

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

August 5 - 6, 2022 - 9 Av 5782 - Parshas Devarim/Shabbos Chazon

Light Candles by 7:57 - Shabbos Ends 8:58

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

Mazal Tov

- **Emily & Todd Friedman** on the birth of a daughter, Rina Nechama. Mazal Tov to siblings Moshe, Chaya, Shoshana and Shayna.
- **Marsha & Yitz Kasdan** on the birth of a granddaughter, Shoshana Malka, to their children Deena & Moshe Lowinger. Mazal Tov also to the baby's siblings, Marsha's mother Evelyn Elbogen, grandparents Sorah & Rabbi Avrohom Lowinger, great-grandmother Bubbie Marlene Erman, **Aunt Shana & Uncle Hirschel Wohl** and family, and to all of the other aunts, uncles, and cousins.
- **Debi & Max Rudmann** on the birth of a granddaughter Liora Yael, to their children Ateret & Yosef Feldman of Baltimore. Mazal Tov to big sister Dalia and to all of the grandparents, aunts, uncles and cousins.
- **Roz & Shmuel Shafner** on the birth of a granddaughter. Mazal Tov also to parents Sarah (Sonia) & Aaron Yevick and to big brothers Ben and Akiva.
- **Marla & Marty Teichman** on the Bar Mitzvah of their great-grandson Chaim Yosef Goldberger. Mazal Tov to parents Shaynie & Rabbi Avigdor Goldberger of Minneapolis. Mazal Tov to grandparents Randee & Rabbi Manny Goldberger and Dena & Rabbi Binyomin Friedman of Atlanta. Mazal Tov to great-grandparents Betty & Gus Goldberger.

Shabbos Schedule

*Minyan locations are listed as B = Belonofsky Sanctuary,
S = Social Hall, LSH = Large Social Hall, SSH = Small Social Hall,
LBM = Large Beis Medrash, SBM = Small Beis Medrash*

Friday Night:

- Light Candles by 7:57, and not before 6:47
- Mincha: 6:30 (Plag, S), 7:00 (B), 8:00 (B), 7:00 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 6:00 (B), 6:00 (Sephardi, LBM)
- Shabbos ends: 8:58

Divrei Torah/Shiurim:

- | | |
|---------------------------------|------------------------|
| • 8:45 Main Minyan | Rabbi Rosenbaum |
| • 9:15 Minyan | Rabbi Postelnek |
| • Hashkamah Minyan Gemara Shiur | Rabbi Yitzhak Grossman |
| • Pre-9:15 Minyan Chabura | Rabbi Postelnek |

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group
- The Shul Kiddush is sponsored by the Shul Kiddush Group.

YISE Programs and Listings

Pre-9:15 Minyan Chabura - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos mornings in the Social Hall. This Shiur will be given by Rabbi Postelnek.

Hashkamah Minyan Gemara Shiur - Rabbi Yitzhak Grossman will give the Gemara Shiur after the Hashkamah Minyan Kiddush, learning Maseches Sanhedrin, in the Small Beis Medrash.

Seeing the Hand of Hashem...In History - Presented by the YISE Meaningful Tefilah Project. Next lecture with Mrs. Channah Cohen on Sunday, August, 21, 10:30 AM in person at YISE and **Zoom A**. Please RSVP to stuartrosenthal@yise.org with the number who will attend in person, as a light brunch will be served after the presentation. Recordings at wp.yise.org/hand-of-hashem See flyer for details.

COVID-19 Updates

- Any person eligible for a fully FDA-approved COVID-19 vaccine (16 years of age or older), but who chooses to not be vaccinated may attend YISE Minyanim and events with the following guidelines. Unvaccinated individuals must remain masked at all times while in the Shul building, including at Kiddushes and/or other events containing food. Masks may not be removed to eat or drink. Exceptions will be made for private functions being held at the Shul, but that are not Shul sponsored events.
 - **Anyone with any of the following symptoms should not come to shul:** fever of 100.4 degrees or higher, chills, muscle aches, sore throat, severe cough, headache, nausea or vomiting, diarrhea, fatigue, congestion or runny nose, or new loss of sense of taste or smell. If you have tested positive for COVID, you should follow the CDC guidelines.
 - Masks are now optional for vaccinated adults and for children under 16.
 - There are no social distancing requirements in the YISE building.
 - 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.

Tisha B'Av Schedule

Saturday Night:

- Fast starts: 8:14
- Maariv/Eicha 9:20 (B, S), 9:15 (Sephardi, LBM)

Sunday:

- Shacharis: 6:30 (B), 8:30 including Kinot with commentary (B), 7:30 (Sephardi, LBM)
- Chatzos: 1:13
- Mincha: 2:00 (B), 7:40 (B), 7:45 (Sephardi, LBM)
- Maariv: 8:30 (B)
- Fast ends: 8:57

Video Presentations:

- 2:45 - 4:25 - Chofetz Chaim - A (LSH)
- 5:15 - 7:30 - Chofetz Chaim - B (LSH)
- 2:45 - 3:40 - Children (SSH) - sponsored by Simi & Sammy Franco in honor of their grandchildren.
- 4:00 - 5:10 - Women (SSH)

See flyers for video details. To sponsor the Tisha B'Av videos, please contact office@yise.org

YISE Youth Announcements

Shabbos Groups this Shabbos, August 6, from 10:00 AM until Shul ends. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Debbie Katz at dkatz@yise.org

Calling All Rising 5th and 6th Grade Boys!! Rabbi Rosenbaum is learning weekly with rising 5th and 6th grade boys one hour before Mincha in the YISE Social Hall. **This week's learning will take place at 5:00 PM.** Bring your hard questions! Refreshments will be served.

Parsha in the Park - Meet up with your buddies in the park, hear some Parsha insights, and cool off with delicious treats! 4:00 PM in the Kemp Mill Urban Park (across from YISE) on August 13 and August 20. See flyer for details.

YISE Programs and Listings (continued)

High Holiday Mailing - The High Holiday mailing with information about seats, child care, Yizkor and Hashomer greetings has been sent to all members. You can also go to www.yise.org for more information, including downloadable seat forms, online registration for child care and online sponsorship of the Yizkor guide.

Living Shabbos - Join YISE young professionals for a new series on the laws of Shabbos with Rabbi Postelnek. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman, 11611 Kemp Mill Road, *will resume on Tuesday, August 23*. For questions or to join the WhatsApp group contact Rabbi Postelnek at rypostelnek@yise.org. Recordings available at <https://wp.yise.org/living-shabbos>. See flyer for details.

Tradition and Minhagim - Recordings of all three Shiurim available at <https://wp.yise.org/minhagim>

Interested in starting a new 5th-6th grade girls Shabbos group this fall? YISE Youth is looking for a creative, mature older teen or adult to create a Shabbos morning program for this important age group. This is a paid position. Please contact Debbie Katz at dkatz@yise.org to learn more about this position or to apply.

Youth Director - YISE is looking for a self-motivated and innovative professional with excellent leadership, organizational and communication skills to unify and integrate all aspects of our Youth program. Generous salary is offered, based on your credentials, prior experience and time commitment. To apply or learn more, contact Debbie Katz at dkatz@yise.org

Kiddush Volunteers Needed! As we return to a regular schedule of Kiddushes, **volunteers** are needed from **ALL** Minyanim to help set up and clean up for Kiddushes on Shabbos morning. Times vary. Let us know when you are available. Contact Barbara Price at 301-332-8181.

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, has a current need at this time. Please sign to volunteer if you can. For more information or if you need help signing up, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

Thank you to the Shiurim Sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in memory of Rabbi Hyatt, Z"L, and in honor of Rabbi Grauman and all those who attend his Shiur

Rabbi Rosenbaum's Sunday Morning Mussar Shiur

- **Leah Paretzky** to commemorate the 3rd Yahrzeit of her husband, Harvey Paretzky, Refael Yisroel Chaim Ben Harav Mordechai Aryeh, Z"L.

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 (Monday 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
 - Hashkamah Minyan Gemara Shiur, Shabbos Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.
4. Yom Tov Drasha Sponsorships are \$72 each.

Please email office@yise.org to sponsor. Thank you for your support.

Weekday Shiurim

Options for in-person and 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. Monday through Friday, 9:30 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 Sunday, August 7*.
- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, *will resume on Sunday, August 14*.
- **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, now learning Mishlei, **Zoom A**.
- **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
- **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:50 AM Shiurim, in the Social Hall, *will resume in Elul*.
- **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**, *will resume on Sunday, August 21*.
- **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, *will resume in Elul*.
- **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
- **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
- **Chavrusa Learning** - Monday nights in the Social Hall, 9:00 PM - 10:00 PM. For more information, contact Rabbi Levy 240-423-8810.
- **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **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", *is on summer break*.
- **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia. Wednesday evenings, 7:30 PM, *will resume in September*.

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: 833 3477 1595, password RabbiHyatt

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.

Community Programs & Listings

Capital Kosher Pantry Nine Days Food Drive - Suggested foods include canned tuna and salmon, Wacky Mac, pizza sauce, canned mushrooms, canned olives, marinara sauce, falafel mix, shelf-stable tehina and salsa. All foods should be factory sealed, well within the use-by date, and certified kosher. Drop off at Shalom Kosher, Moti's Market, KMS, YISE and drop off or ship to Capital Kosher Pantry, 1910 University Blvd. West, Silver Spring, MD 20902.

Shloshim for Daniel Atkin, son of former YISE members Gerrie and Harry, Z"L, Atkin, will take place on Monday, August 8, at 7:00 PM at Rabbi Friedman's Shteibel, Beis Nosson, 2901 Taney Road (corner of Baywood Avenue), Baltimore, MD.

