

ב"ה
Torah
Tidbits

ISSUE 1487 OCT 5TH '22 י' חשרי תשפ"ג

OU
ישראל



לפני ה' תטהרו



**ושמחת
בחגך**

**YOM KIPPUR AND
SUKKOT EDITION**

**יום כפור - פרשת האזינו - סוכות -
שמיני עצרת/שמחת תורה**

**YOM KIPPUR - PARSHAT HA'AZINU -
SUKKOT - SHMINI ATZERET/ SIMCHAT TORAH**



SPECIAL GUEST DVAR TORAH
The Golden Mean

Rabbi Baruch Taub

Rabbi Emeritus, The BAYT Toronto
OU Israel Faculty
page 24



**Yom Kippur: Are Geula
and Teshuva Identical?**

Rabbi Moshe Taragin
Ram, Yeshivat Har Etzion
page 32



YERUSHALAYIM IN/OUT TIMES FOR YOM KIPPUR

CANDLES 5:45PM • HAVDALA 6:56PM • RABBEINU TAM 7:36PM

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This week's Torah Tidbits cover image!

A special thanks to Ilan Block, a respected graphic artist, for his art piece!
See more of his work at [@IlanBlock](#) on Twitter and [@SilanBlock](#) on Instagram

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



JERUSALEM

Ranges 21 days Sun- Shabbat

Oct. 2 - 22 / 7-27 Tishrei

| | |
|---|----------------------|
| Earliest Tallit and Tefillin | 5:41 - 5:55 |
| Sunrise | 6:32 - 6:46 |
| Sof Zman Kriat Shema | 9:29 - 9:34 |
| Magen Avraham | 8:53 - 8:57 |
| Sof Zman Tefila | 10:28 - 10:30 |
| (According to the Gra and Baal HaTanya) | |
| Chatzot (Halachic Noon) | 12:26 - 12:21 |
| Mincha Gedola (Earliest Mincha) | 12:56 - 12:51 |
| Plag Mincha | 5:07 - 4:47 |
| Sunset (Including Elevation) | 6:21 - 5:56 |

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| CANDLES | YOM KIPPUR | HAVDALA | HA'AZINU | |
|-------------|---|-------------|----------|---------|
| | | | Candles | Havdala |
| 5:45 | Yerushalayim / Maale Adumim | 6:56 | 5:41 | 6:52 |
| 6:03 | Aza area (Netivot, S'derot, Et al) | 6:58 | 5:59 | 6:55 |
| 6:03 | Beit Shemesh / RBS | 6:57 | 6:00 | 6:53 |
| 6:00 | Gush Etzion | 6:56 | 5:57 | 6:53 |
| 6:01 | Raanana / Tel Mond / Herzliya / K. Saba | 6:57 | 5:57 | 6:54 |
| 6:01 | Modi'in / Chashmona'im | 6:57 | 5:57 | 6:53 |
| 6:01 | Netanya | 6:57 | 5:57 | 6:54 |
| 6:02 | Be'er Sheva | 6:58 | 5:58 | 6:54 |
| 6:02 | Rehovot | 6:58 | 5:58 | 6:54 |
| 5:45 | Petach Tikva | 6:57 | 5:41 | 6:53 |
| 6:00 | Ginot Shomron | 6:56 | 5:57 | 6:53 |
| 5:51 | Haifa / Zichron | 6:57 | 5:47 | 6:53 |
| 6:00 | Gush Shiloh | 6:56 | 5:56 | 6:52 |
| 6:02 | Tel Aviv / Giv'at Shmuel | 6:58 | 5:58 | 6:54 |
| 6:00 | Giv'at Ze'ev | 6:56 | 5:56 | 6:52 |
| 6:01 | Chevron / Kiryat Arba | 6:56 | 5:57 | 6:53 |
| 6:03 | Ashkelon | 6:59 | 5:59 | 6:55 |
| 6:02 | Yad Binyamin | 6:57 | 5:58 | 6:54 |
| 5:53 | Tzfat / Bik'at HaYarden | 6:55 | 5:50 | 6:51 |
| 5:58 | Golan | 6:54 | 5:54 | 6:51 |

Rabbeinu Tam (J'lem) - 7:36PM • Ha'azinu - 7:33pm

Times According to MyZmanim (20 min. before sundown in most cities, 40 min. in Yerushalayim and Petach Tikva, 30 min. in Tzfat/Haifa)

