

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

September 2 - 3, 2022 - 7 Elul 5782 - Parshas Shoftim

Light Candles by 7:18 - Havdalah 8:17

The Shabbos Shorts is sponsored by **Rebbetzin Atara & Rabbi Dovid Rosenbaum** in thanks to the many community members who assisted with meals, visited and expressed their condolences during the Shiva for Sarah Braun, Z"l. We had so much consolation from your warm support and concern.

Mazal Tov

- **Leah & Yoni Bresler** on the birth of a granddaughter, Teferet Aviva, to their children Devorah (Bresler) & Azriel Gold. Mazal Tov to all the extended Bresler, Gold and Taragin families.
- **Cheryl & Richie Broth** on the engagement of their son Yoni to Ariella Etshalom, daughter of Stefanie & Rabbi Yitzchak Etshalom of Los Angeles, CA. Mazal Tov to Ariella's grandparents, Lois & Rabbi Simon Bergman of Nevada, and Yoni's grandparents, Nancy & Rabbi David Broth and Tena & Avery Umlas of Maryland and NY, respectively. Mazal Tov to all of the siblings and to the outstandingly incredible **Auntie Rona & Uncle Aaron Lerner** and the awesome Aunt Raile Umlas. Mazal Tov to the entire Broth, Umlas and Etshalom families. It's time for Soup!
- **Bernice & Eddie Cohen** on the birth of a granddaughter, Miriam Leah, to Reyna & Eli Mamann of Aventura, FL. Mazal Tov also to the great-grandparents, Reyna & Isaac Cohen, Bette Weigert and Robert Weigert.
- **Rosalyn & Dr. Herman Efron** on their son Prof. Noah Efron's delivering an invited address and chairing a panel at the 125th anniversary of the first Zionist Congress held at the very same site in Basel, Switzerland.
- **Simi & Sammy Franco** on the Bar Mitzvah of their grandson, Shmuel (Sam) Franco of Baltimore, son of Jessi & Nathan Franco. Mazal Tov to great-grandmothers **Dottie Franco** and **Janet Rottenberg**, and to all of the Franco, Perez, Rottenberg and Tolchinsky families.
- **Esther & Rabbi Shmuel Leigh** on the birth of a son. The Shalom Zachor will take place Friday night starting at 9:15 PM at the Leigh home, 1213 Arcola Ave.
- **Arleeta & Rabbi Dr. Ivan Lerner** on the birth of a great-granddaughter to their grandchildren, Shira & Shmuli Berglas. Mazal Tov to grandparents Shoshana & Ari Lerner and Robin & Shaya Berglas. Mazal Tov to great-grandparents Carole & Morty Pancer.
- **Arleeta & Rabbi Dr. Ivan Lerner** on the birth of a great-grandson to their grandchildren, Sarela & Shlomo Zalman Lerner. Mazal Tov to grandparents Devorah & Rabbi Ezra Lerner and Estie & Rabbi Yosef Shlomo Krausz.
- **Judy & Louis Morris** on the birth of a great-grandson. Mazal Tov to grandparents Rebecca (Morris) & Yitzchak Lefkowitz of Ramat Beit Shemesh and parents Tzipporah & Yoni Lefkowitz of Ramat Beit Shemesh.
- **Karen & Howie Schulman** on the engagement of their granddaughter Rochel Kramer, daughter of Miri & Rabbi Daniel Kramer to Menachem Eizenstat, son of **Jessica & Jay Eizenstat**. Mazal Tov also to great-grandmother **Florence Binstock Avigan**, grandparents Marcia Meth, Risa Gold & Ambassador Stuart Eizenstat and to all of the siblings, aunts, uncles & cousins.
- **Rabbi Sanford H. Shudnow** on the selection of 3 of his original artworks in the Montgomery Art Assoc. 2022 Paint The Town Art Show, Labor Day Weekend at the Kensington, MD Town Hall/Armory.
- **Sandie Thurman** on the engagement of her daughter Esti to Ariel Horvitz of New York City. Mazal Tov to Ariel's parents, Larry & Olga Horvitz (New York City), siblings Noa & Jared Kash (Los Angeles) and Adeena & Yinon Azazi (Brooklyn), and grandmothers Sonia Horvitz (Medina, OH) and Miriam Nachimovsky (Brooklyn). Mazal Tov to Esti's twin brother, Avi, and grandparents Rita & Walter Goldmann (Palm Desert, CA).

Condolences

- **Nancy Karkowsky** on the passing of her mother, Beatrice Herskovitz. Shiva is being observed at 1142 Kersey Road through Monday morning. Minyan schedule: Shacharis Sunday and Monday, 8:00 AM, Mincha/Maariv Sunday 7:15. The family requests no visitors 12 Noon - 2:00 PM, 6:00 PM - 7:00 PM or after 10:00 PM. Masks are requested for Minyanim. Inside visitors should be vaccinated for COVID-19, though Nancy is happy to have outdoor visits with those not vaccinated.

Shabbos Schedule

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

Friday Night:

- Light Candles by 7:18, and not before 6:15
- Mincha: 6:00 (Plag, B), 7:20 (B), 7:00 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 7:15 (B), 7:10 (Sephardi, LBM)
- Shabbos ends: 8:17

Divrei Torah/Shiurim:

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

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group.
- The Shul Kiddush is sponsored by **Shera & Reuven Gaisin** in honor of the birth of their daughter, Tzofia Penina.

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.

Rachel Bassan Horowitz Memorial Fund

Rachel Bassan Horowitz, a 32-year-old mother of three small boys, came to the United States from Israel for a hoped-for, life-saving transplant. However, Rachel passed away in February 1994. She grew up in Silver Spring and the community set up a fund in her memory to be used to help individuals with MEDICAL needs. We have distributed thousands and thousands of dollars to individuals living in our area as well as in communities in both the US and Israel requiring financial assistance with medical needs. Our funds are depleting and in order for us to continue this much needed Medical Needs Fund, we need **your** financial assistance. We hope we can count on you. Your support is critical.

Tax deductible contributions may be made payable to Young Israel Shomrai Emunah (YISE) Charity SPECIAL Fund, mark for **Bassan Fund**. Send to: Howard Schulman, 707 Lambert Drive, Silver Spring, MD 20902
For more info., call Howard Schulman at 301-213-2429. Norma Burdett and Pearl Bassan may also answer some questions about the Bassan Fund.

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 Tehillim/Parsha/Halacha Shiur

- **Ros & Herman Efron** with gratitude to Hashem on their 75th wedding anniversary, Shehechianu V'Kiyimanu V'higiyanu Lazman Hazeh.
- **Michelle & Doug Shelling** on the Yahrzeit of Michelle's mother, Greta Weiner, Golda Rochel Bas Dovid, Z"L.

Rabbi Rosenbaum's Gemara Shiur

- **Ros & Herman Efron** with gratitude to Hashem on their 75th wedding anniversary, Shehechianu V'Kiyimanu V'higiyanu Lazman Hazeh.

Hashkama Minyan Gemara Shiur

- **Ros & Herman Efron** with gratitude to Hashem on their 75th wedding anniversary, Shehechianu V'Kiyimanu V'higiyanu Lazman Hazeh.

8:45 Minyan Dvar Torah

- **Ros & Herman Efron** with gratitude to Hashem on their 75th wedding anniversary, Shehechianu V'Kiyimanu V'higiyanu Lazman Hazeh.
- **Susan & Bob Levi** in honor of Shoftim - 51st anniversary of Bob's Bar Mitzvah.

9:15 Minyan Dvar Torah

- **Ros & Herman Efron** with gratitude to Hashem on their 75th wedding anniversary, Shehechianu V'Kiyimanu V'higiyanu Lazman Hazeh.

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
 - Hashkama 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**, *will not take place on Monday, September 5.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**, *will resume on Thursday, September 8.*
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, *will not take place on Wednesday, September 7.*
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - **Zoom D**.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter, *is on summer break*.
 - **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, 8:15 PM, **Zoom G**.
- 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
Zoom D: ID: 349 754 2180, password Learn
Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 539 496 3506, password ygwaz

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 morning. The Shiur will be given by Rabbi Postelnek this Shabbos.

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.

Online YISE Cholim List - Our Cholim list is now automated. Go to <https://wp.yise.org/cholim> to add a name to the list. The list will be used for the Mi Sheberach for Cholim made at the 8:45 Minyanim on Monday, Thursday, and Shabbos. If you have specific questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For any other questions about the Cholim list, contact Seth Katz at sethkatz@yise.org

Protecting Our Children From Predators & Abusers - Presented by the Vaad Harabanim of Greater Washington on Sunday, September 4, at 7:30 PM at YISE, featuring Dr. Norman Blumenthal, with Divrei Pesicha from Rabbi Aaron Lopiansky. *See flyer for details.*

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.

