

SHABBAT SHALOM FROM CYBERSPACE

VAYELECH/YOM KIPPUR

Haftarah: Hoshea 14:2-10, Yoel 2:11-27, Micah 7:18-20

OCTOBER 7-8, 2016 6 TISHREI 5777

DEDICATIONS: In memory of our grandfather David Gindi, HaKohen, A'H

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Editors Notes

We were discussing the portion of Vayelech last night which begins with the words, Vayelech Moshe, Vaydaber et HaDevarim HaEleh. Moses went. Moses spoke these words. The question is where did Moses go? He doesn't appear to have gone anywhere. Why not begin this portion as most of the Torah begins and Moses spoke. Why add and Moses went? And of all days, why on the last day of his life? If we are referring to the next world, Moses hasn't gone anywhere yet?

It is true that perhaps as much as anyone in history, Moses was a man of words. We see that Balak referred to Moses' power as being in his mouth. Yet, something speaks louder than words. There is a song that says, "Words can be said easily, but one can't fake actions." And Ralph Waldo Emerson wrote, "What you do speaks so loud that I cannot hear what you say." The Talmud tells us to Judge a man, not by his words, but by his deeds.

Rabbi Abittan once explained that through Vayelech Moshe – through Moses' movement, through his actions each and every day of his life, Moshe also spoke. He not only preached Torah, he lived Torah and set the example for all of us. The Rabbi would say again and again that children don't do what they hear, they do what they see.

There is a lesson to each of us, as parents, grandparents, teachers, babysitters, counselors and guardians in whatever form that we cannot simply preach. We must do.

Rabbi Berel Wein elaborated on the idea of Vayelech and action offering a slightly different spin, but a great lesson as we come to Shabbat Shuva and Yom Kippur.

The name of this week's Torah reading is taken from the first word of the parsha itself – vayelech.

This word signifies movement, the action of going somewhere. The subject of this verb is a great teacher and leader Moshe. According to Jewish tradition and the words of the great commentators to the Torah, this parsha was recorded for us by Moshe on the last day of his presence on earth.

It is truly wondrous that on his last day on earth Moshe should be described as being in motion, going in strength and fortitude to further teach and guide his beloved people Israel. Perhaps in this word vayelech alone we discover the secret of the greatness and manifold achievements of Moshe during his lifetime.

Moshe was always going, always engaged in teaching and counseling Israel. We do not find in the Torah that Moshe ever rested from his mission or stopped working and striving towards his goal of raising the Jewish people to be a kingdom of priests and a holy nation. Moshe, so to speak is in perpetual motion, always advancing, going, cajoling and instructing the people of Israel.

The Torah records for us that at the end of his life his physical strength and faculties were in no way diminished. That certainly was an exceptional and most unique blessing. But that was a gift from God, as health and longevity always are. The continued activity on behalf of Torah and the Jewish people was a gift from Moshe to Moshe. It was entirely dependent upon his attitude, commitment and vision for himself and his people. Therefore he is truly described in this week's Torah reading as being a person who is on the move, constantly going towards greater heights and more meaningful accomplishments.

This is also one of the messages that Shabbat Shuva teaches us. In order to return to God and to begin anew in our quest for holiness and sanctity, we must be proactive in our behavior and attitude. Being passive or apathetic certainly will not accomplish the goal of national and personal return to greatness and holiness.

The new year dawning upon us, with all of its blessings also brings with it all of its challenges as well. The ability to face up to those challenges,

to keep on walking so to speak, will truly be the measure of our accomplishments and the events of this new year. Moshe has taught us by personal example that it is never too late in life to keep on walking and attempting to fulfill our hopes, aspirations and visions.

Life is precious and fleeting and should be exploited to the fullest. Being in motion, physically and spiritually, is really the secret of successful longevity and lifetime achievement. Even the great Moshe is not granted physical immortality nor will he even be granted all of the wishes he had for himself on this earth. Yet, until his very last breath, Moshe devotes himself to accomplishing his goals and to leading the Jewish people. This short parsha, which should serve as an inspiration to all of us, should be well studied.

PS ... At the end of the newsletter 2 articles of interest
5776 - Judaism Was Trending This Year-Among Non Jews
On anniversary of Yom Kippur war, Egypt wonders: Is Israel still the enemy? -- The JPost

