

Special Chagim Edition

ב"ה  
**Torah**  
**Tidbits**

ISSUE 1534



פרשת האזינו - יום כפור - סוכות  
שמיני עצרת/שמחת תורה  
PARSHAT HA'AZINU - YOM KIPPUR - SUKKOT  
SHMINI ATZERET/SIMCHAT TORAH

SEPTEMBER/OCTOBER 2023  
תשרי תשפ"ד



The Journey from  
Yom Kippur to Sukkot  
Rabbi Baruch Taub Page 76



Symbolic Meaning  
of the Four Species  
Rabbi Shalom Rosner Page 92

# ושמחת בחגך

YERUSHALAYIM SHABBAT PARSHAT HA'AZINU ZMANIM  
CANDLES 6:00PM • EARLIEST 5:20PM • HAVDALA 7:12PM • RABBEINU TAM 7:52PM

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## THIS WEEK'S COVER IMAGE!

### Photo by Shlomo Gherman

The photo captures the ecstatic joy of celebrating Sukkot in the city of Yerushalayim in the presence of the Kotel and the Har HaBayit.



## HELPFUL REMINDERS



Kiddush Levana:

7 days from the molad is Motzei Shabbat Sept. 23rd.

However most wait until motzei Yom Kippur.

Last opportunity to say kiddush levana is Thursday night Sept. 28.



Remember to light a flame before Yom Kippur to use it's fire for the Havdala candle to conclude Yom Kippur.



Kohelet is read this year on the first day of Sukkot/Shabbat.

# CANDLE LIGHTING AND HAVDALA TIMES



# OTHER Z'MANIM



	HA'AZINU			BERESHIT	
	CANDLES	EARLY	HAVDALA	CANDLES	HAVDALA
Yerushalayim / Maale Adumim	6:00	5:20	7:12	5:34	6:45
Aza Area (Netivot, Sderot et al)	6:18	5:23	7:14	5:52	6:48
Beit Shemesh / RBS	6:19	5:21	7:13	5:53	6:46
Alon Shvut	6:16	5:21	7:12	5:50	6:46
Raanana / Tel Mond / Herzliya / K. Saba	6:17	5:22	7:13	5:50	6:47
Modiin / Chashmonaim	6:17	5:21	7:13	5:50	6:46
Netanya	6:17	5:22	7:13	5:50	6:47
Be'er Sheva	6:18	5:22	7:13	5:51	6:47
Rehovot	6:18	5:22	7:13	5:51	6:47
Petach Tikva	6:00	5:22	7:13	5:34	6:47
Ginot Shomron	6:16	5:21	7:12	5:49	6:46
Haifa / Zichron	6:07	5:21	7:13	5:40	6:46
Gush Shiloh	6:16	5:20	7:11	5:49	6:45
Tel Aviv / Givat Shmuel	6:18	5:22	7:14	5:51	6:47
Givat Zeev	6:20	5:20	7:12	5:53	6:46
Chevron / Kiryat Arba	6:16	5:21	7:12	5:50	6:46
Ashkelon	6:19	5:23	7:14	5:52	6:48
Yad Binyamin	6:17	5:22	7:13	5:51	6:47
Tzfat / Bikat HaYarden	6:10	5:19	7:11	5:42	6:44
Golan	6:14	5:19	7:11	5:47	6:44
Nahariya/Maalot	6:16	5:21	7:13	5:48	6:46
Afula	6:16	5:20	7:12	5:48	6:45

**Rabbeinu Tam (Jerusalem) - 7:52PM** • Shabbat Parshat Bereshit - 7:26PM

All Times According to MyZmanim (20 mins before Sunset in most Cities;  
40 mins in Yerushalayim and Petach Tikva; 30 mins in Tzfat and Haifa)

**Daf Yomi Shabbat Parshat Haazinu: Kidushin 41**

Yom Kippur Zmanim: Page 44 | Sukkot & Smini Atzeret/Simchat Torah Zmanim: Page 78



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**Ranges 18 days Wed - Shabbat**  
**Sept 20 - Oct 7 / 5 - 22 Tishrei**

Earliest Tallit and Tefillin **5:35 - 5:46**  
Sunrise **6:26 - 6:36**  
Sof Zman Kriat Shema **9:29 - 9:31**  
Magen Avraham **8:52 - 8:55**  
Sof Zman Tefila **10:30**

(According to the Gra and Baal HaTanaya)

Chatzot (Halachic Noon) **12:32 - 12:26**  
Mincha Gedola (Earliest Mincha) **1:03 - 12:57**  
Plag Mincha **5:22 - 5:04**  
Sunset (Including Elevation) **6:43 - 6:21**



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## DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN  
Executive Director, OU Israel

A *Gemara* that always posed a challenge for me is "אין ארץ ישראל נקנית אלא ביסורים" ("The Land of Israel is acquired through challenges") (Brachot 5a). Is this a decree from Hashem that no matter what we do, the desire to live in *Eretz Yisrael* will always be challenging, and therefore we have to keep it that way? Is trying to make our lives in Israel easier going against the *Gemara*? Is it about personal or communal challenges? I think the answer is that Hashem wants us to develop an even deeper love for the Land of Israel. When a person has to work hard for something and toils and gives to it, his love is even deeper (as Rav Dessler explains in *Michtav M'Eliyahu*).

The beginning of the year is a time when we as individuals and organizations put thought into the goals we set for the coming year. It is with this sentiment that I turn to each of you.

Headquartered in the heart of Yerushalayim, OU Israel was established 44 years ago. While I remain grateful for the wonderful programs and location we are *zoche* to have, OU Israel's reach goes far beyond *Yerushalayim*, and we have been challenged to find ways to replicate the programs offered at the OU Israel Center in other cities throughout the country.

I am writing this article on a high from

Torah Yerushalayim and eagerly await the first-ever Torah Modiin, which is an initiative that we hope to expand to other cities throughout the country in the future. We launched this initiative following feedback we received from people who were unable to travel to join the Torah Yerushalayim program. I am grateful for those who shared their thoughts which allowed us to find a cre-



ative solution that I believe will prove meaningful to all those who can join the event.

It is with this feedback in mind that the OU Israel team set a goal for the first few months of the year. Natan Kandler (Chief Operation Officer, OU Israel) and Rabbi Ilan Haber (Chief Strategy Officer, OU) are in the process of meeting with Anglo representatives from cities throughout Israel to learn about the challenges they face and where OU Israel can be helpful. The input we have gotten thus far has been fascinating and we are eager to begin

developing solutions for English-speaking *olim* throughout Israel.

I have chosen to write about this initiative specifically for this issue, which will be the last until *Parshat Bereishit*. Knowing this issue of Torah Tidbits will remain in your homes through *Simchat Torah*, I hope readers will contemplate the needs of their community and how OU Israel can help. It is here that I address our dedicated Torah Tidbits readers with a request: **with a mission to support the evolving needs of Am Yisrael, we need your input.** If you identify areas of need within your community and where we can be helpful, please put together a group of representatives to meet with OU Israel and reach out to me at [aberman@ouisrael.org](mailto:aberman@ouisrael.org) with your information.

As we know, *aliyah* is a tremendous *bracha*, but it comes with challenges for which we can work with community representatives to create solutions. I know from personal experience how nuanced the *aliyah* experience can be - even within just one family. When I made *aliyah* with my family at 9 years old I needed to make new friends and adjust to a new school system. My parents, who were in their early 30s, had to find jobs and create a community for themselves. Baruch Hashem we were all successful and have been *zoche* to build beautiful lives here in Israel. I know we are not alone in our integration experience and at OU Israel we are eager to help.

Before I end my column I cannot do so without sharing my *HaKarat HaTov* for the OU Israel Torah Tidbits team who worked tirelessly throughout this past year to bring you a weekly publication filled with Torah inspiration. Torah Tidbits was founded by

Phil Chernofsky over 30 years ago. Over the decades, the publication has grown to include new contributors and I am excited for you all to enjoy the new columns we have planned for the coming year. With topics addressing *Parshat HaShavua*, *Eretz Yisrael*, *Tefilah*, and timely topics, I hope your Shabbatot this coming year will be enriched.

To give you an idea of what is involved, beyond the editing led by Rabbi Aaron Goldscheider, developing new layouts and coordinating ads led by Ita Rochel and beautiful graphic designs created by Yael Hautmann and Yael Kreiger, the team has to coordinate with all contributors to meet the weekly deadline. Moreover, once the weekly publication goes to print, the Torah Tidbits team uploads the digital copy to the [TorahTidbits.com](http://TorahTidbits.com) website and coordinates with Toni who oversees our incredible team of volunteers who package and bring

In memory of Debbie's father

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**May their wonderful  
Neshamot have Aliyot  
Debbie & Herby Dan**

the publication to communities across the country. I can attest to the fact that the Torah Tidbits team does not rest until copies of the weekly publication are placed in hundreds of *shuls* across the country. This weekly endeavor can be stressful, and I remain grateful for their dedication each week. I can only imagine the *schar* (reward) everyone involved is going to receive for making sure such an endless amount of Torah is distributed.

That said, this issue was a feat of its own because it includes content for *Shabbat Shuva*, *Yom Kippur*, *Sukkot* and *Simchat Torah* all in one issue. The Torah Tidbits team had to coordinate with more contributors and vendors than usual and meet the deadline which fell on *motzei Rosh HaShana*. I thank all of our dedicated contributors for their time and commitment throughout the year. Thank you to all our readers who share their *HaKarat HaTov* for Torah Tidbits - it goes a long way.

I wish you all a meaningful *Shabbat Shuva*, a *Gmar Chatima Tova*, a *Pitka Tovah* and a *Chag Sameach* for the upcoming holidays.

Wishing you all an uplifting and inspiring Shabbat,

Rabbi Avi Berman  
Executive Director, OU Israel

**Condolences to David Zwebner  
and family on the passing of his  
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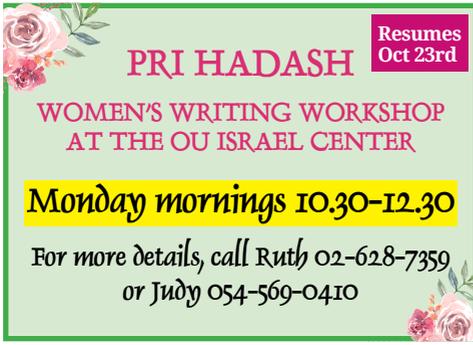
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## FROM THE DESK OF RABBI MOSHE HAUER

OU EXECUTIVE VICE PRESIDENT



# Seeing is Believing

Here we are, at the very end of the Torah, and the Jewish people suddenly get a new name, used for the first time here and for a total of only three times (Devarim 32:15, 33:5, 26) in the entire Torah: Yeshurun.

What is in this name?

At its root, the term – as in *ashurenu* – refers to the capacity for transcendent, even prophetic, vision (Rabbeinu Bachya on Devarim 32:15). The Jewish people had been granted the privilege of seeing Hashem at Sinai “face to face,” but then turned to focus instead on material things, rendering them incapable of perceiving the greater things and leading Hashem to say (Devarim 32:20), “I will hide My face from them.” In our eyes, G-d was transformed from a visible reality to an abstraction, an idea.

This is not the first time that this kind of a transition occurred. When Adam and Chava ate from the tree of knowledge, the verse (Bereishis 3:7) describes how their eyes were opened and they realized that they were naked. The great Rav Meir Simcha of Dvinsk (Meshech Chochma Bereishis 12:7) noted how immediately afterwards, when G-d Himself approached them in the garden, they could not even see Him coming. Instead, *vayish'm'u es*

*kol Hashem Elokim mis'haleich b'gan*, they only heard Him approach. Adam and Chava had experienced a dulling of their spiritual senses. Thus, when Avraham arrived in Eretz Yisrael on his journey to restore man to the previous greatness forfeited by Adam and Chava, he celebrated the fact that G-d had become visible to him, “and he built an altar to G-d who appeared to him.”

Hearing is incomparable to seeing, *aino domeh sh'miah l'r'iyah*. We see from up close and get the whole picture while our hearing is distant and requires a thousand words. It is therefore especially meaningful that this name Yeshurun, implying our elevated spiritual vision, is introduced in the parsha titled *Ha'azinu*, a term for hearing. The heavens and earth are called upon to do the best they can, to hear Hashem's

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May her memory be a blessing  
for her family and friends

words that are ultimately directed to us, the Jewish people, who will always be distinguished by our not-always realized capacity to behold Hashem's presence, to live with G-d as reality rather than idea.

On Yom Kippur we read (Vayikra 16:2), "for it is in the cloud that I appear." Whether at Moriah, at Sinai, over the Mishkan, or within the Holy of Holies, Hashem consistently appeared to us in a cloud. On the Yom Tov of Succos, we live in those clouds, in the Succah that recalls our time in the desert surrounded by a constant visualization of Hashem via the clouds of His glory. That time in the desert was when we were in our most elevated state, where we lived with G-d as our most immediate reality, where the mundane became just an idea, an abstraction (see Rabeinu Bachya, Kad Hakemach, 'Sukkah', who explains that the word Sukkah means to see.)

As we, *Adath Yeshurun*, celebrate the forthcoming beautiful day of Yom Kippur and festival of Succos, we can consider it a glimpse into a time in the future when we will again dance and no longer struggle to

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visualize G-d, to make our faith real. We can mimic the transition of the closing of *Maseches Taanis* (31a), where the Talmud moves from its discussion of the Yom Kippur dance of the young in the fields to the ultimate dance:

In the future, in the end of days, the Holy One, Blessed be He, will arrange a dance of the righteous, and He will be sitting among them in the Garden of Eden, and each and every one of the righteous will point to God with his finger, as it is stated: "And it shall be said on that day: Behold, this is our God, for whom we waited, that He might save us. This is the Lord; for whom we waited. We will be glad and rejoice in His salvation" (Yeshayahu 25:9). ■

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# ALIYA-BY-ALIYA SEDRA SUMMARY

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SHABBAT SHUVA - PARSHAT HA'AZINU

## PARSHAT HA'AZINU

Ha'azinu is the second to last parsha in the Torah. It is one chapter of 52 verses, making it one of the shortest in the Torah.

All but 8 verses consist of the song of Ha'azinu. The song is written in the Torah in the form of a poem with 2 parallel columns. The Torah itself calls it Hashira Hazot, this song; 5 times in last week's parsha and one time again this week.

The poem of Ha'azinu was the song the Leviim sang in the Beit Hamikdash during the Mussaf offering on Shabbat. We know the Leviim sang a psalm from Tehillim as the Shir Shel Yom – the daily song, sung accompanying the morning daily offering. They also sang a song during Mussaf of Shabbat and that song is Ha'azinu.

But they did not sing the entire song each week. Ha'azinu was divided into 6 sections – exactly the way we divide the aliyot. One section was read per week, the entire song in 6 weeks. Perhaps it was spread out over 6 weeks to express its theme, Jewish history. Jewish history spans millennium, hence it is sung over 6 weeks in the Temple.



### 1ST ALIYA (DEVARIM 32:1-6)

Listen heavens, listen earth. G-d is Just, Faithful. I will call in the name of Hashem, ascribe greatness to our G-d.

The song is a rhythmic poem of couplets,

or at least begins that way. These 6 verses are the introduction. What we are saying in this song is cosmic – give ear, heavens and earth. He is Great and Just. We, his children, are twisted.



### 2ND ALIYA (32:7-12)

Remember those days. While nations were arranged, you, Jewish people became His lot. He found you, the apple of His eye. Spread His wings over you. He Himself cares for us.

These 6 verses introduce the dawn of Jewish history. These are tender, wistful remembrances. This capsule of Jewish history and how G-d relates to us must begin with tenderness. This aliya is a smile, a description of those carefree days of faithfulness.



### 3RD ALIYA (32:13-18)

He placed you in the heart of the Land, fed you honey, olive oil, butter, with livestock aplenty and wine. Yeshurun got fat and kicked. Left Him and sought others – demons, new powers and forgot Him.

The song is written in the Torah in 2 parallel columns. All the verses in the song are couplets; either one line of one couplet or 2 lines of 2 couplets. One couplet is in one column, the second in the second column. Hence every verse ends at the end of the column. Except this verse. The verse of Yeshurun getting fat, verse 14. It has 5 phrases. Too many. It ends not at the end of the column but now in the middle of the

column.

Things start to go awry. The verses no longer end symmetrically, at the end of the second column. Now they begin to end in the first column, in the middle of the line, off balance. The song is off kilter now. The plenty in the Land turned us fat. And rebellious. It is beautiful poetry – the fat of the Land is a verse of 5 phrases (the only verse not of 2 or 4 phrases), too many phrases, too much consumption, too much good.

Leave Him. Forget Him. Look to demons and other powers. This is not your forefather's beliefs.



#### 4TH ALIYA (32:19-28)

I will hide my Face from them and see what happens then. They angered Me. I will send aggressors to anger them. My anger burns. I will take it out on the Land. I will scatter them, with no trace of their memory. They won't even understand that I am behind this, for they lack all insight.

This is no longer a 6 verse aliya like the first 3, but 9. The verses no longer end symmetrically, at the end of the second column. Now they end in the first column – off balance. As if to say, the world is not working the way it ought to, off kilter; things have gone awry. The song switches now from Moshe's voice to G-d's voice. Moshe no longer describes Him – G-d speaks now in the first person. Moshe can't describe this for once G-d hides his Face, no man can understand His ways; G-d needs to describe the hiding of His Face Himself.

The Ramban comments that this is actually a prediction of the exile of the 10 tribes, the Kingdom of Israel. Their

memory is gone. A full 10 tribes of the Jewish people have been lost forever. With no happy ending. While the history of the Jewish people will have many tragedies, the loss of 10 tribes of our people, with no trace is a tragedy of, well, Biblical proportions.



#### 5TH ALIYA (32:29-39)

Oh, would the people understand the consequences. One could not pursue 1000 nor 2 pursue 10000 were it not for our G-d. The oppressors drink the bitter vintages of Sodom and Gemorrah. G-d will eventually relent of this abandonment of His people, while the nations have none to their rescue. I am the one who gives life and takes it; none escapes My hand.

The song turns back to Moshe's voice. The plain meaning of some of the verses in this aliya is apparent, others quite obscure. The last verse, with the return of G-d's voice, also returns to ending in the second column. Structure has returned, order is back. This aliya is striking in referring both to the Jewish people and to the others, what we have been referring to as oppressors. While we have been disappointed, we have an end of reconciliation. But when

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grandfather and father-in-law  
on his 10th yearzeit - כ"ב תשרי**

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it comes to the other nations and their evil and rebelliousness, Moshe cedes the floor back to G-d. It is not for us to speak of the justice due others. That is His work not ours.



#### 6TH ALIYA (32:40-43)

Arrows of blood, a flesh consuming sword, the payment of the enemy. Sing nations of His people, for in the end there is retribution and the Land atones for His people.

3 verses are in the first person with G-d speaking of ultimate justice, vengeance against My enemies, those that hate Me. This aliya is not for the faint of heart. We squirm at the notion of a vengeful G-d. As we squirm at “Shfoch chamatcha”, pour out Your wrath on the nations, the verses we say when we open the door at the seder. But Moshe insisted that we recite this song, seeming to feel this song will guide us in history. Divine justice, reward and yes, punishment is part of the order of the world. We repeat it at the seder when we look to the culmination of history and we repeat it in *Akdamos* that we say on Shavuot in looking to the future. We don't delight in His meting out justice. Though

we acknowledge that justice, Divine justice is to be part of the end of days. But the song does not end with the retribution. It ends with all peoples singing – a universal end of days.



#### 7TH ALIYA (32:44-52)

Moshe brings this song, together with Yehoshua to the people. He instructs them to take it to heart and to command it to their children. It is not empty words but rather it is your life. Then Moshe is told to ascend Har Navo where he is to die.

The verse states that Hashem spoke to Moshe of his impending death “b'etzem hayom hazeh”, on that very day. The simple meaning is that on the very day that this song was complete, Moshe's life too had served its time and was too to be completed. But Rashi quotes the Midrash that prefers to translate this as meaning “in broad daylight”. Moshe's ascension to the mountain and his death is to be public, in full view. As if to avoid the objections of the people. As much as the people would want to prevent this – Moshe's death is inevitable. As devastating as the loss of Moshe's leadership is, it is a part of life. The covenant is with our people, transcending any one leader.

May the Torah Learned from this TT  
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**HAFTARAH: HOSHEA 14:2-10,  
YOEL 2:11-27, MICHA 7:18-20**

The Shabbat between Rosh Hashanah and Yom Kippur is known as *Shabbat Shuva* or “Shabbat of Return (Repentance).” The name is a reference to the opening words of the week's *haftarah*, “*Shuva Israel — Return O Israel.*”

The prophet Hoshea exhorts the Jewish people to “Return, O Israel, to the L-rd your G-d,” encouraging them to repent sincerely and ask for Hashem’s forgiveness. Hosea urges the Jews to put their trust in G-d, not in Assyria, powerful horses or idols. At that point, Hashem promises to remove His anger from Israel, “I will be like dew to Israel, they shall blossom like a rose.” The prophet then goes on to foretell the return of the exiles and the cessation of idol-worship amongst the people.

The *haftarah* concludes with a brief portion from the Book of Micha, which describes Hashem’s kindness in forgiving the sins of His people. “He does not maintain His anger forever, for He is a lover of kindness. He will have mercy on us, He will grasp our iniquities and cast all our sins into the depths of the sea.” ■

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## STATS

53rd of the 54 sedras; 10th of 11 in Devarim.

Written on 92 lines in a Sefer Torah, ranks 51st.

3 Parshiyot; all open (extra open!).

52 pesukim - ranks 51st (8th in Devarim).

614 words - ranks 52nd (9th in Devarim).

2326 letters - ranks 52nd (9th in Devarim).

Pesukim are among the shortest in the Torah.

## MITZVOT

The Sefer HaChinuch does not count any mitzvot in Ha'azinu; Rambam counts one - YAYIN NESECH. This is the only mitzvah on Rambam's whole list of 613 mitzvot that the Sefer HaChinuch does not count. (The Sefer HaChinuch counts a different mitzvah that is not on the Rambam's list. Both lists have 613, as is traditional).

