

Young Israel Shomrai Emunah - Shabbos Shorts ^{ת"ח}

July 30 - 31, 2021 - 22 Av 5781 - Eikev

Light Candles by 8:03 - Havdalah 9:06

The Shabbos Shorts is sponsored this week by Jacqueline & Rabbi Haim Arzouan in memory of Jacqueline's mother, Messody Lasry, Messody bat Harav Yehuda Asseraff, Z"l.

Shabbos Schedule

Minyan locations are listed as B = Belonofsky Sanctuary, S = Social Hall. All Sephardi Minyanim take place in the Beit Medrash.

Friday Night:

- Light Candles by 8:03, and not before 6:52
- Mincha: 7:00 (B), 8:05 (B), 7:15 (Sephardi)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 2:30 (B), 5:00 (B), 8:00 (B), 7:55 (Sephardi)
- Shabbos ends/Maariv: 9:06

Divrei Torah:

- | | |
|----------------------|-----------------|
| • 8:45 Main Minyan | Rabbi Rosenbaum |
| • 9:15 | Rabbi Rosenbaum |
| • Shiur after Mincha | Rabbi Rosenbaum |

Kiddush Sponsors:

- 8:45 and 9:15 Kiddush in a Bag is sponsored by Lisa & Eli Landy to commemorate the Yahrzeit of Lisa's mother, Devorah bat Yosef, Z"l.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and 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 7:00 PM - **Zoom A**, will not take place on Tuesday.
 - **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, in the room behind the balcony.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Megillas Eichah, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM, on break for the summer.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info. contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM, **Zoom D**.
 - All other classes are on break for the summer.
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps, now taking place in person in the Social Hall. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org Registration required at gwckollel.org/scp
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", will resume in the fall.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Kiddushin on Wednesday evenings, 7:00 PM, will resume in August.
- 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: 970 1398 4837, password 613
Zoom C: ID: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn

YISE Youth Announcements

Shabbos Groups will take place this week from 10:00 AM - 11:00 AM, indoors. Masks required indoors for age 3+. Age 18-35 months will be located in the toddler room off the Lower Lobby. Ages 3-5 years will meet in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Michal Merkin, YISE Youth groups coordinator, at mmerkin@yise.org

COVID-19 Updates

- Masks are required for unvaccinated people in the YISE building, with the exception of children under the age of 3.
 - There are no more social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
 - 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

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chessed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, August 2, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

More Minyan Options - If you are interested in resumption of the Nusach Sefard Minyan (Friday night, Shabbos morning, Shabbos Mincha/Maariv), 8:00 Minyan (Shabbos morning) or 7:35 Minyan (Monday through Friday mornings), please send a message to minyan@yise.org by August 9, including your name, number of men/women interested in attending, interest in regular vs. occasional attendance at the Minyan and whether or not you are a member of YISE. Please feel free to contact Rabbi Rosenbaum at rdrosenbaum@yise.org or 301-593-4465, ext. 405 with any questions or concerns.

YISE Programs and Listings (continued)

Ask the Rabbi - Come join our virtual, interactive monthly program featuring Halachos of Shabbos and holidays! This month's topic: Rosh Hashanah, Yom Kippur and Sukkos. Tuesday, August 24, 8:30 PM - 9:30 PM on **Zoom A**. The first 45 minutes are for Shailos submitted in advance and the last 15 minutes are for Q & A. Send in your questions about Rosh Hashanah, Yom Kippur and Sukkos to: AskTheRabbi@yise.org by Sunday, August 22. For more information or to submit questions anonymously, contact Miriam Friedman, 301-754-1517 or mfriedman2@yahoo.com To sponsor the Shiur, contact office@yise.org See flyer for details.

High Holiday Seats - Rosh Hashanah is less than six weeks away. Last week the Seat Form and a letter with deadline dates and other information was mailed. The form and letter are also available on the YISE web site at: <https://www.yise.org/seats> This Sunday, August 1, from 10:00 AM to 12 Noon, members of the seating committee will be in the social hall lobby to accept and assist in completing forms and answer any questions. (Seats will not be assigned at that time.) The deadline to reserve seats is Friday, August 5. Please help in submitting your forms and request as soon as possible.

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 prepared to home deliver some copies of the Yizkor Guide to our Shul members who regularly say Yizkor and feel more comfortable davening at home. If you would like a home-delivered copy, please contact the Shul office at 301-593-4465 x403 or email office@yise.org 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 9. To sign up online, go to www.yise.org/yizkor If you have questions, please contact Marc Katz at m Katz@yise.org

Yom Tov Virtual Cooking with Chef Yehuda Malka - Learn how to prepare tasty and healthy dishes and expand your culinary skills on Sunday, August 22, 7:30 PM. Watch your email for details.

Kiddush in a Bag! While we are not yet back to regular in-Shul Kiddushes, we are happy to now offer Kiddush in a Bag for the 8:45 and 9:15 Minyanim. To sponsor the Kiddush in a Bag, contact Simi Franco at simi@yise.org

Update: Being Social - In the past few months, YISE's Social Committee has organized a range of programs to bring us together virtually, including: Jews (in our community) discussing their service in the US military, Trivia Nights, Painting with Talya, Purim Shpiel, Chagim goody bags ... We have also expressed our thanks to the Holy Cross Hospital health workers, and treated the Wheaton Rescue Squad to a special dinner. As we come together again, we would like your ideas and help in organizing fun, interactive, and safe activities. Please contact social@yise.org

Registration for Shomrai Preschool 2021-2022 is now open! We are excited to be offering a Torah-rich, child-centered program for children entering 2 year-old Nursery - 4 year-old Pre-K. School day runs from 8:30 AM - 3:00 PM. Extended care options available from 7:30 AM -8:30 AM and 3:00 PM - 6:00 PM. Register early for maximum savings! Visit our website for tuition rates and online registration at <https://preschool.yise.org/registration> For more information about the program email Sarah Dollman at director@yise.org See flyer for details.

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, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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.

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 Navi Shiur for Women
 - 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 Shabbos Drasha 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 Rosenbaum's Tehillim/Parsha/Halacha Shiur

- The **Dimont, Ginsburg & Neuman** families in memory of Chayim Dimont, Chayim ben Harav Avraham Mordechai, Z"L.
- **Fay Kasser** in memory of her father, Avrohom ben Yitzchok Tzvi Hakohain, Z"L, whose Yahrzeit is the 17th of Av.
- **Judy & David Marwick** in memory of Sarah Tova bat Elchanan HaCohen.

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.
- **Margie & Michael Hourwitz** in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.

Rabbi Rosenbaum's Shabbos Drasha

- **Rosalie Handwerker** on the Yahrzeit of her mother, Mildred Elkin, Mindel bat Shimshon, Z"L, on the 22nd of Av.

YISE Programs and Listings (continued)

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

The Unveiling for Louis A. Joseph, Z"l, will take place at 11:00 AM. Sunday, August 1, at Mt. Lebanon Cemetery.

The Unveiling for Dr. Allen Gaisin, Eliyahu ben Menachem Mendel HaKohen, Z"l, will take place at 2:00 PM. Sunday, August 1, at the Garden of Remembrance Cemetery, 14321 Comus Road, Clarksburg, MD, Section 58.

"Shabbos and Simcha: How to focus on what you have and deal with the challenges" Shiur for women with Rav Beinish Ginsburg on Sunday, August 1, 8:00 PM at 3209 Fallstaff Road (Rear of Storch Home). Free of charge. Rav Ginsburg's English seforim will be available for purchase at the Shiur. Rav Ginsburg is a well-known teacher at Michlala Yerushalayim College for Women and Derech Ohr Somayach. Rav Ginsburg was raised in Silver Spring and currently resides in Ramat Beit Shemesh with his wife and family. For more information, please contact Rachel at 425-442-9296.

The Yad Yehuda Clothing Exchange has available hours for all members of the community to shop at no cost this Sunday, August 1, from 10:00 AM - 12 Noon. This is an opportunity for people to come and shop for beautiful, tzanua clothing in our well-equipped showroom. Everyone must be in good health and not have been in contact with someone who tested positive for COVID-19. If you have any questions please contact: ncarmel@yadyehuda.org The Torah School Uniform Gemach is now housed on site! Shoppers can come during our open hours. For Gemach information, please contact: beckylanger@gmail.com or 301-651-5826.

Kemp Mill Toastmasters - Wednesday, August 4, 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 secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

LinkedIn Headshots - On LinkedIn, a professional headshot can improve your chances of being "found" by recruiters and prospective employers. In cooperation with Kemp Mill JobAssist, Dovid Fisher, a local photographer and videographer, will take free headshots on Sunday, August 8, 1:00 PM to 3:00 PM, in the YISE Social Hall. To reserve your specific time slot, please email dmawick@jobassist.org

The Golden Network - All programs will take place on **Zoom B**. For more information, call 301-732-1773 or email director@goldennetwork.org

- **Lunch and Learn: "Elul - A Journey to Love"** with Rabbi Shmuel Leigh. Tuesday, August 10, 11:00 AM - 11:45 AM. *Note time change, lunch cancelled and learning on Zoom instead of in person.*

- **Siddur Class - In-Depth Analysis of the Birkat Hamazon** with Mrs. Esther Dziadek. Wednesday mornings, 9:30 AM - 10:30 AM, beginning August 4.

