

# Young Israel Shomrai Emunah - Shabbos Shorts ת"ס

August 28 - 29, 2020 - 9 Elul 5780 - Parshas Ki Seitzei  
Light Candles by 7:25 - Havdalah 8:24

The Shabbos Shorts is sponsored this week by Delia Weiss, Miriam, Steve, Matan, Edan, and Merav Friedman in honor of Miriam and Steve's 25<sup>th</sup> wedding anniversary, Merav's birthday, and Steve's birthday (all within a few days)!

## Mazal Tov

- **Tzivia Bramson** on the marriage of her granddaughter, Esti Waidenbaum, daughter of Libby Waidenbaum, to Eli Potash, son of Mr. & Mrs. Nesanel Feldman and Mr. & Mrs. Ariel Potash.
- **Lois & Sid Meyers** on the engagement of their grandson, Mordechai Strauss, son of Jessica & Rabbi Yekusiel Strauss of South Fallsburg, NY, to Esther Perel Herzberg, daughter of Chanie & Rabbi Yitzchok Herzberg of Lakewood, NJ.
- **Yael & Rabbi Sanford Shudnow**, Frida Zipor, Sara Leah & Rabbi Menachem Kovacs and Hadassah Kovacs, on the Bar Mitzvah of their grandson Noam Kovacs, son of Sarrit & Yossi Kovacs. Mazal Tov to siblings Eitan and Liat and to Uncle Erez Safar.

## Shabbos Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. **All Minyanim require advance registration and confirmation.** If you are interested in attending Minyanim and have not already registered, please go to <https://www.yise.org/minyan>. If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact [minyan@yise.org](mailto:minyan@yise.org)

### Friday Night:

- Light Candles by 7:25, and not before Plag, 6:21
  - Mincha: 6:10, 7:30, 6:30 (Sephardi)
- If you Daven Kabbalos Shabbos prior to Shkia (7:43 PM), it is preferable to Daven Mincha prior to Plag (6:21 PM).*

### Shabbos Day:

- Shacharis: 6:30, 7:00, 9:00, 9:30, 10:35 (Sephardi)
- Mincha: 2:30, 4:30, 6:30, 6:30 (Sephardi)
- Shabbos ends/Maariv: 8:24

## COVID-19 Updates

- **High Holiday Registration** - The registration will, IY"Y, be ready very soon. Details will be sent via email. This is separate from (and more detailed than) the original survey.
  - Shul reopening has begun! Go to <https://wp.yise.org/planning-for-shul-reopening/> for more details.
  - Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register. If you have changes to your original registration form, please send an email to [minyan@yise.org](mailto:minyan@yise.org) with details.
  - All other activities at YISE are cancelled, including Youth Groups, Shiurim and special events.
  - The Shul office is still open, but hours may vary.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

## YISE Programs and Listings

- **Order your Lulavim & Esrogim and support YISE** - Order online at [www.yise.org/lulav](http://www.yise.org/lulav) or see flyer for details. Order deadline: Wednesday, September 16.

## Weekday Shiurim

Options for remote learning are listed below. For the latest list and updated times, go to <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A**.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**.
  - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
  - **Rabbi Silver's** Parsha Shiur for men & women, a mix of Halacha and Aggada. Tuesdays at 7:30 PM. For more details, contact [rbsilver@yise.org](mailto:rbsilver@yise.org) **Zoom B**.
  - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
    - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom C**.
  - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom H**.
  - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, 7:30 PM, **Zoom G**.
  - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info, contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361.
    - For Men & Women - **Zoom D** (except as noted):
      - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom C**.
      - Tuesdays: Rabbi Winter - Torah Topics, **Zoom I**
      - Wednesdays: Rabbi Grossman - Reading Responsa
      - Thursdays: Rabbi Grossman - Parshas Hashavua, 7:30 PM
    - For Women - *will resume after Sukkos*.
  - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Silver. For more information, please contact Rabbi Binyamin Silver: [rbsilver@yise.org](mailto:rbsilver@yise.org) or Rabbi Hillel Shaps: [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org)
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom F**.
  - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **Zoom J**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:  
Zoom A: ID: 416 963 9000, password 492019  
Zoom B: ID: 784 431 8176  
Zoom C: ID: 349 754 2180, password GWCK  
Zoom D: ID: 746 455 2195, password GWCK  
Zoom F: ID: 970 1398 4837, password 613  
Zoom G: ID: 269 840 3648, password online Pearls, phone 621690  
Zoom H: ID: 978 8156 7874, password RabbiHyatt  
Zoom I: ID: 977 463 8680, password GWCK  
Zoom J: ID: 539 496 3506, password ygwartz

## YISE Programs and Listings (continued)

**Come join Rabbi Koss's monthly Jewish History class now on Zoom!** Bikur Cholim of Greater Washington and the YISE Chesed Committee - Rabbi Koss will be speaking on a topic in Jewish history, Monday, September 7, from 2:00 PM - 3:00 PM on Zoom. Connection Details: <https://us02web.zoom.us/j/87176978136?pwd=UCtwNGVSMHE3ckgrcktSWJiZk3QT09> Meeting ID - 871 7697 8136, password 329598 phone number: 301-715-8592. For more information, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

**Save the date! Pre-Rosh Hashana Kumzitz with Simcha Leiner** on Zoom, Wednesday, September 16. Details will be forthcoming. Sponsorships are available, please contact the YISE office at [office@yise.org](mailto:office@yise.org) to sponsor.

**Helping Hands Across Kemp Mill** is a part of YISE's Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, [mkskarlin@gmail.com](mailto:mkskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

**The Rachel Bassan Horwitz Fund** is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

**Shiurim from Rabbi Gedaliah Anemer, ZT"L**, are available at <http://audio.yise.org>

## Community Programs & Listings

**A Response to COVID-19: Reimagining Aging in Place** - A virtual event presented by Kemp Mill Village, Thursday, September 3, 3:30 PM - 5:00 PM. Advance registration required at [kempmillvillage.org](http://kempmillvillage.org) by September 2.

**Journey to Virtue: Self-Development through Jewish Study** - Wednesdays, 8:00 PM on Zoom. Discover the great wisdom of the Jewish tradition to help reach your full potential, enhance your relationships, and live life with greater meaning! Presented by Rabbi Hillel Shaps. The journey continues. Join anytime! No cost. Zoom info and registration at [linksgw.org/classes](http://linksgw.org/classes)

**Yom Tov Appeal Sustains Community Safety Net** - The Franco Foundation needs your tax-deductible donations to meet increasing Yom Tov aid requests by individuals and families in our community unable to make ends meet, and hurt by the COVID plague's impact on our local economy. The Foundation helps with life essentials, like rent, mortgage, utilities and food. Over the years, The Franco Foundation has helped hundreds of families and individuals facing financial crisis and continues to do so with the help and commitment from our community. Mail donations to Allan Franco, 613 Bromley Street, or send through PayPal at [thefrancofoundation@gmail.com](mailto:thefrancofoundation@gmail.com)

**Outdoor Social-Distanced Shofar Blowing** - For those who will not be able to attend a Minyan on Rosh Hashanah, Kemp Mill Shuls are organizing Shofar blowing at outdoor locations throughout the community on Sunday, September 20, the second day of Rosh Hashanah. A list of times and locations is being developed and will be announced soon. Additional experienced Shofar blowers are needed. If you can help, please contact Aron Trombka at [atrombka@gmail.com](mailto:atrombka@gmail.com)

**Joy, Laughter, Hoda'ah & Bracha** - The Mikvah Emunah Society of Greater Washington invites you to join us in thanking all those who have worked tirelessly to keep The Wallerstein Mikvah open and safe during the pandemic, and share a laugh to boost our mental health with stand-up comedian Eli Lebowicz. Wednesday, September 9, 8:00 PM via Zoom. RSVP by September 3 at [www.mikvahemunah.com](http://www.mikvahemunah.com) We can't be together in person but join us online to help MES reach its important fundraising goals, ensuring our Mikvah keeps women safe and enhances the beauty of the Mitzvah of Taharat Hamishpacha.

**Silver Spring Eruv Association Annual Appeal** - SSEA is now an IRS 501(c)(3) organization. Donations made directly to SSEA will now be tax deductible to the maximum extent permitted by law. Details of the appeal are on [www.yise.org/eruv](http://www.yise.org/eruv) Donations may be made using the Eruv PayPal button on that page or by mail to SSEA, 707 Lambert Drive, Silver Spring, MD 20902.

**Remote Night Shiurim from YGW** - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at [https://zoom.us/webinar/register/1715843153121/WN\\_n6jNGqUpTpCN6ikCabUutA](https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA)

**Daf Yomi Shiur** currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at [lifschitz@slslaw.com](mailto:lifschitz@slslaw.com) to be added to the invite list. Sunday 7:00 AM, Monday - Thursday 9:00 PM, Friday 5:45 PM.

