

# Young Israel Shomrai Emunah - Sukkos Shorts ת"סב

October 7 - 8, 2022 - 13 Tishrei 5783 - Parshas Haazinu, Light Candles by 6:23 - Havdalah 7:20  
October 9 - 11, 2022 - 15-16 Tishrei 5783 - Sukkos, Light Candles by 6:20 - Havdalah 7:15  
October 14 - 15, 2022 - 20 Tishrei 5783 - Shabbos Chol Hamoed, Light Candles by 6:12 - Havdalah 7:10  
October 16 - 18, 2022 - 22-23 Tishrei 5783 - Shemini Atzeres/Simchas Torah, Light Candles by 6:09 - Havdalah 7:06

The Shabbos Shorts is sponsored by **Miriam Friedman** and **Melanie Karlin** in honor of the 10<sup>th</sup> anniversary of the creation of **Helping Hands Across Kemp Mill** and in appreciation of all our volunteers. Helping Hands provides support to YISE families going through serious medical crises, and by **Susan & Rabbi Saul Koss** in honor of the Rabbis, Chazzanim, Gabbaim, and everyone not so visible who worked so diligently to make the Yamim Noraim very beautiful.

## Mazal Tov

- Janet Deneroff** on the birth of a grandson. Mazal Tov to parents Naomi & Yosef Adler of Fair Lawn. Mazal Tov to grandparents Ron & Rochelle Adler of Bayswater.
- Sharon & Michael Shimoff** on the Bar Mitzvah of their son Yonah. Mazal Tov to grandparents June & Peter Olster, great-grandfather Larry Berman, siblings Dovie, Eli and Noa and all of the visiting relatives.

## Condolences

- Alan & Elaine Breitler** on the passing of their daughter, Ruth Ann Breitler. The Breitlers will take Shiva phone calls at 301-649-5031 on Sunday from 10:00 AM - 12 Noon and 2:00 PM - 4:30 PM.
- Benjy Kleidman** on the passing of his mother, Goldie Kleidman. Benjy will observe Shiva at 11406 Gilsan St. on Sunday following 9:00 AM Shacharis until 4:30 PM.

## Shabbos Schedule

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

### Friday Night:

- Light Candles by 6:23
- Mincha: 6:25 (B), 6:20 (Sephardi, LBM)

### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 6:20 (B), 6:15 (Sephardi, LBM)
- Shabbos ends: 7:20

### Divrei Torah/Shiurim:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Minyan Rabbi Postelnek
- Hashkamah Minyan Gemara Shiur Rabbi Yitzhak Grossman
- Pre-9:15 Minyan Chabura Rabbi Postelnek
- Shiur after Mincha Rabbi Hillel Shaps

### Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the Hashkama Kiddush Group
- The Shul Kiddush is sponsored by **Sharon & Michael Shimoff** in honor of their son Yonah's Bar Mitzvah.

## YISE Youth Announcements

**Teen Minyan** - The Teen Minyan, led by Rabbi Moshe Holzer, will be in recess starting this Shabbos, Parashas Haazinu, and will reconvene on Shabbos Parashas Bereshis, October 22.

**Shabbos Groups** this Shabbos, October 8, from 10:00 AM until Shul ends. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk to the Yeshiva. For more information, contact Debbie Katz at [dkatz@yise.org](mailto:dkatz@yise.org)

**Shabbos Group for 5<sup>th</sup> and 6<sup>th</sup> Grade Girls** will gather in the front yard of The House next to the Shul promptly at 10 am and go inside together. *See flyer for details.*

**Junior Congregation** for boys in grades 4 - 6 with Jay Marcus Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.

### Yom Tov Groups:

On the first two days of Sukkos, October 11 and 12, and on Shemini Atzeres, October 17, there will be groups for ages 3-5 (Youth Room) and Toddler Room ONLY. There will be NO groups for ages 6-9, Junior Congregation or 5<sup>th</sup> - 6<sup>th</sup> grade girls on these dates.

On Shabbos Chol Hamoed, October 15, all groups and Junior Congregation will meet, except the 5<sup>th</sup> - 6<sup>th</sup> grade girls group will NOT meet.

There will be no Shabbos Groups, 5<sup>th</sup> and 6<sup>th</sup> grade girls Group or Junior Congregation on Simchas Torah, October 18.

**Calling All Rising 5<sup>th</sup> and 6<sup>th</sup> Grade Boys!** Rabbi Rosenbaum is learning weekly with rising 5<sup>th</sup> and 6<sup>th</sup> grade boys one hour before Mincha in the YISE Social Hall. Bring your hard questions! Refreshments will be served.

**Join the YISE Youth Sukkah Hop** on Monday, October 11, 4:30 PM - 5:45 PM for kids K - 6<sup>th</sup> grade. Younger children can attend with parents. Meet in the YISE Lower Lobby by 4:25 PM promptly. **Chaperones needed!** - Parents or youth group leaders. To volunteer, please contact [jmarcus@yise.org](mailto:jmarcus@yise.org)

**Simchas Torah Schmooze and Ice Cream** with Rebbetzin Aliza Postelnek for middle school girls on Simchas Torah morning, 10:35 AM - 11:15 AM at The House. *See flyer for details.*

**Simchas Torah Youth Hakafos** - Young children are invited to join us for the 6<sup>th</sup> Hakafa, Simchas Torah morning, Tuesday, October 18, at 10:15 AM. *See flyer for details.*

## COVID-19 Updates

- Any person eligible for a fully FDA-approved COVID-19 vaccine (16 years of age or older), but who chooses to not be vaccinated may attend YISE Minyanim and events with the following guidelines. Unvaccinated individuals must remain masked at all times while in the Shul building, including at Kiddushes and/or other events containing food. Masks may not be removed to eat or drink. Exceptions will be made for private functions being held at the Shul, but that are not Shul sponsored events.
- Anyone with any of the following symptoms should not come to shul:** fever of 100.4 degrees or higher, chills, muscle aches, sore throat, severe cough, headache, nausea or vomiting, diarrhea, fatigue, congestion or runny nose, or new loss of sense of taste or smell. If you have tested positive for COVID, you should follow the CDC guidelines.
- Masks are now optional for vaccinated adults and for children under 16.
- There are no social distancing requirements in the YISE building.
- 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.

## Sukkos Schedule

### Sunday, October 9:

- Light Candles by 6:20
- Mincha: 6:20 (B), 6:20 (Sephardi, LBM)
- Maariv: 6:50 (B)
- Kiddush after: 7:18

### Monday, October 10:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 6:20 (B), 6:15 (Sephardi, LBM)
- Maariv: 6:50 (B)
- Light Candles/Kiddush after: 7:17

### Divrei Torah/Shiurim:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Minyan Rabbi Postelnek
- Hashkamah Minyan Gemara Shiur Rabbi Binyamin Sanders
- *The Pre-9:15 Minyan Chabura will not take place on Monday.*

*On the second night of Yom Tov (Sukkos and Simchas Torah), 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.*

### Tuesday, October 11:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 6:20 (B), 6:15 (Sephardi, LBM)
- Yom Tov ends: 7:15

### Divrei Torah/Shiurim:

- 8:45 Main Minyan Rabbi Postelnek
- 9:15 Minyan Rabbi Rosenbaum
- Shiur after Mincha Rabbi Yosef Kalinsky
- *The Hashkamah Minyan Gemara Shiur and the Pre-9:15 Minyan Chabura will not take place on Tuesday.*

### Chol Hamoed – Wednesday/Thursday/Friday, October 12 - 14:

- Shacharis: 6:00 (S), 6:30 (B), 7:35 (S), 8:45 (B), 7:30 (Sephardi, LBM)
- Mincha: 6:20 (B), 6:15 (Sephardi, LBM)

### Friday Night, October 14:

- Light Candles by 6:12
- Mincha: 6:15 (B), 6:10 (Sephardi, LBM)

### Shabbos, October 15:

- Shacharis: 6:45 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 6:10 (B), 6:05 (Sephardi, LBM)
- Shabbos ends: 7:10

### Divrei Torah/Shiurim:

- Hashkamah Minyan Gemara Shiur Rabbi Binyamin Sanders
- Pre-9:15 Minyan Chabura Rabbi Postelnek
- Shiur after Mincha Rabbi Rosenbaum

### Hoshanah Rabbah, Sunday, October 16:

- Shacharis: 6:00 (S), 6:35 (B), 8:45 (B), 7:30 (Sephardi, LBM)

## Shemini Atzeres/Simchas Torah Schedule

### Sunday, October 16:

- Light Candles by 6:09
- Mincha: 6:10 (B), 6:05 (Sephardi, LBM)
- Maariv: 6:40 (B)
- Kiddush after: 7:08

### Monday, October 17:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Yizkor at 8:45 Minyan not before 10:30
- Mincha: 6:10 (B), 6:05 (Sephardi, LBM)
- Maariv: 6:55 (B)
- Hakafos: 7:15 (B)
- Light Candles/Kiddush after: 7:07

### Divrei Torah/Shiurim:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Minyan Rabbi Postelnek
- Hashkamah Minyan Gemara Shiur Rabbi Binyamin Sanders
- Pre-9:15 Minyan Chabura Rabbi Postelnek
- *The Pre-9:15 Minyan Chabura will not take place on Shemini Atzeres.*

### Tuesday, October 18:

- Shacharis: 6:45 (B), 8:30 (B), 8:00 (Sephardi, LBM) *There is no 9:15 Minyan on Simchas Torah.*
- Mincha: 6:10 (B), 6:05 (Sephardi, LBM)
- Yom Tov ends: 7:06

### Divrei Torah/Shiurim:

- Shiur after Mincha Rabbi Postelnek
- *The Hashkamah Minyan Gemara Shiur and the Pre-9:15 Minyan Chabura will not take place on Simchas Torah.*

## YISE Programs and Listings

**Pre-9:15 Minyan Chabura** - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos morning.

**Hashkamah Minyan Gemara Shiur** – Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash.

**Thank You!** The High Holiday committee would like to thank the following individuals for assisting in the set up or tear down of the Shul for the Yamim Noraim: Josh Chiel, Merav and Miriam Friedman, Reuven Gaisin, Raph Ginsburg, Aharon Goodman, Rabbi Grossman, Rivkah and Yaffa Litwack, Judy and David Marwick, Rafi Moses, Yoni Praff, and Rabbi Shaps,

**Simchas Beis HaShoeivah** - All are invited to join YISE Young Professionals in the Postelnek backyard and Sukkah with food, music and friends! Thursday, October 13, 8:00 PM at 11600 Fillmore Drive. Enter through the fence gate to the right of the house.

**Sukkos Hospitality** - The YISE Hospitality Committee is reaching out to the community to facilitate Hachnasat Orchim for meals over Sukkos.

**HOSTS** - Send your name to [hospitality@yise.org](mailto:hospitality@yise.org) and let us know which meals you have available.

**GUESTS** - Send an email to [hospitality@yise.org](mailto:hospitality@yise.org) and let us know which meals you need so we can try to match you with a host.

**Simchas Torah Day Learning for Women** - Back by popular demand! Mrs. Sharon Freundel will discuss "Lesser Learned Psukim: The Last Eight Verses of the Torah," and Mrs. Atara Rosenbaum will discuss "With One Heart: Learning to Feel Connected to Every Jew," in the Belonofsky Sanctuary on Simchas Torah morning, Tuesday, October 18, from 10:00 AM to 11:15 AM, sponsored by YISE Women's Learning Initiative.

**Watch that Esrog** - Any esrogim from Israel, including those obtained through YISE, have the Halachos of Shemittah and may not be disposed of in the normal way. YISE will send out an announcement after Yom Tov with information for dropping Esrogim off at the Shul to be disposed of properly.

