

Young Israel Shomrai Emunah - Shofar Shorts

September 15 - 17, 2023 - 1 - 2 Tishrei 5784 - Rosh Hashanah

Friday Light Candles by 6:58 - Sunday Havdalah 7:54

The Shabbos Shorts is sponsored by **Josh & Mickie Breitstein, Simi & Sammy Franco** and **Barbara Price** in honor of **Esther Edeson's** 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

Rosh Hashanah Schedule

Minyan locations:

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

Friday Night:

- Mincha: 7:00 (B, S), 6:50 (Sephardi, LBM)

Shabbos Day - 1st Day of Rosh Hashanah

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

Sunday - 2nd Day of Rosh Hashanah

- Shacharis: 6:00 (H), 8:00 (B, S) 8:00 (Sephardi, LBM)
- Shofar no earlier than 10:00 (B, S, Sephardi)
- Shofar 4:45 (outside H, in case of rain B)
- Mincha followed by Tashlich: 6:15 (B, S), 6:50 (Sephardi, LBM)
- Maariv/Yom Tov ends 7:54 (B, S)

Tzom Gedaliah

Monday, September 18

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

Condolences

- **Josh & Margalit Mogilner** on the passing of their son, Yisroel Eliezer Mogilner.
- **Judy Stern** on the passing of her husband, David Stern. Condolences to Sue Stern on the loss of her son, to Shira Rosenbaum and Moshe Stern on the loss of their father, and to Judi Flax on the loss of her brother.

Divrei Torah/Shiurim

- Shiur before Shabbos Mincha - 6:00 (B) Rabbi Rosenbaum

Mazal Tov

- **Barbara Price** on the engagement of her grandson, Yehuda Spivak, to Kyra Appel. Mazal Tov to parents, Debra & Rabbi Marc Spivak, (West Orange, NJ) and Robin & Michael Appel (Jamaica Estates, NY). Mazal Tov to all of the grandparents, siblings, aunts, uncles, and cousins.
- **Arleeta & Rabbi Dr. Ivan Lerner** on the engagement of their granddaughter Rena Lerner to Shookie (Josh) Jacobs. Mazal Tov to Rena's parents, Alyson & Rabbi Dr. Daniel Lerner and to Shookie's parents, Tamar & Norman Blumenthal and Arye & Lori Jacobs.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, 9:15 in The House, will resume on September 23, Shabbos Shuvah. **Shabbos Groups** will resume on September 23, Shabbos Shuvah. For more information, contact Sharon Shimoff at sshimoff@yise.org

WhatsApp

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



Shul Announcements

- **Selichos Times** - All Ashkenazi Minyanim Monday through Friday will be Selichos followed by Shacharis. See The Week Ahead for details.
- **Finding Meaning in the Machzor** - September 19. First Shiur and Meaningful Machzor recordings available online at <https://wp.yise.org/machzor> See flyer for details.
- **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.
- **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.

Shul Announcements (continued)

- **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.
- **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.*
- **Simchas Torah Day Learning for Women** - Simchas Torah morning, Sunday, October 8, 10:00 AM - 11:15 AM with Mrs. Sharon Freundel and Mrs. Atara Rosenbaum. *See flyer for details.*
- **Labor Day Learning** - "Repeat Offender: Doing Teshuva for the Same Transgressions - a Halachic Analysis" - Sources available at www.yise.org/repeat-offender-sources.pdf and audio recording at www.yise.org/repeat-offender-audio.mp3
- **Coatroom Cleanup** - The coat racks in the upper lobby and the lower lobby coatroom have been reorganized. "Lost and Found" items have been moved to the coat rack by the washing stand in the upper lobby. Please claim and remove your items. We will dispose of unclaimed items in the next few weeks.
- **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.
- **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, Sept. 17 Rosh Hashanah	Monday, Sept. 18 Tzom Gedaliah	Tuesday September 19	Wednesday September 20	Thursday September 21	Friday September 22
Shacharis	Ashkenazi (S, B, B)*	<i>See Rosh Hashanah Schedule</i>	5:45, 6:05, 8:15	5:45, 6:15, 8:15	5:45, 6:15, 8:15	5:45, 6:05, 8:15	5:45, 6:15, 8:15
	Sephardi (LBM)		7:30	7:30	7:30	7:30	7:00
Mincha / Maariv	Ashkenazi (B)		1:45, 6:35/7:25	6:55	6:55	6:55	<i>See Shabbos schedule.</i>
	Sephardi (LBM)		6:45	6:50	6:50	6:50	

* Ashkenazi times are Selichos followed by Shacharis..

Halachic Times: Latest Alos Hashachar 5:37 AM, Earliest Talis and Tefilin: 6:04 AM, Latest Netz: 6:57 AM,
 Latest Krias Shema: 9:56 AM, Earliest Mincha: 1:34 PM, Earliest Shkia: 7:03 PM, Latest Tzeis Hacoachavim 7:54 PM

Next Shabbos

September 22 - 23, 2023 - 8 Tishrei 5784
 Parashas Haazinu/Shabbos Shuvah
 Light Candles by 6:47 - Havdalah 7:44

Friday Night:

- Mincha: 6:50 (B), 6:45 (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), 6:15 (B), 6:10 (Sephardi, LBM)
- Shabbos ends/Maariv: 7:44

Next Shabbos Shorts Deadline:

Wednesday, September 20, 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 Postelnick - Assistant Rabbi
 Josh Seidemann - President
 Simi Franco - Office Manager
 Josh Breitstein - Facility Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

September 15 - 17, 2023 - 1 Tishrei 5784 - Rosh Hashanah

ד"ר

Upcoming Community Programs & Listings

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!

Kemp Mill Toastmasters - Wednesday, September 20, 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

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

Bikur Cholim of Greater Washington Elul Campaign - BCGW is here for you whether you have an urgent medical need or need long term help. Your gift translates into kosher food in our area's Bikur Cholim hospital kosher pantries and respite rooms in our area. Your support means that patients and families who are receiving medical treatments at NIH, area hospitals, and treatment centers can stay at the Bernard Creeger Bikur Cholim House. Your donation means borrowing necessary and otherwise expensive medical equipment, receiving free transportation to medical appointments, or accessing social support. Thanks to you BCGW provides emergency grants to help pay for medical, mental health and dental bills. Please donate at <https://causmatch.com/bikurcholimgw>

Four Kabbalistic Secrets for Enduring Relationships in a Modern World - Join the Mikvah Emunah Society as we welcome renowned speaker Rivka Slonim to speak to the women of our community on Wednesday, October 18, at 8:00 PM at Chabad of Silver Spring. This event is part of the Robin Niman Mikvah Education Fund and is free to attend, but RSVPs are required and sponsorships are welcomed. For more details, visit <https://mikvahemunah.com> and click on "Events". Questions? Email gwmikvah@gmail.com

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

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

Recurring Community Programs & Listings (continued)

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**, *will resume on Sunday, October 22.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM. ***This Shiur has been cancelled.***
 - **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 meet on Thursday, September 21.*
 - **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**, *will resume on Wednesday, September 27.*
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM, *will resume on Sunday, October 15.*
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**, *will resume on Sunday, September 24.*
 - **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, *will resume on Monday, October 16.*
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**, *will resume on Wednesday, October 18.*
 - 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. Register at <https://thegreaterwashingtoncommunitykollel.com/scp> For more information please contact Rabbi Hillel Shaps: hshaps@gwckollel.org *New semester will begin after Sukkos, date to be announced.*
 - **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 E: ID: 746 455 2195, password Learn |
| Zoom B: ID: 970 1398 4837, password 613 | Zoom F: ID: 803 356 4156, password Learn |
| Zoom C: ID: 833 3477 1595, password RabbiHyatt | Zoom G: ID: 713 7408 5130, password 045079 |
| Zoom D: ID: 601 853 4021, password Winter (phone 667362) | 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.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur - Sponsored by the Shiur's attendees, in honor of, and in gratitude to, Rabbi Rosenbaum, for continuing this Shiur over so many years, an excellent combination of serious learning and friendship.

