

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 6:49, not before 5:51 | Havdalah 7:46

The Shabbos Shorts is sponsored by **Julie & Andrew Gilson** to commemorate the Yahrzeit of Andrew's father, Milton Gilson, Moshe Ben Yekutiel, A"H and by **Miriam & Jeff Zuckerman** wishing a Mazal Tov to their neighbors **Miriam & Steve Friedman**, on **Matan's** engagement to Rakhel Finkelstein and the publication of his 5th Sefer; and to **Edan** and **Merav** on all of their achievements. Special Mazal Tov to **Mrs. Delia Weiss**.



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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 Tavs

Matan Friedman on publishing his latest sefer: *Ish Matan: Inyanei Rosh Hashana*.

Cindy & Bob Gerstl on the Bar Mitzvah of their grandson Daniel, son of Noemi & Seth Charnow.

Cindy & Bob Gerstl on their son David becoming chair of the computer systems department at SUNY Farmingdale.

Sarah & David Maslow of Jerusalem on the birth of their great-grandson Shmuel Elchanan Kramer, son of Atara & Aryeh Kramer. Mazal Tov to the grandparents Dina & Adam Lancer of Passaic, NJ, and Lori & Reuven Kramer of Los Angeles.

Barbara Price on the marriage of her grandson, Aharon Price, son of Lea & Rabbi Daniel Price from Passaic, NJ, to Dafna Stein, daughter of Leah & Dr. Steven Stein from Passaic, NJ. Mazal Tov to the aunts, uncles, cousins, and many friends of these families.

Karen & Howie Schulman on the engagement of their granddaughter Aviva Kramer, daughter of Miri & Rabbi Daniel Kramer to Dovid Wilhelm, son of Chedva & Elimelech Wilhelm. Mazal Tov to great-grandmother **Florence Binstock Avigan**, grandmother Marcia Meth, and to all of the siblings, aunts, uncles & cousins.

Karen & Howie Schulman on the Bar Mitzvah this Shabbos of their grandson Mason Salomon, son of Adina & Stan Salomon of Potomac, MD. Mazal Tov to great-grandmother **Florence Binstock Avigan**, grandparents Leah & Chaim Salomon, brother Adam and to Mason's aunts, uncles & cousins.

Roz & Shmuel Shafner on the birth of twin girls born to their children, Adina Shafner & Joshua Lynn Eisenstein of Riverdale. Mazal Tov also to big brothers Hugo and Ian, and to grandparents Mim & Tim Ebsworth of South Orange, NJ.

Condolences

Alan Zimmerman on the passing of his mother, Dena Grenell.

Kiddush and Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush is sponsored by **Lew Sosnowik** to commemorate the Yahrzeit of his mother, Sima Bas Yehuda Leib, A"H, and by **David Jaray** to commemorate the Yahrzeits of his father, Avraham Ben Tzvi HaLevy, A"H, his sister, Ahuva Leeba Bas Avraham HaLevy and **Ron Sheinson's** father, Mordechai Yaakov Ben Moshe HaKohen, A"H.

Shul Kiddush is sponsored by **Sandie Thurman** in honor of Avi Thurman and Esti Thurman Horvitz's 25th birthday. Avi is the chazzan at the Friday night 6:50 PM Minyan in honor of his birthday!

Sephardic Minyan Kiddush is sponsored by **Tamar & Bitsu Balay** thanking Hashem, by **Popi & Shula Eloul** to commemorate the Yahrzeits of Shula's brother, רפאל בן חסיבה ז"ל and Popi's mother, אליס בת הרב אלעזר ז"ל and by **Ben Shelkowsky** in honor of his birthday.

Shalosh Seudos is sponsored anonymously, in honor of all those who will soon be completing the "Shnayim Mikra" cycle this year and all those who will try to get into it in the coming year.

High Holidays registration is still open! - Sign up for seats, childcare, and more at wp.yise.org/high-holidays-5785. Paper forms are available in the shul. First-come, first-served basis, and some locations may sell out soon!

At Home Shofar Blowing - Are you, or someone you know, unable to attend shul on Rosh Hashanah? To request that someone blow shofar at your home in Kemp Mill, please contact Aron Trombka at atrombka@gmail.com or by text or phone at 301-385-9348. Please make all requests by September 27.

Lulavim & Esrogim - YISE is working with Josh Breitstein to bring you the finest quality Arba Minim sets. Details and order form at www.yise.org/lulav. Orders must be placed by Sunday October 6. Pickup at YISE on Sunday October 13. [see flyer](#)

Erev Yom Tov Mikvah for Men - The Mikvah Emunah Society of Greater Washington (MES) is pleased to offer use of the Wallerstein Mikvah in Kemp Mill to men, on Erev Rosh Hashanah and Erev Yom Kippur. Volunteers are needed: <https://mikvahemunah.com/men>

Franco Foundation Rosh Hashana/Yom Kippur Community Appeal - Please make donations through [Paypal](https://www.paypal.com), thefrancofoundation@gmail.com or through Zelle at 202-422-1021

Yad Yehuda Rosh Hashanah e-cards - Only \$2/each! Available online: <http://yadyehuda.org/ecards>.

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:

5:35 (Plag, B), 6:50 (B)

6:40 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

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

8:00 (Sephardi, LBM), 9:15 (Teen, H)

Mincha:

2:30 (B), 5:00 (B), 6:30 (B),

6:40 (Sephardi, LBM)

Shalosh Seudos: 6:55

Maariv: 7:46 (B)

DIVREI TORAH:

8:45 Minyan

Rabbi Postelnek

9:15 Minyan: (S)

Rabbi Rosenbaum

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Rosenbaum

Parsha Shiur before Mincha: 5:45 (B)

Rabbi Rosenbaum

Alsheich between Mincha & Maariv: (LBM)

Rabbi Levy

Youth Announcements

Teen Minyan - 9:15 AM in The House, followed by Kiddush

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 YGW.

Rosh Hashanah Puppet Show for Preschoolers -

Sunday, September 22, 3:00 PM in the Social Hall

Middle School Girls Pre-Selichos Kumzitz & Shiur -

Motzei Shabbos, September 28, 8:30 PM in the House

"Totally Tishrei" Carnival - Sunday, September 29,

2:00 PM - 4:00 PM at the Orchard at Doc Waters

Cidery

Babysitting Information for the High Holidays has

been sent out, email sshimoff@yise.org for more

information.

The October SHMA will be published next week - Submit

community events and shiurim updates for October by

Monday, September 23 at NOON to: announce@yise.org

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

Birthdays

Simi & Sammy Franco wish a Happy Birthday to Esther Edeson!

The Price Family wishes a Happy 25th Birthday to Esti Thurman Horvitz and Avi Thurman with Mazal Tov and Best Wishes to both of them!

Shabbos & Weekday Shiurim Sponsors

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

Rabbi Hyatt's Gemara Shiur was sponsored by **David Jaray** in appreciation of Rabbi Grauman and all those who attend his shiur, and in memory of Rabbi Hyatt, A"H and to all 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 sponsored for September by a Roast Master friend of the shul who wishes to remain anonymous.

YISE Supports Israel

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

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

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

Marking October 7th - An Evening of Remembrance, Resilience, and Hope for a Brighter Future. Join thousands from across the Greater Washington Jewish community to commemorate one year since the horrific attacks in Israel that changed our world forever.

Monday, October 7 at 7 PM at The Anthem, 901 Wharf Street. Register at: www.shalomdc.org/event/october-7th-gathering/

The Simchat Torah Project - YISE is joining Shuls around the world dedicating a new Me'il for a Sefer Torah specifically to be used on Simchas Torah. Our Me'il will bear the name of Eli Moshe Zimbalist, HY"D, Eli Moshe, the grandson of Joelle & Bill Zimbalist, who lived in our community as a baby and toddler before making aliyah with his parents, Sara & Simi, and siblings.

Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim.

Additionally, Tehillim are recited at each daily and Shabbos minyan.

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

Tzedaka A list of charitable organizations is available at: <https://www.yise.org/israel-charities>

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

Upcoming YISE Events

Limud on the Lawn - A monthly exploration of different Torah luminaries through the ages at YISE members' homes. Rene Isser will speak on Abarbanel, September 21 at 5:00 PM on the lawn of Debbie Rogal, 11419 Heather Crest Lane. Sponsored by the members of the YISE Adult Education Committee in honor of and with thanks to Bob Levi for his many years chairing the committee. Contact the YISE to sponsor Limud on the Lawn for \$54. [see flyer](#)

Voice Notes of Inspiration - Join Rabbi Rosenbaum's daily WhatsApp group for thoughts on Elul and the Yamim Noraim. yise.org/vnoi.

