanan, starting with the words of the prophet Yeshayahu, “Nachamu, nachamu ami,” – “Comfort, comfort my people.”

Rabbi Berel Wein explains that the reason for the double ‘nachamu’ is that, having experienced tragedy, we need far more time in order to derive consolation.

That’s the reason, he explains, why for three weeks of pain and grief, we require more than double that period, seven weeks, of consolation.

Sometimes we can be fortunate and, even following deep grief and anguish, it is possible with Hashem’s help and with a positive attitude, for us to restore our

Likutei Divrei Torah

regular rhythm of life and to be consoled, but often that is simply just not the case. Just as one can knock down a building in a matter of hours but it takes months, if not years, to rebuild it, in the same way following tragedy it can take an extremely long time for us to be consoled. As a nation we continue to grieve to this day after the shoah, and following the recent pandemic we can see how our society will take a long time to pick up the pieces.

So our prayer on this Shabbat Nachamu is please Hashem, ‘nachamu nachamu’, give us lots of comfort, enable us where appropriate and necessary, to rebuild our lives in a satisfactory and healthy manner because we realise that even after a long period of suffering, ultimately comfort and consolation will be there.

Mizrachi Dvar Torah

Rav Doron Perez: How to Truly Listen

In many ways, Judaism is about one word – arguably, the most famous word and verse in the Torah – “SHEMA Yisrael Hashem Elokeinu Hashem Echad,” “HEAR, O Israel, the L-rd our G-d, the L-rd is One.” It is the first thing we say on a daily basis – about listening to what G-d wants from us – and the last thing we say at night. It is the first pasuk we teach to a young child, and, G-d forbid, the last thing a person says before they pass away.

The first word of this most important pasuk is “Shema”, and this word is one of the most difficult to translate. It can mean 5 or 6 things in English – it can mean to listen, to physically hear, to concentrate more, to understand, to internalize, and to empathize. All of these English words and ideas are encapsulated in one Hebrew word – “Shema.” The first thing G-d wants us to do is truly listen. To listen in a way that we are, at the same time, hearing what is being asked of us, internalizing it, and deeply empathizing with it.

It is all about connection – the most important relationships, including that with G-d, are those we are deeply connected with, making another person feeling truly heard. Not that you just physically heard them, but that you have put yourself in their place and that that have been truly heard. Stephen Covey, in his famous book *The Seven Habits of Highly Effective People*, has a powerful paragraph called “Seek first to understand, and then to be understood.” In life we have to be empathetic people, he writes how the single-most difficult quality there is in interpersonal relationships is knowing how to truly listen.

When we listen, we often have autobiographical responses – we are not really listening, we are reading ourselves into the conversation, trying to advise people, trying to evaluate and judge – but they are not the basis of empathic listening, where you cancel your own autobiography and truly make yourself into a person able to take on what the other person is saying. May we always be able to listen in an empathic way, so we are really listening to the other person, connecting with them, making them feel that they are truly heard.

Yeshivat Har Etzion: Virtual Bet Midrash

Just One Shabbat: Rav Zvi Shimon [Excerpt]

...Our Sages solve the contradictions between the two accounts of the commandment to keep the Sabbath by stating that both were pronounced in a single utterance. This may be viewed as a technical solution. The Ibn Ezra states that there is a more profound idea behind this statement. The two accounts of the commandment are interconnected and interdependent; different sides of the same coin. Only if we combine the two accounts of the commandment to keep the Sabbath, of remembering and observing, of God as creator and God as deliverer from Egyptian bondage, do we truly grasp the complete glory of the Sabbath.

Our *Parashah* opens with Moshe retelling how he pleaded to be allowed to enter *Eretz Yisrael*. The *Gemara* (*Sotah* 14a) asks: Why did Moshe desire to enter *Eretz Yisrael*--did he long to eat its fruit or satiate himself from its goodness? The *Gemara* answers: So said Moshe, "*Bnei Yisrael* were commanded many *Mitzvot* that can only be performed in *Eretz Yisrael*. Let me enter the Land so that they will be performed through me." [Until here from the *Gemara*]

R' Azariah Figo z"l (1579-1647; Italy) asks: Why does the *Gemara* wonder why Moshe wanted to enter *Eretz Yisrael*? Is the answer not obvious--he wanted to enter it because it is the Holy Land, which the Patriarchs and other holy Jews throughout history have longed to dwell in! Nevertheless, explains R' Figo, the *Gemara* asks this question because of the wording of Moshe's plea (3:25), "Let me now cross and see the good Land . . ." Moshe did not ask to dwell in the Land, only to see it. That is what led the *Gemara* to ask why Moshe wanted to enter the Land.

What, then, is the *Gemara's* answer? R' Figo explains: Notably, Moshe did not say, "Let me enter the Land so that I can perform its special *Mitzvot*." Rather, he said, "Let me enter the Land so that the *Mitzvot* will be performed through me." Moshe meant: Let me enter the Land so that I can encourage *Bnei Yisrael* to perform the agricultural *Mitzvot* and other commandments unique to the Land properly. It turns out that Moshe was not thinking at all of himself--only how to ensure that *Bnei Yisrael* continue to serve *Hashem* in the best possible way. (*Binah La'ittim: Drush Heh Le'Shavuot*)

Shabbat

"And you shall remember that you were a slave in the land of Egypt, and *Hashem*, your *Elokim*, took you out from there with a strong hand and an outstretched arm; therefore *Hashem*, your *Elokim*, has commanded you to make the *Shabbat* day." (5:15)

Based on this verse, we say in *Kiddush* that *Shabbat* is: "A remembrance of the Exodus." How is *Shabbat* connected with the Exodus?

