

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 7:00, not before 6:00 | Havdalah 7:58

The Shabbos Shorts is sponsored by **Devorah & Rabbi Reuven Shechter** in honor of **Masha & Seth Katz**, with gratitude for their outstanding devotion to our shul and by **Sima & Richard Soskin** in honor of their daughter, Eliana, her husband Jesse Shkedy and granddaughters Adielle, Zahara and Shaili on making Aliyah. May they continue to be successful in all they seek to accomplish. In addition, they commemorate the 16th Yahrzeit of Sima's father, Seymour Rosen, Shabsi ben Tzvi Yitzchok, Z"L, which was on 4 Elul. May his Neshama have an Aliyah.



Follow us
on
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wp.yise.org/whatsapp

YISE Supports Israel



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

Mazal Tavs

Rosanne & Howard Benn on the engagement of their grandson Moshe Chaim Lipman of Beitar Ilit to Esther Fayge Yosselevich of Neve Yaakov, Jerusalem.
Debby & Barry Greengart on the engagement of their grandson Yitzy Markowitz (son of their children Chavi & Benji Markowitz of Baltimore) to Rivka Benyowitz, daughter of Rabbi & Mrs. Yirmiyahu Benyowitz of Yeshiva Lane, Baltimore. Mazal Tov to the entire extended family.
Arlette Jacobson and Cheryl & Ken Jacobson on the wedding of their daughter Michal to Natan Gulkarov in Tel Aviv.
Arleeta & Rabbi Dr. Ivan Lerner on the engagement of their grandson Yehuda Lerner, son of Shoshana & Ari Lerner, to Michal Pachino, daughter of Lisa & Ron Pachino of Ramat Beit Shemesh. Mazal Tov to grandparents Carol & Morty Pancer.
Lois Meyers on the birth of a great-granddaughter, Devorah Pazit. Parents are Yehudis & Eli Meyers of Givat Shmuel, Israel. Grandparents are Hadassa & Dr. Oren Meyers of Cleveland.
Judy & Louis Morris on the marriage of their grandson, Reuven Morris to Perel Vann of Scranton, PA.
Judy & Louis Morris on the forthcoming marriage of their granddaughter, Aliza Hinda Morris to Moshe Goldman of Baltimore, MD.

Condolences

Geoffrey Rosenbloom on the passing of his brother, David Rosenbloom.

Scholar-in-Residence: Dr. Henry Abramson

Dean, Lander College for Men

ELUL: STORIES OF PERSONAL TRANSFORMATION

Josephus

9:00 PM Friday Evening at the home of Howard and Karen Schulman

Isaac Cardoso

Shabbos Morning after 8:45 & 9:15 Minyan Musafs (B)

The Aish Kodesh

Shabbos Afternoon, 6:00PM (B)

Theodore Herzl

Shabbos Afternoon, between late Mincha & Maariv (B)

Kiddush Sponsors

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

Shul Kiddush is sponsored by **Rebecca & Ari Elias-Bachrach** in honor of the Bat Mitzvah of their daughter Naomi.

Sephardic Minyan Kiddush is sponsored Anonymously.

High Holidays registration is still open! - Please visit wp.yise.org/high-holidays-5785 for more details and to sign up for seats, childcare, and more. Paper forms are also available in the shul. Sign up now, as preferences will be honored on a 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? Arrangements can be made to have someone come to your home to blow shofar. To request that someone blow shofar at your home in Kemp Mill, please contact Aron Trombka via email 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 Breistein to bring you the finest quality Arba Minim sets. Complete details and order form online 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>

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:

5:45 (Plag, B), 7:00 (B)

6:50 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

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

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

Kiddush: 11:45 AM (S)

Mincha:

2:30 (B), 5:00 (B), 6:55 (B),

6:50 (Sephardi, LBM)

Maariv: 7:58 (B)

DIVREI TORAH:

After 8:45 Minyan/9:15 Minyan: (B)

Dr. Henry Abramson

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Postelnek

Shiur before Mincha: 6:00 (B)

Dr. Henry Abramson

Shiur Between Mincha and Maariv:

Dr. Henry Abramson

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 Cider

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

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

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.

Rabbi Rosenbaum's Tehillim/Parsha Shiur and Tehillim/Pirkei Avos Shiur was sponsored by **Michelle & Doug Shelling** in memory of Michelle's mother, Greta Weiner, Golda Rochel bas Dovid A"H, on her Yahrzeit on 6 Elul.

The Lower Lobby coffee station is sponsored for September by a Roast Master friend of the shul who wishes to remain anonymous.

Birthdays and New Members

Simi & Sammy Franco wish **Josh Breitstein** a very happy special birthday!!

Welcome to new members voted in this week: **Leah & Mordecai Altose** and **Aliza & Yaakov Hirsch**

YISE Supports Israel

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

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdKM5n3uJx44h8xFbwBEI0. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org.

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

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. For more information, go to: <https://thesimchattorahproject.org>.

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

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

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

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

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

Upcoming YISE Events

Voice Notes of Inspiration - Join Rabbi Rosenbaum's daily WhatsApp group for thoughts on Elul and the Yamim Noraim. [yise.org/vnoi](https://www.yise.org/vnoi).

Meat and Greet BBQ - This Sunday, September 15, 1:00 PM - 3:30 PM in the backyard of The House and the Social Hall. RSVP is still appreciated (www.yise.org/bbq), but walk-ins are welcome! [see flyer](#)

Transformative Tefillah Series - Given by Rabbi Postelnek, based on Shearim B'Tefillah. Deepen your connection to the Yamim Noraim by learning about the different expressions of prayer. Mondays (September 16, 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/nightseider](https://www.yise.org/nightseider). [see flyer](#) for details.

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

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

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. To sponsor, visit [yise.org/kumzitz](https://www.yise.org/kumzitz). [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 15 12 Elul	Monday September 16 13 Elul	Tuesday September 17 14 Elul	Wednesday September 18 15 Elul	Thursday September 19 16 Elul	Friday September 20 17 Elul	Next Shabbos September 20-21, 2024 18 Elul 5784 Parashas Ki Savo Candle lighting: 6:49 not before: 5:51 Havdalah: 7:46 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), 6:35 (Sephardi, LBM) Maariv: 7:46
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)	6:55	6:55	6:55	6:55	6:55		
	Sephardi (LBM)	6:50	6:50	6:50	6:50	6:50		

Halachic Times: Latest Alos Hashachar 5:35 AM,

Earliest Talis and Tefilin: 6:03 AM, Latest Netz: 6:56 AM, Latest Krias Shema: 9:56 AM,

Earliest Mincha: 1:34 PM, Earliest Shkia: 7:05 PM, Latest Tzeis Hacoachavim 7:56 PM

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, SEPTEMBER 18, 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

OCTOBER DEADLINE: MONDAY, SEPTEMBER 23, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
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, mshkarlin@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



**YOUNG ISRAEL SHOMRAI EMUNAH
OF GREATER WASHINGTON**

September 13-14

ELUL

STORIES OF PERSONAL TRANSFORMATION

JOSEPHUS

9pm Friday evening at the home of Howard and Karen Schulman,
707 Lamberton Drive

ISAAC CARDOSO

Shabbos Morning after 8:45 & 9:15 Minyan Musafs,
in the Belonofsky Sanctuary

THE AISH KODESH

Shabbos Afternoon, 6pm in the Belonofsky Sanctuary

THEODOR HERZL

Shabbos Afternoon, between late Mincha & Maariv, in the Belonofsky
Sanctuary

Dr. Henry Abramson

Dean, Lander College for Men





JOIN FOR YISE'S ANNUAL

Meat & Greet BBQ

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

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

\$14 adult · \$8 child (ages 3 - 10)
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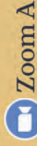
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Volume 30, Issue 48

Shabbat Parashat KiTetze

Shabbat Shalom

5784 - B"H

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

The Limits of Love - In a parsha laden with laws, one in particular is full of fascination. Here it is: If a man has two wives, one loved, the other unloved [senuah, literally "hated"], and both the loved and the unloved bear him sons but the firstborn is the son of the unloved wife, then when he wills his property to his sons, he must not give the rights of the firstborn to the son of the beloved wife in preference to his actual firstborn, the son of the unloved wife. He must recognise [the legal rights of] the firstborn of his unloved wife so as to give him a double share of all he has, for he is the first of his father's strength. The birthright is legally his.

