

# Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

August 14 - 15, 2020 - 25 Av 5780 - Parshas Re'eh/Mevorchim Hachodesh

Light Candles by 7:45 - Havdalah 8:45

The Shabbos Shorts is sponsored this week by in honor of SawYouAtSinai.com, as it celebrates, with the guidance of Hashem, bringing 3,534 Yehudim to the Chuppah. Please check out their engagement page to see the diversity of happy Kallahs and Chasanim.

## Mazal Tov

- **Shari & Rabbi Scott Hillman** on the engagement of their daughter, Tova, to Zach Berman of Potomac.
- **Esther & David Hornestay** on the birth of a great-grandson, Naveh Shmaya, son of Ohr & Oren Hirschhorn of Haifa, Israel, and to grandparents Lisa & Shimon Hirschhorn of Raanana, Israel.
- **Aliza & Russell Kwiat** on their daughter, Tova, marrying Benny Ioschikhes on Tu B'Av in Israel. Mazal Tov also to grandparents, **Nancy & Avi Weisberger**, and to both families.
- **Arleeta & Rabbi Dr. Ivan Lerner** on the birth of a great-grandson to their grandchildren, Yehudis (Bleeman) & Hillel Miller. Mazal Tov to grandparents Susie & Aaron Bleeman of Toronto and D'vorah & Rabbi Shmuel Miller of Irvine, California.
- **Bobbi & Jules Meisler** and **Naomi & Jan Meisler** on the marriage of their granddaughter and niece, Nechama Elisheva, daughter of Sara & Marc Meisler of Baltimore, to Yisroel Zalman Weiner, son of Miriam Esther & Shammai Weiner of Providence, Rhode Island. Mazal Tov to her siblings, Esti, Shoshana and Devorah & Dovid Chaim and to cousins Nossi, Chaya and Esther & Yisrael.
- **Hedy Peyser** on receiving the Albert Nelson Marquis Who's Who Lifetime Achievement Award. The selection was based on "Career longevity, philanthropic endeavors, and lasting contributions to society."
- **Paula & Michael Schopf** on the marriage of their grandson, Daniel Schopf, to Danielle Zukerman of Kemp Mill. Mazal Tov to Daniel's parents, Lisa & Simmy Schopf, and Danielle's parents, Jennifer & Jeffrey Zukerman.
- **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.
- **Sara Silver** on the birth of a boy to her children, Nomi & Cobi Goldman, in Chicago this past week.

## 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 7:45, and not before Plag, 6:37
- Mincha: 6:25, 7:50

If you Daven Kabbalos Shabbos prior to Shkia (8:03 PM), it is preferable to Daven Mincha prior to Plag (6:37 PM).

### Shabbos Day:

- Shacharis: 6:30, 7:00, 9:00, 9:30, 10:35 (Sephardi)  
One may say the entire text of the blessing of Birkas Hachodesh even when alone. Rosh Chodesh Elul is on Thursday and Friday. The Molad will be Wednesday morning, 54 minutes and 16 Chalakim after 1, Jerusalem time.
- Mincha: 2:30, 5:00, 7:00
- Shabbos ends/Maariv: 8:45

## 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**, will not meet Monday through Wednesday.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**, will not meet Monday through Wednesday.
  - **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**, will resume on Friday, August 21.
  - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**, will resume on August 26.
  - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**, will resume on August 26.
  - **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, will resume in Elul.
  - **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, will resume in Elul.
  - **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. CLAS will resume in Elul.
  - **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**.
- 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 F: ID: 970 1398 4837, password 613  
Zoom H: ID: 978 8156 7874, password RabbiHyatt

## COVID-19 Updates

- **High Holiday Survey** - Go to <https://www.yise.org/hhsurvey> to complete YISE Rosh Hashanah/Yom Kippur Survey to help us plan for the High Holidays.
  - 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.
  - 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

**Yizkor Guide** - The Yizkor Guide is used in all Minyanim for four Yizkor services during the year (Yom Kippur, Shemini Atzeres, Pesach and Shavuot.) Since Yizkor may be said without a minyan, we are preparing to home-deliver copies of the Yizkor Guide to all Shul members who regularly say Yizkor. As before, an unlimited number of name listings are available in the new guide for a Yizkor Guide sponsorship of \$180. Alternatively, individual name listings can be purchased for \$18 each. **The deadline for Yizkor Guide sponsorships or individual listings is August 21.** To sign up online, go to [www.yise.org/yizkor](http://www.yise.org/yizkor) If you have questions, please contact Marc Katz at [mkatz@yise.org](mailto:mkatz@yise.org)

**Rabbi Rosenbaum will be on vacation** from Monday, August 17, through Wednesday, August 19. If you need to contact him about an urgent matter, please contact the office and a staff member will notify him.

**Navigating Emergencies in a Pandemic: Emergency Room or Not?** When you should go and major differences when adults and children visit the ER. Avoiding repeat visits by following up with your primary care physicians, in-person and virtually. Some Halachic guidelines if you are in the ER over Shabbos or Yom Tov. Speakers: Rabbi Dovid Rosenbaum, Young Israel Shomrai Emunah; Dr. Eva L. Moses, emergency medicine; Dr. Neil M. Siegel, family medicine. Organized by Bikur Cholim of Greater Washington and Sulam School, co-sponsored by KMS, YISE, SSSJ, Kehilas Ohr Hatorah, SEHC and Chabad of Silver Spring. Sunday, August 23, 10:45 AM - 11:45 AM on **Zoom A**. See flyer for details.

**YISE Board of Directors meeting** - The next regular meeting will take place on Wednesday, August 19, at 8:30 PM, on Zoom. For more information, please contact [secretary@yise.org](mailto:secretary@yise.org)

**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=UCtwNGVSMHE3ckgrcktSWJiZzk3QT09> 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)

**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, [mkarlin@gmail.com](mailto:mkarlin@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

**Outdoor Social-Distanced Shofar Blowing** - For those who will not be able to attend a Minyan on Rosh Hashanah, Kemp Mill's Shuls are organizing Shofar blowing at outdoor locations throughout the community on Sunday, September 20, the second day of Rosh Hashanah. A list of time 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)

**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\\_n6jNGqUpTpCN6ikCabUuA](https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUuA)

**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, August 19, 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 [vypr@kempmilltoastmasters.com](mailto:vypr@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.yadyehuda.org/partners-in-tefillah](http://www.yadyehuda.org/partners-in-tefillah) to learn more and to sign up.

**Community Website for COVID-19 [www.covidgw.com](http://www.covidgw.com)** In an effort to simplify access to the plethora of available resources for COVID-19 assistance and information, Yad Yehuda of Greater Washington has created a stand-alone website that includes a wide range of resources for the Greater Washington Jewish community. Please visit [covidgw.com](http://covidgw.com) Information on the site is culled from many volunteers and sources from within our community. New information is being added regularly; please visit often to view updated information and resources. May we all merit Hashem's mercy during this challenging time. Please note: If you need assistance, please do not hesitate to reach out by visiting [covidgw.com](http://covidgw.com) If you are not currently experiencing financial challenges, please consider a donation to assist others who are struggling during this crisis.

**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)

<b>The Week Ahead</b>	<b>Sunday August 16</b>	<b>Monday August 17</b>	<b>Tuesday August 18</b>	<b>Wednesday August 19</b>	<b>Thursday, August 20 Rosh Chodesh</b>	<b>Friday, August 21 Rosh Chodesh</b>
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: 7:00 PM/6:40 PM (Sephardi)/7:45 PM/9:30 PM.						
<b>Halachic Times:</b> Earliest Talis and Tefillin: 5:33 AM, Latest Krias Shma: 9:47 AM, Earliest Mincha: 1:47 PM						

### Next Shabbos

August 21 - 22, 2020 - 2 Elul 5780

Parshas Shoftim

Light Candles: Friday by 7:36

Havdalah: 8:35

Next Shabbos Shorts Deadline: Wednesday, August 19 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

# ***Navigating emergencies in a pandemic.***

## ***Emergency Room or not?***

Much of U.S. medical care takes place at emergency rooms. COVID has changed a lot of ER guidelines. This program addresses some important issues to consider when you need care:

- **How to decide whether to go and, if you do go, what to bring**
- **The different reasons for which adults and children go to the ER**
- **How to avoid repeat ER visits by following up with your primary care physician, in-person and virtually**
- **Some halachic guidelines if you are in the ER over Shabbos or Yom Tov**

### ***Speakers:***

- Rabbi Dovid Rosenbaum, *Young Israel Shomrai Emunah*
- Dr. Eva L. Moses, *emergency medicine*
- Dr. Neil M. Siegel, *family medicine*

**Sunday, August 23**  
**10:45 – 11:45 a.m.**

**Zoom ID: 416 963 9000**

**Password: 492019**

**Dial-in-number: 301-715-8592**

Organized by Bikur Cholim of Greater Washington and Young Israel Shomrai Emunah; and co-sponsored by Kemp Mill Synagogue, Silver Spring Jewish Center, Kehilas Ohr Hatorah of Silver Spring, South East Hebrew Congregation, and Chabad of Silver Spring.



