

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

September 11 - 12, 2020 - 23 Elul 5780 - Parshas Nitzavim/Vayeilech

Light Candles by 7:04 - Havdalah 8:01

The Shabbos Shorts is sponsored this week by Hillel & Dalia Weiss in honor of the marriage of their grandson, Harel Weiss, son of Zvi and Limor Weiss of Givat Shmuel, Israel, to Tafat Attia of Jerusalem.

Mazal Tov

- **Leah & Michael Bandler** on the Bar Mitzvah of their grandson, Tani Menashe, son of Stacy & Ari Bandler of Bexley, OH.
- Great grandmother **Dottie Franco** and grandparents **Shirlee & Steven Franco** on the birth of twins רחל שירלי (Shirlee) and שאול נריה (Steven) born to Nathan and Batya Franco. Mabrook to all the extended Franco and Sadek Families.
- **Judy & Louis Morris** on the birth of a great-granddaughter, Rochel Rena, born to Michal & Yossi Marchette of Lakewood, NJ. The parents are Rebecca (Morris) & Yitzchak Lefkowitz of Ramat Bet Shemesh, Israel.
- **Sheridan & Melvin Sassoon** on the birth of a granddaughter, Kira Jacklyn, second child for Rachel & Josh Reznick of Baltimore. Mazal Tov to aunts, uncles, cousins and grandparents Dvora Sora & Howard Reznick of Baltimore. Mazal Tov also, to great-grandparents in England, Israel and Baltimore.
- **Dalia & Hillel Weiss** and family on the marriage of their grandson Harel, son of Zvi and Limor Weiss of Givat Shmuel, Israel, to Tafat Attia of Jerusalem.

Shabbos Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. **All Minyanim require advance registration and confirmation.** If you are interested in attending Minyanim and have not already registered, please go to <https://www.yise.org/minyan> If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact minyan@yise.org

Friday Night:

- Light Candles by 7:04, and not before Plag, 6:03
 - Mincha: 5:50, 7:10, 6:10 (Sephardi)
- If you Daven Kabbalos Shabbos prior to Shkia (7:22 PM), it is preferable to Daven Mincha prior to Plag (6:03 PM).*

Shabbos Day:

- Shacharis: 6:30, 7:00, 9:00, 9:30, 10:35 (Sephardi)
- Mincha: 2:30, 4:30, 6:30, 6:30 (Sephardi)
- Shabbos ends/Maariv: 8:01

COVID-19 Updates

- **High Holiday Registration** - The registration deadline has passed. Emails will be sent out soon with details for everyone who has reserved a seat. Very limited space is available at some times/locations. If you have any questions, contact minyan@yise.org
- Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register. If you have changes to your original registration form, please send an email to minyan@yise.org with details.
- All other activities at YISE are cancelled, including Youth Groups, Shiurim and special events.
- The Shul office is still open, but hours may vary.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

YISE Youth Announcements

Holiday Story Time - Join YISE Youth for a three part story time, with holiday stories about the Chagim. September 17, September 24 and October 1 at 5:30 PM on Zoom A. *See flyer for details.*

Weekday Shiurim

Options for remote learning are listed below. For the latest list and updated times, go to <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A.**
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A.**
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays *will meet at 7:45 PM this week.*
 - **Rabbi Silver's** Parsha Shiur for men & women, a mix of Halacha and Aggada. Tuesdays at 7:30 PM. For more details, contact rbsilver@yise.org **Zoom B.**
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom C.**
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom H.**
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, 7:40 PM, **Zoom G.**
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men & Women - **Zoom D** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom C.**
 - Tuesdays: Rabbi Winter - Torah Topics, *will not take place this week.*
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 8:15 PM
 - For Women - *will resume after Sukkos.*
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Silver. For more information, please contact Rabbi Binyamin Silver: rbsilver@yise.org or Rabbi Hillel Shaps: hshaps@gwckollel.org
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom F.**
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **Zoom J.**
- Connection Details:** Go to <https://zoom.us/join> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 784 431 8176
Zoom C: ID: 349 754 2180, password GWCK
Zoom D: ID: 746 455 2195, password GWCK
Zoom F: ID: 970 1398 4837, password 613
Zoom G: ID: 269 840 3648, password online Pearls, phone 621690
Zoom H: ID: 978 8156 7874, password RabbiHyatt
Zoom I: ID: 977 463 8680, password GWCK
Zoom J: ID: 539 496 3506, password ygwarz

Virtual High Holy Day Sponsorships

Help support YISE with Virtual High Holy Day Sponsorships:

- Virtual Rosh Hashanah/Yom Kippur Seats (\$120)
- Virtual Appeal (\$180) Please specify Kol Nidrei (general fund) or Yizkor (Youth programming)
- Virtual Kibud (\$100)

Other donation amounts will be gratefully received. All "Virtual High Holiday Sponsorships" above \$100 will be acknowledged both in a display in Shul and via an official YISE communication. Details at:

<https://wp.yise.org/virtual-high-holy-day-sponsorships/>

All submissions are due by ~~September 11~~. *Deadline extended through Sunday, September 13.* Please contact the office with any questions at office@yise.org Virtual Seat Sponsorships are separate from registering for physical seats, which can be reserved at

<https://www.yise.org/hhreg>

Happy Birthday! Happy Anniversary!

Looking for a way to celebrate someone's upcoming birthday or anniversary? For an \$18 donation, you can include the name (birthday) or names (anniversary) in this section of the Shabbos Shorts. Please send the following information to office@yise.org - Sponsor name, Birthday or anniversary date, Name (birthday) or names (anniversary). The birthday or anniversary will be listed in the Shabbos Shorts based on the date of the event.

Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
 - Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
 - Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
 - Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
 - Rabbi Rosenbaum's Wednesday Morning Nach Shiur
 - Rabbi Rosenbaum's Wednesday Night ~~Chumash~~ Navi Shiur for Women
 - Rabbi Silver's Tuesday Evening Parsha Shiur
 - Rabbi Silver's Daily Chizuk Dose on WhatsApp
 - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

Please email office@yise.org to sponsor. Thank you for your support.

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Tehillim/Parsha and Halacha Shiur

- **Yocheved and Rabbi Haim Arzouan** to commemorate the Yahrzeit of their son, Gavriel Yehuda ben Harav Chaim, whose Yahrzeit is Yud Tet Elul.

Rabbi Hyatt's Gemara Shiur

- **David Jaray** for a Refuah Sheleima for Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend the shiur.
- **Chani and Jay Parness** in memory of parents and grandparents and a Refuah Sheleima for Rabbi Hyatt.
- **Anne and Scott Schlesinger** in honor of a Refuah Sheleima for Rabbi William Millen.

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Sheridan and Melvin Sassoon** in honor of their new granddaughter, Kira Jacklyn, sister of Sophia and daughter of Rachel and Josh Reznick.
- **Debby and Rabbi Barry Greengart** to commemorate the Yahrzeit, on the 22nd of Elul, of Joe Lichtenstein, Yosef Yaakov ben Mordechai, Z"l, cousin and family benefactor to Debby Greengart and Shaine Spolter.

*The Meaningful Tefilah Project
presents*

Rosh Hashanah Mussaf Amidah: Just You & Hashem

a live, interactive Zoom
shiur with Rabbi
Dovid Rosenbaum
of Young Israel Shomrai Emunah



**Sunday, Sept. 13
11 a.m. to noon**
All are welcome

Connection Details:

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

and enter the meeting ID & password:
ID: 416 963 9000, password 492019





Elul and Tishrei

AT THE
INTERSECTION
OF LOVE AND
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SUN SEPT 13 • 8:00 PM

A SHIUR FOR WOMEN

BY REBBETZIN ATARA ROSENBAUM

MEETING ID: 416 963 9000

CALL BY PHONE: (301) 715-8592

PASSWORD: 492019



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

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

Aleph	\$ 80
Beis	\$ 65
Gimmel	\$ 55
Chinuch	\$ 36

Order deadline: Wednesday, September 16

Due to COVID-19 concerns, individual selection of Esrogim will not be possible. Pickup will be between Yom Kippur and Sukkos, with reserved appointment times.

. Details will be sent by email.

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



YISE Presents..

Pre-Rosh Hashana Kumzitz with

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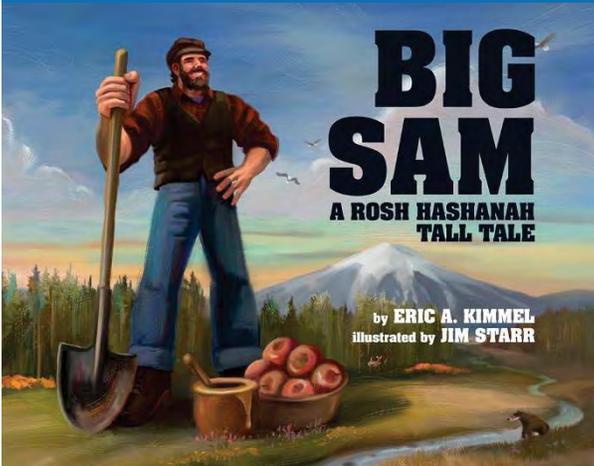
September 16,
2020 8:30PM

Sponsorship opportunities are available. Please contact the YISE office at office@yise.org to sponsor

zoom details to follow



YISE YOUTH HOLIDAY STORY TIME



Join YISE Youth for a three part story time. We will be reading stories about the upcoming Chaggim on Zoom.