Summary of the Perasha

On Yom Kippur we recite the 13 midot in the tefilot 26 times. Why do we say them so often and what are we trying to convey. The 13 midot were revealed to us when Hashem forgave Benei Yisrael for the sin of the golden calf. The gemara in Rosh Hashana (Daf 17) explains Hashem told Moshe that in the future if Benei Yisrael ever need forgiveness they should "ya'asoo lefanay ke'seder ha'zeh" (they should do like this) and Hashem told Moshe the 13 midot. And simply said these are the words that by saying them should invoke Hashem's mercy. And that is why we recite the 13 midot so many times. But if we look closely at the words it says that we should "ya'asoo" (i.e., do) like these words. What does that mean? One of the 613 mitzvot is "ve'halachta bidrachav" that we should walk in the ways of Hashem, that we should act and be like Hashem. Maybe we can explain that Hashem was telling Moshe that if we want to merit forgiveness we have to start portraying the midot of Hashem. We have to be slow to anger (with our spouse and children and employees and others). We have to be more compassionate like Hashem (by taking an interest in the lives of the people around us). We have to be more forgiving of others mistakes.... And so maybe on Yom Kippur we can have kavana that with the words of the 13 midot we are proclaiming to Hashem that I want to be a better a person! I want to be a more kind, more patient, more compassionate person. We are reminding ourselves of the type of person we want to be. Maybe that is one of the reasons we say these

words so many times. To remind ourselves what matters. To instill in ourselves the right priorities. What matters is if I am a good person. Do I think of others? Do I make time for others that need help or am I am too busy with my day to day life? So maybe that can be one of our thoughts when we say these words of the 13 attributes of Hashem. I want to be better!

Va'yelech - Moshe bids farewell. A transition in leadership

- 1- Moshe goes to bid farewell to Benei Israel on the day of his death telling Benei Israel that he cannot come with them into Israel.
- 2- Moshe tells Benei Israel Hashem will help them triumph over their enemies in Israel.
- 3- Moshe gives Yehoshua hizuk since he will now lead Benei Israel. Moshe writes down the Torah
- 4- The mitsvah of hakhel (the king reads parts of the Torah in front of the entire nation)
- 5- Hashem tells Yeshoshua through Moshe that Benei Israel will sin and Hashem will hide his face. Hashem commands Moshe to write Ha'azinu
- 6- Hashem says Benei Israel will sin and the song of Ha'azinu will stand as witness that Benei Israel were warned of what would happen if they sin. Hashem gives Yehoshua hizuk as leader.
- 7- Moshe gives the Torah to the Leviim and elders. Moshe gathers Benei Israel to tell them the song of Ha'azinu that will be read in the next parasha.

FROM THE JERSEY SHORE NEWSLETTER

"Blessed is His Name whose glorious kingdom is forever and ever."

On Yom Kippur we have a very special halachah. When we say the Shema, we say the "Baruch Shem..." out loud. As we know, all year around we say it quietly; however, on Yom Kippur, since we are like angels, we say it out loud like them. Are we really like angels? Listen to a parable by Rabbi Elimelech Biderman, Shlita.

A zoo found itself in a quandary after its star attraction, a pair of fierce lions, both died. Unable to procure another pair of these beasts, the zoo hired professional actors to play the role of lions. Two men were dressed up as lions, and while crawling around on all fours, they made a convincing show, perfectly imitating a lion's roar.

All went well until an outraged visitor approached the zookeeper.

"Whom do you think you're fooling?" he demanded. "Those aren't lions you have in that cage, but humans!"

"What makes you think such a thing?" the zookeeper, eager to cover up, asked.

"Why, walking by earlier I heard one of the so-called 'lions' whisper to the other in a very human voice, 'Until what time will we have to roar today?'"

"I don't understand you," the annoyed zookeeper replied. "All day they roar exactly like lions, and because for one minute one spoke like a human, you already assume that he is a person?"

The visitor was hardly amused. "That's exactly my point. If he speaks for a moment like a man, that shows that the rest of the time he is only acting."

When a Jew raises himself up a notch and draws closer to Hashem during Yom Kippur, he is actually revealing his "real" self. He is proving that essentially, through and through, he is even higher than the angels. It was all the other times, when his evil inclination got the better of him, that he "dressed up" and behaved improperly. Rabbi Reuven Semah

Among the most important prayers on Yom Kippur is the recitation of the Thirteen Attributes of Mercy - which we know as "rucghu". We say it on Yom Kippur a total of 26 times, and there is a covenant that we will always be answered with this prayer. The Gemara tells us that Hashem showed Moshe Rabenu this prayer and told him when the Jewish people "do" this order of prayer they will be answered. The Rabbis point out that it doesn't say, "when the Jewish people will say this prayer," but rather will "do" this prayer. This means that for the "rucghu" to be effective, we have to learn to emulate the thirteen attributes of mercy which Hashem is known for. When we say them on Yom Kippur, let us reflect for a moment on the words. "He is merciful," let us acquire this trait within ourselves. "He is slow to anger," so should we be. "He forgives sins," we must learn to forgive others, etc. By saying these traits and trying to learn from them, we will become better people and merit forgiveness from G-d! Rabbi Shmuel Choueka

RABBI ELI MANSOUR

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Yom Kippur - The Happiest Day of the Year**

On the night of Yom Kippur, immediately following Kal Nidreh, we recite as part of our prayer service a verse from the Book of Bamidbar (15:26): "The entire Israelite congregation, and the convert residing in its midst, shall be forgiven – for the entire nation [transgressed] unintentionally" ("Ve'nislach Le'chol Adat Beneh Yisrael Ve'la'ger Ha'gar Be'tocham Ki Le'chol Ha'am Bi'shgaga").