Help our Senior Neighbors - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact volunteer@seniorconnectionmc.org, call 301-962-0820 or visit www.seniorconnectionmc.org for more information.

Capital Kosher Pantry Summer Collection - Please donate non-perishable items. Specially needed: canned pineapple, graham cracker crusts, olives, olive oil, Wacky Mac, yeast. Always needed: paper napkins, paper towels, tissues & toilet paper. You can buy items at your local store & place them in a Capital Kosher Pantry donation bin at Shalom, Moti's and area Shuls, or buy online & ship directly to us! Go to: www.yadyehuda.org/kosher-pantry for more information.

Yad Yehuda Donation Policy Update - Many unsolicited items are being dropped off at Yad Yehuda's office. We incur costs to dispose of those items. Please do not drop off: clothing/shoes/coats, household and baby items, electronics, books, Judaica/Sheimos. Donations of non-perishable food for the Capital Kosher Pantry are welcomed and appreciated.

Newly married? Growing family? Just need a budget check-up? Izun is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at barbara@getizun.org

Fundamentals of Prayer - Wednesdays, 8:00 PM on Zoom. Presented by Rabbi Hillel Shaps. Join any time! No cost. Zoom info and registration at linksgw.org/classes

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 8:30 AM, Monday - Thursday 9:00 PM.

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 August 1	Monday August 2	Tuesday August 3	Wednesday August 4	Thursday August 5	Friday August 6
Shacharis	Ashkenazi	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi	8:00	8:00	8:00	8:00	8:00	See Shabbos schedule
	Sephardi	8:00	8:00	8:00	8:00	8:00	
<p>Halachic Times: Latest Alos Hashachar 4:43 AM, Earliest Talis and Tefilin: 5:16 AM, Latest Netz: 6:15 AM, Latest Krias Shema: 9:41 AM, Earliest Mincha: 1:50 PM, Earliest Shkia: 8:12 PM, Latest Tzeis Hacoachavim: 9:04 PM</p>							

Next Shabbos

August 6 - 7, 2021 - 29 Av 5781

Parshas Re'eh/Mevorchim Hachodesh

Light Candles: 7:55

Havdalah: 8:57

Next Shabbos Shorts Deadline: Wednesday, August 4 at 12 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: Monday - Thursday 9:00 AM - 5:00 PM;

Friday 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Eikev 5781:

Blessing *Hashem*, Building Ourselves

The following is kindly transcribed by a congregant from the video at

<https://wp.yise.org/shabbos>

We are introduced in this week's *Parsha* to the *mitzvah* of *benching*, *וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ*, you should eat, you should be satiated and you should bless *Hashem*. And this is, when we *bench*, this is the most common example of a *Beracha* that we say that is actually referred to, in a sense, by the *Torah*. The vast majority of *Berachos* that we make are only *Rabbinic* in nature. But it is probably a good week to reflect on what a *Beracha* really means anyway.

What does it mean when we bless *Hashem*? Does *Hashem* need our blessings? Is *Hashem* better off because we make a *Beracha*? Does it massage *Hashem's* ego? What does it mean? One of the classic ideas of *Beracha* is that the word, and many commentators say this, the word *Beracha* is based on the root *ברכ* which means increase. What we are saying when we make a *Beracha* is we see *Hashem* as the source of our abundance in this world. A person eats a meal, they pause before they move on with the rest of their day and they say special *Berachos* to *Hashem* recognizing that everything they just had, and everything they have in their life in general, is by the goodness of G-d. That is what we are saying every time we make a *Beracha*, whether it be before eating, whether it be after eating. Implicit in that *Beracha* is also a request, a prayer, that *Hashem* should continue to shower his abundance upon us. It's worthwhile noting that *Berachos* are not only made for food, and physical pleasures or even good pieces of news like a *Shechiyanu* or *HaTov Vehameitiv*. *Berachos* are also made every time we do a *Mitzvah*. Whether it be a person is going to do the *Mitzvah* for the first time of the day of making a *Beracha* on the study of *Torah*, whether it's lighting *Shabbos* candles, whether it's putting on *Tefillin*, whether it's eating *Matza* at the *Seder*. Whatever the context is, we are saying the same thing to *Hashem*. We saying we feel we are remarkably spiritually enriched by this opportunity to do a *Mitzvah*, and we recognize this opportunity to do a *Mitzvah* as a gift from above. And we *Daven* to *Hashem* that we should keep on having such opportunities.

It's worthwhile to note the *Ohr HaChaim* in this week's *Parsha*, *Perek Ches Pasuk Yud Ches*, Chapter 8 verse 18, the *Torah* has just spoken about that when we succeed at things, we accomplish things in a remarkable way we shouldn't say to ourselves, "oh it's my strength, it's my ability." Rather we should recognize that it's a gift from G-d. Then the *Pasuk* says *וּזְכַרְתָּ אֵת ה' אֱלֹהֶיךָ*, you should remember *Hashem* your G-d, *כִּי הוּא הִנְתֵּן לְךָ כַח לַעֲשׂוֹת חַיִּל*, He's the one that gives you these abilities. The *Ohr HaChaim* says this is a constant directive to us that the way we will continue to grow as people, the way we will continue to do the right things, is by constantly remembering that everything we have in this world, all the abilities we have are by the goodness of G-d.

It's a hard thing to do that. It's a hard thing to stop and think about everything G-d does for us.

Truth be told, if we just think about the *Berachos* that we're already making, those are built in opportunities during the day to keep on reminding ourselves, G-d's gift to us, G-d's gift to us, G-d's gift to us, whether it be that which we own and benefit from, whether it be that which we do, it's all by the goodness of G-d. The more we actually think about that when we are saying *Berachos*, the more we'll grow as people.

Have a wonderful *Shabbos*!

ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachos of Shabbos and Holidays!

Topic: **Rosh Hashanah, Yom Kippur, Sukkos**



The first 45 minutes are for Shailos submitted in advance and the last 15 are for Q & A.

- How many shofar blasts do I need to hear to fulfill the mitzvah?
- How do I drive to shul for Kol Nidrei if I need to light the candles first?
- What do I need to eat and drink in the sukkah?

Send in your questions about Rosh Hashanah, Yom Kippur, and Sukkos to: AskTheRabbi@yise.org by Sunday, August 22.

When: Tuesday, August 24, 8:30 PM – 9:30 PM

Where: Zoom – Meeting ID: 416-963-9000, Passcode: 492019

For more information and to submit questions by phone or anonymously, contact:

Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah via the Internet

By Bryna & Paul Epstein of Rehovot, Israel, Dvora & Nathan Liebster,
and Saadia & Lily Greenberg
in loving memory of Saadia, Bryna, & Dvora's great grandparents,
Aharon Reuven and Breine Bernzweig, on the 92nd anniversary
of their miraculous deliverance, b'Chasdei Hashem, during the Hebron massacre
on Shabbat Parashat Eikev, 18 Menachem Av 5689 (August 24, 1929).
The text of the letter of Aharon Reuven Bernzweig describing their experiences
and deliverance may be read at: www.hebron1929.info.

Volume 27, Issue 41

Shabbat Parashat Ekev

5781 - B"H

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

To Lead is to Listen - "If only you would listen to these laws..." These words with which our parsha begins contain a verb that is a fundamental motif of the book of Devarim. The verb is *sh-m-a*. It occurred in last week's parsha in the most famous line of the whole of Judaism, *Shema Yisrael*. It occurs later in this week's parsha in the second paragraph of the *Shema*, "It shall be if you surely listen [*shamo'a tishme'u*"]". In fact, this verb appears no less than 92 times in Devarim as a whole.

We often miss the significance of this word because of what I call the fallacy of translatability: the assumption that one language is fully translatable into another. We hear a word translated from one language to another and assume that it means the same in both. But often it doesn't. Languages are only partially translatable into one another. The key terms of one civilisation are often not fully reproducible in another. The Greek word *megalopsychos*, for example, Aristotle's "great-souled man" who is great and knows he is, and carries himself with aristocratic pride, is untranslatable into a moral system like Judaism in which humility is a virtue. The English word "tact" has no precise equivalent in Hebrew. And so on.

This is particularly so in the case of the Hebrew verb *sh-m-a*. Listen to the various ways the opening words of this week's parsha have been translated into English: If you hearken to these precepts... If you completely obey these laws...

If you pay attention to these laws... If you heed these ordinances... Because ye hear these judgments...

There is no single English word that means to hear, to listen, to heed, to pay attention to, and to obey. *Sh-m-a* also means "to understand," as in the story of the tower of Babel, when God says, "Come, let us go down and confuse their language so they will not understand [*yishme'u*] each other".

