

Young Israel Shomrai Emunah - Shuvah Shorts ^{ת"סב}

September 10-11, 2021 - 5 Tishrei 5782 - Vayeilech - Light Candles by 7:06 - Havdalah 8:03
September 15-16, 2021 - 10 Tishrei 5782 - Yom Kippur - Light Candles by 6:57 - Havdalah 7:55

The Shabbos Shorts is sponsored this week by Robin and Lawton Cooper and family in honor of Lawton's retirement from the NIH and Aliyah Shniah. Please stay in touch!

Shabbos Schedule

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

Friday Night:

- Light Candles by 7:06
- Mincha: 7:10 (B), 7:05 (Sephardi)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 2:30 (B), 5:00 (B), 6:35 (B), 6:30 (Sephardi)
- Shabbos ends/Maariv: 8:03

Shabbos Shuvah Drasha:

Rabbi Rosenbaum's Shabbos Shuvah Drasha will take place in the Belonofsky Sanctuary at 7:00 PM. The Shabbos Shuvah Drasha is sponsored by:

- **Cindy, Joel and Ilana Bauman** in memory of Cindy's beloved brothers, Louis Cooper and Allan Cooper, Levi Yitzchak ben Shaul Hakohen and Aharon Leib ben Shaul Hakohen.
- **Marilyn and Judah Lifschitz**

Yom Kippur Schedule

Wednesday:

- Mincha: 3:00 (B, S, Sephardi)
- Light Candles by 6:57
- Kol Nidre: 7:00 (B, S, Sephardi)

Thursday:

- Shacharis: 8:00 (B, S, Sephardi)
- Yizkor not before 10:45
- Yom Kippur ends: 7:55

COVID-19 Updates

- Montgomery County rules allow for a public speaker or performer to remove his mask as long as no one is within six feet. Due to the lengthy and physically taxing roles of Chazanim on Rosh Hashanah and Yom Kippur, and upon consultation with our medical advisor, YISE is allowing Chazanim to take off their masks specifically on these days. Rabbi Rosenbaum will do the same for his Shabbos Shuvah Drasha, as will Rabbi Frand for his annual Drasha Monday evening.
- Masks are required for ALL people in the YISE Arcola building, whether vaccinated or unvaccinated, with the exception of children under the age of 2.
- There are no social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
- The Shul office is still open, but hours may vary.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and times, go to: <https://wp.vise.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 Wednesday or Thursday.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A**. Note new time. This Shiur will resume Sunday, September 19.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, will resume Friday, September 17.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**, will resume October 6.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, will resume October 6.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F**.
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **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 - in person (Social Hall) and on **Zoom F**, will resume September 13.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**, will resume October 6.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**, will resume October 7.
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 8:30 PM, **Zoom D**, will resume after Sukkos.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys, will resume after Sukkos.
 - **Semichat Chaver Program**, Tuesdays at 8:45 PM with Rabbi Hillel Shaps, now taking place in person in the Social Hall. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org Registration required at gwckollel.org/scp
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Monday - Parasha, Tuesday - Halachos, 8:45 AM, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, learning concepts of Elul and Yamim Noraim, **Zoom E**, will resume on September 14. "A Second Look - Stories in the Torah from a Deeper Perspective", will resume October 5.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th Perek Merubah. Wednesday evenings, **Zoom G**, will resume after Sukkos, time to be announced.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygarwar
Zoom H: ID: 803 356 4156, password Learn

YISE Youth Announcements

Shabbos Groups will take place this week from 10:00 AM - 11:00 AM, indoors. Masks required indoors for age 2+. Age 18-35 months will be located in the toddler room off the Lower Lobby. Ages 3-5 years will meet in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Michal Merkin, YISE Youth groups coordinator, at mmerkin@yise.org

YISE Programs and Listings

YISE Teen Minyan is Back! Welcome to our new minyan coordinator, Rabbi Moshe Holzer. All teens are welcome to join us this Shabbos at 9:15 AM on the Peppers' deck, 1101 North Belgrade Road. *See flyer for details.*

Rosh Hashanah Gift Bags - Thank you to our sponsors and to the volunteers that assembled, delivered and organized the gift bags:

Janet Deneroff, Sylvia Dorfman, Esther Edeson, Gloria Feldman, Hadassah, Simi, and Rena Franco, Daniel Ginsburg, Yale Ginsburg, Bayla Goodman, Esther Kaplan, Manasseh Katz, Seth Katz, Leora Kor, Larry Korb, Tuvia Lazar, Carol Lazar, Debbie Rogal, Max Rudmann, Tamar Schmerling, Judy, Shayna & Joey Taragin, Sue White. *See separate page for sponsors.*

The Annual Teshuva Drasha - Rabbi Yissocher Frand - Monday, September 13, 8:30 PM. *See flyer for details.*

The Yizkor Guide will be available in Shul. If anyone would like a copy to use at home, please contact Simi at office@yise.org

Do a Mitzvah, Help Build the Shul's Sukkah! Sunday, September 19. The specific time is to be determined. Help is especially welcome from those who plan to use it. COVID-19 restrictions will be in place for the use, as well as the construction, of the Sukkah. Please contact Stuart Cohen to volunteer at 301-943-5153 or szcohen@aol.com

Order Lulavim and Esrogim from YISE - Pickup will be on Sunday, September 19, 10:00 AM - 8:00 PM. Due to COVID-19 concerns, individual selection of Esrogim will not be possible. If you have questions about your order or if you are unable to pick up at the designated time, please contact lulav@yise.org or call Josh Breitstein at 301-346-7838 as soon as possible to make arrangements.

YISE Women's Learning Initiative will present learning for women on Simchas Torah, Wednesday, September 29. Time and location will be announced. Mrs. Sharon Freundel will speak on "Psalm 90: Making the Most of Every Day," and Mrs. Atara Rosenbaum will speak on "More of the Same? The Challenge and Gift of Consistency."

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

Rabbi Koss's Jewish History Class will not take place in September. It will resume again in October. Shana Tova!

Helping Hands Across Kemp Mill is a part of YISE's Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax-deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

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

Happy Birthday! Happy Anniversary!

- Simi & Sammy Franco wish **Josh Breitstein** a happy birthday on Sunday!

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

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.

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

Thank you to this past week's Shiurim sponsors:

Rabbi Hyatt's Gemara Shiur

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

Community Programs & Listings

Tefilah Mehalev - Those who would like to get into the High Holiday spirit are encouraged to listen to the beautiful tracks kindly recorded last year by Judd Lifschitz on his Tefilah Mehalev website www.yomtovnusach.com

Delighting In Coming Home - a special pre-Yom Kippur presentation for women by Mrs. Sara Malka Winter. Sunday, September 12, 8:15 PM on Zoom, Meeting ID: 601 853 4021 Password: Winter Dial-in number: 301-715-8592 Phone Passcode: 667362

The Mikvah Emunah Society of Greater Washington (MES) is pleased to offer use of the Wallerstein Mikvah in Kemp Mill to men on Erev Yom Kippur. One of several major changes from previous years is that there will be no showering at the Mikvah. It's important to check our website in advance for all the new rules and information: <https://mikvahemunah.com/men/> Thanks to all those who volunteered.

The Golden Network - Pre-Yom Kippur Class: The Key to a Meaningful Yom Kippur Mussaf - Mr. Alan Sussman. Sunday, September 12, 10:00 AM, **Zoom B**. For more information please call 301-732-1773, director@goldennetwork.org

Kemp Mill Toastmasters - Monday, September 13, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Need help building your Sukkah? YGW Senior class will put up and take down your Sukkah. Fundraiser for their Israel trip. Contact ygw2022seniors@gmail.com for more information.

Capital Kosher Pantry Pre-Yom Tov Collection - Help us bring Simchas Yom Tov to our friends and neighbors! Please donate:

- Hygiene items; hand soap, toothbrushes, toothpaste, mouthwash, floss, deodorant
- Yom Tov items: grape juice, honey, Shabbos candles, Havdalah candles, Yahrzeit candles

Drop-off locations: 1212 North Belgrade Road and Yad Yehuda, 1910 University Blvd. West. Financial donations at yadyehuda.org/donate

Yad Yehuda Yomim Noraim Appeal - Between Rosh Hashanah and Sukkot, Yad Yehuda plans, B'ezrat Hashem, to distribute over \$85,000 to provide Shabbos and Yom Tov meals and Lulav and Etrog sets as needed to households across our community who are struggling financially.

These Yom Tov expenses are above and beyond the ongoing financial assistance we provide our recipient households every single month. Please help us bring Simchat Yom Tov to your fellow community members by donating generously at yadvehuda.org

Rosh Hashanah/Yom Kippur/Franco Foundation Appeal - More of our community, hurt by COVID-19, rely on the Foundation to cover basic needs, such as rent, mortgage and utilities. Your entire donations go to support this safety net. Please send today to: The Franco Foundation, c/o Allan Franco, 613 Bromley Street, Silver Spring, MD 20902, or through Paypal, at thefrancofoundation@gmail.com Tax ID: 52-2172267

Lulav and Etrog sets - The Franco Foundation will be offering to our local community Lulav and Etrog sets to those who are struggling financially. Please contact Allan Franco at thefrancofoundation@gmail.com Your information will remain confidential.