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 23 and October 7) on **Zoom A**, 8:15 PM - 8:45 PM. [see flyer](#) for further shiurim and Zoom details.

Men's Night Seder Program - 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. [see flyer](#)

The Golden Network - 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.

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. New, original melodies will also be shared. Pizza and pareve desserts and drinks will be served. To sponsor, visit yise.org/kumzitz. [see flyer](#)

Themes of Tishrei - Greater Washington Community Kollel invites men and women of the community to an evening of inspiration, featuring words of insight and inspiration from Rabbis of our community about Rosh Hashana, Yom Kippur, and Sukkos. Sunday, September 29 at 8:15 PM on Zoom: Meeting ID: 349 754 2180 Password: Learn. [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 September 22 19 Elul	Monday September 23 20 Elul	Tuesday September 24 21 Elul	Wednesday September 25 22 Elul	Thursday September 26 23 Elul	Friday September 27 24 Elul	Next Shabbos September 27-28, 2024 25 Elul 5784 Parashas Nitzavim/Vayeilech Candle lighting: 6:38 not before: 5:41 Havdalah: 7:35 Friday Night: Mincha/Maariv: 5:25 (Plag, B), 6:40 (B) 6:30 (Sephardi, LBM) Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S) 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 5:00 (B), 6:35 (B), 6:30 (Sephardi, LBM) Maariv: 7:35
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)	6:45	6:45	6:45	6:45	6:45		
	Sephardi (LBM)	6:40	6:40	6:40	6:40	6:40		

Halachic Times: Latest Alos Hashachar 5:42 AM,

Earliest Talis and Tefilin: 6:10 AM, Latest Netz: 7:02 AM, Latest Krias Shema: 9:58 AM,

Earliest Mincha: 1:31 PM, Earliest Shkia: 6:54 PM, Latest Tzeis Hacoachavim 7:44 PM

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, SEPTEMBER 25, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG



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.

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.

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.

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 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 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. 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.

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.

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 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 for more information.

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

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

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

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

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

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WWW.YISE.ORG | 301-593-4465 | 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 with the subject "happy to welcome" and we will contact you for details.

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

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

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

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

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

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**

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 29. Please check <https://wp.yise.org/about/classes/> for updated info.

Connection Details

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

Zoom A: ID: 416 963 9000, password 492019

Zoom B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

Zoom D: ID: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, password 161699

YISE ADULT EDUCATION COMMITTEE PRESENTS

Limud on the Lawn

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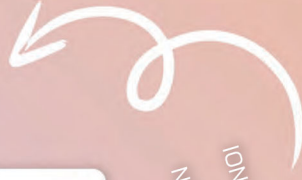


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Volume 30, Issue 49

Shabbat Parashat KiTavo

5784 - B”H

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

We Are What We Remember - One reason religion has survived in the modern world despite four centuries of secularisation is that it answers the three questions every reflective human being will ask at some time in his or her life: Who am I? Why am I here? How then shall I live?

These cannot be answered by the four great institutions of the modern West: science, technology, the market economy and the liberal democratic state. Science tells us how but not why. Technology gives us power but cannot tell us how to use that power. The market gives us choices but does not tell us which choices to make. The liberal democratic state as a matter of principle holds back from endorsing any particular way of life. The result is that contemporary culture sets before us an almost infinite range of possibilities, but does not tell us who we are, why we are here, and how we should live.

Yet these are fundamental questions. Moses’ first question to God in their first encounter at the burning bush was “Who am I?” The plain sense of the verse is that it was a rhetorical question: Who am I to undertake the extraordinary task of leading an entire people to freedom? But beneath the plain sense was a genuine question of identity. Moses had been brought up by an Egyptian princess, the daughter of Pharaoh. When he rescued Jethro’s daughters from the local Midianite shepherds, they went back and told their father, “An Egyptian man delivered us.” Moses looked and spoke like an Egyptian.

He then married Zipporah, one of Jethro’s daughters, and spent decades as a Midianite shepherd. The chronology is not entirely clear but since he was a relatively young man when he went to Midian and was eighty years old when he started leading the Israelites, he spent most of his adult life with his Midianite father-in-law, tending his sheep. So when he asked God, “Who am I?” beneath the surface there was a real question. Am I an Egyptian, a Midianite, or a Jew?

By upbringing he was an Egyptian, by experience he was a Midianite. Yet what proved decisive was his ancestry. He was a descendant of Abraham, the child of Amram and Yocheved. When he asked God his second question, “Who are you?” God first told him, “I will be what I will be.” But then he gave him a second answer: Say to the Israelites, ‘The Lord, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.’ This is My name forever, the name you shall call Me from generation to generation.

Here too there is a double sense. On the surface God was telling Moses what to tell the Israelites when they asked, “Who sent you to us?” But at a deeper level the Torah is telling us about the nature of identity. The answer to the question, “Who am I?” is not simply a matter of where I was born, where I spent my childhood or my adult life or of which country I am a citizen. Nor is it answered in terms of what I do for a living, or what are my interests and passions. These things are about where I am and what I am but not who I am.

God’s answer – I am the God of your fathers – suggests some fundamental propositions. First, identity runs through genealogy. It is a matter of who my parents were, who their parents were and so on. This is not always true. There are adopted children. There are children who make a conscious break from their parents. But for most of us, identity lies in uncovering the story of our ancestors, which, in the case of Jews, given the unparalleled dislocations of Jewish life, is almost always a tale of journeys, courage, suffering or escapes from suffering, and sheer endurance.

Second, the genealogy itself tells a story. Immediately after telling Moses to tell the people he had been sent by the God of Abraham, Isaac and Jacob, God continued: Go, assemble the elders of Israel and say to them, ‘The Lord, the God of your fathers—the God of Abraham, Isaac and Jacob—appeared to me and said: I have watched over you and have seen what has been done to you in Egypt. And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites—a land flowing with milk and honey.

It was not simply that God was the God of their ancestors. He was also the God who made certain promises: that He would bring them from slavery to freedom, from exile to the Promised Land. The Israelites were part of a narrative extended over time. They were part of an unfinished story, and God was about to write the next chapter.

What is more, when God told Moses that He was the God of the Israelites’ ancestors, He added, “This is My eternal name, this is how I am to be recalled [zichri] from generation to generation.” God was here saying that He is beyond time – “This is My eternal name” – but when it comes to human understanding, He lives within time, “from generation to generation.” The way He does this is through the handing on of memory: “This is how I am to be recalled.” Identity is not just a matter of who my parents were. It is also a matter of what they remembered and handed on to me. Personal identity is shaped by individual memory. Group identity is formed by collective memory.

All of this is by way of prelude to a remarkable law in today’s parsha. It tells us that first-fruits were to be taken to “the place God chooses,” i.e. Jerusalem. They were to be handed to the priest, and each was to make the following declaration: “My father was a wandering Aramean, and he went down into Egypt with a few people and lived there and became a great, powerful and populous nation. The Egyptians mistreated us and made us suffer, subjecting us to harsh labour. Then we cried out to the Lord, the God of our ancestors, and the Lord heard our voice and saw our suffering, our harsh labour and our distress. The Lord then brought us out of Egypt with a strong hand and an outstretched arm, with great fearsomeness and with signs and wonders. He brought us to this place and gave us this land flowing with milk and honey. I am now bringing the first-fruits of the soil that You, Lord, have given me.”

We know this passage because, at least since Second Temple times it has been a central part of the Haggadah, the story we tell at the Seder table. But

note that it was originally to be said on bringing first-fruits, which was not on Pesach. Usually it was done on Shavuot.

What makes this law remarkable is this: We would expect, when celebrating the soil and its produce, to speak of the God of nature. But this text is not about nature. It is about history. It is about a distant ancestor, a “wandering Aramean”. It is the story of our ancestors. It is a narrative explaining why I am here, and why the people to whom I belong is what it is and where it is. There was nothing remotely like this in the ancient world, and there is nothing quite like it today. As Yosef Hayim Yerushalmi said in his classic book *Zachor*, Jews were the first people to see God in history, the first to see an overarching meaning in history, and the first to make memory a religious duty.