As I have argued elsewhere, one of the most striking facts about the Torah is that, although it contains 613 commands, it does not contain a word that means "to obey." When such a word was needed in modern Hebrew, the verb *le-tzayet* was borrowed from Aramaic. The verb used by the Torah in place of "to obey" is *sh-m-a*. This is of the highest possible significance. It means that blind obedience is not a virtue in Judaism. God wants us to understand the laws He has commanded us. He wants us to reflect on why this law, not that. He wants us to listen, to reflect, to seek to understand, to internalise and to respond. He wants us to become a listening people.

Ancient Greece was a visual culture, a culture of art, architecture, theatre and spectacle. For the Greeks generally, and Plato specifically, knowing was a form of seeing. Judaism, as Freud pointed out in *Moses and Monotheism*, is a non-visual culture. We worship a God who cannot be seen; and making sacred images, icons, is absolutely forbidden. In

By Rene and Rami Isser
in loving memory of Rene's mother,
Devorah bat Chaim Eliyahua, a"h,
on the occasion of the her 11th Yahrzeit,
(24th of Av)

Judaism we do not see God; we hear God. Knowing is a form of listening. Ironically, Freud himself, deeply ambivalent though he was about Judaism, invented the listening cure in psychoanalysis: listening as therapy.

It follows that in Judaism listening is a deeply spiritual act. To listen to God is to be open to God. That is what Moses is saying throughout Devarim: "If only you would listen." So it is with leadership – indeed with all forms of interpersonal relationship. Often the greatest gift we can give someone is to listen to them.

Viktor Frankl, who survived Auschwitz and went on to create a new form of psychotherapy based on "man's search for meaning," once told the story of a patient of his who phoned him in the middle of the night to tell him, calmly, that she was about to commit suicide. He kept her on the phone for two hours, giving her every conceivable reason to live. Eventually she said that she had changed her mind and would not end her life. When he next saw the woman he asked her which of his many reasons had persuaded her to change her mind. "None," she replied. "Why then did you decide not to commit suicide?" She replied that the fact that someone was prepared to listen to her for two hours in the middle of the night convinced her that life was worth living after all.

As Chief Rabbi I was involved in resolving a number of highly intractable *agunah* cases, situations in which a husband was unwilling to give his wife a *get* so that she could remarry. We resolved all these cases not by legal devices but by the simple act of listening: deep listening, in which we were able to convince both sides that we had heard their pain and their sense of injustice. This took many hours of total concentration and a principled absence of judgment and direction. Eventually our listening absorbed the acrimony and the two sides were able to resolve their differences together. Listening is intensely therapeutic.

Before I became Chief Rabbi, I was head of our rabbinical training seminary, Jews' College. There in the 1980s we ran one of the most advanced practical rabbinics programmes ever devised. It included a three-year programme in counselling. The professionals we recruited to run the course told us that they had one precondition. We had to agree to take all the participants away to an enclosed location for two days. Only those who were willing to do this would be admitted to the course. We did not know in advance what the counsellors were planning to do, but we soon discovered. They planned to teach us the method pioneered by Carl Rogers known as "non-directive" or "person-centred" therapy. This involves active listening and reflective questioning, but no guidance on the part of the therapist.

As the nature of the method became clear, the Rabbis began to object. It seemed to oppose everything they stood for. To be a Rabbi is to teach, to direct, to tell people what to do. The tension between the counsellors and the Rabbis grew almost to the point of crisis, so much so that we had to stop the course for an hour while we sought some way of reconciling what the counsellors were doing with what the Torah seemed to be saying. That is when

we began to reflect, for the first time as a group, on the spiritual dimension of listening, of *Shema Yisrael*.

The deep truth behind person-centred therapy is that listening is the key virtue of the religious life. That is what Moses was saying throughout Devarim. If we want God to listen to us, we have to be prepared to listen to Him. And if we learn to listen to Him, then we eventually learn to listen to our fellow humans: the silent cry of the lonely, the poor, the weak, the vulnerable, the people in existential pain.

When God appeared to King Solomon in a dream and asked him what he would like to be given, Solomon replied: *lev shome'a*, literally "a listening heart" to judge the people. The choice of words is significant. Solomon's wisdom lay, at least in part, in his ability to listen, to hear the emotion behind the words, to sense what was being left unsaid as well as what was said. It is common to find leaders who speak, very rare to find leaders who listen. But listening often makes the difference.

Listening matters in a moral environment as insistent on human dignity as Judaism. The very act of listening is a form of respect. To illustrate this, I would like to share a story with you. The royal family in Britain is known always to arrive on time and depart on time. I will never forget the occasion – her aides told me that they had never witnessed it before – when the Queen stayed for two hours longer than her scheduled departure time. The day was 27 January 2005, the occasion, the sixtieth anniversary of the liberation of Auschwitz. The Queen had invited survivors to a reception at St James' Palace. Each had a story to tell, and the Queen took the time to listen to every one of them. One after another came up to me and said, "Sixty years ago I did not know whether tomorrow I would be alive, and here I am talking to the Queen." That act of listening was one of the most royal acts of graciousness I have ever witnessed. Listening is a profound affirmation of the humanity of the other.

In the encounter at the Burning Bush, when God summoned Moses to be a leader, Moses replied, "I am not a man of words, not yesterday, not the day before, not from the first time You spoke to Your servant. I am slow of speech and tongue". Why would God choose a man who found it difficult to speak to lead the Jewish people? Perhaps because one who cannot speak learns how to listen.

A leader is one who knows how to listen: to the unspoken cry of others and to the still, small voice of God.

Shabbat Shalom: Rabbi Shlomo Riskin

"Remember the entire path along which the Lord your God led you these forty years in the desert. He sent hardships to test you." "The land which you are about to inherit is not like Egypt."

Ekev devotes much praise to the glories of the Land of Israel; its majestic topography, its luscious produce, and its freely-flowing milk and honey. In order to conceptually explain the truly unique quality

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of our land promised us by God, the Biblical text contrasts the Land of Israel with the desert experience of manna on the one hand and the geographical and geological gifts of Egypt on the other, with Israel coming out far ahead. In this commentary – heavily inspired by Rav Elhanan Samet’s “Studies of the Weekly Portions” – I shall attempt to understand what it is that makes the Land of Israel so special.

The Israelite wanderers are hardly enamored with the manna they receive in the desert. Again and again they complain about the lack of meat and fish, about the scarcity of water and fruits, crying out in despair, “Why did you bring God’s congregation into this desert? So that we and our livestock should die? Why did you take us out of Egypt and bring us to this terrible place? [The desert] is an area where there are no plants, no figs, no grapes, no pomegranates, no water to drink”. And even in our portion of Ekev, God describes the desert years as years of “hardships to test you,” of “chastisement and training”. The moral message of the inexhaustible manna was merely to teach the people that the ultimate source of food is God, “so that you may observe His commandments and fear Him”.

Indeed, the desert’s difficulties are contrasted with future life in the Land of Israel, the Torah narrative praising the Promised Land’s blessings. In three packed verses the land (eretz) – in contrast to the desert – is referred to seven times, a chiasmic structure reveling in the seven special species of fruit for which Israel is esteemed (wheat, barley, grapes, figs, pomegranates, olive oil and date-honey), a “good land with flowing streams and underground springs, gushing out in valley and mountain, whose stones are iron and from whose mountains you will quarry copper.”

The wondrous descriptions depict a wide range of foods and natural resources produced by the earth – from bread and olive oil to copper mines – all of which require serious human ingenuity, input and energy to create a partnership with God to properly develop the gifts inherent in the land. After all, to properly irrigate the fields, rainwater must be collected and gathered through the underground springs; the making of bread requires eleven agricultural steps; oil must be carefully extracted from the olive trees by means of olive presses; and the copper must be painstakingly quarried from the depths of the mountains. It is precisely this partnership between God and humanity that is critically necessary to develop – and ultimately perfect – the world which we have been given.

It shouldn’t surprise us that Egypt, representing the very antithesis of the desert (“the gift of the Nile,” in the words of Herodotus) is where agriculture had initially developed – a development which made the land of the Pharaohs the most commanding power of the ancient world. And so, chapter eleven of the Book of Deuteronomy, in our portion of Ekev, provides a dazzling parallel to the passage we discussed earlier, similarly emphasizing the “defining and leading” word *eretz*, land.

Interestingly enough, in our passage where “*eretz*” is mentioned seven times, the land of Israel is the focus of all but one, the fourth time, when it refers to Egypt. On one level the contrast is between land and desert, but the Torah’s intention is to provide a contrast between Egypt and Israel, the latter introduced as the “land flowing with milk and honey” (. The Biblical text continues: “Because the land you are about to inherit is not like Egypt, the place you left, where you could plant your seed and irrigate it with your feet, just like a vegetable garden” (. Since the fertility of Egyptian land and the cultivation of its crops does not depend on rainfall but is effectively irrigated by the Nile’s natural

overflow and from the omnipresent moisture of the great river, Egyptians did not need to turn to the heavens for rain.