## Hashomer Rosh Hashanah Greetings

The Rosh Hashanah issue of HaShomer will print the traditional New Year's Greetings from our members. Pricing is eight page - \$18, quarter page \$32, half page \$54, full page \$100. Since each greeting requires typing or specific lettering and layout, we ask that you please reply by Friday, August 28, to give time for this additional work. 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 attached letter 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. We thank you for your support of YISE and wish you good health & best wishes in the coming year.

## 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

- **Rabbi & Mrs. Haim Arzouan** in memory of Yocheved Arzouan's mother, Messody bas Yehudah, Z"l, Messody Lasry whose Yahrzeit is on the 22<sup>nd</sup> of Av.
- **Bobbi & Jules Meisler** in memory of Bobbi's Uncle, David Peritz, Shloma Dovid ben Hirsch Velvel.
- **Judy & Rabbi Roy Rosenbaum** in memory of Rabbi Roy Rosenbaum's maternal grandmother, Beatrice Groner, Rivka bas Yisroel.

### Rabbi Hyatt's Gemara Shiur

- **David Jaray** for a Refuah Sheleima to Rabbi Hyatt and in honor of Rabbi Grauman and all who attend his shiur.

### Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Leah Paretzky and family** on the first Yahrzeit, L'ilui Nishmas Harvey Paretzky, Rafael Yisrael Chaim ben Harav Mordechai Aryeh, Z"l.

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Sponsored by Rene and Rami Isser  
in loving memory of Rene's mother,  
Devorah bat Chaim Elijahua, a"h,  
on the occasion of the her 10th Yahrzeit, (24th of Av)

Volume 26, Issue 41

Shabbat Parashat Reeh

5780 - B"H

## Covenant and Conversation: R. Jonathan Sacks

**Collective Joy** - If we were to ask what key word epitomises the society Jews were to make in the Promised Land, several concepts would come to mind: justice, compassion, reverence, respect, holiness, responsibility, dignity, loyalty. Surprisingly, though, another word figures centrally in Moses' speeches in Deuteronomy. It is a word that appears only once in each of the other books of the Torah: Genesis, Exodus, Leviticus, and Numbers. Yet it appears twelve times in Deuteronomy, seven of them in Parshat Re'eh. The word is *simcha*, joy.

It is an unexpected word. The story of the Israelites thus far has not been a joyous one. It has been marked by suffering on the one hand, rebellion and dissension on the other. Yet Moses makes it eminently clear that joy is what the life of faith in the land of promise is about. Here are the seven instances in this parsha, and their contexts:

The central Sanctuary, initially Shilo: "There in the presence of the Lord your God you and your families shall eat and rejoice in everything you have put your hand to, because the Lord your God has blessed you".

Jerusalem and the Temple: "And there you shall rejoice before the Lord your God, you, your sons and daughters, your menservants and maidservants, and the Levites from your towns".

Sacred food that may be eaten only in Jerusalem: "Eat them in the presence of the Lord your God at the place the Lord your God will choose - you, your sons and daughters, your menservants and maidservants, and the Levites from your towns - and you are to rejoice before the Lord your God in everything you put your hand to".

The second tithe: "Use the silver to buy whatever you like: cattle, sheep, wine, or other fermented drink, or anything you wish. Then you and your household shall eat there in the presence of the Lord your God and rejoice".

The festival of Shavuot: "And rejoice before the Lord your God at the place He will choose as a dwelling for His name - you, your sons and daughters, your menservants and maidservants, the Levites in your towns, and the strangers, the fatherless, and the widows living among you".

The festival of Succot: "Be joyful at your feast - you, your sons and daughters, your menservants and maidservants, and the Levites, the strangers, the fatherless, and the widows who live in your towns".

Succot, again. "For seven days, celebrate the feast to the Lord your God at the place the Lord your God will bless you in all your harvest and in all the work of your hands, and your joy will be complete [vehayita ach same'ach]".

Why does Moses emphasise joy specifically in the book of Deuteronomy? Perhaps because is there, in the speeches Moses delivered in the last month of his life, that he scaled the heights of prophetic vision never reached by anyone else before or since. It is as if, standing on a mountaintop, he sees the whole course of Jewish history unfold below him, and from that dizzying altitude he brings back a message to the people gathered around him: the next generation, the children of those he led out of Egypt, the people who will cross the Jordan he will not cross and enter the land he is only able to see from afar.

What he tells them is unexpected, counter-intuitive. In effect he says this: "You know what your parents

suffered. You have heard about their slavery in Egypt. You yourselves have known what it is to wander in the wilderness without a home or shelter or security. You may think those were the greatest trials, but you are wrong. You are about to face a harder trial. The real test is security and contentment."

Absurd though this sounds, it has proved true throughout Jewish history. In the many centuries of dispersion and persecution, from the destruction of the Second Temple to the nineteenth century, no one raised doubts about Jewish continuity. They did not ask, "Will we have Jewish grandchildren?" Only since Jews achieved freedom and equality in the Diaspora and independence and sovereignty in the State of Israel has that question come to be asked. When Jews had little to thank God for, they thanked Him, prayed to Him, and came to the synagogue and the house of study to hear and heed His word. When they had everything to thank Him for, many turned their backs on the synagogue and the house of study.

Moses was giving prophetic expression to the great paradox of faith: It is easy to speak to God in tears. It is hard to serve God in joy. It is the warning he delivered as the people came within sight of their destination: the Promised Land. Once there, they were in danger of forgetting that the land was theirs only because of God's promise to them, and only for as long as they remembered their promise to God.

*Simcha* is usually translated as joy, rejoicing, gladness, happiness, pleasure, or delight. In fact, *simcha* has a nuance untranslatable into English. Joy, happiness, pleasure, and the like are all states of mind, emotions. They belong to the individual. We can feel them alone. *Simcha*, by contrast, is not a private emotion. It means happiness shared. It is a social state, a predicate of "we," not "I." There is no such thing as feeling *simcha* alone.

Moses repeatedly labours the point. When you rejoice, he says time and again, it must be "you, your sons and daughters, your menservants and maidservants, and the Levites, the strangers, the fatherless, and the widows in your towns." A key theme of Parshat Re'eh is the idea of a central Sanctuary "in the place the Lord your God will choose." As we know from later Jewish history, during the reign of King David, this place was Jerusalem, where David's son Solomon eventually built the Temple.

What Moses is articulating for the first time is the idea of *simcha* as communal, social, and national rejoicing. The nation was to be brought together not just by crisis, catastrophe, or impending war, but by collective celebration in the presence of God. The celebration itself was to be deeply moral. Not only was this a religious act of thanksgiving; it was also to be a form of social inclusion. No one was to be left out: not the stranger, or the servant, or the lonely (the orphan and widow). In a remarkable passage in the Mishneh Torah, Maimonides makes this point in the strongest possible terms:

And while one eats and drinks, it is their duty to feed the stranger, the orphan, the widow, and other poor and unfortunate people, for those who lock the doors to their courtyard, eating and drinking with their family, without giving anything to eat and drink to the poor and the bitter in soul - their meal is not a rejoicing in a Divine commandment, but a rejoicing only in their own stomach. It is of such persons that

Scripture says, "Their sacrifices shall be to them as the bread of mourners, all that eat thereof shall be polluted; for their bread is a disgrace to their own appetite". Rejoicing of this kind is a disgrace to those who indulge in it, as Scripture says, "And I will spread dung upon your faces, even the dung of your sacrifices".

Moses' insight remains valid today. The West is more affluent than any previous society has ever been. Our life expectancy is longer, our standards of living higher, and our choices wider than at any time since *Homo sapiens* first walked on earth. Yet Western societies are not measurably happier. The most telling indices of unhappiness - drug and alcohol abuse, depressive illness, stress-related syndromes, eating disorders, and the rest - have risen by between 300 and 1,000 per cent in the space of two generations. Why so?