In *Parashat Emor* (*Vayikra* ch.23) the Torah's discussion of the Festivals is introduced by a command to keep *Shabbat*. *Rashi* z"l comments: "He who desecrates the festivals is regarded as though he had desecrated *Shabbat*, while he who keeps the festivals is regarded as though he had kept *Shabbat*." [Until here from *Rashi*]

R' Moshe Feinstein z"l (1895-1986; rabbi in Lyuban, Russia and *Rosh Yeshiva* of Mesivtha Tifereth Jerusalem in New York; leading *Halachic* authority) explains: Observing *Shabbat* affirms our belief that *Hashem* created the world. Thus, one who willfully desecrates *Shabbat* is considered to have denied the truth of Creation. The Festivals, in contrast, affirm that *Hashem* actively runs the world and overturns the laws of nature for the benefit of the Jewish People. This is attested to by miracles such as taking us out of Egypt (*Pesach*), protecting us for 40 years in the desert within the Clouds of Glory (*Sukkot*), and giving us the Torah (*Shavuot*), among others.

R' Feinstein continues: By juxtaposing *Shabbat*, which affirms that *Hashem* created the world, with the Festivals, which affirm that *Hashem* runs the world, the Torah is teaching us that believing half-way--for example, believing that *Hashem* created the world, but not believing that He is actively involved in running it--is, effectively, not believing at all. The reason is that such faith is useless, for what reason is there to keep the Torah if one does not believe that *Hashem* is involved in the world and responds to one's *Mitzvot* and sins?! It follows that belief in the Exodus is a necessary complement to *Shabbat*. (*Darash Moshe, Vayikra* 23:2)

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"These words Hashem spoke to your entire congregation on the mountain, from the midst of the fire, the cloud, and the thick cloud--a great voice, *Ve'lo yasaf* / never to be repeated--and He inscribed them on two stone Tablets and gave them to me." (5:19)

Rashi z"l writes: "*Ve'lo yasaf*" can be interpreted as, "And He did not cease." Human beings are unable to utter all their words in one breath, so they must pause, but that is not true of *Hashem*. He did not pause, and since He did not pause, He did not need to resume. Another explanation of "*Ve'lo yasaf*" is that He never again revealed Himself with such publicity. [Until here from *Rashi*]

R' Levi ben Gershon z"l ("*Ralbag*"; 1288–1344) writes: "*Ve'lo yasaf*" means that *Hashem* did not speak, pause, and speak again. Rather, *Hashem* spoke continuously without interruption. Indeed, the Heavenly Voice did not cease even after *Hashem* had spoken the *Aseret Ha'dibrot*. However, *Bnei Yisrael* distanced themselves so that they never heard the Voice again. [*Ralbag* is alluding to the verse (*Shmot* 20:15), "The people saw and trembled and stood from afar."] The verse is teaching that the *Bnei Yisrael* could have heard the entire Torah directly from *Hashem* had they not been afraid.

Alternatively, writes *Ralbag*, the verse is teaching that *Hashem* never again appeared in this fashion, and certainly not to any other nation.

Ralbag concludes: The first explanation appears to be a better fit, though both interpretations are good. (*Perushei Ha'Torah*)



"It shall be that when Hashem, your Elokim, brings you to the Land that Hashem swore to your Avot / forefathers, to Avraham, to Yitzchak, and to Yaakov ..." (6:10)

R' Aharon Lewin z"l Hy"d (the *Reisher Rav*; killed in the Holocaust) writes: I have long wondered how we can say in the *Mi She'beirach* / prayer for the ill, "He who blessed our Avot, Avraham, Yitzchak, and Yaakov, Moshe, Aharon, David, and Shlomo ..." when the *Gemara* states (*Berachot* 16b), "We do not use the term 'Avot' except with reference to three people," i.e., Avraham, Yitzchak, and Yaakov! How can we refer to Moshe, Aharon, David, and Shlomo as "Avot."

He answers: It would appear that the conjunction (the letter "Vav" / "and") before Yaakov's name breaks the list into two parts: the three Avot--Avraham, Yitzchak, and Yaakov--and a second group of righteous people--Moshe, Aharon, David, and Shlomo. There are editions of the *Siddur* that do not have that "Vav," but they are in error, R' Lewin writes.

(*Ha'drash Ve'ha'iyun*)

"For which is a great nation that has an Elokim Kerovim / Who is close to it, as is Hashem, our Elokim, whenever we call to Him?" (4:7)

The *Talmud Yerushalmi* (*Berachot* 9:1) relates that heretics asked the sage Rabbi Simlai why this verse uses the plural adjective "*Kerovim*," instead of the singular adjective "*Karov*"; does this not indicate that there is more than one god? R' Simlai answered them, "Does it say, 'As is Hashem, our Elokim, whenever we call to Them'? No! It says, 'Whenever we call to Him'!"