That is why Jewish identity has proven to be the most tenacious the world has ever known: the only identity ever sustained by a minority dispersed throughout the world for two thousand years, one that eventually led Jews back to the land and state of Israel, turning Hebrew, the language of the Bible, into a living speech again after a lapse of many centuries in which it was used only for poetry and prayer. We are what we remember, and the first-fruits declaration was a way of ensuring that Jews would never forget.

In the past few years, a spate of books has appeared in the United States asking whether the American story is still being told, still being taught to children, still framing a story that speaks to all its citizens, reminding successive generations of the battles that had to be fought for there to be a “new birth of freedom”, and the virtues needed for liberty to be sustained. The sense of crisis in each of these works is palpable, and though the authors come from very different positions in the political spectrum, their thesis is roughly the same: If you forget the story, you will lose your identity. There is such a thing as a national equivalent of Alzheimer’s. Who we are depends on what we remember, and in the case of the contemporary West, a failure of collective memory poses a real and present danger to the future of liberty.

Jews have told the story of who we are for longer and more devotedly than any other people on the face of the earth. That is what makes Jewish identity so rich and resonant. In an age in which computer and smartphone memories have grown so fast, from kilobytes to megabytes to gigabytes, while human memories have become so foreshortened, there is an important Jewish message to humanity as a whole. You can’t delegate memory to machines. You have to renew it regularly and teach it to the next generation. Winston Churchill said: “The longer you can look back, the further you can see forward.” Or to put it slightly differently: Those who tell the story of their past have already begun to build their children’s future.

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Shabbat Shalom: Rabbi Shlomo Riskin

The Pilgrim Festival of the First Fruits - “When you come to the land which the Lord your God gives to you as an inheritance and you inherit it.... You shall take from the first of all the fruits of the earth which you shall bring from your land.... And you shall respond and you shall say before the Lord your God: ‘My father was a wandering Aramean.’”

The Mishna in Bikkurim magnificently describes the drama of the bringing of these first fruits, the massive march to Jerusalem of farmers from all over Israel with the choicest fruit and grain of their labors in their hands, the decorated marketplaces of our Holy City crowned by the magnificent fruits, and the speech-song of each individual farmer as he stood in front of the Temple altar with the offering he handed to the priest. What an impressive demonstration of fealty to the Master of the Universe, who is hereby recognized as the Provider of all produce and the Sustainer of all sustenance.

However, the drama of the first fruits seems to be emphasizing a far different truth than that of God, the Ultimate Benefactor. The speech-song which accompanies the first fruits – an element which is unique to this particular commandment, and is not even a factor in the giving of tithes but which is a necessary condition with regard to the first fruits – makes no reference to the Lord of the rains and the winds and the sun and the nutrient-filled soil which produced these luscious fruits and sustaining grains of the seven species. The clear emphasis is the arrival of the Israelites to the Land of Israel – after having been enslaved and afflicted by the Egyptians, and after the Almighty heard their prayers and took them from Egypt to Israel with great miracles and wonders.

This quintessential early history of Israel goes one step further. It is recited by the individual in the first person: “My father was a wandering Aramean.... The Egyptians... afflicted us.... And He [God] gave us this land, a land flowing with milk and honey”.

The text makes the individual feel that the Land of Israel is his personal land. It is chiefly because of the brevity and total individual identification with Israel’s historical past that these verses are co-opted by the author of the Haggada for the Passover Seder. And if the drama of the Passover meal is tailor-made to express the truth that “in every generation, it is incumbent upon every individual to see himself as if he came out of Egypt,” so is the drama of the first fruits tailor-made to express a parallel truth that “in every generation it is incumbent upon every individual to see himself as if he arrived in Israel.” Indeed, just as the Passover Seder is “speech plus food,” so is the Bikkurim “speech plus fruits”; and just as the Passover Haggada comes from the verse “And you shall tell your child, (vehigadeta),” so does the speech-song of the first fruits open with the words, “I told (higadeti) this day to the Lord your God that I came to the land that the Lord swore to your fathers to give to us”.

From this perspective I can understand why the first fruits are only to be brought from the seven species which are unique and bring praise to the Land of Israel, and why only an individual who owns a portion of the Land of Israel and on whose portion the fruits actually grew is obligated to perform the command of the first fruits. This is totally unlike the tithes, for example, which must be given by biblical command only from wine, grain, and oil (universal staples), and by rabbinical command on all fruits and vegetables; the first fruits are not so much about God’s agricultural bounty as they are about God’s gift of the Land of Israel to the nation of Israel. Indeed, in the eleven verses of the first fruits speech-song, the noun “land (eret),” appears no fewer than five times, and the verb “gift (matan)” (by God), no fewer than seven times.

To further cement the inextricable relationship between the first fruits and the Land of Israel, Rabbi Elchanan Samet cites a comment by Rabbi Menachem Ziemba in the name of the Holy Ari, that the commandment to bring the first fruits is a repair, a tikkun, for the Sin of the Scouts. Perhaps that is why the Mishna links the command of the first fruits specifically to the fig, grape, and pomegranate (“If an individual goes into his field and sees a fig, a grape-cluster and/or a pomegranate which has/have ripened, he must tie them with a cord and state that these are to be first fruits”), precisely the three fruits which the scouts took back with them. And the Bible relates to the scouts on their reconnaissance mission with the very same language that God commands the Israelite concerning the first fruits: Moses tells the scouts, “And you shall take from the fruits of the land”, “We came to the land...and it is even flowing with milk and honey, and this is its fruit”, and – in remarkably parallel fashion – God commands the Israelites, “And you shall take from the first of all the fruits of the land”, “Because I have come to the land”, “And He gave to us this land flowing with milk and honey”. In effect, God is saying that we must bring precisely those first fruits from that very special land which the scouts rejected, or at least lacked the faith to conquer and settle. Fulfilling the command of the first fruits is in effect a gesture of “repentance” for the Sin of the Scouts.

Rabbi Elchanan Samet goes still one step further. The Mishna teaches that the first fruits are to be brought from Shavuot until Sukkot, each area in Israel in accordance with the ripening of their respective seven species. (Shavuot marks the first ripening of wheat-bread, and so it concludes Passover, when the barley ripened. Bread, the staff of life, is the basic “first fruit.” Throughout the summer the individual farmers and householders would come with the other special and indigenous fruits.) And we are only commanded to do so when there is a Holy Temple, requiring from us additional offerings as well as song and overnight sleep in Jerusalem.

Each one of the Pilgrim Festivals does have an aspect of its celebrations that touches on the remembrance of our entry into the Land of Israel: Passover, with its fifth expression of redemption and its fifth cup, Sukkot with its mention of the four species, and Shavuot, which is actually called the Festival of the First Fruits because of the newly ripened wheat and offering of two challa loaves. But it is the bringing of the other first fruits all summer and its concomitant speech-song which exclusively resonates with this experience. Wheat is a universal grain, whereas the other first fruits are unique to the Land of Israel and so emphasize the truest reason for the sanctity of this land: its provision of nutrition and sustenance specifically for the children of Israel.

In effect, therefore, the first fruits are a fourth Pilgrim Festival, the Pilgrim Festival which celebrates our entry into the Land of Israel. It was just this accomplishment which was lacking in Passover, Shavuot, and Sukkot – and what better way to celebrate the entry into the land than by bringing its unique fruits and reliving our entry after the Exodus!

Rabbi Dr. Norman J. Lamm’s Derashot Ledorot One Nation, All Alone, Under God (1973)

In the blessings that will come upon Israel, we read one verse that is outstanding by its magnificence. And all the nations of the world will see that the name of the Lord is called upon you, and “they will be afraid of you.”

What does Moses mean when he says that “the name of the Lord will be called upon you?” The Talmud quotes an answer by one of the greatest of all sages, Rabbi Eliezer the Great. In a pithy comment of but three words, he says: אלו תפליין

Likutei Divrei Torah

שבראש, the “name of the Lord” that is “called upon us” refers to the Tefillin that we wear upon the head.

How remarkable! Is that all it takes to frighten away the anti-Semite bent upon a pogrom? Is the Tefillin worn upon the head really sufficient to neutralize the venom of the anti-Jewish enemy, his plentiful arms and allies? If we turn to the Talmudic passage from which this quotation is taken, and study it in context, we discover what I believe is the real meaning of the statement of Rabbi Eliezer the Great. Immediately after quoting his response, the Talmud asks, the Agadah often speaks of the Tefillin that are worn not only by man, but by God. Now the Talmud asks: we know that in the Tefillin of man is written the profession of unity, “Hear, O Israel, the Lord is our God, the Lord is one.” But what is written in the Tefillin that, so to speak, God himself wears? They answer that the Tefillin of God bear the message: “Who is like unto Thy people Israel, one nation upon the earth.”