The question arises, how can we possibly claim "Ki Le'chol Ha'am Bi'shgaga", that all the sins we

transgressed over the past year were committed unintentionally? Did we not commit any willful sins the entire year? How can we honestly come before God and demand forgiveness on the grounds that all our sins were accidental?

The answer touches upon what is likely the most fundamental question concerning Teshuba. Why is God prepared to erase all our wrongdoing from our record? We understand that He is compassionate and prepared to forgive. But why does He go so far as to erase our sins from memory? It is as though He takes a video recording of our lives and deletes all segments that involve sinful behavior. Indeed, in this same verse, we make reference to "the convert residing in its midst," drawing a comparison to repentance and conversion. Just as Halacha treats a convert as a "newborn child," and his past history prior to his conversion is completely erased, similarly, by performing Teshuva we are able to erase our shameful past. By now most of us probably take this for granted, but if we think about it for a moment, it is mind-boggling. On what basis does God rewrite our history?

The answer is that there is a spark of goodness, of sanctity, deep within the soul of every person. Regardless how far a person has fallen into the abyss of sin, this spark continues to burn; it is inextinguishable.

The Rambam, in a famous ruling, writes that if a recalcitrant husband refuses to give his wife a Halachic divorce, the court (in the times when it had the authority to do so) would beat him until he agreed to grant the divorce. Even though a Halachic divorce requires the will of a husband, a divorce given under this kind of duress is nevertheless valid, the Rambam writes, because in the husband's subconscious, he wants to do the right thing. The Bet Din does not force its will upon the husband, but rather removes the obstruction from the true desire of his heart to do what is proper. Every person's true intent is to do the right thing, but our hearts are sometimes "blocked" by obstructions that we simply need to remove to allow our true will to surface.

As we begin Yom Kippur, it is natural for us to feel discouraged. Why should we bother repenting? Do we even deserve God's attention, let alone His forgiveness? We therefore proclaim, right from the outset, "Ki Le'chol Ha'am Bi'shgaga!" Our true intention is and always has been to do God's will. We have been dissuaded and led astray by our evil inclinations, and our inner spark has been covered over by layers of darkness, but deep inside, we all want to do what is right. All our sins are indeed a

"Shegaga", a mistake, a careless swerve off the road. Our real intention is to do only the right thing.

And this is how Hashem can erase our record. Once we find that inner spark of holiness within our souls, it is determined that all our sins were "unintentional," and can therefore be erased from the "video."

Our Sages described Yom Kippur as one of the happiest days of the year. We are not despondent or dejected on this day. To the contrary, we are invigorated and inspired by the words that should be ringing in our ears throughout Yom Kippur – "Ki Le'chol Ha'am Bi'shgaga!" Yom Kippur is the day which reminds us that deep inside, we are all good, we are all holy, and therefore God wants us to return to Him. He will not reject sincere prayer and repentance, because He sees that spark inside us which is never extinguished.

Three times a day, in our Amida prayer, we describe Hashem as "Ha'rose Bi'tshuba" – "Who desires [our] repentance." If there was even a single Jew whose repentance God is not willing to accept, we could not recite this Beracha. The fact that we recite it proves that God desires the Teshuba of each and every one of us. There is no sinner on earth who cannot perform Teshuba, because there is no sinner on earth whose inner spark of Kedusha has been extinguished.

The Talmud in Masechet Aboda Zara tells the astounding story of Elazar Ben Dordaya, who was, literally, addicted to lust. He visited every Zona (woman of ill-repute) in the world, and at one point he traveled a great distance and spent an enormous fortune to visit such a woman. As he was with her, she mentioned to him that he could not repent. Her remark rattled Elazar, and he ran from her house, looked up to the heavens, and repented. As he wept, his soul departed, and a voice burst forth from the heavens announcing that he has earned a share in the world to come.

This story teaches that God will go anywhere – even to a house of ill-repute!! – in order to bring back one of His children who has gone astray. Just as a father will jump into a malodorous trash bin to save his child, similarly, God will go anywhere He is needed to inspire a sinner to repent. Even if everyone else has despaired from a certain sinner, God never despairs. He still sees that spark of Kedusha, and knows that this spark can ignite a raging fire of holiness and spiritual devotion.

Of course, this will only happen if we ourselves recognize this spark. We must trust in our ability to

return, and in God's willingness to accept us. And when we have this trust, Yom Kippur is truly the most joyous, most exciting, and most exhilarating day on the Jewish calendar.

**VICTOR BIBI
SOD HAPARASHA**

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**Rabbi Wein
A NEW BEGINNING**

This season of the year always signals the start of a new beginning. In its most limited sense, this new beginning is in terms of the Jewish calendar year. However, all of us sense that the new beginning is much more than just purchasing a new calendar. We desperately seek a truly fresh start, an opportunity to discard past errors and their consequences and to move from the sometimes darkness of our lives into the valley of sunshine. Yet, the problem that challenges all new beginnings is the fact that all of the old problems and difficulties still exist and are often dragged forward.