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on the marriage of her granddaughter  
**Simona Mark** to **Eylon Yeffet**  
in Jerusalem on September 7th  
and on the birth of great-granddaughter  
**Raizel Goldie** on August 28 in NY

## A SHORT VORT | BY RABBI CHANOCH YERES

Rav, Beit Knesset Beit Yisrael, Yemin Moshe

בסכות תשבו שבעת ימים... למען ידעו דרתיכם כי בסכות הושבת את בני ישראל (כג:מב,מג ויקרא)  
"You shall dwell in booths for seven days. That your generations may know that I made the children of Israel dwell in booths." (Vayikra 23:42-43)

The Chafetz Chaim (Rabbi Yisrael Kagan 1838-1933) asks why the verse begins with "You shall dwell in booths", in second person, while the verse changes to the third person "I made the children of Israel"?

He answers that we must remember the ways of our ancestors as helping create the history of our people. They built the foundation of our nation. Therefore, although the commandment was given to us, the benefit of our fulfillment of the mitzvah will pass to our children. "You" must dwell in the Sukkah for seven days in order that the future generations will know. Only through our observation of the mitzvah of dwelling in the Sukkah by the parents, ensures that the children will follow suit and learn to do the same mitzvah.

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## THE PERSON IN THE PARSHA

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SHABBAT SHUVA - PARSHAT HA'AZINU

# Two Songs, Two Singers

How does the poet get started on the process of writing a poem, or the songwriter as he sets about composing a song? Does he or she look at the environment, at what is going on in the world and seek inspiration from things external? Or does the creative artist look within, using introspection as a tool to uncover emotions out of which the poem or song can be fashioned? These questions can be asked about all creative processes, not just writing. They can be asked of the graphic artist, of the composer of music, of the sculptor.

My wife's grandfather was the renowned Hassidic Rebbe, Rabbi Shaul Taub, who composed hundreds of liturgical melodies. When he was asked about his creative process, he would say that he fashioned his music out of the feelings which "overflowed from his heart." As a Holocaust survivor, his heart overflowed with the full range of human emotions, from hope to dread and despair and back to hope again. And one can detect the full range of these feelings in his music.

This week's Torah portion, *Parshat Ha'azinu*, is read on the Shabbat immediately following Rosh Hashanah. It consists almost entirely of a *shira*, a song, of words spoken by Moses "into the ears of the entire congregation of Israel."

(*Deuteronomy* 31:30) What are the emotions which inspire those words?

To answer this question, it helps to remember that shortly before we will read *Ha'azinu*, we will have read another *shira*, and a very different one at that. I refer to the "Song of Hannah" (*Samuel I*, 2:1-10), which is the *haftarah* for the first day of Rosh Hashanah.

Hannah's emotions are apparent. She is joyous, exhilarated, exultant. Her desperate prayers have been answered and she has experienced God's wondrous powers. Her song is a triumphant one.

Let us contrast this with the song of Moses. Like Hannah, he is confident of God's omnipotence. She sings, "The Lord deals death and gives life." (*Samuel I*, 2:6) He sings, "There is no God beside me, I deal death and give life." (*Deuteronomy* 32:39)

But the song that Moses sings is of a very different nature. Moses has a clear if pessimistic vision of what lies ahead for the Jewish people. He foresees the consequences of their disobedience and rebelliousness. He anticipates the wrath of God.

He places the blame for that wrath on the people themselves, not upon God. God is justified in all that He does. "The Rock, His work is perfect...just and right is He. Is corruption His? No! His children's is the

blemish..." (Deuteronomy 32:4-5).

Moses' emotions as he utters the song of *Ha'azinu* are complex indeed. For one thing, he feels a sense of dread of what lies ahead for these people whom he knows to be weak and sinful. He is certain that great suffering is in store for his people. That suffering pains him.

But he also finds it necessary to express a deeper emotion, one of confidence and trust in God in the face of suffering. He thus expresses, arguably for the first time in the Bible, the Jewish reaction of *Tzidduk HaDin*, of proclaiming God's justice even in the depths of tragedy.

The poem of *Ha'azinu* calls to mind a mélange of graphic images: excessive sensuality, sin, faithlessness, and, in reaction to all this, "a fire kindled in God's nostrils which burns into the depths of the netherworld." These are powerful images which ring true to the experience of every Jew who is even minimally aware of our history. But Moses sets the tone for all of us with his opening declaration: God is righteous, God is just, God is fair. *Tzidduk HaDin*. This is the Jewish reaction to every manner of suffering.

How apt are the words of Rabbi Soloveitchik, who would stress the centrality to our faith of the concept of *Tzidduk HaDin*, justifying God. He saw in this concept our assertion of "dignity in defeat": "If man knows how to take defeat...as the *halachah* tries to teach us, then he may preserve his dignity even when he faces adversity and disaster."

At this time of year, during these days of judgment and introspection, we prepare ourselves for a future year of difficulties

and challenges and worse. We ready ourselves for the dreaded possibility of the need to express *Tzidduk HaDin*. But does this cause us to despair? No. For this solemnity is our best way to prepare for a different set of alternatives entirely.

Anxiety over Divine judgment, *Eimat HaDin*, propels us to repent, to commit to be better persons, better Jews.

This "fear of judgment" becomes the ground out of which sprouts optimism and hope; optimism that God will shine His countenance upon us, and hope that we will merit His favor and be blessed with a sweet and happy New Year.

**We learn the lessons of the song of Ha'azinu so that we can merit the triumphs of the "Song of Hannah."**

*Shana Tova U'Metuka!* ■



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## The Spirituality of Song

With Ha'azinu we climb to one of the peaks of Jewish spirituality. For a month Moses had taught the people. He had told them their history and destiny, and the laws that would make theirs a unique society of people bound in covenant with one another and with God. He renewed the covenant and then handed the leadership on to his successor and disciple Joshua. His final act would be blessing the people, tribe by tribe. But before that, there was one more thing he had to do. He had to sum up his prophetic message in a way the people would always remember and be inspired by. He knew that the best way of doing so is by music. So the last thing Moses did before giving the people his deathbed blessing was to teach them a song.

There is something profoundly spiritual about music. When language aspires to the transcendent, and the soul longs to break free of the gravitational pull of the earth, it modulates into song. Jewish history is not so much read as sung. The rabbis enumerated ten songs at key moments in the life of the nation. There was the song of the

Israelites in Egypt (see Is. 30:29), the song at the Red Sea (Ex. 15), the song at the well (Num. 21), and *Ha'azinu*, Moses' song at the end of his life. Joshua sang a song (Josh. 10:12-13). So did Deborah (Jud. 5), Hannah (1 Sam. 2) and David (2 Sam. 22). There was the Song of Solomon, *Shir HaShirim*, about which Rabbi Akiva said, "All songs are holy but the Song of Songs is the holy of holies."<sup>1</sup> The tenth song has not yet been sung. It is the song of the Messiah.<sup>2</sup>

Many biblical texts speak of the power of music to restore the soul. When Saul was

1. Mishnah, Yadayim 3:5.

2. Tanhuma, Beshallah, 10; Midrash Zuta, Shir HaShirim 1:1.

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depressed, David would play for him and his spirit would be restored (1 Sam. 16). David himself was known as the “sweet singer of Israel” (2 Sam. 23:1). Elisha called for a harpist to play so that the prophetic spirit could rest upon him (2 Kings 3:15). The Levites sang in the Temple. Every day, in Judaism, we preface our morning prayers with *Pesukei de-Zimra*, the ‘Verses of Song’ with their magnificent crescendo, Psalm 150, in which instruments and the human voice combine to sing God’s praises.

Mystics go further and speak of the song of the universe, what Pythagoras called “the music of the spheres”. This is what Psalm 19 means when it says, “The heavens declare the glory of God; the skies proclaim the work of His hands . . . There is no speech, there are no words, where their voice is not heard. Their music<sup>3</sup> carries throughout the earth, their words to the end of the world.” Beneath the silence, audible only to the inner ear, creation sings to its Creator.

So, when we pray, we do not read: we sing. When we engage with sacred texts, we do not recite: we chant. Every text and every time has, in Judaism, its own specific melody. There are different tunes for *Shacharit*, *Mincha* and *Ma’ariv*, the morning, afternoon, and evening prayers. There are different melodies and moods for the prayers for a weekday, Shabbat, the three pilgrimage festivals, Pesach, Shavuot, and Succot (which have much musically in common but also tunes distinctive to each),

3. *Kavam*, literally “their line”, possibly meaning the reverberating string of a musical instrument.



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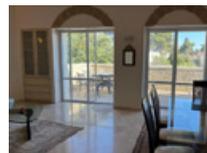
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There are different tunes for different texts. There is one kind of cantillation for Torah, another for the *haftorah* from the prophetic books, and yet another for *Ketuvim*, the Writings, especially the five Megillot. There is a particular chant for studying the texts of the Written Torah; and for studying Mishnah and Gemara. So by music alone we can tell what kind of day it is and what kind of text is being used. Jewish texts and times are not colour-coded but music-coded. The map of holy words is written in melodies and songs.

Music has extraordinary power to evoke emotion. The Kol Nidrei prayer with which Yom Kippur begins is not really a prayer at all. It is a dry legal formula for the annulment of vows. There can be little doubt that it is its ancient, haunting melody that has given it its hold over the Jewish imagination. It is hard to hear those notes and not feel that you are in the presence of God on the Day of Judgment, standing in the company of Jews of all places and times as they plead with heaven for forgiveness. It is the holy of holies of the Jewish soul.<sup>4</sup>

Nor can you sit on Tisha B'av reading *Eichah* - the Book of Lamentations - with its own unique cantillation, and not feel the tears of Jews through the ages as they suffered for their faith and wept as they remembered what they had lost, the pain as fresh as it was the day the Temple was destroyed. Words without music are like a body without a soul.

Beethoven wrote over the manuscript of the third movement of his A Minor Quartet the words *Neue Kraft fühlend*, "Feeling new strength." That is what music expresses and evokes. It is the language of emotion unsicklied by the pale cast of thought. That is what King David meant when he sang to God the words: "You turned my grief into dance; You removed my sackcloth and clothed me with joy, that my heart may sing to You and not be silent." You feel the strength of the human spirit no terror can destroy.

In his book, *Musicophilia*, the late Oliver Sacks (no relative, alas) told the poignant story of Clive Wearing, an eminent musician who was struck by a devastating brain infection. The result was acute amnesia. He was unable to remember anything for more than a few seconds. As his wife Deborah put it, "It was as if every waking moment was the first waking moment."

Unable to thread experiences together, he was caught in an endless present that had no connection with anything that had gone before. One day his wife found him holding a chocolate in one hand and repeatedly covering and uncovering it with the other hand, saying each time, "Look, it's new." "It's the same chocolate," she said. "No," he replied, "Look. It's changed." He had no past at all.

Two things broke through his isolation. One was his love for his wife. The other was music. He could still sing, play the organ and conduct a choir with all his old skill and verve. What was it about music, Sacks asked, that enabled him, while playing or conducting, to overcome his amnesia? He suggests that when we "remember" a melody, we recall one note at a time, yet

---

4. Beethoven came close to it in the opening notes of the sixth movement of the C Sharp Minor Quartet op. 131, his most sublime and spiritual work.

each note relates to the whole. He quotes the philosopher of music, Victor Zuckerkandl, who wrote, “Hearing a melody is hearing, having heard, and being about to hear, all at once. Every melody declares to us that the past can be there without being remembered, the future without being foreknown.” Music is a form of sensed continuity that can sometimes break through the most overpowering disconnections in our experience of time.

Faith is more like music than science.<sup>5</sup> Science analyses, music integrates. And as music connects note to note, so faith connects episode to episode, life to life, age to age in a timeless melody that breaks into time. God is the composer and librettist. We are each called on to be voices in the choir, singers of God’s song. *Faith is the ability to hear the music beneath the noise.*

So music is a signal of transcendence. The philosopher and musician Roger Scruton writes that it is “an encounter with the pure subject, released from the world of objects, and moving in obedience to the laws of freedom alone.”<sup>6</sup> He quotes Rilke: “Words still go softly out towards the unsayable / And music, always new, from palpitating stones / builds in useless space its godly home.”<sup>7</sup> The history of the Jewish spirit is written in its songs.

I once watched a teacher explaining to young children the difference between a

physical possession and a spiritual one. He had them build a paper model of Jerusalem. Then - this was in the days of tape-recorders - he played a song about Jerusalem on a cassette tape, and taught the song to the class. At the end of the session he did something very dramatic. He tore up the model and shredded the tape. He asked the children, “Do we still have the model?” They replied, No. “Do we still have the song?” They replied, Yes.

We lose physical possessions, but not spiritual ones. We lost the physical Moses. But we still have the song. ■

These weekly teachings from **Rabbi Sacks zt”l** are part of his ‘Covenant & Conversation’ series on the weekly Torah teaching. With thanks to the Schimmel Family for their generous sponsorship, dedicated in loving memory of Harry (Chaim) Schimmel. Visit [www.RabbiSacks.org](http://www.RabbiSacks.org) for more.



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5. I once said to the well-known atheist Richard Dawkins, in the course of a radio conversation, “Richard, religion is music, and you are tone deaf.” He replied, “Yes, it’s true, I am tone deaf, but *there is no music.*”

6. Roger Scruton, *An Intelligent Person’s Guide to Philosophy*, Duckworth, 1996, p. 151.

7. Rilke, *Sonnets to Orpheus*, II, p. 10.



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SHABBAT SHUVA - PARSHAT HA'AZINU

# Shuva Yisrael... Ki Chashalta Ba'Avunecha!!

“Return O Israel” cries the navi Hoshe’a, “for you have stumbled through your sin” – a powerful call to the nation, and one so fitting for this Shabbat between Rosh HaShanah and Yom Kippur. It is no wonder that its opening plea has lent its name to the Shabbat itself. The prophet’s demand to return is understandable while the explanation he offers as to why that return is necessary, that is, “for you have stumbled through your sin”, opens an interesting point for us to ponder.

HaRav Soloveitchik sees in these words of Hoshe’a the implication that sin is, most often, the result of one’s “stumbling.” He argues that *teshuva* can be attained only after one recognizes one’s “misstep”, as the Rambam famously contends, as this beginning of the repentance process can take place only with the admission of the sin. To do so, the individual must realize that sin is contrary to one’s own self-interest, understanding that he/her has been corrupted by

such behavior and gained nothing from it.

The Rav illustrates this – almost inborn - emotion of regret through the story of Naval and Avigayil found in Sefer Shmuel A. There, we read of how David, fleeing from the murderous threats of King Sha’ul, used his band of men to protect the local Judeans, including the wealthy Naval. At Naval’s annual celebration of another successful year, David’s (men) requested some gifts from Naval, (“whatever you can”) in recognition of what David had done for him throughout the year. When Naval refused in a most disgraceful and appalling manner, David prepared to attack him. It was then that Avigayil, the wife of Naval, pleaded with David not to stain his own reputation and to spare her husband. The next morning, after her husband had recovered from his inebriate state, Avigayil

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told him of what he had done – and what had *almost* happened to him. Upon hearing the news, Naval realized what he had done and, as the text tells us: “his heart ‘died’ within him.”

Rav Soloveitchik goes on to say that for every Naval, every drunkard, every sinner...there come “the next morning”, a realization of what his sins had done to his very being. Everyone, eventually, has their “Avigayil” to awaken them from their sinful stupor. We call it Elul, or Rosh Hashanah, or Shabbat Shuva or Yom Kippur, as the shofar arouses us to search ourselves and realize “ki chashalta ba’avunecha!!” – we have stumbled.

Unfortunately, most of us (I know it is true of myself!) make efforts to convince others and ourselves that we did no sin – that there was a good reason to act as we did or that it was another’s fault, or that others do the same, etc., etc. But unless we can recognize that, indeed, we have stumbled, we will continue tripping down that sinful path.

But Shabbat Shuva has arrived and our Avigayil has awakened us out of our stupor. The question that remains is whether that “almost inborn emotion of regret”, as the Rav puts it, will succeed in arousing us to the harm we inflict upon ourselves... and upon others.

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## Transcending Time

שׁוֹבָה יִשְׂרָאֵל עַד ה' אֶלְקֶיךָ

### Return, O Israel, to the L-RD your G-d

What is the relationship between Shabbat and Teshuvah? The Midrash (Breishit Rabbah 22:16) relates that Adam HaRishon met Kayin and asked him to share the verdict that he received after murdering his brother Hevel. Kayin responded that he repented and was thereby forgiven. Adam HaRishon was so moved hearing the power of Teshuva that he immediately composed Psalm 92, מזמור שיר ליום השבת, *A psalm. A song; for the sabbath day*. Yet, if you look at the text of שיר ליום השבת, it does not discuss the relationship of Shabbat and the Teshuvah process. The Mizmor expresses the appreciation of Hashem's creations and the triumph of the righteous in contrast to the wicked. Why then did Adam compose this psalm as a way of expressing his profound appreciation of the concept of repentance?

As mortal beings, we are not entitled to forgiveness from Hashem. He is our Creator and we owe everything to Him. We cannot undo what is already done and thus sin appears permanent. But Shabbat demonstrates that nature can be overcome. There is a sphere of existence that transcends nature, namely Shabbat. Shabbat is the space where even time is

suspended and our regular way of life is replaced by a spiritual existence.

One might think that if a person sins, he or she is forever labeled a sinner. This was the fear of Adam HaRishon. When he was spared death for his sin, he realized that Teshuvah is a space where one can overcome the limitations of natural existence, just as Shabbat allows man to rise above the humdrum of weekly pursuits.

Shabbat inspires us to do Teshuva - just as we are able to rise above the limitations of the physical week, we can overcome sin and achieve forgiveness. We recite the words of Hoshea, Yoel and Micha directing us toward repentance to synthesize the message of the power of Shabbat in the Teshuvah experience. ■

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**SHABBAT SHUVA - PARSHAT HA'AZINU**

# The Prayer For Life

Throughout the prayers over the Ten Days of Repentance, from Rosh Hashana and culminating with Yom Kippur, again and again we ask for life. “Remember us for life, King who desires life”, “Who is like You, merciful Father, who remembers His creations for life”, “and You are trusted to give life.”

And yet, we also believe that each person has a certain amount of time that they are allocated in this world. Is it reasonable for us to request a few more years to be added to our lives? Is this not an alteration of the Divine plan for each individual? In addition, one can meet people who do not want to continue living, who are suffering and, at least temporarily, prefer not to have more life. Are more years always such a blessing?

I believe that the prayers' request is not limited to biological life, we do not only pray to live and not die. Rather, it is a request that our life should have meaning; we ask to live a full life. This is distinct from the number of years that we inhabit the earth, we want our life to have purpose and joy.

Numerous long-term studies have shown that what gives life the most meaning is family and community. People can live happy lives in poverty if they are

surrounded by family and friends.

This is why the joyful celebration of Sukkot comes immediately after Rosh Hashana and Yom Kippur. We go from asking for life, to living life. We enter into a precarious dwelling and are happy there with our family and guests. We prove that the meaning of life is not how much we amass, but who we celebrate with.

The joy of a week spent with extended family is a natural extension of our desire for life, not only more time, but more essence, more meaning, more delight.

It is a time and an opportunity to think of those who do not have that joy, who celebrate Sukkot, and Shabbat, and all the other festivals, without children. Since they have no children, even though they have been trying to have children for years.

This helps us appreciate even more the joy of our own families, and increases our sensitivity to such couples, and encourages us to help and support them whenever we can, in whichever way we are able to.

We ask for life, for ourselves and for others, those around us, and those who we do not even know.

Shannah Tovah ■

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SHABBAT SHUVA - PARSHAT HA'AZINU



## Gavriel Novick

Development Director, NCSY Israel

### Hovering From Above

Before making Aliyah my parents threw me a goodbye party where my father quoted a Rashi from this week's parsha. The pasuk describes Hashem's relationship with the Jewish nation "as an eagle awakens its nest, hovering over its fledglings, it spreads its wings, taking them and carrying them." Rashi explains that the eagle "does not impose its whole body upon them. Rather, it hovers above them, touching them and yet not quite touching them."

Similarly, one opinion is that the Sukkah is supposed to represent the *ananei hakavod* which Hashem provided for Bnei Yisrael while they traveled through the desert. Clouds which hovered over the Jewish people and protected them, without being overbearing or pressuring. Hashem teaches us that this is the perfect way to inspire religious and personal growth.

As we educate our youth we try to strike that same balance. We try to inspire and motivate, to protect and influence, but ultimately to hover above and allow children, teens and young adults to make their own decisions.

Now starting my 5th year at NCSY Israel I honestly feel this is something which drives our youth movement. Our teens know that we are always there for them. Our programs are built to inspire and help them grow. Our staff guide and support them through their high school years and beyond. But we are always hovering, providing and acknowledging the teens' own independence. This is the crucial recipe that Hashem teaches us will affect real change and growth.



## Daniella Goldfarb

11th grade, Jerusalem

### Personal Responsibility in The Parsha

Parshat Ha'azinu is teaching us something very important about Tshuva and taking responsibility for our actions. The Parsha starts off with God telling the Jewish people to listen to what He is about to say through Moshe. Moshe starts by praising God. He then goes on to say that the new generation of Jewish people are ungrateful and unworthy of God. God gave the people everything they needed and more, but they started worshipping other gods. God punished them with famine, plague, and deadly pests and beasts. When

Moshe is done telling this to the people, he tells them to take these words seriously. If they think this is just a story, they are mistaken. It applies to every one of their lives.