*See page 62 for Sukkot and Shmini Atzeret candle lighting Times



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DEAR TORAH TIDBITS FAMILY



RABBI AVI BERMAN

Executive Director, OU Israel



I had the *zechut* (merit) of my parents bringing my siblings and I on Aliyah when I was 9. I share this often as it has positively impacted my *Tefisat Olam* (life view) and life in so many ways. When I made Aliyah in 1985 it was way before Rabbi Fass founded Nefesh B'Nefesh, making the process so much easier for Olim. Enabling me to grow up here was perhaps the biggest gift my parents gave me.

As amazing as living in Israel is, there is no doubt that being far from family is hard. When I grew up, we only spoke to relatives in America on special occasions, due to the high cost per minute. It was a tremendous bracha that my grandparents and all of my aunts and uncles were able to come to Israel for my Bar Mitzvah (which coincided with my sister's Bat Mitzvah). But, like many Olim, I also remember the family that was missing at many Smachot and Chagim.

On any given year, there are Olim who

לעילוי נשמת אשתי, אמנו וסבתנו היקרה
חנה פרל בת ליבה מרים ופסח אדלמן ע"ה
In loving memory of my wife, mother,
grandmother & great grandmother

Pearl Edelman a"h

on the 1st yearzeit

ערב יום כיפור ט' תשרי

Edelman & Braner families

miss their families during special occasions, whether it be due to health, financial or other reasons. Yet this came to the forefront during Covid. We saw the emphasis the government placed on family when they made an exception clause for first degree relatives to come into Israel for Smachot. However, myself and others at the OU received calls and messages from OU constituents on a daily basis asking for help to get them in for Smachot of nieces/nephews/cousins/etc. Unfortunately, with a few rare exceptions, these individuals had to miss being physically together for weddings, Bar/Bat Mitzvahs, and births.

It is truly a blessing that this year (Bli Ayin Hara) the borders are open and many Jews are taking advantage of this opportunity to come home to Israel for the Chagim. However, the vast majority of Olim are here without their families for the holidays. When you speak to them, they almost always share that they feel incredibly happy with their decision to make Aliyah and live in our Holy Land, but that it is hard during the Chagim when so many people are celebrating with family.

I recently saw a touching post written by a young Olah who was brave enough to make Aliyah on her own. She shared that she counted 18 meals coming up over the holidays and that this is particularly daunting for single Olim who have to prepare and host a lot of meals if they don't want to be alone or invite themselves out for a lot

of meals (or both).



I was also thinking about this because last week I attended a Brit that an Olim couple made. Neither side had their immediate family here, and while it was a truly beautiful simcha, it would have meant the world for them and their parents and siblings to have been able to celebrate together in person

I salute and applaud the many Olim who left their families to lead their dream lives here in Israel. Yet I ask myself, how can we help our friends and neighbors feel more at home here, particularly during this time of the year. Personally, I want to take it upon myself to make a bigger effort to attend smachot for those whose families are unable to be here. I also want to be more conscious to invite more guests who might otherwise be alone and missing their loved ones.

The OU Israel Center strives to be a home for Olim. A place where they can come together to learn Torah and socialize. I see this at so many of our programs when Olim connect to other Olim who have become like family to them.

Two weeks ago, I went to Vancouver for my annual OU visit to the community where my wife and I served on Shlichut for five years running NCSY. We have friends there who have become family. While we had no biological family there, we had

the Shafrans and other local families who took us in like family to make sure we felt like someone was embracing us. I have no doubt that we were able to accomplish so much of what we did in Vancouver thanks to their love and care.

While Yom Kippur is a day of introspection, I encourage us all to look outward at those around us so we can work on our Achdut (unity) and “V’Ahavta L’reacha Kamocho” (love your fellow like you love yourself). I pray that Hashem answers all of our individual and communal prayers, sees our show of Achdut, and grants us all a Gmar Chatima Tova.

