

Young Israel Shomrai Emunah - Sukkos Shorts ד"ר

September 29 - October 1, 2023 - 15 - 16 Tishrei 5784 - Sukkos

Friday Light Candles by 6:36 - Sunday Havdalah 7:31

October 6 - 8, 2023 - 22 - 23 Tishrei 5784 - Shemini Atzeres/Simchas Torah

Friday Light Candles by 6:25 - Sunday Havdalah 7:20

The Shabbos Shorts is sponsored by **Simi & Sammy Franco** in honor of **Sahra's** upcoming birthday and by **Mindy & Shmuel Tolchinsky** in honor of **Barbara Price**, whose generosity and *Hachnasat Orchim* know no bounds.

Sukkos Schedule

*Minyan locations: B = Belonofsky Sanctuary,
S = Social Hall, LBM = Large Beis Medrash,
SBM = Small Beis Medrash*

Friday Night:

- Mincha: 6:40 (B), 6:25 (Sephardi, LBM)
- Maariv: 7:00 (B)
- Kiddush after: 7:34

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 6:35 (B), 6:30 (Sephardi, LBM)
- Maariv: 7:05 (B)
- Light Candles/Kiddush after: 7:33

Sunday:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 6:40 (B), 6:30 (Sephardi, LBM)
- Maariv/Yom Tov ends: 7:31

Shemini Atzeres/Simchas Torah Schedule

Friday Night:

- Mincha: 6:25 (B), 6:10 (Sephardi, LBM)
- Maariv: 6:55 (B)
- Kiddush after: 7:23

Shabbos Day:

- Shacharis: 6:45 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Yizkor (8:45 Minyan) no earlier than: 10:45
- Mincha: 2:30 (B), 6:20 (B), 6:15 (Sephardi, LBM)
- Maariv: 7:10 (B)
- Hakafos: 7:30 PM (B)
- Light Candles/Kiddush after: 7:22

Sunday:

- Shacharis: 6:45 (B), 8:30 (B), 8:00 (Sephardi, LBM)
- Mincha: 6:25 (B), 6:20 (Sephardi, LBM)
- Maariv/Yom Tov ends: 7:20

Mazal Tov

- **Arleeta & Rabbi Dr. Ivan Lerner** on the birth of a great-grandson born to their grandchildren Tzippy (Berkovits) & Yehuda Simcha Lerner. Mazal Tov to grandparents, Tamar & Rabbi Michoel Lerner and Naomi & Rabbi Yitzchok Berkovits, and to great-grandmother Ilene Miller.
- **Arleeta & Rabbi Dr. Ivan Lerner** on the engagement of their granddaughter Lani Lerner, daughter of Alyson & Rabbi Daniel Lerner, to Aaron Zelig Glazer son of Chaya & Rabbi Chaim Glazer.
- **Shira & Misha Shmunis** on the birth of a daughter, Liat Shmunis. Mazal Tov to siblings Netanel Zev and Adina, grandparents Ofra & Mendel Alenick and **Marina & Gregory Shmunis**, and all of the relatives in Israel and MA.

Divrei Torah/Shiurim

First day of Sukkos

- | | |
|---------------------------------------|----------------------|
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yosef Kalinsky |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Postelnek |
| • 8:45 Main Minyan (B) | Rabbi Rosenbaum |
| • 9:15 Minyan (S) | Rabbi Postelnek |

Second day of Sukkos

- | | |
|---------------------------------------|----------------------|
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yosef Kalinsky |
| • 8:45 Main Minyan (B) | Rabbi Postelnek |
| • 9:15 Minyan (S) | Rabbi Rosenbaum |
| • Shiur between Mincha and Maariv (B) | Rabbi Yosef Kalinsky |

Shemini Atzeres

- | | |
|---------------------------------------|-----------------------|
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Robert Shechter |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Postelnek |
| • 8:45 Main Minyan (B) | Rabbi Rosenbaum |
| • 9:15 Minyan (S) | Rabbi Postelnek |

Simchas Torah

- | | |
|---------------------------------------|-----------------|
| • Shiur between Mincha and Maariv (B) | Rabbi Postelnek |
|---------------------------------------|-----------------|

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, will resume on *Shabbos Bereshis, October 14*.

Shabbos Groups on the first 2 days of Sukkos and on Shemini Atzeres, 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

See fliers for YISE Sukkos & Simchas Torah Youth events.

Shul Announcements

- **Simchas Beis HaShoeiva** with Rabbi & Rebbetzin Postelnek in their backyard and Sukkah with food, music, Divrei Torah and friends! Wednesday, October 4, 8:00 PM. 11600 Fillmore Drive. *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.*
- **Thank You to the YISE Sukkah Builders** - YISE appreciates and thanks the following people for erecting the Shul's Sukkah: Avraham, Emunah, and Mark Livingston; Avi Kotek; and Stuart Cohen.
- **New Member Meat & Greet BBQ** - Join us for a delicious BBQ and welcome newcomers to our community! Food and fun for all ages! Sunday, October 22, 1:00 PM - 3:30 PM, at The House, 1128 Arcola Ave. RSVP at www.yise.org/bbq by October 16. *See flyer for details.*
- **YISE Logo Contest** - Calling all graphic designers! YISE is looking for a logo to celebrate 75 years of YISE, 1951 - 2026, and 50 years in the Arcola building, 1974 - 2024. 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
- **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.
2nd day 8:45 AM Minyan Drasha - Masha & Seth Katz to commemorate the Yahrzeit of Masha's father, Isaac Silberberg, Yitzchak Binim Ben David Yehuda, whose Yahrzeit is that day.

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

The Week Ahead		Sunday, October 1 Sukkos	Monday, Oct. 2 Chol Hamoed	Tuesday, Oct. 3 Chol Hamoed	Wednesday, Oct. 4 Chol Hamoed	Thursday, Oct. 5 Chol Hamoed	Friday, Oct. 6 Hoshanah Rabbah
Shacharis	Ashkenazi (S, B, B)	See Sukkos Schedule	6:00, 7:00, 8:45	6:00, 7:00, 8:45	6:00, 7:00, 8:45	6:00, 7:00, 8:45	5:55, 6:30, 8:15
	Sephardi (LBM)		7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)		6:30	6:30	6:30	6:30	See Shemini Atzeres schedule.
	Sephardi (LBM)		6:25	6:25	6:25	6:25	
Halachic Times: October 1 - 7: Latest Alos Hashachar 5:50 AM, Earliest Talis and Tefilin: 6:18 AM, Latest Netz: 7:10 AM, Latest Krias Shema: 10:00 AM, Earliest Mincha: 1:28 PM, Earliest Shkia: 6:41 PM, Latest Tzeis Hacoachavim 7:31 PM							

The Week Ahead		Sunday, October 8 Simchas Torah	Monday, October 9 Isru Chag	Tuesday October 10	Wednesday October 11	Thursday October 12	Friday October 13
Shacharis	Ashkenazi (S, B, B)	See Simchas Torah Schedule	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)		7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)		6:20	6:20	6:20	6:20	See Shabbos schedule.
	Sephardi (LBM)		6:15	6:15	6:15	6:15	
Halachic Times: October 8 - 14: Latest Alos Hashachar 5:57 AM, Earliest Talis and Tefilin: 6:24 AM, Latest Netz: 7:17 AM, Latest Krias Shema: 10:03 AM, Earliest Mincha: 1:26 PM, Earliest Shkia: 6:31 PM, Latest Tzeis Hacoachavim 7:20 PM							

Next Shabbos

October 13 - 14, 2023 - 29 Tishrei 5784
 Parashas Bereshis/Mevorchim Hachodesh
 Light Candles by 6:14 - Havdalah 7:12

Friday Night:

- Mincha: 6:15 (B), 6:05 (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), 6:10 (B), 6:05 (Sephardi, LBM)
- Shabbos ends/Maariv: 7:12

Next Shabbos Shorts Deadline:

Wednesday, October 11, 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 29 - October 1, 2023 - 15 - 16 Tishrei 5784 - Sukkos
October 6 - 8, 2023 - 22 - 23 Tishrei 5784 - Shemini Atzeres/Simchas Torah

Upcoming Community Programs & Listings

Simchas Bais Hashoeiva - Monday, October 2, at the YGW Boys' Division, 1216 Arcola Avenue. Live music, Rita's truck, cotton candy. 8:30 PM dancing, 9:45 Divrei Torah from Rabbi Merkin, followed by Maariv.