When the heretics had departed, R' Simlai's students observed that their teacher had not answered the question: Why is a plural adjective used? R' Simlai answered them, "*Hashem* is close to us with many types of closeness." [Until here from the *Talmud Yerushalmi*]

R' Avraham Chaim Schor z"l (Poland; 1550-1632) explains: There are many types of relationships--those based on one's birth, e.g., a father and mother; those based on marriage; and those based on someone's undertaking an obligation--e.g., the relationship of a king to his subjects or a shepherd to his flock. *Hashem* relates to us and is close to us in all of these ways. It is up to us to properly invoke each type of relationship through prayer, as the verse says, "whenever we call to Him."

(*Torat Chaim to Sanhedrin* 38b)

"U'vikashtem / From there you will seek Hashem, your Elokim, and you will find Him, if Tidreshenu / you search for Him with all your heart and all your soul." (4:29)

R' David Chai Abuchatzzeira *shlita* (former Sephardic Chief Rabbi of Nahariyah, Israel; now a *Chassidic rebbe* in that city) asks: Why does the second half of the verse use a different verb ("*Tidreshenu*," from the root "דרש") than the first half ("*U'vikashtem*," from the root "בקש")? What is the difference in meaning between them?

He explains: The verb used in the first half of the verse (בקש) refers to seeking a gift, something to which the person has no entitlement. In contrast, the verb used in the second half of the verse (דרש) refers to searching for something that belongs to a person or to which he is entitled. Thus, for example, the latter verb is used when referring to a lost object (*Devarim* 22:2): "It shall remain with you until your brother inquires ('Drosh') after it..."

In this light, continues R' Abuchatzzeira, our verse may be understood as follows: If we seek *Hashem* and ask Him to shine His countenance on us despite the fact that we are not deserving, then He will draw us closer and hold us close to Him as if we are deserving--like one who holds on tightly to an object that he lost and then found. (*Sha'arei Tefilah* p.2)

ISRAEL REPORT

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ISRAEL INCREASES INTELLIGENCE MEASURES OVER LEBANON, IRAN (Israel Hayom 8/14/24)

Another day has passed, and Israel continues to await Hezbollah's response, possibly along with Iran. Israeli intelligence assessments regarding the timing and nature of an attack are constantly updated, likely in response to ongoing developments. The delay in a response is attributed to various reasons, some strategic and others, tactical.

Strategically, there is no doubt that the significant American military buildup in the region proves itself as a deterrent, especially for the Iranians, who have also received numerous warnings from Washington. This force is not only defensive but also possesses substantial offensive capabilities. A prime example is the nuclear submarine that the U.S. made a point of announcing had arrived in the region as a deterrent.

Tactically, since Hezbollah threatened to avenge the assassination of Fuad Shukr, the Israeli Air Force has significantly increased its reconnaissance flights over Lebanon to try to detect preparations for an attack.

While it is relatively straightforward for Israel to conduct such surveillance flights over Lebanon and build an intelligence picture, it is much more challenging to do so over distant Iran. In this case, Israel relies on its reconnaissance satellites. Additionally, Israel heavily depends on American capabilities deployed throughout the Middle East.

At this time, Israeli assessment is that an attack is imminent, unless there is a further change in the other side's decisions and own intelligence assessments. A discussion on a preemptive strike has taken place in Israel, but for now, the political leadership still hopes that this round of hostilities can be resolved without an all-out war. Additionally, with two and a half months until the U.S. elections, Washington is certainly not interested in a regional war. However, if Hezbollah, and possibly Iran, initiate an attack, it is likely that Israel, and possibly the U.S., will respond in kind, possibly during the attack itself.

JORDAN TO ALLOW ISRAEL TO USE ITS AIRSPACE AGAINST IRAN (j24NEWS 8/10/24)

Jordan is reportedly permitting Israel to use its airspace to counter potential Iranian attacks, despite the official stance of the Jordanian government.

According to a high-ranking source in Amman cited by Israeli Channel 12, this decision aligns with Jordan's broader security interests and its policy of collaboration with Israel, as demonstrated in April when Jordan assisted in thwarting an Iranian attack.

The source emphasized that Jordan's actions are consistent with its strategic alliance with the United States, despite its public denials of such cooperation. This revelation comes amid heightened tensions following the recent killing of Hamas leader Ismail Haniyeh in Tehran, which Iran attributes to Israel, although Israel has not officially confirmed or denied involvement.

Reports suggest that Jordan had previously granted Israel similar permissions in April during an Iranian missile and drone attack. This latest development reflects the complex geopolitical dynamics in the region as Jordan navigates its alliances and security concerns amid ongoing regional conflicts.

THIS IS HOW HAMAS LEADER DEIF WAS FOOLED – AND THEN ELIMINATED (Israel Hayom 8/13/24)

The Israel Defense Forces (IDF) executed a daring covert operation to assassinate Mohammed Deif, Hamas's senior military commander and architect of the October 7 massacre, the Jewish Chronicle (JC) has revealed.

The operation, which took place in July, involved undercover IDF soldiers disguised as beggars and vegetable sellers to pinpoint Deif's location.

According to the JC, based on interviews with security sources, one agent posed as a market stallholder, selling vegetables outside a building Deif was believed to visit regularly. The operation culminated in a missile attack that killed both Deif and his deputy, Rafa Salama.

The foundation of the operation was the discovery that Deif had stopped following his basic security protocols. Israeli intelligence had been aware for months that he had become a regular visitor to displaced Gazans at the al-Mawasi tent complex on the Gaza coast, the JC reported. Deif would enter an apartment building near the complex to meet fellow Hamas operatives before his visits.

