

Young Israel Shomrai Emunah - Shabbos Shorts ת"ש

September 4 - 5, 2020 - 16 Elul 5780 - Parshas Ki Savo

Light Candles by 7:15 - Havdalah 8:12

The Shabbos Shorts is sponsored this week by Joey Franco Mortgage Banker - 301-529-5387

Mazal Tov

- **Arleeta & Rabbi Dr. Ivan Lerner** on the birth of a great-granddaughter, born to their grandchildren Chaya (Lerner) & Yeshayahu Pack. Mazal Tov to great-grandmother Dina Rosenbaum and to grandparents Devorah & Rabbi Ezra Lerner and Yocheved & Rabbi Yosef Pack.
- **Yoni Mehlman**, son of **Nancy & Pesach Mehlman**, on completing his PhD in electrical engineering at Princeton University.
- **Marla & Marty Teichman** on the birth of a great-granddaughter. Mazal Tov to the parents, Chaya & Zevy Tendler, and the grandparents Debra & Reuven Meth.
- **Vivian & Arnie Kirshenbaum** on the marriage of their grandson, Barry Rosenblum, to Ruth Maouda of Los Angeles, CA.

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

Friday Night:

- Light Candles by 7:15, and not before Plag, 6:12
- Mincha: 6:00, 7:20, 6:20 (Sephardi)

If you Daven Kabbalos Shabbos prior to Shkia (7:33 PM), it is preferable to Daven Mincha prior to Plag (6:12 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: 8:12

COVID-19 Updates

- **High Holiday Registration** - The registration form is at <https://www.yise.org/hhreg> This is separate from (and more detailed than) the original survey. The form is interactive - you will not see the "Submit" button until all required fields, marked in red, are completed. If you have questions, contact minyan@yise.org
- 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 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 Order deadline: Wednesday, September 16. See flyer for details.
- **Review of Hilchos Sukkah** - Rabbi Rosenbaum will give a Shiur on Halachos of Sukkah construction on Sunday, September 6, at 11:00 AM on **Zoom A**. See flyer for details.

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, will resume September 23.
 - **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 **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 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 or Rabbi Hillel Shaps: 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 ygwarz

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=UCtwNGVSMHE3ckgrcktSWJiZzk3QT09> Meeting ID - 871 7697 8136, password 329598 phone number: 301-715-8592. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Rosh Hashanah Mussaf: Just You & Hashem - a shiur by Rabbi Rosenbaum, will take place on Sunday, September 13, from 11:00 AM to noon on **Zoom A**. For more info, contact stuartrosenthal@yise.org See flyer for details.

Save the date! Pre-Rosh Hashana Kumzitz with Simcha Leiner on Zoom, Wednesday, September 16. Sponsorships are available, please contact the YISE office at office@yise.org to sponsor. See flyer for details.

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

Community Programs & Listings

Condolences to former member Rabbi Dovid Niman on the loss of his mother, Rebbetzin Shaindel Niman. Burial took place on Friday in Israel. Rabbi Niman will be observing Shiva through Wednesday morning, September 9, at 141-08 73rd Avenue, Flushing, NY. He can be reached during Shiva at 240-483-2343 or rdniman@gmail.com

Tekias Shofar: Practical Halachos of Shofar Blowing - Kollel Zichron Amram Federal Holiday Learning Program - Labor Day, Monday, September 7, 9:45 AM - 10:45 AM. Shiur by Rabbi Eli Reingold, accompanied by live demonstrations from Rabbi Akiva Leiman. Zoom Meeting ID: 831 5035 7654, password 1216613.

Closing the Loop: Relating Daf Yomi to the Modern Urban Eruv - The Silver Spring Eruv Association presents an audiovisual presentation by Shlomo Katz, President of the SSEA and leader of the Daf Yomi group at SEHC. Monday, September 7, 8:00 PM. This program is open to anyone, but it is geared toward Daf Yomi participants studying Tractate Eruvin and, will assume some prior knowledge. A more general program will be offered at a later date, IY"H. Zoom Meeting ID: 829 557 5814, passcode: 613613. A recording of the program will be made available.

Journey to Virtue: Self-Development through Jewish Study - Wednesdays, 8:00 PM on Zoom. Discover the great wisdom of the Jewish tradition to help you reach your full potential, enhance your relationships, and live life with greater meaning! Presented by Rabbi Hillel Shaps. The journey continues. Join any time! No cost. Zoom info and registration at 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

Kemp Mill Communal Shofar Blowing - For those who will not be able to attend a minyan on Rosh Hashanah, Kemp Mill's shuls are organizing Shofar blowings at outdoor locations throughout the community on Sunday, September 20, the second day of Rosh Hashanah. A list of times and locations are attached, along with procedures for making this experience safe. Shofar blowing will also be arranged for those unable to leave their home; please contact Aron Trombka at atrombka@gmail.com or 301-385-9348 by September 13.

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 Donations may be made using the Eruv PayPal button on that page or by mail to SSEA, 707 Lambertson 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

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@srlslaw.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 9, 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 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 to learn more and to sign up.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit 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 for more information.

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

The Week Ahead	Sunday September 6	Monday, September 7 Labor Day	Tuesday September 8	Wednesday September 9	Thursday September 10	Friday September 11
Limited Minyanim will take place at YISE next week, advance registration and confirmation required . 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/6:45 PM (Sephardi Selichot)/7:15 PM/9:30 PM.						
Halachic Times: Earliest Talis and Tefillin: 5:55 AM, Latest Krias Shma: 9:53 AM, Earliest Mincha: 1:38 PM						

Next Shabbos

September 11 - 12, 2020 - 23 Elul 5780

Parshas Nitzavim/Vayeilech

Light Candles: Friday by 7:04

Havdalah: 8:01

Next Shabbos Shorts Deadline: Wednesday, September 9 at 12:00 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 E-Mail: office@yise.org Website: www.yise.org

Office Hours: Closed Monday - Labor Day

Tuesday - 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

Virtual High Holy Day Sponsorships

Help support YISE with Virtual High Holy Day Sponsorships:

- Virtual Rosh Hashanah/Yom Kippur Seats (\$120)
- Virtual Appeal (\$180)
- Virtual Kibud (\$100)

Other donation amounts will be gratefully received. All "Virtual High Holiday Sponsorships" above \$100 will be acknowledged both in a display in Shul and via an official YISE communication. Details at:

<https://wp.yise.org/virtual-high-holy-day-sponsorships/>

All submissions are due by September 11. Please contact the office with any questions at office@yise.org Virtual Seat Sponsorships are separate from registering for physical seats, which can be reserved at <https://www.yise.org/hhreg>

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 - 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 to sponsor. Thank you for your support.

Thank you to this past week's Shiurim sponsors:

Rabbi Silver's Tuesday Night Shiur

- **Jonathan and Marilyn Fine** in honor of Rabbi Binyamin Silver and in gratitude for all the years of Shiurim that he gave.

Rabbi Hyatt's Gemara Shiur

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

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Simi and Sammy Franco** in honor of Rabbi and Mrs. Binyamin and Estee Silver with much gratitude for all they have done for our Kehilla and community.
- **Bobbi and Jules Meisler** to commemorate the Yahrzeit of Bobbi's father, Julius Altman, Yehudah ben Mordechai, on the 18th of Elul.



YISE presents

Stressed about Sukkah?



Haven't built a sukkah in years?
Looking to make changes this year because of COVID?

Join Rabbi Rosenbaum for a review of halachos
relating to sukkah construction.

Sunday, Sept. 6, 11:00 am

Zoom meeting ID: 416 963 9000
password: 492019
phone: 301 715 8592

Please email questions to
rdrosenbaum@yise.org,
subject line: "sukkah class."

*The Meaningful Tefilah Project
presents*

Rosh Hashanah Mussaf Amidah: Just You & Hashem

a live, interactive Zoom
shiur with Rabbi
Dovid Rosenbaum
of Young Israel Shomrai Emunah



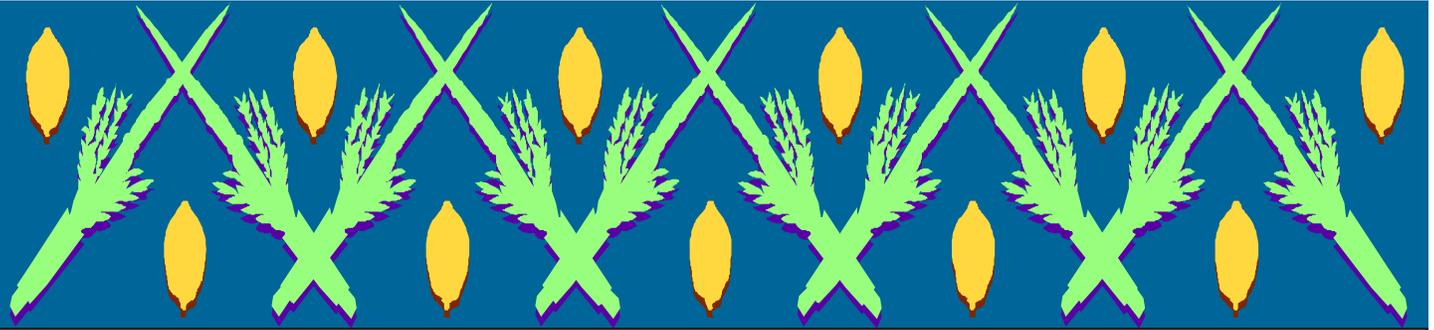
Sunday, Sept. 13
11 a.m. to noon
All are welcome

Connection Details:

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

and enter the meeting ID & password:
ID: 416 963 9000, password 492019





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

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.