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

Kemp Mill Toastmasters Fall Contest - The Table Topics and Evaluation contest will take place on Wednesday, October 11, 8:00 PM - 9:15 PM in the YISE Social Hall. 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.

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

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.

Recurring Community Programs & Listings (continued)

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 Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, *will resume on Monday, October 9.*
- **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, *will resume on Tuesday, October 10.*
- **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, October 11.*
- **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, October 15.*
- **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 begins Tuesday, October 24. See flyer for details.*

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 Yitzhak 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 Navi Shiur - Diana & Leonard Ruchelman for the Yahrzeit of Leonard's mother, Sarah Feiga Bas Avraham, on the 14th of Tishrei.

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



YISE Youth Presents....

Shomrai Sukkah Hop 2023



Sunday, October 1st
2nd Day of Sukkos

Meet Promptly at 4:30 Pm by the Shul's sukkah



Lasts approximately 1.5 hours

Pre-School - 6th grade
all kids under 5 must be accompanied by an adult

For more information, Please email sshimoff@yise.org

טחחת בית השואבה!
SIMCHAS
BEIS
HASHOEIVA



**Mexican
Style**

CHOL HAMOED SUKKOS
WEDNESDAY OCTOBER 4
8:00 PM

THE POSTELNEK SUKKAH
11600 FILLMORE DRIVE

ENTER THROUGH THE FENCE GATE TO THE RIGHT OF THE HOUSE

FRIENDS

•
MUSIC

•
FOOD

•
TORAH

•
BONFIRE







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



YISE
YOUTH
HAKAFAS
ARE GONNA
BE
EPIC

DANCING AND SINGING!
FLAGS! FUN TREAT BAGS!

OCTOBER 7TH AND 8TH

SPECIAL HAKAFA FOR
CHILDREN!

SIMCHAS TORAH MORNING
APPROXIMATELY 10:15 AM



FOR MORE INFORMATION, PLEASE EMAIL

[SSHIMOFF@YISE.ORG](mailto:sshimoff@yise.org)

Sponsors needed for the
YISE
Gala Simchas Torah
Kiddushes



Please help sponsor the Kiddushes on Simchas Torah night, October 7, following Hachafos, and on Simchas Torah morning, October 8, following both the Hashkamah Minyan and the Main Minyan.

To sponsor, contact Simi Franco at office@yise.org or 301-593-4465 x103.
Suggested donation: \$36

Deadline: Wednesday, October 4

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's Annual

MEAT & GREET BBQ

Food and fun for all ages!

Sunday, October 22

1 - 3:30 pm

Backyard of The House
1128 Arcola Ave
(Rain location: YISE Social Hall)

\$14 adult ~ \$8 child (age 3-10)
\$45/family max up to 6 people
Age 2 and under free

RSVP by October 16 at yise.org/bbq






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COMMUNITY KOLLEL
OF THE
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RABBI HILLEL SHAPS



RABBI AVIELUS/MOURNING

Topic of this Zman:
Halachos of Bikur Cholim / Visiting the
Sick, Aveilus/Mourning, and more...



RABBI HILLEL SHAPS



RABBI AVIELUS/MOURNING

TUESDAYS @ 8:45PM
at YISE, 1128 Arcola Ave.
Register at:
thegreaterwashingtoncommunitykolel.com/scp

MEN'S PROGRAMMING
For more information, please contact: Rabbi Hillel Shaps,
hshaps@gwckollel.org

SCP
SEMICHAS CHAVAR
PROGRAM

Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 29

Succot - Shemini Atzeret/Simchat Torah Issue

5784 - B"H

Shabbat Shalom: Rabbi Shlomo Riskin

"...in order that your ensuing generations will know that I had the People of Israel live in sukkot when I took them out of the land of Egypt. I am the Lord, your God". One of the most colorful and engaging holidays of the Jewish year is Sukkot. Growing up, my children looked forward to this festival more than to any other – despite the interrupting rains we often endured in Manhattan during the Israeli harvest season.

Indeed, there is a great deal of pageantry in building and living in a new habitation for an entire week: the earthy greens and yellows of the vegetative ceiling (s'chach) from whose openings we must be able to see the sky; the magnificently decorated makeshift walls emblazoned with fruits and vegetables, colorful depictions of Holy Temple celebrations bringing together past glories and future hopes, and the renderings alluding to our special sukkah guests, Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David.

Beyond the spectacle, however, what is the message of this mitzvah of dwelling in the sukkah?

This question is especially important when you consider that according to Rabbi Chaim Soloveitchik of Brisk, this mitzvah must be performed with specific intention and understanding, based on the Biblical verse: "...in order that your ensuing generations will know that I had the People of Israel live in sukkot when I took them out of the land of Egypt. I am the Lord, your God".

I believe we can find an answer by looking at the curious Talmudic case of the person who feels discomfort in the sukkah. Generally speaking, we do not find discomfort serving as the basis for an exemption from a Biblical mitzvah. Sukkah is the notable exception, with Jewish law defining discomfort as the wind or the flies making it impossible to sleep in the sukkah, or rain spoiling the soup you are about to eat in the sukkah.

What is it about the mitzvah of sukkah that renders it incompatible with discomfort?

If, as Rabbi Akiva famously maintains, the sukkah symbolizes the desert huts in which the People of Israel dwelt in the desert, there must certainly have been uncomfortable invasions by desert creatures and a pounding hot sun that would have made sitting in such a sukkah incredibly uncomfortable. Nevertheless, such did the People of Israel live for forty years.

Only if we maintain, like Rabbi Eliezer, that the sukkah represents the Divine clouds of glory that protected and accompanied the people throughout the long desert sojourn, impervious to any foreign element of annoyance, would it make sense to rule that one who is uncomfortable need not sit in our sukkot today.

I would like to suggest, however, that we might view these two opinions as not being in disagreement, but rather as providing complementary perspectives. That is to say, even if the sukkot in the desert were actual makeshift huts whose occupants were vulnerable prey to all the hazards of difficult desert living conditions, if those

who lived in them felt that they were living under Divine protection, they were impervious to discomfort.

I believe that this is the message of the Holy Zohar: "It was taught to the nations of the world that anyone who has a share in our holy nation and our holy land will dwell in the shadow of Divine faith and receive the sacred guests who will bring joy in this world and in the world to come".

Whether your sukkah is a silo or a sanctuary depends on whether or not you feel that your nation and your land are under the loving protective covering of the Divine, come what may.