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

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

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at [www.ahavasrosh.com](#)

https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA

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

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

Kemp Mill Village is merging into the larger, well-established Silver Spring Village (SSV) as of September 1. All current members will have several additional months to try out the many services offered by Silver Spring Village. Non-members will also be able to experience a trial period to decide if they want to join. To learn more about SSV's varied offerings, visit <https://silverspringvillage.org>

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

The Week Ahead		Sunday September 12	Monday September 13	Tuesday September 14	Wednesday September 15	Thursday, Sept. 16 Yom Kippur	Friday September 17
Shacharis	Ashkenazi	6:00, 7:00, 8:15	5:45, 6:05, 8:15	5:45, 6:15, 8:15	6:00, 6:35, 8:30	See Yom Kippur schedule	6:15, 6:55, 8:45
	Sephardi	7:30	7:30	7:30	6:30		7:30
Mincha / Maariv	Ashkenazi	7:05	7:05	7:05	See Yom Kippur schedule		See Shabbos schedule
	Sephardi	6:10 *	6:10 *	6:10 *			
* Sephardi Selichot 6:10 followed by Mincha at approximately 7:00 Halachic Times: Latest Alos Hashachar: 5:32 AM, Earliest Talis and Tefilin: 6:00 AM, Latest Netz: 6:53 AM, Latest Krias Shema: 9:55 AM, Earliest Mincha: 1:36 PM, Earliest Shkia: 7:11 PM, Latest Tzeis Hacoachavim: 8:01 PM							

Next Shabbos

September 17 - 18, 2021 - 12 Tishrei 5782

Parshas Haazinu

Friday Night:

- Light Candles by 6:54
- Mincha: 6:55 (B), 6:50 (Sephardi)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 2:30 (B), 5:00 (B), 6:50 (B), 6:45 (Sephardi)
- Shabbos ends/Maariv: 7:51

Next Shabbos Shorts Deadline: Wednesday, September 15 at 12 Noon

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

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

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

Office Hours:

Monday/Tuesday 9:00 AM - 5:00 PM

Wednesday 9:00 AM - 2:00 PM; Closed Thursday;

Friday 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Postelnek

Vayeilech 5782:

The Torah of Unification

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

The second to last Mitzvah in the entire Torah is recorded in this week's *Parsha*, *Vayeilech*. It's a fascinating and intriguing Mitzvah where the entire Jewish nation is commanded to go to Jerusalem, to the *Beis HaMikdash*, to gather and hear the king read the Torah. It's a moment of mass unity and focus. It's the Mitzvah of *Hakhel* (gathering).

What's interesting is how the מצוה is formulated and presented. The verse (*Devarim* 31:10) says: At the end of seven years, when all of the Jewish nations comes to appear before God [...] you shall read this Torah to everyone. Gather together all the people; women, children [...], in order that they will hear, learn and fear God.

If the purpose of gathering the entire Jewish people is to read the Torah, the verse should have initially commanded: “הקהל את העם – Gather the nation”, followed by “תקרא את התורה הזאת – you shall read this Torah.” *First* assemble and only then *read*. Instead, Hashem commanded it to us in the opposite order – read and then assemble. Why?

The *Imrei Emes*, the third Ger Rebbe (early – mid 1900s), explains: שכאשר ישראל מתאספים ומתקבצים יחד – זה בעצמו הוא תורה – the mere gathering of Jews together is – in and of itself – Torah. Meaning, one of the most fundamental tenants and objectives of Torah is that Jews be unified, create *achdus* and demonstrate oneness with each other. Once that goal is achieved, only then does the Torah command the king to gather us towards one purpose – unifying our hearts and minds towards Hashem, as the verse says: in order that they will hear, learn and fear God.

This message is certainly relevant to us in the year 2021. The past two years have been challenging, full of uncertainty, frustration and pain. Perhaps most of all, they have been very lonely. We are a people who crave connection, a nation that desires unity... and we very much missed that aspect of *Torah*.

But it was that lack that should remind us of our need to connect and unite. That long period of time should cause us to consider that we often grow best when surrounded by a unified community with similar goals and ideals. As the Mitzvah of *Hakhel* highlights: by gathering and unifying as a community, we fulfill a fundamental aspect of Torah. Once we achieve that, then together we can listen, learn and grow even further.

IY”H, we should all merit to experience a real הקהל with the ultimate ingathering and unification of the entire Jewish nation.

Have an amazing Shabbos!



Rosh Hashanah Gift Bags

Shana Tova & Thank You To Our Sponsors

Shofar

Anonymous

Fran & Alan Broder

Eva & Isaac Moses in gratitude to Rabbi Rosenbaum for providing a good example to the whole community in challenging times

Marina & Gregory Shmunis

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Iris & Adam Bashein – Shana Tova to our
YISE Chevra

Raph Ginsburg

Debbie & Marc Katz

Carol & Tuvia Lazar

Marilyn & Judah Lifschitz

Arly & Rami Mandelbaum - Wishing you
health & happiness in 5782!

Gold

Hannah & Paul Berner - L'Shana Tova
from our family to yours

The Branda Family - Shana Tova
U'Metuka

Naomi & Ori Carmel

Barbara & Mel Ciment

Joey Franco

Simi & Sammy Franco & Family wish
everyone a Shana Tova!

Faith Ginsburg - Wishing everyone a
Healthy & Happy New Year

Faigy & Rabbi Tuvia Grauman - L'Shana
Tova - Have a sweet year!

Nancy & Bruce James - Shana Tova
U'Metuka

Valerie & Dan Kugler

Arleeta & Ivan Lerner

Judy & Stuart Rosenthal

Debi & Max Rudmann

Sara Silver - wishes everyone a K'Tiva
V'Chatima Tova

The Simon Family

Nancy & Avram Weisberger

Silver

Laurie & Stuart Cohen

Marilyn & Morris Edeson

Rebecca & Ari Elias-Bachrach

Sahra & Yale Ginsburg - Shana Tova!

The Hillmans - Shana Tova U'Metuka

Melanie & Sandy Karlin - Wishing
everyone Shana Tova

Susan & Rabbi Saul Koss - May it be a
sweet & healthy year for all!

Sherrie & Zev Zalman Ludwick

Bobbi & Jules Meisler

Lee-Nadine & Craig Oppenheim

Barbara Price & Family - Peace, Health, &
a Sweet New Year

Deborah Rogal - In honor of Rabbi
Rosenbaum for all he has done &
continues to do to support the community &
each of us who comprise it

Sheridan & Melvin Sassoon

Anne & Scott Schlesinger

Karen & Howie Schulman - A Healthy,
Happy, Sweet New Year

Dolores & Leonard Schwartz

Gloria & Arnie Sherman

Joyce Dworsky-Srour & Nino Srour
wishing the community a Shana Tova full of
good health & spiritual rejuvenation

Mindy & Shmuel Tolchinsky wish
gratitude to Rabbi Rosenbaum, Rabbi
Postelnek, & all our dedicated Gabbaim,
staff & volunteers

Bronze

Esther & Alan Baldinger
Cindy, Joel & Ilana Bauman
Farrell Bloch

The Downing Family wishing everyone a
Healthy New Year

Melvin Farber

Danit & Ari Kanal

Masha & Seth Katz

Vivian & Arnie Kirshenbaum & Family -
Happy & Healthy New Year to all our
friends & the community

Ellen & Larry Korb - May everyone have a
Happy & Healthy Year!

Jessica & Gamliel Kronemer

David Lerner

Allison & Jay Marcus

Judy & Rabbi Roy Rosenbaum

Rabbi Sanford Shudnow - in memory of
Avi West, Z"L, may his memory be blessed

Sima & Richard Soskin - in honor of our
children Eliana & Jess and Sarah & Yonah
and our granddaughters Adielle & Zahara

Judy & Mitch Taragin & Family

Phyllis, George & Avi Teitelbaum

Patty & Eric Towler

Gila & Rabbi Myron Wakschlag

Joan & Donald Walter

Greetings

Jorden Brinn

Cheryl & Richie Broth

Nancy & David Broth

Milton Cahn

Chayie & Rabbi Hirsh Chinn - K'Siva
V'Chasima Tova to the entire community

Mr. & Mrs. Ethan Cohen & Family

Seth Cohen - Shana Tova!

Rochelle Dimont (inadvertently left out
of the gift bag list)

Esther Edeson & the Edeson & Stern
Families - Shana Tova!

The Gaisin Family - Happy New Year
5782!

Juli Gittelman & Harry Hoshovsky
Debby & Rabbi Barry Greengart -
Wishing all our friends in the community a
Shana Tova U'Mesuka!