Men's Night Swim @ Parkland Pool - Monday evenings, 9:15 PM - 10:05 PM. August 8, 15, 22, 29 and September 5. \$10/swimmer, \$7 if 2 or more in a group.

Kemp Mill Toastmasters - Wednesday, August 10, 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 president@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Ashkenazi Jewish Genetic Diseases, Screening and Testing - A Sanofi Educational Program presented by Bikur Cholim of Greater Washington on Wednesday, August 17, 8:30 PM, free on Zoom. RSVP to education@bikurcholimgw.org to receive the Zoom link.

Alshich on the Parsha with Rabbi Levy - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

Mechanech.com is a tutoring platform based in Boca Raton Synagogue, matching tutors and parents of students in Jewish communities across the US and Canada. They provide tutors in both Judaic and English subjects. For more info., email yonatan@mechanech.com or call 347-210-6584.

MitzvahCycle/MitzvahRun 2022 - Join Bikur Cholim of Greater Washington on Sunday, September 11, to bike, run or walk to support patients and their loved ones in our community. Fun, food and family-friendly activities. Register at www.mitzvahcycle.org Email asiegel@bikurcholimgw.org for more info.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"L, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

Dirshu - Please join Dirshu, which began Bava Metzia on December 20. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner). About 2.5 Daf covered each week.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on Zoom B. For more information call 301-732-1773 or email director@goldennetwork.org

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 info.

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. Go to <https://getizun.org> or email us at barbara@getizun.org

Daf Yomi Shiur currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM.

Shabbos in-person 1-1/2 hours before the main YISE Mincha, at the Yeshiva.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

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

The Week Ahead		Sunday, August 7 Tisha B'Av	Monday August 8	Tuesday August 9	Wednesday August 10	Thursday August 11	Friday, August 12 Tu B'Av
Shacharis	Ashkenazi (S, B, B)	6:30, 8:30	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	2:00, 7:40 / 8:30	7:55	7:55	7:55	7:55	See Shabbos schedule
	Sephardi (LBM)	7:45	7:50	7:50	7:50	7:50	
Halachic Times: Latest Alos Hashachar 4:51 AM, Earliest Talis and Tefilin: 5:23 AM, Latest Netz: 6:20 AM, Latest Krias Shema: 9:43 AM, Earliest Mincha: 1:49 PM, Earliest Shkia: 8:05 PM, Latest Tzeis Hacoachavim 8:57 PM							

Next Shabbos

August 12 - 13, 2022 - 16 Av 5782
Parshas Vaeschanan/Shabbos Nachamu

Friday Night:

- Light Candles by 7:48, but not before 6:40
- Mincha: 6:25 (Plag, S), 6:50 (B), 7:50 (B), 7:00 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 7:45 (B), 7:40 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:49

Next Shabbos Shorts Deadline: Wednesday, August 10 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 Email: 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

Rabbi Yosef Postelnek - Asst. Rabbi Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Postelnek

Devarim/Shabbos Chazon 5782:

We All Had Dreams

Video available at <https://wp.yise.org/shabbos>

We refer to this Shabbos as “Shabbos Chazon” based on the third Haftorah of rebuke and calamity that opens with the words, “The vision (Chazon) of Yeshayahu.” This prophecy of Yeshayahu describes the calamity and destruction that would come as a result of our sins and, according to the Malbim, he said it again and again, year after year, hoping someone would listen.

A slightly different interpretation of the name “Shabbos Chazon” is said in the name of Rabbi Levi of Berditchev. “Chazon” is from the expression of “Mechzeh – a vision”, for on this Shabbos we each are shown a vision of the third Beis HaMikdash that is to come.

The Lubavitcher Rebbe (Sicha, Parshas Devarim, 1942) explains these aren’t conflicting interpretations, but instead complement each other. On Tisha B’Av we experience the beginning of destruction, pain and calamity. We observe the past failures and mistakes of our nation; and, as we sit on the floor, it’s difficult to imagine rising up from that past.

When Hashem took us out of Egypt, He had a vision of us accepting the Torah and entering the Land of Israel. We broke that vision; the Luchos were shattered and we wandered for forty years before finally entering Israel. As he led us through the desert, Moshe had a dream to enter the Land of Israel. With the striking of a rock, his dream was dashed. Bnei Yisrael hoped to live a life of Torah and integrity as they entered Israel. Yet, years later we found ourselves exiled without a home.

At some point, we each had dreams, hopes and aspirations. But over time, those dreams fade, or even shatter, and we are left with blurry eyes that can’t see much farther than our day-to-day life. When did we stop dreaming of being better spouses, parents or children? When did we give up on ending our bad habits? When did we lose hope of improving ourselves and aspiring for greater things??

Tisha B’Av is a day when extraordinary dreams came crashing down, when visions were shattered. But Shabbos Chazon is a day when we are told to restore our vision, when we are made aware that we can fix our sight and hopes. Perhaps what it means to “see” the third Beis HaMikdash is to realize that we can still strive to achieve greatness, to work towards personal and national redemption! It’s a Shabbos where Yeshayahu warns us of calamity and destruction but concludes with hope: צִיּוֹן בְּמִשְׁפָּט תִּפְדָּה וְשָׁרִיָּהּ - צִדִּיקָהּ - Zion shall be redeemed through justice and her penitent through righteousness” (1:27). In a similar sense, Parshas Devarim begins with rebuke and review of our mistakes, yet ends with promise and assurance that we will successfully inherit the Land of Israel: לֹא תִירָאוּם כִּי יְקֹוֹק אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם - Do not fear them, for it is the Lord, your God, Who is fighting for you” (3:22).

Thus, Shabbos Chazon and Parshas Devarim precede Tisha B’Av to teach us there’s a larger picture, a greater vision yet to come.

Hashem should help each of us revive our hopes and visions. And IY’’H we should merit to see the vision of the third Beis HaMikdash become reality.

Have an amazing Shabbos!

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Rabbi Yisroel
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PROGRAM 1

PROGRAM 2

TableTalk for women *by women*

Mrs. Myriam Swerdlov, *moderator* Mrs. Yael Gellis Mrs. Debby Selengut Mrs. Yocheved Davidowitz

LOCATION YISE Large Social Hall

TIME Program 1 - 2:45 PM - 4:25 PM Program 2 - 5:15 PM - 7:30 PM

ADMISSION \$18 STUDENTS \$13

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9 AV 5782 AUGUST 7

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SUNDAY AUG 7 2022

YISE YOUTH COMMITTEE

TISHA B'AV

**KIDS MOVIE
SHOWING
THE YAROK EFFECT**

AGES 7 AND UP

**YISE SMALL SOCIAL HALL
2:45-3:40 PM**

PARENT SUPERVISION

*Sponsored by Simi and Sammy Franco
in honor of their grandchildren.*

YISE CANDLE LIGHTING & SHABBOS DAVENING TIMES - SUMMER 2022

Times are subject to change. Check the Shabbos Shorts for the latest information.

Friday	Parasha	Plag	Light Candles	Friday Mincha *	Shabbos Mincha **	Shabbos Ends
August 12	Vaeschanan/ Nachamu	6:40 PM	7:48 PM	6:25 PM/6:50 PM/7:50 PM	7:45 PM	8:49 PM
August 19	Eikev	6:32 PM	7:39 PM	6:15 PM/6:40 PM/7:40 PM	7:35 PM	8:39 PM
August 26	Re'eh/Rosh Chodesh	6:24 PM	7:29 PM	6:10 PM/7:30 PM	7:25 PM	8:28 PM
September 2	Shoftim	6:15 PM	7:18 PM	6:00 PM/7:20 PM	7:15 PM	8:17 PM
September 9	Ki Seitzei	6:06 PM	7:07 PM	5:50 PM/7:10 PM	7:05 PM	8:05 PM
September 16	Ki Savo	5:57 PM	6:56 PM	5:40 PM/7:00 PM	6:55 PM	7:53 PM
September 23	Nitzavim	5:47 PM	6:45 PM	5:30 PM/6:45 PM	6:40 PM	7:42 PM

* Friday Mincha - Sephardi 7:00 PM through September 16; when there are 3 Ashkenazi Mincha Minyanim, the first one takes place in the Social Hall and the 2nd and 3rd take place in the Belonofsky Sanctuary; when there are 2 Ashkenazi Mincha Minyanim, they both take place in the Belonofsky Sanctuary.

