

YOUNG ISRAEL SHOMRAI EMUNAH

SUKKOS SHORTS

October 16-19 - 15-17 Tishrei - Sukkos
Candle Lighting 6:09 | Havdalah 7:04

October 23-26 - 22-24 Tishrei - Shemini Atzeres, Simchas Torah, Parashas Bereshis
Candle Lighting 5:59 | Havdalah 6:55

The Shabbos Shorts is sponsored by **Nino Srour** and **David Lerner** to celebrate completing Mishnah Masechet Yevamot.



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YISE Supports Israel



Our thoughts and prayers are focused on Israel. Please see the back of this sheet for various things you can do to support Israel.

Mazal Tovs

Debbie & Marc Katz on the engagement of their son Rafi to Rivka Schlusberg. Mazal Tov also to **Sara & Josh and family**, Nechama & Ezra and family and Chaviva & Benjy and family. Mazal Tov also to Rivka's parents, Sharon & Donny Schlusberg.

Diana & Leonard Ruchelman on the birth of a great-granddaughter, Tehila Pearl, to Sarah Minna & Rabbi Yosef Shaps. Mazal Tov to grandparents Lauren & Rabbi Zischa Shaps and Tzipi & Rabbi Avraham Gershon Yachnes.

Yom Tov Resources and Events

Simchas Beis HaShoeivah - Join us for a Simchas Beis HaShoeiva in Rabbi and Rebbetzin Postelnek's Sukkah and backyard with pasta & salad, live music, friends, and Divrei Torah! Sunday, October 20, 7:30 PM. 11600 Fillmore Drive. Enter through the fence gate to the right of the house. To sponsor, yise.org/SBH. [see flyer](#)

Simchas Torah Morning Learning for Women - Mrs. Sharon Freundel will present "Walk the Land, Its Length and Breadth: Where are Israel's Original Borders?" and Mrs. Atara Rosenbaum will discuss "Stepping Up: Rising to the Challenge in Difficult Times," in the Belonofsky Sanctuary on Simchas Torah morning, Friday, October 25, from 10:00 AM - 11:15 AM. Sponsored by YISE Women's Learning Initiative. [see flyer](#)

Unity Hakafah - Chabad invites the community to a Unity Hakafah 3:00 PM Simchas Torah afternoon at the corner of Lovejoy and Lamberton.

Drasha & Shiurim Sponsors

8:45 Minyan Drasha on the first day of Sukkos is sponsored in memory of Chaim Avraham ben Ephraim Fischel, A"H.

8:45 Minyan Drasha on the second day of Sukkos is sponsored by **Masha & Seth Katz** to commemorate the 8th Yahrzeit of Masha's father, Isaac Silberberg, Yitzchak Binim ben David Yehuda and by **Bev Morris & Art Boyars** to mark the 15th Yahrzeit of Art's father, Dr. Carl Boyars, Kalman ben Dov Ber, A"H.

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grossman and all those who attend his shiur, and in memory of all those who have lost their lives in Israel. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

Rabbi Hyatt's Gemara Shiur was sponsored by **David Jaray** in appreciation of Rabbi Grauman and all those who attend his shiur, and in memory of Rabbi Hyatt, A"H and to all of those who have lost their lives in Israel. May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and to all of those that have been traumatized in Israel during these times.

Rabbi Rosenbaum's Tehillim/Parsha and Tehillim Hilchot Teshuva Shiur was sponsored by **Debbie Rogal** in memory of her grandmother, Louise Feldman, on her Yahrzeit on 12 Tishrei and by **Jean Herskowitz** in memory of her father, Henry Herskowitz, Chaim Avraham ben Ephraim Fischel, A"H. **The Lower Lobby coffee station** is sponsored by a Baristas **Cindy & Bob Gerstl**.

Youth Announcements

Teen Minyan will meet on Shabbos Bereshis - 9:15 AM in The House, followed by Kiddush

Shabbos Groups - 10 AM until shul ends
Groups will be held on the 1st and 2nd days of Sukkos, Shemini Atzeres and both Shabbosim.

- Toddler Group, under 2 with parent, Toddler Room
- Kinder Group, 2-PreK, upstairs behind the balcony
- Boys K-4th & Girls K-4th, 5th and 6th meet in lower lobby and walk to YGW.

YISE Sukkah Hop - 1st Day of Sukkos - Thursday, October 17. Meet promptly at 4:00 PM in the YISE Sukkah.

Special Shabbos Groups Program: Torah Comics - Elementary-aged children during Shabbos Groups, October 19.

Pizza & Games in the Sukkah for Middle & High School Boys - Now with a special guest, the author of Torah Comics. Motzei Shabbos, October 19, 8:30 PM - 10:30 PM in the YISE Sukkah.

Hoshanah Rabbah Family Pizza Party "In the Hut" - Wednesday, October 23 at 12:30 PM in the YISE Sukkah. RSVP by October 21.

Celebrate Simchas Torah at YISE Family Style - Hakafos with Light Sticks & Nosh Thursday evening October 24 & Friday morning October 25 in the YISE Social Hall with a Special Youth Hakafa on Friday morning.

Post Bas Mitzvah Girls Dessert and Shiur - Simchas Torah, October 25 during leining at The House.

[see flyers for all youth programs](#)

*The November SHMA will be published
Parashas Noach - Submit community events
and shiurim updates for November by Monday,
October 28 at NOON to: announce@yise.org*

YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at announce@yise.org.

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEI0. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org.

We pray that our soldiers will return soon to their peacetime roles, and in the interim ask our members to daven and undertake other zechuyos on behalf of these and other IDF personnel defending Israel and our people.

The Simchat Torah Project - YISE is joining Shuls around the world dedicating a new Me'il for a Sefer Torah specifically to be used on Simchas Torah. Our Me'il will bear the name of Eli Moshe Zimbalist, HY"D, Eli Moshe, the grandson of Joelle & Bill Zimbalist, who lived in our community as a baby and toddler before making aliyah with his parents, Sara & Simi, and siblings. [see flyer](#)

Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan.

Shiur for Israel Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of Pirkei Avos with Rabenu Yonah, Sunday through Friday at 12:30 PM on Zoom A.

Tzedaka A list of charitable organizations is available at: <https://www.yise.org/israel-charities>

As we engage our efforts through tefilah, tzedakah and political action, let us also beseech Hashem daily to bring safety to the citizens of Israel, success to its military, and clarity to its leadership.

Upcoming YISE Events and Announcements

Voice Notes of Inspiration - Join Rabbi Rosenbaum's daily WhatsApp group for thoughts on Elul and the Yamim Noraim. [yise.org/vnoi](https://www.yise.org/vnoi).

Matzeva for Sidney Meyers - There will be a dedication of a Matzeva for Sidney Meyers on October 28 at 1:00 PM at the Garden of Remembrance Memorial Park in Clarksburg, MD, in the YISE Section, Section 60A.

Men's Night Seder Program - **Will resume Tuesday, October 29** - Learn with a Chavrusa, Chabura or on your own! Tuesdays & Thursdays, 8:30 PM - 9:15 PM in the Small Beis Medrash, Maariv to follow. Includes light snacks and Thursday night cholent! To sponsor, visit [yise.org/nightseider](https://www.yise.org/nightseider). [see flyer](#)

Additional Friday Night Minyan - Beginning Parashas Noach, November 1, there will be an additional Friday night Minyan in the Small Beis Medrash. It will be the general style and pace of the Hashkamah Minyan and will run until we return to Daylight Saving Time.

Sfas Emes Chabura - A twenty-minute Chabura on the Parsha. Find deeper meaning in the Parsha and Chagim by learning the Sfas Emes's weekly insights. 8:55 AM Shabbos morning in the Social Hall. Begins Nov. 2, Parshas Noach. [see flyer](#)

Jewish History with Rabbi Koss - Monday, November 4, 2:00 PM - 3:00 PM on Zoom A. Co-sponsored by YISE and Bikur Cholim. [see flyer](#)

Shalosh Seudos Sponsors Needed - Be a sponsor for the Shalosh Seudos November 9, honoring Ethan Cohen, Josh Breitstein, Barbara Price, Simi Franco, and all the other volunteers and staff who do the work for the Shalosh Seudos. Suggested contribution is \$18. Donate online or by check to the office; please donate by November 6 to be sure you are on the list of sponsors. Any surplus will go to the Shalosh Seudos Fund. For more info, contact Art Boyars artboyars@gmail.com.