In 1968 I met the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneersohn, of blessed memory, for the first time. While I was there, the Chassidim told me the following story. A man had written to the Rebbe in roughly these terms: "I am depressed. I am lonely. I feel that life is meaningless. I try to pray, but the words do not come. I keep mitzvot but find no peace of mind. I need the Rebbe's help." The Rebbe sent a brilliant reply without using a single word. He simply circled the first word of every sentence and sent the letter back. The word in each case was "I."

Our contemporary consumer is constructed in the first-person singular: I want, I need, I must have. There are many things we can achieve in the first-person singular but one we cannot, namely, *simcha* - because *simcha* is the joy we share, the joy we have only because we share. That, said Moses before the Israelites entered their land, would be their greatest challenge. Suffering, persecution, a common enemy, unite a people and turn it into a nation. But freedom, affluence, and security turn a nation into a collection of individuals, each pursuing his or her own happiness, often indifferent to the fate of those who have less, the lonely, the marginal, and the excluded. When that happens, societies start to disintegrate. At the height of their good fortune, the long slow process of decline begins.

The only way to avoid it, said Moses, is to share your happiness with others, and, in the midst of that collective, national celebration, serve God. Blessings are not measured by how much we own or earn or spend or possess but by how much we share. *Simcha* is the mark of a sacred society. It is a place of collective joy.

## Shabbat Shalom: Rabbi Shlomo Riskin

"If there will arise in your midst a prophet or a dreamer of dreams and he gives you a sign or a convincing manifestation, and this sign or convincing manifestation which he had announced to you occurred; (And he utilized what appeared to be this miraculous occurrence) to say 'Let us follow after other gods...,' you must not hearken to the words of that "prophet"... After your God shall you walk, Him shall you revere, keep His commandments, listen to His voice, serve Him and cleave unto Him...".

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From the earliest Biblical times, Judaism – a moral and enlightened religion based upon an ethical monotheism which taught justice, compassion and peace – was forced to struggle against idolatrous voodoo and magic. Apparently the more mysterious, uncertain and fragile life appeared to be, the greater the attraction to follow wonder – working, prophecy – speaking individuals who claimed a “local telephone” relationship to the Divine or to the various divinities in which they believed.

Fascinatingly enough, the twelfth century Commentary Ramban, admits of the possibility that there do exist gifted individuals with what we would consider to be prophetic powers: “Possibly the Biblical text is hinting at a true phenomenon, that souls of several individuals have the prophetic power to know the future, and not one really knows the source of that power... an inner spirit comes to that individual saying that such and such will occur in the future to a certain object... and the matter proves to be true to those who see it happen...”. Nevertheless, if such a prophecy is used to turn someone away from the laws of Torah, the soothsayer is considered to be a malevolent idolater. Indeed, the entire introduction to this description of a false prophet is the Biblical insistence upon the ultimate truth of our Torah, “a Judicial code which dare not be compromised, not even by abilities to predict future events on the basis of heavenly voices: “Every word which I have commanded you, you must observe to perform; do not add to it and do not distract from it”. No one, not even the most gifted oracle, can rise above the authority and supremacy of our Torah!

Maimonides is likewise very stringent in defining all forms of idolatry. Our Bible insists that “there shall not be found among you... any soothsayer (Kosem), astrologer, enchanter or sorcerer”, and our great Spanish legalist – philosopher explains a Kosem as “one who does an act in order to free his mind from all distractions so that he can predict future events, and he says that something will occur or will not occur”. Indeed, there may be individuals with such abilities, but that does not necessarily mean that such soothsayers have proper moral judgment or give wise halakhic counsel.

From this perspective we can readily understand why our tradition insists that “the Torah is no longer in heaven,” so we do not listen to heavenly voices and “the Sage is to be preferred over the prophet”; our religio-legal system, albeit based upon a law which we believe to be the word of the Living God, nevertheless is interpreted and developed in each generation predicated upon logically sound principles and analytically sound explications. Reasoned Responsa are open to scholarly debate, and no one can claim the forensic edge because he heard a voice from Heaven. Hence the continuity of our tradition remains insured, with legal interpretations based upon traditionally ordained logic no one has the ability to undermine our sacred texts by a newly revealed addendum or substitute.

I believe that there is an even more profound reason for our rejection of fortune tellers, even deeply religious fortune tellers who do not use their “gifts” to undermine our tradition. The Bible itself teaches “the secrets are for the Lord our God and that which is revealed is for us and our descendants forever to perform all the words of this Torah”. Our task is not to second-guess God, or to use our religion or our religious leaders to make our lives easier or more certain, to remove human doubt or vulnerability. The commandments are here for us to serve God, not in order to attempt to have God serve us. Hence the Mishnah teaches that “we are to serve our Master not in order to receive a reward”, but because it is right to serve Him and will ultimately make for a better world – not necessarily an easier individual life.

Faith is not a guarantee that my life will be comfortable and cancer – free, if I do what the Torah commands; faith rather demands faithfulness to God’s desired life-style no matter how difficult or challenging my individual life may be. As Yossele Rakover, supposed victim of the Warsaw Ghetto poignantly writes in his last Will and Testament: “You have done everything possible to make me stop believing in You and maintaining your commandments. But, my wrathful God, it will not avail You in the least. I will never stop believing you, never stop loving You. Who then shall I believe in, the cruel God (or non-god) of my enemies? Shema Yisrael, Hashem Elokenu, Hashem Ehad.”

Similar to this must be our attitude to Prayer. We believe in a Higher Being who can certainly make the miraculous occur, but who only guaranteed that the Jewish people would never be completely destroyed, and that eventually the world will accept a God of peace and moral justice emanating from the ethics of our eternal Torah. Otherwise in large measure, the world operates according to its natural design. Yes, “even if a sword is dangling at your throat, do not despair of God’s compassion,” but – at that same time – “do not rely on miracles.” Pray for the best, but prepare for the worst.

The very practical Talmudic passage in Berachot teaches us that “one who prays too long and intensively will come to a pained heart,” and the Tosafot commentary interprets this to apply to an individual who expects his prayer to be answered. What is the repair for such a broken heart? Occupy yourself in the performance of the commandments to serve God and try to improve society.

Our religious community must close its ears to future predictions of all sorts, no matter how pious the source. Ultimately we have but one Source, and He teaches us that “the secrets are for the Lord our God alone, and that which is revealed – to perform all the words of this Torah – is for us and our children”.

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

**The Thief of Blessing** - I am sure that you have had the occasion to come across a book which you could not put down. Something so fascinating, so gripping, that you were compelled to read it cover to cover in as short a time as you could manage.

I came across such a book—the biography of a rabbi named Dov Cohen. Rabbi Cohen passed away at the advanced age of 94. He was one of the last of the students of the yeshiva in Hebron that survived the horrible massacre there in the summer of 1929.

The book is entitled *Vayelchu Shnayhem Yachdav* (And the Two of Them Walked Together). Much of Rabbi Cohen’s story is encapsulated in that title. For, you see, he was born in Seattle, WA into a family of Lithuanian Jewish immigrants. The family faced all of the challenges of Americanization in the early decades of the last century.

Rabbi Cohen’s mother witnessed the inexorable process of assimilation with which her older children were involved. She was determined that her youngest child, Dov, would receive a Jewish education as intensive as the one she witnessed back in the old country. In 1926, she took her then fourteen-year-old son from Seattle across the Atlantic Ocean and ultimately to the then totally primitive and isolated village of Hebron. She committed him there to the tutelage of the famed Rabbi Nosson Tzvi Finkel of Slobodka. Indeed, “the two of them walked together.”

I cannot possibly share with you, in the context of this column, all of the ensuing adventures in Rabbi Cohen’s life. But there is one episode that I must relate.

Dov visited the United States several times during the eighty years that followed his first days in the

## **Likutei Divrei Torah**

land of Israel. And each time he experienced a sort of “culture shock.”

Once, on a Sunday morning, he found himself in a taxi with the radio on. He soon realized that the radio was playing a sermon being delivered by a Christian minister in his church. He was unable to have the taxi driver change the radio station. And so, quite uncomfortably, he listened to the preacher’s sermon. And this is what he heard:

“The group in charge of increasing the enrollment in gehenna, or hell, was discussing ways to get more people to sin. One suggested encouraging them to steal. But the others all protested that the laws against theft were too strict and not enough people would sin by stealing. Another suggested encouraging people to lie. Again, the others protested that lying would make people feel too guilty. Finally came the suggestion with which everyone agreed:

“Let’s encourage people to do good deeds, acts of loving kindness, acts of charity, acts of courage and justice. But let’s tell them not to do those things today. But rather, tomorrow!”