[Zoom Link](#)

Go to [Zoom.us](#)

Meeting ID: 416 963 9000

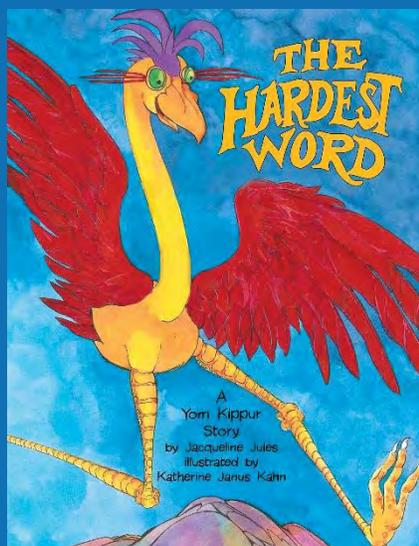
Passcode: 492019

Dates:

Rosh Hashanah

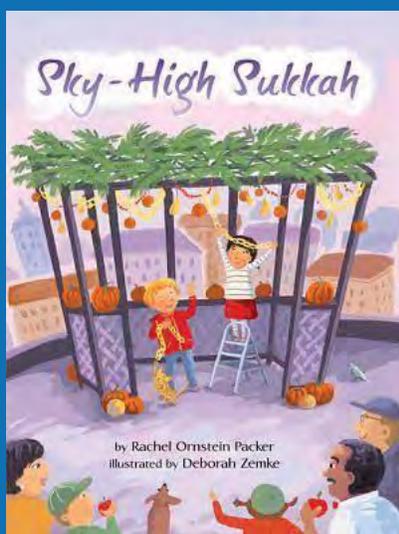
Big Sam:

September 17th @ 5:30pm



Yom Kippur

The Hardest Word: September 24th @ 5:30pm



Sukkot

Sky-High Sukkah

October 1st @ 5:30pm

ראש השנה תשפ"א

Kemp Mill Outdoor Shofar Blowing 5781

The shofar will be sounded at outdoor locations throughout Kemp Mill on the second day of Rosh Hashana to allow those who cannot attend services to fulfill the mitzvah despite the coronavirus pandemic. As endorsed by area Rabbis, 30 shofar blasts will be sounded at each session.

We are taking a number of steps to make this experience safe.

- 👉 Each individual (or family unit) will be required to maintain a minimum of six feet from all other individuals/family units.
- 👉 The shofar blower will stand at least 15 feet from all those attending.
- 👉 Each person present (above the age of three) will be required to wear a face covering.
- 👉 Attendees must leave the area immediately after shofar blowing.
- 👉 Attendance at each session will be limited. (If too many people arrive to practice proper social distancing consistent with Montgomery County health guidelines, then some will be asked to leave the area and to return after the first group departs. The shofar blower will then do a second set.)

Times and Locations:

- 👉 We will try to blow shofar, even in rainy weather, but will cancel a session if the weather is dangerous (lightning, strong winds).
- 👉 We have organized shofar blowings at 19 locations. See the next page for times and addresses.
- 👉 We are also offering shofar blowing for those unable to leave their home. Unlike previous years, we will not enter any homes. Instead we will blow at a distance from a front or back lawn with the resident listening from an open door or window. If you or someone you know needs this service, please contact Aron Trombka at atrombka@gmail.com or 301-385-9348 by September 13.

Shana tova u'metuka.

Site #	Location	Times
1	Cosgrave Court	3:00, 3:30, 4:30 pm
2	Auth Lane at Rockford Road	2:30 pm
3	Kemp Mill Synagogue, 11910 Kemp Mill Road	2:00, 2:30, 5:00 pm
4	E Brooke Lee Middle School, 11800 Monticello Avenue (side parking lot next to park)	4:00, 4:30 pm
5	Saddlerock Court	3:30, 4:00 pm
6	11718 Lovejoy Street (cul-de-sac)	4:30, 5:00 pm
7	Spring Mill MCPS Building (corner of Kemp Mill Rd and Fulham St)	1:30, 3:00 pm
8	11609 Yeatman Terrace (Licht home)	2:30 pm
9	Chabad of Silver Spring, 519 Lambertson Drive	1:00, 2:00, 3:00, 4:00, 5:00 pm
10	Yeshiva of Greater Washington 1216 Arcola Avenue (field behind parking lot)	3:30, 4:00 pm
11	Fulham Court	1:30, 2:00 pm
12	Hyde Court	2:30, 3:00 pm
13	Kemp Mill Elementary School, 411 Sisson Street (front parking lot)	3:00, 3:30 pm
14	University Towers (grass field by pool, Warwick side)	3:30, 4:00, 4:30 pm
15	1005 Kenbrook Drive (Taragin Home) (corner of Kenbrook Drive and Arcola Avenue)	1:00 pm
16	Kenbrook Court	3:30, 4:00 pm
17	North Belgrade Court	2:00, 2:30 pm
18	414 Hillsboro Drive (Scher home)	4:00, 4:30 pm
19	10801 Cavalier Drive	1:30 pm



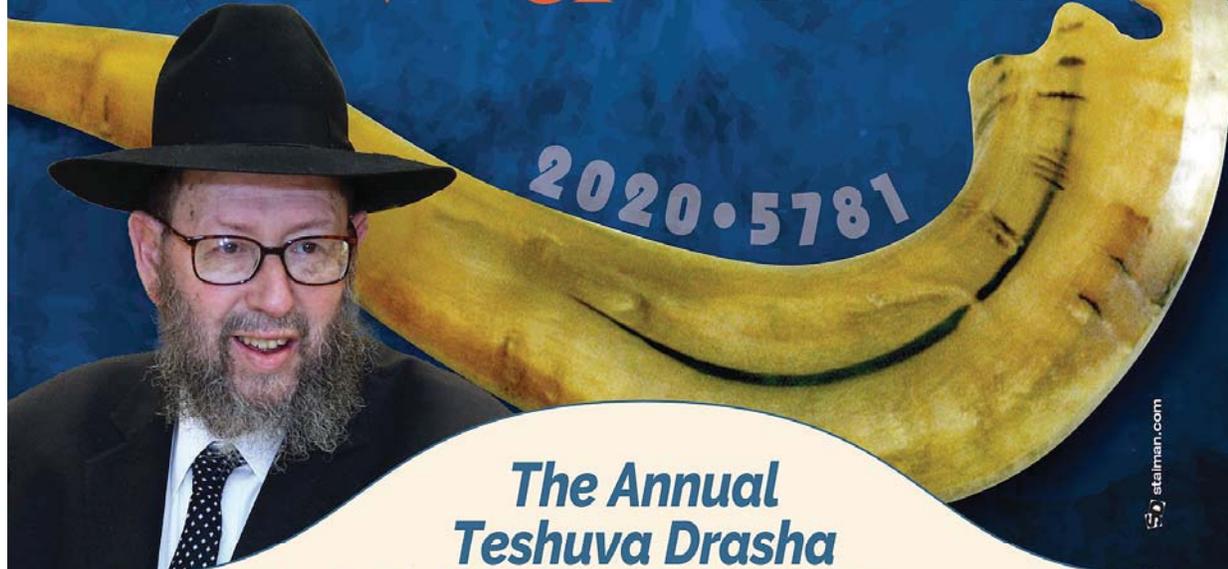
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*The Annual
Teshuva Drasha*

Rabbi Yissocher Frand



Thursday, September 24th, 2020 • 8:30 pm

This year's Teshuva Drasha for the Baltimore & Silver Spring communities



WILL BE HELD ONLINE

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Benefactors:

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This ad is dedicated in the memories of Rabbi Joseph Schecter נ"ע, Mr. Ted Hamburger נ"ע,
and Mr. Max Jacob נ"ע, whose names will forever be linked with this Teshuva drasha

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah via the Internet

Volume 26, Issue 45

Shabbat Parashat Nitzavim-Vayelech

5780 - B"H

Covenant and Conversation: R. Jonathan Sacks

How to Renew a Nation - The Talmud gives an ingenious reading to the line, "Moses commanded us a Torah, as a heritage of the congregation of Israel." Noting that there are 613 commands, and that the numerical value of the word Torah is 611, it says that in fact Moses gave us 611 commands, while the other two - "I am the Lord your God," and, "You shall have no other gods beside Me," (the first 2 of the 10 commandments) - the Israelites received not from Moses but directly from God Himself.

There is a different distinction the Sages might have made. Moses gave us 611 commands, and at the very end, in Vayelech, he gave us two meta-commands, commands about the commands. They are Hakhel, the command to assemble the people once every seven years for a public reading of (key parts of) the Torah, and "Now write for yourselves this song", interpreted by tradition as the command to write, or take part in writing, our own Sefer Torah.