However, while Egyptian land may be easily cultivated, it remains a dry, desert valley, unlike Israel, a land flowing with milk and honey: milk derived from livestock grazing on fields of natural growing grass and honey from bees that thrive in areas blessed by a natural abundance of flora. It may be difficult to live only on milk and honey – but it is possible. And more importantly: “The land you are crossing to occupy is a land of mountains and valleys, which can be irrigated only by rain. It is therefore a land constantly under the Lord your God’s scrutiny; the eyes of the Lord your God are on it at all times, from the beginning of the year to the end of the year”.

Ancient Egypt had very little to offer in the God-human partnership. The rich, fertile soil of the ‘gift of the Nile’ makes the agricultural process a relatively simple one, its dependency on rain removed. Israel, abundant in its natural supply of resources, nevertheless must rely heavily both on plentiful rainfall as well as human input for a successful agricultural crop. And since Israel must rely on God – the obvious source for rain – the Israelites must be worthy of God’s grace by dint of their ethical and moral conduct, their fealty to God’s laws. Hence our Biblical portion concludes with a call to sensitive fulfillment of God’s laws as the key to our successful harvesting of the land’s produce. Perhaps this is really why Israel is called the land ‘flowing with milk and honey: only milk and honey can be garnered without destroying any form of life whatsoever – human, animal or plant.

Dvar Torah: Chief Rabbi Ephraim Mirvis

A change in the order provides a major lesson for all time! Last Shabbat, we read the first paragraph of the Shema. In it we have the important mitzvah of *בב ודברת* – we must teach Torah to our children. A bit later in the same paragraph, we’re given the Mitzvah of Tefillin – *וקשרתם לאות על ירך*. Now in the second paragraph of Shema which we will be reading in Parshat Eikev this coming Shabbat, we have, yet again, the mitzvah of tefillin – *ולמדתם לאות על ידכם* and that is followed by *ואותם את בניכם לדבר בם*. First Tefillin and then Talmud Torah.

So my question is this: Why is it that in the first paragraph, the teaching of Torah precedes the mitzvah of Tefillin, whereas in the second paragraph, first, we have the mitzvah of Tefillin followed by the mitzvah to teach Torah.

Now we know of course that the first paragraph of the Shema is in the singular. It therefore, addresses each and every one of us in our own individual capacities. The second paragraph is in the plural, indicating that we fulfil the mitzvot of Hashem as an integral part of Am Yisrael as a collective, with a responsibility to all of Am Yisrael.

Allow me therefore to suggest: When a child is born, the parents immediately have the mitzvah of *ושנתם לבנך* – to teach Torah to their child. To instill within the heart and the mind of that child an appreciation of Torah values and eventually as suggested by the first paragraph, the child will grow up. As girls reach the age of 12 and boys reach the age of 13 when they put on Tefillin, they become members of the adult community of Am Yisrael and they embrace fresh responsibilities. But that’s not the end of the story.

The second paragraph of the Shema picks it up from there. First of all, Tefillin and after that, yet again, Talmud Torah. Indicating that as an adult, the study of Torah must always continue.

In this spirit, we say in our davening every evening, *כי הם חיינו וארץ ימנו ובהם נהגה ויליהם* – that the

Likutei Divrei Torah

words of Torah are our lives and they are the length of our days’ – they are there to inspire and to guide us throughout our lives. Let no one therefore think, God forbid, that there comes a time in one’s life when one ‘graduates’ from Torah study, or from a commitment to keep the law of Hashem. Quite the contrary: Talmud Torah needs to be a part of our lives both as children and thereafter, throughout our entire existence. And thanks to Torah, we have the keys to a meaningful life filled with joy and happiness always.

OTS Dvar Torah [Excerpt]

Moments Before Entering the Land: You Haven’t Come Here Alone – Avi Ganz

Moshe Rabbeinu wanted the Jewish people to understand that God would look after them even when they were at war, during the conquest of the land, and during times of concern, but they needed to pray a great deal, and keep their hopes up, as they had done in the desert.

Parashat Ekev documents the last time Moshe Rabbeinu addressed the Jewish people before passing. As the leader of the generation, Moshe was taking his leave of a new nation that had undergone complex and difficult processes. It was at that point, as they prepared to enter a new and intimidating place, that Moshe reminds them of their past: “Just look at how Hashem looked after you, providing whatever you needed. He did miracles for you, revealed and everlasting miracles, to help you overcome these hardships with peace of mind.” But why did He do this? After all, the Israelites were a developing nation. Like a small child leaving his home for the first time, they should be encouraged to be independent. Wouldn’t they feel like they were being abandoned if Moshe were to focus too much on the past?

Moshe also reminds them that they were entering the land without manna, the clouds of glory, and Miriam’s well. Why? Moshe Rabbeinu wanted the Jewish people to peer into the future in light of their reflection on the past. “Look to the past, and you’ll discover that you had everything you needed, because the universe had a Father, a Caretaker, who took care of the things you needed and performed great miracles”. Moshe wanted the people to understand that this same Caretaker, their heavenly Father, would also look after them when they were engaged in battle and conquest, and when they were sowing and plowing their fields, beset with worry over what the future had in store for them. Earning a livelihood requires investment and action, but to the same extent, it also requires prayer and hope – the same prayers and hope that kept the people going when they were in the desert...

In Parashat Emor, is in the context of the omer barley flour offering brought starting on the second day of Passover. Barley flour is completely tasteless, and is usually used as animal feed. In the case of the omer, this is the first flour produced from the new crop, which was brought as an offering after careful sifting (it was sifted 13 times!). Thus, we take the most carefully sifted flour of the simplest species of grain, which is inedible to humans, and infuse it with a similar meaning to the one the manna had, which was a completely spiritual food. The Israelites’ material pursuits, once they entered the land, are part and parcel of their spiritual pursuits, just as the omer offering of barley had the potential of being just like the manna, which was a spiritual omer. Though it needed to be sifted and refined, it had enormous potential.

Moshe parted from the Jewish people with a powerful message: “Don’t stop working on your spirituality. This is a new land, and life will not be easy, but you will be able to scale mountains, both physically and spiritually.”

In this week's *Parashah*, we are taught the *Mitzvah* of *Birkat Ha'mazon* / "Bentching" after eating. R' Moshe Yechiel Epstein z"l (1889-1971; *Ozharover Rebbe* in New York and Tel Aviv) writes: A blessing, in general, and *Birkat Ha'mazon*, in particular, involves both accepting the yoke of Heaven as well as praying for G-d's continued beneficence. He explains:

Because reciting a blessing involves accepting the yoke of Heaven, our Sages (*Tosefta*, end of *Berachot*) describe reciting blessings as "performing *Mitzvot*." Indeed, the word "*Mitzvah*" means "something we are commanded to do." When one does something he is commanded to do, he, in effect, accepts upon himself the yoke of the one who commanded him to do that thing--in this case, *Hashem*.

He continues: When Pharaoh commanded *Bnei Yisrael* to leave Egypt, he said (*Shmot* 12:32), "You shall bless me." The Aramaic translation *Onkelos* renders this: "You shall pray for me." *Rashi* z"l, as well, explains: "Pharaoh was a firstborn, and he wanted Moshe to pray that he not die in the plague." Thus, we find that the term "*Berachah*" can mean "to pray."

We read (*Shmot* 23:25), "You shall worship *Hashem*, your *Elokim*, and He will bless your bread and your water . . ." The *Gemara* (*Berachot* 48b) states: Do not read, "He will bless," but rather, "You shall bless." At first glance, the *Gemara's* comment seems directly contrary to the *P'shat* of the verse. However, writes the *Ozharover Rebbe*, if we understand that our own recitation of blessings leads *Hashem* to continue providing for us, then there is no contradiction. (*Be'er Moshe* p268)

Tefilah

This year, we will *iy"H* devote this space to discussing various aspects of our prayers. This week, we continue discussing the thirteen types of prayer identified by the *Midrash Rabbah* and *Midrash Yalkut Shimoni*.

R' Shimshon Dovid Pincus z"l (rabbi of Ofakim, Israel; died 2001) writes: "*Kri'ah*" means "calling" to *Hashem* out of recognition that *Hashem* hears the one who calls Him, calling with a clear understanding that it is *Hashem's* practice to listen to people's prayers and that He has the ability to grant a person's request. This is analogous to calling to a friend when we know that he is close and can hear us. It is man's nature to cry out when he is in trouble even if he does not know that anyone can hear him, but that is called "*Ne'akah*," not "*Kri'ah*." *Kri'ah* means calling to someone specific because the caller knows that that someone can hear him, calling out to establish a connection for the purpose of making a request or delivering a specific piece of information.

R' Pincus continues: This is the foundation of prayer and all service of *Hashem*--simply grasping that *Hashem's* presence is real, no less real than all the inanimate objects, plants, animals, and people that surround us all the time. *Hashem* is a real, "living" Being, plain and simple, to Whom we can speak and call, and Who hears us in the most literal sense of the word. This is what our Sages mean when they say, "If only your reverence of Heaven would be equal to your fear of man." The more that a person lives with the recognition of this reality, the clearer his prayers will be, the more genuine his Divine service will be, and the more he will merit G-d's assistance in all his affairs.