**Living Shabbos** - Join YISE young professionals for a series on the laws of Shabbos with Rabbi Postelnek. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman, 11611 Kemp Mill Road. For questions or to join the WhatsApp group contact Rabbi Postelnek at [rypostelnek@yise.org](mailto:rypostelnek@yise.org) Recordings available at <https://wp.yise.org/living-shabbos> *The Shiur will resume after Sukkos, on Tuesday, October 25.*

**Semichas Chaver Presents: For the Joy of Torah** - Wednesday, October 26, 6:30 PM at Congregation Shomrei Emenah in Baltimore, with Hagaon Rav Schachter, Rishon Le'tzion Harav Amar and Israeli singing sensation Bentzi Stein. *See flyer for details.*

**Kristallnacht Commemoration Program** - Featuring Ruth Zimble, presented by YISE and KMS on Sunday, October 30, 7:30 PM on Zoom, Meeting ID: 655 813 1022, Passcode: 365636. *See flyer for details.*

**Bug Checking Seminar** - Hands-on presentation with Rabbi Sholom Tendler of the Star-K. Sunday, November 6, 8:00 PM - 9:30 PM in the Social Hall and on **Zoom A**. Open to men and women. Co-sponsored by YISE, KMS, and Ohr HaTorah. For more info, please contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com) *See flyer for details.*

## Thank you to the Shiurim Sponsors for this Past Week:

### Rabbi Rosenbaum's Kol Nidre Drasha

- **Rochelle Dimont, Sahra & Yale Ginsburg & Family;** Yocheved & Jonathan Neumann and Family; and Michele Dimont & family in memory of their beloved husband, father, grandfather & great grandfather Harav Avraham Mordechai Ben Harav Shmuel Elchanan's 34<sup>th</sup> Yahrzeit which took place on the 9<sup>th</sup> of Tishrei, Erev Yom Kippur.

### Rabbi Hyatt's Gemara Shiur

- **David Jaray** in memory of Rabbi Hyatt, Z"L, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"L, and Rabbi Hillel and Mrs. Myrna Klavan, Z"L.

### Rabbi Rosenbaum's Gemara Shiur

- **Jean Herskowitz** in memory of her father, Chaim Avraham Ben Ephraim Fischel, Z"L.

### Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Jean Herskowitz** in memory of her father, Chaim Avraham Ben Ephraim Fischel, Z"L.
- **Debbie Rogal** in commemoration of her grandmother, Louise Feldman's, Yahrzeit.

### Hashkama Minvan Gemara Shiur

- **David Jaray** in honor of Rabbi Grossman and all those who attend his shiur.

### 8:45 Minvan Drasha 2<sup>nd</sup> Day of Sukkot

- **Masha & Seth Katz** in memory of Masha's father, Yitzchak Binim Ben Dovid Yehuda, Z"L.
- **Judy & Stuart Rosenthal** in honor of Rabbi Howard Gorin for his Chesed to us and to so many others in the community, and in honor of Rabbi Yonatan Gorin for the inspiration he provides the community through his speaking, singing and davening.

## 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](mailto: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.

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 (Monday 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 Navi Shiur for Women
  - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
  - Hashkamah Minyan Gemara Shiur, Shabbos Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

Please email [office@yise.org](mailto:office@yise.org) to sponsor. Thank you for your support.

## Weekday Shiurim

Options for in-person and remote learning are listed below. For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, will resume on Wednesday, October 12.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM (**note new time**), **Zoom A**, will resume on Wednesday, October 19.
  - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume on Sunday, October 23.
  - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, will resume on Friday, October 21.
  - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**, will resume on Wednesday, October 26.
  - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, will resume on Wednesday, October 19.
  - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM, will resume after Sukkos. Shiurim:
    - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
    - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
    - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
    - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
  - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**, will resume on Sunday, October 23.
  - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361. All classes will resume after Sukkos.
    - For Men:
      - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - **Zoom D**.
      - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
      - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
    - For Women:
      - Mondays: Mrs. Sara Malka Winter.
  - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at [gwckollel.org/scp](http://gwckollel.org/scp) New session will start on Tuesday, November 1. See flyer for details.
  - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
  - **Chavrusa Learning** - Monday nights in the Social Hall, 9:00 PM - 10:00 PM For more information, contact Rabbi Levy 240-423-8810. Learning will resume after Sukkos.
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**, will resume on Monday, October 24.
  - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "Yamim Noraim and the Parsha", in-person in the Small Beis Medrash and on **Zoom G**, will resume after Sukkos.
  - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia. Wednesday evenings on Zoom, will resume on Wednesday, October 26.
- 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: 349 754 2180, password Learn  
 Zoom E: ID: 746 455 2195, password Learn  
 Zoom F: ID: 803 356 4156, password Learn  
 Zoom G: ID: 713 7408 5130, password 045079

## YISE Programs and Listings

**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](mailto:sethkatz@yise.org)

**Kiddush Volunteers Needed** from ALL Minyanim to help set up and clean up for Kiddushes on Shabbos morning. Times vary. Let us know when you are available. Contact Barbara Price at 301-332-8181.

**Helping Hands Across Kemp Mill**, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. We have a current need and more volunteers are required. For information, please contact: Melanie Karlin, 301-681-740, [mkarlin@gmail.com](mailto:mkarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

**Shiurim from Rabbi Gedaliah Anemer, ZT"l**, are available at <http://audio.yise.org>

## Community Programs & Listings

**Condolences** to the family of Louis Avrutick on his passing. Shiva was completed before Yom Kippur.

**Condolences** to Joel Davis on the passing of his sister, Gale Teitelbaum. Shiva was completed before Yom Kippur. Gale's family requests pictures, videos, memories, stories or anecdotes of Bubby be sent to [bubbyteitelbaum@gmail.com](mailto:bubbyteitelbaum@gmail.com)

**Kidney Donation Needed** - Mr. Gerry Segelman, father of Micah Segelman, is in need of a kidney transplant. If you would consider being a kidney donor, please contact Rabbi Chaim Steinmetz at Renewal for more information at [csteinmetz@renewal.org](mailto:csteinmetz@renewal.org) or 718-431-9831 ext 209.

**Kemp Mill Toastmasters** - Wednesday, October 19, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [president@kempmilltoastmasters.com](mailto:president@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

**Bikur Cholim of Greater Washington Hope and Healing Gala** - Honoring volunteers: Julie Brookler, Ellen Haber, Dr. Marc Levitt and Dr. William (Buddy) Stern. November 13, 10:30 AM at B'nai Israel Congregation, Rockville, MD 20852. To reserve or place a journal ad, go to <https://www.wizevents.com/bikurcholimgw-gala2022/> For information, please contact [asiegel@bikurcholimgw.org](mailto:asiegel@bikurcholimgw.org)

**Camp Chaverim Early Bird Registration** for 2023 is now open! Lock in your spot today by signing up at [chaverimovernight.com](http://chaverimovernight.com)

**Alshich on the Parsha with Rabbi Levy** - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

**Zoom Shiurim with Rabbi Levy** - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

**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 404-273-3392.

**Dirshu** - Please join Dirshu, which began Bava Metzia on December 20. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner). About 2.5 Daf covered each week.

**TGN Program: Siddur Class - In-Depth Analysis of the Siddur** with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on Zoom B. For more information call 301-732-1773 or email [director@goldennetwork.org](mailto:director@goldennetwork.org) *The class will resume on Wednesday, November 30.*

**Help our Senior Neighbors** - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact [volunteer@seniorconnectionmc.org](mailto:volunteer@seniorconnectionmc.org), call 301-962-0820 or visit [www.seniorconnectionmc.org](http://www.seniorconnectionmc.org) for more info.

**Newly married? Growing family? Just need a budget check-up?** IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at [barbara@getizun.org](mailto:barbara@getizun.org)

**Daf Yomi Shiur** currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at [lifschitz@sllaw.com](mailto:lifschitz@sllaw.com) to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person 1-1/2 hours before the main YISE Mincha, at the Yeshiva.

**Daily Halacha Program from Rabbi Eliyahu Reingold** - Receive one every day in your inbox. Visit [dvarhalacha.com](http://dvarhalacha.com) and click "Sign Up."

**Silver Spring Gemachim** - For a complete list: [www.gemachexchange.com](http://www.gemachexchange.com)

The Weeks Ahead		Sunday, Oct. 9 Erev Sukkos	Monday October 10 - Tuesday, October 18	Wednesday October 19	Thursday October 20	Friday October 21
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	<i>See Sukkos/ Shemini Atzeres/ Simchas Torah Schedule</i>	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30		7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	<i>See Sukkos Schedule</i>		6:10	6:10	<i>See Shabbos schedule</i>
	Sephardi (LBM)			6:05	6:05	
<p><b>Halachic Times: October 9 - 15:</b> Latest Alos Hashachar 5:58 AM, Earliest Talis and Tefilin: 6:26 AM, Latest Netz: 7:18 AM, Latest Krias Shema: 10:03 AM, Earliest Mincha: 1:26 PM, Earliest Shkia: 6:29 PM, Latest Tzeis Hacoachavim 7:18 PM</p> <p><b>October 16 - 22:</b> Latest Alos Hashachar 6:05 AM, Earliest Talis and Tefilin: 6:32 AM, Latest Netz: 7:25 AM, Latest Krias Shema: 10:06 AM, Earliest Mincha: 1:24 PM, Earliest Shkia: 6:19 PM, Latest Tzeis Hacoachavim 7:08 PM</p>						

### Next Shabbos

October 21 - 22 2022 - 27 Tishrei 5783  
Parshas Bereshis/Mevorchim Hachodesh

#### Friday Night:

- Light Candles by 6:03
- Mincha: 6:05 (B), 6:00 (Sephardi, LBM)

#### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 6:00 (B), 5:55 (Sephardi, LBM)
- Shabbos ends/Maariv: 7:00

Next Shabbos Shorts Deadline: Wednesday, October 19 at 12 Noon

Submit items for the Shabbos Shorts to: [announce@yise.org](mailto:announce@yise.org)

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**7:30 pm**

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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: Meeting ID: 416 963 9000, password 492019

**When: Sunday, November 6, 2022**

**Time: 8:00 PM – 9:30 PM**

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**Program free of charge for men and women  
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Rabbi Sholom Tendler is both an ordained graduate of Ner Israel Rabbinical College and a recipient of a Master's of Science degree in education from Johns Hopkins University. As a Kashrus Administrator, he is responsible for overseeing a number of STAR-K certified facilities and conducting kosher-organic inspections.

\* For more info, please contact: Miriam Friedman –  
[mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Shabbat Shalom

Volume 28, Issue

Shabbat Parashat Haazinu

5783 - B"H

## Covenant and Conversation

Rabbi Jonathan Sacks, z"l

### A Leader's Call to Responsibility

When words take wing, they modulate into song. That is what they do here in Ha'azinu as Moses, with the Angel of Death already in sight, prepares to take leave of this life. Never before had he spoken with such passion. His language is vivid, even violent. He wants his final words never to be forgotten. In a sense he has been articulating this truth for forty years, but never before with such emotion. This is what he says:

Give ear, O heavens, that I may speak,  
Earth, hear the sayings of my mouth...

The Rock, His acts are perfect,  
For all His ways are just.

A faithful God without wrong,  
Right and straight is He.

He is not corrupt; the defect is in His children,  
A warped and twisted generation.

Is this the way you repay God,  
Ungrateful, unwise people?

Is He not your Father, your Master?

He made you and established you

Do not blame God when things go wrong. That is what Moses feels so passionately. Don't believe, he says, that God is there to serve us. We are here to serve Him and through Him be a blessing to the world. God is straight; it is we who are complex and self-deceiving. God is not there to relieve us of responsibility. It is God who is calling us to responsibility.

With these words Moses brings to closure the drama that began with Adam and Eve in the Garden of Eden. When they sinned, Adam blamed the woman, the woman blamed the serpent. So it was when God began creating, and so it still is in the twenty-first century secular time.

The story of humanity has been, for the most part, a flight from responsibility. The culprits change. Only the sense of victimhood remains. It wasn't us. It was the politicians. Or the media. Or the bankers. Or our genes. Or our parents. Or the system, be it capitalism, communism or anything between. Most of all, it is the fault of the others, the ones not like us, infidels, sons of Satan, children of darkness, the unredeemed. The perpetrators of the greatest crime against humanity in all of history were convinced it wasn't them. They were "only obeying orders." When all else fails, blame God. And if you don't believe in God, blame the people who do. To be human is to seek to escape from responsibility.

