

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 7:11, not before 6:09 | Havdalah 8:09

The Shabbos Shorts is sponsored by **Ros & Herman Efron** in honor of their 77th wedding anniversary on Rosh Chodesh, 30 Av, and by **community members grateful to The Golden Network** for enriching the lives of the growing number of seniors and retirees in our community through popular and inspirational luncheons, musical performances, learning, in-person and virtually. TGN's creative programming has also involved students visiting often isolated members of our community. Thank you for 13 years of dedicated service.



Follow us
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wp.yise.org/whatsapp

YISE Supports Israel



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

Mazal Tovs

Barbara & Michael Blaustein on the engagement of their son, Josh, to Arielle Frankston-Morris, daughter of Marian Frankston & Burton Morris of Harrisburg, PA. Mazal Tov to sister and brother-in-law Julia Frankston-Morris & Shmarya Gasner, and also to aunts and uncles **Lynn & Aron Trombka** and **Bev Morris & Art Boyars**.

Jennifer & Yitzhak Cohen and **Abby & Chaim Tor** on the birth of a grandson to Rachel & Natan Tor. Mazal Tov to his big sister Nava & big brother Jakey, and to his great-grandmother, aunts, uncles, and cousins.

Kiddush and Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush is sponsored by **Judy Morris** in honor of her husband **Louis'** special birthday!

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

Sephardic Minyan Kiddush is sponsored by **Rivka & Yehiel Mizrahi** in honor of the Bat Mitzvah of their daughter Esther and by **Anat & Avi Perets** in honor of Neori & Oran's birthdays.

Shalosh Seudos is sponsored by the **Shalosh Seudos Group** and by Aharon Goodman to commemorate the Yahrzeits of his parents, Marcia & Herb Goodman, Tzvi ben Aharon and Masha bas Yehuda Tzvi HaLevi.

Condolences

Zev Hochberg on the passing of his mother, Bella Hochberg, Bayla bat Yaakov.

Shabbos & Weekday Shiurim Sponsors

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

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

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

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!

Stroller Parking Reminder

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

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

5:50 (Plag, B), 7:15 (B)

7:05 (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), 6:55 (B),

7:00 (Sephardi, LBM)

Shalosh Seudos: 7:20

Maariv: 8:09 (B)

DIVREI TORAH:

8:45 Minyan: (B)

Rabbi Hillel Shaps

9:15 Minyan: (S)

Rabbi Postelnek

Sephardi Minyan: (LBM)

Rabbi Rosenbaum

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Postelnek

Parsha Shiur before Mincha: 5:55 (B)

Rabbi Rosenbaum

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

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.

Evening of Inspiration - Join us for an uplifting music event starring Eitan Katz, Torah School Boys Choir and Yosef Kugler. Sunday, September 8, 5:30 PM - 8:00 PM, 11608 Fillmore Drive. For tickets email dk@dankuglersdesign.com. Supporting local charities including YISE. [see flyer](#)

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

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. [see flyer](#) for details.

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

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

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

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

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

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

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

The Week Ahead		Sunday September 8 5 Elul	Monday September 9 6 Elul	Tuesday September 10 7 Elul	Wednesday September 11 8 Elul	Thursday September 12 9 Elul	Friday September 13 10 Elul
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30
Mincha/ Maariv	Ashkenazi (B)	7:10	7:10	7:10	7:10	7:10	
	Sephardi (LBM)	7:00	7:00	7:00	7:00	7:00	

Next Shabbos
September 13-14, 2024
11 Elul 5784
Parashas Ki Seitzei
Candle lighting: 7:00
not before: 6:00
Havdalah: 7:58
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)
Mincha:
2:30 (B), 5:00 (B), 6:55 (B),
6:45 (Sephardi, LBM)
Maariv: 7:58

Halachic Times: Latest Alos Hashachar 5:28 AM,
Earliest Talis and Tefilin: 5:57 AM, Latest Netz: 6:50 AM, Latest Krias Shema: 9:54 AM,
Earliest Mincha: 1:38 PM, Earliest Shkia: 7:17 PM, Latest Tzeis Hacoachavim 8:07 PM



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

The YISE
TEEN MINYAN is
 restarting
 Parashas Shoftim,
 September 7!

Come join your friends in a warm and welcoming environment and hone your davening and leining skills. Kiddush following Minyan. Come be a part!

Shabbos Mornings, 9:15 am
The House



EVENING



OF
Inspiration

Join us for an uplifting music event

Starring
 ✧ World Famous ✧

Eitan Katz



Special Guest
 Appearance
 Yosef Kugler



Torah School
 Boys Choir

**SUPPORTING
 LOCAL CHARITIES
 INCLUDING YISE**

SEPT 8 5:30 – 8:00PM

11602 Fillmore Dr
 Silver Spring, MD 20902
 FOR TICKETS

EMAIL

dk@dankuglersdesign.com



TRANSFORMATIVE TEFILLAH

WITH RABBI POSTELNEK

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

Sept. 9

Selichos: Why Are We Repeating Ourselves?



Zoom A

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

Meeting ID: 416 963 9000
Password: 492019

Sept. 16

Rosh Hashanah: Calling and Crying With the Shofar

Sept. 23

Yom Kippur: Standing and Falling Before Hashem

Oct. 7

Sukkos: Moving From Repentance to Joy

BASED ON **SHEARIM B'TEFILLAH***

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



STARTS ROSH CHODESH ELUL!

JOIN

YISE'S

MEN'S NIGHT SEDER

LEARN WITH A CHAVRUSA,
CHABURA OR ON YOUR OWN!

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

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

CHABURA

FROM IYUN TO HALACHA:
REAL QUESTIONS LEARNED REAL WELL
with Rabbi Postelnek | **TUES. & THURS.**

NEW CHABURA

EXPLORING NACH
NOW STARTING SEFER YEHOASHUA
with Rabbi Rosenbaum | **TUESDAYS**





Voice Notes of Inspiration

Join Rabbi Rosenbaum's Daily Whatsapp Group for 5 Minute Thoughts on Elul and the Yamim Noraim (beginning September 4).



Voice Notes of Inspiration
WhatsApp group



SCAN TO JOIN
OR VISIT
YISE.ORG/VN01



BTH



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 Lambertton Drive

ISAAC CARDOSO

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

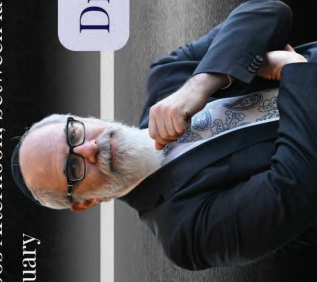
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Shabbos Afternoon, 6pm in the Belonofsky Sanctuary

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Likutei Divrei Torah

Gleanings of Divrei Torah
on Parashat Hashavuah via the Internet

Volume 30, Issue 47

Shabbat Parashat Shoftim

5784 - B"H

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

The Greatness of Humility - At a dinner to celebrate the work of a communal leader, the guest speaker paid tribute to his many qualities: his dedication, hard work, and foresight. As he sat down, the leader leaned over and said, "You forgot to mention one thing." "What was that?" asked the speaker. The leader replied, "My humility."

Quite so. Great leaders have many qualities, but humility is usually not one of them. With rare exceptions they tend to be ambitious, with a high measure of self-regard. They expect to be obeyed, honoured, respected, even feared. They may wear their superiority effortlessly – Eleanor Roosevelt called this "wearing an invisible crown" – but there is a difference between this and humility.

This makes one provision in our parsha unexpected and powerful. The Torah is speaking about a king. Knowing, as Lord Acton put it, that power tends to corrupt and absolute power corrupts absolutely," it specifies three temptations to which a king in ancient times was exposed. A king, it says, should not accumulate many horses or wives or wealth – the three traps into which, centuries later, King Solomon eventually fell. Then it adds: When [the king] is established on his royal throne, he is to write for himself on a scroll a copy of this Torah ... It is to be with him, and he is to read it all the days of his life so that he may learn to be in awe of the Lord his God and follow carefully all the words of this law and these decrees and not feel superior to his brethren or turn from the law to the right or to the left. Then he and his descendants will reign a long time in the midst of Israel.