These two commands are set apart from all the others. They were given after all the recapitulation of the Torah in the book of Devarim, the blessings and curses and the covenant renewal ceremony. They are embedded in the narrative in which Moses hands on leadership to his successor Joshua. The connection is that both the laws and the narrative are about continuity. The laws are intended to ensure that the Torah will never grow old, will be written afresh in every generation, will never be forgotten by the people and will never cease to be its active constitution as a nation. The nation will never abandon its founding principles, its history and identity, its guardianship of the past and its responsibility to the future.

Note the beautiful complementarity of the two commands. Hakhel, the national assembly, is directed at the people as a totality. Writing a Sefer Torah is directed at individuals. This is the essence of covenantal politics. We have individual responsibility and we have collective responsibility. In Hillel's words, "If I am not for myself, who will be, but if I am only for myself, what am I?" In Judaism, the state is not all, as it is in authoritarian regimes. Nor is the individual all, as it is in the radically individualist liberal democracies of today. A covenantal society is made by each accepting responsibility for all, by individuals committing themselves to the common good. Hence the Sefer Torah - our written constitution as a nation - must be renewed in the life of the individual (command 613) and of the nation (command 612).

This is how the Torah describes the mitzvah of Hakhel: "At the end of every seven years, in the year for cancelling debts, during the Festival of Tabernacles, when all Israel comes to appear before the Lord your God at the place He will choose, you shall read this Torah before them in their hearing. Assemble the people—men, women and children, and the strangers in your towns—so they can listen and learn to revere the Lord your God and follow carefully all the words of this Torah. Their children, who do not know, shall hear it and learn to fear the Lord your God as long as you live in the land you are crossing the Jordan to possess."

Note the inclusivity of the event. It would be anachronistic to say that the Torah was egalitarian in the contemporary sense. After all, in 1776, the framers of the American Declaration of

Independence could say, "We hold these truths to be self-evident, that all men are created equal," while slavery still existed, and no woman had a vote. Yet the Torah regarded it as essential that women, children and strangers should be included in the ceremony of citizenship in the republic of faith.

Who performed the reading? The Torah does not specify, but tradition ascribed the role to the King. That was extremely important. To be sure, the Torah separates religion and politics. The King was not High Priest, and the High Priest was not King. This was revolutionary. In almost every other ancient society, the head of state was the head of the religion; this was not accidental but essential to the pagan vision of religion as power. But the King was bound by the Torah. He was commanded to have a special Torah scroll written for him; he was to keep it with him when he sat on the throne and read it "all the days of his life". Here too, by reading the Torah to the assembled people every seven years, he was showing that the nation as a political entity existed under the sacred canopy of the Divine word. We are a people, the King was implicitly saying, formed by covenant. If we keep it, we will flourish; if not, we will fail.

This is how Maimonides describes the actual ceremony: Trumpets were blown throughout Jerusalem to assemble the people; and a high platform, made of wood, was brought and set up in the centre of the Court of Women. The King went up and sat there so that his reading might be heard ... The chazzan of the synagogue would take a Sefer Torah and hand it to the head of the synagogue, and the head of the synagogue would hand it to the deputy high priest, and the deputy high priest to the High Priest, and the High Priest to the King, to honour him by the service of many persons ... The King would read the sections we have mentioned until he would come to the end. Then he would roll up the Sefer Torah and recite a blessing after the reading, the way it is recited in the synagogue ... Proselytes who did not know Hebrew were required to direct their hearts and listen with utmost awe and reverence, as on the day the Torah was given at Sinai. Even great scholars who knew the entire Torah were required to listen with utmost attention ... Each had to regard himself as if he had been charged with the Torah now for the first time, and as though he had heard it from the mouth of God, for the King was an ambassador proclaiming the words of God.

Apart from giving us a sense of the grandeur of the occasion, Maimonides is making a radical suggestion: that Hakhel is a re-enactment of the Giving of the Torah at Sinai - "as on the day the Torah was given," "as though he had heard it from the mouth of God" - and thus a covenant renewal ceremony. How did he arrive at such an idea? Almost certainly it was because of Moses' description of the Giving of the Torah in Va'etchanan: The day you stood before the Lord your God at Horeb, when the Lord said to me, "Assemble [hakhel] the people to Me that I may let them hear My words, in order that they may learn to revere Me as long as they live on earth, and may so teach their children."

The italicised words are all echoed in the Hakhel command, especially the word Hakhel itself, which only appears in one other place in the Torah. Thus was Sinai recreated in the Temple in Jerusalem every

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on the occasions of the yahrzeits of their mothers:
Helen Friedman, a"h (Henna bas R' Avraham Baruch) on the 24th of Ellul
and Tova Klahr, a"h (Pesha Toiba bas Harav Yehuda Dov) on the 21st of Ellul

seven years, and thus was the nation, men, women, children and strangers, renewed in its commitment to its founding principles.

Tanach gives us vivid descriptions of actual covenant renewal ceremonies, in the days of Joshua, Josiah, Asa and Ezra and Nehemiah (. These were historic moments when the nation consciously rededicated itself after a long period of religious relapse. Because of Hakhel and covenant renewal, Israel was eternally capable of becoming young again, recovering what Jeremiah called "the devotion of your youth".

What happened to Hakhel during the almost 2000 years in which Israel had no king, no country, no Temple and no Jerusalem? Some scholars have made the intriguing suggestion that the minhag Eretz Yisrael, the custom of Jews in and from Israel, which lasted until about the thirteenth century, of reading the Torah not once every year but every three or three-and-a-half years, was intended to create a seven year cycle, so that the second reading would end at the same time as Hakhel, namely on the Succot following a sabbatical year (a kind of septennial Simchat Torah).

I would suggest a quite different answer. The institution of the reading of the Torah on Shabbat morning, which goes back to antiquity, acquired new significance at times of exile and dispersion. There are customs that remind us of Hakhel. The Torah is read, as it was by the King on Hakhel and Ezra at his assembly, standing on a bimah, a raised wooden platform. The Torah reader never stands alone: there are usually three people on the bimah, the segan, the reader and the person called to the Torah, representing respectively God, Moses, and the Israelites. According to most halachists, the reading of the Torah is chovat tzibbur, an obligation of the community, as opposed to the study of Torah which is chovat yachid, an obligation of the individual. So, I believe, keriat ha-Torah should be translated not as "the Reading of the Torah" but as "the Proclaiming of Torah." It is our equivalent of Hakhel, transposed from the seventh year to the seventh day.

It is hard for individuals, let alone nations, to stay perennially young. We drift, lose our way, become distracted, lose our sense of purpose and with it our energy and drive. I believe the best way to stay young is never to forget "the devotion of our youth," the defining experiences that made us who we are, the dreams we had long ago of how we might change the world to make it a better, fairer, more spiritually beautiful place. Hakhel was Moses' parting gift to us, showing us how it might be done.

Shabbat Shalom: Rabbi Shlomo Riskin

"You are all standing before God your Lord - the heads of your tribes, your elders, and your bailiffs, with all the men of Israel, your little ones, your wives, and your stranger who is in your camp, even the hewer of your wood, and the drawer of your water. [The purpose is that] you should enter into a covenant with God, and into His oath, that He is making with you today."

We read a bit further on, in the book of Joshua, "And all of Israel and its elders, its heads of tribes

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and its judges.... Priests and Levites, half facing Mount Gerizim and half facing Mount Eyal... Joshua read all the words of the Torah, the blessing and the curse." Why must Moses make a covenant with the nations "today," in the plains of the Moab, so similar to the Covenant which will soon be made with Joshua on Mt. Grizim and Mt. Eyal?

The Midrash Tanhuma, which is cited by Rashi and which opened our last commentary, provides an important insight by teaching us that what necessitated the Third Covenant is the sin of the Golden Calf. It might have been thought that once the Israelites formed and worshipped a golden calf – only forty days after they had ratified the covenant at Sinai and on the very watch of Moses – their evil deed of treachery and faithlessness, idolatry and adultery, abrogated the covenant forever. The Almighty therefore enters into a third covenant during Moses' lifetime as an affirmation of the truth that whereas a contract can be broken, a covenant is irrevocable; despite the backsliding of Israel, their covenant with their God who is always ready to accept their repentance remains eternally validated. "You have greatly angered the Almighty, but nevertheless you have not been destroyed, and behold you are standing here today." (See "Two Destructures and Two Redemptions.")

I would suggest another significance to this third covenant, and by so doing explain why and how the Israelites could have stooped to idolatry so soon after the glory of the revelation. In addition, we shall interpret the unique language of the Third Covenant itself.

What initially strikes us about the Third Covenant – and the manner in which it clearly differs from its predecessors – is its democratic element. Every single Israelite is summoned and included, from the chairman of the board to the lowly water carrier: "the heads of your tribes... your little ones, your wives, and your stranger who is in your camp, even the hewer of your wood, and the drawer of your water".

In terms of the ancient world, what could possibly be more all-inclusive and democratic?

This town-hall meeting is in sharp contrast to the Sinai covenant, as recorded in Parashat Mishpatim: "All of you must bow down at a distance. Only Moses shall then approach God. The others may not come close, and the people may not go up with him". The extraordinary demonstration of God's transcendent presence upon Mount Sinai necessitated warnings and boundaries. The Revelation was clearly aimed for the entire nation, but God spoke to Moses in a special and unique way; the rest of the nation was warned to keep its distance from the frenzied fire of faith, which has the capacity to consume as well as to construct. Hence it was Moses who received the bulk of the Revelation, and he served as the intermediary to convey the divine will to the nation.