That is what makes Judaism different. It is what made some people admire Jews and others hate them. For Judaism is God's call to human responsibility. From this call you can't hide, as Adam and Eve discovered when they tried, and you can't escape, as Jonah learnt in the belly of a fish.

What Moshe was saying in his great farewell song can be paraphrased thus: "Beloved people, I have led you for forty years, and my time is coming to an end. For the last month, since I began these speeches, these devarim, I have tried to tell you the most important things about your past and future. I beg you not to forget them.

"Your parents were slaves. God brought them and you to freedom. But that was negative freedom, chofesh. It meant that there was no-one to order you about. That kind of freedom is not inconsequential, for its absence tastes like unleavened bread and bitter

herbs. Eat them once a year so you never forget where you came from and who brought you out.

"But don't think that chofesh alone can sustain a free society. When everyone is free to do what they like, the result is anarchy, not freedom. A free society requires cherut, the positive freedom that only comes when people internalise the habits of self-restraint so that my freedom is not bought at the expense of yours, or yours at the cost of mine.

"That is why I have taught you all these laws, judgments and statutes. They are not arbitrary rules. None of them exists because God likes giving laws. God gave laws to the very structures of matter – laws that generated a vast, wondrous, almost unfathomable universe. If God were only interested in giving laws, He would have confined Himself to the things that obey those laws, namely matter without mind and life-forms that know not liberty.

"The laws God gave me and I gave you exist not for God's sake but for ours. God gave us freedom – the most rare, precious, unfathomable thing of all other than life itself. But with freedom comes responsibility. That means that we must take the risk of action. God gave us the land but we must conquer it. God gave us the fields but we must plough, sow and reap them. God gave us bodies but we must tend and heal them. God is our Father; He made us and established us. But parents cannot live their children's lives. They can only show them, by instruction and love, how to live.

"So when things go wrong, don't blame God. He is not corrupt; we are. He is straight; it is we who are sometimes warped and twisted."

That is the Torah's ethic of responsibility. No higher estimate has ever been given of the human condition. No higher vocation was ever entrusted to mortal creatures of flesh and blood.

Judaism does not see human beings, as some religions do, as irretrievably corrupt, stained by original sin, incapable of good without God's grace. That is a form of faith but it is not ours. Nor do we see religion as a matter of blind submission to God's will. That too is a form of faith but not ours.

We do not see human beings, as the pagans did, as the playthings of capricious gods. Nor do we see them, as some scientists do, as mere matter, a gene's way of producing another gene, a collection of chemicals driven by electrical impulses in the brain, without any special dignity or sanctity, temporary residents in a universe devoid of meaning that came into existence for no reason and will one day, equally for no reason, cease to be.

We believe that we are God's image, free as He is free, creative as He is creative. We exist on an infinitely smaller and more limited scale to be sure, but still we are the one point in all the echoing expanse of space where the universe becomes conscious of itself, the one life form capable of shaping its own destiny: choosing, therefore free, therefore responsible. Judaism is God's call to responsibility.

Which means: thou shalt not see thyself as a victim. Do not believe as the Greeks did that fate is blind and inexorable, that our fate once disclosed by the Delphic oracle, has already been sealed before we were born, that like Laius and Oedipus we are fated, however hard we try to escape the bonds of fate. That is a tragic view of the human condition. To some extent it was shared in different ways by Spinoza, Marx and Freud, the great triumvirate of

Jews-by-descent who rejected Judaism and all its works.

Instead like Viktor Frankl, survivor of Auschwitz, and Aaron T. Beck, co-founder of cognitive behavioural therapy, we believe we are not defined by what happens to us but rather by how we respond to what happens to us. That itself is determined by how we interpret what happens to us. If we change the way we think – which we can, because of the plasticity of the brain – then we can change the way we feel and the way we act. Fate is never final. There may be such a thing as an evil decree, but penitence, prayer and charity can avert it. And what we cannot do alone we can do together, for we believe "it is not good for man to be alone."

So Jews developed a morality of guilt in place of the Greek morality of shame. A morality of guilt makes a sharp distinction between the person and the act, between the sinner and the sin. Because we are not wholly defined by what we do, there is a core within us that remains intact – "My God, the soul You gave me is pure" – so that whatever wrong we may have done, we can repent and be forgiven. That creates a language of hope, the only force strong enough to defeat a culture of despair.

It is that power of hope, born whenever God's love and forgiveness gives rise to human freedom and responsibility, that has made Judaism the moral force it has always been to those whose minds and hearts are open. But that hope, says Moses with a passion that still sears us whenever we tread it afresh, does not just happen. It has to be worked for and won. The only way it is achieved is by not blaming God. He is not corrupt. The defect is in us, His children. If we seek a better world, we must make it. God teaches us, inspires us, forgives us when we fail and lifts us when we fall, but we must make it. It is not what God does for us that transforms us; it is what we do for God. The first humans lost paradise when they sought to hide from responsibility. We will only ever regain it if we accept responsibility and become a nation of leaders, each respecting and making space for those not like us. People do not like people who remind them of their responsibility. That is one of the reasons (not the only one, to be sure) for Judeophobia through the ages. But we are not defined by those who do not like us. To be a Jew is to be defined by the One who loves us.

The deepest mystery of all is not our faith in God but God's faith in us. May that faith sustain us as we heed the call to responsibility and take the risk of healing some of the needless wounds of an injured but still wondrous world.

### Ohr Torah Stone Dvar Torah

#### Singing the Song of Life Rabbanit Neta Lederberg

This week's portion, Parshat Ha'azinu, is written for the most part in poetic verse. In fact, it is the last shirah ["song"] in the Torah. In the previous portion, Moshe takes leave of the People with words of encouragement before they embark on their conquest of the Land, and blesses Yehoshua with the words Chazak Ve'ematz – "Be strong and take courage" – upon the latter's appointment as the leader designated conquer the Land.

Moshe then writes down all the words of the Torah – "And Moshe wrote this Law" – followed by the

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mitzvah of Hakhel – the compulsory assembling of every Israelite man, woman and child for the purpose of hearing the reading of the Torah by the king once every seven years.

The portion is “interrupted” by God’s words to Moshe: “And God spoke to Moshe” – a string of words so typical of the previous Torah Books, but absent from the Book of Devarim until this point.

Hashem then turns to Moshe and utters a description that is hardly encouraging: The People will turn astray and worship other gods, resulting in “And I will hide My face from them”. The verses go on to describe numerous hardships, exile, estrangement and catastrophe. This description is followed by a completely new Divine instruction to Moshe – “Now write down this song for you.”

In other words, God seemingly replaces Moshe’s Book of Law with a Book of Song, which can easily be remembered by heart and recited even during turbulent times. The two parts of our portion [which relate to the “two books” respectively] contain similar expressions which are easily comparable: “And Moshe wrote this Law” which corresponds to “And Moshe wrote this song”; “Take this Book of the Law, and put it by the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee” which corresponds to “...so that this Song may be a witness for Me against the Children of Israel”.

It is very plausible that our portion of Ha’azinu is that very song which was written by Moshe in wake of the Divine instruction mentioned above: a Shirah that does not constitute the entire Torah, and is therefore more easily remembered, even during times of forgetfulness. How else are these poetic verses different, besides their being a type of song?

Does this Song convey identical messages to those expounded upon in the Covenant mentioned in Ki-Tavo and Nitzavim – namely, a life of curses as one option, a life of blessing as an alternative, and the call for repentance?

It seems to me that there is a difference between “the words of the Law” and “the words of the Song”. The difference is first and foremost a technical one. Poetic verse is eloquent and flowing; it uses allusions and is therefore succinct.

The Song of Ha’azinu begins by talking of Divine justice, then goes on to talk of God’s kindness to His people in the desert, followed by His future compassion towards them in the Promised Land. This, in turn, is followed by a description of the sins committed by the People and the ensuing Divine wrath. The Song ends with God’s sovereignty, and the punishment He will inflict upon those who have hurt Israel. The song moves rapidly from one topic to the next, in such manner that we hardly notice the extreme transition from the initial punishment of the Children of Israel to the ultimate punishment of those who have hurt them.

One of the unique ideas expressed in this Song is the notion that the mitigation of Israel’s punishments stems from an extrinsic consideration; i.e., the manner in which such harsh punishment of God’s own People will be looked upon by the nations of the world. In fact, this consideration is so weighty, that it prevents Israel’s ultimate punishment from happening; instead, God focuses on healing and mending the terrible rift between Himself and His people. It follows then, that the “adversaries of God” are no longer the People of Israel, but rather the People’s own enemies which, in turn, become God’s adversaries – “For He does avenge the blood of His servants”. In other words, the nations from whose hands we will be saved, are the very same nations that will be punished for their actions against us.

What this boils down to is that while the portion of Nitzavim introduced the notion of Teshuva -Repentance – as a tool for rectifying the relationship

between God and His people and mitigating the punishments mentioned in the Covenant of Ki-Tavo, the Song in our portion conveys the idea that the hardships will be made lighter not because of any apparent change in the People of Israel; in fact, the People are charged with no duty whatsoever. Rather, the wrath of the Lord against Israel will be alleviated as a result of the other nations’ response to the Chosen People’s supposed abandonment. This response induces God to save us and protect us, while punishing the other nations for their malicious actions against us.

In fact, our portion introduces a completely new concept: The Covenant between us and God is not contingent upon our actions, but upon God’s obligation to protect His people, no matter the circumstances. The Covenant of the Torah demands change, repentance and rectification; the Covenant of the Song demands nothing. Blessing shall ensue regardless of our actions; simply because we are the People of Israel. This notion might give us insight into the well-known dispute between the Sages with regards to the Final Redemption, whether it is contingent on our repentance or not at all. Perhaps we can now conclude that it will come when it comes, regardless of anything. This should serve as a constant comfort to us because it allows us to sing the Song of Life and to celebrate life itself.

**Rabbi Dr. Nachum Amsel**

**Encyclopedia of Jewish Values [Excerpt]**

At the very end of our Torah portion, God explains (again) why Moses did not merit to enter the Land of Israel with a slightly different reason; because he did not sanctify God’s name among Jewish people. These specifics of this incident and its harsh punishment of Moses (denying him his lifelong dream) is not made clear in the Torah, and various commentaries explain the sin differently. But God makes it clear in our Parsha what Moshe’s sin was, that denied him entry into the Land of Israel: Moses “defiled” God’s name (Chilul Hashem) when he failed to “sanctify God’s name” (Kiddush Hashem). What exactly is the Mitzvah-command to sanctify God’s name and its inverse sin, defiling God’s name? Why is this sin so harsh that Moshe received the ultimate punishment? How can Jews keep this commandment and avoid this sin today?

One of the basic tenets of Judaism, that Jews learn and recite as part of the “core” faith, is the verses in the Shema, signifying that Jew should love God with all their hearts, all their souls/lives and all their might/money. Loving God with all one’s soul implies a willingness by a Jew to give up one’s life for God. This is the context in which most commentaries understand the Mitzvah-commandment to sanctify God’s name in the world and, conversely, not to desecrate God’s name. Rashi explains that this is a commandment for a Jew to be ready to give up one’s life because he or she is a Jew. Similarly, Nachmanides explains that a Jew should die, rather than violate core commandments at “gunpoint”, since Jews are God’s servant. In a parallel path, Maimonides enumerates the specific details of this commandment, and spells out which commandments must a Jew violate to save his or her life, and when sacrifice of his or her life is demanded. But in a time of Jewish persecution, violating even the smallest commandment is forbidden, and a Jew give up his or her life rather than be forced to commit the sin.

But a closer examination of this Mitzvah-commandment to sanctify God’s name and avoid desecrating His great name will demonstrate that those opportunities to fulfill these dual commandments (two sides of the same coin), have much more to do with the living, and not merely dying as a Jew. One can only die once as a Jew, but a Jew can fulfill these two commandments of sanctifying God’s name and not desecrating His

## Likutei Divrei Torah

name, each day of his or her life, many times each day. What exactly, then, is this commandment to sanctify God’s name in life, and what must a Jew avoid in order to not desecrate God’s name?