If a king, whom all are bound to honour, is commanded to be humble – "not feel superior to his brethren" – how much more so the rest of us. Moses, the greatest leader the Jewish people ever had, was "very humble, more so than anyone on the face of the earth". Was it that he was great because he was humble, or humble because he was great? Either way, as R. Johanan said of God Himself, "Wherever you find His greatness, there you find His humility."

This is one of the genuine revolutions Judaism brought about in the history of spirituality. The idea that a king in the ancient world should be humble would have seemed farcical. We can still today see, in the ruins and relics of Mesopotamia and Egypt, an almost endless series of vanity projects created by rulers in honour of themselves. Ramses II had four statues of himself and two of Queen Nefertiti placed on the front of the Temple at Abu Simbel. At 33 feet high, they are almost twice the height of Lincoln's statue in Washington.

Aristotle would not have understood the idea that humility is a virtue. For him the megalopsychos, the great-souled man, was an aristocrat, conscious of his superiority to the mass of humankind. Humility, along with obedience, servitude, and self-abasement, was for the lower orders, those who had been born not to rule but to be ruled. The idea that a king should be humble was a radically new idea introduced by Judaism and later adopted by Christianity.

This is a clear example of how spirituality makes a difference to the way we act, feel, and think. Believing that there is a God in whose presence we stand means that we are not the centre of our world. God is. "I am dust and ashes," said Abraham, the father of faith. "Who am I?" said Moses, the greatest

of the prophets. This did not render them servile or sycophantic. It was precisely at the moment Abraham called himself dust and ashes that he challenged God on the justice of His proposed punishment of Sodom and the cities of the plain. It was Moses, the humblest of men, who urged God to forgive the people, and if not, "Blot me out of the book You have written." These were among the boldest spirits humanity has ever produced.

There is a fundamental difference between two words in Hebrew: anava, "humility", and shiflut, "self-abasement". So different are they that Maimonides defined humility as the middle path between shiflut and pride. Humility is not low self-regard. That is shiflut. Humility means that you are secure enough not to need to be reassured by others. It means that you don't feel you have to prove yourself by showing that you are cleverer, smarter, more gifted, or more successful than others. You are secure because you live in God's love. He has faith in you even if you do not. You do not need to compare yourself to others. You have your task, they have theirs, and that leads you to co-operate, not compete.

This means that you can see other people and value them for what they are. They are not just a series of mirrors at which you look only to see your own reflection. Secure in yourself you can value others. Confident in your identity you can value the people not like you. Humility is the self turned outward. It is the understanding that "It's not about you."

Already in 1979, the late Christopher Lasch published a book entitled *The Culture of Narcissism*, subtitled, *American Life in an Age of Diminished Expectations*. It was a prophetic work. In it he argued that the breakdown of family, community, and faith had left us fundamentally insecure, deprived of the traditional supports of identity and worth. He did not live to see the age of the selfie, the Facebook profile, designer labels worn on the outside, and the many other forms of "advertisements for myself", but he would not have been surprised. Narcissism, he argued, is a form of insecurity, needing constant reassurance and regular injections of self-esteem. It is, quite simply, not the best way to live.

I sometimes think that narcissism and the loss of religious faith go hand in hand. When we lose faith in God, what is left at the centre of consciousness is the self. It is no coincidence that the greatest of modern atheists, Nietzsche, was the man who saw humility as a vice, not a virtue. He described it as the revenge of the weak against the strong. Nor is it accidental that one of his last works was entitled, "Why I Am So Clever." Shortly after writing it he descended into the madness that enveloped him for the last eleven years of his life.

You do not have to be religious to understand the importance of humility. In 2014 the Harvard Business Review published the results of a survey that showed that "The best leaders are humble leaders." They learn from criticism. They are confident enough to empower others and praise their contributions. They take personal risks for the sake of the greater good. They inspire loyalty and strong team spirit. And what applies to leaders applies to each of us as marriage partners, parents, fellow-workers, members of communities, and friends.

One of the most humble people I ever met was the late Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. There was nothing self-abasing about

him. He carried himself with quiet dignity. He was self-confident and had an almost regal bearing. But when you were alone with him, he made you feel you were the most important person in the room. It was an extraordinary gift. It was "royalty without a crown." It taught me that humility is not thinking you are small. It is thinking that other people have greatness within them.

Ezra Taft Benson said that "pride is concerned with who is right; humility is concerned with what is right." To serve God in love, said Maimonides, is to do what is truly right because it is truly right and for no other reason. Love is selfless. Forgiveness is selfless. So is altruism. When we place the self at the centre of our universe, we eventually turn everyone and everything into a means to our ends. That diminishes them, which diminishes us. Humility means living by the light of that-which-is-greater-than-me. When God is at the centre of our lives, we open ourselves up to the glory of creation and the beauty of other people. The smaller the self, the wider the radius of our world.

Shabbat Shalom: Rabbi Shlomo Riskin

A Judge Must Do What is Right, Not What is Safe

- "Judges and Executors of Justice shall you establish for yourselves in all of your gates.... Justice, justice shall you pursue in order that you may live and inherit the land which the Lord your God is giving to you."

In this opening passage of our weekly portion, the Bible conditions our ability to remain as inhabitants of the Land of Israel upon the appointment of righteous judges, who will not prevent justice, or show favoritism before the law or take bribes of any kind.

The Bible also reiterates, "Justice, justice shall you pursue," a commandment with a number of important interpretations. First of all, seek or appoint another judicial court if the local court is not deemed adequate for the needs of the litigants. Secondly, in the words of Rabbi Menachem Mendel of Kotzk, make certain that you pursue justice by means of justice; that your goals as well as your means are just. I would add to this the stipulation that the "administration" aspect of court-room management be just: begin on time without keeping the litigants waiting, conclude each case with as much dispatch as possible, and listen sympathetically to the claims of each party, so that everyone feels that he/she has received a fair hearing.

Further on in our portion, the Bible adds another critical criterion for true justice: "When there will arise a matter for judgment, which is hidden from you [a case which is not cut-and-dry, which requires extra consideration on the part of the judges]... you shall come to... the judge who shall be in those days". Rashi makes it clear, basing himself on the words of our Talmudic sages, that we must rely on the sages of the particular era for the judgment at hand, that "Yiftach in his generation is as good as Samuel in his generation." This notion is further elucidated by Rabbi Levi Yitzhak of Berditchev in his masterful *Kedushat Levi*, under the rubric "teiku," a Talmudic term, which appears after an unadjudicated dispute and means that the contested object is returned to its original owner. The term is

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commonly explained, however, to be a mnemonic: t-y-k-u – Tishbi Yetaretz Kushyot Veba'abayot, or "Elijah the Prophet will answer questions and ponderings" in the Messianic Age.

"Why Elijah?" asks Rabbi Levi Yitzhak. After all, there will be a resurrection of the dead in the Messianic Age, wherein Moses will be resurrected; since Moses was a greater halakhic authority than Elijah, since Moses studied directly with God Himself, why not have him answer the questions rather than Elijah?

Rabbi Levi Yitzhak answers his seemingly naïve question with a most sophisticated response. Moses died close to four thousand years ago; Elijah, according to the biblical account, was "transferred" live into heaven, and regularly returns to earth, appearing at every circumcision and at every Passover Seder. Since Elijah understands the travail and the angst, the hopes and the complexities, of the generation of the redemption, only he can answer the questions for that generation; a judge must be sensitive to the specific needs and cries of his particular generation.

Then what are the most important criteria for a righteous judge? We have seen that he must clearly be a scholar in Jewish legal literature and must be an aware, intelligent, and sensitive observer of the times and places in which he lives, a judge of and for the period and place of adjudication.