It is told that Rabbi Levi Yitzchak of Berditchev would sit in the sukkah and continue to eat, sing and study Torah even during the worst rain storms. One of his disciples cited the halakhic principle: "If rains fall, one must (leave the sukkah) and go into the house... Anyone who is freed from the commandment of sukkah (because he is uncomfortable) and still does not leave it, will not receive any reward; he is considered a commoner".

Rabbi Levi Yitzchak countered: anyone dwelling under the Divine Rays of Splendor who can nevertheless feel uncomfortable is truly a commoner!"

Perhaps the deepest message of the sukkah is that true joy and comfort stems not from a fancy palatial residence replete with expensive oak furnishings and chandeliers, but rather from familial love and togetherness within the backdrop of our Biblical guests and under the protection of a loving God.

As the Talmud teaches, "When our love was strong, we could lie on [an area as small as] the blade of a sword, and there was sufficient room; now that our love is no longer strong, a bed of 60 cubits (90 feet / 27 meters) is not large enough".

The Person in the Parsha: R. Tzvi Hersch Weinreb

From Fear to Festivities - Fear and trembling. Those have been our primary religious emotions during the past several weeks. Although Rosh Hashanah and Yom Kippur are referred to nowadays as the High Holidays, traditionally they were known as the Days of Awe, Yamim Noraim. Frightful days, fearful days.

During this recent time none of us escaped a sense of insecurity. Recognizing that these days are days of divine judgment, we could not help but wonder as to how we were being judged. We felt vulnerable, insecure, and anxious about what the coming year has in store for us.

And this was as it should be. After all, the central theme of the prayers has been fear and trembling. We actually have asked of the Almighty that he "cast His fear over all of His handiwork, and His awe over all of His creatures."

The great Danish philosopher Soren Kierkegaard entitled his book about Abraham's binding of Isaac Fear and Trembling. With his great spiritual acumen, he was able to discern that the central theme of the passage in Genesis which Jews read on Rosh Hashanah was man's vulnerability in the face of God's demands.

But now we have emerged from this literally awesome period. Judaism does not want us to remain stuck in these overwhelming emotions of anxiety and uncertainty. And so, our Torah has provided us with the festival of Sukkot, a time not for fear and trembling, not even for a contemplation and soul-searching, but a time for serenity and joy.

Chag Sameach

We emerge from what mystics have termed the "dark night of the soul" into the bright light of simcha, of happiness.

But this happiness is not necessarily one of song and dance, and gala celebration. It is a deeper happiness, a feeling of contentment. It is a happiness which derives from a sense of safety and security, a basic sense of trust.

The central symbol of the holiday of Sukkot is the sukkah, the makeshift and often ramshackle hut in which we dwell, or at least take our meals during the holiday.

What is the meaning of this simple symbol? And how does it inspire this spiritual attitude of trust?

Rabbi Samson Raphael Hirsch said it best when he wrote: "The building of the sukkah teaches you trust in God. You know that whether men live in huts or in palaces, it is only as pilgrims that they dwell. You know that in this pilgrimage God is our protection. The sukkah is a transitory hut that one day will leave us or we will leave it. The walls may fall, the leafy covering may wither in this storm, but the sheltering love of God is everywhere. You dwell in the most fleeting and transitory dwelling as calmly and securely as if it were your house forever."

And so this week, we undergo what scientists call a paradigm shift. We experience a different set of religious emotions, emerging from a deeply felt solemnity into a sense of calm security.

And we also redirect our orientation to God. He is no longer the harsh and exacting judge. He is not even the forgiving and compassionate judge. He is now our shelter and protector, the permanent "Rock of Israel", in the transitory experience we call life.

We are able to effect this shift, and this redirection, by using the symbols that the holiday provides us, chief among them the sukkah.

What is the secret of the sukkah? How does it work its wonders? The secret is to enter it respectfully and reflectively, spend as much time as possible enveloped in its shade, and invite into it two types of guests. For starters flesh and blood friends and family, with special hospitality for those who may never have enjoyed a sukkah experience.

But we also symbolically summon the "ghost guests", the ushpizin, our ancestors going back to Abraham and Sarah, whom we invite to join us.

Like no other mitzvah, we immerse ourselves in the sukkah. As Chassidim say, we enter the sukkah with "our boots on", totally, holding nothing back. We dwell in it to the fullest extent possible, for an entire week.

And we encounter there twin blessings: the companionship of others, and the cherished memories of those who sat in other Sukkot before us, ancestors recent and long gone, who all participated as we do in that protracted pilgrimage known as Jewish history.

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

What Shemini Atzeret and Simchat Torah

Teaches Us Today: Succot represents more clearly than any other festival the dualities of Judaism. The Four Species (lulav, etrog, hadassim and aravot) are a symbol of the land of Israel, while the succah reminds us of exile. The Four Species are a ritual of rain, while eating in the succah depends on the

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absence of rain. Above all, though, there is the tension between the universality of nature and the particularity of history. There is an aspect of Succot – rainfall, harvest, climate – to which everyone can relate, but there is another – the long journey through the wilderness – that speaks to the unique experience of the Jewish people.

This tension between the universal and the particular is unique to Judaism. The God of Israel is the God of all humanity, but the religion of Israel is not the religion of all humanity. It is conspicuous that while the other two Abrahamic monotheisms, Christianity and Islam, borrowed much from Judaism, they did not borrow this. They became universalist faiths, believing that everyone ought to embrace the one true religion, their own, and that those who do not are denied the blessings of eternity.

Judaism disagrees. For this it was derided for many centuries, and to some degree it still is today. Why, if it represents religious truth, is it not to be shared with everyone? If there is only one God, why is there not only one way to salvation? There is no doubt that if Judaism had become an evangelising, conversion-driven religion – as it would have had to, had it believed in universalism – there would be many more Jews than there are today. The Pew Report, (undertaken in 2015) found that there are an estimated 2.3 billion Christians, 1.8 billion Muslims and only 14 million Jews. The disparity is vast.

Judaism is the road less travelled, because it represents a complex truth that could not be expressed in any other way. The Torah tells a simple story. God gave humans the gift of freedom, which they then used not to enhance creation but to endanger it. Adam and Chavah broke the first prohibition. Cain, the first human child, became the first murderer. Within a remarkably short space of time, all flesh had corrupted its way on earth, the world was filled with violence, and only one man, Noach, found favour in God's eyes. After the Flood, God made a covenant with Noach, and through him with all humanity, but after the hubris of the builders of the Tower of Babel, God chose another way. Having established a basic threshold in the form of the Noachide Laws, He then chose one man, one family, and eventually one nation, to become a living example of what it is to exist closely and continuously in the presence of God. There are, in the affairs of humankind, universal laws and specific examples. The Noachide covenant constitutes the universal laws. The way of life of Avraham and his descendants is the example.

What this means in Judaism is that the righteous of all the nations have a share in the World to Come. In contemporary terms it means that our common humanity precedes our religious differences. It also means that by creating all humans in His image, God set us the challenge of seeing His image in one who is not in our image: whose colour, culture, class and creed are different from our own. The ultimate spiritual challenge is to see the trace of God in the face of a stranger.

Zechariah, in the vision we read as the Haftarah for the first day of Succot, says that in the End of Days, "The Lord shall be King over all the earth; on that day the Lord shall be One and His name One", meaning that all the nations will recognise the sovereignty of a single transcendent God. Yet at the same time, Zechariah envisages the nations participating only in Succot, the most universal of the festivals, and the one in which they have the greatest interest since they all need rain. He does not envisage them becoming Jews, accepting the "yoke of the commands", all 613 of them. He does not speak of their conversion. The practical outcome of this dual theology – the universality of God and the particularity of Torah – is that we are commanded to be true to our faith, and a blessing to others, regardless of their faith. That is the Jewish way.