What is this Mitzvah-Commandment for Jews Today? - Maimonides gives a simple definition of this Mitzvah: to spread the word of and belief in God to the people of the world. When the opposite occurs, i.e., God’s core ideas and belief in Him is diminished in the world because of a specific Jew’s words or actions, that is called a Chilul Hashem, a desecration of God’s name. These two commandments (one positive and one negative) are not merely 2 of 613 commandments in the Torah, but, as we shall reveal, are the essence of being a Jew, and violation of this precept is worse than any other sin in Judaism.

There are numerous sources which show how truly despicable the act of desecrating God’s name is in the eyes of the Rabbis and God Himself... For most sins, even murder, there is a path to achieve atonement, through a combination of repentance, the awesome power of the day of Yom Kippur itself, and through suffering/punishment. But for the sin of bringing desecration of God to the world, there can be no atonement at all, no matter what a Jew does later, and how bad he or she feels, or how much he or she suffers...

The same principle applies in a Jewish court of law. If a non-Jew and a Jew came before a Jewish court, and Jewish law found in favor of the non-Jew, then, of course, the non-Jew must receive the award. But even when Jewish law would find in favor of the Jew, if non-Jewish law would appear more conciliatory to the non-Jew, then Rabbi Yishmael says we rule for the non-Jew. Rabbi Akiva says that because of desecration of God’s name, any hint of discrimination, the judgment must be in favor of the non-Jew. In his Code of Jewish Law, Rabbi Karo ruled any stealing or impropriety with non-Jew is absolutely forbidden in Jewish law. That is how far Judaism goes in trying to avoid any instance of Chilul Hashem.

How can a Jew not die sanctifying God’s name, but live every day fulfilling this commandment? Rambam writes that this commandment is fulfilled by spreading the belief of God in the world, to Jews and non-Jews. And this should be done in public, wherever possible. Thus, Maimonides is saying that this is an over-arching attitude to do every daily act in one’s life in a manner that God will be more believed, and God will be more enhanced in the world. Maimonides writes that God should be more beloved, and more people drawn to Him because of a Jew’s words and actions. We can all relate. When a friend of ours loves someone, or loves a movie or certain music, they try to get all their friends to love these with the same passion as he or she does. This is the central mission of the Jewish people, but, rather, with God, according to Rambam.

The Talmud shows that difference between fulfilling this commandment positively or committing the sin, is achieved in daily living by how Jews do the little things. It says that if people observe a Jew and by watching him or her they say to themselves “What a great guy”, his parents, the person who taught him or her Torah, and his or her God must all be special, then that is the pure form of Kiddush Hashem-Sanctifying God’s name. But if the opposite occurs, and people ask what kind of parents, teacher or God produce such a person, then he or she has committed the sin of Chilul Hashem-Desecrating God’s name. Thus, a Jew must also be cognizant of his or her behaviors and how people will perceive all the small activities in life. That small act could be the difference between fulfilling the central commandment of Judaism or committing the greatest sin.

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Chag Sameach

Volume 28

Succot Issue

5783 - B"H

## Dvar Torah: Chief Rabbi Ephraim Mirvis

It is possible to be fast asleep with your eyes wide open. The Chatam Sofer explains a fascinating passage in Masechet Succah. There a description is given of the Simchat Beit Hashoeiva, the celebration of the ceremony of the drawing of water which took place in the temple every year during the festival of Succot. And in the Gemara, Rabbi Yehoshua ben Chanania exclaims, "Lo ra'inu sheina b'eineinu." – "We didn't see sleep in our eyes."

On the surface it appears that Rabbi Yehoshua ben Chanania is saying that the celebrations went into the early hours and nobody fell asleep. But why did he say we didn't see sleep in our eyes? If you're asleep you can't see anything! Why this particular phrase? The Chatam Sofer explains that sometimes, people waste their lives away. Even though we might have our eyes open and be walking around, if we aren't giving a contribution of value to the world around us, there's no value to our lives. So Rabbi Yehoshua ben Chanania was saying that at the Simchat Beit Hashoeiva in the temple during the festival of Succot, we were maximising the opportunity to utilise every precious moment of life, and that's why we didn't see sleep in our eyes.

Now I have a question – why did Rabbi Yehoshua ben Chanania only say this with regard to Succot? If he wanted to teach us about the fact that sometimes we might be sleeping our life away, he could have referred, for example, to the korban Pesach and say that during Pesach, nobody ever saw sleep in their eyes when we were in the temple. Or, at the time when we heard the shofar being blown on Rosh Hashana similarly no one saw sleep in their eyes. Why only on Succot?

I'd like to suggest that Rabbi Yehoshua ben Chanania is referring specifically to celebration. If we are going to guarantee the continuity of Judaism through the generations to come, it's crucially important that our children and our grandchildren should celebrate their Yiddishkeit – that they should perform the mitzvot 'mitoch ahava' – out of love, and not 'mitoch yirah' – out of fear.

When we maximise opportunities to celebrate the beauty of authentic Torah, then we appreciate how meaningful and joyous it is for us. Succot is 'zman simchateinu' – our season of joy. And over the festival of Succot, let us rejoice in our Judaism, and as a result, we won't see sleep in our eyes.

## Dvar Torah: TorahWeb.Org

### Rabbi Hershel Schachter

**Anonymous Contributions** – Hashem's creation of the world yeish mai'ayin was certainly a fantastic miracle that no human being can possibly fathom. The Gemorah has a principle that Hashem would never bring about a miracle unless He has a very good reason to do so. The posuk in Breishis alludes to the sifro shel Adam Harishon, the book of the history of the world that Hashem showed to Adam Harishon when he was created. This book outlines the development of world history and the development of Torah from generation to generation. Hashem has a plan in this world leading up to the days of Moshiach. Human beings are called upon to become partners with Hashem to bring about the result that He wants. In Sefer Koheles, Shlomo Hamelech describes the way people are all jealous of each other, competing with each other, and how each one wants to outdo others and leave his mark on the world. Everyone wants to leave a legacy and leave

his mark on history. Shlomo Hamelech tells us how ridiculous this is. We should all try to ascertain what our mission in life is and partner with Hashem in bringing about His plans for the next stage in history.

The mishna in Rosh Hashanah points out that the Torah did not mention the names of the seventy zekeinim who were together with Moshe Rabbeinu in the Sanhedrin. In every generation there are always anonymous talmidei chachomim and tzadikim who partner with Hashem to transmit the masorah of Torah to the next generation. The Rambam (introduction to Mishna Torah) writes that by right he should have quoted the names of the Tanoim and Amoroim whose opinions were accepted; he should have mentioned that this din was formulated by R' Akiva and that din was formulated by Rava, etc. Instead he left out all of the names of the chachomim. However, to fulfill that requirement of omer dovor b'sheim omro, the Rambam lists off the forty generations between Moshe Rabbeinu and Ravina and Rav Ashi. Apparently the Rambam thinks that the purpose of omer dovor b'sheim omro is not so much to give credit where the credit is due, but rather that the listener who hears the halacha should realize that all the halachos are coming from a strong masorah that goes all the way to Moshe and Yehoshua. By listing the names of the talmidei chachomim of the forty generations, the Rambam is telling us that every halacha that he is quoting was transmitted from reliable chachmei HaMasorah and therefore when we learn all of these halachos it is considered as if we are hearing everything mi'pi HaGevorah. Our role in this world is not to gain honor and glory and to leave our mark on history but rather to be careful not to get in the way of Hashem's developing history the way He wants, and from time to time to partner with Him in developing this history.

## Rabbi Dr. Norman J. Lamm's Derashot Ledorot

### The Illusions We Live By

The Halakhah is generally rich in the use of illusions, and especially so in its treatment of the laws of Sukkot. There is, for instance, the law of lavud. This means that even if there exist empty spaces in the sekhah or the covering of the Sukkah, if these spaces are less than three tefachim (about fifteen inches), then we consider the empty space as if it did not exist, but was covered by branches or other sekhah. Lavud means that we accept the illusions that any distance less than three tefachim does not exist; it is as if it were attached.

Another example is the law of dofen akumah. This means that if four cubits or less of an invalid type of covering or sekhakh was placed on the roof of the Sukkah contiguous to the wall, we do not regard it as invalid, thereby disqualifying the entire sekhakh, but rather imagine as if the wall were bent over and inclined for that distance, thus causing us to regard the Sukkah as kosher.

Another example would be that of tzurat ha-pesach. This means that if a Jew does not have sufficient material to build the requisite number of walls, then it is sufficient to place two poles on either end and a beam across them. We consider this a tzurat ha-pesach, the figure of a doorway, and imagine that the doorway constitutes both an entrance and a wall. We accept the illusion that this empty space is really a complete wall.

One of the great and most distinguished scholars and preachers of modern Israel, the late Rabbi Amiel

ẖ"t of Tel-Aviv (in his famous Derashot el Ami), has discovered a hint of this propensity for the use of illusion in Sukkot, in the Talmud's statement concerning the nature of our dwelling in the Sukkot. The Torah teaches us, ba-sukkot teshvu shiv'at yamim--you shall dwell in the Sukkot for seven days. And the Talmud adds, teshvu k'ein taduru--you shall "dwell" as if you truly "resided" in the Sukkah. We do not really change our address from home to Sukkah; nevertheless, in our minds, in our practice, in our will, in our intentions, we dwell in the Sukkah as if we really lived there. All of Sukkot is a tribute to the power of a noble illusion.

Thus, the Halakhah as a torat hayyim, a Torah of Life, tells us something about the importance of illusion in daily life. Normally we use the word "illusion" in a pejorative sense, as a term of derision, as something which is contrary to fact, to reality, to common sense. But my thesis this morning is that that is all wrong. In many of the most significant branches of human endeavor we make use of illusion, and could not get along without it. Thus, for instance, in law we use legal fictions--as, for example, when we consider a corporation not as a collection of many people, but as an individual, collective personality. In science we abstract "ideal systems" from reality--and that is creating an illusion. The mathematician deals with such concepts as infinity and imaginary numbers. Philosophers speak of the philosophy of "als-aub," the philosophy of "as-if." Men of literature describe and criticize life and society by means of creative illusions.

Indeed, we live our regular lives by certain illusions--not only in the intellectual disciplines, such as law and science, but in the deepest recesses of our individual and ethnic consciousness. Without the proper illusions, life can become meaningless and a drudgery. The future is bleak, the past a confused jumble, and the present depressingly dull, without the necessary illusions.

What we must know is this: that illusions are not opposed to fact. Illusions are what the facts add up to in the long run, what give us the ability to understand and interpret facts. Illusions are frequently more consonant with reality than narrow and isolated facts. Illusions are the framework of fact, that which give them sense and meaning.

Pity the man who prides himself upon possessing "common sense," who "sticks only to facts," and who has nothing to do with sentiment or illusion. What a miserable, cold, dull, impersonal, and boring life he must lead! I do not envy the scientist who carries the laboratory, via his mind, into his home and society; who sees men as objects, as chunks of protoplasm, who thinks only in the terms of numbers and size, and reduces all relationships to impersonal equations. I do not envy the businessman who, when he returns to the bosom of his family, still thinks in terms of profit and competition and marketability. He considers his wife a Junior Partner, or perhaps Vice President in Charge of the Home, his children as deductions, and the gifts he occasionally distributes to his family as bonuses to be reckoned in a budget. Such a family exchanges services as in a commodity market--and that is all!

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Such people sterilize all beauty and sweetness out of their lives by ignoring such real and marvelous illusions as dignity and love and hope and purpose and happiness and humor. Such things cannot be weighed or measured or examined under a microscope or analyzed in a test tube or quoted on the stock page. Yet life is dull--and desperate--without them. To remove them is to take the poetry out of living.