But there is more. In the book of Exodus, when Yitro, the Midianite priest, first suggests to his son-in-law Moses that he set up a judicial court system of district judges, we find more qualifications for our judges: "You shall choose from the entire nation men of valor (chayil), God fearers, men of probity who hate dishonest profit".

Our great twelfth-century legalist-theologian, Maimonides, defines men of valor (chayil), a Hebrew word which connotes the courage of a soldier in battle as follows: "Men of valor" refers to those who are valiantly mighty with regard to the commandments, punctilious in their own observance.... And under the rubric of "men and valor" is the stipulation that they have a courageous heart to rescue the oppressed from the hands of the oppressor, as in the matter of which it is scripturally written, "And Moses rose up, and saved [the shepherdesses] from the hands of the more powerful shepherds..." And just as Moses was humble, so must every judge be humble.

Rabbi Shlomo Daichovsky, one of the most learned and incisive judges who ever occupied a seat on the Religious High Court in Jerusalem queries how it is possible for a judge to be a valiant fighter on behalf of the oppressed, which requires the recognition of one's power to exercise one's strength against the guilty party, and at the same time for him to be humble, which requires self-abnegation and nullification before every person? These seem to be two conflicting and contrasting characteristics!

Rabbi Daichovsky concludes that humility is an important characteristic only when the judge is not sitting in judgment; when the judge is seated on the throne of judgment, he must be a valiant and self-conscious fighter, fearlessly struggling against injustice as though "a sword is resting against his neck and hell is opened up under his feet". "The Judge must be ready to enter Gehenna and to face a murderous sword in defense of his legal decision.... He must take responsibility and take risks, just like a soldier at war, who dare not worry about saving his own skin". The chief concern of a judge must be for the justice and well-being of the litigants before him and not for his own security and reputation in walking on the "safe" (and more stringent) halakhic ground.

This is reminiscent of the Talmudic story of R. Zechariah b. Avkulis, who refused to sanction the sacrificial blemished lamb of the Roman Emperor

sent to the Temple because those on the right would accuse him of acting too leniently regarding Temple sacrifices, and who refused to sanction the death penalty for the spy who had blemished the sacrifice, because of those on the left, who would accuse him of acting too harshly in his punitive measures. The Talmud concludes, "The humility of R. Zechariah b. Avkulis destroyed our Temple, burnt our Sanctuary, and exiled us from our homeland." R. Zechariah wanted to be "safe"; he did not want those on the right to say he was too lenient, or those on the left to say he was too stringent. As a result of his lack of courage, the Holy Temple was destroyed.

Finally, Rabbi Daichovsky exhorts his fellow judges not to fear any human being when they render a decision, not even great halakhic authorities, because these illustrious scholars did not hear the case, did not look into the eyes of the woman refused a divorce, and therefore are not vouchsafed the same heavenly aid as the judges who were involved with the litigants eye-to-eye and heart-to-heart.

Tragically, the majority of the judges of the Religious High Court in Israel today are not heeding the wise counsel of Rabbi Daichovsky. They are not hearing the cries of the oppressed women, refused divorces by recalcitrant and greedy husbands. They are not being sensitive to the crying national need to find appropriate ways to convert the close to 400,000 gentiles today living as Israeli citizens, often risking and losing their lives in the wars being fought for our national survival, and then being refused burial in a Jewish cemetery.

There are manifold solutions within the Talmud and its commentaries to free "chained" women, and to bring the gentiles living as Israeli Jews among us under the wings of the Divine Presence. Instead, our judges choose to take the safe way out, to rule in accordance with every stringency, to deafen their ears to the cries of the aguna in favor of the ultra-orthodox anti-Talmudic insistence on "purity of Israel," to refuse to nullify sham and shameful marriages but hasten to nullify conversions performed by respected religious authorities, nullifications of conversions clearly forbidden by Maimonides, nullifications which wreak havoc on numerous Jewish families. I am confident that by the time this volume is published, there will be a significant change in the personnel of the Religious High Court of the Chief Rabbinate of Israel.

Torah.Org: Rabbi Yissocher Frand

Elul – An Ir Miklat in Time - Parshas Shoftim contains within it reference to the arei miklat (cities of refuge), to which a person who kills someone unintentionally flees. Rather than receiving some other punishment for taking innocent life, such a person remains in the ir miklat until the death of the Kohen Gadol. The arei miklat were actually referenced in Parshas Mattos-Massei and even before that in Parshas Mishpatim. The pasuk in Mishpatim says, "And regarding the one who did not aim, but Elokim brought him (i.e., the victim) into his hand, and I will set aside for you a place where he can flee there.". The four words "Eenah L'yado V'samti Lecha" (brought him into his hand and I will set aside for you) begin respectively with the letters Aleph, Lamed, Vov, Lamed, which spells out the word Elul. So according to those who seek out hidden messages in the Torah, there is some kind of connection between the month of Elul and the parsha of arei miklat.

What is the connection between arei miklat, which involves a person who kills unintentionally, and Chodesh Elul? Many commentaries raise the issue – why does a person who killed b'shogeg (unintentionally) need to be punished with exile to a city of refuge? He did not mean to do it. It was unintentional. Yet he needs to confine himself to exile, which is no picnic. If the Kohen Gadol is a

Likutei Divrei Torah

young healthy individual, the unintentional murderer may need to remain in the ir miklat for the rest of his life! Why is that? Why can't he be given a pass for his one-time mistake?

The answer is that the Torah deems that if a person was particularly careful about human life, this would not have happened to him. For example: A person who is extremely careful about Hilchos Shabbos will not transgress the halachos of doing melacha on Shabbos, even b'shogeg. Shabbos is so serious to him that he takes all necessary steps to ensure that he will not be mechalel Shabbos.

This will not happen to someone who is very careful with Hilchos Shabbos. Such a person will make certain that there is some kind of protection over that light switch on Shabbos because full Shabbos observance is so important to him. The same is true with unintentional murder. If a person is extremely judicious and careful when it comes to human life, it will not happen that chas v'shalom he would kill someone b'shogeg.

This is not an accusation that a person who does kill b'shogeg has committed an intentional crime. But when there is a certain lack of full respect for the sanctity of life, "accidents b'shogeg" are more likely to occur. You may wonder – are there really people out there that do not fully respect the sanctity of life? The answer is: Yes. There are millions of such people. People engage in dangerous activities all the time. Why? It is because they don't fully respect (lack of chashivus for) the sanctity of life.

We don't appreciate what we can do with one hour or even one minute of our lives. The Kelemer Maggid gave the following mashal in a shmooze he delivered once by Ne'ilah: An malach came into a cemetery and gave all the dead bodies one hour to return to life. What did the people do when they arose from the grave?

One person went to his parents and devotedly served their needs. He felt he was lacking in Kibud Av v'Em during his lifetime. Another person ran into the Beis Medrash, took out a Gemara and learned for an hour. A third person gave tzedaka. A fourth person engaged in gemillas chassadim. When the hour was up, they all had to go back into their graves.

The Kelemer Maggid then asked, "And what if someone has more than an hour? And who knows if we even have another hour left in this world?"

The point of this story is that life is precious. Time is precious. This person who killed b'shogeg, who apparently had a lack of chashivus for life, is sent to the ir miklat. Who lives in the ir miklat? The arei miklat are all cities assigned to Shevet Levi – the Leviim live in the arei miklat. What do the Leviim do with their lives? Their lives are devoted to Avodas Beis HaMikdash. The Jew who has killed b'shogeg needs a re-education in the importance of life. The best place to get that is in the arei miklat, which are populated by Leviim, who are the primary Torah teachers of Israel. If you want to know what life is all about, go to the Leviim because they appreciate the chashivus of life.