**Kemp Mill Toastmasters** - Wednesday, September 2, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [vppr@kempmilltoastmasters.com](mailto:vppr@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

**Partners in Tefillah** matches people with others in need of similar assistance from Hashem. The feedback we have received so far has been amazing. You, too, can Daven for someone else in the community and have them Daven for you. May Hashem answer all your prayers. Please visit [www.yadvehuda.org/partners-in-tefillah](http://www.yadvehuda.org/partners-in-tefillah) to learn more and to sign up.

**Daily Halacha Program from Rabbi Eliyahu Reingold** - Receive one every day in your inbox. Visit [dvarhalacha.com](http://dvarhalacha.com) and click "Sign Up."

**Kemp Mill Village** is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See [kempmillvillage.org](http://kempmillvillage.org) for more information.

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

The Week Ahead	Sunday August 30	Monday August 31	Tuesday September 1	Wednesday September 2	Thursday September 3	Friday September 4
Limited Minyanim will take place at YISE next week, <b>advance registration and confirmation required</b> . You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday through Friday 6:00 AM/7:00 AM/8:45 AM. Mincha and/or Maariv: Sunday - Thursday: 6:30 PM/6:55 PM (Sephardi Selichot)/7:25 PM/9:30 PM.						
<b>Halachic Times:</b> Earliest Talis and Tefillin: 5:48 AM, Latest Krias Shma: 9:51 AM, Earliest Mincha: 1:41 PM						

### Next Shabbos

September 4 - 5, 2020 - 16 Elul 5780

Parshas Ki Savo

Light Candles: Friday by 7:15

Havdalah: 8:12

Next Shabbos Shorts Deadline: Wednesday, September 2 at 12:00 Noon  
 Submit items for the Shabbos Shorts to: [announce@yise.org](mailto:announce@yise.org)  
 Office Phone: 301-593-4465 Office Fax: 301-593-2330  
 Eruv line: 301-593-5561 E-Mail: [office@yise.org](mailto:office@yise.org) Website: [www.yise.org](http://www.yise.org)  
 Office Hours:  
 Monday - Thursday 9:00 AM - 5:00 PM, Friday - 9:00 AM - 2:00 PM  
 Rabbi Dovid Rosenbaum Yale Ginsburg - President  
 Rabbi Binyamin Silver - Asst. Rabbi Simi Franco - Office Manager

## Hashomer Rosh Hashanah Greetings

The Rosh Hashanah issue of HaShomer will print the traditional New Year's Greetings from our members. Pricing is eighth page \$18, quarter page \$32, half page \$54, full page \$100. Please send in greetings by Friday, August 28. Questions? Call Simi at the Shul office, 301-593-4465 x403. The form is available at [www.yise.org/hashomer-greetings-2020.pdf](http://www.yise.org/hashomer-greetings-2020.pdf) Please print the form and check off the size, and write your message below, on the reverse side or on another sheet of paper, and fax, scan or mail to YISE. You may also email your ad to [hashomer@yise.org](mailto:hashomer@yise.org) Preferred format is image file or PDF matching the ordered ad size. If you want the ad to appear as it did last year, please say so clearly in the email or on the form. Thank you for your support of YISE.

## Happy Birthday! Happy Anniversary!

Looking for a way to celebrate someone's upcoming birthday or anniversary? For an \$18 donation, you can include the name (birthday) or names (anniversary) in this section of the Shabbos Shorts. Please send the following information to [office@yise.org](mailto:office@yise.org) - Sponsor name, Birthday or anniversary date, Name (birthday) or names (anniversary). The birthday or anniversary will be listed in the Shabbos Shorts based on the date of the event.

## Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night Chumash Navi Shiur for Women
- Rabbi Silver's Tuesday Evening Parsha Shiur
- Rabbi Silver's Daily Chizuk Dose on WhatsApp
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

Please email [office@yise.org](mailto:office@yise.org) to sponsor. Thank you for your support.

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## Thank you to this past week's Shiurim sponsors:

### Rabbi Rosenbaum's morning and evening Tehillim/Parsha/Halacha Shiur

- **Michelle & Doug Shelling** in memory of Michelle's mother and Ben's grandmother, Greta Ruth Weiner, Golda Rachel bas David, Z"L.

### Rabbi Rosenbaum's Wednesday Morning Nach Shiur

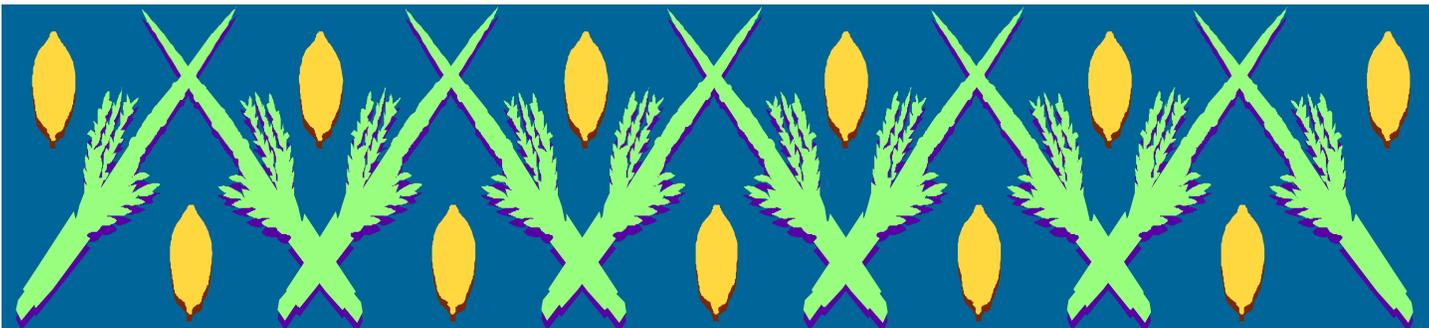
- **Michelle & Doug Shelling** in memory of Michelle's mother and Ben's grandmother, Greta Ruth Weiner, Golda Rachel bas David, Z"L.

### Rabbi Hyatt's Gemara Shiur

- **Sahra & Yale Ginsburg** in honor of Scott Schlesinger for keeping our shiur going during this difficult time.
- **David Jaray** for a Refuah Sheleima to Rabbi Hyatt and in honor of Rabbi Grauman and all who attend the shiur.

### Rabbi Silver's Erev Shabbos Parsha Drasha

- **Atara & Rabbi Dovid Rosenbaum** in appreciation to Rabbi and Rebbetzin Silver for their years of work and success at YISE, and wishing them much success moving forward.



## **Order your Lulavim & Esrogim from YISE and help support the Shul!**

YISE is working this year with Josh Breitstein to bring you the finest quality Arba Minim sets. Complete details and order form at: [www.yise.org/lulav](http://www.yise.org/lulav)

Aleph	\$ 80
Beis	\$ 65
Gimmel	\$ 55
Chinuch	\$ 36

Order deadline: Wednesday, September 16

Due to COVID-19 concerns, individual selection of Esrogim will not be possible. Pickup will be between Yom Kippur and Sukkos, with reserved appointment times.

. Details will be sent by email.

Payment at pickup - check payable to Josh Breitstein, or cash.

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

In honor of our beloved Rabbis and Rebbetzins  
Dovid and Atara Rosenbaum  
and Brahm and Elana Weinberg  
in grateful appreciation and admiration  
for all of their efforts and care on behalf of our Kehilla  
Bev Morris and Art Boyars

Volume 26, Issue 43

Shabbat Parashat KiTetze

5780 - B”H

## Covenant and Conversation: R. Jonathan Sacks

**Animal Welfare** - Ki Teitise is about relationships: between men and women, parents and children, employers and employees, lenders and borrowers. Strikingly, though, it is also about relationships between humans and animals.

Descartes thought that animals lacked souls. Therefore you could do with them as you pleased. Judaism does not believe that animals lack souls – “The righteous person cares about the nefesh of their animal,” says the book of Proverbs. To be sure, nefesh here probably means “life” rather than “soul” (neshama in Hebrew). But Tanach does regard animals as sentient beings. They may not think or speak, but they do feel. They are capable of distress. Therefore there is such a thing as animal distress, tza’ar baalei chayim, and as far as possible it should be avoided.

So we read in Parshat Ki Teitise: “Do not muzzle an ox when it is treading grain”. What is intriguing about this law is that it parallels provisions for human beings as well: “When you come [to work] in your neighbour’s vineyard, you may eat as many grapes as you desire to satisfy your hunger... When you come [to work] in your neighbour’s standing grain, you may take the ears with your hand”. The principle is the same in both cases: it is cruel to prevent those working with food from eating some of it. The parallel is instructive. Animals, not just humans, have feelings and they must be respected.

Another law is: “Do not plough with an ox and donkey together”. The ox is stronger than a donkey, so expecting the donkey to match the work of an ox is cruel. Each animal species has its unique role in the scheme of creation that we must respect.