YISE Presents..

Pre-Rosh Hashana Kumzitz with

SIMCHA
LEINER



September 16,
2020 8:30PM

Sponsorship opportunities are available. Please contact the YISE office at office@yise.org to sponsor

zoom details to follow



ראש השנה תשפ"א

Kemp Mill Outdoor Shofar Blowing 5781

The shofar will be sounded at outdoor locations throughout Kemp Mill on the second day of Rosh Hashana to allow those who cannot attend services to fulfill the mitzvah despite the coronavirus pandemic. As endorsed by area Rabbis, 30 shofar blasts will be sounded at each session.

We are taking a number of steps to make this experience safe.

- 👉 Each individual (or family unit) will be required to maintain a minimum of six feet from all other individuals/family units.
- 👉 The shofar blower will stand at least 15 feet from all those attending.
- 👉 Each person present (above the age of three) will be required to wear a face covering.
- 👉 Attendees must leave the area immediately after shofar blowing.
- 👉 Attendance at each session will be limited. (If too many people arrive to practice proper social distancing consistent with Montgomery County health guidelines, then some will be asked to leave the area and to return after the first group departs. The shofar blower will then do a second set.)

Times and Locations:

- 👉 We will try to blow shofar, even in rainy weather, but will cancel a session if the weather is dangerous (lightning, strong winds).
- 👉 We have organized shofar blowings at 19 locations. See the next page for times and addresses.
- 👉 We are also offering shofar blowing for those unable to leave their home. Unlike previous years, we will not enter any homes. Instead we will blow at a distance from a front or back lawn with the resident listening from an open door or window. If you or someone you know needs this service, please contact Aron Trombka at atrombka@gmail.com or 301-385-9348 by September 13.

Shana tova u'metuka.

Site #	Location	Times
1	Cosgrave Court	3:00, 3:30, 4:30 pm
2	Auth Lane at Rockford Road	2:30 pm
3	Kemp Mill Synagogue, 11910 Kemp Mill Road	2:00, 2:30, 5:00 pm
4	E Brooke Lee Middle School, 11800 Monticello Avenue (side parking lot next to park)	4:00, 4:30 pm
5	Saddlerock Court	3:30, 4:00 pm
6	11718 Lovejoy Street (cul-de-sac)	4:30, 5:00 pm
7	Spring Mill MCPS Building (corner of Kemp Mill Rd and Fulham St)	1:30, 3:00 pm
8	11609 Yeatman Terrace (Licht home)	2:30 pm
9	Chabad of Silver Spring, 519 Lambertson Drive	1:00, 2:00, 3:00, 4:00, 5:00 pm
10	Yeshiva of Greater Washington 1216 Arcola Avenue (field behind parking lot)	3:30, 4:00 pm
11	Fulham Court	1:30, 2:00 pm
12	Hyde Court	2:30, 3:00 pm
13	Kemp Mill Elementary School, 411 Sisson Street (front parking lot)	3:00, 3:30 pm
14	University Towers (grass field by pool, Warwick side)	3:30, 4:00, 4:30 pm
15	1005 Kenbrook Drive (Taragin Home) (corner of Kenbrook Drive and Arcola Avenue)	1:00 pm
16	Kenbrook Court	3:30, 4:00 pm
17	North Belgrade Court	2:00, 2:30 pm
18	414 Hillsboro Drive (Scher home)	4:00, 4:30 pm
19	10801 Cavalier Drive	1:30 pm

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom

Volume 26, Issue 44

Shabbat Parashat KiTavo

5780 - B"H

Covenant and Conversation Rabbi Jonathan Sacks

A Nation of Storytellers

Howard Gardner, professor of education and psychology at Harvard University, is one of the great minds of our time. He is best known for his theory of “multiple intelligences,” the idea that there is not one thing that can be measured and defined as intelligence but many different things – one dimension of the dignity of difference. He has also written many books on leadership and creativity, including one in particular, *Leading Minds*, that is important in understanding this week’s parsha.

Gardner’s argument is that what makes a leader is the ability to tell a particular kind of story – one that explains ourselves to ourselves and gives power and resonance to a collective vision. So Churchill told the story of Britain’s indomitable courage in the fight for freedom. Gandhi spoke about the dignity of India and non-violent protest. Margaret Thatcher talked about the importance of the individual against an ever-encroaching State. Martin Luther King told of how a great nation is colour-blind. Stories give the group a shared identity and sense of purpose.

Philosopher Alasdair MacIntyre has also emphasised the importance of narrative to the moral life. “Man,” he writes, “is in his actions and practice as well as in his fictions, essentially a story-telling animal.” It is through narratives that we begin to learn who we are and how we are called on to behave. “Deprive children of stories and you leave them unscripted, anxious stutterers in their actions as in their words.” To know who we are is in large part to understand of which story or stories we are a part.

The great questions – “Who are we?” “Why are we here?” “What is our task?” – are best answered by telling a story. As Barbara Hardy put it: “We dream in narrative, daydream in narrative, remember, anticipate, hope, despair, believe, doubt, plan, revise, criticise, construct, gossip, learn, hate and love by narrative.” This is fundamental to understanding why Torah is the kind of book it is: not a theological treatise or a metaphysical system but a series of interlinked stories extended over time, from Abraham and Sarah’s journey from Mesopotamia to Moses’ and the Israelites’ wanderings in the desert. Judaism is less about truth as system than about truth as story. And we are part of that story. That is what it is to be a Jew.

A large part of what Moses is doing in the book of Devarim is retelling that story to the next generation, reminding them of what God had done for their parents and of some of the mistakes their parents had made. Moses, as well as being the great liberator, is the supreme storyteller. Yet what he does in parashat Ki Tavo extends way beyond this.

He tells the people that when they enter, conquer and settle the land, they must bring the first ripened fruits to the central sanctuary, the Temple, as a way of giving thanks to God. A Mishnah in Bikkurim describes the joyous scene as people converged on Jerusalem from across the country, bringing their first-fruits to the accompaniment of music and celebration. Merely bringing the fruits, though, was not enough. Each person had to make a declaration. That declaration become one of the best known passages in the Torah because, though it was originally said on Shavuot, the festival of first-fruits, in post-biblical times it became a central element of the Haggadah on seder night:

My father was a wandering Aramean, and he went down into Egypt and lived there, few in number, there becoming a great nation, powerful and numerous. But the Egyptians ill-treated us and made us suffer, subjecting us to harsh labour. Then we cried out to the Lord, the God of our ancestors, and the Lord heard our voice and saw our misery, toil and oppression. So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders.

Here for the first time the retelling of the nation’s history becomes an obligation for every citizen of the nation. In this act, known as *vidui bikkurim*, “the confession made over first-fruits,” Jews were commanded, as it were, to become a nation of storytellers.

This is a remarkable development. Yosef Hayim Yerushalmi tells us that, “Only in Israel and nowhere else is the injunction to remember felt as a religious imperative to an entire people.” Time and again throughout Devarim comes the command to remember: “Remember that you were a slave in Egypt.” “Remember what Amalek did to you.” “Remember what God did to Miriam.” “Remember the days of old; consider the generations long past. Ask your father and he will tell you, your elders, and they will explain to you.”

The *vidui bikkurim* is more than this. It is, compressed into the shortest possible space, the entire history of the nation in summary form. In a few short sentences we have here “the patriarchal origins in Mesopotamia, the emergence of the Hebrew nation in the midst of history rather than in mythic prehistory, slavery in Egypt and liberation therefrom, the climactic acquisition of the land of Israel, and throughout – the acknowledgement of God as lord of history.”

We should note here an important nuance. Jews were the first people to find God in history. They were the first to think in historical terms – of time as an arena of change as opposed to cyclical time in which the seasons rotate, people are born and die, but nothing really changes. Jews were the first people to write history – many centuries before Herodotus and Thucydides, often wrongly described as the first historians. Yet biblical Hebrew has no word that means “history” (the closest equivalent is *divrei hayamim*, “chronicles”). Instead it uses the root *zachor*, meaning “memory.”

There is a fundamental difference between history and memory. History is “his story,” an account of events that happened sometime else to someone else. Memory is “my story.” It is the past internalised and made part of my identity. That is what the Mishnah in Pesachim means when it says, “Each person must see themselves as if he (or she) personally went out of Egypt.”