How does this relate to Chodesh Elul? An ir miklat is a physical location. Chodesh Elul is an ir miklat of time. It is the time of the year for a person to reflect on life, the importance of life, and the importance of even individual minutes of life. That should be a person's focus during Chodesh Elul. We are yet early in the month. Chodesh Elul has just begun. But that is the primary function of this month – to reorient ourselves and to remind us of how precious life is, how fleeting life can unfortunately be, and what we can do with our lives. That is why Elul – Enah L'Yado V'samti Lecha – is the ir miklat of time. Elul is a time for people to think about the importance of time and to ask themselves "What am I doing with the time that Hashem has allotted me?" *[Excerpted]*

Our *Parashah*, which is always read in the month of *Elul* preceding the Days of Judgment, begins: "Judges and officers you shall appoint at all your gates--which *Hashem*, your *Elokim*, gives you--for your tribes; and they shall judge the people with righteous judgment." R' Levi Yitzchak of Berditchev z"l (1740-1809; early *Chassidic Rebbe*) writes that this verse is offering us a recipe for a successful judgment on *Rosh Hashanah*. *Hashem* wants to judge us mercifully, but we must allow Him to do so. When we behave with kindness and judge our fellow Jews favorably, we awaken *Hashem's* kindness, so that He can judge us the same way. Through such behavior, we open the "gates" of Heavenly kindness, allowing blessing to flow to all of the Jewish People.

This, writes R' Levi Yitzchak, is the lesson of our verse: You will appoint the judges and officers who determine your fate on *Rosh Hashanah* by choosing your gates, *i.e.*, choosing which gates you will open. How? By judging all of the people with righteous judgment, *i.e.*, by always seeing the righteousness of others and judging them favorably. (*Kedushat Levi*)

A related thought from the anonymous 13th century work *Sefer Ha'chinuch* (*Mitzvah* 171): Our Sages teach that man is measured by his own measuring stick. However, the author continues, this teaching is misunderstood. It does not mean that *Hashem* looks at how man behaves and responds accordingly. That is a human trait. Rather, through his own actions, man makes himself into a receptacle to receive reward or punishment.

Teshuvah

Rabbeinu Yonah Gerondi z"l (1210-1263; Spain) lists components of complete *Teshuvah* / repentance. He writes: The eleventh is to search one's ways, as it is written (*Eichah* 3:40), "Let us search and examine our ways and return to *Hashem*." There are three reasons why a person should do this, R' Yonah explains:

First, one should search his ways so that he will remember all the ways in which he has sinned and will confess all of them, for *Vidui* / confession is one of the fundamentals of *Teshuvah*.

Second, one should search his ways so that he will know how many sins he has committed and will humble himself.

Third, even though a person has taken upon himself to forsake all sins, he should search his ways because he needs to know what sins he committed so that he can establish safeguards to protect himself from the *Yetzer Ha'ra's* ambush. A person is more likely to repeat a sin he has committed before, since the *Yetzer Ha'ra* has already succeeded once in making that sin light in his eyes. In this sense, a person who sinned and is repenting is comparable to a person who is recovering from an illness, who must be cautious to avoid a relapse. (*Sha'arei Teshuvah* 1:36)

R' Gershon Edelstein z"l (1923-2023; *Rosh Yeshiva* of the Ponovezh Yeshiva) observes: One moment of reflection is not enough. Rather, one must search his ways on a regular basis.

R' Edelstein continues: Every person must reflect on his deeds. R' Yonah writes elsewhere that there are ten levels of sin--from transgressing a Rabbinic law to a sin that causes a person to lose his portion in *Olam Ha'ba*. One who studies R' Yonah's words carefully will be mortified, for we do not even realize how much damage we can do to ourselves with a careless thought, a lack of *Yir'at Shamayim* / reverence for Heaven, neglecting Torah study, and other transgressions whose weight we do not realize.

(*Peninei Chizuk* p.40)

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“He shall say to them, ‘Shema Yisrael / Hear Israel, you are approaching the battle against your enemies--let your heart not be faint; do not be afraid, do not panic, and do not be broken before them. For Hashem, your Elokim, is the One Who goes with you to fight for you with your enemies, to save you’.” (20:3-4)

The *Gemara* (*Sotah* 42a) teaches: What is meant by “*Shema Yisrael*”? It conveys that *Hashem* says to *Bnei Yisrael*, “Even if the only *Mitzvah* you have kept is the recitation of *Shema* morning and night, you will not be handed over to your enemies.” [Until here from the *Gemara*]

A few verses later we read (20:8), “The officers shall continue speaking to the people and shall say, ‘Who is the man who is fearful and fainthearted? Let him go and return to his house, and let him not melt the heart of his fellows, like his heart’.” The *Gemara* (*Sotah* 44b) interprets this warning to mean: If one is afraid because of a sin that he committed--even a violation of a Rabbinic law, such as talking in the middle of putting on *Tefilin* or at certain points during *Davening*--he does not go out to war. [Until here from the *Gemara*.] In light of this teaching about the severity of a single sin, asks R’ Bezalel Ashkenazi z”l (1520-1594; Chief Rabbi of Egypt; author of the *Talmud* commentary, *Shitah Mekubetzet*), how can the Sages say that a soldier will be protected if he merely recited *Shema* twice a day? If reciting *Shema* is the only *Mitzvah* that he observed, then he neglected putting on *Tefilin*, a failing that by itself is sufficient to classify a person as a *Rasha* / wicked person (see *Rosh Hashanah* 17a)!

R’ Ashkenazi answers: It appears that the *Gemara* interprets our verse as it does because doing so answers several questions. Firstly, the declaration in our verse is made to many people, as is evident from the plural form: “*Atem kereivim*” / “You are approaching.” Why, then, why does the verse begin with the singular form: “*Shema Yisrael*”? The *Gemara* understands from this that the Torah intends to allude to the *Mitzvah* of reciting *Shema*, which also begins with the words “*Shema Yisrael*.”

Secondly, how can the verse make a blanket statement, “For *Hashem*, your *Elokim*, is the One Who goes with you . . .”? Is everyone deserving of *Hashem* going with him? It must be that there is some merit that can guarantee that result, and that merit, says our verse, is the *Mitzvah* of reciting *Shema*, as just explained. (As for the question we asked: Doesn’t the *Gemara* say that a person who committed even a minor sin should go home? The answer is that the promise of protection for those who recited *Shema* is directed only to those who were not sent home.)

Why does the *Mitzvah* of reciting *Shema* offer special protection? R’ Ashkenazi answers: By reciting *Shema*, we declare *Hashem*’s Oneness. Measure-for-measure, He declares us to be His one and only nation, which, in turn, leads Him to elevate us above our enemies.

(*Derashot Rabbi Betzalel Ashkenazi Ve’talmidav*)

“Tzeddek, Tzeddek you shall pursue . . .” (16:20)

Targum Onkelos interprets: “Truth, truth you shall pursue.”

R’ Dov Yaffe z”l (1928-2017; *Mashgiach Ruchani* of Yeshivat Knesset Chizkiyahu in Rechasim, Israel) writes: From here we learn how great is a person’s obligation to seek the truth. We read similarly (*Mishlei* 3:3), “Let kindness and truth not depart from you . . .”

R’ Yaffe continues: In several places in the Talmud, we read that there was a *Halachic* dispute between Bet Hillel and Bet Shammai, but, then, “Bet Hillel changed their minds and ruled like Bet Shammai.” Since everyone now agrees what the *Halachah* is in those cases, why mention that Bet Hillel once argued? asks R’ Yaffe. *Rambam* z”l explains that the purpose is to teach us the trait of truth-seeking. When the scholars of Bet Hillel heard the opposing view and recognized it as more correct, they did not hesitate to change their position.

R’ Yaffe concludes: When a person pursues truth, his life is a different life. Pursing truth is pursuing G-d, for, we are taught, G-d’s seal is truth.

(*Shma Bni*)



“A prophet from your midst, from your brethren, like me, Hashem, your Elokim, will establish for you--to him shall you hearken.” (18:15)

We read (*Devarim* 34:10), “Never again has there arisen in *Yisrael* a prophet like Moshe.” How, then, can Moshe say that *Hashem* will give *Bnei Yisrael* another prophet like him?