** Early Shabbos Mincha 2:30 PM and 5:00 PM

Shabbos Morning Minyan Times:

7:00 – Hashkamah - Belonofsky Sanctuary

8:00 – Sephardi – Large Beis Medrash

8:45 – Main – Belonofsky Sanctuary

9:15 – 9:15 AM – Large Social Hall

ZMANIM & WEEKDAY DAVENING TIMES

	Alos Hashachar (Latest)	Earliest Talis & Tefilin (Latest)	Hanetz Hachamah (Latest)	Latest Krias Sh'ma (Earliest)	Earliest Mincha (Latest)	Shkia (Earliest)	Tzeis Hacochavim (Latest)
August 7 - 13	4:51 AM	5:23 AM	6:20 AM	9:43 AM	1:49 PM	8:05 PM	8:57 PM
August 14 - 20	4:59 AM	5:30 AM	6:27 AM	9:46 AM	1:47 PM	7:56 PM	8:48 PM
August 21 - 27	5:08 AM	5:38 AM	6:33 AM	9:49 AM	1:45 PM	7:46 PM	8:37 PM
August 28 - Sept. 3	5:16 AM	5:45 AM	6:39 AM	9:51 AM	1:42 PM	7:35 PM	8:26 PM
September 4 - 10	5:23 AM	5:52 AM	6:46 AM	9:53 AM	1:40 PM	7:24 PM	8:15 PM
September 11 - 17	5:31 AM	5:59 AM	6:52 AM	9:55 AM	1:36 PM	7:13 PM	8:03 PM
September 18 - 24	5:38 AM	6:06 AM	6:58 AM	9:57 AM	1:33 PM	7:01 PM	7:52 PM
Sept. 25 - October 1	5:45 AM	6:12 AM	7:05 AM	9:59 AM	1:30 PM	6:50 PM	7:40 PM

Mincha/Maariv

August 8 - 11	7:55 PM
August 14 - 18	7:45 PM
August 21 - 25	7:35 PM
August 28 - Sept. 1	7:25 PM
September 4 - 8	7:15 PM
September 11 - 15	7:05 PM
September 18 - 22	6:55 PM

Zmanim are earliest or latest based on times for the entire week. All times are for Zip Code 20902

For other locations or specific dates, go to www.MyZmanim.com

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Shabbat Shalom

Volume 28, Issue 43

Shabbat Chazon - Parashat Devarim

5782 - B"H

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

Followership - In the last month of his life, Moses gathered the people. He instructed them about the laws they were to keep and reminded them of their history since the Exodus. That is the substance of the book of Devarim. Early in this process, he recalled the episode of the spies – the reason the people's parents were denied the opportunity to enter the land. He wanted the next generation to learn the lesson of that episode and carry it with them always. They needed faith and courage. Perhaps that has always been part of what it means to be a Jew.

But the story of the spies as he tells it here is very different indeed from the version in Shelach Lecha, which describes the events as they happened at the time, almost 39 years earlier. The discrepancies between the two accounts are glaring and numerous. Here I want to focus only on two.

First: who proposed sending the spies? In Shelach, it was God who told Moses to do so. "The Lord said to Moses, 'Send men...'" In our parsha, it was the people who requested it: "Then all of you came to me and said, 'Let us send men...'" Who was it: God or the people? This makes a massive difference to how we understand the episode.

Second: what was their mission? In our parsha, the people said, "Let us send men to spy out [veyachperu] the land for us. The twelve men "made for the hill country, came to the wadi Eshcol, and spied it out [vayeraglu]". In other words, our parsha uses the two Hebrew verbs, lachpor and leragel, that mean to spy.

But as I pointed out in my article for Shelach Lecha, the account there conspicuously does not mention spying. Instead, thirteen times, it uses the verb latur, which means to tour, explore, travel, inspect. Even in our parsha, when Moses is talking, not about the spies but about God, he says He "goes before you on your journeys—to seek out (latur) the place where you are to encamp".

According to Malbim, latur means to seek out what is good about a place. Lachpor and leragel mean to seek out what is weak, vulnerable, exposed, defenceless. Touring and spying are completely different activities, so why does the account in our parsha present what happened as a spying mission, which the account in Shelach emphatically does not?

These two questions combine with a third, prompted by an extraordinary statement of Moses in our parsha. Having said that the spies and the people were punished by not living to enter the promised land, he then says: Because of you, the Lord was incensed with me also, and He said: you shall not enter it either. Joshua son of Nun, who attends you, he shall enter it. Strengthen him, because he will lead Israel to inherit it.

This is very strange indeed. It is not like Moses to blame others for what seems to be his own failing. Besides which, it contradicts the testimony of the Torah itself, which tells us that Moses and Aaron were punished by not being permitted to enter the land because of what happened at Kadesh when the people complained about the lack of water. What they did wrong is debated by the commentators. Was it that Moses hit the rock? Or that he lost his temper? Or some other reason? Whichever it was, that was when God said: "Because you did not trust in Me enough to honour Me as holy in the sight of the Israelites, you will not bring this community into the

land I give them". This was some 39 years after the episode of the spies.

As to the discrepancy between the two accounts of the spies, R. David Zvi Hoffman argued that the account in Shelach tells us what happened. The account in our parsha, a generation later, was meant not to inform but to warn. Shelach is a historical narrative; our parsha is a sermon. These are different literary genres with different purposes.

As to Moses' remark, "Because of you, the Lord was incensed with me," Ramban suggests that he was simply saying that like the spies and the people, he too was condemned to die in the wilderness. Alternatively, he was hinting that no one should be able to say that Moses avoided the fate of the generation he led.

However, Abarbanel offers a fascinating alternative. Perhaps the reason Moses and Aaron were not permitted to enter the land was not because of the episode of water and the rock at Kadesh. That is intended to distract attention from their real sins. Aaron's real sin was the Golden Calf. Moses' real sin was the episode of the spies. The hint that this was so is in Moses' words here, "Because of you, the Lord was incensed with me also."

How though could the episode of the spies have been Moses' fault? It wasn't he who proposed sending them. It was either God or the people. He did not go on the mission. He did not bring back a report. He did not demoralise the people. Where then was Moses at fault? Why was God angry with him?

The answer lies in the first two questions: who proposed sending the spies? And why is there a difference in the verbs between here and Shelach?

Following Rashi, the two accounts, here and in Shelach, are not two different versions of the same event. They are the same version of the same event, but split in two, half told there, half here. It was the people who requested spies (as stated here). Moses took their request to God. God acceded to the request, but as a concession, not a command: "You may send," not "You must send".

However, in granting permission, God made a specific provision. The people had asked for spies: "Let us send men ahead to spy out [veyachperu] the land for us." God did not give Moses permission to send spies. He specifically used the verb latur, meaning, He gave permission for the men to tour the land, come back and testify that it is a good and fertile land, flowing with milk and honey.

The people did not need spies. As Moses said, throughout the wilderness years God has been going "ahead of you on your journey, in fire by night and in a cloud by day, to search out places for you to camp and to show you the way you should go". They did however need eyewitness testimony of the beauty and fruitfulness of the land to which they had been travelling and for which they would have to fight.

Moses, however, did not make this distinction clear. He told the twelve men: "See what the land is like and whether the people who live there are strong or weak, few or many. What kind of land do they live in? Is it good or bad? What kind of towns do they live in? Are they unwarred or fortified?" This sounds dangerously like instructions for a spying mission.

When ten of the men came back with a demoralising report and the people panicked, at least part of the blame lay with Moses. The people had

asked for spies. He should have made it clear that the men he was sending were not to act as spies.

How did Moses come to make such a mistake? Rashi suggests an answer. Our parsha says: "Then all of you came to me and said, 'Let us send men ahead to spy out the land for us.'" The English does not convey the sense of menace in the original. They came, says Rashi, "in a crowd," without respect, protocol or order. They were a mob, and they were potentially dangerous. This mirrors the people's behaviour at the beginning of the story of the Golden Calf: "When the people saw that Moses was so long in coming down from the mountain, they gathered against Aaron and said to him..."

Faced with an angry mob, a leader is not always in control of the situation. True leadership is impossible in the face of the madness of crowds. Moses' mistake, if the analysis here is correct, was a very subtle one, the difference between a spying mission and a morale-boosting eyewitness account of the land. Even so, it must have been almost inevitable given the mood of the people.

That is what Moses meant when he said, "because of you the Lord was incensed with me too." He meant that God was angry with me for not showing stronger leadership, but it was you – or rather, your parents – who made that leadership impossible.

This suggests a fundamental, counterintuitive truth. There is a fine TED talk about leadership. It takes less than 3 minutes to watch, and it asks, "What makes a leader?" It answers: "The first follower."

There is a famous saying of the Sages: "Make for yourself a teacher and acquire for yourself a friend." The order of the verbs seems wrong. You don't make a teacher, you acquire one. You don't acquire a friend, you make one. In fact, though, the statement is precisely right. You make a teacher by being willing to learn. You make a leader by being willing to follow. When people are unwilling to follow, even the greatest leader cannot lead. That is what happened to Aaron at the time of the Calf, and in a far more subtle way to Moses at the time of the spies.

That, I would argue, is one reason why Joshua was chosen to be Moses' successor. There were other distinguished candidates, including Pinchas and Caleb. But Joshua, serving Moses throughout the wilderness years, was a role-model of what it is to be a follower. That, the Israelites needed to learn.

I believe that followership is the great neglected art. Followers and leaders form a partnership of mutual challenge and respect. To be a follower in Judaism is not to be submissive, uncritical, blindly accepting. Questioning and arguing are a part of the relationship. Too often, though, we decry a lack of leadership when we are really suffering from a lack of followership.

Shabbat Shalom: Rabbi Shlomo Riskin

"How (eichah) am I able to bear your contentiousness, your burdens and your quarrels?!" Just prior to the conclusion of the 1978 Camp David Accords, U.S. President Jimmy Carter submitted a letter for Prime Minister Menachem Begin that caused the Israeli leader to turn pale and promptly return it to the leader of the free world unsigned. "But I did not ask you to give up Jerusalem," said

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the astonished American president. "I only asked that you put it on the negotiating table."

Begin answered in his characteristically poetic style: "For two thousand years, we Jews have been reciting a verse from King David's Psalms at every wedding ceremony: 'If I forget thee O Jerusalem, may my right hand lose her cunning: Let my tongue cleave to the roof of my mouth, if I hold thee not above my highest joy.'"

"But does Judaism not state that you must give up a limb in order to save the entire organism?" remonstrated Carter. "Yes," countered Begin, "but not if the limb is one's heart. No human being can live without a heart. Jerusalem is the heart of Israel and the heart of the Jewish people."