New Member Meat & Greet BBQ - Join us for a delicious BBQ and welcome newcomers to our community! Sunday, September 11, 4:00 PM - 6:30 PM, at the field at the Boys Yeshiva, 1216 Arcola Ave. RSVP by Tuesday, September 6 at www.yise.org/bbq \$12 per adult, \$7 per child, family maximum \$40. *See flyer for details.*

Lessons from the Life and Death of Elisha Ben Avuyah, a Sage Turned Heretic - A two-part series by Rabbi Postelnek, Monday September 12 and Monday, September 19 at 8:30 PM. In person in the Sephardi Beit Medrash and on Zoom A. *See flyer for details.*

Pre-Selichos Kumsitz - Join us for soulful singing and be inspired on the first night of Selichos. Music by local band Naaleh, with inspiring words by Rabbi Rosenbaum and Rabbi Postelnek. Motzei Shabbos, September 17, 11:30 PM - 12:45 AM in the Social Hall. Dairy and Pareve refreshments will be served. Sponsors welcome. *See flyer for details.*

Lulavim & Esrogim - Order online at www.yise.org/lulav Deadline September 25. *See flyer for details.*

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. 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.*

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, September 5, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Pre-Rosh Hashana Family Apple Picking - Sunday, September 18, 10:00 AM - 1:00 PM at Homestead Farms in Poolesville. \$3 per person. RSVP to akramer@yise.org *See flyer for details.*

Shabbos Groups Leader - Are you a teenage boy who wants to make a real difference? Be a Shabbos Groups leader. Lead Tefillah, Parsha and games for boys ages 6 to 9. For more information, contact Esti Thurman at ethurman@gmail.com

Kiddush Volunteers 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>

YISE Youth Announcements

Introducing Our New Youth Director - YISE is excited to introduce our new Youth Director, Jay Marcus. *See flyer for details.*

Teen Minyan - The Teen Minyan resumes this Shabbos. The Teen Minyan, led by Rabbi Moshe Hoizer, meets at 9:15 AM every Shabbos in The House next to the Shul. Kiddush is served after davening!

Summer Shabbos Group Updates: There will be no Shabbos groups on Labor Day weekend, September 3. Our outstanding school year Shabbos groups begin again on September 10!!

New Shabbos Group for 5th and 6th Grade Girls starting next week, September 10. This group will meet at The House next to the Shul from 10:00 AM - 11:15 AM every Shabbos. Bring all your friends!

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. Bring your hard questions! Refreshments will be served.

Mommy and Me Pool Fun - Women and girls of all ages, and boys under the age of 5, are invited to splash around with YISE friends at Parkland Pool on Sunday, September 4, 10:00 AM - 11:00 AM. \$10 per woman, \$7 per person if multiple swimmers from one family, under 3 free. Children must be accompanied by a female adult. *See flyer for details.*

The Week Ahead		Sunday September 4	Monday, September 5 Labor Day	Tuesday September 6	Wednesday September 7	Thursday September 8	Friday September 9
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:30, 7:30, 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)	7:15*	7:15	7:15	7:15	7:15	See Shabbos schedule
	Sephardi (LBM)	7:10	7:10	7:10	7:10	7:10	

* On Sunday, September 4, the regular Mincha/Maariv will take place in the Social Hall. A special Mincha/Maariv will take place in the Belonofsky Sanctuary with Mincha at 7:15, followed by Protecting Our Children From Predators & Abusers, followed by Maariv.

Halachic Times: Latest Alos Hashachar 5:23 AM, Earliest Talis and Tefilin: 5:52 AM, Latest Netz: 6:46 AM,
Latest Krias Shema: 9:53 AM, Earliest Mincha: 1:40 PM, Earliest Shkia: 7:24 PM, Latest Tzeis Hacoachavim 8:15 PM

Community Programs & Listings

Kidney Donation Needed - Mr. Gerry Segelman, father of Micah Segelman, is in need of a kidney transplant. If you would consider being a kidney donor, please contact Rabbi Chaim Steinmetz at Renewal for more information at csteinmetz@renewal.org or 718-431-9831 ext 209.

Tefillin Awareness Day - Sunday, September 4, 9:00 AM - 2:00 PM at Ohr Hatorah, with expert Sofrim Rabbi Ayson Englander and Rabbi Levi Yitzchok Weiss. \$30 per person includes inspecting Battim Retzuos and Kesharim, fix black paint, retighten and affix Kesharim to the Battim. Mezuzah checking \$20 each (max. 2 per person). Contact Todd Hanik for details at 301-801-5282 or haniktodd@gmail.com

The Capital Closet will be open to the community this Sunday, September 4, from 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of clothing for men, women and children and Torah School uniforms! We are at 1910 University Blvd, W. in Silver Spring, in the brick house at the back of the parking lot. There is no charge for items in The Capital Closet, but donations to Yad Yehuda are always appreciated. We are unable to accept clothing donations at this time except Torah School uniforms in pristine condition. For more information, contact ncarmel@yadyehuda.org

Mountains of Shaimos - Join the Kollel Zichron Amram Federal Holiday Learning Program and study the Halachos of Genizas Seforim. Monday, September 5 at the YGW Boys Campus, 1216 Arcola Ave. Davening 7:45 AM, breakfast 9:00 AM, learning 9:30 AM, Shiur 10:40 AM - 11:20 AM. Shiur by Rabbi Eli Reingold, Rosh Kollel. Shiur will also be on Zoom, Meeting ID 892 627 5529, Passcode 1216613. For questions, contact Rabbi Moshe Chaim Blate at mblate@yeshiva.edu or 240-858-2041.

Shloshim of Mrs. Sarah Braun - Women and girls are invited to a gathering marking the Shloshim of Mrs. Sarah Braun, A"H, Wednesday September 7 at 7:15 PM at the Yeshiva of Greater Washington Girls Division, 2010 Linden Lane. Speakers include Rabbi Zev Katz, Rabbi Dovid Rosenbaum, Mrs. Sima Jacoby, and Mrs. Atara Rosenbaum.

Kemp Mill Toastmasters - Wednesday, September 7, 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

"My Israel Home" Presentation - Israel Real Estate in 2022: How to Buy Smart. Focus on Jerusalem, Netanya and Ramat Beit Shemesh. Thursday, September 8 at 8:15 PM at KMS. For more information, or to schedule a private meeting, contact Gedaliah Borvick at gborvick@gmail.com

Halacha and Design of a Modern Mikvah - The Mikvah Emenah Society invites men and women to a Shiur by Rabbi Hillel Shaps on Sunday, September 11, at 11:00 AM in the KMS tent, followed by "A Look at the Inner-Workings of The Wallerstein Mikvah", a tour led by Alan Broder. Please email mikvahgw@gmail.com to let us know you're joining us, so we can prepare enough coffee and refreshments; however, walk-ins are welcome.

Insights from 2 Rebbetzins: Navigating Motherhood, Marriage, and Taharat HaMishpacha While Raising Teens and Tweens - An online event for women only, featuring Chaya Wolvovsky & Alanna Pepper. Tuesday, September 13 at 8:30 PM on Zoom, Meeting ID: 890 0684 4531. Passcode: 982806. A program of the Robin Niman Mikvah Education Fund, with support from the OU Women's Initiative.

Erev Yom Tom Mikvah for Men - The Mikvah Emenah Society of Greater Washington is pleased to offer use of the Wallerstein Mikvah in Kemp Mill to men, on Erev Rosh Hashanah and Erev Yom Kippur. Volunteers are needed as well. Please see <https://mikvahemunah.com/men> for all the info.

Yom Tov Food Drive - Please contribute food to the Capital Kosher Pantry's Pre-Rosh Hashanah Food Drive. Suggested items include honey bears, grape juice, soup mix, gefilte fish, pareve chocolate chips, canned olives, Yahrzeit candles, Shabbos candles, tea lights and Havdalah candles. Drop off at Shalom Kosher, Moti's Market, KMS, YISE or at the Capital Kosher Pantry, 1910 University Blvd. W., Silver Spring, MD 20902.

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.

The Book of Jonah - A 4-part series presented by Rabbi Hillel Shaps on Wednesdays at 8:00 PM on **Zoom D**. August 31 through September 21. Plumb the depths of one of the Bible's most fascinating yet misunderstood episodes and uncover its great lessons in preparation for Yom Kippur!

To register, go to <https://linksgw.org/classes>

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@srlaw.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

Next Shabbos

September 9 - 10, 2022 - 14 Elul 5782

Parshas Ki Seitzei

Friday Night:

- Light Candles by 7:07, but not before 6:06
- Mincha: 5:50 (Plag, B), 7:10 (B), 7:00 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 7:05 (B), 7:00 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:05

Next Shabbos Shorts Deadline: Wednesday, September 7 at 12 Noon

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A Quick Thought on the Parsha from Rabbi Postelnek

Shoftim 5782:

Flexible Like a Reed

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

We are creatures of habit. Many of those habits that we establish in our lives are positive and contribute to our personal success and growth. Indeed, most people consider consistency a virtue that is associated with sincerity and dependability. It's with such tenacity and focus through which our Avos and Imahos formed, built and nurtured our nation.

At the same time, routine and rigidity can also be a trap.

“וְלֹא תִקֵּים לָךְ מִצֵּבָה אֲשֶׁר שָׁנָא יְקוּק אֱלֹהֶיךָ” - And you shall not set up for yourself a monument, which Hashem, your G-d hates” (Devarim 16:22). The traditional understanding of this prohibition forbids us from erecting a stone altar, even if, as Rashi comments, one intends to use it in service of Hashem.

Providing further insight, the Ishbitzer Rebbe, Rabbi Mordechai Yosef Leiner (1801-1854), suggests this prohibition actually cautions against being too obstinate to ever alter one's attitudes or behaviors. לֹא תִקֵּים לָךְ מִצֵּבָה – don't establish a stone monument, a single pillar of hard, fixed stone. While consistent and durable, it's rigid and inflexible. Even in the service of Hashem, an attitude of inflexibility and inelasticity is shunned by Hashem. Instead, we are encouraged to remain open to change and altering our long-standing habits.

As we travel through Elul and approach the Yamim Norayim, it's a beautiful, opportune time to reassess our personal habits and perhaps consider the areas in which we've become mired and entrenched throughout the year.