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

Young Israel Shomrai Emunah Presents:



FINDING MEANING IN THE MACHZOR

WITH RABBI POSTELNEK

8:30PM - 9:15PM
BRING YOUR OWN MACHZOR

ROSH HASHANA MACHZOR INSIGHTS

Powerful ideas & stories to illuminate the Tefillos and make them more meaningful.

Tuesday
Sep. 12

Home of Rachelli & Craig Simon
918 Kenbrook Court

YOM KIPPUR MACHZOR INSIGHTS

Inspiring ideas & thoughts on the Tefillos, with added focus on finding meaning in the Seder HaAvoda.

Tuesday
Sep. 19

Home of Rose & Moshe Litwack
11302 Monticello Ave



For more Elul & Yomim Noraim inspiration, join our new **MEANINGFUL MACHZOR** WhatsApp Group
Short, powerful ideas! Click [here](#) to join or scan the barcode above.



SCAN ME



Order your Lulavim & Esrogim from YISE and help support the Shul!

YISE is working with Josh Breitstein to bring you the finest quality Arba Minim sets. Complete details and order form at: www.yise.org/lulav

Aleph \$ 85
Beis \$ 70
Gimmel \$ 55
Chinuch \$ 36

Order deadline: Tuesday, September 19, 2023

Pickup will be on Wednesday, September 27, 2023 4 PM – 9 PM
YISE Social Hall

Payment at pickup - **check payable to Josh Breitstein, or cash.**

Please advise if you want yours to be preselected.

The Greater Washington Jewish Community is invited to

THE INSPIRING ANNUAL

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Woodside Synagogue Ahavas Torah
Yeshiva of Greater Washington
Young Israel of Potomac
Young Israel Shomrai Emunah



WEDNESDAY

SEPTEMBER 20TH | 8:30 PM

**Young Israel Shomrai Emunah
1132 Arcola Avenue
Silver Spring, MD**

**Men and Women
are Invited**

**For more information, please contact
Rabbi Avraham Rappaport 443.790.6541**

**Please spread the word and
bring a friend to be inspired!**

We need a graphic designer ASAP!

YISE needs you! We are looking for a special 75th anniversary logo to celebrate our big year! Please submit all entries to communications@yise.org by Rosh Chodesh Cheshvan (Oct. 16, 2023).

The winning design will be featured in upcoming shul announcements, flyers, websites, and more!

The winning designer will receive a gift card to a Capitol-K certified restaurant of their choice.



Did you know that YISE will also be celebrating 50 years at our Arcola location?



YISE Women's Learning Initiative presents
Simchas Torah learning for women with

Mrs. Sharon Freundel
Cain and Abel:
Wiping Out a Quarter of the World's Population

Mrs. Atara Rosenbaum
The Role of Imagination
in Our Religious Life

Simchas Torah
Sunday, October 8, 10:00-11:15AM
Belonofsky Sanctuary, Young Israel Shomrai Emunah

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Dedicated to the memory of two friends of Likutei Divrei Torah
who greatly assisted in past years:
Tsvi Lieber, z"l
Scott Leitner, z"l

Ketiva V'Chatima Tova - Shabbat Shalom

Volume 29

Rosh Hashanah Issue

5784 - B"H

Yeshivat Har Etzion: Virtual Bet Midrash

Teshuva Is for Everyone

Rabbi Shalom Rosner

Yeshivat Kerem B'Yavneh

We cannot be content with our level of spirituality. There is always room for improvement. Life is like climbing up a downward escalator. If we are not constantly climbing, we will descend!

We just read Parshat Nitzavim which deals with the mitzvah of Teshuva. The Ramban interprets the following passuk as the source for the mitzvah of Teshuva: For this commandment which I command you this day, is not concealed from you, nor is it far away..

This passuk is referring to a mitzvah that is not out of reach. We are able to do Teshuva and return to the correct path. This is consistent with the previous passuk, which uses the term "ki tashuv" – when you return!

Often we think of Teshuva as being performed by a person who committed a serious transgression. In fact, this is something that is to be contemplated by each and every individual. Introspection is necessary in order to constantly improve upon ourselves and to become better human beings.

A story is told of Rav Saadia Gaon who informed his student of the following experience. Rav Saadia Gaon was traveling and stayed at an inn overnight. In those days, there was no internet or Rebbe cards and although Rav Saadia's reputation preceded him, not everyone was familiar with how he looked.

When Rav Saadia arrived at the inn, he was treated well by the owner of the inn, given a comfortable room and a tasty meal. When he was checking out, another guest recognized Rav Saadia and greeted him with the utmost respect. Upon witnessing this, the owner of the inn was mortified and apologized. He told Rav Saadia 'If I had known who you were, I would have treated you better.' Rav Saadia was puzzled. He informed the innkeeper that the service he received was impeccable and that nothing was lacking. The innkeeper replied: 'Yes, but had I known that you are Rav Saadia Gaon, I would have given you super treatment!'

Rav Saadia explained that he learned an important lesson from the innkeeper. Rav Saadia told his student: "Every single day I have a deeper appreciation of HaKadosh Baruch Hu; therefore, every single day of my life I should spend doing Teshuva because yesterday I didn't truly appreciate G-d's greatness." In other words, something was lacking in my avodat Hashem yesterday, given what I know today. We cannot be content with our level of spirituality. There is always room for improvement. Life is like climbing up a downward escalator. If we are not constantly climbing, we will descend! If Rav

Saadia Gaon felt he could get closer to Hashem each day, then we have plenty of room to improve our relationship with Hakadosh Baruch Hu as well.

As we reflect upon our challenges and accomplishments over the past year, we should also carefully consider concrete new goals so that we can further enhance our limud torah, our tefilla and our acts of chesed. Determine what new shiur we plan to attend, or new sefer we intend to learn. How we will make an effort to catch minyan more often, or undertake to better understand the tefilla. Consider ways of assisting those less fortunate than us by both

by volunteering our time and allocating our ma'aser money effectively. As we are told in the parsha – it is up to us to engage in the act of Teshuva. "B'ficha ubilvavcha laasoto" – it is in your mouth and in your heart, so that you can fulfill it.

May we be successful in identifying the areas in which we can improve, so that we can achieve Teshuva Shlema!

The Sound of Silence – Seeking Hashem's

Unspoken Will

Rabbi Reuven Taragin

Avraham's willingness to sacrifice his beloved son Yitzchak was the climax of the 10 divine tests he passed and the seminal expression of religious commitment. Surprisingly, we only have one mitzvah that commemorates this Akeida the blowing of the shofar on Rosh Hashanah. Chazal explain that the blowing of the shofar aims to remind G-d of Avraham's commitment and our identification with it.

The Gemara (Rosh Hashanah 16a) explains that we therefore customarily use the horn of a ram - the animal Avraham sacrificed after he was told to spare Yitzchak.