At this time of year, as Tisha b'Av approaches, we are especially cognizant of the devastating impact of the destructions of our nation's heart in 586 B.C.E. and 70 C.E. With this in mind, it is important to note that Tisha b'Av is always immediately preceded by this week's Biblical portion, Devarim. What is the significance of this calendrical juxtaposition?

Firstly, there is the linguistic connection between Parshat Devarim and Tisha b'Av. In our Biblical portion, Moses expresses his exasperation with the Jewish people: "How (eichah) am I able to bear your contentiousness, your burdens and your quarrels?!" To underscore the appearance of the word "eichah", this verse is publicly chanted with the same haunting cantillations as the Scroll of Eichah, which is read on the evening of Tisha b'Av.

Going one step deeper, this linguistic connection points to the sin that led to Jerusalem's first and second destruction and subsequent long exile: internal strife among the Jewish People. Our sages defined this contentiousness and quarrelsomeness as "sinat chinam," causeless hatred. And since "every generation that does not build [the Temple] is as if they destroyed it", it is painfully evident that we have much room for improvement.

Despite this daunting challenge, it gives us hope to know that Jerusalem, whose destruction we currently mourn and feel, is also the city from which the redemption of humanity will one day come. Jerusalem, once the paradigmatic symbol of destruction and loss, will become a symbol of reunification and restoration.

Isaiah, in presenting his vision of redemption, calls out in the Haftarah of the Sabbath immediately following Tisha b'Av: "Comfort you, comfort you ('Nachamu nachamu'), My people, speak about Heart-Jerusalem ['Lev-Yerushalayim'], and call out unto her; her period [of exile] has been completed, her iniquity has been forgiven".

Note that the prophet refers to the city as Heart-Jerusalem, a compound noun ("speak about Heart-Jerusalem"); it is "heart" that defines Jerusalem. This is what Rabbi Avraham Yitzchak HaKohen Kook likely referred to when he said of the Western Wall, "There are some hearts that are of stone; and there are some stones that are truly hearts." Such are the heart-stones of the Western Wall; such is Jerusalem – heart-stone.

According to all of our prophets, this message will be conveyed at the end of the days from the Holy Temple in Jerusalem, to which all the nations will flock. At that time they will beat their swords into ploughshares, forsake entirely the cultivation of warfare, and "the nations will change to speak a pure language; they will all call upon the name of God and serve Him with a united resolve". Jerusalem will become the vehicle for Israel's expression of the purpose for its being, the effectuation of a redeemed world of peace.

For these reasons and more, Prime Minister Begin was absolutely correct to insist that Jerusalem cannot be placed on the negotiating table! Jerusalem will one day reunite all of humanity within her bosom, for she is the heart of humanity. The love that will

emanate from Jerusalem will be a love without cause ["ahavat chinam"], repairing the hatred without cause that caused Jerusalem's demise in the first place.

We have the obligation and the ability to transform this vision to reality by taking it upon ourselves on a daily basis to do our part to increase love without cause. B'ezrat Hashem, in this merit, we will witness the full rebuilding of Jerusalem speedily and in our days.

The Person in the Parsha: R. Tzvi Hersch Weinreb **The Path to Eloquence**

- It is an experience common to all freshmen. One comes to a new campus, knows no one, and tries to orient himself by identifying the senior students who seem to have prestige. Then, he tries to connect with these campus big shots.

This was my experience precisely when, many years ago, I explored a new yeshiva at a transition point in my life. I was barely 19 years old, and I was trying to decide whether I would pursue an exclusively Talmudic education or combine my Talmud studies with college courses. I decided to spend the spring semester in an elite institution devoted only to Talmud, and to determine whether this approach suited me.

I quickly came to learn that the senior students were organized in a kind of hierarchy which reflected their respective degrees of erudition and their relationship to the world-famous dean of the school. I was somewhat impressed by all of them, but one in particular stood out for me. I do not recall his name now, but I can close my eyes and easily conjure up an image of him.

He was about 25 years old, of medium height, thin and wiry. He had a precision to him which resulted from his carefully measured movements. When he walked, he seemed to be taking each step intentionally. When he moved his hands, there was a precision to his movements. The words that came out of his mouth were few and deliberate; and his comments, short and to the point.

I remember being impressed by how he sat down before the texts he studied, first brushing the dust off of his desk and chair, then opening his book cautiously, and then taking from his pocket a plastic six-inch ruler. He placed the ruler under the line of text which was his focus, almost as if he intended to literally measure the words on the page.

I was fascinated by him and began to inquire about his background. I soon learned that he was the wunderkind of the school. His scholarly achievements impressed everyone. In early adolescence, he had found his studies extremely frustrating. Had this occurred but a decade or two later, he would probably have been diagnosed as learning disabled. He was not as bright as his peers, had great difficulties in following the give and take of Talmudic passages, and couldn't handle the bilingual curriculum.

At the suggestion of his high school's guidance counselor, he made a trip to Israel to study there, something more uncommon in those days. While there, still frustrated, he sought the blessing and counsel of the famous sage, Rabbi Abraham Isaiah Karelitz, more commonly known as the Chazon Ish.

This great man, then in his waning years, encouraged the young lad to persist in his studies, but to limit the scope of his daily efforts to small, "bite-sized chunks" of text. He concluded the interview with a blessing, quoting the passage in Psalms which asserts that Torah study can make even a dullard wise.

I befriended the young man, easily five or six years my senior, and attempted to enlist him as my study partner. But I soon discovered that his keen intelligence and the broad scope of his knowledge were far too advanced for me. The advice and

Likutei Divrei Torah

blessing of the Chazon Ish coupled with the young man's years of toil and commitment had the desired effect. He may indeed have once been a dullard, but he was one no longer. He was now an intellectual giant.

Although I did not learn much Talmud from this fellow, I did learn a most important life lesson from him. I learned that one can overcome his limitations if he persists in trying to overcome them. I learned that one could undo his natural challenges with a combination of heeding wise counsel, becoming inspired spiritually, and devoting himself with diligence and dedication to the task.

It was much later in life when I realized that I could have learned the same important life lesson from Parshat Devarim and from no less a personage than our teacher, Moses, himself. This week, we begin the entire book of Deuteronomy. Almost all of this book consists of the major address which Moses gave to the Jewish people before he took his final leave from them. "These are the words that Moses addressed to all of Israel..."

Although it is now the long, hot summer, all readers of this verse remember that cold, wintry Sabbath day just six months ago when we first encountered Moses, back in the Torah portion of Shemot. We then read of how Moses addressed the Almighty and expressed his inability to accept the divine mission. He said: "Please, O Lord, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue..." Moses stammered and stuttered, and suffered from a genuine speech defect.

How surprising it is, then, that in this week's Torah portion, albeit forty years later, he is capable of delivering the lengthy and eloquent address which we are about to read every week for the next several months! How did he overcome his limitations? What are the secrets of his path to eloquence?

These questions are asked in the collection of homilies known as the Midrash Tanchuma. There, the rabbis speak of the astounding power of sincere and sustained Torah study. They speak too of the effects of years of practice. And they emphasize the healing which comes about from a connection with the One Above. The rabbis of the Midrash Tanchuma could have cited the Lord's own response to Moses' initial complaint: "Who gives a man speech? Who makes him dumb or deaf, seeing or blind? Is it not I, the Lord?"

But those rabbis chose another proof text entirely to illustrate that man, with God's help, can overcome his handicaps and challenges. They quote instead that beautiful passage in the book of Isaiah which reads:

Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, And the tongue of the dumb shall shout aloud; For waters shall burst forth in the desert, Streams in the wilderness. (Isaiah 35:5-6)

We seldom contemplate the development, nay transformation, of the man who was Moses. But it is important that we do so, because, although we each have our unique challenges and personal handicaps, we are capable of coping with them, and often of overcoming them. We all can develop, and we all can potentially transform ourselves.

This week, and in all of the ensuing weeks which lie ahead, as we read Moses' masterful valedictory and are impressed with the beauty of his language, we must strive to remember that he was not always a skilled orator. Quite the contrary, he was once an aral sefatayim, a man of impeded speech, who grew to achieve the divine blessing of shedding his impediments and addressing his people with the inspiring and eminent long speech that is the book of Deuteronomy. He can be a role model for us all.

שמיטה

The Gemara (Ta'anit 29a) teaches: "When the month of Av enters, we lessen our *Simcha* / happiness." This lessening of *Simcha* is reflected in the restrictions we observe during this period, such as not making weddings. However, asks R' Menachem Boruch Yaveh *shlita* (Rosh Yeshiva of Yeshiva Chayei Torah-Lublin in Yerushalayim), why doesn't the Gemara say, "When the month of Av enters, we mourn for the Temple"? What is the "*Simcha*" that we are lessening?

He explains: King David instructs us (Tehilim 100:2), "Serve Hashem with *Simcha*." That is Hashem's Will. Indeed, the Torah (Devarim 28:47) attributes the suffering of the exile to the fact that "you did not serve Hashem, your Elokim, with *Simcha* and goodness of heart." Furthermore, the prophet tells us that we will be redeemed in the merit of *Simcha*, as it says (Yeshayah 55:12), "For you will go out with *Simcha*." Thus, the Gemara is reminding us that we must always be in a state of *Simcha*--just, a little less so during this time period.

Having *Simcha* does not negate the need to mourn for the Bet Hamikdash. The Shulchan Aruch (O.C. 1:3) states: "It is appropriate for every G-d-fearing person to mourn for the Bet Hamikdash [on a daily basis]." Even so, cautions the Mishnah Berurah: "Torah study and prayer should be with *Simcha*."