We are taught that a person should be soft like a reed and not hard like a cedar (Taanis 20). Reeds, unlike cedar trees, bend with the wind; they are supple and able to compromise. In a way, that which is softest and most flexible is truly the strongest for it's able to weather the hardest of winds and the harshest of hits; it's able to change directions when called for and bend when required. For this reason, the reed merits to be used as the quill to write Sifrei Torah, Tefillin and Mezuzos.

IY”H, if we can each be more similar to a reed, willing to change our ways and direct our lives towards better habits and routines, like the reed, we should merit to write ourselves for a good, healthy and happy year.

Have an amazing Shabbos!



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In addition to his position at YISE, Jay is a teacher at Berman Hebrew Academy and spends his summers on the staff of Camp Shores. In his career as an educator, Jay loves seeing his students, campers, and the youth of YISE grow in their appreciation of Torah and Mitzvot.

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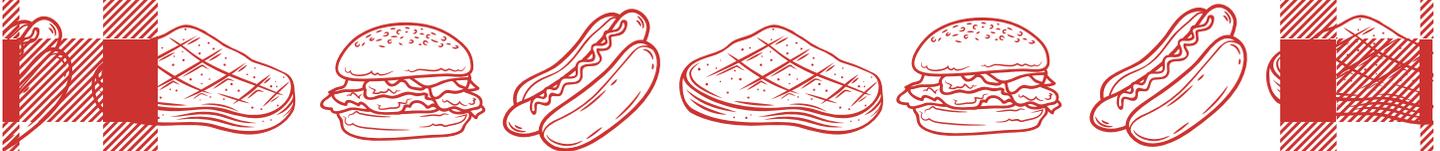
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Covenant & Conversation; R. Jonathan Sacks, z"l

A Sage is Greater than a Prophet - In Shoftim, Moses speaks about the great institutions of Judaism: courts, judges, officers, Kings, Priests, Levites and Prophets. In the case of the Prophet, Moses says in the name of God: I will raise up a Prophet for them from among their own people, like yourself. I will put My words in his mouth, and he will speak to them all that I command him.

The phrase "a Prophet ... like yourself" cannot be meant literally. In the quality and clarity of his communications with God, Moses was unique. He was unique in the miracles he performed. Most importantly, only he was authorised to proclaim Torah: he was Israel's sole legislator. The King and Sanhedrin both had powers to make temporary enactments for the sake of social order. Prophets were given the authority to command specific, time-bound acts. But no one could add to or subtract from the 613 commandments given by God through Moses.

This, therefore, is how Rambam explains our passage: Why is it said in the Torah: "I will raise up a Prophet for them from among their own people, like yourself"? He will come not to establish a religion, but to command them to keep the words of the Torah, warning the people not to transgress them, as the last among them said: "Remember the Torah of Moses My servant".

In other words, the Prophets who followed Moses, from Elijah to Malachi, were not revolutionaries. They did not intend to create something new but to restore something old. Their task was to recall people to the mission Moses taught them: to stay faithful to God, and to create a just and compassionate society.

Eventually, during or after the Second Temple period, most of these institutions came to an end. There were no Kings because Israel had no sovereignty. There were no Priests because it had no Temple. But there were also no Prophets. How important was this? And what happened to prophecy? The Talmud gives two radically opposite opinions. The first: Rabbi Yochanan said: From the day that the Temple was destroyed, prophecy was taken from the Prophets and given to fools and children.

We can't be sure what Rabbi Yochanan meant. He may have meant that children and fools sometimes see what others don't. He may, though, have meant the opposite, that prophecy deteriorated during the late Second Temple period. There were many false prophets, soothsayers, doomsayers, mystics, announcers of the apocalypse, and messianic movements, all confidently predicting the end of history and the birth of a new order of things. There were religious sectarians. There were Essenes expecting the arrival of the Teacher of Righteousness. There were rebels against Rome who believed that their military hero would bring freedom, even the messianic age. It was a fevered, destructive time, and Rabbi Yochanan may have wanted to discredit, as far as possible, any dependence on supposedly divine certainty about the future. Prophecy is the chattering of children or the rambling of fools.

However the Talmud also cites a quite different opinion: Rabbi Avdimi from Haifa says: From the day that the Temple was destroyed prophecy was taken from the Prophets and given to the Sages ... Ameimar said: And a Sage is greater than a Prophet,

as it is stated: "A Prophet has a heart of wisdom". Who is compared to whom? You must say that the lesser is compared to the greater. (Since a Prophet must have a heart of wisdom, the Sage, who is wisdom personified, must be greater still).

This is seriously interesting. The early Judges in Israel were Kohanim. When Moses blessed the people at the end of his life he said of the tribe of Levi, "They shall teach Your laws to Jacob and Your instructions to Israel". When Ezra taught Torah to the Israelites, he positioned Levites among the people to explain what was being said. All this suggests that when the Sages – teachers and masters of Jewish law – traced their intellectual-spiritual lineage, they should have done so by seeing themselves as heirs of the Kohanim and Levi'im. But they did not do so. We see this from the famous Mishnah that opens Pirkei Avot: Moses received the Torah at Sinai and handed it onto Joshua, Joshua to the elders, and the elders to the Prophets, and the Prophets to the Men of the Great Assembly.

The Sages saw themselves as heirs to the Prophets. But in what sense? And how did they come to see themselves not just as heirs to, but as greater than the Prophets. What is more, the proof-text they cite means nothing of the kind. The verse in Psalm 90 says, "Teach us to number our days, that we may gain a heart of wisdom." The Talmud is playing on the fact that two quite different words sound alike: נָבֵא (we may gain) and נְבִיא (a Prophet). In other words, only by suspending our critical faculties is the proof-text a proof.

Something very strange is happening here. The Sages, who valued humility, who knew that prophecy had come to an end in the days of Haggai, Zechariah and Malachi five centuries before the destruction of the Second Temple, who believed that the most one could hear from heaven was a bat kol, a distant echo, are here saying that not only are they Prophets, but they are superior to Prophets.

All this to teach us that the Sages took the ideals of the Prophets and turned them into practical programmes. An example: Remonstrating with the people, administering rebuke, was fundamental to the prophetic task. This is how Ezekiel understood the task: God said: "Son of man, I am sending you to the Israelites, to a rebellious nation that has rebelled against Me ... Say to them, 'This is what the Sovereign Lord says.' And whether they listen or fail to listen—for they are a rebellious people—they will know that a Prophet has been among them.

Ezekiel must take a public stand. Once he has done that, he has fulfilled his duty. The people will have been warned, and if they fail to listen, it will be their fault.

The Sages had a completely different approach. First, they understood the task of remonstrating as belonging to everyone, not just Prophets. That is how they understood the verse, "You shall surely rebuke your neighbour so you will not share in his guilt". Second, they held that it should be done not once but up to a hundred times if necessary. In fact you should keep reprimanding a wrongdoer until they hit you or curse you or scold you. All of this, though, applies only if there is a reasonable chance of making the situation better. If not, then we apply the rule: "Just as it is a mitzvah to say something that will be heeded, so it is a mitzvah not to say something that will not be heeded."

Note the difference between the two approaches. The Prophet takes a heroic stand but does not take

responsibility for whether the people listen or not. The Rabbis do not take a heroic stand. In fact, they democratise the responsibility for rebuke so that it applies to everyone. But they are ultra-sensitive to whether it is effective or not. If there is a chance of changing someone for the better, then you must try a hundred times, but if there is no chance at all, better be silent. This is not only a wise approach; it is a highly effective one.

Now consider peace. No finer visions of a world at peace have ever been given than by Israel's Prophets. This is just one: The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them ... They will neither harm nor destroy on all My holy mountain, for the earth will be filled with the knowledge of the Lord as the waters cover the sea.

Now consider rabbinic teachings: "For the sake of peace, the poor of the heathens should not be prevented from gathering gleanings, forgotten sheaves, and corners of the field ... Our masters taught: for the sake of peace, the poor of the heathens should be supported as we support the poor of Israel, the sick of the heathens should be visited as we visit the sick of Israel, and the dead of the heathens should be buried as we bury the dead of Israel." Once again, the difference is glaring. What for the Prophets was a dazzling vision of a distant future was, for the Sages, a practical programme of good community relations, a way of sustaining peaceful coexistence between the Jewish community and its Gentile neighbours. It was imaginative, gracious and workable.

There are many other examples. The Sages achieved something extraordinary. Throughout the biblical era, the Israelites were constantly tempted by idolatry and foreign ways. The Prophets were often driven close to despair. During the rabbinic era, Jews became a people defined by religion, commandments, learning and prayer, sustained voluntarily and maintained tenaciously against all pressures to convert to the majority faith. That is because the Rabbis did not focus on distant visions. They devised practical programmes. These may have lacked drama, but they worked.

The Sages, perhaps to their surprise, realised this: where the Prophets failed, they succeeded. I believe that institutions like prophecy survive when they are translated from utopian ideals into practical policies. The greatness of the Sages, still not fully appreciated by the world, is that guided by the visions of the Prophets, they gave us the instructions for how to get from here to there.

Shabbat Shalom: Rabbi Shlomo Riskin

"Judges and Executors of Justice shall you establish for yourselves in all of your gates.... Justice, justice shall you pursue in order that you may live and inherit the land which the Lord your God is giving to you." In this opening passage of our weekly portion, the Bible conditions our ability to remain as inhabitants of the Land of Israel upon the appointment of righteous judges, who will not prevent justice, show favoritism before the law or take bribes of any kind. The Bible also reiterates, "Justice, justice shall you pursue," a commandment

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with a number of important interpretations. First, seek or appoint another judicial court if the local court is not deemed adequate for the needs of the litigants. Second, in the words of Rabbi Menahem Mendel of Kotzk, make certain that you pursue justice by means of justice, that your goals as well as your means are just.