Indeed, the poet John Ciardi voiced this: "It is always a mistake to discuss poetry with a man who insists that it must make sense... For the trouble with being sensible is not the sense it does or does not make, but the life it never really manages to get to... (it) always manages to shut as many doors as it opens... And one of the doors it always shuts, and always with a slam, is poetry." If you look only for a straight, factual message, and ignore image and illusion, then you have destroyed poetry. You cannot read Shakespeare or Wordsworth the way you read the Wall Street Journal. And the same holds true for music or painting or sculpture or literature.

Or take that much abused word, Love. In our sophisticated, post-Freudian, fact-ridden society, there is no great difficulty in talking about sexuality; but love is taboo, and considered only a comforting illusion. Yet such "illusions" are part of a larger reality. You cannot see or touch it, buy or sell or psychoanalyze it, but it exists between devoted couples who have long transcended physical attraction; amongst people who genuinely love books or music; with committed citizens who love country or people; for authentic Jews who love God and Torah.

A narrow factualism regards integrity and honesty as illusions, because "they don't pay." An idealistic appreciation of illusion, however, considered that in the long run there is justice. Maybe the thief will prosper in his business; but like a worm boring its way into a luscious fruit, this same dishonesty must ultimately enter into the innermost recesses of home and family and mind, and destroy these most precious things that a man possesses: peace of mind, domestic bliss, and personal reputations. Of course, there are some illusions that are harmful and dangerous, such as the illusion of race-superiority or that might makes right. But these are myths; they are false, and substitutes for facts. Illusions do not ignore facts; they build upon them and see them from a broader perspective.

What are some of the illusions that Judaism teaches? What are some of the outstanding examples of the principle of Sukkot that teshvu k'ein taduuru? One of them is the illusion that man is basically good, that, in the words of David, va-tehasrehu me'at me'lohim, he was created but little lower than the angels; in other words, that man has a neshamah, a soul. The man who has a nose only for hard facts will not see a soul in the human personality; for this you must have an eye for larger illusions and a heart for great ideals. How silly was that Russian astronaut who, when he returned from orbit, reported that he looked through the heavens and found no God. It is as childish as the sophomoric comment of the surgeon who announced that he had conducted a thorough search of the anatomy and discovered no soul. The best answer was provided by the wise man who replied that he took apart a violin and found no music! Of course, a man has a neshamah; without it his life is meaningless and makes no sense.

Or take the halakhic principle that every Jew has a hezkat kashrut--a presumption of being decent and honest. A narrow view of the facts will tell you that most people are unworthy and irresponsible. But without the illusion of man's kashrut, there can be no trust, no loyalty, no faith. And therefore, there can be no transactions, no marriage, and no happiness. Teshvu k'ein taduuru--without the proper illusions, life is unliveable.

A narrow view of the facts will tell you that Jews do not constitute one people. The Yeminite and the American Jew, the Russian Jew and the Bene Israel of India, the German Jew and the Jew from China, are completely different types. What matters it that they share a common history or aspiration or faith?--these things cannot be measured and established as hard facts. Yet Judaism accepts that all Jews are one people, that they constitute Keneset Yisrael. As in the Sukkah, we accept the principle of lavud: even if there are gaps, and discrepancies, and big holes, and lacunae of all kinds, we assume that they are solid, attached, covered up. The Jewish people is one people. It is by virtue of such illusions that history was turned and restricted, and the State of Israel was created!

Finally, there is another law of Sukkot that beautifully expresses the noble idealism that informs the Jewish mentality in its use of illusion. The Halakhah states that if a man builds his Sukkah and makes his walls from the wood of a tree which was used as an idol by idol-worshippers, then the Sukkah is invalid. The reason that is given is ketutei mikhtat she'ureih--since an idol must be destroyed, then we consider this wood as if it had been totally demolished and therefore there is no sheur, the wall is not big enough--since it does not even exist! Here is a heavy, solid wall before me--and the Halakhah says: it is non-existent! What a marvelous expression of the great Jewish illusion that evil does not really exist, that all that is wicked and cruel and unseemly and anti-human can be considered as unreal because, ultimately it will be destroyed in the great triumph of the good over the evil and the holy over the profane and the pure over the defiled! The halakhic principle which accepts the illusion that idolatry is already non-existent is the basis and expression for the great Jewish optimism that has kept us alive throughout the centuries. Teshvu k'ein taduuru!

The Kabbalists devised a special recitation to be read before performing any mitzvah, such a sukkah or lulav. It reads: yehi ratzon she'tehei hashuvah mitzvah zu k'ilu kiyamtiha be'khol perateha ve'dikdukeha, "may it by Thy will that this mitzvah which I am about to perform shall be considered in Your eyes as if I had observed it in all its details and particulars. Indeed so! If we harbor the right illusions about life, if we live life according to the noblest ideals, and observe them faithfully, then God will return the compliment, and accept the illusion k'ilu kiyamtiha, as if our noblest thoughts had been put into practice, as if our most cherished aspirations were realities, as if our errors and sins did not exist, as if our lives were lived on the highest level of humanity and Jewishness..."

#### **Ohr Torah Stone Dvar Torah**

##### **The Cloud, the Mist, the Thicket**

**Rabbi Shmuel Klitsner** – Hoshana Raba as the crescendo of the Sukkot experience is also a Yom Kippur retrospective, complete with yet another "last chance" to search for God and for introspection. It seems that gates that have been locked (ne'ilah) are never really tightly sealed. Undoubtedly, the crescendo of the Yom Kippur experience is the final prayer of the day: the ne'ilah (locking of the gates).

While the Talmud records a disagreement as to whether the meaning is the locking of the Temple gates or the locking of the heavenly gates, the evocative term ne'ilah, conjures up the image of missed opportunities and impassable boundaries. But does Judaism really limit access to God to particular days and specific locations?

Last month I overheard my son-in-law ask my two-year-old granddaughter, "Where is God?" My jaw dropped when she answered: "Wherever people let him in." My son-in-law was quite pleased to have initiated his daughter into the world of Hassidic philosophy.

#### **Likutei Divrei Torah**

Epigrams and child prodigies notwithstanding, an oft quoted verse in Isaiah suggests that not all moments and circumstances are alike: "Seek God where he is to be found; call to him when he is close."

Various commentaries to the verse identify God's closeness alternatively as the days of the month of Ellul, as the ten days of repentance, or as the situation of communal – as opposed to private – prayer. However, I am partial to the more audacious suggestion of the Zohar: "Sometimes God is found and sometimes – not."

This formulation reminds me of a Hassidic parable. An old man comes upon a small child in tears and asks: "Why are you crying, little one?" "Because I am hiding and no one is looking for me," answered the child. The old man began to cry as well. "So too with God: God is hiding and no one is searching!"

To elaborate, there are two reasons people do not search: either because they've forgotten God, or because they think they've found God. The latter is invariably an illusion, as the infinite and the ineffable are, by definition, never to be captured. To apprehend is to reduce; to presume to have found God is both dangerous in its false clarity and destructive of the one activity – the endless search – that may actually bring godliness into life. Paradoxically, moments of doubt and unanswered questions foster spiritual search; the hubris of certainty obviates the search and freezes true yearning for the Divine.

How then might one approach the final hour of Yom Kippur and maximize the power of the ne'ilah experience? How can we deliver the moment when God is so close and simultaneously so far away and prevent it from slipping stillborn behind locked gates?

Three biblical passages and their associative imagery come to mind: Leviticus 16:12-13, in concerning the service of the High Priest on Yom Kippur, describes the casting of frankincense upon the altar of the temple, whereupon a "cloud of incense covers" the inner holy space. In Exodus 20:17, regarding the revelation at Sinai, describes a cloud descending upon the mountain and Moses "approaching the mist in which God is to be found".

If God is to be found in the mist, we are to approach not with clarity, but rather in utter humility and vulnerable uncertainty.

Similarly, the late Rabbi Joseph Soloveitchik describes the final moment of ne'ilah as one of desperation, of a final recognition that all the poetic words and lofty rhetoric of our Yom Kippur liturgy still leave us with the inescapable feeling that we have yet to say anything about God and about our yearning for the Divine. It is at that point that the final shofar blast that ends the day of Yom Kippur is sounded. For Rav Soloveitchik, the shofar blast is the mute cry of an inarticulate ram, a helpless creature without recourse to the majesty of language. It is when we cry out in our most primal existential angst – as does an animal caught in the thicket – that we begin to approach the "God that is to be found in the mist."

Indeed, Genesis 22:13, the verse that provides relief from the terrible test of the Binding of Isaac, and that provides our first encounter with the shofar (ram's horn), adds the final image to the "cloud cover" and the "mist" of Leviticus and Exodus.

"And Abraham lifted his eyes and saw: behold a ram – its horns caught in the thicket." The thicket, the cloud, and the mist – these are the places where we are invited in to be close to God. Not in the landscape of a broad and bright horizon, nor in the loftiness of liturgical poetry. In those places we will find only ourselves and the echo of our own supplications. But if we dare to enter with humility and submission into the space of the thicket, the mist, and the cloud, then maybe... maybe...?

Why does *Sukkot* follow so closely after *Yom Kippur*? Not only are they close to each other on the calendar, they are connected by the *Halachah* that one should build part of his *Sukkah* on *Motzai Yom Kippur* / the night when *Yom Kippur* ends. Why?

R' Moshe Eisemann *shlita* (former *Mashgiach Ruchani* of Ner Israel in Baltimore, Maryland) explains: Our Sages refer to *Yom Kippur* as a day of salvation or liberation. A gift such as liberation brings with it responsibility, and it must be cherished and nurtured. It also must be protected. Thus, it is no coincidence that the first stop that *Bnei Yisrael* made after their liberation at the Exodus was at a place called "*Sukkot*." Thereafter, they were protected by the Clouds of Glory, which our *Sukkot* commemorate. For the same reason, every night in *Ma'ariv*, we recite the blessing, "*Ga'al Yisrael*" / "The One who redeemed *Yisrael*," and then we pray, "And spread over us the *Sukkah* of Your peace." And, after *Yom Kippur*, we hurry into our *Sukkot*.

R' Eisemann continues: The *Sukkah* extends our *Yom Kippur* experience. On *Yom Kippur*, the *Shechinah* was with us. At the conclusion of that holiday, the *Shechinah* departs, so we build a *Sukkah* and invite it back. The *Sukkah* protects what we accomplished on *Yom Kippur*. How so? By placing the imprint of sanctity on everything we do in ordinary life. We eat in the *Sukkah*, drink in the *Sukkah*, sleep in the *Sukkah*, relax in the *Sukkah*, etc. Everything is sanctified. Therefore, *Sukkot*, R' Eisemann writes, tells us how a "*Yom Kippur* Jew" looks. (*The Themes of the High Holiday Machzor* p.162)

## Sukkot

"On *Hoshana Rabbah*, they circled the *Mizbei'ach* / altar seven times. Rabbi Acha said: 'As a remembrance of Yericho'."

(*Talmud Yerushalmi: Sukkah* 4:3)

When *Bnei Yisrael* entered *Eretz Yisrael*, the first city they conquered was Yericho. They did this by circling Yericho once each day for six days, then seven times on the seventh day, whereupon the city's walls collapsed. Paralleling this, when the *Bet Hamikdash* stood, a procession circled the *Mizbei'ach* one time on each of the first days of *Sukkot* and seven times on *Hoshana Rabbah*. In turn, we recall that practice on the seven days of *Sukkot* by circling the *Bimah* in *Shul* a similar number of times while reciting *Hoshanot*.

What is the connection between the conquest of Yericho, which took place in *Nissan*, and *Hoshanot* on *Sukkot*?

Rabbeinu Bachya ben Asher z"l (Spain 1255-1340) explains: On *Sukkot*, we sacrifice a total of 70 oxen--13 the first day, 12 the second day, etc. Those oxen parallel the 70 nations of the world, and the decreasing number offered each day alludes to the eventual disappearance of those nations. (Some explain that this refers to mankind's eventual unification under the one, true G-d, at which time there will no longer be separate nations.) A procession marching in a circle likewise alludes to the disappearance of the nations, as is evident from the fact that that is how Yericho--the first place in *Eretz Yisrael* conquered by *Bnei Yisrael*--fell.