And the Rabbis explain: The Lord said to Israel, “You made of Me a unity in the world.” Our espousal of God’s oneness is reciprocated by God’s affirming our uniqueness in the world.

Now, reading our original passage in context, we see that “the name of the Lord” refers not to man’s but to God’s Tefillin של ראש! Hence, what the Sages really meant to say is this: What will הטיבה אתה, win respect and inspire awe in others is the Jewish ability to stand alone, to be a risk loneliness, to remain secure through friendliness, to hold its own if necessary against the entire world. When Jews have sufficient faith in “the name of the Lord” to act on the basis of the confidence that we will remain בני אחד בארץ, one nation upon the earth, then will survive and we will flourish.

If this is true for us as individuals, it is certainly true for Israel as a people today. We must be prepared for what is coming upon us. We must recognize that the State of Israel is in for some difficult times in the diplomatic and political world, and possibly even militarily. Israel is more and more facing isolation. It has earned the enmity of the Soviet Union. It is isolated from the Third World who in their recent assembly repeated the ritualistic condemnation of and hatred for Israel. The UN continues treating Israel like a pariah...I. A weakened Presidency leaves Israel in a most difficult position. And, if we are honest with ourselves, we will admit that pleased as we are at having the first Jewish Secretary of State in American history, we are also worried lest he will bend over backwards in an attempt to prove that he is not prejudiced in favor of Israel. So we must be prepared to remain alone, friendless, isolated.

At times of crisis it has been our experience for this past quarter century, that Israelis usually rally, whereas Diaspora Jews usually cave in. To the dismay of most Israelis, we Jews of the Diaspora panic rather quickly.

So, Israel must certainly continue to seek friends where it can, and we American Jews must use our political influence and clout discretely and wisely. But we must not panic. We must remember that our normal condition is עם לבדד ישכון, often alone and different in the world. It is during these times of loneliness – when we are הטיבה אתה בעולם, one nation upon the earth, as the statement in God’s Tefillin declares – that we will draw that admiration and respect of others who will appreciate our strength and courage during these periods of solitude, who will recognize “that the name of the Lord is called upon,” and then we shall prevail. It is at times of this sort that we must be aware of the principle enunciated in the Divine Tefillin. We have been, we are, and will probably always will remain בני אחד בארץ. This is our burden and glory, as the Name of the Lord is called upon us. We shall remain one nation, all alone, under God. [Excerpt]

תשע"ח

Our *Parashah* opens with the *Mitzvah* of *Bikkurim* / bringing the first fruits of the season to the *Bet Hamikdash* and giving them to a *Kohen*. Part of that *Mitzvah* is recitation of certain verses from our *Parashah*, which are, perhaps, most familiar to us from the *Pesach Haggadah*: "Then you shall call out and say before *Hashem*, your Elokim, 'An Aramean tried to destroy my forefather. He descended to Egypt and sojourned there, few in number, and there he became a nation--great, strong, and numerous. The Egyptians mistreated us and afflicted us, and placed hard work upon us . . . *Hashem* took us out of Egypt . . . He brought us to this place, and He gave us this Land, a Land flowing with milk and honey.'"

R' Chaim Tিরer z"l (1760-1818; rabbi of Czernowitz, Bukovina) writes: The *Mitzvah* of retelling the Exodus at the *Seder* includes, "Beginning with degradation and ending with praise," i.e., telling about our slavery and subjugation first and only then telling about our salvation. This is how proper thanks is given. Likewise, we eat *Maror* at the *Seder* because we must remember the bitterness in order that our thanks and praise be expressed with the proper joy. This "unites" the Name of *Hashem*, i.e., it dispels any notion that bad things just happen and *Hashem* then saves us from them. No! The bad things and the salvation are all part of the same story and the same plan.

When one has this attitude, our *Parashah* continues, then: "You will be glad with all the goodness that *Hashem*, your Elokim, has given you . . ." (*Be'er Mayim Chaim*)

Teshuvah

R' Uri Weisblum *shlita* (*Mashgiach Ruchani* of Yeshivat Nachalat Ha'levi'im in Haifa, Israel) writes: We usually think of *Teshuvah* as an expression of regret for a bad deed, and a resolution to distance ourselves from bad deeds in the future and to replace them with good deeds. That is all true! However, R' Weisblum writes, there is something more fundamental that comes before those steps. He explains:

The literal meaning of "*Teshuvah*" is "return," which implies coming back to somewhere that we were before. But if a person never put on *Tefilin* or kept *Shabbat* in his life, and he becomes a "*Ba'al Teshuvah*," can we call that "returning"? To where, exactly, are we returning when we do *Teshuvah*?

R' Weisblum answers: The *Gemara* (*Niddah* 30b) describes a fetus in the womb as having "a candle lit above his head by the light of which he can see from one end of the world to the other." Commentaries explain that that candle is the *Neshamah* / soul, as we read (*Mishlei* 20:27), "A man's soul is the lamp of *Hashem*." The *Gemara* states further that a fetus in the womb is taught the entire Torah, but that an angel slaps the baby before it is born and it forgets everything it learned.

R' Weisblum continues: The light and the Torah learned in the womb represent the potential with which a person was born. Our job in this world is to actualize that potential; to return to the state that existed before our soul's light was hidden and our Torah learning in the womb forgotten. Indeed, this is the meaning of our daily request in *Shemoneh Esrei*: "Bring us back, our Father, to Your Torah . . ."

It emerges that a person is, by nature, in the presence of G-d, but he becomes distanced from that presence when he is born. Subsequently, through one's actions, one can return to *Hashem*. That is the foundation of *Teshuvah*: not merely addressing a specific sin, but recognizing that one's natural place is in the presence of *Hashem*, and one is not there now. R' Weisblum notes: "This is what I heard from our teacher R' Shlomo Wolbe z"l." He adds: This explains why *Rashi* z"l (*Avodah Zarah* 19a) refers to a person who does *Teshuvah* as: "One who recognizes his Creator."

- Continued in box inside -

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"I led you for forty years in the Wilderness--your robes did not wear out from on you, and your shoe did not wear out from on your foot." (29:4)

R' Aharon Yehuda Leib Steinman z"l (1914-2017; *Rosh Yeshiva* in Bnei Brak, Israel) observed in a lecture: The word "robes" in our verse is plural, while the word "shoe" is singular. R' Yosef Rosen z"l (1858-1936; the "*Rogatchover Gaon*") is said to have concluded from this wording that one is not required to have special shoes in honor of *Shabbat*. While a person must have "robes"--one set for weekdays and another set for *Shabbat*--he is only required to have one "shoe." (Obviously, this means a pair of shoes, but only one pair.)

R' Steinman added: This can be proven, as well, from the *Gemara* (*Bava Batra* 58a), which teaches that a Torah scholar's bed should have nothing underneath it except winter shoes in the summer and summer shoes in the winter. [Until here from the *Gemara*.] If a person were required to own an extra pair of shoes for *Shabbat*, then there would always be additional shoes under a person's bed. (Quoted in *Afikei Ayil* II p.208)

- Continued in box inside -

R' Weisblum continues: Recognizing one's Creator does not refer to having intellectual knowledge of His existence. Rather, it connotes a visceral recognition ("*Tevi'ut Ayin*"), as one recognizes a friend without needing to focus on identifying marks. [The concept of *Tevi'ut Ayin* is found in various *Halachic* areas--for example, in the laws of *Hashavat Avedah* / returning a lost object. One usually reclaims a lost object by giving *Simanim* / identifying marks, but a person with a reputation for impeccable honesty can reclaim an object with *Tevi'ut Ayin*: "I can't specify any identifying marks, but I know it's mine."] *Teshuvah* / returning to *Hashem* means: For many years, a person lived without a visceral recognition of *Hashem's* presence, but now he has no doubt about it, and he resolves to live with that recognition.