R’ Eliyahu Hakohen z”l (1640-1729; Izmir, Turkey; prolific author) explains: “Like me” is not referring to “A prophet,” but rather to “will establish.” In other words, do not expect that your future prophets and leaders will necessarily be people from wealthy, upper-class backgrounds. Just as I, Moshe, was a simple shepherd before I was chosen to be *Hashem*’s prophet, so future leaders may be “like me,” from simple backgrounds.

(*Chut Shel Chessed*)



“You shall separate three cities for yourselves B’toch / in the midst of your Land, which Hashem, your Elokim, gives you to possess it.” (19:2)

The *Gemara* (*Makkot* 9b) teaches that the cities of refuge for accidental murderers should be equidistant from each other, so that they are centered within the various regions of *Eretz Yisrael*.

R’ Pinchas Zalman Horowitz z”l (1832-1906; Krakow, Galicia) notes that this *Halachah* is alluded to in our verse. Specifically, our *Parashah* has 1,523 words, and the word “*B’toch*” / “in the midst of” is the 762nd, or middle, word in the *Parashah*.

(*Ahavat Torah*)

ISRAEL REPORT

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

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NEXT TO STUFFED ANIMALS (Arutz-7 9/4/24)

The IDF published footage on Wednesday of the shaft leading to the tunnel from which the bodies of Carmel Gat, Eden Yerushalmi, Hersh Goldberg-Polin, Alex Lobanov, Almog Sarusi, and Ori Danino were recovered.

The video reveals that the shaft was located next to stuffed animals and wall art of cartoon characters in a children's play area.

The troops of the 162nd Division and the ISA located the shaft leading to the tunnel in an area surrounded by the enemy and extensively booby-trapped.

"This is a further example of how Hamas abuses civilian areas to hold hostages and carry out its terrorist activities," the IDF stated.

HAMAS LOOKOUTS SPOTTED IDF APPROACHING BEFORE MURDERING HOSTAGES (i24NEWS 9/4/24)

According to a preliminary investigation conducted by the IDF into the murder of six hostages in a tunnel in Rafah last week, it appears that the lookouts outside the tunnel identified the incoming Israeli soldiers. The approach likely led to the execution of six hostages and the escape of the terrorists.

The IDF found indications on the ground after the discovery of the bodies of the hostages, which suggested that Hamas lookouts were watching the Israeli soldiers in real time. These findings are consistent with the rescue of the bodies of the hostages in Khan Yunis last month, where IDF soldiers discovered the bodies of four terrorists near the wells leading to the tunnel.

On Sunday, Chief of Staff Herzi Halevi visited the tunnel in Rafah with the commander of the Southern Command, Major General Yaron Finkelman, and the head of the IDF's hostage administration, Major General Nitzan Alon, to review the conduct of the Israeli forces on site.

The IDF takes care not to approach places where intelligence indicates the presence of living hostages - information transmitted in real time to forces on the ground. In this case, it is possible that the information was incomplete, preventing the Israeli forces from knowing that terrorists holding hostages were watching them in real time. "We are constantly adapting our operations based on available intelligence to minimize risks to hostages while pursuing our military objectives," a military official said.

ACKNOWLEDGING THE MURDER OF HOSTAGES: HAMAS ISSUED NEW INSTRUCTIONS TO HOSTAGES' GUARDS (Ynet 9/2/24)

The spokesperson for Hamas' armed wing al-Qassam Brigades, Abu Ubaida, announced on Monday that the group has issued new instructions to guards on how to handle hostages if Israeli forces approach their locations in Gaza.

On Sunday the terror group denied they had murdered six Israeli hostages whose bodies were recovered by IDF troops in a tunnel in Gaza. They were found having been shot in the back of the head.

IDF Spokesperson Daniel Hagari said he believed that this was the second instance where Hamas terrorists have killed hostages and fled.

Abu Ubaida said the new instructions, which he didn't detail, were given to guards of hostages after a rescue operation by Israel in June. In a special ops mission, troops extracted Noa Argamani, Shlomi Ziv, Almog Meir Jan, Andrey Kozlov in the densely populated Nuseirat refugee camp.

"Netanyahu's insistence to free prisoners through military pressure, instead of sealing a deal means they will be returned to their families in shrouds. Their families must choose whether they want them dead or alive," he said.

DANNY DANON AND EXTREME-LEFT B'TSELEM DEBATE AT UN SECURITY COUNCIL (JPost 9/4/24)

"Our government is cynically exploiting our collective trauma to violently

advance its project of cementing Israel's control over the entire land," Yuli Novak, CEO of extreme left-wing Israeli activist group B'Tselem, told the UN Security Council on Wednesday.

In the 9171th UN Security Council meeting, coming 11 months into the war, representatives of multiple countries, including Israel and Palestine, spoke on the subject of "The situation in the Middle East, including the Palestinian question." This included Israel's ambassador to the UN, Danny Danon, and a video message from Novak.

According to Novak, the Israeli government "does not want to return the hostages in a deal, but to continue the war, indefinitely." She referred to the government as "criminal," "apartheid," and "cruel," saying that they were exploiting the events of October 7 to carry out their agenda.

"Since Israel was founded, its guiding logic has been to promote Jewish supremacy over the entire territory under its control," she told the Council.

"It is waging war on the entire Palestinian people, committing war crimes almost daily."

Novak stated that Israel's current military actions in Gaza "goes beyond revenge; Israel is using the opportunity to promote an ideological agenda."

She also told the Council that by "driving Palestinians out of entire areas, Israel is laying the groundwork for long-term control of Gaza, that could lead to re-establishing Israeli settlements there."

According to her, the government was also lending its full backing to "settler pogroms" in the West Bank.

"Israel has enjoyed impunity for decades," she said to the representatives.

She called on the Security Council to "compel Israel and Hamas to cease all hostilities" and reach a ceasefire.

Referring to the ICJ's July ruling that Israel's actions amount to apartheid,

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Young Israel of Fort Lee, NJ
Young Israel of Hancock Park, CA
Young Israel of Holliswood, NY
Young Israel of Houston, TX
Young Israel of New Hyde Park, NY
Young Israel of North Woodmere, NY
Young Israel of New Rochelle, NY
Young Israel of Sharon, MA
Young Israel of Staten Island, NY
YI Shomrai Emunah, Silver Spring, MD

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Novak said, "Every day the Council does not act on the court's call to end the occupation and apartheid, is another day the council is abandoning us, the people of this land, under a cruel and unjust apartheid regime."

Israel's UN ambassador Danny Danon ended the over three-hour debate with a speech focusing on Israel's plight to return the hostages and calling on the Council to issue a condemnation of Hamas.

Danon began his statement by holding up pictures of each of the six hostages murdered by Hamas last week, and giving biographies of each one.

"These six beautiful innocent heroic souls were executed by Hamas after more than 330 days of being held captive. Hamas shot bullets in the back of each of their heads," he told the Council.

He spoke of the grief of their families as an "agony that no one can comprehend" and drew attention to the remaining 101 hostages who have been in captivity for almost a year.

Danon spoke of Hamas's violations of human rights, including physical and sexual abuse of hostages.

Drawing on testimonies of released hostages, Danon gave examples of such violations. These included Amit Soussana's testimony of experiencing sexual and physical abuse, Maya Regev's statement that "every woman held by Hamas has been sexually abused," and Agam Goldstein-Almog's recent words about being a "slave bride" for Hamas.

"We hear many voices saying that we halt our efforts, lay down our weapons, and question why we continue to fight Hamas in Gaza," Danon added.

"Many of you have forgotten why we are in Gaza, but we have not."

Danon told the Council that the "disconnection [of many representatives] allows some of you to behave as if October 7 never happened."

"Today, I am here to remind you and the world that we will never forget them, we will never abandon them, [hostages] who are being tortured by monsters."