After receiving intelligence from local collaborators and Israeli undercover units about the timing of Deif's possible next visit, the IDF began planning his assassination. They were surprised to learn that Deif, known as the "Master of Camouflage" due to his extreme caution over 30 years of failed elimination attempts, had started disregarding security norms by staying in the same residential building west of Khan Younis. "The pattern was almost always the same: prior to his visits, Deif would enter an apartment building near the complex where he would meet fellow Hamas operatives to receive updates on the Israeli army's movements in the area, as well as the situation regarding food and medical supplies for the displaced Gazans," the JC report says.

The "Duvdevan" undercover team, whose activities were featured in the TV series Fauda, infiltrated the area. Some posed as UNRWA workers delivering aid, while others disguised themselves as Muslim religious figures. Two agents were stationed near the building's entrance: one as a vegetable seller

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Isaac Harrison and Chaim Kogan, Editors in Chief



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and another as an elderly beggar.

On Saturday, July 13, news spread among Gazans that Deif was coming to visit. After the undercover team relayed this information to the command room in Israel, the security cabinet swiftly authorized the operation. Two fighter jets were deployed to hover over the area, waiting for Deif to enter the building.

A last-minute change in the exit plan was necessary when suspicious movements of armed Hamas operatives were detected in the area intended for the Israeli agents' escape. The undercover force was directed to head towards the sea instead of eastward towards Israel.

After several anxious hours, Deif was seen entering the building. The ground forces quietly made their way towards the sea and were picked up by an IDF ship. Five minutes later, the two planes began phased attacks on the target, completely destroying the building and laying a belt of fire around it to discourage rescue attempts.

The operation also involved firing a bunker-penetrating missile to reach the underground floor where Deif was believed to have fled. It took the IDF two weeks to confirm Deif's death due to the rubble surrounding his body. Despite the confirmation of Deif's death, Hamas continues to deny it, possibly to avoid demoralising its fighters and to cast doubt on Israeli intelligence sources.

The assassination of Deif is part of a series of recent operations targeting Hamas and Hezbollah leaders. The JC has previously revealed details about the killing of Ismail Haniyeh in Tehran and a hostage rescue operation in June that secured the release of Noa Argamani and three other Israeli captives.

U.S. GREENLIGHTS LANDMARK \$20B ARMS PACKAGE TO ISRAEL, INCLUDING \$18B F15 FIGHTER JETS SALE (Ha'aretz 8/13/24)

The U.S. approved the sale of a landmark \$20 billion weapons package to Israel, including the hotly contested and long anticipated sale of F-15 fighter jets for over \$18 billion.

According to the Pentagon, the U.S. also approved the sale of modified medium tactical vehicles, high-explosive mortar cartridges, 120mm tank cartridges and medium-range air-to-air missiles.

The announcement marks among the most significant arms sales to Israel in American history, coming months after Congress finally managed to pass the Biden administration's \$14 billion in emergency military assistance to Israel.

Senior Israeli officials have been discussing the sale with their U.S. counterparts, as well as the heads of major American military aircraft manufacturers, in hopes of solidifying the deal, which had been slow rolled amid ongoing political concerns over U.S. military assistance to Israel.

Earlier this summer, two key Democratic leaders in Congress informally signed off on the sale after initially expressing opposition following intense pressure from both the Biden administration and pro-Israel advocates to allow the sale to move forward.

Rep. Gregory Meeks, the ranking Democrat on the House Foreign Affairs Committee, previously expressed hesitance about allowing the sale to go through until receiving assurances from the White House about how the weapons would be used, provoked by high civilian casualties in the Gaza war.

While the sale is not explicitly related to Israel's war in Gaza – by the time the sale would go into effect, it would be long past the current staredown between U.S. President Biden and Prime Minister Benjamin Netanyahu – it is highly difficult to rhetorically separate the long-term vision with the pause of a single shipment of heavy-payload bombs out of concern for Israel's potential actions in Rafah, undertaken earlier this year.

Israeli Defense Minister Yoav Gallant thanked the United States for the arms package, hailing it as a "message of support and commitment to Israel's security."

The sale will be hotly debated among congressional Democrats, who have expressed concerns about Israeli military conduct and the current state of U.S. military aid to Israel in previously unimaginable numbers in recent

months. The U.S. approved the sale of a landmark \$20 billion weapons package to Israel, including the hotly contested and long anticipated sale of F-15 fighter jets for over \$18 billion.

With the four ranking members' approval, all lawmakers have 30 days to block the sale via a joint resolution of disapproval – which has to be passed by both the House and Senate in order to be successful. This has never been successfully undertaken and has no shot of occurring this time around, though several lawmakers will inevitably attempt to file such a resolution for the sake of messaging.

The F-15s would need to be built from scratch, and unless the administration unveils a plan to expedite the sale, they will not be delivered for at least five years.

Senior Israeli officials have been discussing the sale with their U.S. counterparts, as well as the heads of major American military aircraft manufacturers, in hopes of solidifying the deal, which had been slowrolled amid ongoing political concerns over U.S. military assistance to Israel.

"Incorporating F-15IAs into the Israel Air Force's fleet of fighter aircraft will enhance Israel's interoperability with U.S. systems and bolster Israel's aerial capabilities to meet current and future enemy threats, strengthen its homeland defense, and serve as a deterrent to regional threats," the State Department said about the F-15s.

