

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 6:16, not before 5:41 | Havdalah 7:13

The Shabbos Shorts is sponsored by **Rochelle Dimont and Family** in memory of Rabbi Albert Dimont, HaRav Avraham Mordechai ben HaRav Shmuel Elchanan, A"H.



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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

Marla & Marty Teichman on the birth of 3 great-grandchildren. A boy born to Shaynie & Rabbi Avigdor Goldberger and a girl born to Sora Rochel & Eliyahu Goldberger. Mazal Tov to grandparents Randee & Rabbi Menashe Goldberger. A boy born to Esther & Rabbi Meyer Meth. Mazal Tov to grandparents Debra & Reuven Meth.

Esty & Nachum Ungar on the birth of a baby boy.

Miriam & Jeff Zuckerman on the birth of a grandson, Yosef Zuckerman, born to their children Rachel & Rabbi Aron Meir Zuckerman of Passaic, NJ.

Condolences

Rebbetzin Yocheved Anemer on the loss of her brother, Rabbi Joel Bagley. Shiva was completed before Rosh Hashanah.

High Holiday Resources and Events

Help Build Our Sukkah - Please come help build the YISE sukkah this Sunday! Volunteers are asked to meet at 1:00 PM on Sunday, October 13 outside of the lower lobby. Rain date will be Monday, October 14 at 1:00 PM. RSVP is helpful, but not necessary. Contact Mark Livingston markalivingston@gmail.com or 703-888-6254 to RSVP or ask questions. Gloves would be helpful for certain tasks.

Lulavim & Esrogim - Pickup at YISE on Sunday October 13. [see flyer](#)

Gala Simchas Torah Kiddush Sponsors Needed - Help sponsor the Kiddushes on Simchas Torah night and morning. Gold \$100, Silver \$75, Friend \$50. To sponsor, contact Slmi at office@yise.org Deadline Monday, October 14. [see flyer](#)

Franco Foundation Rosh Hashana/Yom Kippur Community Appeal - Please make donations through [Paypal](#), thefrancofoundation@gmail.com or through Zelle at 202-422-1021

Yad Yehuda Rosh Hashanah e-cards - Only \$2/each! Available online: <http://yadyehuda.org/ecards>.

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.

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](#)

Drasha & Shiurim Sponsors

Rabbi Rosenbaum's Kol Nidre Drasha is sponsored by **Rochelle Dimont and Family** in memory of Rabbi Albert Dimont, HaRav Avraham Mordechai ben HaRav Shmuel Elchanan, A"H.

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.

Yom Kippur Schedule

Minyan Locations:

B - Belonofsky Sanctuary, **S** - Social Hall,

LBM - Large Beis Medrash,

SBM - Small Beis Medrash, **H** - The House

FRIDAY:

Mincha:

3:00 PM (B, S, Sephardi)

Light Candles: 6:16 PM

Kol Nidre:

6:20 PM (B, S), 6:00 (Sephardi)

SHABBOS DAY:

Shacharis:

8:00 AM (B, S, Sephardi)

Yizkor no earlier than:

10:45 AM (B, S)

Mincha:

4:25 PM (B, S), 4:00 PM (Sephardi)

Yom Kippur Ends: 7:13 PM

Youth Announcements

Yom Kippur baby-sitting is by pre-registration only.

YISE Sukkah Hop - 1st Day of Sukkos - Thursday, October 17. Meet promptly at 4:00 PM in the YISE Sukkah. [see flyer](#)

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

Pizza & Games in the Sukkah for Middle School

Boys - Motzei Shabbos, October 19, 8:30 PM in the YISE Sukkah.

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

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](#)

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/GdkM5n3uJx44h8xFbwBE10. 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.

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

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

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/nightsseder. [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 November 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](#)

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](#)

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

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

The Weeks Ahead		Sunday October 13 11 Tishrei	Monday October 14 12 Tishrei	Tuesday October 15 13 Tishrei	Wednesday October 16 14 Tishrei	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	6:30 (B) 7:30 (B) 8:45 (B)	6:15 (S) 6:45 (B) 8:45 (B)	6:15 (S) 6:55 (B) 8:45 (B)	6:15 (S) 6:55 (B) 8:45 (B)	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		8:00	7:30	7:30	7:30	7:30	7:30
Mincha/ Maariv	Ashkenazi (B)	6:15	6:15	6:15			6:05	6:05	6:05	6:05	6:05	
	Sephardi (LBM)	6:05	6:05	6:05			6:00	6:00	6:00	6:00	6:00	

Halachic Times: Latest Alos Hashachar 6:03 AM,

October 13 - October 19

Earliest Talis and Tefilin: 6:30 AM, Latest Netz: 7:23 AM, Latest Krias Shema: 10:05 AM,
Earliest Mincha: 1:24 PM, Earliest Shkia: 6:23 PM, Latest Tzeis Hacoachavim 7:12 PM

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: MONDAY, OCTOBER 14, 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), 6:05 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)

Mincha:

6:10 PM (B), 6:05 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)

Mincha:

6:10 PM (B), 6:00 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)

Mincha:

2:30 PM (B), 5:00 PM (B), 6:05 PM (B), 5:55 (Sephardi)

Maariv/Shabbos ends: 7:04 PMCHOL 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)

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 (B)

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)

Yizkor at the 8:45 Minyan: not before 10:30 AM**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.***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)

Mincha:

2:30 PM (B), 5:00 PM (B), 5:55 (B), 5:45 PM (Sephardi)

Maariv/Shabbos ends: 6:55 PM

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.



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.

Mazal Tov on the Birth of Your Son or Daughter! YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com. Send details to announce@yise.org.

Happy Birthday! Happy Anniversary! Want to celebrate a birthday or anniversary? 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



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

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

Aleph \$ 90
Beis \$ 70
Gimmel \$ 60
Chinuch \$ 40

Extra Aravos - \$6

Extra Haddasim- regular \$8, Aleph \$14, Aleph Aleph \$18

Order deadline: October 6th, 2024

Pickup will be on October, 13th, 2024 4 PM – 9 PM
YISE Social Hall

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

Please advise if you want yours to be preselected

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)



YISE YOUTH PRESENTS

MIDDLE SCHOOL BOYS PIZZA AND GAMES NIGHT

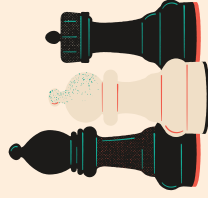
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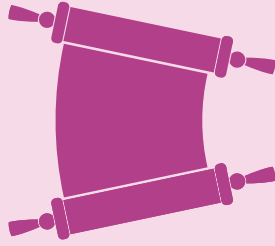
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9/28: Middle School Girls Pre-Selichos Kumzitz and Shiur

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

On Kristallnacht November 9–10, 1938, thousands of Jewish businesses, homes and synagogues were attacked, and almost 100 Jews were killed during the violence. Some 30,000 Jewish men were sent to concentration camps.

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Gmar Chatima Tova

Volume 30

Yom Kippur Issue

5785 - B"H

Rabbi Jonathan Sacks, z"l

Ten Ideas for Rosh Hashanah and Yom Kippur

As we approach Rosh Hashanah, Yom Kippur, and the start of the Jewish year, here are ten short ideas which might help you focus your davening and ensure you have a meaningful and transformative experience during these ten days of repentance.

Number one. Life is short. However much life expectancy has risen, we will not, in one lifetime, be able to achieve everything we might wish to achieve. This life is all we have. So the question is: How shall we use it well?

Number two. Life itself, every breath we take, is the gift of God. Life is not something we may take for granted. If we do, we will fail to celebrate it. Yes, we believe in life after death, but it is in life before death that we truly find human greatness.

Number three. We are free. Judaism is the religion of the free human being freely responding to the God of freedom. We are not in the grip of sin. The very fact that we can do teshuva, that we can act differently tomorrow than we did yesterday, tells us we are free.

Number four. Life is meaningful. We are not mere accidents of matter, generated by a universe that came into being for no reason and will one day, for no reason, cease to be. We are here because there is something we must do; to be God's partners in the work of creation, bringing the world that is closer to the world that ought to be.