R' Shmuel Eliezer Eidels z"l (*Maharsha*; Poland; 1555-1631) writes: The purpose of *Hoshanot* is to seek *Hashem's* protection from our enemies. (The word "*Hoshana*" means "Please rescue [us].") That was the very same thing that *Bnei Yisrael* sought when they circled Yericho.

Some explain the parallel between Yericho and *Hoshanot* as relating to the fact that the War of Gog and Magog will be fought on *Sukkot* and will culminate on *Hoshana Rabbah*. [That is why two of the *Haftarot* that we read on *Sukkot* relate to that war.] We allude in our prayers to Yericho, the first of our battles in *Eretz Yisrael*, as a surrogate for the final battle. Some say that that battle will take place on the plains surrounding Yericho.

(Quoted in *Otzar Mefarshei Hoshanot* pp. 28-31)

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**“You would drink blood of grapes like delicious wine.” (32:14)**

In the laws of *Taharah* and *Tum'ah* / ritual purity and impurity, there is a certain significance to seven liquids, including water and wine. R' Moshe ben Maimon *z"l* (*Rambam*; 1135-1204; Spain and Egypt) and others write that wine's status as a *Halachic* liquid is derived from our verse.

R' Dov Ber Treves *z"l* (rabbi of Vilna in the days of the *Vilna Gaon*; died 1803) asks: Drinking wine is mentioned a number of times in the Torah before this, beginning with (*Bereishit* 9:21), “He [Noach] drank of the wine . . .”! What is special about our verse?

R' Treves answers: In Talmudic times, wine was diluted with water before it was consumed. Perhaps, then, all of the Torah's references to drinking wine also refer to wine diluted with water. If so, one cannot derive from those references that wine alone is considered a *Halachic* liquid. Here, however, the verse refers to wine as “the blood of grapes”--clearly a reference to drinking undiluted wine. (*Revid Ha'zahav*)

**“Were they wise they would comprehend this, they would discern it from their end.” (32:29)**

R' Aharon Lewin *z"l* *Hy"d* (the *Reisher Rav*; killed in the Holocaust) writes: The *Gemara* (*Kiddushin* 30a) teaches that the words “*Darosh darash*” / “he inquired and inquired again” (*Vayikra* 10:16) are the middle words of the Torah. The central place given in the Torah to “inquiring and inquiring again” hints to the fact that one of the primary causes of sin is hurrying--failing to take the time needed to comprehend and discern the consequence of one's decisions. This is alluded to as well in *Kohelet* (7:8), “The end of a matter is better than its beginning.” R' Lewin writes: This verse also may be translated: “The end of a matter is better from its beginning,” *i.e.*, our choices turn out best if, from the beginning, we take the time and put in the effort to foresee the end of the course of action on which we are embarking. (*Ha'drash Ve'ha'iyun*)

**“Is it not revealed to Me, sealed in My treasuries? Mine is vengeance and retribution at the time when their foot will falter . . . When Hashem will have judged His people, He shall relent regarding His servants . . .” (32:34-36)**

R' Yaakov Moshe Charlap *z"l* (rabbi of Yerushalayim's Sha'arei Chesed neighborhood and *Rosh Yeshiva* of Yeshivat Merkaz Harav; died 1952) explains: *Hashem* has a secret. On the one hand, His judgment overlooks nothing (“Mine is vengeance and retribution”). On the other hand, even if we hit rock bottom, *Hashem* will have a way to redeem us despite our sins (“He shall relent regarding His servants”). How both statements can be true is revealed only to Him, sealed in His treasuries. (*Mei Marom* Vol. V)

**“Corruption is not His--the blemish is His children's, a perverse and twisted generation.” (32:5)**

The words “not His” are written in Hebrew: “לו לא” (*Lamed-Vav* = His, *Lamed-Aleph* = not).

R' Yeshayahu Yaakov Halevi *z"l* (18<sup>th</sup> century; rabbi of Olesko, Galicia) writes: We read in *Tehilim* (100:3--recited in *Pesukei D'zimra* on weekdays), “He made us and we are *Lo*, His people and the sheep of His pasture.” The word “*Lo*” is written *Lamed-Aleph* (“not”), but read *Lamed-Vav* (“His”), teaching that, when we are worthy, we are “His,” and when we are not worthy, we are “not” His. Our verse can be interpreted similarly, R' Yeshayahu Yaakov writes, teaching that our corruption can change *Lamed-Vav* (“His”) to *Lamed-Aleph* (“not”), G-d forbid. (*Atzei Eden*)

**“Is it to Hashem that you do this, vile and unwise people? Is He not your Father, your Master? Has He not created you and established you?” (32:6)**

R' Shlomo Eliasof *z"l* (1841-1926; leading early 20<sup>th</sup> century kabbalist; grandfather of R' Yosef Shalom Elyashiv *z"l*) writes: It is a given that our *Mitzvot* and sins have no impact on *Hashem*, as we read (*Iyov* 35:6-7), “If you have sinned, how have you affected Him? If your transgressions multiply, what have you done to Him? If you were righteous, what have you given Him, or what has He taken from your hand?” Thus, our verse's question (“Is it to *Hashem* that you do this?”) is not asking whether our sins impact Him. Rather, it is asking, “How could you sin against *Hashem* after all the good that He gives you? Is that how you repay Him?”

R' Eliasof continues: Everything *Hashem* created, He created only for us. We are like people for whom a benefactor built a magnificent mansion surrounded by beautiful gardens, who, through our sins, loot and destroy what was built for us. When we prevent *Hashem* from showering us with goodness, we are hurting only ourselves.

R' Eliasof asks: How, then, are we to understand the blessing (one of the *Sheva Berachot* recited at and after a wedding), “He created everything for His honor”? He explains: *Hashem* does not need honor from us. Rather, the greatest “light” and the greatest pleasure that a person can attain is the closeness to *Hashem* that comes from honoring Him. *Hashem* created everything so that we can benefit from honoring Him!

(Quoted in *Niglot Leshem Shvo V'achlamah*)

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Issue 1328 • October 7, 2022 • 12 Tishrei 5783

**NETANYAHU RELEASED FROM HOSPITAL AFTER FEELING UNWELL ON YOM KIPPUR (Israel Hayom 10/6/22)**

Former Prime Minister Benjamin Netanyahu was released from the hospital early Thursday morning after being hospitalized the day before after feeling unwell during Yom Kippur prayers.

Netanyahu "felt unwell while praying at synagogue. He underwent a series of tests on site that came out normal and now feels well," his office said in a statement, adding that he underwent further checks at Jerusalem's Shaare Zedek Medical Center "to remove any doubt."

A second statement said Netanyahu, who is turning 73 this month, was fasting at the time he felt unwell, and according to an unsourced report by Kan public broadcaster, suffered from chest pains.

Yom Kippur, which began on Tuesday and ended Wednesday evening, is marked by a 25-hour fast. Paramedics annually treat hundreds of people who faint, are dehydrated, or feel ill due to the fast.

Prime Minister Yair Lapid wished Netanyahu "a speedy and full recovery. Only health."

**NETANYAHU PLEDGES MASSIVE WEST BANK SETTLEMENT BUILDING IF ELECTED (JPost 10/3/22)**

In an appeal to right-wing voters, former prime minister Benjamin Netanyahu pledged to support massive housing construction in West Bank settlements if he regains his former leadership position.

Netanyahu signed his name, along with 30 members of his Likud Party, and another 26 politicians from Shas, United Torah Judaism, Religious Zionist Party and Bayit Yehudi to a declaration on intended settlement building by the Sovereignty Movement. In a campaign titled "Moving Eastward," the Sovereignty Movement is claiming that the best resolution to the housing crisis is to build in Judea and Samaria.

**Those that signed the statement put their name to a text that said, "the distress in housing prices in the country's center requires massive construction in the adjacent areas in Judea and Samaria."**

The declaration targeted in particular the route between Tel Aviv and the settlement of Ariel, located deep within the Samaria region.

Netanyahu put his name on the document at a time when the Biden administration has sharpened its rhetoric against settlement building, with US Ambassador Tom Nides clarifying that Israel had been asked to constrain settlement activity. Holding fast to that pledge would put him on a collision course with the US administration.

The Sovereignty Movement intends to publish a more detailed study in the near future claiming that 75,000 homes could be constructed there in the next five years.

The movement, led by Yehudit Katsover and Nadia Matar, has focused in particular in the areas over the pre-1967 lines between Hadera and Gedera, explaining that this is where many citizens want to live.

Building there will also drop housing prices within the Green Line by 20% once the 75,000 homes are on the market, Matar said.

Meretz head Zehava Galon said in response, "Solving the housing problem in Israel by building outside of Israel is like robbing a bank in order to close your deficit in that same bank."

**"But Bibi will do anything to win votes to get him out of prison," she added.**

**GANTZ: SA'AR AND ELKIN MOVED TO THE CENTER WHEN THEY JOINED ME (Arutz-7 10/5/22)**

Defense Minister Benny Gantz pledged to not allow the return of Jews to the

communities in Gaza and northern Samaria which were destroyed in the 2005 Disengagement despite the participation of right-wing members such as Gideon Sa'ar and Ze'ev Elkin in his party.

"We will not cancel the Disengagement Law, we will not return to northern Samaria and we will not return to Gaza," Gantz said in an interview with the Israel Hayom newspaper.

In the interview, Gantz claimed that Gideon Sa'ar and Ze'ev Elkin, who previously supported the renewal of Jewish settlement in northern Samaria, "moved to the center. This is what we agreed on - that there would not be a bi-national state, that we preserve security, that we preserve settlement, that we open the economy, that conflict be reduced."

Regarding the issue of public transportation on Shabbat, Minister Gantz claimed that "the local authorities should be given the power to manage it themselves." To the question of whether the haredi parties would join the government that will allow transportation on Shabbat, Gantz replied that "everyone will have to get in line."

In the interview, Gantz was asked whether Benjamin Netanyahu should apologize to him, and he replied: "He should have asked the State of Israel for forgiveness. He should have prevented the elections, preserved the unity government, taken care of the budget, taken care of stability - he didn't do it."

**AMID HEZBOLLAH THREATS, LEBANON SAYS US DRAFT ON MARITIME BORDER WITH ISRAEL 'POSITIVE' (Israel Hayom 10/2/22)**

Lebanon appeared to welcome a new proposal on Saturday aimed at resolving the dispute over natural gas resources in the Mediterranean Sea after the US ambassador to Lebanon delivered a new draft to Lebanese President Michel Aoun, caretaker Prime Minister Najib Mikati and Speaker Nabih Berri on Saturday.

Israel Report is a Student Publication of  
Yeshiva University High School for Boys

Natan Horowitz, Aaron Sisser, Editors-in-Chief

Avi Cohn, Ezra Halpert, Yisrael David Rosenberg, editors



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Amos Hochstein, a senior adviser for energy security at the US State Department who has been mediating between the two neighbors, last visited Beirut in September, where he expressed optimism after meeting with Lebanon's president, caretaker prime minister and parliament speaker. Aoun's office in a statement said US Ambassador Dorothy Shea delivered a proposal from Hochstein during a meeting at the presidential palace in Baabda.

Lebanon will assess the proposal before responding to Hochstein, though leaders have hinted they could soon reach a settlement. Speaker Berri in an interview with London-based Asharq Al-Awsat newspaper Saturday said the proposal "in principle meets the Lebanese demands."

Aoun recently said in an interview with local media the negotiations could soon come to a close. Lebanon and Israel have been officially at war since Israel's creation in 1948 and both countries claim some 860 square kilometers (330 square miles) of the Mediterranean Sea.

Terrorist group Hezbollah leader Hassan Nasrallah in a speech Saturday echoed similar sentiments to Lebanon's top political leaders about Hochstein's proposal and reasserted that the Iran-backed party will back Lebanon's political leadership's position. "God willing, if it reaches the desired and best result, it would be the result of national unity, cooperation, and solidarity," he said.

Nasrallah said the receipt by the Lebanese authorities of a written offer from the US mediator on the demarcation of the Lebanese maritime border with Israel was "a very important step". He added that the coming days would be crucial for that issue.

