



CONGREGATION TIFERETH BETH DAVID JERUSALEM

# Shabbat Bulletin

בס"ד  
שבת פרשת וילך / שבת שובה  
ה תשרי ה'תשפ"ב  
Shabbat Parshat Va'yeilech  
Shabbat Shuva  
Sept. 10 and 11, 2021 / 5782  
Please print this bulletin before Shabbat.

Rabbi  
Yechezkel Freundlich

Chazzan Sheini  
Rev. Amiel Bender

President  
Josh Orzech

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## שבת שלום וגמר חתימה טובה Shabbat Shalom v'Gmar Chatima Tova

### Shabbat Parshat Va'yeilech

Haftara: Hosheya 14:2-14:10, Yoel 2:11-2:27, Micha 7:18-7:20

When davening at home, it is preferable to do so at the same time as the rest of the community.

### Friday, September 10

5:40pm Mincha, Kabbalat Shabbat and Maariv - Tent  
5:56pm Plag Hamincha  
6:57pm Candle Lighting  
7:00pm Mincha, Kabbalat Shabbat and Maariv - Main Sanctuary  
7:16pm Sh'kiah

### Shabbat, September 11 / 5 Tishrei 5782

8:00am Shacharit - Upper Social Hall and Tent  
9:30am Shacharit - Main Sanctuary  
9:39am Sof Zman Kriyat Shma  
10:00am Kef Club Programs for Kids - courtyard on left side of TBDJ  
5:54pm Plag Hamincha  
6:00pm Daf Yomi - Upper Social Hall  
6:50pm Mincha and Maariv - Sanctuary  
6:50pm Mincha, Seudah Shleesheet and Maariv - Tent  
7:14pm Sh'kiah  
7:59pm Havdala

### SCHEDULE FOR NEXT WEEK - INCLUDING YOM KIPPUR

All service are in the Upper Social Hall unless otherwise indicated. When davening at home, it is preferable to do so at the same time as the community.

#### Sunday, September 12 / 6 Tishrei

7:25am Selichot  
8:00am Shacharit  
8:25am Selichot - Main Sanctuary  
9:00am Shacharit - Main Sanctuary  
9:40am Sof Zman K'riyat Shma  
6:45pm Mincha/Maariv  
7:12pm Sh'kiah

#### Monday, September 13 / 7 Tishrei

6:15am Selichot  
6:50am Shacharit  
8:00am Selichot followed by Shacharit  
9:40am Sof Zman K'riyat Shma  
10:00am Tehillim Study Group for Women - on Zoom  
6:45pm Mincha/Maariv  
7:10pm Sh'kiah  
7:30pm Shabbat Shuva Drasha by Rabbi Freundlich - Upper Social Hall and on Zoom

#### Tuesday, September 14 / 8 Tishrei

6:25am Selichot  
7:00am Shacharit  
8:00am Selichot followed by Shacharit  
9:41am Sof Zman K'riyat Shma  
12:00pm Lunchtime Halacha Shiur with Rabbi Freundlich  
6:45pm Mincha/Maariv  
7:08pm Sh'kiah

Services marked with an asterisk require pre-registration at [tbdj.org/YK5782](http://tbdj.org/YK5782). Those not registered will not be permitted to enter.

#### Wednesday, September 15 / 9 Tishrei

Erev Yom Kippur  
6:45am Selichot  
7:00am Shacharit  
8:00am Selichot followed by Shacharit  
9:41am Sof Zman K'riyat Shma  
3:00pm Mincha - tent and Upper Social Hall  
4:00pm Yizkor Service on Zoom  
6:45pm \*Kol Nidrei & Maariv  
6:48pm Candle Lighting  
7:06pm Sh'kiah

#### Thursday, September 16 / 10 Tishrei

Yom Kippur  
\*Shacharit Services at 7:15am, 8:45am, 9:30am and 10:30am  
9:41am Sof Zman K'riyat Shma  
4:00pm \*Early Mincha & Neilah - tent  
5:10pm \*Mincha & Neilah  
5:46pm Plag Hamincha  
6:45pm \*Neilah  
7:04pm Sh'kiah  
7:49pm Havdala

#### Friday, September 17 / 11 Tishrei

7:00am Shacharit - Main Sanctuary  
8:00am Shacharit - Main Sanctuary  
6:44pm Candle Lighting  
6:45pm Mincha & Kabbalat Shabbat & Maariv - Main Sanctuary  
7:02pm Sh'kiah

### LULAVIM AND ETROGIM

Due to the effects of the pandemic on shipping and other logistics, Rev. Bender is asking that you submit your orders for lulavim and etrogim early this year.