The law makes eminent sense. In biblical Israel the firstborn was entitled to a double share in his father's inheritance. This is not at the father's discretion. He cannot choose to transfer this privilege from one son to another, in particular he cannot do this by favouring the son of the wife he loves most if in fact the firstborn came from another wife.

The opening three laws – a captive woman taken in the course of war, the above law about the rights of the firstborn, and the "stubborn and rebellious son" – are all about dysfunctions within the family. The Sages said that they were given in this order to hint that someone who takes a captive woman will suffer from strife at home, and the result will be a delinquent son. In Judaism marriage is seen as the foundation of society. Disorder there leads to disorder elsewhere. So far, so clear.

What is extraordinary about it is that it seems to be in the sharpest possible conflict with a major narrative in the Torah, namely Jacob and his two wives, Leah and Rachel. Indeed the Torah, by its use of language, makes unmistakable verbal linkages between the two passages. One is the pair of opposites, *ahuvah/senuah*, "loved" and "unloved/hated". This is precisely the way the Torah describes Rachel and Leah.

Recall the context. Fleeing from his home to his uncle Laban, Jacob fell in love at first sight with Rachel and worked seven years for her hand in marriage. On the night of the wedding, however, Laban substituted his elder daughter Leah. When Jacob complained, "Why have you deceived me?" Laban replied, with intentional irony, "It is not done in our place to give the younger before the elder." Jacob then agreed to work another seven years for Rachel. The second wedding took place a mere week after the first. We then read: And [Jacob] went in also to Rachel, and he loved also Rachel more than Leah ... God saw that Leah was unloved [senuah] and He opened her womb, but Rachel remained barren.

Leah called her firstborn Reuben, but her hurt at being less loved remained, and we read this about the birth of her second son: She became pregnant again and had a son. 'God has heard that I was unloved [senuah],' she said, 'and He also gave me this son.' She named the child Simeon.

The word *senuah* appears only six times in the Torah, twice in the passage above about Leah, four times in our parsha in connection with the law of the rights of the firstborn.

There is an even stronger connection. The unusual phrase "first of [his father's] strength" appears only twice in the Torah, here ("for he is the first of his father's strength") and in relation to Reuben, Leah's firstborn: "Reuben, you are my firstborn, my might

and the first of my strength, first in rank and first in power."

Because of these substantive and linguistic parallels, the attentive reader cannot help but hear in the law in our parsha a retrospective commentary on Jacob's conduct vis-a-vis his own sons. Yet that conduct seems to have been precisely the opposite of what is legislated here. Jacob did transfer the right of the firstborn from Reuben, his actual firstborn, son of the less-loved Leah, to Joseph, the firstborn of his beloved Rachel. This is what he told Joseph: "Now, the two sons who were born to you in Egypt before I came here shall be considered as mine. Ephraim and Manasseh shall be just like Reuben and Simeon to me."

Reuben should have received a double portion, but instead this went to Joseph. Jacob recognised each of Joseph's two sons as entitled to a full portion in the inheritance. So Ephraim and Menasseh each became a tribe in its own right. In other words, we seem to have a clear contradiction between Deuteronomy and Genesis.

How are we to resolve this? It may be that, despite the rabbinic principle that the patriarchs observed the whole Torah before it was given, this is only an approximation. Not every law was precisely the same before and after the covenant at Sinai. For instance Ramban notes that the story of Judah and Tamar seems to describe a slightly different form of levirate marriage from the one set out in Deuteronomy.

In any case, this is not the only apparent contradiction between Genesis and later law. There are others, not least the very fact that Jacob married two sisters, something categorically forbidden in Leviticus 18:18. Ramban's solution – an elegant one, flowing from his radical view about the connection between Jewish law and the land of Israel – is that the patriarchs observed the Torah only while they were living in Israel itself. Jacob married Leah and Rachel outside Israel, in the house of Lavan in Haran (situated in today's Turkey).

Abarbanel gives a quite different explanation. The reason Jacob transferred the double portion from Reuben to Joseph was that God told him to do so. The law in Devarim is therefore stated to make clear that the case of Joseph was an exception, not a precedent.

Ovadia Sforno suggests that the Deuteronomy prohibition applies only when the transfer of the firstborn's rights happens because of the father favours one wife over another. It does not apply when the firstborn has been guilty of a sin that would warrant forfeiting his legal privilege. That is what Jacob meant when, on his deathbed, he said to Reuben: "Unstable as water, you will no longer be first, for you went up onto your father's bed, onto my couch and defiled it." This is stated explicitly in the book of Chronicles which says that "Reuben ... was the firstborn, but when he defiled his father's marriage bed, his rights as firstborn were given to the sons of Joseph son of Israel."

It is not impossible, though, that there is a different kind of explanation altogether. What makes the Torah unique is that it is a book about both law (the primary meaning of "Torah") and history. Elsewhere these are quite different genres. There is law, an answer to the question, "What may we or may not do?" And there is history, an answer to the question,

"What happened?" There is no obvious relationship between these two at all.

Not so in Judaism. In many cases, especially in *mishpat*, civil law, there is a connection between law and history, between what happened and what we should or should not do. Much of biblical law, for example, emerges directly from the Israelites' experience of slavery in Egypt, as if to say: This is what our ancestors suffered in Egypt, therefore do not do likewise. Don't oppress your workers. Don't turn an Israelite into a lifelong slave. Don't leave your servants or employees without a weekly day of rest. And so on.

Not all biblical law is like this, but some is. It represents truth learned through experience, justice as it takes shape through the lessons of history. The Torah takes the past as a guide to the future: often positive but sometimes also negative. Genesis tells us, among other things, that Jacob's favouritism toward Rachel over Leah, and Rachel's firstborn Joseph over Leah's firstborn, Reuben, was a cause of lingering strife within the family. It almost led the brothers to kill Joseph, and it did lead to their selling him as a slave. According to Ibn Ezra, the resentment felt by the descendants of Reuben endured for several generations, and was the reason why Dan and Aviram, both Reubenites, became key figures in the Korach rebellion.

Jacob did what he did as an expression of love. His feeling for Rachel was overwhelming, as it was for Joseph, her elder son. Love is central to Judaism: not just love between husband and wife, parent and child, but also love for God, for neighbour and stranger. But love is not enough. There must also be justice and the impartial application of the law. People must feel that law is on the side of fairness. You cannot build a society on love alone. Love unites but it also divides. It leaves the less-loved feeling abandoned, neglected, disregarded, "hated." It can leave in its wake strife, envy and a vortex of violence and revenge.

That is what the Torah is telling us when it uses verbal association to link the law in our parsha with the story of Jacob and his sons in Genesis. It is teaching us that law is not arbitrary. It is rooted in the experience of history. Law is itself a *tikkun*, a way of putting right what went wrong in the past. We must learn to love; but we must also know the limits of love, and the importance of justice-as-fairness in families as in society.

Shabbat Shalom: Rabbi Shlomo Riskin

How to Fight the Evil Instinct - "When you go forth to battle against your enemies, and God your Lord delivers them into your hands, and you... see among the captives a woman of beauty, and you desire her, you may take her to be your wife. When you bring her home, she must shave her head, and let her fingernails grow, mourning for her father and mother. Only then may you be intimate with her and possess her, making her your wife."

In Ki Tetze we find ourselves in the midst of an adventure of war, victory, and love that has some of the elements of a major Hollywood epic. There are even those commentaries who interpret the entire passage figuratively, especially since we read this portion within thirty days before Rosh Hashana, that

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time of year when all of us go out and prepare to battle our universal internal enemy, the evil inclination within each and every one of us.