Although the Akeida may not have taken place on Rosh Hashanah itself, it is the day we commemorate it because it is the day G-d and (therefore) we reflect on our religious identity and commitment. The essence and goal of Rosh Hashanah are Zikaron (the word the Torah uses - Vay- ikra 23:24), but the focus is Malchuyot.

The way we merit G-d remembering' (viewing) us positively is by reaffirming and sharpening our commitment to Him - a resolute kabbalat ol malchut Shamayim (acceptance of the yoke of Heaven). Our identification with Avraham's willingness to sacrifice Yitzchak expresses this clearly and firmly.

Interestingly, the symbol used to commemorate the Akeida is the ram's horn. As opposed to an object that would have reflected Avraham's willingness to sacrifice Yitzchak, we choose the horn that commemorates his sacrifice of the ram.

Why focus on the less challenging sacrifice of the ram initiated by Avraham's own volition as opposed to his heart-wrenching willingness to sacrifice Yitzchak commanded by G-d Himself? Isn't the latter a better expression of Avraham's acceptance of G-d's Authority and his commitment to His Will?

The significance of the sacrifice of the ram can be seen in the parsha of the Akeida as well. Two important postscripts of the Akeida narrative - Avraham's naming of the place, ('Hashem Yir'eh (has shown/been shown)') and his receiving of the divine blessings as a reward for his commitment - happen only after he sacrifices the ram.

Why wasn't Avraham's willingness to sacrifice Yitzchak enough to merit him G-d's blessings?

I believe the answer lies in the difference in how Avraham arrives at the decision to sacrifice the ram versus how he comes to the decision to sacrifice Yitzchak. The latter is, of course, a result of G-d's express request that he do so. For the former, though, there is no command or request. After showing appreciation for Avraham's willingness to sacrifice Yitzchak and telling him to stand down, G-d is silent. There is no mention of another sacrifice, no mention of the ram.

The Torah tells us that it was Avraham who searched for ('Vayisa Avraham et einav'), found, and decided to sacrifice the ram. G-d had relieved him of his duties, but Avraham continued looking for opportunities to serve. Like in the beginning of the parsha, where, despite the intense heat, Avraham searched (note the similar phrase - 'Vayisa Avraham et einav') for guests to offer chesed to.

Interestingly, the Torah tells us that the ram was caught in the thicket. Why are we told this detail? Chazal understood this as an indication that the ram was placed there by G-d for Avraham to find. In fact, Chazal include the ram as one of the objects created during the six days of creation for this purpose. Though unspoken, it was G-d's Will that Avraham follows up his willingness to sacrifice Yitzchak with the actual sacrifice of the ram in Yitzchak's place. In fact, it seems that Avraham saw the ram as something G-d had shown him by naming the place 'Hashem Yir'eh' to commemorate G-d's having shown him the ram.

G-d directs us not only through his spoken word (the Torah and Halacha) but also through events and circumstances His Providence arranges. Man is expected to serve G-d not only by heeding His stated word, but by searching for the additional opportunities/expectations He sends our way.

It is this latter aspect of the Akeida that the mitzvah of shofar commemorates and focuses our attention on each Rosh Hashanah. Complete kabbalat ol malchut Shamayim means seeing ourselves as G-d's creations charged with the mission of fulfilling His will. If we see ourselves this way, we would strive not only to fulfill

G-d's stated commandments but to determine and realize His unspoken directives as well.

May we learn from how we commemorate the Akeida to 'remember' how to live our lives as complete ovdei Hashem (servants of G-d) and merit through this G-d's 'remembering' us and granting us life, welfare, and success in the coming year.

Rabbi Dr. Nachum Amsel

Encyclopedia of Jewish Values

Some Underlying Concepts of the Jewish New

Year - Sometimes, by analyzing three words of a greeting, we can dissect the expression, and discover vast differences from one culture to another. On January 1st, millions, or billions, of people around the world wish each other "Happy New Year". On Rosh Hashana, Jews the world over use three Hebrew words of greeting: ושמחה טובה ומנוחה. It sounds very similar to the English greeting, but if we analyze these Hebrew words, we see a vast difference from the English.

I am not going to define here the concept of "happy" in "Happy New Year," especially since it is an entire Shiur in unto itself, and we analyzed this concept two weeks ago in the Parsha. Perhaps the word "Metuka-sweet" indeed approximates happy, since a person who feels that he or she has a sweet life is undoubtedly happy. Both expressions use the word *year* in English and Hebrew. But what is missing from the Jewish words expressed tonight? In

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every other culture, on the first day of the year, there is always an expression about the “New” year. But in saying Shana Tova, Jews wish each other a “good” year. Nothing new about it. Jews never say *Shana Chadasha* - a new year. Why not?

When non-Jews greet each other on January 1st or whenever they celebrate the beginning of their year, they proudly accentuate Happy NEW year. Out with the old, in with the new. In Denmark, they intentionally throw out old glasses and plates. In Panama, they hang an effigy as a symbol of the old year. Let’s get rid of it. Burn it. Start over. New year’s resolutions. Sounds pretty good. But it isn’t Jewish.

The word *Shana*-year - can be derived from the word “*Leshanot*” – to change, which certainly fits the theme and days of Teshuva-repentance. But this word is also derived from the world *Yashan*-old, the opposite of new. The Year is old. It comes from the unchanging sun. The moon, however, is *Chadash*-new. It is *always* changing. Of course, there is a place for newness in Judaism. We wish each other *תחדש* when we *buy* something new. *Chodosh* is the new Halachik grain permitted after the Omer offering in Nisan. Jews indeed celebrate newness each month on Rosh Chodesh. But not on Rosh Hashana. In fact, tonight is indeed new, but we go out of our way NOT to mention it. It is Rosh Chodesh. But we do NOT say Chodesh Tov tonight. We *hide* the fact that it is Rosh Chodesh by *not* announcing it last Shabbat. And we say tonight “תקעו בחרש שופר” (Psalms 91:4) We blow shofar on the day we *cover up* the New Moon. Today is not about new. The old year, the past IS important. We do NOT throw out the past and automatically begin anew. We carefully examine that past on Rosh Hashana and make changes where needed. THAT is the Jewish way. We get a second chance NOW – to do it over and get it right. That is *another* meaning of Shana – *Leshanot* does not only signify change but also “to do it over again” Lishanot in Hebrew. Mishne.

Vishnantom. Jews build on the past and THEN they add to it. A New year implies throwing out the past. This concept is how God exemplified the Jewish people as a whole. The Mishne in Sanhedrin (Mishne Sanhedrin 10:1) says that all Jews begin with a share in Olam Haba-The Next World. What is the proof verse? God in Isaiah (Isaiah 60:21) calls all Jews righteous and נצר מטעי the branch of God’s planting. What is the difference between *Netia* - a plant, and a Zera-also a plant? לזרוע or לנטוע? A Zera is a seed for planting a vegetable. To grow vegetables, last year’s crop must be totally extricated, eroded and plowed over, to begin again with a new seed on an empty field. A *Netia* is a sapling, a tree, with roots that last from year to year, with branches and ultimately, new fruit. While each fruit is completely new each year, the trunk, branches, and roots remain. They are “old.” The Jewish people, says God, are compared to that tree נצר מטעי. But non-Jews are compared to vegetables. In the non-Jewish world, each generation, each year, like vegetables, thinks they have to start over again, and be better than the previous generation. Each year, they begin again. Happy NEW year. Jews build from year to year, and continually improve on the past. Remove the bad, leave the good, and make it better. That is the Jewish people and that is Rosh Hashana.