Please write [amiel@tbdj.org](mailto:amiel@tbdj.org) with the details of your order - **the deadline is the morning of Tuesday, September 14.**

Sukkot 5782 begins on the evening of Monday, September 20.

### COMMUNITY NEWS

Mazal Tov to **Ruth & Ed Sacher** on the birth of great grandson Emanuel Avraham Zemel on Friday, September 3 in Israel. Proud parents are Eden & Nechemiah Zemel. Sharing in their simcha are Emanuel's brother Yonatan, his grandparents Hadara & Leon Zemel and Ronit & Gabi Fried, his great grandmother Marion Zemel and many delighted aunts, uncles and cousins.

Condolences to **Amanda & David Ettegui** and their families on the loss of Amanda's beloved grandfather Saul Singer z"l who passed away on Monday, September 6. Funeral is scheduled for Friday, September 10.

### SPONSORSHIPS AND THANK YOUS

The TBDJ Tent is sponsored on Sunday, September 12 by Debbie & Sruly Karoly and family in memory of Debbie's beloved father David Lehrer z"l (Avrohom Dovid Yehoshua HaKohen ben Moshe Eliezer Lipa HaKohen - 6 Tishrei).

## Biz a Hundert un Tsvantsik

ויאמר אליהם בן מאה ועשרים שנה אנכי היום לא אוכל עוד לצאת ולבוא וה' אמר אלי לא תעבר את הירדן הזה

*He said to them, I am a hundred and twenty years old today,  
I can no longer go out and come in, for Hashem has said to me, you shall not cross this Jordan*  
(Devarim 31:2)

One hundred and twenty years. We are familiar with the number. Moshe Rabeinu was blessed with a long and productive life. We often wish each other *biz a hundert un tsvantsik*. May you/he/she live *until a hundred and twenty* (years). This is used as a birthday wish for long life, or when mentioning a person who is getting on in years. This wish refers to the length of Moshe Rabeinu's life and his life was deemed perfect and complete. The parallel Hebrew expression is עד מאה ועשרים. Other leaders who lived until the age of 120 include Hillel, Rabbi Yochanan Ben Zakai, Rabbi Akiva, and Rabbi Yehudah Hanassi - all of whom were giants in their time.

The concept of 120 years is introduced at the end of the first portion of the Torah, Parashat Breisheet. Hashem's displeasure with man is noted: *And Hashem said, "my spirit shall not content evermore concerning man, since he is but flesh"*

**בשגם הוא בשר והיו ימיו מאה ועשרים שנה - his days shall be one hundred and twenty years** (Breisheet 6:3)

Mankind had not lived up to Hashem's expectations and Hashem resolved that he would not wait much longer, debating with himself whether to destroy man because of his sins or to show mercy (Rashi) because man is but flesh and cannot survive without compassion (Sforno). Rashi and Ramban teach that Hashem would wait 120 years before bringing the flood so that mankind would have the opportunity to repent. R' Bachya teaches that man is unworthy of having Hashem's spirit reside in him, as he is flesh like the other creatures of the world and that he is drawn to flesh rather than to Hashem's spirit. Other interpretations are that man's life span would gradually decrease until the maximum life would be 120 years. Malbim teaches that Hashem's spiritual intent for man was challenged by man's struggle between body and soul, with lust for things that were incompatible with Hashem's spirit that was planted within him. This challenge would be a lifelong challenge. Hashem recognized that man was sinful because his lifespan was so great and that, with so many years to live, man would eventually succumb to the challenges and the body and its lusts would defeat the man-spiritual dimension. In the early days of our world people lived to very old ages, the oldest being Methuselah (969). Knowing that he had so many centuries to go in his lengthy life span, the average person did not fear death and his ultimate encounter with Hashem. He had many years to live and enjoy himself first, with virtually no sense of his mortality. It seems that long life served to sway man away from the spiritual goals that were divinely set for him. Commentaries on this verse state that, as a result, Hashem decided to shorten man's life span with 120 years set as the new limit.