Illness, discords, enmities, financial problems and social pressures – all of which existed on the eve of the New Year – are now part of the fabric of the New Year itself. It is very difficult to aspire and achieve any sort of meaningful new beginning when all of the old burdens of life are still present with us.

Nevertheless, the Torah encourages and in fact even demands of us that we see this season of the year as being a fresh start in our lives and not nearly as the time that marks the advent of a new date on our calendar. In fact, the whole meaning of teshuva – repentance and renewal – is based on our ability to adjust to changing realities and differing circumstances, to learn from our past but to somehow, at the same time, to discard that past and deal with a new present that will lead to a different future.

Since it is impossible to completely erase our past experiences from our present thoughts and behavior, achieving a new beginning is a very complicated and delicate matter. On one hand, we should never forget the mistakes that we have made in the past so that we do not repeat them once again. Memories should not be a burden upon us but should be utilized in order to proceed to a better life and a more positive attitude.

This new beginning stems from a strong understanding and recognition of what has gone before. A new beginning is not really our initial beginning, which suggests inexperience and trial and error. Rather, it is a new approach on how to deal with old problems, difficult emotions and harsh realities, many of them carried over from the baggage of the previous years of our lives.

We are all aware that when we pack our suitcases for a trip, somehow we always take along things that are unnecessary and items that will never be used on the trip. Yet, over-packing is part of human nature.

One aspect of the genius of recognizing that we have to make a new beginning for ourselves on a very regular basis is not to 'over-pack' from the past for our current journey into the future. A new beginning never starts from scratch, but much of the past should be scratched in order for the new beginning to have vitality and success.

The famous maxim is that a journey of a thousand miles begins with the first small step. Many a new beginning has been ruined and compromised by attempting to do too much too soon. Fasting rarely leads to successful dieting and weight loss. The Torah always emphasizes consistency over radical change.

The success of a new beginning always depends on the consistency of the methods used to implement it. We always search for emotional and spiritual highs and scorn the plodding, every day good deeds and observances. People certainly want to be inspired in their pursuit of a new beginning, however inspiration many times wanes and we are left feeling empty and disoriented.

Part of creating a successful new beginning is the idea of regularity, repetition and realism in identifying and achieving our spiritual goals. Our rabbis taught us that a person who grabs too much grabs nothing. This lesson is essential to all human endeavors. Breakthroughs in medicine and pharmacology are based on years of slow research and painstaking experimentation. There always must be a bit of serendipity present in the success of any new beginning. But without the hard work and the tedium of practice and effort, no new beginning will ever achieve its noble goal. In this season of fresh starts, I fervently hope that all of us will achieve our objectives.

Shabbat shalom
An easy fast and a wonderful holiday.

Chief Rabbi Sir Jonathan Sacks To Renew our Days

The moment had come. Moses was about to die. He had seen his sister Miriam and brother Aaron pre-decease him. He had prayed to God – not to live forever, not even to live longer, but simply, “Let me go over and see the good land beyond the Jordan,” (Deut. 3:25). Let me complete the journey. Let me reach the destination. But God said No: “That is enough,” the Lord said. “Do not speak to me anymore about this matter.” (Deut. 3:26). God, who had acceded to almost every other prayer Moses prayed, refused him this.[1]

What then did Moses do on these last days of his life? He issued two instructions, the last of the 613 commands, that were to have significant consequences for the future of Judaism and the Jewish people. The first is known as Hakhel, the command that the king summon the people to gather during Sukkot following the seventh, shemittah year:

“At the end of every seven years, in the year for canceling debts, during the Festival of Tabernacles, when all Israel comes to appear before the Lord your God at the place He will choose, you shall read this law before them in their hearing. Assemble the people—men, women and children, and the foreigners residing in your towns—so they can listen and learn to fear the Lord your God and follow carefully all the words of this law. Their children, who do not know this law, must hear it and learn to fear the Lord your God as long as you live in the land you are crossing the Jordan to possess.”

There is no specific reference to this command in the later books of Tanakh, but there are accounts of very similar gatherings: covenant renewal ceremonies, in which the king or his equivalent assembled the nation, reading from the Torah or reminding the people of their history, and calling on them to reaffirm the terms of their destiny as a people in covenant with God.

That, in fact, is what Moses had been doing for the last month of his life. The book of Deuteronomy as a whole is a restatement of the covenant, almost forty years and one generation after the original covenant at Mount Sinai. There is another example in the last chapter of the book of Joshua (Josh. 24). Joshua had fulfilled his mandate as Moses' successor, bringing the people across the Jordan, leading them in their battles and settling the land.

