

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

September 8 - 9, 2023 - 23 Elul 5783 - Parashas Nitzavim/Vayeilech

Light Candles by 7:09, not before 6:08 - Havdalah 8:07

The Shabbos Shorts is sponsored by **Barbara Price** and **Simi & Sammy Franco** in honor of **Josh Breitstein** and wishing him a happy early birthday!!!

The YISE Communications Committee hopes you are enjoying the shorter Shabbos Shorts! Have a comment or suggestion? Please send us your feedback at communications@yise.org

Shabbos Schedule

Minyan locations:

B = Belonofsky Sanctuary, S = Social Hall, LBM = Large Beis Medrash, SBM = Small Beis Medrash, H = The House

Friday Night:

- 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), 7:05 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:07

Kiddush Sponsors

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.
- The Shul Kiddush is sponsored by the Shul Kiddush Group.
- The Sephardic Minyan Kiddush is sponsored by **Ben Shelkowsky** in honor of his 80th birthday.

Divrei Torah/Shiurim

- | | |
|---------------------------------------|------------------------|
| • 8:45 Main Minyan (B) | Rabbi Postelnek |
| • 9:15 Minyan (S) | Rabbi Rosenbaum |
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Rosenbaum |
| • Shiur before Mincha - 6:20 (B) | Rabbi Rosenbaum |
| • Shiur between Mincha and Maariv (B) | Rabbi Postelnek |

Mazal Tov

- **Sara & Jeff Elikan** on the engagement of their daughter, Eliana, to Sam Freilich, son of Stephanie and Jonathan Freilich of New York City. Mazel tov as well to Eliana's siblings, Max and Edie.
- **Nancy & Pesach Mehlman** and their son Moshe on his upcoming Shabbat Chatan in Yavne'el, Israel. Mazel tov to Moshe's grandfather **Jack Mehlman** and to all of his siblings, nieces and nephews.
- **Melissa & Chad Miller** on the birth of a granddaughter, Aviva, to their children, Talya & Chaim Horowitz of Pomona, NY.
- **Linda & Ed Zurndorfer** and **Martha & Ed Karl** on the Bat Mitzvah of their granddaughter, Chasdeya Sarah (Chassy) Karl, daughter of Tovah Leah & Donniel Karl of Ramat Beit Shemesh. Mazel Tov to Chassy's siblings and to all of the extended family.

Shul Announcements

- **Pre-Selichos Kumzitz** - Motzei Shabbos, September 9, 11:30 PM - 12:45 AM in the Social Hall. Live music by Naaleh and Divrei Torah from Rabbi Rosenbaum, Rabbi Postelnek and Rabbi Yonatan Gorin. Dairy (pizza) and Pareve refreshments will be served. *See flyer for details.*
- **Selichos Times** - Rabbi Rosenbaum will speak at 12:45 AM, followed by Selichos at 1:00 AM, in the Belonofsky Sanctuary. On Sunday morning, the 6:00 AM and 7:00 AM Minyanim will have Selichos followed by Shacharis and the 8:45 AM Minyan will not have Selichos. All Ashkenazi Minyanim Monday through Friday will be Selichos followed by Shacharis. See The Week Ahead for details.
- **Finding Meaning in the Machzor** - September 12 & 19. *See flyer for details.*

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Hoizer, 9:15 in The House, followed by Kiddush.

Shabbos Groups this Shabbos, September 9, from 10:00 AM until Shul ends.

- **Toddler Group** (under 3 with a parent) - in the Toddler Room in the Lower Lobby.
- **Kinder Group** (3 to 5) - upstairs in the room behind the balcony
- **Boys ages 6 - 9 & Girls ages 6 - 9** meet in the Lower Lobby and walk to the Yeshiva.
- **5th and 6th grade girls** - meet in the Lower Lobby and walk to the Yeshiva.
- **Jr. Congregation** for 4th to 6th grade boys - in The House.

For more information, contact Sharon Shimoff at sshimoff@yise.org

Boys Shiur - Rabbi Rosenbaum's Shabbos afternoon shiur for 5th & 6th grade boys, 5:30 PM in the Social Hall. *See flyer for details.*

Apple Picking Sunday, September 10. *See flyer for details.*

Simanim Chopped! Sunday, September 10. For middle and high school girls, *See flyer for details.*

WhatsApp

- **Follow YISE on WhatsApp** for important announcements and updates: <https://wp.yise.org/whatsapp>

Shul Announcements (continued)

- **Limud On Our Lawn** - a YISE monthly summer learning project on front lawns and backyards in our community. The next program will take place on September 9, at 6:00 PM at the home of Debbie Rogal, 11419 Heather Crest Lane. Mrs. Sharon Freundel will speak on "Rashi: The Wisdom of Shlomo & the Humility of Yitzchak." *See flyer for details.*
- **Vaad Tishrei Journal** - Printed copies available at YISE or download at <https://www.yise.org/vaad-2023-tishrei.pdf>
- **Seating assignments for Rosh Hashanah** were sent out by email on Wednesday. Contact seats@yise.org with any questions, concerns, or last-minute reservations. Seating assignments for Yom Kippur will be sent out shortly after Rosh Hashanah.
- **Tap Into the Times** - A Sunday morning Chabura led by Rabbi Postelnek. Join before or after Shacharis! Sundays 8:15 AM - 8:40 AM, September 3 and 10, in the Belonofsky Sanctuary. *See flyer for details.*
- **YISE Logo Contest** - Calling all graphic designers! YISE is looking for a logo to celebrate our 75th year, and our 50th year at the Arcola building. Send entries to communications@yise.org *See flyer for details.*
- **New Welcoming Committee!** If you would like to welcome a new person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you for details.
- **YISE will be open at 7:30 AM** for all to come and prepare for davening on both days of Rosh Hashanah. We welcome all of our members and guests to utilize this special time to learn, say Tehillim, or take the opportunity to focus on Tefillos before Davening on Yom HaDin.
- **The Annual Teshuva Drasha** by Rabbi Yissocher Frand will take place on Wednesday September 20, 8:30 PM in the Belonofsky Sanctuary. *See flyer for details.*
- **Lulavim & Esrogim** - YISE is working with Josh Breitstein to bring you the finest quality Arba Minim sets. Complete details and order form online at www.yise.org/lulav Orders must be placed by Tuesday, September 19. Pickup at YISE on Wednesday, September 27. *See flyer for details.*
- **Mazal Tov on the Birth of Your Son or Daughter!** YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send details to announce@yise.org
- **Happy Birthday! Happy Anniversary!** Want to celebrate a Birthday or Anniversary? Please email office@yise.org for details. Thank you for your support.
- **Seeking Shalosh Seudos Sponsors** for the next few months. Sponsorships start at \$375. To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org or Ethan Cohen at ecohen@yise.org Contact Ethan Cohen to volunteer to set up and clean up. The following dates are not available due to the holidays: 9/16, 9/23, 9/30, and 10/7.
- **Online YISE Cholim List** - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org
- **Helping Hands Across Kemp Mill**, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, 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 <https://audio.yise.org>

Thank you to the Shabbos Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur - David Jaray in honor of Rabbi Grossman and all those who attend his Shiur.

Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.

The Week Ahead		Sunday September 10	Monday September 11	Tuesday September 12	Wednesday September 13	Thursday September 14	Friday, September 15 Erev Rosh Hashanah
Shacharis	Ashkenazi (S, B, B)*	6:00, 7:00, 8:45	5:45, 6:15, 8:15	5:45, 6:25, 8:15	5:45, 6:25, 8:15	5:45, 6:15, 8:15	5:15, 5:45, 7:15
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:00
Mincha / Maariv	Ashkenazi (B)	7:05	7:05	7:05	7:05	7:05	See Rosh Hashanah schedule
	Sephardi (LBM)	7:00	7:00	7:00	7:00	7:00	

* Ashkenazi times are Selichos followed by Shacharis, except for Sunday 8:45.

Halachic Times: Latest Alos Hashachar 5:30 AM, Earliest Talis and Tefilin: 5:58 AM, Latest Netz: 6:51 AM,
Latest Krias Shema: 9:54 AM, Earliest Mincha: 1:37 PM, Earliest Shkia: 7:15 PM, Latest Tzeis Hacoachavim 8:05 PM

Rosh Hashanah

September 15 - 16, 2023 - 1 - 2Tishrei 5784
Light Candles Friday by 6:58 - Havdalah Sunday 7:54
See Tishrei Times page for complete details.

כתיבה וחתימה טובה



Next Shabbos Shorts Deadline:

Wednesday, September 13, at 12 Noon

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

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

Eruv line: 301-593-5561 Email: office@yise.org

Website: www.yise.org

Rabbi Dovid Rosenbaum

Rabbi Yosef Postelnek - Assistant Rabbi

Josh Seidemann - President

Simi Franco - Office Manager

Josh Breitstein - Facility Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

September 8 - 9, 2023 - 23 Elul 5783 - Parashas Nitzavim/Vayeilech

ד"ר

Upcoming Community Programs & Listings

At Home Shofar Blowing - Are you, or someone you know, unable to attend shul on Rosh Hashanah? We can arrange to have someone come to your home to blow Shofar. To arrange for someone to blow shofar at your home in Kemp Mill, please contact Aron Trombka via email at atrombka@gmail.com or by text or phone at 301-385-9348. Please make all requests by Sunday, September 10.

The Capital Closet will be open to this community this Sunday, September 10, from 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of clothing for women, men, and children, as well as Torah School uniforms! Our address is 9601 Colesville Road, Silver Spring, MD 20901. The entrance is in the back of the building up a full flight of stairs. There is no charge for items, but financial donations to Yad Yehuda are appreciated. We are unable to accept clothing donations at this time; thank you for your understanding. Please reach out with any questions to: ncarmel@yadyehuda.org

Pre-Rosh Hashana Evening of Inspiration featuring words of insight and inspiration from Rabbis of our community. Presented by the Greater Washington Community Kollel on Wednesday, September 13, 8:15 PM on Zoom. Meeting ID: 349 754 2180, password: Learn. For men and women.