Rabbi Cohen was moved to the core by that story and was inspired by it. Indeed, he shared it with Jewish audiences whenever he could. The lesson he learned and shared was one that Judaism also teaches, albeit not with that particular story. It is the lesson of the dangers of procrastination, of the importance of doing things as soon as possible and not putting them off for tomorrow.

This lesson is conveyed in the opening verse of this week’s Torah portion, Parshat Re’e’h. “See, I set before you today blessing and curse.” Homilectically, the stress is upon “today,” this day and this moment. Do the right thing today and it will be a blessing. Put it off until tomorrow and the result is cursed.

We have all heard the advice, “Never put off until tomorrow what you can do today.” This advice is useful in all aspects of life, but it is especially useful in the context of religious behavior and spiritual service. Postponing until a tomorrow which may never come can be, as the Gentile preacher’s story suggests, nothing less than sinful.

You may also have heard the adage, which originates with the 18th century poet Edward Young, “Procrastination is the thief of time.” The opening words of the Torah portion suggest that procrastination is not only the thief of time but it is the thief of life and of blessing.

“See, I have given you today, this day, now and not later, to perform the good deed, and if you do it now it will be a blessing. If you procrastinate you may never do it at all, and the result may be quite different from a blessing.” This is the lesson of the opening verse of Re’e’h. And how ironic it is that the subject of the engrossing biography that I just finished reading, Rabbi Dov Cohen, a yeshiva boy and eventually a well-known Jewish rabbi, learned this lesson from a Protestant preacher on a Sunday morning long ago!

#### **Dvar Torah: Chief Rabbi Ephraim Mirvis**

Another name for Devarim is ‘Sefer Hayashar’, the book of integrity – the book of doing the right thing. And it comes from that word, ‘hayashar’ – we must do what is good and ‘yashar’ in the eyes of Hashem. The Torah Temimah comments on how extraordinary it is that a book can take its title not from the first word, but from a key word right in the middle of it. And the Torah Temimah says yes, it does make a lot of sense, because Hillel teaches us that the essence of the Torah is ‘love your neighbour as you love yourself’. Don’t do unto others that which you wouldn’t want them to do to you. This is the whole Torah he says, and the rest is all commentary.

*[excerpt]*

R' Moshe Yehoshua Hager z"l (1916-2012; Vizhnitzer Rebbe) writes regarding the upcoming month of *Elul*: It is well-known that R' Shalom of Belz z"l (1871-1855; R' Shalom Rokeach, first *Belzer Rebbe*) interprets "*Elul*" as being related to the Aramaic root "*Aleph-lamed-lamed*," which means "to reconnoiter" (see *Onkelos to Bemidbar* 13:2). That is the foundation of the coming month, leading-up to the upcoming Days of Awe. One must "reconnoiter" the recesses of his soul. "The heart knows its own bitterness," in the words of *Mishlei* (14:10). [In other words, every person can discover what he or she needs to correct, and he or she is better-suited than anyone else to do so.]

The *Vizhnitzer Rebbe* continues: The accounting that a person must do relates to more than the sins he committed. One also should examine whether his enjoyment of worldly matters is being done to fulfill his pleasures, or for the sake of Heaven. The *Mitzvah* of *Shofar*, which awakens us, calls upon us to analyze whether we sleep for the sake of Heaven. And, the *Mitzvah* to refrain from eating and drinking on *Yom Kippur* calls upon us to analyze whether we eat and drink for the sake of Heaven. However, *Elul* is the time to prepare for those accountings.

He adds: We read in our *Parashah* (12:8), "You shall not do everything that we do here today, every man what is proper in his eyes." The *Gematria* of the Hebrew words for "You shall not do" equals the *Gematria* of "*Sha'ah Talmud*" / "an hour of Torah study." The *Gematria* of the Hebrew word for "everything" equals the *Gematria* of "*Chessed*" / acts of kindness. "Today," says the *Zohar*, refers to *Rosh Hashanah*. The preparations for that big day, our verse teaches, are Torah study and acts of kindness. (*Yeshuot Moshe*)

## Elul

R' Gedalia Schorr z"l (1911-1979; *Rosh Yeshiva* of *Yeshiva Torah Voda'as* in Brooklyn, N.Y.; referred to as "the first American *Gadol*") writes: The days of the month of *Elul* [which begins this coming Friday] are called, "*Yemei Ratzon*" / "Days of favor and goodwill." The days of *Elul* and the first ten days of *Tishrei*, until *Yom Kippur* are the 40 days when Moshe Rabbeinu was on Har Sinai receiving the second set of *Luchot*. Our Sages say, "Just as the first 40 days were in a state of *Ratzon*, so, too, the last 40 days [*i.e.*, these days] were in a state of *Ratzon*."

R' Schorr elaborates: The time of the Giving of the Torah certainly was a time of *Ratzon* Above. At that point in history, *Bnei Yisrael* were on a very high level, and about those days we read (*Tehilim* 82:6), "I said, 'You are angelic, you are all sons of the Most High'." G-d gave this high level to them as a gift. [As a result, for example, all of *Bnei Yisrael* experienced prophecy without having prepared as other prophets must.]

At the same time, R' Schorr continues, *Hashem* tested *Bnei Yisrael* to confirm that they merited this gift. That test was the sin of the Golden Calf. The *Gemara* (*Avodah Zarah* 4a) teaches: "*Bnei Yisrael* were not worthy of that terrible deed--making the Golden Calf. It was all in order to teach *Teshuvah* to the masses." This does not mean that G-d took away their free will. Rather, He withdrew the support that He usually gives a person to help him not sin. Why? To teach the masses that there is a type of Divine service whose basis is *Teshuvah*. After the sin of the Golden Calf, *Bnei Yisrael* needed to use *Teshuvah* to reawaken, so-to-speak, the Divine *Ratzon* that prevailed before the sin. In this way, they paved the way for future generations to serve *Hashem* through *Teshuvah* during this time of the year.

(*Ohr Gedalyahu: Moadim* p.6)

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**“If there shall be a destitute person among you, any of your brethren in any of your cities, in the Land that Hashem, your Elokim, gives you, you shall not harden your heart or close your hand against your destitute brother.” (15:7)**

R' Chaim Palagi z"l (1788-1868; Izmir, Turkey) asks: Why does the verse refer at first to a “destitute person,” but later refer to “your destitute brother”?

He explains: According to the letter of the *Halachah*, one should not give *Tzedakah* to a *Rasha* / wicked person. However, when one refuses to give charity to a person he considers to be a *Rasha*, he invites the Heavenly Court to open its books and determine whether he (the one refusing to give) is himself as righteous as he thinks. Therefore, says the verse, if there is “a destitute person among you,” view him as “your destitute brother,” i.e., your equal.

(*Zechirah L'Chaim Al Haggadah Shel Pesach* p.77)



**“So that you will remember the day of your departure from the land of Egypt all the days of your life.” (16:3)**

The *Gemara* (*Berachot* 12b) records: The sage Rabbi Elazar ben Azaryah says, “I always contended that the Exodus should be recalled at night as well as during the day, but I could never persuade my colleagues until the sage Ben Zoma came along and interpreted our verse as follows: ‘The days of your life’ (without the word ‘all’) refers to the days; “All the days of your life,” includes the nights. [Until here from the *Gemara*. The recalling of the Exodus referred to here is the recitation of the third paragraph of *Kri'at Shema*, which mentions the Exodus.]

R' Ben Zion Neshet *shlita* (one of the senior rabbis in Tel Aviv, Israel) asks: Why did Rabbi Elazar ben Azaryah believe that the Exodus should be recalled at night? It could not have been for the reason Ben Zoma gives, since Rabbi Elazar ben Azaryah had already formed his opinion long before he heard Ben Zoma's interpretation of the *Pasuk*!