Pesha Malka & Victor Jacobson

Linda & Michael Kaiser

Chana & Yonah Kupferstein

Elaine & Robert Leichter

Judy & David Marwick

Maurissa & Chananyah Pinsky

Carol & Lionel Rabin

Ruth & David Rider

Atara & Rabbi Dovid Rosenbaum

Marilyn & Don Schwartz & Family

Jane & Louis Shotkin



YISE TEEN MINYAN

**Welcome to our new
Teen Minyan Coordinator
Rabbi Moshe Holzer**

**SHABBOS MORNING
SEPTEMBER 11, 2021
@9:15 AM
THE PEPPERS' DECK
1101 N BELGRADE**



BACK IN PERSON!

The Greater Washington Jewish Community is invited to

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TESHUVA DRASHA

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The Greater Washington Comm. Kollel
Torah School of Greater Washington
Woodside Synagogue Ahavas Torah
Yeshiva of Greater Washington
Young Israel of Potomac
Young Israel Shomrai Emunah



MONDAY NIGHT

September 13, 2021

8:30 PM

Young Israel Shomrai Emunah
1132 Arcola Avenue
Silver Spring, MD

Men and Women are Invited

For more information, please contact
Rabbi Avraham Rappaport 443.790.6541



Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by David and Sarah Maslow
on the occasion of the yahrzeit of David's mother,
Tovah bas Nissan, a"h, 9 Tishrei
Shabbat Shalom - Gmar Chatima Tova

Volume 27, Issue 47

Shuva Shabbat Parashat Vayelech

5782 - B"H

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

Consensus vs. Command? - What do you say to your successor? What advice do you give them? Vayelech is the place to look for the answer, because it is here that Moses finally handed the reins over to Joshua, and he and God both give him a blessing for the future. But they gave different blessings.

What do you say to your successor? What advice do you give them? Vayelech is the place to look for the answer, because it is here that Moses finally hands the reins over to Joshua, and he and God both give him a blessing for the future. But they give different blessings.

Listen to them and they sound almost the same. Moses says "Be strong and of good courage, for you will come [tavo] with this people into the land". God says, "Be strong and of good courage, for you will bring [tavi] the Israelites into the land". Tavo or tavi, "come with" or "bring." The words sound and seem similar. But the difference as understood by the Sages was total.

Here is how Rashi puts it: Moses said to Joshua, "Make sure that the elders of the generation are with you. Always act according to their opinion and advice." However, the Holy One blessed be He said to Joshua, "For you will bring the Israelites into the land I promised them" – meaning, "Bring them even against their will. It all depends on you. If necessary, take a stick and beat them over the head. There is only one leader for a generation, not two."

These are the two extremes of leadership: consensus or command. Moses advised Joshua to pursue a policy of consultation and conciliation. What he was saying in effect was, "You don't need to follow the people. You are the leader, not they. But you do need to work with the elders. They too are leaders. They constitute, in effect, your team. They need to feel that they are part of the decision-making process. They will not expect you always to agree with them. Often they will not agree with one another. But they do need to feel consulted."

"If they sense that you are not interested in their opinions, if the impression they have of you is of a person determined to do things his way regardless of everyone else because you know better, they will attempt to sabotage you. They will do you harm. They may not succeed. You may survive. But you will be injured. You will limp. Your standing among the people will be diminished. They will say, how can we respect one who is not respected by the elders?"

"I speak from experience. The Korach rebellion was serious. It was not just Korach; it was also the Reubenites, and other leaders from the various tribes. And though the rebellion was cut short in the most dramatic way possible, we were all diminished and nothing was quite the same ever again. So: make sure that the elders of the generation are with you. If they are, you will succeed."

God, according to the Sages, took the opposite approach. "The time has come to leave the wilderness, cross the Jordan, conquer the land and build the kind of society that honours the human beings I made in My image instead of enslaving and exploiting them. Don't look for consensus. You will never find it. People's interests are different. Their perspectives are not the same. Politics is an arena of conflict. I did not want it to be that way, but having given humanity the gift of freedom, I cannot take it

back and impose My will by force. So you must show the people the way.

"Lead from the front. Be clear. Be consistent. Be strong. The last person who gave the people what they wanted was Aaron and what they wanted was a Golden Calf. That was nearly the end of the Jewish people. Consensus, in politics or business or even in pursuit of truth, is not leadership but the abdication of leadership. I chose you to be Moses' successor because I believe in you. Therefore, believe in yourself. Tell the people what they must do, and tell them why.

"Be respectful of them. By all means, listen to them. But at the end of the day the responsibility is yours. Leaders lead. They do not follow. And believe me, though they may criticise you now they will eventually admire you. People want their leaders to know the way, go the way and show the way. They want them to be decisive. Always treat people with the utmost courtesy and respect. But if they do not behave toward you as you do toward them, if they oppose and try to frustrate what you are doing, there may be no choice but to take a stick and hit them on the head. There is only one leader in a generation. If everyone is empowered, there is no music, only noise; no achievement, only an endless committee meeting at which everyone speaks and no one listens."

Those were, then and now, the two great options. But notice something odd. The person urging consensus is Moses. But Moses never acted by consensus. This is the man who almost had to drag the people out of Egypt, through the sea, and across a howling desert, the man who did things of his own initiative without even asking God.

This is the man who broke the tablets of stone hewn and engraved by God Himself. When did Moses ever lead by consensus? To be sure he had seventy elders, princes of tribes, and a devolved structure of administration with heads of thousands, hundreds, fifties and tens, but though they helped him, they did not advise him nor did he seek their advice. What suddenly turned Moses into a peacenik, a lead-by-consensus man?

That is one problem. The other is the advice given by God Himself: lead from the front, even against their will. But that is not how God acted, as understood by the Sages. This is what they said on the words immediately prior to the creation of humanity, "Let us make man in our image": "Let Us make man"; From here we learn the humility of the Holy One, blessed be He. Since man was created in the likeness of the angels, and they would envy him, He consulted them...

Even though they [the angels] did not assist Him in His creation, and there is an opportunity for the heretics to rebel [to misconstrue the plural as a basis for their heresies], Scripture did not hesitate to teach proper conduct and the trait of humility, that a great person should consult with and receive permission from a smaller one.

The Sages, puzzled by the plural, "Let us make man," interpreted it to mean that God consulted with the angels. Despite the fact that the use of the word "us" was dangerous – it could be read as compromising the pure monotheism of Judaism – nonetheless the principle of consultation is so important that the Torah takes the risk of being open to misinterpretation. God consults, according to the

Sages. "God does not act tyrannically toward His creatures."

To be sure, the Sages said that at Sinai God suspended the mountain above the Israelites and said, "If you say 'No,' this will be your grave." But this is not the plain sense of the verse. To the contrary, before he gave the Torah to Israel he commanded Moses to explain to the people what was being proposed. And it was only when the people – "all the people together" ("with one voice" – that the covenant was made. That is the biblical basis for the idea, in the American Declaration of Independence, that governments gain their authority from "the consent of the governed." The very act of giving humans freedom means that God never forces us against our will. As Eisenhower once said, "Hitting people over the head is not leadership: it is assault." So why was God here, as it were, speaking out of character?

The answer, it seems to me, is this: Both God and Moses wanted Joshua to know that true leadership cannot be a one-sided affair, be it the pursuit of consensus or command-and-control. It must be a deft balance of both. They wanted Joshua to hear this in the most striking way, so each said what they were least expected to say.

Moses, whom everyone associated with strong, decisive leadership, in effect told Joshua, "Don't forget to strive for consensus. Your task is not what mine was. I had to take people out of slavery. You have to lead them into a land of freedom. Freedom means taking people seriously. The leadership of a free people involves listening, respecting and striving for consensus wherever possible."

God, who gave humans their freedom and never imposed Himself on people against their will, said, "Joshua, I am God; you are not. I have to respect people's freedom. I have to let them go the way they are determined to go, even if it is wrong and self-destructive. But you are a human among humans and it is your task to show them the way that leads to justice, compassion and the good society. If the people do not agree with you, you have to teach them, persuade them, but ultimately you have to lead them, because if everyone does what is right in their own eyes, that is not freedom but chaos."

In short, leadership is not simple. It is complex because it involves people and people are complex. You have to listen, and you have to lead. You have to strive for consensus but ultimately, if there is none, you must take the risk of deciding. Had they waited for consensus Lincoln, would never have ended slavery, Roosevelt and Churchill would never have led the free world to victory, and Ben Gurion would never have proclaimed the State of Israel.

It is not the job of leaders to give people what they want. It is the job of leaders to teach people what they ought to want. But at the same time they must involve people in the decision-making process. Key figures and constituencies must feel that they were consulted. Collaborative, consultative, listening leadership is essential in a free society. Otherwise, there is autocracy tempered by assassination.

Leaders must be teachers but also learners. They must be visionaries and yet have time for the details.

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They must push people but never too far, too fast, or they will fail. They must speak to the better angels of our nature, teaching us to love not hate, forgive not seek revenge. They must always prefer the peaceful solution to the one that involves taking a stick and hitting people on the head, even though they are prepared to do so if there is no alternative. Leaders must be capable of more than one style of leadership. Otherwise, as Abraham Maslow said, “Those who only have a hammer treat every problem as if it were a nail.”