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

Erev Yom Tov Mikvah for Men - The Mikvah Emunah Society of Greater Washington (MES) 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. Thank you!

Franco Foundation Rosh Hashana/Yom Kippur Community Appeal - Make your tax-deductible donations via PayPal to thefrancofoundation@gmail.com Zelle 202-422-1021 or mail your check to The Franco Foundation, 613 Bromley Street, Silver Spring, MD 20902. Thank you!

Yad Yehuda Yomim Nora'im Appeal - Yad Yehuda expects to spend over \$120,000 to assist hundreds of individuals across our community from Rosh Hashanah to Sukkot. We will provide food, financial help, lulav/etrog sets, and more, in a dignified and confidential manner to ensure that our neighbors in need can enjoy the holidays free from financial strain. Please give generously! Donate online at www.yadyehuda.org/donate

Combining Science and Torah with a Solar Eclipse - A total solar eclipse will be visible in parts of the US on April 8, 2024, but not here. Stuart Cohen is organizing a trip to combine viewing the eclipse with learning Torah on April 7 and 8, with a chartered bus trip to the Telshe Yeshivah. Estimated bus, hotel, meals will likely exceed \$400/person. Email Stuart by Friday, September 8, at szcohen@aol.com if there is a reasonable chance that you might go. Tentatively men only.

Dirshu - Join Kollel Dirshu of Silver Spring, now studying Maseches Bava Basra, at YGW. Daily morning shiur by Rabbi Eli Reingold at 5:45 AM and evening shiur by Ranon Cortell and Pinchas Werner at 9:00 PM. Chavrusas also available during these times. For more info. and to join our program, contact Hirsh Komarow 301-633-6262 or komarowh@gmail.com

Lisa Landy Memorial Fund - Lisa devoted the better part of the last three decades teaching pre-schoolers in Jewish schools in the Washington, DC area. Lisa was a staunch advocate of the Reggio Emilia teaching approach, which encourages students to direct their own learning and fosters their independent thinking and self-confidence. The Lisa Landy Memorial Fund was established to train teachers in local Jewish schools in the Reggio method. To make a tax-deductible donation or for more information, contact Eli Landy at 301-401-9475 or eli_landy@hotmail.com

Recurring Community Programs & Listings

Join the Buddy Network - Do you live alone and want a buddy? Do you want to volunteer to be a buddy? Have a buddy check in during extreme weather or power outages. Make sure you have the basic necessities when you can't get out. Register at <https://goldennetwork.org/buddynetwork> For more info. call 301-732-1773 or email director@goldennetwork.org

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 10:00 AM at the home of Mrs. Aviva Werner, 815 Lamberton Drive. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Pirkei Avos: Ethics for Everyday Living - presented by Rabbi Hillel Shaps on Zoom. Wednesdays, 12:15 PM - 1:00 PM. For Zoom info and registration go to <https://linksgw.org/classes>

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.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:00 AM to 10:00 AM, on **Zoom B**. For more information, call 301-732-1773 or email director@goldennetwork.org

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 mblate@yeshiva.edu

Recurring Community Programs & Listings (continued)

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 at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos 1-1/2 hours before the latest YISE Mincha.

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

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's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**.
- **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 Friday, September 15*.
- **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, *will resume on Tuesday, September 26*.
- **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Sefer Iyov, **Zoom A**, *will resume on Wednesday, October 11*.
- **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
- **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM.
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Navigating Navi - Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - 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, starting the 3rd Perek of Kiddushin.
 - 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 - Parsha Journeys - **Zoom D**, *will resume after Sukkos*.
- **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Presented by Rabbi Hillel Shaps. New Semester began Tuesday, May 2. Register at <https://thegreaterwashingtoncommunitykollel.com/scp> For more information please contact Rabbi Hillel Shaps: hshaps@gwckollel.org
- **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday 7:35 AM - 8:22 AM, Monday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
- **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810.
- **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
- **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "Profits from the Prophets", in-person in the Small Beis Medrash and on **Zoom G**.
- **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the 7th Perek of Maseches Bava Metzia. Wednesday evenings, *schedule to be determined*, on **Zoom H**.

Connection Details: Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 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: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, password 161699

Thank you to the Weekday 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 and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"l, and Rabbi Hillel & Mrs. Myrna Klavan, Z"l.

Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.

YISE TISHREI TIMES

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

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

SELICHOS

The following times are Ashkenazi Selichos followed by Shacharis, except Sep. 10 8:45 AM.

Sunday September 10	6:00 AM (B), 7:00 AM (B), 8:45 AM (B)
Monday/Thursday September 11/14	5:45 AM (S), 6:15 AM (B), 8:15 AM (B)
Tuesday/Wednesday September 12/13	5:45 AM (S), 6:25 AM (B), 8:15 AM (B)
Erev Rosh Hashanah: Friday September 15	5:15 AM (B), 5:45 AM (S), 7:15 AM (B)
Monday/Thursday September 18/21	5:45 AM (S), 6:05 AM (B), 8:15 AM (B)
Tuesday/Wednesday/Friday September 19/20/22	5:45 AM (S), 6:15 AM (B), 8:15 AM (B)
Erev Yom Kippur Sunday September 24	6:15 AM (B), 7:15 AM (B), 8:30 AM (B)

ROSH HASHANAH

Friday, September 15

Light Candles	6:58 PM
Mincha (Sephardi)	6:45 PM
Mincha (B, S)	7:00 PM

Shabbos, September 16

Shacharis (H)	6:00 AM
Shacharis (B, S, Sephardi)	8:00 AM
Mincha (B, S, Sephardi)	6:45 PM
Maariv	7:25 PM
Light Candles/Kiddush after	7:55 PM

Sunday, September 17

Shacharis (H)	6:00 AM
Shacharis (B, S, Sephardi)	8:00 AM
Shofar (B, S) no earlier than:	10:00 AM
Mincha (B, S, Sephardi), followed by Tashlich	6:15 PM
Maariv/Yom Tov ends	7:54 PM

*Shofar will be blown again on Sunday outside
The House at 4:45 PM. In the case of rain, the
Shofar will be blown in the Belonofsky
Sanctuary.*

TZOM GEDALIAH

Monday, September 18

Fast Begins	5:32 AM
Early Mincha (B)	1:45 PM
Mincha (B, Sephardi)	6:35 PM
Maariv (B)	7:25 PM
Fast Ends	7:52 PM

SHABBOS SHUVAH

Friday, September 22

Light Candles	6:47 PM
Mincha (Sephardi)	6:45 PM
Mincha (B)	6:50 PM

Shabbos, September 23

Hashkamah Minyan (B)	7:00 AM
Sephardi	8:00 AM
Main Minyan (B)	8:45 AM
9:15 Minyan (S)	9:15 AM
Teen Minyan (H)	9:15 AM
Early Mincha (B)	2:30 PM
Mincha - Sephardi	6:10 PM
Mincha (B)	6:15 PM
Shabbos Shuvah Drasha	6:40 PM
Maariv/Shabbos ends	7:44 PM

YOM KIPPUR

Sunday, September 24

Mincha (B, S, Sephardi)	3:00 PM
Light Candles	6:44 PM
Kol Nidre (B, S, Sephardi)	6:45 PM

Monday, September 25

Morning Services (B, S, Sephardi)	8:00 AM
Yizkor (B, S), no earlier than:	10:45 AM
Mincha (B)	4:50 PM
Mincha (S)	4:40 PM
Yom Kippur Ends	7:41 PM

*On the second night of Yom Tov (Rosh
Hashanah, Sukkos, Simchas Torah), items
may not be brought from home somewhere
else, nor may any other acts of preparations be
made for the second night before the posted
candle lighting time.*

SUKKOS

Friday, September 29

Light Candles	6:36 PM
Mincha (Sephardi)	6:35 PM
Mincha (B)	6:40 PM
Maariv (B)	7:00 PM
Kiddush after	7:34 PM

Shabbos, September 30

Hashkamah Minyan (B)	7:00 AM
Sephardi	8:00 AM
Main Minyan (B)	8:45 AM
9:15 Minyan (S)	9:15 AM
Early Mincha (B)	2:30 PM
Mincha (Sephardi)	6:30 PM
Mincha (B)	6:35 PM
Maariv (B)	7:05 PM
Light Candles/Kiddush after	7:33 PM

Sunday, October 1

Hashkamah Minyan (B)	7:00 AM
Sephardi	8:00 AM
Main Minyan (B)	8:45 AM
9:15 Minyan (S)	9:15 AM
Mincha - Sephardi	6:35 PM
Mincha (B)	6:40 PM
Maariv/Yom Tov ends	7:31 PM

Chol Hamoed Shacharis

Monday - Thursday - October 2 - 5

Ashkenazi	6:00 AM (S), 7:00 AM (B), 8:45 AM (B)
Sephardi	7:30 AM

Chol Hamoed Mincha/Maariv

Monday - Thursday - October 2 - 5

Sephardi	6:25 PM
Ashkenazi (B)	6:30 PM

HOSHANA RABBAH

Friday, October 6

Shacharis

Ashkenazi	5:55 AM (S), 6:30 AM (B), 8:15 AM (S)
Sephardi	7:30 AM

SHEMINI ATZERES

Friday, October 6

Light Candles	6:25 PM
Mincha (Sephardi)	6:20 PM
Mincha (B)	6:25 PM
Maariv (B)	6:55 PM
Kiddush after	7:23 PM

Shabbos, October 7

Hashkamah Minyan (B)	6:45 AM
Sephardi	8:00 AM
Main Minyan (B)	8:45 AM
Yizkor no earlier than:	10:45 AM
9:15 Minyan (S)	9:15 AM
Early Mincha (B)	2:30 PM
Mincha - Sephardi, followed by Maariv	6:15 PM
Mincha (B)	6:20 PM

SIMCHAS TORAH

Motzei Shabbos, October 7

Light Candles/Kiddush after	7:22 PM
Maariv (B)	7:10 PM
Hakafos (B)	7:30 PM

Sunday, October 8

Hashkamah Minyan (B)	6:45 AM
Sephardi	8:00 AM
Ashkenazi (B)	8:30 AM

The 8:45, 9:15 and Teen Minyanim are combining together for the 8:30 AM Minyan on Simchas Torah.