R' Neshet answers: The *Midrash Pirkei D'Rabbi Eliezer* (ch.48) records the opinion of Rabbi Elazar ben Azaryah that *Bnei Yisrael* were in Egypt for 210 years. Why, then, does the Torah say (*Shmot* 12:40), “The habitation of *Bnei Yisrael* during which they dwelled in Egypt was 430 years”? There were 210 years from the time Yaakov arrived in Egypt until the Exodus. Yosef's children Menashe and Ephraim were born five years before that, for a total of 215 years. But, the Egyptians subjugated *Bnei Yisrael* day and night, thus causing each year to count twice, for a total of 430 years. [Until here from the *Midrash* as explained by the commentary of R' David Luria z"l (1798-1855; Lithuania)]

R' Neshet continues: According to Rabbi Elazar ben Azaryah, only if we count the nights separately from the days can we say that *Bnei Yisrael* were in Egypt for 430 years, as the Torah says. And, this is appropriate, because *Bnei Yisrael* were subjugated at night also. Therefore, the Exodus should be remembered at night.

R' Neshet concludes: Those who argue with Rabbi Elazar ben Azaryah count the 430 years from the *Berit Bein Ha'betarim*, when *Hashem* told Avraham about the (then) future exile. (*Haggadah Shel Pesach Shir Tziyon* p.49)

**“Come to the place that Hashem will choose.” (12:26)**

Why does the Torah not identify the site of the *Bet Hamikdash*?

R' Chaim Zaichyk z"l (1906-1989; *Rosh Yeshiva* of Yeshivat Bet Yosef-Novardok in Buczac, Ukraine; later in Israel) offers three reasons: (1) so that the nations will not fight extra fiercely to hold on to it; (2) so that whoever is occupying it will not destroy and deface it; and (3) so that the tribes of *Bnei Yisrael* will not fight over it.

Also, R' Zaitchik writes, human nature is to long more for the unknown. If we had known all along where the *Bet Hamikdash* would be, it would have become “old news” by the time it was actually built.

For this reason also, R' Zaitchik adds, *Halachah* prohibits building structures using the same design as the Temple and making implements (for example, a *Menorah*) using the design of the Temple implements. If we were permitted to do that, we would forget what we are missing by not having the *Bet Hamikdash*.

(*Ohr Chadash: Mo'adim* p. 425)

**“You shall strike the inhabitants of that city with the sword; lay it waste and everything that is in it, and its animals, with the sword. You shall gather together all its booty to its open square, and you shall burn in fire completely the city and all its booty . . . . No part of the contraband may adhere to your hand, so that Hashem will turn back from His burning wrath; and He will give you mercy and be merciful to you and multiply you . . .” (13:16-18)**

R' Nosson Lewin z"l (1857-1926; rabbi of Rzeszów, Poland) writes: The Torah commands here that, if an entire city in *Eretz Yisrael* worships idols, all of its inhabitants shall be put to death. The Torah further commands that all of the property in that city be destroyed; none of it may be taken as booty.

R' Lewin continues: Besides the literal meaning, there is another message in the command, “No part of the contraband may adhere to your hand.” Those who are tasked with carrying out this city's punishment might take something intangible away from their experience--i.e., feelings of cruelty and vengefulness. Take care that human life not become cheap in your eyes, the Torah warns. To assist you, “[*Hashem*] will give you mercy and be merciful to you and multiply you.” He will have mercy on you, on your family, and on your people. (*Bet Nativ* p.185)

**“You are children to Hashem, your G-d.” (14:1)**

R' Yisroel Meir Kagan z"l (the *Chafetz Chaim*; died 1933) writes: Imagine that someone (“Reuven”) has a son who behaves improperly. Imagine further that another person (“Shimon”) gossips about Reuven's errant son and publicizes his misdeeds. Reuven would be justifiably angry at Shimon. Reuven (the father) would say, “Even if you meant well, you should have rebuked my son privately rather than humiliating him publicly. Moreover, I know that your intentions were not pure; rather, you enjoy seeing other people's shame.”

Our verse teaches that we are children to *Hashem*. The Torah means this literally; *Hashem's* love for us is similar to a parent's love for a child, even an errant child. Therefore, *Hashem* “rejoices” when good things happen to us, and He is “pained” when we have troubles. Let us imagine, then, how He “feels” when someone shames a fellow Jew! (*Shemirat Ha'lashon: Sha'ar Ha'tevunah* ch.5)

# ISRAEL REPORT

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## OVER 20 FIRES BREAK OUT IN SOUTHERN ISRAEL DUE TO INCENDIARY BALLOONS (YNet 8/12/20)

Over 20 fires broke out on Wednesday in Israeli communities bordering the Gaza Strip, due to incendiary balloons sent into Israel from the Hamas-controlled enclave for the seventh day in a row.

As a result of the attacks, Defense Minister Benny Gantz has ordered to reduce the fishing area off the coast of Gaza from 15 to 8 nautical miles starting Wednesday and until further notice.

"The decision was made in the face of repeated terror acts, emanating from the Gaza Strip, against Israeli citizens in recent days," Gantz said in a statement. "Hamas is responsible for everything that happens inside and outside the Gaza Strip and it will bear the consequences."

The decision to reduce the fishing zone comes following consultation with IDF Chief of Staff Aviv Kochavi. On Tuesday, Israel closed the Kerem Shalom border crossing to all traffic except humanitarian aid and fuel.

According to the Israel Fire and Rescue Services, the fires were extinguished with cooperation from the Nature and Parks Authority, the KKL-Jewish National Fund and the IDF forces.

In addition, the defense system meant to intercept small objects such as balloons was deployed for operational use for the first time, after reaching 90% success rate during trials. While the system has proven reliable, it is located in one specific location of the Gaza border region and is unable to provide cover to the entire area bordering the Strip.

Since last week, fires have consumed close to 2,000 acres of forest trees and agricultural fields. No casualties were reported.

## DEFENSE ESTABLISHMENT THWARTS CYBERATTACK TARGETING ISRAELI COMPANIES (JPost 8/12/20)

Israel's defense establishment thwarted a cyberattack that targeted Israeli defense companies on Wednesday, the Defense Ministry said in a statement. The cyberattack was conducted by an international cyber group called "Lazarus," an organization that is backed by a foreign country, it said.

An ongoing investigation has revealed that members of the group used various hacking techniques, including "social engineering" and impersonation. They targeted companies in the hi-tech sector by building fake profiles on the social-media platform LinkedIn.

The hackers impersonated CEOs and leading officials in human-resources departments and lured employees of major defense companies in Israel with tempting job offers and business opportunities.

The cyberattacks were identified in real time and were thwarted by the defense establishment's Tech Unit, the Defense Ministry said.

No harm was done to the targeted networks, it said.

## CORONAVIRUS CZAR WARNS OF IMMINENT CLOSURES (YNet 8/11/20)

Coronavirus taskforce chief Prof. Ronni Gamzu warned during a debriefing on Tuesday that general lockdown may be imminent due to a drop in the number of Israelis getting tested for the virus, and the public's failure to adhere to regulations.

According to Prof. Gamzu, the low number of people getting tested may lead to untraceable hidden chains of infection, while continued gatherings of large crowds in closed spaces against Health Ministry regulations cause an exponential increase of infections.

"If you cannot prevent yourself from gathering, then perhaps there is no choice but to go into lockdown," Prof. Gamzu told a press debriefing. "It is not

a simple burden. I am trying to give the government confidence and hope to the public that it is still possible to follow our current course. Lockdown means another half a million unemployed."

Gamzu also tried to calm down fears that Israel's hospitals may be on the verge of collapse due to the relatively high number of coronavirus hospitalizations, saying that the healthcare system is fully capable to handle the current workload and that more designated COVID-19 wards will soon be added.

## YAIR GOLAN ESTABLISHING NEW LEFT-WING PARTY (Arutz-7 8/12/20)

MK Yair Golan is currently working on the establishment of a new left-wing party under his leadership.

Kan 11 News reporter Yaara Shapira reported on Tuesday that the party is to include members of Blue and White, Labor and Meretz who identify themselves as politically being between the Yesh Atid and the predominantly Arab Joint List parties. Golan said he has also been holding discussions with figures who are outside of politics in order to add more people to the party.

At the beginning of May, it was reported that Golan was considering establishing a political movement that would be a home for the Zionist left. Golan, who serves in the Knesset as part of a collaboration with Meretz, believes he is capable of building a political camp for a party representing center-left voters.

Golan's connection to the leftist camp was first exposed on the eve of Holocaust Remembrance Day in 2016, when the then-Deputy Chief of Staff gave a speech in which he hinted that he sees in Israel evidence of the same processes that occurred in Europe before the Holocaust.

Golan came under fire for those comments, with bereaved families speaking out against his candidacy for the post of Chief of Staff. Golan ultimately was not appointed to the position.

Despite the uproar, Golan to this day has refused to apologize for his comments.