Wishing you all a meaningful Yom Kippur, an uplifting and inspiring Shabbat, and a Chag Sameach,

Rabbi Avi Berman
Executive Director, OU Israel
aberman@ouisrael.org

In memory of
Debbie's father
Harold Klaff z"l
צבי הריש בן מנחם מנדל ז"ל
on his 34th yearzeit - ד תשרי
and in memory of Herby's mother
Lolly Dan a"h
חנה בת צבי הריש ע"ה
on her 18th yearzeit - ה תשרי
and in memory of Herby's father
Avrome Dan z"l
אברהם ישראל בן שלמה זלמן ז"ל
on his 35th yearzeit - ט"ו תשרי
May their wonderful Neshamot have Aliyot
Debbie & Herby Dan

YOM KIPPUR



ALIYA-BY-ALIYA SEDRA SUMMARY



**Rabbi Reuven
Tradburks**
Director of
RCA Israel Region

VAYIKRA 16:1-34



1st aliya (Vayikra 16:1-6) Moshe is told to instruct Aharon that entry into the Holy of Holies may only be done 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. Yom Kippur is the most intimate moment of Divine-human contact in the year. Atonement is achieved through the Divine

On the 22nd yearzeit of
Lesley Berelowitz a"h
ליאורה ליבנה רחל בת יעקב ע"ה
Aliya Lakever on Friday, Oct. 7th
at 9:00am - Har HaMenuchoth
Yahrzeit - Shabbat Haazinu

*May her memory be a blessing
for her family and friends*

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 him 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 one sin offering goat of the people.

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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. But it serves to symbolize 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; it is the invitation to the Shechina to join us.



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 both his and the peo-

May the Torah Learned from this TT
be in loving memory of

Morris (Zaidie) Galitzer ז"ל

לע"נ ר' משה ב"ר חיים ז"ל
י"א תשרי

Walter Lilie ז"ל

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ple's offering.

With the smoke still in the Holy of Holies, meaning the Divine Presence on this earth, the atonement can occur. The holiest places need atonement; in the pursuit of serving G-d we make mistakes. Those achieve atonement. But the great drama is 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, pulled down by the force of gravity to his demise. Such is the sinful human, allowing forces to control him, 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.

May the Torah learned from this issue of Torah Tidbits be לע"י and in loving memory of

Isaac Cohen ז"ל
יצחק בן דוד ז"ל

beloved husband, father,
grandfather and father-in-law
on his 9th yearzeit, כ"ב תשרי,
Cohen, Eliaz and Aharoni families

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. 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 Kohen in the future will continue this, atoning for the Holy of Holies, the outer area, the altar, the Kohanim and the people. Once a year, this purification is done.

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 year-long 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.

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YESHAYAHU 57:14- 58:14

MINCHA VAYIKRA 18

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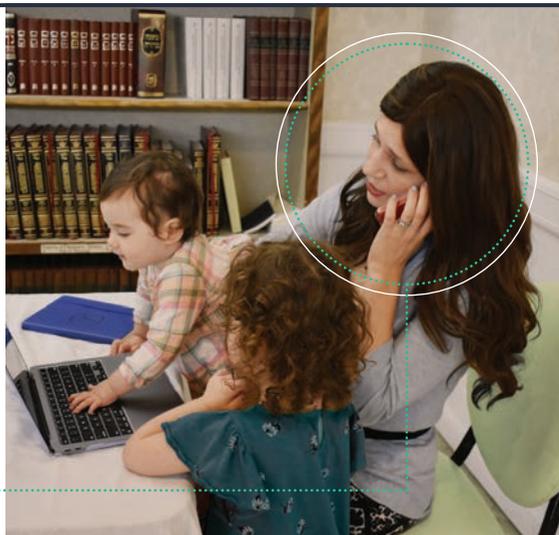
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A Brief Overview of the Yom Kippur Laws

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

continued on next page...

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)

יזכור Yizkor



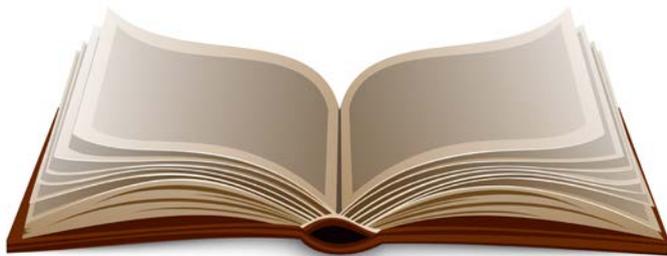
Yizkor is recited in memory of a loved one both on Yom Kippur and on Shmini Azeret.