Kristallnacht Commemoration Program - Susan Warsinger will share her poignant story about being a child in Germany during Kristallnacht. Sunday, November 10 at 8:00 PM on Zoom ID: 655 813 1022 Password: 365636. [see flyer](#)

Our Experiences in the Military - Golden Network Lunch & Learn at YISE with Rabbi Saul & Mrs. Susan Koss. Wednesday, November 13, 12:15 PM at YISE. RSVP by November 10 to director@goldennetwork.org or 301-732-1773. [see flyer](#)

Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>

The Weeks Ahead		Thursday, October 17 - Shabbos, October 26 15 Tishrei - 24 Tishrei	Sunday October 27 25 Tishrei	Monday October 28 26 Tishrei	Tuesday October 29 27 Tishrei	Wednesday October 30 28 Tishrei	Thursday October 31 29 Tishrei	Friday November 1 30 Tishrei Rosh Chodesh
Shacharis	Ashkenazi	See Tishrei Times	6:30 (B) 7:30 (B) 8:45 (B)	6:25 (S) 6:45 (B) 8:45 (B)	6:25 (S) 6:55 (B) 8:45 (B)	6:25 (S) 6:55 (B) 8:45 (B)	6:25 (S) 6:45 (B) 8:45 (B)	6:25 (S) 6:35 (B) 8:45 (B)
	Sephardi (LBM)		8:00	7:30	7:30	7:30	7:30	7:30
Mincha/ Maariv	Ashkenazi (B)		5:55	5:55	5:55	5:55	5:55	
	Sephardi (LBM)		5:50	5:50	5:50	5:50	5:50	

Halachic Times: Latest Alos Hashachar 6:09 AM,

October 20 - October 26

**Earliest Talis and Tefilin: 6:37 AM, Latest Netz: 7:30 AM, Latest Krias Shema: 10:07 AM,
Earliest Mincha: 1:23 PM, Earliest Shkia: 6:13 PM, Latest Tzeis Hacoachavim 7:02 PM**

Halachic Times: Latest Alos Hashachar 6:16 AM,

October 27 - November 2

**Earliest Talis and Tefilin: 6:44 AM, Latest Netz: 7:38 AM, Latest Krias Shema: 10:11 AM,
Earliest Mincha: 1:22 PM, Earliest Shkia: 6:05 PM, Latest Tzeis Hacoachavim 6:54 PM**

**RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT**

**NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, OCTOBER 30, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG**

YOUNG ISRAEL SHOMRAI EMUNAH

TISHREI TIMES

**SUKKOS****Wednesday, October 16***Remember to make an Eruv Tavshilin***Light Candles:** 6:09 PM**Mincha:** 6:10 PM (B), 6:00 PM (Sephardi)**Maariv:** 6:35 PM (B)**Kiddush after:** 7:08 PM**Thursday, October 17****Shacharis:** 7:00 AM (B), 8:45 AM (B), 9:15 AM (S)

8:00 AM (Sephardi)

Divrei Torah:

8:45 AM - Rabbi Rosenbaum

9:15 AM - Rabbi Postelnek

Hashkamah Minyan Shiur: Rabbi Yitzhak Grossman**Mincha:** 6:10 PM (B), 6:00 PM (Sephardi)**Maariv:** 6:40 PM (B)**Light Candles/Kiddush after:** 7:06 PM**Friday, October 18****Shacharis:** 7:00 AM (B), 8:45 AM (B), 9:15 AM (S)

8:00 AM (Sephardi)

Divrei Torah:

8:45 AM - Rabbi Postelnek

9:15 AM - Rabbi Rosenbaum

Hashkamah Minyan Shiur: Rabbi Yitzhak Grossman**Mincha:** 6:10 PM (B), 5:55 PM (Sephardi)**Light Candles:** 6:06 PM**Shabbos, October 19****Shacharis:** 6:55 AM (B), 8:45 AM (B), 9:15 AM (S),

8:00 AM (Sephardi)

Hashkamah Minyan Shiur: Rabbi Yitzhak Grossman**Ohr HaChaim Chabura:** Rabbi Postelnek**Shiur between Mincha/Maariv:** Rabbi Matan Friedman**Mincha:** 2:30 PM (B), 5:00 PM (B), 6:05 PM (B)

5:55 (Sephardi)

Maariv/Shabbos ends: 7:04 PM**CHOL HAMOED SHACHARIS****Sunday, October 20**

6:15 AM (S), 7:15 AM (B), 8:45 AM (B)

8:00 AM (Sephardi)

Monday/Tuesday, October 21/22

6:05 AM (S), 7:00 AM (B), 8:45 AM (B)

7:30 AM (Sephardi)

CHOL HAMOED MINCHA/MAARIV**Sunday - Tuesday - October 20 - 22**

6:05 PM (B), 6:00 PM (Sephardi)

On the second night of Yom Tov items may not be brought from home somewhere else, nor may any other acts of preparations be made for the second night before the posted candle lighting time.

HOSHANAH RABBAH**Wednesday, October 23****Shacharis:** 6:05 AM (S), 6:30 AM (B), 8:15 AM (S)

7:30 AM (Sephardi)

SHEMINI ATZERES**Wednesday, October 23***Remember to make an Eruv Tavshilin***Light Candles:** 5:59 PM**Mincha:** 6:00 PM (B), 5:55 (Sephardi)**Maariv:** 6:30 PM (B)**Kiddush after:** 6:58 PM**Thursday, October 24****Shacharis:** 7:00 AM (B), 8:45 AM (B), 9:15 AM (S)

8:00 (Sephardi)

Divrei Torah:

8:45 AM - Rabbi Rosenbaum

9:15 AM - Rabbi Postelnek

Hashkamah Minyan Shiur: Rabbi Hillel Shaps**Mincha:** 6:00 PM (B), 5:55 PM (Sephardi)**SIMCHAS TORAH****Thursday, October 24****Light Candles/Kiddush after:** 6:57 PM**Maariv:** 6:45 PM (B)**Hakafos:** 7:05 PM (B)**Friday, October 25****Shacharis:** 7:00 AM (B), 8:30 AM (B), 8:00 AM (Sephardi)*The 8:45, 9:15 and Teen Minyanim are combining together for the 8:30 AM Minyan on Simchas Torah.***PARASHAS BERESHIS****Light Candles:** 5:57 PM**Mincha:** 6:00 PM (B), 5:50 PM (Sephardi)**Shabbos, October 26****Shacharis:** 7:00 AM (B), 8:45 AM (B), 9:15 AM (S)

9:15 AM (Teen, H), 8:00 (Sephardi)

Divrei Torah:

8:45 AM - Rabbi Rosenbaum

9:15 AM - Rabbi Postelnek

Hashkamah Minyan Shiur: Rabbi Rosenbaum**Ohr HaChaim Chabura:** Rabbi Postelnek**Shiur between Mincha/Maariv:** Rabbi Postelnek*The Hashkamah Minyan Kiddush is sponsored by the**Hashkamah Minyan Kiddush Group.**The Shul Kiddush is sponsored by the Shul Kiddush Group.**The Sephardic Minyan Kiddush is sponsored by Tamar & Bitsu Balay in honor of the Bat Mitzvah of their daughter Shirel and by Mercedes Aseraph and Family for the azkara for her mother, Sylvia bat Mazal Tov.***Mincha:** 2:30 PM (B), 5:00 PM (B), 5:55 (B)

5:45 PM (Sephardi)

Maariv/Shabbos ends: 6:55 PM



OCTOBER 2024 | 28 ELUL 5784 - 29 TISHREI 5785

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

Voice Notes of Inspiration - Join Rabbi Rosenbaum's daily WhatsApp group for thoughts on Elul and the Yamim Noraim. yise.org/vnoi.

Tehillim Insights - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. Recordings about all 150 Tehillim at: <https://wp.yise.org/tehillim>.

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.

Mazel 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? Email office@yise.org for details.

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.

Upcoming Community Programs & Listings

Help Stock up the Capital Kosher Pantry for the Yamim Noraim - Please donate honey bears, Kedem grape juice (plastic bottles only), Near East rice mixes, Shabbat, Yahrzeit & Havdalah candles, canned salmon & tuna, Duncan Hines brownie mix, yeast, baking soda and other baking ingredients. Ship to/drop off: Capital Kosher Pantry, 9601 Colesville Road, Silver Spring, MD 20901 or use our collection bins in local shuls and kosher grocery stores. Financial donations: www.capitalkosherpantry.org/donate.