Throughout Devarim Moses warns the people – no less than fourteen times – not to forget. If they forget the past they will lose their identity and sense of direction and disaster will follow. Moreover, not only are the people commanded to remember, they are also commanded to hand that memory on to their children.

This entire phenomenon represents a remarkable cluster of ideas: about identity as a matter of collective memory; about the ritual retelling of the nation’s story; above all about the fact that every one of us is a guardian of that story and memory. It is not the leader alone, or some elite, who are trained to

recall the past, but every one of us. This too is an aspect of the devolution and democratisation of leadership that we find throughout Judaism as a way of life. The great leaders tell the story of the group, but the greatest of leaders, Moses, taught the group to become a nation of storytellers.

You can still see the power of this idea today. As I point out in my book *The Home We Build Together*, if you visit the Presidential memorials in Washington you will see that each one carries an inscription taken from their words: Jefferson’s ‘We hold these truths to be self-evident . . .’, Roosevelt’s ‘The only thing we have to fear, is fear itself’, Lincoln’s Gettysburg Address and his second Inaugural, ‘With malice toward none; with charity for all . . .’ Each memorial tells a story.

London has no equivalent. It contains many memorials and statues, each with a brief inscription stating who it represents, but there are no speeches or quotations. There is no story. Even the memorial to Churchill, whose speeches rivalled Lincoln’s in power, carries only one word: Churchill.

America has a national story because it is a society based on the idea of covenant. Narrative is at the heart of covenantal politics because it locates national identity in a set of historic events. The memory of those events evokes the values for which those who came before us fought and of which we are the guardians.

A covenantal narrative is always inclusive, the property of all its citizens, newcomers as well as the home-born. It says to everyone, regardless of class or creed: this is who we are. It creates a sense of common identity that transcends other identities. That is why, for example, Martin Luther King was able to use it to such effect in some of his greatest speeches. He was telling his fellow African Americans to see themselves as an equal part of the nation. At the same time, he was telling white Americans to honour their commitment to the Declaration of Independence and its statement that ‘all men are created equal’.

England does not have the same kind of national narrative because it is based not on covenant but on hierarchy and tradition. England, writes Roger Scruton, “was not a nation or a creed or a language or a state but a home. Things at home don’t need an explanation. They are there because they are there.” England, historically, was a class-based society in which there were ruling elites who governed on behalf of the nation as a whole. America, founded by Puritans who saw themselves as a new Israel bound by covenant, was not a society of rulers and ruled, but rather one of collective responsibility. Hence the phrase, central to American politics but never used in English politics: “We, the people.”

By making the Israelites a nation of storytellers, Moses helped turn them into a people bound by collective responsibility – to one another, to the past and future, and to God. By framing a narrative that successive generations would make their own and teach to their children, Moses turned Jews into a nation of leaders.

To sponsor an issue of Likutei Divrei Torah:
Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

The Person in the Parsha: R. Tzvi Hersh Weinreb

In the Good Old Days - It was the kind of thing you would hear from old men. "Things just ain't the way they used to be." "This new generation is going to hell in a handbasket." "I remember when things were different and better, back in the good old days!"

Now that I am becoming a bit older myself, I find that I sometimes parrot some of those phrases. Increasingly, my attitude has become negative and critical of the contemporary world around me. It is at such moments that I feel convinced that things were indeed much better in the past, and certainly much different.

My tendency to value the past over the present is especially marked when it comes to reflecting upon leadership phenomena. It is easy to say that presidents and prime ministers were once great statesmen and that the individuals now holding those positions are at best mediocre. Authors, poets, artists, and even the composers of days gone by definitely seem superior to individuals currently in those roles.

It is especially in the area of religion that the past took on an aura of holiness, of grandeur, of purity, that seems to be totally absent in today's religious world. It is easy to come up with the names of fifteen or twenty outstanding rabbis in the previous generation or two, or even three. It is hard to find more than a few in today's generation.

Is this attitude, which I suspect is prevalent even among individuals far younger than me, fair? Is it correct? Or is it based upon nostalgic memories which distort the realities of the past, as well as the conditions of the present? Dare I even speculate that this attitude stems from a cynicism which, some would say, is typical of older people?

Personally, I have found correctives for this attitude in my own experience and in my Torah study.

My personal experience was fortunately blessed by my acquaintance with a number of older men, among whom I count my own and my wife's grandfathers, who all felt that the current generation was in many ways superior to the earlier generations that they knew. In their conversations, they not only did not glorify the past, but well remembered that past generations had their own blemishes, some of which were quite severe.

Parshat Ki Tavo opens with the mitzva to bring the first fruits of one's new harvest to "the place where the Lord your God will choose to establish His name," which we know eventually was designated as Jerusalem. The next verse continues, "You shall go to the kohen (priest) in charge at that time..." After reciting the proper recitations, the fruits were given to that kohen.

Rashi notes how very odd it is that we are told to bring those fruits to the kohen "in charge at that time." To what other kohen could we possibly have given them? To the kohen of a time gone by?

To those of us who were paying careful attention to Parshat Shoftim, this question sounds very familiar. There we encountered two similar phrases, not with reference to the kohen, but with regard to the judges whom we consult. We read that we were to "appear before... the magistrate in charge at that time, and present your problem." Later, we learned that "the two parties to the dispute shall appear... before the magistrates in authority at that time."

The Talmud derives a powerful lesson from these three phrases which all stress "...at that time." The lesson is that we are not to denigrate the judges or priests of our time. We are not to say that the judges of yore were well-suited to their positions, but that the judges of our own times are inferior and indeed unqualified. Jephtha, the leader of a rag tag group of warriors, was for his generation every bit as qualified to be a judge as was Samuel, the prophet of a later time.

I have always understood this teaching to mean that it is futile to compare the leaders of one generation to those of another. Each generation has its own special character and unique requirements, and the leaders who emerge, especially in the religious sphere, are precisely the ones most appropriate for that generation. As Rav Kook, the first Chief Rabbi of the Land of Israel whose *yahrzeit* we recently commemorated, put it, "Every generation shines with its own qualities."

If this lesson applies to what our attitude should be to the judges of our time, how much more it applies to what should be our proper attitude toward the contemporary kohen. We are not to say that the kohanim of yesteryear were spiritually worthy of offering the priestly blessings, whereas today's kohen is unqualified to do so. Rather, we ought to follow Maimonides' ruling that everyone born a kohen is fit to utter the priestly blessing "even if he is not learned, not punctilious in his observance of mitzvot, and even if there are persistent rumors about him."

I close by quoting the words of the wisest of old men, indeed, the wisest of all men, King Solomon: "The end of a matter is better than the beginning of it. Better a patient spirit than a haughty spirit... Don't say, 'How has it happened that former times were better than these?' For is not wise of you to ask that question."

Dvar Torah: Chief Rabbi Ephraim Mirvis

Invite everyone to the simcha... Here are two ways to create happiness! Parshat Ki Tavo commences with the mitzvah of 'bikkurim' the bringing of the first fruits in Temple times. The person bringing the fruits would then make a declaration in the temple through which they would recognize all of their tribulations in the past and the way in which Hashem has brought them to that point. And then the Torah says 'you must treat this occasion as a Simcha, as a joyous event - "v'samachta b'chol ha'tov asher natan lecha Hashem Elokeicha uleveitecha", you must rejoice with all the good that the Lord, your God has brought for you and your household, "ata, v'ha'levi, v'ha'ger asher b'kirbecha", you and the Levi, and the stranger in your midst.

But, how do you fulfil - 'v'samachta' - make this into a Simcha? Be happy? Haketav VehaKabbala gives this perush: He says: sing! Sing songs and include others, like the Levi'im and the strangers. Widen the gathering, because ruach is attained through many people singing together.

Ibn Ezra highlights the fact that our celebration includes the Levi and the Ger. The Levi who can't earn a 'parassah' - a living, who works in the temple and therefore needs your support. The stranger in your midst who may be struggling financially. If you include them in your celebration, share your food with them, make them happy, then you, as a result, will become happy.

According to the Ibn Ezra, therefore, happiness is not a state of mind that you achieve by going out of your way to stimulate it by singing. Rather, says the Ibn Ezra, it will happen automatically! It will happen because you are sharing what you have with others, you are including them in your Simcha, and when you give in life, that is how you receive!

So therefore from the mitzvah of Bikkurim we learn, that when it comes to our own simchas, our joy is enhanced by including many others in our celebration, and in life, it is by giving what we have to others that we ourselves become happy.

OTS Dvar Torah: Dr. Hannah Hashkes

An Abundance of All Things - Ki Tavo sets an opposition between gratitude and loyalty to the Torah on the one hand and ungratefulness and neglect on the other hand. The Parasha begins with the mitzvot of Bikurim and Ma'aser, and spells out

Likutei Divrei Torah

the prayer that accompanies their presentation. מְקַרְא בִּיקוּרֵימ emphasizes God's directing hand in Israel's arrival at freedom and bounty, while the prayer that follows completion of Ma'aser acknowledges the bond with Hashem through the mitzvot. But the following parts of the Parasha, the ceremony of Ebal and Grizim and the passage of rebuke, teach that prosperity that is the result of gratitude and loyalty is lost when Israel does not recognize to whom they owe it.