Shemini Atzeret reminds us of the intimacy Jews have always felt in the presence of God. The cathedrals of Europe convey a sense of the vastness of God and the smallness of humankind. The small shuls of Tzfat, where the Arizal and Rabbi Yosef Caro prayed, convey a sense of the closeness of God and the greatness of humankind. Jews, except when they sought to imitate other nations, did not build cathedrals. Even the Temple reached its greatest architectural grandeur under Herod, a man better known for his political ruthlessness than his spiritual sensibilities.

So, when all the universality of Judaism has been expressed, there remains something that cannot be universalised: that sense of intimacy with, and closeness to, God that we feel on Shemini Atzeret, when all the other guests have left. Shemini Atzeret is chamber music, not a symphony. It is quiet time with God. We are reluctant to leave, and we dare to think that He is reluctant to see us go. Justice is universal, love is particular. There are some things we share because we are human. But there are other things, constitutive of our identity, that are uniquely ours – most importantly our relationships to those who form our family. On Succot we are among strangers and friends. On Shemini Atzeret we are with family.

Simchat Torah - The emergence of Simchat Torah signals something remarkable. You may have noticed that Succot and Shemini Atzeret are both described as *zeman simchateinu*, the season of our joy. The nature of that joy was clear and signalled in different ways both by the succah and by the Four Species. The succah reminded the people how blessed they were to be living in Israel when they recalled how their ancestors had to live for forty years without a land or a permanent home. The lulav, etrog, hadassim, and aravot were a vivid demonstration of the fruitfulness of the land under the divine blessing of rain. The joy of Succot was the joy of living in the Promised Land.

But by the time Simchat Torah had spread throughout the Jewish world, Jews had lost virtually everything: their land, their home, their freedom and independence, the Temple, the priesthood, the sacrificial order – all that had once been their source of joy. A single devastating sentence in one of the *piyutim* of Ne'ilah, summed up their situation: *Ein shiur rak haTorah hazot*, "Nothing remains but this Torah." All that remained was a book.

How could we find joy if we had lost everything as a people? Sa'adia Gaon, writing in the tenth century, asked a simple question. In virtue of what was the Jewish people still a nation? It had none of the normal preconditions of a nation. Jews were scattered throughout the world. They did not live in the same territory. They were not part of a single economic or political order. They did not speak the same language. Rashi spoke French, Rambam Arabic. Yet they were, and were seen to be, one nation, bound by a bond of collective destiny and responsibility. Hence Sa'adia concluded: Our people is a people only in virtue of our Torah. More than the Jewish people preserved the Torah, the Torah preserved the Jewish people.

It was "our life and the length of our days". It was the legacy of their past and the promise of their future. It was their marriage contract with God, the record of the covenant that bound them unbreakably together. They had lost their world but they still had God's word, and it was enough.

More than enough. On Simchat Torah, without being commanded by any verse in the Torah or any decree of the Rabbis, Jews throughout the world sang and danced and recited poems in honour of the Torah, exactly as if they were dancing in the courtyard of the Temple at the Simchat Beit HaSho'evah, or as if they were King David bringing the Ark to Jerusalem. They were determined to show

Likutei Divrei Torah

God, and the world, that they could still be *ach same'ach*, as the Torah said about Succot: wholly, totally, given over to joy. It would be hard to find a parallel in the entire history of the human spirit of a people capable of such joy at a time when they were being massacred in the name of the God of love and compassion.

A people that can walk through the valley of the shadow of death and still rejoice is a people that cannot be defeated by any force or any fear. Rambam writes) that to experience joy in the fulfillment of a mitzvah out of the love of God is to touch the spiritual heights. Whoever stands on their dignity and regards such things as beneath them is, he says, a sinner and a fool, and whoever abandons their dignity for the sake of joy is thereby elevated "because there is no greatness or honor higher than celebrating before God."

Simchat Torah was born when Jews had lost everything else, but they never lost their capacity to rejoice. Nechemiah was right when he said to the people weeping as they listened to the Torah, realising how far they had drifted from it: "Do not grieve, for the joy of the Lord is your strength". A people whose capacity for joy cannot be destroyed is itself indestructible.

Rabbi Dr. Nachum Amsel

Encyclopedia of Jewish Values [Excerpt]

Vezot Hatorah – Getting & Being Old

In describing the uniqueness of Moses at the very end of the Torah, one final supernatural miracle is ascribed to Moshe Rabbeinu., "his eyes did not dim, nor did natural force abate." In other words, in spite of his advanced age, Moshe did not get older physically, and his body remained young and vibrant. Since that fate is not in store for any of us, it is appropriate to analyze and understand that portion of life that we all aspire to reach - old age.

How Others Should Treat Old People - When the average adult or even a youngster is asked how an old person should be treated, the usual answer is "with respect." When the same person is asked *why* this should be so, they usually do not have an answer. Judaism has very specific answers. The reason a Jew must respect an old person is because the Torah says so as a commandment. The Talmud explains the reason by stating that the Hebrew word *Zaken* (old person) is an acronym for the words "he who has acquired wisdom." According to the Talmud, every old person, even with a limited education, has acquired wisdom, simply by living and experiencing life. Book knowledge is not required for a person to acquire wisdom. Although many people have knowledge, they do not possess the wisdom how to apply that knowledge to life's situations. This is the type of wisdom an old person necessarily achieves because of his or her experience. Thus, the Torah requires that an old person receive the respect of all.

The idea that the elderly automatically has some degree of wisdom, can be seen in the name given to the political leaders in early American history and sometimes even today. They were called Village Elders or Alderman. They were given this title although there was no requirement that they be old. However, there is an implied equation between wisdom and the term used being elderly.

Can a person acquire wisdom even if one is young? Judaism says yes. The Talmud speaks of the "elders" of Beit Shamai and Beit Hillel visiting a sick Rabbi Yochanan. These were not old men, but, rather, the wise scholars of these two schools. Thus, these scholars are called "old" and wise even though they may have been very young. The Halacha seems to reflect this idea as both Jewish laws to stand up for the elderly and to stand up for scholars are placed together in the same paragraph. They share one thing in common which demands respect -- wisdom.

ISRAEL REPORT

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KAN BET POLL (Ha'aretz 9/27/23)

Party	Current Kneset	7/25	9/27
Likud	32	25	27
Yesh Atid	24	17	18
National Unity	12	30	30
Shas	11	10	10
Religious Zionist	8	5	9
UTJ	7	7	7
Otzma Yehudit	6	5	0
Yisrael Beiteinu	6	6	5
Ra'am	5	6	5
Hadash/Ta'al	5	5	5
Labor	4	0	0
Meretz	0	4	4

NETANYAHU HAILS BUDDING SAUDI PEACE AT UN, SAYS PALESTINIANS MUST NOT HAVE VETO (YNet 9/22/23)

Prime Minister Benjamin Netanyahu said on Friday that peace with Saudi Arabia would truly create a new Middle East and bring the Jewish and Muslim religions closer together. Speaking at the UN General Assembly, Netanyahu said the people in the region face a choice between a blessing and a curse, as in the biblical story of Moses speaking to the people of Israel. The choice will determine whether we enjoy the blessings of a historic peace, of boundless prosperity and hope of suffering the curse of a horrific war of terrorism and despair, from the tyrants of Iran. He quoted a speech he made at his last address to the same international body five years ago, when he said that the dangers posed by Iran could bring Israel and the Arab states would have common interests that would bring them together.