Eruv Volunteers Needed - Volunteers are needed to drive our Eruv checkers on the following dates: Friday, September 27 (Erev Shabbos Parashas Nitzavim/Vayeilech), Friday, October 11 (Erev Yom Kippur) and Wednesday, October 23 (Hoshanah Rabbah). A commitment as short as one hour (and of course longer commitments) will be useful. Time of day is flexible, but inspection needs to be completed by 2 PM. Email SilverSpringEruv@gmail.com to volunteer or with questions.

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. October 9 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. October 30 in person 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 secretary@kempmilltoastmasters.com for more info.

The Golden Network: Lunch and Learn - Is Yom Kippur a Yom Tov? by Rabbi Ira Brandriss. Musical Presentation by Dr. Stuart Goldman. Wednesday, October 9, 12:15 PM at KMS. RSVP by October 6 to 301-732-1773, director@goldennetwork.org.

Bikur Cholim of Greater Washington Hope & Healing Gala - Sunday, November 17, 10:30 AM at Beth Sholom Congregation. RSVP at <https://www.bikurcholimgw.org/>.

Recurring Community Programs and Listings

Friday Night Learning - As a Zechus for Acheinu Kol Beis Yisroel, there will be a 30 minute learning Seder in the Yeshiva before Mincha on Leil Shabbos, Friday nights. All the Bnei HaYeshiva and men of the community are encouraged to attend. No matter where you daven, come to the Yeshiva Beis Medrash before Mincha and increase the merits of Klal Yisroel.

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 9:30 AM at the home of Michelle Penn 816 Lamberton Dr. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:30 AM. Gemara Ribit 10:30 AM - 11:45 AM. Hilchot Lashon Hara 1:00 PM - 2:00 PM. Sunday Alshich 11:45 AM - 12:45 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.

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.

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at lifschitz@slslaw.com for more info.

Daily Halacha Program from Rabbi Eliyahu Reingold Receive one every day in your inbox. Sign up at dvarhalacha.com.

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

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

NOVEMBER DEADLINE: MONDAY, OCTOBER 28, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

Rabbi Rosenbaum's Shiurim will meet in October on the following dates:

- **Daily** - 12:30 Tehillim/Pirkei Avos class - October 1, 6-10, 13-15, 27, 29-31
- **Weekday** - 8:15 Tehillim/Parsha - October 1, 7-10, 14-16, 21, 22, and 28-31
- **Sunday** - 9:30 Women's Mussar Shiur - October 6 and 13
- **Tuesday** - Men's Gemara Shiur - October 15 and 29
- **Wednesday** - 8:00 PM Women's Navi Shiur - October 30

Sundays

7:05 AM - 7:50 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - **GWCK Sunday Kollel Learning** Four great Shiurim to choose from, in the **Social Hall** - *only October 6*
***9:30 AM** - Rabbi Rosenbaum's Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**
10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**
***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**

Mondays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
***8:15 AM** - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**
***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
8:00 - 9:00 PM Chavrusa Learning, in the Small Beis Medrash. For more info contact Rabbi Levy at 240-423-8810
8:45 PM SCP (Semichas Chaver Program) for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Tuesdays

***5:55 AM** - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
***8:15 AM** - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets" now studying Sefer Shoftim, in-person, in the **Small Beis Medrash** and on **Zoom G**

Wednesdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
***8:15 AM** - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**
***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
***8:00 PM** - Rabbi Rosenbaum's Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa, on **Zoom E** - *only October 30*
8:10 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H** - *only October 30*

Thursdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
***8:15 AM** - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**
8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**

Fridays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A** - *will resume in November*
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
***8:15 AM** - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
***12:30 PM** - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**

Class times and locations as of September 26. Please check <https://wp.yise.org/about/classes/> for updated info.

Connection Details

Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:

Zoom A: ID: 416 963 9000, password 492019

Zoom B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

Zoom D: ID: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, password 161699



YISE Youth Presents

Shomrai Sukkah Hop 2024

Thursday, October 17th

(1st Day of Sukkos)

Meet Promptly at 4 PM

by the Shul's Sukkah

Lasts approximately 1.5 hours

Pre-School - 6th Grade

(All children under 5 must be accompanied by an adult)

ANDREW

TORAH COMICS

Cartoonist-in-Residence

Shabbos Chol Hamoed 10/19



Youth Groups

Activity 10 am

Middle & High School Boys

Program 8:30 pm



Since he was in 6th-grade, he has created Torah Comics, educational comic strips for every Torah Portion. In 2022, he finally accomplished his 6th-grade dream and published his Torah Comic Book! Schools and Shuls around the world teach Torah through Andrew's comics!

Andrew Galitzer, also known as ANDREW, is a modern Orthodox Jewish artist passionate about teaching Torah through art.



YISE YOUTH PRESENTS



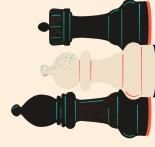
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THE CREATOR OF TORAH COMICS

MOTZEI SHABBOS,

OCTOBER 19TH

8:30 PM



IN THE SHUL SUKKAH

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The Simchat Torah Project



YISE is participating in the **world Mizrahi "Dancing Through the Tears"** project and has commissioned a Sefer Torah cover as part of the project.

Every shul will receive a Torah Mantel (cover) symbolizing the Israeli flag, the strength and light of Am Yisrael, and the mix of complex emotions we will all feel on that day. Each mantel is dedicated in memory of all the victims but is embroidered with the name of one specific person who was killed.

The YISE Sefer Torah cover is dedicated in memory of Eli Moshe Zimbalist, H"YD, son of Sara & Simmy Zimbalist and grandson of Joelle & Bill Zimbalist. This Mantel will be placed on the Zimbalist Family Sefer Torah, which is the primary Sefer Torah used at our Teen Minyan.

On Simchat Torah we will use this Sefer Torah and the leader of each Hakafa will carry it while we dance.

We welcome your participation in this project; contributions of any amount may be made at the office or via the YISE website. Please designate **"Israel Committee"** in the memo.

For more information about this global project, visit thesimchattorahproject.org.

YISE YOUTH PRESENTS

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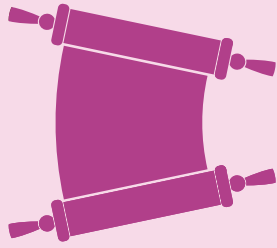
Walk the Land, Its Length and Breadth:
Where Are Israel's Original Borders?

Mrs. Atara Rosenbaum

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Rising to the Challenge in Difficult Times

Simchas Torah, October 25, 10:00-11:15AM

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9/28: Middle School Girls Pre-Selichos Kumzitz and Shiur

9/28: Pre-Selichos Kumzitz

9/29: Totally Tishrei Carnival

10/5: Rabbi Rosenbaum Shabbos Shuvah Drasha

10/5: Rosh Hashanah Snack and Playdate

10/9: Rabbi Yissocher Frand Teshuva Drasha

10/17: YISE Sukkah Hop

10/19: Pizza and Games in the Sukkah for Middle School Boys

TBD: Simchas Beis Hashoeiva with Rabbi Postelnek

10/23: Hoshanah Rabbah Family Pizza Party "In the Hut"

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Susan Warsinger was born Susi Hilsenrath on May 27, 1929 in Bad Kreuznach, Germany. On the night of November 9, 1938, Susi was awakened as a brick smashed through her bedroom window. The neighbors, adults and children, were hurling rocks and bricks at her family's home. Susi and her family sought refuge in the attic. For days, they hid in the attic with only apples to eat. Her parents eventually used their savings to smuggle her and a brother to France. In September 1941, the two finally arrived in New York.

SUNDAY, NOVEMBER 10, 2024, 8:00 PM

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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Chag Sameach

Volume 30

Succot - Shemini Atzeret/Simchat Torah Issue

5785 - B"H

Covenant & Conversation: R. Jonathan Sacks, z"l **End Without an Ending (Vezot Habracha)**

What an extraordinary way to end a book: not just any book but the Book of books – with Moses seeing the Promised Land from Mount Nebo, tantalisingly near, yet so far away that he knows he will never reach it in his lifetime. This is an ending to defy all narrative expectations. A story about a journey should end at journey's end, with arrival at the destination. But the Torah terminates before the terminus. It concludes in medias res. It ends in the middle. It is constructed as an unfinished symphony.

We, the readers and listeners, feel Moses' personal sense of incompleteness. He had dedicated a lifetime to leading the people out of Egypt to the Promised Land. Yet he was not granted his request to complete the task and reach the place to which he had spent his life as a leader leading the people.