Let one think that this is merely a play on words, i.e., that the word Shana is both “old” (*Yashan*) and change (*Leshanot*) simultaneously, there is another word in Hebrew which demonstrates the identical concept. When a commander in the Israeli army wants a soldier to go forward, he shouts “*Kadima*”. *Lehitakdem* signifies growth, moving forward. But that very same Hebrew word- *Kadima*- also signifies

the past- *Kedem*. *Yimai Kedem* are olden times. A Jew, to go forward, *Kadima*, must always be cognizant of his or her past. *Kedem*. King David wrote that we are built to look to the past and forward simultaneously. “אחור וקדם צרתי”. Only by looking back can Jew properly move forward. Or, as Rabbi Wein is fond of saying: “When a person is parked in his or her car, before he or she can move forward out of the parking spot, the driver MUST look at his or her rearview mirror”. That is Rosh Hashana.

To demonstrate that this is a uniquely Jewish concept and feeling, the Talmud compares each religion/nation to a specific animal. Jacob or the Jewish people are compared to a lamb, Eisav-Western Civilization is compared to a pig, while Yishmael, the Islamic world, is compared to a camel. Rabbi Jonathan Sacks *Zichrono Livrach*a, makes the argument that these three animals symbolize each culture related to their outlooks in life. Lambs and all kosher animals have both attributes of chewing their cud and a split hoof. Pigs have split hooves but do not chew their cud, while camels chew their cuds but do not have slit hooves. The hooves of an animal symbolize its forward movement, its future. Chewing its cud symbolizes bringing back the action that already has taken place or returning to the past. Today’s Western Culture is constantly looking to move forward, like the pig with only split hooves. New technology makes many of the advances of the past (even by a few years) obsolete. Western culture seeks change and rarely has respect for the past. Happy New Year. Out with the old. This is the symbol of the split hoof without chewing its cud.

Chewing the cud is a regurgitation of the past. The Middle Eastern and Muslim world generally glorifies its past and looks back on the success of its history as the pinnacle of its accomplishments. The Arab world seeks to return the world to the days of the past when Arab culture led the way and dominated. This is the symbol of chewing the cud but not having split hooves.

But the sheep and other kosher animals, the Jewish people, both chew their cud and have split hooves. The Jewish culture is manifested by both aspects of life and aspirations. Deep respect and reverence for the past. And yet, Judaism is always looking forward and moving forward at the same time. It wishes to use the rich culture of the past to change the present and bring the future. Thus, it is the kosher animals, with both the past and future, that are the symbols of the Jewish people. And this is the essence of Rosh Hashana as well.

This crucial message for us was most properly articulated by Jeremiah the prophet “אליך” “תשיבנו חרש ימינו קדש” “תשיבנו חרש ימינו קדש” “אליך ונשובה” (חזש ימינו קדש), HOW? (השיבנו ד’ אליך ונשובה), the new. We must build on the old, last year, and make it new, make it different, make it better for today and the entire year to come. That is Teshuva. That is Rosh Hashana. Kadima! Shana Tova Umetuka!

Dvar Torah: TorahWeb.Org

Rabbi Daniel Stein - Holy Anxiety [Excerpt]

Jews are often stereotyped as a hopelessly unsatisfied people who can be difficult to please. If there is sociological evidence to warrant and support this portrayal it is rooted not in a sophisticated palate or sensitive disposition but rather in an underlying and intractable spiritual restlessness. According to the Gemara the parchedness mentioned in the pasuk, “that the quenched shall be added to the thirsty”, refers to the Jewish people, who Rashi tells us “are eternally eager and hungry to fear their Creator and fulfill His mitzvos”. Rav Shimshon Pincus concludes from this identification that a Jew should be driven

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by a relentless thirst and craving to come closer to Hashem such that it prevents him from ever being satiated or truly at peace with the status quo. For this reason, in certain circles, pious Jews are approvingly referred to as “chareidim” - “those who are anxious,” because their religious observance is defined by a controlled and reasoned but at the same time eager and anxious ambition for greater and more intense degrees of spirituality.

In this sense, an appropriate dose of religious uneasiness is a healthy sign and a reason to be optimistic about the overall spiritual trajectory and possibility for future growth. This message surfaces from the reconciliation of the different themes of Rosh Hashanah which at first glance seem to be inconsistent. On the one hand, the sense of trepidation inherent in being judged precludes the recitation of hallel, as the Gemara asks rhetorically, “is it possible that while the King is sitting on the throne of judgment and the books of life and the books of death are open before Him, the Jewish people should sing joyous songs?” At the same time, the Tur rules that it is appropriate to eat, drink, and rejoice on the day of Rosh Hashanah for the Jewish people are confident that Hashem will vindicate them in judgment. How can one be apprehensive while simultaneously unwaveringly secure? Perhaps one emotion yields the other. If the fear of judgement is internalized, and worry over the verdict generates an earnest pursuit of improvement, then there is ample reason to feel assured about the prospects for the coming year.

...This outlook is the basis for the statement which the Mittler Rebbe attributes to the Maggid of Mezritch that “a man cannot possibly receive the true secrets of the Torah and the deepest comprehension of the light of the Ein Sof unless he possesses a natural essential melancholy.” Certainly, the Maggid is not endorsing or encouraging a depressed state, for Rav Chaim Vital and later the Baal Shem Tov emphasize that sadness and dejection are the primary tools of the yetzer hara and have no place whatsoever in authentic and productive avodas Hashem. It is more likely that the Maggid was referring to an inner discomfort, prompted by a voracious appetite to ascend, that creates a brokenness through which the light of the Ein Sof can enter. As opposed to the tranquil soul, who is not searching or seeking, and therefore happy, content, and closed.

Perhaps, this awkward and unsettled spiritual state, which is the trigger for further exploration and enrichment, began at Har Sinai. From the dawn of the Jewish people, they have been distinguished by three hallmark traits, as the Gemara states, “There are three qualities of the Jewish people. They are merciful, they are shamefaced, and they perform acts of kindness.” The Baal Shem Tov claims that these three attributes can be traced back to the period of the avos; kindness to Avraham, shamefacedness to Yitzchak, and mercifulness to Yaakov. However, elsewhere we are told that the characteristic of being shamefaced developed as a result of the revelation at Har Sinai, about which the pasuk states “that His fear may be upon your faces”. The Gemara comments, “this is referring to shame, one who does not have the capacity to be shamefaced, it is known that his forefathers did not stand at Har Sinai.” Did the tradition of shamefacedness begin with the avos or was it only acquired later after Har Sinai?

...We should stress that spiritual growth is spurred specifically by recognizing the delta between who we are and who we want to become and that genuine greatness resides in the ambitious struggle to bridge the gap between them.

ISRAEL REPORT

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

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ISRAEL'S POPULATION REACHES 9.8 MILLION AHEAD OF ROSH HASHANAH, ANNUAL SURVEY FINDS (Ha'aretz 9/13/23)

The Israeli Central Bureau of Statistics (CBS) released data on Wednesday showing that the population of Israel is estimated to be around 9.795 million people ahead of Rosh Hashanah, the Jewish New Year.

According to the CBS estimate, the population is expected to reach approximately 10 million residents by the end of 2024, around 15 million by the end of 2048, and approximately 20 million by the end of 2065.

There are currently about 7.181 million Jews in Israel and the West Bank settlements, constituting 73 percent of the total population, according to the CBS. Additionally, there are approximately 2.065 million Arabs, making up 21 percent of the population, and about 549,000 other residents, including non-Arab Christians, people of other religions, and individuals without a religious classification, comprising 6 percent of the population.