The State Department added the air-to-air missiles "are a key aerial combat capability used to defend against airborne threats, such as the missile and drone salvo launched at Israel on April 14."

NEW VIDEO SHOWS GAZANS KIDNAPPING TANK CREW, INCLUDING AMERICAN HOSTAGE OMER NEUTRA ON OCT. 7 - N12 (JPost 8/13/24)

A video showing the kidnapping of an IDF Armored Corps crew was obtained and released by N12 on Tuesday.

According to N12, the tank crew had four members, including tank commander Omer Neutra from Long Island, and tank gunner Nimrod Cohen from Rehovot, who are currently in Hamas captivity, as well as as well as tank loader Oz Daniel from Kfar Saba, and driver Shaked Dahan from Afula, who the IDF has confirmed as killed in Hamas captivity.

Merav Daniel, mother of the late Oz, whose body remains in Gaza, spoke of recognizing her son, and her husband, Amir, said, "I recognized my son, even if the image was blurry - you can't mistake your own child."

Yehuda Cohen, the father of Nimrod, spoke of trying to reach out to his son on WhatsApp but to no avail. "I sent a WhatsApp message, but of course, there was no response," said Yehuda Cohen, father of Nimrod, who is now held hostage by Hamas.

The soldiers from 77th Battalion were stationed at the Gaza border at an outpost located between Kibbutz Nir Oz and Kibbutz Nirim. When alerts were activated early on October 7, the soldiers were already awake and ready to operate, with one tank driving north and the tank which contained Neutra, Cohen, Daniel, and Dahan heading south.

According to N12, it was not until 20 minutes later that the commander of the northern tank reported to the southern tank that they had been hit. Neutra replied that the tank was turning around and heading towards the kibbutzim, but then their tank slowed down.

At that point, an RPG reportedly hit the tank and caught on fire. They exited the tanks.

"They were on the fence, and apparently, they also took an RPG hit that seriously damaged the tank. At the same time, two explosives were placed on the tank, one in the front and one behind," Amir Daniel told N12.

As the crew started to assist the other tank, their own tank began to lurch. This allowed the terrorists to attach a bomb to the tank, disabling it. "The tank started to catch fire, and apparently, the fire emergency system kicked in, so they had to either evacuate or risk suffocation inside the tank," added Amir. "They ultimately decided to open the doors and get out."

"The crew couldn't operate effectively during the attack because the equipment provided by the army wasn't functioning properly. They were trying to save a few pennies on engine hours," Cohen said.

Now, 10 months later, the parents were ready to reveal the full video of their son's abduction to N12, showing how, just before suffocating inside the burning tank, they opened the hatches and were forcibly dragged away by Hamas terrorists.

Oz's mother told N12 that "today, in retrospect, we know that already half an hour after the kidnapping, Oz was no longer alive."

UNUSUAL COLLABORATION: SHAS AND YESH ATID PROMOTE LAW PROHIBITING ASCENT TO TEMPLE MOUNT (Arutz-7 8/13/24)

Opposition Leader Yair Lapid and Shas Party Chairman Aryeh Deri have spoken in recent days, for the first time in ten years, to jointly promote a bill that would adopt Rabbi Ovadia Yosef's halachic ruling, prohibiting Jews from ascending the Temple Mount, Channel 12 News reported.

According to the report, the unusual collaboration resulted from the tensions between Minister Itamar Ben Gvir and the haredi parties, following his ascent to the Temple Mount.

In the conversation that took place between the two rival politicians, Aryeh Deri agreed to support Yesh Atid's bill, that would only be submitted after the break, during the next Knesset session.

MK Amit Halevi of the Likud responded to the announcement: "Even a joint vote by the Knesset members of Shas and Yesh Atid together will not turn this great mitzvah into a prohibition. There is no Rabbi, including Rabbi Ovadia Yosef, who thinks that those who go up to the areas built by Herod on the Temple Mount and pray there violate any prohibition, and therefore he also allowed individuals to ascend as permitted by Jewish law."

"The only thing that will come out of such a collaboration is a reward for the enemies of God, who are the enemies of Israel and humanity. In today's circumstances, where the most sacred site for Jews has been hijacked and turned into the center of a religion that calls for murder and barbarism supposedly in the name of God, it is of great importance to go up to the mountain and return it to its rightful owners, so that it can once again become a divine beacon and a source of blessing and world peace. I call on the Shas Knesset members to vote with their feet and join the those that ascend the Temple Mount as permitted by Jewish law, instead of voting with their hands with Yesh Atid Knesset members against the tenets of Jewish tradition," MK Halevi said.

DEFENSE MINISTRY REHABILITATION DEPARTMENT SAYS OVER 10,000 SOLDIERS TREATED SINCE OCT. 7 (Times of Israel 8/14/24)

The Defense Ministry rehabilitation department says it has received some 10,056 soldiers since the beginning of the war on October 7.

According to the Defense Ministry, some 3,500, or 35%, are suffering from PTSD or other mental disorders caused by trauma.

Another 37% are suffering physical trauma to their limbs, the ministry says.

Among the 10,056 soldiers, around 68% are reservists.

The rehab department is also working with some 62,000 wounded veterans from previous wars. It forecasts that by 2030, the department will be treating some 100,000 people, with at least half of them suffering from PTSD.