Considering the effort, energy, stress and pain, why anyone should seek to be a leader would remain a mystery, were it not for this luminous truth: there is no better way to flood life with meaning than to have lifted others and helped them to a greatness they never knew they had; to have together with others righted some of the wrongs of this injured earth and its creatures; to have acted rather than waited for others to act, and to have brought others with you, for the greatest leader on earth or in heaven cannot lead alone.

These are what make leadership the greatest privilege by which any of us can be blessed. As Moses said to Joshua, “Happy are you to have merited leading the children of God.” The crown of leadership is invisible, yet you know who is wearing it and who is not. It is there, in front of you, waiting for you to put it on. Wear it with pride and may all you do be blessed.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Do You Hear Voices? - Do you ever hear voices? I do, especially at this time of year. It is now the period of time between Rosh Hashanah and Yom Kippur. This ten-day period is known as the ten days of Teshuvah, or repentance. During this time Jews become more contemplative, more serious, and more given to internal dialogue.

It is a time for each of us to look within, and to give special attention to those inner voices which call upon us to correct past mistakes, to redress past offenses, and to resolve to do better in the year to come.

When I say, “I hear voices at this time of year,” I am referring, of course, to those inner voices.

There is another voice, which can be heard at this time of year, although not many of us are sufficiently spiritually sensitive to hear it. It is the voice of God.

For you see, the Talmud tells us that this ten day period is especially propitious for seeking out the divine and for hearing His voice. This is a time when God is to be found, when he is very near.

Chassidim use the following parable to explain this unusual theological phenomenon. Imagine, the parable goes, a king who spends most of his year isolated in his royal castle. It would be no wonder that he would wish to become more familiar with his people, and with what they were all about.

Imagine further, the parable continues, that he would decide to disguise himself in ordinary clothing and travel about the countryside, visiting the common folk and becoming acquainted with their lives, their problems, and especially what they really thought of their king.

And so the king, totally unidentifiable, wandered through the countryside and visited his constituency. The king was now close, extraordinarily close, to many of his countrymen. Few, if any, realized however, that it was the king who was wandering among them, and that he was accessible in a very unusual manner.

The Almighty himself now “wanders” among us, just as the king of the parable. During these ten days, the first ten days of the Jewish New Year, we have the opportunity to address Him in ways which were totally unavailable to us while He was in His royal castle, protected by guards and requiring

appointments, usually impossible to obtain, often long in advance of when we needed them.

If we are aware of the presence of the Almighty in our midst, in this unique way, during this time of year, it is no wonder that we might just hear His divine voice. And what would it say? What does the inner voice of our conscience say?

I think that these voices, divine or the better part of our human selves, have a threefold message; three messages that apply to every one of us, Jewish or non-Jewish, religious or otherwise.

The first message that I hear from the voice is a protest against my tendency, our tendency, to want gratification now. There is something within us that can't wait, that wants our pleasures now and our hopes realized immediately. But the inner spiritual voice, more clearly audible at this time of year, says, “Wait”. This spiritual voice stresses the need to postpone gratification, to work long and hard toward distant objectives, to set long-term goals and to work toward them ambitiously. This voice transcends the present and orients us towards the future with an attitude of optimism and hope.

The second message objects to the word “me”. It wants to counter the tendency we all have to be self-centered, to live a life based upon “me first”. This second component of our inner voice encourages us to be concerned with others. To realize, as the sainted Rabbi Chaim of Volozhin writes, that we are placed on this world not to fulfill our selfish needs, but to help others achieve their needs. The second message of the voice wishes to counter the culture of narcissism within which we find ourselves. It emphasizes charity, compassion, and social concern.

And the third message of the voice is such a simple one. It says, “Be happy”. It recognizes our tendency toward depression, sadness, and despair. And it encourages us to celebrate life with joy, to cultivate that most important of biblical emotions, simcha. How succinctly, but how stirringly, the spiritual genius Nachman of Braslav put it: “It is a great mitzvah to be b'simcha, to be happy... always!”

These are the voices that I hear when I listen carefully during this time of year. Perhaps these voices are divine in origin. More likely they are simply being expressed by a part of me that intuitively knows what is right and how I should guide my life in the coming year.

But one thing is for certain: These voices are not auditory hallucinations. They are not signs of madness or insanity. They are signs of clarity and expressions of valuable inner truths.

I am sure, dear reader, that you too can hear these voices if you but allow yourselves to listen.

Do listen. Follow the messages of this inner voice. And enjoy, each and every one of you, a happy and sweet, successful and peaceful New Year.

OTS Dvar Torah

“Vayelech Moshe – and Moshe went”: The Man Who Remained Youthful Until the Day He Died - Rabbi Yoni Hollander

Moshe Rabeinu's “going” from the People of Israel, followed by the conclusion of the Five Books of Moses, offers a bird's-eye view of Moshe's lifetime, and teaches us one of the most important lessons that can be taken from this great man and his personality: just as Moshe retained his childness and youthfulness, we, too, should preserve ours.

But before we delve deeper into this notion, here is an important insight pertaining to the entirety of Moshe's lifetime and to The Five Books of Moses:

“And the Lord said: ‘My spirit shall not abide in Man... therefore shall his days be a hundred and twenty years.’”

Interestingly, the only person in the entire Bible of whom we are told that his life spanned one hundred and twenty years was Moshe Rabeinu. This gives

Likutei Divrei Torah

another dimension to the expression *Torat Moshe*, the Torah of Moses. Moshe was not only the one who received the Torah, who gave the Torah and who wrote the Torah, but in many respects, he is also the protagonist of the Torah – not only from the start of the book of Exodus, but right from the very beginning of Genesis. In fact, Moshe is already hinted to in the beginning of the Torah, and upon his death, at the age of 120, the Torah comes to a close.

I wish to focus on one of Moshe Rabeinu's traits which surfaces time and time again in many of the stories of the Torah – Moshe is an eternal child, remaining youthful and childlike until the day of his death.

“And Moshe went...and he said unto them: ‘I am a hundred and twenty years old this day...’”

” And Moshe was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.”

When reading these verses recounting Moshe's death, the description the Torah gives of his childhood comes to mind, from the time he was conceived and born, until he was saved by the daughter of Pharaoh and his own sister. Even as a young child, Moshe seems to have been a blend of childness and youth – “And she opened it, and saw the child; and behold it was a youth that wept”; and also as one who brings together the qualities of a child and the act of growth – “And the child grew, and she brought him unto Pharaoh's daughter, and he became her son...”

From very early on in his life, Moshe displays both the qualities of child and adult. In turn, he retains his child-like qualities and youthfulness even in adulthood.

The Torah attests to the fact that on the day Moshe died he was still completely active. The use of the word *vayelech* – which denotes an active going or walking – leaves us with the feeling that Moshe is dynamic and engaged in movement. This freshness of behavior described in our Parsha, as well as the motion of advancing, topped with many other verbs denoting action – “And he went...and he wrote... and he commanded... and he spoke” – fits in perfectly with his physical youthfulness – “his eye was not dim, nor his natural force abated.”

Rabbi Soloveichik describes the ability to retain youthfulness in a wonderful way: “A strange polarity descended into the initial world of Judaism, a pendulum of sorts that sways between two great ideologies – that of greatness and that of childness. A great man is, in a sense, not a full adult because his spirit is that of a child; he is still infused with a natural enthusiasm, and with an impulsiveness and emotional restlessness. He is both old and young at the same time. One who has matured completely and has grown old, can no longer approach God and draw near to Him. The full-grown adult is too canny...only a child can overstep the boundaries. [As the prophet Hosea says:] “‘When Israel was a child, then I loved him’.”

Rabbi Soloveichik goes on to talk more directly of Moshe Rabeinu: “The cry of a child tore through the air near the river bank... every time Moshe would beseech and beg God for mercy – the cry of a child would sound. The cry of a child accompanied the great leader of Israel from the Nile to Sinai; from Ohel Mo'ed (the Tent of Congregation) to the mountain of Avarim... The loftiest crown we can place on the head of a great man, is one adorned with gems of childness and smallness.”...

May we take a lesson from Moshe's personality, as well as from our daily experiences in our schools, and implement these in our personal lives, such that we are able to be both elders and children at the same time. *[Excerpt]*

תפילה

וַיַּעֲלֶכֶּה

Our *Parashah* opens: "Moshe went and spoke these words to all of Israel." Why is Moshe referred to as "going"? R' Mordechai Twersky z"l (1798-1837; the *Maggid* of Chernobyl) explains:

We read (*Bemidbar* 14:17), "And now, may the strength of my Lord be magnified, as You have spoken, saying." This alludes to the teaching of *Kabbalists* that when a person speaks, *i.e.*, prays, he magnifies the Name of G-d and has the ability to elevate the souls of many Jews.

How does a person know if he is praying properly? The verse concludes, "You have spoken, saying"--if, after a person prays, he wants to "say," *i.e.*, pray more, then he knows that he has prayed well. But, if he is glad to be finished, he has not prayed properly.