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.

וידוי עמוך

The 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

אֲשָׁמְנָה

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

בְּגַדְנָה

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...

גַּזְלָנָה

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.

דְּבַרְנָה 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

הַעֲוִינָה

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

וְהִרְשַׁעְנָה

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)

זָדוֹנָה

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

חֲמֻסָּה

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

טְפִלְנוּ שָׁקֵר

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 רָע

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

כְּזָבוֹנָה

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

לְצַנָּה

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

מְרִדָּה

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.

נֶאֱצָנוּ

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)

סְרָרָנוּ

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

עוֹיִנוּ

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

פְּשָׁעָנוּ

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

צָרָרְנוּ

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

קִשְׁיָנוּ עֵרָף

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

רָשָׁעֵנוּ

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

תַּעֲבָנוּ

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

תַּעֲיָנוּ

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

תַּעֲתָעָנוּ.

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 וּמִמְשָׁפְטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאָנַחְנוּ הִרְשָׁעָנוּ.

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

מה נאמר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אֵתָּה יוֹדֵעַ. אֵתָּה יוֹדֵעַ רְזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֵתָּה חוֹפֵשׁ כָּל חַדְרֵי בֵּטֶן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵינְךָ דּוֹבֵר נְעֻלָּם מִמֶּנּוּ, וְאֵינְךָ נֹסֵת 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 חַטָּאתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-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)

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| accidentally (or under duress) and willingly - 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 | על חטא שחטאנו לפניך באנס ובכרצון, |
| through hardness of the heart - refusing to admit that we might be wrong often results in sin. We have to be more humble... | ועל חטא שחטאנו לפניך באמוץ הלב. |
| through ignorance - lack of Torah learning results in doing the wrong thing. Rather than plead ignorance, we must strive for greater knowledge | על חטא שחטאנו לפניך בבלי דעת, |
| with words - 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... | ועל חטא שחטאנו לפניך בכטוי שפתיים. |
| in public or in private - 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. | על חטא שחטאנו לפניך בגלוי ובסתור. |
| through immorality - 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... | ועל חטא שחטאנו לפניך בגלוי עריות, |
| with harsh speech - 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. | על חטא שחטאנו לפניך בדבור פה. |
| with knowledge and deceit - refers to using our knowledge in order to deceive and take advantage of others. Also includes deceiving ourselves. | ועל חטא שחטאנו לפניך בדעת ובמרמה, |
| through thoughts - 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. | על חטא שחטאנו לפניך בהרהור הלב. |
| through wronging a fellow - deceiving, taking advantage of a friend, etc.; also refers to unfair treatment in business | ועל חטא שחטאנו לפניך בהונאת רע, |
| by insincere confession - 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) | על חטא שחטאנו לפניך בדודי פה. |
| in immoral gatherings - 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 | ועל חטא שחטאנו לפניך בועידת זנות, |
| willfully and carelessly - even when we did not mean to sin, we have what to repent - we should have been more careful, etc. | על חטא שחטאנו לפניך בזדון ובשגגה. |
| by belittling parents (incl. in-laws!) and teachers - 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. | ועל חטא שחטאנו לפניך בזלזול הורים ומורים, |

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| by exercising power - it is wrong to use one's power to intimidate others; one must not arrogantly act superior over others. | על חטא שֶחֲטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד, |
| through desecration of G-d's Name - 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 שֶחֲטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם. |
| through foolish speech - "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 שֶחֲטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה. |
| through impure lips - this is one of several references to improper speech; in this case, the subject is vulgar language and cursing. | ועל חטא שֶחֲטָאנוּ לְפָנֶיךָ בְּטַמְאַת שְׂפָתַיִם, |
| with the Evil Inclination - we sometimes fail to fight our Yetzeir HaRa - rather flirt with it, then give in to it and follow it. | על חטא שֶחֲטָאנוּ לְפָנֶיךָ בְּיִצְרַת הָרָע, |
| knowingly and unknowingly - 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 שֶחֲטָאנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יוֹדְעִים. |

וְעַל כָּלֵם, אֲלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפָּר-לָנוּ.

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.)