The most fascinating animal legislation in this parsha is the law of “sending the mother bird away”: If you come across a bird’s nest beside the road, either in a tree or on the ground, and the mother is sitting on the young or on the eggs, do not take the mother with the young. You may take the young, but be sure to let the mother go, so that it may go well with you and you may have a long life.

Much has been written on this command. Here I discuss only the analysis given by Moses Maimonides, fascinating in its complexity. There is a law that appears twice in the Mishnah, stating that if a leader of prayer says, “Your mercies extend even to a bird’s nest,” they are to be silenced. The Talmud offers two possible explanations, of which one is that such a prayer “makes it seem as the attributes of God are an expression of compassion, whereas in fact they are sheer decrees.”

In both his commentary to the Mishna and his law code, Maimonides adopts this view. He adds: If the reason for sending the mother bird away were Divine compassion towards animals then, in consistency, God should have forbidden killing animals for food. The law therefore should be understood as a decree without an obvious rationale (gezerat hakatuv), and he states that this has nothing to do with compassion, human or Divine.

In Guide for the Perplexed, however, Maimonides adopts the opposite approach. There he rejects the very idea that there are commands that have no reason. There is a purpose to killing animals for food is, he says, because meat-eating is necessary for

human health. Shechitah (ritual slaughter), however, has been ordained because it is the most painless way to kill an animal. He continues:

It is also prohibited to kill an animal with its young on the same day, in order that people should be restrained and prevented from killing the two together in such a manner that the young is killed in the sight of the mother, for the pain of the animals under such circumstances is very great. There is no difference in this case between the pain of human beings and the pain of other living beings, since the love and tenderness of the mother for her young ones is not produced by reasoning but by imagination, and this faculty exists not only in man but also in most living beings... The same reason applies to the law which enjoins that we should let the mother bird fly away when we take the young.

So Maimonides, contrary to the position he takes in his law code, here states that the law does have compassion as its logic. Moreover, what it seeks to avoid is not physical pain to the animal but psychological distress. Maimonides’ view of animals has been confirmed by recent findings in biology that suggest that many species do indeed resemble humans in their ability to form groups, engage in reciprocal altruism, and display a range of emotions. In most animal species, it is the mother that forms an ongoing bond with the young. Among animals, fatherhood is usually far less developed. So Maimonides’ explanation in The Guide is empirically well-founded.

However, elsewhere in his Guide, Maimonides takes yet a third position. Divine Providence, he says, extends to individuals only among humans. Amongst animals, it applies solely to a species as a whole. So the reason we must not cause animals pain or distress is not because the Torah is concerned about animals but because it is concerned about humans. We should not be cruel.

There is a rule laid down by our Sages that it is directly prohibited in the Torah to cause pain to an animal. This rule is based on the words [of the angel to Bilaam], “Why have you beaten your donkey?”. The object of this rule is to make us better, that we should not assume cruel habits, and that we should not needlessly cause pain to others – that on the contrary, we should be prepared to show pity and mercy to all living creatures except when necessity demands the contrary.

Maimonides thus seems to embrace three sharply conflicting views:

The law of the mother bird is a Divine decree with no reason.

This law is intended to spare the mother bird emotional pain.

This law is intended to have an effect on us, not the animal, by training us not to be cruel.

In fact all three are true, because they answer different questions.

The first view explains why we have the laws we have. The Torah forbids certain acts that are cruel to animals but not others. Why these and not those? Because that is the law. Laws will always seem arbitrary. But we observe the law because it is the law, even though, under certain circumstances, we may reason that we know better, or that it does not apply. The second view explains the immediate logic

of the law. It exists to prevent needless suffering to animals, because they too feel physical pain and sometimes emotional distress as well. The third view sets the law in a larger perspective. Cruelty to animals is wrong, not because animals have rights but because we have duties. The duty not to be cruel is intended to promote virtue, and the primary context of virtue is the relationship between human beings. But virtues are indivisible. Those who are cruel to animals often become cruel to people. Hence we have a duty not to cause needless pain to animals, because of its effect on us. Hence the third proposition. Interestingly, Maimonides’ analysis was repeated almost exactly by Immanuel Kant.

This is a subtle and nuanced approach. Animals are part of God’s creation. They have their own integrity in the scheme of things. We now know that they are far closer to human beings than philosophers like Descartes thought. This would not have been news to the heroes of the Bible. Abraham, Moses, and David were all shepherds who lived their formative years watching over and caring for animals. That was their first tutorial in leadership, and they knew that this was one way of understanding God Himself (“The Lord is my shepherd”).

Judaism also reminds us of what we sometimes forget: that the moral life is too complex to summarise in a single concept like “rights.” Alongside rights, there are duties, and there can be duties without corresponding rights. Animals do not have rights, but we have duties towards them. As several laws in Parshat Ki Teitise and elsewhere make clear, we must not cause them unnecessary pain or emotional distress.

As we saw last week in the case of environmental legislation in Shoftim, Genesis 1 gives us the mandate to “subdue” and “rule” creation, including animals, but Genesis 2 gives us the responsibility to “serve” and “guard.” Animals may not have rights but they have feelings, and we must respect them if we are to honour our role as God’s partners in creation.

## Shabbat Shalom: Rabbi Shlomo Riskin

“An illegitimate person [mamzer] shall not enter into the congregation of the Lord; even his tenth generation shall not enter into the congregation of the Lord” One of the most difficult biblical laws to understand is that of the mamzer, the product of an adulterous (or incestuous) sexual liaison, who may never enter into a marriage relationship with another Jew.

We can readily understand why the adulterers themselves are forbidden from marrying each other, even after they become divorced from their previous spouses; they, who showed such disdain and disregard for the exclusive and sacred marital relationship by betraying their marital partners, dare not enter together into matrimony, since God “has sanctified His nation Israel by means of the nuptial canopy and the marital ritual of kiddushin” (the initial blessing, along with the blessing over the wine, at a wedding ceremony). The glory of the

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or email: [sgreenberg@jhu.edu](mailto:sgreenberg@jhu.edu)  
<http://torah.saadia.info>

Jewish people has always been the purity of our family life.

But why punish the innocent product born of such an adulterous act? He/she has done nothing wrong; he has certainly not controlled the nature of the act which led to his/her birth. Why forbid him/her to ever become married in Israel? In order to understand the meaning behind this law, I believe it is necessary to understand the difference between the Written Law (Bible), which the sacred Zohar calls "the harsh law" (dina de'takfa), and the Oral Law (Talmud and Responsa) which is called in turn "the soft and compassionate law" (dina de'rafiya). This interpretation is hinted at both in Maimonides's Mishne Torah and Guide for the Perplexed.

Even a cursory glance at the Bible will reveal the many instances in which capital punishment is called for, the Bible declaring that the offender "must surely die, is certainly to be stoned to death" (mot tamut, sakel yisakel). The Oral Law, however, greatly limits these extreme punishments, insisting that a trial can take place only if two knowledgeable and objective witnesses give testimony that they saw the actual crime being perpetrated (circumstantial evidence not being admissible in a Jewish courtroom), and took the opportunity to give proper warning to the assailant, determining that he was aware of the action he was about to commit and its punitive consequences; hence R. Akiva and R. Tarfon both declare that if they had been on the Sanhedrin, no human being would ever have been tried for a capital crime. And our Sages declare that if a culprit was put to death once in 70 years, the court would be declared "a murderous court".

The difference in punitive attitude becomes clear when we remember the different purposes guiding each legal code: The entire Pentateuch is heard each year by every Jew who attends Sabbath services, so that the goal of the biblical readings each week is to inform and inspire the consciences—first and foremost of the Jewish attendees—by inspiring them to understand the critical importance of ethical and moral actions.

The Oral Law, however, which sets down the actual punishments, must mediate the law with life, taking into account that if, God forbid, the wrong person is put to death for a crime he did not commit, there is no judicial recourse to bring him back to life. Hence the Oral Law softens and even sweetens the penalties, even bending over backwards to be lenient with the defendant.

For example, the Written Law warns "an eye for an eye," since the only way an individual can understand the enormity of his crime of taking out a person's eye is for him to have his eye removed; the Oral Law then explains that, since different people have different levels of eyesight and some professions require greater use of the eyes than do others, the actual penalty must be monetary remuneration rather than the removal of the eye.

The Bible, since it wished to inspire Israel to respect and protect the moral integrity of the marital union, teaches that if one degrades the marital fidelity, the product of such a liaison would never be able to enter a marital union, for all subsequent generations. However, the Oral Law made it virtually impossible to have a practical instance of mamzerut: not only would there have had to be two witnesses who gave warning to the transgressing couple prior to their act of adultery, which would have had to take place in front of those witnesses, but the halachic presumption is always that since the majority of sexual acts are between husband and wife, every child is presumed to be the child of that husband (and since paternity tests are not 100% accurate, they are not sufficient proof of adultery). When the case of a woman whose husband went overseas twelve months before she gave birth was

brought before a religious court in talmudic times, the judges declared the child to be "kosher," assuming that the fetus had gestated in the woman's womb for 12 months! And in a similar incident they ruled that the husband had secretly returned for a night unbeknownst to anyone.