One of the noted failures in of the rebuke passage is the failure to serve Hashem "בשמחה", "in joyfulness, and with gladness of heart, by reason of the abundance of all things". This verse chimes the verse following the Bikurim prayer for its use of the same term, "ושמחה" -- you should "rejoice in all the good which the LORD thy God has given you" This repetition suggests that the difference between prosperity and destruction is a spiritual mood, joy in Hashem's sovereignty and fulfilling commandments with enthusiasm.

In his book Meshekh Hokhma, Rabbi Meir Simcha Hacoen of Dvinsk explains the nature of this spiritual mood. The commandment "ושמחה" is taught by referring Ben Zoma's teaching in Avot: a happy person is one who is content with his given lot. The failure to rejoice in the service of God is a distorted response to having it all. When prosperity results in neglecting to remember the source of abundance, prosperity will end.

The Meshekh Hokhma adds an understanding of Israel's obligation of gratitude. He was a prominent Eastern European rabbi of the end of the nineteenth century and the beginning of the twentieth. Jewish life as he knew it, could not have matched the prosperity described in the Bikurim section nor the harmonious existence of mount Grizim's blessings. His world was rooted in the darkness of galut, in decades fraught with wars, prosecution, and growing assimilation. And yet, to his understanding there has been a reason for the spiritual stance of joy, because "abundance of all things" also means the abundance of knowledge. Abundance of knowledge in modern times makes life is much easier than in the past. However, it is not only because knowledge makes our material life easier, it is also owing to the common belief in God and disappearance of idolatry. He mentions the insurmountable task that Avraham had in teaching the existence of God as well as the effort of our forefather's in Egypt to remain holy in an idolatrous empire. But today we can rejoice in abundance of the world's "just and erudite opinions that shine in the divine intellect".

Today, it seems as if the world has turned around completely. Our material life is that of abundance but the mounting knowledge and the cultural mood pose great challenges to the continued loyalty to Hashem. We find ourselves again in the situation of Avraham, combating the doubt and ridicule of the commitment to the Torah. We are challenged by the pluralism of ideas that denies any truth or common goals for mankind. We are challenged by radical individualism that denies that a person can have a moral or religious obligation based upon communal commitments; we are challenged by a growing sense of human control of our environment denying dependence on the creator of the world.

Although he interpreted his generation's challenges differently, the Meshekh Hokhma teaches us how to avoid a distorted response. We should rejoice in this knowledge, find Hashem's hand in it, and use it to serve Hashem with thankfulness for the gifts it brings us... Similarly to Avraham, we are called to make great educational efforts in order to pass to our children and students the gift of a knowledge of God, filling the earth as the waters cover the sea.

[Excerpted]

This week's *Parashah* begins with the *Mitzvah* of bringing *Bikkurim* / First Fruits to the *Bet Hamikdash*. *Midrash Rabbah* states that the world was created in the merit of this *Mitzvah*. *Midrash Sifrei* says that the Jewish People entered *Eretz Yisrael* in the merit of this *Mitzvah*. What exactly is so special about the *Mitzvah* of bringing *Bikkurim* to the Temple?

R' Shmuel Berezovsky *shlita* (*Slonimer Rebbe* in Yerushalayim) explains: We read (*Yeshayah* 28:4), "Like a fig that ripens before summer: as soon as an observer sees it, while it is yet in his hand, he swallows it." When a person sees the first figs ripening on his trees at the beginning of the summer, the temptation to eat them is enormous. One can nearly lose his senses, so great is that desire: "while it is yet in his hand, he swallows it."

Nevertheless, what does a Jew do? He sets aside that fig for *Bikkurim*, thus "handing over" that immense desire to G-d. This, writes the *Slonimer Rebbe*, is the choicest of all forms of Divine service. It is the reason the world was created and the purpose for which *Eretz Yisrael* was given to the Jewish People. The goal of all Divine service is to crown *Hashem* as King of the world, until there is no part of a person's body and no experience in life over which G-d does not reign. This is what a person does when he brings *Bikkurim*, which is what makes that *Mitzvah* so special.

The *Mishnah* (*Bikkurim* 3:1) teaches: "How are *Bikkurim* set aside? A person goes down to his field and sees the first fig . . ." Why is going to the field called "going down"? Because the farmer first "lowers himself" into a situation in which he is tested by temptation. Later, though, he elevates himself immeasurably by designating his first fruits as *Bikkurim*. (*Darchei Noam* 5764)

Elul: Breaking Habits

R' Chaim Friedlander *z"l* (1923-1986; *Mashgiach Ruchani* of the Ponovezh Yeshiva) writes: *Elul* is a time when *Hashem* comes closer to us and gives us the opportunity to come closer to Him than we can during the rest of the year. This is the meaning of our Sages' teaching that the initial letters of the words in the verse (*Shir Ha'shirim* 6:3), "אני לדודי ודודי לי" / "I [belong] to my Beloved, and my Beloved [belongs] to me," spell "*Elul*." Of course, feeling closeness requires that both sides contribute. Therefore, it is incumbent upon us not to squander the opportunity.

What holds us back from coming closer to *Hashem*? R' Friedlander answers: One of the primary obstacles is habit. The *Gemara* (*Sukkah* 52a) teaches that at some time in the future, the *Yetzer Ha'ra* will be "*Shechted*" and eulogized. [Commentaries explain that there will be an element of sorrow because, when this happens, we will have lost the opportunity to be challenged by, and to overcome, the *Yetzer Ha'ra*.] At that eulogy, says the *Gemara*, men and women will stand separately. Why? asks R' Friedlander. Once there is no *Yetzer Ha'ra*, when mankind has returned to the level of *Adam Ha'rishon* before his sin, why will it be necessary for men and women to be separated? The answer, writes R' Friedlander, is that habit is so powerful that it can even cause a person who has no *Yetzer Ha'ra* to sin!

He continues: In this light, we can understand the widespread custom to eat only bread baked by Jews during the Ten Days of Repentance. Many ask: What is the purpose of adopting a *Halachic* stringency for ten days, when G-d and I both know that I have no intention of maintaining that level of observance? The answer, R' Friedlander writes, is that any breaking of habits, even for a short time, is a valuable exercise that assists a person in improving in other areas.

What other practical steps should a person adopt to further the goals of *Elul*? R' Friedlander answers: First and foremost, one should improve his *Davening*; for example, by coming on time and saying the words out loud. Also very beneficial are performing acts of kindness and studying *Mussar* / works about character improvement. (*Siftei Chaim: Mo'adim* I p.46)

Hamaayan / The Torah Spring

10815 Meadowhill Road, Silver Spring, MD 20901 / 301-593-2272

Send e-mail to: TheTorahSpring@gmail.com

Back issues at: www.TheTorahSpring.org

Donations to *Hamaayan* are tax deductible.



Sponsored by Zev and Marlene Teichman

on the *yahrzeit* of Zev's mother, Leah bas Moshe Meyer a"h, on 17 Elul

Irving and Arline Katz, on the *yahrzeit* of her father

Moshe Aharon ben Menashe Yaakov Reiss a"h

“You will go mad from the sight of your eyes that you will see.” (28:34)

R' Yosef Yozel Horowitz z"l (1847-1919; the *Alter* of Novardok) writes: The “sight of your eyes” that will drive a person mad refers to seeing one’s own good qualities. He explains:

The *Gemara* (*Bava Batra* 78b) teaches that the key to controlling one’s *Yetzer Ha’ra* is performing a *Cheshbon Ha’nefesh* / self-assessment (literally, “accounting of the soul”). Everyone performs assessments and accountings, the *Alter* notes: They balance their checkbooks and decide what purchases they can afford or not afford; they take their temperatures and decide whether they need medicine; etc. Yet, most people find it difficult to perform a *Cheshbon Ha’nefesh* / an accounting of their behavior and thoughts. Why?

He answers: It is easy to recognize a *Rasha* / wicked person. Most people have no trouble avoiding people or behaviors that are undeniably wicked. However, if the wicked person wears the garb, has the mannerisms, and speaks the language of a *Talmid Chacham* / Torah scholar, the danger he presents is enormous. Such a person is difficult to recognize for what he really is.

Similarly, if an otherwise observant Jew has a regular yearning for one particular non-kosher dish, he will have no trouble recognizing that as a failing. Even if he cannot control it, he will make sure that it does not affect other areas of his observance. Generally, however, people are not accustomed to looking at their good qualities and bad qualities separately. Instead, they weave their good qualities and bad qualities into one “picture” of themselves. They combine black and white to create gray, rather than addressing the black and the white separately. Worse yet, they alter their view of what is good to accommodate their failings. In this sense, being aware of their own good qualities has driven them “mad.”