The Malbim writes in his commentary that, with the decreased lifespan of 120 years, man would have less time for his evil ways and that he would fear the consequences of his actions and repent. He notes that our sages adapt the word בשגם from the verse and connect it to Moshe Rabeinu's life, as Moshe lived the full 120 years that were apportioned to him. Moshe serves as a prime example, teaching us not only how he used the 120 years that he merited in his lifetime, but the importance of how to live our lives – regardless of age limit - to our maximum capacity as Jews and servants of Hashem. It is of note that the gematria, the Hebrew numerology, of the name משה is 345 which equals the gematria of the word adapted from the verse: בשגם. This may serve as another connection though I haven't seen it in print. The Talmud in Chullin 139b also sees a hint to Moses's future lifespan in the 120 years mentioned before the Flood. The Torah thus implied that the perfect lifespan attainable would now be one such as his.

We learn that Moshe's energy and vitality did not diminish in the slightest in his 120 years and till his passing. Moshe serves as an example in the ways he takes leave of his beloved flock, Bnei Yisrael. Following the sealing of the new covenant, Bnei Yisrael return to their dwellings. Moshe left his dwelling and walked through the camps of the people to bid them farewell (Ramban) and to console them of his upcoming death so that their sadness of his leaving them would not cloud the joy of the new and eternal covenant with Hashem (Sforno).

וילך משה - *And Moshe went...* (Devarim 31:1). The verse does not specify where Moshe went. Targum Yonatan writes: *Moshe went to the Beis HaMidrash (study hall)*. Why did he go there? Rashi answers that the wellsprings of knowledge and wisdom were withheld from him on the day of his death. Lev Simcha writes that Moshe therefore went to the Beis HaMidrash to study, in order to continue his life of learning Torah until the moment of his death.

One can only marvel at this. Moshe Rabeinu steps down. He hands over the reins of leadership to Yehoshua, he says good bye to the people he has faithfully served since his appointment by Hashem prior to the plagues and the exodus from Egypt and he goes... on the last day of his life... in his final hours... to sit and learn Torah. I remember reading that Harav Shlomo Goren Zt"l, the Chief Rabbi of the IDF and later on, Israel, learned Torah until his last moment as he wanted his life to depart while learning. When Harav Kook Zt"l, the founder of Yeshivat Merkaz Harav, was told by his physician that he had but six days left in his life, he responded with joy that he would be able to learn the six tractates of the Mishnah one final time. What an incredible way to return your soul to Hashem, the very source of your productive life.

*Biz a Hundert Un Tsvantsik* - Our sages explain that Hashem's decree of 120 years was a gradual one. Man's lifetime slowly decreased from 900+ to 120 by Moshe's time. Studying the lifespans of the biblical figures from the Flood and on, they declined from 950 (Noah) to 600 (Shem) to the 400's, and then to the 200's. Then going from Avraham to Moshe, they went from the upper 100's to the middle and lower, down to 120 with Moshe.

*Biz a Hundert Un Tsvantsik...* It is a wonderful good will wish to offer our loved ones, our friends. As we celebrate our first Shabbos of the year 5782, I share this wish with the footnote that our years should be used to their maximum potential in good health - emulating the life lived by our leader and teacher Moshe Rabeinu.

Shabbat Shalom,

*Rev. Amiel*





  
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## Introducing a new program for the Year 5782, a year of Shmitah in Israel.

Congregation TBDJ is proud to partner with **Keren Hashviis**, an organization dedicated to furthering the understanding and observance of Shmitah in Israel.

- Contribute to a special Shmitah Fund, aimed at supporting individual farmers and communities during Shmitah.
- Explore the mitzvah of Shmitah through lectures, shiurim, and special sessions. *See opposite side for details.*
- Connect with the farmers of Israel observing Shmitah, to better understand their view of its blessings and challenges.



**Visit <https://TBDJ.org/Shmitah>  
to participate in the Mitzvah of Shmitah!**

***Do you own agricultural land in Israel? Have you ever observed the mitzvah of Shmitah?***

**In all likelihood, the answer is no. Until now!**

**Our fundraising program will provide you with an opportunity to partner on a piece of agricultural land and the observance of Shmitah together with your farming partner in Israel.**

**You'll receive a special *shtar* (contract) that confirms your participation.**