I would add to this the stipulation that the "administration" aspect of courtroom management be just: begin on time without keeping the litigants waiting, conclude each case with as much dispatch as possible, and listen sympathetically to the claims of each party, so that everyone feels that he/she has received a fair hearing.

Further on in our portion, the Bible adds another critical criterion for true justice: "When there will arise a matter for judgment, which is hidden from you [a case which is not cut-and-dry; which involves changing conditions and therefore requires extra consideration on the part of the judges] ... you shall come to... the judge who shall be in those days".

Rashi makes it clear, basing himself on the words of our Talmudic sages, that we must rely on the Sages of the particular era of the problem for the judgment at hand, that "Yiftah in his generation is as good as Samuel in his generation."

This notion is further elucidated by Rabbi Levi Yitzhak of Berditchev under the rubric "teiku," t-y-k-u – Tishbi Yetaretz Kushyot Veba'abayot, or "Elijah the Prophet will answer questions and ponderings" in the Messianic Age. "Why Elijah?" asks Rabbi Levi Yitzhak. After all, there will be a resurrection of the dead in the Messianic Age, wherein Moses will be resurrected; since Moses was a greater halakhic authority than Elijah, since Moses studied directly with God Himself, why not have him answer the questions rather than Elijah?

Rabbi Levi Yitzhak answers his seemingly naïve question with a most sophisticated response. Moses died close to four thousand years ago; Elijah, according to the biblical account, was "translated" live into heaven, and – says the midrash – regularly returns to earth, appearing at important moments to help certain individuals as well as at every circumcision and at every Passover Seder. And since Elijah will be involved with people and will therefore understand the travail and the angst, the hopes and the complexities of the generation of the redemption, only he can answer the questions for that generation. A judge must be sensitive to the specific needs and cries of his particular generation!

Then what are the most important criteria for a righteous judge? We have seen that he must clearly be a scholar in Jewish legal literature and must be an aware, intelligent, and sensitive observer of the times and places in which he lives, a judge of and for the period and place of adjudication.

But there is more. In the book of Exodus, when Yitro, the Midianite priest, first suggests to his son-in-law Moses that he set up a judicial court system of district judges, we find more qualifications for our judges: "You shall choose from the entire nation men of valor (hayil), God-fearers, men of probity who hate dishonest profit".

Maimonides, defines "men of valor" (hayil), a Hebrew word which connotes the courage of a soldier in battle, as follows: "Men of valor" refers to those who are valiantly mighty with regard to the commandments, punctilious in their own observance... And under the rubric of "men and valor" is the stipulation that they have a courageous heart to rescue the oppressed from the hands of the oppressor, as in the matter of which it is scripturally written, 'And Moses rose up, and saved [the shepherdesses] from the hands of the more powerful shepherds'... And just as Moses was humble, so must every judge be humble".

Rabbi Shlomo Daichovsky, one of the most learned and incisive judges who ever occupied a seat on the

Religious High Court in Jerusalem queries as to how it is possible for a judge to be a valiant fighter on behalf of the oppressed – which requires the recognition of one's power to exercise one's strength against the guilty party – and at the same time for him to be humble, which requires self-abnegation and nullification before every person? These seem to be two conflicting and contrasting characteristics!

Rabbi Daichovsky concludes that humility is an important characteristic only when the judge is not sitting in judgment; when the judge is seated on the throne of judgment, he must be a valiant and self-conscious fighter, fearlessly struggling against injustice as though "a sword is resting against his neck and hell is opened up under his feet". "The Judge must be ready to enter Gehenna and to face a murderous sword in defense of his legal decision.... He must take responsibility and take risks, just like a soldier at war, who dare not worry about saving his own skin". The chief concern of a judge must be for the justice and well-being of the litigants and not for his own security and reputation in walking on the "safe" (and more stringent) halakhic ground.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Darwin and the Mussar Movement: Ethics is a subject about which we all have many questions. What makes an ethical personality? How do we make ethical decisions in complicated circumstances?

Personally, there are two specific questions that have always been of concern to me. One is, "How does one get started upon the process of becoming a more ethical person?" This question is especially relevant at this time of year when many of us begin to think about the upcoming High Holidays and the requirement that we embark upon a process of introspection, of repentance, of teshuvah.

There is a second type of question that I pose to myself: "Where do we look to for guidance in ethical matters?" Are we restricted only to sacred sources? Or do secular sources also hold wisdom with regard to ethical behavior and to self-improvement in the ethical sphere?

In my personal reflections on the subject of universal ethics, I have long been guided by a passage in the writings of Rabbi Abraham Isaac HaCohen Kook, the first chief Rabbi of Israel. He speaks of two sources for ethical guidance. The first is yir'at shamayim, fear of heaven, which is a religious source. The second is hamussar hativ'i, natural ethics, by which he means the knowledge of right and wrong, which is available to all mankind, no matter what their religion is, if any. Rav Kook asserts that these two sources go hand-in-hand and must be consistent with one another.

More recently, I have been reading a book by the psychiatrist Maurice Levine, entitled *Psychiatry and Ethics*. Levine begins with a quotation from Charles Darwin's autobiography: "I had... followed a golden rule, namely that whenever a published fact, a new observation or thought came across me, which was opposed to my general results, to make a memorandum of it without fail and at once; for I had found by experience that such facts and thoughts were far more apt to escape from the memory than favorable areas. Owing to this habit, very few objections were raised against my views, which I had not at least noticed and attempted to answer."

Levine uses this interesting habit of the father of the theory of evolution to illustrate what he considers to be a fundamental process in the development of a truly ethical person. He calls this the process of "self-scrutiny". He writes, "A good part of a man's ethics consists of the ways in which he copes with his temptations." Darwin was aware of his own temptation to only recognize evidence that supported his theories and to conveniently ignore or forget facts that would undermine them. And he acted to

Likutei Divrei Torah

control that temptation.

Darwin was certainly not unique in this weakness, although the manner in which he dealt with it was exemplary. We all have ideas about our projects, or about ourselves, and we all tend to pay careful attention to everything that would confirm our opinions. And we all excel at ignoring, suppressing, forgetting, or discounting all information that might force us to reevaluate our theories or, heaven forbid, re-examine our opinions about ourselves.

As Levine puts it, one of the fundamentals of sound ethical character is "the need to know oneself, the need to be as honest with oneself as possible, the need to avoid self-kidding."

This week's Torah portion, Parshat Shoftim, we encounter a mitzvah which seems to be given only to judges: "You shall not judge unfairly... you shall not take bribes, for bribes blind the eyes of the discerning and upset the plea of the just."

In the mid-19th century, a rabbi named Israel Salanter began a movement designed to educate people about the importance of ethics in the Jewish tradition. That movement was known as the "Mussar Movement," "mussar" being the Hebrew word for ethics. This movement had many leaders over the generations and continues to have a significant contemporary influence.

One of the greatest in the Mussar Movement was Rabbi Abraham Grodzinski, who was murdered by the Nazis in the ghetto of Kovno. He had a problem with the text of the above verse in this Torah portion. He wondered what those of us who are not judges can learn from the injunction against taking bribes. What lesson is there for every man in the observation that "bribery blinds the eyes of the discerning?" The martyred Rabbi had an answer that is strikingly similar to the observation about ethics that Dr. Levine was able to learn from Darwin. "We all have personal interests, personal inclinations that result in misperceptions, misjudgments, and tragic moral errors. These personal prejudices are the equivalent of bribery. Our own self-interest often blinds us and distorts our judgment as to what is right and what is wrong."

The great ethical teachers in our tradition consistently point out that in a sense, we are all "judges," and we are constantly acting as judges in all of the decisions that we make throughout even the most mundane day. And we are always subject to "bribes;" that is, to the temptations to ignore information that is uncomfortable to us, that threatens our pre-existing assumptions, or that forces us to re-examine the question of whom we really are.

Charles Darwin and Rabbi Israel Salanter, who were almost exact contemporaries of each other, had very different worldviews. Had they had the opportunity, they would have debated fiercely about the origins of the universe and of the nature of humanity. But on this one point, they would have thoroughly agreed: we are all subject to the temptation of distorting reality to fit our own selfish interests. And we all need to be vigilant against such temptation.

This brief excursion into the writings of Torat Avraham Grodzinski, and the collection of a Jewish American psychiatrist's lectures, *Psychiatry and Ethics*, helped me answer both of my questions.

Firstly, are we restricted only to sacred writings in our search for ethical guidance? No, we can even find such guidance in the autobiography of a man whose writings were considered to be the greatest threat to traditional religion.

And secondly, what is the first step for those of us who wish to initiate a process of teshuvah, of ethical self-improvement. It may very well be what our ancient scholars referred to as "cheshbon hanefesh," and what a contemporary thinker has aptly termed "self-scrutiny."

Our *Parashah*, which is always read in the month of *Elul* preceding the Days of Judgment, begins: "Judges and officers you shall appoint at all your gates--which *Hashem*, your *Elokim*, gives you--for your tribes; and they shall judge the people with righteous judgment." R' Levi Yitzchak of Berditchev z"l (1740-1809; early *Chassidic Rebbe*) writes that this verse is offering us a recipe for a successful judgment on *Rosh Hashanah*. *Hashem* wants to judge us mercifully, but we must allow Him to do so. When we behave with kindness and judge our fellow Jews favorably, we awaken *Hashem's* kindness, so that He can judge us the same way. Through such behavior, we open the "gates" of Heavenly kindness, allowing blessing to flow to all of the Jewish People.