Lebanon and Israel both claim some 860 square kilometers (330 square miles) of the Mediterranean Sea. Lebanon hopes to unleash offshore oil and gas production as it grapples with the worst economic crisis in its modern history, plunging three-quarters of its population into poverty.

Israeli officials are also set to receive Hochstein's proposal, though no official announcement has been made yet. Israeli Prime Minister Yair Lapid expressed "cautious optimism" on the matter in a press briefing last week.

A Lebanese official who attended the talks last month told The Associated Press that the proposal put forward by the US envoy gives Lebanon the right to the Qana field, located partially in Israel's domain. A part of it stretches deep into a disputed area. The official added that the main point now is how to draw the demarcation line in a way that stretches south of Qana.

Israel set up a gas rig at its designated location at the Karish field. Israel says the field is part of its UN-recognized exclusive economic zone, while Lebanon insists Karish is in a disputed area.

In July, the Israeli military shot down three unarmed drones belonging to Lebanon's Iran-backed Hezbollah flying over the Karish field. Hezbollah's leader has issued warnings to Israel over the maritime dispute, saying that "any arm" that reaches out to steal Lebanon's wealth "will be cut off."

The heavily armed group, which has fought several wars with Israel, has repeatedly said in the past that it would use its weapons to protect Lebanon's economic rights. Hezbollah officials have however said they would endorse a deal reached between Lebanon's government and Israel.

#### **ISRAEL'S DM GANTZ VISITS AZERBAIJAN TO TALK SECURITY, DIPLOMATIC TIES (i24News 10/3/22)**

**Israel's Defense Minister Benny Gantz on Monday completed a previously unannounced official visit to Azerbaijan, where he met with his Azeri counterpart and the country's leader.**

**Gantz's office said his trip focused on diplomatic and security issues in discussions with Azerbaijan's President Ilham Aliyev and Defense Minister Zakir Hasanov.**

According to his office, Gantz went to "underline the importance of maintaining strategic relations between the State of Israel and the Republic of Azerbaijan" and "to reflect on the changes that have taken place in the Middle East region after the signing of the" Abraham Accords.

The senior officials also "discussed the development of Israel's ties with Turkey and other countries in the region and the world."

Azerbaijan was satisfied that Israel and Turkey normalized relations in August, said Gallia Lindenstrauss, a **senior researcher at Israel's Institute for National Security Studies. However, Baku "won't be the root" of more states** joining the landmark agreement that saw several Arab states normalize ties with Israel, she told i24NEWS.

**Gantz's visit came two weeks** after the latest rounds of fighting between Azerbaijan and its neighbor Armenia over the disputed region of Nagorno-Karabakh.

In 2020, the neighboring states fought a six-week war that claimed the lives of more than 6,000 soldiers and resulted in Azerbaijan's **conquest of some of** the disputed territories, before a Russian-brokered ceasefire took effect.

Israel has major arms deals with Azerbaijan but does not disclose the details of those deals.

**"Israel is a major supplier of Azerbaijan in terms of defense exports, but I don't think such a high-level visit was needed to facilitate more arms,"** Lindenstrauss said.

**"This visit was not surprising, just evidence that relations between Israel and Azerbaijan remain strong."**

#### **ISRAEL READIES FOR ARRIVAL OF THOUSANDS OF RUSSIAN IMMIGRANTS AFTER DRAFT ANNOUNCEMENT (Ha'aretz 10/2/22)**

As many as 6,000 immigrants are expected to arrive in Israel from Russia in each of the next six months, Jewish Agency Chairman Doron Almog told a special ministerial committee tasked with immigration and absorption matters on Sunday.

The expected surge in aliyah from Russia is a direct result of the compulsory draft announced there last month. But even prior to the conscription push, Russians have shown a far greater inclination to flee to Israel than their Ukrainian counterparts.

The government, meanwhile, on Sunday approved a special budget of 90 million shekels to finance the absorption of these immigrants.

While speaking at the committee meeting, Almog announced plans to set up **a special "aliyah express" track for new Russian arrivals that will allow** them to board flights to Israel before completing all the necessary paperwork, so long as they are able to provide basic proof that they are eligible to immigrate under the Law of Return. According to the law, any individual with at least one Jewish grandfather is eligible for aliyah and automatic Israeli citizenship.

**A similar "aliyah express" track was created in March when a massive influx** of immigrants from war-torn Ukraine was anticipated. Since the Russian invasion of Ukraine on February 24, a total of 13,172 Ukrainians and 24,707 Russians have immigrated to Israel, according to Jewish Agency figures. Another 35,000 Russians and nearly 27,000 Ukrainians are currently residing in Israel – they are either waiting out the war as tourists or are in the process of immigrating, the figures show.

**After the war broke out, the Jewish Agency set up stations near Ukraine's** borders with Poland, Moldova, Romania and Hungary to assist refugees interested in immigrating to Israel. Almog told the committee that similar stations are about to be set up on Russia's borders with Finland and Azerbaijan in order to help Russian refugees.

He said the Jewish Agency had allocated half a billion shekels for this aliyah wave from Ukraine and Russia. Of this sum, 200 million shekels had already been spent on bringing Ukrainian refugees to Israel, and another 300 million shekels would be required for the expected influx of Russians.

Almog said he expected the Israeli government to provide some of the required funding.

#### **IN NEW PUSH, GOVERNMENT HOPES TO GET ISRAELIS TO SORT FOOD WASTE FROM OTHER TRASH (Times of Israel 10/4/22)**

The Environmental Protection Ministry plans to begin pushing for organic waste to be separated from other trash and recycled, but is stopping short of mandating that local authorities implement programs to collect such waste separately, as is more common in Europe.

New regulations have been drafted and were issued last week for public

comment ahead of their likely enactment, a step that comes after years of largely failed efforts by the ministry to encourage households and businesses **to separate organic waste "at source," when people discard such materials.**

While recycling of bottles and glass is common across Israel, only a small number of councils currently collect organic waste separately from other types of trash.

Food leftovers and garden pruning account for around 40% of all municipal trash in Israel by weight.

Around a third of such waste is separated after collection, composted and used for so-called land reclamation. The composting process, which does not meet Western standards, can leave organic waste containing remnants of non-organic garbage such as shards of glass.

The rest is buried in landfill sites, where it releases methane as it decomposes.

**The methane generated by organic material in Israel's landfill sites contributes eight to ten percent of the country's total greenhouse gas emissions,** the ministry has calculated. While methane remains in the atmosphere for less time than carbon dioxide, it can have a much higher effect on warming the atmosphere in the short term, according to the United Nations Intergovernmental Panel on Climate Change.

Before burial, unseparated organic waste can soil other types of garbage, such as paper or cardboard, making them unfit for recycling. Once decomposing underground, the organic trash generates noxious smells and exudes liquids that pollute the soil and groundwater.

Organic waste separated at source, however, can be recycled into high-quality compost for agriculture, horticulture as well as land reclamation.

The new regulations aim to discourage the burial of organic matter by making it more expensive to do so, while encouraging separation before collection by providing economic incentives to local authorities.

The regulations, if implemented, would ban landfill companies from burying organic matter that has not been treated for methane emissions beforehand (via different forms of composting).

In 2006, the government introduced a Sustainable Solid Waste Management Master Plan, which set new goals for national and local governments, including reducing the total quantity of waste in general, and reaching a 50% recycling rate by 2015. It failed.

In June 2020, former Environmental Protection minister Gila Gamliel set a target for the next 10 years of reducing the amount of waste sent to landfills from 80% percent to 20%.

**ISRAELI COURTS TO RECOGNIZE CIVIL MARRIAGES CONDUCTED ONLINE** Ha'aretz 10/2/22)

The Jerusalem Court for Administrative Affairs ruled Thursday that Israel must legally recognize eight couples who were wed online via Zoom in a major step towards advancing civil marriage in the country.

The decision arrived after an appeal was filed by 'Hiddush': Organization for Religious Freedom and Equality on the so-called "Utah marriages"— civil wedding ceremonies officiated online remotely by a marriage registrar from the U.S. state of Utah.

Several Israeli couples were able to wed remotely through this process and circumvent Israel's marriage law, which only recognizes ceremonies performed in the state if they are held under the auspices of the religious community to which the couple belongs.

As Israel recognizes civil marriages if the ceremony is performed in a foreign country, lower-level Population Authority officials had decided to approve the remotely-officiated "Utah marriages."

Eight couples who wed in this fashion initially had their marriages revoked by the Population Authority following an order by former Interior Minister Arye Dery, prompting Hiddush to launch an appeal on their behalf.

The appeal was also launched on behalf of Rabbi Spector and Rabbi Levinski, the reform rabbis from Utah who performed the online ceremonies via Zoom for Israeli couples.

Recently, the Religious Services Minister, Matan Kahana supported a proposal tabled by legislator Sharren Haskel from the secular-right New Hope party, calling for a deal that would allow Israeli couples to get married in foreign consulates within Israel, in exchange for a restriction of eligibility criteria in the Law of Return. The proposal has not progressed far due to the collapse of the government and the upcoming elections.

**ISRAELI PARTIES PREPARE FOR CRUCIAL BATTLES AHEAD OF NOVEMBER 1 ELECTIONS** (Sivan Hilaie, YNet 10/2/22)

After several months of subdued campaigning for the 25th Knesset, it is finally starting to pick up steam, with the Jewish High Holidays reminding the candidates that election day is just around the corner.

Now, the parties look to have started to polish their slogans and campaign platforms in an attempt to maximize their appeal to voters ahead of November 1.

These are the messages the various parties intend to convey in the hopes of winning over voters - and perhaps bringing an end to what seems like a never-ending political turmoil in Israel:

The Yesh Atid party, led by Prime Minister Yair Lapid, intends to implement what it calls "a campaign of hope" to counter opposition's "campaign of fear, hate, and incitement."

Yesh Atid will likely argue that in order to form a stable government, a large and politically rich party will have to hold the fort.

The party's campaign is expected focus on tackling the cost of living, violence against women, and building a safety net for senior citizens.

Meanwhile, this month, Yesh Atid's 150 branches will continue their nationwide campaign missions, while also launching a new website in the coming days.

The Likud, led by Opposition chief Benjamin Netanyahu, will spend the next month focusing on a widescale campaign focused on traveling through Israel and meeting supporters. Additionally, thousands of Likud activists will go door to door in the hopes to encourage Israelis who didn't vote in the last round of elections to do so this time around.

The slogan Netanyahu plans to promote in this election camping is - "It's either right-wing or Palestine." This refers to Lapid's alleged willingness to join forces with the Arab parties.

The National Unity Party, led by Defense Minister Benny Gantz, is set to receive 12 Knesset seats in the November 1 vote, according to current polls - fewer than what Yesh Atid and Likud are set to pull. This party is expected to continue its attempts to convince the public that only Gantz is capable of putting together a stable government.

The National Unity Party's slogan is set to focus on warning the public against a "November nightmare," alleging a situation in which Netanyahu returns to power and brings with him far-right lawmakers Itamar Ben-Gvir and Bezalel Smotrich to the government.

Yisrael Beytenu, headed by Finance Minister Avigdor Liberman, is constantly reminding us it will join forces with neither Netanyahu, nor the ultra-Orthodox parties in the formation of the next government. Liberman himself claims he has no problem with the Likud as a party, but as long as it is led by Netanyahu - he will refuse to align with it in any way.

Additionally, the finance minister will likely parade his accomplishments in the last year during the campaign, and claim he has managed to lead the Israeli economy to recovery and 8.2% growth following the pandemic.

Besides its loyal secular Russian-speaking voters, Yisrael Beytenu will likely target other sectors of the Israeli society: high-tech workers, soldiers, new immigrants, senior citizens, and those seeking to become first-time homeowners. The campaign focuses on governmental stability, restoration of personal security, a free market economy, and reduction of social gaps.

The Labor Party, with Merav Michaeli at its helm, has adopted the slogan "Fighting for the truth," using masculine and feminine conjugations of the verb. Recent polls show that while most of the other parties' leaders have previously allied with Netanyahu, Michaeli has never done so. This gives her

party the privilege of avoiding Netanyahu question in its campaign, and focus on plans for the future of Israel and its people.