'YOU CAN'T ERASE WHAT WE SAW': ZAKA VOLUNTEERS STRUGGLE AFTER OCTOBER 7 (Ynet 8/13/24)

Two hundred ZAKA search and rescue volunteers were at the IDF's Shura base in the weeks following October 7, all by choice. When they arrived at the base on the evening of the massacre, they had no idea what they were about to face.

Some 1,200 bodies were brought there from the carnage in the Gaza border area. Entire families were murdered in their homes. Youth who only wanted to dance. Truckloads of lives taken with endless cruelty.

They stayed there for a month and a half, and even though time has passed since, the images and smells continue to haunt them. "The smell doesn't leave your body for a long time," describes Ariel Chazkiev, who was part of the team at the base.

"You're somewhere nice, and suddenly you smell it and you're back there. When we opened the body bags, we saw how cruel people can really be. They showed no mercy to anyone. We're not looking for people to tell us, 'You're heroes.' But it's important to understand that this stays with us to this day and will always stay with us," he said.

"You can't erase what we saw there," said Elchanan Shachaf, a ZAKA volunteer. "It's something a normal person's mind can't handle. When I started volunteering with ZAKA, I asked the veterans for tips, and they told me, 'Try not to look at a person's face so you won't dream about them.'"

"But in those days when we were identifying the bodied, you had to look, had to check faces. There were times in the identification rooms when I said, 'Stop, that's enough, I can't handle this.'"

"I remember how they brought in an entire family that had been murdered," Chazkiev recalled. "I lifted their son, a beautiful child. It hurt me so much. I have children too, and I looked at this situation from a father's perspective. That child still doesn't leave my mind."

"We saw things there that you can't even imagine. Insane cruelty," said Ariel Yazdi, who has been volunteering with ZAKA for 13 years. The case of Ruth and Arik Peretz especially shook him.

"A father took his daughter to a party, and they were murdered together. It was very difficult to identify them. At 2 a.m., after almost 40 hours being awake, we discovered they were killed while hugging." During those days at the base, he also started smoking. "They told me that I wouldn't smell anything if smoked. Now I'm smoking a pack and a half a day."

Time doesn't heal their distress, and the need for support and rehabilitation only grows. "At the start of the war, I didn't go to work for almost two months," Yazdi recounted. "No one accompanied or supported us or our families in any way. They used us during the war, worked us whenever possible — day, night and on weekends. When it ended, no one recognized us."

"I distance myself from my close surroundings because my mind isn't functioning, I have no patience, and it's getting worse over time. During those days at Shura, we were working, we were together, we were each other's strength. We had a mission. Now, there's nothing," he added.

"You wake up in the morning, go to work, come home, eat, pretend like everything's okay — but we're scarred. I ask myself if I'll return to who I was 10 months ago, and I don't know the answer to that. There's no one who comes to you, hugs you and explains how you can cope with this. I see a truck on the street, and I get a flash of 30 bodies arriving. It's imprinted on your soul."

"I pushed a lot aside; there was a long period when I didn't sleep," Shachaf shared. "I asked my wife if she noticed I was getting more irritated with the kids, that I had a short fuse. I told her I didn't want to be that kind of father."

When asked how they continue working in this field despite the challenges, all three respond that it's about a sense of duty. "We're not looking for gratitude," Chazkiev explained. "When someone works in the medical field and successfully saves someone's life, there's a family that hugs them and thanks them. There's no gratitude here; it's purely for the sake of this holy work. That's our motivation."

Since October 7, ZAKA's core operations have centered at the Shura base and the National Institute of Forensic Medicine, alongside volunteers stationed in the Gaza border area, mainly working to collect evidence.

"Working at Shura means dealing with the essence of cruelty, investigating the horror," ZAKA CEO Zvi Hassid said. "The National Insurance Institute provided one-time funding after October 7 meant for treatments, and there was also an option for a few sessions with a professional from the Health Ministry."

"This is a band-aid solution, but it's not thorough or long-term treatment. We cover a significant portion of the volunteers' treatment costs," he added.

Last week, the conclusions of the Finance Ministry's public committee for aiding those affected by October 7 were published, "without a single word said about ZAKA volunteers," Hassid said. "I personally sent them a request

to explain what's happening with the volunteers, but they don't see us as people who require treatments."

"It's clear that ZAKA volunteers' work has an impact on their mental health, but the system doesn't recognize that we're a part of this," he added. "These are people with families, parents with children. It can manifest in things like outbursts at home. Additionally, mental health affects the body, and it's about the volunteers' health. It's our responsibility as an organization and as a society to take care of them."

ISRAEL RANKS FOURTH WORLDWIDE OF COUNTRIES MOST ADVANCED IN AI (JPost 8/15/24)

Israel has ranked fourth place in the top ten list of countries worldwide that are considered most advanced in artificial intelligence (AI), according to a recent study conducted by the company ZeroBounce.

The study placed ten countries on the list in the following order from 1 to 10: the United States, China, the United Kingdom, Israel, Canada, Germany, India, France, South Korea, and Singapore.

In order to come up with the ranking, the study was said to have analyzed private investments made in the last decade, the number of AI-related start-ups, and workforce-related criteria such as the rate of AI specialists and related job postings.

Liviu Tanase, the founder and CEO of ZeroBounce, said that "these investments and developments will play a pivotal role in shaping the future of global technology."