We also read (*Kohelet* 4:17), "Guard your legs when you go to the house of *Elokim*." Proper prayer stands on two legs, says R' Twersky. One leg is man's belief in the holiness of the prayers, and the other is man's trust that *Hashem* accepts the prayers of even the least articulate person. However, a person must always be truthful, as *Chazal* say that "falsehood has no legs." [As written in the Torah, the letters of the word "*Sheker*" / "falsehood" all come to a point on the bottom. They "have no legs" and cannot stand.]

Moshe's prayers undoubtedly stood on strong "legs"; therefore, he was able to elevate the souls of the Jewish people. It was on those "legs" that our verse says he "went." (*Likkutei Torah*)

Tefilah

This year, we will *iy"H* devote this space to discussing various aspects of our prayers. This week, we continue discussing the thirteen types of prayer identified in *Midrashim*.

R' Shimshon Dovid Pincus z"l (rabbi of Ofakim, Israel; died 2001) writes: "*Ittur*" is the type of prayer that the Torah ascribes to our Patriarch Yitzchak in the verse (*Bereishit* 25:21), "*Va'ye'etar* / Yitzchak entreated *Hashem* opposite his wife, because she was barren. *Va'yei'ater* / *Hashem* allowed Himself to be entreated by [Yitzchak], and his wife Rivka conceived." *Rashi* z"l explains: "He prayed repeatedly and urgently." This is consistent with the *Gemara* (*Berachot* 32b): "If a person sees that he prayed and was not answered, he should pray again, as it is written (*Tehilim* 27:14--the final verse of '*Le'David Hashem ori*'), 'Hope to *Hashem*; strengthen yourself and He will give you courage, and hope to *Hashem* [again]'. "

R' Pincus continues: There is a fundamental difference between making a request from a person and making a request from *Hashem*. When a human being says "No" to a request, asking again will usually annoy him. Even if he does eventually accede to the request, it typically will be with bad feelings. In contrast, *Hashem* wants us to repeat our requests again and again. *Hashem* wants to fulfill our requests, and He certainly has the ability to do so. Thus, when He does not fulfill our requests immediately, it often is because He is waiting for us to form a deeper relationship with Him--which is what we do by praying to Him repeatedly with the knowledge that He never tires of hearing from us. [However, if one thinks only of himself and his desires while praying, he is not accomplishing what *Hashem* wants. Also, as discussed previously, *Hashem* sometimes does not answer our requests because He knows they are not in our best interests.]

(*She'arim B'tefilah* p.136)

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“This song shall speak up before it as a witness. . .” (31:21)

“This song” refers to the song of *“Ha’azinu”* in the next *parashah*. To what does it testify?

R’ Chaim of Friedberg *z”l* (16th century, brother of the *Maharal* of Prague) explains that there are many prophecies that do not have happy endings. Most notably, the horrible curses which were read in *Parashat Ki Tavo* end without any mention of a brighter future.

Not so the song of *“Ha’azinu,”* which ends with the verse, “He will bring retribution upon His foes, and He will appease His land and His people.” This is a promise of the long-awaited redemption. Says our verse: write the song of *“Ha’azinu”* as a testimony and reminder to yourselves that the redemption will come.

Why do so many prophecies end without consolation? Why do many chapters of the Books of the Prophets leave us with unanswered questions about our faith? R’ Chaim explains that this was done intentionally so that we should not think that the prophets served G-d only because they understood His ways. No! They too had unanswered questions, but this did not diminish their love for *Hashem* or their service of Him.

(*Sefer Geulah Vi’shuah* ch.6)



“For I know your rebelliousness and your stiff neck; behold! while I am still alive with you today, you have been rebels against Hashem [literally, with Hashem]--and surely after my death.” (31:27)

The *Gemara* (*Sanhedrin* 37a) relates that the sage Rabbi Zera had neighbors who were gang members who terrorized the neighborhood. Rabbi Zera befriended them and attempted to bring them to repentance. After Rabbi Zera died, these thugs said, “Until now, Rabbi Zera prayed for us. Who will pray for us now?” They reflected on this and repented. [Until here from the *Gemara*]

Commentaries ask: Why was Moshe Rabbeinu so confident that *Bnei Yisrael* would “surely” rebel after his death? Maybe *Bnei Yisrael* would reason as Rabbi Zera’s neighbors later did and would repent after Moshe died?

R’ Peretz Steinberg *shlita* (Queen, N.Y.) suggests: Literally, our verse does not state that *Bnei Yisrael* sinned “against Hashem”; rather, it states that they rebelled “with Hashem.” When *Bnei Yisrael* rebelled in the desert, they told themselves that their actions were all for the sake of Heaven, that they were “with Hashem.” When one fools himself in that way, he will never repent. In contrast, the gangsters in Rabbi Zera’s neighborhood knew that they were gangsters. They faced reality, and therefore they repented.

(*Pri Etz Chaim*)

“He said to them, ‘I am a hundred and twenty years old today; I can no longer go out and come in . . .’” (31:2)

Rashi z”l writes (in his second explanation of the verse): “‘I can no longer take the lead in the matter of the Law.’ This teaches us that the well-springs of wisdom were stopped up for him.”

R’ Nosson Sternhartz *z”l* (1780-1845; foremost student of R’ Nachman of Breslov) explains: Moshe was saying that he was unable to advance any further in his spiritual growth. And, since a *Tzaddik* lives only to grow -- he cannot stand still -- Moshe necessarily had to pass away.

(*Likkutei Halachot: Hilchot Tefilin* 5:36)

“Moshe summoned Yehoshua and said to him before the eyes of all Yisrael, ‘Be strong and courageous, for you shall come with this people to the Land that Hashem swore to give them, and you shall cause them to inherit it.’” (31:7)

R’ Shlomo Kluger *z”l* (1785-1869; rabbi of Brody, Galicia) writes: At first glance, the words “before the eyes of all *Yisrael*” seem to be superfluous. The important thing is that Moshe summoned Yehoshua and told him: “Be strong and courageous.”

It would seem, therefore, suggests R’ Kluger, that these words are part of what Moshe said. He summoned Yehoshua and told him, “Before the eyes of all *Yisrael*, be strong and courageous . . .” He meant: A person is obligated to be very humble. However, a leader may not act too humbly in the presence of his people; if he does, they will not fear him, and his instructions will not be followed. Rather, a leader must display some degree of haughtiness and power to his people, while in his heart he remains humble and aware of his own low worth.

(*Imrei Shefer*)

“Hashem said to Moshe, ‘Behold, you will lie with your forefathers, but this people will rise up and stray after the gods of the foreigners of the Land, in whose midst it is coming, and it will forsake Me and annul My covenant that I have sealed with it.’” (31:16)

R’ Yaakov Emden *z”l* (1697-1776; Central Europe) writes: From this verse, and from several other verses in the Torah--for example, *Devarim* 4:25--it appears that it was a certainty that *Bnei Yisrael* would stray after idols. How could these verses not be fulfilled when they are so definite?

R’ Emden answers: *Hashem* knew that the bounty *Bnei Yisrael* would enjoy in *Eretz Yisrael* would lead them to sin. In His love for us, He wanted us to have an excuse for our sins and not to become depressed and despair of forgiveness. Therefore, He foretold our sins in the Torah as if we had no choice but to commit them, though, in reality, we do have free will and are not compelled to sin.

(*Eim L’binah*)

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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ISRAEL'S POPULATION TOPS TO 9.39 MILLION ON EVE OF JEWISH NEW YEAR (YNet 9/5/21)

Israel's population has topped 9,391,000, according to a report published Sunday ahead of the Jewish holiday of Rosh Hashanah.

The annual report released by Israel's Central Bureau of Statistics shows that the country's population is on course to reach 10 million by 2024.

According to the CBS, Israel's population grew by 146,000 over the past year, indicating a 1.6% growth, while the average birthrate stood at 2.9 children per woman - somewhat lower than in previous years.

The total population appears to be made up of 6.943 million Jews (74%), 1.982 million Arabs - including Muslims and Christians (21%) - and 466,000 residents of other minorities and religions (5%).

Some 172,000 Israeli couples welcomed a new child into the world this year. About 48,000 Israelis passed away, 7,154 of them from coronavirus.

In addition, the Jewish state this year welcomed 20,000 new immigrants to the Holy Land, despite the country's COVID-related restrictions on departures and arrivals.

According to CBS data, 44.8% of Jews in the country define themselves as secular, 20.5% consider themselves marginally observant, 12.5% are partially religious, 11.7% are religious and 10% are ultra-Orthodox.

The report also shows the life expectancy of Israeli men stands at 80.7 years, while that of women is at 84.8 - one of the highest in the world.

The most common cause of death in Israel is cancer (25.5%) followed by heart disease (14.5%).

An overwhelming majority, 90.3%, say they were satisfied with life, including 80.6% satisfaction rate among Arabs.

JEWISH POPULATION RISES TO 15.2 MILLION WORLDWIDE (Israel Hayom 9/6/21)

Days before the new Hebrew calendar year of 5782, the number of Jews worldwide stands at approximately 15.2 million compared to 15.1 million in 5781, according to newly released statistics by the Jewish Agency for Israel.