The data shows a population increase of approximately 194,000 people compared to last year, with a growth rate of 2 percent. In the past year, approximately 172,000 babies were born in Israel, and approximately 48,000 people died. Around 66,000 new immigrants arrived in the country.

The CBS includes the Jewish population throughout the entire area under Israel's control, from the Jordan River to the Mediterranean Sea. This includes Jewish settlers residing in the West Bank and residents of the Golan Heights. However, Arabs are only counted in areas within the Green Line, East Jerusalem, and the Golan Heights. The figures do not include Palestinians living in the West Bank and the Gaza Strip.

ISRAELIS EXPECTED TO EAT 15,000 TONS OF APPLES THIS ROSH HASHANAH (JPost 9/14/23)

On the day before Rosh Hashanah, the demand for apples soars by 50% in Israel compared to the average throughout the year, according to Amos Levin of the Fruit Growers Association in Israel.

"About 15,000 tons of apples are consumed," he said, "while the average per capita consumption per person in Israel is about 16 kilograms a year."

This year, Israel has produced fewer apples than usual, Levin noted: 105,000 tons compared to 110,000 tons that the country grew last year.

Association data shows that land devoted to apple production in Israel covers about 25,000 dunam. Some 95% of the orchards are found in the Galilee and Golan mountains, at a height of at least 600 meters above sea level. The apple industry directly employs about 3,500 workers and another 8,000 workers are indirectly employed.

HERZOG: THERE'S BROAD SUPPORT FOR A COMPROMISE, NOW THE LEADERSHIP HAS TO MAKE A DECISION (Arutz-7 9/14/23)

President Isaac Herzog revealed on Wednesday that a compromise outline on the judicial reform was presented to the coalition and the opposition.

Speaking at a ceremony marking the 50th anniversary of the Yom Kippur War, he said, "I want to share with you that there is a proposal before the parties that constitutes the basis for immediate understandings, which will preserve the State of Israel as a stable democracy, in the spirit of the values of the Declaration of Independence - yes, in the spirit of this founding document - and will allow us all to get out of the current crisis."

"Allow me for a moment to expose you to what is happening in the closed rooms: This proposal has broad support. I repeat: This proposal has broad support. Of parties in the coalition and the opposition, of members of the judiciary, researchers, government and civil society from a wide range of positions," Herzog added.

"Now a decision is required. Now a leadership decision is required. Now, just before Rosh Hashanah, it is the turn of our leadership - not to look only at the base. Now it is the leadership's turn to reach out honestly, with respect, in public, to respond, and to reach agreements," he continued.

The president noted that "exactly 50 years ago, we faced an existential threat from the outside. And today, 50 years after the Yom Kippur War, our beloved country is once again threatened and destabilized, only this time - the threat is internal. Once again the price may be too much to bear, once again all of us are being tested. As if we haven't learned a lesson. The crisis we are in is hurting us in a serious and dangerous way - in society, in the economy, and above all in security. Ignoring the threatening reality and the real priorities of the state - is the mother of all sins. I call from here, precisely from here, to the political leadership - and call on it to show courage and responsibility, and get us out of the crisis. This is the moment of truth."

HISTORIC 15-JUSTICE PANEL CONVENES TO HEAR ARGUMENTS ON JUDICIAL REFORM BILL (Israel Hayom 9/12/23)

The Supreme Court convened Tuesday to hear arguments against a bid by Prime Minister Benjamin Netanyahu's Coalition to curb bench powers, in a historic session that has already inflamed a crisis that has gripped the country for months.

The court's entire 15-judge bench convened for the first time in Israeli history, to hear appeals by Opposition lawmakers and watchdog groups against a judicial amendment to a basic law that was passed by Netanyahu's national religious Coalition in July. This is the first time in the country's history that parts of Israel's basic law - which are considered its de facto constitution - are weighed for their constitutionality, setting in motion a potential precedent of the Supreme Court effectively nullifying parts of Israel's unofficial

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constitution and possibly triggering a constitutional crisis.

The legislation that is currently being weighed by the court deals with a provision that removed one, but not all, of the tools the Supreme Court had for voiding government and ministers' decisions it deemed "unreasonable".

A ruling could come within weeks or even months. The appellants say the amendment removes vital democratic checks and balances, opens the door to corruption, and invites abuses of power. They also argue that the swift legislation process was flawed.

In its legal response to the petitions, the government has said the Supreme Court has no authority to even review amendments to a quasi-constitutional Basic Law, and said the debate could "lead to anarchy".

Netanyahu, who is on trial for corruption charges he denies, says the judicial changes are meant to balance a Supreme Court that has become too interventionist. He has been hazy when asked whether he would abide by a ruling that would quash the new law.

His Coalition started its judicial campaign in January, triggering unprecedented protests, spooking investors, and sending the shekel down as Western allies voiced concern for the health of Israel's democracy.

Netanyahu has since said some of the proposals have been scrapped. Efforts to reach agreements between Netanyahu and opponents on the overhaul have so far been fruitless, adding to fears that Israel's worst domestic crisis in years will deepen with the court asked to strike down legislation by politicians who already accuse it of intervening where it shouldn't.

However, with two more appeals scheduled this month, a court ruling could come as late as January, leaving time for the sides to agree on reforms. Such an outcome would grant a reprieve after months of protests and signal stability to the markets.

DERI: COALITION SHOULDN'T FORCE OVERHAUL THROUGH KNESSET, IGNORING INTENSE OPPOSITION (Times of Israel 9/14/23)

Shas party leader Aryeh Deri said in an interview Wednesday that the government should not charge ahead with more laws from its judicial overhaul plan without consideration for the intense opposition and the persistent mass protests the steps have drawn.

In an interview with the Haredi news site, Kikar Hashabbat, the ultra-Orthodox Knesset member acknowledged that the hardline nature of the current government helped spawn the robust protest movement against the overhaul, admitted that the demonstrations have hindered the planned sweeping reform, and conceded that he would not be returning to the cabinet anytime soon.

Deri, who has shown little appetite for conflict with Prime Minister Benjamin Netanyahu in recent years, offered relatively strong support for an overhaul compromise, now seemingly backed by Netanyahu, but claimed there was nobody in the opposition to negotiate with.

"It has been a very tough year with the reform and the protests — I don't remember anything like it — but we need to be able to deal with it," Deri said. Asked whether the overhaul's legislation had been thwarted by the protest movement, Deri said: "Of course the protests stopped the pace of legislation that was intended.

"There is now no advancement at all of the judicial reform," he acknowledged, adding that there were negotiations with the opposition about passing limited bits of the overhaul alongside a substantial freeze of the rest of the bills.

"Should we use our majority of 64 seats and advance this reform and say, 'We were elected by the public,' and not take the minority into account? I think not," he said.

However, he added, "I haven't yet seen a leader in the opposition — not [National Unity party leader Benny] Gantz or [party members Gadi] Eisenkot or [Gideon] Sa'ar — come and say there is a great danger here, and we are coming and entering the [negotiations] room."

Deri acknowledged serious issues with the way the process had gone so far, though he indicated that better PR could have changed that.

"It's clear that the protests gave us a different viewpoint," he said. "Look, the easiest thing is to say 'I have a majority and I'm voting.' But anyone who has responsibility must look at the full picture, what's happening here, around the world, in the military, and understand the source of these fears... We probably didn't know how to market this correctly."