The United States, which scored first place in AI advancement, was found to have made \$335.2 billion in private investments over the last decade. Furthermore, the finding showed that 5,500 AI start-ups have been created in the US, and in 2024, people interested in AI can find 71,000 related vacancies.

China, scoring second place in the ranking, was shown to advance AI most rapidly. It had \$103.5 billion in investments, three times less than the US. However, the study noted that while there are fewer AI-related start-ups and vacancies in China, there are more AI specialists in the general workforce, 0.64% of all people working in China.

Israel, making the cut to fall within the top five countries, landed in fourth place worldwide in AI advancement, according to the study.

Israel has spent \$12.83 billion on AI innovations. 442 start-ups related to artificial intelligence were founded in the country, almost 300 less than in the UK, but Israel has the highest concentration of AI talent compared to the total workforce with 1.13%, the study noted.

ISRAELI RHYTHMIC GYMNASTICS TEAM WINS SILVER AT PARIS OLYMPICS ALL-AROUND FINAL (Ynet 8/10/24)

The Israeli rhythmic gymnastics team secured a silver medal in the all-around final at the Paris Olympics on Saturday, achieving a combined score of 68.850 across their two routines (hoops and mixed).

In the hoops routine, considered the team's stronger performance, Israel delivered a clean execution to the tune of Echad Mi Yodea. However, the difficulty level was not high enough, resulting in a score of 35.600 points and a fifth-place finish. This was an improvement of 0.350 points from the qualifying round but was still somewhat disappointing, particularly as Italy and Bulgaria, the main podium rivals, did not excel in their routines.

Israel, performing last in each of the exercises, needed to surpass 32.200 points in the mixed routine (three ribbons and two balls). They did so impressively with a brilliant performance that earned 33.250 points, an improvement of 1.350 points from the qualifiers. This score secured them second place in this routine (only Bulgaria, which finished fourth overall, achieved a better score) and the silver medal.

Throughout this campaign, the Israeli quintet has won everything possible. The pinnacle, until Saturday, was the gold medal at last year's World Championships in the all-around, and they have consistently reached the podium in nearly every competition they entered.

This is Israel's 20th Olympic medal ever and the seventh medal in Paris, more than in any other single Olympic campaign, by a significant margin - the previous record was four medals in Tokyo 2020. The gymnastics team joins three medals from judo—Raz Hershko (silver), Inbar Lanir (silver) and Peter Paltchik (bronze)—as well as windsurfers Tom Reuveny (gold) and Sharon Kantor (silver) and floor gymnast Artem Dolgopyat (silver).

MY 8-YEAR-OLD SON DIDN'T RECOGNIZE A TORAH SCROLL – HOW DID WE GET HERE? (Avi Shushan, Ynet 8/14/24)

This year, my son is starting third grade. Since the age of 3, he's been part of Israel's public school system. He's great at math, reads exceptionally well, knows music notes from his music lessons, and is aware of climate change because it's taught in his school.

Last Saturday, I managed to convince him to join me at the synagogue after I arranged for a classmate's father to join us.

After the Torah reading, he came up to me and said, "Dad, I got to touch 'that thing.'" I asked, "The Torah scroll?" His classmate, whose father is also the cantor, responded, "Imri, don't you know it's called a Torah scroll?" I stood there, shocked and ashamed – mostly of myself. How did we get to the point where my son, who will turn 8 next month, doesn't know what a Torah scroll is?

Last week, I watched a televised debate between a conservative panelist and a liberal Tel Aviv City Council member. The topic was public prayers during the holidays, and the Tel Aviv City Council member openly said that her goal is to promote a progressive form of Judaism where there is no separation between men and women during prayer. Under the guise of women's rights, she is effectively imposing a specific religious stream on the Israeli public, the majority of whom are Orthodox, driven by a clear political agenda.

We were all appalled by the protests of the ultra-Orthodox outside IDF recruitment offices and the horrific things some of them said. For them, military service is part of a Zionist plot to secularize the ultra-Orthodox community through the army, a notion rooted in the days of Israel's founding prime minister, David Ben-Gurion, with consequences we still feel as a nation today.

There's a direct thread connecting my son, who isn't learning about Judaism at all in the public school system; the Tel Aviv municipality, which hasn't learned from last Yom Kippur's awful scenes where protesters disrupted public prayer services, and continues to push its fanatical secular agenda; and the ultra-Orthodox who vehemently oppose military service and refuse to be part of the Israeli collective. All these actions stem from a fear of what it means to be Jewish – whether it's the fear of religious indoctrination or secularism.

On Tisha B'Av, which was marked this week, we mourn the destruction of the Temple and our exile, all because of baseless hatred. Seventy-six years after we returned to our land, entitled to it solely because we are Jews, it seems we've forgotten why our ancestors prayed for Zion during 2,000 years of exile. And if it seemed that October 7 woke us up, less than a year later, it appears that nothing has truly changed.

On a national level, I hope leaders will emerge who can bridge the divides between us. On a personal level, I've realized I can't rely on the Israeli school system, which fears teaching Jewish children basic concepts of Judaism.

Today, I signed my son up for soccer, and my daughter continues her gymnastics classes. Here's an interesting idea I'd love to enroll my kids in, and one that could provide a livelihood for someone who takes it up: a Jewish studies class for children. A weekly session with an instructor who would teach them about the Torah, Jewish traditions and holidays in a fun and engaging way.