Among the issues Michaeli will likely promote are running the light rail train in the Tel Aviv Metropolitan Area on Shabbat, a reform to keep women protected from violence as well as aid packages for young families.

The Jewish Home, headed by Ayelet Shaked, is not expected to pass the electoral threshold, but will call on the right-wing voters to help form a more moderate coalition. The campaign will push to address the issue of the loss of governance in Israel, and call for Shaked to return to head the Justice Ministry.

Additionally, Shaked is reminding us that without her, Netanyahu has no chance of reaching 61 Knesset seats needed to form a government. The Jewish Home is relying on swing voters, hoping they will help them catch up to the rest of the parties.

The Likud, meanwhile, continues to attack Shaked and encourage her to quit the race, on the basis that her candidacy is what stands between Netanyahu and a stable right-wing government. They claim her party will not make it to the Knesset and will only "waste" votes for the right-wing.

The Religious Zionist Party is has reported impressive results in recent polls. While Ben-Gvir acts as a deterrent to some of the party's typical right-wing and religious voters, Smotrich built the party's list to appeal to them nonetheless. Many of their loyal voters may have a hard time supporting a party so strongly influenced by Ben Gvir, yet it seems that no better alternative is available to them.

Left-wing Meretz, led by Zehava Gal-On, recently scored a victory with Amichai Shikli's disqualification from running on Likud's slate. In upcoming days, the party will launch a new campaign dubbed "61 with Meretz," which will emphasize the faction's importance in the battle for stopping Netanyahu from returning to power. Gal-On, according to the party, has the ability to unite anti-Netanyahu factions and make sure they form a stable and functioning government.

Despite having been disqualified from the Elections Committee, Balad, led by Sami Abu Shehadeh, appealed to the Supreme Court and will try to push through and fight against the decision.

The United Arab List, led by Mansour Abbas, seems to have won over many in the Arab sector with the help of their slogan "The closest to influence," and is expected to win as many as seven seats. Still, the party is aware that it will need to work hard in order to convince the Arab citizens to go out and vote, with the turnout in the sector is predicted to be one of the lowest in history.

The Hadash-Ta'al List, recovering from the break-up from the Balad faction, are going with the motto "Influencing with respect," and aiming to gain support from the Arab youth. The alliance, headed by Ayman Odeh and Ahmad Tibi, is promoting extreme stances towards the current Israeli leadership and emphasizing Palestinian nationalism - as part of their attempt to differentiate themselves from the United Arab List.

Shas and the United Torah Judaism party are both expected to focus on two central topics during their campaigning - the cost of living and the state's Jewish identity, which they claim has taken a significant hit during the Bennett-Lapid administrations.

Shas has dubbed its campaign "Proud to be Jewish," and is set to continue lashing out at Liberman's economic policies, calling him "the enemy of the Haredi." Aryeh Deri, its leader, has been promoting food security reforms, focusing on distribution of food stamps to those in need.

There is also the United Torah Judaism's alliance, which consists of Agudat Yisrael and Degel HaTorah.

Agudat Yisrael has adopted the slogan "If your life is important to you" - a remark that distinguishes between the material life and the spiritual life, and appeals to those who prioritize the latter.

TWO STATES: A RECKONING (Nehemia Shtasler, Ha'aretz 10/6/22)

Ever since I became politically aware, I have supported the two-state solution. It was always clear to me that it was the correct and moral solution for both sides. After all, there is no chance that 2.8 million Palestinians in the

West Bank will relinquish their dream of an independent state, and if we **don't want to condemn ourselves to endless war, the results of which are** liable to be catastrophic, it is incumbent on us to divide the territory between the Jordan and the sea between Israel and Palestine.

That is what I thought when I was a high school student, I would listen to the words of the prophet Yeshayahu Leibowitz, who said immediately after the Six-Day War that holding on to the territories would bring destruction down upon us. I even remember the arguments in the neighborhood, with the **majority not wanting to give up Rachel's Tomb in Bethlehem or the Tomb of the Patriarchs in Hebron.** But to me it was clear the two-state solution is the realization of the Zionist vision of a Jewish and democratic state, living in peace with its neighbors and thereby achieving true security.

Since then, the years have gone by (55, to be exact), the reality has changed, and there is no better time for a reckoning of conscience and an examination of past beliefs than these days between Rosh Hashanah and the eve of Yom Kippur.

I asked myself a simple question: Suppose they made me the decision-maker, and I had to sign an agreement that gave the Palestinians a state. Would I sign it? There were years when I would not have hesitated for a moment. After all, immediately after the Six-Day War, Prime Minister Levi Eshkol declared that we were holding the territories only as a deposit, until there is peace, and the public believed that Israel would relinquish the territories and a Palestinian state would arise. But quite rapidly the national mood changed, and we fell in love with the territories. We started day-tripping between Jerusalem and Nablus and the temporary deposit became a **"patrimony," which has been ours since biblical times.**

The big change came immediately after the Yom Kippur War, when the Gush Emunim movement realized that if it succeeded in filling the territories with dozens of settlements and hundreds of thousands of settlers, no government would be able to remove them. And indeed, in the winter of 1975, Defense Minister Shimon Peres surrendered to the messianic fervor of Hanan Porat and Moshe Levinger and approved the establishment of a temporary settlement at Kadum, from which 150 (!) settlements sprang up on every hilltop, and today it is clear that if any prime minister ever signs an agreement to evacuate the West Bank, it will end in a civil war of the settlers and the extreme right against the army and the government.

On the other side, too, there have been far-reaching changes. With the passage of time, the yoke of the occupation has weighed more heavily; there is more stealing of land, more harassment, more killings, poverty and unemployment. All this is only increasing the Palestinian desire for an independent state of their own.

Palestinian President Mahmoud Abbas, Abu Mazen, who supports a political struggle without the use of violence, is now no longer able to stop the popular rage and the acts of terror. The Palestinians have lost the hope of ending the occupation in non-violent ways and young people are coming out openly against the army. They are not hiding, but rather documenting themselves on social networks with weapons, and thereby becoming local heroes. As a result of this, the Palestinian Authority has lost control in northern Samaria, in Jenin and in Nablus, and in its stead Hamas and Islamic Jihad have gained control. Today Abu Mazen only partially controls his security services and some of his people are participating in terror activity against Israel.

Today, no one can ensure that if an agreement to establish a state is signed with the Palestinian Authority, it will indeed be implemented. The concern is that Hamas will take control of the territory (as it did in the Gaza Strip), and it its wake Iran will arrive. And then, instead of a demilitarized state aiming for peace, we will get threats, rockets and war.

Does this mean that there is no solution to the conflict and that we are **condemned to die by the sword? Not for certain. We haven't given up yet. I still remember Leibowitz's words. But it is clear that time is working to our detriment.** The extremists on both sides are getting stronger, and even people like us are beginning to have doubts about the solution that had been so logical and clear until now.



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Getting the Message

**Presented by Rabbi Zacharia Schwartz, Kollel Adjunct**

One of the reasons given that the Holiday of Sukkos follows the days of judgement – Rosh Hashana and Yom Kippur – is that in-case it was decreed that we were to be exiled, it should be fulfilled by our being “exiled” from our home to our Sukkah. But why should we be able to get away with simply going out into the Sukkah when there was (seemingly) a much harsher punishment in store?

I once heard a profound answer from Rabbi Fischel Schachter that can reshape our view of life’s challenges. He explains that when we leave our comfortable homes to go out into the Sukkah, we are showing Hashem that we believe that we are in His hands, and we are willing to go wherever He tells us to go. Moreover, we are demonstrating our understanding that wherever we are and whatever challenges we face, it is because Hashem wants us to be there and to stand up to the challenge. We are telling Hashem – if you want us to leave our homes and go the Sukkah, then we’ll go – and not only that, but we’re going to rejoice and be happier than ever while we are there! One who approaches the Mitzvah of Sukkah understands that the punishment of exile is merely meant to teach us this lesson. Seeing as the person has learned the lesson already, there is no longer any need for such a fate.

May we all be successful in making the most of this precious Mitzvah, and forge ahead into the new year with a renewed sense of living in Hashem’s presence and being under His constant guidance.

**Wishing you a Good Shabbos and a Good Yomtov!**

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## TABLE TALK

### Point to Ponder

**And you should take for yourself on the first day... (Emor 23:40)**

*The first day, means the first day of the calculation of aveiros (Tanchuma Emor 22).*

Why will a person stay away from sin until Sukkos? What is stopping a person from sinning until the first day of Yom Tov? If a person was able to remain pure while preparing for Sukkos, why would they fall to temptation on the first day of Yom Tov?

### Parsha Riddle

**How could a person be doing an aveira by building a sukkah (on a weekday)?**

Please see next week's issue for the answer.

Last week's riddle:

**What connection is there between Shavuot and Yom Kippur?**  
Answer: On Shavuot we received the Aseres Hadibros (Ten Commandments). On Yom Kippur we received the second set of luchos (tablets).

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

On the first two days of Sukkos (as well as the first two days of Pesach), we read the section of *parashas Emor* discussing the various holidays, which includes the commandment to bring an offering of "an Omer from your first harvest" on (as interpreted in the Oral Torah) the second day of Pesach, and an accompanying family of prohibitions:

You shall not eat bread or roasted kernels or plump kernels until this very day, until you bring the offering of your G-d; it is an eternal decree for your generations in all your dwelling places. (*Vayikra* 13:9-14)

These are the prohibitions of *chodosh*, "new" (as opposed to *yoshon*, "old"): no grain which has taken root since last year's Omer (or products made therefrom) may be consumed until this year's Omer has been brought, or in contemporary times when the Omer is not brought, until the end of the sixteenth (in Israel) or seventeenth (in the Diaspora) day of Nissan.

These prohibitions were widely flouted for many centuries in Ashkenazic Europe. Although numerous justifications of this have been proposed, they are not entirely convincing, and accordingly, the Chasam Sofer (*Shut. OC* 15 [2]) records a custom of his great teacher R. Nossan Adler that on Sukkos, one who consumes *chodosh* should not receive the *aliyah* containing these prohibitions:

This individual will recite the blessing on the Torah, and this verse will be read before him, and he will then proceed to drink beer and liquor, and eat bread leavened with barley yeast, which according to most authorities is Biblically (prohibited) even in contemporary times?!

R. Adler was apparently only concerned about this on Sukkos, "since at that time the barley has already been harvested," but not on Pesach or Shabbos *parashas Emor* (which always occurs in Iyar), since all grain is generally *yoshon* at that time of the year, since any grain grown before Pesach has become *yoshon* on Pesach, and any grown after Pesach has not yet matured, been harvested, and reached consumers. (The *matzah* consumed on the first few days of Pesach could theoretically be *chodosh*, but in practice (at least today) it never is, since it is made from winter wheat, which is always *yoshon* since it does not reach consumers before Pesach [i.e., the wheat used in *matzah* consumed on a particular Pesach must have been grown before the previous Pesach]).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am the shortest word in the Torah.
2. I was special for Avraham and Sara.
3. I refer to Hashem.
4. I have a ledge for those who do Teshuva.

#### #2 WHO AM I?

1. I was for cattle.
2. I was cloudy.
3. I make you move.
4. My name describes my design.

#### Last Week's Answers

**#1 Ten** (I am for a minyan, I am for confessions (on the day), I am for commandments, I am for finger.)

**#2 Boruch Shem** (I am for shema, I am for Shem Hameforash, I was on the death-bed, I am the angels' secret.)

## KOLLEL BULLETIN BOARD



**GWCK wishes all of its friends, supporters, participants, and the entire community, a Good Yomtov!**  
**Kollel Classes will resume the week of Oct. 23.**

**The entire community is invited to a HISTORIC EVENT with**  
**Harav Herschel Schachter שליט"א & Rishon L'Tzion Harav Shlomo Amar שליט"א**  
**Wed. evening Oct 26, Baltimore, MD - For more info visit [gwckollel.org/scp](http://gwckollel.org/scp)**