Number five. Life is not easy. Judaism does not see the world through rose-tinted lenses. The world we live in is not the world as it ought to be. That is why, despite every temptation, Judaism has never been able to say the messianic age has come, even though we await it daily.

Number six. Life may be hard, but it can still be sweet. Jews have never needed wealth to be rich, or power to be strong. To be a Jew is to live for the simple things: love, family, community. Life is sweet when touched by the Divine.

Number seven. Our life is the single greatest work of art we will ever make. On the Yamim Noraim, we step back from our life like an artist stepping back from their canvas, seeing what needs changing for the painting to be complete.

Number eight. We are what we are because of those who came before us. We are each a letter in God's book of life. We do not start with nothing. We have inherited wealth, not material but spiritual. We are heirs to our ancestors' greatness.

Number nine. We are heirs to another kind of greatness: to Torah and the Jewish way of life. Judaism asks great things of us and by doing so makes us great. We walk as tall as the ideals for which we live, and though we may fall short time and again, the Yamim Noraim allow us to begin anew.

And number ten. The sound of heartfelt prayer, together with the piercing sound of the shofar, tell us that that is all life is - a mere breath - yet breath is nothing less than the spirit of God within us. We are dust of the earth but within us is the breath of God.

So, if you can remember any of these ideas, or even just one, I hope it will help you to have an even more meaningful experience over Rosh Hashanah and Yom Kippur.

Together with Elaine, I wish you and your families a ketiva v'chatima tova. May we, and all of Am Yisrael, be written in God's Book of Life for a year of blessing, fulfilment and peace. Shana tova u'metukah to you all.

Ohr Torah Stone

From Memory to Action: Reflecting on October 7 and Yom Kippur - Rabbi Dr. Kenneth Brander

As we mark the first anniversary of the Oct. 7 attack on Israel, especially with Yom Kippur just days away, this is a moment that calls for reflection on the meaning of memory. The Aseret Yemei Teshuva are, year after year, a time for reflection on where we are and how we've gotten here. These are the very questions that weigh on our hearts and minds, as we mark a full year since the horrendous attack and the ensuing war and hostage crisis. We each carry memories and emotions from the past year, along with countless stories from others. As we mark the Yahrzeit of so many souls, we must ask: How will we remember this chapter of our Jewish story? What narrative will we pass on to our children and grandchildren about that fateful day in October?

Memory is of paramount importance in the Torah. We are asked to remember Shabbat, the Exodus from Egypt, the history of our past, the gossip of Miriam, the giving of the Torah at Mount Sinai, the waywardness of our ancestors in the wilderness, the assault of Amalek on our people, and more. While some authorities, like Nachmanides, see many of these calls to memory as full-fledged mitzvot, Maimonides adopts a more selective approach. He considers remembering Shabbat, Amalek, and the Exodus as mitzvot, while excluding the others.

Maimonides' shorter list of mitzvot connected with memory teaches us that memory mitzvot should only be counted in the 613 commandments if they require action, not only intent. In the mitzvot he lists, we actualize memory through concrete acts: Kiddush and Havdala for Shabbat; the Pesach Seder's storytelling and symbolic foods or remembering the Beit haMikdash underneath the chuppah and at various other times within the Jewish calendar. Memory, in this view, must manifest through action. This active memory shapes our present, guides our future, and even opens us up to reevaluate the past.

The Rav, Rav Joseph B. Soloveitchik, captures this idea in Halakhic Man, where he writes that our actions done in memory of people or events can reshape the past. "Man molds the image of the past," he writes, "by infusing it with the future, by subjecting the 'was' to the 'will be.'" (This awareness of time, he argues in The Lonely Man of Faith, is essential to our relationship with God. In the covenantal community, generations of the past, present and future engage in dialogue, and every moment manifests in memory, present action and anticipation of the future.)

This is why, the Rav explains, we have the capacity to do teshuva. When people reevaluate their past personal transgressions and acts upon them positively, the past and future intertwine into a single experience, and the legacy of the past takes on new meaning.

The role of memory in shaping the future is strikingly demonstrated in the debate between Rav Tarfon and Rebbe Akiva regarding the closing blessing of the Haggadah's Maggid section. R.

Tarfon maintains that the blessing of the storytelling phase of the Seder should simply give thanks to God for redeeming our ancestors from Egypt, but the optimistic, future-oriented R. Akiva insists on including a prayer for the future – showing that memory must always propel us toward writing the next chapters in the Jewish story; toward redemption.

As we stand before God this Yom Kippur with the memory of October 7 fresh in our hearts, we must recognize our responsibility to actively shape how this chapter will be remembered. What actions will be taken to define our shared vision of what this moment in our history has meant and will continue to mean? What concrete steps are each of us taking to build national resilience and foster national unity? To support those on the frontlines and those who are holding up the homefront? What are we doing to bring an end to so much death, displacement, and despair? These questions are fitting for this Day of Atonement.

This year, when we recite the Yizkor for our loved ones who are no longer with us, we also remember the victims of Oct. 7th and the ongoing war. We commit to preserving their memory, like we do for loved ones of the past, through meaningful action. Let us transform Oct. 7 from a day of horror and devastation into a day of mourning that is also a catalyst for national renewal, dialogue and solidarity.

This is the Torah's challenge: every memory of our shared past holds within it a call to action, and a prayer for a better tomorrow. As we determine our destiny for the coming year, let's include in that a commitment to not only remember the past, but also to reshape our future. May our actions in the coming year bring healing to Am Yisrael, peace to our region and redemption to the world.

Dvar Torah: Chief Rabbi Ephraim Mirvis

Marking October 7 during a season of anniversaries

- This is a season of anniversaries.

Rosh Hashanah is an anniversary — it marks the very first day on which human beings were brought into the world. Hashem started His days of creation on the 25th of Elul, and Adam was created on Rosh Hashanah.

Yom Kippur is also an anniversary — it commemorates the second ascent of Moshe to the summit of Mount Sinai, where he received the second set of tablets. It was a time of atonement following the previous occasion when Moshe smashed the tablets on his descent from the mountain.

This year, for the saddest of reasons, we are marking another anniversary. It is the first anniversary of that awful, tragic, horrific day when, on Shemini Atzeret — corresponding to the seventh of October — Hamas terrorists mercilessly murdered so many of our people.

But how should we approach this day? Regarding Rosh Hashanah and Yom Kippur, we reflect on the past, but that is only for the sake of the future. We recall the arrival of human beings in this world and ponder our ways, seeking to better our lives and make this world a better place.

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On Yom Kippur, we atone for our sins for the sake of a better future — for ourselves, our families, our communities, our nation, and the world. The past inspires our productive, constructive, and hopefully happy future.

In that context, while we remember where we were exactly a year ago, when we heard that awful news and how it all unfolded, we must also commit ourselves to the future in the name of those who perished — to ensure that we contribute to a safer and better Israel.

When we recite the Yizkor prayer, we take it upon ourselves to give Tzedakah. We use our sad memories of what transpired to better our environment and our fragile world.

Therefore, at this time, on this exceptionally sad first Yahrzeit, let us do whatever we can to support Medinat Yisrael and pray to Hashem that the hostages will come home safely and soon. Let us engage in numerous acts of Chessed, an outpouring of loving-kindness.

We live in a world where, tragically, there is so much hatred. Let us ensure that love, consideration, and decency will ultimately prevail. In this spirit, may Hashem bless the State of Israel and world Jewry, please God, with a Shana Tovah, a happy, secure, and peaceful new year.

Ohr Torah Stone Dvar Torah

Yom Kippur: From A to Z - Rabbanit Sally Mayer

Many of our tefilot and piyutim over Rosh Hashana and Yom Kippur take the form of an acrostic of the aleph-bet. Why do we use this model? When we praise or beseech Hashem using all of the letters of the alphabet, we symbolically strive for completeness, because it's actually impossible to truly complete the task at hand. If we were to try to praise Hashem with just a few words, we would run into the problem of when to stop, as we see in the Talmud (Megillah 25a), when an individual leading the prayers begins to list positive attributes of Hashem beyond the standard text of our tefilla, and Rabbi Chanina admonishes him – “Have you finished all of the praises of your Master?” We could never possibly finish, so we need to use defined formats – in the case in the Talmud, it was the praises said by Moshe Rabbeinu in the Torah, and in the case of our tefilot, the Hebrew alphabet. By using every letter, we are saying that Hashem is incredible in every way, without limits.