I know many parents who would gladly send their kids to such a class. It might not be as glamorous as Olympic medals, but it would be the greatest victory for many secular and traditional parents who want to pass on our religion and heritage to their children – without shame, without hiding and, above all, without fear of being Jewish.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Prayer With Purpose

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"And I implored Hashem at that time saying... Let me please cross over..." (3:23,25)

Our Parsha begins with Moshe Rabbeinu's supplication to Hashem for permission to enter the Land of Israel. Our Sages reveal to us that Moshe actually made this request 515 times! Even after he saw that Hashem would not grant his request, he continued to petition Him. Moshe's approach, however, seems puzzling. After praying once or twice and having his request denied, it should have been clear to Moshe that Hashem was telling him that this was not meant to be. Why did Moshe continue to petition Him? He should have accepted that this was Hashem's will.

Rav Moshe Shternbuch explains that to understand Moshe's conduct, one needs to understand the basis for prayer. Prayer is not merely a means to attain something from Hashem. Rather, the purpose of prayer is to come ever closer to Hashem through connecting with Him in conversation and by strengthening our *emunah* (belief) in Him. When we ask something of Hashem, we realize that everything in our lives emanates from Him, and we therefore plead with Him in prayer because only through Him can we receive that which we need.

Based on this concept, when one sees that their prayer is not being answered, the correct response is to understand that it is possible that they have not yet achieved the desired connection and level of *emunah* that Hashem hopes for them. One must therefore continue to pray for that need, for perhaps another prayer or two (or more) will elevate that person to the level which Hashem expects of them.

This is why Moshe continued to implore Hashem (until Hashem told him directly to stop.) We must take this message for our prayers as well. May we merit to cultivate our *emunah* through our own prayer and may Hashem accept those prayers and speedily bring about salvation for our people.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Shema Yisroel Hashem Elokeinu, Hashem Echad (6:4).

When they took Rabbi Akiva out to be killed it was time to say Shema. They were combing Rabbi Akiva with iron combs, and Rabbi Akiva was accepting the yoke of Hashem's reign. His students asked him, "Rebbi, to this extent?" and Rabbi Akiva responded, "All my life I was anxiously awaiting the time when I could fulfill this verse, 'with all your soul' to give up my life for Hashem. Now that I have the opportunity, should I not be happy? Rabbi Akiva extended his saying of the word "echod" and died while saying that word. (Berachos 61b).

It seemed that Rabbi Akiva was reciting the words, "with all your soul" as he said "this verse" and not "the verse." This verse is said after the word "echad." How could Rabbi Akiva have died while saying the word "echad" if he continued on to the words "with all your soul?"

Parsha Riddle

How was Moshe compared to one who loves money?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: Bnei Yisrael offered to buy bread and water from Moav, but did not offer to buy cooked food from them, indicating the practice to not eat food cooked by a non-Jew. (Tosafos Bava Kama 15a)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Va'eschanan contains the second version of the Aseres ha-Dibros (the "Ten Commandments"), in which Hashem commands (5:14): "But the seventh day is Sabbath to Hashem, your G-d; you shall not do any work – you, your son, your daughter ..." Rashi (commenting on the parallel verse in the first version of the Aseres ha-Dibros [Shemos 20:10]) explains:

You, your son, your daughter — these latter mean the young children. Or perhaps this is not so, but it means your adult children? But you must admit that these have already been placed under this prohibition (by the word "You," because the performance of this command is obligatory upon all adults to whom it was addressed). Therefore these words must be intended only to admonish the adults (implied in the term "You") about the Sabbath rest of their young children (to impose upon the parents the obligation of enforcing the Sabbath rest upon them) (Mechilta de-Rabbi Yishmael 20:10:1). This is the meaning of what we have learned in a Mishna, (Shabbos 16:6) "A minor who is about to extinguish a fire — we do not listen to him (do not permit him to do this), because his observance of the Sabbath is a duty imposed upon you."

Ramban there (v. 9) explains similarly.

The Chasam Sofer, however, explains that the Biblical prohibition applies only when the minor is violating the Sabbath in response to the adult's encouragement or instigation (*Shut. OC #83*, as explained by R. Asher Weiss, *Parashas Yisro, Shvisas ha-Katan be-Shabbas*). The Chofetz Chaim (*Biur Halachah* 266:6) goes even further and suggests that the Biblical prohibition may apply only to a father ordering his son to violate the Sabbath, and while the Talmud (*Shabbas* 121a) is explicit that a father may not even allow a minor child to violate the Sabbath on his behalf even when he has not ordered him to do so, this prohibition may be merely Rabbinic. Elsewhere, however, the Chofetz Chaim apparently takes for granted that the obligation upon a father to object to the violation of the Sabbath by his minor child on his behalf is Biblical (even where he has not ordered him to do so – *Sha'ar ha-Tziyun* 334:54).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am the end of tree cutting.
2. Bo'ee Kallah.
3. I caused dancing.
4. I am not a double father.

#2 WHO AM I?

1. I have ten.
2. I include all 613.
3. Now I have my second showing.
4. I am divided.

Last Week's Answers

#1 Moav (We were from the father, We were given to Lot, Our men are prohibited, Do not fight us.)

#2 Tisha B'Av (I am nine of ten, I have nothing to do with a father, One day I will be happy, I was caused by crying.)

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