Some bad qualities may seem very insignificant, the *Alter* notes. However, if one takes a valid one dollar bill and adds a zero--i.e., nothing--to the denomination, the result is equivalent to a counterfeit ten dollar bill. So, too, even minor bad qualities that are woven into a good lifestyle can create a corrupt lifestyle. What is the source of this mistake? It is that most people see righteousness and wickedness as absolutes, not appreciating that there are an infinite number of levels between a *Tzaddik* and a *Rasha*. Thus, one who sees himself as essentially righteous thinks he has nothing to worry about. But he is wrong, writes the *Alter*. A person is always on a slope, either going up or going down. Every bad quality takes a person at least one step down the slope, farther from being a *Tzaddik* and closer to being a *Rasha*. That is why no bad quality should be ignored.

(*Madregat Ha’adam* p.136)

“Then we cried out to Hashem, the Elokim of our forefathers, and Hashem heard our voice and saw our affliction, our travail, and La’chatzeinu / our oppression.” (26:7)

R' Eliyahu z"l (1720-1797; the *Vilna Gaon*) explains the word “*La’chatzeinu*” as meaning that the Egyptians deprived *Bnei Yisrael* of proper living quarters--a proper dwelling being one of the three things that our Sages say give a person piece of mind.

R' Yitzchak Arieli z"l (1896-1974; *Mashgiach* of Yeshivat Merkaz Harav; author of *Enayim La’mishpat*) observes: Not having a proper dwelling seems insignificant compared to the physical enslavement to which our ancestors were subjected. Nevertheless, *Hashem* is referred to as “The Rock! -- perfect is His work” (*Devarim* 32:4). His justice is very precise, so when it was time for Him to “remember” *Bnei Yisrael*, He took notice of even the smallest detail of their suffering. (*Haggadah Shel Pesach Shirat Ha’geulah* p.62-63)

“Hashem took us out of Egypt with a strong hand and with an outstretched arm, with great awesomeness, and with signs and with wonders.” (26:8)

In the *Pesach Haggadah*, our Sages interpret this verse as teaching that *Hashem* alone took us out of Egypt, not through the agency of an angel or messenger. In support of that interpretation, the *Haggadah* cites the verse (*Shmot* 12:12), “I shall go through Egypt on this night, and I shall strike every firstborn in the land of Egypt, from man to beast; and against all the gods of Egypt I shall mete out punishment -- I am *Hashem*.” I, *Hashem*, and no one else! says the *Haggadah*.

R' Shmuel Yaakov Borenstein z"l (1946-2017; *Rosh Yeshiva* of Yeshivat Kiryat Melech in Bnei Brak, Israel) asks: The latter verse does not seem to be speaking of the Exodus, but rather of *Makkat Bechorot* / the Plague of the Firstborn. How then does it support the idea that *Hashem* alone took us out of Egypt, which is the subject of our verse?

R' Borenstein answers: *Makkat Bechorot* was not merely a plague like the other plagues. Rather, it was the beginning of the Exodus.

He explains: Our Sages describe the process of the Exodus as a “birth.” The long exile had caused *Bnei Yisrael* to become as one with the Egyptians--as a fetus inside a mother sheep is, *Halachically*, part of the sheep--and *Hashem* “birthed” them. When did this “birth” occur? At the time of *Makkat Bechorot*! Egypt had subdued the spirit of *Bnei Yisrael*, making them a slavish people by nature. But, when the venerated firstborn of the Egyptians were killed, the spirit of the Egyptians was broken, and the spirit of *Bnei Yisrael* was freed from its bondage. That was the beginning of the Exodus, because the Exodus was more than just salvation from physical bondage. *Makkat Bechorot* freed *Bnei Yisrael*’s from their spiritual bondage; thus, it was a key part of the Exodus itself. (*Haggadah Shel Pesach Zot L’Yaakov* p.121)

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.

Issue 1223 • September 4, 2020 • 15 Elul 5780

DAILY RECORD OF CORONAVIRUS CASES BROKEN AGAIN (Arutz-7 9/3/20)

The Ministry of Health said on Wednesday that a record was broken yet again in the number of people diagnosed as positive for the coronavirus over the past 24 hours, with 2,386 new confirmed cases.

As of Wednesday night there are 23,261 active cases in Israel. 423 of them are in serious condition and 125 are on respirators.

The number of deaths continues to approach the threshold of 1,000 and currently stands at 969.

Meanwhile, the Knesset Constitution Committee canceled the special discussion on the traffic light plan planned for Thursday, because the plan's initiator, Professor Ronni Gamzu, did not confirm his arrival.

The committee's chairman, MK Yaakov Asher, said in response that "Gamzo should come to the committee, present the plan and answer the questions of Knesset members." At the same time, it was announced that it appears that the list of "red cities" that is being formed will include five haredi cities, including Elad and Bnei Brak.

According to sources in the Ministry of Health, most of the new increase in cases in the haredi cities is due to infections within yeshivas.

NETANYAHU SECRETLY VISITED UAE IN 2018 TO KICK START PEACE DEAL (YNet 9/1/20)

Prime Minister Benjamin Netanyahu apparently made a secret visit to the United Arab Emirates and met with the Gulf state's leader two years before the historic peace agreement between the two countries.

Ynet's sister publication Yedioth Ahronoth has learned that Netanyahu met with Crown Prince Mohammed bin Zayed back in 2018 during a secret visit where he was accompanied by the director of the Mossad intelligence agency, Yossi Cohen, who is said to have set up the meeting.

According to diplomatic sources, the meeting was successful and both parties kept close contact afterward.

The Prime Minister's Office refused to comment on the report, but Netanyahu said during a press conference on Monday that information about some of his meetings with Arab leaders has yet to become public.

"I meet with many many leaders in the Arab and Muslim world, more than you'd think," Netanyahu said. "There are many things I cannot tell you about, but I do believe they will see light when the time is right. You could see the tip of the iceberg for yourselves in recent years."

When asked about a report by Yedioth Ahronoth that a part of the deal between the countries will see the U.S. selling the Emirates the advanced F-35 fighter jets, the premier said the Americans have "fully committed to maintaining Israel's qualitative advantage" and that he will further consult U.S. President Donald Trump.

The veteran Israeli leader also denied reports the peace deal will see his plan to extend Israeli sovereignty over Jewish settlements in the West Bank, and the strategic Jordan Valley, scrapped.

"It is not off the table. Historic things are happening here that are changing the map of the Middle East," the Likud chairman said. "Very good things are happening here, both for the State of Israel and for the Land of Israel."

Netanyahu also expressed hope he would be able to share future developments with coalition partners, Blue & White's Defense Minister Benny Gantz and Foreign Minister Gabi Ashkenazi, who were both left out of the peace process with the UAE.

"I hope that I will be able to update them in future agreements. During talks

with the Emirates, there was an explicit request to maintain maximum confidentiality. I think I will have something to share with Gantz and Ashkenazi later because the policy I described here is maturing and brings results."

MK OFER SHELAH INTENDS TO UNSEAT LAPID AS LEADER OF YESH ATID (Arutz-7 9/3/20)

MK Ofer Shelah declared his intention to unseat opposition leader Yair Lapid as leader of the Yesh Atid party.

"The party led by Yair Lapid has reached a dead end," Shelah said in an interview with Channel 12 News. "We have been running together for 8 years, the primaries were supposed to take place before the 21st Knesset. Without democracy it is impossible to highlight the Yesh Atid team and it is impossible to put the right issues on the table," Shelah said.

"For Yesh Atid to be an alternative to the government we need to have a fundamental change. Now there is time, there is room, and we have to do it. I will ensure our party is the largest one," he added.

He further stated that "the party is not registered in [Lapid's] name."

When asked what he would do if Lapid defeated him in a party primary, Shelah answered: "I intend to stay in the party. However I intend to win. If Yesh Atid does not renew its leadership - it cannot be an alternative."

Shelah called earlier for the first time to hold open primaries in the party, including the presidential election. "In recent days, I presented to Yair Lapid the urgent need to renew the image of Yesh Atid, even before the next election. It must start with immediate and open primaries for the chairmanship of the party. I will compete, and I will be happy if there are others. Without this, we will not be an alternative and we will not win."