R' Yaveh continues: Indeed, our *Simcha* increases when we realize that, every day, we are that much closer to the ultimate redemption. Then we will see the fulfillment of the prophecy of Zechariah (8:19) that the four fast days we observe to commemorate the destruction of the Bet Hamikdash will themselves become days of *Simcha*. (Metikut Ha'moadim: Purim p.13)

Shemittah

Midrash Mechilta considers--and ultimately rejects--the possibility that Shabbat--the Sabbath Day--need not be observed during the Shemittah--the Sabbath Year. Though the Midrash rejects this idea, the fact that it could even be entertained hints at significant connections between Shabbat and Shemittah. In this space, we are exploring those connections.

The Gemara (Ta'anit 29a) teaches: When the first Bet Hamikdash was destroyed, it was the Ninth of Av, it was *Motzai Shabbat*, and it was the year after a *Shemittah*. Why the Ninth of Av? Because that was the date on which Bnei Yisrael cried over the Spies' false report. Hashem said: "You cried for nothing today?! In the future, you will have a reason to cry on this day! [Until here from the Gemara]

R' Zev Hoberman z"l (1930-2012; educator and prolific author) writes: We are taught that important things do not occur randomly. Thus, there must be some significance, as well, to the fact that the Bet Hamikdash was destroyed on a *Motzai Shabbat* in the year after a *Shemittah*.

He explains: *Shabbat* is a microcosm of *Olam Ha'ba*. Regarding *Olam Ha'ba*, we read (Yeshayah 2:11), "Hashem will be exalted alone on that day." *Shabbat* and *Shemittah* share this characteristic. How so?

R' Hoberman writes: Hashem is our "*Melech*" / "King" ("מלך"). Each of the agents He created to carry out His commands is called a "*Mal'ach*" / "angel" ("מלאך"). *Mal'ach* has the same letters as *Melech*, plus a letter "*Aleph*." This indicates that, despite its apparent powers, an angel is not a king; rather, it is a subject of the "*Aleph*" / "The One." Indeed, on the first day of Creation, there were no angels; then, as will be in *Olam Ha'ba*, Hashem was exalted alone. **Continued in box inside -**

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“Only Calev son of Yefuneh—he shall see it, and to him shall I give the Land on which he walked, and to his children, because he followed Hashem wholeheartedly.” (1:36)

Calev was not the only one of the Spies who delivered a good report and merited to enter *Eretz Yisrael*; Yehoshua bin Nun did, as well. Why, asks R' Aharon Lewin z"l Hy"d (the *Reisher Rav*; killed in the Holocaust), is Yehoshua not mentioned in our verse? Indeed, R' Lewin notes, there seems to be a pattern. Whenever the incident of the Spies is related and the Torah also speaks of receiving a portion in *Eretz Yisrael* and bequeathing it to one's children, only Calev is mentioned, not Yehoshua. When the incident of the Spies is mentioned in other contexts, Yehoshua is referred to alongside Calev.

R' Lewin explains: The *Gemara* (*Megillah* 14b) relates that Yehoshua had no sons, only daughters. As we know from recent *Parashot*, when a man has no sons, his daughters inherit his land. However, says the *Gemara* (*Bava Batra* 119a), *Hashem* intentionally did not teach this law until the daughters of Tzelofchad requested a share in the land, so that they would have the merit of having this law taught through them. It follows that, at the time of the incident of the Spies, many years earlier, the fact that Yehoshua's daughters would inherit his property had not yet been revealed. Indeed, *Hashem* did not want it to be known yet. Accordingly, the Torah is “unable” to mention in the context of the incident of the Spies that Yehoshua's children will inherit his portion and, therefore, only Calev's children are mentioned. (*Ha'drash Ve'ha'iyun*)

– Continued from back page –

On *Shabbat*, “*Melachah*” / “work” (“מלאכה”) is prohibited. Note the shared letters of *Mal'ach* and *Melachah*. On *Shabbat*, we refrain from work and thereby acknowledge that our efforts do not determine the world's, or our own, fate. Thus, on *Shabbat*, as at the time of Creation, *Hashem* is exalted in His “Aloneness.” For this reason, *Shabbat* is called (*Shmot* 20:10), “A *Shabbat* for *Hashem*.” For similar reasons, *Shemittah* also is called (*Vayikra* 25:2), “A *Shabbat* for *Hashem*.”

R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) teaches that, everywhere in the world, *Hashem's* Will is carried out by angels. There is one exception: *Eretz Yisrael*. Thus, *Hashem* is exalted alone in *Eretz Yisrael* as He is exalted alone on *Shabbat* and during the *Shemittah*, R' Hoberman writes. It follows, as *Pirkei Avot* (ch.5) teaches, that the failure to observe the *Shemittah* is a cause of exile from *Eretz Yisrael*. To drive home that message, the *Bet Hamikdash* was destroyed and the exile begun at the end of *Shabbat* and the end of the *Shemittah* year. (*Ze'ev Yitraf: Shabbat* II:51)

“These are the words that Moshe spoke to all of *Yisrael*, on the other side of the Jordan, concerning the Wilderness, concerning the Aravah, opposite the Sea of Reeds, between Paran and Tophel, and Lavan, and Chazerot, and Di-Zahav.” (1:1)

Rashi z"l explains that some of the words and phrases in this verse are not the names of places; rather, each of them alludes to a sin that *Bnei Yisrael* committed over their 40 years in the desert. He writes: “Di-Zahav” means “sufficiency of gold,” i.e., Moshe rebuked *Bnei Yisrael* regarding the Golden Calf, which they made as a result of having an abundance of gold, as it is written, (*Hoshea* 2:10) “And silver I did give them in abundance, and gold; they, however, made it into an idol.” [Until here from *Rashi*]

R' Shaul Alter *shlita* (formerly *Rosh Yeshiva* of *Yeshiva Sfas Emes* in Yerushalayim) asks: The Golden Calf was the first sin that *Bnei Yisrael* committed after receiving the Torah. Why is it listed last in our verse?

He answers: Had Moshe rebuked *Bnei Yisrael* for the Golden Calf first, they would have retorted: “We made the Golden Calf for the sake of Heaven! Moshe Rabbeinu, the intermediary between us and *Hashem*, was presumed dead, so we made a new intermediary.” Therefore, Moshe rebuked them first for those things that were unquestionably sins. Then, he brought up the Golden Calf, as if to say: “Now that we see how far from holiness you were--rudely demanding water, speaking *Lashon Ha'ra* about *Eretz Yisrael*, sinning with the daughters of Moav--let us revisit the Golden Calf and acknowledge that, in truth, it was not motivated by a desire to connect to *Hashem*.” Such retrospection, adds R' Alter, is applicable not only to that generation, but to every person. (*Ivra De'dasha*)

R' Yehuda Leib Chasman z"l (1869-1936; rabbi and *Rosh Yeshiva* in Lithuania; *Mashgiach Ruchani* of the Telz and Chevron *Yeshivot*) comments on the *Rashi* quoted above: It is amazing! The Generation of the Desert was so conscious of its sins that Moshe Rabbeinu did not even need to mention the sins in order to rebuke the people; a hint or allusion, such as a place name or a phrase, was sufficient.

R' Chasman continues: In contrast, this week's *Haftarah* reveals how far the Jewish People had fallen by the time of the prophet *Yeshayah*. We read (*Yeshayah* 1:3), “An ox knows his owner, and a donkey his master's trough; *Yisrael* does not know, My people does not reflect.” The prophet bemoans that we, who were created in the “image of G-d,” are now not even comparable to an ox or a donkey, for we do not use our ability to reflect, which is what distinguishes us as humans. R' Chasman writes: What worth does a sleeping person have? Only that, when he wakes up, he will be able to think and reflect! If we do not use that ability, then what are we worth?

(*Ohr Yahel* III, “*Ma'alat Ha'adam - Ha'hitbonenut*”)

ISRAEL REPORT

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

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AGUDAT YISRAEL LEADER: I AGREE WITH DERI, WE WILL ONLY GO WITH NETANYAHU (Arutz-7 8/2/22)

Yitzhak Goldknopf, who was chosen to lead the Agudat Yisrael faction of United Torah Judaism in the Knesset instead of Yaakov Litzman, on Monday responded to the statements of Shas chairman Aryeh Deri regarding the future political conduct of UTJ and said that the haredi parties will form a government only with Benjamin Netanyahu and the Likud.

"I agree with Deri, United Torah Judaism will only go with Netanyahu. There is a unified opinion on this issue of the councils of Torah elders. I see no reason for us to deviate from the path of the right," Goldknopf said in an interview with the haredi radio station Kol Barama.

Goldknopf criticized the overt attacks in the Likud against MK Moshe Gafni, who heads the Degel HaTorah faction of UTJ.

"I don't understand the meaning of the attacks by members of the Likud against Gafni. Have they spoken to him directly and heard from him that he is not going with them? I sent a message to Likud to stop the attack against Gafni, in the end these attacks will not bring more votes. There is a right-wing bloc that existed in the past and will continue to exist in the future," he added. Deri had stated earlier on Monday that there is no reason to worry about what Gafni said regarding the next government.

The person who didn't like Deri's statements was Gafni himself. Speaking at a conference later on Monday, he commented on the possibility that UTJ will not go with Netanyahu after the elections and took a shot at Deri.

"No one should be concerned about us and no one should take responsibility for us going with the right. No one should do us any favors. We do what the sages tell us."