He said his optimism was dismissed, pushed aside by failed peacemaking because they were based on the false notion that unless there was first peace with the Palestinians, no Arab state would agree to peace with Israel. Netanyahu addressed a nearly empty hall after most of the participants of the General Assembly had already left New York but one representative of the Saudi Arabian delegation was present during his speech. He was accompanied by his wife and a number of ministers who stood up and clapped a number of times during his speech.

He said the Palestinians must not be given a veto over new peace treaties with Arab States. He said peace with Arabs would increase the prospects of an agreement with the Palestinians. "The Palestinians are only 2% of the Arab world," he said. "When they see that most of the Arab world has reconciled itself to the Jewish state, they too will be more likely to abandon the fantasy of destroying Israel and embrace a path of genuine peace with it."

The prime minister said that now as a circle of peace expands, peace with the Palestinians can be achieved but only if it is based on truth and not on lies and the vilification of Jews. Palestinian President Mahmoud Abbas must stop spreading antisemitic conspiracies against Israel and the Palestinian Authority must stop its pay-to-slay policy of giving money to terrorists who murder Jews. He said antisemitism must be rejected, wherever it appears, whether from the left or the right, in universities or the halls of the UN.

He warned that Iran will attempt to thwart the budding peace between Saudi Arabia and Israel but told the international body that the regime's aggression is met with indifference. "To stop Iran's nuclear ambitions this policy must change. Sanctions must be snapped back and above all Iran must face a credible nuclear threat," he said adding that he would do all he could to prevent Iran from obtaining nuclear capability. The Prime Minister's office

later clarified that Netanyahu meant to say a credible military threat and not a nuclear one.

Netanyahu said that the world must ensure that the promise of an AI utopia does not turn into a dystopia and promised that Israel would be among the countries spearheading AI which could help all humanity. He called on world leaders to shape the changes brought by AI for the benefit of humanity.

Missing from his speech was any mention of the turmoil engulfing Israel since his government announced the judicial legislation that is seen by many of its opponents, as an assault on Israel's very democracy. The protests that had brought hundreds of thousands of Israelis to the streets for the past nine months, and which followed Netanyahu to New York, were a part of the discussion Netanyahu had with U.S. President Joe Biden.

Hundreds of protesters stood outside the UN while the prime minister was speaking and held a prayer for peace. at the same time, dozens demonstrated in support of the Israeli prime minister.

GERMANY, U.S. SLAM NETANYAHU'S MIDDLE EAST MAP PRESENTED AT UN (YNet 9/26/23)

German Foreign Ministry spokesperson Sebastian Fischer on Monday, expressed the country's reservations over a map exhibited by Prime Minister Benjamin Netanyahu in his address to the UN General Assembly.

Netanyahu came under scrutiny for presenting what he called "The New Middle East" that notably omitted the Palestinian territories. Germany voiced its criticism, emphasizing the importance of recognizing the occupied and annexed territories in discussions regarding the Israeli-Palestinian conflict.

"Showing a map that does not depict territories that are occupied or annexed, so to speak, is something that we naturally reject and that is of no help with

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Cong. Zichron R. M. Feinstein, Brooklyn, NY	Young Israel of Holliswood, NY
Delray Orthodox Synagogue, Delray Beach, FL	Young Israel of Houston, TX
East Denver Orthodox Synagogue, CO	Young Israel of New Hyde Park, NY
East Hill Synagogue, Englewood, NJ	Young Israel of North Woodmere, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of New Rochelle, NY
Harvard University Library	Young Israel of Sharon, MA

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regard to the efforts to reach a negotiated two-state solution," Fischer said adding that the German delegation to the United Nations had even submitted a report on the matter.

Germany has consistently advocated for a two-state solution to the Israeli-Palestinian conflict, and Fischer reiterated this commitment during the press conference. He urged all parties involved to intensify their efforts to bring about a resolution to the long-standing hostilities in the region. "It is clear that we continue to adhere to the goal of a two-state solution," Fischer affirmed.

This critique from Germany echoes sentiments expressed by the spokesperson of the United States Department of State, Matthew Miller, during a press briefing held yesterday. While Miller declined to comment directly on Netanyahu's map choice, he reaffirmed the U.S. administration's unwavering support for a two-state solution.

When questioned about the map's omission of Palestinian territories, Miller responded, "I'm not going to get into any discussion about the map that the prime minister chose to use. I will say that the President has been clear that the United States will continue to support a two-state solution."

In response to further inquiries, Miller underscored the U.S. position, stating, that "the President made it clear in his meeting with Prime Minister Netanyahu last week that we continue to support a two-state solution."

Ynet News has reached out to Prime Minister Netanyahu's office for a comment on the criticism but has not yet received a response.

ERDOGAN SAYS NETANYAHU COULD VISIT TURKEY AS EARLY AS OCTOBER (i24NEWS 9/26/23)

Turkish President Tayyip Erdogan released tentative dates for Israel's Prime Minister Benjamin Netanyahu visit to Turkey, saying it could be as early as October or November, broadcasters reported on Tuesday.

Erdogan added that he would reciprocate with visit to Israel after Netanyahu's trip to Turkey. The Israeli Channel 12 news earlier reported that the Turkish president would visit on the October 29.

As part of the Israeli media report, Erdogan was interested in marking the 100-year anniversary of the Turkish Republic, on October 29, by praying at the Al Aqsa Mosque.

Netanyahu had recently met with Erdogan on the sidelines of the UN General Assembly in New York City, the two discussed "regional and international issues, including normalization between Israel and Saudi Arabia."

The tweeted statement by Netanyahu's office (PMO) also remarked on the improving ties between the countries, and the two leaders decided to "continue advancing relations in trade, economic matters and energy."

"The two leaders extended reciprocal invitations to visit Israel and Türkiye; it was agreed to coordinate the visits, which will take place soon," the statement had already alluded to.

Erdogan, for his part, had also urged cooperation in energy, technology, innovation, artificial intelligence and cyber security.

PALESTINIANS DEMAND ISRAEL-SAUDI DEAL INCLUDE SETTLEMENT FREEZE, INCREASED AUTONOMY (Ha'aretz 9/21/23)

Palestinian officials are working to promote the inclusion of concessions from Israel as part of a prospective Saudi-Israeli normalization deal, as Washington and Riyadh continue negotiations.

Among the goals are an Israeli agreement to stop building new settlements and expanding Palestinian control over security and construction in the West Bank's Area B (under Palestinian civil control and joint Palestinian and Israeli security control) and Area C (under full Israeli control). Negotiators are also pushing for full membership in the United Nations, establishing a Palestine Liberation Organization office in Washington, and opening a U.S. consulate in East Jerusalem.

Palestinian sources predicted that Washington would draw up a list of Israeli concessions as part of the deal, largely consisting of civil issues rather than any serious diplomatic pressure.

Riad Mansour, the Palestinian ambassador to the UN, said in a radio interview Thursday that the Palestinian leadership were fully confident that

their Saudi counterparts and Crown Prince Mohammed bin Salman wouldn't agree to any measure that would harm Palestinian national rights. Mansour said Saudi leaders had accepted to the Palestinian position on the negotiations, particularly securing preconditions for restarting Israeli-Palestinian peace talks and protecting the Palestinian right to self-determination. The PA expects to reach an understanding with Washington and Riyadh that any future agreement with Israel must follow the principle of a two-state solution on the basis of the pre-1967 borders, Mansour said.