Rabbeinu Yonah Gerondi z"l (1210-1263; Spain) writes that the first fundamental of *Teshuvah* is regret. But how does one come to regret his misdeeds? R' Yonah writes: "The Creator blew life into me in order that I would recognize Him, revere Him, and control my physical deeds. That is what I was created for, but I have done the opposite! For what purpose do I live?" We see, concludes R' Weisblum, that recognition of *Hashem* is the root of regret and of *Teshuvah* in general. It is that recognition that leads to revering G-d and to controlling one's physical deeds. How does one attain it? By rekindling the light of the *Neshamah* that glowed above one's head in the womb. (*He'arat Ha'derech: Mo'adim* p.1)

"Then we cried out to Hashem, the Elokim of our forefathers, and Hashem heard our voice and saw our affliction, our burden, and our oppression." (26:7)

We say in the *Pesach Haggadah*: "Our burden"--This refers to the children, as it says (*Shmot* 1:22), 'Every son that is born you shall cast into the river, but every daughter you shall let live'. R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chessed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) writes: The Egyptians wanted to inculcate feelings of cruelty in parents toward their children and in that way to sever the ties between them. This, in turn, would separate the Jewish People from their ultimate father, their Father in Heaven. This is why the Torah ordains that the *Pesach Seder* be family oriented. Regarding the *Korban Pesach* we read (*Shmot* 12:21), "Buy for yourselves one of the flock for your families." Likewise, at the *Seder*, the story of the Exodus is transmitted from father to son. And, this is why there was an emphasis in each census taken of *Bnei Yisrael* in the desert, counting them according to their family groups. (*Haggadah Shel Pesach Mei Marom* p.41)

"Hashem will strike you with madness and with blindness, and with confounding of the heart. You will grope at noontime as a blind man gropes in the darkness..." (28:28-29)

R' Yosef Yozel Horowitz z"l (1847-1919; the *Alter* of Novardok) writes: The words "as a blind man" in the second verse seem redundant, as it is clear that the latter verse is continuing the theme of the previous verse, which already spoke of being cursed with blindness. Also, what is meant by, "as a blind man gropes in the darkness"? Does it matter to him if it is dark or light outside?

The *Alter* explains: When it is light outside, a blind man enjoys the advantage that passers-by can help him find his way. Not so when it is dark and even the passers-by cannot see where they are going; they certainly cannot help a blind man, so he is left to grope in the darkness absolutely helplessly.

This is true not only of one who is physically blind, but also of one who suffers from intellectual blindness ("as a blind man"). Just as there are two scenarios affecting the physically blind--"noontime" and "darkness"--so there are two scenarios affecting the intellectually blind. Some people do not see the error of their ways, but they are open to rebuke and to teaching. They are like the blind at "noontime" who can be guided by others until they reach safety. Some people, on the other hand, are so immersed in their way of life and in their bad habits that no amount of rebuke and no attempts to clarify will reach them. They are like the blind man groping in the darkness.

(*Madregat Ha'adam: Ma'amar U'vacharta Va'chaim* ch.12)

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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OVER 3000 INJURED, 8 DEAD AFTER MYSTERIOUS EXPLOSIONS IN HEZBOLLAH STRONGHOLDS (Israel Hayom 9/17/24)

Multiple explosions took place on Tuesday in the southern Dahieh district of Beirut, with hundreds of Hezbollah terrorists reportedly injured, with other explosions and injuries also taking place in villages in the southern part of the country, where the Shiite group is dominant, as well as the Bekka Valley. According to Saudi media, senior members of the terrorist group were injured. After several hours, Hezbollah said: "The explosion of the devices led to the death of a girl, two brothers, and many wounded. Beware of rumors. We are on high alert to defend Lebanon." Lebanon's health minister confirmed at least 8 died and more than 3,000 were injured, among them at least 200 in serious condition. One of Hezbollah's lawmakers in the Lebanese parliament, Ali Amar, had his son killed by a blast as well. "My son was killed in the communication device explosion. This was Israeli aggression – we will respond in a language the enemy understands," he said. "We say, 'We belong to Allah and to Him we shall return.' We have a day with this enemy, and the days will be between us," he continued. Several sons of other senior Hezbollah members, including of lawmaker Hassan Fadlallah, were injured, some critically.

Hezbollah later blamed Israel for the attack, saying, "After examining the facts, we see the Israeli enemy as fully responsible for the attack on the beepers. We will respond from an unexpected place."

A Hezbollah official called the pager detonations the "biggest intelligence breach yet." A security source informed Reuters that numerous Hezbollah operatives in Lebanon, including combatants and medical personnel, suffered severe injuries when their communication pagers detonated.

Based on information from three security sources who spoke with Reuters, the pagers involved in recent explosions in Lebanon were reportedly the newest model, which Hezbollah is said to have imported into the country over the past few months.

The Ministry of Health in Lebanon has told all citizens to immediately throw away the pagers they own. The explosions come barely two hours after Israel revealed that it foiled a Hezbollah plot to assassinate a former senior Israeli security official.

THIS IS HOW THE MOSSAD DETONATED THE HEZBOLLAH BEEPERS (Arutz-7 9/17/24) Sky News in Arabic reports on Tuesday evening that the Israeli Mossad is behind the explosion of the Hezbollah terrorists' beepers in Lebanon.

According to the report, the Mossad injected explosive materials into the batteries of the beepers and blew them up by raising the temperature of the batteries.

It was also reported that the explosive materials were inserted into the beepers, even before the devices reached Hezbollah.

A Lebanese security source told Al-Jazeera that the beepers were boobytrapped in advance, before they reached Hezbollah. The source stated that each charge in the beepers did not weigh more than 20 grams. Hezbollah, it was reported, received the devices five months ago.

Some of the terrorists felt that their devices were overheating and got rid of them before they exploded. Documentations from security cameras show the explosion of the beepers and the harm to Hezbollah operatives.

So far it has been reported that over 3,000 Hezbollah terrorists have been injured. A Hezbollah source claimed that "Israel hacked into the organization's communication devices and blew them up." Hezbollah officials were asked to throw away the beepers after the explosions.

NEW ATTACK ACROSS LEBANON: 14 KILLED AND AT LEAST 450 INJURED, FIRES IN HOUSES AND VEHICLE (YNet 9/18/24)

A day after the unprecedented operation in which thousands of pagers exploded across Lebanon, explosions again were heard in Beirut and in other areas across Lebanon. According to reports from Lebanon, late on Wednesday afternoon hand-held radios or walkie-talkies exploded in several areas of Beirut and southern and eastern Lebanon.

At least 14 people were killed and 450 were reported injured in the explosions of the devices, according to the Lebanese Health Ministry. Many of the injured were hit in the stomach and hands.

According to the reports, there are casualties in the Beirut suburb of Dahiyeh, and in Saida in southern Lebanon and Baalbeck in eastern Lebanon. The explosions occurred in many houses, as well as in vehicles, according to local reports.

The radios were purchased by Hezbollah about five months ago, around the same time as the pagers, a security source told Reuters. Al Jazeera reported that the devices that exploded were the icom f82 model.

A security official told CNN that according to the initial tests, there were between 15 and 20 explosions in the Beirut suburb of Dahiyeh, and a similar number in southern Lebanon. According to him, the walkie-talkies were less used than the pagers that exploded Tuesday.

The Lebanese National News Agency reported that solar energy systems exploded in several houses in southern Lebanon, at the same time as the explosion of the walkie talkies in large areas of the country.

According to Sky News, the explosions happened at the same time as the funeral of the son of Hezbollah parliament member, Ali Amar, in Dahiyeh; footage taken at the funeral show panic at the moment of the explosion.

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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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Sources told the Voice of the Capital news website, which is affiliated with the Syrian opposition, that "high frequency waves were sent that caused equipment and broadcasting stations to explode."

The Voice of the Capital also reported that the Syrian regime also called on all security forces and military units to turn off wireless devices, disconnect switchboards and use wired communication.

UN HUMAN RIGHTS CHIEF: LEBANON PAGER BLASTS A VIOLATION OF HUMANITARIAN LAW (Arutz-7 9/19/24)

United Nations Human Rights Chief Volker Turk on Wednesday condemned the pager blasts in Lebanon a day earlier, CNN reported.

Turk described the incident as a violation of international humanitarian law and called for an "independent, thorough and transparent investigation."

He did not comment on Wednesday's walkie-talkie blasts in Lebanon, and his comments were only in reference to the Tuesday pager blasts.