As the עשרת ימי התשובה (the ten days of repentance) comes to a close, I want you to think about what Moshe said. Although you may not be living in famine or plague, maybe you're unhappy with something, or your friends seem to be drifting away. Instead of putting the blame on others, ask yourself what you are doing to cause these things. Maybe you haven't been on top of your schoolwork and are unhappy with yourself, or you said something rude by accident to a friend to cause them to move away from you. You need to recognize what you did wrong and fix your mistakes. This way you will be able to live a happy life like the one that God gave the Jewish people at the start of the Parsha. ■

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# YOM KIPPUR SECTION



## Yom Kippur Zmanim:

	YOM KIPPUR	
	CANDLES	HAVDALA
Yerushalayim / Maale Adumim	5:58	7:09
Aza Area (Netivot, Sderot et al)	6:16	7:11
Beit Shemesh / RBS	6:16	7:10
Alon Shvut	6:14	7:09
Raanana / Tel Mond / Herzliya / K. Saba	6:15	7:11
Modiin / Chashmonaim	6:14	7:10
Netanya	6:15	7:11
Be'er Sheva	6:15	7:11
Rehovot	6:15	7:11
Petach Tikva	5:58	7:10
Ginot Shomron	6:14	7:10
Haifa / Zichron	6:04	7:10
Gush Shiloh	6:13	7:09
Tel Aviv / Givat Shmuel	6:15	7:11
Givat Zeev	6:17	7:09
Chevron / Kiryat Arba	6:14	7:09
Ashkelon	6:16	7:12
Yad Binyamin	6:15	7:11
Tzfat / Bikat HaYarden	6:07	7:08
Golan	6:12	7:08
Nahariya/Maalot	6:13	7:10
Afula	6:13	7:09

Rabbeinu Tam (Jerusalem) - 7:52PM

## Yizkor:



Yizkor is recited in memory of a loved one both on Yom Kippur and on Shmini Azeret.

The custom to pledge to give charity on behalf of the departed is recorded in Ohr Hachayim 621:6.

For full Yizkor text please consult your machzor.

## Torah Readings for Yom Kippur:

### Shacharit

Vayikra 16:1-34

Maftir Bemidbar 29:7-11

Haftarah Yeshayahu 57:14- 58:14

### Mincha

Vayikra 18

Haftarah - Sefer Yonah



# A Brief Overview of the Yom Kippur Laws

## Prohibitions of Yom Kippur

1. All activities forbidden on Shabbat are forbidden on Yom Kippur.
2. The five abstentions of Yom Kippur are:
  - Eating and drinking
  - Washing
  - Applying ointments to the body
  - Wearing shoes
  - Having marital relations
3. An adult may handle food and feed children on Yom Kippur.
4. Sick people are not exempt from fasting unless there is at least a remote possibility that fasting would endanger their lives. A halachic authority should be consulted in cases of illness.
5. Washing any part of the body, whether in hot or cold water, is forbidden on Yom Kippur, except for the purpose of cleanliness. One should wash his hands up to the knuckles upon rising in the morning, and recite the blessing. After using the bathroom, or after touching a covered part of the body, one should wash his hands up to the knuckles to cleanse himself for prayer. A kohen who is to recite the priestly blessing should wash his entire hands. An ill person may wash himself.
6. Applying any kind of ointment, lotion, etc. is forbidden on Yom Kippur.
7. It is forbidden to wear shoes made wholly or partly of leather.

## The Conclusion of Yom Kippur

1. In Havdala, no blessing on fragrant spices is recited. The Havdala candle must be lit from fire which was burning all of Yom Kippur.
2. To celebrate the forgiving of our sins, one should eat well and be in a joyous mood after Yom Kippur ends.
3. It is also customary at the conclusion of Yom Kippur to commence the building of the Sukkah.

*(The laws above are base on the volume, 'Festivals and Fast, published by Student Organization of Yeshiva)*

# Kaparot כפרות

Kaparot is a custom that dates back to the time of the Gaonim. Traditionally, one uses a chicken - rooster for a male, hen for a female, one of each for a pregnant woman. Through the years, there were problems with improper attention paid to the slaughter of the chickens, due to the large demand for slaughter on Erev YK. Since Kaparot chickens were to be prepared and given to poor people, there developed - in some communities - the practice of using money instead, which is given to TZEDAKA, thereby seeing to the needs of the poor and alleviating the abovementioned problems.

KAPAROT is often misunderstood. It is NOT a shortcut to atonement. For real atonement, we must approach HaShem with sincere repentance, mitzvot and good deeds, prayer and fasting. KAPAROT is a sobering reminder of the frailty of life, an inspiration to T'SHUVA, AND a way of involving us in G'MILUT CHASADIM before YK.

Ideally, "do" Kaparot on Erev Yom Kippur in the morning. The text on this page is meant for those who use money for tzedaka rather than chickens. Those who use chickens (or fish) can find the standard text in a Machzor or Siddur.

Many people use a multiple of CHAI, such as 1.80, 3.60, 5.40... 18.00, etc. Some suggest that the amount taken for KAPAROT should at least be the cost of a chicken. The money should ideally be given to tzedaka before Yom Kippur. Shuls provide collection plates at Mincha on Erev Yom Kippur for that purpose.

Hold the money in your right hand and say the following passage 3 times:

בְּנֵי אָדָם יִשְׁבִּי, חֲשֵׁךְ וְצַלְמוֹת אֲסִירֵי עֲנִי וּבְרָזָל.  
יוֹצִיאֵם, מִחֲשֵׁךְ וְצַלְמוֹת וּמוֹסְרוֹתֵיהֶם יִנְתֵּק.  
אֲוָלִים, מִדָּרֶךְ פֶּשַׁעַם וּמַעֲוֹנוֹתֵיהֶם, יִתְעַנּוּ.  
כָּל-אֶכֶל, תִּתְעַב נַפְשָׁם וַיִּגְיעוּ, עַד-שַׁעְרֵי מָוֶת.  
וַיִּזְעֻקוּ אֶל-ה', בְּצַר לָהֶם מִמַּצְקוֹתֵיהֶם, יוֹשִׁיעֵם.  
יִשְׁלַח דָּבָרוֹ, וַיִּרְפָּאֵם וַיְמַלֵּט, מִשְׁחִיתוֹתָם.  
יִדּוּ לֵה' חֲסִדוֹ וּנְבִלָאוֹתָיו, לְבְנֵי אָדָם.  
אִם-יֵשׁ עָלָיו, מִלֶּאֲדָ--מִלִּיץ, אֶחָד מִנִּי-אֶלֶף: לְהַגִּיד לְאָדָם יִשְׂרָאֵל.  
וַיִּחַנְנוּ--וַיֹּאמְרוּ, פְּדֵעָהוּ מִרְדֹּת שְׁחַת מִצְאָתִי כִפָּר.

Next, wave your hand with the money in a circles over your head while saying the first 3 word-pairs below, then finish the statement. Repeat a second and third time.

זה/זאת חליפתי, זה/זאת תמורת, זה/זאת כפרתי, זה הכסף ילך לצדקה, ואני אלך לחיים טובים ארוכים ולשלום

# Candle lighting YK

BEFORE LIGHTING YOM KIPPUR CANDLES... It is customary to light memorial candles for one's departed parents/ close relatives before lighting Yom Kippur candles. An additional 24-hr. candle is lit "for the living". This candle also provides the "Flame that Rested" (NEIR SHESHAVAT) for Havdala.

Candles are lit in the "usual" Shabbat candles manner: light them, cover your eyes, make the brachot, then open your eyes and "benefit" from the light. When a woman lights Yom Kippur candles, she accepts upon herself ALL the restrictions of Yom Kippur - both the Fast Day aspect as well as the Shabbat-like restrictions.

If there is a compelling reason to do so, a woman may make a T'NAI (mental/ verbal condition) that she is not yet taking upon herself Yom Kippur with the lighting. In such a case, she should NOT say שהחיינו with lighting (she DOES say L'HADLIK), but waits until shul to say it with the congregation, after Kol Nidrei and before Maariv.

**ברוך אתה ה' אלקינו מלך העולם, אשר קדשנו במצוותיו  
וצונו להדליק נר של יום הכיפורים**

**ברוך אתה ה' אלקינו מלך העולם שהחיינו וקימנו והגיענו  
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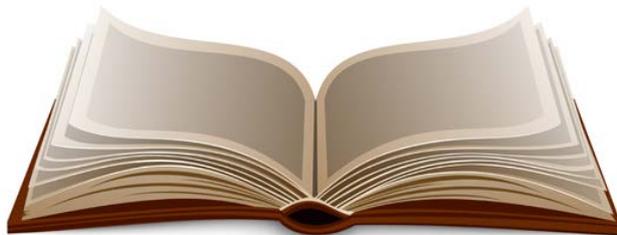
A woman who says שהחיינו at candle lighting, does not repeat it in shul. She should, of course, answer AMEN when the Chazan and congregation say it.

הי רצון מלפניך ה' אלקי ואלקי אבותי, שתחוני אותי ואת בעלי ואת בני ואת אבי ואת אמי ואת כל קרובי, ותתן לנו ולכל ישראל חיים טובים וארכים, ותזכרנו בזכרון טובה וברכה, ותפקדנו בפקדות ישועה ורחמים, ותשכין שכינתך בתוכנו, וזכנו לגדל בנים ובני בנים חכמים ויבונים, אוהבי ה', יראי אלקים, אנשי אמת זרע קדש, בה' דבקים, ומאירים את העולם בתורה ובמעשים טובים, ובכל מלאכת עבודת הבורא. אנא שמע את תחנוני, בזכות שרה ורבקה ורחל ולאה אמותינו, והאר לנו שלא יקבה לעולם ועד והאר פניך ונושעה, אמן.

Since we will not be eating to the light of the candles, one should try to benefit from the candles in some way (without touching them, of course) upon returning home from shul. It is also good to have in mind at candle lighting, the various lights we leave on (or set to go on) around the house, which are part of the mitzva of HADLAKAT NEIROT.

# וידוי עיטוי

**T**he following is an elaborated commentary on the Viduy which is recited throughout the day of Yom Kippur. It should be used along with the text in your machzor.



**We have become guilty... of a whole variety of sins. What we have done was not necessarily to rebel against G-d, but we nonetheless are devastated by our behavior**

אָשָׁמְנוּ

*We have eaten - forbidden foods, questionable foods, without brachot, without good manners and concern for others; there is something lacking in our faith in G-d (even just sometimes); we don't always say Amen properly, we have a cruel streak...*

**We have betrayed G-d by not doing His mitzvot properly and by sinning in a way that is disloyal to G-d; we have betrayed family & friends**

בְּגַדְנוּ

*We have wasted prayer and Torah study time; we were not careful with Milk & Meat; we relied on ourselves sometimes to the exclusion of trusting in G-d; we have said "sloppy" brachot; we have belittled parents, teachers, scholars, friends; we have wasted time...*

**We have stolen - things, time, other's sleep, ideas; we have deceived...**

גָּזַלְנוּ

*We have been arrogant; wrongly took credit for something; harmed or annoyed others; not raised our children properly; have not been strict enough about sexual behavior; have not repaid kindnesses properly...*

**We have slandered G-d (by questioning His justice and kindness) and people. We have said one thing and meant something else.**

דִּבְרָנוּ דְּפִי

*We have gossiped, defamed, used vulgarities, spoken disrespectfully, shouted - misused the power of speech; not given people the benefit of the doubt...*

**We have caused perversion, corrupted others**

הִעֲוִינוּ

*We have entertained improper thoughts - during davening, Torah learning, or in general; we have davened without kavana; burdened others; encroached on another's "space"; looked at indecent pictures, literature, etc.*

**And we have caused wickedness; caused others to sin**

וְהִרְשַׁעְנוּ

*We have neglected to be properly respectful of G-d; showed lack of concern for the possessions of others; said we're sorry without trying to mean it; fomented dissent; joined with others and wasted time on nonsense...*

**We have sinned intentionally, and then have rationalized our behavior (making T'shuva all the more difficult)**

זָדָנָנוּ

*We have taken G-d's Name in vain; been careless about ritual washing of our hands; been disrespectful to our parents; we 'ate like pigs'; threw food, mingled immodestly...*

**We have extorted; we have taken advantage of those weaker than us; we have pressured others to give in to us**

הִמְסַנְנָנוּ

*We have caused Chilul HaShem; we have falsely flattered others; thought bad thoughts; unjustly suspected others of wrongdoing; desecrated the Shabbat; not paid our debts; desired (in an unhealthy, unkosher manner) the possessions of others...*

**We have "attached" ourselves to falsehood; lying has become a part of our lives; we have accused others falsely; compounded lies by lying more; hung out with the wrong crowd**

טַפְּלָנוּ שִׁקְרָה

*We have given erroneous opinions and advice; defiled ourselves and others; handled Muktzah on Shabbat or Yom Tov; belittled Good and Chosen Bad...*

**We have given evil counsel; we have abused the trust of others; advised others in ways that are not in their best interest**

יַעֲצָנוּ רָעָה

*We have secluded ourselves improperly with members of the opposite sex; joined others in time-wasting activities; knowingly sinned; lacked proper reverence and awe for G-d...*

**We have been deceitful; made intentionally misleading statements; false promises; have not tried hard enough to keep our promises**

כִּזְבָּנוּ

*We have made HaShem angry at us; been ungrateful; intended to harm others (even if we didn't); wasted time; delayed paying wages; called others derogatory nicknames...*

**We have clowned around about matters that we should have treated seriously; we have ridiculed good people; we've joked about things, which prevents us from proper T'shuva because we don't take things seriously enough**

לִצְנוּ

*We have - not learned Torah properly; worn Shaatnez; not been kind & charitable; not been meticulous about mitzvot & halacha; not been scrupulous in our dealings with others...*

**We have rebelled; defied G-d's will; sinned because of incomplete faith**

מִרְדָּנָנוּ

*We have held others back from doing mitzvot; not behaved properly in business...*

**We have angered G-d (so to speak) by disregarding His mitzvot, etc.**

נִאֲצָנוּ

*We violated promises and vows; took revenge and bore grudges; benefited from this world without brachot; were lazy in Torah learning and service of HaShem...*

**We have turned away, ignored our responsibilities to G-d (and fellows)**

סָרְרָנוּ

*We have turned from Jewish customs; contradicted our parents or Torah authorities; dealt with contraband; forgiven others in word, but not in our hearts...*

**We have been perverse and have sinned because of perverted reasoning; we have deliberately sinned to gratify our desires**

עֵוִינוּ

*We have been falsely modest; a burden to our spouse; we were insensitive to orphans & widows; we have violated (minor) prohibitions...*

**We have acted wantonly; denied the validity of (some) mitzvot; we basically believe in G-d & Torah, but have disregarded a specific mitzva**

פְּשַׁעֲנוּ

*We have rejected the Yoke of Heaven; we were afraid to reproach someone; we turned our hearts to idleness; we opened someone else's mail; we lacked fear of sin...*

**We have persecuted others; caused suffering; been callous to others**

צָרָנוּ

*We have distressed our family members; we put our needs before G-d's...*

**We have been stubborn; we have refused to see G-d's Hand in life; we have ignored or denied that what happens in this world is not chance, but G-d's Will**

קָשִׁינוּ עִרְףְךָ

*We have been jealous of others; been stingy with Tzedaka; read improper books; listened to and accepted Lashon HaRa; not been careful with Kriyat Sh'ma...*

**We have been wicked; done sins that are particularly identified with wickedness, such as hitting others, stealing, planning to sin**

רָשַׁעְנוּ

*We have pursued honor; quarreled for no good reason; ran after temptations...*

**We have corrupted our character; been arrogant; extremely angry; vulgar - sins which affect one's character**

שָׁחַתְנוּ

*We have - lied; forgotten G-d and our commitment to Him; were silent when we should have objected; gloated over another's misfortune; hated others; squandered physical & spiritual energies...*

**We have been abominable; have become loathsome to G-d; immorality; idolatry; haughtiness; anger**

תָּעַבְנוּ

*We have desired sinful things; belittled the Torah; we did not take the opportunity to repent; were not careful with our T'filin; were sloppy with davening...*

**We have strayed; drifted further away from G-d rather than getting closer to Him**

תָּעִינוּ

**You have let us go astray (we lost the merit to have Your help); we have misused freedom of choice for ourselves and others**

תָּעַתְעֵנוּ.

**In summary...** We have veered from Your mitzvot and good rules, and that hasn't been worth it at all. We acknowledge that Your judgments against us are just, because You act truthfully and we have brought evil upon ourselves. (Nonetheless, please forgive us...)

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שׁוּבָה לָנוּ. וְאַתָּה צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאִנְחָנוּ הִרְשַׁעְנוּ.

What can we say to You, G-d; You know everything; nothing is hidden before You...

מִה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמִה נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אַתָּה יוֹדֵעַ. אַתָּה יוֹדֵעַ רְוֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה חוֹפֵשׁ כָּל חַדְרֵי בֵּטֶן, וּבוֹחוֹן כְּלִיּוֹת וְלֵב. אֵין דְּבַר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ.

Therefore, may it be Your will that You forgive, pardon, and atone our many sins...

וּבְכֵן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכְפֹּר-לָנוּ עַל כָּל פְּשָׁעֵינוּ.

After summarizing, we once again use an alphabetical format (this time, a double alphabetical arrangement) to enumerate a multitude of sins. And once again, the custom is to strike the heart (left side of the chest) for each AL CHEIT...

### For the sin that we have sinned before You... (repeated for each)

<b>accidentally (or under duress) and willingly</b> - even when we don't mean to sin, we still must repent, for it indicates a lack in us that we sinned. How much more so, when it is intentional	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרִצּוֹן,
<b>through hardness of the heart</b> - refusing to admit that we might be wrong often results in sin. We have to be more humble...	וְעַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
<b>through ignorance</b> - lack of Torah learning results in doing the wrong thing. Rather than plead ignorance, we must strive for greater knowledge	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּבִלְי דַּעַת,
<b>with words</b> - many sins, especially related to misuse of the power of speech, such as flippant oaths, cursing, gossip. We must be more careful of what emerges from our lips...	וְעַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפִתַּיִם.
<b>in public or in private</b> - sins in public are potential Chilul HaShem; sins in private often indicate fear of what others will think, but a disregard for what G-d thinks. Negative either way.	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר.
<b>through immorality</b> - this includes a wide variety of sins and includes the sins themselves as well as that which a person does that causes lust and leads to the more serious sins...	וְעַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיוֹת,
<b>with harsh speech</b> - generally, this refers to misuse of the power of speech in all forms; specifically, it refers to speaking harshly to someone and unjustly hurting his/her feelings.	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַבּוּר פָּה.
<b>with knowledge and deceit</b> - refers to using our knowledge in order to deceive and take advantage of others. Also includes deceiving ourselves.	וְעַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַעַת וּבִמְרֻמָּה,
<b>through thoughts</b> - this includes fantasizing about sin; such thoughts are the root of sin and also interfere with Torah learning and davening. "I was ONLY thinking about..." is no excuse.	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
<b>through wronging a fellow</b> - deceiving, taking advantage of a friend, etc.; also refers to unfair treatment in business	וְעַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ,
<b>by insincere confession</b> - T'shuva must be "in your mouth and in your heart, to do..." Let our words motivate us to sincere repentance and let our sincere repentance be accompanied by proper VIDUI (VIDUI can start or 'cap' the T'shuva process)	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדוּדֵי פֶה.
<b>in immoral gatherings</b> - being part of a group whose conversations are improper can easily lead one astray. "But everyone else was there!" is not a reason or excuse	וְעַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,
<b>willfully and carelessly</b> - even when we did not mean to sin, we have what to repent - we should have been more careful, etc.	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה.
<b>by belittling parents (incl. in-laws!) and teachers</b> - this is not only something we do or say, but even something we think. It all is wrong and it threatens the strength of the Chain of Tradition.	וְעַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,

<b>by exercising power</b> - it is wrong to use one's power to intimidate others; one must not arrogantly act superior over others.	על חטא שחטאנו לפניך בְּחֹזֶק יָד,
<b>through desecration of G-d's Name</b> - includes major Chilul HaShem as well as relatively minor acts which cause a lowering of the respect for G-d or Torah in the eyes of others.	ועל חטא שחטאנו לפניך בְּחִלּוּל הַשֵּׁם.
<b>through foolish speech</b> - "why do we say stupid things?" One has to repent this too, since speech is such a precious & powerful feature of humans. And, foolish speech often leads to action.	על חטא שחטאנו לפניך בְּטִפְשׁוֹת פֶּה.
<b>through impure lips</b> - this is one of several references to improper speech; in this case, the subject is vulgar language and cursing.	ועל חטא שחטאנו לפניך בְּטִמְאַת שְׂפָתַיִם,
<b>with the Evil Inclination</b> - we sometimes fail to fight our Yetzer HaRa - rather flirt with it, then give in to it and follow it.	על חטא שחטאנו לפניך בְּיִצְרַר הָרָע,
<b>knowingly and unknowingly</b> - we want to repent even sins that we are unaware of having done. Also, sins against others who may or may not know what we've said about or done to them.	ועל חטא שחטאנו לפניך בְּיֹדְעִים וּבְלֹא יוֹדְעִים.

## ועל כלם, אלוהי סליחות, סלח לנו, מחל לנו, כפר-לנו.

For all of these sins, G-d of Forgiveness, forgive us, pardon us, atone for us.

(These are different levels of forgiveness - commentators disagree concerning the terminology. Basically, we ask G-d to forgive what we've done, not to punish us for it, not to even hold a sin against us, and to completely erase it, as if we never did it. Some suggest that S'LACH is to forgive, but not necessarily to forget. M'CHAL is more - maybe like forgiven & forgotten.)