In more modern times, I do not know of a single case of mamzerut for which Hacham Ovadia Yosef or Rav Moshe Feinstein did not find a positive solution enabling the person in question to marry into the Jewish community. Unfortunately, the present religious establishment is not as bold as the decisors of previous generations.

#### **The Person in the Parsha: R. Tzvi Hersh Weinreb**

**The Rich Fruits of Forgiveness** - The spirit of forgiveness is in the air. Since the beginning of this month, the month of Elul, Sephardic communities have been reciting selichot, prayers petitioning the Almighty for his forgiveness. They have been doing so each and every day, rising before dawn in order to get to the synagogue on time. Ashkenazic communities, following their custom, will delay the recitation of these petitionary prayers until the week before Rosh Hashanah.

No matter one's liturgical custom, the theme of forgiveness is uppermost in the consciousness of every Jew. For some, beseeching the Almighty for His forgiveness is their primary concern. Others focus upon obtaining forgiveness from those whom they have offended during the course of the past year. Still others struggle with that most difficult task: begging forgiveness from those whom they have offended. One way or the other, forgiveness is our dominant concern for at this time of year.

When we turn to the Torah portions during these weeks it is only natural to search the text for references to this important theme. Sometimes those references are readily apparent. For example, last week we read this moving prayer: "Our hands did not shed this blood... Absolve, O Lord, Your people Israel... And do not let guilt for the blood of the innocent remain among Your people Israel... And they will be absolved of bloodguilt."

But Ki Tetzet, presents us with a challenge. This parasha contains numerous laws about some very important topic but explicit references to forgiveness are absent.

Several years ago, I decided to find such references. The Talmud teaches us, "If you toil, you will find." There is a passage in this week's Torah portion which, far from exuding a spirit of forgiveness, reflects almost inexplicable harshness. Near the beginning is the passage that deals with the ben sorer u'moreh, the wayward and defiant son: "If a man has a wayward and defiant son, who does not heed his father or mother and does not obey them even after they discipline him, his father and mother shall take hold of him and bring him out to the elders of his town... They shall say to the elders of his town, 'This son of ours is disloyal and defiant; he does not heed us. He is a glutton and a drunkard.' Thereupon the men of his town shall stone him to death. Thus you will sweep out evil from your midst..."

There is no trace of forgiveness in these verses. Our Sages questioned the fairness of such a harsh punishment for such a young lad. Rashi, following Talmudic sources, reasons that this boy is not being punished for his current behavior. Rather, this behavior is indicative that he is headed for a life of great criminality, in which he will eventually steal and even murder in order to satisfy his gluttony and desire for drink. But those of us who read the text, especially if we are or have been parents ourselves, understandably search for some ray of hope for this wayward teenager.

One such ray of hope is found in this passage in the Talmud: "This wayward and defiant son, this ben

## Likutei Divrei Torah

sorer u'moreh, if his parents wish to forgive him, he is forgiven."

At first blush we wonder about this leniency. After all, if we are to follow Rashi's explanation of why he is so harshly condemned, we should be concerned that by forgiving him his parents have let loose a dangerous murderer upon society. The Torah seems convinced that this young lad is inevitably destined for a severely antisocial career. A strict reading of the text demands that we eliminate this potential murderous hazard from our midst. Why should parental mercy of a father and mother be allowed to endanger the welfare of society?

One approach to understanding the power of parental forgiveness is provided by Rabbi Chaim Zaitchik. He argues that whereas it can generally be assumed that a young man so wayward and so defiant can never overcome his perverse tendencies, such an assumption must be abandoned if experts can testify that he can be rehabilitated. Asks Rabbi Chaim, "What greater experts can there be than this boy's own parents?" They know him better than anyone else and if they forgive him, it must be that they have detected in him the capacity to shed the passions of youth which have heretofore led him astray.

This is one lesson of forgiveness. If you know a person well, you know that he can change his ways, and hence merit our forgiveness.

I would like to suggest another approach based upon my observations as a psychotherapist. I learned that forgiveness changes the behavior of the person who is forgiven. People who have offended others are often so moved by the fact that those others have forgiven them that they commit to a future of exemplary behavior. The experience of having been forgiven by the others signals them that those others trust them. They are so inspired by that new experience of being trusted that their behavior improves radically.

Sometimes we think that there is a risk to forgiving those who have offended us. After all, we ask ourselves, "Are we not letting him 'off the hook'?" Are we not absolving him from his responsibilities? Does he not consider us 'suckers' for having forgiven him?"

But I have found that the opposite is often true. Forgiving the offender ennoble him, and sends him a message which enables him to correct his past habits. In the words of none other than Abraham Lincoln: "I have always found that mercy bears richer fruits than strict justice."

In a verse from Psalms, explicated by the great medieval commentator, Abraham ibn Ezra, is recited in many communities during the period from Rosh Hashanah until Yom Kippur: 'But with You there is forgiveness; therefore, You are feared.' How does God's forgiveness lead to our fear of Him? Quite the contrary; one would think that we would be less fearful of a forgiving God, knowing that he would not punish us, but would readily forgive us?

Ibn Ezra's response is: "He points out that if sinners were convinced that there was no forgiveness for their iniquities, they would persuade themselves that repentance is hopeless. Why reform one's ways if one was damned to punishment anyway? Precisely the fact that God does forgive removes that hopelessness from them. They realize that if, out of fear of God, they approach Him and beg His forgiveness, they can be hopeful of attaining it. The fact that God forgives... motivates repentance and personal change."

As we approach the High Holidays, Days of Awe, but also Days of Mercy and Forgiveness, let us be moved by the Almighty's power of forgiveness to forgive others, to forgive ourselves, and to improve our ways so that we deserve His blessings for a blessed New Year. [Excerpted]

Near the beginning of our *Parashah*, we read of the *Ben Sorer U'moreh* / the rebellious son who steals from his parents and is put to death because the Torah foresees that his future is to become a highwayman. Near the end of our *Parashah*, we are commanded regarding honest weights and measures. R' Yaakov Yosef z"l (1840-1902; *Rosh Yeshiva*, rabbi, and *Maggid* / preacher in Lithuania; first and only Chief Rabbi of New York City) notes that King Shlomo relates these two *Mitzvot* to each other; specifically, he writes (*Mishlei* 20:10-11): "False weights and false measures, both are an abomination to *Hashem*. A child may be dissembling in his behavior, even though his actions are blameless and proper." [At present, his actions are relatively blameless.] R' Yosef explains:

The *Gemara* (*Bava Batra* 89a) teaches that, not only is it forbidden for a merchant to use false weights and measures, it even is forbidden to possess such items. From this, R' Yosef writes, we can learn that, not only should one not practice bad character traits, one should not even possess such traits, even if he never displays them to others. Rather, one should work to uproot bad character traits entirely.

A *Ben Sorer U'moreh*, R' Yosef continues, is an example of someone who has bad character traits deep within himself. He has not killed anyone yet, but the Torah foresees that inevitably he will. Similarly, anyone who possesses bad character traits is liable to use them at some point. Therefore, it is not sufficient to suppress them; rather, one must work to uproot them.

- Continued in box inside -

## Teshuvah: An Act of Renewal

During the upcoming days of *Selichos* and, after that, during the High Holidays, we will repeatedly recite the verse (*Eichah* 5:21), "Bring us back to You, *Hashem*, and we shall return; renew our days as of old." (We recite this verse throughout the year, as well, anytime the Torah is returned to the *Aron Kodesh*.) What is the meaning of the expression, "Renew our days as of old"? It would seem that this phrase is inherently contradictory--either a person who returns to *Hashem* is renewing himself, turning over a new leaf, or he is returning to the ways of old!

R' Avraham Weinroth *shlita* (Israel) explains: R' Levi Yitzchak of Berditchev z"l (1740-1809; early *Chassidic Rebbe*) teaches that man's ability to repent hangs on his belief that he is created anew at every moment. We read (*Devarim* 10:12), "Now, *Yisrael*, what does *Hashem*, your *Elokim*, ask of you?" *Midrash Rabbah* comments: "'Now' refers to *Teshuvah*." How so? Because, explains R' Weinroth, only when a person believes that he is being recreated "now" can he repent. In this light, he continues, we can understand the phrase, "Renew our days as of old." How can we return to You, *Hashem*? Because you will renew us, recreate us, just as You created us "new" in the days of old.

Why is this belief so important to *Teshuvah*? *Teshuvah* itself is illogical. How can a person repent if he committed a sin that cannot be undone? The answer is that the sinful action can never be undone, but the sinful desire that led to that action can be undone by becoming a "new person" who never possessed that desire, R' Weinroth explains.