Israel and the U.S. are divided on the Palestinian aspect of the deal currently being worked out. U.S. Secretary of State Antony Blinken said in an interview published last week that Saudi Arabia had made it clear the Palestinian issue would play a central role in any agreement with Israel.

ISRAEL GETS GREEN LIGHT TO JOIN US VISA WAIVER PROGRAM (Israel Hayom 9/27/23)

The Biden administration announced Wednesday that it is admitting Israel into the United States Visa Waiver Program (VWP), allowing visa-free entry by Israeli citizens from Nov. 30, officials said.

The decision, which Israel's Foreign Ministry said on Monday was expected, is a win for Prime Minister Benjamin Netanyahu's religious-nationalist government, whose relations with Washington have been strained over its judiciary overhaul plan and its policies towards the Palestinians.

US Secretary of State Antony Blinken and Homeland Security Secretary Alejandro Mayorkas on Wednesday announced the designation of Israel into the visa waiver program.

"Israel's entry into the Visa Waiver Program, and the stringent requirements it entails, will make both of our nations more secure," they said in a statement. Palestinian Americans both living in the West Bank and living in the United States now have the ability to enter Israel visa free, and fly in and out of Ben-Gurion International Airport, reducing barriers to travel for these Americans, the US said.

For admission to the program that allows visitors to stay for up to 90 days without a visa, Washington requires countries to meet requirements on issues such as counterterrorism, law enforcement, immigration enforcement, document security, and border management. Countries must also treat all US travelers equally, regardless of other passports they hold.

In Israel's case, that means free passage for Palestinian Americans at Ben Gurion airport. Some Palestinians have protested against Israel's entry into the VWP, citing what they say are decades of discriminatory treatment of Arab Americans and harassment at Israel's borders. In a pilot period since July 20, Israel has eased access for Palestinian Americans through its borders and the West Bank.

Between 45,000 and 60,000 Palestinian Americans live in the West Bank, a US official estimated. An Israeli official put the figure lower, saying that of 70,000 to 90,000 Palestinian Americans worldwide, 15,000 to 20,000 are West Bank residents.

There were previously 40 countries in the VWP, with nations added infrequently, Croatia being the most recent in 2021.

ALMOST 40% OF ISRAELIS CONTEMPLATING EMIGRATING IN JUDICIAL REFORM PROTEST (JPost 9/27/23)

About 37% of Israelis currently hold or plan to acquire a foreign passport with the intention of emigrating, according to the Jewish People Policy Institute (JPPI) new 2023 Annual Assessment, published on Wednesday.

According to the institute, this alarming figure underscores the deepening crisis within Israel and raises questions about the nation's resilience.

In a year marked by significant turmoil and polarization, due to the judicial reforms in Israel, as well as turbulence in areas of religion and state, the JPPI report paints a troubling picture of Israeli society. While the report acknowledges Israel's remarkable progress in its 75th year of independence, including economic, military, and political achievements, it highlights the erosion of mutual respect among Israelis from different ideological backgrounds.

Perhaps most concerning is the dramatic decline in Israelis' comfort levels living in their own country. Over the past year, the percentage of those who don't feel comfortable has surged from 20% to 32%, while those who do feel comfortable have dwindled from 76% to 65%. Even right-wing supporters, traditionally a more cohesive group, have seen their comfort levels decrease from 55% in February 2023 to 43% in July.

These trends have led many Israelis to contemplate emigration as a potential solution to the challenges they perceive in their homeland. Close to 40% of Israelis considering acquiring a foreign passport and leaving the country represent a significant portion of the population, and this figure is even higher among conservative Israelis and individuals holding foreign passports themselves.

The report also underscored the need for "courageous leadership," to address these divisive issues and heal the rifts within the Jewish community, both in Israel and abroad.

According to Prof. Yedidia Stern, the President of JPPI, "The dramatic change in 2023 is that, for the first time in our history, it is evident that the dispute over Israel's identity as a Jewish and democratic state is tearing apart our covenant of unity and common destiny, creating rifts within it.

VIOLENT CLASHES AT TEL AVIV PRAYER SERVICE (Arutz-7 9/25/23)

Left-wing protesters prevented a Yom Kippur prayer service with separate seating for men and women Dizengoff Square in Tel Aviv.

The organizers of the prayer tried to use Israeli flags as a partition after the court accepted the municipality's position that gender segregation in prayer in a public space should be prohibited.

Residents who arrived at the place confronted the worshipers, destroyed the partition, and removed the chairs that the organizers had placed.

The prayer was eventually stopped and moved to a side street, and one of the demonstrators was detained for questioning. A group of protesters demonstrated outside the police station where the protester was being questioned.

Just before the blowing of the shofar at the end of the holiday, the head of the Rosh Yehudi organization, Yisrael Ze'ira, took the stage and said that he forgives the handful who prevented the prayer and that he only acts out of a desire for unity.

Prime Minister Netanyahu commented: "The people of Israel sought to unite on Yom Kippur by asking for forgiveness, repentance, and unity within us. To our astonishment, precisely in the Jewish state, on the holiest day for the Jewish people, left-wing demonstrators rioted against Jews during their prayer. It seems that there are no borders, no norms and no boundaries for hatred on the part of the extremists on the left. I, like the majority of Israeli citizens, reject this. Such violent behavior has no place among us."

Tel Aviv Mayor Ron Huldai responded to the incident: "Unfortunately, last night, religious and messianic extremists decided to trample on the court's decision and established a partition between men and women at the Yom Kippur Eve prayer."

"A crowd of protestors and residents of the city, prevented the prayer in Dizengoff Square from taking place in its illegal form. Since the Yom Kippur War, 50 years, I have not been called during the holiday. I want to make it clear - I will not let the character of our city change! In Tel Aviv-Yafo, there is no place for gender segregation and exclusion in the public space."

Minister of National Security Itamar Ben-Gvir wrote "On this Yom Kippur we saw haters who are trying to expel Judaism from the public sphere. Israel is a Jewish country, and a democratic one. Next Thursday I will hold an evening prayer in the square, the public is invited!"

Opposition Chairman Yair Lapid published a post on Facebook at the end of the holiday in which he wrote: "It's a shame that in God's name Yom Kippur was spoiled. For years I have given Yom Kippur as an example that Judaism does not need to be enforced. It becomes ours only when we consider each other. Until this year. Until the haredi core that came to the neighborhood decided to bring the war to us as well. They insist on gender segregation outside as well. They make sure to explain to us that there is only one

version of Judaism, their version."

BEHIND THE YOM KIPPUR CLASHES IN TEL AVIV (Ha'aretz 9/27/23)

How did Tel Aviv's Dizengoff square become a battleground for religion and gender segregation on Yom Kippur and how did the conflict become so charged and bitter?

In conversation with Allison Kaplan Sommer on the Haaretz Weekly podcast, Orly Erez-Lizhovski, executive director of the Israel Religious Action Center and the country's leading attorney on gender segregation cases, explains the background to the disturbing pictures that dominated Israeli media over Judaism's most solemn holiday.

The sight of Jews battling each other in the first Hebrew city were "heartbreaking" and "hard to watch" she said, and were caused by the "failed decisions" of the Israeli police and the Tel Aviv municipality, who refused to intervene when an illegal gender separation barrier was erected in the center of a public square.