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| by yielding to bribery - 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 שֶחֲטָאנוּ לְפָנֶיךָ בְּכַפַּת שָׂחָד. |
| through denial and false promises - 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 שֶחֲטָאנוּ לְפָנֶיךָ בְּכַחֵשׁ וּבְכַזָּב, |
| with Lashon HaRa - 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 שֶחֲטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע. |
| through fooling around - 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 שֶחֲטָאנוּ לְפָנֶיךָ בְּלִצְוֹן, |

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| in business - 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 שחטאנו לפניך במשא ובמתן, |
| with food & drink - 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 שחטאנו לפניך במאכל ובמשתה. |
| through interest and extortion - taking or paying interest on personal loans is forbidden. Besides the sin, it causes one to become hard-hearted. | על חטא שחטאנו לפניך בנשך ובמר בית, |
| through haughtiness - 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 שחטאנו לפניך בנטיית גרון. |
| with prying eyes - this includes looking at forbidden things, invasion of privacy of others, expressing disapproval of others with a raised eyebrow | על חטא שחטאנו לפניך בשקור עין. |
| with idle chatter - 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 שחטאנו לפניך בשיח שפתותינו, |
| with haughty eyes - looking down at others. This is parallel to the earlier reference to haughtiness, a particularly negative trait. | על חטא שחטאנו לפניך בעינים רמות, |
| with brazenness - acting without shame and a bit of natural embarrassment is a contributory factor to a host of other sins | ועל חטא שחטאנו לפניך בעזות מצח. |

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

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| in throwing off the Yoke - we exist to learn Torah, perform mitzvot, and be good people. Many sins come from shirking our responsibilities. | על חטא שחטאנו לפניך בפריקת על, |
| in judgment - 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 שחטאנו לפניך בפלילות. |
| through entrapping a fellow - taking advantage of others, manipulating people for our own purposes | על חטא שחטאנו לפניך בצדית רע, |
| through a begrudging eye - being jealous and stingy. Finding excuses for not giving Tzedaka or being generous with others. Not helping others. | ועל חטא שחטאנו לפניך בצרות עין. |
| through lightheadedness - we are often frivolous. This is especially inappropriate in shul and when learning Torah or davening. | על חטא שחטאנו לפניך בקלות ראש, |
| with stubbornness - 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 שחטאנו לפניך בקשיות ערף. |

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| enthusiastically - 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, |
| by gossiping - 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. |
| through vain oaths - 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, |
| through baseless hatred - 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. |
| in matters of "giving a hand" - we have been callous towards the needs of others. Also, we have sometimes joined with others in evil. | על חטא שחטאנו לפניך בתשומת-יד, |
| through confusion - 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 חייבים עליהם עולה.
ועל חטאים שאנו חייבים עליהם חטאת.
ועל חטאים שאנו חייבים עליהם קרבן עולה ויורד.
ועל חטאים שאנו חייבים עליהם אשם ודאי ואשם תלוני.
ועל חטאים שאנו חייבים עליהם מכת מרדות.
ועל חטאים שאנו חייבים עליהם מלקות ארבעים.
ועל חטאים שאנו חייבים עליהם מיתה בידי שמים.
ועל חטאים שאנו חייבים עליהם כרת וערירי.
ועל חטאים שאנו חייבים עליהם ארבע מיתות בית דין,

סקילה שרפה, הרג וחנק. על מצות עשה ועל מצות לא תעשה, בין שיש בה קום עשה, ובין שאין בה קום עשה. את הגלויים לנו ואת שאינם גלויים לנו. את הגלויים לנו כבר אמרנום לפניך, והודינו לך עליהם; ואת שאינם גלויים לנו, לפניך הם גלויים וידועים, כדבר שנאמר: הַגִּסְתִּירַת כְּה' אֹכְלֵהֶנּוּ וְהַנְגַלְתָּ כָּנּוּ וּלְבַיְנוּ עַד-עוֹלָם לַעֲשׂוֹת אֶת-כָּל-דְּבַר הַבָּרִי הַיְתוּרָה הַזֹּאת: כִּי אַתָּה סִלַּחְתָּ לְיִשְׂרָאֵל וּמַחֲלַן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלַח אֵלָּא אַתָּה.



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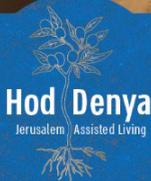
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The Golden Mean

The economist John Kenneth Galbraith once commented that the definition of a true philosopher is someone who can defend two polar opposite theories and be comfortable with Galbraith was on to something, but he was preceded by Chazon Ish.