Our Sages teach, "One sin leads to another sin." R' Weinroth explains that this is the consequence of not seeing oneself as a being who is recreated constantly. If I see myself as a person who sinned, and who is mired in sin, I will inevitably sin again. However, if a person is determined to renew himself, to escape this cycle, he can return.

(*L'ohr Kedushat Levi* p.277)

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**“When you build a new house, you shall make a fence for your roof, so that you will not place blood in your house if a fallen one falls from it.” (22:8)**

R' Naftali Zvi Horowitz z"l (1760–1827; *Chassidic Rebbe* of Ropshitz, Galicia) writes: We pray, “Build it [the *Bet Hamikdash*] soon *B'yameinu*,” literally, “in our days.” “*B'yameinu*” also can be translated, “Using our days.” With what does *Hashem* build the *Bet Hamikdash*? With “our days,” *i.e.*, with the *Mitzvot* that a person performs every day. Some days, a person may, so-to-speak, add an entire row of bricks to the future *Bet Hamikdash*, while, other days, he may add only a brick or two. Indeed, writes the *Ropshitzer Rebbe*: “I heard from the holy rabbi R' Elimelech z"l [of Lizhensk; died 1787], that his soul ascended to Heaven and he saw angels carrying vessels of the *Bet Hamikdash*, and they told him that those were vessels that he had liberated from exile through his Divine service.”

The *Ropshitzer Rebbe* continues: In this vein, we may understand our verse allegorically [in addition to its literal meaning, *i.e.*, that one is commanded to build a fence around his roof or porch from which someone could fall]. “When you build a new house”--when you perform good deeds that will help to build a new house, a new *Bet Hamikdash*, “you shall make a fence”--you shall conceal your good deeds to the extent possible, serving *Hashem* with discretion and humility, and keeping your *Mitzvot* to yourself as much as possible, “lest a fallen one falls from it”--because one who is not sufficiently devoted to *Hashem* will experience a spiritual downfall from publicizing his service of *Hashem*. (Zera Kodesh)

**“For but a brief moment I have forsaken you . . .” (From the Haftarah--Yeshayah 54:7)**

Has our long exile really lasted only a brief moment? R' Yitzchak Arieli z"l (1896-1974; *Mashgiach* of Yeshivat Merkaz Harav) explains: Our Sages teach that the ultimate redemption was created before the world was created, meaning that the world was created for the sake of its ultimate fulfillment. Further, we say in our prayers that *Hashem* renews the world constantly. It follows, that the ultimate redemption is constantly being recreated as well. As such, it can occur at any moment, and the exile before the final redemption is but a moment long.

(Haggadah Shel Pesach Shirat Ha'geulah p.8)

**- Continued from front page -**

Logic would dictate that man should be judged based on his character traits--for example, that a rich man who steals due to greed should be punished more harshly than a poor man who steals due to hunger. However, that is not the *Halachah*. In the eyes of a human court, all theft is equal, and likewise other wrongful deeds, no matter who commits them.

In contrast, in the *Rosh Hashanah* prayers, we refer to *Hashem* as “the One Who understands all of man’s deeds.” We do not say, “Who sees,” but rather, “Who understands all of man’s deeds.” *Hashem* alone can judge the thoughts that lead to wrongful deeds, though they cannot be seen. He, alone, can “understand” man’s deeds and judge them fully. Likewise, only *Hashem* can, and does, judge man’s character. Of *Hashem* we say (*Tehilim* 36:7), “Your judgment is like the depths.” (L’vet Yaakov: Drush 15)

**“If a bird’s nest happens to be before you on the road, on any tree or on the ground -- young birds or eggs -- and the mother is roosting on the young birds or the eggs, you shall not take the mother with the young. You shall surely send away the mother . . .” (22:6-7)**

The *Mishnah* (*Berachot* 5:3) states: “If one prays, ‘May Your mercy extend to us as it extends to a bird’s nest,’ we silence him.” The *Gemara* (33b) explains that one who prays thus is presuming to know the reasons for *Hashem*’s commandments when, in fact, they are decrees.

R' Yom Tov Lipmann Heller z"l (Bohemia; 1579-1654) writes in his commentary on the *Mishnah*, *Tosafot Yom Tov*, that the *Gemara*’s objection to assigning reasons to *Mitzvot* applies only in the context of prayer, where one speaks as if he definitively knows the reasons for the commandments. However, in the context of Torah study, one is permitted to speculate about the reasons for *Mitzvot*.

R' Meshulam Roth z"l (1875-1962; rabbi of Czernowitz, Romania; later, member of Israel’s Chief Rabbinate Council) writes that support for the words of the *Tosafot Yom Tov* may be found in the following *Gemara* (*Bava Batra* 82a): If one is uncertain whether he is obligated to bring *Bikkurim* / First Fruits, he may not read the verses that are usually read when bringing that offering (*Devarim* 26:5-10). Why not? asks the *Gemara*. He is merely reading verses from the Torah! Nevertheless, answers the *Gemara*, it appears as if he is telling a lie if he says he is bringing *Bikkurim* when these fruits may not have that status. In contrast, if one is merely studying those verses in the Torah, it does not appear to be a lie because there is no pretense of bringing *Bikkurim* at that moment. [Until here from the *Gemara*, with *Rashi*’s commentary] Similarly, R' Roth writes, if one prays, “May Your mercy extend to us as it extends to a bird’s nest,” he is making a definitive statement about the reason for the *Mitzvah* which may not be correct. That is not appropriate, unlike speaking about it in the context of Torah study.

R' Roth continues: In fact, R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) does write in *Moreh Nevochim* that the reason for the *Mitzvah* of sending away the mother bird is that *Hashem* has compassion on all of His creations. At first glance, this contradicts the *Mishnah* quoted above. But, in light of the above *Tosafot Yom Tov*, *Rambam*’s explanation may be understood.

One could ask, however: If *Hashem* wants to have compassion on birds, why does He need our help? Surely, *Hashem* has an infinite number of ways to accomplish His goals. R' Roth answers: Of course, *Hashem* does not need our help. Rather, He wishes to give us opportunities to share in His work so that we can be rewarded.

(*She'eilot U'teshuvot Kol Mevaser: Kuntreis Simchat Yom Tov*)

# 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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## IN FIRST, GANTZ SPEAKS WITH UAE COUNTERPART ON DEFENSE COOPERATION (YNet 8/25/20)

Israel and the United Arab Emirates' defense ministers pledged to boost communication between their countries after their deal to normalize ties.

In a telephone call, UAE Minister of State for Defense Affairs Mohammed al-Bawardi and Defence Minister Benny Gantz said they were "looking forward to strengthening communication channels."

Gantz's office quoted him as saying that they agreed to "keep an open channel between them".

"We share important security interests. Cooperation will bolster regional stability," a statement from Gantz's office said.

While the deal has met some Israeli dissent over requests by the UAE for Washington to provide it with F-35 stealth fighter jets, U.S. Secretary of State Mike Pompeo reassured Israel on Monday that it would retain a military advantage in the region under any future arms deals.

A senior U.S. State Department official said that "it makes perfect sense for us to be strengthening (the) UAE's defense capabilities at a time when they're under new threats for agreeing (to) peace with Israel," citing potential threats from Iran.

An Israeli defense official said that while Israel was firm in opposing any prospective U.S. sale of the F-35 to the UAE, the Netanyahu government was "entirely immersed" on the question of expanding criteria for Israeli defense exports to the Gulf power.

According to defense industry sources, Israel has sold the UAE security products in the cyber and surveillance realm. A study by the University of Toronto's Citizen Lab has linked spyware technologies produced by Israel's NSO Group to political surveillance in the UAE.

In the early 2000s, Israel was in talks to sell the UAE drones, according to a U.S. official who was involved in the negotiations - but called off the deal after the 2010 death in Dubai of an arms dealer with the Islamist group Hamas, which Emirati authorities blamed on a Mossad hit team.

## PA'S GRAND MUFTI ISSUES FATWA BANNING MUSLIMS FROM PRAYING AT AL-AQSA (JPost 8/20/20)

The Palestinian Authority's Grand Mufti has issued a fatwa banning Muslims from praying at al-Aqsa Mosque within the framework of the UAE-Israeli peace deal.

Muslims from outside Israel and the Palestinian territories are now able to visit the mosque to pray, under the conditions of the recent deal between Israel and the UAE. However, the Palestinian Authority considers the deal a betrayal of its cause, and religious leaders have declared that any Muslim visiting the site, considered the third holiest in Islam, is a traitor.

"We absolutely won't accept the [UAE's] treason. One grain of sand from the soil of pure Palestine and from the soil of Al-Aqsa Mosque is more precious than our blood and our lives," Supreme Sharia Judge Mahmoud al-Habbash said on official PA TV on Saturday.