At the same time, she believes, this moment may represent a turning point, since it "marks a tremendous change in the attitude of this very liberal public toward both issues of religious pluralism and gender segregation. I think it's a very hard and difficult period, but it also signals change into what may be a better future."

This "awakening" she says is happening in the context of the battle against the Netanyahu government's judicial overhaul. "What people may have been willing to accept up until a few years ago, or up until basically the last few months, they are not willing to accept anymore."

The far right anti-liberal group that organized the prayer in Dizengoff square - Rosh Yehudi - "holds extremist views and has been trying to bring these views into the public sphere of Tel Aviv for years," adds Erez-Lizhovski, "But now they were confronted with a reality they have never met before."

Israelis like the ones who went out on Yom Kippur eve to confront the extremists who are trying to force a certain kind of Judaism on society, she says, now "understand that this is not only a fight for the democratic structure of Israel, it's a fight for our Jewish identity."

CHIEF RABBIS SUPPORT RABBI AMAR AGAINST SUPREME COURT (Arutz-7 9/26/23)

Today (Tuesday) the Supreme Court issued a conditional order instructing the state to explain why it is not prosecuting the Chief Rabbi of Jerusalem, Rabbi Shlomo Amar.

The order was issued after Rabbi Amar spoke out against the Reform community, the LGBTQ and Women of the Wall, contrary to the disciplinary law to which he is bound as city Rabbi.

The Sephardic Chief Rabbi of Israel, Rabbi Yitzhak Yosef, commented on the Supreme Court's order: "The Supreme Court's interference in the freedom of speech of rabbis who fulfill their duties and act in accordance with their obligations, and by virtue of their rabbinic duties, is unacceptable."

Rabbi Yosef backed Rabbi Amar: "The statement made by Jerusalem's Chief Rabbi Amar is by virtue of his position as a Rabbi and his duty was to express his opinion without fear. I call on the Supreme Court to retract this ruling and allow freedom of expression for Rabbis in order to fulfill their duties."

Israel's Ashkenazi Chief Rabbi, Rabbi David Lau, responded: "The ruling given today is sad and disappointing. It is important to understand that every Rabbi has the right and duty to express his position, subject to Jewish law. Attempts to threaten Rabbis through spiteful petitions will not weaken their spirits. Any attempt to interfere in the halakhic judgment of Rabbis will not succeed."

"I am sending support to my dear colleague, Rabbi Shlomo Moshe Amar, and emphasizing that it is clear to everyone that halachic judgment will remain only under the auspices of the Rabbis," added Rabbi Lau.

The petition submitted by the Reform movement, cited a number of quotes by Rabbi Amar, which according to the petitioners, require that the Rabbi be brought for disciplinary proceedings due to "improper behavior of a public

servant.”

ISRAEL CHOSEN TO HOST UEFA YOUTH EUROPEAN CHAMPIONSHIP IN 2027 (JPost 9/27/23)

In exciting news for Israeli soccer, Israel has been chosen to host the UEFA Under-19 Euro Championship in 2027.

The announcement comes on the heels of the outstanding achievements of the youth national teams in the European Championship (silver medal) and the U20 World Cup (bronze medal) this past summer.

During the UEFA Congress, the European federation revealed the host nations for various upcoming tournaments, with Wales set to host the tournament in 2026 and Israel the following year.

Israel's U19 National Team, under the guidance of Ofir Haim, made waves by reaching the European Championship final last summer. The Israelis even took a 1-0 lead against England with a goal from Oscar Gloukh after defeating France in the semifinals. Ultimately, the blue-and-white returned from Slovakia with the silver medal. Currently, the national team is gearing up for the qualifiers leading up to the next tournament, scheduled for the summer of 2024 in Northern Ireland.

Moshe (Shino) Zuaritz, the President of the Israel Football Association, expressed his excitement after Israel was chosen to host the 2027 event.

“Selecting Israel and the Israel Football Association to host this esteemed tournament in 2027 is another thrilling acknowledgment of the respect we've earned from UEFA,” he stated. “Each time we've been granted the privilege of hosting a significant tournament, we've set high standards and raised the bar.

“A significant part of our success is attributed to the Israeli audience and their profound love for football. They turn out in large numbers, passionately support our national team, and create unforgettable experiences for all participants. We've worked tirelessly to secure this hosting opportunity, and I extend my full appreciation to those involved, including Guy Porat-Niagin, the director of the national teams. We will continue to work diligently to ensure that we meet the expectations of both the association and the nation. We're already looking forward to it with great excitement.”

PALESTINIAN PIECE OF SAUDI-ISRAEL DEAL IS ISRAEL'S LAST CHANCE TO PREVENT BI-NATIONAL STATE (Shaul Arieli, JPost 9/27/23)

The stagnation Netanyahu has imposed on the political process with the Palestinians and the change in Israel's policy from the two-state solution to one unequal state have removed the Israeli-Palestinian conflict from the Israeli public's agenda. The three-fold increase in the percentage of Israelis who support the status quo and the dramatic increase in the rate of Palestinians who support the one-state solution are a testimony to the bafflement, despair, and lack of mutual trust in the ability of the two peoples to settle the conflict by themselves. The negotiations between the United States, Saudi Arabia and Israel, which include a significant 'package' for the Palestinians, contravene this reality and open a golden opportunity for change in the regional and bilateral arena.

In order to take advantage of this opportunity, those involved must conduct themselves according to several key assumptions. One, the agreement with Saudi Arabia should not be viewed as a continuation of the Abraham Accords, which, in practice, did not change almost anything regarding the Palestinians. The Israeli promise to the Emirates not to annex the territories died at birth, as Israel continued the creeping annexation policy and even advanced to de jure annexation through structural and organizational changes in the occupation mechanism. The package should transform the Israeli rationale that sees the Abraham Accords as a channel for ignoring the Palestinians and freezing the political process into a mediating tool and a part in settling the conflict according to international decisions. Two, it would be a mistake to treat the package as a necessity imposed on Israel in exchange for normalizing relations with Saudi Arabia.

Instead, this package should be viewed as a platform for renewing the consensual framework for resolving the conflict. Three, the weight of the

positive statements accompanying the agreement is insignificant compared to the need to take irreversible steps that will change the daily reality of Palestinians and Israelis.

Four, one should not be satisfied with a package that helps preserve the territorial feasibility of a permanent settlement by stopping Israeli moves of creeping annexation (expanding settlements, legitimizing outposts, building infrastructure, demolishing houses and the like), but by gradually creating a reality of separation and establishment of a Palestinian state. Five, Hamas in Gaza should be one of the primary beneficiaries of the package; Ignoring it will push it into the hands of Iran, which will encourage it and the Palestinian Islamic Jihad to sabotage the implementation of any agreement.

Six, Jordan and Egypt should be included as beneficiaries in the agreement, especially economically, in exchange for their involvement and influence on Hamas and the Palestinian Authority. Seven, the Palestinian side must form one legitimate address representing the Palestinian people through elections to the Palestinian Authority and the PLO. Ending the division in the Palestinian leadership and territories, which Netanyahu has long worked to preserve, by establishing a joint government for Fatah and Hamas, will allow both the successful implementation of the package and the renewal of the negotiations later.

Lastly, the package should be seen as the last step in the implementation of the interim agreement, and, therefore, it will not include the issues of the permanent agreement – Jerusalem, refugees, settlements, borders and security – which should be left for the renewed negotiations.