REPORT: BAHRAIN TO ANNOUNCE NORMALIZATION OF TIES WITH ISRAEL SOON (Arutz-7 9/3/20)

Bahrain is expected to announce the normalization of ties with Israel very

We are proud to be distributed by these institutions, though they do not necessarily support or condone any of the material published:

Anshei Chesed Cong., Boynton Beach, FL	Hillel at Brandeis University
Anshe Emuna Cong. Delray Beach, FL	Hillel at California State University - Long Beach
Bergen County High School of Jewish Studies	Hillel at Columbia University
Boca Raton Synagogue, FL	Hillel at Johns Hopkins University
Carmel School, Hong Kong	Hillel at Yale University
Cong. Agudath Achim, Bradley Beach, NJ	Hillel High School, Deal NJ
Cong. Ahavas Achim, Highland Park, NJ	Jewish Center of Teaneck, NJ
Cong. Ahavath Achim, Fairfield, CT	Kehillas Bais Yehudah Tzvi, Cedarhurst, NY
Cong. Anshe Shalom, Jamaica Estates, NY	Kemp Mill Synagogue, Silver Spring, MD
Cong. Anshe Sholom, New Rochelle, NY	Mizrachi Shul, Johannesburg, SA
Cong. Beth Aaron, Teaneck, NJ	North Shore Hebrew Academy HS, NY
Cong. Beth Shalom, Monroe Twp, NJ	Suburban Torah Center, Livingston, NJ
Cong. Bnai Yeshurun, Teaneck, NJ	Temple Emanuel of Pascack Valley, NJ
Cong. Brothers of Israel, Long Branch, NJ	The Learning Shul, Columbia, SC
Cong. Etz Ahaim, Highland Park, NJ	Torah Academy of Bergen County, NJ
Cong. Ohr Torah, Edison, NJ	Woodsburgh, NY Minyan
Cong. Rinat Yisrael, Teaneck, NJ	Young Israel Bet Tefilah of Aberdeen, NJ
Cong. Shomrei Torah, Fair Lawn, NJ	Young Israel of Brookline, MA
Cong. Sons of Israel, Allentown, PA	Young Israel of East Brunswick, NJ
Cong. Zichron Mordechai, Teaneck, NJ	Young Israel of Fort Lee, NJ
Cong. Zichron R. M. Feinstein, Brooklyn, NY	Young Israel of Hancock Park, CA
Delray Orthodox Synagogue, Delray Beach, FL	Young Israel of Holliswood, NY
East Denver Orthodox Synagogue, CO	Young Israel of Houston, TX
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of New Hyde Park, NY
Harvard University Library	Young Israel of North Woodmere, NY
Hebrew Academy of Long Beach, NY	Young Israel of New Rochelle, NY
Hillel at Baruch College	Young Israel of Sharon, MA

YI Shomrai Emunah, Silver Spring, MD

We encourage our readers to subscribe to our sources on the internet. For more information or to subscribe by e-mail, reach us at murray.sragow@gmail.com

soon, a senior Israeli official told Kan 11 News on Wednesday.

According to the official, it is believed that the announcement will follow the signing of the agreement with the United Arab Emirates. The United States is interested in holding the signing ceremony before Rosh Hashanah, the report said.

Recent reports indicated that, in the wake of the Israel-UAE agreement, Bahrain has signaled that it aims to be the next country to sign an agreement with Israel.

The matter has reportedly been discussed for some time, but Bahrain is now pushing for it to happen sooner rather than later.

Bahrain, like other Arab countries, has no official diplomatic relations with Israel, though there have been reports in recent years of improved ties between the Jewish state and several Gulf countries.

Minister Yisrael Katz last year held a first public meeting with Bahraini Foreign Minister Sheikh Khalid bin Ahmed Al Khalifa during a visit to Washington.

Al Khalifa said in an interview on Israeli television several months ago that "Israel is historically part of the heritage of this whole region. So the Jewish people have a place amongst us."

Later, however, he reaffirmed his country's support for the Palestinian people's right to an independent Palestinian state along the pre-1967 borders with eastern Jerusalem as its capital.

MOSHE LION: I'VE RECEIVED EMIRATI OFFERS TO INVEST IN EAST JERUSALEM (JPost 9/2/20)

Jerusalem mayor Moshe Lion said on Monday that he will try to get the United Arab Emirates' embassy to be established in Jerusalem, while actively trying to attract UAE entrepreneurs and investors to the city, according to the Besheva conference spokesperson.

Lion also said that "we've received offers for investments in East Jerusalem," expressing hopes of Jerusalem becoming a hub for business collaborations between Emiratis and Israelis and emphasizing the city's willingness to hear out and develop foreign investment ideas.

"We want to ask that [the Emiratis] establish their embassy here, in Jerusalem, and we are eagerly expecting the arrival of UAE officials and residents," Lion said, adding that he thinks that "we have so much to offer, beyond just the Temple Mount."

Lion spoke at the Jerusalem Conference organized by the Besheva Media Group, a religious news organization. The Jerusalem Conference is an annual conference that is usually held at the Dan Hotel, but, due to coronavirus restrictions, this year's conference was virtual.

The conference provides a public stage for the country's prominent leaders, and allows them to address relevant issues on the national agenda of both the religious and secular public in Israel.

At the conference, Lion also addressed Jerusalem's outgoing chief rabbi Aryeh Stern and praised his work during his many years as the city's chief rabbi.

"Personally, I appreciated Rabbi Stern very much and I know exactly what he's done for Jerusalem during his time as Jerusalem's chief rabbi. We had a wonderful relationship. I did everything I could to prolong his tenure, but unfortunately I failed...He may have finished his time as Jerusalem's chief rabbi but in my view, he will always be a chief rabbi," Lion said.

EMIRATIS CONSIDERING CONSULATE IN HAIFA OR NAZARETH (Israel Hayom 9/2/20)

Shortly after the historic announcement that Israel and the United Arab Emirates were normalizing relations, a high-ranking official in the Emirati Foreign Ministry said he believed one of the main issues for Abu Dhabi and Jerusalem would be the opening of embassies in each other's nations.

The official told Israel Hayom that he believed Israelis would be able to apply for travel visas to the Emirates at an embassy that would open in Israel three to five months from now.

In the meantime, it appears as if the Emiratis intend not only to open an embassy, which will most likely be located in Tel Aviv, but also expand their diplomatic presence in Israel. According to a senior official in the UAE Foreign Ministry who reports directly to Foreign Minister Anwar Gargash, "The United Arab Emirates is considering opening a consulate in Israel that will work alongside the embassy and handle activity in the fields of Emirati culture, regional history, language, linguistics, and more."

Abu Dhabi would prefer that the consulate operate out of Nazareth, but Haifa is also an option because of the city's location. Recently, senior Israeli government officials, including Finance Minister Israel Katz, have acknowledged the Dubai Port company, which operates dozens of shipping ports around the world, is considering competing for the tender to operate the old Haifa Port.

"We aspire to a peace deal with the Jewish state, but peace is actually made with all Israelis, and it is very important to us to be available to the Arab population in Israel, which we see as an important partner for warm peace," the Emirati official explained.

"Based on various studies conducted through questionnaires and the data we have collected, it appears to us that there are information gaps among the Palestinian Arabs in Israel about the history of the United Arab Emirates and its role in the pan-Arab tapestry. We want our official consulate to be accessible to the Arab public in Israel, and Nazareth is certainly a leading candidate. Soon, we will decide how and when our diplomatic missions will open," he said.

PALESTINIANS NO LONGER HAVE VETO ON PEACE, NETANYAHU WARNS (YNet 8/30/20)

The Palestinians no longer have veto power over peace efforts between Israel and the Arab world, Prime Minister Benjamin Netanyahu warned Sunday at a joint press conference in Jerusalem with White House aide Jared Kushner and U.S. National Security Advisor Robert O'Brien.

"I think for too long the Palestinians have had a veto on peace, not only between Israel and the Palestinians but between Israel and the Arab world," the prime minister said.

"If we had to wait for the Palestinians, we'd have to wait forever [but] no longer," he said.

"The day will come, and it won't be far away, when we will ask: how could it have been any other way?" Netanyahu said.

"Because today's breakthroughs will become tomorrow's norms. It will pave the way for other countries to normalize their ties with Israel."

Kushner and O'Brien will on Monday be passengers on the first direct commercial flight between Israel and the UAE, which comes just weeks after the two countries announced an agreement for normalized ties.

EI Al flight LY971, a number that includes the UAE international dialing code, will depart from Tel Aviv to Abu Dhabi on Monday. Flight LY972, which includes the Israeli international dialing code, will make the return journey on Tuesday.

Netanyahu on Sunday also heaped effusive praise on U.S. President Donald Trump for his Middle East peace efforts, calling the administration's so-called "deal of the century" the first realistic plan for peace between Israel and the Palestinians.

The prime minister said he was willing to negotiate peace on the basis of the Trump plan, adding that "as more Arab and Muslim countries join the circle of peace," the Palestinians would be "hard pressed to remain outside the community of peace."

Kushner, who later met with President Reuven Rivlin praised United Arab Emirates Crown Prince Mohammed bin Zayed as a "courageous visionary,"

saying his decision to normalize ties with Israel will be "an inspiration for the Middle East."

ISRAEL, INDIA CLOSE TO SIGNING BILLION-DOLLAR DEAL FOR AWACS (JPost 9/2/20)

As tensions once again rise between India and China, the Indian cabinet is set to approve an order of two Phalcon AWACs from Israel.

Indian media have reported that the deal, reportedly about \$1 billion, has been in the works for the past few years. It is expected to be discussed in the next Cabinet Committee on Security meeting.