This, writes R' Levi Yitzchak, is the lesson of our verse: You will appoint the judges and officers who determine your fate on *Rosh Hashanah* by choosing your gates, *i.e.*, choosing which gates you will open. How? By judging all of the people with righteous judgment, *i.e.*, by always seeing the righteousness of others and judging them favorably. (*Kedushat Levi*)

A related thought from the anonymous 13th century work *Sefer Ha'chinuch* (*Mitzvah* 171): Our Sages teach that man is measured by his own measuring stick. However, the author continues, this teaching is misunderstood. It does not mean that *Hashem* looks at how man behaves and responds accordingly. That is a human trait. Rather, through his own actions, man makes himself into a receptacle to receive reward or punishment.

"Shemittat Kesafim"

While the agricultural aspects of the *Shemittah* year apply only to the land and produce of *Eretz Yisrael*, the *Mitzvah* of *Shemittat Kesafim* / releasing loans applies between Jews anywhere in the world.

This week, we present some of the *Halachot* of *Shemittat Kesafim*, as summarized by R' Binyamin Yehoshua Zilber z"l (1916-2008; an influential *Halachic* authority in Israel) in *Brit Olam: Shevi'it*, chapter 10. Readers are reminded that questions regarding the practical application of these laws should be directed to a rabbi.

There is an affirmative commandment *Le'hashmit* / to abandon loans in the seventh year, as is written (*Devarim* 15:2), "Every creditor shall remit his authority over what he has lent his fellow; he shall not press his fellow or his brother." *Shemittat Kesafim* applies according to Torah law only in an era when the *Yovel* / Jubilee Year is in effect, which is not the case in our era.

According to rabbinic law, *Shemittat Kesafim* applies even today, and everywhere in the world.

No *Berachah* is recited over this *Mitzvah*, because it is performed passively.

The *Mitzvah* is to abandon the loan. Therefore, one fulfills the *Mitzvah* by not demanding payment of the loan. If the debtor offers to pay, one should say, "I abandon it." If the debtor says, "Even so, I wish to pay" the creditor may accept payment, because he is receiving a gift.

This *Mitzvah* applies to men and to women. It is not a "time bound" *Mitzvah* because the abandonment of the loan is forever. Even if the debtor offers payment many years later, there still is an obligation to say, "I abandon it."

The release of loans is automatic, even without a verbal declaration by the creditor. Therefore, if one does violate this *Mitzvah* and demand payment, he not only has violated this *Mitzvah*, he is also a thief.

Only loans are released. Therefore, profits of a partnership that one partner is holding for the other must still be paid. [There are a number of factors that determine what is considered a "loan."]

If a loan will not come due until after the *Shemittah*--for example, a loan with a 10-year term--it is not released. Likewise, if a loan was due before the *Shemittah*, but never collected, it is not released.

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Teshuvah

The *Gemara* (*Shabbat* 12b) states: One may not read by the light of an oil lamp on *Shabbat* for fear he might tilt the lamp to improve the flow of oil to the wick [which is prohibited on *Shabbat*]. The Sage Rabbi Yishmael said of himself, “I may read because I will not tilt the lamp.” One time he read and nearly tilted the lamp. He exclaimed, “How profound are the words of the Sages who said not to read!” Rabbi Natan says, “R’ Yishmael actually tilted the lamp, and [after *Shabbat*] he wrote in his notebook, ‘I read and tilted the lamp. When the *Bet Hamikdash* is rebuilt, I will bring a fat *Chatat* / sin-offering.’” [Until here from the *Gemara*]

R’ Avraham Yitzchak Hakohen Kook z”l (1865-1935; *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) explains: Writing down one’s sins in a notebook awakens a person to the fact that he should remember his sins. The reason is as follows: If a given act had only a temporary impact on one’s soul, it would be sufficient to repent immediately after sinning, and remembering one’s sins would serve no purpose. However, that is not the case. The forces within man’s soul engage in many complicated interactions, and one sin can have many negative effects. Some forces are hidden deep within the soul, and not until those forces are called upon to react to some future situation will a person realize that they were impaired by some past sin. Only when one becomes aware of these negative affect will he be able to repair that part of the damage that his long-ago sin caused, and that is why it is necessary to remember that sin. (*Ain Ayah*)

R’ Tzaddok Hakohen Rabinowitz z”l (1823-1900; *Chassidic rebbe* in Lublin, Poland) writes: The sign that one has completed his *Teshuvah* for a sin is that he has no memory of that sin. Just as we are forbidden to say to a *Ba’al Teshuvah*, “Remember when you did such-and-such,” so *Hashem* does not remind a complete *Ba’al Teshuvah* of his prior sins. As such, the person will not remember them. All human abilities come from *Hashem*. Just as no person could speak if *Hashem* did not give him a voice [see *Shmot* 4:11], so if *Hashem* does not send a person memories, he will not remember. This is what King David means when he says (*Tehilim* 51:4-5), “Abundantly cleanse me from my iniquity, and from my sins purify me. For I know my transgressions, and my sin is before me always.” The fact that one still knows of his sins means that he has not yet been cleansed. For his part, however, man is obligated to keep his sins before him always.

(*Tzidkat Ha’tzaddik* 99)

“You shall not accept a bribe, for the bribe will blind the eyes of the wise and make just words crooked.” (16:19)

Rashi z”l writes: “Even if you mean to give a just judgment.”

R’ Malachi Hakohen z”l (rabbi of Livorno, Italy; died 1772) writes: *Rashi’s* interpretation is necessitated by the end of the verse because, if the bribe-taker is not interested in judging justly, it makes no sense to warn him that “the bribe will blind the eyes of the wise . . .” (*Yad Malachi: Beur Al Ha’Torah*)

“Judges and officers you shall appoint in all your gates -- which Hashem, your Elokim, gives you -- for your tribes, and they shall judge the people with righteous judgment.” (16:17)

This is the first verse of this week’s *Parashah*. The preceding verse, the final verse in last week’s *Parashah*, states: “Everyone according to what he can give, according to the blessing that *Hashem*, your *Elokim*, gives you.”

R’ Reuven Halevi Horowitz z”l (*chassidic rebbe*; died 1810) writes: Sometimes a person complains to *Hashem* about the fact that He gave the person *Bechirah* / free choice and that he has a difficult battle to wage against the *Yetzer Ha’ra*. That person may say to his Creator, “I do not want *Bechirah*. Rather, I place myself entirely in Your hands to lead me in the way of truth and to compel me to do Your will. Even though, in this way, I will not earn reward, I do not care, for the greatest reward is to be able to serve You. I am not asking to change the nature of the world, which is that man has *Bechirah*. Rather, this is my free choice: to serve You without the interference of the *Yetzer Ha’ra*.” This, writes R’ Horowitz, is an appropriate sentiment, if it is sincere.

This, continues R’ Horowitz, is hinted at by the above adjacent verses. “Everyone according to what he can give.” A person has the right to “give” himself completely into *Hashem’s* Hands, to be ruled “according to the blessing that *Hashem*, your *Elokim*, gives you.” How does one accomplish this? “Judges and officers you shall appoint.”

Thereafter, the person must continue to “judge the people”--in this case, himself--“with righteous judgment.” A person cannot expect *Hashem* to send a prophet to guide one’s every step. But, when one sincerely does his best and prays for *Hashem’s* guidance, *Hashem* will plant the proper thoughts in his head so that he will act only in accordance with *Hashem’s* will.

(*Duda’im Ba’sadeh*)

“Tzeddek, Tzeddek you shall pursue . . .” (16:20)

Targum Onkelos interprets: “Truth, truth you shall pursue.”

R’ Dov Yaffe z”l (1928-2017; *Mashgiach Ruchani* of Yeshivat Knesset Chizkiyahu in Rechasim, Israel) writes: From here we learn how great is a person’s obligation to seek the truth. We read similarly (*Mishlei* 3:3), “Let kindness and truth not depart from you . . .”

R’ Yaffe continues: In several places in the Talmud, we read that there was a *Halachic* dispute between Bet Hillel and Bet Shammai, but, then, “Bet Hillel changed their minds and ruled like Bet Shammai.” Since everyone now agrees what the *Halachah* is in those cases, why mention that Bet Hillel once argued? asks R’ Yaffe. *Rambam* z”l explains that the purpose is to teach us the trait of truth-seeking. When the scholars of Bet Hillel heard the opposing view and recognized it as more correct, they did not hesitate to change their position.

R’ Yaffe concludes: When a person pursues truth, his life is a different life. Pursuing truth is pursuing G-d, for, we are taught, G-d’s seal is truth.

(*Shma Bni*)

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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LAPID EXPRESSES ISRAELI CONCERNS OVER IRAN DEAL IN CALL WITH BIDEN, OFFICIALS SAY (YNet 8/31/22)

Prime Minister Yair Lapid expressed Israel's concerns over the emerging nuclear deal with Iran in his conversation with U.S. President Joe Biden on Wednesday, officials said.

The 45-minute phone conversation between the two leaders, focused mainly on the agreement that the United States was set to sign, effectively returning to the 2015 deal signed by former president Barak Obama.

"You know what I think, and you know we do not like this deal," Lapid told Biden, according to Israeli officials, as he began to outline Israel's concerns.

Biden repeated his commitment to Israel's security and said the United States would not compromise on matters outside the original agreement including the designation of the Iranian Revolutionary Guard Corps, the open investigations by the International Atomic Energy Agency (IAEA) and means of avoiding U.S. imposed sanctions. But it was clear from his words that the United States remained intent on finalizing the deal.

Lapid said that with or without a deal, Israel will take all steps needed to defend itself, without any limitations.