Another example of this model is the vidui, the confession, that we say again and again on Yom Kippur: ashamnu, bagadnu, gazalnu – we are guilty, we have betrayed, we have stolen – and so on. We are saying to Hashem that we have sinned in countless ways; we can't enumerate them all. We try to specify exactly what we have done wrong and make amends, but we know that there are too many misdeeds to remember, so we use the alphabet once again to emphasize completeness, and to ask for complete forgiveness.

Alongside the importance of reflecting on where we have gone wrong over the past year, Rav A.Y. Kook zt"l teaches us that it is also motivating and empowering for each of us to think about what we have done right, to encourage ourselves to continue to do good in the world. Inspired by Rav Kook, Rav Binyamin Holtzman (Rav of Kibbutz Maaleh Gilboa) composed the following positive vidui: Ahavnu, bachinu, gamalnu, dibarnu yofi – we have loved, we have cried, we have shown kindness, we have spoken nicely. We have believed, we have tried, we have remembered, we have hugged.

Over this year of so much pain for Am Yisrael, we have also seen so much kindness and caring and love. From the shipments of gear coming from the four corners of the world for our precious IDF soldiers, to the prayers for the hostages, from the

countless meals cooked for reservist families, to the clothing drives for displaced families, the Jewish People have come together in so many ways and done so much good. The incredible heroism of our soldiers and their families, the gevurah of those who have lost loved ones and yet are a force for goodness and healing for our people, are nothing short of inspiring. Alongside our confession of our wrongdoing and the crucial process of reflecting on how we can do better, Rav Kook encourages us to pay attention to how we have done well, where we have succeeded, what good examples we want to build upon for the coming year. It is our fervent hope that Hashem will see this as He judges us this year and have mercy, choosing to focus on the goodness of His people, from A to Z.

Rabbi Dr. Norman J. Lamm's Derashot Ledorot Diffidence and Indifference [1974] [Excerpt]-

Years, decades, even centuries seem to have passed since we last assembled here for Kol Nidre services. What a difference between last year and tonight! Last year at Kol Nidre, things seemed so normal despite the intermittent crises, so innocent despite the occasional scandals, life so secure and danger so remote. We did not even know how lucky we were. Tonight, however, in the State of Israel, parents and children of some twenty eight hundred young men will rise at the end of the service to recite Kaddish at the occasion of the first yahrzeit of their children who fell in battle.

The Jewish tradition tells us that one of the fundamental differences between Rosh Hashanah and Yom Kippur is that Rosh Hashanah is יום הדין, the day of judgment, whereas Yom Kippur is יום הרחמים, the day of mercy or compassion. While each contains an element of the “בני יושכר,” other, these are the major emphases. Thus, Rabbi Zvi Elimelech Shapiro, author of complained that the שרשרת, the special prayer recited for those who receive Torah honors on Yom Kippur, mentions יום הדין, “in honor of the day of judgment.” He ordered that these words not be inserted in the prayer, because Yom Kippur was a day of love and compassion, not judgment and justice. I confess that for a while I was planning to do the same at The Jewish Center. But no more. Yom Kippur, of course, remains a day of mercy and compassion. But, alas, the stamp of יום הדין (day of judgment), is indelibly impressed on it as of 2 P.M. last year on Yom Kippur day, and so it will remain forever. A new and ominous dimension has been added to the historic character of this day.

Never before in my adult life did I recite the words of מי יהיה ומי ימות, מי יחיה ומי יקרא, prayer with such מי feeling and conviction as I have since the outbreak of hostilities last year who knows? Who is destined to life and who is destined to death? Who to an early end and who to survival? מי -- במים מי באש מי בהרב -- who will drown in the Suez Canal or the Mediterranean, who will be incinerated in a burning tank or a crashing jet, who will be the victim of the enemy's sword or napalm or missile? ונעל המדינות בו יאמר, איזו לחרב ואיזו לשלום judgment day it is decided which nations are doomed to war, and which will be graced with peace. We have achieved a new awareness of the fragility of our lives, of the marginality of our existence, of our vulnerability, of the extent to which we are pawns and not players in the games of life. But, Jews are Jews! And Jews never let any experience of life pass without squeezing out of it some lesson, something that they can both learn and teach, some insight into securing survival.

What were the lessons of that traumatic experience a year ago? I am not speaking of the military and political reevaluations: these themes neither fall within my competence nor are they appropriate for this holy night. Rather, I ask the question in the spirit of the Jewish tradition, which from its beginnings

Likutei Divrei Torah

insisted that every cardinal event must become a springboard for self-examination, for teshuvah (repentance). Our question, then, is: where have we gone wrong, not as soldiers but as people, as Jews? Certainly, Yom Kippur, the time of introspection and confession, is appropriate for such soul-searching.

There are two problem areas which cover all our lives: the spiritual and the social. Or, to use the classical formulations of our tradition, the realms of בין אדם למקום (between man and God), and בין אדם לחברו (between man and man). These two areas are alluded to in the Amidah just concluded For Thou art the pardoner of Israel and the Forgiver of the tribes of “לשבט ישורון בכל דור ודור, Jeshurun in every generation...”

On Yom Kippur we pray that God be a סלחן לישראל -- that He pardon Israel for מחלן its crime of making the calf, and for all sins against God that derive from it; and that He be a that He forgive the tribes of Jeshurun, the brothers who sold Joseph into slavery and thereby accepted responsibility for all wrongdoings of one Jew against another for all generations...

Yom Kippur must teach us greater devotion to the Holy One, and greater love of Israel. If we sincerely dedicate ourselves to this double program of avoiding the sin of the Golden Calf and of the selling of Joseph, God will indeed be the “Pardoner of Israel and the Forgiver of the tribes of Jeshurun.”

Last year at this time we rose and we prayed. יעלה, תהנונו מערב, may our prayer rise at sunset, when we recite Kol Nidre; ויבוא שיתענו מבקר, may our cry arise before God at sunset on Yom Kippur day; ויראה רגנו, עז ערב, and may our song, indicating God's acceptance of our prayer, be seen and heard by sunset, by Neilah time.

Apparently, we did not pray hard enough or wisely enough or with enough sincerity and kavvanah. Even if we did, it did not help. Because while יעלה, while our prayer arose at sunset; while ויבוא, our cry came to God in the morning – it stopped there. There was no ויראה. By Neilah time, no רגנו, no song, was seen or heard. Instead – the cold clash of iron and steel. No melody, ויבוא, but not יעלה ויבוא, but wail and lament. Fire and blood and tears Tonight, chastened by a year of travail so cruelly and abruptly thrust upon us by the enemy יעלה ויבוא ויראה. enemy last year on Yom Kippur afternoon, we pray with special fervor 0 Lord, let Your help and goodness and salvation be Your answer by tomorrow evening. Because, Lord, as Rabbi Levi Yitzhak of Berditchev said to You one Kol Nidre eve, after a particularly vicious pogrom: “Master of the World, we need You! But Master of the World, You permitted these pagans to murder us and spill our blood, the blood of our old and our young, of our men and our women. No more, 0 Master of the World! Because while we need You – You need us! What, after all, will You do without Your Jews in the world? Who will speak of You? Who will keep the memory of You alive?”

So we say, 0 Lord, “how we need You! How You are needed by those who are sick and worried; by those who are disappointed, whether in children or in themselves; by those who feel economically threatened, their whole position in life jeopardized; by American Jewry; by the Jews of the State of Israel. But Lord, You need us too! Your prophet Isaiah said, ‘אדם עדי, ‘Ye are my witnesses.’ And so forgive Israel and pardon the tribes of Jeshurun, because we must still witness to You in this world.” You need us, 0 Lord, so let all three of our prayers be answered this ירעה רגנו עז ערב

May our prayers arise tonight, may they come before Thee in the morning, and by Neilah time may they be answered with song and a promise of a year of health and peace and redemption.