On this basis, we can readily understand why and how the Israelites could succumb to idolatry so soon after the Revelation; since the Revelation revolved so centrally about Moses, when Moses failed to descend from the mountain at the expected time, the people felt bereft and orphaned. After all, the nation related to Moses more than to God – and in their frightened and desperate moment, due to the absence of Moses, they turned to the familiar Egyptian idols.

Enter the covenant in our portion of Nitzavim, the covenant that stresses the truth that God has a unique relationship with every single Israelite – Jew and stranger, man and woman, rich and poor, elders and children, wood-choppers and tribal chiefs – and not only with Moses or the elite class of scholars and pietists. The Third Covenant attempts to correct the previous misimpression that God was primarily

concerned with the religious elite; God entered into a covenant with every single Jew!

Furthermore, unlike the Sinai Covenant, the present covenant takes into account not only the totality of all Jews, an across-the-board horizontal gathering, but it's also a vertical covenant, extending both backwards and forwards, spanning even past and future generations: "Not with you alone do I make this covenant.... But with those who stand here this day before the Lord our God... as well as with those who are not here with us this day". The Third Covenant includes all of historic Israel, Knesset Yisrael entire, past, present, and future; it emphasizes the all-inclusive historical and eternal aspect of the relationship between God and Israel.

Years before the United Nations Partition Plan of November 29, 1947, an earlier plan was offered which would have given the aspiring state a very meager parcel of land. David Ben Gurion, the chairman of the Histadrut HaTzionit, was unsure as to whether or not to accept the offer. He greatly respected Yitzhak Tabenkin, a leading Labor Zionist of that period, and so he uncharacteristically agreed to abide by Tabenkin's decision. Tabenkin asked for another twenty-four hours, insisting that he must first seek counsel with two individuals. The next day, he advised Ben Gurion to reject the plan. "I accept your decision," said the modern-day Lion of Judah, "but just tell me by whom you were advised?" "I had to ask two very important individuals," said Tabenkin, "my grandfather and my grandson; I took counsel with my grandfather who died ten years ago, and with my grandson who is not yet born." Yitzhak Tabenkin fully understood the significance of the Covenant of Arvat Moab, the Third Covenant.

Dvar Torah: TorahWeb.Org

Rabbi Ahron Lopiansky

Days of Completion - "And [Moshe] said to them 'I am a hundred and twenty years today, I can no longer go forth or come in...' (Devarim 31:2) The Gemara, focusing on the word "today", explains this possuk as indicating that Moshe had turned one hundred and twenty on the very day of his death; his birthday and day of departure were the same. This, the Gemara indicates, is the mark of the death of righteous people, as Hashem, "completes their lives from day to day and month to month." It is unclear what exactly is the significance of this. Given a choice of living a long life without "rounding out" the days, or living a shorter life with the days and months "rounded out", would one not rather have the longer life?

The Maharal associates another Chazal with this point. He points to a midrash about Sara's life, and uses the verse, "Hashem takes note of the lives of temimim (righteous, literally - complete)"; just as they are "complete" so too are their years "completed". Although it is not clear from the midrash what exactly is referred to by this "completeness", the Maharal compares it to our Gemara, indicating that the point of our Gemara is to delineate the temimus quality of tzaddikim.

But what exactly does this "completeness" mean? It is unreasonable to say that this refers to "complete in the sense of "perfect", for we know the dictum that, "there is no tsaddik in this world who never sins". So what particular quality of the righteous are we referring to with the metaphor of "complete"?

Indeed, the quality of temimus is not a measure of total righteousness, but rather a perspective on man's mission. One can look at the world simply as a place with many opportunities for mitzvos, which in turn add up to many wonderful rewards. In that perspective man has no particular mission and no all-encompassing accomplishment, but rather mitzvah by mitzvah we attain more and more reward. This frames the world as a sort of carnival where you can

Likutei Divrei Torah

earn reward cards through various activities, and more cards you collect the greater your prize.

But there is a much deeper perspective on life. A person's life is a discrete unit of avodas Hashem, and there is a specific mission to be carried out. The subdivisions of time, i.e. years, months, and days, are meaningful subdivisions, each one in turn containing a discrete subdivision of that big picture. Thus, a complete month is a complete unit of avodas Hashem which, together with the other months, forms a complete year. The same is true of days adding up to a month.

A true tzaddik is someone who has this deeper perspective on life. He is not busy collecting mitzvos, but rather fulfilling a clear and distinct mission. An incomplete month, or a partial year, is a total failure from a tzaddik's perspective; one has done good things but has not really "accomplished" anything. Thus, Hashem's reward for the tsaddik is to have his life come to fulfillment - full years, full days.

Moshe Rabbeinu emphasizes this point with the continuation of his statement, "I can no longer go forth or come in." Rashi explains that this can't be referring to physical infirmity, for the passuk emphasizes his total health. Rather, Rashi says, his "wellsprings of wisdom" had dried out.

This does not mean that his mental acuity had dulled. Rather the "wellspring had dried out". There was no longer any new wisdom coming forth from his studies. For the true tzaddik who finds meaning in the unique mission that each day and month brings, a simple repetition of "what was, will be" is contrary to his approach to life.

As we begin our new year iy"H, we must bear in mind that a new unit of time is not just a yardstick for "how much more of the same will we have". Rather it is a new phase of avodas Hashem, with a starting and ending point at Rosh Hashana. Our job is to undertake the new year as a new mission and iy"H Hashem will give us the opportunity to wholly complete the mission of our lives, so that when we finish our mission in this world, it will be with a sense of completeness: days, months, and years.

Torah.Org Dvar Torah by Rabbi Label Lam

Choosing Life - On Rosh HaShana and Yom Kippur HASHEM is described as remembering the forgotten. How awesome!? We may lose track of things but HASHEM does not! On Rosh HaShana and Yom Kippur HASHEM is described as remembering the forgotten. How awesome is that notion!? We may lose track of things but HASHEM does not! One person described it like a bank statement with a list of checks and charges. There is an itemized account of all of our deeds, words, and thoughts that exists forever. The good news is that just in case you thought your life was going unnoticed, and you suspected it was meaningless, you need not worry. Everything we do is forever. The bad news is that everything we do is forever. Oy! What's to be done!?

The Kotzker Rebbe detected a powerful strategy in the words of the Machzor, "Zocher Nishgachos B'Yom Din... Remembers the forgotten on the day of judgment." The implication is that the reverse is also true. HASHEM forgets what is remembered (or mentioned). With this inference, an approach to Teshuvah emerges. If whatever we remember is forgotten and whatever we forget is remembered by HASHEM, then it is best to mention and remember, without having to be reminded, whatever wrongdoings we can recall. That will cause them to be forgotten. Whatever good deeds we do should be forgotten by us. Let them remain in the private realm between us and HASHEM. They will ultimately be remembered. These two criteria can be helpful in the business of choosing life. [Excerpt]

Our *Parashah* opens: "You are standing today, all of you, before *Hashem*, your *Elokim*." *Rashi* z"l explains: When *Bnei Yisrael* heard the 98 curses in last week's *Parashah*, besides the 49 curses in *Parashat Bechukotai*, their faces paled, and they exclaimed, "Who can possibly withstand these curses?!" Therefore Moshe began to calm them, "You are standing today, all of you, before *Hashem*, your *Elokim*" -- meaning: You provoked the Omnipresent to anger many times already, yet He has not destroyed you, and you still stand in His presence. [Until here from *Rashi*]

R' Aryeh Finkel z"l (1931-2016; *Rosh Yeshiva* of the Mir Yeshiva in Modi'in Ilit, Israel) observes: Despite this calming message, our *Parashah* continues with strong warnings (29:17-19), "Perhaps there is among you a man or woman . . . whose heart turns away today from being with *Hashem*, our *Elokim* . . . When he hears the words of this curse, he will bless himself in his heart, saying, 'Peace will be with me, though I walk as my heart sees fit' . . . *Hashem* will not be willing to forgive him, for then *Hashem's* anger and jealousy will smoke against that person, and the entire curse written in this Book will come down upon him . . ." Clearly, writes R' Finkel, we are expected to fear the curses. All Moshe Rabbeinu is saying in the opening verse is that we should not become depressed or despondent. That is different from fearing the curses and using that fear as a motivation to improve.

- Continued in box inside -

Selichot

"Neither with kindness nor with good deeds do we come before you. As *Aniyim* / paupers and as *Dalim* / beggars we knock at Your doors. At Your doors we knock, Compassionate and Gracious One. Please do not turn us away from You empty-handed!"

(From the introductory *Selichah*)

R' Kalman Chaim Meitkes z"l (*Skolka Maggid*; Lithuania and New York; died 1932) asks: What is meant by the seeming repetition: "As paupers and as beggars"? Also, is it beggars who knock on doors? Often, beggars are too timid to knock on doors, whereas the very wealthy are brazen enough to knock on doors with no shame, even in the middle of the night!