<b>by yielding to bribery</b> - monetary bribery as well as flattery with ulterior motives are insidious to honest dealings among people. Bribery and flattery can blind one and cause a multitude of sins in their wakes.	על חטא שחטאנו לפניך בְּכַפַּת שֹׁחַד.
<b>through denial and false promises</b> - we have not been honest, neither with G-d nor with our fellow human beings. Remember: this need not be a chronic condition, we must repent even the minor instances of dishonestly. "I'm basically honest, but..." Not good either.	ועל חטא שחטאנו לפניך בְּכַחַשׁ וּבְכֹזֵב,
<b>with Lashon HaRa</b> - another misuse of the power of speech. A particularly serious sin because it often results in permanent damage to a person's reputation, even when groundless. "But it's true" is not an acceptable excuse for Lashon HaRa. Neither is "I was only joking".	על חטא שחטאנו לפניך בְּלִשׁוֹן הָרָע.
<b>through fooling around</b> - not taking someone's reproach of us seriously, laughing it off, will impede T'shuva. Ridiculing others, joking at someone else's expense are serious offenses.	ועל חטא שחטאנו לפניך בְּלִצְוֹן,

<b>in business</b> - business ethics and proper behavior in the market place are just as much a part of Halacha as is fasting on Yom Kippur or keeping Shabbat. Extra warning: these kinds of sin often involve Chilul HaShem and are often disregarded by many	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתְנָן,
<b>with food &amp; drink</b> - one should not pat himself on the back for keeping kosher; one needs to carefully answer the question: "Am I as careful and as strict as I ought to be?" Included in this sin are not making brachot properly, sloppy benching, careless washing for meals, poor table manners, gluttony, stinginess with guests...	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּמִאֲכָל וּבְמִשְׁתֵּהוּ.
<b>through interest and extortion</b> - taking or paying interest on personal loans is forbidden. Besides the sin, it causes one to become hard-hearted.	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית,
<b>through haughtiness</b> - arrogance is a particularly reprehensible character trait. We must repent sins that result from it as well as work on ridding ourselves of this negative characteristic.	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.
<b>with prying eyes</b> - this includes looking at forbidden things, invasion of privacy of others, expressing disapproval of others with a raised eyebrow	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי.
<b>with idle chatter</b> - yet another expression of the misuse of speech. Here it can refer to davening and benching without kavana, as well as pointless and time-wasting conversation.	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתֵינוּ,
<b>with haughty eyes</b> - looking down at others. This is parallel to the earlier reference to haughtiness, a particularly negative trait.	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
<b>with brazenness</b> - acting without shame and a bit of natural embarrassment is a contributory factor to a host of other sins	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצָּח.

וְעַל כָּלֵם, אֲלוֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מַחַל לָנוּ, כַּפֹּר-לָנוּ.

<b>in throwing off the Yoke</b> - we exist to learn Torah, perform mitzvot, and be good people. Many sins come from shirking our responsibilities.	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּפִרְיַת עַל,
<b>in judgment</b> - refers to sins of unfair judgment, in the formal courtroom as well as in everyday life. It even refers to judging G-d.	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת.
<b>through entrapping a fellow</b> - taking advantage of others, manipulating people for our own purposes	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּצַדִּית רַע,
<b>through a begrudging eye</b> - being jealous and stingy. Finding excuses for not giving Tzedaka or being generous with others. Not helping others.	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.
<b>through lightheadedness</b> - we are often frivolous. This is especially inappropriate in shul and when learning Torah or davening.	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּקָלוֹת רֵאשׁ,
<b>with stubbornness</b> - refusing to recognize that we might be wrong. Not learning from experience. Not taking constructive criticism. This is a major obstacle to T'shuva, and we must repent this in order to repent other things too.	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרָף.

<b>enthusiastically</b> - One must examine his wrongdoings and see if there is the added sin of doing them with a smile or with "licking one's lips".	על חטא שחטאנו לפניך בריצת רגלים להרע,
<b>by gossiping</b> - The prohibition includes Lashon HaRa and character assassination, but also includes telling tales with no intention to hurt anyone. It is all too frequent that people get hurt from plain gossip.	ועל חטא שחטאנו לפניך ברכילות.
<b>through vain oaths</b> - swearing falsely or frivolously can damage the underpinnings of interpersonal relationships as well as being a serious lack of respect to G-d. One has to be extremely careful in this regard.	על חטא שחטאנו לפניך בשבועת שוא,
<b>through baseless hatred</b> - do you hate a person when you should really be hating the wrong things that he does?. This distinction is crucial for the proper growth and development of Klal Yisrael.	ועל חטא שחטאנו לפניך בשנאת חנם.
<b>in matters of "giving a hand"</b> - we have been callous towards the needs of others. Also, we have sometimes joined with others in evil.	על חטא שחטאנו לפניך בתשומת-יד,
<b>through confusion</b> - this refers to a diminished faith in G-d caused by not seeing G-d's hand in everything and by doubting the validity of the Torah and the authority of halacha.	ועל חטא שחטאנו לפניך בתמהון לכב.

## ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר-לנו.

After enumerating different kinds of sins, we ask for forgiveness of sins according to punishment & style:

For sins which would require a sacrifice in the Beit HaMikdash, then for those which one gets corporal or capital punishment from Beit Din or penalties from Heaven.

Then we mention sins of commission and omission, sins we know about and those of which we - but not G-d - are unaware

ועל חטאים שאנו חיבים עליהם עולה.  
ועל חטאים שאנו חיבים עליהם חטאת.  
ועל חטאים שאנו חיבים עליהם קרבן עולה ויורד.  
ועל חטאים שאנו חיבים עליהם אשם ודאי ואשם תלוי.  
ועל חטאים שאנו חיבים עליהם מכת מרדות.  
ועל חטאים שאנו חיבים עליהם מלקות ארבעים.  
ועל חטאים שאנו חיבים עליהם מיתה בידי שמים.  
ועל חטאים שאנו חיבים עליהם פרת וערירי.  
ועל חטאים שאנו חיבים עליהם ארבע מיתות בית דין,

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# ALIYA-BY-ALIYA SEDRA SUMMARY

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YOM KIPPUR

## YOM KIPPUR

The Torah reading for Yom Kippur is the description in Chapter 16 of Vayikra of the entire service in the Mikdash for Yom Kippur. The Kohen Gadol himself read this exact Torah reading in the Mikdash on Yom Kippur. We are reading what he read.



### 1ST ALIYA (VAYIKRA 16:1-6)

One may enter the Holy of Holies with the following elaborate procedure. For I, G-d, appear there in a cloud. Aharon is to bring a bull for a sin offering, along with a ram. The Jewish people bring 2 goats for sin offerings and a ram. Aharon wears 4 unique white garments for this service.

The goal or purpose of the elaborate ceremony of Yom Kippur is stated clearly; For I, God will appear in a cloud. G-d appearing in a cloud is a recurring theme in the Torah, the most dramatic of which is at Mt. Sinai. The pinnacle moment of Yom Kippur is just you and Me, in My most private place, the Holy of Holies. You, Aharon, as the representative of My people. And Me, in the cloud. The image is dramatic – G-d promising to join us on earth, albeit in private, in His most private place. But here on earth. Yom Kippur is the most intimate moment of Divine-human contact in the year. Atonement is achieved through the Divine descending, as it were, in a cloud in the Holy of Holies. Atonement is achieved through the

intimate, close encounter of G-d with man.



### 2ND ALIYA (16:7-11)

Take the 2 goats of the people. Through lots, identify one as an offering and the other to send to the desert for atonement. Aharon offers the offering for himself and his household.

In this moment of intimate contact of the Divine and us, we achieve atonement through pageantry. The pageantry of the 2 goats is rich; identical in appearance, their roles achieved through lots, their fate radically different. One will be an offering to G-d. The other will be sent to the barren desert.



### 3RD ALIYA (16:12-17)

Aharon is to take a pan of coals and of incense into the Holy of Holies, with the smoke of the incense enveloping the covering of the Aron. Aharon takes the blood of his sin offering and sprinkles it 7 times in the Holy of Holies and 7 times in front of the curtain, outside of the Holy of Holies. He repeats this with the blood of the people's sin offering, the goat.

This moment of entry into the Holy of Holies happens only once a year. The Torah does not say that the smoke from the incense fills the Holy of Holies. It says it covers the Aron. The incense smoke covering the Aron is reminiscent of Mt. Sinai, where the thick cloud covered the mountain when G-d spoke. The Aron holds the 10 commandments, the concrete representation of the experience of Mt. Sinai. It

is like a re-enactment of that moment. Not the content of the Torah, its mitzvot. But the descent of the Divine into this world. That is the essence of Sinai. And it is the essence of this moment; the Divine is joining us on this earth. This is the pinnacle moment; the Shechina joining us here on earth.



#### 4TH ALIYA (16:18-24)

He then takes the blood of his bull and the goat of the people and both places it on the incense altar and sprinkles it 7 times, purifying it. He thus completes the atonement of the holiest places. Aharon then places his hands upon the head of the other goat of the people, confessing all their sins, placing them on the head of the goat. The goat, bearing the sins of the people, is led out to the desert. Aharon now changes from the special white garments to his regular ones and offers the more conventional offerings for himself and the people.

With the smoke still in the Holy of Holies, meaning the Divine Presence on this earth, the atonement can occur; the confession of sins upon the goat that is then led to the desert. Rav Soloveitchik captured the drama as a metaphor. This goat is pushed over a cliff, falling to its death. The fall, the pull of gravity is a metaphor for man who allows himself to be pushed and pulled by his nature, failing to exercise will. Man can choose to assert his will. Or choose to be subject to the whims and forces of his nature, like the goat unable to break his fall. In a word, when man allows himself to be pulled down by his nature, failing to assert his will, gravity pulls him down to his demise. Such is the sinful one, allowing forces to dominate, failing to assert his will.



#### 5TH ALIYA (16:25-30)

The one who led the goat to the desert need be purified upon his return as do the ones who burn the sin offerings of Aharon and the people out of the camp. All of this is to be done every year on Yom Kippur accompanied by fasting. For on this day, He provides you with atonement and purity; you become purified before G-d.

While the drama of this day was punctured by the destruction of the Temple, the atonement persists through the day of Yom Kippur itself. Rabbi Akiva noted: you become purified through the day and its rendezvous with G-d. He is the purifier.



#### 6TH ALIYA (16:31-34)

This procedure atoning for the Holy of Holies, the outer area, the altar, the Kohanim and the people shall be done once a year.

This atonement and purification are humbling, overwhelming, ennobling. For the Holy One reaches for mankind, descends in a cloud as it were to the Holy of Holies, granting atonement. It is His reach for man; His kindness, generosity, and love.

Yom Kippur is a gift, an affirmation of man, a chance to begin anew, a smile from the Holy One, appreciating our desire and passion, even if we err. Yom Kippur is the faith of the Holy One in us, giving us a yearly clean slate. That is a gift.

---

### MAFTIR (BAMIDBAR 29:7-11)

The maftir describes the extra mussaf that is brought in addition to the unique Yom Kippur offerings.. ■



RABBI JUDAH

MISCHEL

Executive Director, Camp HASC  
Author of *Baderech: Along the Path of  
Teshuva* (Mosaica 2021)

YOM KIPPUR

# Yom Kippur: Tailor Made

There was great rejoicing when a *shidduch* was made between the families of the Rhizner Rebbe, Reb Yisroel Friedman, and the Riminover Rebbe, Reb Zvi Hersh. As customary, when families came together to celebrate the *tenaim* or ‘engagement’ of their children, the two *mechutanim* were expected to describe their *yichus* and extol their genealogical and spiritual lineage. By each honoring their family histories, the chasan and kallah would begin their commitment to one another with holy pride and *achrayus*, a sense of spiritual responsibility for the future and obligation toward past generations.

After the Rhizner, a *tzadik* of royal bearing and presence, detailed his long line of spiritual luminaries from the Maggid of Mezritch back to King David himself, he turned to his *mechutan*, Reb Zvi Hirsch, and motioned for him to do the same.

Reb Zvi Hirsch had a different kind of background — he was not aware of being part of a chain of luminaries, nor did he learn how to be a rebbe with his father, as he was an orphan. As a child, he had spent time in the Beis Medrash of Reb Mendel Riminover, where he was known as Reb Zvi Hersh *Meshareis*, the ‘Minister’, meaning ‘the devoted attendant’ ministering to the Rebbe. Reb Menachem Mendel was so

deeply impressed by his student’s modesty, scholarship and hidden righteous ways, that he instructed that Reb Zvi Hirsch become his successor.

“...My parents left the world when I was just an infant,” began Reb Zvi Hirsch, in front of the silent wedding party. “But I’m told they were honest, simple, God fearing *Yidden!* And before coming to the Beis Medrash of Reb Mendel Riminover, I was an apprentice to a humble tailor, who raised me with kindness. I learned two important lessons from my adopted father. Firstly, in our craft, it is our privilege and responsibility to mend old and worn articles of clothing as best as we can. And secondly, we are to be especially careful not to ruin the new garments that have been entrusted to us to make for the future.” With that, the Riminover concluded his remarks, and sat down.

Choked with emotion, the great *Tzadik haDor*, Reb Yisrael of Rizhin, turned to Reb Zvi Hirsh and said, “*My heilige mechusan!* That is indeed a most *chashuv* and admirable *yichus!* What a great honor it is for me to link with such a lineage, and what a great responsibility our children will bear together. May they make all of their holy ancestors proud!”

Rebbe Tanchuma shared a story that took place בַּעֲרֹבַת צוּמָא רַבָּה, on the eve of the Great Fast, Yom Kippur:

A simple tailor set out to purchase a fish to prepare in honor of the Erev Yom Kippur *seudah* and found the choicest of fish in the marketplace. A servant of the Roman governor did as well, and they began bargaining for it, bidding against one another until the tailor offered a whopping twelve dinars and won the purchase. When fish wasn't served at the Roman governor's dinner, he demanded an explanation from his servant, and was shocked to hear that a simple Jew would spend such an outlandish amount on a fish. When the tailor was summoned, he explained:

מְרִי אֵית לָן חַד יוֹם, בְּכֹל חוֹבֵין דְּאָנָן עֲבָדִין כָּל יוֹמֵי שָׁתָא, הוּא מְכַפֵּר עֲלֵינוּ. וְכַד הוּא אָתָא לִית אָנָן צְרִיכִין לְיַקְוֵי יְתֵיהּ...

“Sir, we have but one, precious day when all of the sins of our previous year are forgiven, and we honor it greatly.”

Impressed by the sincerity and sacrifice of the tailor, the Roman governor allowed him to leave in peace. Upon returning home, when the tailor opened the fish to prepare it, he was astonished to find a precious gem inside — a reward from Heaven that sustained him all his days. (*Medrash Bereishis Rabba*, 11:4)

This Midrashic account is so central to our understanding of our *avodah* of Yom Kippur that it is mentioned by various Rishonim and numerous Halachic works. The Chasam Sofer reveals a deeper significance in the Midrash, as it highlights the protagonist's professional identity, a seemingly insignificant detail immaterial to his

*mesirus nefesh*.

There are families torn apart by *machlokes* and disagreement. Jealousy, politics and pettiness are ripping apart communities. On Yom Kippur, the headquarters of *tikun*, ‘mending’ the past, Chazal wanted each and every one of us to know that we are called upon to become a ‘tailor’. In order to prepare for the *avodas ha-teshuvah* of this holiest of all days, we must get to work, right now, stitching back together the torn fabric of our family, our *chevra*, our community and nation.

There are new garments to create, as well. As the Lubavitcher Rebbe, z'ya, says: *shefa*, a flow of blessing, comes into the world to be received, contained and ‘clothed’ in the natural world. In this sense, too, we are called to be tailors, to prepare and preserve well-fitting ‘garments’ for the Divine blessings that we must offer to our family and nation.

According to Midrash Tanchuma (Lech Lecha 2), our forefather Avraham was considered a ‘spiritual tailor’, dedicated to repairing the perceived tear in the relationship between God and mankind. May we follow in the ways of the *tzadikim* and begin this holy task by mending the fragmented aspects of our own lives and repairing our relationship with the *Ribbono Shel Olam*. May we be careful not to ruin the new garments that we have made for the future, and make all of our holy ancestors proud. And most importantly, may we receive the precious reward from Heaven that will sustain us all our days: *teshuvah me-ahavah*, the work of returning to *HaKadosh Baruch Hu* out of love. ■

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8 Tishrei 5784, September 23rd

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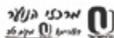
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SUN, SEPT 24

## Erev Yom Kippur



MON, SEPT 25

## Yom Kippur

TUES, SEP 26

9:15 AM

Torah Tapestries

**Rebbetzin Shira Smiles**

(Resumes Oct. 10)

9:30 AM

Minchat Chinuch

**Rabbi Yitzchak Breitowitz**

10:30 AM

Parshat HaShavua

**Rabbi Shmuel Goldin**

12:15 pm

Jewish History:

**Dr. Deborah Polster**

2:00PM

Men's Talmud

**Rabbi Jeff Bienenfeld**

7:30 PM

The Bais-Safrut (Men)

**Rabbi Tzvi Maurer**

8:00 PM Sefer Shmuel

**Rabbi Mordechai Machlis**

WED, SEP 27

9:00 AM

Medina and Halacha

**Rabbi Shimshon Nadel**

10:15 AM

Contemporary Issues **Rabbi**

**Anthony Manning**

11:30 AM

Ani Maamin

**Rabbi Yitzchak Feigenbaum**

12:30 PM

Lunch and Learn

**Rabbi Neil Winkler**

8:00PM

Halachic Controversies

**Rabbi Aschi Dick (The Bais)**

THURS, SEP 28

9:00AM

Parshat HaShavua **Rabbi Ari Kahn**

10:15 Am

Parshat HaShavua-Rabbi

**Baruch Taub**

(Resumes Oct 19)

11:30 AM

Unlocking the Messages of Chazal  
with **Rabbi Shai Finkelstein**

2:00PM

Men's Talmud

**Rabbi Jeff Bienenfeld**

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SUN, OCT 8

## Isru Chag

No Regular shiurim  
All Sunday shiurim  
will resume Sun, Oct 15

MON, OCT 9

10:30 AM

The Thought of Rav Kook  
**Rabbi Aaron Goldscheider**

11:45 AM

Novel Parsha Nuances  
**Rabbi Avi Herzog**

8:30 pm

Semichat Chaver Program  
**Rabbi Elyada Goldwicht**  
(The Bais)

TUES, OCT 10

9:15 AM

Torah Tapestries  
**Rebbetzin Shira Smiles**

9:30 AM

Minchat Chinuch  
**Rabbi Yitzchak Breitowitz**

10:30 AM

Breisheet-More than you  
thought you Knew  
**Rabbi Shmuel Goldin**

12:15 pm

Jewish History:  
**Dr. Deborah Polster**

2:00PM

Men's Talmud  
**Rabbi Jeff Bienenfeld**

7:30 PM

The Bais-Safrut (Men)  
**Rabbi Tzvi Mauner**  
(Will Resume in November)

8:00 PM Sefer Shmuel

**Rabbi Mordechai Machlis**

WED, OCT 11

9:00 AM

Medina and Halacha  
**Rabbi Shimshon Nadel**

10:15 AM

Contemporary Issues  
**Rabbi Anthony Manning**

11:30 AM

Ani Maamin  
**Rabbi Yitzchak Feigenbaum**

12:30 PM

Lunch and Learn  
**Rabbi Neil Winkler**

8:00PM

Halachic Controversies  
**Rabbi Aschi Dick**  
(The Bais)

THURS, OCT 12

9:00AM

Parshat HaShavua **Rabbi Ari Kahn**

10:15 Am

Parshat HaShavua-Rabbi  
**Baruch Taub**

11:30 AM

Unlocking the Messages of Chazal  
with **Rabbi Shai Finkelstein**

2:00PM

Men's Talmud  
**Rabbi Jeff Bienenfeld**

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**Wednesday**, September 27, 10:00am-10:00pm  
**Thursday**, September 28, 10:00am-10:30pm  
**Friday (Erev Chag)**, September 29, 9:00-11:00am

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Drory studied for six years in the Piedmont region of Italy before returning to Israel. He currently serves as the winemaker of Agur Winery. At Anava, he will be the winemaker, alongside viticulturist Avinoam Inbar. They will be the professional team to advise throughout the process from the vine cutting to the bottle. Decisions of varieties to plant and the style of wine will be taken together. “We invite our members to really experience the joys of what it means to make wine in the Land of Israel.”



For Eyal, winemaking is a deep personal experience, something he hopes to share with Anava members. “Today, most people live with such a disconnect from nature that we think a tomato or a cucumber is born in the supermarket – people have no idea what they look like in nature. When someone actually steps into a field, and joins us in working the land, it is a powerful experience, where suddenly what was once taken for granted is now appreciated. It was this that made me fall in love with winemaking in the first place.”

And while winemaking is a meaningful experience whether in Piedmont or in Bordeaux, there is something unique about making wine in the Land of Israel. “Sometimes it is not uncommon to stumble across one of the many ancient wine presses in our region, that date between two to three thousand years old. We are making wine like our forefathers did.” We invite you to become part of this ongoing story and join at Anava Vineyards!

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## Restoration

Teshuvah is a multilayered and multifaceted journey through the subterranean layers of identity. As teshuvah encompasses a wide range of emotions and a broad variety of experiences it cannot be captured by one single term or phrase. Instead, our Nevi'im and our Chazal developed a battery of terms portraying the different hues and colors of this transformational experience.

In chapter 44, Yeshayahu employs geulah as a metaphor for teshuvah. In well-known pasuk, recited during slichot, he announces:

מַחֲיִיתִי כְּעָב פְּשָׁעֶיךָ וְכַעֲנָן חַטָּאוֹתֶיךָ שׁוֹבָה אֵלַי כִּי  
גְאֻלְתֶּיךָ

Hashem promises to erase our sins like a cloud, while also proclaiming “Return to Me [and repent] for I have redeemed you”. As geulah evokes the spirit of teshuvah, by exploring geulah we can better understand the pathways and alleyways of teshuvah.

Teshuvah enables Geulah

The gemara in Yoma (86b) lauds teshuvah because it advances final redemption:

אמר רבי יונתן: גדולה תשובה שמקרבת את  
הגאולה

Based on this coupling, the gemara in Sanhedrin (99) cites a debate as to whether teshuvah is a necessary precondition to final redemption. Rebbe Yehoshua

disassociated geulah from teshuvah, assuring us that we will be redeemed independent of national repentance. By contrast, Rebbe Eliezer argued that redemption is completely dependent upon teshuvah. Without mass repentance Jewish redemption stalls. Even Rebbe Yehoshua, however, concedes that teshuvah, though not *necessary* for redemption, still deeply affects its pace and texture. Repentance makes the process quicker and more graceful, while also accelerating the timelines of geulah. Even if teshuvah isn't a prerequisite, it is certainly a stimulus of redemption. Recognizing that teshuvah fuels geulah Yeshayahu, effectively urges us “Return to Me so *that I will* redeem you “. Hashem solicits our teshuvah so that redemption will be enabled.