We introduce our *Vidui* / confession on *Yom Kippur* with the prayer: "You know the secrets of the universe and the most hidden mysteries of all the living. You probe all innermost chambers and test thoughts and emotions. Nothing is hidden from You, and nothing is concealed from Your eyes. And so may it be Your will, *Hashem*, our *Elokim* and the *Elokim* of our forefathers, that You forgive us for all our errors, and You pardon us for all our iniquities, and You atone for us for all our willful sins."

R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) writes that the praises of *Hashem* in this prayer parallel the three main parts of *Teshuvah*: regretting one's sin, changing one's ways, and accepting upon oneself not to return to that sin.

True regret requires understanding the negative effects that a Jew's sin has upon the entire universe. But who can really understand the effects of our sins other than *Hashem*? Only "You know the secrets of the universe and the most hidden mysteries of all the living."

And who can really say that he has completely abandoned his sinful ways? Only *Hashem* can know that! "You probe all innermost chambers and test thoughts and emotions."

Finally, do we really know what circumstances we will find ourselves in in the future such that we can be assured of not sinning again? We don't know. But, "Nothing is hidden from You, and nothing is concealed from Your eyes."

Even so, we plead, we have done our best. Therefore, please forgive, pardon, and atone. (*Siddur Olat Re'iyah* II p.353)

After Yom Kippur . . .

"You shall take for yourselves on the first day the fruit of a citron tree, the branches of date palms, twigs of a plaited tree, and brook willows . . ." (23:40)

Midrash Rabbah teaches: On *Erev Rosh Hashanah*, the *Gedolei Ha'dor*/ great people of the generation fast, and *Hashem* releases the people from one third of their sins. Between *Rosh Hashanah* and *Yom Kippur*, individuals fast, and *Hashem* releases the people from one third of their sins. On *Yom Kippur*, everyone fasts--men, women, and children--and *Hashem* says, "What was, was. Going forward, we will start a new accounting."

The *Midrash* continues: From *Yom Kippur* until *Sukkot*, all of the Jewish People are busy with *Mitzvot*--this one with building a *Sukkah* and this one with buying a *Lulav*, etc. On the first day of *Sukkot*, all of the Jewish People stand before *Hashem* with their *Lulavim* and *Eitrogim* in honor of *Hashem*, and He says to them, "What was was. Going forward, we will start a new accounting." Thus, Moshe tells *Bnei Yisrael*, "You shall take for yourselves on the first day," [i.e., the first day of the new accounting]. [Until here from the *Midrash*]

R' David Halevi z"l (1586-1667; Poland; known as the "*Taz*") asks: Why should the fact that we are preparing for *Sukkot* during the days after *Yom Kippur* be a reason to overlook any sins that we commit during that period? He explains that the *Midrash* should be understood as follows:

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On the Importance of Appeasing Those We Have Hurt

Our Sages teach that one cannot achieve atonement unless he appeases those against whom he has sinned. Some say that one cannot achieve atonement even for his sins against G-d unless he has properly atoned for his sins against man and received forgiveness. (Kaf Ha'Chaim 606:3)

Why? Because atoning for only some sins is like immersing only part of one's body in a Mikvah. Obviously, one does not attain purity by doing so.

(Mussar Ha'Mishnah)

R' Avraham Halevi Horowitz z"l (16th century; father of the *Shelah Hakadosh*) observes:

The obligation to ask forgiveness from those we have offended does not mean doing what is commonly done, *i.e.*, that shortly before *Kol Nidrei*, one approaches his friends and asks their forgiveness. Inevitably, the friend responds, "You didn't do anything for which I have to forgive you." Then, these two friends forgive each other, something that was not necessary at all, since they were always dear to each other and would never wish each other harm.

In contrast, R' Horowitz continues, enemies tend not to ask forgiveness from one another. Rather, each one says, "If he were interested in peace, he would come to me." A wise man, however, recognizes that the true sign of strength is humility, and he takes the initiative to appease his enemy, even if his enemy is in the wrong. (Emek Berachah)

R' Shlomo Zalman Auerbach z"l writes: Requesting general forgiveness for all sins that one has committed against another is effective only for minor offenses. [If one committed a more serious offense, he must specify it when he requests forgiveness.] (Quoted in *Halichot Shlomo: Mo'adim* p.44)

If one who has sinned against you does not come to you to seek forgiveness, you should make yourself available to him so that he might ask forgiveness.

(Mateh Ephraim)

Because Yom Kippur does not atone until one appeases his neighbor, one should be certain to recite the following prayer (part of Tefilah Zakkah) which is printed in many Machzorim:

"I extend complete forgiveness to everyone who has sinned against me, whether physically or financially, or who has gossiped about me or even slandered me; so, too, anyone who has injured me, whether physically or financially, and for any sins between man and his neighbor--except for money that I wish to claim and that I can recover in accordance with *Halachah*, and except for someone who sins against me and says, 'I will sin against him and he will forgive me'--except for these, I grant complete forgiveness, and may no person be punished on my account.

"And just as I forgive everyone, so may You (*Hashem*) grant me favor in every person's eyes so that he will grant me complete forgiveness."

– Continued from back page –

When various subsets of the Jewish People fast on *Erev Rosh Hashanah* and during the *Aseret Yemei Teshuvah* / Ten Days of Penitence, *Hashem* does not erase one third, and then a second third, of our sins. Rather, He places those sins on hold with the intention of forgiving them entirely if we complete the *Teshuvah* process on *Yom Kippur*.

One might think, therefore, continues the *Taz*, that that is also what *Hashem* does on *Yom Kippur*--not forgiving us entirely, but only placing any punishment in abeyance. No! says the *Midrash*. Following *Yom Kippur*, *Hashem* declares: "What was was. Going forward, we will start a new accounting." The day after is truly "the first day!"

But why, then, is the first day of the new accounting the first day of *Sukkot* and not the day immediately after *Yom Kippur*? For a very practical reason, answers the *Midrash*, as explained by the *Taz*: During the days between *Yom Kippur* and *Sukkot*, we are too preoccupied with preparations for *Sukkot* to have time to sin. In contrast, on *Yom Tov*, when we feast and drink, we are prone to sin.

(*Turei Zahav, Orach Chaim*, beginning of *Siman* 581)

R' Yehuda Aryeh Leib Alter z"l (1847-1905; second *Gerrer Rebbe*) explains differently. He writes: It is not far-fetched that preparing to do a *Mitzvah* should provide greater protection against sin than actually doing the *Mitzvah*.

Firstly, he writes, actually doing a *Mitzvah* takes a finite amount of time. For example, one picks up the *Lulav*, and he is done. In contrast, preparing to perform *Mitzvot* with the proper intentions and purity is a never-ending occupation, for one must constantly be on guard against those aspects of this world that would distract him from his lofty goal.

Also, one rarely performs a *Mitzvah* perfectly. In contrast, while one is preparing to perform the *Mitzvah*, he certainly aspires to perform it perfectly, exactly as G-d has commanded. (In this sense, his aspiration to perform the *Mitzvah* is at a higher level than his actual performance.)

The *Gemara* (*Yoma* 29a) teaches, "Thoughts of sin are worse than sin itself." Certainly, then, concludes the *Gerrer Rebbe*, thoughts of a *Mitzvah*--*i.e.*, the genuine longing that a person has to perform G-d's command properly--can be more meaningful than the *Mitzvah* itself and they can protect a person from sinning.

(*Sefat Emet* 5634)

**We wish our readers a
Gmar Chatimah Tovah & Chag Same'ach!**

ISRAEL REPORT

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

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IDF DESTROYS HEZBOLLAH TUNNEL THAT CROSSED INTO ISRAEL (Times of Israel 10/9/24)

Israeli forces have demolished a small Hezbollah tunnel that crossed into Israel from Lebanon, the military announced, as its ground operation north of the border continued to target the terror group's infrastructure.