Mounted on a Russian Ilyushin-76 heavy-lift aircraft, the system has active electronic steering array, L-Band radar with 360° coverage, and can detect incoming aircraft, cruise missiles and drones before ground-based radars.

The first three Phalcon AWACS were obtained by the Indian Air Force in 2009 after a \$1.1b. deal was signed between India, Israel and Russia in 2004. Last year, The Times of India reported that New Delhi was likely to approve the deal with Israel Aerospace Industries subsidiary ELTA Systems Ltd. to acquire the two AWACs at a cost of \$800 million, but the Finance Ministry had objected to the high costs of the new deal.

Following the February 2019 incident between Pakistan and India, combined with growing border tensions with China in high-altitude eastern Ladakh, New Delhi reconsidered the deal and considered speeding up the acquisition of the systems, despite the price increase.

It is expected that it will take two to three years for the delivery of the complete system.

In addition to the three AWACs already in India's possession, which have a 400-km. range and 360-degree coverage, New Delhi has two indigenous Netra AEW&C aircraft with a range of 250 km. and 240-degree coverage radars fitted on smaller Brazilian Embraer-145 jets.

Israel has been supplying India with various weapons systems, missiles and unmanned aerial vehicles over the last few years, making India one of Israel's largest buyers of military hardware.

A March report by the Stockholm International Peace Research Institute found that Israel's arms exports over the past four years have been the highest ever and accounted for 3% of the global total.

The Jewish state was found to be the world's eighth-largest arms supplier, and its arms exports were 77% higher than between 2010-2014.

According to the report, the top three customers of Israeli arms were India (45% of the total amount), Azerbaijan (17%) and Vietnam (8.5%).

The military exports unit of the Defense Ministry also reported last year that military exports brought in \$7.5b. during 2018, the first decline in three years. While that figure for 2018 was \$1.7b. less than in the previous year, it was still higher than the average for the past decade, the ministry said.

NETAFIM ANNOUNCES \$85M DEAL TO SUPPLY HI-TECH IRRIGATION TO INDIA (Israel Hayom 8/27/20)

Following precision drip irrigation company Netafim's successful community irrigation projects in India, the company has secured another mega deal, valued at some \$85 million, to provide advanced irrigation systems to 35,000 farmers in the state of Karnataka, Netafim announced last week.

The deal encompasses three large-scale projects to build irrigation systems based on the model of community irrigation, supplying 66 villages and a 50,000-hectare (123,500 acre) area in Karnataka.

Irrigation communities make it economically feasible to carry out comprehensive and large-scale infrastructure projects, allowing each farmer to benefit from a technologically advanced irrigation system that suits his needs.

"Especially in these days of global crisis, this new mega-deal in India represents a vote of confidence in Netafim, its solutions and accomplishments. The uniqueness of these projects is in their community model, which along with local government involvement enables a huge

number of farmers and villages to improve their livelihoods. The Indian government has always been extremely supportive of the agricultural sector, and now more than ever this support is important for securing the economic stability of local farmers and food security in the country," said president and CEO of Netafim Gaby Miodownik.

"These projects deploy NetBeat™ systems for digital farming, which enables real-time control of the irrigation systems using cloud technologies and allows access from any mobile device. Netafim intends to expand the community irrigation project model to other countries characterized by a large number of small farmers," Miodownik said.

Netafim joined forces with India's Megha Engineering and Infrastructure Limited (MEIL) to deploy the projects over a two-year period, and supply technical and agronomic support for an additional five years.

Netafim will also train the farmers to operate the advanced systems. Crops planned for the area include onion, chili pepper, corn, peanuts, beans, and sunflowers.

ISRAELI HOCKEY PLAYER IN HOT WATER FOR SIGNING WITH TEAM AUSCHWITZ (Israel Hayom 8/30/20)

Captain of Israel's ice hockey team Eliezer Sherbatov found himself in the hot seat this week after news that he had signed a contract to play with Poland's Oswiecim hockey team, making headlines for all the wrong reasons.

Oswiecim is the Polish name for Auschwitz – the seat of the notorious Auschwitz concentration camp where the Nazis murdered nearly 1 million Jews during the Holocaust.

Sherbatov, 28, signed with the team last week, telling local media that he "felt welcomed" by his new teammates and was not concerned about hockey fans potentially hurling anti-Semitic slurs at him.

"People here in Poland are happy that a Jew from Israel came to play for Auschwitz," he said. "I am happy to make this history, and of course want to help everyone remember the Holocaust."

Sherbatov stressed that he was motivated to help the team succeed precisely because of the dark history that unfolded a stone's throw away from the team's home rink.

"I have a great deal of motivation because it is Auschwitz," Sherbatov said. "I want to win the championship, the Polish Cup and the continental title, and then everyone will know the one who did this is an Israeli Jew."

Rabbi Elchanan Poupko, president of EITAN – The American Israeli Jewish Network, called the move "a betrayal of the Jewish people."

"Never thought I would have to say this: For a Jew to play for team Auschwitz is treason, a betrayal of the Jewish people, and a shameful stab in the back for millions," he tweeted, adding,

There are lots of hockey teams out there – find another one."

Sherbatov tweeted in reply, "Yes I had other opportunities. But if you can't see that this is bigger than me and you, then I am disappointed. My goal is to lift the cup so people can cheer a Jewish hockey player. That's what I call, creating a new history for us Jews!"

PEACE WITH THE UAE MUSTN'T COME AT THE COST OF ISRAEL'S VITAL INTERESTS (Gilad Sharon, JPost 8/31/20)

Is there anyone who isn't thrilled about the peace agreement with the United Arab Emirates, the land of 1,001 nights? The deal has significant benefits: anticipated investments, profitable business ventures, closer security cooperation against Iran, and luxury vacations with a tour of the Oriental bazaar.

The agreement should be welcomed by everyone, even those who would rather do without these advantages than acknowledge that Prime Minister Benjamin Netanyahu has actually achieved something.

But still, it shouldn't come at the cost of our most vital interests. Sophisticated weaponry in Arab hands is a bad idea. It's too dangerous. Military supremacy is fundamental to our existence. Even if we have close relations with the

countries acquiring the weapons, there is always the risk that one day they will be turned against us.

Another vital interest of ours is to extend Israeli sovereignty to the settlements.

We're not even talking about the uninhabited regions of Area C. At the moment, the only issue on the table is the settlements themselves. You have to understand, as things stand, the life of Israelis in Judea and Samaria is intolerable. You need the army's approval for a building permit, you need the army's approval to build a classroom so your kids don't have to study in a caravan. In fact, since there is no urban plan, everything has to go through the army: laying a water pipe, constructing a sewage drain, hooking up to the grid, running TV and Internet cables. Absolutely everything.

The army's job is to fight and defend. It's not equipped to administer civilian life. You apply for a permit and wait years until you finally get it. The settlements occupy 2.5% of Area C, which means only 1.5% of the whole of Judea and Samaria.

Does the fate of the agreement with the UAE lie in this 1.5%-2%? Does it lie in communities that will remain in our hands whatever the future brings? Why is everyone up in arms about them? Why do half a million Israelis have to live under military rule?

This isn't an issue on which we should compromise. It's too important to us, and it doesn't really matter to the sheiks in the Gulf.

For decades, the Palestinian question was the excuse for Arab hostility toward Israel. Supposedly, it was the reason that Arab countries invaded Israel, fought us in every arena, imposed an economic embargo on us, and funded horrific acts of terrorism against us.

Over the years, as the Arab world came to realize that Israel was here to stay, the excuse became a burden. The Palestinians aren't really of any interest to the Arab countries, and certainly not to the Gulf states. Actually, they were never of any particular interest to them. They merely served as a pretext for their animosity toward us.

However now, Palestinian intransigence, violence and terrorism are getting in their way. It's not that the UAE suddenly likes us, but it currently has its own problems to worry about. It's shaking in its boots because of the Iranians across the Gulf, and Israel is the only country in the region with the power to stop them. It doesn't have patience for the Palestinians' constant whining.

Peace with the Gulf states is important for us, but we mustn't forget that it's no less important for them. For us, it has major benefits; for them it's a matter of life and death.

We must maintain our military supremacy, and we cannot back down on extending Israeli sovereignty to the settlements. The basis of any agreement should be simple: recognition in exchange for recognition; diplomatic relations in exchange for diplomatic relations; and peace in exchange for peace.

HURRAY FOR THE NEW MIDDLE EAST (Ben Dror-Yemini, YNet 9/1/20)

We often trouble ourselves over trivialities to the extent that we struggle to see the bigger picture.

The Israeli delegation's official visit to the UAE - flying in Saudi Arabian airspace on an El Al plane with the kingdom's permission - is a day of celebration for Israel.

We wanted a new Middle East and here it is taking shape right before our eyes.

We would have been happy if the Palestinians could also have joined us. We would have been happy to see Israeli flags hoisted across Ramallah.