Danon said that if the Council members "truly cared for the Palestinian people, and truly wanted an end to this war which Hamas started, [they] would officially draft and pass a resolution designating Hamas a terrorist organization, and condemning Hamas for its hostage-taking."

"Israel is committed to bringing every one of these hostages home. It is our top priority. But make no mistake; the roadblock to their release is not Israel; it is Hamas and only Hamas.

Danon claimed that for the Council members, "it is far easier to condemn a democratic government that to confront the reality of dealing with terrorists" given the terrorists do not sit at this table to defend their actions.

He concluded by calling on the Council to "direct its energy where it is most needed: issue a clear and unequivocal condemnation of the barbaric terrorist organization which continues to hold innocent lives."

"Now is the time for action."

SUBSTANTIAL CUTS TO IDF RESERVISTS' SALARIES PROPOSED BY FINANCE MINISTRY (Ynet 9/5/24)

The Finance Ministry is advancing a dramatic change in the payment structure for IDF reservists, with the draft of its proposal expected to be discussed in the government soon, according to a report on Tuesday.

The proposal includes stopping inflated reserve pay, eliminating full payment for standby days, and counting a full reserve day only if it includes at least eight hours of service. The Finance Ministry estimates that these measures could save the state budget hundreds of millions of shekels and reduce reserve service days by 25% to 33%.

This proposal comes against the backdrop of the rising costs of reserve service to the state budget. The Defense and Finance ministries initially estimated the payment for reservists in 2024 to be around 20 billion shekels, but it is now expected to reach approximately 30 billion shekels. The Finance Ministry is pushing this decision partly due to allegations of poor manpower management in various IDF units, where there is reportedly a culture of abusing reserve service resources.

In recent months, Calcalist has highlighted the loss of control over the use of reserve service days in the IDF. Besides the enormous budgetary cost, the increased use of these days is leading to growing fatigue among the

reservists. The Finance Ministry drafted the proposal independently, with the Defense Ministry receiving it only in recent days.

While this measure is expected to primarily affect soldiers serving in non-combat roles, it may face political challenges, especially in a reality where reservists in combat units will average around 200 reserve days this year. The Defense Ministry estimates that if Israel does not reach a resolution regarding the situation in Gaza and the north, reservists may need to perform an average of 100 reserve days next year as well.

The proposal's explanatory notes state that "economic challenges require fiscal discipline and the reduction of non-essential activities." The first clause demands that the IDF Chief of Staff "reduce the phenomenon of reservists receiving compensation for days when they are not actually serving." This reduction will be achieved by counting only eight hours of service as a full reserve day, with four hours counted as half a day. Additionally, a standby day will be counted as a quarter of a reserve day, and the number of recovery days granted after service will be limited to a maximum of 10 days.

The proposal also suggests that the IDF chief of staff, or his representative, should provide weekly reports to the Finance Ministry regarding the scope of full reserve service, including a breakdown by unit and the distribution of service duration, as well as the scope of reservists receiving partial compensation. The explanatory notes for this clause state that it is being promoted because "there is a widespread phenomenon of compensation for reserve days even when the reservist is not actually serving. For example, in cases where reservists perform several reserve days in a week but receive compensation for an entire week. In these cases, the reservist receives full wage compensation from the state budget through the employer for days they did not actually serve."

RESERVIST COMMANDERS UNVEIL PLAN FOR HAMAS DEFEAT, URGE IMMEDIATE ACTION (Ynet 9/4/24)

A group of Israeli reservist commanders and soldiers, known as the "Forum of Reservist Commanders and Fighters," released a detailed plan on Wednesday aimed at decisively defeating Hamas, arguing that the current counterterrorism raids are insufficient to force the terror group into releasing hostages or surrendering. The plan, obtained by Ynet, outlines a two-phase military operation and addresses international legal concerns.

The document, titled "The Generals' Plan," was spearheaded by retired Maj. Gen. Giora Eiland, former head of the IDF Operations Directorate, with support from dozens of senior officers, including retired Maj. Gen. Gershon HaCohen, Brig. Gen. (Res.) Guy Hazut and Brig. Gen. (Res.) Dedi Simchi. "As long as Hamas controls humanitarian aid, it cannot be defeated," said Col. (Res.) Hazi Nechama, one of the forum's founders.

The plan calls for the northern Gaza Strip, including the city of Gaza and its surrounding neighborhoods, to be declared a closed military zone. An estimated 300,000 civilians would be given one week to evacuate via secure IDF corridors. After the evacuation period, the area would be placed under full military siege, leaving Hamas terrorists with the option to either surrender or face death. The forum emphasized that the plan complies with international law, as civilians would be given the opportunity to leave before the siege begins.

In recent days, the forum has presented the plan to members of Israel's Security Cabinet and senior government officials, urging the political leadership to instruct the military to implement the strategy swiftly.

Eiland noted that the successful hostage deal in November, which saw Hamas releasing hostages, resulted from Israel restricting aid to just two trucks per day entering Gaza. He added that one of Hamas' key demands during negotiations was to increase that number to 200 trucks daily. "There is nothing a dictator fears more than an alternative authority and an angry populace," Eiland said, suggesting that the plan could be replicated in other parts of Gaza, including Rafah.

Col. (Res.) Nechama, chairman of the forum, added, "The Generals' Plan is the only viable path to defeating Hamas and securing the release of hostages. It should have been implemented months ago. After the brutal

murder of six hostages, it is imperative that the IDF and the Israeli government adopt this plan immediately." He stressed that any failure to implement it would be a dereliction of duty and would prevent Israel from achieving a decisive victory over Hamas.

COMPTROLLER BLASTS POLITICAL, IDF CHIEFS FOR FAILING TO 'BEAR RESPONSIBILITY' FOR OCT. 7 (Times of Israel 9/4/24)

State Comptroller Matanyahu Englman excoriated the country's political and military leaders on Tuesday, accusing them of impeding inquiries into Hamas's October 7 massacre and refusing to take any responsibility for it.

"In Israel, as of September 2024, there is no one who has taken personal responsibility with action alongside it — not at the political level, not at the security and military level, and not at the civilian level," Englman declared in a speech at the Israel Bar Association conference in Tel Aviv.

"There has not been a single person among the elected officials, bearers of public office, military leaders and the security establishment, who has met the proper standard and the expected time when it comes to upholding the value of bearing responsibility," the state comptroller added.

Englman upbraided the IDF in particular for resisting his efforts to conduct a review of the military's actions before, during, and after the Hamas attack, and also chastised the Prime Minister's Office for holding up and interfering with his review.

The comptroller announced in December that he would conduct a wide-ranging investigation into the military's multi-level failures. In June, the High Court ordered Englman to suspend his probe into the military and the Shin Bet "in view of the complex security reality."

Englman on Tuesday criticized the defense establishment for trying to stop his review of the IDF's actions before October 7, saying it has "built high and impassable walls which have led to the stymying of the review," adding that "the Prime Minister's Office, for its part — even though it has provided material — is still putting up obstacles which are hindering and disrupting the required professional activities."

In response, the IDF issued a statement saying that it respects the office of the comptroller and is open to criticism that does not "harm the war effort and the attention of the military leadership — as the High Court ruled."

The IDF added that — as it said in its response to the court earlier this year — Englman's suggested probe would "cause real and tangible harm to the security bodies' operations." The military said that Englman had rejected its proposal to begin a narrower investigation into a limited number of topics.

In his speech Tuesday, Englman blasted military and political officials, saying that "all of them, at different levels of severity, do not convey the public and principled resilience expected of them, which at its foundation is a readiness [to accept] real criticism, without limitation, even if the results are biting and tough."

He said he believes that it is "very doubtful if it will be possible to restore this value in the future."

Israel's top military intelligence official, Maj. Gen. Aharon Haliva, who headed the IDF's Military Intelligence Directorate, resigned in April over his role in the failures leading to October 7, while the commander of the IDF's Gaza Division, Brig. Gen. Avi Rosenfeld, resigned his post in June for the same reason.