When he prayed, "Let me...cross over and see the good land on the other side of the Jordan." God replied, "Enough! Never speak to Me of this matter again."

Moses – the man who stood before Pharaoh demanding his people's freedom, who was unafraid even to challenge God Himself, who when he came down the mountain and saw the people dancing around the Golden Calf smashed the Divinely-hewn tablets, the holiest object ever to be held by human hands – pleaded for the one small mercy that would give completion to his life's work, but it was not to be. When he prayed for others, he succeeded. When he prayed for himself, he failed. That in itself is strange.

Yet the sense of incompleteness is not merely personal, not just a detail in the life of Moses. It applies to the entire narrative as it has unfolded from the beginning of the book of Exodus.

The Israelites are in exile. God charges Moses with the task of leading the people out of Egypt and bringing them to the land flowing with milk and honey, the country He had promised to Abraham, Isaac, and Jacob. It seems simple enough. Already in Exodus 13, the people have left, sent on their way by a Pharaoh and an Egypt ravaged by plagues. Within days, they hit an obstacle. Ahead of them is the Red Sea. Behind them are the rapidly approaching chariots of Pharaoh's army. A miracle happens. The sea divides. They pass over on dry land. Pharaoh's troops, their chariot wheels caught in the mud, drown. Now all that stands between them and their destination is the wilderness. Every problem they face – a lack of food, water, direction, protection – is solved by Divine intervention mediated by Moses. What is left to tell, if not their arrival?

Yet it does not happen. Spies are sent to determine the best way of entering and conquering the land, a relatively straightforward task. They come back, unexpectedly, with a demoralising report. The people lose heart and say they want to go back to Egypt. The result is that God decrees that they will have to wait a full generation, forty years, before entering the land. It is not only Moses who does not cross the Jordan. The entire people have not done so by the time the Torah ends. That must await the book of Joshua, not itself part of the Torah but rather of the Nevi'im, the later prophetic and historical texts.

This, from a literary point of view, is odd. But it is not accidental. In the Torah, style mirrors substance. The text is telling us something profound. The Jewish story ends without an ending. It closes

without closure. There is in Judaism no equivalent of "and they all lived happily ever after" (the closest the Bible comes to this is the book of Esther). Biblical narrative lacks what Frank Kermode called "the sense of an ending." Jewish time is open time – open to a denouement not yet realised, a destination not yet reached.

This is not simply because the Torah records history, and history has no end. The Torah is telling us something quite different from history in the way the Greeks, Herodotus and Thucydides, wrote it. Secular history has no meaning. It simply tells us what happened. Biblical history, by contrast, is saturated with meaning. Nothing merely happens *bemikreh*, by chance.

This becomes clearer and clearer as we look, for example, at Genesis. God summons Abraham to leave his land, his birthplace, and his father's house and go "to the land I will show you". Abraham does so, and by verse 5, he has arrived. This sounds like the end of the story, but it turns out to be hardly the beginning. Almost immediately, there is a famine in the land and he has to leave. The same thing happens to Isaac, and eventually to Jacob and his children. The story that began with a journey to the land ends with the main characters outside the land, with both Jacob and Joseph (asking their descendants to bring them back to the land to be buried).

Seven times, God promises Abraham the land – "Look around from where you are, to the north and south, to the east and west. All the land that you see I will give to you and your offspring forever". Yet when Sarah dies, he has not a single plot of land in which to bury her, and has to buy one at an inflated price. Something similar happens to Isaac and Jacob. Genesis ends as Deuteronomy ends – with the promise but not yet the fulfilment, the hope but not yet the realisation.

So does Tanach as a whole. The second book of Chronicles ends with the Israelites in exile. In its closing verse, the last line of Tanach, Cyrus king of Persia gives permission for the exiles to return to their land: "Anyone of His people among you – may the Lord his God be with him, and let him go up". Again, anticipation but not yet reality.

There is something significant here – though it lies so deep it is hard to explain. The Bible is a battle against myth. In myth, time is as it is in nature. It is cyclical. It goes through phases – spring, summer, autumn, winter; birth, growth, decline, death – but it always returns to where it began. The standard plot of myth is that order is threatened by the forces of chaos. In ancient times these were depicted by Greek gods of destruction. In more recent times we have seen the dark forces battled dramatically in Star Wars and Lord of the Rings. The hero challenges them. He slips, falls, almost dies, but ultimately succeeds. Order is restored. The world is once again as it was. Hence the "happily ever after." The future is the restoration of the past. There is a return to order, to the way things were before the threat, but there is no history, no progress, no development, no unanticipated outcome.

Judaism is a radical break with this way of seeing things. Instead, time becomes the arena of human growth. The future is not like the past. Nor can it be predicted, foreseen, the way the end of any myth can be foreseen. Jacob, at the end of his life, told his children, "Gather round, and I will tell you what will happen to you at the end of days". Rashi, quoting the

Talmud, says: "Jacob sought to reveal the end, but the Divine Presence departed from him." We cannot foretell the future, because it depends on us – how we act, how we choose, how we respond. The future cannot be predicted, because we have free will. Even we ourselves do not know how we will respond to crisis until it happens. Only in retrospect do we discover ourselves. We face an open future. Only God, who is beyond time, can transcend time. Biblical narrative has no sense of an ending because it constantly seeks to tell us that we have not yet completed the task. That remains to be achieved in a future we believe in but will not live to see. We glimpse it from afar, the way Moses saw the holy land from the far side of the Jordan, but like him, we know we have not yet arrived. Judaism is the supreme expression of faith as the future tense.

The nineteenth-century Jewish philosopher Hermann Cohen put it this way: What Greek intellectualism could not create, prophetic monotheism succeeded in creating.... For the Greek, history is oriented solely toward the past. The Prophet, however, is a seer, not a scholar.... The Prophets are the idealists of history. Their seerdom created the concept of history as the being of the future.

Harold Fisch, the literary scholar, summarised this in a hauntingly beautiful phrase: "the unappeased memory of a future still to be fulfilled."

Judaism is the only civilisation to have set its golden age not in the past but in the future. We hear this at the beginning of the Moses story, although not until the end do we realise its significance. Moses asks God: What is Your name? God replies: Ehyeh asher Ehyeh, literally, "I will be what I will be". We assume this means something like "I am what I am – unlimited, indescribable, beyond the reach of a name." That may be part of the meaning. But the fundamental point is: My name is the future. "I am what will be." God is in the call from the future to the present, from the destination to us who are still on the journey. What distinguishes Judaism from Christianity is that in answer to the question "Has the Messiah come?" the Jewish answer is always: Not yet. Moses' death, his unfinished life, his glimpse of the land of the future, is the supreme symbol of the not-yet.

"It is not for you to complete the task, but neither are you free to desist from it." The challenges we face as human beings are never resolved simply, quickly, completely. The task takes many lifetimes. It is beyond the reach of a single individual, even the greatest; it is beyond the scope of a single generation, even the most epic. Deuteronomy ends by telling us: "Never again has there arisen in Israel a Prophet like Moses". But even his life was, necessarily, incomplete.

As we see him, on Mount Nebo, looking across the Jordan to Israel in the distance, we sense the vast, challenging truth that confronts us all. Each person has a promised land he or she will not reach, a horizon beyond the limits of his or her vision. What makes this bearable is our intense existential bond between the generations – between parent and child, teacher and disciple, leader and follower. The task is bigger than us, but it will live on after us, as

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something of us will live on in those we have influenced.

The greatest mistake we can make is to do nothing because we cannot do everything. Even Moses discovered that it was not for him to complete the task. That would only be achieved by Joshua, and even then the story of the Israelites was only just beginning. Moses' death tells us something fundamental about mortality. Life is not robbed of meaning because one day it will end. For in truth – even in this world, before we turn our thoughts to eternal life in the World to Come – we become part of eternity when we write our chapter in the book of the story of our people and hand it on to those who will come after us. The task – building a society of justice and compassion, an oasis in a desert of violence and corruption – is greater than any one lifetime. The Jewish people have returned to the land, but the vision is not yet complete. This is still a violent, aggressive world. Peace still eludes us, as does much else. We have not yet reached the destination, though we see it in the distance, as did Moses. The Torah ends without an ending to tell us that we too are part of the story; we too are still on the journey. And as we reach the Torah's closing lines we know, as did Robert Frost in his famous poem, that, 'I have promises to keep, And miles to go before I sleep.'