"The shape the reform took, the makeup of the government and the comments by all sorts of people who led this reform caused very many people to experience fear. It created huge trauma as if there is an intentional plan to create a new type of regime here," he said.

However, Deri also refused to commit to honoring High Court rulings on legislation related to the overhaul. Many in the coalition have refused to do so regarding the potential annulment of the reasonableness law, the first and so far only overhaul law to be passed.

NETANYAHU'S FAR-RIGHT ALLIES LIVID OVER TRANSFER OF WEAPONS TO PALESTINIANS. PM: FAKE NEWS (Ha'aretz 9/13/23)

Palestinian and Israeli sources told Haaretz on Wednesday that American armored vehicles were provided to the Palestinian Authority (PA), with Israel's approval.

While Prime Minister Benjamin Netanyahu has denied the reports, labeling them as "fake news," he did confirm the transfer of vehicles that "replace old ones."

On Monday, the Jerusalem-based Al-Quds newspaper reported that Israel has approved the delivery of American weapons to the PA, however the Coordinator of Government Activities in the Territories claims this is false. The report was also rejected by PA officials.

On Wednesday, a spokesperson for the PA security services Talal Dweikat, also rejected the reports, and said that they were "designed to incite against Mahmoud Abbas ahead of his speech at the UN General Assembly."

According to the Al-Quds report, the PA received armored vehicles and weapons to assist its security forces to counter terror operatives in the West Bank. The demand for the weapons was raised before U.S. representatives by the secretary general of the PLO's Executive Committee, Hussein al-Sheikh, and other PA officials. The report added that Al-Sheikh has frequently complained to U.S. officials about the PA's inability to counter armed units in Jenin, Nablus and Tulkarm.

"Contrary to the false misrepresentation of these reports, we did not approve the transfer of arms or deadly weapons to the PA," a statement on behalf of Defense Minister Yoav Gallant said.

A political source told Haaretz that the transfer of the vehicles would not have been possible without the defense minister and the prime minister's direct approval. "Even if such a move was approved in the past, Netanyahu could've halted the transfer of the vehicles at any stage if he believed such a decision is justified as of security risks."

Israel's National Security Minister Itamar Ben-Gvir and Finance Minister Bezalel Smotrich have harshly criticized Prime Minister Benjamin Netanyahu's alleged decision to transfer the weapons.

"Mr. Prime Minister, if you don't promise with your own voice that the reports about the transfer of weapons to the terrorists of the PA are false, there'll be consequences," Ben-Gvir wrote on X, formerly known as Twitter. "If you intend on forming an 'Oslo 2 government,' please inform your ministers and the public, and we'll act accordingly," he added.

Finance Minister Bezalel Smotrich joined Ben-Gvir in criticizing the decision. According to Smotrich, any transfer of weapons to the PA is "Netanyahu's payment to Benny Gantz in exchange for the formation of a left-wing government that will revive the Oslo Accords."

Shortly after Ben-Gvir and Smotrich criticized Netanyahu, the prime minister issued a statement, saying that "There are no limits to this fake news. So here are the facts: since this government was formed, we haven't transferred any weapons, not even one, to the Palestinian Authority."

However, the prime minister went on to confirm that his cabinet implemented a decision made by former Defense Minister Benny Gantz from January 22, to transfer a number of armored vehicles to the PA "to replace old ones."

Former Defense Minister Benny Gantz's National Unity party said in a statement that "A government that constructs conspiracy theories on national security and promotes them in the media is not suitable and cannot effectively safeguard the security of Israeli citizens."

The transfer of armored vehicles to the PA is not without precedent and is closely related to Israel's security coordination with the Palestinians. In 2019, Palestinian security apparatus received ten U.S.-made armored vehicles in the beginning of 2019, with Israel's approval.

According to an Israeli security source, the vehicles were transferred following a demand by the United States. Prime Minister Benjamin Netanyahu, former Defense Minister Avigdor Lieberman and ex-Israel Defense Forces Chief Gadi Eisenkot all gave their consent to the move.

UK FOREIGN SECRETARY VISITS ISRAEL TO HIGHLIGHT CLOSE TIES AT PRECARIOUS TIME (Israel Hayom 9/12/23)

The British foreign secretary, James Cleverly, arrived in Israel on Monday for a three-day visit.

Foreign Minister Eli Cohen hailed Cleverly's trip as important for deepening Israel's ties with Britain, which he said "are currently at their peak."

The British Foreign Office said Cleverly would use his first visit to the country to condemn Iran's support for militant groups sworn to Israel's destruction.

It said he also would stress Britain's continued support for the creation of an independent Palestinian state alongside Israel despite decades of failed talks. "I'll be making clear that all parties must take steps advance this cause," Cleverly said in the statement.

Cleverly toured Yad Vashem, Israel's official Holocaust memorial in Jerusalem, where he took part in a wreath-laying memorial ceremony. An eternal flame burns by a crypt containing the ashes of Holocaust victims to commemorate the six million Jews killed by Nazi Germany and its collaborators during World War II.

"We are working with our friends to expand the circle of peace and normalization," Cohen said. The foreign ministry said the two also conferred about Iran's fast-accelerating nuclear program and the importance of halting Iranian support for regional proxies such as the Islamist terrorist group Hamas that rules the Gaza Strip and the Palestinian Islamic Jihad. Both groups have been behind an uptick in attacks on Israelis in the West Bank and in Israel this year that have claimed 31 lives so far.

Cleverly was set to meet with Netanyahu as well as Palestinian Prime Minister Mohammed Shtayyeh. He also planned to address an international security conference on Tuesday about the challenges facing Israel.

ELBIT DEBUTS NEXT-GEN TURRET MORTAR SYSTEM AT LONDON EXHIBITION (YNet 9/13/23)

Elbit Systems' latest development, a sophisticated automatic mortar system, was debuted this week at the Defence & Security Equipment International (DSEI) exhibition in London.

The Crossbow Next Generation Turreted Mortar System was developed by Elbit Systems' Land under an Israel Defense Force contract.

"The Crossbow is the latest and an important addition to our portfolio of automated turret systems," according to Elbit System Land General Manager Yehuda (Udi) Vered. "It is the only automated turret on the market and offers high-performance and precision firepower. We are proud to provide our customers with the most advanced platforms on the market."

The system is capable of shooting the first round in less than 30 seconds and has a maximum fire rate of ten rounds per minute with a sustained rate of six rounds per minute, with a short sensor-to-shooter circle.

It can fire a variety of munitions including the Iron Sting guided mortar munition providing an effective range of up to 10 kilometers. No indexing loading is required for the Crossbow turret and it has the capability of 360-degree infinite pivot.

Designed for UT-120m turrets, it can be integrated onto both wheeled platforms and stationary platforms, as well as tracked vehicles. This makes Crossbow fully compatible with existing NATO ammunition requirements. The

Crossbow is fitted with a computerized fire control system, a land navigation system and can be operated in a GPS-denied environment.

THE KILLER EDGE? IDF UNVEILS NEW 'SPARK' DRONE TO BOOST AIR FORCE (JPost 9/12/23)

The IDF received a new UAV during a ceremony on Sunday, the IDF announced in a release that day.

The new UAV, dubbed "Spark" comes as part of the latest "Storm Clouds" UAV array and was received by the 144th UAV Squadron at the Hatzor Air Force Base.

The 144th Squadron, upon its establishment in 1972, was originally an Israeli Air Force (IAF) combat squadron that operated aircraft such as the "Nesher", "Kfir" and "Netz."