Mincha - Sephardi	6:20 PM
Mincha (B)	6:25 PM
Maariv/Yom Tov ends	7:20 PM

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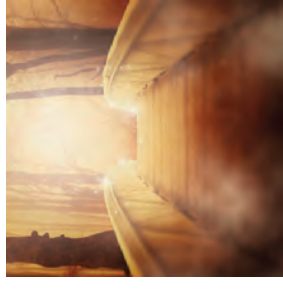
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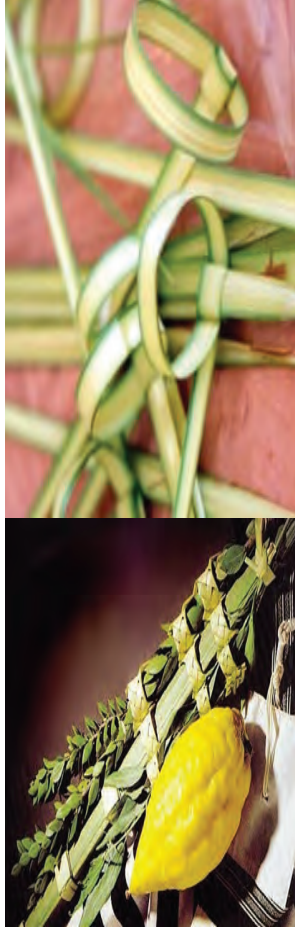
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Volume 29, Issue 45

Shabbat Parashat Nitzavim-Vayeilech

5783 - B”H

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

Torah as Song - Moses’ long and tempestuous career is about to end. With words of blessing and encouragement he hands on the mantle of leadership to his successor Joshua, saying “I am a hundred and twenty years old now, and I may no longer be able to enter and to leave, since the Lord has told me, ‘You shall not cross this Jordan.’”

As Rashi notes, it is written, “shall not”, although Moses is still physically capable. He is still in full bodily vigour, “his eyes had not grown dim, nor his vitality fled.” But he has reached the end of his personal road. The time had come for another age, a new generation, and a different kind of leader.

But before he takes his leave of life, God has one last command for him, and through him, for the future. “So now write down this Song and teach it to the Children of Israel. Place it in their mouths, that this Song may be My witness against them.”

The plain sense of the verse is that God was commanding Moses and Joshua to write out the song that follows, that of Ha’azinu. So Rashi and Nahmanides understand it. But the Oral Tradition read it differently. According to the Sages, “So now write down this Song” applies to the Torah as a whole. Thus the last of all the 613 commands is to write – or at least take part in writing, if only a single letter – a Torah scroll. Here is Maimonides’ statement of the law: Every Israelite is commanded to write a Torah scroll for himself, as it says, “Now therefore write this song,” meaning, “Write for yourselves [a complete copy of] the Torah that contains this song,” since we do not write isolated passages of the Torah [but only a complete scroll]. Even if one has inherited a Torah scroll from his parents, nonetheless it is a mitzvah to write one for oneself, and one who does so is as if he had received [the Torah] from Mount Sinai. One who does not know how to write a scroll may engage [a scribe] to do it for him, and whoever corrects even one letter is as if he has written a whole scroll.

Why this command? Why then, at the end of Moses’ life? Why make it the last of all the commands? And if the reference is to the Torah as a whole, why call it a “song”?

The Oral Tradition is here hinting at a set of very deep ideas. First, it is telling the Israelites, and us in every generation, that it is not enough to say, “We received the Torah from Moses,” or “from our parents.” We have to take the Torah and make it new in every generation. We have to write our own scroll. The point about the Torah is not that it is old but that it is new; it is not just about the past but about the future. It is not simply some ancient document that comes from an earlier era in the evolution of society. It speaks to us, here, now – but not without our making the effort to write it again.

There are two Hebrew words for an inheritance: *nachalah* and *yerushah*/ *morashah*. They convey different ideas. *Nachalah* is related to the word *nachal*, meaning a river, a stream. As water flows downhill, so an inheritance flows down the generations. It happens naturally. It needs no effort on our part.

A *yerushah* / *morashah* is different. Here the verb is

active. It means to take possession of something by a positive deed or effort. The Israelites received the land as a result of God’s promise to Abraham. It was their legacy, their *nachalah*, but they nonetheless had to fight battles and win wars. Lehavdil, Mozart and Beethoven were both born to musical fathers. Music was in their genes, but their art was the result of almost endless hard work. Torah is a *morashah*, not a *nachalah*. We need to write it for ourselves, not merely inherit it from our ancestors.

And why call the Torah a Song? Because if we are to hand on our faith and way of life to the next generation, it must sing. Torah must be affective, not just cognitive. It must speak to our emotions. As Antonio Damasio showed empirically in Descartes’ Error, though the reasoning part of the brain is central to what makes us human, it is the limbic system, the seat of the emotions, that leads us to choose this way, not that. If our Torah lacks passion, we will not succeed in passing it on to the future. Music is the affective dimension of communication, the medium through which we express, evoke, and share emotion. Precisely because we are creatures of emotion, music is an essential part of the vocabulary of humankind.

Music has a close association with spirituality. As Rainer Maria Rilke put it: Words still go softly out towards the unsayable. And music always new, from palpitating stones Builds in useless space its godly home.

Song is central to the Judaic experience. We do not pray; we daven, meaning we sing the words we direct toward Heaven. Nor do we read the Torah. Instead we chant it, each word with its own cantillation. Even rabbinical texts are never merely studies; we chant them with the particular sing-song known to all students of Talmud. Each time and text has its specific melodies. The same prayer may be sung to half-a-dozen different tunes depending on whether it is part of the morning, afternoon, or evening service, and whether the day is a weekday, a Sabbath, a festival, or one of the High Holy Days. There are different cantillations for biblical readings, depending on whether the text comes from Torah, the prophets, or the Ketuvim, ‘the writings’. Music is the map of the Jewish spirit, and each spiritual experience has its own distinctive melodic landscape.

Judaism is a religion of words, and yet whenever the language of Judaism aspires to the spiritual it modulates into song, as if the words themselves sought escape from the gravitational pull of finite meanings. Music speaks to something deeper than the mind. If we are to make Torah new in every generation, we have to find ways of singing its song a new way. The words never change, but the music does.

A previous Chief Rabbi of Israel, Rabbi Avraham Shapiro, once told me a story about two great rabbinic Sages of the nineteenth century, equally distinguished scholars, one of whom lost his children to the secular spirit of the age, the other of whom was blessed by children who followed in his path. The difference between them was this, he said: when it came to *seudah shlishit*, the third Sabbath meal, the former spoke words of Torah while the latter sang songs. His message was clear. Without an affective dimension – without music – Judaism is a body without a soul. It is the songs we teach our children that convey our love of God.

Some years ago, one of the leaders of world Jewry wanted to find out what had happened to the “missing Jewish children” of Poland, those who, during the war, had been adopted by Christians families and brought up as Catholics. He decided that the easiest way was through food. He organised a large banquet and placed advertisements in the Polish press, inviting whoever believed they had been born a Jew to come to this free dinner. Hundreds came, but the evening was on the brink of disaster since none of those present could remember anything of their earliest childhood – until the man asked the person sitting next to him if he could remember the song his Jewish mother had sung to him before going to sleep. He began to sing *Rozhinkes mit Mandlen* (‘Raisins and Almonds’) the old Yiddish lullaby. Slowly others joined in, until the whole room was a chorus. Sometimes all that is left of Jewish identity is a song.

Rabbi Yechiel Michael Epstein (1829-1908) in the introduction to the *Aruch HaShulchan*, Choshen Mishpat, writes that the Torah is compared to a song because, to those who appreciate music, the most beautiful choral sound is a complex harmony with many different voices singing different notes. So it is with the Torah and its myriad commentaries, its “seventy faces”. Judaism is a choral symphony scored for many voices, the Written Text its melody, the Oral Tradition its polyphony.

So it is with a poetic sense of closure that Moses’ life ends with the command to begin again in every generation, writing our own scroll, adding our own commentaries, the people of the book endlessly reinterpreting the book of the people, and singing its song. The Torah is God’s libretto, and we, the Jewish people, are His choir. Collectively we have sung God’s Song. We are the performers of His choral symphony. And though when Jews speak they often argue, when they sing, they sing in harmony, because words are the language of the mind but music is the language of the soul.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Reflections Upon the Year’s End - It is the last Sabbath of this year, and we will shortly usher in the New Year. Without a doubt, there is quite a bit of sadness attached to this Sabbath, and indeed, to this time of year. Sure, we look forward to a new year with new blessings and new opportunities. But we cannot escape the fact that this year was marked with its frustrations, disappointments, and even, yes, tragedies.