Shabbat Shalom: Rabbi Shlomo Riskin

What is the true symbolism of the Sukkah? The Talmud cites a difference of opinion between Rabbi Akiva and Rabbi Eliezer as to whether the Sukkah commemorates the actual huts in which the Israelites dwelt in the desert, or the "clouds of glory" which encompassed us as a sign of Divine protection.

Leviticus chapter 23 catalogs all the holy days of the Hebrew calendar, beginning with the Sabbath and concluding with Sukkot. The 33rd verse begins a description of Sukkot: "The 15th day of the seventh month shall be the festival of Sukkot, seven days for the Lord; the first day shall be a holy convocation, when you may not perform creative work..."

The text goes on to mention the festival of the Eighth Day of Assembly (Shmini Atzeret), and then seemingly concludes the entire calendar sequence with the words: "These are the special appointed times of the Lord".

But just as we thought the description of the festivals was complete, the narrative inexplicably reverts to the festival of Sukkot. This time, however, the Bible stresses the connection to the Land of Israel, and the agricultural cycle:

"But on the 15th day of the seventh month, when you harvest the grain of the land, you shall celebrate a festival to the Lord for seven days, with the first day being a day of rest and the eighth day being a day of rest".

Another curious feature of this second account is that having repeated the command to observe Sukkot in the context of the farmers' request, the Bible now introduces other crucial themes of the festival, including the command to take up four species of plant indigenous to Israel (citron, palm frond, myrtle branch and willow), and to rejoice on our holy days, wrapping up its description with a repetition of the command to dwell in booths, this time stressing the historical aspects of the festival: "You shall dwell in booths for seven days, so that your generations shall know that I caused the Israelites to live in booths when I brought them out of Egypt. I am the Lord your God"

It seems that the Bible is making a clear distinction between the significance of the Sukkot Festival before the Israelites entered the Land, and the nature of the festival once we were living in Israel. How so?

Outside Israel, the hut-like booths symbolized our temporary dwellings while we wandered across the

desert and, by extension, throughout our long exile when we were a people without a homeland.

Once we entered the Land of Israel, however, and "harvest[ed] the grain of the land," we could celebrate the harvest with special blessings and rituals involving the four species – vegetation unavailable in the desert. In the Promised Land, the entire festival and even the symbolism of the Sukkah itself assumed a heightened significance.

Now, the shabby, makeshift desert huts came to represent the sheltering wings of the Divine Presence, the clouds of glory with which God protected us so that we'd be able to fulfill our mission as His divine ambassadors. When we are living in the Diaspora, the Sukkah can only teach us to be grateful to the Lord who preserves us under difficult and dangerous conditions; whereas living in Israel, we understand that as the people of God's covenant, no matter how flimsy the walls of our temporary homes may seem, we constantly live under His protective grace, with the borders of our homeland for protection and the food provided by our land for life-giving sustenance.

This essential difference in the significance of the Sukkah prior to our inhabiting the Land of Israel and afterwards could also be seen when we returned to the Land after our Babylonian exile. Then, Ezra exhorted us to dwell in booths during the Festival of the Seventh Month, and to make our booths with "olive leaves and olive branches, with myrtles, psalms and willows" (Nehemiah 8:15).

In the Land of Israel, the Sukkah is adorned and enhanced by the local vegetation, the special fragrance of which symbolizes God's shelter and fulfillment of the Divine covenant. Seen in this light, as the Vilna Gaon noted, Sukkot is the festival which celebrates our entry into the Land of Israel!

God's revelation and gift of forgiveness (initially for the sin of the Golden Calf) took place on the 10th of Tishrei, Yom Kippur. The following day, He commanded the building of the Sanctuary, and the Israelites collected materials for the next two days. Then, on the 15th of Tishrei, the work of building the Sanctuary began, marking the restoration of the relationship between God and the Jews. This is noted by the Ramban, who explains that this is why the Book of Exodus is indeed the Book of Redemption. "Then the Holy One Blessed be He returned and rested His Divine Presence among them and they returned to the exalted level of the patriarchs, which was the secret of God, with Clouds of Glory upon their tents, and they were considered to be redeemed. And so, the Book of Exodus ends with the completion of the Sanctuary and with the Glory of God filling it always."

Hence the Sukkah in Israel became clouds of divine glory, symbolizing the Sanctuary and the Holy Temple in Jerusalem – which will eventually bring the entire world to peace and redemption. And indeed, He has begun the process in our generation, when He brought us home to Israel thereby restoring and uplifting the fallen Sukkah of David, which has now become – after 2000 years of Exile – clouds of Divine Glory presaging the Third Sanctuary and World peace (Isaiah 2).

Rabbi Dr. Norman J. Lamm's Derashot Ledorot
How Can We be Happy on This Simchat Torah? [In the Wake of the Yom Kippur War October 18, 1973] [Excerpt]

Earlier this week, a number of people called me to express their very deeply held feelings. Considering the difficult position of Israel, the carnage, the dangers, and the grim outlook, how can we possibly sing and dance when we celebrate Simchat Torah? When all American Jews walk around distraught, depressed, and unhappy, how can we bring ourselves to be cheerful and joyous? Is it not inappropriate to act merry at a time of this sort?

Likutei Divrei Torah

I confess that I too am troubled by this conflict of emotions and sentiments. How, indeed, shall we participate in a joyous Simchat Torah when Israeli soldiers have suffered such high casualties? How shall we sing while Jewish mothers weep? How shall we dance while Jewish families in Israel grieve?

And yet, shall we act on these sentiments and therefore mute, moderate, or even cancel out our Simchat Torah celebrations?

The answer is No, most certainly no. My conclusion issues not only from halakhic considerations, but from my reading of the spiritual judgment of Judaism as well. What is Simchah (joy, happiness)? Maimonides tells us first what it is not; it must never be *sikhlut ve-holelut*, frivolousness and levity. Rather, true Jewish joy must contribute to *avodah le-yotzer ha-kol*, it must be a form of service to the Creator of all that exists. We can, I believe, discern at least four specific strands in this complex emotion called Simchah.

First, Jewish joy is a sign of *emunah*, faith. It is an expression of our commitment to the existence of God as the Source of all..

The second strand in Simchah is: *bitachon*, confidence in the Almighty that He will help us. Third, Simchah for the Jew issues from a recognition of the complexities, ambivalences, and ambiguities of life. The Jew knows that there is no sorrow without *nechama* or consolation; no joy without sadness. His Simchah is one that has been tested in the crucible of life; it is not a blind fiction that he creates as a means of psychological self-defense.

Simchah is a paradoxical phenomenon, especially with us Jews. We are not always happy because things are going our way, but often we manage to retain our emotional equanimity and spiritual composure despite adversity, and sometimes even because of adversity. If Jews had decided to spurn Simchah because of misfortune, we would have had a year-long *Tisha Be'av* for the last 1900 years! Furthermore, if Simchah is to be expressed only when our joy is complete and unmarred, by what moral right has any Jew in this country or any other country sung or danced or gone to the theater or watched television or made a party these past 30 years?!

Of course it is not easy to engage in Simchah when your heart is "sitting shivah." But Torah wasn't made for convenience, for emotional luxury. Torah demands of us not only a discipline of action and appetite, but an iron discipline of emotion as well. It commands us to laugh even when we want to cry, to dance when we want to faint, to sing when we want ashes and sack-cloth.

So we shall be happy tomorrow: *sisu ve-simchu be-simchat ha-Torah*. We shall be happy because it is an act of *emunah*, faith. We shall be happy because it is an expression of *bitachon*, confidence in things to come. We shall be happy because our happiness issues not from childish and naive simplicity but from a recognition that life is complicated and complex and paradoxical. We shall be happy because our joy itself will overcome enmity and adversity, animosity and hostility. We shall try to restrain the sobs and sing out. And if a tear falls, we shall wipe it away and continue to dance. Because when we hold the Torah, we know that no defeat is permanent, and that victory will surely come. "And it shall be when war draws near, that the spiritual leader, the priest, shall come forth and speak to the people and say unto them, "Hear O Israel, you are approaching this day war against your enemies." Do not let your heart melt and become faint. Do not be afraid. Do not panic. Do not buckle down in front of them. For it is the Lord your God who goes together with you to do battle with you against your enemies *le-hoshi'a lachem*, and He will help you, redeem you, and bring you your victory. And ultimately - *Shalom*, peace.

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.