Another occurred many centuries later in the reign of King Josiah. His grandfather, Menasseh, who reigned

for 55 years, was one of the worst of Judah's kings, introducing various forms of idolatry, including child sacrifice. Josiah sought to return the nation to its faith, ordering among other things the cleansing and repair of the Temple. It was in the course of this restoration that a copy of the Torah was discovered,[2] sealed in a hiding place, to prevent it being destroyed during the many decades in which idolatry flourished and the Torah was almost forgotten. The king, deeply affected by this discovery, convened a Hakhel-type national assembly:

“Then the king called together all the elders of Judah and Jerusalem. He went up to the temple of the Lord with the people of Judah, the inhabitants of Jerusalem, the priests and the prophets—all the people from the least to the greatest. He read in their hearing all the words of the Book of the Covenant, which had been found in the temple of the Lord. The king stood by the pillar and renewed the covenant in the presence of the Lord—to follow the Lord and keep his commands, statutes and decrees with all his heart and all his soul, thus confirming the words of the covenant written in this book. Then all the people pledged themselves to the covenant.” (2 Kings 23:1-3)

The most famous Hakhel-type ceremony was the national gathering convened by Ezra and Nehemiah after the second wave of returnees from Babylon (Neh. 8-10). Standing on a platform by one of the gates to the Temple, Ezra read the Torah to the assembly, having positioned Levites throughout the crowd so that they could explain to the people what was being said. The ceremony that began on Rosh Hashanah, culminated after Sukkot when the people collectively “bound themselves with a curse and an oath to follow the Law of God given through Moses the servant of God and to obey carefully all the commands, regulations and decrees of the Lord our Lord” (Neh. 10:29)

The other command – the last Moses gave the people – was contained in the words: “Now write down this song and teach it to the Israelites,” understood by rabbinic tradition to be the command to write, or at least take part in writing, a Sefer Torah. Why specifically these two commands, at this time?

Something profound was being transacted here. Recall that God had seemed brusque in His dismissal of Moses' request to be allowed to cross the Jordan. “That is enough ... Do not speak to me anymore about this matter.” Is this the Torah and this its reward? Is this how God repaid the greatest of the prophets? Surely not.

In these last two commands God was teaching Moses, and through him Jews throughout the ages, what immortality is – on earth, not just in heaven. We are mortal because we are physical, and no physical organism lives forever. We grow up, we grow old, we grow frail, we die. But we are not only physical. We are also spiritual. In these last two commands, we are taught what it is to be part of a spirit that has not died in four thousand years and will not die so long as there is a sun, moon and stars.[3]

God showed Moses, and through him us, how to become part of a civilisation that never grows old. It stays young because it repeatedly renews itself. The last two commands of the Torah are about renewal, first collective, then individual.

Hakhel, the covenant renewal ceremony every seven years, ensured that the nation would regularly rededicate itself to its mission. I have often argued that there is one place in the world where this covenant renewal ceremony still takes place: the United States of America.

The concept of covenant played a decisive role in European politics in the sixteenth and seventeenth century, especially in Calvin's Geneva and in Scotland, Holland and England. Its longest-lasting impact, though, was on America, where it was taken by the early Puritan settlers and remains part of its political culture even today. Almost every Presidential Inaugural Address – every four years since 1789 – has been, explicitly or implicitly, a covenant renewal ceremony, a contemporary form of Hakhel. In 1987, speaking at the bicentennial celebration of the American Constitution, President Ronald Reagan described the constitution as a kind of “covenant we've made not only with ourselves but with all of mankind ... It's a human covenant; yes, and beyond that, a covenant with the Supreme Being to whom our founding fathers did constantly appeal for assistance.” America's duty, he said, is “to constantly renew their covenant with humanity...to complete the work begun 200 years ago, that grand noble work that is America's particular calling – the triumph of human freedom, the triumph of human freedom under God.”[4]

If Hakhel is national renewal, the command that we should each take part in the writing of a new Sefer Torah is personal renewal. It was Moses' way of saying to all future generations: It is not enough for you to say, I received the Torah from my parents (or grandparents or great-grandparents). You have to take it and make it new in every generation.

One of the most striking features of Jewish life is that

from Israel to Palo Alto, Jews are among the world's most enthusiastic users of information technology and have contributed disproportionately to its development (Google, Facebook, Waze). But we still write the Torah exactly as it was done thousands of years ago – by hand, with a quill, on a parchment scroll. This is not a paradox; it is a profound truth. People who carry their past with them, can build the future without fear.

Renewal is one of the hardest of human undertakings. Some years ago I sat with the man who was about to become Prime Minister of Britain. In the course of our conversation he said, "What I most pray for is that when we get there (he meant, 10 Downing Street), I never forget why I wanted to get there." I suspect he had in mind the famous words of Harold Macmillan, British Prime Minister between 1957 and 1963, who, when asked what he most feared in politics, replied, "Events, dear boy, events."

Things happen. We are blown by passing winds, caught up in problems not of our making, and we drift. When that happens, whether to individuals, institutions or nations, we grow old. We forget who we are and why. Eventually we are overtaken by people (or organisations or cultures) that are younger, hungrier or more driven than us.

The only way to stay young, hungry and driven is through periodic renewal, reminding ourselves of where we came from, where we are going, and why. To what ideals are we committed? What journey are we called on to continue? Of what story are we a part?