According to the Israel Defense Forces, the 20-meter-long tunnel had no exit in Israeli territory, and its path crossed the UN-recognized Blue Line by about 10 meters, in the western sector of the border, near the Lebanese village of Marwahn, just across from the Israeli community of Zar'it.

No towns were ever under any threat by the tunnel, the military said

According to Israeli military assessments, Hezbollah began the construction of the tunnel about two years ago, and it was quickly identified by the IDF. The military said it wanted to keep tabs on the tunnel as it was being built, rather than reveal to Hezbollah that it had intelligence on it.

The tunnel was physically located by commandos during raids in southern Lebanon several months ago, though the military stressed that it was previously known to the IDF and it had full control over the area. Now that the IDF is operating in southern Lebanon, it took the opportunity to demolish it. According to the IDF, there are no other tunnels known to cross into Israel from Lebanon.

IDF SOLDIERS TOOK THEIR SMARTPHONES INTO LEBANON, MAKING IT EASIER FOR HEZBOLLAH TO TRACK THEM (YNet 10/9/24)

IDF is currently investigating how soldiers once again disobeyed orders by bringing mobile phones into Lebanese territory. Over the past day, the 36th Division has been trying to understand why, like in previous operations in Gaza, officers and troops ignored the pre-operation briefings for the ground mission in southern Lebanon. They brought their mobile phones, took photos of the operational area, and even shared these images online.

This relates to the recent ground operation in the village of Maroun al-Ras, where the Golani Brigade was active. The IDF has warned for years that Hezbollah possesses the capability to locate mobile phones, potentially exposing the exact positions of forces. This capability could facilitate mortar and rocket attacks or allow terrorists to be dispatched for direct assaults.

This technological capability is considered state-level, implying the Shiite terror group's army likely received it from Iran, akin to its other sophisticated weaponry. Consequently, it was crucial to adhere to the directive of leaving mobile phones within Israeli territory, at a relatively safe distance from the border, to ensure the operation's success and the soldiers' safety.

This time even officers, including battalion and company commanders, followed this directive and refrained from bringing mobile phones into Lebanese territory to avoid real threats to themselves and their subordinates. Operational communication among forces was maintained using radios and secure, encrypted technologies.

"It's a complete mess, but it's not surprising, given the IDF has only issued verbal warnings to many soldiers who brought phones, took photos and posted images and videos from operations in the Gaza Strip," an IDF source said about the soldiers' conduct and the response to it.

"The officers are becoming complacent, opting for lax discipline and fearing to severely punish soldiers who disregard orders and operational discipline – no wonder this behavior persists in a place far more dangerous than Gaza."

HAMAS LEADER ORDERED RETURN OF SUICIDE BOMBINGS (Arutz-7 10/9/24)

Hamas leader Yahya Sinwar has ordered that suicide bombings be restarted,

the Wall Street Journal reported.

The order comes after Sinwar took over Hamas, following the deaths of Mohammed Deif and Ismail Haniyeh. A few days after the order was given, a terrorist entered Tel Aviv with a backpack loaded with explosives. The bag exploded before he could carry out an attack, killing only the terrorist.

Suicide attacks were a main feature of the Second Intifada in the early 2000s. The attacks did not force the Israeli government to concessions, however, and the backlash was significant.

Arab intelligence officials who said they communicate "regularly" with Sinwar told WSJ that although there were misgivings within Hamas, no one was willing to speak out against suicide bombings.

Matthew Levitt, a senior fellow at the Washington Institute think tank, told WSJ, "Under Sinwar, Hamas can be expected to be a much clearer-cut, hard-line fundamentalist organization."

ASSESSMENT: IRAN WASTED A THIRD OF ITS MISSILES AGAINST ISRAEL (Arutz-7 10/10/24)

The Iranian ballistic missile attack on Israel last week was unprecedented and, as part of it, Iran launched higher quality missiles compared to the ones it fired in the UAV attack in April.

The assessment in Israel is that Iran wasted in its attacks about a third of the missiles it had, Kan 11 News reported on Wednesday evening.

The report also said that it is believed that before the attack, Iran possessed about 600 missiles which can be defined as "high quality" missiles. Due to the fact 180 missiles were fired at Israel during last week's attack, Iran is left with 400 missiles, i.e. a third of the amount it had before the attack.

In addition, according to foreign publications, Iran possessed about 2,000

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ballistic missiles. Therefore, it can be estimated that Iran launched about a sixth of its arsenal last week.

NETANYAHU: WE ELIMINATED NASRALLAH, HIS SUCCESSOR, AND THE SUCCESSOR OF HIS SUCCESSOR (Israel Hayom 10/8/24)

In what could be a significant blow to Hezbollah, Prime Minister Netanyahu announced that Hashem Safieddine, widely expected to succeed slain Hezbollah leader Hassan Nasrallah, has been "eliminated," CBC reports.

Safieddine, a cousin of Nasrallah and top Hezbollah official, has not been heard from publicly since an Israeli airstrike late last week. "We eliminated Nasrallah himself, Nasrallah's successor, and the successor of Nasrallah's successor," Netanyahu said in a press release video.

Earlier, Israeli Defense Minister Yoav Gallant told officers at the Israeli military's northern command center, "Hezbollah is an organization without a head. Nasrallah was eliminated; his replacement was also eliminated."

The Israeli military claims to have killed another senior Hezbollah commander, Suhail Hussein, in a strike on Beirut. Hussein was reportedly responsible for overseeing the group's logistics, budget, and management. Hezbollah has not yet commented on either claim.

In a televised speech, Hezbollah deputy leader Naim Qassem stated that the group supports efforts to reach a ceasefire in Lebanon. Notably, Qassem omitted any mention of a Gaza truce deal as a precondition to halting attacks on Israel, a departure from previous statements. "We support the political activity being led by Berri under the title of a ceasefire," Qassem said, referring to attempts by Lebanese Speaker of Parliament Nabih Berri, a Hezbollah ally, to secure a halt.

Israel's military announced it had begun ground operations in southwest Lebanon, expanding its incursions to a new zone a year after exchanges of fire began with Hezbollah.

Iran warned Israel on Tuesday against any attacks on the Islamic Republic, a week after Tehran fired a barrage of missiles at Israel. Iranian Foreign Minister Abbas Araqchi stated that any attack on Iran's infrastructure would be met with retaliation.

UN officials stated that their repeated appeals for restraint had "gone unheeded" in the year since the exchanges of fire began between Hezbollah and Israel. "Today, one year later, the near-daily exchanges of fire have escalated into a relentless military campaign whose humanitarian impact is nothing short of catastrophic," they said in a joint statement.

ISRAEL CONSIDERS OPTION OF EXILING SINWAR, HAMAS LEADERS TO SUDAN AS PART OF HOSTAGE DEAL (Ha'aretz 10/5/24)

Israeli officials are examining the possibility of exiling to Sudan Hamas leader Yahya Sinwar and other senior officials in the organization who still remain in Gaza, with their consent, as part of a move that will make it possible to end Hamas' rule in Gaza and free the hostages.

According to sources, such a development may also include the unfreezing of Hamas assets that Sudan froze about three years ago, after the United States rescinded its listing of Sudan as a state sponsor of terrorism.

Prime Minister Benjamin Netanyahu has stated several times in recent months that he will not insist on the assassination of Sinwar and other senior Hamas officials and does not rule out the possibility of their exile to a third country as part of an agreement to end the war.

"This war could be over tomorrow. If Hamas lays down its arms, and surrenders, returns the hostages, the war is over," Netanyahu said in an interview with American journalist Dan Senor for Senor's podcast "Call me back" in May. "The idea of exile is there. We have, we can always discuss it, but I think the most important thing is surrender," Netanyahu said.