However, no passage can be removed from its literal meaning. It is therefore instructive to consider the Torah's relatively permissive attitude toward our soldier's passion, which clearly conflicts with his religio-national identity.

We can almost understand how an otherwise temperate individual engaged in hand-to-hand combat, with death but an eyelash away, could fall prey to his most primal instincts as a form of confirming the fact that he is still alive.

Indeed, if we've ever thought of Judaism as a straight-laced religion that doesn't concern itself with sexual blandishments, here is something to jolt our imagination. And Rashi meaningfully comments: "The Torah speaks only in consideration of a person's evil inclination. For if God would not have permitted her to him as a wife, he would nevertheless marry her although she would be [biblically] forbidden to him."

But what is the Torah really saying in "consideration of the evil inclination?" Are our Scriptures allowing us to give in to our desire, albeit only in a moderate fashion, in order to prevent a major eruption of licentiousness, or is the Torah teaching us how to overcome our evil desires entirely?

The answer to this question lies in a difference of interpretation on this issue by two giants of biblical exegesis. Maimonides, on the one hand, rules that a soldier has the right to have sexual relations with "the beautiful gentile captive woman" one time before the month-long period of waiting and mourning begins – but only once. Then he takes her home, and must go through the steps the Torah commands, in order to dissuade him and her from marriage. Only if he still feels the same way about her when he sees her in his home environment, and only if she is willing to leave her previous lifestyle and convert to Judaism, are they permitted to be married (Mishneh Torah, Laws of Kings 8:1–6). And perhaps Maimonides feels that in order to give the "experiment" a chance to be successful, it is necessary to remove the "sweetness" of the "forbidden fruit" by permitting the one act of intimacy before the process of alienation or conversion can properly begin.

Nahmanides, in contrast and in accordance with the Jerusalem Talmud, rules that the woman is not permitted to the soldier even once before first taking her home, concluding the month-long preparatory steps, and taking her as his wife.

I believe that Maimonides is taking the more pragmatic approach: give in a little bit so that you not lose the entire battle. The Kotzker Rebbe was known for his unusual sharpness, and in his characteristic truthfulness, he once described the evil inclination's power as follows: "Many claim that you have to break the yetzer hara, but often in breaking one chain, you are left with two chains." In other words, fighting the yetzer hara with all your strength may backfire.

In general, Hasidut was critical of self-styled ascetics who tortured themselves in order to bring their bodies into line. One of the important followers of the founding father of Hasidut, Rabbi Yisrael Baal Shem Tov (Master of the Good Name, eighteenth century) was a leading rabbinical scholar, Rabbi Yaakov Yosef of Polnoye, who had previously been given to fasts and mortifications. Rabbi Yaakov Yosef was initially an aggressive opponent of the Baal Shem Tov and the following story is told how he became one of his most faithful disciples. One day the Baal Shem Tov whispered to him, "When horses get wild, a stupid rider tightens the reins, but that only gets the horse more upset and difficult to manage. A clever rider loosens the reins, and in that

way brings the horses into his control." Rabbi Yaakov Yosef understood, stopped his fasts, and became a Hasid.

More recently I can testify to my own tale of a whisper in my ear. I was just starting out as the rabbi of Lincoln Square Synagogue, and one of the strong supporters of the shul was a man who had survived the concentration camps by actually cooking up shoe leather in order to provide food for the inmates. When he emerged alive and well in Manhattan, Wolf Reichard wanted to express his gratitude to the Almighty by providing the congregation with a weekly Kiddush at his own expense. But instead of the typical "sponge cake and schnapps" Kiddush, he decided to live up the image of Orthodoxy by providing fancy cream puffs, chocolate cakes, and single malt Scotch.

Then I started my first diet. When Mr. Reichard noticed I wasn't eating, he became upset and showed me the signatures of rabbinical supervision on the delivery box of the cakes. When I explained my desire to lose weight, the wise congregant whispered in my ear: "Rabbi, I don't have to tell you that the evil inclination is very powerful. If it doesn't get you in one way, it'll get you in another. And if I have to worry as to which yetzer hara my rabbi has, let it be chocolate cake!"

All the above stories deal with a common attitude towards the evil inclination – the futility of trying to destroy it completely. Hence, Maimonides permits a single act of intimacy, ruling in accordance with the sages in the Talmud (Kiddushin 21b) who maintain that it is preferable to relent with regard to a finger in order to save the whole hand.

Nahmanides, who may agree that the yetzer hara is very powerful, might argue that the result is the opposite: give the enemy a finger and he will ultimately take your hand. Therefore he understands the verses in the Torah as giving advice on how to conquer the evil instinct completely. Hold out the promise of sexual conquest, but only after following a complex procedure which he believes will generally lead to her willing and even joyous acceptance of Judaism; they would then be able to get married in accordance with "the laws of Moses and of Israel."

This difference of opinion is further confirmed by a Talmudic adage which advises that if a person is smitten with the yetzer hara he should go to a place where no one knows him, dress in black, wrap himself up, and do what "his heart desires" (Moed Katan 17a).

Maimonides, taking these words at their obvious meaning, would say this advice is comparable to the law allowing the soldier one act of intimacy with a forbidden woman. If one's evil inclination is so overpowering that he cannot control it, let him locate himself in a strange city, incognito, and do what he has to do: in this manner he can "get it out of his system" and soon return to his former life without the shame of the entire world being privy to his indiscretion. There is no need to ruin your life because of one incident of weakness.

R. Chananel (ad loc.) gives the passage another interpretation, more in keeping with Nahmanides. By the time the individual changes his clothes, takes the journey to a city where he's unknown, and finds a new place to live, he'll be so exhausted and ashamed at what he sees in the mirror that if he does "what his heart desires" it could very well be returning home. After all, the Talmud doesn't say he should sin, but to do what his "heart desires." Halakha, or Jewish law, takes the would-be sinner by the hand, and step-by-step teaches him to desire what Torah would say is right to desire.

When it comes to our own moral struggles, battles that are often life-and-death issues, perhaps the soldier in this week's portion could be a metaphor for our own dilemmas. If so, then according to

Likutei Divrei Torah

Maimonides, in a situation comparable to what the Torah describes, it may be necessary to loosen the reins a little. But it would certainly be preferable to begin with the view of Nahmanides, who argues that knowing that eventually we can acquire what we desire may be enough to enable us to overcome the evil instinct completely. Trying to do that first would certainly be preferable.

Whatever path is chosen, one thing is certain: even if we falter, that doesn't make it mandatory to cut away the entire tradition. God never expected Adam to refrain from eating of the forbidden fruit completely; God merely hoped that Adam would admit of his transgression, repent, and seek forgiveness. The God of love is always ready to take us back as His beloved children. That is the real force behind the interpretation of Maimonides; even if you transgress once, there is still a path of redemption opened before you.

Rabbi Dr. Norman J. Lamm's Derashot Ledorot Is the Family Finished? [Excerpt]- With dull regularity, almost every two weeks, we are informed by newspapers, magazines, and journals that the family is finished. New social structures are emerging from our contemporary chaos which will replace the family and make it obsolete.

Many avant-garde sociologists, echoing variations on the theme of Portnoy's complaint, not only predict the dissolution of the family, but welcome it warmly and even urge it.

The idea of the end of the family issued from a variety of sources. Most important among them are the radical counter-culture, with its rejection of all restraints in the name of an absolute individual autonomy and freedom; the exaggerated individualism endemic to Western Protestantism, albeit in a distorted form; and the militant homosexuals. This past winter or spring, the New York Times Book Review carried the pronouncement of such one priestess of pederasty that the family is an oppressive institution, and that this form of tyranny must be overthrown.

It is my thesis that this is not true, that this assessment of the end of the family is a propagandist exaggeration which issues from ideological reasons, and that we must not permit it to become true – for ideological along with other reasons.

Almost a thousand years ago, one of the greatest Jews of all ages, Sa'adia Gaon, taught that the rational basis of the entire biblical moral code was the protection of the family. Family and morality are intertwined in the life of the Jewish people.