He continued: "Whoever wants to come visit the Aqsa Mosque through the gate of Palestine: Welcome, and we will rejoice over him. But whoever wants to come through the Israeli gate is unwanted, and he will find nothing but the shoes and the spit of the people of Jerusalem in his face."

Sheikh Muhammad Hussein, the Grand Mufti went further. Appearing on Palestine This Morning, which is broadcast on official Palestinian Authority TV, he told viewers: "It is forbidden for a Muslim to arrive in a plane of [either] the United Arab Emirates or not of the United Arab Emirates to the Lod

Airport [in Israel], which today they call Ben-Gurion Airport, in order to come and pray at Al-Aqsa Mosque. This is false marketing in terms of religious law: legally false, religiously offensive."

THE LEADERS have made it clear that they consider Muslims praying at the mosque under the agreement to have betrayed not only the Palestinian cause, but the Prophet Mohammed himself.

"Not just against the Palestinian people: This is a denial of the heritage of Prophet Muhammad... Are Jerusalem and Al-Aqsa Mosque goods that are sold in the market of political prostitution?" he asked. The UAE "have sold Jerusalem, have relinquished Jerusalem, and are trying to market their treason as them opening the door for the worshipers to come and pray in Jerusalem," he said.

"Normalization is treason," Habbash said. "Normalization means that you agree to natural relations with your brother's murderers and your father's murderers. That you agree to natural relations with the enemies of Prophet Muhammad. That you agree to natural relations with those who want the site of Muhammad's Night Journey to turn into a Temple.

"We'll continue to resist even if we'll all be killed and slaughtered," he said. "Palestine will only be ours, Jerusalem will only be ours, and this occupation will pass and leave like every occupation that preceded it."

Palestinian Media Watch highlighted in a statement that this may be understood as a call to violence against Israel and the UAE, given Habbash's previous teaching that the Koran commands that enemies must be killed. Anyone who "comes to attack me... my home... my land... I am commanded to fight him... I am allowed to kill him," he said.

## NETANYAHU TO SUPREME COURT: I WILL STAY OUT OF SENIOR LAW ENFORCEMENT APPOINTMENTS (Arutz-7 8/26/20)

Prime Minister Binyamin Netanyahu promised the Supreme Court on Wednesday that he would not be involved in the appointment of senior law enforcement appointments such as the attorney general.

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"The Prime Minister has announced that for the sake of openness, and without detracting from his claims, he will not be involved in the appointment of the Attorney General, State Attorney and Commissioner of Police," Netanyahu's office said in response to a petition to the Supreme Court.

"In these circumstances, there is no need to issue any order and the petitioner's request to issue an interim order must be denied," the Prime Minister's Office added.

The Movement for Quality of Government responded: "We welcome the Prime Minister's announcement, but it is not enough. A criminal defendant may not refuse to commit to not appointing judges, deputy ombudsmen or heads of sensitive police units like Lavah 433."

"It is not for nothing that we have requested that an order be issued banning a prime minister accused of crimes from engaging in any appointment of senior members of the judiciary and law enforcement, and we hope that the court will accept our petition," the movement said.

### **'LIGHT BLADE' LASER SYSTEM INTERCEPTS NEARLY 100% OF HAMAS BALLOONS IN ITS SECTOR** (Israel Hayom 8/26/20)

It took only 10 days for the two members of Israel's Border Police who are the only personnel manning the new "Lahav Or" (Light Blade) laser system deployed on the border of the Gaza Strip to shoot down a record number of explosives-laden balloons released toward Israel by Hamas operatives.

The blades of light have intercepted 150 arson balloons. The system's sensors identify targets, follow their motion, and shoot a focused laser at them until the balloons explode without having reached Israeli airspace.

Israel's only Light Blade system to date covers only a small part of the Gaza Strip, and while its interception rate stands at close to 100%, Palestinians in other parts of Gaza continue to send balloons carrying explosives, Molotov cocktails, and sometimes grenades over the border fence. The prevailing wind carries them into the western Negev.

IDF soldiers deployed near the border intercept some of the balloons, but most land, causing wildfires – sometimes, several dozen in a single day. The fires have burned tens of thousands of acres of open land, nature reserves, parks, and fields.

The Light Blade system, developed by the Israeli firm OptiDefense, the Israel Police, and the Defense Ministry, was first used this past February and scored dozens of interceptions.

Border Police Sgt. Maj. Meni Shalom, one of the Light Blade operators, said that "every interception is a relief."

"I'm frustrated when a balloon changes its location because of the wind and leaves our sector. The ramifications are painful. Civilians could be hurt. Even though it looks like a computer game, it takes patience, concentration, and coordination to operate the system. In a second, you could see 15 balloons in front of you at once, and in seconds you need to decide which of them could be the first to cross the fence," Shalom said.

Dr. Udi Ben-Ami, a laser expert and founder of OptiDefense, and Professor Amiel Ishaaya, Deputy Dean of the Engineering Faculty at Ben-Gurion University, came up with the idea for the laser interceptor.

"The idea arose from Zionism," the researchers say.

"It pained us to see the fields burning and to hear about the farmers' distress. We checked with friends in the defense establishment, and it turned out that there was no practical, quick solution available," they say.

While plenty of defense and security officials expressed doubt about the project, commander of the Border Police, Deputy Commissioner Kobi Shabtai, saw its potential. "The advantage of Light Blade, unlike other similar systems in the world, is its special laser that does not interfere with airspace and does not bother pilots," Shabtai explained.

"The system was built over the course of eight months, and how it has proved itself above and beyond. We are operating it in conjunction with the IDF, and I hope that the defense establishment will soon purchase additional systems," Shabtai said.

### **PROF. GAMZU ATTACKS MK MIKI ZOHAR: 'ARE YOU CRAZY? DROP THIS OBSESSION'** (Arutz-7 8/27/20)

Speaking on Galei Tzahal this morning, Professor Ronni Gamzu, the government's coronavirus project manager, attacked coalition chairman MK Miki Zohar, claiming that his "obsessive" behavior is damaging for the country.

"After everything that's happened, you're still trying to draw up a plan for travel to Uman?" he exclaimed. "Are you crazy? You should drop this obsession and start doing what you can do reduce the rate of contagion."

Gamzu added that, "Sometimes, I think about stepping down from this position and handing it over to someone else. I don't have the authority I need to do the job, but all I want is for the government to understand that it has to get its act together."

### **TEL AVIV EXHIBIT MOURNS ISRAELI BUSINESSES THAT SUCCUMBED TO COVID-19** (YNet 8/26/20)

An art exhibit was erected at Tel Aviv's Rabin Square Wednesday morning in protest of the harsh restrictions imposed on the economy as part of the national effort to rein in the spread of COVID-19.

The grim display - approved by the municipality - featured lines of mock tombstones with the names of popular businesses that filed for bankruptcy due to the pandemic inscribed onto them.

According to Hebrew-language outlet N12, the exhibit was created by an organization by the name of "The Centers for Social Justice" in protest the government's handling of the health crisis.

"While the government is busy with political survival and petty quarrels, businesses continue to shut down and tens of thousands of Israelis are losing their livelihoods and being thrown into the cycle of poverty," the organization was quoted as saying by N12.

The purpose of the exhibit was "to express the distress of business owners and Israel and concretize the government's negligence in managing the economic situation," the group's director, Zohar (Izzy) Carmon said.

Israel's economic situation has suffered due to the COVID-19 pandemic and draconian measures imposed by the government, similar to what many countries have done since the coronavirus originated in Wuhan, China.

The latest figures released by the government showed that there are currently 851,051 individuals who are unemployed in Israel, of which 536,906 have been forced to take unpaid leave.

### **BAGRUT TESTS WITHOUT MASKS, OVERNIGHT TRIPS: NEW RULES FOR SCHOOL YEAR** (JPost 8/26/20)

Director-General of the Education Ministry Amit Adri and Director-General of the Health Ministry Itamar Grotto agreed on a series of updates to regulations for the upcoming school year on Wednesday.

Students taking matriculation (Bagrut) tests will be allowed to do so while not wearing masks while keeping two meters distance between students.

Trips and activities outside of school grounds will be allowed, including overnight camping trips.

Counselors in after-school and extracurricular activities will be allowed to lead up to six different groups per day. Counselors may not have direct physical contact with the children.

External equipment may not be shared between different kindergartens within one day. All equipment must be cleaned and sanitized at the end of the workday.

Afternoon care centers will be allowed to join students from three different years of age into one care center.

Students who go to enrichment centers will learn on a specific day with a specific group for the entire school year. Each group will include up to 18 students at any given time. The groups will arrive at and leave the centers together. Three set teachers will be set aside for each group.

## **GUY NIV SET TO BE FIRST-EVER ISRAELI CYCLIST TO COMPETE IN TOUR DE FRANCE** (Israel Hayom 8/20/20)

Guy Niv is set to ride into the history books as the first Israeli to compete in the world's most prestigious cycling race, the Tour de France.