### GEULAH AS AN IMPETUS FOR TESHUVAH

The relationship between teshuvah and geulah though, is reciprocal. Teshuvah accelerates and enhances geulah, but geulah, for its part, awakens teshuvah. We believe that one day, all of humanity will gather in Yerushalayim and acknowledge Hashem. Our Messianic narrative doesn't envision extinction of others but inspiration and education.

At this late stage of history, however, much of the world has turned its heart

away from Hashem, including a sizable portion of the Jewish population who have abandoned faith or have discarded halachic fidelity. Yet, we still believe in ultimate mass teshuvah. Evidently, mass teshuvah will be triggered by a colossal divine intervention which will revolutionize human consciousness.

Redemption, or at least the incipient stages of redemption, is the type of event which can revitalize alienated religious hearts. Hopefully we are living through this dynamic and the initial miracles of Jewish regeneration will, ultimately, revive faith and religious commitment across our people.

Recognizing the capacity of *geulah* to incite teshuvah, Yeshayahu effectively pleads that we should “return [to Hashem] because He has already begun to redeem us.” Initial redemption incites teshuvah, which, in turn, accelerates final redemption. To phrase it in Yeshayahu’s terms, Hashem asks us to perform teshuvah, to ignite initial geulah, which hopefully, leads to broad teshuvah which ultimately clinches the final redemption of our people and this world. Teshuvah and geulah march in lockstep through history.

## RESTORATION

Though Yeshayahu’s description of teshuvah as geulah underscores that geulah causes teshuvah and teshuvah advances geulah, his primary intent is to highlight the shared features between teshuvah and geulah. By using geulah as a metaphor for teshuvah, Yeshayahu highlights the similarities between these two experiences.

Belief in redemption is premised upon a



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distinctly Jewish view of history. Western civilization views history as evolutionary and open-ended. The future is completely unknown and is solely a product of human decision. For us as Jews, the historical process is predetermined: history has a beginning and an inexorable end. The beginning is called creation and the end is called redemption.

For a Jew, history is not only predetermined but is also cyclical. The beginning resembles the end. Redemption doesn’t reverse advances in culture, technology, and science but it does restore an earlier condition of religion and morality. Redemption doesn’t just change or improve our world but restores it to an earlier and more perfect state.

The actual word geulah appears three times in parshat Behar, all in the context

of restoring land to original owners or liberating slaves. Under certain conditions a seller may reacquire his land, in effect, *redeeming* or restoring it. During the yovel year the entire Land of Israel experiences *geulah*, in that all sold lands are refunded. If *geulah* of lands restores original ownership, *geulah* of history restores the human condition to its original terms. *Geulah* returns history back to the moral and religious conditions of the past.

By describing *teshuvah* as *geulah*, Yeshayahu emphasizes that *teshuvah*, as well, is restorative. We depict *teshuvah* with many words: forgiveness, pardon, absolution of sin, penitence, and self-improvement. But *teshuvah* is, fundamentally, a *restoration*. Sin barriers us from Hashem, whose presence cannot countenance evil. *Teshuvah* removes those obstructions and reboots our relationship.

Human beings, when insulted or betrayed, can often summon the courage and generosity of spirit to forgive. However, emotional wounds run deep, and it is almost impossible to turn back the clock on a ruptured relationship. We bear the scars of past hurt and rarely can the original innocence of a relationship be fully restored. Humans can offer forgiveness, but full restoration of a relationship is freedom achieved.

By gifting us with *teshuvah*, Hashem offers us complete restoration and the ability not just to overcome our sins but to reboot our relationship with Him to its original pristine state of purity. It is the gift which only Hashem can offer.

#### BEFORE AND AFTER

The list of 13 middot enumerates various

compassionate traits of Hashem. The first trait, the word 'ה, connotes basic mercy which Hashem extends to us. Interestingly, the term 'ה is repeated twice. Noticing this repetition, the gemara in Rosh Hashanah (17b) explains that we ask Hashem for His mercy both *before* we sin and *after* we sin. As the Chofetz Chaim asserted, our bold request of Hashem is to restore our relationship to the exact same “pre-sin” condition. By requesting His mercy with the exact same term, both before and after sin, we seek full restoration of lost innocence. Authentic *teshuvah* causes a reboot.

*Teshuvah* is a glance back at the past and a reclamation of our past relationship with Hashem. We look back to a simpler time, when we were more innocent and more pure. Life was simpler and our relationship with Hashem was less complicated and less confused. Sins muddle the water and introduce uncertainty and static. Our betrayals erected barriers and obstacles. What was once a clear path is now a minefield. *Teshuvah* offers us a ticket back to our past.

#### DAYS OF OLD

The concluding pasuk of Eicha captures our longing for restoration of our earlier state:

השיבנו ה' אליך ונשובה חדש ימינו כקדם

As the midrash comments, we don't merely seek forgiveness. We boldly ask Hashem to restore us to our original state, prior to sin and prior to human rebellion. We seek Gan Eden, or the “days of old”.

For this reason, Yeshayahu compares *teshuvah* to *geulah*. We know where history is heading. We know that history is a circle, and that redemption leads us back

to the beginning of time. Knowing this, we also believe that the redemption of teshuvah leads us back to our own beginning.

Reach back to the past and reclaim it. Reach back to lost purity and renew it. Redeem and Repent. Repent and Redeem.

■ כתיבה וחתימה טובה

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# TOWARDS MEANINGFUL SHABBOS

BY REBBETZIN ZEMIRA OZAROWSKI

Director of OU Israel L'Ayla Women's Initiative



YOM KIPPUR

## A Time for Transformation

Since this edition of Torah Tidbits spans from Yom Kippur through Sukkot, Shemini Atzeret, and beyond, I thought it only appropriate to discuss the process we undergo throughout this time period. **Rav Shimshon Raphael Hirsch** brings the following beautiful insight highlighting the amazing transformation we strive to undergo during this entire time period.

Yom Kippur is the holiest day of the year. It's the day we strive to be like *malachim*. We stand in shul all day long, dressed in our white clothing, living in a purely spiritual world. We daven and connect to Hashem without any breaks for eating or drinking, we have no material distractions. We focus and we cry and if we've done it right, when we reach Neila at the end of the Yom Kippur davening, we have reached the climax, the height of all spiritual experiences.

But where do we go from there? We're on a high because we just spent the whole day in tefilla, separated from all things physical. But the problem is - we aren't meant to live like that on a daily basis. We now need to figure out how to take that spiritual high and translate it into everyday life. How do we do that?

The answer is, we already have a system set in place. The coming Chagim form a slow progression from total spirituality to

regular everyday life. We begin with the holiday of Sukkot. If you think about it, the entire Sukkot experience is very physical – full of delicious Yom Tov meals and simcha. But the catch is - it's all done within the four walls of a mitzvah. We are learning to enjoy the material world within the confines of a mitzvah. Next, we move onto Shemini Atzeret. On Shemini Atzeret, we no longer sit in a Sukkah. In fact, there are no special Mitzvot at all on Shemini Atzeret. We are not surrounded anymore by mitzvot, by the spiritual world, but we are still basking in the glow of a Yom Tov. And finally we move onto Isru Chag, the day after Sukkot. No mitzvot, no chag, (this year Misrad HaChinuch even decided to send the kids back to school) and yet, we still have that fresh taste of chag in our mouths.

At each stage, we stop and we check ourselves - can we still hold onto the inspiration, to our focus and our goals, as we move farther and farther away from that purely spiritual existence? And then we get to days following Isru Chag and eventually to the month of Cheshvan, where we are really put to the test. A month of no holidays, no spiritual highs, no specific mitzvot, a month of the ordinary, a boring old month. What do we do now? Can we remain inspired and committed, can we

continue to grow in our Avodat Hasham without the external spiritual experiences?

As we prepare to enter into Cheshvan, Rav Hirsch explains that “the stem syllable חש itself indicates silence and quiet. This is the characteristic of the month of Cheshvan which directly follows the festive celebrations of the month of Tishrei. Cheshvan, in contrast to Tishrei, gives an impression of stillness and entrance into quiet, private life. **A Jew has to serve Hashem well in his quiet, private life.**” (Collected Writing of Rav Hirsch Volume 2, p.159)

In addition, it is brought down in Chasidut that another meaning for the word Marcheshvan is מרחשין את השפתים - we continue throughout the month of Cheshvan to hum the Tefillot of Tishrei, we are still chewing it over, digesting all we encountered in Tishrei.

It is the days following the Chagim that represent ordinary, daily life. As we re-enter into שגרה (routine), we find out how well we did during Tishrei. Tishrei is the time of inspiration, and the days following are the time of application. As we step back into our ‘quiet private lives’, we need to learn to grow in our Avodat Hashem not only through those bursts of inspirational moments but also in our ordinary day-to-day lives.

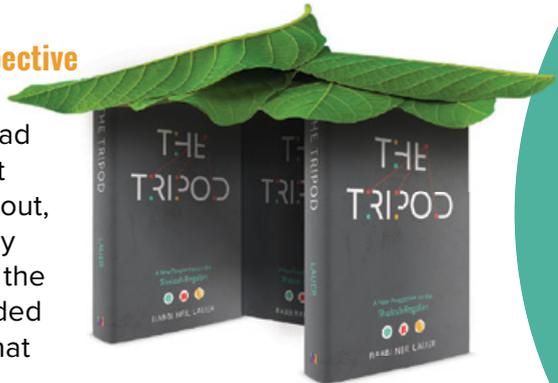
So as we experience the different Chagim over the next couple of weeks, let’s try and stop and ask ourselves along the way – “How can I apply this inspiration?” “How can I take all of these magnificent spiritual experiences and make them part of my daily life?”

IyH, may we all have an extremely impactful Yom Kippur, Sukkot, and Shemini Atzeret, and then be able to take real steps to apply that inspiration into our lives. ■

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## THE DAILY PORTION

SIVAN RAHAV-MEIR

YOM KIPPUR

# What is Your Teshuva?

There is a custom to take upon ourselves each year a new commitment. In other words, to make a resolution in one area of our lives and to persist in staying with it. Here are a few ideas I have heard on this subject:

1. Think about what is most important to you and focus primarily on it, whether this area of concentration is family, community, tzedakah, social media, praying, or learning Torah.

2. There are commentators who explain that a new year's resolution is like a new piece of clothing that a person acquires – only it is a garment for the soul and not for the body. This is the gift that we give to ourselves. It is worthwhile to speak about it with a friend so that we feel a sense of obligation and accountability where it's concerned.

3. It is advisable that the commitment be modest so that it can readily be kept. Of a certain student, it's told that upon approaching his rabbi at the beginning of the year, he asked what commitment he should take upon himself. The rabbi answered: "Think about a commitment that you can keep throughout the year." The student returned to the rabbi with his resolution and the rabbi said: "Now cut your commitment in half, and take that half upon yourself in order that you will be

certain to keep it."

So what's your new year's resolution?

Shana tova and may you enjoy success in staying with it. ■

**Sivan Rahav-Meir** is a media personality and lecturer. Married to Yedidya, the mother of five. Lives in Jerusalem, and formerly served as the World Mizrahi Shlicha to North America. Sivan lectures in Israel and overseas about the media, Judaism, Zionism and new media. She was voted by Globes newspaper as most popular female media personality in Israel and by the Jerusalem Post as one of the 50 most influential Jews in the world.

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YOM KIPPUR

# The Journey from Yom Kippur to Sukkot

The very last Halacha in the Yom Kippur section of the Shulchan Aruch (*Orach Chaim* 624) states: “The pious begin building the Sukkah immediately after Yom Kippur, in order to go from one Mitzvah to the next Mitzvah”. Additionally, the next chapter which begins the laws of Sukkot (*Orach Chaim* 625:1) the very first Halacha is: “It is a Mitzvah to build the Sukkah immediately after Yom Kippur, following the general rule stating: ‘A Mitzvah that comes your way do not miss the opportunity to perform it’ “.

The repetition of virtually the same law (back-to-back) in the *Shulchan Aruch* is certainly an anomaly. It would appear that there is some sort of symbiotic relationship between Sukkot and Yom Kippur, a blended theme whereby the Sukkah (and for that matter the *Arba Minim*) connect these two *Yamim Tovim*.

Rav Hutner (*Pachad Yitzchak* Rosh Hashana 10) points out that there are two different cycles of *Chagim*, the *Yamim Nora'im* and the *Shalosh Regalim*. He explains strikingly that Sukkot following Yom Kippur and beginning the *Shalosh Regalim* is actually related to both cycles thematically and is the bridge between

them. This would explain why the *Shulchan Aruch* would conclude its discussion of Yom Kippur with the building of the Sukkah.

Additionally, the Midrash (*Vayikra Rabbah* 30) links the theme of Rosh Hashana and Yom Kippur with the *Arba Minim*. Metaphorically when the Jew comes out of court holding his Lulav high it is an indication that he was victorious in his judgement. A clear blending of the two cycles.

What about the Sukkah itself?

The Talmud (*Sukkah* 26a) rules that one who is in pain or discomfort is exempt from dwelling in the Sukkah. This in fact is a Halacha (*Orach Chaim* 640). Another anomaly that requires explanation.

Why is the Mitzvah of Sukkah different from other Mitzvot which are not exempt even if one were to be “uncomfortable” performing them? On the contrary, the rule of *לפום צערא אגרא* “more pain, more gain” applies, whereas in relation to Sukkah, the fact that one is uncomfortable exempts him entirely from the Mitzvah.

The solution to this anomaly lies in the words of the Kotzker Rebbe (*Amud Haemet*):

When one exits the protected environment

of his home and enters the physically unprotected Sukkah “this is total surrender and submission to God. Therefore, one who is uncomfortable [while sitting in the Sukkah] is exempt from this Mitzvah since the fact that he feels uncomfortable indicates that he is not totally submitted to God. Consequently, since his being in the Sukkah is not achieving the anticipated effect on his persona he is therefore exempt since he is not truly connected to his Sukkah”.

This journey of surrender and submission to the creator begins with Rosh Hashana through Yom Kippur where one accepts *Malchut Shamayim* (God’s Kingship). He internalizes the notion that sin is detrimental and that he must repent and become closer to God, surrendering himself before Him.

Immediately following Yom Kippur, one transits into the Mitzvah of Sukkah. It is for this very reason that the Halacha of building a Sukkah appears at the end of the laws of Yom Kippur and at the beginning of the laws of Sukkot.

This also explains the two different reasons for building the Sukkah offered by the *Shulchan Aruch*. In the laws of Sukkah, the reasoning given relates to the general rule that when an opportunity to fulfill a Mitzvah arises one should not postpone its performance. The reasoning given however in the laws of Yom Kippur speaks of the **transition** from Mitzvah to Mitzvah which is focused on the unique **connection** between Yom Kippur and Sukkot, highlighting the nexus between the two holidays.

And then there are the almost magical four purifying days between Yom Kippur

and Sukkot. In the words of the Midrash: “And from Yom Kippur to Sukkot, all of Israel is involved in commandments. This one is involved with his sukkah, that one is involved with his Lulav. And on the first day of the festival, all of Israel stand in front of the Holy One, blessed be He, [with] their Lulavs and Etrogs for the sake of the Holy One, blessed be He. And He say to them, “What is past is past. **From now, let us start a [new] reckoning.**” Hence, **Moshe warns Israel (Leviticus 23:40), “And you shall take for yourselves on the first day.”** (Vayikra Rabbah 30:7)

Practically speaking the Midrash is expressing the idea that God begins the new annual counting of one’s sins only from the first day of Sukkot onwards (although the new year started with Rosh Hashana). In essence, this means that the *Kapparah* and renewal is clarified during these four days and finalized on Sukkot.

The *Shela HaKadosh* explains that the *Kapparah* renewal of Yom Kippur extends via these four days between Yom Kippur and Sukkot.

The clarifying journey from Yom Kippur to Sukkot provides us with a renewed relationship with the Almighty. And let’s not forget Simchas Torah, the celebration continues!

**Gmar Chatima Tova... Chag Sameach** ■

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# SUKKOT & SHMINI ATZERET SECTION



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## Candle Lighting for Sukkot and Shmini Atzeret:



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Aza Area (Netivot, Sderot et al)	6:09	7:05	6:00	6:56
Beit Shemesh / RBS	6:10	7:03	6:01	6:55
Alon Shvut	6:07	7:03	5:58	6:54
Raanana / Tel Mond / Herzliya / K. Saba	6:08	7:04	5:59	6:55
Modiin / Chashmonaim	6:08	7:03	5:59	6:55
Netanya	6:08	7:04	5:59	6:55
Be'er Sheva	6:09	7:04	6:00	6:55
Rehovot	6:08	7:04	5:59	6:55
Petach Tikva	5:51	7:04	5:42	6:55
Ginot Shomron	6:07	7:03	5:58	6:54
Haifa / Zichron	5:57	7:04	5:48	6:55
Gush Shiloh	6:06	7:02	5:57	6:53
Tel Aviv / Givat Shmuel	6:08	7:04	5:59	6:55
Givat Zeev	6:11	7:03	6:02	6:54
Chevron / Kiryat Arba	6:07	7:03	5:58	6:54
Ashkelon	6:09	7:05	6:01	6:56
Yad Binyamin	6:08	7:04	5:59	6:55
Tzfat / Bikat HaYarden	6:00	7:02	5:51	6:52
Golan	6:05	7:01	5:56	6:52
Nahariya/Maalot	6:06	7:03	5:57	6:54
Afula	6:06	7:02	5:57	6:53

Rabbeinu Tam (Jerusalem): Sukkot - 7:43PM Shmini Atzeret - 7:34PM

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר  
שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, שֶׁהַחֵינּוּ וְקִיַּמְנוּ  
וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.

# Upon Entering the Sukkah

When entering the Sukkah we invite the Ushpizin - guests to join us.

Customs vary regarding these prayers.

## אושפיזין Ushpizin



הַרְיֵנִי מוֹכֵן וּמְזוּמָן לְקַיִים מִצּוֹת סִכּה כְּאִשֶּׁר צוּנֵי הַבּוֹרָא יִתְבַּרְךְ שְׁמוֹ בְּסִפּוֹת תְּשֻׁבוּ שְׁבַעַת יָמִים כֹּל הָאֶזְרַח בְּיִשְׂרָאֵל יֵשְׁבוּ בְּסִכּוֹת. לְמַעַן יִדְעוּ דוֹרוֹתֵיכֶם כִּי בְּסִכּוֹת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאֵי אוֹתָם מֵאֶרֶץ מִצְרַיִם:

תִּיבוּ תִיבוּ אוֹשְׁפִיזִין עֵילָאִין תִּיבוּ תִיבוּ אוֹשְׁפִיזִין קְדִישִׁין תִּיבוּ תִיבוּ אוֹשְׁפִיזִין דְּמַהִימְנוֹתָא זְכָאָה חוֹלְקִיהוֹן דְּיִשְׂרָאֵל דְּכִתִּיב כִּי חִלַּק ה' עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ. לְשֵׁם יַחּוּד קוּדְשָׁא בְּרִידָּהּ הוּא וּשְׁכִינְתָּהּ לִיחְדָּא שֵׁם י"ק בּו"ק בְּיַחְדָּא שְׁלִים עַל יְדֵי הַהוּא טְמִיר וְנֶעְלַם בְּשֵׁם כֹּל יִשְׂרָאֵל.

וְיֵהִי נוֹעֵם ה' אֶלְקֵינוּ עֲלֵינוּ. וּמַעֲשֵׂה יְדִינּוּ כּוֹנֵנָה עֲלֵינוּ. וּמַעֲשֵׂה יְדִינּוּ כּוֹנֵנָהוּ.

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹקֵי, וְאַלְקֵי אֲבוֹתַי, שְׁתַּשְׁרֵה שְׁכִינְתְּךָ בֵּינֵינוּ, וְתַפְרוֹס עֲלֵינוּ סִכַּת שְׁלוֹמְךָ, בְּזָכוֹת מִצּוֹת סִכּה שְׁאַנְחֵנוּ מִקְיָמִין, לִיחְדָּא שְׁמָא דְקוּדְשָׁא בְּרִידָּהּ הוּא וּשְׁכִינְתָּהּ, בְּדַחִילוֹ וּרְחִימוּ לִיחְדָּא שֵׁם י"ק בּו"ק בְּיַחְדָּא שְׁלִים בְּשֵׁם כֹּל יִשְׂרָאֵל, וְלַהֲקִיף אוֹתָם מִזִּיו כְּבוֹדָּךָ הַקְּדוֹשׁ וְהַטְּהוֹר, נְטוּי עַל רְאִשֵׁיהֶם מִלְּמַעְלָה כְּנֶשֶׁר יַעִיר קֶנּוּ, וּמִשָּׁם יוֹשִׁפֶּע שְׁפַע הַחַיִּים לְעַבְדְּךָ (your name ben/bat mother's name) וּבְזָכוֹת צִאתִי מִבֵּיתִי הַחוּצָה וְדָרְךָ מִצּוֹתֶיךָ אֲרוּצָה, יַחֲשֵׁב לִי זֹאת כְּאֵלוֹ הַרְחַקְתִּי נְדוּד, וְהֶרֶב כְּבִסְנֵי מַעוֹנֵי וּמַחֲסָאֵי טַהְרֵנִי. וּמֵאוֹשְׁפִיזִין עֵילָאִין אוֹשְׁפִיזִין דְּמַהִימְנוֹתָא תַּהֲיִינָה אֲנִיךָ קְשֻׁבוֹת רַב בְּרָכוֹת, וְלְרַעֲבִים גַּם צָמְאִים תֵּן לַחֲמִם וּמִימָם הַנְּאֻמָּנִים, וְתֵתֵן לִי זְכוֹת לְשִׁבְתִּי וְלַחֲסוֹת בְּסִתְרֵךָ צַל כְּנֶפֶדְךָ בַּעַת פְּטִירְתִּי מִן הָעוֹלָם, וְלַחֲסוֹת מִזֶּרֶם וּמִמַּטֶּר, כִּי תִמְטִיר עַל רְשָׁעִים פָּחִים, וְתֵהֵא חֲשׁוּבָה מִצּוֹת סִכּה זֹו שְׁאַנֵּי מִקְיָם, כְּאֵלוֹ קִימְתִּיהָ בְּכָל פְּרֻטִיָּה וְדְקְדוּקִיָּה וְתִנְאַיָּה וְכָל מִצּוֹת הַתְּלוּיִם בָּהּ. וְתִיטִיב לָנוּ הַחֲתִימָה, וְתִזְכְּנוּ לִישֵׁב יָמִים רַבִּים עַל הָאֲדָמָה אֲדַמְתָּ קִדְשׁ בְּעַבּוּדְתְּךָ וּבִירְאָתְךָ. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

רְבוֹן כֹּל הָעוֹלָמִים, יְהִי רְצוֹן מִלְּפָנֶיךָ, שְׁיֵהָא חֲשׁוּב לְפָנֶיךָ מִצּוֹת יִשִּׁיבְת סִכּה זֹו, כְּאֵלוֹ קִימְתִּיהָ בְּכָל פְּרֻטִיָּה וְדְקְדוּקִיָּה, וְתִרְי"ג מִצּוֹת הַתְּלוּיִם

continued on next page...