Last month, Israeli sources told Haaretz that Israel's political leadership might allow Sinwar, his family and thousands of Hamas operatives of his choosing to leave Gaza, in an attempt to end the organization's rule of the area. According to the sources, if the move is carried out, it would not officially be defined as "exile" or "surrender." It would allow Israel to act to end the war on the one hand and Sinwar to continue to lead the organization on the other

hand – even after ostensibly losing his immediate influence on the Strip.

Israeli officials hope that Sinwar would rather go to a third country than die in the tunnels in Gaza, since exile would allow him, as he sees it, to rebuild Hamas' infrastructure remotely and return to Gaza as a victor in the future.

In September 2021, Reuters reported that Sudanese authorities took control of at least a dozen companies that channeled funding to Hamas, in parallel with Khartoum's removal from the U.S. state sponsors of terrorism list and the possibility of relief of more than \$50 billion in debt.

SUPPORT FOR HAMAS CRUMBLES IN GAZA ONE YEAR AFTER OCT. 7 ATTACK (i24News 10/8/24)

A year after Hamas's attack on Israel that triggered a devastating war, support for the organization is diminishing among the Gaza population, according to recent surveys and testimonials collected by Reuters.

"Despite all the difficulties, our lives were going well. We had jobs, homes, and a community," said Samira, 52, a former Arabic teacher in Gaza.

Like many Gazans, she reflects on the heavy toll taken by the events of October 7, 2023. A poll released in mid-September by the Palestinian Center for Policy Research (PSR) revealed that 57% of those surveyed believe the decision to launch the attack was a mistake, while only 39% still approve of it. Khalil Shikaki, director of the PSR, noted that more Gazans express a desire for the Palestinian Authority, rather than Hamas, to govern Gaza.

Despite growing criticism, Hamas remains steadfast in its belief that the attack was necessary. Senior Hamas official Sami Abu Zuhri stated, "We had no choice but to launch this major battle, whatever the cost, because the Palestinian cause was on the verge of extinction in the face of growing Israeli aggression and crimes against our people and our holy sites."

The future of Gaza and Hamas's role in it remain uncertain. Ashraf Abouelhoul, editor-in-chief of the Egyptian newspaper Al-Ahram, suggested that the situation in Gaza could change dramatically, as residents recognize that the region has become unlivable, leading to a further decline in support for Hamas. However, the Palestinian issue continues to resonate deeply among the populace.

IDF PLACES HOPES IN NEW LASER ANTI-ROCKET SYSTEMS AMID EXPANDING WAR (YNet 10/9/24)

Fighting along Israel's northern border is intensifying, with increased rocket fire aimed at the country. The IDF's operations in villages near the northern border focus on exposing and destroying Hezbollah infrastructure, supported by artillery and airstrikes. The Israeli Air Force continues its attacks on Hezbollah's weapon stockpiles and command centers across Lebanon, including in Beirut's Dahieh quarter.

While Hezbollah's heavy rocket barrage toward Israel's coastal cities was largely intercepted by the Iron Dome defense system, security officials are placing high hopes on Rafael Advanced Defense Systems' "Iron Beam" laser defense system, which is expected to be operational in the coming months. The air defense system is expected to dramatically improve and reduce the cost of intercepting rockets and drones launched at Israel.

There has been progress in innovative development programs over the past year, and Rafael intends to present its new Lite Beam system next week at a defense exhibition in the U.S. The system is based on laser technology and provides mobile defense for maneuvering forces against drones and UAVs.

The system is mounted on a Plasan Stormer vehicle and carries the Samson 30mm gun in addition to its laser targeting system as a complementary interception solution if a laser can't be used to target the threat.

The larger Iron Beam system is designed to intercept targets at short range and will be integrated into the Iron Dome system. With the incorporation of the laser system into Iron Dome, interceptions will be carried out using either a high-powered laser beam or an interception missile, depending on the circumstances. This dual capability addresses the limitations of laser use under conditions such as cloud cover, fog or dust storms.

A special U.S. grant of approximately \$8.7 billion from President Joe Biden is set to allow Israel to expand its interceptor stockpiles and munitions

inventory, including allocating budgets to accelerate the development of laser-based defense systems at Rafael.

Elbit Systems is also involved in these programs, working on airborne laser products that would enable fighter jets and UAVs to intercept threats far from Israel's borders. The Israel Aerospace Industries has its own laser program, which has been significantly accelerated over the past year.

In addition to the mobile laser system Rafael plans to unveil next week in Washington, it will also showcase enhanced capabilities in its Trophy active defense system for tanks and armored personnel carriers. The system is already operational in the IDF and installed on vehicles used in the wars in Gaza and Lebanon.

The system provides protection against anti-tank missiles and rockets fired at moving forces. According to Rafael, variations of the Trophy system have been adapted in recent years for numerous platforms used by armies worldwide, offering comprehensive protection for the crews operating them.

GALLANT: IRAN'S ATTACK WAS AGGRESSIVE, OUR RESPONSE WILL BE A DEADLY SURPRISE (JPost 10/9/24)

Defense Minister Yoav Gallant on Wednesday said that the IDF's counter-strike on Iran for its October 1 massive strike on Israel will put the original attack to shame.

He said, "The Iranian attack was aggressive but inaccurate. In contrast, our attack will be deadly, pinpoint accurate, and most importantly, surprising - they will not know what happened or how it happened. They will just see the results."

Speaking to IDF Intelligence Unit 9900, the defense minister said that much of Israel's air supremacy in the Middle East is due to their intelligence collection work.

He noted the unit's efforts against Iran, Lebanon, Syria, Yemen, Iraq, and any other necessary front to help the Air Force see "very precisely and in every place what we want to."

On Tuesday, the Jerusalem Post reported that Israel is not expected to attack Iran's nuclear program but rather to focus on various kinds of military bases and intelligence sites, following a New York Times report on the issue. Confronted with the New York Times report, sources did not deny the thrust of the report, which predicted that Israel's retaliation against Iran for its massive October 1 strike on the Jewish state would fall more in the medium range of attack scenarios.

Further, the Post understands that Israel's attack on Iran - which virtually all top Israeli officials have publicly promised - will still be much more substantial than its narrower retaliation on April 19, when Iran's S-300 anti-aircraft missile system was damaged.

Prime Minister Benjamin Netanyahu and Defense Minister Yoav Gallant have both presented removing the Iranian nuclear threat from hovering over Jerusalem's neck as one of the most significant purposes of their lives and time in public service.

If those officials and other members of the defense establishment have backed off from such an option in favor of attacking Iranian military and intelligence bases, such as possibly ballistic missile facilities, drone facilities, and commanders who coordinated the strikes on Israel, it would mark a dramatic shift toward directly emphasizing Gaza and Lebanon as more significant security issues than Iran.

SINCE OCTOBER 7, 84,000 ACRES OF LAND IN NORTHERN ISRAEL RAVAGED BY WILDFIRES (YNet 10/6/24)

Since October 7, 2023, wildfires have ravaged roughly 84,000 acres across Israel, with about 48,000 acres scorched in the northern region alone. The Golan Heights bore the brunt, losing approximately 29,000 acres, including significant damage to the Yehudia Nature Reserve, which saw fires devastate around 3,800 acres. Most of these blazes were ignited by Hezbollah terrorists' gunfire. Another heavily affected area is the West Bank, where approximately 25,000 acres burned, primarily due to arson.

Data from the Nature and Parks Authority reveal an unprecedented scale of wildfires this year compared to previous years. Between October 2022 and September 2023, about 11,000 acres burned in the northern region - less than a quarter of the area destroyed since the conflict began. The most extreme previous period, from October 2020 to September 2021, saw nearly 25,000 acres burned in the north, half of this year's devastation.

From the start of the conflict until the end of last month, Israel's nature reserves and national parks hosted approximately 5.94 million visitors, predominantly Israeli (98%). Visitor entry data from the conflict's onset to the end of September shows a 38% decrease in Israeli visitors compared to the same period last year.

Guy Cohen, Northern District Manager at the Israel Nature and Parks Authority, praised the rangers for dealing with the fires. "Our teams, especially in the Northern District, have been relentlessly combating the fires since the war began, particularly during the hot summer months. Our courageous and dedicated rangers tackle each blaze, often at great personal risk, to save every possible acre of protected nature, trails, or ancient heritage sites. While we've managed to contain fires and damage in many areas, vast lands were impacted. Once the battles subside, nature will need time to heal, and where restoration is necessary, we'll be there to help."