"I've been in the Knesset for 33 years, I've always gone with the right because the traditional public is on the right. When people like this come and take ownership in such a condescending manner that they will make sure that United Torah Judaism goes with the right and Netanyahu after the elections, it looks bad and sounds bad."

Gafni added, "It's also irrelevant. I wish they would learn from us how we always went with the right. In the other parties there are people who don't believe and don't do what a Jew should do."

SHAKED CALLS FOR 'UNITY' GOVERNMENT, OPPOSES BOYCOTT OF NETANYAHU (Ha'aretz 7/30/22)

Interior Minister Ayelet Shaked said in an interview on Saturday that she opposes the formation of a "narrow government," referring to a Benjamin Netanyahu-led coalition consisting of ultra-Orthodox parties and lawmaker Itamar Ben-Gvir.

Speaking with Israel's Channel 12 News, Shaked referred to a "narrow government" as "not right," but reiterated her previous statements that she would not oppose sitting in a government with former prime minister and opposition leader Benjamin Netanyahu – claiming that any party that sells the idea of "unity" to the public but rejects Netanyahu is a "scam."

The interior minister added that she "will not sit in a government that will fire the [sitting] attorney general," or one that will pass a law allowing a sitting prime minister to avoid criminal prosecution. Netanyahu, who is currently facing criminal charges, has sought to advance such a law.

Lawmaker Benny Begin of Gideon Sa'ar's New Hope party told Kan public broadcaster on Sunday that Shaked's run would siphon off right-wing votes for Netanyahu. Begin, who recently announced he would not run again for the Knesset, warned of the "real threat" to democracy posed by of another Netanyahu-led government.

Ayelet Shaked took the helm of a fraying Yamina party after ex-Prime Minister Naftali Bennett announced he would not contest the next round of elections in November, the country's fifth in three-and-a-half years.

With the party hovering beneath the quorum to enter the Knesset, Shaked announced that Yamina would join forces this week with the party of former Communications Minister Yoaz Hendel, Derech Eretz.

Addressing the merger in the interview, Shaked said the list would be "50/50" The latest poll found that the new ticket, Zionist Spirit, would scrape into Israel's parliament with four seats, and would secure opposition leader Benjamin Netanyahu the majority that has eluded him.

MK MICHAL SHIR LEAVES NEW HOPE FOR YESH ATID (JPost 7/31/22)

MK Michal Shir announced that she was leaving Justice Minister Gideon Sa'ar's New Hope party and joining Prime Minister Yair Lapid's Yesh Atid party on Sunday.

"I am finishing a fascinating period with my friend Gideon Sa'ar," Shir wrote on Twitter. "I had the privilege to be part of the dramatic political move that led to the end of Benjamin Netanyahu's premiership. Today I am joining Prime Minister Yair Lapid and his party Yesh Atid, which is the Central political force that is standing like a fortified wall against [those] who are attempting to destroy us from within," Shir wrote.

Shir resigned from the Knesset after the announcement, as required by law in order to join a different party.

The next person on the New Hope list, Hila Shay-Vazan, announced that she did not want to become an MK for such a short period, turned down the offer and said she was leaving the list.

Next on the list is Mishel Buskila, the Deputy Mayor of Ashkelon. Buskila, who is currently visiting Morocco, will need to resign his position if he

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

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becomes an MK.

Lapid welcomed Shir soon after the announcement.

"Michal is an excellent and diligent MK with broad experience. There is a lot of work ahead of us. We will continue to work together for the good of the citizens of Israel," Lapid wrote.

Another development in New Hope occurred Thursday when veteran MK Benny Begin announced that he would not be running in the upcoming election. New Hope stated that the MK, who is the son of former prime minister Menahem Begin, said he was stepping down since he was approaching the age of 80. He will remain a member of New Hope, he said.

"Benny, the Israeli Knesset is losing today a public servant of the first degree, ethical, diligent and someone who retains honorable discourse even with those he does not agree with," Lapid wrote on Twitter.

"I am sure that you will continue to serve the public and give to Israeli society outside of the political sphere. Good luck, my dear friend," Lapid wrote.

Begin was a former Likud MK, but left the party after Likud leader Benjamin Netanyahu was indicted. He was a strong critic of Netanyahu and repeatedly called for his resignation.

Begin, professionally a geologist, was first elected to the Knesset in 1988, and during his career served as a minister of science and minister without portfolio.

U.S. ENVOY SIGNALS OPTIMISM ON LEBANESE-ISRAELI MARITIME BORDER DEAL (YNet 8/1/22)

The U.S. official mediating a maritime border dispute between Lebanon and Israel said on Monday he remained optimistic about making progress towards a deal and looked forward to returning to the region to make a "final arrangement".

Amos Hochstein made the comments after meeting Lebanon's top leaders at the presidential palace, as he presses efforts to clinch a rare agreement between enemy states that should allow both to develop offshore energy resources.

"I remain optimistic that we can make continuous progress as we have over the last several weeks and I look forward to being able to come back to the region to make the final arrangement," Hochstein said.

There was no immediate comment from Lebanese officials. Prime Minister Najib Mikati gave a thumbs up as he emerged from the meeting that also included President Michel Aoun and Parliament Speaker Nabih Berri.

The United States in 2020 stepped up long-running efforts to mediate an agreement between Israel and Lebanon in indirect talks.

Tensions over the issue escalated in June when a ship arrived in an area deemed part of the disputed zone by Lebanon to begin developing a field for Israel. Israel said the area in question - Karish - was firmly in its exclusive economic zone.

The heavily armed Lebanese group Hezbollah group - which is backed by Iran has fought numerous conflicts with Israel - has threatened military action if Lebanon is prevented from exploiting what it deems to be its offshore rights.

But it has also said it will respect the decision of the Lebanese government.

Lebanon and Israel are located in the Levant Basin, where a number of big sub-sea gas fields have been discovered since 2009. Israel already produces and exports gas.

EL AL RECEIVES OFFICIAL PERMISSION TO FLY OVER SAUDI ARABIA (Arutz-7 8/3/22)

El Al has received official permission from Saudi Arabia to fly over its territory, Kan 11 reported Wednesday evening.

The approval went into effect on Wednesday, and will significantly shorten the duration of eastbound flights. At this stage, El Al is waiting to receive technical permission from Oman to begin operating the flights.

It is expected that beginning next week, the duration of flights to Thailand will drop to eight-and-a-half hours, and Arkia's flights to Mumbai and Goa will shorten to approximately five hours and fifteen minutes.

Last month, during US President Joe Biden's visit to the Middle East, Saudi Arabia announced that it would open its airspace to all carriers.

Responding to the announcement, Israeli airlines El Al and Arkia requested that Saudi Arabia allow them to fly over its airspace immediately. However, Saudi Arabia did not immediately respond to the airlines' request.

Later that month, El Al announced that it would begin operating direct flights from Tel Aviv to Australia, and that the airline would renew its plans to operate direct flights to Tokyo, Japan, provided that Saudi Arabia approved the flights' passage over its airspace.

In August 2020, El Al operated the first-ever Israeli commercial flight to fly over Saudi Arabia, after it was granted special permission to do so. That flight was headed for the United Arab Emirates, and Saudi Arabia granted it passage due to the fact that senior American officials were on board.

WHILE ISRAEL IS FOCUSED ON IRAN, NUCLEAR DANGER IS REARING ITS HEAD ELSEWHERE (Israel Hayom 8/3/22)

Far from the eye of the media, and perhaps even the focus of Israeli lawmakers - who are preoccupied with Iran, and rightfully so - a nuclear threat is developing much closer to home, with former senior defense and intelligence official warning of the political alliance between Saudi Arabia and Pakistan.

According to sources, in the event Iran achieves its nuclear goal, Israel must prepare for the possibility of Pakistan providing Saudi Arabia with atomic warheads or the knowledge and means necessary to speedily create one on its own.

Although a nuclear Saudi Arabia might not be a threat as great to Israel as Iran, the scenario in which Riyadh becomes a nuclear power is dangerous for several reasons. First, because it is an undemocratic country with a significant presence of elements with Islamist worldviews, and its government can change, with an anti-Israel one possibly rising in its wake, as has happened in other countries in the past, including Iran. Second, there is no guarantee that Riyadh's interests will forever remain aligned with Israel. And third, such a move by Saudi Arabia will prompt other countries in the Middle East, such as Egypt, the United Arab Emirates, and Turkey, to obtain atomic weapons of their own, turning the entire region into a nuclear powder keg.

In 2019, Yoel Gozansky, senior researcher at the Institute for National Security Studies and formerly head of the Iran and Persian Gulf department at Israel's National Security Council, wrote an article on Saudi-Pakistani ties, saying it was "the only article written in Hebrew in recent years on the ties between the two countries, and this fact indicates the lack of sufficient attention to the issue in Israel."

In his work, Gozhansky explains that the relationship between Saudi Arabia and Pakistan is long-standing and extremely close, so much so that they were previously described by Turki bin Faisal Al Saud, who served as the head of Saudi intelligence, as one of the closest relationships that exists between two countries in the world.

The basis for such an alliance is mutual benefit. Pakistan is the second-most populous Muslim country in the world, with about 215 million, of which about 85% are Sunnis, which counters the influence of Shiite Iran. In turn, Saudi Arabia provides Pakistan with massive economic aid and investments worth billions of dollars and is given a central role in the safeguarding of holy Islam sites, as well as political influence in the Persian Gulf.

Developing an "Islamic bomb" with Saudi funding, but on Pakistani soil, enables Riyadh to avoid international pressure. At the same time, Pakistan gains deterrence against arch-rival India.