(*She'arim B'tefilah* p.75)

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“Now, Yisrael, what does Hashem, your Elokim, ask of you? Only to fear Hashem . . .” (10:12)

Our Sages ask: Is fearing *Hashem* so easy that the Torah can say, “What does *Hashem* ask of you? Only to fear Him!”?

R’ Chaim of Volozhin z”l (Belarus; 1749-1821) answers: In any event, we fear many things, usually unpleasant things. Apparently, fearing is easy for us. If we could train ourselves to direct our tendency to fear toward fearing something good--*Hashem*--we would be saved from all our other fears. (Ruach Chaim 4:22)

“Hashem, your G-d, shall you fear, Him shall you serve, to Him shall you cling . . .” (10:20)

The *Gemara* (*Bava Kamma* 41b) teaches: Rabbi Akiva explained that this verse instructs us to cling to Torah scholars.

R’ Yaakov Moshe Charlap z”l (Rosh Yeshiva of Yeshivat Merkaz Harav; died 1952) observes: Rabbi Akiva doesn’t mean that clinging to a Torah scholar is the next best thing to clinging to *Hashem*. A true Torah scholar nullifies himself completely before G-d; his ultimate goal is to feel as if he has no existence independent of G-d. Thus, when one clings to a Torah scholar, he is actually clinging to G-d Himself.

In addition, R’ Charlap writes, Rabbi Akiva is teaching another lesson. The only way to cling to Hashem is by clinging to a Torah scholar. This is demonstrated by the fact that as soon as *Bnei Yisrael* loosened their connection to Moshe (thinking that he was not returning from *Har Sinai*) they immediately fell to the level of making the Golden Calf.

(Mei Marom V p.272)

“In order to prolong your days and the days of your children upon the Land that Hashem has sworn to your forefathers to give them, like the days of the heaven over the earth.” (11:21)

The *Gemara* (*Sanhedrin* 90b) cites this verse as one of the allusions in the Torah to *Techiyat Ha’metim* / resurrection of the dead. The *Gemara* explains: It is not written, “The Land that *Hashem* has sworn to your forefathers to give you,” but rather, “To give them.” This indicates that the Patriarchs will one day receive *Eretz Yisrael*, which necessarily indicates that there will be *Techiyat Ha’metim*.

R’ Yehuda Gruenwald z”l (1845-1920; rabbi of Szatmar, Hungary) writes: In light of this, we may interpret the end of the verse (“like the days of the heaven over the earth”) as follows: Just as a person receives reward in “heaven”--*i.e.*, in the World of the Souls--after his death, so he will receive reward on “earth” after his death, *i.e.*, when his body and soul are reunited at the time of *Techiyat Ha’metim*. (Shevet Mi’Yehuda)

“He afflicted you and let you hunger, then He fed you the *Mahn* that you did not know, nor did your forefathers know, in order to make you know that not by bread alone does man live, rather by everything that emanates from the mouth of Hashem does man live.” (8:3)

We read that when King Chizkiyah was deathly ill, he prayed (*Yeshayah* 38:3), “Please, *Hashem*, remember now that I have always walked before You faithfully and wholeheartedly, and I have done what is good in Your eyes.” The *Gemara* (*Berachot* 10b) explains: What did he mean by, “I have done what is good in Your eyes”? It refers to his hiding the “Book of Cures.” *Rashi* z”l explains that Chizkiyah hid the Book of Cures so that people would pray for mercy instead of relying on the ready cures that were at their disposal. [Until here from the *Gemara* and *Rashi*]

R’ Yerachmiel Shulman z”l *Hy”d* (*Menahel Ruchani* of the Bet Yosef-Novardok Yeshiva in Pinsk, Poland; killed in the Holocaust) writes: The way of the world is to memorialize great innovators and inventors, not those who turn the state of knowledge back in time by concealing what is already known. Why then is Chizkiyah’s action praiseworthy? R’ Shulman explains: Though all forms of wisdom are beneficial to the world--especially medicine, which brings “light” to the world--when knowledge reduces man’s *Bitachon* / trust in *Hashem*, it is bad. The moon is a source of light, but when it gets in front of the sun and causes an eclipse, it brings darkness to the world. So, too, wisdom that eclipses the “sun” of *Bitachon* is a source of darkness.

R’ Shulman continues: There are those who ask rhetorically, “In that case, let us hide the world’s bread, for the ready supply of bread causes man to not place his trust in *Hashem*!” In fact, answers R’ Shulman, when *Hashem* thought that hiding the world’s bread would be beneficial to us, He did so. Thus the *Gemara* (*Yoma* 76a) teaches: “Why did the *Mahn* fall every day, instead of once a year, enough for the whole year? So that *Bnei Yisrael* would turn their hearts toward Heaven.” (Peninei Ha’chochmah 1:34)



“You will eat and you will be satisfied, and you shall bless Hashem, your Elokim, for the good Land that He gave you.” (8:10)

R’ Yitzchak Arieli z”l (1896-1974; *Mashgiach* of Yeshivat Merkaz Harav; author of *Enayim La’mishpat*) writes: Many wonder why, in the second blessing of *Birkat Ha’mazon*, we mention the gift of the Land before we mention the Exodus, seemingly out of chronological order. The answer is that the Land was promised to us before we were enslaved in Egypt, as it is *Hashem*’s practice to “create the cure before the plague.” Indeed, the fact that He promised us the Land was our guarantee that the redemption would indeed come. (Haggadah Shel Pesach Shirat Ha’geulah p.79)

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COVID IN ISRAEL: SEVERE CASES RISE AS DELTA RUNS RAMPANT (Ha'aretz 7/28/21)

Israel reported 2,260 coronavirus cases from Tuesday, with cases topping 2,000 for the second day in a row as the delta variant of the novel coronavirus continues to spread throughout Israel.

The number of COVID-19 patients in serious condition stands at 153, according to health ministry data; of those, 35 are in critical condition and 26 are on ventilators.

On Tuesday, Prime Minister Naftali Bennett said Israel is "very close" to obtaining more coronavirus vaccines to supply Israelis with a third dose.

"We are working on it, believe me," Bennett said.

"There are things we need to do in order to obtain [the doses]. The less we talk about it the more likely it'll happen. I'm on it."

Israel's top medical personnel, who are advising the prime minister, are divided on the need for the elderly to get the proposed third coronavirus vaccine shots. They are scheduled to meet Wednesday for further discussion after failing to reach a consensus at a meeting last week.

A slim majority on Israel's vaccination committee supports a third dose for the elderly, but it has not yet made a recommendation to the Health Ministry director general, Prof. Nachman Ash, who has the final say.

Israel reported Tuesday a four-month record of new coronavirus cases, with the number of patients in serious condition continuing to rise sharply.

On Monday, Israel saw a twenty-day peak in the number of newly vaccinated people, the majority of whom received their second jab. The data comes after Bennett slammed unvaccinated people who chose not to inoculate during a televised address.

EXPERTS RECOMMEND THIRD DOSE OF COVID-19 VACCINE (Arutz-7 7/29/21)

Israel will start giving a third shot of a COVID-19 vaccine to the elderly population as soon as next week, after the expert forum advising the Ministry of Health decided to recommend giving a booster dose.

During the discussion, a worrying figure was presented that indicates a decrease in the effectiveness of the vaccine in people aged 60 and over, from 97% in April, to 81% during the month of July.

The question brought up among the experts was whether to change the vaccine threshold and raise it to a later age, but the decision on the matter will be made by the director general of the Ministry of Health.

The Yediot Aharonot newspaper reported on Wednesday that the Ministry of Health is intensively preparing to start providing the third dose to the elderly population - as early as next week.

Internal data from health maintenance organizations and hospitals, published in the Israel Hayom newspaper, show that the third dose of the vaccine is safe and that most of the side effects following the third vaccine, such as fever or pain in the area where the vaccine was injected, usually passed hours or days later.

The third dose of the vaccine is being given at the four health maintenance funds and the largest hospitals in the country, as part of the special guidelines of the Ministry of Health for those whose immune systems are damaged, such as people who have undergone organ transplants, patients with some cancers and others - at all ages.

FARMERS RALLY ACROSS ISRAEL OVER REFORM ALLOWING PRODUCE FROM ABROAD (YNet 7/29/21)

Hundreds of farmers rallied Thursday across Israel over a reform that would

allow agricultural produce from abroad, potentially hurting local manufacturers.

The farmers blocked seven key junctions all around the country and threw away produce in protest of the Finance Ministry's reform that seeks to reduce taxes on some agricultural imports from countries such as Egypt and Turkey in order to significantly reduce food prices for the Israeli consumer.

Protesters personally slammed Finance Minister Avigdor Liberman and Agriculture Minister Oded Forer, who initiated the reform.

The Finance Ministry plans to implement the reform gradually over the next five years, and review it annually in order to determine its effectiveness and drawbacks.

The farmers, meanwhile, claim that opening the market to duty-free imports will harm the agriculture industry in Israel.

Liberman said in response to the protests that throwing away "eggs, fruits and vegetables" will not benefit the consumers.