LAPID SAYS HE WILL NOT SHAKE HANDS WITH 'TERROR SUPPORTER' BEN-GVIR (JPost 9/4/24)

Leader of the opposition, MK Yair Lapid, said in a press conference at the Knesset in Jerusalem on Wednesday that he would not shake hands with National Security Minister MK Itamar Ben-Gvir since he "did not shake hands with terror supporters."

The comment came after MK Benny Gantz was photographed on Monday evening patting Ben-Gvir on the back and shaking his hand at the wedding of Motti Babchik's daughter. Babchik serves as the chief of staff of Construction and Housing Minister Yitzhak Goldknopf, and is an influential figure in United Torah Judaism.

Gantz was criticized for his participation in the wedding on the day of massive protests against the government over the death of six hostages, whose bodies were retrieved over the weekend. He responded to the criticism at a press conference on Tuesday evening, saying that he believed there was nothing wrong with shaking hands with rivals, and that he attended the wedding in order not to "humiliate" Babchik by not respecting the invitation.

Gantz was a government minister alongside Ben-Gvir beginning shortly after the outbreak of war in October until his leaving the government in June. The two were also members of the National Security Cabinet.

Ben-Gvir's Otzma Yehudit party said in response, "Yair Lapid, who formed a government with the assistance of terror supporters from the Islamic Movement, who refuse to condemn the murder of soldiers and support terror — has no right to preach to minister Ben-Gvir and the members of Otzma Yehudit. Yair, continue shaking hands with the terror supporters [MK Ahmad] Tibi, [MK Mansour] Abbas, and the rest of the friends that you love so much."

SHAS SAID PUSHING PM TO BRING OPPOSITION PARTIES INTO COALITION, WEAKEN BEN GVIR (Times of Israel 9/3/24)

Shas leader Aryeh Deri is reportedly pushing the prime minister to expand the makeup of the coalition in order to dilute the influence of far-right National Security Minister Itamar Ben Gvir.

Citing unnamed political sources, the Ynet news site reported that Deri has been urging Prime Minister Benjamin Netanyahu to bring in opposition parties Yesh Atid, New Hope, National Unity and Yisrael Beytenu in order to counter Ben Gvir, an extremist firebrand who is often highly critical of the government's decisions.

The news site reported that Deri has reached out to National Unity MK Gadi Eisenkot and Yesh Atid's Elazar Stern to explore such a possibility.

Deri and Ben Gvir engaged in a particularly raucous public dispute in July over the Shas-backed Rabbis Bill, after the minister refused to back the legislation unless he was granted greater influence over the course of the war in Gaza by Netanyahu. Shas at the time called the Otzma Yehudit chief "nothing but an inflated balloon," while Ben Gvir accused Deri of being a leftist puppet who seeks "surrender and obsequiousness" in the ongoing to legitimize Jewish prayer atop the Temple Mount, with the minister repeatedly declaring that it was allowed despite Netanyahu's office continually rejecting the move, saying that the status quo remains in place. Shas and United Torah Judaism follow the Haredi school of thought that contends Jews may not ascend the Temple Mount — the site of the two destroyed Temples — as its holiness precludes setting foot there nowadays.

After a recent visit to the site by Ben Gvir, Deri was widely reported to have met with Opposition Leader Yair Lapid for the first time in over a decade to discuss cooperating on a resolution that would affirm a 1967 ruling of Jewish law from the Chief Rabbinate, according to which Jews are forbidden from ascending the holy site.

While the secularist Yesh Atid and Yisrael Beytenu parties are staunchly opposed to many of the religious proscriptions Shas seeks in the law, Israel's often-mercurial political arena has seen former enemies get in bed together in the past to serve other goals.

Shortly after the outbreak of the war, National Unity chief Benny Gantz — whose party was at the time united with that of New Hope leader Gideon Sa'ar — joined Netanyahu's government to establish a unity government. New Hope split from National Unity in March, leaving the government, and Gantz's party departed the coalition in June, after accusing the prime minister of refusing to pursue a plan for post-war Gaza.

Meanwhile, Gantz was photographed Monday night alongside National Security Minister Itamar Ben Gvir and other members of Prime Minister Benjamin Netanyahu's right-wing government at the wedding of a prominent ultra-Orthodox political figure's daughter — sparking outrage from some others in the opposition.

"Benny, I understand you are getting under the stretcher again," tweeted Yair Golan, leader of The Democrats party, a Labor party rebrand, using a

Hebrew expression based in military slang that means taking part in a group effort — implying that Gantz is aiding right-wing efforts to preserve Netanyahu's embattled rule by nurturing relationships with his allies.

Gantz was one of many public figures — including Sa'ar, Defense Minister Yoav Gallant and Knesset Speaker Amir Ohana — who attended the wedding of the daughter of Motti Babchik, a senior adviser to Housing Minister Yitzhak Goldknopf, the head of UTJ.

Babchik, a prominent member of the Gur Hasidic group, carries significant influence in ultra-Orthodox circles. He was previously an aide to former UTJ chief Yaakov Litzman. During his association with Litzman, Babchik was arrested on suspicion of corruption and bribery, although the case was later closed.

According to a report by Channel 12 in July, Gantz and Babchik met at the time as part of the former's efforts to cultivate political relationships with the ultra-Orthodox.

UNPRECEDENTED ISRAEL-CYPRUS KIDNEY EXCHANGE SAVES 8 LIVES (Israel Hayom 9/4/24)

In a remarkable display of international medical cooperation, eight kidney transplants have been performed across Israel and Cyprus as part of a pioneering cross-border organ exchange program. The intricate operation, involving multiple hospitals and a meticulously coordinated logistics effort, was made possible by two altruistic donors who approached the National Transplant Center, initiating a "transplant chain."

The joint operation, conducted on Monday, saw five procedures taking place in Israel and three in Cyprus. The National Transplant Center matched the pairs using specialized computer software, drawing from an international database containing incompatible family member pairs.

Starting at 5:00 a.m., kidneys harvested at Hadassah and Soroka hospitals were transported by ambulance to the airport and flown to Cyprus. Concurrently, another kidney from Hadassah was transferred to Soroka, while one from Beilinson was sent to Hadassah. At 2:00 p.m., two kidneys arrived from Cyprus, destined for Beilinson and Hadassah. By 6:00 p.m., all transplants were completed in both countries, with recipients in good condition and new kidneys functioning.

In Israel, three transplants occurred at Hadassah, one at Beilinson, and one at Soroka, with an additional Hadassah transplant performed a day earlier. In total, Israel saw 10 surgeries: five kidney removals and five transplants.

Professor Shlomo Mor Yosef, chairman of the Steering Committee, said, "I commend the cooperation between Israel and Cyprus. These exchanges provide solutions for patients with antibodies. I urge every family with a patient needing a kidney transplant to join the exchange database if no match is found among them."

Dr. Tamar Ashkenazi commented, "This marks our first two-way kidney exchange with Cyprus. Their single transplant center in Nicosia performed six surgeries in one day, supported by a surgeon from England. I'd like to thank Ms. Rona Simon, who manages our exchange database, facilitating over 60 successful cross-transplants annually. Israel maintains similar programs with the Czech Republic, Austria, and the United Arab Emirates."

ISRAELI SWIMMER AMI DADAON WINS SECOND GOLD MEDAL AT PARALYMPICS (Arutz-7 9/4/24)

Israeli swimmer Ami Dadaon secured his third medal of the 2024 Paris Paralympics on Tuesday, winning gold in the men's 200m freestyle S4 disability class.

This victory marks his second gold medal at the Games so far, after he won gold in the 100-meter freestyle this past Friday.

Dadaon, 23, finished the race in 2:49.26, more than three seconds ahead of Roman Zhadanov from Russia, who took silver while competing as a neutral athlete due to the country's Olympic ban.

Dadaon, who was born with cerebral palsy, holds the world record in this event with a time of 2:44.84, which he set at the Tokyo Paralympics three years ago.