Israeli officials said they believed there was still a chance to affect the deal. Iran is expected to respond to the latest draft presented by the European Union, on Friday and the Biden administration had been more forceful on aspects that were critical to Israel, which could prevent an agreement.

The officials said the conversation between the president and the prime minister was warm and personal. "We are being heard in the White House," the officials said. "Israel remains in the trenches and will not relent until the very end," they said. Efforts were still underway to schedule a meeting between Biden and Lapid in New York on September 20, after Biden's address to the UN General Assembly.

ISRAELI FORCES CAPTURE TERRORISTS IN NABLUS FOLLOWING HOURS-LONG STANDOFF (Israel Hayom 8/30/22)

During an Israeli army operation in Nablus on Tuesday, the IDF captured Palestinian terrorists who are believed to be responsible for a shooting attack earlier in August.

IDF forces surrounded the home of the two wanted men, Nabil Tzuelhi and Nahad Avis, who are suspected of being responsible for the shooting attack in the settlement Shavei Shomron on Friday, and following a long standoff they surrendered.

Overnight Monday, Israelis came under fire in Nablus on their way to Joseph's Tomb, a flashpoint shrine in the city, where visits are usually coordinated with the military under tight security precautions. Several of the worshippers were injured. Some Jews believe the biblical Joseph is buried in the Nablus tomb, while Muslims say a sheikh is buried there. The army escorts Jewish worshippers to the site several times a year, in coordination with Palestinian security forces.

Israel has been conducting a counterterrorism operation in the area since the spate of attacks that killed 19 people in Israel in March.

As Israeli-Palestinian violence has flared this year, the site has again become a flashpoint. In April, some 100 Palestinians marched toward Joseph's Tomb and set it ablaze before they were dispersed by Palestinian security forces. Images on social media showed parts of the tomb inside the shrine smashed and charred.

Earlier this month, the Israeli military said forces escorting Jewish worshippers to the shrine came under fire and then shot back. An 18-year-old Palestinian man was killed in the violence.

FOR THE FIRST TIME IN A DECADE, ISRAELI DEFENSE MIN. VISITS JAPAN (Arutz-7 8/29/22)

On Monday, Israeli Defense Minister Benny Gantz landed in Tokyo, Japan, for a historic visit, as the countries mark 70 years of diplomatic relations.

Minister Gantz is the first Israeli Defense Minister to travel to Japan over the past decade, and is scheduled to meet with senior Japanese officials in order to build a framework for greater defense cooperation and strategic ties between the countries.

On Monday, Minister Gantz conducted meetings with senior officials including U.S. Ambassador to Japan Rahm Emmanuel, National Security Advisor Akiba Takeo, and Chief Cabinet Secretary, MATSUNO Hirokazu.

On Monday evening, Minister Gantz will hold an event honoring former Vice Minister for Defense, Mr. Nakayama Yasuhide, for his outstanding contribution to promoting relations between Israel and Japan.

On Tuesday, Minister Gantz is scheduled to meet with his Japanese counterpart, Minister of Defense Hamada Yasukazu at 2:00p.m. local time at the Japanese Ministry of Defense. The parties will conduct a dialogue on strategic issues and bilateral defense cooperation.

Minister Gantz is joined on this visit by Director General of the MoD Gen. (Res.) Amir Eshel, Chief of Staff to the Minister of Defense Maayan Israeli, Ambassador of Israel to Japan Gilad Cohen, Defense Attache Alon Yehoshua, and Military Secretary BG. Yaki Dolf.

KAHANIST LAWMAKER TOUTS POLL SHOWING BROAD SUPPORT FOR DEPORTING 'DISLOYAL' ISRAELIS (Ha'aretz 8/29/22)

Far-right lawmaker Itamar Ben-Gvir praised the "wisdom of crowds" on Monday, following the publication of a poll showing that nearly two out of three Israelis support his proposed bill to deport people accused of disloyalty

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Woodsburgh, NY Minyan
Young Israel Bet Tefilah of Aberdeen, NJ
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
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to the state.

According to an online poll of 518 people conducted on Sunday evening on behalf of radio station 103fm, 64 percent of Israelis approve of the legislation, rising to 80 percent among supporters of the right-leaning Netanyahu bloc. 47 percent of the centrist and center-left Lapid bloc voters also supported the measure. The exact polling question asked in the survey is unclear, and any law suggesting deporting Israeli citizens runs in direct contravention of Israel's Basic Law regarding human dignity and liberty.

Earlier this month, Ben-Gvir, the head of the Kahanist Otzma Yehudit party, called for the deportation of two lawmakers and others "who are disloyal to the State of Israel" to Europe, declaring during in a radio interview that he would promote such a policy if he makes it into the next government.

"It is our duty to deport [such a person] from here, to deprive them of their citizenship and to fly [them] away from here," he told Army Radio, promising that he would work to "pass a deportation law for people like Ayman Odeh," the head of the Joint Arab List, as well as lawmaker Ofer Cassif, the list's lone Jewish lawmaker. Cassif was filmed in May striking a police officer at a protest against the eviction of Palestinian families in the West Bank.

"There are plenty of places that are looking for working hands. Let them go to Europe. They are looking for working people there... I promise you one thing - I have to find the place. I definitely think that an office to encourage emigration should be established," Ben Gvir said.

Asked if such a policy would apply to Jews, Ben-Gvir, a Kahanist who supports the transfer of Arabs out of Israel, replied that he wants to expel "anyone who calls our soldiers war criminals" and is working "against the State of Israel," regardless of race.

However, when pressed, he appeared to indicate that there could be a different standard for Jewish and Arab violence, citing a 2017 High Court rejection of a petition that sought the demolition of the homes of the Jewish killers of an East Jerusalem teen, stating that the killing was "not terrorism."

While seen as a marginal figure for much of his political career, Ben-Gvir has gained considerable public support recently and aims to become a minister in a future Netanyahu government.

Ben-Gvir's party Otzma Yehudit has swelled in support since it entered the Knesset last year, with recent polls showing that the party could have secured as many as nine seats in a solo run, leaving partner Religious Zionism in its wake and hovering around the electoral threshold.

Despite announcing that he would run independently in November's Knesset election, however, Ben Gvir last week made an about-face following an intervention by opposition leader Benjamin Netanyahu.

Following a three-way meeting with Netanyahu, Ben-Gvir agreed to again run on a joint ticket headed by Bezalel Smotrich's Religious Zionism party.

JEWISH ISRAELIS HAVE BECOME MORE RIGHT-WING, DATA SHOWS (i24NEWS 8/29/22)

The amount of right-wing Jewish voters in Israel grew from 46 percent before the April 2019 election to 62 percent now, according to data from the Israel Democracy Institute.

The IDI survey, analyzed by Or Anabi, asked Israelis where they place themselves on the political spectrum on a scale from 1 to 7, with 1 being far-left and seven being far-right. It was first conducted in 1986, with only 39 percent of Jewish Israeli voters identifying themselves as right-wing.

In 1995, shortly after prime minister Yitzhak Rabin was assassinated, only 29 percent identified themselves as right-wing. This was also the year, the first since 1986, where the left-wing outsourced the right.

Since 2000 - with the exception of 2011, when socio-economic protests were at an all-time high - the number of people who identified as center was more significant than the left.

From the time Israel's political instability began, in 2019, to 2022, the country's political center and left have dropped.

The data is based on responses from 3,855 interviews, according to the IDI. Israel's fifth round of elections since 2019 is due November 1, and polls show various results for both the Netanyahu-led bloc and the current coalition. A

new poll found possible weak participation of Israel's Arab sector, possibly giving Likud leader Netanyahu the 61 seats needed for a governing majority.

ARAB SECTOR VOTING AT ALL-TIME LOW – POLL (JPost 8/29/22)

Last year the Israeli-Arab population voting percentage dropped to 44.6%, an all-time low.

Fewer Israeli-Arab citizens who are eligible to vote in the upcoming election to the Knesset plan to do so than in the last election, a MAKAN 33 poll published on Sunday evening has found.

The poll, conducted by the Statnet Research Institute for the state-owned Arabic-language television channel, found that only 39% of Israeli-Arabs plan to vote in November, the lowest ever figure for voting among Arab citizens.

To compare, last year the Israeli-Arab population voting percentage dropped to 44.6%, an all-time low, surpassing the previous low of 49.2% recorded by the Israel Democracy Institute in April 2019.

In contrast, in the third election in Israel's ongoing political crisis in December 2019, voting among Israeli-Arabs reached an unprecedented high of 64.8%. The Joint List received 15 mandates at the time.

However, this poll estimates that the next elections will end with the Joint List receiving only five seats while Ra'am will have four.

The lack of Arab participation and lack of mandates for the Arab parties could help Benjamin Netanyahu's bloc receive 61 mandates, thus enabling him to form a government. The poll also states that the Likud Party will even receive a mandate and a half from Arab voters.

The poll estimates that if Balad runs separately from the Joint List, the Arab parties will weaken, with the Joint List receiving only four mandates in this scenario - just barely crossing the electoral threshold, similar to Ra'am.

The Balad Party by itself would not be able to cross the threshold, according to the poll. This would leave the Arab parties with eight seats compared to the ten they have in the current Knesset.

SYRIA SAYS ISRAEL STRIKES ALEPPO AND THEN DAMASCUS (YNet 8/31/22)

Syrian state news agency SANA reported on Wednesday that Israel fired missiles at the Aleppo airport, causing damage.

According to the report, four missiles hit the airport runways and nearby hangars, causing a fire. No injuries were reported.