It is in a state of physical and spiritual exhaustion that we find ourselves on this last Sabbath of the year. Our energies are spent, our vigor diminished. Amazingly, this mood is especially reflected in the opening verses of the second of this week’s double Torah portion, *Nitzavim-Vayeilech*

“Moses went and spoke these words to all Israel. He said to them: I am now 120 years old, I can no longer come and go. Moreover, the Lord has said to me, ‘You shall not go across yonder Jordan.’”

Who cannot hear resignation in the voice of Moses, and perhaps even a note of despair?

Rashi notes the words of our Sages, who are surely in tune with Moses’ mood when they comment, “The

By Rabbi Harold Axelrod
on the 67th Anniversary
of his first putting on Tefillin

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traditions and the wellsprings of wisdom were shutting down for him.”

Rabbi Chaim ben Attar, known because of his masterwork *Ohr HaChaim*, answers the question raised by the mystical Zohar: “Moses went...? Where did he go?” He suggests that the phrase “Moses went...” signifies that “he felt that his soul was leaving him, and that he was aware that his end was drawing near on that day.”

And so, this year is waning, as is the life of Moses. A cloud of sadness envelops us, and though there is the glimmer of the New Year’s light upon the horizon, it somehow feels that there is still a great distance between us and that light.

I once, in the grips of this mood of sadness during this same time of year, paid a visit to my parents’ grave. This act of homage was consistent with the ancient Jewish custom of visiting the graves of one’s ancestors during the month of Elul, just prior to Rosh Hashanah.

As I stood before my mother’s grave, may she rest in peace, it was the fragrance of the sweet holiday meals which she prepared that rose to my nostrils, and the image of her kindling the holiday candles that appeared before my eyes.

As I stood before my father’s grave, and he died quite a few years before my mother, I had a different experience entirely. My father was a prayer leader in the synagogue, a baal tefilah, literally a “master of prayer.” I closed my eyes and remembered well standing beside him as he positioned himself before the lectern at the front of the small synagogue in which he habitually prayed.

At that poignant moment, there emerged from the recesses of my memory a teaching of the sainted Rabbi Levi Yitzchok of Berditchev. Although I had not seen that teaching in print for many years, at that moment I could recall the text verbatim. It was a teaching on the very text which we are now considering: “And Moses went and spoke...”

Rabbi Levi Yitzchok pointed out that, when our Sages referred to the prayer leader, they sometimes said, “One goes down before the lectern;” but sometimes they said, “One passes before the lectern.” Rabbi Levi Yitzchak distinguishes between two modes of the experience of prayer.

In the first instance, the person feels spiritually inadequate, and turns to the words to lead him as he approaches God. Such a person “goes down before the lectern.” This teaching becomes more impactful when one realizes that the Hebrew term for lectern, *teiva*, also means “word.” He “goes down before the word,” relying upon the liturgy itself to compensate for his personal limitations.

In the second instance, on the other hand, we have the person who “passes before the lectern.” This person “leads the words.” He is, in a sense, spiritually independent of the text of the liturgy, so righteous is he. This was the level of Moses through most of his life. “However, when Moses was at the end of his days and when the fountain of wisdom was no longer accessible to him, he regressed to the level in which ‘words led him.’ This is the meaning of ‘And Moses went and spoke’—that he went to the word, which was above him.”

As I stood before my father’s grave, enchanted by Rabbi Levi Yitzchak’s profound insight into the experience of prayer, I realized that my father’s unique talent was his ability to begin the services he led as one who “went down before the lectern.” But then, with the sweetness of his melodic voice and with the passion of his unadulterated sincerity, he rose to a higher level, and not only “passed before the lectern” himself, but inspired others to ascend with him to that higher sphere.

As the current year ebbs away, we are overcome by remorse, and we regret our failures and shortcomings. We certainly feel spiritually inadequate. But we can take solace in the fact that

we have access to “the words.” In just a matter of days, we will be able to go “down before the lectern,” and allow the sacred words of the High Holiday liturgy to lead us to a higher place.

Moreover, we can all be hopeful that we will be inspired to rise above the rank of those who “go down before the lectern,” and reach the spiritual heights of those who “pass before it.”

Rabbi Dr. Norman J. Lamm’s Derashot Ledorot

At Summer’s End [1963] *[Excerpt]* - The summer is over, and we observe today the last Shabbat before Rosh Hashana. We shall begin, tonight, the Selihot--the appraisal of ourselves, our failures and our successes, and our petition for forgiveness as we look forward towards the next year.

How do most of us respond naturally when we challenge ourselves to this self-appraisal, to evaluate the year we are now ushering out? What have been our attainments and our accomplishments? No doubt, the majority of us and those in our social class, in this economy of abundance, will be able to record an impressive number of achievements and feel a warm glow of satisfaction. Business, I am told, has been good, our reputations have been upheld or enhanced, we have made progress on almost all fronts.

And yet--if that is our attitude, it is the wrong one with which to end the old year and begin the new. Listen to how the prophet Jeremiah sums up what ought to be our mood on this threshold of the changing years. “The harvest is past, the summer is ended, and we are not saved”. For our prophet, the dominant moods at summer’s end is not one of jubilation and satisfaction, but one of disappointment and frustration. He turns to his contemporaries, in the agricultural society of those times, and tells them: you may have had a good and bountiful harvest, you may be pleased with yourselves at the in-gathering of the summer’s fruit; but that is not what really counts. *Ve’anahnu lo nashanu*- “we are not saved.”

Those are hard words, words with a cutting edge, words that etch like acid on the flabby and complacent heart. Yet without these words and the attitude they summon up, we remain blind out of contact with reality, caught up in the euphoria of a dream world. Our sacred tradition prefers that we end the old year and prepare for the new year with the heroic self-criticism of a Jeremiah--with a confession of frustration. We look back over this past year and we think we are well off. Yet for all our work, for all our victories, our triumphs in business and social life, our attainments and profits that we have entered into our ledgers and accounted for, for all that we have done and all we have harvested--we have a nagging sense of futility and helplessness! *Ve’anahnu lo nashanu*- “and we are not saved!”

If we follow our natural instinct and pamper ourselves with self-gratulation, we will never grow; honesty is sometimes cruel and devastating, but it is indispensable. Without acknowledging our failures of last year, we can never avoid them in the coming year. The parent or child, congregation or family, community or nation which rejects reproach and criticism, is like the businessman who prefers to ignore his accountant’s stern rebuke as to the conduct of his affairs. The feeling of frustration, of being dissatisfied and unredeemed despite our harvests, is most appropriate for this season of summer’s end. Every man must ask himself: have I been a good husband this year, or have I been indifferent to my wife, taking her for granted? Each woman must ask: have I been the proper kind of helpmate, or have I allowed my selfish concerns to interfere with the harmony of our home? Those of us who are blessed with parents--have we acted towards them with honor and love, or have we allowed the excuse of our busyness to deny them the

Likutei Divrei Torah

companionship and affection and feeling of importance that they crave? Have we acquitted ourselves well in our responsibilities towards our children--or have we so involved ourselves in “activities” on behalf of our children’s welfare that we have overlooked the most significant element: the direct relationship of ourselves with our children?

At summer’s end, after the fruits of our labors are harvested, we concentrate on the discrepancy between the real and the ideal, and we emerge with the self-judgment: *va’anahnu lo nashanu*.

Indeed, Moses experiences the same frustration, in an even more tragic sense. “Behold, you are going to die,” he is told by the Lord. What kind of harvest is Moses to reap at the end of 120 summers of utter dedication, toil, often bitterness and anguish?

Ve’kam ha-am ha-zeh ve’zanah aharei elohei nekhar ha-aretz--This same people to whom you gave your life, whom you taught the worship of the One G-d, will immediately upon your death forget all about you and go astray after the local pagan deities. What a come-down! What bitter harvest! *Va-anahnu lo nashanu!*

Unless the words we recite in our Selihot prayers, which we shall begin reciting tonight, are merely empty, automatic, rote prayers, we must be prepared to translate them into relevant, contemporary terms. If the Selihot means anything at all, then it means that at this season we must cease the bombastic little ritual of proclaiming in public “I am proud to be a Jew,” and acknowledge in private, amongst ourselves, that occasionally “I am ashamed as a Jew.” We shall say those words tonight: *Ashamnu mi-kol am*, “we are more guilty than any other people”; *boshnu mi-kol dor*, “we have incurred more shame than any other generation.” Perhaps, indeed, our greater guilt is the result of the fact that we have more to be ashamed of than any generation of Jews that preceded us...

What I am emphasizing is that there is a time and place for everything. We American Jews have silently accepted a new dogma: that you must always assume that this is the best of all possible worlds, that to admit less than success is neurotic and bad business, and that to congratulate yourself is to keep in the spirit of things. This dogma may come from Madison Avenue, but certainly not from Mt. Sinai. And at this time of the year, at summer’s end, in the season of Selihot, we turn the eyes of our mind and our heart to our failures, our inadequacies, our shortcomings.

Such an admission of error, of frustration, of spiritual poverty amidst material wealth, of having pursued the wrong goals and succeeded in the wrong ambitions, can be wonderfully creative--but it requires courage, guts, backbone. The weak, the immature, the incompetent--they cannot abide anything but complaints and blanket surface-optimism. The strong, the mature, the stable--they can face up to the truth even if it be unpleasant, they can bare their hearts and acknowledge failure. For they know that the road to ultimate triumph in the things that really matter is paved with cobblestones of little failures freely acknowledged and lovingly corrected.

Now we begin a new year, and if we realize the mistakes of the past we can prevent them in the future. Now we must plant new seeds of the spirit, of Torah, and above all of love: love of G-d, love of Israel, love of mankind. Let us plant them with care, with dedication, with tenderness. And if the planting is marked with tears for the failures of yesteryear, may they end this next year in a song of joy for a harvest of happiness. *Ha-zor'im be'dimah be'rinah yiktzoru*- may those who sow in tears, reap the harvest of all their efforts and their work in joy and in happiness.