Of course there are problems of the family in modern times. I need not repeat all the sorry statistics about the divorce rate and the frequency of unhappiness in marriage, and the obvious fact that many more young people nowadays are delaying or rejecting marriage. But fashion is not the final word, and style is too ephemeral to be accepted as the permanent state of things. Furthermore, to destroy the institution of the family because it raises problems is like throwing out the baby with the bath water, or killing the patient because he is sick. No amount of chic rhetoric can disguise what is an act of irresponsible immaturity... The family may be in trouble, but it always was, because all human institutions are faulty. If the family is in more trouble today than ever before, that is because we as individuals are in more trouble today than we ever were.

So, is the family finished? Only if we are – as individuals, as a community, as a civilization. Because the end of a family means the end of all of those, even as the end of all of those means the end of the family... We are the descendants of Abraham, of whom it is told that his door had four entrances, one on each corner, to welcome outsiders.

[September 8, 1973]

Our *Parashah* opens, "When you will go out to war against your enemies, and *Hashem*, your *Elokim*, will deliver him into your hand, and you will capture its captivity." Given that this *Parashah* is read annually during the month of *Elul*, many commentaries find allusions in our verse to the process of *Teshuvah*.

We learn in *Pirkei Avot* (ch.1), "If I do not do for myself, who will do for me? And if I am only for myself, what am I? And if not now, when?" [Until here from the *Mishnah*.] R' Moshe Sofer z"l (1762–1839; rabbi and *Rosh Yeshiva* in Pressburg, Hungary, known as the "*Chatam Sofer*") writes: The *Gemara* (*Kiddushin* 30b) teaches that a person cannot defeat the *Yetzer Ha'ra* without *Hashem's* assistance. One might think, therefore, "I will sit back and do nothing. and I will let *Hashem* conquer my *Yetzer Ha'ra* for me." If one thinks this, writes the *Chatam Sofer*, he will never defeat his evil inclination, as *Pirkei Avot* says, "If I do not do for myself, who will be do for me?" One might think, then, that he can defeat the *Yetzer Ha'ra* all alone. No, teaches the *Mishnah*, "If I am only for myself, what am I?" One might also think that he need not fight the *Yetzer Ha'ra* now, he can wait until he is older and his temptations are weaker. No, says *Pirkei Avot*, "If not now, when?" *Teshuvah* is more valuable in G-d's eyes when it is done while a person still has temptations that are strong.

This, concludes the *Chatam Sofer*, is the message of our verse: "When you will go out to war against your enemies"--i.e., the *Yetzer Ha'ra*--know that you cannot do it alone. Rather, "*Hashem*, your *Elokim*, will deliver him into your hand." (*Torat Moshe*)

Teshuvah

Rabbeinu Yonah Gerondi z"l (1210-1263; Spain) identifies twenty components of complete *Teshuvah* / repentance. He writes: The thirteenth is that even "light" sins should be weighty in a person's eyes. There are four reasons for this, R' Yonah explains.

First, one should not focus on the smallness of the sin, but rather on the greatness of the One Who commanded us regarding that sin. [R' Aharon David Goldberg *shlita* (*Rosh Hayeshiva* of the Telshe Yeshiva in Cleveland, Ohio) explains: We are taught that every *Mitzvah* and every sin includes two elements. One is the specific purpose for which that particular commandment was given, and the other is the fact that it is the King's command. In the former respect, some *Mitzvot* or sins may be more significant than others, but in the latter respect they are all equal, for they are all commands of the same King. (*Meshivat Nafesh* p.89)]

Second, continues R' Yonah, the *Yetzer Ha'ra* can more easily persuade a person to commit a small sin, and, because it is small in the person's eyes, he may commit it repeatedly. Together, these repeated small sins are equivalent to a big sin. That collection of sins may be compared, writes R' Yonah, to a cable made of many thin threads. While the individual threads have little strength, they are very strong when they are cabled together.

Third, when one repeats a sin, he begins to feel that it is no longer a sin, but rather a permitted activity. When this happens, he is considered an apostate--someone who has abandoned Judaism--vis-à-vis that sin.

Fourth, if the *Yetzer Ha'ra* has defeated a person today in a small way, it will defeat him tomorrow in a bigger way. Thus the *Gemara* (*Shabbat* 105b) teaches: One who breaks something in anger is viewed as someone who committed idolatry, for such is the way of the *Yetzer Ha'ra*: Today it says, "Do this [smaller sin]," and tomorrow it says, "Go worship idols." [Until here from the *Gemara*]

- Continued in box inside -

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Moshe Aharon ben Menashe Yaakov Reiss a"h

"You shall not pervert the judgment of a convert or orphan, and you shall not take the garment of a widow as a pledge. You shall remember that you were a slave in Egypt, and Hashem, your Elokim, redeemed you from there; therefore I command you to do this thing. When you reap your harvest in your field, and you forget a bundle in the field, you shall not turn back to take it; it shall be for the convert, the orphan, and the widow, so that Hashem, your Elokim, will bless you in all your handiwork . . . You shall remember that you were a slave in the land of Egypt, therefore I command you to do this thing:" (24:17-22)

Why does the Torah switch from referring to "Egypt" to referring to "the land of Egypt"? R' Tzvi Abba Gorelick z"l (*Rosh Yeshiva* of Yeshiva Gedolah Zichron Moshe in South Fallsburg, N.Y.; died 2010) explains:

According to one opinion in the *Gemara* (*Bava Metzia* 115a), our verse's prohibition on taking the garment of a widow as a pledge for a loan applies only if the widow is poor. The reason is that a person who takes a garment as a pledge from a poor person must lend the garment back to its owner on a daily basis (and then reclaim it as a pledge every evening), and neighbors will gossip about the widow if a man (*i.e.*, the lender/pledge-holder) is seen visiting her house every day.

R' Gorelick continues: *Bnei Yisrael's* enslavement in Egypt had two parts--physical slavery and immersion in the spiritual impurity and immorality of Egypt. Whenever the Torah speaks of redemption from "the land of Egypt," it is speaking of *Bnei Yisrael's* physical redemption; hence the reference to "the land," which is physical. On the other hand, when the Torah speaks of *Bnei Yisrael's* redemption from the spiritual impurity and immorality of *Mitzrayim*, it refers only to the place as "Egypt."

The later verses quoted above speak of giving part of one's harvest to the poor. That is a physical matter, so the Torah reminds us that we, too, were once subjugated in "the land of Egypt." The earlier verses, in contrast, which are concerned about the appearance of immorality when the lender visits the widowed borrower, remind us only that we were slaves in "Egypt," not "the land of . . ."

(*Pirkei Mikra*)

- Continued from back page -

R' Yonah adds: This is the meaning of Hashem's warning to Kayin (*Bereishit* 4:7), "Surely, if you improve yourself, you will be forgiven. But if you do not improve yourself, sin crouches at the door." The *Yetzer Ha'ra* is always crouching at the door waiting for an opening to attack. If one does not improve himself after committing a small sin--in Kayin's case, jealousy that Hevel's sacrifice was accepted, the *Yetzer Ha'ra* will lead him to commit ever greater sins. (*Sha'arei Teshuvah* 1:38)

"Ki tetze / When you will go out to war against your enemies, and Hashem, your Elokim, will deliver him into your hand, and you will capture its captivity." (21:10)

The verse before this, the last verse of last week's *Parashah*, ended with the words, "When you do what is upright in the eyes of Hashem." R' Eliyahu Ha'Tzarfati z"l (1715-1805; rabbi of Fes, Morocco) writes: The juxtaposition of these verses hints that when you do what is upright in the eyes of Hashem, then, when you go out to war, Hashem will deliver the enemy into your hand, *i.e.*, you will not even need weapons--neither offensive or defensive.

R' Eliyahu continues: Why does the verse say, "against your enemies"? Who else would one go to war against? He explains: The Torah is teaching that winning a war requires focusing on the enemy, not thinking about the booty one may capture. If one does this, then, in the end, "You will capture its captivity."