בה, וכאלו כונתי בכל הכונות, שפּונוּ בה אנשי כנסת הגדולה.

אזמין לסעודתי אושפיזין עילאין, אברהם יצחק יעקב משה אהרן יוסף ודוד.

## First Day

במטי מינד אברהם אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי  
יצחק יעקב משה אהרן יוסף ודוד.

## Second Day

במטי מינד יצחק אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי  
אברהם יעקב משה אהרן יוסף ודוד.

## Third Day

במטי מינד יעקב אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי  
אברהם יצחק משה אהרן יוסף ודוד.

## Fourth Day

במטי מינד משה אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי  
אברהם יצחק יעקב אהרן יוסף ודוד.

## Fifth Day

במטי מינד אהרן אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי  
אברהם יצחק יעקב משה יוסף ודוד.

## Sixth Day

במטי מינד יוסף אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי  
אברהם יצחק יעקב משה אהרן ודוד.

## Seventh Day

במטי מינד דוד אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי  
אברהם יצחק יעקב משה אהרן ויוסף.

## Kiddush for Sukkot and Shmini Atzeret Night

וַיְהִי עֶרֶב וַיְהִי בֹקֶר:

יוֹם הַשְּׁשִׁי:

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שְׁבֹת מִכָּל מְלַאכְתּוֹ אֲשֶׁר

בָּרָא אֱלֹקִים לַעֲשׂוֹת:

סִבְרֵי מְרֻנָּה וְרִבְבוֹתַי:

בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּן:

בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל

לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ ה' אֱלֹקֵינוּ בְּאַהֲבָה (שְׁבֹתוֹת לְמִנוּחָה ו)

מוֹעֲדִים לְשִׂמְחָה. חֲגִים וְזִמְנִים לְשִׁשׁוֹן. אֶת יוֹם (הַשְּׁבֹת הַזֶּה וְאֶת יוֹם):

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שְׂמֻחָתָנוּ:

On Shmini Atzeret:

שְׁמִינִי עֶצְרַת הַזֶּה. זְמַן שְׂמֻחָתָנוּ:

(לשבת: בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכַר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ

קִדְּשָׁתָּ מִכָּל הָעַמִּים. (לשבת: וְשֹׁבֵת) וּמוֹעֲדֵי קֹדֶשׁ (לשבת: בְּאַהֲבָה

וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׁשׁוֹן הַנְּחֻלָּתָנוּ:

בְּרוּךְ אַתָּה ה'. מִקְדָּשׁ (לשבת: הַשְּׁבֹת ו) יִשְׂרָאֵל וְהַזִּמְנִים:

בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲיָנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה:

On Sukkot only recite:

בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ לִישֹׁב

בְּסֻכָּה:

## Kiddush for Day

לשבת - אם תשיב משבת רגלך עשות חפצך ביום קדשי. וקראת לשבת ענג לקדוש ה' מכבוד. וכבודתו מעשות דרכיך ממצוא חפצך ודבר דבר: אז תתענג על ה' והרכבתיך על במתי ארץ. והאכלתיך נחלת יעקב אביך. כי פי ה' דבר:

לשבת - ושמרו בני ישראל את השבת. לעשות את השבת לדרתם ברית עולם: ביני ובין בני ישראל אות היא לעולם כי ששת ימים עשה ה' את השמים ואת הארץ. וביום השביעי שבת וינפש: זכור את יום השבת לקדשו. ששת ימים תעבוד ועשית כל מלאכתך: ויום השביעי שבת לה' אלקיך לא תעשה כל מלאכה אתה ובנך ובתך עבדך ואמתך ובהמתך וגרד אשר בשעריך: כי ששת ימים עשה ה' את השמים ואת הארץ את הים ואת כל אשר בס וינח ביום השביעי: על כן ברך ה' את יום השבת ויקדשהו:

אלה מועדי ה' מקראי קדש אשר תקראו אתם במועדם: וידבר משה את מועדי ה' אל בני ישראל:

על היין - סברי מרנן ורננו ורבתי: ברוך אתה ה' אלקינו מלך העולם בורא פרי הגפן:

On Sukkot only recite:

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו לישוב בסכה:



# Insights and Instruction for N'tilat Lulav

Even though LULAV is only one of the Four Species - it is the most prominent; it is named in the B'RACHA and the mitzva is referred to as N'TILAT LULAV.

\*Remember: Lulav & Etrog are not taken on the Shabbat during Sukkot.

The mitzva of the Four Species [L&E] is fulfilled while **STANDING**. The mitzva of L&E is to take the Four Species in hand together. Therefore, one gets ready to do the mitzva by holding the Lulav "bundle" in the right hand and the Etrog in the left, but does not hold them together, and preferably has specifically in mind **NOT** to fulfill the mitzva **YET**; then says the bracha (AND shehecheyanu the first time as well), and **THEN** holds the L&E **TOGETHER** and **UPRIGHT** with the intention of fulfilling the mitzva.

After the bracha/brachot and the joining of the L&E, the mitzva is done. The custom is to wave the L&E in six directions. Keep the L&E upright; hold them close to the chest and then extend your hands forward. With the L&E in front of you, gently shake them. Bring your hands back to your chest. Repeat in the same direction two more times. Now do the same thing three times to the right. Then three times behind you. Try not to turn too much in the direction of the NA'ANU'IM (waving); rather face front as best as possible and move the L&E in the different directions. Then to the left three times. Up three times. Down three times. Extend, shake, retract. Three times in each of the six directions.

Another custom for the order of directions for NA'ANU'IM: SOUTH, NORTH, EAST, UP, DOWN, WEST



# Seder N'tilat Lulav סדר נטילת לולב

יהי רצון מלפניך ה' אלקי ואלקי אבותי, בפרי עץ הדר וכפת תמרים וענף עץ עבת וערבי נחל, אותיות שמך המיוחד תקרב אחד אל אחד והיו לאחדים ביד, ולידע איך שמך נקרא עלי וייראו מגשת אלי, ובנענועי אותם תשפיע שפע ברכות מדעת עליון לנוה אפריון למכון בית אלקינו, ותהא חשובה לפניך מצות ארבעה מינים אלו כאלו קימתיה בכל פרטותיה ושרשיה ותרי"ג מצות התלויות בה, כי פונתי ליחדא שמא דקדשא בריך הוא ושכינתיה בדחילו ורחימו, ליחד שם י"ק בו"ק ביחודא שלים בשם כל ישראל, אמן. ברוך ה' לעולם, אמן ואמן.

**ברוך אתה ה' אלקינו מלך  
העולם אשר קדשנו במצותיו  
וצונו על נטילת לולב**

First time only

**ברוך אתה ה' אלקינו מלך העולם  
שהחיינו וקיימנו והגיענו לזמן הזה**



# Hoshanot

The Hoshana prayers are recited with the Arba Minim in hand (except for on Shabbat). The Ark is opened and a Torah is removed and held at the Bimah. One may say Hoshanot at home as well.

## Hoshanot for Shabbat

- הושענא, למענך אלהינו, הושענא. • הושענא, למענך בוראנו, הושענא.
- הושענא, למענך גואלנו, הושענא. • הושענא, למענך דרשנו, הושענא.

הושענא is preceded and followed by Each phrase

- הושענא [הו] אום נצורה כבבת. [הו]
- [הו] בוננת בדת נפש משיבת. [הו]
- [הו] גומרת הלכות שבת. [הו]
- [הו] דורשת משאת שבת. [הו]
- [הו] הקובעת אלפים תחום שבת. [הו]
- [הו] ומשיבת רגל משבת. [הו]
- [הו] זכור ושמור מקימת בשבת. [הו]
- [הו] חשה למהר ביאת שבת. [הו]
- [הו] טורחת כל מששה לשבת. [הו]
- [הו] יושבת וממתנת עד כלות שבת. [הו]
- [הו] כבוד וענג קוראה לשבת. [הו]
- [הו] לבוש וכסות מחלפת בשבת. [הו]
- [הו] מאכל ומשתה מכינה לשבת. [הו]
- [הו] נעם מגדים מנעמת לשבת. [הו]
- [הו] סעודות שלש מקימת בשבת. [הו]
- [הו] על שתי כפרות בוצעת בשבת. [הו]
- [הו] פורטת ארבע ראיות בשבת. [הו]
- [הו] צווי הדלקת נר מדלקת בשבת. [הו]
- [הו] קדוש היום מקדשת בשבת. [הו]
- [הו] רנן שבע מפללת בשבת. [הו]
- [הו] שבעה בדת קוראה בשבת. [הו]
- [הו] תנחילנה ליום שכלו שבת. [הו]

אני והו הושיעה נא

אני והו הושיעה נא

הושיעה את עמך, וברך את נחלתך, ורעם ונשאם עד העולם. ויהיו דברי אלה אשר התחננתי לפני ה', קרובים אל ה' אלהינו יומם וליילה, לעשות משפט עבדו ומשפט עמו ישראל. דבר יום ביומו. למען דעת כל עמי הארץ, כי ה' הוא האלהים, אין עוד.

# Hoshanot for Chol Hamoed

## Third Day CH

(Tues Oct. 3)

אָבן שְׁתִּיָּה. בֵּית הַבְּחִירָה. גֵּרֶן אֲרָנָן. דְּבִיר  
הַמְצָנָע. הַר הַמּוֹרִיָּה. וְהַר יִרְאָה. זְבוּל  
תַּפְּאֲרֵתָךְ. חֲנָה דוֹד. טוֹב הַלְּבָנוֹן. יְפֵה נוֹף  
מְשׁוֹשׁ כָּל הָאָרֶץ. כְּלִילַת יָפִי. לֵינֵת הַצֶּדֶק.  
מְכוּן לְשִׁבְתְּךָ. נוֹה שְׁאֲנָן. סֶכֶת שְׁלֹם. עֲלִית  
שְׁבֻטִים. פֶּנֶת יִקְרַת. צִיּוֹן הַמְצִינֵת. קֹדֶשׁ  
הַקְּדוּשִׁים. רְצוּף אֲהָבָה. שְׁכִינַת כְּבוֹדְךָ. תֵּל  
תְּלָפוֹת.

## Fourth Day CH

(Wed Oct. 4)

אֵל לְמוֹשְׁעוֹת. בְּאַרְבַּע שְׁבָעוֹת. גְּשִׁים  
בְּשׁוּעוֹת. דּוֹפְקֵי עֶרֶךְ שׁוּעוֹת. הוֹגֵי שַׁעֲשׁוֹת.  
וְחִידוֹתֶם מִשְׁתַּעֲשׁוֹת. זַעֲקִים לְהַשְׁעוֹת. חוֹכֵי  
יְשׁוּעוֹת. טְפוּלִים בְּךָ שְׁעוֹת. יוֹדְעֵי בֵּין  
שְׁעוֹת. כּוֹרְעֵיךָ בְּשׁוּעוֹת. לְהַבִּין שְׁמוֹעוֹת.  
מִפִּיךָ נִשְׁמְעוֹת. נוֹתֵן תְּשׁוּעוֹת. סְפוּרוֹת  
מִשְׁמְעוֹת. עֵדוֹת מִשְׁמִיעוֹת. פּוֹעֵל יְשׁוּעוֹת.  
צְדִיק נוֹשְׁעוֹת. קְרִית תְּשׁוּעוֹת. רִגְשׁ תְּשׁוּעוֹת.  
שְׁלֹשׁ שְׁעוֹת. תַּחֲשִׁיב לְתִשׁוּעוֹת.

## Fifth Day CH

(Thurs Oct. 5)

אֲדוֹן הַמוֹשִׁיעַ. בְּלִתְךָ אֵין לְהוֹשִׁיעַ. גְּבוּר וְאֵב  
לְהוֹשִׁיעַ. דְּלוֹתֵי וְלֵי יְהוֹשִׁיעַ. הָאֵל הַמוֹשִׁיעַ.  
וּמְצִיל וּמוֹשִׁיעַ. זוֹעֲקֵיךָ תּוֹשִׁיעַ. חוֹכֵיךָ  
הוֹשִׁיעַ. טְלָאֵיךָ תִּשְׁבִּיעַ. יְבוּל לְהַשְׁפִּיעַ. כָּל  
שִׁיחַ תִּדְשָׂא וְתוֹשִׁיעַ. לְגִיא בַל תִּרְשִׁיעַ.  
מְגִדִים תִּמְתִּיק וְתוֹשִׁיעַ. נְשִׂאִים לְהַסִּיעַ.  
שְׁעִירִים לְהַנִּיעַ. עֲנָנִים מִלְּהַמְנִיעַ. פּוֹתַח יָד  
וּמִשְׁבִּיעַ. צִמְאֵיךָ תִּשְׁבִּיעַ. קוֹרְאֵיךָ תּוֹשִׁיעַ.  
רְחוּמֵיךָ תּוֹשִׁיעַ. שׁוֹחֲרֵיךָ הוֹשִׁיעַ. תְּמִימֵיךָ  
תּוֹשִׁיעַ.

הוֹשִׁיעָנָא, לְמַעַנְךָ אֱלֹהֵינוּ, הוֹשִׁיעָנָא.  
הוֹשִׁיעָנָא, לְמַעַנְךָ בּוֹרְאָנוּ, הוֹשִׁיעָנָא.  
הוֹשִׁיעָנָא, לְמַעַנְךָ גּוֹאֲלָנוּ, הוֹשִׁיעָנָא.  
הוֹשִׁיעָנָא, לְמַעַנְךָ דּוֹרְשָׁנוּ, הוֹשִׁיעָנָא.

## First Day CH

(Sun Oct. 1)

לְמַעַן אֲמַתְךָ. לְמַעַן בְּרִיתְךָ לְמַעַן גְּדֻלְךָ  
וְתַפְאֲרֵתְךָ. לְמַעַן דְּתָךְ. לְמַעַן הוֹדְךָ. לְמַעַן  
וַעֲדוּךָ. לְמַעַן זִכְרְךָ. לְמַעַן חֶסֶדְךָ. לְמַעַן טוֹבְךָ.  
לְמַעַן יְחוּדְךָ. לְמַעַן כְּבוֹדְךָ. לְמַעַן לְמוֹדְךָ.  
לְמַעַן מַלְכוּתְךָ. לְמַעַן נִצְחָךְ. לְמַעַן סוֹדְךָ.  
לְמַעַן עֲזָךְ. לְמַעַן פְּאָרְךָ. לְמַעַן צְדָקְתְךָ. לְמַעַן  
קְדוּשָׁתְךָ. לְמַעַן רַחֲמֵיךָ הַרְבִּים. לְמַעַן  
שְׁכִינַתְךָ. לְמַעַן תְּהִלַּתְךָ.

## Second Day CH

(Mon Oct. 2)

אֲעוֹרֵן שׁוּעִי. בְּבֵית שׁוּעִי. גְּלִיתִי בְּצוּם  
פְּשָׁעִי. דְּרִשְׁתִּיךָ בּוֹ לְהוֹשִׁיעִי. הַקְּשִׁיבָה לְקוֹל  
שׁוּעִי. וְקוּמָה וְהוֹשִׁיעִי. זְכוּר וְרַחֵם מוֹשִׁיעִי.  
חַי כֵּן תִּשְׁעֲשָׂעִי. טוֹב בְּאֵינְךָ שְׁעִי. יַחֲשׂ  
מוֹשִׁיעִי. פְּלֵה מִרְשָׁעִי. לְבַל עוֹד תִּרְשָׁעִי.  
מִהַר אֱלֹהֵי יִשְׂרָאֵל יִשְׁעִי. נִצַּח לְהוֹשִׁיעִי. שְׂא נָא עוֹן  
רְשָׁעִי. עֲבוֹר עַל פְּשָׁעִי. פְּנֵה נָא לְהוֹשִׁיעִי.  
צוּר צְדִיק מוֹשִׁיעִי. קַבֵּל נָא שׁוּעִי. רוּמֵם קְרֵן  
יִשְׂרָאֵל. שְׂדֵי מוֹשִׁיעִי. תּוֹפִיעַ וְתוֹשִׁיעִי.

The following is said after each day's Hakafa (Shabbat has its own), and after the 7th Hakafot of Hoshana Rabba. It is said back at one's seat in shul.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

כְּהוֹשֶׁעַת אֱלִים בְּלוֹד עַמֶּךָ, בְּצִאתְךָ לַיָּשַׁע עַמֶּךָ, כֵּן הוֹשַׁעְנָא.

כְּהוֹשֶׁעַת גּוֹי וְאֱלֹהִים, דְּרוֹשִׁים לַיָּשַׁע אֱלֹהִים, כֵּן הוֹשַׁעְנָא.

כְּהוֹשֶׁעַת הַמוֹן צְבָאוֹת, וְעַמֶּם מְלֹאכֵי צְבָאוֹת, כֵּן הוֹשַׁעְנָא.

כְּהוֹשֶׁעַת זְכִים מִבֵּית עֲבָדִים, חֲנוּן בְּיָדָם מִעֲבָדִים, כֵּן הוֹשַׁעְנָא.

כְּהוֹשֶׁעַת טְבוּעִים בְּצוּל גְּזָרִים, יִקְרָךְ עַמֶּם מִעֲבִירִים, כֵּן הוֹשַׁעְנָא.

כְּהוֹשֶׁעַת כְּנֶה מְשׁוֹרְרֵת וַיֹּשַׁע, לְגוֹחַז מְצִינַת וַיִּוָּשַׁע, כֵּן הוֹשַׁעְנָא.

כְּהוֹשֶׁעַת מֵאֲמֵר וְהוֹצֵאתִי אֶתְכֶם, נְקוּב וְהוֹצֵאתִי אֶתְכֶם, כֵּן הוֹשַׁעְנָא.

כְּהוֹשֶׁעַת סוֹכְבֵי מִזְבֵּחַ, עוֹמְסֵי עֲרֵבָה לְהַקִּיף מִזְבֵּחַ, כֵּן הוֹשַׁעְנָא.

כְּהוֹשֶׁעַת פְּלֵאֵי אַרוֹן כְּהַפְּשַׁע, צַעַר פְּלֵשֶׁת בַּחֲרוֹן אַף וְנוֹשַׁע, כֵּן הוֹשַׁעְנָא.

כְּהוֹשֶׁעַת קְהֵלוֹת בְּבִלְהָ שְׁלֻחָתָ, רַחוּם לְמַעַנֵם שְׁלֻחָתָ, כֵּן הוֹשַׁעְנָא.

כְּהוֹשֶׁעַת שְׁבוֹת שְׁבֻטֵי יַעֲקֹב, תְּשׁוּב וְתִשָּׁיב שְׁבוֹת אֶהְלִי יַעֲקֹב, וְהוֹשִׁיעָה נָא.

כְּהוֹשֶׁעַת שׁוּמְרֵי מִצְוֹת, וְחוֹכְבֵי יְשׁוּעוֹת, אֶל לְמוֹשְׁעוֹת, וְהוֹשִׁיעָה נָא.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמֶּךָ, וּבְרַךְ אֶת נַחֲלֶתְךָ, וְרַעַם וְנִשְׂאֵם עַד הַעוֹלָם. וַיְהִי דְבַרִי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לְפָנֶי ה', קְרִבִים אֵל ה' אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי ה' הוּא הָאֱלֹהִים, אִין עוֹד.

*Hoshana Rabbah: Please see your Machzor for the extensive Hoshanot for Hoshana Rabbah which falls on Friday Oct. 6th*

*Before leaving the Sukkah for the final time at the end of Hoshana Rabah one can recite the following prayer:*

הֵי רַצוֹן מִלְפָּנֶיךָ ה' אֱלֹקֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, כְּשֶׁם שְׁקִימִתִּי וַיְשַׁבְתִּי בְּסוּכָה זוֹ בֵּן אֲזָכָה לְשָׁנָה הַבָּאָה לִישֵׁב בְּסֻכַּת עוֹרוֹ שֶׁל לוֹיָתָן.