"I am sorry that farmers choose not to focus on the most troubling question - why in the last 20 years fruit prices have risen by more than 100%, vegetables by more than 80%, while consumption has fallen by 20%, and why fruits in Scandinavia are more expensive than Haifa?"

Liberman added that the reform provides "unprecedented benefits" to farmers.

On Wednesday, agricultural chiefs in Israel walked out of the meeting with Agriculture Ministry's Director General Naama Kaufman over the ministry's refusal to cancel the reform in the egg farming industry, which the leadership claims would send no less than 4,000 families into immediate unemployment. "Most Knesset members know that the reform is destructive," said Shay Hajaj, head of the Merhavim Regional Council, whose "Moshvei Hanegev Ltd" corporation is the largest agricultural company in the Middle East.

"[Israel] invests its biggest budget in security, but at the same time we could hurt security if we become dependent on other countries to import fresh food as they can decide to simply cease their supply at any time," said Hajaj.

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Cong. Anshe Shalom, Jamaica Estates, NY	Kehillas Bais Yehudah Tzvi, Cedarhurst, NY
Cong. Anshe Sholom, New Rochelle, NY	Kemp Mill Synagogue, Silver Spring, MD
Cong. Beth Aaron, Teaneck, NJ	Mizrachi Shul, Johannesburg, SA
Cong. Beth Shalom, Monroe Twp, NJ	North Shore Hebrew Academy HS, NY
Cong. Bnai Yeshurun, Teaneck, NJ	Suburban Torah Center, Livingston, NJ
Cong. Brothers of Israel, Long Branch, NJ	Temple Emanuel of Pascoack Valley, NJ
Cong. Etz Ahaim, Highland Park, NJ	The Learning Shul, Columbia, SC
Cong. Ohav Emeth, 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
East Hill Synagogue, Englewood, NJ	Young Israel of New Hyde Park, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of North Woodmere, NY
Harvard University Library	Young Israel of New Rochelle, NY
Hebrew Academy of Long Beach, NY	Young Israel of Sharon, MA
Hillel at Baruch College	YI Shomrai Eemunah, Silver Spring, MD

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The regional council head further said that the high brokerage fee between the farmers and the market chains are the reason for the high prices of Israeli products.

"The brokerage fees are a crime. A commission of inquiry should be set up to examine the causes of such high wages and how they can be reduced," Hajaj added.

"We intend to go with all our might against the coalition partners, even at the cost of a coalition crisis," the farmers said in a statement.

"The unilateral reform as it stands today is a clear statement by the finance and agriculture ministries that Israeli citizens will eat fruits and vegetables from Turkey, Jordan and Egypt, and eggs from Ukraine, all while farmers living in the Golan, West Bank and near Lebanon are forced to uproot their fields and register at the unemployment office," the farmers added.

IN RARE MEETING, ISRAELI AND PALESTINIAN MINISTERS AGREE ON MEDICAL SERVICE COOPERATION (Ha'aretz 7/28/21)

The first meeting since 2018 on Wednesday between Israeli cabinet ministers and their Palestinian counterparts ended in agreements on the recognition of COVID vaccines and easing the transfer of patients from Gaza to the West Bank.

Nitzan Horowitz and Tamar Zandberg, both of left-wing Meretz party, met with Palestinian Health Minister Mai al-Kaila and Jamil Matour, head of the Palestinian Authority's Environmental Quality Authority, in Jerusalem's Hotel Yehuda. The meetings were also attended by representatives of Israel's Coordinator of Government Activities in the Territories.

In the meeting, Israel agreed to accept the vaccination certificates produced by the Palestinian Authority and recognize all vaccines given to the Palestinians by international organizations.

The Palestinian Authority also stated that Israel would authorize the provision of medical services to schools in East Jerusalem, in coordination with the Palestinian Authority. Israel also agreed to relax restrictions on Palestinian medical teams' access to East Jerusalem and Area C of the West Bank, which is under Israeli control.

Moreover, Ramallah added that the parties reached an agreement on a smoother process to transfer patients from Gaza to West Bank hospitals through the Erez Crossing.

Meretz said the last meeting between an Israeli and a Palestinian health minister was in 2012, and the last one between environmental protection chiefs in 2014.

The Regional Cooperation Ministry said follow-up meetings were scheduled for the coming months, and that other Israeli ministers will soon meet with their Palestinian counterparts.

Prime Minister Naftali Bennett hasn't spoken with Palestinian President Mahmoud Abbas since he assumed office in June, but President Isaac Herzog, Defense Minister Benny Gantz and Public Security Minister Omer Bar-Lev all called Abbas to congratulate him on the occasion of Eid al-Adha last week.

The last time an Israeli cabinet member met with Palestinian Prime Minister Rami Hamdallah was in 2018, with then-Finance Minister Moshe Kahlon.

Former Foreign Minister Gabi Ashkenazi was set to meet the PA's Riyad al-Maliki in early 2021, but the meeting was eventually called off due to coronavirus restrictions.

JORDANIAN KING CONFIRMS HE MET WITH BENNETT, GANTZ (YNet 7/26/21)

Jordan's King Abdullah II confirmed in an interview with CNN Sunday he had recently met in secret with Prime Minister Naftali Bennett and Defense Minister Benny Gantz.

When asked about the new Israeli government and Bennett's past statements in which he ruled out the establishment of a Palestinian state and supported Israel annexing parts of the West Bank, the monarch said that the new government was not ideal for a two-state solution between Israel and the Palestinians, but talks must be kickstarted again nonetheless.

"It was important for me not only to meet with the Palestinian leadership after [the Gaza war in May], which I did with [Palestinian President Mahmoud Abbas]," he said. "I met the prime minister, I met General Gantz because we really have to get people back to the table. So, under that umbrella of how do we get Israelis and Palestinians to talk... this government may not be the most ideal government, in my view, for the two-state solution which I think is the only solution."

"I came out of those meetings really encouraged and I think we've seen, in the past couple weeks, not only a better understanding between Israel and Jordan but the voices coming out from both Israel and Palestine that we need to move forward and reset that relationship."

According to Abdullah, the meetings with Bennett and Gantz held day by day late last month have improved Israeli-Jordanian ties between and deepened security and civilian cooperation.

He added that the last Gaza war showed that the U.S.-brokered peace agreements Israel had signed last year with Arab countries, dubbed the Abraham Accords, could not come at the expense of Israeli-Palestinian dialogue.

When asked whether he expected other Arab countries, including Saudi Arabia, to normalize relations with Israel, he replied that he did not know, but noted such a move is in line with some countries' national interests.

A senior diplomatic source in Israel said that the makeup of the current government and the Palestinian side's reluctance to go back to the negotiating table made any diplomatic breakthrough highly unlikely.

"The government has said it would avoid dealing with political issues and the Palestinians are making this easy work for Israel because they do not express any will either," the source said. "This is not a lineup that would achieve a diplomatic breakthrough. We are in favor of a two-state solution, but it is difficult to see a political structure that will allow negotiations on it. We're being frank to the world. We must find solutions to build the Palestinian economy and avoid taking steps from which it is impossible to return."

BUDGET: DEADLINE AND GOVERNMENT DISSOLUTION NEARS, DISCUSSIONS BEGIN SUNDAY (JPost 7/29/21)

The battle over the budget officially starts this Sunday, when the Finance Ministry presents a draft of the budget and Economic Arrangements Law to the cabinet.

Cabinet members will have to approve the budget by next Thursday, before the Knesset goes on summer recess. The Knesset Finance Committee will deliberate on the budget during the break, and when Knesset resumes in October, it will have to approve the budget in three readings by November 4. If the budget is not approved by that date, the government will be automatically dissolved, and snap elections will be called.

That short timetable means there will be intense pressure to push things through quickly. It helps that the head of the Finance Committee, Alex Kushnir, is part of Finance Minister Avigdor Liberman's party, Yisrael Beytenu. But a lot of compromise by members of the coalition will be needed to avoid conflicts that could derail the plan.

Israel has not had a budget for more than three years and the Economic Arrangements Law that has been put forward is possibly the most ambitious and complex document of its type ever put forward. With every state budget, a new Economic Arrangements Law must be passed to incorporate government bills and legislative amendments that are needed in order for the government to fulfill its economic policy.

Several ministers have already begun expressing opposition. Health Minister Nitzan Horowitz said Tuesday that he will not support the budget if the Health Ministry doesn't receive additional funding. Transportation Minister Merav Michaeli is in disagreement with Liberman about a proposed congestion tax on all cars entering Tel Aviv. And Environmental Protection Minister Tamar Zandberg has said that she will not approve a business licensing reform that would take certain powers away from her ministry.

However, most coalition members are dedicated to ensuring that the budget passes. On Tuesday, Finance Minister Avigdor Liberman and Defense

Minister Benny Gantz agreed that Israel's defense establishment will receive NIS 58 billion in the upcoming 2022 budget, an increase of NIS 7 billion from the previous budget. "The prime minister, finance minister and defense minister welcome the agreement and call on all ministers and ministries to reach an understanding as soon as possible in order to approve the state budget in an orderly manner in the government and the Knesset," read a statement issued following the agreement.