Issue 1431 • October 16, 2024 • Sukkot 5785

4 IDF SOLDIERS KILLED IN HEZBOLLAH DRONE STRIKE, 7 SERIOUSLY WOUNDED (Israel Hayom 10/13/24)

IDF Spokesperson Brigadier General Daniel Hagari made an announcement late Sunday night: "Yesterday, a drone from the Hezbollah terrorist organization struck a military base near Binyamina. All of the wounded have been evacuated to hospitals, and their families have been notified."

"In the incident, four IDF soldiers were killed, and seven others were seriously injured. Notifications have been delivered to their families."

"The incident is under investigation. We ask to refrain from spreading rumours and the names of injured individuals, and to respect the families."

According to reports, the drone penetrated the dining hall roof and exploded, as dozens of soldiers, some of them recruits, were seated for dinner.

The father of one of the wounded soldiers told Israel Hayom: "He was hit in the neck by shrapnel and has a scratch on his cheek. He's been in the army for six months, almost done with basic training. It happened while they were in the dining hall. There was no alarm, and they just heard a boom and got up. He seems to be doing fine and is communicating with me, but he doesn't remember anything."

The incident comes just days after two drones targeted central Israel, with one hitting a residential nursing home in Herzliyya just north of Tel Aviv and the other one intercepted over the sea.

COURAGE AND BRAVERY: 740 SOLDIERS HAVE FALLEN SINCE OCTOBER 7TH, 2023 (Arutz-7 10/14/24)

The IDF Spokesperson's Unit has named 740 soldiers who fell in battle or the line of duty since Hamas attacked during the early morning hours of October 7th, 2023. Of those who made the ultimate sacrifice, 301 soldiers fell during the Hamas massacre on October 7th.

DETAILS OF ISRAELI BASE HIT BY HEZBOLLAH DRONE WERE READILY AVAILABLE ON ARMY WEBSITE (Ha'aretz 10/14/24)

An official Israel Defense Forces website shows the precise location of a military building struck by a Hezbollah drone on Sunday, killing four soldiers and wounding dozens more.

A video found on the website details the Golani Brigade training base, including the exact locations of key buildings, such as the mess hall that was hit Sunday night.

The video, which first surfaced years ago, appears to be another instance in a series of information security breaches, where the army and individual soldiers upload sensitive information to easily accessible platforms.

The website, Mitgaisim, is dedicated to communication with new IDF recruits. It contains extensive information about many military bases. The page on the Golani training base discusses its history, exact location, directions by public transportation, and a video showcasing its various facilities.

As Haaretz revealed over the last year, the IDF has repeatedly failed to prevent operational intelligence leaks, with soldiers, commanders and civilians accompanying troops uploading pictures and videos from inside the Gaza Strip in real time.

In some instances, Hamas uploaded images of its militants attacking concentrations of Israeli forces revealed by these videos and pictures.

Previous reports showed that information collected by Hamas from soldiers' social media profiles helped it plan its October 7 attack. A Haaretz report revealed that the problem continued as the war began, with soldiers revealing the location of troops operating in Gaza.

Two months ago, Haaretz reported that soldiers and civilians serving in

sensitive military facilities continued to proactively reveal information, sometimes classified, over social media.

Even though the bases themselves were not secret, the leaked information from the soldiers' smartwatches allows identifying which of them should be monitored or be targeted for blackmail or physical harm.

The army was forced to address the issue several years ago following hostile entities' use of this information and reports on it in Israeli media.

Haaretz reported in July that Hamas had built a massive database that tracked thousands of soldiers holding sensitive jobs in the air force using data gathered from their social media profiles. That posed a danger to soldiers, including the risk of being attacked while vacationing abroad.

'TOLD YOU SO': UKRAINE'S ENVOY LAMENTS PAST ISRAELI REFUSAL TO COLLABORATE ON DRONES (Times of Israel 10/15/24)

Ukraine's ambassador to Israel lamented Monday that Israel had not accepted Kyiv's past offers to collaborate on countering Iran-made drones, a day after one such drone fired by Hezbollah from Lebanon crashed into a military base, killing four soldiers and injuring dozens.

Yevgen Korniyshuk told the Ynet news site that in February 2023, he had brought to the Prime Minister's Office the remains of an Iranian drone that Russia had fired at Kyiv, warning that absent cooperation with Ukraine, similar drones would soon come crashing into Israel.

"I don't want to say now, 'I told you so,' but I told you so," said Korniyshuk, who has previously accused Jerusalem of "close cooperation" with Moscow due to Israel's refusal to provide Ukraine with certain defensive weapons after Russia invaded in 2022.

"It has long been clear to me that we are fighting the same enemy," he said,

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highlighting the close ties between Russia and Iran. "I can say that after the attack on Israel that happened on October 7, [2023], Israel woke up, but there is much more to do."

Korniyshuk said that in the past six months, his country had intercepted between 80 and 90 percent of Iran-made drones, of which Russia fired between 15 and 80 a day during September.

Using exploding drones, the envoy said, Ukraine has been able to take out enemy UAVs at a relatively low cost.

While cooperation on the matter has become more active since October 7, Korniyshuk said he wished more was done, including intelligence sharing.

However, Dr. Yehoshua Kalisky a researcher at the Tel Aviv-based Institute for National Security Studies, told Ynet that vast Ukraine has more leeway in shooting down drones than does Israel, a densely populated country can't afford to shoot and miss.

Israel has struggled to deal with the drone threat throughout the current war. It was Hamas drones that first crossed from Gaza on the morning of October 7, 2023, to disable electronic monitoring systems and pave the way for the massive cross-border onslaught. Drones launched by Iran-backed Hezbollah in Lebanon and Houthi rebels in Yemen have also managed to cause fatalities after evading Israel's air defenses.

Figures released Monday showed that over the course of the war, some 1,200 drones have been fired at Israel by Iran-backed terror groups, and 221 have gotten through Israel's defenses.

Ukraine, which since Russia's invasion in early 2022 has itself been dealing with Iran-made drones, offered Israel military and technological cooperation in February 2023, with Korniyshuk even bringing drone shards to senior Israeli officials as part of his extensive attempts to convince the Jewish state to take a much stronger stance in favor of Kyiv and against Moscow, but Israel rebuffed those overtures.

At the time, Korniyshuk told Channel 12 news, "Tomorrow, you may experience the same Iranian drone attack here." In October 2022, Ukrainian President Volodymyr Zelensky told the network: "We are fighting against Iran each day, 400 attacks of Iranian drones on our people, civilians, infrastructure. We gave information to Israel and we said 'help us with air defenses'... We can join against this evil on air defense."

Russia maintains a military presence in Syria, Israel's northern and bellicose neighbor. The need to balance security interests at home and policy abroad, while maintaining relations with both Moscow and Kyiv, produced a relatively restrained response from successive Israeli governments to Russia's invasion of Ukraine.

On the other hand, Russia has regularly criticized Israel since October 7, including at the UN Security Council, and has hosted Hamas leaders, in a development seen as an extension of its increasingly friendly ties with Iran.

800 METER HEZBOLLAH TUNNEL UNCOVERED (YNet 10/15/24)

The IDF located an underground complex that served as the headquarters of Hezbollah's elite unit, Radwan Force. The headquarters, about 800 meters long, is located close to the border with Israel, in the heart of a civilian neighborhood in southern Lebanon.

The soldiers located weapon caches in the tunnel, including anti-helicopter missiles, munitions, motorcycles, additional underground shafts, and enough supplies to stay in the underground complex, including food, a kitchen, and living quarters. According to the IDF, all of these were intended to be used by the Radwan Force as part of the plan to occupy the Galilee. According to the military spokesperson, the troops found cups with coffee that was still hot when they arrived.

NETANYAHU: ISRAEL WILL CONTINUE STRIKING HEZBOLLAH ACROSS LEBANON, INCLUDING BEIRUT (JPost 10/14/24)

The IDF will continue to strike Hezbollah in Beirut and anywhere in Lebanon, Prime Minister Benjamin Netanyahu said amid reports that Israel had ceded to a US request to constrain aerial attacks in Lebanon's capital.

"I want to make it clear: we will continue to hit Hezbollah mercilessly in all parts of Lebanon – also in Beirut," Netanyahu stated.

Such strikes will take place "according to operational considerations. We have proven this in the past period, and we will continue to prove it in the coming days as well," Netanyahu stated.

His statement followed two briefings from senior Israeli sources that dismissed multiple media reports about a US request that Israel stop attacking Hezbollah targets in Beirut.

Their words echoed those that Netanyahu uttered during a visit Monday to the Golani base near Binyamina that suffered a Hezbollah drone attack on Sunday in which 63 soldiers were injured and four killed.