The squadron quickly made a name for itself when, during the Yom Kippur War the year following the squadron's establishment, it downed more than 40 enemy aircraft.

Last year, however, the IAF converted the 144th into a UAV squadron. It currently operates out of Hatzor Air Force Base in central Israel.

The "Spark" is set to take the 144th's operational capability to the next level. According to the release, it will significantly advance the ability of IDF personnel to take effective, offensive action. Further, the IDF boasts the UAV marks "the gateway to the fifth generation of the [Storm Clouds UAV] array."

The Spark was produced by the aeronautics subsidiary of the Israeli defense company, Rafael Advanced Defense Systems and was designed to be effective in a variety of different roles such as intelligence, escort, and enemy engagement missions among others.

The IDF did not mention the specific capabilities of the new aircraft, however, it has been touted as an enormous advancement by the most senior Air Force staff.

"This is an exciting day in which we rise to another level, a day in which the squadron has more aircraft and weapons alongside its excellent service members," said Maj. Gen. Tomer Bar, the commander of the Israeli Air Force, "A day when the 'Storm Clouds' project turns from a vision into a wonderful reality. The squadron has come a long way since its establishment about a year ago, until receiving the aircraft today. I want to show my appreciation to you for that."

CONSTRUCTION TO EXPAND GUSH ETZION CROSSING POINT BEGINS (Arutz-7 9/13/23)

A year after the protest of the heads of the authorities in front of the house of former Defense Minister Benny Gantz, construction to expand the Mizmoriya crossing point in Gush Etzion is underway.

A year ago, following a protest in front of his house, Gantz pledged to discuss the expansion of the crossing point. Finance Minister Bezalel Smotrich advanced the budgetary approval for the move that today (Wednesday) began to be realized in practice.

The Mizmoriya crossing point serves as the main artery between the towns of eastern Gush Etzion and Jerusalem. The expansion of the crossing will improve the flow of traffic between Gush Etzion and Jerusalem.

In addition, as part of the transportation revolution in the eastern Gush Etzion region, a new roundabout was built at Amos Junction, after many months of preparations which included planning and surveying work.

The head of the Gush Etzion Council and chairman of the Yesha Council, Shlomo Ne'eman, said that "After a long struggle, which time and time again was postponed due to constraints, we are excited that finally the expansion of the crossing point is being carried out in practice. Many thanks to Defense Minister Yoav Gallant and Finance Minister Bezalel Smotrich who made this improvement happen."

OECD EDUCATION REPORT SHOWS ISRAEL'S INVESTMENT IN PUBLIC EDUCATION LOWER THAN AVERAGE (YNet 9/12/23)

Total government expenditure on public education in Israel is low, according to the Organization for Economic Cooperation and Development (OECD),

which published its Education at a Glance report for 2023 on Tuesday. The report examines a wide range of educational parameters in 38 member countries, including Israel.

According to the report, which refers to data from 2020-2022, the total government expenditure on public education in Israel (excluding higher education institutions) was significantly lower than the OECD average in 2020 - \$8,865 per year compared to \$10,949.

The report also highlights that the distribution between government investment in private education and public education differs significantly from the OECD average. According to the report, while OECD member countries invested an average of 41% of the per-student budget in private education, in Israel, the figure stood at around 52%. It's also noted that in Israel, the majority of private education institutions belong to the ultra-Orthodox education sector.

The report added that national spending on education as a percentage of the country's GDP is among the highest in the OECD, but the proportion of youths (aged 6 to 17) out of Israel's total population is also the highest in the OECD – meaning there are simply more students. While the OECD average proportion of youths out of the total population is 14.4%, in Israel, the figure is 21%.

The findings also reveal that Israel is ranked first among OECD countries in the growth rate of its young population in the years 2011-2020. The growth rate stood at 25.1%, while in other OECD countries, the average has decreased by 1.1%.

Israel, according to the report, is among the countries with the highest number of compulsory study hours in the OECD. An elementary school student in Israel studies 918 hours compared to 805 in the OECD average, and in middle schools, an Israeli student studies 976 hours compared to 916 in the OECD average.

More specifically, the number of hours dedicated to certain subjects in Israel in elementary and middle school, including Hebrew, heritage studies, humanities, mathematics and foreign languages, is higher compared to the OECD average. Additionally, Israel is one of the two OECD countries (alongside Mexico) where compulsory education stands at 15 years.

The report highlights that Israel's population is among the most educated in the world, with a significantly higher percentage of adults going on to higher education (50.6%) compared to the OECD average (40.4%). Moreover, approximately 88% of Israelis have completed secondary education, which is above the OECD average of around 81%. In addition, school principals in Israel are highly educated, with the majority holding master's degrees or higher – with 96% in elementary education, around 99% in middle schools, and about 79% in high schools.

"The way in which the investment in Israel's education system is analyzed is suitable for well-structured modern countries with a single public system. Israel, however, has four education systems, and two of them – the secular-religious and the ultra-Orthodox – receive higher budgets than the other two sectors," according to Professor Izhak Oplatka from Tel Aviv University's School of Education.

"The government boasts about the growth in budgets for the humanities, but in reality, the majority of the budget in this category goes to the substantial growth in Jewish or Torah studies, which unfortunately aren't sufficient for acquiring a modern scientific or technological profession on which the modern economy operates," he added.

The Education Ministry's interim Director-General Meir Shimoni responded to the report, saying it "indicates that Israel's education system successfully handles the complex challenges it faces, stemming from the country's unique character. We intend to continue and address these challenges and narrow the gap with other OECD countries."

Education Minister Yoav Kisch also commented on the report, saying, "The number of hours dedicated to the humanities in the Israeli education system is high compared to the OECD average. These are subjects that constitute a significant part of Israeli students' personal and national identity. I intend to continue down this line in order to deepen the identity of Israeli students to

the history and heritage of their people, and empower their sense of belonging to their country and homeland."

THE NO-BRAINER 'DILEMMA' FACING ISRAEL'S SUPREME COURT (Zvi Bar'el, Ha'aretz 9/12/23)

A surprising gambling game has run rampant in recent weeks, reaching its peak on the eve of Tuesday's Supreme Court hearing, the start of the "trial of the century." What position will each justice take? What will happen if the court grants the petition against the law that abolished the reasonableness standard? Which Knesset members from the governing coalition will embrace the ruling in full, and which are already preparing cans of gasoline with which to ignite protests on the right and in the government?

Admittedly, these are legitimate and important questions. But they attest not only to expectations of a surefire explosion, but above all to the collapse of the iron rule of democracy – that courts' decisions are the holy of holies, and there must be no way to circumvent them, or even to adopt a ruling's good parts and throw away the rest.

"What will happen if" is a question that has already been answered in full by members of the evil gang that is now in power. Most of them have made clear that "the Knesset won't be able to submissively accept being trampled." In other words, it's the court that's doing the trampling, not them.

This is a gun that has now been placed before the 15 Supreme Court justices and is threatening the life of the judicial branch. The court now faces an unbearable dilemma. If the justices deny the petition and uphold the law abolishing the reasonableness standard, this law might end up without a country where it can be applied.

Just imagine the impact such a ruling would have – the magnitude of the public protests; the enormous damage to the economy and the international stature of both Israel and Israelis; the paralysis of the health and education systems and the collapse of military service. Knesset members' threats that they won't agree to serve as the court's doormat will be met with threats from the public, which will make clear that the Knesset members no longer represent it.