"The close relationship between Riyadh and Islamabad is a vital strategic issue, which, unfortunately, is not very well-known in Israel," Gozhansky told Israel Hayom. "Saudi Arabia has invested quite a bit of money in Pakistan, especially its nuclear program, and, of course, wants to receive something in return. In turn, Pakistan sees itself as the protector of Saudi Arabia and guardian of the holy Islam places, and over the years it's made public statements making it clear it would stand by it in the face of external threats." "The two countries' militaries train together and there is even an unofficial

tradition in which senior members of the Pakistani army who take off their uniforms, including chiefs of staff, are invited to Saudi Arabia where they receive prestigious positions and live a life of luxury. This is a very complex relationship that has had some ups and downs – primarily against the backdrop of the Saudi disappointment with the limited Pakistani aid against the Houthi rebels in Yemen – but the bottom line is that it remains extremely deep even today."

Gozhansky concluded, "As such, the transfer of nuclear warheads from Pakistan to Saudi Arabia is a plausible scenario. This is not the only possibility, but the State of Israel must prepare for it and take it all into account. It worries me personally because we seem to only look to Iran and miss significant things along the way. Despite the warming ties, we must understand that not all of Saudi Arabia's interests align with ours, and therefore Saudi nuclear preoccupation, most of which is hidden from view, should greatly worry Israel."

UKRAINIAN THERAPISTS LOOK TO ISRAELI EXPERTS TO LEARN HOW TO TREAT WAR-RELATED TRAUMA (Israel Hayom 8/1/22)

A delegation of psychologists and senior therapists arrived from Ukraine to Israel over the weekend to learn how to treat war-related trauma.

As the war in Ukraine continues, 26 senior therapists from Ukraine arrived in Israel on Saturday to confer with experts from NATAL – the Israel Trauma and Resiliency Center, on how to manage trauma response in an emergency, and relieve stress and anxiety during the war.

The project is underway thanks to a special partnership between First Lady Michal Herzog and her Ukrainian counterpart Olena Zelenska.

The Ukrainian therapists will attend a four-month program on dealing with trauma, during which they will learn to help the tens of thousands of Ukrainians, who are dealing with trauma due to the war. The program was developed by NATAL over years to treat terror and war-related trauma among Israel's citizens, including veterans, children, victims of terrorist attacks, and residents living in border-adjacent communities.

During the first week of the program the therapists took part in a variety of lectures and workshops covering identifying symptoms of anxiety, stress, and trauma; providing support for first responders; preventing secondary trauma and burnout, and building resilience.

They also learned tools for working with varied populations such as prisoners of war, refugees, victims of sexual violence and more.

NATAL has been working for 25 years to prevent, treat and raise awareness about trauma due to wars, disasters, and terrorism, and its work has made it world-renowned in the field of treating post-trauma.

The current project was born out of a conversation between Herzog and Zelenska, during which they agreed to collaborate on a joint humanitarian project to bolster mental health and support of those suffering from trauma.

Due to the urgency of the issue, NATAL's Global Unit teamed with experts from the Ukrainian first lady's team immediately.

NATAL's Global Unit is active among educational organizations, health institutions, emergency forces and first responders around the world.

At the end of the training week, both first ladies attended a ceremony, with Herzog present on-site and Zelenska attending via Zoom. Ukraine Ambassador to Israel Yevgen Korinchuk also attended the event, as did Founder and Chairperson of NATAL Jude Yovel Recanati, and Chairman of the Jewish Federations of North America Julie Platt via Zoom.

The project was made possible thanks to the generous support from the Charles and Lynn Shusterman Family Philanthropies, which contribute to national and social projects in Israel and the support of the Jewish Federations of North America.

SHIN BET KNEW ABOUT GILBOA PRISON SEXUAL ABUSE AND HID EVIDENCE, SOURCES SAY (YNet 8/3/22)

Officials from the Shin Bet security agency were aware of the claims of sexual abuse at the Gilboa Prison, but chose to discard the evidence, sources said Wednesday.

Ynet's outlet sister Yedioth Ahronoth has learned that security prisoner Mahmoud Atallah asked the Shin Bet for help in updating the charges against him to only include violent offenses and not the sexual crimes. The Palestinian inmate is suspected of sexually abusing female guards, with one warden accusing the prisoner of rape.

Sources, which include senior officials, claim Atallah had several meetings with the intelligence agency over the course of two years. And during those discussions he requested to be transferred from isolation back to the block where he had been imprisoned before. The Israel Prison Service strongly opposed the move at the time.

It was also revealed that the Shin Bet had information about the sexual abuse of the female prison warden, even asking Atallah about the incident in one of the meetings, which he didn't deny. He even named the prison guard in question, with the conversation recorded by the prison service.

The Shin Bet also documented the meetings, but omitted the sexual offenses Atallah mentioned in the official report of the talks.

The Shin Bet strongly denied the claims. "The matter was under examination, and the Shin Bet employees who attended the meetings said they didn't possess any information concerning the sexual offenses attributed to Atallah.

"Contrary to the claims, during the meetings with the prisoner, no information on the incident was provided. When Atallah requested the Shin Bet's assistance on criminal matters, it was made clear to him the agency won't take part in that," the statement said.

Meanwhile, a Gilboa Prison commanding officer was questioned by the police on Monday over allegations female jailers serving under him were sexually assaulted by Palestinian inmates.

The former jailer, who identified herself by the alias Hila, launched an online crowdfunding campaign last week over claims she was raped by Atallah.

TWO YEARS AFTER FREAK STORM, EILAT'S RED SEA CORAL REEF STILL STRUGGLING TO RECOVER (Ha'aretz 8/3/22)

The coral reef off Eilat's shore is struggling to recover from a storm that damaged it more than two years ago, a report issued by the Environmental Protection Ministry on Wednesday said.

The study found a worrying rise in water temperatures and a sharp drop in the population of sea urchins that play a critical role in its ecology.

An unusually powerful storm struck the area in March 2020 that destroyed some of the coral and buried many in sand and carried human debris into it.

The storm caused the loss of between 6 percent and 22 percent of the reef's coral cover. Today, according to the study, the reef has not only not recovered, but has seen a further drop of 5 percent in its coral cover.

Another alarming trend is the continued increase in deep-water temperatures, which had been detected in earlier surveys. Surface temperatures have been on the rise since 1988 at an average rate of half a degree every decade. As a result surface temperatures in the waters near Eilat are now 2.5 times the global average, according to estimates by a team of United Nations scientists to study climate change (Intergovernmental Panel on Climate Change).

The Eilat reef is considered unique because of the ability it has developed to withstand rising water temperatures. But, too sharp an increase may damage its coral. At one of the measuring stations, the highest temperatures since scientists began recording them in 2004 were documented in the past year.

The report also found that the Gulf of Eilat's biological diversity was also damaged. That was expressed mainly in a 50 percent decline in the number of sea urchins, compared with 2019 and in a relative order of magnitude to their number at the beginning of the monitoring activity. Sea urchins, who sustained losses during the storm two years ago, play a critical role in protecting the reef from the algae that compete with the corals for colonization sites.

Nevertheless, some of the measurements taken in connection with the reef show signs of stability. The report found that a wide range of coral species hadn't undergone significant change and in coral reserves, a large number of new corals have formed.

ISRAEL BRINGS HOME 8 MEDALS IN EUROPEAN YOUTH OLYMPICS (JPost 8/3/22)

The Israeli delegation took 8 medals at the biennial European Youth Olympic Festival in Banská Bystrica, Slovakia last week.

This year, Israel sent athletes from a variety of disciplines to the competition, including Judo, swimming, athletics, cycling and more.

It was a very successful tournament for the Israeli team that returned with 8 medals including 4 gold in 4 different sports; 15-year-old Okan Goldin won gold in the 100-meter backstroke, Noam Mamu won the 400-meter race, Dima Dutsenko won the high bar exercise and Kerem Primo won in judo (under 63 kg).

In addition to the gold medals, the Israeli delegation won another 4 medals, one silver and three bronze, all in judo.

One of the bronze medals won by the delegation was in the mixed team judo competition this one is reminiscent of the victory of the adult judo team in the Tokyo Olympics, when the team took home a bronze medal against the Russian Olympic Committee (ROC) in the mixed-team judo tournament.

"20 women and 24 men athletes competed in 7 disciplines. This is without a doubt the highest quality delegation that we had in terms of the number of medals, the quality of the delegation," Gili Lustig, CEO of the Israel Olympic Committee posted on Facebook.

Both the summer and winter European Youth Olympics are held under the patronage of the International and European Olympic Committees and are meant to be the first big stage sporting event for athletes aged 14 to 18. The competition started on July 24 and ended on Saturday, July 30.

Some 3,600 young athletes and officials from 50 Olympic committees participate in the summer games, according to the European Youth Olympics Festival website.

CRISIS WITH RUSSIA PRESENTS ISRAEL WITH A TERRIBLE DILEMMA (Shuki Friedman, Israel Hayom 8/3/22)

Based on information coming out of Russia, President Vladimir Putin is clearly working to hobble Jewish and Israeli organizations in the country, particularly the Jewish Agency. This developing crisis presents Israel with a terrible dilemma: Should we fight for Jewish interests behind the rewoven Iron Curtain, or prioritize Israel's interest in ensuring its freedom of action on our northern border, which depends on good relations with Russia?

This dilemma is the first major test of the section of the 2018 Nation-State Law that obligates the State of Israel to act on behalf of Diaspora Jews. It is hoped that the current crisis will soon subside, but the dilemma it presents will likely continue to haunt Israel's relations with Russia and may also appear in other contexts. It is important to develop the tools necessary to address it.