A source familiar with the issue told The Jerusalem Post, however, that the United States was unhappy with the IDF strikes in Beirut, even though it supported Israel's right to defend itself against Hezbollah.

KAN News reported that a directive not to strike in Beirut came directly from the Prime Minister's Office on Friday, after an IDF strike against the capital Thursday. The two airstrikes killed 22 people and wounded 117, Lebanese health authorities said. The IDF has not operated aerially in Beirut since then. According to KAN, any strikes in Beirut needed the approval of the Prime Minister's Office.

Netanyahu on Monday night held security consultations in the Defense Ministry.

US Secretary of Defense Lloyd Austin spoke with Defense Minister Yoav Gallant on Sunday night, the third such conversation since Thursday. Gallant stressed the "need to pivot from military operations in Lebanon to a diplomatic pathway," the Pentagon said.

Austin also "reinforced the importance of Israel taking all necessary measures to ensure the safety and security of United Nations Interim Force in Lebanon forces and Lebanese Armed Forces," the Pentagon stated.

GERMAN CHANCELLOR: WE WILL INCREASE OUR WEAPONS DELIVERIES TO ISRAEL (Arutz-7 10/11/24)

Germany is set to increase its weapons deliveries to Israel soon, Chancellor Olaf Scholz announced on Thursday, according to Reuters.

The announcement follows a marked decline in shipments to Israel this year, which had led to criticism from the opposition that Berlin was intentionally delaying the exports.

"We have not decided not to supply weapons. We have supplied weapons and we will supply weapons," Scholz told parliament during an event honoring the victims of the Oct. 7 Hamas attack, in response to accusations from opposition leader Friedrich Merz.

The government has made decisions "that also ensure that there will be further deliveries soon," Scholz added, as quoted by Reuters.

Merz, leader of Germany's conservative opposition, had criticized the government for allegedly delaying arms shipments to Israel, including crucial supplies like ammunition and spare parts for tanks.

Germany's arms export approvals for Israel saw a significant decline this year, with only 14.5 million euros' worth of permits granted from January to August 21, according to figures from the Economy Ministry.

In contrast, in 2023, Germany approved arms exports to Israel amounting to 326.5 million euros, including military equipment and war weapons, marking a tenfold increase from 2022, according to data from the same ministry, which is responsible for export licenses.

Responding to the decline in exports, the German government has denied any form of arms export embargo on Israel, emphasizing that export permits are assessed on a case-by-case basis.

Scholz visited Israel in the early days of the war last year, meeting with Prime Minister Benjamin Netanyahu and with President Isaac Herzog.

The Chancellor also felt firsthand what Israelis are going through, when a rocket barrage was launched at Tel Aviv and central Israel as he was preparing to depart from Ben Gurion Airport, prompting the evacuation of the Chancellor's plane.

Scholz said in November that he opposed an "immediate" ceasefire in the Gaza Strip. Several months later, in March, he visited Israel for the second time during the war, and this time called for a hostage deal with a longer-lasting ceasefire.

UNRWA HEADQUARTERS IN JERUSALEM TO BE SEIZED (Israel Hayom 10/11/24)

The Israel Land Authority (ILA) is seizing the land of UNRWA's headquarters in Jerusalem, in order to build 1,440 housing units.

As the extent of UNRWA and its employees' collaboration in the massacre at Gaza border communities by Hamas and their role in providing assistance for murder, kidnapping, and more continues to be revealed, a significant step has been taken for the first time against the refugee agency.

According to information released to the public today, the entire UNRWA area in Ma'alot Dafna, Jerusalem, is slated to become a housing project with 1,440 units, and the project is in its preparatory stages. It should be noted that over the past year, families of kidnapped civilians and fallen IDF soldiers, alongside organizations such as "Im Tirtzu" and others, have protested in front of the UNRWA headquarters in Jerusalem, demanding the closure of the agency's office, which has operated in the city without interference.

Philippe Lazzarini, UNRWA's Commissioner-General, warned the UN Security Council yesterday (Wednesday) about the possible consequences of an Israeli bill that seeks to ban the agency's activities in Israel: "Legislation to end our operations is ready for final adoption by the Israeli Knesset. It seeks to ban UNRWA's presence and operations in the territory of Israel, revoking its privileges and immunities, in violation of international law. If the bills are adopted, the consequences will be severe."

"Operationally, the entire humanitarian response in Gaza – which rests on UNRWA's infrastructure – may disintegrate", added Lazzarini.

IRANIAN MISSILE ATTACK CAUSED UP TO \$53 MILLION IN DAMAGES, TAX AUTHORITY ESTIMATES (Ha'aretz 10/13/24)

The Iranian attack in early October caused property damage estimated by Israel's Tax Authority to be between 150 and 200 million shekels (\$40 million to \$53 million), according to preliminary estimates.

Around 2,500 damage claims for buildings, vehicles and contents have been submitted to the property tax department thus far. Of these, about 2,200 claims are for damage to buildings.

Approximately 180 ballistic missiles were fired from Iran toward Israel on October 1, most of which were intercepted or landed in open areas. This is a significantly higher number of ballistic missiles compared to the April attack, and the damage caused is therefore more severe.

After the Iranian attack earlier this month, the municipality of Hod Hasharon in central Israel said that about 100 houses in the city were damaged by the shockwave caused by a missile that fell in an open area in the city.

Dozens of other houses suffered less extensive damage, and a school building in the city was also damaged. A total of around 1,200 damage claims in Hod Hasharon were submitted to the property tax department.

In northern Tel Aviv, there are several hundred instances of damages, including to the Turkiz restaurant at the Sea and Sun complex. In the Shfela region in central Israel, hundreds of additional damages were caused.

The Israeli army confirmed that several air force bases were also hit in the attack. The data from the property tax department does not include damage to military bases, which is handled by the Defense Ministry.

Since the beginning of the war, 49,000 claims have been submitted to the property tax department, including approximately 30,000 claims for buildings, around 16,000 claims for vehicles, and 608 claims for agricultural damage.

A total of about 1.43 billion shekels (\$380 million) has been paid so far, in addition to the 250 million shekels (\$66 million) transferred to the reconstruction administration.

The Tax Authority estimates the cost of repairing the damage that has not yet been reported in the north to be about one billion shekels (\$265 million).

In terms of location, approximately 30,000 claims have been submitted in

southern Israel for direct damage, alongside 8,000 claims in the north and around 11,000 claims in the center of the country. However, more claims are expected to be filed by evacuated residents of northern Israel who have not yet returned to their homes.

INJURED LEATHERBACK SEA TURTLE FOUND ON ISRAELI SHORE (YNet 10/13/24)

A leatherback sea turtle (the largest species of sea turtles) was found at the Tel Dor National Park beach on Wednesday after its left front flipper was amputated and its right front flipper was entangled in a fishing line.

"While walking on the beach, I saw a very large turtle on the rocks in the shallow water. It appeared to be in distress," said Carol Carmi, a volunteer with the Nature and Parks Authority who discovered the injured turtle. "I noticed that its right flipper was tangled in a fishing line."

"As a volunteer with the Nature and Parks Authority who assists at the National Sea Turtle Rescue Center, I knew it was important to get help for it as quickly as possible without touching it," she added.

"I called the staff at Tel Dor beach, and they contacted the National Sea Turtle Rescue Center in Mikhmoret. I stayed with the turtle and the team until they lifted it onto a cart and took it for further treatment. It was very emotional and unique to encounter such a turtle."

The turtle, estimated to weigh around 300 kg (660 lbs) and measuring about 2 meters (6.5 feet) in length, was brought to the National Sea Turtle Rescue Center operated by the Nature and Parks Authority, where it is receiving medical treatment.

"Before we can remove the fishing line from the turtle's front flipper, the turtle will receive antibiotics," explained Rotem Sadeh, a marine area manager and inspector for the Nature and Parks Authority's northern region division.

"When the fishing line is released, toxins will enter the turtle's bloodstream from the flipper, so it's very important not to remove the line before administering antibiotics. Many well-meaning citizens try to remove fishing lines from sea turtles to help them, but it's actually very dangerous. We were fortunate that Carol knew exactly what to do."

"It's quite rare and very exciting to see a leatherback sea turtle on our shores," National Sea Turtle Rescue Center Director Yaniv Levy added. "Our center has all of the necessary conditions and equipment to help it. We provide support, but most of the rehab is done by the turtles themselves."