INS MAGEN: ISRAEL'S NEWEST SHIP CHANGES HOW THE IDF COMBATS NAVAL THREATS (JPost 7/29/21)

The INS Magen, the Israeli Navy's most advanced Sa'ar 6 corvette missile ship, docked in Haifa's port in December but the ship still smells new and is still being fitted with all its weapons systems.

"It's making history," said Lt.-Col. Omer Carmi as he welcomed The Jerusalem Post onto the ship. "The whole ship is new, in every single way. Even some of its technology is completely new to the Navy."

The 90-m. long 2,000-ton ship is one of four Sa'ar 6 corvettes that will form the backbone of the Israeli Navy for the decades to come. It is expected to be operational next year.

The new ships mark a transition in the Navy's combat doctrine that is geared towards the ever-changing regional threats that face the Jewish State and will play a greater role in detecting and destroying enemy targets and threats. Israel's Navy was given the job to defend the country's economic water – double the size of the country– in 2013 and work began on the new ships that would be needed to protect national infrastructure kilometers away from shore from enemies who fight in asymmetric ways.

The Sa'ar 6, Carmi said as we walked the halls of the ship, "were built to protect strategic assets and protect the gas installations."

Each German-made ship has advanced air defense systems (Rafael's naval Iron Dome and Israel Aerospace Industries' Barak 8) and Israel Aerospace Industries MF-STAR (Magen Adir) radar that provide 360-degree hemispherical coverage around the vessel and can detect threats like ballistic missiles at long distances.

The radar systems reduce the target acquisition response time and provide advanced ability to accurately and simultaneously track a wide range of targets. After a threat is detected, using artificial intelligence the ship's battle management system will be able to assign the right interceptor to destroy the threat.

"While the Sa'ar 5 was built to protect itself, the Sa'ar 6 was built to protect others," he said. "It's my responsibility, on this ship, to be able to detect and destroy any threats and to do it with precision."

All weapons systems, including advanced electronic warfare capabilities, were installed on the new ships while at Haifa's port. The naval Iron Dome has yet to be installed as has the 76 mm. OTO Melara Super Rapid gun. Several rooms that we visited, including the command room and weapons center, are still a work in progress with troops installing wiring and more.

"This room came empty, completely empty and we built it from scratch," Carmi said, adding that the Navy took it on itself to install certain systems.

The ships have a maximum speed of 24 knots with a range of 2,500 nautical miles and will have a crew of 70 sailors who will be assisted by unmanned aerial vehicles and naval helicopters.

And for the first time, female sailors will make up 25% of the crew. The ships were custom built to hold female sailors, and have separate bathrooms and bunks for the female crew.

Cpt. Shira Kleager, electronics and defense officer on the INS Magen, began her service in the Navy on the Sa'ar 5 and was in Germany when the ship was handed over to Israel.

"When you don't have 50% of the population, you lose out," she said, but "co-ed service is built-in from Day 1 on this ship, it's the normal reality on the ship."

Though not much longer than the Sa'ar 5, the Sa'ar 6 have been built to better handle rough seas and stay at sea longer, allowing them to take part in Israel's "war-between-wars" campaign against Hezbollah and Iranian

entrenchment on the country's northern front.

"There's no limit to how long we can be at sea," Carmi said, explaining that the ship can be refueled and restocked at sea.

ISRAELI HIGH SCHOOL STUDENTS WIN 6 MEDALS AT INTERNATIONAL MATH OLYMPIAD (Israel Hayom 7/29/21)

Israeli high school students won six medals at the 62nd International Math Olympiad (IMO) in St. Petersburg, Russia.

Israel's national team finished in seventh place, its best ranking to date, among all countries involved in the two-day competition this month and also took home three gold medals for the first time.

Yahel Manor from the Leo Baeck School in Haifa, Yair Shoham from the Ben Gurion High School in Ness Ziona and Almog Wald from Ahad Ha'am High School in Petach Tikvah won gold medals. Omri Zemer from Ironi Alef High School in Modi'in and Shahar Friedman from De Shalit High School in Rehovot won silver, while Dror Fried from Ironi Dalet High School in Tel Aviv won bronze.

The IMO has been held since 1959. Israel competed for the first time in 1979, finishing in the top 10.

The competition consists of six questions related to four categories: algebra, geometry, combinatorics and number theory. Participants receive three questions a day and are given four-and-a-half hours to answer them.

The student team that participated in the Math Olympiad was trained at the Weizmann Institute of Science in Rehovot, led by the academic director Professor Avraham Iisenbod; head coach Lev Radziilovsky; head of the delegation Dan Carmon; and a team of coaches, including Daniel Kenner, Sasha Tolsnikov and Guy Kapon.

GAZA BOY GETS SPECIAL PRESENT: ISRAELI WOMAN'S KIDNEY (Israel Hayom 7/28/21)

Idit Harel Segal was turning 50, and she had chosen a gift: She was going to give one of her own kidneys to a stranger.

The kindergarten teacher from northern Israel, a proud Israeli, hoped her choice would set an example of generosity in a land of perpetual conflict. She was spurred by memories of her late grandfather, a Holocaust survivor, who told her to live meaningfully, and by Jewish tradition, which holds that there's no higher duty than saving a life.

So Segal contacted a group that links donors and recipients, launching a nine-month process to transfer her kidney to someone who needed one.

That someone turned out to be a 3-year-old Palestinian boy from the Gaza Strip.

"You don't know me, but soon we'll be very close because my kidney will be in your body," Segal wrote in Hebrew to the boy, whose family asked not to be named due to the sensitivities over cooperating with Israelis. A friend translated the letter into Arabic so the family might understand. "I hope with all my heart that this surgery will succeed and you will live a long and healthy and meaningful life."

Just after an 11-day war, "I threw away the anger and frustration and see only one thing. I see hope for peace and love," she wrote. "And if there will be more like us, there won't be anything to fight over."

What unfolded over the months between Segal's decision and the June 16 transplant caused deep rifts in the family. Her husband and the oldest of her three children, a son in his early 20s, opposed the plan. Her father stopped talking to her.

To them, Segal recalled, she was unnecessarily risking her life. The loss of three relatives in Palestinian attacks, including her father's parents, made it even more difficult.

Matnat Chaim, a nongovernmental organization in Jerusalem, coordinated the exchange, said the group's chief executive, Sharona Sherman.

The case of the Gaza boy was complicated. To speed up the process, his father, who was not a match for his son, was told by the hospital that if he were to donate a kidney to an Israeli recipient, the boy would "immediately go to the top of the list," Sherman said.

On the same day his son received a new kidney, the father donated one of his own – to a 25-year-old Israeli mother of two.

In some countries, reciprocity is not permitted because it raises the question of whether the donor has been coerced. The whole ethic of organ donation is based on the principle that the donors should give of their own free will and get nothing in return.

In Israel, the father's donation is seen as an incentive to increase the pool of donors.

For Segal, the gift that had sparked such conflict in her family accomplished more than she hoped. Her kidney has helped save the boy's life, generated a second donation and established new links between members of perpetually warring groups in one of the world's most intractable conflicts. She said she visited the boy on the eve of his surgery and maintains contact with his parents.

Segal said she honored her grandfather in a way that helps her cope with the grief of his death five years ago. The donation was an act of autonomy, she said, and she never wavered. And eventually her family came around – a gift, perhaps, in itself.

She said her husband understands better now, as do her children. And on the eve of Segal's surgery, her father called.

"I don't remember what he said because he was crying," Segal said. Then, she told him that her kidney was going to a Palestinian boy.

For a moment, there was silence. And then her father spoke.

"Well," he said, "he needs life, also."

NATAN SHARANSKY HOSPITALIZED WITH COVID (Arutz-7 7/28/21)

Former Jewish Agency chairman and Soviet Refusenik Natan Sharansky tested positive for the coronavirus upon his return from his visit to the US. Sharansky was hospitalized after he did not feel well.

He was released from the hospital last night and has been feeling better.

Last week, Sharansky met US Secretary of State Antony Blinken in Washington. The State Department released a statement saying that Blinken and Sharansky "discussed global challenges for democracy, the plight of political prisoners around the world, and the importance of combatting antisemitism in all of its forms, including Holocaust distortion and denial."

ISRAEL'S 'CHANGE COALITION' IS SLOW TO LIVE UP TO ITS NAME (Herb Keinon, JPost 7/28/21)

The "change coalition" is how Prime Minister Naftali Bennett, Foreign Minister Yair Lapid and other members of the current government referred to themselves in early June while trying to cobble together what looked like an impossible government.

The "change coalition" was smart wordplay and sounded so much better than the "anti-Netanyahu" or "anyone-but-Bibi" coalition, which is how it was being referred to by the Likud. It always sounds better to be for something, such as change, rather than against someone, such as Netanyahu.