He explains: "Neither with kindness . . . do we come before you." We do not have the nerve to ask for Your kindness. Perhaps one will suspect that we are not asking for Your kindness because we have done good deeds, and do not need Your kindness. No! "Nor with good deeds do we come before you." Why, then, do we not ask for Your kindness? Because, "As paupers and as beggars we knock at Your doors." We need Your kindness, but we do not have the nerve to spell out our requests.

R' Meitkes continues: But, in the end, we are knocking at *Hashem's* door! He explains: The word "*Dalim*," in addition to meaning "beggars," can mean "sick people" (see *Shmuel II* 13:4; *Tehilim* 41:2). When a usually timid pauper has someone ill in his house, he does work up the courage to knock on a doctor's door. Even then, he will convey his need in short cries, not in long prose.

R' Meitkes concludes: That is the situation in which we find ourselves in these days of *Selichot*: we are spiritually ill, and we cry out to the greatest "Doctor": "Please do not turn us away from You empty-handed!"

(*Kol Rinah V'yeshuah*)

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“Hashem, your Elokim -- He will cross before you; He will destroy these nations from before you . . .” (31:3)

In light of this promise, why did *Bnei Yisrael* carry weapons in their war against the Seven Canaanite Nations? R' Dov Berish Gottlieb z"l (Sieniawa, Poland; died 1801) explains:

Sometimes there is a state of “*Hester Panim*” (literally, “concealing of the face”) in which, because of a sin, man is abandoned to the forces of nature and chance. Therefore, one who goes to battle without weapons is endangering his life and is called a fool. We find similarly that Yaakov Avinu was afraid lest a sin cause him to fall into the hands of Esav (see *Rashi to Bereishit* 32:10). Accordingly, one must guard himself against accidental injury lest at that moment G-d chooses to hide Himself from him because of some sin. Even the smallest sin can cause *Hashem* to hide Himself and, if at the moment that a person is distant from G-d, some misfortune occurs, a person can be in danger. The remedy is that in every time of trouble, a person should repent to remove the *Hester Panim* from himself.

(Quoted in *Shomer Ha'pardes: Yesodei Ha'Torah V'ikarei Ha'dat* p.113)

- Continued from front page -

R' Finkel continues: The *Gemara* (*Berachot* 28b) relates that before the sage Rabban Yochanan ben Zakkai passed away, his students saw him crying. In answer to his students' query as to why he was crying, he explained, “I am going to be judged before a great and frightful King! If He kills me, it is a permanent death.” *Hashem's* ability to punish us is beyond our comprehension (see, for example, the description of the Roman Emperor Titus' punishment, found in *Gittin* 57a). Nevertheless, we must accept as fact that *Hashem* can, and does, punish us. Even the great Sage of the *Mishnah*, Rabban Yochanan ben Zakkai, was afraid of the Day of Judgment. A person who says (in the words of our verse), “Peace will be with me, though I walk as my heart sees fit,” may think that he can escape punishment in this world; indeed, he may. However, he is forgetting or ignoring that the ultimate judgment is yet to come.

R' Finkel concludes: We say in the High Holiday prayers, “On *Rosh Hashanah*, all will be inscribed, and on the Day of the Fast of Atonement, they will be sealed!” If we do not fear this judgment, we are no different than a person who says, “Peace will be with me, though I walk as my heart sees fit.” For such person, there is no atonement. On the other hand, if one takes a step toward *Hashem* and pleads for His protection, if one sheds even one tear, he merits *Hashem's* mercy and saves himself on the day of judgment. (*Har Yera'eh* p.174)

“You are standing today, all of you, before Hashem, your Elokim -- the heads of your tribes, your elders, and your officers -- all the men of Yisrael; your small children, your women, and your convert who is in the midst of your camp, from the hewer of your wood to the drawer of your water.” (29:9-10)

R' Nosson Sternhartz z"l (1780-1845; foremost student of R' Nachman of Breslov z"l) writes: Before Moshe Rabbeinu died, he gave the Torah anew to all Jews on all levels. In every generation, every Jew, whoever he is, whatever level he is on, can succeed by placing himself under the Torah's protection.

(*Likkutei Halachot: Shilu'ach Ha'ken* 4:13)

“For this commandment that I command you today -- it is not hidden from you and it is not distant.” (30:11)

R' Chanoch Henach ben Avraham z"l (“R' Chanoch Darshan”; Poland and Central Europe; died 1663) writes: The straightforward meaning of this verse is that *Teshuvah*, which was mentioned in the preceding verses, is not beyond a person's reach.

He continues: We read in *Parashat Yitro* (*Shmot* 19:5), “And now, if you listen well to Me . . .” *Rashi* z"l comments: “Every beginning is difficult, but if you take upon yourselves now the observance of My commandments, they will be pleasing to you from now on.” This, too, teaches that *Teshuvah* and good deeds are not beyond a person's reach. If one only takes the initiative, the process will be pleasant going forward.

R' Chanoch notes several related teachings of our Sages: We read in *Shir Ha'shirim* (5:2), “Open up to Me, My sister.” The *Midrash* comments on these words: “If you open an opening for Me [*Hashem*] like the point of a needle, I will open an opening for you wide enough for wagons to pass through.” This, writes R' Chanoch, also is meant to teach how easy *Teshuvah* is. In addition, it alludes to the *Gemara's* statement (*Sukkah* 52a) that a person cannot defeat the *Yetzer Ha'ra* without Divine assistance. Therefore, all that is expected from us is to begin the process (“open an opening like the point of a needle”) and *Hashem* will do the rest (“open an opening wide enough for wagons to pass through”).

In light of the above, R' Chanoch continues, we can understand another statement on the same page of the Tractate *Sukkah*. The *Gemara* states that, in the future, the *Yetzer Ha'ra* will be slaughtered in front of the righteous and the wicked. To the wicked, the *Yetzer Ha'ra* will appear as small and flimsy as a hair, and they will be despondent that they did not put in the small amount of effort needed to defeat it. To the righteous, however, the *Yetzer Ha'ra* will appear as a tall mountain and, says the *Gemara*, they will cry and wonder, “How were we able to conquer such a thing?” [Until here from the *Gemara*]

Why will the righteous cry? R' Chanoch explains that the righteous will realize that the *Yetzer Ha'ra* was too big for them to conquer on their own, and it was *Hashem* who helped them do so. Accordingly, the righteous will think that they will not be rewarded for their efforts, and they will cry. The reality, however, is that *Hashem* is so kind that He rewards us as if we conquered the *Yetzer Ha'ra* on our own. (*Reishit Bikkurim*)

ISRAEL REPORT

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'WE'RE BEING CRUSHED': HOSPITAL DIRECTORS BEG HEALTH MINISTRY FOR LOCKDOWN (Israel Hayom 9/9/20)

Directors of a number of hospitals and medical centers in Israel held a tense meeting on Tuesday with Health Minister Yuli Edelstein, Health Ministry Director-General Professor Hezi Levy, and national coronavirus coordinator Professor Ronni Gamzu in which they warned that their COVID units were at full capacity and their medical staff were exhausted.

The directors urged the Health Ministry to recommend a nationwide lockdown to reduce the spread of the virus. Levy told the hospital directors that he did not believe that a two-week lockdown would be effective, and if declared, a lockdown would have to be in place for a month.

"The head of the hospital in Nazareth said the he was at full capacity and so did the director of Emek Medical Center and hospitals in Jerusalem. It was a difficult meeting," said one official who was present.

Another official said that all participants had left "with the sense that the Health Ministry wanted to hear us and wants to change the public discourse." This past week, the number of corona patients hospitalized in serious condition has hit a new high. As of Wednesday morning, 472 of the 925 coronavirus patients in hospitals were listed in serious condition, of whom 140 were on ventilators. Another 157 were listed in moderate condition.

Deputy Director of Assuta Medical Center in Ashdod Dr. Hagit Sarbagil-Maman, who took part in the meeting, said, "All hospitals in Israel are facing the same challenges both in terms of treating the virus and in terms of treating illnesses other than coronavirus. They are all crowded and everyone spoke about the staff's exhaustion and despair at the lack of a clear plan to get us out of the crisis buck the trend of infection.

"Most of the hospital directors, regardless of their size and location in Israel, warned that we need to do a 're-set' and lower the number of cases because this past month has been key to the rise in the number of patients in serious condition, on ventilators, and in mortality, as well," Sarbagil-Maman said.

HEALTH MINISTER PUSHING FOR MONTH-LONG LOCKDOWN ON HIGH HOLIDAYS (YNet 9/10/20)

Health Minister Yuli Edelstein called Thursday for a full lockdown across Israel during the Jewish High Holidays, which begin next Friday with Rosh Hashanah (New Year) and end on October 9.

Edelstein, who is currently in quarantine after coming into contact with an infected person, was to present his plan to ministers at a meeting Thursday afternoon to decide on steps for the holiday season. The health minister's plan includes shutting all academic institutions, workplaces and gatherings and putting the entire public sector on an emergency footing.

Two other proposals were to be presented to ministers by coronavirus czar Prof. Ronni Gamzu. The first calls for a nationwide lockdown only during the holidays themselves. Grades 1-4 would continue going to school, with the rest remaining at home.

Restaurants and other entertainment spots would only be open in "green" and "yellow" communities – those with low or moderate virus morbidity.