The package will include elements from different fields and at different levels, such as a statement regarding the commitment to settle the conflict according to resolution 242 or maintaining the status quo on the Temple Mount.

However, its essence will be the territorial measures, the most important of which is the transfer of 25% of the West Bank area in class C to the responsibility of the Palestinian Authority, without evacuating even one settlement, outpost or base, and maintaining the access roads for all of them on the shortest route to the Green Line. This way, the control over the mountain ridge, important for maintaining continuity and the fabric of Palestinian life, will be transferred to the Palestinian Authority. This move could be considered as the implementation of the third additional preparation according to the Oslo Accords. In addition, under the condition of holding elections in the Palestinian Authority and the formation of a unity government, it will be possible to renew the connection between the West Bank and Gaza by building two short railway sections that will connect the Erez Crossing, in which a goods terminal will be built, to the Tarkumiya Crossing. Later, it will be possible to build a seaport in Gaza to export and import goods transported by train from the West Bank.

The American administration under President Biden is the only one that has the responsibility and ability to lead the negotiations under these principles. For the Saudis, despite their desire to demonstrate commitment to the Palestinian people and maintain their political initiative as a basis for resolving the conflict, it will be relatively easy to give up some of these principles as long as they get what they want from the United States in two areas: strengthening deterrence against Iran and restoring their regional and international status that has waned in recent years. Without the support of former President Trump in the agreement, the administration needs Israel in order to approve the agreement in the Senate. Still, it does have the tools to motivate Israel to agree to the required package.

Achieving the agreement according to these principles will lead to a regional balance of power that is better for Israel, Saudi Arabia and the United States and pave the way for an agreement with the Palestinians and then with the rest of the Arab world. The American administration and Israel must consider the security, political and economic consequences if this agreement is signed without the Palestinian package or not signed at all. Israel will have to face an increase in Iranian influence in the region and its deterioration into one state, leading it to a civil war and a transformation into a state with a regime and nature that are extremely different from the vision of its founding fathers.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

As Good as New

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"In order that your generations should know that in sukkos I had the Children of Israel reside when I took them out of Egypt." (Vayikra 23:43)

The Talmud in Maseches Sukkah cites a dispute amongst the Tannaic Sages regarding which protective sukkos we seek to re-enact during the Holiday of Sukkos. According to Rabbi Akiva, we are commemorating actual booths that we dwelled in while encamped in the desert. According to Rabbi Eliezer, our sukkos are to commemorate Hashem's Clouds of Glory that enveloped and protected the Jewish people throughout their time in the desert.

The Tur is puzzled by the timing of the holiday. The Clouds of Glory first began to protect the Jewish people as soon as they left Egypt, which was in the month of Nissan; why then do we celebrate Sukkos seven months later in the month of Tishrei? The Vilna Gaon explains that the Clouds of Glory that we are remembering are not the original ones that appeared when we left Egypt. When the Jewish people committed the sin of the Golden Calf, the Clouds of Glory departed. Only in the month of Tishrei, when the Jewish people began to involve themselves in the building of the Mishkan did the Clouds of Glory return. It is this return of the Clouds of Glory that we are celebrating.

This carries a significant lesson, especially considering that Sukkos comes right after the holidays of Rosh Hashana and Yom Kippur. Throughout the year we inevitably drift away from Hashem as we become more and more involved in our daily lives. With the season of *teshuva*, starting with Elul, working its way to Rosh Hashana and culminating in Yom Kippur, we do our best to remember what life is truly about and to come closer to Hashem. Then, as we go into the Sukkah, we are reminded that just as the Jewish people were able to emerge from the worst of sins to be once again enveloped by the loving embrace of Hashem's Clouds of Glory, so too, through sincere *teshuva* and yearning to be close to Hashem, we can merit the very same.

Wishing you a Good Shabbos and a Good Yomtov!

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Point to Ponder

TABLE TALK

Parsha Riddle

On the fifteenth day of the seventh month is the Festival of Sukkos, a seven day period for Hashem (Emor 23:33).

Why does the Torah say, You shall make the festival of Sukkos for you... (Re'eh 16:13)? One may have thought that since the Torah said the Yom Tov is for Hashem, the sukkah has the holiness of items belonging to Hashem, the Bais Hamikdash. Therefore, the Torah specifies that the sukkah is for your use. If so why did the Torah call the sukkah 'for Hashem?' This is because Hashem considers our sukkah as if we made a sukkah for Hashem (Sifrei).

How could one think that the sukkah would be holy like hekdeshe? How would we fulfill our obligation to dwell in the Sukkah? Items belonging to the Bais Hamikdash are forbidden to be used for personal use!

Which mitzvos does a person perform with his or her entire body?

Please see next week's issue for the answer.

Last week's riddle:

Where in Nach, in addition to Sefer Yonah, is Yonah mentioned?

Answer: In Melachim II (14:25). He was a prophet in the days of Yeravam son of Yoash.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The Torah reading of the first two days of Sukkos contains the commandment of *sukkah* and its rationale:

You shall dwell in booths (*sukkos*) for a seven-day period; every native in Israel shall dwell in booths. So that your generations will know that I caused the children of Israel to dwell in booths when I took them from the land of Egypt; I am Hashem, your G-d (Vayikra 23:42-43).

The Talmud records a dispute over the nature of these *sukkos*:

These booths **were clouds of glory**, this is **the statement of Rabbi Eliezer. Rabbi Akiva says: They established for themselves actual sukkot** (Sukkah 11b).

Rashi (Sukkah *ibid.*) explains that according to R. Akiva, the *sukkos* were constructed to provide shelter from the **sun**. Ibn Ezra and Ramban (Vayikra *ibid.*), on the other hand, explain that they were constructed to provide shelter from the **cold**, and this is the reason that the holiday of Sukkos is celebrated in the fall/winter (rather than the spring, on the anniversary of the Exodus), since the *sukkos* were constructed at the beginning of the cold season.

According to Rashi's understanding of R. Akiva's position that the *sukkos* were for protection from the sun, and according to R. Eliezer's opinion that the *sukkos* were clouds of glory, which presumably were present year-round, we must look for other reasons for the celebration of Sukkos in the autumn. Following are some suggestions:

- In the spring/summer, people commonly spend time in *sukkos*, and it would thus not be apparent that we are dwelling in *sukkos* for the sake of the *mitzvah*, whereas in Tishrei, which is during the rainy season when people generally leave their *sukkos* for their homes, it is clear that we are doing so for the sake of the *mitzvah* (Tur OC 625).
- "The reason why [Sukkos] is kept in the autumn is stated in the Law '[the Festival of the Ingathering at the close of the year,] when you gather in your work from the field' (Shemos 23:16), that is to say, when you rest and are free from pressing labors." (Guide to the Perplexed 3:43)
- "Another reason is this - in this season it is possible to dwell in tabernacles, as there is neither great heat nor troublesome rain." (This assumption of the Rambam that the weather in Tishrei is typically **convenient** for *sukkah* dwelling squarely contradicts that of the Tur that Tishrei is the time of the year that everyone **leaves** their *sukkos*.)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am for your heart.
2. I am for your lips.
3. I am for your spine.
4. I am for your eyes

#2 WHO AM I?

1. Earthly produce.
2. I must be detached.
3. Mostly shady business.
4. I must be made.

Last Week's Answers

#1 Shiras Haazinu (I am made of bricks, I am not a building, I am a song, I have no musical accompaniment.

#2 Viduy (I make you bang, I am for the bad, Hunch, I am not a video, rather...)

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participants, and the entire community
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