רְבוּנָא דְעֵלְמָא יְהֵא רַעוּא מִן קַדְמָךְ שְׁאוּתָן מִלֵּאכִים הַקְדוֹשִׁים הַשְׂכִּים לְמִצְוֹת סִכָּה וְלִמְצוֹת ד' מֵינִים לְיֹלֵב וְאֶתְרוּג הַדָּס וְעֲרֵבָה הַחוּהֲגִים בַּחַג הַסֻּכּוֹת, הֵם יִתְלוּ עִמָּנוּ בְּצִאתָנוּ מִן הַסֻּכָּה, וַיִּכְנָסוּ עִמָּנוּ לְבִתְיֵנוּ לְחַיִּים וְלִשְׁלוֹם, וְלִהְיוֹת תְּמִיד עֲלֵינוּ שְׁמִירָה עֲלִינוּהָ מִמַּעוֹן קַדְשֶׁךָ וְלִהְיוֹתֵנוּ מִכָּל חֵטָא וְעוֹן וּמִכָּל פְּגָעִים רָעִים וּמִכָּל שְׁעוֹת רָעוֹת הַמִּתְרַגְּשׁוֹת לְבֵא לְעוֹלָם, וְהַעֲרָה עֲלֵינוּ רוּחַ מִמְרוֹם וְחַדָּשׁ כְּלִיּוֹתֵינוּ לְעִבְדֶּךָ בְּאֵמֶת בְּאַהֲבָה וּבִירָאָה, וְנִתְמַיֵּד מְאֹד בְּתִלְמוּד תּוֹרָתְךָ הַקְדוֹשָׁה לְלַמּוּד וְלִלְמֹד, וְזָכוֹת אֶרְבָּעָה מֵינִים וּמִצְוֹת סִכָּה יַעֲמוּד לָנוּ שְׁתֹּאֲרִיךְ אַפְּךָ עַד שׁוֹבְנוּ אֵלֶיךָ בְּתִשׁוּבָה לְפָנֶיךָ וְנִתְקַן כָּל אֲשֶׁר פָּגַמְנוּ, וְנִזְכָּה לְשִׁתֵּי שְׁלֵחוֹת בְּלִי צַעַר וְיָגוֹן אֲנִי וּבְנֵי בֵיתִי וְיוֹצְאֵי חֻצֵי, וְנִהְיֶה לָנוּ שְׁקֵטִים וְשְׁלוֹמִים דְּשִׁימִים וְנַעֲנְנִים וְעוֹבְדֵי הַשֶּׁם בְּאֵמֶת לְאַמְתּוֹ כְּרַצוֹנְךָ הַטּוֹב בְּכָל־כָּל בְּנֵי יִשְׂרָאֵל: יְהִי לְרַצוֹן אֲמָרִי כִּי וְהִיָּיו לְבֵי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי.



# ALIYA-BY-ALIYA SEDRA SUMMARY

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SUKKOT

## SUKKOT VAYIKRA 22:26-23:44



### 1ST ALIYA (VAYIKRA 22:26-33)

An offering may not be brought in the first 7 days of the animal's life. An animal and her offspring may not be killed on the same day. A thanksgiving offering must be eaten within one day. Do not profane My Holy Name, rather sanctify My Name, the One who brought you out of Egypt to be Your G-d.

The Torah reading for the first day of Sukkot is the whole of Chapter 23 in Vayikra, which lists the entire yearly cycle of holidays. Curiously, we begin 8 verses before that chapter with a paragraph describing various rules concerning offerings. But it is the last line that is the connection to Yom Tov. Sanctify My Name because I brought you out of Egypt to be Your G-d. That is a perfect intro to the holidays. While each holiday has its own meaning, they all share an overarching meaning; connecting with our G-d.



### 2ND ALIYA (23:1-3)

Here are the holy days: Shabbat is a holy day to G-d.

Shabbat differs from the other holidays in that it is not a once-a-year occurrence as the others are. However, it shares the broader theme as a holy day of connecting with G-d.



### 3RD ALIYA (23:4-8)

Pesach is on the 14th of the 1st month. For seven days consume Matza. Day 1 and Day 7 are holy, no work is to be done.

The holidays are all called "mikra'ei kodesh", holy gatherings. The Ramban understands this to mean that we endow the day with holiness by gathering. In shul. For tefilla and for Hallel. There is a special element of communal gathering on the holidays.



### 4TH ALIYA (23:9-14)

On the day after the Yom Tov, bring a measure of the first harvest of barley as an Omer offering, accompanied by a sacrifice. The new grain may not be consumed until this Omer is offered.

The description of the Omer offering seems out of place; it isn't a holiday. Though each holiday has an offering, the emphasis of this section is not offerings but holidays, chagim. The day the Omer is brought is not a yom tov. But, similar to the holidays, it has a specific calendar date. Hence this section would more accurately be called, not a list of chagim, or holidays, but a list of special national events that occur on a specific day in the calendar; calendric events.



### 5TH ALIYA (23:15-22)

Count 7 full weeks from this offering and on the next day, the 50th bring 2 baked breads of chametz accompanied by sacrifices. The Kohen shall

wave these 2 bikkurim breads. That day is a yom tov, no work is to be done. When harvesting your fields leave the corners and gleanings for the poor and foreigner.

The 2 breads brought on Shavuot are the bookends of the Omer. The Omer was barley, brought the 2nd day of Pesach. The 2 breads on Shavuot are wheat, chometz bread, the first wheat offering of the new crop. The Omer offering on Pesach allowed consumers to now be able to use the newly harvested grains. But in the Temple, the new grain cannot be used until 7 weeks later, with the offerings of the 2 breads on Shavuot.

The contrast of the matzah that we eat on Pesach and the chametz of this bread offering on Shavuot invites our curiosity. Why matza and why chametz? Perhaps, it expresses 2 qualities but that need to be in their proper time. Pesach is the holiday of history. In history you need to move, move fast. Don't let the dough rise. Seize the moment; don't miss it. Speed. But on Shavuot, in the context of holy offerings, patience is king. Wait. 7 weeks. Patience. Let the dough rise, become chometz. Wait. While history demands speed, holiness inheres in restraint.



#### 6TH ALIYA (23:23-32)

The first day of the 7th month is a day of Teruah, a yom tov. But the 10th day of the month is Yom Hakipurim. Afflict yourself for it is a day of atonements. It is a holy day; no work may be done. Afflict yourself from the 9th in the evening, evening to evening.

Rav Soloveitchik pointed out that in spite of the fasting on Yom Kippur, there is still a mitzvah of simcha. How can one

feel simcha when the Torah itself says we are to afflict ourselves? True simcha is a deep feeling of joy, not fleeting moments of pleasure. Simcha is the profound sense of meaning, of standing before G-d. Our greatest joy is the knowledge that G-d reaches for us and infuses our life with ultimate meaning. And that is the atonement of Yom Kippur.



#### 7TH ALIYA (23:33-44)

The 15th of the 7th month is Sukkot for 7 days. The first day is a yom tov as is the 8th day. Take a lulav and etrog and rejoice for 7 days before G-d. Dwell in Sukkot for 7 days so you will know that G-d had your ancestors dwell in Sukkot when leaving Egypt.

Sukkot rounds out the year of chagim. It is the end. As such, it is a celebration not only of itself but a celebration of the completion of the chagim of the year. The satisfaction of completing the cycle of chagim is expressed through the Lulav. This notion that Sukkot is the end of the cycle of chagim is further expressed through linking the cycle of Torah reading with the conclusion of Sukkot. End of the chagim; end of the Torah readings. ■

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SUKKOT

# Permanence and Impermanence

Context: In order to properly fulfill the mitzva of sukka, the Rabbis declare, “[Over the seven days of Sukkot] *asei sukatcha keva v’diratcha arai*, treat your Sukka as permanent and your homes as impermanent.”

This deceptively simple statement is much more powerful than first appears. As our year begins, the festival of Sukkot is designed to transform our view of permanence and impermanence.

Our homes, our neighborhoods, our cities—all that we feel to be stable and real—are, in the long run of history, fleeting and temporary.

What, then, is truly permanent?

The frail sukka, the seemingly temporary dwelling that not only captures our nation’s beginning; but mirrors the totality of our people’s passage, nationally and individually, across the face of history. *The festival of Sukkot is designed to teach us that the sukka, and the enduring journey it represents, is all that is truly permanent in our lives.*

If the mandate of this festival is to work, however, the sukka must physically be a *dirat arai*, a temporary dwelling, according to halachic specifications.

Only if the sukka is itself physically impermanent, will our dwelling within convey the dual message: *What appears to us as permanent is*

*actually temporary; and what appears to us as temporary is actually permanent.*

There is only one problem...

If you were to write a handbook concerning the construction of a temporary dwelling, what would you write?

I assume that you would instruct the reader to create a structure that is entirely impermanent; a structure that, as a whole, is not built to last.

Strangely enough, however, that is not the path taken by Jewish law.

According to halacha, the walls of the sukka can be as permanent as brick and mortar. Only the *schach*, the ceiling of the sukka, must be impermanent in character; temporary material, with enough openings to allow in the rain.

The question is, therefore, obvious...

*If the the sukka is primarily defined by its impermanence, why doesn’t Jewish law insist on a sukka that is temporary in its entirety?*

*Why allow for walls that are unsusceptible to change; relying on the schach, alone, to define the sukka’s character as a dirat arai?*

The answer lies in understanding that the variability allowed concerning the Sukka’s walls, counterintuitively, teaches us a lesson of constancy.

Our experiences over the course of our people's journey have varied greatly. At times, as a nation, we have felt safe and secure; at countless other times, we have been vulnerable and exposed. Personally, we experience moments when we feel ascendant; while, at other times "cold winds blow," and we are threatened with descent into despair.

As different as these phases may seem, however, they are fundamentally the same.

In each case we travel along a path open to the sky. We struggle to fashion secure and meaningful life paths through our efforts, but we ultimately remain subject to God's will from above.

The message of the Sukka's construction thus becomes clear...

Sukkot created out of solid bricks and mortar, and Sukkot created out of flimsy

plywood planks, are halachically identical; each are temporary structures, covered by schach, open to the sky.

We should never take times of national or personal security for granted. And, conversely, we should never despair completely when the going gets rough. Our history and personal experience have taught us that life can, and will, "change on a dime."

The character of the "walls" surrounding life's passages vary widely. The appearances created by those walls, however, can be deceiving.

Truth lies in the "temporary" schach above our heads, symbolizing the transient nature of our efforts and accomplishments in the face of God's eternal will. ■

Rabbi Goldin is the author of the OU Press volumes "Unlocking the Torah Text," and "Unlocking the Haggada."

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**SUKKOT**

# Symbolic Meaning of the Four Species

There is a great deal of symbolic significance attributed to the *daled minim* (four species). We will offer two such interpretations.

## WHY THREE HADASIM?

On Succot, we shake the four species, which, according to a midrash, correspond to different parts of our bodies. The *lulav* represents the spine; the *hadasim*, the eyes; the *aravot*, the lips; and the *etrog*, the heart. The Shemen HaTov<sup>1</sup> wonders about a discrepancy in this comparison: Three out of the four species matchup numerically with the specified parts of our body. We have one heart and one spine, like one *etrog* and one *lulav*. There are two *aravot*, like our two lips. Why is it that we take three *hadasim*, which represent our eyes? We have only two eyes, so one would have thought that two *hadasim* would be more appropriate.

The Shemen HaTov explains that a Jew views the world through three lenses: the past, present, and future. This connects to a mishna in *Pirkei Avot* (3:1): “Know from where you came, where you are going, and before Whom you will ultimately give an

accounting.” We must be familiar with our past, recognize the present, and anticipate the future. The three *hadasim* indeed symbolize the three **perspectives** that one is to view with their eyes.

## THE ANATOMY OF AN ETROG

Rabbi Norman Lamm<sup>2</sup> develops a very creative idea based on the anatomy of an etrog. At either end of the etrog there are two appendages. Where the fruit was originally attached to the tree is the *oketz*, or stem. At the other end of the etrog where it tapers off to a narrow point, is a small brown appendage, known as the *shoshanta*, or *pittum*. It is reminiscent of the flower from which the etrog blossomed.

There is a dispute among the *poskim* as to whether both the *oketz* and the *pittum* need to be intact for the etrog to be considered a kosher etrog upon which a blessing can be recited. The Rambam disqualifies an etrog that is lacking either of these appendages.

What is the symbolic meaning of these two appendages? As we articulated above, the *pittum* reminds us of the blossom. It is a part of the fruit that protrudes as it

1. Rabbi Bernard Weinberger, *Shemen HaTov – Al HaMo'adim* (1988), 148.

2. Rabbi Norman Lamm, *Festival and Faith*

grows, as if it were pointing in the direction of growth. It represents youthful openness to change and newness. On the other end of the etrog is the *oketz*, or stem, that ties the fruit to the tree. It symbolizes rootedness, stability, continuity and endurance. While the *pittum* points to the future, the stem ties to the past.

If there is no *oketz* on the etrog it is disqualified because it is considered lacking and incomplete. If, however, there is no *pittum*, it is still categorized as complete (*shalem*), but invalidated because it lacks beauty- it is not *hadar*, not beautiful.<sup>3</sup>

To lose the *oketz*, symbolizes severing one's connection to his roots – to tradition! Without that bond, there is a deficiency and a sense of incompleteness. To be incapable of the *pittum* is to lack *hadar* (beauty). One who is not open to change and to a brighter future, lacks charm, freshness, vigor and color.

Judaism reminds us that we must embrace both our history (*oketz*) and our future (*pittum*), with the proper balance. At times, youth seek to ignore tradition and revolutionize behaviors. At the other end of the spectrum, as we age, we cling to our past and

reject any sort of change. In our religious belief we must combine these views.

In the *amida* prayer we recite: “*Elokei Avraham, Elokei Yitzhak, V'Elokei Yaakov.*” Why do we need to repeat the word “*Elokei*” before each of our Avot? Why do we not just state “*Elokei Avraham, Yitzhak and Yaakov*”? After all, is it the same God that presided over each of our Avot? Perhaps this is to highlight that although each of our Avot was connected to God through their father, they each developed a personal relationship with Hashem as well. We must internalize that God is “*Elokeinu, V'Elokei Avoteinu*”. He is our God and the God of our forefathers. We adhere to tradition, but infuse it with newness, within a halakhic framework, so that we can connect to it personally as well.

As we mentioned above, the etrog symbolizes the heart. A healthy heart must possess a harmonious blend of change and stability – of blossom and stem. May we be able to establish the proper balance in maintaining our *mesorah*, adhering to our tradition while infusing it with newness and excitement and solidifying a personal connection and commitment, and may we successfully transmit this treasure to our children. ■

3. The fruit is to be a *pri etz hadar* -the fruit of a beautiful tree (Vayikra 23:40).



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# The Miracle of the Sukkah

We are all familiar with the three large-scale, miraculous phenomena that occurred for the Jewish people in the desert. They were nourished by the Manna, the heavenly food that fell daily, their water was provided by the ever-present Well, and they were protected by the Clouds of Glory. The Slonimer Rebbe in *Netivot Shalom* asks the obvious question. Why do we have little or no tribute to the first two miracles, yet the “*Ananei Hakavod*”, the Clouds of Glory, form the motif of an entire chag?

The Rebbe explains that Jewish holidays do not simply recall past events. Every year we are meant to relive the past experiences and draw on the unique energies embedded therein. We achieve an aspect of redemption on Pesach and we receive the Torah anew each Shavuot. The Manna and the Well were miracles particularly suited for the generation that wandered in the desert. The Clouds of Glory, however, represent Hashem’s Divine Providence which is eternal. Indeed, the midrash in *parashat Beha’alotecha* notes that “following the clouds” is a mitzvah for all generations. Rav Wachtfogel, the late Mashgiach of Lakewood, notes in his *Sefer Reshimos* that one fulfills this mandate when he opens his eyes to the Divine Providence that pervades

his life. Further, one who looks for this Providence will see it at all times and in all places. If we don’t see it, it is only because our vision is limited. As Rabbi Nachman of Breslov was known to say, “The world is full of the light of G-d, but to see it we must learn to open our eyes.”

“*Lema’an yeid’u doroteichem ki be’sukot hoshavti et benei Yisrael*, so that future generations will know that I had the Children of Israel live in huts.” (*Vayikra 23:43*) *Emunah* is the knowledge of Hashem’s continuous protection and constant care. The prophet Hoshea teaches, “And I will betroth you to Me with faith, and you will know Hashem.” (*Hoshea 2:21*) The *chag* of Sukkot infuses us with this knowledge. The word “*sukkah*” is related to Sara Imeinu’s other name, *Yiska*, which means to ‘gaze’ or to ‘see.’ Sukkot is a time for us to concretize the notion that Hashem is watching over us, always, at all times. As we sit in the sukka, we feel enveloped by Hashem’s Presence and saturated with the joy that Hashem is not only protecting us, His attentiveness and benevolence is unceasing.

Rabbi Imanuel Bernstein in *Sukkos: A Symphony of Joy*, quotes a fascinating idea from the *Aruch La’Ner* that takes this idea one step further. The opening mishnah in

*Masechet Sukkah* rules that a sukkah taller than 20 *amot* is invalid. One explanation offered for this ruling is that from such a great height one is in the shade of the walls, as opposed to being in the shade of the *schach*. The *Aruch La'Ner* explains how this is so incredibly relevant to our lives. The sukkah is a physical manifestation of complete trust in Hashem. Having this trust means that although one can try and do his *hishtadlut*, one ultimately knows that even his efforts must be blessed through Hashem's Will. Yosef Hatzadik is critiqued for placing his trust in the *Sar Hamashkim*, seeing him as his only recourse to freedom, not as an emissary of Hashem's Will. The walls of the sukkah symbolize one's *hishtadlut*, the *Schach* represents Hashem's supervision.

Clearly one needs both walls and *Schach* to have a kosher sukkah. But which is seen as providing the shade? Sitting in a sukkah who's walls are taller than 20 *amot* symbolizes that one feels the shade of the walls, not the *schach*, meaning, he sees his efforts as the bearer of his success. When we sit in a proper sukkah, in the shade of the *schach*, we are reminded that we are completely ensconced in Hashem's embrace and wholly reliant on Him for our every need. ■

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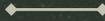
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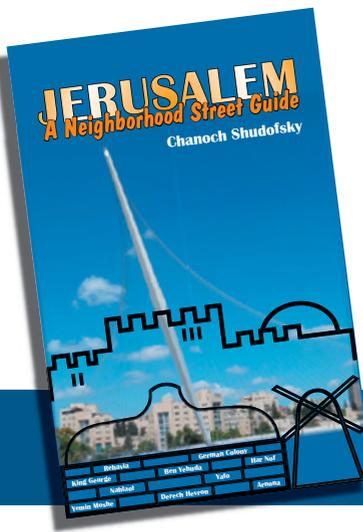
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**Question:** May one build a *sukkah* in front of his house but on public property?

**Answer:** Most of our discussion will focus on the ability to fulfill the *mitzvah*, but civic considerations are crucial regarding the *mitzvah* as well as on their own.

Rabbanan rule that one does not need to own the *sukkah* he uses, but that it must not be stolen (Sukka 27b). The *gemara* (ibid. 31a) says that Rabbanan hold that not every *sukkah* connected to an element of theft is disqualified. For example, a *sukkah* on another's property, including public property, is not disqualified as stolen because "land cannot be stolen," meaning that land is seen as remaining in possession of its owner even if someone else is occupying it.

However, the Rama (Orach Chayim 637:3 and citing a Yerushalmi in Darchei Moshe, OC 637:1) forbids building a *sukkah* in the public domain or on a counterpart's property without consent, saying that only *b'di'aved* one fulfills the *mitzvah* in those circumstances. The Magen Avraham (637:3) posits that although land is not "stolen enough" for the *aveira* to disqualify the *mitzvah* (*mitzvah haba'ah ba'aveira*),

that concept does preclude making a *beracha* on such an unauthorized *sukkah* (see Machatzit Hashekel ad loc.). We find a precedent regarding *arba minim* that were stolen and acquired by the thief – the *mitzva* can be fulfilled, but it is disgraceful to make a *beracha* in such a case (Shulchan Aruch, OC 649:1) The Eliya Rabba (637:4) distinguishes between the cases – theft caused switched ownership for the *arba minim*, whereas here the *sukka's* ownership is unchanged. He also claims that even if one should not make the *beracha*, it would not be *lvatala* since the *mitzvah* is valid. The Mishna Berura (637:10; Be'ur Halacha ad loc.) prefers the Eliya Rabba's ruling when there are no good alternative places for a *sukkah*.

There are grounds to distinguish between public ground and a neighbor's property. There is a greater chance the public implicitly agrees to such use of their land, as it belongs to and is used in some ways by all residents. This logic explains why *poskim* do not usually require permission from neighbors to use part of the joint property for a *sukkah* (Chut Shani, Sukkot, p. 223). While a neighbor may be happy for someone to use his *sukkah* while he is away (Mishna Berura 637:9), this is not true of building a

The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and OU Israel's Torah Tidbits.



*sukkah* on his property without permission (Pri Megadim, EA 637:7). *Poskim* are unhappy about using a *sukkah* (see Dirshu 637:12) on an illegally built a *mirpeset* (balcony), although seemingly after years of quiet on the matter, we can probably assume permission to use the *mirpeset* as one wants, at least in the meantime. In a Jewish community or even many friendly non-Jewish ones, it can often be assumed that people understand the use of the area near one's house for his *sukkah* (Chut Shani ibid). Eshel Avraham (Butchach, *siman* 637) says that even in non-Jewish countries, lack of opposition is equivalent to permission. Rav S.Z. Auerbach is cited (Halichot Shlomo, Sukkot 7:11) as being more provisional in allowing such a *sukkah* – there should be general permission from the locale and it should be done in a way that it does not impinge on use of the street/sidewalk. It is worthwhile for a rabbi to ascertain if (and perhaps influence that) the appropriate powers-that-be generally allow people to use the relevant public property.

When to assume permission depends on different things. Regarding place, attitude to religious Jews is a factor, as is socio-economics. Fancier neighborhoods are often more particular about nuisances and eyesores; how much space people have on their own property is also a factor. The size and positioning of the *sukkah* are also important, as one should not take advantage even when there is general

permission. Choosing between a smaller *sukkah* on one's own property and a bigger one on a public area can be difficult, and both the *kashrut* of the *sukkah* and *mentchlichkeit* are important factors. An important rule is – you can be *machmir* on yourself but must judge others (i.e., those who are using public land) favorably. ■

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# About Pitom, Oketz & Practical Tips

## THE OKETZ AND PERFORMING THE MITZVAH

The *oketz* is the stem—the part of the *etrog* that connected it to the tree. When shaking the *etrog* along with the rest of the *arba minim*, the *etrog* is supposed to be held in the direction “of their growth” - “*derch gedilatam*” (TM Sukka 45b; Shulchan Aruch OC §651:2). That is, we hold the *etrog* with the *oketz* face-down (which is counter-intuitive), since in the **beginning** of its growth, the *oketz* is below and the *pitom* is above. However, when the fruit forms, the fruit’s weight pushes the *oketz* upwards (Mishnah Berurah, *ibid.*, 17).