"Simultaneous targeting of thousands of individuals, whether civilians or members of armed groups, without knowledge as to who was in possession of the targeted devices, their location and their surroundings at the time of the attack, violates international human rights law and, to the extent applicable, international humanitarian law," Turk said in a statement on Wednesday which was quoted by CNN.

The UN rights chief also said that whoever ordered and carried out the attack "must be held to account."

While Israel has not commented on the pager and walkie-talkie explosions, it has been widely speculated that the Mossad was behind them.

HEZBOLLAH HIDES NUMBERS KILLED IN ATTACKS, RADWAN FORCE LOSES MUCH OF COMMAND STRUCTURE (YNet 9/18/24)

According to the official updates from Lebanon, 12 people were killed when thousands of pagers exploded on Tuesday and 20 in the walkie-talkie blasts on Wednesday, but in Israel officials believe that the announced dead and injured from the pager explosions is significantly lower than reality. It is estimated that there are many dozens of dead, if not more.

Significant damage was inflicted on Hezbollah's special operation forces unit Radwan force, which lost large parts of its command structure. At least 450 were injured in the explosion of the hand-held walkie talkie radios throughout Lebanon, and these join the more than 3,000 Hezbollah operatives who were injured by the pager blasts. Hezbollah Secretary General Hassan Nasrallah is expected to give a speech on Thursday, in his first public remarks since the series of explosions in Lebanon.

U.S. officials publicly expressed anger at not receiving an update on the operation to blow up the pagers and walkie-talkies in Lebanon that could lead to war while conducting diplomatic efforts for a settlement. But three sources familiar with the matter told CNN that Israeli officials had informed the United States of the intention to carry out an operation in Lebanon - including in the conversation this week between Defense Minister Yoav Gallant and his counterpart Lloyd Austin - but did not provide details about that operation.

"The fact that no details were given about the operation meant that the United States was left in the dark until the reports of the explosions shortly after," a source said. Secretary of State Antony Blinken was on his way from Washington to Cairo when the stunned American diplomats watched live on their television screens on the plane the news from Lebanon of the operation that was reportedly a joint operation by the Mossad and the IDF.

At the press conference in Egypt, Blinken said that the United States "did not know and was not involved in these incidents." Another U.S. source said that the Americans also sent a similar message to Iran, asking Tehran not to lead an escalation. Iran's ambassador to Lebanon was injured in the explosion of one of the pagers. According to the Lebanese MTV network, he was transferred from Beirut to Tehran to complete treatment in Iran. On the same plane were about 90 other wounded people who were flown to Iran to receive treatment, along with their families.

The White House also said its officials were not involved in the explosions. "We believe that there is a diplomatic way to solve the Lebanon issue. It is

too early to know how the radio explosions will affect the cease-fire deal," according to the White House, which stressed that "it is still too early to know what effect the events will have on the high level of tension between Israel and Hezbollah at the border."

Sources privy to the details said that if Israel is indeed behind the series of explosions, it is beginning to realize the goal of returning the residents of the north to their homes. A source said that "It is clear that this is not how a military campaign with Lebanon will look and it will require an exchange of rockets and missiles from both sides, but Israel - if it is the one that acted - has already had an effect" though it may not avert war.

HEZBOLLAH ATTACK ON SENIOR ISRAELI DEFENSE OFFICIAL THWARTED (i24NEWS 9/17/24)

The Shin Bet security agency thwarted a terror attack against a senior former security official, the organization said on Tuesday.

According to the Saudi Arabian Al-Arabiya, the target was former IDF Chief of Staff Aviv Kochavi, who was to be killed by a Claymore-type mine.

The charge was attached to a remote control mechanism based on a camera and a cellular device, in order to be activated from Lebanon by the terror organization. Operational preparations and the swift action of Israeli forces prevented the attack in its final stages.

Another senior defense official was also intended to be targeted.

The same network of Hezbollah operatives was also responsible for the attempted attack in Tel Aviv's Yarkon Park last September, on the eve of Rosh Hashana.

The IDF spokesman further conveyed that "together with our partners in the security system, we will use and operate all the capabilities at his disposal for monitoring and thwarting Hezbollah's terrorist activities."

ISRAELI DEFENSE CHIEFS DISCUSS OPTIONS FOR HEZBOLLAH ESCALATION AFTER LEBANON PAGER BLASTS (Ha'aretz 9/17/24)

Israel's top security officials were summoned on Tuesday afternoon for an emergency meeting with government leaders, where they were asked to present options for addressing the escalating security situation with Hezbollah in the north.

This meeting follows a series of pager explosions in Lebanon and heightened concerns that Hezbollah may be gearing up for military action against Israel.

Officials were instructed to cancel prior commitments to attend the meeting at Israel's defense ministry complex in Tel Aviv.

Recent Israeli intelligence reports have detected unusual signs of Hezbollah's military preparations in southern Lebanon. The IDF is working to balance restraint while negotiating a security agreement through intermediaries in Lebanon and considering the need for a preemptive strike to prevent Hezbollah from achieving a military or propaganda advantage.

In recent weeks, the IDF has been advocating for a shift from a defensive stance to a more proactive approach in the northern sector. This recommendation is based on the understanding that a deal for the release of hostages with Hamas is no longer on the Netanyahu government's agenda, and Hezbollah will continue its attacks until the fighting in Gaza ends.

On Monday night, the Israeli security cabinet added "returning northern residents to their homes" to the war objectives. A statement from Netanyahu's office said, "Israel will continue to actively work toward this goal."

From a security standpoint, adding the return of northern residents to the war objectives signifies recognizing the northern front as a primary theater of the war. This acknowledgment has implications for command levels, the allocation and types of units assigned to the northern front, the technological resources needed to be relocated from the south to the north, and additional preparations in the north.

NETANYAHU SLAMS 'MISGUIDED' STARMER, ACCUSES U.K. OF SENDING MIXED MESSAGES (Ha'aretz 9/18/24)

Prime Minister Benjamin Netanyahu told the Daily Mail newspaper that the

government of new British Prime Minister Sir Keir Starmer is sending 'mixed messages' about the United Kingdom's support of Israel's right to defend itself and said that London's decision to suspend arms licenses to Israel was "misguided."

"After the October 7 Hamas massacre," Netanyahu told the newspaper, "the previous British government was clear in its support. Unfortunately, the current government is sending mixed messages. They say that Israel has the right to defend itself, but they undermine our ability to exercise that right both by reversing Britain's position on the absurd allegations made by the ICC prosecutor against Israel and by blocking weapons sales to Israel as we fight against the genocidal terrorist organization that carried out the October 7 massacre."

Netanyahu went on to say that, "Most recently, the new U.K. government suspended 30 arms licenses to Israel, days after Hamas executed six Israeli hostages, sending a horrible message to Hamas. These misguided decisions will not change Israel's determination to defeat Hamas, a genocidal terrorist organization that savagely murdered 1,200 people on October 7, including 14 British citizens, and took 255 people, including five British hostages."

Netanyahu also said the U.K. is "witnessing shameless antisemitism on its campuses, at its city centers and in many parts of the country", adding: "It is worrisome. I trust and expect that the UK leadership will take the necessary steps to root out this scourge."

A Foreign Office spokesperson said: "We have been absolutely clear that when taking military action to support its legitimate right to self-defense, Israel must adhere to international humanitarian law. The UK has raised concerns about these issues over many months, and so have other allies. Regrettably, these concerns have not been satisfactorily addressed."

IF HE JOINS GOVERNMENT, SA'AR COULD GET VETO OVER JUDICIAL OVERHAUL, CHOICE OF IDF CHIEF (Times of Israel 9/17/24)

Under an emerging deal to install Gideon Sa'ar as defense minister, replacing Yoav Gallant, and bring his four-strong New Hope party into the coalition, Prime Minister Benjamin Netanyahu will likely give Sa'ar a veto over moves related to the controversial judicial overhaul, as well as a say in the choice of the next Israel Defense Forces chief of staff.

According to the Walla news site, Sa'ar would be given the authority to halt any legislative initiatives intended to curb the power of the judiciary, effectively stymying Justice Minister Yariv Levin's efforts to revive the initiative, which was largely frozen after October 7.

Sa'ar, a former justice minister, has expressed opposition to large parts of the overhaul, which he and other critics said was undermining Israel's democracy. Levin and other members of Netanyahu's cabinet have recently been calling to revive the overhaul.