Less than an hour later, Sana reported a second Israeli strike, this time on the Damascus area claiming Syrian air defenses were activated against "hostile targets."

Syria said earlier this year that Israel fired missiles from the Golan Heights, at targets south of Damascus, including the capital's airport.

Less than a day later, the Syrian ministry of transportation said that it had suspended all flights to and from the international airport.

The UK based Syrian Observatory for Human Rights, a group in opposition to the regime, reported that warehouses used by the Iran backed Hezbollah group and other Shi'ite militias, were targeted and that the control tower was also hit.

NETANYAHU CAUTIONED, COULD BE HELD RESPONSIBLE IN MERON DISASTER PROBE (YNet 8/30/22)

Former prime minister Benjamin Netanyahu was informed in writing by a state inquiry into last year's Meron disaster on Tuesday that he could be held responsible for the stampede in which 45 people were crushed to death during the Jewish festival of Lag BaOmer.

The commission of inquiry into Israel's worst civilian disaster informed Netanyahu and his then-public security minister Amir Ohana, as well as other officials who appeared before it, that they could be adversely affected by the findings of the probe and can ask to receive documented evidence before appearing again in their own defense.

Netanyahu refused to appoint a commission to inquire into the tragedy during his term and the appointment was made after he left office.

"As a prime minister who served for over 12 years, Netanyahu knew, or should have known that the site on Mount Meron was in disrepair to the extent that it could pose a risk to the large crowds thronging the annual religious festivities," the commission stated.

"Netanyahu did not act as expected from a prime minister to rectify the situation despite grievous reports by the state comptroller's office, some stating that multiple ministries were involved in the shrine and despite the fact that the matter was brought to the government's attention on multiple occasions.

Netanyahu did not see an effective review of the situation even after the government decided in 2016 on steps that must be taken to rectify the problems. It must be noted that previous governments' decisions were also ignored."

In its explanation for issuing a similar warning to Amir Ohana, who then acted as public security minister under Netanyahu, the commission said he failed to act as expected of him when he greenlit the festivities without putting a cap on the number of revelers allowed on the hilltop shrine at any given time. He also failed to run proper risk management, including considering alternative locations.

"After he was advised about the dangers, especially those posed by overcrowding, he did not act on the information," the commission said. "Ohana did not give the proper consideration to the gravity of the dangers, did not query enough and did not attempt to question the government's decision to not limit the size of the crowd. With the initial decision remaining in effect, Ohana did not request the police to provide him with alternative plans of action to reduce the risks."

Written warnings were also sent to Police Commissioner Kobi Shabtai and former Northern District Police commander Shimon Lavi, as well as other officials.

"We asked to express our view, that those who hold senior public office and are granted wide and substantive authority must be held to account," the commission said in a statement.

"We view the importance of clarifying expected norms of behavior by the senior office holders so that those norms would be clear."

The inquiry interviewed senior officials, past and present, experts and professionals, eyewitnesses, wounded victims and members of families of the deceased.

In an interim report released last November, the commission issued its recommendations, which included a cap on the number of participants allowed in the festivities, a single central location for a bonfire lighting ceremony and the appointment of a minister who would oversee the event.

The current government has since accepted the recommendations in full.

SYRIAN TRIES TO USE 'WORST ISRAELI PASSPORT FORGERY OF ALL TIME' (JPost 9/1/22)

A Syrian national was arrested in Barbados on Tuesday after he presented border control with a badly forged Israeli passport.

The English side of the passport was almost perfect, but all the Hebrew words contained errors from smaller spelling mistakes to words typed upside to letters that can only be used at the end of the word appearing in the middle of multiple words.

Border control in Barbados flagged the passport and alerted the Institute of Population and Immigration (IPI) in Israel after they recognized that it was a forgery and found a Syrian ID in his bags.

The IPI told Ynet that another detail that alerted the authorities to the forgery was that the passport contained border stamps from Ben-Gurion Airport when the stamps haven't been in use for years.

The IPI said the passport is "a candidate for the worst forgery of all time."

"The key to catching these incidents and learning lessons is a healthy working relationship between the authorities from the world's countries," Deputy Head of the Border control Management Eran Zehavi told Ynet.

Three years ago, Iranians were caught in Argentina with fake Israeli passports that followed the same template as Tuesday's passport.

GERMAN GOVERNMENT ANNOUNCES DEAL WITH MUNICH OLYMPICS ATTACK VICTIMS' FAMILIES (Ha'aretz 8/31/22)

Families of Israeli athletes murdered during the 1972 Munich Olympics have reached a deal with the German federal government on Wednesday, and will attend the September 5 ceremony marking the 50th anniversary of the event after threatening to boycott it unless a settlement was reached.

Reports suggested the two sides were closing in on the deal on Wednesday morning. The German government released a statement several hours later confirming that a compensation agreement was reached, although its details are unknown.

"The Federal Government [of Germany] ... is very aware of its responsibility for an intensive reappraisal of the terrible events," the statement read. "The focus is on the dignified commemoration of each individual victim as well as the still current political dimension of the attack," it added.

The deal reached between the two sides "includes reappraisal of the events by a commission of German and Israeli historians, the release of files in accordance with the law, the acceptance of political responsibility...and the provision of further recognition," according to the statement.

Earlier this month, the families had threatened to boycott Monday's 50-year anniversary ceremony in Munich organized by German authorities because they said the amount they had been offered was too low.

Shortly after the deal was closed, the presidents of Israel and Germany released a joint statement praising the agreement. "We welcome the fact that soon before the fiftieth anniversary of the massacre of Israeli athletes at the Munich Olympics, an agreement has been reached for a historical inquiry, the taking of responsibility, and suitable compensation for the victims' families," they said.

"We welcome the results of the discussions. This agreement cannot heal the wounds, but it includes an acceptance of responsibility on Germany's part and its recognition of the terrible suffering of the victims, whom we shall commemorate next week, and of their loved ones," they added.

Several media reports suggested that Germany increased its offer to the families to around 28 million euros (dollars), but the precise amount included in the final deal remains unknown.

Two weeks ago, Israel's Olympic Committee announced it was standing with the families in support of their struggle against the German government – and that it would not participate in the official ceremonies in Munich to commemorate the massacre. In light of the agreement, the committee has announced it will send representatives to the ceremonies next week.

"The agreements constitute the German government taking responsibility for the terrible massacre, opening a long-hidden information channel and providing adequate compensation to the families for the disaster and [their] terrible suffering," the committee said in a statement.

"For 50 years, the families have waited for justice to ease the terrible cycle of pain that began with the murder of the athletes at the Munich Olympic Games. The feelings of loss are encumbered by the families and the Israeli public, and remain open and bleeding," Olympic Committee Chairman Yael Arad said, adding that at last, the German government has taken responsibility in a "clear statement to the entire world."

The ceremony in Munich will be attended by representatives of the Olympic Committee, families, survivors, including Israeli President Isaac Herzog, German President Frank-Walter Steinmeier, and others.

On September 21, the Israeli ceremony commemorating the massacre will take place in Tel Aviv.

CONSTRUCTION BEGINS ON MASSIVE IDF BASE IN ISRAEL'S NEGEV (JPost 8/31/22)

Israel's Defense Ministry and Israeli construction company Shikun & Binui have broken ground on the construction of a military base in southern Israel's Negev desert, Israel's Defense Ministry Spokesperson announced Tuesday. Announced in 2018 by then-defense minister Avigdor Liberman, the Kiryat Hamodii'n military base is the largest and most significant project in the IDF's long-deliberated transition to the Negev.

The base will span over 450,000 square meters and 12,000 regular soldiers and permanent personnel from the strategic units of the Intelligence Division will base themselves out of Kiryat Hamodi'in.

Known as Israel's biggest infrastructure company, Shikun & Binui agreed to construct the base for NIS 4 billion. Shikun & Binui is known for its complex infrastructure projects in Israel and around the world – such as in West Africa, Latin America and Eastern Europe. Since its establishment in 1924, it has been at the forefront of the construction industry and has been at the forefront of providing housing for the country's growing population.

"In recent years, the Director of Transition to the South has led five huge tenders using the PFI (tender) method... The Kiryat Hamodi'in tender is the most complex and challenging among them," explained Orli Korem, head of the communications unit at the Defense Ministry.

"Completing the financial closure by housing and construction is another significant step in promoting the establishment of Kiryat Hamodi'in," Korem concluded.

RUSSIA'S REMOVAL OF S-300 BATTERIES FROM NORTHWEST SYRIA CLEARS WAY FOR ISRAEL STRIKE (Ron Ben Yishai, YNet 8/28/22)

Russia removed the S-300 missile defense system from Masyaf in north-west Syria recently, to bolster its military offensive in Ukraine, facilitating a strike on targets there last week, attributed to Israel.

Images released by an Israeli satellite company showed the missiles that were previously deployed near the military research facility that was targeted in the strike, were no longer in position.

It is unclear how many of the 24 S-300 batteries deployed to Syria were removed but some clearly remain and can be used to limit Israel's ability to strike against targets in Syria and Lebanon.

Still, removing the air defense system from Masyaf is consequential because of the city's strategic importance.

Masyaf has become the primary center for the production of Syrian and Iranian precise missiles and rockets, for use by Hezbollah and other Shi'ite militia groups

The military complex there includes large underground bunkers where Syria stores its missile and rocket arsenal, which arrives through the port in nearby Tartous.

It is likely that Israeli intelligence was aware of the Russian redeployment of the S-300 battery, and took advantage of the opportunity to strike, last Thursday.

The Russian system has the capacity to shoot down not only attacking aircraft but also incoming missiles, including long-range cruise missiles. Their removal allowed the use of special munitions, which would have otherwise been impossible.