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Hebrew Academy of Long Beach, NY	Young Israel of New Rochelle, NY
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## **ISRAEL, US TEST MISSILE DEFENSE SYSTEM (JPost 8/13/20)**

Israel's Defense Ministry and the US Missile Defense Agency conducted a joint test of the updated Arrow 2 missile defense system, the Defense Ministry Spokesperson said Wednesday night.

"The Israel Ministry of Defense and the US Missile Defense Organization have recently conducted a pre-planned flight test of the Arrow weapon system using an Arrow 2 interceptor," the spokesperson said.

The system reportedly successfully intercepted a long-range surface-to-surface missile (SSM) with an offensive warhead.

The test was led by Israel Aerospace Industries and conducted at a site located in central Israel.

"Throughout the test, the Arrow-2 system successfully engaged a Sparrow target missile, which simulates a long-range surface-to-surface missile," the ministry said. "The campaign was conducted in accordance to the defense establishment's plans."

Following the test, Alternate Prime Minister and Defense Minister Benny Gantz said that "Israel must face challenges both near and far, and our 'elite technological unit' led by the Directorate of Defense Research and Development, Israel Aerospace Industries and additional defense industries, ensures that we will always be one step ahead of our enemies, and that we will defend Israeli skies from any threat."

The joint Israeli-American test "reflects the partnership and friendship between the two countries as well as the deep commitment of the United States to the safety of the citizens of Israel," Gantz continued. "We will continue to work together to strengthen the capabilities of the defense establishment in the air, land and sea, as well as in cyberspace."

The Arrow 2 test joins a series of successful tests of the Arrow 3 conducted by the Israel Missile Defense Organization (in Alaska last year, helping Israel face its future threats more effectively).

The companies that participated in the creation of Arrow 2 are Elta, which created the radar system, and Elbit, which created the launch system. In addition, Tomer, the national rocket propulsion systems production company, Rafael, which created the interceptors and some other parts of the system, and Boeing, all participated in the creation of the Arrow 2, the Defense Ministry said.

According to the spokesperson, Arrow 2 is an integral element of Israel's four-layer missile-defense system, consisting of the Iron Dome, which intercepts close-range rockets, David's Sling, which intercepts medium-range ballistic missiles and aircraft, as well as the anti-ballistic Arrow 2 and Arrow 3 systems.

## **ISRAEL TAKES GREECE'S SIDE IN MARITIME STANDOFF WITH TURKEY (JPost 8/12/20)**

Israel voiced its support for Greece in their dispute with Turkey over economic zones in the eastern Mediterranean.

The Foreign Ministry released a rare declarative statement that "Israel follows closely as tension arises in the Eastern Mediterranean.

"Israel expresses its full support and solidarity with Greece in its maritime zones and its right to delimit its EEZ [exclusive economic zone]," the ministry stated.

Soon after the statement was released, Israel's Ambassador to Greece Yossi Amrani met with Greek Foreign Minister Nikos Dendias, who later announced he would come to Israel on Wednesday and meet with Foreign Minister Gabi Ashkenazi.

The situation in the eastern Mediterranean will be at the top of the agenda.

The message came as Turkey sent naval ships into the eastern Mediterranean this week, saying they are meant to protect a research mission, surveying the continental shelf. The ships are in Greece's EEZ.

Turkey claimed control of the area under the terms of an agreement it signed with Libya in November 2019, dividing large swaths of the eastern Mediterranean Sea between them, creating friction between Ankara and

Athens. Last week, Greece and Egypt signed their own agreement, delineating their EEZs in the eastern Mediterranean, to Turkey's consternation.

Greece and Israel have become close allies in recent years, working together on energy projects such as the EastMed pipeline, planned to be the longest in the world, which would go from Israel to the Greek mainland via Cyprus.

Turkey and Israel technically maintain diplomatic relations, but they have been strained for most of the past decade since the IHH (Humanitarian Relief Foundation), an organization with ties to Turkish President Recep Tayyip Erdogan, sent the Mavi Marmara ship to bust the IDF's naval blockade on Gaza, arming some of the people aboard. IDF naval commandos stopped the ship, killing nine activists. Erdogan is openly hostile towards Israel, supports Hamas, and funds anti-Israel organizations in east Jerusalem.

Though Greece lobbied its allies to make public statements of support and despite it being clear that Israel would prefer Greece in this situation, Jerusalem kept mostly silent on the crisis building up in recent months. While Greece is a friend, the government would prefer not to turn the poor relations with Turkey – Israel's 10th-largest trading partner – into one of enmity.

Another reason for the long silence was timing; tensions would rise between Greece and Turkey, but go down within a matter of days.

The current crisis, however, seems to not have a quick solution.

In addition, the Turkey-Libya EEZ agreement means Ankara claims veto rights to the EastMed pipeline's construction.

Gabriel Mitchell, Director of External Relations and a Policy Fellow at Mitvim – The Israeli Institute for Regional Foreign Policies – pointed out that the statement and Amrani-Dendias meeting comes as US Secretary of State Mike Pompeo has sought greater clarification of the situation in the eastern Mediterranean.

Mitchell also questioned Amrani's meeting with Dendias as a "diplomatic gesture, or was there a specific message, either of support or an articulation of Israel's limitations, that was shared with Greece?"

He warned that "the real risk here is that the actors miscalculate one another and there is an accident. Israel definitely doesn't want that happening."

## **THE QUIET RACE BETWEEN ISRAEL'S NAVY AND GAZA'S TERRORIST GROUP (Israel Hayom 8/11/20)**

As it conducts its mission to defend southern Israeli communities and vital strategic sites, the Israel Navy is also engaged in a quiet arms race with Israel's adversaries in the Gaza Strip – namely, Hamas and Palestinian Islamic Jihad.

A senior IDF source discussed the ongoing activities of the Ashdod Naval Base, which is responsible for a substantial part of Israel's coastal waters, stretching from central Israel to southern Gaza.

This area of jurisdiction, known as the Ashdod Arena, sees naval vessels securing Israel's borders and keeping a watchful eye on developing threats, explained the source. "We also guard our strategic assets, such as the [offshore] gas rigs and natural-gas production facilities – the whole complex coastal area."

The ways in which the Israel Navy conducts its daily security missions is changing at a "dizzying pace," stated the source, due to technological improvements in the IDF and advances made by the enemy.

"Each side is very dynamic," said the source. "Hence, we always have to think a few steps ahead."

On the Israeli side, the navy is developing new combat systems, while activating its force in quickly changing ways as part of its broad mission of finding answers to the range of threats.

One of the changes includes closer-than-ever cooperation between the navy and the ground forces of the Israel Defense Forces, particularly the Northern Gaza Brigade, which is active on land to protect Israel from the same adversaries, Hamas and Palestinian Islamic Jihad.

This cooperation is a "force multiplier," said the source. "We analyze the territory and threats together. A threat that in the past was only the responsibility of the Northern Gaza Brigade is a threat that interests us as well today. We can assist in many ways, and they can help us. It's a joint challenge."

This cooperation has seen naval and ground forces share resources and means while activating a joint command network. Training and inquiries are also held together on a regular basis to create a common language. "Each side has to learn much about the other, about the other side's platforms and capabilities," said the source.

Addressing the activities of Hamas and Palestinian Islamic Jihad, the source said that "they are trying to build up their force in every sphere – the air, on the surface and underwater. We, of course, are providing an answer to this in every domain."

As part of this effort, the navy is upgrading its air defenses, its ability to protect itself on the surface, and its underwater threat detection and response capability. It's also working on new ways of striking targets in Gaza. "We are preparing for these in a massive way," said the source.

As the option of smuggling weapons via tunnels is vanishing for Gaza's terror factions, they increasingly turn to sea-trafficking attempts – as an interception of a weapons ship in February, traveling from the Sinai Peninsula to Gaza illustrates.

"When one avenue closes off, they try somewhere else. And we foil these attempts," said the source. "Our border defense is highly dynamic. We conduct daily situation assessments."

Meanwhile, the navy conducts ongoing, daily patrols off the Gazan coastline under all weather conditions.

It often detects Palestinian fishing vessels that violate Israel's naval restrictions on where they can operate, which are designed to prevent bomb boats and other threats from approaching the coasts.

In such cases, the navy must be able to distinguish between vessels simply seeking to catch more fish from those gathering hostile intelligence or attempting an armed attack.

"That's the million-dollar question," said the source. The navy changes its procedures and drills to find out what the intent behind those operating the vessels are. "We have many sensors, and we produce data before approaching the vessel," he said.