The second plan also calls for a lockdown only during the holidays themselves, but would see all restaurants and entertainment sites closed completely.

Hotels would also be closed and domestic tourism would cease. As with the first proposal, children in grades 1-4 would be allowed to keep attending school, with the rest learning from home.

Workplaces without public interaction would keep operating and the public sector would function on an emergency footing.

Prayers would only be allowed in open spaces, with prayer sessions in houses of worship limited to only 10 people.

24,000 SCHOOLCHILDREN IN QUARANTINE (Israel Hayom 9/9/20)

Eight days into the 2020/21 school year, and 1,817 schoolchildren in Israel have tested positive for coronavirus, the Education Ministry reported Tuesday. Most – 1,631 – are not from cities, towns, or local authorities designated "red" under the Health Ministry's traffic light plan.

The ministry also reported that 24,000 children from local authorities designated orange, yellow, and even green have been quarantined following contact with confirmed carriers.

A total of 347 schools and 1,021 nursery schools were closed due to coronavirus outbreaks, the ministry said.

ISRAELIS HAVE PAID LESS THAN QUARTER OF CORONAVIRUS FINES (YNet 9/8/20)

Less than a quarter of Israelis who received fines for breaking coronavirus regulations have paid their penalties, the Enforcement and Collection Authority reported on Tuesday.

Data shows that as of September 7, 2020, 208,259 penalties were given to citizens for breaking coronavirus regulations - an average of about 1,000 fines a day totaling NIS 107.3 million.

The penalty for not wearing a protective face mask in public is NIS 500.

So far, only 48,040 fines have been paid, totaling around NIS 19 million.

The head of the Fine Collection Center at the Enforcement and Collection Authority, Doron Tashtit, said that 24,704 citizens who paid their fines missed the 90-day payment deadline and had to pay 50% interest.

"From the interactions with the Fine Collection Center, we learn that after receiving payment demands that include interest for delay, many citizens

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Harvard University Library	Young Israel of North Woodmere, NY
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apply to have it revoked and the main reason they give for not paying the fine on time is rumors that fines were canceled or a pardon to everyone who received fines," he said.

Tashtit urged citizens to pay their dues on time to avoid paying delay interests and collection proceedings such as liens on bank accounts.

SAUDI ARABIA TO PERMIT ALL ISRAELI FLIGHTS TO FLY OVER ITS AIRSPACE (Arutz-7 9/9/20)

Senior White House adviser Jared Kushner announced on Wednesday that Saudi Arabia and Bahrain have agreed to open their airspaces to all flights from Israel.

"Saudi Arabia and Bahrain will allow all Israeli flights to pass over their territory, and not just flights to and from the Emirates," he told reporters during a press briefing.

The move means that Israeli airlines will be able to fly from Israel to Asia and significantly shorten flight times.

"That will save people a lot of time and knock down a barrier that's been up for 72 years," said Kushner, adding, "Countries starting to let go of old conflicts and move in the direction of peace."

Saudi Arabia last week announced that it would permit United Arab Emirates flights to "all countries", including Israel, to pass through its airspace.

Earlier that week, the historic first flights from Israel to the United Arab Emirates and back again flew over Saudi Arabian airspace.

Bahrain also announced last week that it had accepted a request from the government of the United Arab Emirates to allow flights between the UAE and Israel to cross its airspace.

Bahrain's announcement follows reports that it is expected to announce the normalization of ties with Israel very soon, perhaps following the official signing of Israel's agreement with the United Arab Emirates.

Saudi Arabia so far has poured cold water on the idea of an agreement with Israel. Saudi Arabia's King Salman bin Abdulaziz told US President Donald Trump this week there would be no normalization with Israel without Palestinian statehood.

SERMON SUGGESTS SAUDI ARABIA NEAR NORMALIZING TIES WITH ISRAEL (JPost 9/6/20)

Has Saudi Arabia begun preparing its people for normalization with Israel?

A sermon delivered on Friday by Abdul Rahman al-Sudais, the imam of the Grand Mosque in Mecca, has been interpreted by some Arabs and Muslims as a prelude to normalization with Israel.

In his sermon, Sudais said that Islam requires Muslims to respect non-Muslims and treat them well.

He pointed out that Prophet Mohammed "performed ablution from a polytheistic water bottle and died while his shield was mortgaged to a Jew."

According to Sudais, the prophet was so good to his Jewish neighbor that the latter converted to Islam. Sudais also talked about the need to "correct and purify the Islamic faith from false and suspicious beliefs."

The imam had previously called for peaceful inter-faith dialogue and preached Islam's opposition to "explosions and terrorism."

Sudais's words sparked a wave of protests on social media, where many Arabs and Muslims claimed he was paving the way for Saudi Arabia to follow suit with the United Arab Emirates and establish relations with Israel.

Egyptian Islamic scholar Mohammed al-Sagheer accused the Saudi cleric of hypocrisy. "He is paving the way for normalization and treason," Sagheer commented.

Islamic cleric Muhammad al-Shinqiti of Mauritania accused Sudais of exploiting the podium of the Grand Mosque in Mecca to promote normalization with Israel.

Abdel Fatah Fayed, Egyptian affairs editor at Al-Jazeera, said the bottom line of the Friday sermon was that "submission, normalization and loyalty to Israel" are permitted. He added: "Al-Sudais does not have the right to tamper

with Islam. Nothing can justify treason."

Algerian Twitter user Mohamed Mestour posted a picture on the social media platform of Sudais with the caption: "I'm a rabbi, not an imam."

ARAB LEAGUE REJECTS PALESTINIAN RESOLUTION TO CONDEMN ISRAEL-UAE DEAL (Ha'aretz 9/10/20)

Palestinian leaders won renewed Saudi support for Palestinian statehood on Wednesday, but failed to persuade the Arab League to condemn last month's normalisation deal between Israel and the United Arab Emirates.

At a video conference of foreign ministers, the Palestinian leadership softened its own censure of the UAE for the U.S.-brokered August 13 accord, which is to be formalised at a signing ceremony at the White House next week, but to no avail.

"Discussions regarding this point were serious. It was comprehensive and took some time. But it did not lead in the end to agreement about the draft communique that was proposed by the Palestinian side," Arab League Assistant Secretary General Hossam Zaki told reporters.

Palestinians were dismayed by the UAE's move, fearing it would weaken a long-standing pan-Arab position that calls for Israeli withdrawal from occupied territory and acceptance of Palestinian statehood in return for normal relations with Arab countries.

The Palestinian Ambassador to the Arab League Mohanad al-Aklook told the Maan news agency that the league had even rejected a proposal by Palestinian Foreign Minister Riyad Al-Maliki to condemn the agreement on grounds that it is in disagreement with the Arab Peace Initiative.

In televised comments at the meeting, Maliki referred to the accord as a "surprise", and an "earthquake" for Arab consensus, and voiced dismay at the failure to call an emergency Arab summit after the deal was announced.

But he avoided stronger words such as "betrayal" that Palestinian leaders had used in the immediate aftermath of the announcement. Maliki used tougher language against Israel, referring to "colonial and racist occupation", and accused the United States of blackmail, pressure and assault against Palestinians and some Arab states.

Fatah official Hussein Al-Sheikh slammed the organization, saying the Arab League "gave birth to nothing" and regularly condemns Arab states while failing to condemn Israel. He said the decision shows that "money has triumphed over dignity" and that "Palestine stood still as it was and always will be, her own master, and the protector of its history."

Last month, secretary general of Palestinian Liberation Organization executive committee Saeb Erekat said that if the Arab League doesn't express a unified position against the deal, it would become irrelevant.

A Saudi statement on remarks made by Foreign Minister Prince Faisal bin Farhan al-Saud included no direct mention of the normalization deal.

But the prince said Riyadh supported the establishment of a Palestinian state based on the borders in place before the 1967 Middle East war, with East Jerusalem as its capital, according to the statement.

The United States, Israel and the UAE have urged Palestinian leaders to re-engage with Israel. On a trip to the Emirates, U.S. President Donald Trump's son-in-law and senior adviser Jared Kushner said Palestinians should not be "stuck in the past".

FRANCE PROTESTS ISRAELI DEPORTATION OF TERRORIST WHO PLOTTED TO KILL CHIEF RABBI (YNet 9/8/20)

France lodged an official protest against Israel's planned deportation of French-Palestinian terrorist Salah Hamuri, who was convicted of plotting to assassinate former Sephardi Chief Rabbi Ovadia Yosef, among other attacks.

Earlier this week, Paris requested that Israel postpone its deportation order so as to allow Hamuri, who holds French citizenship, to reunite with his Jerusalem family, according to a report in the Jerusalem Post.

Anna Azari, Foreign Ministry Deputy Director-General for Europe, told French

Ambassador to Israel Eric Danon that Hamuri's residency was being revoked in view of his continued and active membership in the Popular Front for the Liberation of Palestine (PFLP).

"Israel is committed to fighting terror[sic] and is acting against the terrorists among us...," she maintained.

Hamuri has served several prison sentences for security crimes, including having a part in the planned, but ultimately thwarted attempt to assassinate Yosef - one of Israel's most revered spiritual leaders - funding other acts of terrorism and active membership recruitment for the terrorist group.