How precisely timed, therefore, and how beautiful, that at the very moment when the greatest of prophets faced his own mortality, that God should give him, and us, the secret of immortality – not just in heaven but down here on earth. For when we keep to the terms of the covenant, and making it new again in our lives, we live on in those who come after us, whether through our children or our disciples or those we have helped or influenced. We "renew our days as of old." Moses died, but what he taught and what he sought lives on.

[1] There is an important lesson here: It is the prayers we pray for others and others pray for us that are answered; not always those we pray for ourselves. That is why when we pray for the healing of the sick or the comfort of the mourners we do so specifically "in the midst of others" who are ill or bereaved. As Judah Halevi pointed out in *The Kuzari*, the interests of individuals may conflict with one another, which is why we pray communally, seeking the collective good.

[2] This is Radak and Ralbag's understanding of the event. Abarbanel finds it difficult to believe that there were not other copies of the Torah preserved even during the idolatrous periods

of the nation's history, and suggests that what was discovered sealed in the Temple was Moses' own Torah, written by his hand.

[3] See Jeremiah 31.

[4] Public Papers of the Presidents of the United States, Ronald Reagan, 1987, 1040-43.

AS HEARD FROM RABBI AVIGDOR MILLER Z'TL "And you shall afflict yourself" (Vayikra 22:27)

The word "V'Initem" (afflict) stems from 'Ani' which means "poverty" or affliction in general and fundamentally means 'crying out', because the afflicted man cries out. The word 'Anav' which denotes 'humble' means "one that behaves like a poor man (Ani), despite his lack of affliction. By fasting, men gain humility. "V'initem" (and you shall afflict yourselves) creates in you Anava (humility) and makes you thereby acceptable to Hashem.

On Yom Kippur we strive to rid ourselves of the arrogance which causes men to be disobedient and ungrateful and selfish and reckless. The fasting is helpful for this purpose, but it achieves more when we are aware of the purpose.

Yirat Hashem means Awareness of the Greatness of Hashem, and because of that a person is humble, anav.

Because of that he speaks politely to people;
because of that he doesn't speak against people;
because of that he doesn't hurt people's feelings;
because of that he tries to be kind and helpful to people.

Then Hashem says: 'You are walking in the ways of Hashem; because I am holy you are trying to emulate Me'. That is the greatest beauty that you can give to Hashem. Just as He is merciful so you are merciful. When people try to do good things because they are Aware of Hashem, then they are investing their efforts into something worthwhile.

We can attain humility by expressing our deep gratitude in appreciating Hashem's countless forms of kindness which He is constantly bestowing upon us. These gifts weigh down on us and we are humbled since we cannot repay them. "How can I repay Hashem for all that He gives me" (Hallel)

Although Israel is fully aware of its superiority as Hashem's chosen and holy and beloved and blessed people, yet no nation is as ready to admit its own faults as frequently and as profusely as does Israel, especially on this day. Without losing sight of Hashem's supreme love for us, we afflict ourselves and gain in Humility. And we thereby incur Hashem's favor even more. "He adorns the humble (Anavim) with salvation" (Tehillim 149:4) **Adapted from "A Kingdom of Cohanim" by Rabbi Miller ZT'L**

Judaism Was Trending This Year-Among Non Jews

By Josefin Dolsten
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This year, famous non-Jews were very public about their Jewish proclivities, from craving gefilte fish to singing the Passover classic, "Dayenu." These are the top 11 moments in 5776 when gentiles were inspired by Judaism, from the worlds of sports, entertainment and politics.

Sports:

1. Amar'e Stoudemire moved to Israel
The NBA star signed a two-year contract with the Israeli basketball team Hapoel Jerusalem in July. Stoudemire has a history with Judaism: He has described himself as "spiritually and culturally Jewish" and said he may have Jewish ancestry. He also has ties to the Hebrew Israelite community, African-Americans who believe they are connected to the biblical Israelites. "My family and I are excited to start a new journey in Israel, a country I have grown to love," the basketball player said.

2. Michael Phelps got a folk treatment with an old Yiddish name
Sports fans were confused after seeing round, purple-red marks on the bodies of several Olympic athletes in August, including swimming champ Phelps. It turns out they were receiving a treatment called cupping — known as "bankes" in Yiddish — which consists of applying heated glass cups to the skin, in the hopes of drawing out evil spirits. Though we were skeptical at first, after seeing Phelps win six medals in Rio, we're thinking of giving cupping a try.

3. A Japanese gymnast did her Olympics floor routine to a Hasidic tune
Sae Miyakawa wowed us when she did her Rio floor routine to the Jewish-camp classic "Kol Haolam Kulo," which was originally written by Rabbi Nahman of Breslov. While the Japanese team didn't win a medal, her performance showed that the "klezmer revival" resonates around the globe. But not everyone was happy with Miyakawa's choice of music — an Israeli rabbi who reportedly composed the melody said he would seek royalties for the performance, which he slammed as "inappropriate" and "not very modest." While the video of her Rio performance is not available online, the above video shows her doing the same routine at a qualifying event in Japan.