Syrians operate the S-300 systems having been trained in Russia and Syria but are under the command of Russian "military advisors."

In a reported Israeli strike on the Masyaf facility last May, a S-300 missile was launched at attacking aircraft, after it had released its load.

Although no aircraft was hit or even locked on to by the system, the IDF was concerned that the Russian policy in Syria had changed because of the position taken by Israeli leaders in support of Ukraine, after it was invaded by Russia last February.

Israeli officials were concerned that the Russians were sending a message that they would no longer allow freedom of operation over Syrian skies.

Jerusalem was told by Moscow at the time, that the May incident was the result of an internal misunderstanding in the Russian-Syrian air defenses, protecting the Syrian regime. No such incident occurred, since.

Syria will likely replace the missing S-300 battery with alternative defenses to protect the military installation in Masyaf. A different Russian battery might be deployed, or perhaps the Iranians may attempt to position their surface to air missile systems, if Syria agrees.

The Iranians have the Bavar-373 missile defense system, that is compatible with the Russian S-300, as well as their Khordad 15 – which has a shorter range and have attempted to deploy them to Syria.

Israel was reported to have attacked such missile systems as they were being transported. Some through the port in Tartous, which has also come under attack.

Although it remains unclear how many of the S-300 batteries were redeployed to assist the Russian invasion of Ukraine, Israel now has more freedom to operate than it had had since 2018 when the S-300 missile system was first delivered to Syria.

The IDF and particularly its air force would now have to examine what defenses will be deployed by Syria and Iran.

MORE THAN ANY OTHER LEADER, GORBACHEV SHAPED THE FACE OF MODERN ISRAEL (Aluf Benn, Ha'aretz 9/1/22)

There are a number of foreign leaders whose contribution to establishing, stabilizing, and nourishing the state of Israel have been exceptionally important.

Most of them were American presidents. Others include Maurice Bourges-Maunoury, the French prime minister who supplied Israel with the Dimona nuclear facility, and two Soviet leaders – Josef Stalin, who supported the UN partition plan and provided Israel with weaponry critical to its victory in the War of Independence, and Mikhail Gorbachev, who helped shape modern Israel more than anyone.

Gorbachev opened the Soviet gates for Jews to leave. Most of them came here and fundamentally changed the face of Israeli society. This gave Israel enormous human capital at the expense of the Soviet education system. It's hard to imagine the high-tech industry, health system, music, sports, and just about any other field of knowledge in Israel reaching the same levels of success and excellence without the unprecedented one-time wave of hundreds of thousands of immigrants from the Gorbachev and his successor's crumbling empire.

Beyond Olympic medals and high-tech profits, Russian-speaking immigrants have totally changed the face of Israeli society. The addition of hundreds of thousands of secular people forcibly separated from religion during the Communist regime weakened the hegemony of religion in the public space. More businesses opened on Shabbat, non-Kosher restaurants on butchers popped up on city streets, and civil, non-religious weddings in Cyprus and Prague multiplied. Globalization and the internet, which simultaneously drew Israel towards the West, gave liberal Israelis a generation of relative freedom – which has slid back in recent years with the rise of religious populism.

Gorbachev's second major contribution to Israel was foreign relations. When he took power in 1985, Moscow-Jerusalem relations were nonexistent. The Israeli flag did not fly in large swathes of the world: the Soviet bloc, China, India, most of Africa, Asia and the Middle East. Gorbachev renewed diplomatic relations with Israel and was U.S. President George Bush's partner at the Madrid Conference, which renewed the peace process weeks before the Soviet Union collapsed. In his wake, India and China established relations, and dozens of other countries joined. Between Madrid and the Abraham Accords signed two years ago, the diplomatic isolation Israel suffered after the Six-Day War and Yom Kippur War ended. Gorbachev instigated this process.

The former Soviet leader first visited Israel in June 1992, months after his forced departure from the Kremlin and a week or so before Yitzhak Rabin defeated Yitzhak Shamir in the election. He would later visit a few more times and participate in the President's Conference that his friend Shimon Peres organized.

In a speech in 2003 at Netanya Academic College, Gorbachev warned Israel about relying solely on power when it comes to the Palestinians. "You must understand that no one can win this conflict. If somebody tries to win, we won't get anywhere," he said. "If someone thinks that Israel can defeat the Palestinians...of course, it's possible militarily, but it will only push the conflict into a different phase," warned the man who resolved the longest and most complex conflict of the 20th century, the Cold War, without bloodshed and almost completely unintentionally.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Defending Dignity

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"The officers shall then speak to the people, and say, 'Is there any man among you who has built a new house, and has not begun to live in it? ... who has planted a vineyard and has not redeemed its first crop? ... who has betrothed a woman and not married her? Let him go home...' The officers shall then continue speaking to the people and say, 'Is there any man among you who is afraid or faint-hearted? Let him go home...'" (20:5-8)

When the Jewish people went to war, the officers would announce that anyone who is afraid should return home and not fight in battle. The Torah earlier lists three other people who should return home from the battlefield: 1) a person who has built a new home but has not yet dedicated it. 2) a person who has planted a vineyard and has not yet eaten from its fruit. 3) a person who was engaged to be married. Now, the Torah adds a fourth category: one who is afraid.

According to its simple meaning, the verse refers to a soldier who lacks bravery and is afraid of fighting in battle. The great sage, Rabi Yosi Hagelili (Sotah 44a), however, understands the verse to be referring to a soldier who is afraid to go to fight because he has committed a sin. He fears that in retribution for his sin, he will fall in battle. Rabi Yosi Hagelili explains further that, in fact, the only reason the Torah instructs the other three people (one who built a house, planted a vineyard, or betrothed a woman) to return home is to protect the dignity of the person who has committed a sin. If only those who had sinned would leave the battlefield, they would feel embarrassed since everyone would realize that they were departing due to their sins. The Torah, therefore, identifies other life scenarios that require a person to return from battle. With a variety of reasons why one might be departing, nobody would know if a person was leaving due to his sins or for another reason.

We can learn from here how important it is to protect the dignity of others and not, G-d forbid, cause them embarrassment. Even though this man committed a sin, the Torah is still so careful to guard him from possible embarrassment and will send other soldiers home from battle in order to protect his honor. We as well must be prepared to go to great lengths to avoid embarrassing others.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And it shall be that when he sits on the throne of his kingdom, he shall write for himself two copies of this Torah in a scroll... (17:18)

Two copies of Torah scrolls; one to be placed in his treasury, and one that enters and goes with him (Rashi).

The scroll that goes out and enters with him was written like an amulet and hung on his arm (Sanhedrin 22a).

How can the Sefer Torah be hung from the arm of the King, when halacha dictates that a Sefer Torah must rest on something and cannot be hung (Berachos 24a)? In addition, Chazal (Yerushalmi Yoma 7:1) say that people should approach a Sefer Torah, rather than it be brought to them, since this is an embarrassment for a Sefer Torah. If so, how can a king carry a Sefer Torah with him to the public?

Parsha Riddle

What is the significance of the numerical value of the word 'bechor', firstborn son?

Please see next week's issue for the answer.

Last week's riddle:

In halacha, blood is compared to which liquid?

Answer: Water

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Shoftim (17:14-15), the Torah states:

When you come to the Land ... and you will say "I will set a king over myself, like all the nations that are around me."

You shall surely set over yourself a king whom Hashem, your G-d, shall choose; from among your brethren shall you set a king over yourself; you cannot place over yourself a foreign man who is not your brother.

The Sages of the Talmud (Sanhedrin 20b), as well as later Jewish thinkers, are divided as to the sense of the phrase "You shall surely set over yourself a king." R. Yosi apparently maintains that it constitutes a *mitzvah* to appoint a king, and this is the view of Rambam (Hilchos Melachim 1:1). R. Nehorai, on the other hand, declares that this verse "was stated only in response to the Jewish people's complaint," i.e., it is not a *mitzvah* but merely a Divine response to the eventual (inappropriate) demand for a king by the Jewish people (in the time of Shmuel).

Abarbanel develops this position at length, arguing that there is no *mitzvah* whatsoever to appoint a king, and the Torah is merely responding to what Hashem was foretelling would transpire in the future: the Jews, in a display of foolishness and ingratitude to Hashem, motivated by their evil inclination, would demand a king, and the Torah accordingly commands that when this occurs, we may not choose whomever we want to be king, but must choose someone from among our brethren, of whom Hashem will approve.

In the development of his position, Abarbanel argues that autocracy and monarchy are by no means the only viable forms of government, and he holds up the examples of the Roman Republic, and the contemporary Republics of Venice, Florence, Lucca, Siena, Genoa, and Bologna, as shining examples of extremely successful non-monarchical governments.

On the other hand, Abarbanel concludes his discussion of the monarchy by vigorously arguing for the reactionary position that popular revolution, even against a tyrant, is absolutely forbidden. (He relates that he argued his case "before kings and their sages," against that of his non-Jewish colleagues who had espoused the remarkably progressive view of later Enlightenment thinkers that revolution against a despot is indeed appropriate.)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Somethings I cannot forgive.
2. You shouldn't, even though it's a mitzvah
3. I am not a scribe, yet I need a scroll.
4. I was oiled.

#2 WHO AM I?

1. For some, I was a must.
2. Mistake is my ticket.
3. Death lets you leave me.
4. My border protects.

Last Week's Answers

#1 Avoda Zara/Idols (I must be destroyed, I cause impurity, I can cause destruction of a city, I am strange.)

#2 Dam/Blood (I am the soul, Use salt, I am red, I am not stupid.)

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