Why does the Torah use the singular form: "*Ki tetze* / When you will go out"? The Torah is teaching that the war will be won in the merit of unity. Why is the enemy also referred to in the singular: "Will deliver him into your hand"? To teach that when we are united, the enemy will be as easy to defeat as if it is one person.

(*Eliyahu Zuta*)

"But Hashem, your Elokim, refused to listen to Bil'am, and Hashem, your Elokim, reversed the curse into a blessing for you, because Hashem, your Elokim, loved you." (23:6)

R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chesed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) asks: Would it not have been an even greater miracle if Bil'am had been allowed to utter his curses, but they still had had no effect?

R' Charlap explains that our verse is answering this very question: When Reuven (*i.e.*, any person) loves Shimon (*i.e.*, another person), not only will Reuven not accept something bad that is said about Shimon, he will not even listen when someone says a bad word about Shimon. Similarly, says our *Pasuk*: Hashem refused to listen to Bil'am because Hashem loved you. Instead, Hashem reversed the curse into a blessing for you.

(*Mei Maron: Nimukei Mikra'ot*)

"When a man marries a new wife, he shall not go out to the army . . . One shall not take an upper or lower millstone as a pledge, for he would be taking a life as a pledge." (24:5-6)

R' Yehuda Aryeh Leib Heine z"l (died 1989) writes in the name of his great-grandfather R' Yehuda Aryeh Leib Alter z"l (1847-1905; second *Gerrer Rebbe*; the "*Sfas Emes*"): People commonly go into debt and mortgage their property to make a wedding, but for a *Brit Milah* they make a relatively modest meal. The Torah, however, envisions the opposite: The juxtaposition of our two verses--unrelated on a *Pshat* level--hints that a person should not mortgage his property when marrying. In contrast, *Midrash Tanchuma* comments that the Jewish People are so committed to the *Mitzvah* of *Brit Milah* that a father is joyous even if he needs to mortgage his property to pay for the *Brit Milah* feast.

(*Likutei Yehuda*)

ISRAEL REPORT

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AIR FORCE COMMANDER UNAWARE OF NOVA MASSACRE UNTIL HOURS INTO ATTACK, REPORT SAYS (Ynet 9/11/24)

For nearly 10 hours following the October 7 Hamas attack, Israeli Air Force (IAF) Commander Tomer Bar remained unaware of the mass-casualty event at the Nova music festival near Kibbutz Re'im, despite widespread media coverage and social media posts from concerned relatives.

This revelation is part of a broader investigation by Kan 11 journalist Avi Amit, exposing significant failures in the IAF's response on the first day of the war, based on both media reports and internal military reviews that have yet to be fully disclosed.

Not only was the IAF commander informed late, but helicopter pilots dispatched to the southern region were also unaware of the festival's existence until much later. One pilot reported learning about the event around 2:30 p.m., when a Golani Brigade officer he was assisting mentioned it. "He asked me to escort him to the festival, and I had no idea what he was talking about. I thought it was code," the pilot said.

The investigation revealed that on the morning of the attack, the IAF was at its lowest state of readiness, with only two fighter jets and two helicopters on short notice for takeoff across the country. At 6:30 a.m., only a single drone was flying over Gaza, capturing unusual activity that went unnoticed.

When fighter jets were scrambled, they were directed to protect strategic assets, leaving southern Israeli towns vulnerable for hours. One senior IAF officer revealed that pilots patrolled above a gas platform for hours, contributing little to the ongoing battle.

The first airstrike was carried out by a single drone at 7:15 a.m. near Netiv HaAsara, but it failed to prevent terrorists from entering the village and carrying out a massacre. IAF Commander Bar didn't order strikes on breaches in the Gaza border fence—through which thousands of terrorists poured into Israel—until 10:00 a.m., and those strikes were only executed an hour later.

The investigation also uncovered that Hamas had detailed intelligence on IAF bases, including runway locations, and targeted them with rockets, complicating aircraft takeoffs. Classified information was poorly protected.

One witness described chaos in the IAF's command center, saying, "I arrived just after 7:00 a.m., and it was total chaos. We had no information because the Gaza Division had collapsed. We were completely cut off from what was happening on the ground."

Despite the IAF's capabilities, drones failed to provide a comprehensive view of the situation in Gaza border towns. "All our airstrikes before 9:00 a.m. were ineffective," said a senior officer.

The IDF acknowledged the failures, saying, "On October 7, the IDF, including the IAF, failed in its mission." However, it noted that within hours, IAF personnel were mobilized, carrying out hundreds of sorties, transporting troops and evacuating the wounded. The military said operational readiness is based on threat assessments and denied claims that the IAF was unprepared for infiltration scenarios.

The IDF is currently conducting an in-depth review of the events of October 7, including a detailed investigation of the IAF's performance. These findings will be made public once the review is complete.

SINWAR SENDS FIRST MESSAGE FROM HIDING SINCE OCTOBER TO ALGERIAN PRESIDENT (Ynet 9/10/24)

Hamas issued an irregular statement on Tuesday from its political bureau chief, Yahya Sinwar - the architect of the October 7 massacre, in which he congratulated Algerian President Abdelmadjid Tebboune on his reelection.

In the statement, Sinwar "reiterated his appreciation for Algeria's support of the Palestinian people and its defense of their rights in international forums."

According to Hamas, Sinwar's message was sent amid what he described as the "heroic war of the Palestinian people" and their "brave and resolute resistance in the Al-Aqsa Flood campaign, despite the genocide and barbarism of the Zionist occupation." He accused Israel of attacking Palestinians in the West Bank, Jerusalem, and within Israel itself, "in blatant violation of international law and conventions."

Since the war began, Sinwar has made only one other official statement, in late October, when he offered the "immediate release of hostages" in exchange for the freedom of all Palestinian prisoners held in Israeli jails. This marks his first official statement since assuming leadership of Hamas' political bureau, replacing Ismail Haniyeh.

Last month, new details emerged about Israel's extensive manhunt for Sinwar, considered the mastermind behind the deadly attacks in southern Israel. Despite 11 months of fighting, he remains at large. White House National Security Advisor Jake Sullivan confirmed that the U.S. is working with Israel to capture or kill the Hamas leader, deploying special teams and advanced equipment, including ground-penetrating radar, to locate him underground.

GALLANT REVEALS DOCUMENT FROM TOP HAMAS COMMANDER WARNING SINWAR OF DIRE LOSSES (Times of Israel 9/11/24)

Defense Minister Yoav Gallant on Wednesday revealed a document he said was written by the former commander of Hamas's Khan Younis Brigade in southern Gaza, Rafa'a Salameh, and addressed to Hamas leader Yahya Sinwar and his brother Muhammad, in which the commander described the

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"difficult situation" in which the terror group had found itself.

Salameh, a mastermind of the terror group's October 7 massacre, was killed in an Israeli airstrike in southern Gaza in July that also killed senior Hamas commander Muhammad Deif.

In the letter, he wrote: "Please consider the following: We maintain the remaining weapons and equipment, as we have lost 90-95 percent of our rocket capabilities; and we have lost some 60% of our personal weapons; we have lost at least 65-70% of our anti-tank launchers and rockets," according to excerpts provided and translated by the Defense Ministry.

"Most importantly," he continued, "we have lost at least 50% of our fighters between those who are martyred and wounded, and now we are left with 25%. The last 25% of our people have reached a situation where the people do not tolerate them anymore, broken on a mental or physical level."

Gallant said the document showed "a real hardship that affects Hamas and affects the most senior commanders."

Salameh "cries out for the help of the Sinwar brothers, but of course they cannot save him," Gallant said.

"Why? Because we are continuing the effort that started in October and continues step by step... and reaches all senior Hamas officials. He wrote this to the Sinwar brothers, we will get to them as well," the defense minister continued.

Yahya Sinwar is the leader of Hamas in Gaza, and is considered a mastermind of the group's October 7, 2023 attack, when thousands of terrorists invaded southern Israel from the Gaza Strip, killing some 1,200 people and taking 251 hostages, starting the ongoing war.