4. NFL player Terrell Suggs cut down on gefilte fish to lose weight

The Baltimore Ravens linebacker is a big fan of the Ashkenazi fish patties — but he said that in order to get in shape, he had to hold back. "I like my fried chicken, my pizza, my peaches and my gefilte fish," Suggs said in August. "I had to cut all that out. I still eat the peaches, though, and a little bit of the fish. But that's about it." The athlete also has a Star of David tattoo on his right arm. Still, as of press time, it's not clear whether his love for Ashkenazi food caused him to get the tattoo, or whether the tattoo prompted him to give Jewish cuisine a try.
Entertainment:

5. Stephen Colbert jammed with the "Fiddler on the Roof" cast
In March, on "The Late Show with Stephen Colbert," the host donned a black hat and fake beard as he danced and sang with cast members from the Broadway show, which is playing across the street from the Ed Sullivan Theater. The comedian joined Tevye's daughters in singing "Matchmaker, Matchmaker," and ended the segment by yelling "L'chaim!"

6. Gina Rodriguez said Latinos in Hollywood should take a clue from Jews
The "Jane the Virgin" star, a trailblazer for minorities in Hollywood, said in August that Latinos should learn from Jewish celebrities. "One thing that I love about Jewish culture is that anthill effect. Every ant brings food to the anthill and everybody eats," Rodriguez told Latina Magazine. "Sadly our culture has been living the crab-in-the-barrel effect. We're so afraid there isn't enough room for all of us that we fight to get to the top. We don't need to do that." Bonus: it turns out the actress is part Jewish!

7. "Transparent" star Kathryn Hahn honored rabbis at a gala event
Hahn isn't a rabbi, in fact, she's not even Jewish. But that didn't stop the Catholic actress, who plays Rabbi Raquel on acclaimed Amazon series "Transparent," from hosting the annual gala for rabbinic social justice group, T'ruah: The Rabbinic Call for Human Rights in May. The event honored Jewish religious leaders who fought for human rights.
Politics:

8. John Kasich lectured haredi Jews about the Torah
During a visit to Brooklyn's Borough Park in April, the Ohio governor made sure to give a group of Orthodox Jews his interpretation of the Bible. In a conversation that came off as somewhat condescending, Kasich asked a group of yeshiva students, who likely spend their days studying Jewish texts, whether they had ever read about Joseph. He also said that Abraham trumps Moses, whom many Jews consider to be the

most important biblical figure. Kasich seemed confident in his argument, but we're not so sure he convinced the Jews.

9. Ted Cruz baked matzah in Brooklyn
The presidential hopeful helped make the unleavened bread in Brooklyn ahead of the New York primary in April, which happened just before Passover. But even joining in to sing the traditional crowd-pleaser "Dayenu" wasn't enough to help him win the Republican nomination; he came in third place with 14.5 percent of Republican votes.

10. Donald Trump wore a tallit
In September, the Republican presidential candidate donned a Jewish prayer shawl given to him by a pastor during a visit to a black church in Detroit. And it wasn't just any tallit, but one that came "straight from Israel," according to the pastor. The incident left many Jews, probably among them Trump's Jewish daughter Ivanka, scratching their heads.

11. Hillary Clinton broke barriers in a haredi newspaper
In addition to becoming the first female presidential nominee of a major party, this summer Clinton shattered another glass ceiling, of sorts: In August, a Monsey, New York-based haredi newspaper that typically bans women from its pages gave the go-ahead to print a photo of the candidate. The catch: only her arm and the very top of her head were visible. The editor of another Orthodox newspaper said last year that if the Clinton were to become president, he may rethink his editorial policy on featuring photos of women.

**On anniversary of Yom Kippur war, Egypt wonders: Is Israel still the enemy? -- The JPost
Thu, 06 Oct 2016, 03:42 PM**

Egypt marked the 43rd anniversary of the outbreak of the 1973 Yom Kippur war on Thursday, with critics of President Abdul-Fattah el-Sisi's regime voicing anger that it no longer considers Israel the enemy. "The Zionist entity that was the Arabs' No. 1 enemy has become a friend and neighbor, and the head of the regime in Egypt speaks of the necessity of having peace with it," writer Osama al-Hatimi complained. He was quoted in a report from Cairo on Al Jazeera's website.

October 6 is a national holiday in Egypt to celebrate what is considered to be the Egyptian army's victory over Israel. Although Israel had the upper hand when the cease-fire went into effect and the IDF had the Egyptian Third Army surrounded, the successful crossing of the Suez Canal and breaking through the

Bar-Lev Line restored national pride and freed Egypt from the despair of its disastrous defeat in the Six Day War, according to the Egyptian view. Al-Ubur, or the crossing, is also seen as the first step in retrieving the occupied Sinai Peninsula from Israel.

Sisi and his supporters in the Egyptian media took the anniversary as an occasion to call for unity, and to voice faith in the ability of Egyptians to overcome adversity. "The glorious October War will remind us always that nations live from the sacrifices of their people and that Egypt will never be lifted up but for the exertions of its faithful youth," Sisi wrote in a message to Egyptians on Twitter. "Egypt will always remain strong through its unyielding and dignified people."