He was due to spend seven years in jail for his involvement in the Yosef plot; but was released after two years in 2011, as part of the more than 1,000 terrorist prisoners set free in the prisoner exchange deal that saw IDF soldier Gilad Schalit returned to Israel from 5 years in Hamas captivity.

On his release, Hamuri told Reuters that he had no regrets on his course of action, labeling Yosef, "a symbol of racism and fanaticism in Israel," according to The Post.

US MARINE CORPS CHOOSES NIGHT SIGHT FROM ELBIT SYSTEMS SUBSIDIARY (Israel Hayom 9/9/20)

The United States Marine Corps selected Kollsman, Inc.'s solution for a multispectral, clip-on weapon night sight that allowing Marines to engage in day and nighttime operations at extreme stand-off distances.

The selection is part of Phase II of the Integrated Clip-on Advanced Targeting Sight (ICATS) program and will require the company to design, build and test two sophisticated ICATS prototypes for the USMC over the next year. Kollsman, Inc. is a subsidiary of Elbit Systems of America.

Elbit Systems of America's ICATS solution is optimized for USMC scout snipers and reconnaissance Marines, so they may acquire targets and engage at extended ranges. The solution clips onto the Marine's weapon and provides critical information to the user, even in low-light or inclement weather. The ICATS is configured to provide simultaneous imaging across extended ranges, without adding considerable weight to the Marine's weapon.

FEARING VIRUS SPREAD, CHIEF RABBI UPENDS KEY ROSH HASHANAH RITUAL (Israel Hayom 9/9/20)

A key ritual ahead of Rosh Hashanah has been effectively banned by Israel's Chief Ashkenazi Rabbi David Lau this year due to the ongoing COVID-19 pandemic.

The Tashlich, a prayer during which Jews symbolically throw their sins to the water to purify themselves ahead of the Jewish new year, sometimes draws crowds and often involve large gatherings, potentially creating superspreader events that could exacerbate the coronavirus crisis.

Lau issued a special directive to observant Jews noting that "reciting the Tashlich does not have to be near a source of water, and therefore no such gatherings shall take place this year." He added that "the prayer can be carried out from afar."

Lau further urged synagogue organizers to take the necessary preparations for the High Holy Days, including by writing down the congregants' names to ensure proper separation into "mini services." Likewise, the traditional blow of the shofar must be performed far away from worshippers to ensure virus-carrying droplets are not distributed across a large area.

TAU: TEL ARAD TEXTS SHOW LITERACY IN KINGDOM OF JUDAH WAS WIDESPREAD (JPost 9/9/20)

Jews have always been known as the "People of the Book," but how many people in the Kingdom of Judah could read and write?

That's the question that researchers who conducted an interdisciplinary study at Tel Aviv University set out to answer when they analyzed 18 ancient texts from the Tel Arad military post dating back to around 600 BCE, with an eye to understanding how the literacy of the population would have impacted biblical

texts such as the Book of Kings.

In findings published in the PLOS ONE journal on September 9, in an article titled "Forensic document examination and algorithmic handwriting analysis of Judahite biblical period inscriptions reveal significant literacy level," the authors concluded that the texts were written by no fewer than 12 authors, which suggests that many of the inhabitants of the Kingdom of Judah during that period were able to read and write, and that literacy was not reserved for a handful of royal scribes.

While many have pondered these questions in the past, these researchers used state-of-the-art image processing and machine-learning technologies to analyze the texts, and, finally, they called the cops. Or one retired cop to be more precise, forensic handwriting specialist Yana Gerber, a senior expert who served for 27 years in the Questioned Documents Laboratory of the Israel Police Division of Identification and Forensic Science, and in the police's International Crime Investigations Unit.

She joined Dr. Arie Shaus, Shira Faigenbaum-Golovin, and Dr. Barak Sober of the department of applied mathematics, Prof. Eli Piasetzky of the Raymond and Beverly Sackler School of Physics and Astronomy, and Prof. Israel Finkelstein of the Jacob M. Alkow department of archeology and Ancient Near Eastern civilizations.

Shaus explained, "There is a lively debate among experts as to whether the books of Deuteronomy, Joshua, Judges, Samuel and Kings were compiled in the last days of the Kingdom of Judah, or after the destruction of the First Temple by the Babylonians.

"One way to try to get to the bottom of this question is to ask when there was the potential for the writing of such complex historical works. For the period following the destruction of the First Temple in 586 BCE, there is a very scant archaeological evidence of Hebrew writing in Jerusalem and its surroundings, whereas for the period preceding the destruction of the Temple, an abundance of written documents has been found.

"But then the question arises – who wrote these documents? Was this a society with widespread literacy, or was there just a handful of literate people?"

The researchers spent years examining the writings found in Tel Arad, ostraca (fragments of pottery vessels containing ink inscriptions) that were discovered at the Tel Arad site in the 1960s.

Tel Arad was a small military post about 10 km. west of the modern city of Arad on the southern border of the Kingdom of Judah. Its built-up area occupied about 0.2 hectares (half an acre), and it housed between 20 and 30 soldiers.

In 2016, they decided that there were at least four different authors, possibly six, according to algorithms, statistical probability and textual evidence. Findings were published in Proceedings of the National Academy of Sciences of the United States of America.

But they kept thinking of other ways to explore these questions, and the TAU researchers decided to compare the algorithmic methods, which have since been refined, to the forensic approach and invited Gerber to join the team.

Using her forensic methods, Gerber found that the 18 texts were written by at least 12 distinct writers with varying degrees of certainty.

Gerber examined the original Tel Arad ostraca at the Israel Museum, the Eretz Israel Museum, the Sonia and Marco Nedler Institute of Archaeology of Tel Aviv University, and the Antiquities Authority's warehouses at Beit Shemesh.

Gerber, who has a bachelor's degree in classical archaeology and ancient Greek from TAU, said: "I delved into the microscopic details of these inscriptions written by people from the First Temple period, from routine issues such as orders concerning the movement of soldiers and the supply of wine, oil and flour, through correspondence with neighboring fortresses, to orders that reached the Tel Arad fortress from the high ranks of the Judahite military system. I had the feeling that the time stood still and there was no gap of 2,600 years between the writers of the ostraca and ourselves."

Said Shaus: "We were in for a big surprise: Yana identified more authors than our algorithms did.

"It must be understood that, currently, our algorithms are of a 'cautious' nature – they know how to identify cases in which the texts were written by people with significantly different writing; in other cases, they refrain from definite conclusions.

"Contrastingly, an expert in handwriting analysis knows not only how to spot the differences between writers more accurately, but in some cases may also conclude that several texts were actually written by a single person.

"Naturally, in terms of consequences, it is very interesting to see who the authors are. Thanks to the findings, we were able to construct an entire flowchart of the correspondence concerning the military fortress – who wrote to whom and regarding what matter."

A high rate of literacy indicates that many people had the ability to compile biblical texts before the destruction of the First Temple by the Babylonians and opens the door to learning much more about biblical authors.

NETANYAHU SEEKS TO ESTABLISH ISRAEL'S PLACE AMONG THE NATIONS (Susan Hattis Rolef, JPost 9/7/20)

In the early evening of Monday, August 31, Prime Minister Benjamin Netanyahu went on air on all the news channels. It was allegedly to make a statement about the historic El Al flight over Saudi Arabian territory to Abu Dhabi by an Israeli-American team on its way to officially open negotiations on normalization of relations between Israel and the United Arab Emirates.

Anyone who had hoped that Netanyahu would use the opportunity to add to the information provided in the various news outlets about the negotiations and other issues – such as the opening of the school year, the growing numbers of Israelis infected by the coronavirus, and the malfunctioning of the Finance Ministry – was disappointed. Netanyahu said nothing new, and almost immediately his speech turned into a harangue of self-adulation in which the word "I" appeared in almost every sentence.

Quoting extensively from the Hebrew version of his 1995 book, *Place Among the Nations* (A Place Under the Sun in Hebrew), Netanyahu sought to prove his consistency in his claim that peace between Israel and the Arabs must be based on "peace-for-peace" rather than "peace-for-territory," and that Iran constitutes a danger to Israel's existence.

He also repeated his claim that before he came to power in 1996, Israel had a "Third World economy," or alternatively, a "primitive socialist" one, without any sophisticated industries and with a poor economic performance record.

Soon after Netanyahu started answering questions, in his usual evasive style, channels 12 and 13 returned to their regular broadcasts, and a little later, Channel 11 did the same. The truth is that there was no earthly reason for any of the channels to give Netanyahu valuable broadcasting time for him to deliver an election speech of no news value whatsoever, and one that was factually dodgy. If we were officially in an election campaign, the chairman of the Central Elections Committee would have put an end to the broadcast within seconds after it began.

There is nothing new about Netanyahu's rejection of the territories-for-peace concept as the basis for Israel's peace strategy. This was the reason he rejected the Oslo Accords. In his speech last Monday, he claimed that he had consistently acted to attain peace with Arab states since he had become prime minister on the basis of the "peace-for-peace" principle, and that his efforts had finally borne fruit in the case of the approaching agreement with the UAE.