Dr. Amit Dolev, an ecologist for the Northern District at the Israel Nature and Parks Authority, said some forests will renew themselves. "The charred landscapes are expected to be covered with fresh green growth by early winter, and we hope many natural forest trees will recover and sprout from their scorched branches. There are areas, particularly near the Israel-Lebanon border, that we still cannot access to assess the impact on local flora and fauna."

Regarding rehabilitation, Dolev added: "We're preparing restoration plans for the post-conflict period. However, it seems the damage to nature is recoverable, and natural systems will know how to regenerate. Where recovery does not occur naturally, we'll be there to assist."

REPORT: RIGGED WALKIE-TALKIES WERE USED BY HEZBOLLAH SINCE 2015, LETTING ISRAEL EAVESDROP (Times of Israel 10/5/24)

The Washington Post delves into previously unreported details of the alleged Israeli operation that blew up pagers and walkie-talkies used by Lebanon's Hezbollah terror group last month, injuring thousands and kicking off an ongoing flareup that has dealt immense blows to Hezbollah, including the killing of its leader Hassan Nasrallah.

The report — which cites Israeli, Arab and American security officials, politicians and diplomats, as well as sources close to Hezbollah — says the pagers were made in Israel and conceived by the Mossad spy agency, including a feature that caused many Hezbollah operatives to use the devices with both hands when they detonated, leading to them being rendered unable to fight.

After Mossad officials revealed the capability to elected officials on September 12 and the operation was eventually okayed by Prime Minister Benjamin Netanyahu's cabinet, thousands of Hezbollah operatives got a message telling them they had received an encrypted message that requires pressing two buttons — practically forcing them to use both hands, and to be injured in both hands when the blasts occurred as they pushed the buttons.

The report also reveals that the booby-trapped walkie-talkies — which were detonated a day later — had been used by Hezbollah since 2015, providing Israel continued real-time access into the terror group's communications for many years, before the devices were weaponized in a more literal way.

The tiny explosives in the pagers and the walkie-talkies were concealed in a way that taking apart the device — or even X-raying it — could not reveal the danger to the unwitting Hezbollah members, who readily embraced the Israeli-designed and manufactured gadgets, The Post reports.

It adds that the sales pitch that convinced Hezbollah to purchase the large-battery AR924 pagers earlier this year was made by an unidentified woman working with a Taiwanese firm who had not been aware of the Israeli plot.

TENSIONS IN TEL AVIV OVER YOM KIPPUR PRAYER: MUNICIPALITY CHALLENGES COURT (j24News 10/9/24)

The Israeli Supreme Court is embroiled in a heated debate regarding a planned Yom Kippur prayer in Tel Aviv.

The Rosh Yehudi movement aims to hold a traditional prayer with gender separation in a public space, facing opposition from the municipality.

Judges expressed frustration over the city's stance, highlighting potential discrimination, as non-Orthodox mixed prayers are permitted in the same areas. Judge Yechiel Kasher noted the inconsistency in the municipality's policy, while Judge Ofer Grosskopf questioned why gender separation is acceptable indoors but not outdoors.

This controversy follows a previous incident where a similar gender-segregated prayer by Rosh Yehudi sparked public outrage, igniting a national debate. The current case reached the Supreme Court after Rosh Yehudi appealed a Tel Aviv district court ruling upholding the municipal ban.

During the hearing, justices proposed a compromise, suggesting the prayer be held in Meir Park instead of the original location, Dizengoff Square. However, the Tel Aviv municipality firmly rejected this offer, maintaining its opposition to gender separation in public spaces, underscoring the ongoing tension between traditional religious practices and liberal values in Israeli society, particularly in secular and progressive Tel Aviv.

DID THE MOST SENIOR HAREDI RABBI JUST SIGNAL SUPPORT FOR A HAREDI DRAFT? (Zvika Klein, JPost 10/9/24)

The anticipation in the packed halls of the Mir Yeshiva was palpable. Students filled every available space, from the study hall to the staircases, spilling out into the courtyards. Rabbi Dov Lando, a towering figure in the Haredi world, took his place at the podium for his annual Ten Days of Repentance address. The weight of tradition hung heavily in the air. As the leader of the prestigious Slabodka Yeshiva, Rabbi Lando's words hold enormous influence, and this evening would be no different. He began, as expected, with a firm and familiar declaration: "No yeshiva student, no avrech (married Torah scholar), will go to the army, under no circumstances."

But for those closely listening, something about the address felt different. While the rabbi's message seemed unchanged, the subtleties were impossible to ignore. The speech was not just about keeping yeshiva students out of the army; it was about the shifting ground beneath their feet. Rabbi Lando's silence on those outside the yeshiva—those working illegally or lingering on the margins—was telling. Without making it explicit, the message was clear: if you're not in yeshiva, maybe it's time you serve.

Sources within the Haredi community have heard similar sentiments from other senior rabbis. While still cautious, these leaders are quietly acknowledging a reality that many have long resisted—those not fully engaged in Torah study might have a different role to play in Israeli society. This is not a grand proclamation, but a subtle and significant shift in thinking. For decades, Haredi leadership has staunchly opposed army service for their young men, insisting that Torah study is their highest duty. Yet in his speech, Rabbi Lando's decision not to address those outside the yeshiva framework hints at an evolving stance. This quiet omission could signal the beginning of a historic shift, a recognition that those who aren't immersed in full-time Torah study may have a responsibility to serve in the IDF or contribute to the state in some other way.

"We pray and hope that the Almighty will not place obstacles in our path... but no one is going [to the army]," Rabbi Lando said. His words were directed at the dedicated scholars in the yeshiva. Yet, in his silence about those on the fringes, the rabbi left a door open for new possibilities. The idea that not every Haredi man is destined to stay in yeshiva indefinitely, and that some may be called to serve, marks a subtle but profound change.

This isn't a revolution, but it is the beginning of an evolution. Senior Haredi figures are starting to rethink long-held positions, allowing change to happen quietly and organically. As Israeli society looks on, it's important to understand that these shifts won't come with loud announcements or immediate results. But they are happening.

Rather than push back or force these changes, there's wisdom in letting them unfold at their own pace. The Haredi community is adjusting to new realities, and their relationship with the state is entering uncharted territory. What we heard in Rabbi Lando's speech may be the first sign of that new direction.

HAMAS' OCTOBER 7 ANNIVERSARY MESSAGE SHOWS ISRAELI HOSTAGES ARE ITS FINAL LEVERAGE (Jack Khoury, Ha'aretz 10/8/24)

Hamas' messaging on the first anniversary of October 7 focused on an attempt to justify the attack, to cite military achievements and to show that it remains stable. The group's leaders and spokespeople repeatedly proclaimed that what they call the "Al Aqsa Flood" was a necessary move in response to Israeli aggression and oppression of Palestinians, prisoners, and the Al Aqsa Mosque in Jerusalem.

The terrible suffering of the more than two million people that live in an area that is barely habitable now was pushed aside. For Hamas, the end – total Palestinian liberty and independence – justifies any and all means.

The most notable thing about all these messages was how removed they were from reality. While Hamas' rocket fire did set off sirens in central Israel on Monday, one can't really say that it challenged the IDF, which shortly afterward announced that it had taken out the rocket launcher.

Unlike in previous rounds of fighting in Gaza, the current rocket fire means collective punishment of the local population will follow: Whoever lives in the area from which the rockets were fired will receive another order to evacuate, and this will be followed by massive aerial bombardments and attacks by ground forces, causing more casualties and further worsening the already dire humanitarian situation.

Hamas' official statement, as well as statements by Khaled Meshal, included a call for the West Bank to join in the struggle and for all of the Arab and Muslim world to join ranks against Israel. This call, too, is not grounded in reality.