MINISTER WARNS ISRAEL MIGHT SOON HAVE TO 'TAKE CARE' OF HEZBOLLAH (Israel Hayom 9/8/24)

State Party leader Benny Gantz issued a strong warning on Sunday during a Washington conference, stating that Israel must be prepared to take military action in its northern region if a hostage deal is not reached soon. Gantz highlighted the urgency of the situation and the potential for escalation in the ongoing regional conflict.

At the The Middle East – America Dialogue Summit (MEAD) on Sunday night, Gantz shared his views during an interview with Dan Senor, author and host of the "Call Me Back" podcast, discussing the role of diplomacy in the Middle East. "The time for action in the north has come, and we are late on this – and we should seek to have a deal to get our hostages out, but if we cannot get it in the coming time, I would say – I won't limit it to days or few weeks or whatever it is – we should go up north and take care, and make sure we can get our people back to their homes, I don't think we should delay it anymore," Gantz said.

"This war has shown that we need to increase military, diplomatic, and economic pressure on Iran, and that we cannot accept an agreement that only addresses nuclear issues but must also include restrictions on funding and operating proxies."

Gantz acknowledged that the evacuation of the northern population was a mistake, "We should have only evacuated the communities and kibbutzim right next to the border. I am also responsible for this decision, which stemmed from the insecurity we experienced at the beginning of the war."

On the Gaza war, Gantz said, "Real victory means returning the hostages to their families and residents to their homes. This is the foundation of victory. It will take another decade of operational activity in Gaza to prevent Hamas from rebuilding its power. We will operate in Gaza as we do in Judea and Samaria. I advocated for earlier action in Rafah and conveyed this to the Americans during my March visit."

Gantz identified Iran as the root of regional problems. "While Hezbollah poses an operational threat, we must remember that Iran is the core issue. Look at the situations in Iraq, Yemen, and Lebanon. Achieving real victory isn't just about resolving the Hamas issue and recovering hostages; it's about forming a regional alliance against the Iranian axis."

"Iran is involved in almost every conflict, from supplying UAVs to Russia for use in Ukraine to supporting terrorism in Sudan and Algeria. The prospect of

Iran with nuclear capabilities is concerning. We must maintain pressure on Iran – not just militarily, but economically and politically with great intensity. This is a global responsibility. Any future nuclear deal must address enrichment and launch capabilities and impose severe restrictions on funding and operating proxies. Iran presents a global and regional challenge, not just an Israeli concern."

On regional diplomacy, Gantz said, "I hope we can develop regional partnerships, partly through events like MEAD. Expanding our relationship with Saudi Arabia, a key Arab nation, could yield mutual benefits in security, economy, science, and other areas."

IDF RELEASES VIDEO OF GAZA TUNNEL WHERE SIX HOSTAGES WERE MURDERED (Ha'aretz 9/10/24)

The Israeli army published footage of the tunnel where hostages Almog Sarusi, Alex Lubanov, Carmel Gat, Eden Yerushalmi, Ori Danino, and Hersh Goldberg-Polin were held and murdered.

In the video, IDF spokesperson Brig. Gen. Daniel Hagari presented the tunnel in the Tel al-Sultan area in southern Gaza. The tunnel shaft that Hagari entered through was located underneath a children's room, and descends 20 meters (65 ft) underground.

There, 120 meters (0.75 miles) from the shaft itself, the hostages were held, in a small and tight tunnel, where an adult person cannot stand up straight. In the video, Hagari shows the difficult conditions, as well as the bloodstains still visible at the spot some of the hostages were murdered. According to Hagari, the Israeli army was "aware that additional hostages are being held in these difficult conditions."

The video shows the dire sanitary conditions the hostages were held in. Bottles full of urine, a bucket that was probably used as a cesspit, and women's hygiene products are shown. The equipment in the tunnel showed that the hostages were held there for a long period of time - at least two or three weeks. Weapons, dry food, and mattresses were also found.

The Hostages Families Forum said in a statement that the video "reveals the horrific conditions" the hostages endured for months. "They were confined in narrow 1.5 meters tall tunnels, deep underground, deprived of air, sanitary conditions and subjected to constant mental and physical abuse before their brutal execution," the forum said in a statement.

The forum called for a deal to be signed immediately to release the remaining "101 hostages still held in Gaza, enduring unimaginable suffering." According to the forum, Prime Minister Benjamin Netanyahu and his government "are responsible for the fate and wellbeing of our hostages."

According to the army, the hostages were killed by at least two gunmen, based on evidence in its possession. It also said it was now examining the bodies of two gunmen killed by troops to see whether they were in fact the hostages' killers.

The army estimated that the six had been killed about two days before they were found, on the night of August 29. The tunnel where they were held had a blast shelter door that was locked when soldiers arrived.

Troops were operating in the area from August 27, when they accidentally found a hostage, Kaid Farhan al-Qadi, alive. The IDF continued to operate in the area without knowing that there were hostages there until they found the six bodies in the tunnel. Two days later, hostages' bodies were located about 700 meters from where al-Qadi was found.

Troops found a barrier between the site where the bodies were found and where al-Qadi had been rescued, the IDF said. Investigators questioning al-Qadi had not revealed the whereabouts of other hostages.

"The shocking video of the tunnel has been in our nightmares for two days now. Carmel and the five hostages with her survived in this underground torture chamber for what have seemed like an eternity," said Gil Dickman, a cousin of the late Carmel Gat.

What killed them, he said, "wasn't the lack of air and light, nor the diseases in the terrorist dens, but the prime minister of Israel, who said 'no' to the deal that would have brought her back, and the military pressure, which caused the guard to pull the trigger."

Dickman said "the only thing that must be done now is to return all the hostages in the deal, before military pressure leads to their deaths. May she be remembered by a deal."

The findings from the tunnel were presented to the families of the hostages on Monday by the IDF. One of the relatives told Haaretz that the hostages could not have stood upright in the tunnel and that defensive wounds were found on their bodies. He said the IDF had told them that the army knew that operating in the Gaza Strip could endanger hostage lives and even alerted political leaders of the risk. Nevertheless, he said, the army said it believed that it could be "managed."

"We have been saying all along that military pressure kills hostages, that it is impossible to destroy Hamas as long as there are hostages without harming them in the process. What we understand from the officer who spoke to us is that now they also admit that this is true," the relative said.

TERRORIST WHO HELD NOA MARCIANO CAPTIVE ELIMINATED (Arutz-7 9/11/24)

The IDF Spokesperson's Unit announced on Wednesday evening that last week, in a joint IDF and ISA activity the IAF struck and eliminated the terrorist Abdallah abu Reala from the Hamas Shati Battalion.

Reala took part in the October 7th Massacre, was involved in carrying out attacks on IDF troops throughout the war, and was one of the terrorists responsible for holding captive CPL Noa Marciano, who was abducted on October 7th massacre and was killed in the Shifa Hospital in Gaza City.

In an additional IDF and ISA strike, the IAF struck and eliminated the terrorist Ayman Khaled Ahmed Abu Allahyani, a Nukhba terrorist, who took part in the attack on the Erez Humanitarian Crossing on October 7th.

Noa Marciano's body was recovered from a structure adjacent to the Shifa Hospital in Gaza in November 2023. Her family revealed that she was murdered by a doctor at Shifa Hospital after she had been kidnapped alive during the October 7 massacre.

Noa was injured by the IDF's bombing on Gaza and was transferred by her captors to the Shifa Hospital for medical treatment, where a doctor killed her in cold blood.

FORMER NATO OFFICERS: ISRAEL NEARING WAR OBJECTIVES (Israel Hayom 9/11/24)

Former NATO officers who toured Israel last week commended the Israel Defense Forces' operations and believe Israel is nearing its war objectives. After visiting the Rafah area and the Philadelphi Corridor, the trio emphatically recommends that Israel maintain its presence in the region. The officers' visit was organized by the ELNET organization, aimed at strengthening Israel-Europe relations, as part of a larger delegation comprising about 15 former NATO commanders and officers. The group engaged with Prime Minister Benjamin Netanyahu and Defense Minister Yoav Gallant, received detailed briefings from top IDF and defense officials, met with families of hostages, and surveyed affected communities. A scheduled visit to the northern city of Kiryat Shmona was called off due to Hezboallah's intense attacks.