In Israel, the number of Jews is close to 6.9 million (compared to 6.8 million in 5781), while about 8.3 million live outside the Jewish state (including around 6 million in the United States). The updated estimates by Professor Sergio Della Pergola of the Hebrew University of Jerusalem will be published in the American Jewish Year Book 2021.

The percentage of Jews living in Israel out of all the Jews in the world stands at 45.3%, an increase of half a percent over the previous year. The number of Jews living in the United States increased by an estimated 300,000, according to a new survey by the Pew Research Center.

"The year 5781 was very challenging, living in the shadow of a global epidemic, yet more than anything, it taught us the true meaning of mutual responsibility among the Jewish people," said Acting Jewish Agency Chairman of the Executive and Chairman of the World Zionist Organization Yaakov Hagoel.

"Tens of thousands of new immigrants came to Israel with the help of the Jewish Agency despite the extreme difficulties in international travel, and thousands more young Jews came to Israel on Masa volunteer and career development programs. The Jewish Agency will continue to be a solid bridge of solidarity and mutual responsibility between each community and between the State of Israel and global Jewry," added Hagoel.

Updated Jewish population figures from additional countries include:

France: 446,000; Canada: 393,000; Great Britain: 292,000; Argentina: 175,000; Russia: 150,000; Germany: 118,000; Australia: 118,000; Brazil:

91,500; South Africa: 52,000; Ukraine: 43,000; Hungary: 47,000; Mexico: 40,000; The Netherlands: 30,000; Belgium: 29,000; Italy: 27,000; Switzerland: 18,500; Chile: 16,000; Uruguay: 16,000; Sweden: 15,000; Turkey: 14,500; Spain: 13,000; Austria: 10,000; Panama: 10,000.

Around 27,000 Jews live in Arab and Muslim states, of whom 14,500 live in Turkey, around 9,500 in Iran, around 2,000 in Morocco, and approximately 1,000 in Tunisia.

The number of people waiting to make Aliyah to Israel from Ethiopia is estimated at several thousands.

BIDEN TOLD BENNETT HE WILL NOT ABANDON PALESTINIAN CONSULATE (Arutz-7 9/9/21)

US President Joe Biden told Prime Minister Naftali Bennett during their recent White House meeting that he will not abandon his plan to reopen the US consulate for Palestinian Arabs in Jerusalem, Barak Ravid of Axios reported on Wednesday.

The consulate handled relations with the Palestinian Arabs for 25 years before being shut down by the Trump administration.

Biden raised the consulate issue several times in his bilateral meeting with Bennett and in the expanded meeting with their aides, Israeli and US officials briefed on the meetings told Ravid.

According to the report, Biden stressed that he made a campaign promise to reopen it and that Secretary of State Antony Blinken had already gone on the record with a pledge to follow through.

Bennett made clear that he opposed that policy, but proposed that officials from both sides meet to work toward a solution.

The Israeli government would have to give its approval for the consulate to be reopened, a move that is opposed by several ministers, including Interior

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Jack Warren, Editor-in-Chief

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Minister Ayelet Shaked and Justice Minister Gideon Sa'ar.

A senior Israeli official said the Israelis had expressed their concerns about the destabilizing potential of the consulate issue to the Biden administration. The Biden administration previously agreed to delay the reopening of the consulate until after the November 4 deadline for Bennett to pass a budget. Last week, noted Ravid, State Department spokesperson Ned Price stressed that Blinken's commitment to reopen the consulate, made in May during a visit to Israel and the Palestinian Authority, still stands. The White House declined to comment for this story.

No steps are expected on this issue before November, meaning the sides have some time to work toward a mutually acceptable solution.

ISRAEL PRESIDENT MEETS JORDANIAN KING (YNet 9/4/21)

President Issac Herzog met with the Jordanian king this past week, in a new sign of improved relations between the two countries.

At the king's invitation, new President Isaac Herzog met King Abdullah II at his palace in the Jordanian capital, Amman, Herzog's office said in a statement. The two discussed a series of political and economic issues including energy and sustainability.

Last week's meeting came less than two months after Abdullah II and the Israeli Prime Minister, Naftali Bennett, met in secret following years of fraught relations under former Prime Minister Benjamin Netanyahu. In the week following, Jordan and Israel signed two breakthrough water and trade deals.

In his statement, Herzog spoke of improving regional relations and the success of the so-called Abraham Accords in which Israel last year normalized diplomatic ties with Bahrain, Morocco, Sudan and the United Arab Emirates.

Israel and Jordan made peace in 1994 and have close security ties. However, diplomatic relations have been strained in recent years over tensions at the Al-Aqsa compound in Jerusalem, and Israel's expansion of Jewish settlements in the occupied West Bank.

SIX SECURITY PRISONERS ESCAPE GILBOA PRISON (Arutz-7 9/6/21)

Six security prisoners escaped from Gilboa Prison in northern Israel overnight Sunday, through a tunnel they dug.

Among the prisoners who escaped is Zakaria Zubeidi, the former Jenin chief of the Al-Aqsa Martyrs' Brigades terrorist organization.

Police forces have been called to the scene, and are conducting searches in the area using helicopters and drone.

An Israel Prison Service (IPS) spokesperson said that the circumstances of the incident are being investigated.

An Israeli military spokesperson said IDF troops and Israel Security Agency (Shabak) internal security agency forces are assisting in the pursuit after the security prisoners.

"In a joint effort, IDF and Shabak troops are assisting the Israeli Police and the Israeli Prison Services in searching after the six security prisoners that escaped the Gilboa Prison earlier this morning. Likewise, IDF aircraft have been assigned for observation tasks. IDF troops are prepared and deployed in the Judea and Samaria area."

Following the escape, prison officials have transferred other security prisoners from the wing where the tunnel was dug to other prisons across Israel, amid concerns that there could be additional tunnels..

MANHUNT FOR 6 FUGITIVE TERRORISTS INTENSIFIES AMID ISLAMIC JIHAD THREATS (Israel Hayom 9/8/21)

Israel on Wednesday intensified the massive manhunt for six terrorists who escaped the Gilboa maximum-security prison on Monday in what police officials have labeled as one of the gravest jailbreaks in the country's history. Army Radio reported that dozens of roadblocks have been deployed from north to south and on the roads leading to the West Bank.

In Gilboa Prison, north of the West Bank, 400 inmates were moved from their cells to ward off additional escape attempts.

The Israel Prison Service confirmed that five of the six fugitives are

members of Palestinian Islamic Jihad.

Four of them are serving out life sentences over terrorist attacks or affiliation with the Palestinian Islamic Jihad. The other two had been held on administrative detention pending their indictment.

One of the six escapees is Zakaria Zubeidi, a notorious commander in Fatah's Al-Aqsa Martyrs Brigade, who is currently on trial for attempted murder as well as two dozen other crimes. Zubeidi's brother Jibril, told Channel 13 News he had "no idea" of Zakaria's whereabouts.

Walla news reported Wednesday that security forces acted on intelligence suggesting that two of the escapees crossed into Jordan and of the four, two are hiding out in the Druze town of Majdal Shams on the Syrian border.

Zubeidi was reportedly spotted in Na'ura, an Arab town in northern Israel, and hundreds of police officers raided the locality, as well as neighboring Tamra.

Palestinian media reports claimed Zubeidi was also spotted on footage of the local mosque's security cameras.

Israeli forces reportedly arrested several of Na'ura residents on suspicion of aiding the fugitives.

The Palestinians in the Gaza Strip and the West Bank overwhelmingly support the fugitives, with media reports and officials alike lauding the escape as "heroic," "strategic" and a "landmark" success, Channel 12 News said.

Public celebrations of the escape were reported on Monday and Tuesday in the West Bank cities of Nablus and Hebron, and across the Gaza Strip.

Palestinian Authority Prime Minister Mohammad Shtayyeh spoke out in support of the fugitives, saying, "It's the right of every prisoner to escape from prison by any means."

Gilboa Prison, one of the most secure facilities in Israel, sits 6 kilometers (4 miles) north of the West Bank.

Monday's jailbreak was the biggest Palestinian escape from an Israeli prison since 1987, when six PIJ terrorists were able to escape a high-security prison in Gaza.

A preliminary investigation of the incident has so far found that the warden assigned to the guard tower above where the group had exited the tunnel they dug under the prison walls, fell asleep.

Authorities believe the six coordinated the escape with people outside the prison using smuggled cellphones.

Police believe that the group had a getaway car that was waiting for them nearby after they changed clothes and were given arms.

Overnight, the police and the IDF deployed special night-vision drones and other instruments, along the northern border and the so-called "seam zone" – a term that refers to an area east of the Green Line and west of Israel's separation barrier – to prevent any of the fugitives from crossing in the West Bank.

"This is a chase after the unknown," a senior police officer told Israel Hayom. "We're looking into everything, including fugitive patterns. This is a serious challenge and we still don't have the full picture."

The incident also puts to the test the collaboration between Israeli security forces and their PA counterparts.

Israeli officials said that the IDF expected the Palestinian Authority to divulge any information they have that could assist the manhunt. Egypt and Jordan are expected to do the same.