"They're incredibly resilient creatures that know how to heal. We'll treat the turtle with the goal of returning it to the wild as soon as possible since this giant marine reptile lives in deep waters and its ability to recover is better in nature than in captivity." The turtle was named Dor, a name chosen by Carol. The last time the rescue center encountered this species on Israel's shores was in 2022, after a turtle's corpse was found on the beach, also entangled in fishing gear. The turtle, whose habitat is in the Atlantic Ocean, has been sighted in Israel only 35 times in 70 years since documentation began.

LEBANON'S POLITICAL INFIGHTING AND ISRAEL'S LACK OF VISION LEAVE NO RESOLUTION IN SIGHT (Zvi Bar'el, Ha'aretz 10/14/24)

"Warning announcement from the residents of Tyre! Out of our desire to protect the safety of our city and the welfare of the homes of its residents, we are hereby warning everyone who plans on looting or vandalizing empty houses – whose owners were forced to leave due to the Zionist enemy's aggression – that such actions will not pass without a response."

"We will take every appropriate measure to punish anyone who is proven to have been involved in these crimes. We will deter anyone who tries to harm the security and wellbeing of our city and property. The property of the displaced [residents] is entrusted to us."

This was the warning that the southern Lebanese city of Tyre issued last week after thousands of its residents joined the 1.25 million other displaced people who have fled their homes in Lebanon.

While the police in Tyre may be continuing to act against the civilian crime that has developed as a result of the war, it is doubtful whether they will succeed in eradicating it. Its forces are shrinking in the face of the need to

maintain public order and provide urgent aid to the civilians that have stayed in their homes and are unable to leave the areas under bombardment.

The burden on the rescue services, healthcare providers, firefighters and welfare has exceeded all governmental or municipal planning, and thousands of volunteers are going to great lengths to try to replace the meager resources and capabilities available to the authorities.

While Western nations and some Arab countries – including Egypt, Saudi Arabia and the United Arab Emirates – have sent planes with aid, the country's distribution and monitoring systems are encountering difficulty in reaching the most densely populated areas, or even locating those in need.

The transit routes leading from southern Lebanon and Beirut's Dahiyeh neighborhood to other areas that are considered more safe – or to Syria, where over 400,000 people have already relocated – are crowded.

As in the Gaza Strip, the humanitarian tragedy in Lebanon is developing into a strategic issue that is harming the entire country, without Israel even having to attack civilians. This situation may also dictate diplomatic moves.

The situation in Lebanon appears to be better than that of Gaza, primarily because the country still has a government, governing institutions and operating systems that are active. It also enjoys international support, and the entry of humanitarian aid does not depend on Israel's goodwill. But appearances are deceptive.

The Lebanese government exists only in theory. Its coffers are empty, and while its ministers make lofty declarations, in practice they are unable to run their own ministries, offer solutions for the displaced persons and evacuees, or provide basic aid – let alone unite to advance a diplomatic solution.

Diplomatic efforts to bring a cease-fire have been growing over the course of the week, but they have become entangled in the toxic local politics that have bedeviled Lebanon for decades. It's as if the war is another stage intended only for politicians to engage in monologues.

The government led by Prime Minister Najib Mikati proclaimed loudly that an end to the fighting depended on the implementation of United Nations Security Council Resolution 1701. While the resolution brought an end to the Second Lebanon War in August 2006, it was never fully implemented. But not everyone in Lebanon sees implementation as desirable.

Israel deeply doubts the capabilities of either the Lebanese government or the UN peacekeeping forces stationed there to enforce the terms of the resolution. It has already asked the latter to withdraw from its operational areas in southern Lebanon.

In Lebanon itself, some political blocs see the war as an opportunity to liberate the country from Hezbollah and restore state control over all its territory. However, these blocs have yet to reach a consensus on how to move forward. Rather than developing a realistic plan that could lead to a cease-fire and settlement, they mainly seem to be preoccupied with political profit-and-loss calculations.

Take, for example, Samir Geagea, the head of the Christian political party Lebanese Forces, who called for a meeting of opposition parties "to save Lebanon" over the weekend in the town of Maarab, where his party is headquartered. Not everyone showed up.

Walid Jumblatt, a Druze leader and former head of the Progressive Socialist party, was absent. That was to be expected, given the long-running dispute between the two leaders.

The Free Patriotic Movement, a Christian party is headed by Gebran Bassil, wasn't invited at all because of the deep disagreements it has with the Lebanese Forces. Michel Moawad, the leader of the Sunni Al-Istiqlal party, which belongs to the opposition bloc founded by former Prime Minister Rafik Hariri and later by his son Saad, sent a low-level official.

Fouad Siniora, who was prime minister during the Second Lebanon War and a key figure in setting the terms of Resolution 1701, didn't attend either because he's not on speaking terms with Geagea.

Beyond the personal rivalries, Lebanese leaders are in disagreement over which UN resolution to implement: Whether it should be 1701 alone, or also Resolution 1559, which was approved in 2004.

On the face of it, 1701 rests on the implementation of 1559, alongside other resolutions that stipulate that the only armed force in Lebanon must belong to the government.

But 1559 also calls for disbanding all militias – Lebanese and non-Lebanese – while 1701 says that "there will be no weapons without the consent of the Government of Lebanon." This clause leaves a door open for the Lebanese government to allow Hezbollah to continue holding arms. Moreover, it does not refer to disbanding Hezbollah as an organization.

When Geagea renewed calls for implementing 1559, and not just 1701, Nabih Berri, the speaker of parliament and Hezbollah's point person in the current cease-fire talks, responded that "Resolution 1559 is a thing of the past" and is no longer relevant to the current discussions.

Berri's remarks reflect the continued debate inside Lebanon on the status of Hezbollah as an armed power. That means that if a new resolution is agreed upon, the only terms that might receive a consensus in Lebanon are ones that require Hezbollah forces to withdraw to the Litani River – but not disarm.

The United States and France – along with Saudi Arabia, Egypt and Qatar – are meanwhile trying to convince Berri to move ahead with the stalled process of electing a new president. The president, in turn, would name a permanent prime minister who, unlike the current caretaker, would enjoy all the legal powers that come with the office.

But here, too, the divisions run deep. The 40-minute meeting between Berri and U.S. Secretary of State Antony Blinken on October 11 achieved no real results. Berri continues to side with Hezbollah in supporting the candidacy of Suleiman Frangieh, who is close to the organization, while the opposition has proposed several candidates, among them former army chief Joseph Aoun.

Berri refuses to convene the parliament to vote on a president, saying that the preferred candidate should be agreed upon by the different sides in advance. Over the past two years, several rounds of consultations like this have taken place without an agreement being reached. The question now is whether the urgent need for a cease-fire will cause the rival parties to arrive at an agreement.

Iran, meanwhile, is stirring the pot. In the past 10 days, it has acted to secure Hezbollah's political power after the organization's leadership was eliminated. Iranian foreign minister Abbas Araghchi visited Beirut 10 days ago, and last weekend, Mohammad Bagher Ghalibaf, the speaker of the Iranian parliament, paid a visit as well.

An Iranian demonstrator holds a poster of slain Hezbollah leader Hassan Nasrallah reading in Farsi: "Hezbollah is alive," as a representation of the Israeli flag is set on fire in an anti-Israeli gathering at Felestin (Palestine) Sq. in Tehran, Iran, Tuesday, Oct. 8, 2024. (AP Photo/Vahid Salemi)Credit: Vahid Salemi,AP

Both expressed support for Lebanon and Hezbollah, but it is not clear whether Tehran has changed its stance on linking a cease-fire in Lebanon to one in Gaza. While Araghchi said the two cease-fires needed to m, the deputy of the late Hezbollah leader Hassan Nasrallah, spoke about the organization's support for Berri's diplomatic undertakings, and didn't mention linking Gaza and Lebanon.

By comparison, Mohammed Aff, who is responsible for Hezbollah's media relations, said that "the goal now is to defeat the enemy and force him to end his aggression. However, we must acknowledge any internal or external political effort aimed at achieving a cessation of aggression, as long as it is consistent with our perception of the campaign, conditions and results."

It is difficult to understand from his remarks whether the term "comprehensive perception" means making the cease-fire in Lebanon conditional on one in Gaza. What is clear is that in the absence of an authoritative leader, Hezbollah has no one to decide what to do.

When Lebanese politics resemble a torn patchwork quilt and Israel has no political roadmap – and refuses to say which diplomatic agreements or Security Council resolution would satisfy its demands – it will continue to wage a war in Lebanon without an exit date.