Hamas' hope for a conflagration in the West Bank that will increase the pressure on Israel has been disappointed – Israel is the one turning up the pressure in the West Bank while explicitly threatening to crush the Palestinian Authority. Raids up and down the West Bank have become routine, and the checkpoints that have been set up there are preventing even nonviolent protest marches about what is happening in Gaza.

Hamas' remaining hope lies in Lebanon, but the war that is already underway there is not bringing an end to the war in Gaza any closer. Hezbollah may still be insisting on uniting the fronts and sticking to its opposition to any agreement that is not tied to a ceasefire in Gaza, but no one in Lebanon or Gaza can predict for how long and to what extent it will continue to do so.

Abu Obeida, spokesman for Hamas military wing, said that Hamas plans to continue waging a war of attrition against Israel. However, despite the attempt to project business as usual, the campaign is now mostly taking the form of a guerilla war based on sporadic attacks by small cells of militants against Israeli forces. Its continuation depends on the amount of weaponry Hamas will have available, and its ability to obtain logistical aid when Gaza is hemmed in on all sides.

In this situation, the last card Hamas really has left to play is the Israeli hostages who remain alive. It was not by chance that Abu Obeida said Hamas is trying to keep the hostages alive, although he also warned about a repeat of the incident in Rafah where six hostages were shot to death ahead of an attempt to rescue them. The warning was intended to induce the Israeli public to pressure the government, though Hamas understands by now that such pressure makes little impression on Benjamin Netanyahu.

Ordinary Gazans hear these statements from Hamas and understand that the group's leaders have no operative plan that will lead to change, that there will be no ceasefire in the near future and that the world's attention has shifted elsewhere. They fear that after a year that has cost the lives of more than 40,000 Palestinians, the war will still be raging when the second anniversary comes around, with only the number of dead having changed by then.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Our Destination On Yom Kippur

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

The very first words of the Yom Kippur evening service – even before *Kol Nidrei* is recited – are the verse in Tehillim (97:11) "*Or zarua latzadik u'li'yishrei lev simcha* – Light is sown for the righteous, and for the straight of heart, joy." What is the meaning of this verse and why is it chosen as the introductory words for the holy day of Yom Kippur?

Rav Mattisyahu Solomon zt"l explains that contained within this verse is all that we hope to achieve as we go through Yom Kippur. The verse speaks of two different kinds of people: *tzadikim* – the righteous and *yishrei lev* – the straight of heart. Rashi in Taanis (15a) writes that the *yishrei lev* – the straight of heart are greater than those who are simply *tzadikim* – righteous. The commentaries elaborate that the *tzadik* in this verse refers to someone whose merits outweigh their sins but they do sin at times. The *tzadik* here is one who wrestles with his or her *yetzer hara* (evil inclination) and in the majority of instances emerges victorious, but at times falls short. Additionally, while this person realizes intellectually that great light and reward awaits them in the World to Come, they view it as something sown or planted – only to be experienced later as opposed to a light that they can connect to and rejoice in even in this world. This is a spiritual level that we hope to have elevated ourselves to by the time Yom Kippur begins.

As we journey through Yom Kippur, however, we hope to attain an even higher spiritual state – that of the *yishrei lev* – the straight of heart. The straight of heart walk a straight path with nothing distracting them or causing them to stray from the direction they need to go in. They have freed themselves from the grip of the *yetzer hara* and goodness and truth are the natural choice for them. The joy and light of the World to Come is not sown only to be experienced later, but even now they have *simcha* – they rejoice in the relationship they have made with Hashem through the spiritual perfection they have attained.

The day of Yom Kippur contains a formula to attain the level of *yishrei lev*. By abstaining from food, drink and other physical pleasures, and engaging in intense *tefillah* (prayer) to Hashem, we come to prioritize the needs of our *neshamos* (souls) and dismiss the desires of the body. Our *yetzer hara* shrinks away as we realize that purifying our souls before Hashem and drawing near to Him is all that matters. Additionally, as worldly desires become futile, we learn to let go of any jealousy and strife that exists in our relationships. As the Chazzan describes in the repetition of *Mussaf*: "You have given us this fast day of atonement and this day of pardon of iniquity, for forgiveness of iniquity... A day when eating is forbidden, a day when drinking is forbidden... A day of instituting love and friendship; a day of forsaking jealousy and competition..." And when we experience this state of perfection and feel ourselves drawing near to Hashem, the joy is immense.

It can now be understood why we begin Yom Kippur with the verse, "*Or zarua latzadik...*" From the outset we are charting our path and identifying our destination. While we may enter as simply *righteous*, by experiencing and using the gift of Yom Kippur, we can attain, at least for a few hours, the level of the *straight of heart* – become people who have completely freed ourselves from our struggles with our *yetzer hara*.

TABLE TALK

Point to Ponder

He shall atone for himself, for his household, and for the entire congregation of Israel. (Acharei Mos 16:7)

The Kohen Gadol is the representative of the Jewish people on Yom Kippur. Why does he first atone for himself and then his household, and only at the end for the nation? Shouldn't they be first and foremost on his mind? Why does the Torah obligate him to place his personal atonement as the first thing on his mind?

Parsha Riddle

What similarity is there between Yom Kippur and Asara B'Teves?

Please see next week's issue for the answer.

Last week's riddle:

Give ear, O Heavens and I will speak. (32:1) Where is there a hint to the 613 mitzvos in this verse?

Answer: The words "hashomaim v'adabeira / O Heavens and I will speak" equal 613.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The beginning of *parashas Acharei Mos* consists of Hashem's instructions for the Yom Kippur Temple service, including the following (16:4):

He [Aharon] shall don a sacred linen Tunic; linen breeches shall be upon his flesh, he shall gird himself with a linen Sash, and cover his head with a linen Turban ...

Rashi cites the rationale for this rule given by our Sages:

This teaches us that he must not officiate in the interior (in the Holy of Holies) robed in the eight garments which were the insignia of the High Priest in which he performed the service in the exterior (outside the Holy of Holies) and in which there was gold interwoven, — because the prosecuting counsel (i.e. gold, the material used in the sin of the Golden Calf) cannot become the defending counsel (i.e., a component of the garments used in the Yom Kippur service, which brings atonement) — but in the four garments, like an ordinary priest, all of these being entirely of linen.

Halachic authorities invoke this principle that "the prosecuting counsel cannot become the defending counsel (*ein kateigor na'aseh saneigor*)" in various *halachic* contexts:

- The Talmud cites a *beraisa* that states: "If a *shofar* was plated with gold at the place where one puts his mouth, it is unfit for blowing; if it was plated, but not at the place where he puts his mouth, it is fit for blowing." (*Rosh Hashanah* 27a) The Maharil (*Shofar* 4) explains that the rationale for the prohibition against using a *shofar* plated with gold (at the place where one puts his mouth) is the principle of *ein kateigor na'aseh saneigor*, "since the (sound of the) *shofar* enters the innermost sanctum, in the manner of the High Priest on Yom Kippur (see *Rosh Hashanah* 26a)."
- As discussed in our column on *parashas Naso* of the past year, a priest who has killed someone may not perform *nesias kapayim* (*birchas cohanim*). The Tosafos suggest that this may be a consequence of the principle that *ein kateigor na'aseh saneigor* (*Yevamos* 7a s.v. *She-ne'emar*).
- R. Moshe rules that *siddurim* and other *sefarim* that were printed on *shabbas* or *yom tov* may not be used for prayer or Torah study due to the principle that *ein kateigor na'aseh saneigor*, since their creation entailed the public desecration of *shabbas* (or *yom tov*) (*Igros Moshe* OC 2:17).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I make you bend.
2. I make you bang.
3. I am for the mouth.
4. I am for the heart.

#2 WHO AM I?

1. Most days I am three times.
2. Some days I am four times.
3. This Shabbos I am five times.
4. My name is one off

Last Week's Answers

#1 Bircas Hatorah (I am for the morning, I am for an aliya, I "ascribe greatness," Ahava Raba works.)

#2 Shofar (I do not drive you, I move Him, I remind Him of Akeidas Yitzchak, I am for sitting and standing.)

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