Hamas often seeks to disguise its activities and uses civilian guises to do so. "They try to improve their existing capability and to create new ones. We must always think like them and break through our own conceptions," insisted the source.

In recent months, the navy has also had to tackle a new and prolonged challenge in the form of the coronavirus pandemic. It has learned to operate under new restrictions. Commanders have had to conduct a "daily battle" with the new situation and ensure that the Navy remains "vigilant at all times, and that our operational forces are strong," noted the source.

That readiness includes the personnel's mental resilience.

Many sailors have had stay on base for lengthy periods to prevent the risk infection, and the navy has communicated these needs to their families. As the source said, control-room operators have had to work in smaller teams, and the navy was forced to "reinvent ourselves from scratch as we deal with the pandemic."

### **RENOWNED TALMUD SCHOLAR RABBI ADIN STEINSALTZ DIES AT 83** (Israel Hayom 8/7/20)

Renowned Talmud scholar Rabbi Adin Steinsaltz died Friday at the age of 83 from a prolonged illness.

Steinsaltz, known worldwide for his groundbreaking translation of the entire Babylonian Talmud, was lauded for making the ancient Jewish texts accessible to all. He was honored with the Israel Prize for Jewish Studies for his work.

An educator and the author of over 60 books, Steinsaltz was also a physicist and chemist, a sharp social critic, and a beloved public figure in the Israeli public sphere.

Steinsaltz's dedicated most of his life – 45 years – to what he once called the "once-in-a-millennium" intellectual undertaking of translating the vast, 1,500-year-old Aramaic tome into modern Hebrew with a running commentary.

He launched the formidable endeavor in 1965 and completed it in 2010. The 41-volume translation was hailed as "a revolutionary achievement."

President Reuven Rivlin paid tribute to Steinsaltz: "I was sad to learn of the passing of Rabbi Adin Steinsaltz. He was a man of spirit and of spiritual courage, depth, and thought. My deepest condolences go out to his many followers and his dear family. May his memory be blessed."

The Tzohar rabbinical organization said it was "deeply saddened to hear of the passing of Rabbi Adin Steinsaltz, an exceptional leader of both Torah and love for the land. His life's work opened countless doors for people to study and helped bridge the diverse communities within the Jewish world. He will be forever remembered as a teacher defined by passionate caring for his people and spreading the beauty of Judaism all across the globe."

Steinsaltz is survived by his wife, three children, and numerous grandchildren.

### **AUGUST RAIN FALLS IN ISRAEL FOR SECOND CONSECUTIVE DAY** (YNet 8/10/20)

August rain fell across large swathes of Israel on Monday, a day after residents of the northern city of Haifa had their own shower.

The rain fell in areas including in Tel Aviv, the Sharon region, Gush Dan, and the north, while drizzles were reported in Haifa, the Upper Galilee and the Sea of Galilee area. In Kibbutz Kfar Giladi, on the Lebanese border, 2.7 mm of rain fell in the last 24 hours.

Temperatures were unusually low for August in northern and central Israel on Monday, with cloudy weather in some regions. The height of summer in Israel is normally marked by blue skies, sweltering heat and no rain at all.

According to the Meteo-tech Meteorological Service, the relatively low temperatures and cloudy skies are caused by low air pressure over the eastern Mediterranean.

The rain could make a return in the north and center of the country on Tuesday, when there will be partly cloudy skies and temperatures below average for the season.

### **GANTZ'S ULTIMATUM HAS PASSED AND NETANYAHU IS RELISHING HIS WIN-WIN POLITICAL CRISIS** (Anshel Pfeffer, Ha'aretz 8/12/20)

Benjamin Netanyahu has long been a fan of multi-year budgets. He and his financial acolytes, like energy minister Yuval Steinitz, have spent dozens of hours lecturing economists from Israel and abroad on the merits of such budgets. When the first drafts of the Likud-Kahol Lavan coalition agreement emerged back in April, there were many details and clauses that observers thought Netanyahu would try to renege on. The clause stating that "no later than ninety days after swearing-in the government, the coalition will ensure the orderly passage of the state budget ... the budget will be for 2020-2021," no-one expected this to be the clause that Netanyahu would first try to blatantly violate. Multi-year budgets have been such a trademark of his economic policies for over a decade now.

The standard explanation for Netanyahu jettisoning his long-held belief is that he is hoping to provoke a win-win political crisis. By standard explanation, I don't mean Netanyahu's explanation that a four-month budget is suddenly necessary due to the COVID-19 economic crisis, if that was the case, he could have written it in the coalition agreement.

Should the man who signed the coalition agreement with him, Benny Gantz, capitulate and let this breach of their deal slide, he would create a precedent whereby the agreement can be disregarded at Netanyahu's whim. Furthermore, if the coalition were to now pass a short-term budget, then

Netanyahu would be able to hold the 2021 budget over Gantz's head and use it to bring down the government and prevent the "rotation" between them for the position of prime minister, currently scheduled for November of next year. If Gantz refuses and the budget for 2020 doesn't pass by August 24, less than two weeks away, the government falls anyway and Israel goes back to the polls in three months. For Netanyahu, this is an even better outcome, as it gives him yet another chance of winning the elusive Knesset majority he needs to pass legislation that will prevent the resumption of the bribery and fraud trial against him in January.

With neither Netanyahu nor Gantz prepared to budge right now, the only way this government can survive is if they agree to pass a law allowing to further delay the passing of the budget. Gantz has already agreed to this, and on Sunday night, Likud agreed as well. But the following morning Netanyahu reneged on that agreement. Gantz gave Netanyahu a 24-hour ultimatum to pass the law, which Netanyahu has ignored. As the ultimatum passed on Tuesday afternoon, the only news was that Gantz was about to undergo a minor operation on his back, leading to the predicted snide remarks on social media about spine transplants. Netanyahu's win-win scenario seems to be playing out. It would be political high-drama, if Israel wasn't facing, along with the rest of the world, a pandemic.

But there is something surreal about Netanyahu's calculations. It's not just the cynical self-serving hypocrisy in breaking the coalition agreement and going against his own financial principles. It's not even the absurdity that Israel is now facing an unbelievable fourth election in less than twenty months. It's that Netanyahu seems to be actually relishing it all.

One of the secrets most successful politicians are best at hiding is how much they detest elections. The public sees them smiling at election rallies, pumped-up in debates, seemingly indefatigable on the trail; the media has created an entire sports-based vocabulary on "the race." But the hard truth is that this is no sport and very few of them went into politics to fight elections. It's hard work which takes a terrible toll on them and their families which often ends in heartbreak. And even when they win, campaigns are a distraction and disruption for what most politicians are there to do, which is take part in managing their city or country. Netanyahu is a different type of politician: The rare breed who seems to prefer fighting elections to running his country. It helps of course, that he's very good at it, elections that is.

Of course, Netanyahu, and his family, love the trappings of his office and he is adept at handling the more glamorous and exciting aspects of the prime minister's duties, making classified decisions on military and intelligence operations, directing security and diplomatic affairs and engaging with other world leaders. It's the more mundane sides of the job he has little time for. Being a prime minister in a parliamentary system means having to constantly work to maintain a coalition in order to formulate and implement long-term policy. He has no patience with the minutiae of civilian matters and hates having to compromise and build consensus, especially when parts of the coalition are not aligned with him.

Between winning the 2015 election and the end of 2018, when he had a relatively pliant majority, Netanyahu was happy to delegate the policy areas that bored him to other ministers and pass multi-year budgets, that saved him the bother of having to negotiate a new budget each year, as he had previously between 2009 and 2013. But when having to deal with a coalition not to his liking, as was the case following the 2013 election – when he dissolved the government after a year and nine months – he immediately grows restless.

Netanyahu got himself a sweetheart deal with Gantz. Eighteen more months as prime minister, with his most serious rival now serving as his bodyguard. And then another eighteen months, in which Gantz would be prime minister only in name, but Netanyahu would remain the most powerful figure in cabinet, and still retain the residence, the convoy and all the other prime ministerial accouterments he cannot bear to relinquish. But less than three months in, he is willing to throw it all away for another roll of the dice. It's not

just his desire to finally win a majority, it's the kind of rare politician he is: A constant campaigner who prefers living in the limbo of elections to any other form of political existence which isn't complete control of his government.

## HOW ISRAEL'S YOUTH MANAGED LIFE UNDER THE CORONAVIRUS (Yitzhak Eldan, JPost 8/12/20)

Today, August 12, is International Youth Day. The theme of this year, "Youth Engagement for Global Action," seeks to highlight the ways in which the engagement of the youth at the global and national levels contribute to the efforts of their countries in achieving their goals.