In a letter, Chazon Ish comments on the qualifications of a Navi. He quotes Rambam for example who states that Nevu'ah can only be received and transmitted if the prophet is b'simcha. Remarkably that means, comments Chazon Ish, that when Yirmiyahu wrote Eicha he was b'simcha! This counter-intuitive reality highlights the fact that a person has the capacity to live with two contradictory qualities and function comfortably with both of them simultaneously.

In fact a careful reading of the first and second chapters of Rambam's Hilchot Deot will reveal that this is the proper understanding of the Golden Mean, the middle path in exercising character traits. Contrary to the generally accepted understanding of this central motif that this "middle road" is "moderation" in the classic sense (not extremely arrogant yet not extremely humble, but somewhere in the middle). Rabbi Menachem Mendel of Kotzk was known to say "A horse walks in the middle of the road not a Jew".

A proper analysis of Rambam's halachot will reveal the true understanding of the Golden Mean.

He can also exercise extreme humility and an embracing love

It is not about a constant positioning "in the middle" "Deot is about being in total control of one's emotions. True success

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in midot is about the ability of discipling oneself to be able to access the necessary character trait and emotional response from the entire rainbow spectrum of Deot from one extreme to the other when necessary. It is about being totally in control to the extent that one is able to calmly adapt to the necessary Mida of the moment.

Rambam's presentation is based upon the mitzvah of Imitatio Dei, Vehalachta B'drachav. Man's obligation to imitate G-d which is related to the biblical account of the creation of man in the image of G-d, which acknowledges a resemblance between man and his Creator.

To describe G-d as a moderate in the classic sense is a total misrepresentation of the Almighty. G-d can demonstrate extreme anger and rejection when necessary. He can also exercise extreme humility and an embracing love. Successfully accessing the true Golden Mean is a lifetime challenge. Rabbi Yisrael Salanter once commented that "changing one negative character trait is more daunting than completing the entire Shas"!

Yom Kippur provides an appropriate opportunity to contemplate our lives based upon a proper application of the Golden Mean. Gmar Chatima Tova ■

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IN THE PARSHA

A Second Chance

Imagine a very important project in which you were once involved. It could have been at work, in school, or in your personal life. You gave it your all. You used all the resources at your command, involving many other people, spending quite a bit of money, and investing a lot of your own time and energy. You were confident that you had done everything possible to guarantee the success of this project.

Then, out of the blue, the whole project fell apart. It collapsed beyond any hope of repair. Perhaps some material essential to the success of the project was no longer available. Or it might have been the sudden illness of one of your key employees that made it impossible to meet the deadline. Or, quite possibly, someone else had the same idea for a project, and got it to the market before you could.

We have all had experiences such as these, in which an endeavor we had every reason to believe would succeed just blows up in our face.

What is the typical reaction to such disappointment? The average person just gives up, thinking that it would be futile to start all over. Only a truly exceptional individual will explore the possibilities of trying again,

of giving the entire undertaking a second chance.

In order to justify the reaction of this exceptional individual, and in the interests of making a case for the notion of a second chance, I ask you to consider the single most important project in which Moses was involved. I refer to the tragic episode in the Torah portion of *Ki Tisa* (*Exodus*, Chapter 32).

This is surely one of the highlights of Moses' career. He ascended Mount Sinai and was given the two stone tablets, engraved with the Ten Commandments by "the fingers of God." He came down from the mountain and no doubt imagined that the people of Israel would gather ecstatically to receive this gift of God. Instead, he found the people dancing with abandon around the Golden Calf. Surely, his disappointment was as great as those of us whose more mundane projects failed. He gave voice to his shattered dreams by shattering the sacred tablets.

The despair that Moses felt at that moment was dispelled by the surprising instruction he heard from the Almighty: "Carve two tablets of stone like the first, and I will inscribe upon the tablets the words that were on the first tablets, which you shattered." (*Exodus* 34:1)

The Almighty was saying to Moses, "Try again." He was enunciating the possibility of a second chance, and He was doing so for

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The Sages of the Talmud tell us that this surprising instruction, this command to Moses to carve a second set of tablets, the sublime encouragement to give the people a second chance, occurred on the day of Yom Kippur. Moses shattered the tablets on the 17th day of Tammuz, and the second tablets were given on the 10th day of Tishrei.