On the podium, a visibly emotional Dadaon sang along to "Hatikvah" as the Israeli anthem played in the packed Paris La Defense Arena.

Speaking to Israel's Sport5 after the ceremony, he said, "When I'm on the podium, I think about our nation and everything it is going through, and I know that if I can succeed in bringing a few moments of satisfaction, I've already done my part."

Overall, Israel has won seven medals at the Paris Games so far, including four gold medals.

HOW THWARTING ATTACKS FROM IRAN AND LEBANON CHANGES THE GAME (Zvika Haimovich, Israel Hayom 9/4/24)

The night of April 14 marked Iran's retaliation for the elimination of the Revolutionary Guards' Lebanon-Syria Corps commander in Damascus two weeks earlier — an attack successfully intercepted by Israel and its allies. On August 25, Israel launched a preemptive strike to neutralize Hezbollah's planned response to the killing of its chief of staff, Fouad Shukr, three and a half weeks prior. These two events form a crucial turning point in Israel's evolving strategy.

These incidents convey two crucial messages. First, the offensive actions planned by Iran and Hezbollah were thwarted — one through defensive measures, the other through impressive offensive capabilities of the Air Force and Intelligence Division. Both instances highlighted a significant gap between our adversaries' intentions and capabilities versus the actual results. Second, the IDF's intelligence capabilities (which faced justified criticism after Oct. 7) demonstrated remarkable accuracy and penetrability of our enemies' plans. This ranged from uncovering initial intentions to understanding the timing down to the day and hour.

The events of April and August have far-reaching implications. They're part of the IDF's effort to restore deterrence across the region. This deterrence is built on intelligence capabilities that identify high-value targets, coupled with formidable military power in both defense and offense. These factors challenge our adversaries, forcing them to reevaluate their strategies, target selection, and timing. Adding to this is the unwavering US support for Israel — in defense, offense, and on the international stage.

Deterrence, though it became a contentious term after Oct. 7, remains crucial and relevant. It will continue to play a central role in the security doctrine being reshaped in the wake of the Iron Swords War. When enemies repeatedly see their plans foiled and face severe consequences — with distance (be it Yemen or Iran) no longer providing safety — they're compelled to change tactics. Our challenge then becomes staying vigilant and sharp enough to identify these shifts, lest we fall into outdated thinking that leads to misconceptions.

However, actions alone, no matter how significant, aren't enough. We need to build a comprehensive system that can maximize, analyze, and translate the implications of these operations into an adaptive operational strategy.

In the post-Oct. 7 reality, such moves carry even greater weight. They're essential for restoring the IDF's capabilities and perception — both externally against our enemies and internally within Israel. While they lay an excellent foundation for change, they must be accompanied by complementary measures. Only then can we say we've truly learned from Oct. 7 and are actively reshaping the security landscape in our region.

If we've chosen to alter the security situation in the north without resorting to all-out regional war — which seems to be the preference of the Israeli government and others — then simply creating a sense of vulnerability through targeted eliminations as seen in both the April and August incidents won't suffice. Even proactive threat removal and weakening enemy capabilities — while important — aren't enough on their own. Although the operation on August 25 offered a chance to disrupt Hezbollah's plans more extensively than they had anticipated in their planned response.

The April and August events draw a clear line — one of intelligence, lethality, deterrence, and the dawn of a new reality. Our success will be measured by how effectively we capitalize on these opportunities to keep reshaping the strategic landscape.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

"Judges and enforcement officers you shall appoint for yourself in all your cities which Hashem your God gives you..." (16:18)

The Torah enjoins the nation to establish a court system for each city and tribe, in addition to the Sanhedrin - the national high court. This would ensure easy access for the people to clarify the commandments, resolve disputes, and adjudicate litigation. As well, the Torah calls for enforcement officers to ensure the decisions of the judges are implemented and uphold the standards and morals of the society.

Here, in recognition of the potential for man to be influenced by the basest aspects of his nature and to dominate and exploit his fellow, the Torah is calling for a system of law and a mechanism for enforcement to secure honesty and uprightness.

Rabbi Moshe Feinstein notes that a careful reading of the Torah's text yields an additional message. The seemingly superfluous words "for yourself" in the directive above are conveying to us a timeless and essential lesson. Indeed, we must erect courts and procedures to ensure that society does not deteriorate into chaos and anarchy. However, while these institutions assist us in checking ourselves, we cannot suffice ourselves with these external safeguards.

We must, in addition, become "officers" over ourselves - each person cultivating his inherent moral compass and nourishing his intellect with the ideals of the Torah. With his vitalized intellect and fortified will-power, he will gain a mastery over his drives and succeed in sublimating his base urges. It is then that society will truly live together in peace and harmony.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

By the testimony of two witnesses or three shall the condemned person be put to death (17:6).

The verse should be understood as, "By the testimony of two witnesses or the acceptance of their testimony by three judges." (Rav Sa'adia Gaon)

This verse is referring to capital cases. Capital cases need to be judged by a Bais Din of twenty-three, not three (Sanhedrin 2a). How could Rav Sa'adya Gaon write that the testimony of the witnesses could be accepted by three judges?

Parsha Riddle

**For a man is the tree of the field (20:19).
How is a person compared to a tree?**

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: The redemption began at night.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Shoftim*, after forbidding various occult practices, the Torah commands: "You shall be wholehearted with Hashem, your G-d (*tamim te-hiyeh im Hashem Elokecha*)" (18:13). While the commentaries offer a variety of interpretations of the verse, various classic sources explain it as an admonition against attempting to discern the future through problematic means: "From where is it derived that one may not consult astrologers (*Kaldi'im*)? As it is stated: 'You shall be wholehearted with Hashem, your G-d.'" (*Pesachim* 113b) Last year, we discussed the application of this admonition to the casting of lots and bibliomancy; this year, we discuss its application to genetic screening.

R. Moshe Feinstein writes: "Even though only a small minority of children are born with this condition (of Tay-Sachs), and it is possible to apply to this the verse of *tamim te-hiyeh im Hashem Elokecha*... nevertheless, since now it has become easy to check, we may consider whether one who does not check himself is like closing one's eyes to (avoid) seeing what is possible to see, and since if *chas ve-shalom* something like this happens, it will engender extremely great pain to the parents of the child, it is appropriate for one who needs to marry a woman to check himself." (*Igros Moshe EH* 4:10)

Most scholars have understood R. Moshe to be endorsing Tay-Sachs screening. His son R. Reuven, however, based upon considerations that are beyond the scope of our discussion, insists that his father actually opposed such screening as a violation of *tamim te-hiyeh* (since the testing "is not, in fact, so easy to do"), and R. Reuven accordingly "advises [his students], and all who ask, not to test" (*Nahar Shalom Devarim* pp. 252-54).

In any event, virtually all other authorities who discuss the matter, unequivocally endorse genetic screening for Tay-Sachs (see <https://doryeshorim.org/rabbinical-endorsements/>). One exception is the generally reactionary R. Menashe Klein (*Mishneh Halachos* 12:265), who suggests that such screening may indeed violate the admonition of *tamim te-hiyeh*, but his colleague R. Moshe Stern is scathingly dismissive of any theological objections to such screening: "One who says that this testing procedure entails an element of lack of *bitachon*, *chas ve-shalom*, is utterly misguided, and does not know what he is saying: on the contrary, we are obligated to ascertain anything that can be ascertained in order to avoid all misfortune, with the help of Hashem, may He be blessed."

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My beginning and end are the same.
2. I disqualify.
3. I am permanent.
4. I am not your mother.

#2 WHO AM I?

1. I am not a net gain.
2. I have messages.
3. Kill the fake.
4. Listen to me.

Last Week's Answers

#1 Elul (Relationship is my hint, Closeness defines me, I have a blast each day, I am the sixth.)

#2 Blood (I am red, I am a liquid, Don't spill me, Don't drink me.)

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