Retired Brigadier General Marius Dumitru Crăciun, former head of Romanian special forces, noted that in Romania and across Europe, there's a lack of comprehensive understanding about the war's realities. Addressing criticism, also voiced within Israel, that the war's goals remain unmet, Crăciun argues, "Critics fail to grasp the nature of this combat environment. This isn't 20th-century warfare – it's 21st century, fundamentally different. The IDF is employing unprecedented tactics. Previously, it was about boots on the ground – now it's also about boots underground. You can't conclude this until you've cleared everything above and below ground. Hamas had a decade to prepare for this."

Q: What do you think about the controversy over the Philadelphi Corridor?

"It must remain under military control. Relinquishing it is not an option." Crăciun commends the IDF's leadership quality: "The generals I've encountered are exemplary commanders, arguably the IDF's greatest asset."

Q: From a military standpoint, how do you assess the IDF's performance over these 11 months? Are the objectives being met?

"Yes. While you haven't achieved all goals as total clearance is pending – you're on the right trajectory and heading in the correct direction. You need to get the job done."

Q: Meanwhile, our hostages are being murdered.

"Indeed, it's a brutal tactic. Meeting with the parents was heartbreaking. As a parent and grandparent, I empathize deeply with their anguish. However, at the political level, the broader national interest must be considered. Such blackmail cannot be yielded to. Using innocent kidnapped children as leverage against Israel is utterly reprehensible. Sadly, this isn't unprecedented in history, nor likely the last instance. The only viable approach, in my view, is resilience – as a society, as parents, even as hostages. It's crucial to address this and implement measures to prevent a recurrence of the events from 11 months ago."

Retired Colonel Richard Kemp, who commanded British forces in Afghanistan and advised the British Prime Minister on counter-terrorism, stands as one of Israel's staunchest advocates in Europe. Kemp has been a frequent presence in Israel since the war's outbreak. While acknowledging the complexities surrounding the Philadelphi Corridor, he maintains a consistent stance.

"From a professional perspective, the Philadelphi Corridor should not be relinquished," Kemp said. "The IDF must maintain control over this border, which essentially serves as Hamas' lifeline. I wouldn't surrender the strategic advantage, particularly in an area where soldiers have already made the ultimate sacrifice. Withdrawing and potentially needing to reclaim the area would incur further loss of life. It's about striking a delicate balance. Despite the hostage crisis's gravity, their lives cannot be valued above those of IDF soldiers. It's an intricate equation."

Q: Should it not be vacated even for six weeks?

"Correct. Six weeks provide ample time for significant developments – an influx of equipment, weapons, and fighters. There's also the risk of hostages being smuggled out, potentially to Iran."

Q: How can we secure the return of our people? It's been nearly a year.

"The strategy involves continuing to dismantle Hamas, clearing tunnels, and persisting in efforts to recover the hostages. The international community, particularly the US, should redirect their pressure from Israel making security-compromising concessions to exerting influence on Hamas and Qatari leadership. They possess leverage over Hamas that remains unutilized."

Q: How would you rate the IDF's performance from a professional perspective?

"It's been exceptional. They've neutralized numerous terrorists and dismantled extensive infrastructure at a remarkably low cost. Hamas' defeat appears imminent."

Lt. Col. (ret.) Jeff Tiegs, a former Delta Force commander, also highly commends the IDF's wartime performance: "The IDF's achievements are remarkable. They've implemented a highly sophisticated combined arms approach, integrating heavy armor with infantry, special operations, and engineering units. This level of complexity reflects decades of development in the US military, insights we've endeavored to share with Israel over the years. The IDF's learning curve has been impressively steep."

Q: What are your thoughts on the Philadelphi Corridor?

"Ceding control of the border zone would be tactically and strategically unsound. In the immediate term, Israel must maintain control. It will be years before alternative arrangements can be seriously contemplated."

'A HISTORIC MOMENT': PALESTINIANS TAKE UNPRECEDENTED SEAT AT UN GENERAL ASSEMBLY (Ha'aretz 9/11/24)

Palestinians took a seat among member states for the first time at the UN General Assembly on Tuesday, exercising a new right accorded to the delegation despite not being a full member of the organization. A new delegation was present as the 79th General Assembly of the United Nations commenced in New York.

Riyad Mansour, the Palestinian envoy to the UN, took his place at a table between Sri Lanka and Sudan labeled "State of Palestine." Mansour's seat stemmed from the "rights and privileges" extended to Palestine through the passage of an Arab and Palestinian-sponsored resolution in May, with 143 votes in favor, 19 against and 25 abstentions. The U.S. voted against it, alongside Israel, Argentina, Czechia, Hungary, Micronesia, Nauru, Palau and Papua New Guinea.

Previously, Palestine held "non-member observer state" status, which it received in 2012. May's General Assembly resolution did not give the Palestinians full UN membership but recognized them as eligible to join. As per the resolution, Palestinians can now introduce proposals and amendments and sit among the member states but remain unable to cast a vote or join the Security Council.

Upon the resolution's adoption, Foreign Minister Israel Katz called the decision a "prize for Hamas." In a statement after the vote, Katz said: "The absurd decision taken today at the UN General Assembly highlights the structural bias of the UN and the reasons why, under the leadership of UN Secretary-General [Antonio] Guterres, it has turned itself into an irrelevant institution."

Israel once again denounced the decision on Tuesday. "Any decision and or action that improves the status of the Palestinians, either in the UN General Assembly or bilaterally, is currently a reward... for terrorism in general and the Hamas terrorists in particular," said Jonathan Miller, Israel's deputy ambassador to the UN.

Egyptian Ambassador Osama Mahmoud Abdelkhalik Mahmoud spoke to the media after the assembly, saying, "This is not merely a procedural matter. This is a historic moment for us."

UTJ TO NETANYAHU: WITHOUT A DRAFT LAW - THERE WILL BE NO BUDGET (Arutz-7 9/12/24)

Officials in the haredi United Torah Judaism Party on Wednesday evening sent a message to Prime Minister Benjamin Netanyahu that the party expects him to manage the coalition and promote a haredi draft law as agreed upon in the coalition agreements.

The officials made clear that "without a draft law, there is no point in bringing forward a budget".

A similar message was delivered on Tuesday by the Minister of Housing and the chairman of United Torah Judaism, Yitzhak Goldknopf, directly to Netanyahu.

This move comes against the background of ongoing discussions in the Foreign Affairs and Defense Committee on the draft law. Last week, Goldknopf attended the committee's deliberations, in what was seen as an attempt to "speed up the passage of the draft law."

Upon leaving the discussion, the minister clarified, "If there is no draft law, there will be no government, not even for [Benny] Gantz."

FAILURE OF KEY OFFICIALS TO RESIGN AFTER OCT. 7 HAS PROVEN COSTLY (Avi Gil, JPost 9/11/24)

Immediately after the October 7 onslaught, I was asked by the headquarters of the hostages' families to lead a team tasked with generating ideas to assist in the return of the hostages. The volunteer team was composed of former Foreign Ministry officials and other relevant experts. I was not alone in my feeling that the effort to obliterate Hamas might come at the cost of hostages' lives, contrary to what the prime minister and the IDF chief of staff argued – that it would lead to their release.

The internal contradiction in the government's war objectives was evident, but the shock of the terrible disaster made it difficult for many to fully recognize and openly express the conflict between the government's stated policy and the goals of the bereaved families.

I summarized the ideas from the team's discussions in a document that was submitted to those in charge of the hostage issue about a week before the start of the ground operation in Gaza. The paper was not intended to recommend a single course of action, but rather to offer a series of insights

meant to serve as a basis for further elaboration by the authorized government officials. Among other things, it stated:

"Israel needs an 'address,' a counterpart with whom a hostage release deal could be struck, and therefore that 'address' must be kept alive.