Members of Netanyahu's cabinet have been calling for Gallant's termination for months, angered, among other issues, by his opposition to an ultra-Orthodox military enlistment bill backed by the government and his public break with the prime minister over the terms of a proposed hostage deal and control over the Philadelphia Corridor in Gaza.

The Prime Minister's Office denied that negotiations with Sa'ar were taking place, and a spokesman for Sa'ar claimed there was "nothing new" on the matter.

One of the sticking points delaying the finalization of an agreement may be the objections of the prime minister's wife, Sara Netanyahu, according to Hebrew media reports. "Sara opposed the appointment, agreed to it, and again went back on it," Walla cited unnamed political sources as stating.

Sa'ar, a former Likud lawmaker and minister — who unsuccessfully challenged Netanyahu for the Likud leadership in 2019, bolted Likud and vowed the next year to oust the prime minister — joined the coalition alongside Benny Gantz's National Unity party following the October 7 Hamas invasion and slaughter in southern Israel. He announced his party's departure in March after his demand to be admitted to the since-disbanded high-level war cabinet was denied. Since then, he has vocally criticized the

government's conduct of the war in Gaza and said he would be willing to make "concessions" to create a right-wing bloc opposing Netanyahu.

Sa'ar on Monday also denied subsequent reports that he had been negotiating with the Knesset's Haredi parties in order to reach a compromise on the conscription of the ultra-Orthodox community, which would smooth the way for his inclusion in the coalition.

In remarks at a conference on Tuesday morning, Gantz slammed the emerging deal between Netanyahu and Sa'ar, alleging that "what Netanyahu is doing at this moment endangers Israel's security in the most tangible way that I can remember having been done by a prime minister during a war and in general."

Replacing the defense minister before a looming campaign in the north that could potentially kindle a regional conflagration constitutes "security recklessness" and doing so "in order to promote a law that would enshrine an exemption from conscription is also moral recklessness," Gantz said, noting that "human lives and the future of the country are at stake."

"This is the painful dictionary definition of petty politics at the expense of national security. When we joined the emergency government, we set politics aside for the sake of the war; now Netanyahu and Sa'ar are setting the war aside for the sake of politics."

According to Walla columnist Ben Caspit, Netanyahu told associates that appointing Sa'ar is "dangerous, but it is what it is."

"This is the move that will give us survival until 2026, it will allow us to pass a budget and perhaps also a conscription law. I have known Gideon for 25 years, for better or for worse, I know it's dangerous, but I know how to deal with him and it will be fine," Caspit quoted Netanyahu as saying.

AMIR OHANA, PARAGUAY PRESIDENT PEÑA CHRISTEN NEW ISRAELI EMBASSY WITH MEZUZAH FROM KFAR AZA (JPost 9/18/24)

Paraguay President Santiago Pena said he would inaugurate an embassy in Jerusalem in December, the Knesset announced on Wednesday.

He made the comments at the opening ceremony of the Israeli embassy in Paraguay in Asuncion, at which Knesset Speaker Amir Ohana and Israeli Ambassador Yoed Magen were in attendance, among other personalities.

At the ceremony, Avi Hasidim affixed to the door of the embassy the mezuzah that had been at the home of his son, Naor, who was murdered in Kfar Aza with his partner Sivan Elkabetz on October 7.

"This mezuzah is the heart of Naor and Sivan," he stated, further noting, "This mezuzah is precious to us. It symbolizes the continuation of my son."

"Two weeks from now, they were supposed to be married. This mezuzah is the gift they have left for you, the gift they have given to the world," Hasidim affirmed.

He added, "Always know that Naor and Sivan are with you here. They didn't die in vain. No one will defeat us — not Hamas, not Iran, not anyone. With your support, we are strong. And with God's help, we will continue affixing mezuzot in other countries and remain strong together."

A plaque was placed near the mezuzah, reading, "This mezuzah is a symbol of the memory, continuity, and resilience of the Jewish people. It connects the personal mourning over the murder of Sivan Elkabetz and Naor Hasidim, of blessed memory, in Kfar Aza, to the collective memory of the State of Israel and the Jewish people. The mezuzah stands as a silent witness, telling the story of a nation's strength and perseverance."

"It is an honor to inaugurate the Israeli embassy in Asuncion. This is the fulfillment of a 4,000-year-old commandment," Ohana said at the ceremony.

The Embassy of Paraguay in Jerusalem was closed in 2018.

On Tuesday, Ohana addressed Paraguay's parliament, stating the hostages detained in Gaza captivity were "our children."

"The world must pressure Hamas so we can bring them home," he urged.

FIVE ISRAELI HOSPITALS RANK AMONG WORLD'S BEST SMART HOSPITALS (YNet 9/17/24)

Five Israeli hospitals made it onto the list of 350 top hospitals worldwide for

implementing new medical technologies, as ranked by Newsweek in collaboration with Statista in their fourth annual report released on Tuesday. Sheba Medical Center in Tel Aviv was ranked 10th on the list. Other Israeli hospitals on the list, ranked between 101 and 350, include Hadassah Medical Center, Rabin Medical Center, Rambam Health Care Campus and Tel Aviv Sourasky Medical Center.

According to various estimates, 115 million people across the world will receive virtual consultations from doctors via telemedicine services this year, in addition to major advancements in digital imaging, artificial intelligence and robotics, which will allow for faster and more accurate diagnosis and treatment. Israel is a technological hub producing and selling many of these innovations worldwide.

Newsweek selected 350 hospitals from 28 countries that excelled in implementing new medical technologies. The U.S. leads the list with 104 hospitals, followed by Germany with 27, the UK with 22, Italy with 21, France with 20 and both Spain and South Korea with 15 hospitals each.

Israel, like Finland and Norway, has five hospitals represented. Saudi Arabia has four hospitals on the list, the UAE has three and Lebanon has one. The top 100 hospitals were ranked numerically, while those from 101 onward were listed alphabetically. Aside from Sheba, none of the Israeli hospitals made it into the top 100.

Sheba Medical Center noted that this marks the fourth consecutive year the hospital has been included in the prestigious list. In recent months, the hospital has become a producer of advanced medical technology companies which were sold in exit deals estimated to be worth close to \$1 billion.

Sheba Medical Center Director-General Prof. Yitshak Kreiss said, "The entrepreneurial and creative DNA that generates company exits valued at about \$1 billion is also what makes this medical center one of the smartest hospitals in the world. The day when the healthcare system will become the leading engine of innovation in Israel isn't far off."

"If we don't break the notion that Israel's healthcare system is a budgetary burden and start seeing it as a profitable investment, we'll lose quality personnel and miss a golden opportunity to turn it into a significant growth engine for the entire economy," he added.

Prof. Eyal Zimlichman, Sheba's Chief Transformation Officer and head of the Accelerate, Redesign and Collaborate (ARC) global innovation program which connects doctors and researchers with investors worldwide, added, "In recent years, we have seen a leap forward in medical technologies and devices, setting a new standard for advanced care."

Hadassah Medical Center Director-General Prof. Yoram Weiss also commented on the hospital's inclusion in the list. "We're proud of our oncology and cardiology teams, who again appear in this prestigious list, as well as our technology, scientific and research teams, whose efforts have earned us recognition as one of the world's smartest hospitals."

"Hadassah ensures that its excellent professionals are supported by cutting-edge technologies in all fields of medicine, including the integration of AI, building international data repositories and collaborations with the world's leading companies in science and medicine. The reward for these efforts is seen in the thousands of patients who recover each year from illness and pain and return home," he said.

SWEET, SWEATY VICTORY: OLIEL CLINCHES HISTORIC WIN AGAINST UKRAINE (JPost 9/15/24)

Israel's top men's tennis player, Yshai Oliel, exulted in delight after securing the winning point for Israel in their Davis Cup World Group I match against Ukraine in Larnaca, Cyprus, last night.

It was the first win for Israel over Ukraine in four attempts since the two teams first met in 1999, and the result gives Israel a chance to qualify for the elite Davis Cup Finals that includes the world's top 32 men's tennis nations.

In Friday's opening match, Oliel came from behind after losing the opening set 6-0 to beat Ukrainian No. 2 player Oleg Ovcharenko in the subsequent two sets 6-4, 6-4.

No. 2 player Daniel Cukierman then gave Israel a 2-0 lead going into

Saturday's play with an easy 6-2, 6-2 win over Vitaly Sachko, Ukraine's top player, who looked completely out of sorts.