This is a lesser-known aspect of the significance of Yom Kippur, but a very important one. The essence of the nature of the day is that the Almighty gives us the opportunity for a second chance.

One wonders whether the second chance, the second set of tablets, were equal to the original one. We would understandably guess that the second was inferior to the first. After all, second chances usually are second best.

How inspiring in this regard are the words of Saadia Gaon, who eloquently contended, well more than 1,000 years ago, that the second tablets were superior to the first in no less than seven ways. Interestingly, Rabbi Saadia's arguments are dismissed by the great commentator Abraham Ibn Ezra, who, in his commentary on *Exodus* 34:1 considers them to be as "trivial as a dream."

But Rabbi Saadia's arguments remain convincing to me, for one. He believes that the very fact that the second tablets were given on Yom Kippur, a holy day, and not on the 17th of Tammuz, a weekday, itself

speaks to their superiority.

Among the discrepancies between the first and second tablets, Rabbi Saadia notes one in particular that demonstrates the superiority of the latter. Careful students of both versions of the Ten Commandments will note that the word *tov*, good, does not appear at all upon the first set of tablets. Only in the second set, in the fifth commandment, do we have the phrase, "*l'maan yitav lecha*, so that it will be good for you."

Rabbi Saadia helps us expand our understanding of Yom Kippur. On the very anniversary of the giving of the second tablets, we learn of the availability of a second chance. But we also learn the far more important lesson that the second chance contains an element of "good" so that we can achieve far greater levels of success than we ever imagined the first time around.

Second chances are "good," perhaps precisely because we can learn from the mistakes which characterized the first chance, correct them, and transcend them.

As we enter this holiest day of the Jewish calendar, let all of us who have experienced failure and disappointment recognize the availability of a second chance, and a better chance. ■



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Fortuitous Forgiveness

The *Shulchan Aruch* cites only one *halachah* regarding *teshuvah* and Yom Kippur. One who hurts his friend must ask forgiveness before Yom Kippur. What about all the other *halachot* relating to *teshuvah*? Why is this *halachah* singled out?

Rav Yechezkel Levenstein in his *Sichot Elul* notes an important truth. It is easier to gain forgiveness from Hashem than from other people. When a person is hurt, their very being has been compromised and finding the capacity to forgive is an emotional process that can take time. Never assume, says Rav Levenstein, that the person you hurt will really forgive you. We must take the initiative; feel the pain our actions have caused and do what we can to appease our friend. Often, we act with callousness out of habit, embarrassing others, hurting their feelings, causing damage to their possessions, without being mindful of the repercussions and consequences. In *Sichot Mussar*, Rav Shmuelevitz explains that when one harms another, even if his intentions are noble, there is always some fallout. We learn in *sefer Shmuel Aleph* how Penina, with the holiest intentions, aggravated Chana to motivate her to daven for children. And yet, the *midat hadin* was leveled against her with

harshness, and she lost her own children. It can be compared to one who tries to put out a fire with his hands, which, although laudable, will inevitably cause burns on those very hands. In preparation for Yom Kippur, the *halachah* underscores how extremely careful we must be as we navigate our interpersonal relationships.

Hashem is a “*salchan*” and has forgiven us for the *chet ha-egel*

When one sins against his friend, he is also sinning against Hashem, and must do *teshuvah* for both. At the same time, notes Rav Salomon in *Matnat Chayim*, the *Shulchan Aruch* is not teaching us a general law of *teshuvah*, rather, it is a law that specifically pertains to Yom Kippur. The *Tur* notes that when we secure forgiveness from our friends, it engenders unity in *Am Yisrael*, and silences accusatory forces against us. In *Pirkei D'rabi Eliezer*, we find a description of the *Satan* standing before Hashem on Yom Kippur and reporting that there is no sin to be found among His people. Further, he likens *Am Yisrael* to angels – they both go barefoot (as we don't wear shoes on Yom Kippur) and stand on one foot (we stand in prayer with our feet together as if on one foot), neither angel nor man is tainted with sin, and just as the angels are at peace with each other, the Jewish people

are at peace with each other. Such is the power of appeasement, as we strive on Yom Kippur to liken ourselves to the level of the angels.