This has yet to happen, but it is also not enough of a reason to lament that the Israeli flag "only" flew over Saudi territory and not on it.

Critics insist that nothing too dramatic has happened since Israel has had clandestine ties with the Gulf states for many years.

I have already visited two Gulf states - Bahrain and Qatar - in the 1990s, and I have even traveled to Yemen, but then the second Intifada erupted, and

everything came to a screeching halt.

All overt ties became covert or simply ceased to exist. The enemies of normalization ruled and the perennially stubborn Palestinians dictated policies.

Now everything has changed, and we have told them: "no more."

The proponents of normalization have raised their heads, not because of their love for Israel, but due to their own interests.

This is wonderful. I wish the Palestinian could also join the party and act in their own interests, but they much prefer to act against themselves. It has become second nature to them - and while it hurts us, but it hurts them much more.

"What's all this ruckus about? After all, the UAE is a dictatorship," some critics shrieked.

I find their claim funny since they were the same ones to disparage and belittle former U.S. president George Bush as he tried to spread the good gospel of democracy and pondered who had put him in charge.

Now, the eternally discontent are asking the same question of Israel.

So what do they suggest we do? Break ties with Egypt and Jordan as well? They're also not democracies, after all.

These are the same people who roll in the Palestinian mud and preach to us about the need to reconcile with Hamas, because this is important, and claims about their lack of democracy are just a poor excuse to avoid compromise and peace.

They actually do make a good point about the Palestinians. We shouldn't trouble ourselves too much with the Palestinian entity's ranking on the democracy scale. So they should do us all a favor and quit whining over other Arab regimes.

Is this trend within the Arab world real, or is it simply an agreement between leaders that has nothing to do with Arab public opinion?

There is still no polling to back this assumption but scouring through Arab media clearly shows that something is going on over there and it didn't begin with the Israel-UAE deal.

Those who followed the Middle East Media Research Institution (MEMRI) down the years know it is a process.

Articles we would not have dreamed of reading two or three decades ago are published today not only on sites operating in the West but in leading newspapers in Arab countries.

Prominent Saudi journalist Mashari Althaydi wrote that the UAE reached an "historic achievement."

Yemeni economist Manahel Thabet published an article praising Israel's scientific achievements and called on Arab countries to cooperate with Israel. They are not backing away from the Palestinian cause. This is something much more important. It is a change in attitude - peace through mutual interests and normalization, not through boycotts.

The detractors, even those on our side, continue to stamp their feet, demanding we continue down the path that has failed the Palestinians for almost a century, demanding more boycotts and recalcitrance.

This has never worked, but what difference does it make? They are so blind in their antagonism toward Israel that even supporting the Islamist Qatar-Turkey-Hamas-Iran coalition seems normal to them.

We need more such breakthroughs with Sudan and Saudi Arabia, with Bahrain and Oman. Maybe even Morocco, where Israeli tourists were already traveling nonstop before COVID-19 struck.

This new agreement will not push peace with the Palestinians any further away. Quite the reverse: it will make it clear to them that they must change direction too.

There are many good people on the Palestinian side who understand that they need change and this agreement with the UAE and relations with other countries strengthen them.

So in historic terms, the visit that started on Monday is definitely a holiday, and hopefully, more days like this are yet to come.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

The mitzvah of Bikkurim marked a particularly joyous time of the year, as Jews from every corner of the Land would bring the first fruits of their crop to the Beis Hamikdash and present them to the Kohein. There they would proclaim their gratitude to G-d for His bounty and the precious Land that He gave them. The Talmud in Bava Kama relates that the wealthy would nest their fruits in baskets of gold and silver, while the indigent employed baskets of reed. The Kohein would take the basket from the owner and accept the fruit as a gift. But while he would return the ornate basket to the wealthy pilgrim, he would retain the reed basket of the impoverished man. Why the discrepancy in custom and what lesson does it teach us?

Rabbi Aharon Bakst offers the following explanation: The rich man's fruit were likely lush and beautiful. The Kohein therefore accepted the fruit and returned the basket. The poor man's fruit, on the other hand, were likely deficient and inferior. Removing the fruit from the basket might cause the poor donor shame and embarrassment. To preserve his dignity, the Kohein accepted the fruit together with the basket, thus keeping the fruit hidden inside.

In Darchei Mussar, Rabbi Yaakov Niman offers another insight. Ostensibly, the wealthy man arranged his fruit in a gilded basket to honor the mitzvah of Bikkurim. Nevertheless, it is also likely that the gold basket represented some degree of pride, perhaps even haughtiness, regarding his ornate gift and the wealth that it represented. Accordingly, the Kohein accepted the fruit, the fundamental mitzvah, but not the basket in which it was delivered; pride and arrogance have no place in G-d's Temple. In contrast, the indigent pilgrim, with his simple reed basket, came before G-d humbly and with a heart full of only gratitude. A gift given in such a manner was accepted completely, both fruit and basket alike.

These two lessons are of special importance as we near the days of Rosh Hashanah. We must be careful to protect the feelings of those around us and make every effort to preserve their dignity. It is also essential that we approach G-d humbly and with a heart full of gratitude, devoid of any self-pride. Conducting ourselves in such a manner towards our fellow man and G-d will serve as a great merit for us to be granted a year of health, happiness, and blessing.

Wishing you a Good Shabbos!

SPONSOR

To sponsor an issue of Shabbos Delights, please contact info@gwckollel.org

TABLE TALK

Point to Ponder

And you should write on the stones all the words of this Torah clearly. (27, 8)

Clearly – in the seventy languages of the world. (Rashi)

Chazal (Sotah 35b) explain that the purpose of this translation was to avail the Torah to the nations of the world.

One is obligated to fast on the tenth day of Teves because on that day the Torah was translated into Greek and the world was dark for three days. (Orach Chaim 580, 2)

Moshe commanded Bnai Yisroel to translate the Torah which implies that translating the Torah is beneficial. If so, why when the Torah was translated into Greek was there darkness for three days and a fast day was decreed?

Parsha Riddle

How can one fulfill the mitzvah of Bikkurim nowadays?

Please see next week's issue for the answer.

Last week's riddle:

Why do snakes have spots on their skin?

Answer: They were punished with tzoraas for speaking lashon hora.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Ki-Savo enumerates a list of curses to be pronounced by the Levites at Mount Ebal, one of which is (27:17): "Accursed is one who moves the boundary of his fellow (Arur masig gevul re'ehu)." Parashas Shoftim contains the cognate prohibition (19:14): "You shall not move a boundary of your fellow (lo sasig gevul re'acha)."

As we have previously noted, while the simple and primary meaning of these verses refers to the theft of real property via the tampering with a boundary marker (or to the challenging of the legitimacy and fairness of the initial division of the Land of Israel by Yehoshua and his associates – see Sifrei 188; Ramban 19:14), the rabbinic tradition imputes a variety of other meanings to the concept of hasagas gevul, including the following:

- *The Sifrei declares that one who "switches the words of R. Eliezer with those of R. Yehoshua, and those of R. Yehoshua with those of R. Eliezer" violates the prohibition of lo sasig. Some assume that this applies to any misattribution (Taharas Hamayim ma'areches ha'ches os 25), while others explain that the concern is limited to a misattribution that will affect the outcome of the halachah (as per the example of a dispute involving R. Eliezer, whose (contested) positions are generally non-normative). (Shut. Machaneh Chaim 2 CM 49)*
- *The Talmud (Shabbas 85a) interprets lo sasig to prohibit planting a growing thing in a location from where it will (apparently improperly) draw nourishment from a nearby location. Rashi understands this to refer to planting something too close to someone else's property, since the growing thing will thereby "weaken" (i.e., leech nutrients from) the neighboring property, while the Tosafos understand it to refer to planting two different species too near each other, which is prohibited as kilayim.*
- *The Mishnah (Pe'ah 5:6 and 7:3) declares that one who interferes with the ability of the poor to collect the portions of the crops that the Torah grants them violates the (midrashic interpretation of the) verse "Do not move back the long-standing boundary marker (al tasig gevul olam)" (Mishlei 22:28, 23:10)*
- *R. Sherira Gaon asserts that the source of the obligation to respect (commercial) custom is from the verse of lo sasig. (Tur CM end of 368)*

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

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

#2 WHO AM I?

1. I could be sorry.
2. I wake you early.
3. Fall on your face.
4. I need a four day introduction.

Last Week's Answers

#1 Shiluach Hakein (Sending away the mother bird) (I am not for learning on, I am for the mother, On the road, Ownerless.)

#2 Ben Sorer U'moreh (Wayward son) (Eat, Drink, Potential robber, Prospective murderer.)

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 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



Weekly Classes with Rabbi Yitzhak Grossman

Sundays – 7:30pm: Parsha Explorations

Wednesdays – 8:15pm: Reading Responsa

Thursdays – 9:00pm: Parshas Hashavua

For the latest list of classes and links visit gwckollel.org anytime.