Niv, 26, who will represent Team Israel Start-Up Nation was, until three years ago, primarily a mountain bike racer with very little road racing experience.

The young rider was understandably overjoyed at his selection.

"I am honored and privileged to represent my country... And to be the first Israeli to do so? It might sound like a cliché, but my dream of a lifetime has now been realized," according to an Israel Start-Up Nation Facebook post.

Team Israel Start-Up Nation is also making history as the first Israel-based and owned team to compete in the Tour de France.

Niv was partly picked because of his prowess as a climber, a useful talent to possess in the 2020 race, considering that there will be more than 50,000 [yards] of climbing.

"As a climber, he is best suited to face this huge challenge," explained team manager Kjell Carlstrom. "But he also showed us that he keeps progressing in other aspects, both mentally and physically."

Team co-owner Sylvan Adams maintained that it was a "proud moment for Israel and for Israeli sport." Back in November, when he knew that an Israeli team would be riding in the Tour for the first time, Adams was adamant that at least one Israeli would secure a seat.

Team Israel scored an impressive coup last month, when it snapped up four-time Tour de France winner Chris Froome, after he left his previous outfit Team Ineos.

## **MACCABI TEL AVIV ADVANCES WITH TRIUMPH OVER SUDUVA** (JPost 8/26/20)

Maccabi Tel Aviv convincingly defeated Suduva 3-0 on Wednesday night in Champions League second-round qualifying action in Lithuania and punched its ticket to the third round.

The yellow-and-blue received a first-half goal from Avi Rikan and second-half strikes from Nick Blackman and Ofir Davidzada to advance in the competition, with its next continental game taking place in mid-September.

Looking to avenge last season's double defeat to Suduva in Europa League qualifying play that bounced Maccabi Tel Aviv from the competition, Giorgos Donis's squad had a much different flavor than last year's team. This season's crew featured eight players in the starting lineup that did not open in Lithuania last campaign, along with a mixture of youngsters and veterans.

Maccabi dominated play early on Wednesday and Rikan finished off a trio of chances in front of the goal by putting the ball past Ivan Kardum to give Maccabi Tel Aviv a 1-0 lead in the 30th minute.

Maor Kandil was issued a yellow card in the 39th minute while Davidzada's weak chance a minute later was collected by Kardum as the half ended with Maccabi in front by a goal.

Suduva had its first attempt of the game in the 47th minute, but Andro Svrjuga's free kick skied over Daniel Tenenbaum's goal while almost a quarter of an hour later Dan Bitton's set-piece also went over the bar as the score remained as is.

In the 65th minute, Davidzada sent a perfect ball into the box, but Nick Blackman's sharp header was parried by Kardum, while Dor Peretz and Rikan also had opportunities to double the advantage but came up just short. Blackman, however, continued his hot streak as he took a terrific Eitan Tibi pass and easily beat a helpless Kardum in the 73rd minute, and Davidzada iced the victory in injury time with his first goal of the campaign to give Maccabi Tel Aviv the comfortable win.

## **NETANYAHU AND MOSSAD AT WAR WITH DEFENSE MINISTRY OVER UAE WEAPONS DEAL** (Alex Fishman, YNet 8/25/20)

The deal to sell U.S. F-35 fighter jets to the UAE as part of its normalization agreement with Israel is only the tip of the iceberg when it comes to the battle

being waged by the Prime Minister's Office and the Mossad intelligence agency against the Defense Ministry.

The Mossad, encouraged by Prime Minister Benjamin Netanyahu, is pushing to sell the UAE advanced weapon systems and highly classified information, while the Defense Ministry adamantly objects to giving away some of Israel's more advanced warfare capabilities, for fear of classified information leaking to enemy states.

According to knowledgeable sources in Israel's defense establishment, for the last two years, both the Mossad and the Prime Minister's Office have been pushing for the Defense Ministry to approve the deal that would see Israel sell advanced equipment to the UAE - including intelligence capabilities and sophisticated precision weapon systems.

This is why those in charge of Israel's defense exports weren't thrilled when Ynet's Nahum Barnea revealed just a week ago that the U.S. has agreed to sell stealth jets to the UAE as part of the agreement with Israel - and without Netanyahu sharing the information with Defense Minister Benny Gantz, Foreign Minister Gabi Ashkenazi or the heads of the defense establishment.

The Defense Ministry closely examines any plans to sell warfare capabilities to foreign countries, which the ministry classifies in three categories.

"Ordinary" countries are those to which the Israeli defense companies are allowed to sell highly classified weapon systems, including friendly European countries.

"Special" countries are those that the Defense Ministry fears would leak unique Israeli knowledge to hostile countries. The defense industries are allowed to sell them standard equipment.

"Forbidden" countries are those to which Israel does not sell any military equipment whatsoever.

Officially, the UAE falls into the "special" designation, meaning Israeli industries cannot sell the Gulf state any special weapon systems. In practice though, the UAE has enjoyed a supply of highly classified Israeli military equipment for the past eight years.

The shift came in 2010, after the termination of the Hamas chief of logistics and weapons procurement, Mahmoud Abdel Rauf al-Mabhouh, in a Dubai assassination widely attributed to Mossad.

After al-Mabhouh's killing, a deep schism was formed between the two countries, which affected Israel dearly.

The head of the Mossad at the time, Tamir Pardo, was sent to the Emirates with the intention of mending the relationship between the Gulf state and Israel. The restoration of relations was conditioned on an Israeli agreement to sell a number of weapons to the United Arab Emirates.

Following this agreement, the UAE was offered classified Israeli weapons systems, and since then the Emirates have actually benefited from a fairly open and diverse arms market in Israel, while pledging that none of the weapons would be transferred to elements hostile to Israel.

Currently, the Prime Minister's Office and the Mossad, now headed by Yossi Cohen, are demanding that the Defense Ministry facilitate the issuance of permits that will allow Israel to sale weapons to the Emirates. This is both for economic reasons and as part of the moves to strengthen the ties between the two countries.

But the Defense Ministry says that selling equipment with a particularly high level of classification to the Gulf states still presents the danger of Israeli equipment and know-how falling into hostile hands such as Iran.

The Prime Minister's Office has denied that Netanyahu is pushing for the UAE sales.

"No such request has reached the prime minister in recent years, and if such a request had been presented to him, the prime minister would never have approved it."

## **HOW THE UAE AND SAUDI ARABIA NOW HOLD ISRAEL HOSTAGE** (Elie Podeh, Ha'aretz 8/27/20)

The Zionist movement's foreign policy was "to dismiss the Arabs of the Land

of Israel and bypass their leaders in the search for solutions with leaders in neighboring states." That was the considered opinion of Gad Frumkin, a judge on the Supreme Court of Mandatory Palestine and grandfather of 1990s Shin Bet Chief Carmi Gilon.

Sounds familiar? Indeed, the agreement between Israel and the United Arab Emirates is a prime example of this school of thought.

Since its founding, Israel has operated in two contradictory directions in its strategy towards other states in the Middle East. The first direction was focused on efforts to resolve the core of the Israeli-Arab conflict, i.e. the conflict with the Palestinians, based on the assumption that this would facilitate the participation of Arab states in the process. The other direction was to strive for agreements with Arab states in the hopes that removing them from the conflict would weaken the Palestinians and force them to the negotiating table.

Throughout most of the conflict, Israel has opted for the first policy.

The clandestine ties between Israel and the UAE date to the early days of the 21st century and were conducted by representatives of Israel's Mossad and other defense agencies. Transportation Minister Ephraim Sneh was the first senior Israeli politician to visit Dubai secretly in 2001. The goal was to establish intelligence and security links to counter the Iranian threat.

A major change occurred following the 2004 death of UAE Federation President Zayed bin Sultan al-Nahyan and the rise of a younger, more daring and pro-Western generation, especially of Crown Prince Mohammed bin Zayed, known by his acronym, MBZ. Initial indications of change emerged in 2005 during Israel's disengagement from Gaza, with the involvement of an Emirati tycoon in a scheme to purchase Jewish settlement greenhouses and sell them to Palestinians in Gaza. Media exposure jettisoned the deal.

Tzipi Livni, who served as Foreign Minister (2006-2009) in the government of Prime Minister Ehud Olmert, also maintained good relations with MBZ. WikiLeaks documents cite a senior Israeli diplomat as saying that the Emiratis "believe Israel can work magic" in Washington. Indeed, belief in the influence of the Jewish lobby in the U.S. has always constituted an important motivation for Arab states in seeking relations with Israel, and the UAE is no exception.

In 2009, then-Mossad Director Meir Dagan suggested to incoming Prime Minister Benjamin Netanyahu that Israel sell drones to the Emirates in return for its cooperation against Iran. Netanyahu approved the transaction, but it did not materialize due to concerns over the leak of advanced U.S./Israeli technology, as well as internal Israeli turf wars.