He also bragged that already 25 years ago, he had argued in his book that peace would be attained with the Arabs once Israel was powerful politically, militarily and economically, which is what he had persistently acted to achieve. Not very original, Mr. Netanyahu.

"There is no possibility, according to my deep understanding, to bring about peace unless the Arabs will develop a comprehension that they cannot destroy us.... The chance for peace with the Arabs depends on the increase

of Israel's power and security from a political, military and economic point of view." No, this is not a quote from *Place Under the Sun*; It is a quote from a speech delivered by Israel's first prime minister, David Ben-Gurion, at the Mapai Foreign Affairs Committee, on March 4, 1958, when Bibi was eight-and-a-half years old.

Ben-Gurion's speech was delivered a year after Israel had been forced to withdraw from the Sinai Peninsula and the Gaza Strip, which it had occupied during the Sinai Campaign, due to both Soviet and American pressure. At the time, there was no talk of "territories-for-peace," since there were no peace negotiations going on.

IT IS ALSO self-evident that no Arab state would reach normalization with Israel if Israel were weak, and if it felt that there was even an inkling of a chance to defeat Israel on the battlefield or economically. However, this does not change the fact that the Israeli-Palestinian conflict is primarily one about control of territory, and that following the Six Day War and Israel's occupation of the Golan Heights, the West Bank and the Sinai Peninsula, a territorial dimension was added to the conflict between it and its immediate neighbors, which made a territorial compromise by Israel on the way to peace unavoidable, and a prima facie international law issue.

The rest of the Arab world does not have physical borders with Israel, and its conflict with Israel concerns its solidarity with the Palestinians and various religious issues. In the case of the UAE, an American assurance that Israeli annexations in the West Bank would be taken off the table, and a promise by the US to seriously consider the sale of F-35s and other sophisticated arms systems to the UAE, were preconditions for an agreement being negotiated. It wasn't Israel that made the promises, however, this is not a case of "peace-for-peace."

Incidentally, while Netanyahu has certainly maintained an active foreign policy as prime minister, it has not been as consistent as he claims. In 2013, the right-wing Mida.org website, run by Ran Baratz, published a poignant article on this issue (in Hebrew) titled "No Place Under the Sun."

It should also be noted that behind-the-scenes relations started to develop with numerous Arab and other Muslim states immediately after the Oslo Accords (1993), during Rabin's premiership. As minister of defense at the same time, Rabin also started to contend with the growing Iranian threat, both in terms of its support of terrorism, and its nuclear ambitions.

Now about the Israeli economy before and since 1996. The fact is that Israel was never a Third World economy. True, its economy always included modern, sophisticated sectors and low-tech sectors. From the very beginning, part of Israel's population was highly educated, and part of it arrived in the country with very low levels of education and a high level of illiteracy, which took several decades to overcome.

This was true until 1977 the Mapai/Labor governments led a highly centralized economy, though much was also done to encourage the development of a vibrant private sector as well. However, it should be noted that in the first 20 years of Israel's existence, its growth rates were high, and the economy was anything but stagnant.

After the 1977 political upheaval that brought the Likud to power – 19 years before Netanyahu's first election as prime minister – a process of enhanced economic liberalization was introduced. Since Netanyahu came to power, liberalization took a turn in the direction of extreme capitalism and massive privatization, which started to dismantle Israel's welfare state and its economic and social planning mechanisms. That in turn has resulted in growing socioeconomic gaps in the country. Among the reasons for Israel's poor performance in trying to cope with its current health and economic crisis are these developments for which Netanyahu is largely responsible.

So when he brags about his economic achievements – and on the macro level he certainly has much to be proud of – Netanyahu should also have the humility to admit that his rejection of proper planning mechanisms, and the upkeep of the welfare state, are not things he can be proud of, and that his vision of Israel's place under the sun ought to undergo some revision.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Today is the Day

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

**"See that I have placed before you today life and good and death and evil...
and you shall choose life." (30:15-19)**

Having just provided a vivid description of the prosperity that the Jewish people merit when we follow the Torah, and the utter devastation that befalls us when we sin, the *Torah* implores us to choose the path of life and goodness. Rabbi Moshe Feinstein finds it curious that the *Torah* specifies that this choice between good and evil was placed before us "today". Rabbi Feinstein explains that the *Torah* is teaching us that each and every day presents us with a fresh opportunity to make the right choices. On the one hand, someone may feel that he or she has been making the wrong choices for so long that it's hopeless to make a change. On the other hand, someone may feel that they have been good for so long that they can rest on their laurels and no longer even need to worry about his or her decisions. Both of these attitudes, writes Rabbi Feinstein, are incorrect. No matter what we did yesterday, today is a new opportunity, while also presenting its own new challenges.

With *Rosh Hashana* and *Yom Kippur* right around the corner, this message could not be more timely. These days are a perfect opportunity to take advantage of the fresh start that is always available to us. They should also serve as a reminder that no matter how much we may have accomplished until now, there is more that is expected of us and more that we can grow. May we indeed choose to make use of these great opportunities, and may we indeed choose life.

Wishing you a Good Shabbos!

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This week's Shabbos Delights is sponsored in the merit of a Refuah Shleimah for
Yitzchak Eliezer ben Sara Faiga בתשח"י

TABLE TALK

Point to Ponder

You are standing today, all of you, before Hashem... (29, 9)

Why was the verse, 'You are standing today' juxtaposed with the curses in Parshas Ki Savo? Because Bnei Yisroel had heard nearly one hundred curses and when their faces turned pallid, they said, "Who can survive in the face of this?" Moshe began to appease them, 'You are standing today,' although you have caused much anger to Hashem, He has not destroyed you and behold you exist before Him. (Rashi)

Doesn't it seem counterproductive to tell Bnei Yisrael that they sinned and did not really get punished, therefore they should not fear the curses waiting for those who transgress the Will of Hashem?

Parsha Riddle

How is it possible that even after one has waited six hours after eating meat, one would not be allowed to eat milk products?

Please see next week's issue for the answer.

Last week's riddle:

How can one fulfill the mitzvah of Bikkurim nowadays?

Answer: One who gives a gift to a Talmid Chacham, it is as if he brought bikkurim (Kesubos 105b).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parshas Vayeilech (31:19), Hashem commands Moshe: "So now, write this song for yourselves, and teach it to the Children of Israel, place it in their mouth, so that this song shall be for Me a witness against the Children of Israel." Although the simple meaning of the word "song" (as per Rashi and Ramban) is the song of Haazinu, our sages interpret the verse as a commandment - the last of the 613 mitzvos - upon every Jew to write a sefer Torah. (Sanhedrin 21b)

Most people, however, do not attempt to fulfill this mitzvah, and various justifications for this have been proposed:

- The Rosh (beginning of Hilchos Sefer Torah) notes that today, unlike in earlier eras, sifrei Torah are relegated to ceremonial public reading, and are not used for study. He therefore rules that the mitzvah today obligates the writing of sefarim that are used for study, such as chumashim, mishnayos, gemaros, and their commentaries. Some understand that even according to the Rosh, the obligation to write a sefer Torah remains in force, and the Rosh is just expanding the scope of the mitzvah (Beis Yosef and Taz YD #270), but others understand that the obligation to write seforim supplants the original obligation to write a sefer Torah. (Drishah and Shach ibid.)
- The Sha'agas Aryeh (#36) proposes that the mitzvah has fallen into a state of desuetude due to our lack of confidence in the correctness of our traditions regarding the plene and defective spellings of the words of the Torah. Insofar as we are unsure of the correct spellings, it is impossible to fulfill the mitzvah. (Minchas Chinuch, however, rejects this argument.)
- R. Moshe Feinstein (Shut. Igros Moshe YD 1:163) mentions the previous justifications, and adds an additional one: in general, one is not obligated to spend an inordinate sum in order to fulfill a mitzvah, even if in consequence he will forfeit the opportunity to perform the mitzvah. R. Moshe argues that this should apply to the mitzvah writing a sefer Torah as well, and this explains why many pious individuals of limited means did not fulfill the mitzvah (even by the purchase of sefarim as per the position of the Rosh).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am called a song.
2. I am called a testimony.
3. I mean teaching.
4. I am married.

#2 WHO AM I?

1. I am for Elul and the Ten.
2. I contain the thirteen.
3. For some I am a month.
4. Mincha and I have something in common.

Last Week's Answers

#1 Tochacha (Rebuke) (I have seven parts, I am said softly, I was opened for Yosheyahu, I am a "joyless" product.)

#2 Selichos (I could be sorry, I wake you early, Fall on your face, I need a four day introduction.)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

WIN a Claw Machine Arcade Game



Visit gwckollel.org to submit your answers.

Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

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INSPIRATION FOR ROSH HASHANA

● Pre-Rosh Hashana Symposium

Words of insight and inspiration from Rabbis of our community.

Tues, Sept 15, 8:15pm

Zoom: <https://zoom.us/j/3497542180> Password: GWCCK

Dial-in number (US): 301-715-8592 Meeting ID: 349 754 2180

● Pre-Rosh Hashana Kumzitz

with Simcha Leiner presented by YISE and GWCCK

Wed, Sept 16, 8:30pm.

Stay tuned for Zoom details.