נִצְּטָוִים

נצבים - וכל נציבים

Appropriately for the *Parashah* that is always read on the *Shabbat* preceding *Rosh Hashanah* and the Ten Days of Repentance, *Teshuvah* / repentance is a major focus of this week's portion. According to some commentaries, the commandment to repent is itself found in *Parashat Nitzavim*, which we read this week.

Many people find *Teshuvah* to be an uncomfortable subject, notes R' Reuven Sasson *shlita* (*Rosh Yeshiva* of Yeshivat Hesder Ramat Ha'sharon)--as if talking about repentance brands us as bad people. This feeling undoubtedly comes from the fact that most people think about *Teshuvah* only when confronting a sin they have committed. Often, people think about *Teshuvah* during the High Holiday season because they have to and avoid it at all other times. However, R' Sasson writes, this reflects a superficial understanding of *Teshuvah*.

R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) writes: "*Teshuvah* does not come to embitter a person's life, but to make it more pleasant." R' Sasson explains: Of course, *Teshuvah* includes facing up to one's sins. The word "*Chet*" / "sin" means "to stray" off of the proper path. And the literal meaning of "*Teshuvah*" is not "repentance," but rather "return." Doing *Teshuvah* means returning to mankind's normal, healthy state, from which Adam strayed when he sinned and from which we strayed further. *Teshuvah* is not creating a new reality; it is returning to what should be our normal condition. That, in turn, should bring a person happiness, not bitterness. (*Be'or Panecha: Hashiveni V'ashuvah* p.15)

Shabbat

This coming *Shabbat* will be *Rosh Hashanah*. Is it a good sign for us when *Rosh Hashanah* falls on *Shabbat*, or the opposite? asks R' Yaakov Yokev Ettlinger z"l (1798-1871; rabbi of Altona, Germany; author of the *Talmud* commentary *Aruch La'ner*). On the one hand, he writes, the first *Bet Hamikdash* was destroyed in a year which began on *Shabbat*. On the other hand, the sin of the Golden Calf was forgiven, the *Mishkan* was built, and *Bnei Yisrael* entered *Eretz Yisrael* in years whose *Rosh Hashanah* fell on *Shabbat*.

R' Ettlinger answers using a parable: A king became angry with one of his noblemen, and a judge was appointed to decide the nobleman's fate. It seemed that a horrible punishment awaited the defendant. The nobleman tried desperately to find colleagues who would speak up in his defense, but they were all afraid to intervene. The nobleman's relative, however, told him not to worry, for he would speak in the nobleman's defense, and he was confident that his word would carry weight. Indeed, he was correct, and the nobleman was let off with only a slap on the wrist.

Soon afterward, the king became angry with a different noblemen--a nasty individual who regularly terrorized those around him--and the same judge was appointed to decide his fate. Like the first nobleman, this one too was unsuccessful in finding colleagues who would intervene. But in his case, too, a relative told him not to worry, for he would speak in the nobleman's defense.

The day of the trial came, and the nobleman's relative rose to speak. The judge interrupted him, however, asking him why he had a big bruise on his cheek. The relative demurred, but others in the courtroom explained that the nobleman had slapped his relative cruelly in a fit of anger. Hearing that, the judge refused to hear the relative's defense, and the nobleman was given a stiff sentence.

- Continued in box inside -

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Zvi ben Ben Zion a"h (Harry Greengart)

"You were revealed in Your cloud of glory to Your holy people to speak with them. From the heavens You made them hear Your voice and revealed Yourself to them in thick clouds of purity. Moreover, the entire universe shuddered before You and the creatures of creation trembled before You during Your revelation, our King, on Mount Sinai to teach Your people Torah and commandments." (From the *Rosh Hashanah Mussaf*)

R' Avraham Shimon Halevi Ish Horowitz z"l Hy"d (1876-1943; *Mashgiach* in Yeshivat Chachmei Lublin in Poland) was once "talking in learning" with some students when one of them asked a question that R' Horowitz felt was the product of superficial analysis and was motivated by a desire to show off, not by a sincere desire to understand the material. R' Horowitz dismissed the question and quoted the above lines from the *Rosh Hashanah* prayers, adding, "If those who learn Torah would only remember these words--how the world trembled when *Hashem* revealed Himself to give the Torah--they would study Torah differently and not ask such questions!" (*Naharei Esh: Likuttei Dibburim* 221)

- Continued from back page -

R' Ettlinger explains the parable: All year long, we sin, and when *Rosh Hashanah* comes, we pray that the sounds of the *Shofar* will confuse the prosecuting angel and "speak" in our defense. That may work when *Rosh Hashanah* falls on a weekday. However, when *Rosh Hashanah* falls on *Shabbat*, we do not blow the *Shofar*, out of a concern that someone will carry a *Shofar* out of doors without an *Eruv* and thereby transgress the Sabbath. What, then, speaks in our defense when *Rosh Hashanah* falls on *Shabbat*?

R' Ettlinger answers: Like the relative in the parable, *Shabbat* itself, which our Sages refer to as our "spouse," can take the place of the *Shofar* and "speak" in our defense. If we have honored *Shabbat* all year long, then *Shabbat* can present a convincing defense on our behalf, and we will be blessed with a successful year. But, if we have not shown *Shabbat* the proper honor all year long, how can it convincingly defend us? To the contrary, by refraining from blowing the *Shofar*, ostensibly to honor *Shabbat*, we appear, G-d forbid, to be hypocrites!

R' Ettlinger concludes: Therefore, in a year such as this, when *Rosh Hashanah* falls on *Shabbat*, let us make extra efforts to repent--for what is hidden from us we do not know, and what is concealed from us we will not inquire about. Who knows if the year's end will be good or bad! [R' Ettlinger wrote these words in 5632 (1871/72), his last year. As we conclude a year of studying about *Shabbat*, may we merit to repent and have *Shabbat* speak in our defense.] (*Minchat Ani: Ha'azinu*)

"Hashem will not be willing to forgive him, for then Hashem's anger and jealousy will smoke against that man, and the entire imprecation written in this Book will come down upon him, and Hashem will erase his name from under the heavens." (29:19)

R' Simcha Zissel Ziv z"l (1824-1898; the *Alter* of Kelm) writes that this verse demonstrates how great is the reward of those who observe the Torah. How so?

The *Alter* explains: If someone wants to offer an investment that has the potential for a very substantial loss, he must build in the possibility of a substantially larger gain before a savvy investor will take a chance on it. Especially if he is offering the investment to people he cares about, he will make sure it carries a substantial potential return on investment.

Hashem calls us His treasured people (*Devarim* 14:2), His first born son (*Shmot* 4:22) whom He loves forever (*Yirmiyah* 31:3). Even so, He offered us a covenant based on a Torah that carries the awful penalties described in the verse above, which, in turn, alludes to the *Tochachah* / curses in last week's *Parashah*. How great must be the reward--the potential return on investment--for Him to offer this deal to His beloved children!

(*Kitvei Ha'Sabba Mi'Kelm: Yamim Nora'im* 3)

"For this commandment that I command you today--it is not hidden from you and it is not distant. It is not in heaven, [for you] to say, 'Who can ascend to the heaven for us and take it for us, so that we can listen to it and perform it?' Nor is it across the sea, [for you] to say, 'Who can cross to the other side of the sea for us and take it for us, so that we can listen to it and perform it?'" (30:11-13)

R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) writes that the "commandment" referred to here is the *Mitzvah* of *Teshuvah* / repentance.

R' Aryeh Leib Shapiro *shlita* (Yerushalayim) explains: We are taught that a person's sins are not a personal matter and nothing more, as one might think. Rather, any sin that a Jew commits leaves a negative imprint on the spiritual worlds above and throughout our physical world. Thus, for example, the *Gemara* (*Kiddushin* 40b) states: "A person should always picture that the world is half meritorious and half guilty, such that his next action--good or bad--will tilt the scales."

Given the impact that our sins have, one might think that doing *Teshuvah* should require ascending to the heavens and crossing the sea, writes R' Shapiro. How else can one repair the damage that he has caused? Nevertheless, say our verses, *Hashem*, in His kindness, enables us to repent and to repair our damage without the need to make those journeys.

(*Keter Meluchah* p.151)

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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UZBEKISTAN, ISRAEL SIGN NEW DEAL THAT LIFTS LIMITS ON FLIGHTS (Israel Hayom 9/6/23)

Minister of Transportation Miri Regev and Uzbekistan's Ambassador to Israel Feruza Makhmudova signed Wednesday a protocol that could see a major boost in the volume of tourists arriving from both countries.

The document amends the Air Transport Agreement between the Government of the Republic of Uzbekistan and the Government of the State of Israel, which was first signed on July 4, 1994.

The new wording lifts the caps on the amount of carriers that were allowed to fly into both countries, as well as removes the limits on the destinations that they could fly into. According to a statement from the embassy, this would create a "more efficient air communication between the two countries."

Since the original document was signed some 30 years ago, flights on the Tashkent – Tel-Aviv – Tashkent route have been operated by Uzbekistan Airways, but this year Qanot Sharq Airlines began flying a new route: Samarkand – Tel Aviv – Samarkand.

Just this past week, Uzbekistan hosted a media delegation from Israel in a move that was aimed at introducing the new route to the ancient city – once the epicenter of the Silk Road – to the general Israeli public, potentially making it a preferred vacationing point. The new airport in the city, which was integrated in 2022, has received rave reviews and Israel Hayom, which took part in the media delegation, can confirm it provides a smooth and pleasurable travel experience, making Uzbekistan a potential hot-spot for emerging Israeli tourism to Central Asia.