"[There should be] a directive from the Government of Israel: The release of the hostages is the highest, most important, and immediate priority. Therefore, this is the operational objective of the IDF and security services. Military plans should be updated according to this goal, and intelligence resources, among others, should be directed toward achieving it."

The team members hoped that these insights, and the practical ideas included in the paper, would be considered by the decision-makers who certainly see the bigger picture that is not necessarily clear to us. I did not question the right of a duly elected government to prefer one war goal over another, as long as it deliberated on the matter seriously and told the truth to the Israeli public – those who were required to bear the costs of the decision. Today – 11 months after the terrible massacre and the bitter news of hostages who were murdered during their captivity – it is clear that the political and security leaders misled the public by repeating the unfounded mantra that military pressure would lead to the hostages' release and that the various war's objectives were complementary.

(It should be noted that after months of difficult fighting, the leaders of the security establishment have apparently recognized their mistake and no longer echo Netanyahu's sloganeering on the subject.)

The inherent contradiction in the government's war goals misled the public – intentionally or unintentionally. Intentionally, if officials were aware that the effort to destroy Hamas might come at the cost of hostages' lives; unintentionally, if officials were blind to the glaring contradiction in war objectives and perhaps, in their ineptitude, believed the propaganda they themselves espoused.

The inevitable state commission of inquiry will need to discuss the steps that led to the October 7 butchery as well as the war conducted in its wake. The commission will need to clarify how the argument that the eradication of Hamas would lead to the release of the hostages was born.

Was careful and orderly consideration given to defining the war goals and how they should be prioritized? Did the cabinet ministers identify and examine fundamental contradictions in the war's objectives? Did they discuss the possibility of postponing the elimination of Hamas and restoring deterrence until after the hostages were liberated?

Did the General Staff conduct a professional, deep analysis of the operational implications of executing the goals that the IDF was ordered to achieve? Did the chief of staff demand that the cabinet decide on the order of urgency between war goals that could not be achieved simultaneously?

State commissions of inquiry are supposed to deal with facts, not psychological speculations. But perhaps this one will also consider a possible failure inherent in the tormenting guilt of key decision-makers for their own responsibility for the October 7 disaster; guilt that may have clouded their judgment.

Did they rationalize that had they prioritized the release of the hostages, they would have gone down in history as those who surrendered to Hamas and laid the ground for Israel's worst defeat since its establishment? Perhaps, even unconsciously, they were ensnared by an overwhelming urge to erase some of the stain sticking to them and therefore preferred war and revenge over saving the hostages.

IMMEDIATELY AFTER the October 7 mayhem, the question arose as to whether those responsible for the terrible failure – in the government and security establishment – should immediately tender their resignations. The prevailing opinion was that "you don't change horses in midstream."

It turns out that this was a costly mistake. The decision-making process regarding the war's objectives and how it was to be prosecuted shows that the senior officials responsible for the failures of October 7 continued to fail after the disaster.

Our soldiers, who heroically risk their lives, deserve different political and military leadership – one that is worthy of their sacrifice.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

The Wayward Son's Fate

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

If a man will have a *ben sorer u'moreh* – a wayward son... (21:18)

Our Parsha discusses the fascinating but tragic case of the *ben sorer u'moreh* – the wayward son. A boy who, within the first few months after turning thirteen, steals and consumes meat and wine, is first warned to stop such behavior. If he persists, he is ultimately put to death by stoning – the most severe form of capital punishment. There are, however, many specific conditions that need to be met before one could be designated as a *ben sorer u'moreh* – so many in fact that the Gemara (Sanhedrin 71a) relates: "Rabbi Shimon says... there never was and there never will be [a *ben sorer u'moreh*.] So why is it written? So one can expound on it and receive reward."

Our sages explain that the boy's actions of stealing and gluttony by themselves certainly do not warrant the death penalty. However, his actions reveal to us that he is so captive to his desires that it is inevitable that he will end up robbing and murdering in order to support his habits. The Torah therefore says that it is better for him to die now, while relatively innocent, rather than waiting until he actually commits the most severe forms of sin.

Rav Chaim Kanievsky cites a question of earlier commentators regarding the *ben sorer u'moreh's* fate. Normally, the capital punishment for murder is *sayif* – beheading, which is considered less severe than stoning. If in fact the *ben sorer u'moreh* is being sentenced now for the murder that he will inevitably commit, his punishment should also be *sayif*. Why then is he punished by stoning?

Rav Chaim explains in the name of the Dubno Maggid that there are, in actuality, two types of murderers. One type is a person who murders someone in order to achieve a separate goal such as stealing. The other type is one who completely disregards human life and kills even when he doesn't gain from it. It would stand to reason that the second type of murderer is viler than the first and should be punished more severely. However, the Jewish court cannot know what thoughts the murderer actually had when carrying out his crime and therefore they must administer the same less severe punishment for any convicted murderer.

In the unique case of the *ben sorer u'moreh*, however, the omniscient wisdom of the Torah tells us that the boy will end up committing murder even when not in the throes of passion or desperation. Since he has become so desensitized to others due to his self-indulgence, he will eventually stoop to disregard human life. This cruel ruthlessness indeed warrants a more severe death penalty.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

When a man will have committed a cheit (sin) whose judgment is death, he shall be put to death... (21:22)

The word *cheit* refers to a sin transgressed accidentally (*Avnei Eliyahu on Shemoneh Esrei*).

Why does the Torah use the word *cheit* / sin which refers to an accidental transgression? One can only be put to death when transgressing a sin purposely, never for transgressing accidentally!

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

For a man is the tree of the field (20:19).

How is a person compared to a tree?

Answer: Just as trees are created to grow, so too man is created to grow. For this reason, what man produces is called his fruit. (Maharal)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Ki-Seitzei* (22:1), the Torah commands: "You shall not see the ox of your brother or his sheep or goat cast off, and hide yourself from them; you shall surely return them to your brother." Chazal explain that the phrase "and hide yourself from them" means that "there are **occasions in which you may disregard** lost items **and** there are **occasions in which you may not disregard** them," and one of the occasions in which one may disregard a lost item is "where **he was an elderly person and it is not in keeping with his dignity** to tend to the item." (*Sifrei*, cited in *Bava Metzia* 31a)

The Rambam (*Aveidah* 11:13) rules that "A person who seeks to follow a good and upright path and go beyond the measure of the law should return a lost article at all times, even if it is unbecoming to his dignity." The Rosh (*Bava Metzia* 2:21) disagrees: "It appears to me that since the Torah has exempted the elderly person from degrading his dignity, it is prohibited for him to do so, for he is degrading the dignity of the Torah where he is not obligated to do so." He adds that a scholar who seeks to go beyond the measure of the law should compensate the owner of the lost property out of his own pocket rather than compromise the dignity of the Torah by tending to the lost item.

The Rosh seems to assume that the "elderly person" referred to by Chazal is a Torah scholar, and the Ritva (*ibid.* and *Shevuos* 30b) indeed explicitly limits the dispensation in question to a Torah scholar, and maintains that other elderly and distinguished people must (i.e., not merely as a matter of going beyond the measure of the law) either return the lost item or compensate the owner for it. A number of later authorities, however, do extend the dispensation beyond Torah scholars to those whose distinction derives from other qualities, such as wealth or family, albeit not to someone who is merely self-important but whose dignity is not recognized by society (*Chochmas Shlomo Bava Metzia* *ibid.*; *Drishah CM siman* 272 *os* 8; *Bach* *ibid.*; *Shulchan Aruch Harav Metzieh* 36).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I apply to men.
2. I exist because of inhospitality.
3. I am a result of Bilaam.
4. I am forever.

#2 WHO AM I?

1. I am fiction, yet I am real.
2. I am a big 'winer'.
3. I am needy and meaty.
4. My end justifies my end.

Last Week's Answers

#1 Mum (Blemish) (My beginning and end are the same, I disqualify, I am permanent, I am not your mother.)

#2 Navi (Prophet) (I am not a net gain, I have messages, Kill the fake, Listen to me.)

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a class for
women with
Mrs. Sara Malka
Winter

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