Al-Ahram columnist Jamal Zahran WROTE THAT the war was "the most important of the wars of the 20th century, according to the testimony of historians and military leaderships in the world."

Remembering it, he continued, "is essential and an incentive for coming generations to learn and know that Egypt is capable of steadfastness, meeting challenges, achievements and overcoming defeats in order to remain one nation, strong in its people and adhering to the framework of genuine national unity. "Even though the balance of forces wasn't completely on Egypt's side before the 1973 war, the desire for victory was the greatest incentive for crossing over the largest water barrier in history [the Suez Canal] and for shattering the greatest defensive line in history [the Bar Lev Line]," Zahran wrote.

Abdul-Fatah Abdul Moneim, a columnist for the Al-Yawm al-Sabi website, added that "the Egyptian heroism in the victory of October 1973 can't be erased by time," and that "the Israeli memory will never forget its defeat by the army of Egypt on October 6, even after 1,000 years." The Israeli media, he added, are still busy with the question of how Egypt succeeded in surprising Israel.

Hatimi, the writer interviewed by Al Jazeera, voiced frustration that Egypt and Israel now have common enemies. "The steps of achieving peace with the occupation had dangerous consequences, when it transformed the Palestinian resistance – foremost Hamas – into a shared enemy of Egypt and the occupation, with each of them exerting the utmost effort to limit its power and pressure it to give up the goal of liberation," he said.

Al Jazeera, which takes a stridently anti-Sisi line, took pains to note that whatever the regime's stance, "the Egyptians continue to consider Israel their enemy." Foreign Minister Sameh Shukri appeared to be very sad when attending Shimon Peres's funeral, IT REPORTED, ADDING that Egyptians were

THEREFORE joking about the possibility “that the celebrations marking the October anniversary will be canceled in a sign of mourning for Peres,” it said. Sisi reportedly applauded the level of security cooperation between Egypt and Israel during a closed meeting last month with US Jewish leaders in New York. The Jerusalem Post quoted foreign reports as saying that IDF Military Intelligence’s Unit 8200 is assisting Egyptian forces in collecting and deciphering information on ISIS activities in Sinai. But Sisi’s stance appears to go beyond strictly security matters. In May, Israeli officials voiced satisfaction with the introduction to Egyptian schools of a ninth-grade textbook that requires pupils to memorize provisions of the 1979 peace treaty and delineate “the advantages of peace for Egypt and the Arab states.” This was seen as an improvement over the more sterile treatment of the peace treaty in books from the era of Hosni Mubarak, who was ousted as president in 2011.

Critics of the regime are furious about Sisi’s position. In an article in the London-based Al-Araby al-Jadeed website, to coincide with the October War anniversary, Egyptian journalist Wael Kandil voiced anger at the “orgy of peace which is the doctrine of the regime and its official policy.”

Kandil complained that the regime’s enemies are the Muslim Brotherhood and the opponents of the 2013 coup that brought Sisi to power, not Israel. The regime is making poor Egyptians poorer and executing its opponents, while “its main criterion is to enjoy warm relations with the Zionist enemy,” he charged.

Kandil was particularly acerbic about the writings of pro-Sisi journalist Imad Eddin Adib who, he alleged, embodies the regime’s stance toward Israel. He quoted Adib as writing, in reference to Shukri’s attendance at Peres’s funeral, that “Israel – love it or hate it – is a country, and it shares with you an international border, and whether you love it or hate it, a peace treaty was signed with it that was witnessed by the president of the United States and a copy of this treaty was deposited with the UN.” Adib added that “in Israel, whether you love it or hate it, there is an open, democratic society in which the individual plays a fundamental role and the voters determine the fate of the ruling party. The presence of Egypt supports moderation in the Israeli man in the street who was convinced in the past of the good intentions of the leader Anwar Sadat and stood strongly behind those parliamentarians who voted for returning Sinai to Egyptians.”

Kandil commented that in this “malicious” article, Adib “repeated ‘Israel – whether you love it or hate it’ at least five times in an article of less than 300 words. The meaning is that love of Israel for the Egyptians is something natural and ordinary, and that its lovers and haters are equal and it’s all a matter of point of view, of differing tastes.”

Turning to the anniversary itself, Kandil advised the regime that “it’s better for you to declare you haven’t made war to remove the occupation but just to pressure [Israel], so that the occupier will accept you as a partner on the soil of your homeland and accept you as an agent to bury alive any hatred of the enemy among the people.”

He concluded that, at the rate the Sisi regime is going, it will end up apologizing to Israel for the October War. “The regime, which is declaring a comprehensive war against its own people and is fighting on all fronts, political, economic and that of awareness, and which is serving the interests of dregs and enemies, may surprise you one day by declaring the cancellation of the celebration of the October Victory and offering an apology to the Zionist entity for the historic mistake the Arab armies committed against Israel in October 1973.”

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