IF THERE IS NO DRAFT LAW, THERE IS NO COALITION - HAREDI MINISTER (JPost 9/6/23)

If the draft law isn't passed in the Knesset's winter session, the government may be at risk of collapsing, Construction and Housing Minister Yitzhak Goldknopf said on Wednesday. Meanwhile, the reform legislation will be frozen until the draft law is passed, he added.

The comment was made amid division plaguing the coalition this week on whether or not they should agree to a judicial reform compromise after an outline was leaked on Monday.

The ultra-Orthodox parties, however, have largely remained outside of the debate as their focus continues to rest on the draft law which they have been trying to pass since the government was sworn in earlier this year.

Goldknopf lamented not forcing the coalition to pass the bill while it was working the Deri Law (a law that would allow the Shas leader to be a minister despite being disqualified by the High Court) and the Ben-Gvir Law (which expands the national security minister's authority over Israel Police).

"Israel's leaders agreed that with the budget, the bill would pass. But when the budget came," they pushed it off again, he said.

The budget was passed at the last second, and if it hadn't passed by the deadline, Israel would have gone back to elections.

However, the bill was once again pushed off during the Knesset summer session, and now the haredi parties are demanding that it be passed in the winter session which starts next month.

"There's a commitment from the Likud that nothing will pass until the draft law," said Goldknopf, adding that he had a signed guarantee of this promise.

Meanwhile, an outline has yet to be agreed on as the IDF and the ultra-Orthodox parties try to find the balance between fulfilling the IDF's needs and satisfying the haredi needs with one of the demands from the ultra-Orthodox parties being to have a clause in the new law that would prevent the High Court of Justice from striking it down.

The urgency to pass the bill comes as the draft law that was already in place expired at the end of June. An extension until March of this year is currently keeping yeshiva students from being drafted, but that can change if a new law isn't passed by then.

PAPUA NEW GUINEA PM ARRIVES IN ISRAEL AHEAD OF EMBASSY OPENING (YNet 9/4/23)

The Prime Minister of Papua New Guinea, James Marape, arrived in Israel on Monday for an official visit during which he will participate in the opening of his country's embassy in Jerusalem.

This marks the fifth embassy to open in Jerusalem, after the United States, Guatemala, Honduras, and Kosovo.

In the future, the new Papua New Guinea, an island nation in the Pacific Ocean with a population of around ten million, might face pressures from Muslim-majority countries, particularly its close neighbor, Indonesia, following its decision. During his visit, Prime Minister James Marape will also meet with Israeli Prime Minister Benjamin Netanyahu.

Marape has spoken extensively about how, from his perspective, opening the embassy in Jerusalem is a natural and meaningful step. He said he has a deep connection to the "Holy Land," and he and his wife observe the Sabbath. They are considered staunch supporters of Israel, and for them, having their country represented in Jerusalem is a mission and an honor, he said. During his meeting with Gamliel, they discussed the first-ever visit of an Israeli official to the new Papua New Guinea.

'ISRAEL'S STRENGTH IS IN ITS DEMOCRACY,' IRISH FM SAYS IN JERUSALEM VISIT (Ha'aretz 9/6/23)

Acknowledging that Dublin's approach to the Palestinian issue "can be an

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Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of New Rochelle, NY
Harvard University Library	Young Israel of Sharon, MA

YI Shomrai Emunah, Silver Spring, MD

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ongoing source of friction" with Jerusalem, Irish Foreign Minister Micheál Martin on Tuesday pushed back against what he said was a widespread Israeli belief that his country was antagonistic toward the Jewish state.

"The assumption that is sometimes made in Israeli media and public discourse that Ireland's position on the conflict is evidence of hostility is simply wrong," Martin declared at a diplomatic reception held by the Israel Council of Foreign Relations in Jerusalem on Tuesday evening.

In remarks delivered immediately following a meeting with Prime Minister Benjamin Netanyahu, Martin, who also served as deputy prime minister and defense minister, sought to explain why the Irish, who have long been outspoken in their criticism of Israeli policy in the occupied territories, cared about "a conflict that doesn't impact us directly."

In 2014, both houses of Ireland's parliament passed two resolutions calling on the government to formally recognize a state of Palestine and in 2021 it passed a motion describing Israeli settlements and other policies in the occupied West Bank as "de facto annexation" - some of the strongest language ever offered by a European Union nation on the issue.

"One answer is that for Ireland, as a small and militarily neutral country, our security and existence depends on the compliance of all nations with international law and the rules based international order," Martin stated, explaining that Dublin chooses to speak out about Israel on this basis.

And while Ireland "unreservedly" condemns terror attacks on Israeli civilians and understands the "destabilizing role of certain actors in the region," he said, likely referring to Iran, Israelis have to understand that there are millions of Palestinians who aspire "to live their lives in peace and security, and have right to self-determination."

Martin has been a staunch advocate for the Palestinians and critic of Israel, a position consistent with decades of Irish foreign policy dating back to when Dublin called for a Palestinian state in 1980, the first European Union nation to do so.

In 2010, Martin – who first served as foreign minister between 2009-2011 – slipped into Gaza via the Egyptian-controlled Rafah crossing after Israel denied him entry to the enclave. During his trip, he called for the end of Israel's blockade, which the Irish Times quoted him as saying was "choking the life out of ordinary Palestinians."

He was also involved in the 2010 decision to expel an Israeli security officer from Dublin after the officer had allegedly forged Irish passports used by suspects in the assassination of a senior Hamas figure.

During his remarks, Martin, denounced settler violence and said that he planned on visiting a village "completely emptied of people" on Wednesday, asserting that Israeli land confiscations in the West Bank are both illegal and "have no clear justification" in terms of security.

Several Palestinian villages have emptied out over the summer, with Palestinians claiming that they have been driven from their homes by a year of intensified attacks and harassment by armed Jewish settlers.

Last week, the Belgian ambassador to Israel was summoned for reprimand at the Foreign Ministry after a minister in his government accused Israel of erasing Palestinian villages.

Since Netanyahu returned to office late last year, the West Bank has seen a surge of violence, including escalating attacks on Palestinians by Jewish settlers.

Earlier this year, a senior defense source told Haaretz that there had been "hundreds of cases of nationalist crime by Jewish settlers" since the deadly shooting attack at the Eli settlement on June 20 and Israel's security services "don't have any control over the mob of settlers, who do whatever they want in [the West Bank]."

Despite recent difficulties, Ireland still supports a two-state solution and there "has to be some faith in the process" of negotiations, Martin said, calling for Israelis to recognize that "the outcome [of talks] won't meet the objectives each side has at the outset."

Discussing the Netanyahu government's ongoing efforts to weaken the power of the judiciary, Martin said that "Israel's strength is its democracy internationally, despite what criticisms we may have, and separation of

powers is critical in that context."

Asked by Haaretz to comment on recent efforts by Netanyahu's far-right coalition to replace Dani Dayan, the chief of the Yad Vashem Holocaust memorial over political considerations, Martin said that while it would be inappropriate for him to comment on such an internal matter, he believed that the issue of the "suppression of political opinion" is "one of the more powerful messages of the museum."

US BOYCOTT CONTINUES: SENIOR ISRAELI MINISTERS NOT INVITED TO EMBASSY NEW YEAR TOAST (Arutz-7 9/6/23)

The United States Embassy is scheduled to hold a toast in honor of the upcoming Jewish New Year, among those invited are the ministers in Israel's government, but ministers from two coalition parties did not receive invites.

Channel 13 on Wednesday reported that interim Ambassador to Israel Stephanie Hallett distributed invitations to the event to all of the Israeli ministers. Those who did not receive invitations were the ministers from the Religious Zionism and Otzma Yehudit parties, including Finance Minister Bezalel Smotrich and National Security Minister Itamar Ben-Gvir.

The decision not to invite the ministers to the event continues the Biden administration's undeclared boycott of the parties to the right of the Likud. In July, the embassy withheld invitations to its July 4th celebration from the parties' ministers.

The two parties, which have been ignored by Israel's greatest ally since the current government was sworn in, make up over 20% of the current Israeli government and were democratically elected by more than 500,000 Israelis.

The US Embassy responded to the report, stating: "The guest list includes only those who have close work ties with the embassy."

EX-MOSSAD CHIEF IN CONTROVERSIAL STATEMENT: 'ISRAEL ENFORCING APARTHEID' (YNet 9/7/23)

Former head of Israel's Mossad intelligence agency Tamir Pardo told The Associated Press on Wednesday that Israel is enforcing an apartheid system in the West Bank, joining a small but growing list of retired officials to endorse an idea that remains largely on the fringes of Israeli political discourse and international diplomacy.

Tamir Pardo becomes the latest former senior official to have concluded that Israel's treatment of Palestinians in the West Bank amounts to apartheid, a reference to the system of racial separation in South Africa that ended in 1994.

Human rights organizations in Israel and abroad and Palestinians have accused Israel and its 56-year occupation of the West Bank of morphing into an apartheid system that they say gives Palestinians second-class status and is designed to maintain Jewish hegemony from the Jordan River to the Mediterranean Sea.

A handful of former Israeli leaders, diplomats and security personnel have warned that Israel risks becoming an apartheid state, but Pardo's language was even more blunt.

"There is an apartheid state here," Tamir Pardo said in an interview. "In a territory where two people are judged under two legal systems, that is an apartheid state."

A senior official rejected Pardo's accusation calling it hyperbole and saying it bolsters Israel's enemies. "The use of the word apartheid by someone who was at the helm of one of Israel's security agencies is damaging and we will cost Israel in international litigations. It should not have been said," the official said.