The court's approval of the law would turn the ruling into a strictly theoretical exercise. It would ostensibly preserve the Knesset's honor and grant the court a longer life in the face of those who seek its death. But at the same time, it would prove that its critics told the truth – the justice system is disconnected from the public.

And in that case, we would no longer be talking about a purely theoretical danger. Because once the public's defensive shield against the terrorists sitting in the Knesset and the cabinet has been removed, and every Israeli's personal and economic security – which the state is obligated to protect – has collapsed, Israelis would no longer have any obligation to fulfill the contract that has been so crudely violated. The Knesset's willingness to participate in proceedings before the Supreme Court is misleading, because it could make people think there's still a decent chance of continuing the old contract that has served the country for 75 years. But when one party, the criminals of the judicial coup, is undermining the court's authority to serve as the arbitrator, the other side realizes that even if the court overturns the law abolishing the reasonableness doctrine, it will be left with nothing but a piece of paper that would look nice on the wall, and a state that can no longer serve as a safe framework for its citizens.

Consequently, the court isn't really faced with any dilemma. It cannot and has no right to square the circle. It must decide, sharply and clearly, that it is overturning the law abolishing the reasonableness doctrine, and that it won't do bypass surgery on the law in an attempt to please all sides. That isn't the purpose of the role that has been thrust upon it at this dangerous moment.

The coup criminals could have engaged in all the twisting and turning, "agreements" and concessions, before the court hearing and will still be able to do so after it. But now, the responsibility rests entirely on the justices' shoulders. And the court, even if its intentions are good and even if it is doing so to preserve its own existence, must not become a partner in the crime that the Knesset plans to commit against the citizens of this country.



The Greater Washington Community Kollel **SHABBOS DELIGHTS**

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Individual Attention

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

The Mishna in Maseches Rosh Hashana (1:2) states: On Rosh Hashana, everyone in the world passes in judgement before Hashem like *Bnei Maron*.

The Gemara (Rosh Hashana 18a) asks: What are these *Bnei Maron* to which the judgement on Rosh Hashana is likened? The Gemara gives three explanations. 1) *Bnei Maron* means sheep leaving a corral one by one where each sheep is counted on its own by the shepherd. 2) *Bnei Maron* refers to a mountain path so narrow that only one person can walk on it at a time. 3) *Bnei Maron* is a reference to soldiers in the king's army, who are in single file formation.

The Gemara's explanations appear to be redundant, expressing the exact same idea in three different ways. On Rosh Hashana, every person comes before Hashem one at a time; we are each judged individually. Why does the Gemara need to provide three different explanations if they all carry the same message?

The commentaries answer that the three descriptions refer to different scenarios or concepts. Let us mention one of their ideas:

When the shepherd is counting his sheep coming out of the corral, each sheep is important to him and therefore he counts each one. Similarly, when Hashem 'counts' us in His judgement, we need to realize that we are important to Him, He cherishes us as if we are His only child. Hashem worries about us and is personally concerned for our welfare. We, as well, need to look at our relationship with Hashem the same way and strive to improve that personal relationship by bettering our ways in learning Torah and performing Mitzvos.

On a narrow mountain path, only one person can be on the path at a time. That person is responsible for their safety, as there are no other individuals on the path with them. So, too, in life, the decisions we make and the deeds that we perform are our responsibility – we cannot blame others for our choices and actions.

Each soldier in the army has a unique position and task that they must execute. So too, each and every one of us has a unique mission in the world. We need to recognize our strengths and weaknesses, what we are expected to do, and how we can improve our commitment to Hashem.

While we are being judged this Rosh Hashana, let us internalize these messages of the *Bnei Maron* – how we each are like a beloved child to Hashem, that we must take responsibility for our actions, and contemplate how we can further develop ourselves to fulfill our unique mission.

Wishing you a Good Shabbos and a Good Yomtov! Kesivah Va'chasimah Tovah!

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TABLE TALK

Point to Ponder

One should eat and drink and rejoice on Rosh Hashana. (Orach Chaim 597, 1)

Some are of the opinion that it is a mitzva to fast on Rosh Hashana. (Rema 597, 3)

You should rejoice in your Holidays (Reah 16, 14)

All holidays are connected one to the other; even on Rosh Hashana one must rejoice. (Mordechai Rosh Hashana)

On all Yomim Tovim it is forbidden to fast. Why would it be different in regard to the Yom Tov of Rosh Hashana?

Parsha Riddle

What is the greatest number of days (not including Rosh Hashana and Yom Kippur) that Ashkenazim recite selichos in Elul and Tishrei in any year?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: The Mitzvah of Hakhel requires bringing them to the Beis HaMikdash, and a shul is a miniature Mikdash.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

On the second day of Rosh Hashanah, we read the Torah's account of the Binding of Yitzchak, which states that Avraham first saw the mountain that was his destination on the third day of his journey (*Bereishis* 22:4). The *midrash* wonders why this took three days, since the distance traveled was not long, and it explains that the Satan had attempted to block Avraham's way by transforming himself into a large river. Undaunted, Avraham entered the water, and when the water level reached his neck, he cried out to Hashem: "[Save me, O G-d,] for the waters have reached until the soul!" Hashem then caused the water to dry up (*Tanchuma*).

The Maharil, who is one of the first sources to mention the custom of *tashlich*, explains that it is based on this *midrash*:

That which we are accustomed to go on Rosh Hashanah, after the meal, to seas and rivers, to cast all our sins into the depths of the sea (see *Michah* 7:19), it is a reminder of the Binding [of Yitzchak], regarding which it is stated in the *midrash* [as above] ... (*Maharil, Hilchos Rosh Hashanah*).

Tashlich was apparently originally an Ashkenazic custom, although many (albeit not all) Sephardic communities eventually adopted the practice as well. Some prominent Ashkenazic authorities, however, rejected or expressed ambivalence toward the custom. It is reported that the Gaon of Vilna "did not go to a river or well to say *tashlich*" (*Ma'aseh Rav* 209). The *Aruch ha-Shulchan* (OC 583:4) writes:

And they should warn that women should not go, and in places where they do go, it is better that men should not go at all, for in any event, some are critical of this in contemporary times, and many refrain from this due to a reason known to them, and this is proper.

Neither the *Ma'aseh Rav* nor the *Aruch ha-Shulchan*, however, explain the objection to the custom. (The *Aruch ha-Shulchan*'s initial objection to men going in places where women go is presumably due to a concern for immodesty, but his subsequent references to contemporary critics of the custom "in any event" and to those who refrain from practicing it "due to a reason known to them" are mysterious. Cf. R. Eliyahu David Rabinowitz-Teomim's *Tefillas David*.)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I might have a black eye.
2. My head might be cut off.
3. I might be sweet.
4. I won't be "beat."

#2 WHO AM I?

1. I have two beginnings.
2. I am not 365.
3. I am 12 or 13.
4. I am not repeat

Last Week's Answers

#1 Dots (We are over "for us and our children," We are for delayed punishment, We are not polka, We can be found on the kiss.)

#2 V'anochi Haster Aster (I am caused by sinning, I cause destruction, I hint to Esther, Hidden.)

KOLLEL BULLETIN BOARD

Greater Washington Community Kollel wishes all of its friends, supporters, participants, and the entire community, a good Yom Tov and a Kesivah Va'chasimah Tovah!

A link to the recording of the Pre-Rosh Hashana Evening of Inspiration featuring Rabbis of our community is available at www.gwckollel.org