Cukierman and newcomer Roy Stepanov lost Saturday's doubles match to Ukraine's Oleksei Krutkyh and Ilya Beloborodko 7-5, 7-6, which kept the visitors in contention for victory.

Krutkyh, who stood in for Sachko in the first reverse singles match against Oliel, and his booming serve and groundstrokes almost got the better of Oliel, who somehow managed to hang on and secure victory 6-2, 3-6, 7-6 in a match that lasted over two and a half hours.

MOMENTUM HAS AN EXPIRATION DATE – WAR IN THE NORTH, NOW (Israel Shamay, Makor Rishon 9/18/24)

Up until 24 hours ago, I was hesitant to support a campaign in the north.

From the outset, it was clear to me that in order to restore a sense of security to northern residents, the IDF must initiate an aggressive blitzkrieg against Hezbollah. However, after 11 months of fighting, with forces worn down, munitions depleting, many Israelis nearing economic collapse, and more – ideally, the political and military leadership would set a timeline for a rebuilding phase, after which we would launch the necessary offensive.

During this rebuilding period, the soldiers and their families could recover, while regular forces and reservists who hadn't served in the war would handle routine security. Additionally, the IDF's personnel numbers could be increased by canceling exemptions for released reservists and drafting the ultra-Orthodox (or at least redirecting funds from yeshivas to the IDF if they refuse to serve). At that point, we would face a political question: Can we trust the government to actually launch such an attack in the north after the much-desired calm finally sets in? After nearly a year of fighting, when we finally begin to lick our wounds?

But much has happened in the last 24 hours. The pager operation is likely one of the most successful and impressive intelligence operations ever (and no, this is not an exaggeration), with thousands of terrorists hurt. How significant is this blow, and why did it cause me to change my opinion regarding a northern campaign?

As of this writing, Lebanese media reported that the number of casualties from the attack is close to 3,000. Inflicting thousands of injuries at once is a very complex task, especially when the attack did not take place in one location, but across several remote sites within Lebanon and even in Syria. Moreover, hospitals in the country are overflowing with wounded, with footage from inside showing complete chaos. It's highly unlikely they managed to record everything in such a short time, so the number of casualties could significantly rise.

Nasrallah claimed in 2021 that Hezbollah has around 100,000 fighters, but all estimates suggest the numbers are much lower. For example, a CNN report published at the end of last month estimated Hezbollah's strength at 50,000 troops, with 30,000 regular forces and an additional 20,000 reservists. In 2022, the CIA estimated Hezbollah's numbers at up to 45,000 fighters, with no more than 20,000 being regulars.

According to reports, almost all casualties are Hezbollah operatives, the vast majority of them fighters, with many being senior members. Even if it turns out that Hezbollah "only" lost 4,000 fighters out of its 50,000 total – that's 8%, an enormous figure and a starting point we could never have dreamed of. If we approach 6,000 casualties, which I consider a very plausible scenario, that would mean 12% of their forces.

So, don't our brave soldiers deserve some recovery time? Many of them, and their families, surely long for it. But when it's clear that eradicating the threat posed by Hezbollah to the State of Israel is a necessity – we don't have the luxury of giving up such momentum or such an opportunity, which likely won't come again. Most of all, we don't have the privilege of abandoning the north. Momentum has an expiration date, especially when facing the world's most powerful and wealthy terrorist organization. The Prime Minister, the Cabinet, and the military leadership must make the necessary decision, seize this momentum, and strike in Lebanon – not in a month, not even in a week, but today.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L.

This week's Torah portion, Ki Savo, speaks to the nation of Israel of the blessings they would enjoy for their observance of the commandments and the curses they would endure for their failure. Chapter 28, verse 13 relates the following blessing: "You shall be only above and you shall not be below." The Kotzker Rebbe, of blessed memory, interprets the verse as follows: G-d created a ladder from which the souls of the upper world would descend to the world below into the bodies of human beings. As soon as the souls descend, the ladder from above is removed. From Heaven the call goes forth to the souls: "Return, return!!" The souls, heeding the call, desire to return, but alas, there is no ladder.

Three groups of souls emerge. One group, observing there is no ladder, gives up immediately in its quest to return Above. The second group is more tenacious and jumps Heavenward repeatedly in an attempt to go back to its roots Above. However, with time, it too succumbs to its earthly abode below, acclimating itself to its new environment. The third group remains determined to soar Heavenward and return to its place of origin. With every failure, it regroups with new vigor and strength. What distinguishes this group is that it continuously hears the Heavenly voice from Above, "Return, return!!" unabated. Eventually, the Lord Himself turns to this third group and lifts it above. As the Rabbis say, "One who comes to purify himself is Divinely assisted." Heavenly assistance is commensurate with the measure of the desire and sincerity we exhibit in our effort to return to our spiritual roots. G-d lifts, "with both hands," those whose will it is to meet the challenge and go forth. With assistance from Above, there is no limit to our capacity for growth and ultimate success. Ours is but to do and G-d will do the rest.

This, then, is the meaning of the blessing "You shall be only above and you shall not be below." Our aspirations should always be Heavenward, never complacent and acclimated to those values which are below.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

You will build a house, but you will not dwell in it; you will plant a vineyard, but you will not redeem it... (28:30)

Then the officers shall speak to the people saying, "Who is the man that built a new house and has not inaugurated it? ... and another man will inaugurate it. And who is the man who planted a vineyard and not redeemed it? ... and another man will redeem it. (Shoftim 20:5-6)

When listing the curses, the Torah only mentions the fact that the builder of the home will not reside there. However, when allowing the soldier to return from the battle, the Torah describes his fear that someone else will reside there. Why?

Parsha Riddle

There are forty-nine curses in the Tochacha (Rebuke) in Parshas Bechukosai. How many are there in Parshas Ki Savo? Why the difference?

Please see next week's issue for the answer.

Last week's riddle: *For which part of this week's Torah reading is there a biblical commandment to hear it this year according to some opinions?*

Answer: To fulfill the mitzvah to remember what Amalek did to B'nei Yisrael, we read about Amalek in public at Parshas Zachor once a year before Purim. However, when the year is a leap year, it will be more than a year (twelve months) before Parshas Zachor comes again. Therefore, in order not to let a year pass, some hold that one should have in mind to fulfill the obligation of remembering about Amalek when we read Parshas Ki Seitzei.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

From our archives

Parshas Ki-Savo contains the imprecations that were to be pronounced at Mount Gerizim and Mount Eival, one of which is: "Cursed be he that maketh the blind to wander out of the way" (Devarim 27:18). This, together with the more commonly referenced cognate prohibition against "put[ting] a stumbling block before the blind" (Vayikra 19:14), is understood in Rabbinic literature in two, and possibly three, senses:

- The preponderance of invocations of the prohibition interprets it as forbidding the inducing of another ("who is blind and does not see the way of truth due to the desires of his heart" - Rambam Hilchos Rotzeach 12:14) to sin.
- An additional meaning of the verses (which Rambam (Sefer Ha'Mitzvos lo sa'aseh #299) understands to be its "simple reading" [peshat]) is an admonition against providing another with bad advice.
- There is some debate over whether the literal placing of a stumbling block before the blind is also included in the prohibition (Minchas Chinuch end of #232).

Arms sales to bandits are forbidden, under the rubric of "strengthening the hands of sinners" (Hilchos Rotzeach ibid. 12-14). In this particular case, however, it would seem that we ought to be concerned with the public menace caused by such sales in and of itself, beyond the concern for the moral wellbeing of the transgressor. Not only aiding and abetting sinners, but even cooperation with a sinner after the sin has already been committed is included in the prohibition. It is forbidden to purchase stolen property, as one thus "strengthens the hands of sinners, and causes him to commit further thefts, for if he will not find a purchaser he will not steal" (Rambam Hilchos Geneivah 5:1, and cf. Hilchos Gezeilah 5:1).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am now.
2. I am twenty-nine.
3. Your heart and your children's hearts.
4. I am for my beloved...

#2 WHO AM I?

1. I have seven parts.
2. I am said softly.
3. I was opened for Yosheychu.
4. I am a "joyless" product.

Last Week's Answers

#1 Exclusion of Moavite and Amonite men from marrying Jews (I apply to men, I exist because of inhospitality, I am a result of Bilaam, I am forever.)

#2 Ben Sorer U'moreh (Wayward Son) (I am fiction, yet I am real, I am a big 'winer', I am needy and meaty, My end justifies my end.)

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