Meanwhile, calls for the dismissal or resignation of Israel Prison Service Commissioner Katy Perry over the jailbreak.

Perry assumed command of the IPS eight months ago.

PALESTINIANS SAVE JEWISH WOMAN ATTACKED WITH STONES NEAR HEBRON (JPost 9/3/21)

Three Palestinians saved a Jewish woman who was stoned near Hebron on Tuesday, Ynet reported.

The woman, a 36-year-old mother of six, was driving in the direction of Kiryat Arba when a group of unidentified men attacked her car and threw stones at her.

"I was driving, and suddenly I found myself in the opposite lane with strong pains and blood flowing from my head," she told Ynet. "I went back into my lane, and it's a miracle there wasn't another car."

"When I stopped the car, and I was dripping blood, I tried to see what happened. And that's when I saw a huge rock that hit my foot... I started to cry and scream, those were difficult moments. I tried to call the police and ambulance, but there wasn't any reception," she said.

"Suddenly three Palestinians arrived and tried to help. One of them told me he was a doctor and stopped the bleeding in my head, while another tried to call the rescue forces because he had a Palestinian network that had reception in the area. It went on like this for ten minutes with me just sitting there and them waiting with me."

Eventually, MDA showed up and took her to the hospital.

"It's a miracle that I was saved," she said to Ynet. "I almost died and I cannot believe it."

ISRAEL OKAYS APPOINTMENT OF MICHAEL HERZOG AS AMBASSADOR TO U.S. (Ha'aretz 9/5/21)

The cabinet approved the appointment of Michael Herzog, the brother of President Isaac Herzog, as ambassador to the U.S. on Sunday.

The advisory committee on senior state appointments said it had examined Herzog's suitability "with extreme care." The committee also said that its members had endorsed Herzog's appointment after seeing that he dealt with Israeli foreign policy throughout his adult life – in the military, the Defense Ministry, the Prime Minister's Office, and his work at international research institutes.

Herzog, a brigadier general (ret.), served in various high-ranking positions in the Israeli army and in the general staff. He was the military secretary of Defense Ministers Shaul Mofaz and Ehud Barak.

In recent years, he has also been a senior fellow at the Jewish People Policy Institute and a research fellow at the Washington Institute for Near East Policy.

In the course of his extensive diplomatic record, Herzog was part of a team that conducted indirect negotiations with Syria over a decade ago, when Benjamin Netanyahu was prime minister.

He was also part of secret negotiations meant to reach a final-status settlement between Israel and the Palestinians in 2013, led by Netanyahu's associate, Yitzhak Molcho, and Palestinian leader Mahmoud Abbas' associate, the Lebanese academic Hussein Agha.

Herzog will replace Gilad Erdan, who was appointed U.S. ambassador by Netanyahu.

Erdan announced his intention to step down as ambassador after the Bennett-Lapid government was sworn in, and agreed to remain in office until a replacement was found.

ULTRA-ORTHODOX JEWS IN UMAN STRUGGLE TO GET COVID-19 TEST RESULTS (JPost 9/9/21)

Huge crowds of ultra-Orthodox Jews who went to the city of Uman in Ukraine for Rosh Hashanah are now waiting to get the verified COVID-19 tests they need to return back to Israel, but the testers are struggling to keep up, KAN reported.

Videos shared Wednesday on social media showed huge lines at the COVID-19 testing stations, with the Breslov hassidim trying to be verified as not infected with the virus so as to be able to return home.

Around 30,000 hassidim traveled to Uman this year to pray near the grave of Rabbi Nachman of Breslov in an annual Rosh Hashanah pilgrimage, 10,000 of whom arrived early, according to Ynet. However, many have yet to get their results back.

This is a cause for concern, as without these test results, it may be difficult if not impossible to get back to Israel easily.

This is especially concerning due to people testing positive over the holiday. So far, 10 hassidim have tested positive, with three having been flown back to Israel in serious condition, Ynet reported.

Police in Uman struggled to maintain order, with local residents complaining that the hassidim refused to follow COVID-19 regulations, refusing to wear masks, and local police have found several cases of forging COVID test results and vaccine certificates, Ynet reported.

According to haredi news outlet Kikar Hashabbat, however, local police also kept many hassidim away from the lines to get tests.

About 12,000 hassidim are expected to land at Ben-Gurion Airport from Uman on Thursday, the Population and Immigration Authority said, according to KAN.

Travelers will also be required to quarantine on return to Israel for a minimum of seven days.

According to the outline that was approved in advance for the pilgrimage to Uman, all travelers will be required to be tested 72 hours before their flight, whether they are vaccinated or not. Similarly, returning to the country will require a coronavirus test 72 hours in advance of one's flight.

"We learned lessons from the mistakes made last year," Religious Services Minister Matan Kahana said when he first revealed details of the plan. "The outline that has been formulated will allow travel to Uman while maintaining rules that will secure health."

Last year, as many as 30,000 ended up finding their way to Uman for the holiday, although the country approved only a small number of travelers. At the time, there was a high level of coronavirus infection in Ukraine, and the Health Ministry reported that many returnees brought the virus back with them.

There was one particular plane, for example, in which 13 returning Israelis were diagnosed with the virus.

ARCHAEOLOGISTS FIND JERUSALEM STONE QUARRY FROM SECOND TEMPLE PERIOD (Ha'aretz 9/5/21)

Jerusalem is built in white, mostly. Some of the limestone comprising the buildings or their facades – today builders can get away with a facade over concrete – is somewhat more colorful, with pink, yellowish or orange hues. But once upon a time buildings consisted of actual "Jerusalem limestone" bricks, quarried locally.

Now archaeologists have found one of the many places where the limestone was quarried, fittingly enough in a neighborhood called Har Hozvim – Quarrymen's Hill.

"In fact, north of the Old City of Jerusalem was essentially one vast quarry," says Moran Hagbi, the excavation's director on behalf of the Israel Antiquities Authority. There was almost a continuity of quarries reaching nearly to the Old City itself. Over time the incessant quarrying actually lowered the topography of Jerusalem north of the Old City, the IAA says.

This particular one operated in the Second Temple period, the archaeologists judged based on several lines of thought.

Crucially for dating, at different times in the city's history, builders used different kinds of limestone brick. Thus, for example, during the Second Temple period, there was demand for monumental bricks, as a glance at the Western Wall shows. During the Byzantine era, the bricks used were smaller. So the mere size of the bricks extracted at a site can hint at its timing, though we qualify that, of course, a given quarry could also produce small bricks suitable for building humble houses, not just temples and palaces.

This was true too in the case of the Har Hotzvim quarry, but the average size of its bricks during its Second Temple period phase seems to have been a massive 2 meters in length and 1.5 meters high, Hagbi says.

A quarry found where Shmuel Hanavi Street runs now had been producing bricks even larger – 2x2x3 meters, he adds.

That too was dated to the Second Temple period, over 2,000 years ago.

Some of the quarries in the Jerusalem vicinity have been dated by coins dropped at the site. Even if no such discovery so convenient for dating is made, the archaeologists can draw parallels with well-dated sites based on the size of bricks produced and the quarrying methodology (hammer and chisel), Hagbi explains.

The stone bricks produced would have been enormously heavy, easily a few tons each in the case of the bigger ones.

"Building blocks in various stages of working were discovered in the quarry. For example, we uncovered large, square blocks of stone about to be detached from the bedrock, prior to loading and transporting them to the ancient city," Hagbi says.

So far the excavators have uncovered about 600 square meters, but they believe the quarry may be at least two or three times as large, based on comparison with other quarries in the area – at Sanhedria, Ramat Shlomo and others, Hagbi explains. Excavation will be continuing.

Given that the land north of the Old City was littered with quarries and this one was found on a hill known as Quarrymen's Hill and given that it was still being used in the Byzantine period, and then again late 19th century and early 20th, when the quarriers drilled holes in the rock and then blasted it – how much of a surprise was this discovery?

"It had disappeared," Hagbi explains. It had vanished under the detritus of the modern age and construction, and there was no documentation of the quarrying there a century ago.

And now it has been rediscovered thanks to yet more artifacts of the modern age: our cars, and our need to park the things somewhere.

LET THIS BE A YEAR OF RECONCILIATION AND UNITY (Nadav Shragai, Israel Hayom 9/6/21)

This Rosh Hashanah, let us pray that "Jews" and "Israelis," however one chooses to define those terms, should no longer incite intolerance but come to know and care about each other.

All of us – religious and secular, "Israelis" and "Jews" – will stand before the Creator of the World, each one of us different and unique. Diversity is essential to a healthy society and a prerequisite for the unity that we so crave. But it requires us to know people that are different, and most importantly, to accept them with the understanding that they are allowed to hold opinions contrary to ours.

We have not done the best job with this in the last decade because our lives have been clouded by a war of identities. From a politics of ideas, we moved to identity politics, which have blinded us and weakened our senses and pulled apart the gentle fabric of Israeli society. The storm intensified even more with the four election campaigns in the past two years.

Politicians needed identity politics to prompt debates and divides in order to alienate, but most importantly, polarize us. This battle of identities exacerbated the differences between Jewishness and Israeliness and between Jews and Israelis, instead of creating connections.