The ruling Likud Party slammed Pardo for his comments. "We strongly condemn the shameful and dishonest claim," the Likud said in a statement, adding that Israel is acting more morally than any other nation when faced with a similar level of terrorism. "Jews, Arabs, Israelis and Palestinians alike are treated in Israeli hospitals, study and work together. Shame on you Pardo," the Likud statement read.

Given Pardo's background, the comments carry special weight in security-centered Israel.

Pardo, who served as head of Israel's clandestine spy agency from 2011-2016, wouldn't say if he held the same beliefs while heading the Mossad. But he said that he believed among the country's most pressing issues was the Palestinians — above Iran's nuclear program, seen by Prime Minister Benjamin Netanyahu as an existential threat.

Pardo said that as Mossad chief, he repeatedly warned Netanyahu that he needed to decide what Israel's borders were or risk the destruction of the Jewish state.

In the past year, Pardo has become an outspoken critic against Netanyahu and his government's push to reshape the judicial system, slamming his old boss for steps he said would lead Israel to become a dictatorship. His candid evaluation Wednesday of Israel's military occupation is rare among leaders of the grassroots protest movement against the judicial overhaul, which has generally avoided talk of the subject out of concern that it might scare away more nationalist supporters.

Pardo's remarks, and the overhaul, come as Israel's far-right government, which is made up of ultranationalist parties who support annexing the West Bank, is working to entrench Israel's hold on the territory. Some ministers have pledged to double the number of settlers currently living in the West Bank, which stands at a half-million.

In apartheid South Africa, a system based on white supremacy and racial segregation was in place from 1948 until 1994. The rights groups have based their conclusions on Israel on international conventions like the Rome Statute of the International Criminal Court. It defines apartheid as "an institutionalized regime of systematic oppression and domination by one racial group over any other racial group."

Pardo said Israeli citizens can get into a car and drive wherever they want, excluding the blockaded Gaza Strip, but that Palestinians can't drive everywhere. He said that his views on the system in the West Bank were "not extreme. It's a fact."

Israelis are barred from entering Palestinian areas of the West Bank, but can drive across Israel and throughout the 60% of the West Bank that Israel controls. Palestinians need permission from Israel to enter the country and often must pass through military checkpoints to move within the West Bank.

Rights groups point to discriminatory policies within Israel and in annexed east Jerusalem, Israel's blockade of the Gaza Strip, which has been ruled by the Hamas terror organization since 2007, and its presence in the West Bank. Israel exerts overall control of the territory, maintains a two-tier legal system and is building and expanding Jewish settlements that most of the international community considers illegal.

Israel rejects any allegation of apartheid and says its own Arab citizens enjoy equal rights. Israel granted limited autonomy to the internationally recognized Palestinian Authority, which is based in the West Bank, at the height of the peace process in the 1990s and withdrew its soldiers and settlers from Gaza in 2005. It says the West Bank is disputed territory and that its fate should be determined in negotiations.

Pardo warned that if Israel doesn't set borders between it and the Palestinians, Israel's existence as a Jewish state will be in danger.

Experts predict Arabs will outnumber Jews in Israel plus the areas it captured in 1967 — the West Bank, Gaza Strip and east Jerusalem. Continued presence could force Israel into a hard choice: Formalize Jewish minority rule over disenfranchised Palestinians — or give them the right to vote and potentially end the Zionist dream of a Jewish homeland.

"Israel needs to decide what it wants. A country that has no border has no boundaries," Pardo said.

OFFICIALS VOW ACTION IN ANNUAL CONFERENCE ON GOVERNANCE AND PERSONAL SECURITY (Israel Hayom 9/6/23)

A conference organized by HaShomer HaChadash and Israel Hayom on governance and personal security in Israel has been taking place on Wednesday and broadcast live on the newspaper's various media platforms. The Conference on Governance and Personal Security deals with a variety of topics such as the loss of personal security among Israeli citizens, the

growing issue of protection rackets in Israel, and the rising crime rates in the Arab society. Among the attendees were ministers, MKs, and officials from the Israel Police.

According to a poll conducted by the Conference on Personal Security and Public Safety and HaShomer HaChadash more than half of Israeli residents currently do not feel as safe as they used to, 55% of respondents in the poll stated that their sense of personal safety had weakened, which is a significant increase from last year at 41% when the same poll was conducted.

Some 18% of respondents in the poll stated that they do not leave their homes at night. That number increases to 44% in Arab sectors. This is likely due to the increase of crime in Arab sectors and the record number of murders in the past year and is thus reflected in Israeli Arabs' sense of personal safety.

Tzachi Hanegbi, head of the National Security Council (NSC) said the following: "The protection racket issue Israel is facing is a national problem. This is not an issue that only affects the Negev and the Galilee but hurts Israel as a whole. We may deteriorate into a situation where the quality of life will be significantly harmed, and there is a fear that the citizens' commitment to the state will be hurt because they'll feel the state is not protecting them. Law enforcement officials should combat this because it is slowing down Israel's growth."

Regarding crime in Arab society, the head of The National Security Council (NSC) said the following:

"There is an intolerable increase in violence in the Arab society in Israel. The Prime Minister is leading this issue personally and, in my opinion, the police should be provided with all the tools to deal with the crisis. The police forces should also have the assistance of the Shin Bet and the power of civilian organizations, including HaShomer HaChadash, who are able to mobilize the wonderful Israeli spirit and these organizations know how to cooperate and go together with the law enforcement agencies.

"I became familiar with the HaShomer HaChadash organization during my time as a minister. The organization's contribution to the security of the country, to the protection of the lands, to the deterrence of our enemies, in all these aspects is enormous. The volunteering spirit of HaShomer HaChadash should join the organizational capabilities of the Border Police, the Israel Police, and all security authorities. This is the real equalizer."

Hanegbi further said that Israel could have solid legal footing when it comes to the potential use of administrative detention as a tool against violence in Arab society.

"We do that against terrorists, against nationalist-motivated attacks; we can use it for a limited period during times of emergency against organized crime," he said.

Minister of National Security, Itamar Ben-Gvir was interviewed at the conference and said the following:

"We must have a judicial reform and then we can talk. We must not fold or surrender.

"There is a big change in the Israel Police. I brought in NIS 9 billion (\$2.35 billion), we gave the police officers a financial increase, we started recruiting for the National Guard and I obtained more positions for the police.

"The protection rackets issue is definitely a serious problem, and the protection money criminal offenses did not begin in the last 8 months. I have been warning for a long time that these are armed militias. We are taking significant measures on this issue, but the media is not supportive."

FOUR ROMAN SWORDS, NEARLY 2,000 YEARS OLD, FOUND IN JUDEAN DESERT (Arutz-7 9/6/23)

A sensational find in the Judean Desert: a cache of four 1,900-year-old, excellently preserved Roman swords and a shafted weapon were discovered in a crevice in a cave in the Ein Gedi Nature Reserve. It appears that the weapons were hidden by the Judean rebels, after they were seized from the Roman army as booty.

"Finding a single sword is rare—so four? It's a dream! We rubbed our eyes to

believe it," say the researchers.

The rare weapons were exhibited for the first time at a press conference that took place Wednesday morning with Eli Escusido, the Director of the Israel Antiquities Authority, and the researchers. This conference is part of the launch of the book, "New Studies in the Archaeology of the Judean Desert: Collected Papers," devoted to new archaeological finds discovered in the Judean Desert Survey Project.

The weapons were discovered in a small hidden cave located in an area of isolated and inaccessible cliffs north of Ein Gedi, in the Judean Desert Nature Reserve, under the jurisdiction of the National Parks Authority. Fifty years ago, a stalactite with a fragmentary ink inscription written in ancient Hebrew script characteristic of the First Temple period, was found.

Recently, Dr. Asaf Gayer of the Department of the Land of Israel Studies and Archaeology at Ariel University, geologist Boaz Langford of the Institute of Earth Sciences and the Cave Research Center at the Hebrew University of Jerusalem, and Shai Halevi, Israel Antiquities Authority photographer, visited the cave. Their aim was to photograph the Paleo-Hebrew inscription written on the stalactite with multispectral photography that might be able to decipher additional parts of the inscription not visible to the naked eye. While on the upper level of the cave, Asaf Gayer spotted an extremely well-preserved, Roman pilum—a shafted weapon in a deep narrow crevice. He also found pieces of worked wood in an adjacent niche that turned out to be parts of the swords' scabbards.

"The hiding of the swords and the pilum in deep cracks in the isolated cave north of Ein Gedi, hints that the weapons were taken as booty from Roman soldiers or from the battlefield, and purposely hidden by the Judean rebels for reuse," says Dr. Eitan Klein, one of the directors of the Judean Desert Survey Project. "Obviously, the rebels did not want to be caught by the Roman authorities carrying these weapons. We are just beginning the research on the cave and the weapon cache discovered in it, aiming to try to find out who owned the swords, and where, when, and by whom they were manufactured. We will try to pinpoint the historical event that led to the caching of these weapons in the cave and determine whether it was at the time of the Bar Kokhba Revolt in 132–135 CE."

Following the discovery of the swords, an archaeological excavation was undertaken in the cave by the Israel Antiquities Authority, directed by Eitan Klein, Oriya Amichay, Hagay Hamer, and Amir Ganor. The cave was excavated in its entirety, and artifacts dating to the Chalcolithic period (c. 6,000 years ago) and the Roman period (c. 2,000 years ago) were uncovered. At the entrance to the cave, a Bar-Kokhba bronze coin from the time of the Revolt was found, possibly pointing to the time when the cave served for concealing the weapons.

HOW GANTZ HAS SURGED IN THE POLLS, AND WHY HE WON'T SAVE NETANYAHU (Herb Keinon, JPost 9/6/23)

For National Unity Party head Benny Gantz, March 27, 2023, is a day to remember.