When I guide visitors to the Torah and VeHa’aretz Institute, we see on the same *etrog* tree, young fruit with the *oketz* down and mature ripe fruit with the *oketz* up.

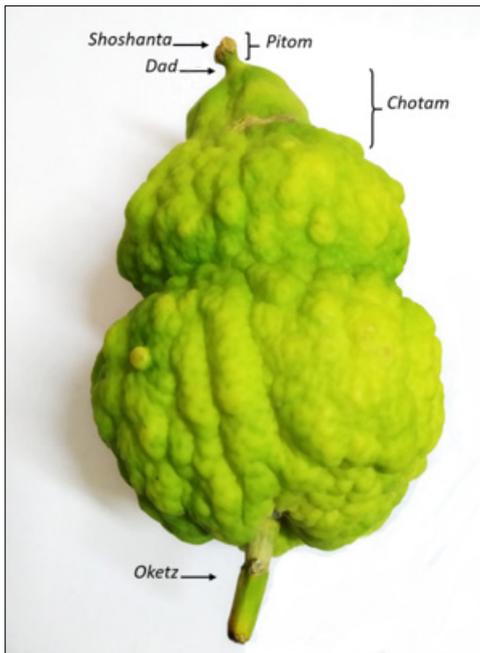
In order for the *mitzvah* to be performed directly after the blessing is made (*over la’asiyatan*), the prevalent custom is to pick up the *arba minim* with the *etrog* face-down (the *pitom* face-down and *oketz* face-up). The blessing is said, and the *etrog* is turned over (so the *pitom* faces up), and then the *arba minim* are shaken (Shulchan Aruch, OC §651:5).

Note that if unsure which part of the *etrog* should face up, it is best to place the

*etrog* on the table when making the blessing, and then pick it up with the *pitom* face-up, and then shake the *arba minim* (Shulchan Aruch, *ibid.*, first opinion cited).

## PRACTICAL TIPS FOR ETROG CARE

**Color:** If one purchased a green *etrog*, but wants it to become yellow, place in a plastic bag with an apple for several days (but first ascertain that the bag is not moist). The gasses emitted by the apple expedites the



etrog's ripening process, and turns it yellow.

**Storage and care:** One should keep the etrog in a closed container (even when purchased way in advance of the holiday). The etrog should not be wrapped in a damp cloth and should be kept away from moisture. This is in order to preserve its beauty for the entire duration of Sukkot. ■



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# ALIYA-BY-ALIYA SEDRA SUMMARY

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SHMINI ATZERET/SIMCHAT TORAH

## SHMINI ATZERET / SIMCHAT TORAH

We read the parsha of V'zot Habracha, a short parsha of 41 verses. And the beginning of Breishit which itself is 34 verses.

Moshe blesses the tribes of the Jewish people, pointing out the qualities that a variegated society will need. Leadership, consistency, legislature, judges, business, agriculture, warriors, minerals. In this Moshe speaks mostly to G-d, not to the people, illustrating to Him the greatness of the people he is to take leave of.



### 1ST ALIYA (DVARIM 33:1-7)

Moshe blesses the people before his death. G-d approached us at Sinai, although He has all nations; we were the ones who received His utterances. He is the King over Israel. Reuven endures as does his progeny. Yehuda, G-d hears his voice, he is powerful, and be his help.

Moshe does not bless the tribes in a way that we think of blessing. A blessing would be: may you have success or may you have peace. Rather, Moshe describes the unique quality of each of the tribes. Perhaps the blessing is: be as you are, continue as you are.

Reuven is the consistent one. Enduring. Always at the ready. Yehuda is power and leadership, the eventual monarch.



### 2ND ALIYA (33:8-12)

Levi, He is Your pious one, withstanding trials by listening

to Your covenant. They will teach Your Torah and serve You. Bless him and gird him in the face of adversaries. Binyamin, the beloved of G-d, He protects him, while he dwells on His chest.

The Jewish people need religious leaders and that is Levi. Binyamin is the seat of the Mikdash, the physical partner to Levi's religious service.



### 3RD ALIYA (33:13-17)

Yosef, his land is blessed, from the sweet of the land, mountains and hills. He has power through both Ephraim and Menashe.

Yosef is agricultural bounty, strength in economy and strength in numbers.



### 4TH ALIYA (33:18-21)

Zevulun is pleasing in his journeys, Yissachar in his dwellings. People gather at the mountain, enjoying the bounty of the sea and of the earth. Gad is blessed, dwelling as a lion. His portion is legislation, leadership, righteousness and justice.

Zevulun is the merchant marine, Yissachar the philosopher prince. Gad is the backbone of national institutions, of justice and the rule of law.



### 5TH ALIYA (33:21-29)

Dan is a lion cub, enjoying the Bashan. Naftali, satisfied, full of blessing, the sea and the south. Asher, blessed more than children, beloved by brothers, feet of oil, shoes of iron and copper. None is like G-d, riding the heavens in your aid, splendidous.

Dan protects the northern border, while Naftali the west and the south. Asher is the peacemaker, with “soft oiled feet but shoes of iron”, a metaphor for stepping softly but with principles when needed. The peacemaker.



### CHATAN TORAH (34:1-12)

G-d of ages surveys, under Him strength, repelling enemies. The Jewish people dwell safely, wheat and wine, oil like dew. Fortunate are you Israel to have such a Protector. Moshe ascended Har Navo, looking out over the Land. G-d told him, this is the Land I promised to you, though you will not enter it. Moshe died, buried, though his burial spot is not known. His strength was with him to the end. The people mourned 30 days. Yehoshua was filled with Divine spirit, though none will ever be as Moshe, knowing G-d, face to face, performing all the

wonders which he did in front of all Israel.

Moshe’s life comes to an end. Perhaps a tinge of tragedy, failing to enter the Land he worked toward his whole life. But, in mentioning Yehoshua, and in following his poetic description of the spectrum of talent the Jewish people display, he leaves the world satisfied. His goal was not to enter the Land; his goal was to successfully lead his people to enter the Land. He leaves the world satisfied that all that is needed for success is right there in front of them. His life’s mission was accomplished.



### CHATAN BREISHIT (1:1-2:3)

So as to continue the lifelong learning of our Torah, following the conclusion of the Torah we jump right in and continue with the beginning of the Torah, reading the story of Creation from day 1 through Shabbat. ■

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# SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

SHMINI ATZERET/SIMCHAT TORAH

Upon the conclusion of the *festival of Sukkot*, we celebrate the *yom tov of Shemini Atzeret*. The *yom tov of Shemini Atzeret* is of course known by another familiar name - *Simchat Torah*. On *Shemini Atzeret* we move from the *simcha* of sitting in the *Sukkah* and rejoicing with the *arba minim* to the joy of dancing together with the *sifrei Torah*. The *Chasidic* Masters suggest numerous messages which are represented by the *hakafot* and dancing of *Simchat Torah*.

**The Baal HaTanya zy'a**, noted that a *sefer Torah* contains 600,000 letters representing the 600,000 souls who stood together to receive the *Torah* at Sinai. The *Sefer Torah* represents the unity of *Klal Yisrael*, and the value and importance of every single member of the Jewish People- if one letter in a *sefer Torah* becomes erased or damaged, then the entire *sefer Torah* is considered *pasul*. On *Simchat Torah*, we all come together to dance with the *sifrei Torah* to remind us of the value of unity and sanctity of each and every Jew.

**Reb Yisrael Friedman, the Rizhiner Rebbe zy'a**, points to a well known *Maamar Chazal* to explain this *yom tov of Shemini Atzeret and Simchat Torah*. The *gemara* in *Masechet Shabbat 31a* records the familiar story of the prospective convert who comes before the sage *Hillel* and asks him to teach him the entire *Torah, al regel achat-while standing on one foot*.

*Hillel* of course famously replied “*that which is hateful to you, do not do unto others...*”

The *Rebbe* explained that what the prospective convert was really asking was - tell me all

the *Torah* there is to know about the *yom tov of Shemini Atzeret - al regel achat - about the yom tov which is one day long* - the holiday that seemingly has no particular *mitzvah* associated with it. The *Rebbe* explained that we therefore sing and dance and celebrate together, to remind us on this *yom tov of Simchat Torah* - this *regel achat* - of *Hillel's* eternal message of unity and mutual respect.

**Rabbi Kalonymus Kalmish Shapira h'yd, the Rebbe of Piasieczna zy'a**, offers another beautiful explanation as to why we call this *yom tov of Shemini Atzeret* by the additional name of *Simchat Torah*.

In *Derech HaMelech*, the collection of the *Rebbe's pre-war sermons and teachings*, the *Rebbe* writes:

“*After the entire period of the yomim noraim and Sukkot, when the Jewish People has expressed both renewed commitment and unity to one another, as well as displayed an invigorated sense of commitment to Hashem and his Torah, we come together and dance with the sefer Torah, not solely are we b'simcha and rejoicing, but the Torah itself is so to speak b'simcha, the Torah is the proverbial baal simcha that is rejoicing with the Jewish People, and we are basking in the Torah's joy...*”

May each of us merit to experience and recognize the unity, the sacred value of one another, and to bask in the *Torah's* joy as we come together on the *regel achat*, the *yom tov of Simchat Torah*. ■



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## RABBI AARON GOLDSCHIEDER

EDITOR, TORAH TIDBITS

# Israel's True Colors

*The essential color of Knesset Yisrael is being revealed; powers continue to develop - wisdom, valor, honesty, and inner purity progressively return - the nation advances forward and is built, developing towards its Redemption, a redemption lasting forever - the nation blossoms in the revelation of its magnificent splendor.*

*Out of the massive waves of affliction which pass over her from all the gentiles, from all Diasporas, she gathers great wealth of knowledge, and an encompassing vision which spans the far horizons, adding to her own possessions the pure elements contained in foreign sources.*

*The zeal of the nation increases, its self-recognition grows. She already knows that she has a land, that she has a language, a literature...*

*And above all of them, she knows that she has a unique light of life which crowns her, and, through her, crowns the world. Through all of these together, she knows her strength, for she has a mighty valor with the God of truth. (Eretz Chefetz 7:4) (Translation Samson and Fishman)*

Rabbi Kook tells us that the essence of the Jewish people is revealing itself in its essential colors. There is an inner force, and vibrancy of Jewish life that has been dulled and often muted in the darkness

and suffering of the exile. Jewish nationalism, valor, truthfulness, purity, idealism, wisdom, clear thinking, literature, and language, which went into hibernation during the long nightmare of *Galut* are returning to the nation with the appearance of the Zionist movement.

Perhaps this idea can be traced back to a stunning prophecy from Yechezkel: "For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own Land. Then I will sprinkle clean water upon you, and you shall be clean, from all of your uncleanness, and from all your idols will I cleanse you. A new heart also will I give you, a new spirit will I put within you..." (Yechezkel 36:24-26).

Rav Kook finds a sliver of light in our people's prolonged exile. Namely, "From all the Diasporas she (i.e. the Jewish people) gathers great wealth of knowledge and an encompassing vision which spans the far horizons."

When we examine the first *galut* of the children of Israel in Egypt we take note of the curious obligation for the Israelite slaves to take precious items with them when they leave their enslavement. "And the Children of Israel did according to the word of Moshe; and they asked of

*Mitzrayim* jewels of silver and jewels of gold and garments..” (Shemot 12:35-36). Just as the Jew left Egyptian bondage with great wealth, taking the best of their culture along with the gold - we are to leave our modern-day exile with the scientific, cultural, and material treasures of the societies where we lived.

Rav Kook suggested two additional reasons why there was a need to take the spoils of Egypt with us to the Land of Israel. Both touch on themes Rav Kook accentuated in the passage above (*Ain Aya*, Berachot, 1:114). First, slavery crushes body and spirit alike. After 210 years of grueling, relentless laboring for others, the Jewish slaves needed to begin thinking of themselves as masters of their own destiny. In the very early stages of the redemption, the text relates that the Israelites had difficulty accepting Moshe’s message of hope and freedom because of their “smallness of spirit.” (Shemot 6:9). It was necessary to make something unimaginable very real in order to break them out of their small-mindedness, to expand their focus beyond the day’s toil and gruel. The sudden acquisition of precious metals would serve to awaken their sense of self-worth and to bolster their ambitions. Bedecked in gold and silver, their spirits could not help but be raised.

Second, the desire to acquire material wealth is necessary for the Jewish nation to fulfill its divine mission. Only a nation that garners the respect and admiration of the nations can be influential on the world stage. Countries interacting with the Jewish nation in the arena of commerce and finance are more likely to seek out Israel’s unique

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wisdom and divine knowledge. Prosperity and a robust sense of Jewish pride enable and empower Israel to be a light unto the nations. (Torah United, pp. 196-197)

According to Rav Kook we are seeing in the modern return of the Jewish people to the Land, the spirit and similar characteristics of the Egyptian redemption - a sudden injection of Jewish pride, the unique positioning to spread the light of Torah to the world, and for our nation to ultimately achieve her greatest promise. ■

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## A gloves-off debate over Israel's judicial crises

Wednesday Oct. 4<sup>th</sup> 2023 | 19:00  
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Panel participants:



Introduction:  
**Nitsana Darshan-Leitner**  
President of Shurat HaDin



**Prof. Abraham Bell**  
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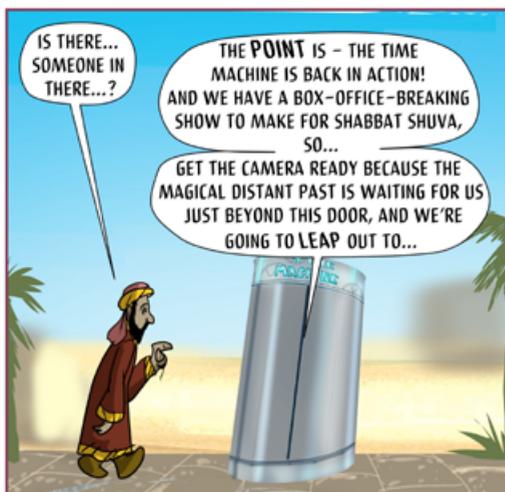


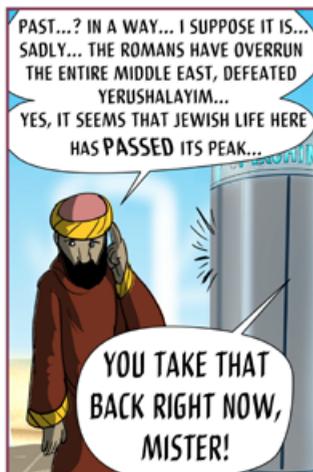
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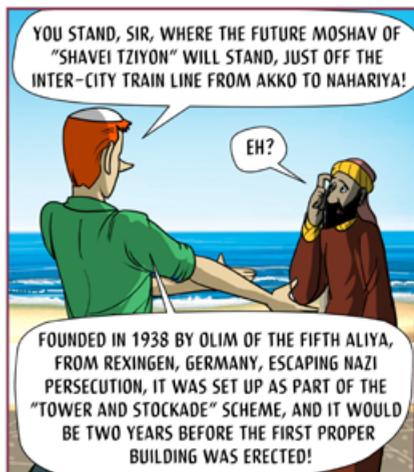
PAST...? IN A WAY... I SUPPOSE IT IS...  
SADLY... THE ROMANS HAVE OVERRUN  
THE ENTIRE MIDDLE EAST, DEFEATED  
YERUSHALAYIM...  
YES, IT SEEMS THAT JEWISH LIFE HERE  
HAS PASSED ITS PEAK...

YOU TAKE THAT  
BACK RIGHT NOW,  
MISTER!



NEVER!

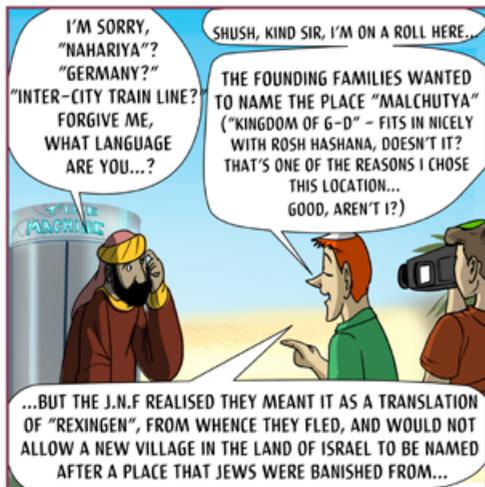
CUE THE CAMERA, KID.  
MAJOR SPEECH IMPENDING...



YOU STAND, SIR, WHERE THE FUTURE MOSHAV OF  
"SHAVEI TZIYON" WILL STAND, JUST OFF THE  
INTER-CITY TRAIN LINE FROM AKKO TO NAHARIYA!

EH?

FOUNDED IN 1938 BY OLIM OF THE FIFTH ALIYA,  
FROM REXINGEN, GERMANY, ESCAPING NAZI  
PERSECUTION, IT WAS SET UP AS PART OF THE  
"TOWER AND STOCKADE" SCHEME, AND IT WOULD  
BE TWO YEARS BEFORE THE FIRST PROPER  
BUILDING WAS ERRECT!

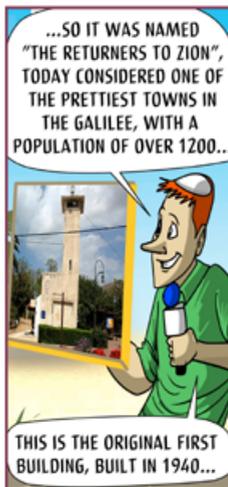


I'M SORRY,  
"NAHARIYA"?  
"GERMANY"?  
"INTER-CITY TRAIN LINE"?  
FORGIVE ME,  
WHAT LANGUAGE  
ARE YOU...?

SHUSH, KIND SIR, I'M ON A ROLL HERE...

THE FOUNDING FAMILIES WANTED  
TO NAME THE PLACE "MALCHUTYA"  
("KINGDOM OF G-D" - FITS IN NICELY  
WITH ROSH HASHANA, DOESN'T IT?  
THAT'S ONE OF THE REASONS I CHOSE  
THIS LOCATION...  
GOOD, AREN'T I?)

...BUT THE J.N.F REALISED THEY MEANT IT AS A TRANSLATION  
OF "REXINGEN", FROM WHENCE THEY FLED, AND WOULD NOT  
ALLOW A NEW VILLAGE IN THE LAND OF ISRAEL TO BE NAMED  
AFTER A PLACE THAT JEWS WERE BANISHED FROM...



...SO IT WAS NAMED  
"THE RETURNERS TO ZION",  
TODAY CONSIDERED ONE OF  
THE PRETTIEST TOWNS IN  
THE GALILEE, WITH A  
POPULATION OF OVER 1200...

THIS IS THE ORIGINAL FIRST  
BUILDING, BUILT IN 1940...



ITS CEMETERIES AND MEMORIALS  
SHOW THE COURAGE OF THE PLACE  
IN THE FACE OF DIFFICULT TIMES...  
INCLUDING THE 1997 I.D.F.  
MARINES DISASTER...

...BUT IT IS PRECISELY THIS THAT  
SHOWS HOW - NO MATTER WHAT -  
NOTHING CAN STOP A JEW WHO IS  
"RETURNING TO ZION"!



SO YOU'RE  
SAYING...  
DESPITE  
THESE  
ROMANS...

HA! THIS BITSY  
LITTLE MILESTONE  
HERE IS THE ONLY  
SHRED OF ROMAN  
CIVILISATION  
THAT'LL REMAIN IN  
SHAVEI TZIYON...



AND MORE BROADLY SPEAKING:  
"TZIYON" REPRESENTS OUR MOST INTIMATE  
MEETING PLACE WITH G-D!  
NOTHING CAN STOP A JEW FROM RETURNING TO  
HIS G-D!

IN A WAY - PARTICULARLY DURING THESE DAYS  
LEADING UP TO YOM KIPPUR - WE ARE ALL  
"SHAVEI TZIYON", RETURNING HOME, TO G-D'S  
OPEN ARMS, WHERE WE BELONG!

UH, GREAT JOB, DUDE...  
BUT...

...NO MATTER HOW FAR WE'VE BEEN BANISHED AND  
PERSECUTED BY TEMPTATIONS AND BAD HABITS -  
THERE IS ALWAYS A WAY BACK!



WELL,  
I'M GLAD  
TO HEAR  
YOU THINK  
SO...



...BECAUSE YOUR  
MALFUNCTIONING TIME  
MACHINE SEEMS TO HAVE  
GONE OFF HOME WITHOUT  
YOU!



# YIZKOR REMEMBER

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Heart of Rechavia  
Small apartment in new boutique building. Built to the highest of standards. 67 SQM, 12 SQM balcony. Private parking, machsan. Ready in 26 months. Construction has already begun. Contact us for more info.

This beautifully secluded 5-story corner house is situated on a quiet street in the heart of the German Colony, Jerusalem. Both peaceful and green. This house is full of natural light and high ceilings, with a beautiful private rooftop. The house is situated a couple of minutes away from the bustling Emek Refaim street, which is filled with restaurants, cafes, shops & more. 353 SQM, huge private garden: 197 SQM, Balconies: 59 SQM, 7 bedrooms, 5 full bathrooms, elevator, private parking, 2 entrances, option to build another 140 sqm. Contact us for more info.



**Off-market property!**  
Saidoff Tower. Heart of Jerusalem centre. Renovated & is in good condition. Perfect vacation home or short-term rental apt. 3 bedrooms & mamad, 2.5 bathroom, natural light. Stunning view to the Knesset, machsan, private parking, 24/7 security guard/doorman, swimming pool & gym in building. 125 SQM+, balcony(not sukkah). Contact us for more info.

**Off-market property!**  
Heart of Rechavia/Shaarei Chesed.  
Garden apartment, private entrance. Renovated & is in good condition. 3 bedrooms, 2 full bathrooms, air from 3 directions, natural light. 83 SQM & garden - 84 SQM. Property is in advanced stages of receiving a permit to add a mamad of 13 SQM. Contact us for more info.

For more details on these properties or about how we can help you to find your home in Israel, please contact Yoel Kaufman +972-542074969 - [yoel@kaufmanrty.com](mailto:yoel@kaufmanrty.com)

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