Israeliness and Jewishness, despite the closeness between them, and despite the fact that the two enrich each other, have fallen victim to politicians who want to keep "the other" distant, lest their identity be threatened.

Therefore, this Rosh Hashanah let us pray that sanity should return; that we should no longer define our identity based on how different we are from others, but by all that we have in common; that those who pray in synagogues should step out into a park to pray alongside "Israelis," and for "Israelis" to visit a shul to pray alongside the "Jews"; that we should discover new aspects in old treasures and elevate the mundane and discover its many sanctities.

For both grew up in different flower beds but get nourished by the same source of water – Jewish tradition, and its offshoot, secular Zionism.

In recent years, intellectual rabbis, poets, singers and artists have created plenty of channels for both the secular "Israelis" and religious "Jews" to connect.

This basket called Israel has many layers in it – with Torah, Talmud, ancient prayers and poems, along with poetry and literature that has been written by Jews throughout the generations to this day – in Aramaic, Arabic, Hebrew, Yiddish and Ladino.

As poet Yehuda Amichai said, Israel is a blazing country that is in need of shade.

May the prayers of the many and the individual, from the heart or the prayer book – both worthy and desired – bring about shade for us. May we pray for the other and not to fear the other. May we pray that the coronavirus come to an end and we should have a good, healthy and connected year.

A YEAR OF RECOVERY FROM NETANYAHU (Zehava Galon, Ha'aretz 9/6/21)

The past year was a year of recovery from 12 years of Benjamin Netanyahu. He weakened our democratic institutions, as indicated by the State Comptroller's Report on the coronavirus pandemic, and behaved like an autocrat.

He put us through four election campaigns in an effort to evade his criminal trial, and, mainly, he managed to convince the public that he removed the Palestinian problem from the agenda. There is no question that resolving the conflict is receiving less attention than it has for decades, but to say that it's gone entirely is an illusion. The Palestinians are here, they aren't going anywhere.

Netanyahu made an effort to eliminate the option of a two-state solution – the only possible solution for implementing the vision of equality – and that's why we are repressing the Palestinian issue. He left us with two options: to live with the reality of an apartheid state in the West Bank or to live in a binational state.

It would be a delusion to think it's possible to cause two nations, with a river of blood flowing between them, one of whom that feels its nationalist goals have been fractured and won't rest until the fracture is healed, to live under a single national framework. And that's the iceberg on our horizon, that's what we're so afraid of that we don't dare to face it, preferring instead to repress it. But repression is not a solution. The iceberg is there, and we are swiftly approaching it.

Despite the declaration by Prime Minister Naftali Bennett after the meeting with U.S. President Joe Biden, to the effect that "We won't establish a Palestinian state," the meeting of Defense Minister Benny Gantz with Palestinian Authority President Mahmoud Abbas, was important. Such gestures are always important. The attacks against Gantz on the part of "senior ministers" are foolish and damaging.

But the gesture is far from sufficient. If Gantz really wants to be useful, he must harness all the power of the defense establishment to fight the daily attacks of settlers against Palestinians. He has to rein in the army, which has killed over 40 Palestinians in recent months. And no, a change in the status of several thousand Palestinians in the West Bank who lack residential status is not a solution - it's a band-aid.

I am well aware of the complexity of the new government. But as opposed to Ravit Hecht's piece in Haaretz published on Sunday, I don't believe that the solution is economic peace. And it's not about "leftists with dreams," but about those who demand equality and justice and are opposed to the normalization of Jewish arrogance: We deserve nationality and a state, they deserve a few crumbs. Here, we'll remove a checkpoint, there, we'll allow people to work.

All that is important – every removal of the boot from the necks of the Palestinians is important – but it's not the solution, it's part of the process of repression. The Palestinians are here, their nationalism is here, and nations don't give that up unless they are crushed.

The coming year should be a year of a return to reality. Of understanding that controlling the Palestinians harms not only the Palestinians - it undermines our foundations. Of understanding that if they don't have human rights, neither will we. The government's plan to concentrate solely on social issues, and to postpone discussion of the diplomatic issue for four years, clashes with this vision of equality, and it means that we will have fewer options.

It's time that will be wasted, a time of casualties and bitterness on both sides. This year we have to come to our senses, look directly at the iceberg, then seize the empty post of the helmsman and, with all our might, turn the ship around. Give us peace.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

You Are Not Alone

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

Each year, we begin Yom Kippur with the *Kol Nidrei* service. At its core, this powerful, awe-inspiring prayer is actually a vow annulment procedure, in which we declare that all of our vows should be null and void, lest we get caught up in the sin of breaking a vow. While it is readily understood that we would not want to enter Yom Kippur with unfulfilled vows on our shoulders, the fact that we would specifically choose this as the opening of the Yom Kippur prayers begs explanation.

Rabbi Moshe Feinstein explains that typically a person makes a vow out of a belief that it will be an effective strategy to prevent one from sinning. However, this person clearly made this decision on his/her own without consulting a Rabbi or mentor. If he/she would have turned to such a person for advice, they would have learned that the Torah does not encourage such things, as the potential benefits are outweighed by the risks. It is for this reason, says Rabbi Feinstein that one must go to a group of Torah scholars in order to have a vow annulled – to teach that the whole ordeal could have been avoided by seeking a Torah scholar's advice in the first place.

This, says Rabbi Feinstein, is why Yom Kippur begins with the *Kol Nidrei* service. As we begin the day that is so devoted to introspection and *teshuvah* (repentance), when we consider how we can grow and be better in the future, we are reminded that we are not meant to tackle this all on our own. As smart and strong as we may be, by acquiring a good mentor and by surrounding ourselves with a positive environment, we make success in *Avodas Hashem* so much more achievable.

Wishing you a Good Shabbos and a Gmar Chasimah Tovah!

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TABLE TALK

Point to Ponder

Many evils and distresses will befall them. They will say, "It is because my G-d is not in my midst that all these evils have fallen upon me." I will surely hide My face on that day. (31, 17 - 18)

When tragedies befall Bnei Yisrael, they recognize that a closer relationship with Hashem is needed, which is really a form of repentance. Why does Hashem respond to their realization with hiding His face?

Parsha Riddle

What connection is there between the story of Purim and this week's Parsha?

Please see next week's issue for the answer.

Last week's riddle:

You are standing today, before Hashem, your G-d... (29:9) Those who speak untruths will not merit being in Hashem's presence (Sotah 42a). Where is there a hint to that in this posuk? Answer: The word "Atem" (you), can be rearranged to spell Emes – truth. Only those who speak the truth can stand before Hashem.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Vayeilech (31:10-13) contains the commandment to read the Torah publicly once every seven years, on Succos: "[Y]ou shall read this Torah before all Israel, in their ears. Gather together (*hakheil*) the people – the men, the women, and the small children ..." The Talmud (*Chagigah* 3a) explains: "Why do the small children come? In order to give a reward to those who bring them."

As we have previously discussed, the commentaries disagree over whether the "small children" in question are limited to those old enough to at least somewhat understand the proceedings, or whether all children, no matter how young, are included (see Ramban, *Gur Aryeh*, *Kli Yakar*, *Or ha-Chaim*, Maharsha).

Although the formal *mitzvah* of *hakheil* does not apply in contemporary times, the above dispute over the scope of the category of "small children" remains relevant in our era as well. As previously noted, the above Talmudic passage, along with a variation thereof in *Maseches Sofrim* (18:6), are cited as the source for the custom (apparently common in medieval Ashkenaz) to bring children to the synagogue (*Tosafos*; *Or Zarua hilchos Shabbas* #48). R. Menachem di Lonzano, however, excoriates the practice of bringing very young children to the synagogue, declaring that those who do so should anticipate punishment rather than reward, since such children desecrate the synagogue's holiness, behave unruly and disruptively, fight, make noise, tear apart holy books, and even relieve themselves there! Only older children who can behave appropriately should be brought, and they should be supervised, and taught to answer *kaddish* and *kedushah*, to sit with reverence and awe, and to refrain from idle chatter (*Derech Chaim* pp. 51b-52a).

It is unclear, however, how R. Menachem di Lonzano - and the many authorities who adopt his view (*Shelah* Vol. 1 p. 83b; *Magen Avraham siman* 124 s.k. 11; *Mishneh Berurah siman* 98 s.k. 3) - understand *hakheil*, the source for the custom to bring young children to the synagogue: do they follow the view that the phrase "small children" does not actually include very young children, or do they consider *hakheil* different, for some reason, from ordinary synagogue services?

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am for Sukkos.
2. Gather.
3. Men, women & children.
4. After your Sabbatical.

#2 WHO AM I?

1. Normally, I am three.
2. Sometimes, I am four.
3. Soon, I will be five.
4. I am not tefillin, rather...

Last Week's Answers

#1 Shofar (I will be for Moshiach, I am for coronation, I am for repentance, I cause Hashem to "move.")

#2 Torah/Teshuva (I am not in heaven, I am not overseas, I am in your heart, I am very close.)

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