Then Israel's 2010 Dubai hotel assassination of Mahmoud al-Mabhouh, a Hamas operative charged with smuggling weapons from Iran to Gaza, soured relations between the sides. It took two years of covert contacts between Israel and the UAE, facilitated by the US, to reach understandings on the rules of the game.

Relations grew closer following the 2011 Arab Spring and the growing instability it generated in the region, the strengthening of the Muslim Brotherhood and increasing concern over Iran's nuclear program in the wake of its 2015 deal with the Obama administration. Israel scored a major diplomatic achievement in 2015 when the Emirates agreed to Israeli representation at the Abu Dhabi-based International Renewable Energy Agency (IRENA) established in 2009. The Israeli representative provided an important "peephole" into developments in the Gulf.

Since his 2008 appointment as UAE Ambassador to the U.S., Yousef al-Otaiba has played an important role in consolidating relations with the American Jewish community and Israel. In June 2020, he wrote a landmark op-ed piece in the Hebrew-language Yediot Ahronoth newspaper warning Israel about the potential repercussions of annexation in the West Bank. The headline, "Annexation or Normalization," served as the opening shot of secret negotiations that culminated in the agreement.

The agreement itself is a prime example of a win-win diplomatic achievement. For Israel, it is an official agreement with a third Arab state, following Egypt (1979) and Jordan (1994), at relatively little cost.

Giving up the annexation plan, a concession Netanyahu claims is temporary, was in any case an admission that the ambition was dead in the water. President Donald Trump, for his part, hopes to capitalize on the deal to boost his election campaign, while the Emirates is portraying itself as the savior of the Palestinians from the annexation threat. The Palestinians, and others, are obviously not buying this claim.

The Emirati interest lies in positioning itself as a key Middle Eastern and Arab player, as evidenced by its involvement in recent years in Yemen, and far-off Libya and Somalia. Agreement with Israel also positions the UAE as a key player in the Israeli-Palestinian conflict. From now on, any Israeli measure potentially harmful to the Palestinians, such as annexation for example, could result in abrogation of the peace pact. To a certain extent, Israel will be "hostage" to its Arab affairs policy.

Other Arab states are rumored to be waiting in the wings to follow the UAE, for example Bahrain that has also conducting broad clandestine ties with Israel over the past two decades, and Oman, which has been secretly dealing with Israel since the 1970s, and where Netanyahu visited in October 2018. However, Oman's veteran leader Sultan Qaboos has since passed away, after 50 years in power, and his successor might not be as bold as Qaboos was.

Observers of the Israel-Arab conflict have long argued that the glass ceiling of relations between Israel and the Arab world cannot be broken unless the Palestinian problem is resolved, or at least significant progress is made toward resolving it. The agreement with the Emirates, and possibly with others states, completely undermines this fundamental concept.

It is still too early to draw far-reaching conclusions, but several thoughts come to mind.

First, the Emirati move was not without a quid-pro-quo in Palestinian currency.

Netanyahu was forced to renege on a pledge that was the foundation stone of his doctrine. While the concession stemmed from an admission that annexation was not truly feasible, and while it in no way advances a solution to the conflict, it is similar in importance to Israel's 2005 withdrawal from its Gaza Strip settlements by then-Prime Minister Ariel Sharon. If Netanyahu cannot carry off West Bank annexation, no right-wing leader can.

Second, the move by the UAE undoubtedly constitutes a crack in the glass ceiling, but not its break.

The clear and significant sign that it has been smashed will be given by Saudi Arabia, the heavy-weight of the Gulf players in terms of its influence and importance in the Arab and Muslim world, if and when it agrees to normalize relations without any progress on the Palestinian front. The Saudis undoubtedly back the Emirati decision, and they also officially recognize Israel within its 1967 borders, but they are unlikely to give up this card without a significant Israeli concession.

Third, the glass ceiling with the Arab world is still intact as far as the public is concerned. Popular Arab opposition to Israel is alive and well, the result of various factors, including failure to resolve the Palestinian problem. Therefore, if Israel wants full recognition as a regional player it must address the core of the conflict.

Israel is wrong to seek agreement with Arab states while circumventing the Palestinians. Its attempt to isolate and weaken the Palestinians could end in the Palestinians being pushed towards violent struggle as a last resort. Israel will then claim that the Palestinians have reverted to violence once again, ignoring its own role in this deterioration.

The agreement with the Emirates – significant as it is – must be accompanied by an Israeli initiative for resolving the Palestinian issue. It would be nice to visit Dubai, but Ramallah is more important.



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Double Reward

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

**"If you happen upon a bird's nest... chase away the mother, and then you may take the young for yourself, that it may be good with you, and that you may prolong your days." (22:6-7)**

The Torah introduces to us the *Mitzvah* of *Shiluach Hakain*, the commandment to send away the mother bird first before taking the eggs or chicks from a bird's nest. The Torah then promises a good life for one who fulfills this *Mitzvah*, as well as prolonged days – a reference to the special reward in the World-to-come.

The Sages (Kiddushin 46a) teach that only the reward for interpersonal *Mitzvos* is remunerated in this world (and only partially, as the principal remains for the World-to-come), while the reward for other *Mitzvos* is entirely reserved for the World-to-come. What is significant about this *Mitzvah*, which is not an interpersonal *Mitzvah*, that the Torah assures a special reward even in this world?

One of the reasons given for this *Mitzvah* is that it teaches compassion. We must respect the feelings of the mother bird and not make her witness the taking of her eggs or chicks. We therefore chase her away first and, only then, we may take them.

One who learns compassion for a bird will inevitably grow in their kindness to human beings as well. Ultimately, the *Mitzvah* of *Shiluach Hakain* is indeed an interpersonal *Mitzvah*, as the result of its fulfillment is the betterment of our social relationships. Therefore, it is appropriate that even this *Mitzvah* carry with it reward in this world.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**She shall shave her hair and do her nails. (21, 12)**

She shall grow her nails. (Unkelos)

"Do her nails," Rebbi Eliezer says means that she should cut them. Rebbi Akiva says that it means she should grow them. (Yevomos 48a)

Unkelos translated the Torah based on the teachings of his teachers, Rebbi Eliezer and Rebbi Yehoshua. (Megilla 3a)

In this case, Unkelos translated the verse in accordance with Rebbi Akiva and not in accordance with the explanation of his teacher, Rebbi Eliezer. Why?

### Parsha Riddle

**Why do snakes have spots on their skin?**

Please see next week's issue for the answer.

Last week's riddle:

**When is one permitted to transgress the prohibition of Ba'al Tashchis – destroying something useful?**

**Answer: In order to perform a mitzvah.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parshas Ki-Seitzei (24:15), the Torah commands us not to cheat our employees, and to pay them on time: "You shall not cheat a poor or destitute hired person among your brethren, or a proselyte who is in your Land, or one who is in your cities. On that day shall you pay his hire; the sun shall not set upon him, for he is poor, and his life depends on it; let him not call out against you to Hashem, for it shall be a sin in you."

The Torah has previously commanded (Vayikra 19:13): "You shall not cheat your fellow and you shall not rob; a worker's wage shall not remain with you overnight until morning." The Talmud (Bava Metzia 110b-111a) explains that compensation that becomes due during the day must be paid by the end of the day ("the sun shall not set upon him"), while compensation that becomes due during the night must be paid by the end of the night ("a worker's wage shall not remain with you overnight until morning"). The Talmud further elaborates that between these two passages, there are no fewer than six distinct mitzvos that are violated by withholding an employee's wages:

1. You shall not cheat your fellow
2. You shall not rob
3. You shall not cheat a poor hired person
4. A worker's wage shall not remain with you overnight
5. On that day shall you pay his hire
6. The sun shall not set upon him

[According to the text of the Rif and Rambam, there are only five mitzvos, since the two prohibitions against cheating count as one.]

Some understand that while there are six mitzvos in total, they will not all apply in any given scenario, since #4 only applies to compensation that becomes due during the night, while #5 and #6 only apply to compensation that becomes due during the day. (Rashi ibid.) Others maintain that failure to pay any compensation will eventually violate all the enumerated prohibitions: #5 and #6 at nightfall, and #4 at daybreak. (Rambam Hilchos Sechirus 11:2 and Tur CM #339, as explained by Beis Yosef and Lechem Mishnah)

The full list applies only to one intending to default; one who intends to merely delay payment only violates #4, #5, and #6. (Lechem Mishnah)

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am not for leaning on.
2. I am for the mother.
3. On the road.
4. Ownerless.

#### #2 WHO AM I?

1. Eat.
2. Drink.
3. Potential robber.
4. Prospective murderer.

#### Last Week's Answers

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

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

*The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.*

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



Visit [gwckollel.org](http://gwckollel.org) to submit your answers.

**Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!**

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