So with such a vaunted name going in, expectations were high. After four elections in two years and a public debate that was almost obsessively focused on whether former prime minister Benjamin Netanyahu was a saint or a scoundrel, a new government promising something different, promising change, was a breath of fresh air.

And in certain ways, it has provided that.

The manner in which a government made up of such disparate parts – Right and Left, Zionists and Islamists – can get the parties to check ideology at the door and look for the areas where they can agree, and focus on those areas, did inject the country with new energy. The government did what many people in their day-to-day lives do regularly: work constructively and productively in the army, in hospitals, at the office with people with whom they do not see eye-to-eye ideologically.

This wasn't the government setting an example for society, as much as it was the government emulating what happens daily in society.

But change is more than that. Change also means changing the way political opponents outside the coalition are dealt with, and how the government

conducts business. And here, after six weeks, what has emerged is a government whose modus operandi is strikingly similar to that of the government it strove so hard to defeat.

One ingredient glaringly absent in Israeli politics is being gracious in victory. This is as true at the party level, as it is at the national level.

One good recent example of this at the party level was the way that Netanyahu treated his rival Gideon Sa'ar after defeating him by a landslide in the 2019 Likud primary. He soundly defeated Sa'ar, but then in the government he went ahead and set up with Benny Gantz – a wildly inflated government of 32 ministers – he gave Sa'ar nothing.

This ended up coming back to haunt Netanyahu in the end, however, as Sa'ar's defection from the Likud and decision to start a new list – New Hope – deprived Netanyahu of the premiership in the last election. Had Netanyahu been more gracious to his rival, Netanyahu would likely still be prime minister today.

The current government is showing a similar lack of grace in the distribution of membership in the Knesset committees. The Knesset's work has been hampered because the coalition and opposition cannot agree on the makeup of the committees, and the coalition, which if all its members show up and vote with it (by no means a given), has a razor-thin two-seat majority.

YET, UNLIKE accepted practice up until now, in the key committees the coalition has given itself a two- and three-seat majority, majorities that do not reflect their power in the plenum. Furthermore, in the distribution of the committee chairmanships, the coalition took all the significant committees for themselves, and threw scraps to the opposition.

Why? Because they could. But "because we can" is no way to govern – if only because one day the tables will be turned, and the side being rode over roughshod now will be in the saddle then, and it will be hypocritical for those who are trampling parliamentary norms now to yell "foul" when the other side does the same thing to them in the future. A true "government of change" means changing this way of doing business.

This is true as well regarding the ridiculously large size of the current government, and its exaggerated use of the "Norwegian Law" which allows ministers to give up their seat in the Knesset for the next in line.

When Netanyahu was in power and Lapid and Bennett were in the opposition, they excoriated him for the "shticks and tricks" he pulled to remain in power, including making ministries out of thin air to distribute to coalition partners. In 2015, Lapid described an inflated government as "government corruption," nothing less.

The appointment of Yisrael Beytenu's Eli Avidar this week to a ministerial position as a minister in the Prime Minister's Office for strategic affairs for the sole purpose of ensuring that the mercurial MK vote on the budget, is an example of the types of moves that the opposition – rightfully – pilloried Netanyahu for in the past.

Change means change, not using the exact same methods that one vehemently opposed and viewed as invalid and even antidemocratic while in the opposition. In addition to another minister, the government also approved Meretz's Yair Golan's appointment this week as deputy minister in the Economy Ministry.

The same is true of the "Norwegian Law." When the nation went to the polls in March they voted for 120 Knesset members. Fully 20 of those whom they voted for – and who now have ministerial posts – have vacated their Knesset seat for the next in line, at the cost of millions of shekels to the taxpayer who now must pay an additional 20 Knesset salaries, on top of the salaries and perks for the ministers.

But it's not about the money – though the wasted money is real – rather how slippery methods slammed in the past are now suddenly kosher because the end justifies the means: preserving the stability of the government.

But does it?

The change coalition coalesced to a large degree because of a sense among the composite parties that Netanyahu would go too far to ensure his political survival, including trampling norms of democracy and good governance.

Is the Bennett-Lapid government now doing the same thing?



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L, in 2010.

In this week's Torah portion of Eikev, we are introduced (chapter 11:13-21) to the second paragraph of the time-honored "Shema." Whereas the declaration of the first paragraph of the Shema (chapter 6: 4-9) acknowledges our acceptance of one G-d, this second paragraph binds us to the observance of G-d's commandments and statutes. The Torah continues to delineate in this chapter the rewards for the fulfillment of the commandments and the punishments for the failure to heed and observe them.

We must note that the introductory word to this paragraph is "ve-hayah," literally meaning "and it will be." The commentaries teach that the word "ve-hayah" is used to describe the emotion of joy. While our first impression is that reward and punishment is an institutional necessity to ensure compliance, it hardly merits an expression of joy. However, in truth, reward and punishment are indeed the foundation of joy. G-d's oversight and our personal accountability for every act and deed, large and small, is the greatest manifestation of His enduring and all-encompassing love of each and every individual. What greater testimony to G-d's love and concern can there be, that the Almighty engages personally from His celestial abode to lower Himself into our mundane life and affairs. How distinguished and noble should we feel that we draw G-d's attention so intimately. Every mitzvah and transgression is recorded and evaluated. Nothing is lost or forgotten.

As such the Torah declares "ve-hayah," "and it will be" when you listen and perceive the true nature of His accountability. You will truly understand and appreciate the meaning of G-d's love and the joy we should feel in return.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

He fed you the manna that you did not know, nor did your forefathers know, in order to make you know that not by bread alone does man live, rather by everything that emanates from the mouth of G-d does man live. Your garment did not wear out upon you and your feet did not swell, these forty years (8:3-4).

Moshe is in middle of reminding Bnei Yisrael how Hashem sustained them in the desert. Why does he interrupt his account with the lesson of "in order to make you know"? That should either precede or follow the entire account. Why is it interjected in the middle?

Parsha Riddle

Which brachos should be recited while sitting?

Please see next week's issue for the answer.

Last week's riddle:

What is the source for the obligation to recite 100 berachos daily?
Answer: The verse (Devarim 10:12) says "Mah Hashem sho'el meemcho..." / meaning 'What does Hashem ask of you.' However, it could be read as "Meah Hashem sho'el meemcho ..." meaning 'A hundred Hashem asks of you.'

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Eikev* (8:5), Moshe tells the Jewish people: "You should know in your heart that just as a father will chastise his son, so Hashem, your G-d, chastises you." It is taken for granted here that a father chastises his son, and the imperative of chastising children (sometimes specifically by the rod) is a theme that recurs throughout *Mishlei* (13:24; 19:18; 23:13-14; 29:15).

The Talmud as well takes for granted that parents chastise their children via corporal punishment. It characterizes this as a *mitzvah*, and there is even an opinion that a child should be struck (occasionally?) even when he is not misbehaving (*Makkos* 8a)! A child should, however, be hit only "with the strap of a sandal" (*Bava Basra* 21a), and not with "a rod or a staff," since he is not to be beaten "cruelly, like an enemy" (Rambam *Hilchos Talmud Torah* 2:2).

Various rabbinic sources indicate that corporal punishment was common, even ubiquitous in medieval Jewish society. Ramban (*Milchamos Hashem Bava Kama* 31a in Rif pagination) asserts that "there is no one who does not strike his son and (corporally) discipline his student," and Rosh (*Moed Katan* 94) mentions that "striking children, and pulling them by their ears" was customary.

More recently, the Gaon of Vilna (*Iggeres ha-Gra*) instructs his wife to hit their children if they do not listen to her, and R. Eliyahu Dessler (*Michtav me-Eliyahu* 3 p. 360) insists that modern pedagogical experts who oppose corporal punishment are fundamentally misguided.

The Talmud (*Moed Katan* 17a) does prohibit striking an "older child," due to the likelihood that the son will retaliate against his father, and the father will thus have violated the prohibition against placing a stumbling block before the blind. *Halachic* authorities have various interpretations of "older child" (see Ritva there; *Rema YD* 240:20), but some authorities have argued that today, when *chutzpa* is rampant, hitting even younger children is likely to lead to rebellion and is therefore prohibited (R. Mordechai Willig, V'Higadta L'Vincha [citing R. Shlomo Wolbe]). R. Yechiel Yaakov Weinberg (*Seridei Eish* 2:41) notes that "modern pedagogues" have corroborated this principle of our sages that force and compulsion directed at an older child will arouse in him excess stubbornness and a rebellious impulse.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I am for trampling.
2. I could be the end.
3. I could be the reason.
4. I could be sly.

#2 WHO AM I ?

1. I am for rising.
2. I am for night.
3. I am for bedtime.
4. I am a Torah obligation.

Last Week's Answers

#1 *Arei Miklat (Cities of Refuge)* (Six, Forty-two, I am for accidents, Follow the signs.)

#2 *Aseres Hadibros* (I am nor for a minyan, I am listed twice, I am split in two, Utterances of commandments?)

KOLLEL BULLETIN BOARD

Regular Kollel classes are now on summer break and will resume, be"Jf, on August 22.

Stay tuned for exciting new classes and programs coming soon!

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