Why? Because this was the first day since the November 1 election – an election in which his party won a paltry 12 seats – when the polls indicated a transition from the teens to the twenties in terms of Knesset representation. Equally significant, that day's poll showed that his party would surpass Yair Lapid and his Yesh Atid Party, Gantz's main rival for this country's political center.

The Channel 12 poll on March 27 had Gantz soaring to 23 seats, one night after tens of thousands of protesters took to the streets following Prime Minister Benjamin Netanyahu's announced intent to fire Defense Minister Yoav Gallant because Gallant – citing security concerns – called for political negotiations and a halt to the judicial overhaul plan.

This was only two seats less than the Likud and one more than Yesh Atid. And that trend in the polls – neck and neck with the Likud, ahead of Yesh Atid – has repeated itself consistently ever since. A Channel 13 survey on Monday had Gantz's National Unity Party outpolling the Likud, 26 seats to 25, as well as Yesh Atid, which the survey predicted would garner 20 seats.

A 117% increase in the polls from 12 seats to 26 can only be termed meteoric. It also demands an explanation. What has Gantz and his party done in the last few months to merit such a rise in popularity, at least in the polls?

The answer is simple: he has come across as the one A-league political leader willing to sit down and compromise over judicial reform. The polls consistently show that the nation wants to see a compromise, and Gantz and his party – which includes Chili Tropper and Matan Kahana, who are interviewed often in the media and come across as moderates desirous of compromise, not endless protests – has benefited enormously as being the man and the party exemplifying that ideal.

While Netanyahu was barreling forward with the judicial reform and Lapid used extremely strident rhetoric to oppose it, Gantz spoke of compromise and gave off the impression that he was the proverbial adult in the room who would do what was necessary for the good of the state.

And he was rewarded handsomely, at least in the polls.

This all leads to the question, if a willingness to compromise thrust Gantz into the political stratosphere, why on Monday night did he give a fiery speech reiterating that he does not trust Netanyahu and essentially throwing cold water on the compromise plan that came to light this week? This plan called for a softening of the law limiting the use of the reasonableness statute, a freeze of any more judicial reform action for the next 18 months, and keeping the judicial appointments committee makeup as it is today.

The reason jumps out from the address Gantz delivered on Monday, an address that sounded less like a direct answer to the compromise proposal and more like a campaign speech. Indeed, Gantz said twice during the speech he views himself and his party as alternatives to the current government.

"We are not only the opposition, we are also an alternative," he said at one point. "It is our duty," he said at another, "to provide an alternative."

If indeed that is how Gantz views himself, then why assist Netanyahu? Netanyahu wants a compromise – or at least the perception that he wants one. (He likely does, though two of the five parties in his coalition and a good number of the MKs in his own party most definitely do not want one.) One of the reasons the prime minister wants discussion about a compromise is to clear the atmosphere before his upcoming meeting this month with US President Joe Biden.

But why should Gantz help him?

Gantz is smelling political weakness and a weak government that may soon fall if the country keeps going in the direction it is headed. So why throw it a life vest?

As to the question of whether Gantz's appeal may diminish if he is viewed as being similar to Lapid, Yisrael Beytenu's Avigdor Liberman, or Labor head Merav Michaeli, who are adamantly opposed to compromise with Netanyahu, Gantz is considering another factor as well: what will happen to his electoral popularity if he bails out the current government?

And on this matter, he has more than just polls to guide him.

In April 2020, at the height of the COVID-19 crisis, with the country having just come out of a third non-conclusive election, Gantz decided to turn his back on campaign promises not to sit in a Netanyahu government and did just that, with the commitment that he would become prime minister in 18 months.

Gantz was burned, the government fell, and he never became prime minister. Gantz's stock dropped perceptibly in the next election, and his Blue and White Party went from 33 seats to eight.

That is a political trauma not easily forgotten and a scenario that must be playing repeatedly in his head: Joining forces with Netanyahu, getting jilted, and then facing angry voters who will punish him.

On Tuesday, in rejecting Netanyahu's calls for direct talks and burying the latest compromise proposal, Gantz made clear that this is not a risk he wants to take again. Especially since he sees himself as an alternative to Netanyahu and especially since he thinks this government can be brought down.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

On the last day of his life, Moshe gathered the entire nation together - from the great leaders to the wood choppers and water carriers - to bring them into a covenant with G-d. The covenant confirmed the Children of Israel as G-d's chosen, both for those present and for all future generations. Moshe warned them against straying after idolatry, and related its devastating consequences. If the people sinned, the nation would be punished and sent into exile. Moshe also prophesied that the nation would ultimately repent and G-d would, in turn, show His great love for the people and redeem them.

Moshe then revealed to the people that his leadership and life were drawing to a close and that G-d had chosen Yehoshua to assume the mantle of leadership and lead them into the Land. Moshe charged Yehoshua to be strong and courageous and to place his trust in G-d. Moshe then wrote the "song" of Haazinu at G-d's command, which was to be taught to the nation. The Book of the Torah, transcribed by Moshe, was given to the Tribe of Levi to be placed near the Aron (Ark) for safekeeping. Finally, Moshe assembled the leaders and once again warned them of the consequences of turning against G-d (31:28).

Rabbi Moshe Feinstein questions why this additional gathering of the leaders was necessary. Weren't they already gathered together with the rest of the nation?

In answering this question, Rabbi Feinstein shares with us the message which the Torah is communicating to us here. Moshe was keenly aware of the transformative powers of the Torah and understood the innate spiritual strength of the people. Each and every Jew - from the wise and righteous Tzaddik to the simple wood chopper - is capable of greatness. All that is needed is a true commitment and deep desire to climb ever higher. Hence, Moshe wasn't specifically calling the leaders. Rather, recognizing the greatness inherent in the entire nation, he was calling to each and every Jewish man, woman, and child to actualize their own great potential and to be worthy of being leaders themselves.

This powerful lesson is very relevant as we approach Rosh Hashana. Let us not be constrained by our imagined, and often self-imposed, limitations. Rather, let each and every one of us believe in the great power of Torah to transform and elevate us personally. We need only to truly desire it, for it is forever within our grasp.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Now, write this song for yourselves, and teach it to Bnei Yisrael (31:19).

"When Yehoshua was in Yericho, he raised his eyes and there was a man standing in front of him...Yehoshua asked him, 'Are you from us, or from the enemy?' He told Yehoshua, 'I am an angel of Hashem, now I have come...' (Yehoshua 5:13)

With the word "us" Yehoshua intended to reference Torah study, asking if he was in trouble for the lack of Torah study, and with the word "enemy" he meant to reference korbanos, which protects from the enemy (Tosfos Megilla 3a).

The angel rebuked Yehoshua, "Yesterday you did not bring the korban Tamid and today you have forsaken your learning." Yehoshua asked the angel, "For which issue are you rebuking me?" The angel answered, "I came for now (today's shortcoming)." (Megilla 3a).

The angel used the word now as a hint to Torah study because the word "now" is used in reference to Torah study in the verse, "So now, write this song for yourselves and teach it to Bnei Yisrael" (Tosfos).

Why did the angel use a different word from the word that Yehoshua had used to reference Torah study?

Parsha Riddle

What is the source in this week's Parsha implying it should be permitted to bring young children to Shul?

Please see next week's issue for the answer.

Last week's riddle:

What letter does not appear in the parsha of Bikkurim?

Answer: Samech

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Nitzavim (29:28), the Torah states: "The hidden [sins] are for Hashem, our G-d, but the revealed [sins] are for us and our children forever, to carry out all the words of this Torah." Rashi explains:

And if you say, But what can we do? You threaten the many with punishment because of the sinful thoughts of one individual ... But surely no man can know the secret thoughts of his fellow! Now, I reply: I do not threaten to punish you because of secret thoughts, for these belong to the L-rd our G-d and He will exact punishment from that individual; but those things which are revealed belong to us and to our children that we may put away the evil from our midst; and if we do not execute judgment upon them, the whole community will be punished. ... (Cf. Sanhedrin 43b-44a)

According to this approach, Hashem does impose collective punishment on the entire nation for the sins of individuals, but only for those sins that are "revealed"; there is a collective duty to punish the perpetrators of such sins, and Hashem punishes delinquency of this duty. Absent such delinquency, however, Hashem does not impose collective punishment for the sins of individuals, and human courts are certainly barred from doing so, as per the Torah's admonition in parashas Ki-Seitzei (24:16):

Fathers shall not be put to death because of sons, and sons shall not be put to death because of fathers; a man should be put to death for his own sin.

The single exception to this rule (at least with respect to human courts acting in accordance with normal Torah law) is the case of the city that was lead astray to worship idols (*ir ha-nidachas*), where some authorities maintain that the wives and minor children of those who sinned are executed along with the sinners, despite their innocence. Others, however, utterly reject the idea of executing innocent people, declaring (with regard to children) that "it would be sacrilege to Hashem to (prescribe) evil!" (See *Tosefta Sanhedrin* ch. 14; *Yalkut Shimoni* 888; Rambam *Avodas Kochavim* 4:6; *Kitab al-Rasa'il* pp. 17,45-46; Ramban and Ralbag to *Devarim* 13:16.)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We are over "for us and our children."
2. We are for delayed punishment.
3. We are not polka.
4. We can be found on the kiss.

#2 WHO AM I?

1. I am caused by sinning.
2. I cause destruction.
3. I hint to Esther.
4. Hidden.

Last Week's Answers

#1 *Parshas Bikkurim* (I am caused by the first, I am part of the 'order,' History is my essence, I am loud.)

#2 *Maaser* (You Confess for me, I am a tenth but I don't make a minyan, I am holy, I cause blessing.)

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PRE-ROSH HASHANA

virtual **EVENING OF INSPIRATION**

featuring words of insight and inspiration from Rabbis of our community.

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