Since the outbreak of the COVID-19 pandemic in Israel last March, Israel's main and most important goals were, and still are, to stop the coronavirus from further spread, to limit its damages to all spheres of life and to ensure the return to normal life as much as possible.

During the corona time, the Israeli youth found itself in lockdown, unable to attend school or other social circles. Nevertheless, numerous young Israelis succeeded in overcoming the fear and the uncertainties that came with the coronavirus, and instead engaged in various volunteering activities to support the national effort to save lives and provide stability during times of critical unemployment and economic problems.

Many young Israelis participated in a huge solidarity chain of food packages distribution to the elderly isolated in their homes. Others ensured regular day-to-day communications with lonely people. Hundreds volunteered in hospitals and Magen David Adom at the forefront of the corona struggle. Other young Israelis volunteered to help farmers who have suffered because of the shortage in manpower.

Among those many beautiful and creative expressions of solidarity, some deserve special attention, such as the initiative of the youth umbrella organization of Israel to conduct a program of informal education for very young Israelis to limit the emotional damages of fear and constraints that were caused by the corona.

These great expressions of engagement solidarity and mutual responsibility, the "Israeli Spirit," are not limited to the national level.

In past months, multiple youth and student organizations took part, through digital campaigns, in Israel's global effort to combat corona antisemitism and BDS. They also joined the international campaign against antisemitism on Twitter: "No safe space for Jewish hatred" to stop the antisemitic tweets of rapper Wiley.

The main Israeli organization that specializes in youth diplomacy, Israel's Center for Young Leaders, which also runs the Young Ambassadors' School, actively participated in these campaigns as well as ensured the continuation of its dozens of young ambassadors' courses throughout the country, even in the midst of the pandemic!

While some youth and student organizations concentrated their activities on Israel and the Jewish diaspora, other groups chose to continue their engagement with different universal causes, such as migrants, climate change, and humanitarian or technical aid to developing countries.

Israeli youngsters very much miss the direct and physical contacts with youth abroad through the participation in international youth forums and delegation visits. However, the regulations under the pandemic do not prevent them from participating, through Zoom, in different international events like this month's Chemistry Olympics in which they won a number of medals.

Until the return to normal life, virtual platforms such as Zoom will continue to play an integral role in ensuring the continuity of global and national youth engagement.

Israel has been blessed with an exceptional and caring youth; a youth that is guided by values of the love of Israel and the obligation to contribute to Tikkun Olam, the repairing of the world. We salute our youth who will lead the country in the future and ensure its quality as an innovative, democratic society and a strong leader in the international community.



# The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### The Inextinguishable Spark

**Presented by Rabbi Zacharia Schwartz, Kollel Adjunct**

In *Parshas Re'eh*, the Torah tells us that when we enter the Land of Israel we must destroy all of the places of idol worship. The Torah further commands "*Do not do the same to Hashem your G-D,*" which is understood to mean that we should not destroy Hashem's place of worship, the Beis Hamikdash. Chazal are astonished by this verse; would a Jew ever think to destroy the Beis Hamikdash? Chazal therefore explain that the verse is really warning us not to sin in a manner that would cause the Beis Hamikdash to be destroyed.

Rabbi Moshe Feinstein asks the following question. Our tradition tells us that the first Beis Hamikdash was destroyed because the nation violated the three cardinal sins – murder, idolatry, and adultery. Apparently, when the Torah commanded us not to commit sins that would cause the Beis Hamikdash to be destroyed, it was telling us not to commit these terrible sins. If that is the correct interpretation of the verse, why did Chazal find it unthinkable that the Torah would have to command Jews not to destroy the Beis Hamikdash, yet they did not find it unthinkable that the Torah would need to warn the Jewish people about committing the very worst of sins?

Rabbi Feinstein explains that the nature of the battle against the *Yetzer Harah* (evil inclination) is such that it is indeed possible that a person could commit even the most heinous of sins. Nevertheless, no matter how far one falls, the inner spark of the Jewish soul is always present. Therefore, *Chazal* felt that it was unfathomable that a Jew, no matter how low he or she has fallen, would be able to bring him or herself to actually destroy the house of Hashem.

Falling short of the expectations we have for ourselves is an unavoidable feature of human existence. Let us always remember, however, that no matter what mistakes we or those around us have made, we still have the inextinguishable spark of the Jewish soul inside of us that can help us to rise up once again.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**The blessing: that you hearken to the commandments of Hashem, your G-d, that I command you today. And the curse: if you do not hearken to the commandments of Hashem, your G-d... (11, 27-28)**

Why when the Torah warns Bnei Yisrael about transgressing the commandments, resulting in curses, it says "if you..." However, when the Torah states that listening to the commandments will result in blessings, it says "that you...?"

### Parsha Riddle

**What connection is there between Purim and Elul?**

Please see next week's issue for the answer.

Last week's riddle:

*One should place all ten fingers on the Challah when making the bracha. (Orach Chaim 167) The placing of the ten fingers corresponds to what?*

*Answer: They correspond to the ten mitzvahs one must fulfill when making bread. 1) Not to plow with two different types of animals 2) Not to plant two different seeds together 3) Not to collect the stalks one forgot to collect 4) Not to harvest the stalks one forgot 5) To leave a corner of the field uncut for poor people 6) To bring the first of one's produce to the Bais Hamikdash / not to muzzle an animal while it threshes 7) To separate Terumah 8) To separate tithes 9) To separate the tithes which must be eaten in Yerushalayim 10) To separate a piece of dough for the Kohen. (Tur ibid; Baal Haturim 8, 8)*

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

*In parashas Re'eh (12:2-4), the Torah commands us to destroy the idols, altars, sacred trees, and other objects and places associated with idolatry of the indigenous peoples of Canaan, and then admonishes: "You shall not do this to Hashem, your G-d." One interpretation of this latter commandment, accepted as normative in the halachic tradition, is that it is a prohibition against demolition (even partial) of the Temple, its altar, or its courtyards, or erasing Hashem's Name. (Sifrei; Makkos 22a)*

*Some maintain that the prohibition only applies to Hashem's Name written in Hebrew, but His Name in other languages (e.g. "G-d") may be erased (Shach YD siman 179 s.k. 11), while others disagree and prohibit erasing His Name written in any language. (Chochmas Adam klal 89 seif 9). Some forbid erasing transliterations of Hashem's Name into any language, but not translations, which may be erased in case of need (although not gratuitously). (Keses Ha'Sofer 11:2 and Lishkas Ha'Sofer #5)*

*Some authorities strongly criticize the practice of writing Hashem's Name in correspondence, even in a language other than Hebrew, e.g. "adi-eu" ("to G-d"), since it will eventually be thrown away. (Urim siman 27 s.k. 2) Even according to the view that there is no prohibition against erasing Hashem's Name in other languages, as long as the Name exists it must be treated respectfully. (Shut. Achiezer 3:32) Others counter that today ad-ieu no longer retains its original theological meaning and is simply a farewell blessing. (Achiezer) (My mother notes that were it not for this point, "goodbye" [ultimately derived from "G-d be with you"] should be equally problematic.)*

*In the same vein, R. Chaim Ozer Grodzinsky rules that ideally, Hashem's Name in any language should not be printed normally in newspapers, but should be hyphenated (as in this column), or a substitute term (e.g. "the Eternal Creator") used instead. If this is difficult, there is basis for leniency with regard to a prestigious newspaper (such as R. Dr. Meir (Marcus) Lehmann's Israelit) that includes Torah and Biblical verses in Hebrew, and so will anyway be treated respectfully. In such a case, it is appropriate to advertise in the paper that it should not be treated disrespectfully due to the Torah and Biblical verses it contains, and once this is done, it is permissible to print Hashem's Name in other languages even without a hyphen.*

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am not a bear.
2. I am not "evil."
3. We divided you.
4. In Eretz Canaan.

#### #2 WHO AM I?

1. I am not an ocean.
2. I am the name.
3. I am for blessing and curse.
4. I am not light.

#### Last Week's Answers

- #1 Shiva Minim (7 Species)** I am first for brachos, I have seven, I contain liquids, I am grainy.)
- #2 Bentching** (I am for full, Eat for me, Don't sit on me, I am for after.)

*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!**

## KOLLEL BULLETIN BOARD

**All regular G'WCK classes are now on break for the summer and will resume in Elul - exact date to be announced.**