Israel, like any sovereign state, must act to ensure the well-being and security of its citizens. But unlike other countries, Israel sees itself as the nation-state of a people that is scattered all over the world – the Jewish people. Israel is home to any Jew who wishes to immigrate there, but it is also the protector of Diaspora Jews in need of its help.

This historical and traditional obligation, which is rooted in Israel's Declaration of Independence and a long-standing political tradition, has recently been anchored constitutionally. The Nation-State Law, enacted by the Knesset four years ago to great fanfare, stipulates that the state "will strive to ensure the safety of the members of the Jewish people and of its citizens in trouble or in captivity due to the fact of their Jewishness or their citizenship."

This clause imposes an obligation upon the State of Israel to act to ensure the well-being of Diaspora Jews in general and especially when they are in distress. The law further states that Israel is obliged to act in the Diaspora to strengthen Jewish identity there, something that, among other things, is pursued in Russia by the organizations now under threat.

In the Middle East reality, however, Israel's dual commitment to the safety and well-being of its citizens and the peace and security of Diaspora Jews often places Israel in a difficult if not impossible quandary. History shows that

Israeli actions sometimes come at a terrible price paid in Jewish blood, such as the murderous terror attack (85 dead and 350 wounded) on the AMIA building in Argentina, which was Hezbollah and Iran's revenge for the elimination of Abbas al-Musawi in Lebanon.

To what extent, then, should Israel exercise restraint in Gaza, knowing that the more forcefully it acts, the more likely it is that Jews abroad will suffer violence and even terrorism? And in the current crisis with the Putin regime, to what extent should Israel insist on the continued activity of Jewish and Israeli organizations in Russia, if such a confrontation could jeopardize its freedom of action in the northern arena?

Israel's strategic dilemmas are also legal and, above all, ethical dilemmas. The fact that Israel is the national home of the Jewish people is one of the main justifications for its establishment and continued existence. It has now become a constitutional obligation. Turning a blind eye to that commitment and focusing on narrow Israeli interests would violate this fundamental existential value.

Whatever decision is taken in such dilemmas could compromise the security of Israelis here and of Jews around the world. In order to make such decisions in an informed manner, Israel must hold a principled strategic discussion aimed at designing tools for dealing with cases where these critical interests conflict, so that decision-makers can fulfill their duty while weighing all of Israel's values and interests.

ISRAEL'S JEWISH IDENTITY UNDER THE SPOTLIGHT AHEAD OF ELECTIONS (Sever Plocker, YNet 7/30/22)

The focal point of the November 1 national ballot, which will undoubtedly come up time and time again in election campaigns and debates, will be the Jewish identity of Israel.

Recently, a random taxi driver told me, "This year I didn't put the Israeli flag on my car on Independence Day because I feel that the state is escaping me, no longer mine, no longer a state of Jews."

A significant share of the Jewish public fears the state's Jewish majority, and thus its Jewish identity, is growing weaker by the day. The elections will be a platform through which this concern is set to be addressed.

Likud leader Benjamin Netanyahu launched his campaign with a video message, saying he intends to maintain the purity of the national identity of the country ... and also lower the cost of living, but added that in most democracies elections aren't won by economic incentives alone.

According to Netanyahu and his advisors, Likud will prevail on the back of the deepening rift between Jewish and Arab Israelis, which ironically widened during the year when the government coalition included an Arab party for the first time in history.

The former prime minister hopes to ride this crusade all the way to the Knesset's throne.

However, in the attempt to present their opponents as willing to jeopardize the exclusive Jewish identity for power, the Likud and Netanyahu will face a political persona very different from that of Bennett.

Lapid, who a decade prior established the Yesh Atid party and successfully led it through several elections, has a team of loyal voters from the middle class and is very much worthy of heading an interim Israeli government.

Just from listening to Lapid's speech during the swearing-in ceremony, one could easily have noticed the frequent use of the phrase "the Jewish state". Lapid, as the true centrist, represents "the Jewish state" in the nationalist sense, not the religious one.

The Likud will certainly struggle to present Lapid as one who is willing to sacrifice Israel's identity for power - something they could accuse Bennett of quite easily given the former premier's affiliations with the national-religious Yamina party.

All Lapid has to do from now until the election day is not to mess up, and certainly not on camera. He must not abandon the progress made vis-à-vis the Palestinians, consult with professionals on finding solutions for the housing crisis and proudly stand up for the sectors he so proudly represents.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Awesome As a Star!

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

In Parshas Devarim, Moshe Rabbeinu begins to deliver his final messages to the Jewish people before his passing. In our verse, while mentioning the nation's burgeoning numbers, he also compares their numbers to the stars. This comparison refers not just to the actual numbers of Jews, but has other connotations as well.

Rav Moshe Shternbuch cites the Ba'al Shem Tov for an incredible insight as to how the Jewish people are like the stars. When we look up at the night sky and see the stars, they appear to be small, negligible specks. The truth, however, is that each star is actually massive. They are actually larger than our planet, and most of them are bigger and more powerful than the sun! Their insignificant appearance is due to their great distance. Similarly, explains the Ba'al Shem Tov, each and every Jew might seem small, but he and she in actuality are powerful beings. Each Jew has within themselves the capability to connect to Hashem and change the world with their Torah and Mitzvos.

Every one of our fellow Jews deserves our adulation and respect. Just as we cannot fathom the actual size of one of those small specks in the sky, we have no idea just how much a good deed performed by our fellow Jew may have impacted the world and made it a better place – both on a physical plane and on a spiritual one.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

So it was when the men of war finished dying from amidst the people... Hashem spoke to me (Moshe)... (2, 16 – 17)

Rabba bar Bar Chana in the name of Rav Yochanan said, "The reason why the fifteenth day of Av is a day of celebration is because the men of war (who were punished due to the sin of the spies) finished dying in the desert. As the verse says, 'Hashem did not resume speaking with Moshe until the men stopped dying'..." (Taanis 30b)

Because B'nei Yisrael were in a state of mourning for the passing of their relatives, Hashem did not speak to Moshe. (Tosfos Bava Basra 121a)

Aharon died on the first day of the fifth month (Av). (Masei 33, 38)

On the fifteenth day of Av, B'nei Yisroel were still mourning the passing of Aharon - they were in the middle of shloshim. If Hashem abstained from speaking with Moshe during a mourning period, shouldn't He have abstained from speaking with Moshe due to their still being in mourning for Aharon?

Parsha Riddle

Who was compared to a bee? Why?

Please see next week's issue for the answer.

Last week's riddle:

When is it possible for a healthy Jewish adult to be obligated to eat on Tisha B'Av?

Answer: When Tisha B'Av – the ninth of Av falls out on Shabbos (like this year), Jewish adults are obligated to eat! The fast is pushed off until Sunday.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Devarim* (1:16-17), Moses relates: "I instructed your judges at that time, saying: '...small and great alike shall you hear...'". Reish Lakish (*Sanhedrin* 8a) interprets this to mean that the judgment of one *peruta* should be as dear (i.e., important) to you as the judgment of one hundred *maneh* (i.e., ten thousand dinars). The Talmud elaborates that Reish Lakish cannot be referring to the need to study the case carefully and to decide it justly, since it is obvious that even cases relating to small sums must be judged thoroughly. Rather, Reish Lakish was speaking with regard to precedence: The small case may not be deferred in favor of the larger case merely because the disputed sum is smaller.

The *Sema* (*siman* 15 s.k. 1) understands that this is not a general rule of first come, first served, but is limited to where the litigant has already presented himself to the judge and the judge has already prepared to hear his case, and even this is merely a rabbinic extension of the Biblical rule, which is limited to where the proceedings have already actually commenced (*ibid.* s.k. 5). Others, however, do understand this *halachah* as a precedent for a general rule of first come, first served (see R. Avishai Natan Meitlis, *Akifat Tor*), including R. Yitzchok Zilberstein, who suggests that cutting a line may even constitute theft or tortfeasance, and at the very least is a violation of the Biblical commandment to love your fellow as yourself (*Vayikra* 19:18), since one would not want someone else to cut ahead of oneself in line (*Chashukei Chemed, Sanhedrin* 8a).

R. Moshe Shternbuch unequivocally classifies cutting a line as "a branch of theft," since:

The civil laws of the Torah are according to reason and logic, and it is obvious that upholding fairness involves keeping to one's place in line. It therefore falls within the rubric of "you shall do justice and fairness," and one who deviates from this is considered a thief (*Shut. Teshuvos ve-Hanhagos* 4:318).

Other authorities understand that the fundamental bases for the right of first come, first served are the principles of fairness and equity (*tzedek ve-yosher* – see *Mishpetei ha-Torah* 1 pp. 306-09).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was for Hashem.
2. I was for Moshe.
3. I was for Yeshayahu.
4. I was for Yirmiyahu.

#2 WHO AM I?

1. I am for the morning.
2. I am for the mourning.
3. Floorplan.
4. Don't trip anyone!

Last Week's Answers

#1 Shevuah (Vow) (I am not a week, I am binding, I could cause destruction. I could come up in court.)

#2 Masaos (Travels) (For B'nei Yisrael, I was forty-two, For the Sanhedrin I was ten, I am not a load, Moving.)

KOLLEL BULLETIN BOARD

GWCK wishes everyone a wonderful summer!

Kollel classes (unless otherwise noted) are currently on break and will resume be"n H' Rosh Chodesh Elul, Sunday, August 28.