We find another point on Yom Kippur highlighting the importance of harmony and fellowship. In the *Haftorah, Yeshayahu* tells us that it is not fasting and bowing our heads in prayer that Hashem seeks, rather to unleash the bonds of the oppressed and take care of the less fortunate and downtrodden (*Yeshayahu 57:14-58,14*). Hashem wants us to focus on these prime relationships even on the day that seems to be completely focused on our relationship with Hashem.

The *Meshech Chochmah* notes that the *Kodesh Kodashim* was in the portion of Binyamin, the only one of the *shevatim* who was not involved in the sale of *Yosef Hatzadik*. To assure forgiveness for the people, the Kohen Gadol did not wear the *bigdei zahav* so as not to remind Hashem of the sin of the golden calf. Moreover, there was no mention of *mechirat Yosef*. “*Ki atah salchan leYisrael u’machalan le’shivtei Yeshurun.*” Hashem is a “*salchan*” and has forgiven us for the *chet ha-egel*, the quintessential infraction *bein adam laMakom*, and a “*machlan*”, He has forgiven us for selling our brother Yosef, the archetypical violation *bein adam lachavero*. May we merit to bring about a complete pardon and be written in the Book of Life with all of *Klal Yisrael*. ■

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GEULAS YISRAEL

BY RABBI MOSHE TARAGIN

Ram, Yeshivat Har Etzion

Yom Kippur: Are Geula and Teshuva Identical?

The gemara in Yoma (86b) proclaims:

גדולה תשובה שמקרבת את הגאולה

“Teshuva is glorious since it hastens redemption”. Teshuva advances redemption in the same way that any other mitzvah promotes it. Redemption did not begin in 1948, but has been a cumulative project, stretching across centuries. Each and every mitzvah, prayer, good deed, and page of Torah studied over the past two thousand years have aggregated, and together, they all advance history toward redemption. Seventy-four years ago, the redemptive process took a spectacular leap forward and shifted from the backstage of history to the front stage. Teshuva, like any other mitzvah or religious activity, hastens redemption.

A Precondition?

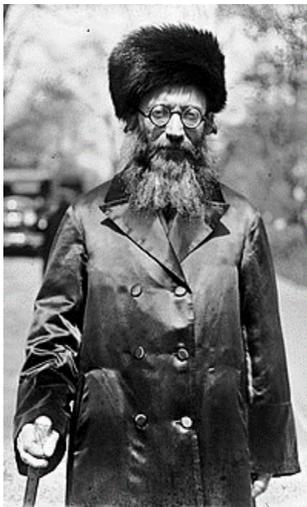
Teshuva doesn't merely contribute to

redemption, but is part of its texture. Redemption is not just a political, national, or geographical shift, but is, fundamentally, a spiritual rehabilitation. All of humanity discovers Hashem, flocks to the epicenter of Yerushalayim, and acknowledges the Jews as the people chosen to represent Hashem. Without teshuva redemption is hollow.

The gemara in Sanhedrin (97) cites the drastic opinion of Rebbe Eliezer that redemption cannot occur until the entire Jewish nation undergoes mass teshuva. Rebbe Yehoshua argues, instead envisioning an unconditional redemptive process, independent of national teshuva. Yet, even Rebbe Yehoshua concedes that mass teshuva is integral to the Messianic process. It may not be a prerequisite for redemption, but will be kickstarted by geula, and then will then spread to all of humanity.

So, teshuva *contributes* to redemption and is also the *platform* of redemption. But is teshuva *synonymous* with redemption? Are they one and the same? You would

think not, and you would be right if you were assessing teshuva and geula purely empirically. They are completely different phenomena: teshuva is a spiritual recovery which restores human beings to a



pre-sin condition of nearness to Hashem. Geula is the historical terminus, in which all of humanity recognizes Hashem, acknowledges Jewish selection, and enjoys universal prosperity. Teshuva is essential to redemption, and is possibly a precondition to redemption, but it isn't redemption *itself*.

Rav Kook's Teshuva

Rav Kook revolutionized teshuva and its relationship with geula by mapping its kabbalistic impact. Classically, teshuva is perceived as a recovery from individual sin or from national breakdown. If teshuva is a *repair*, it is not necessary under ideal conditions without sin. Of course, human nature is frail, sin is overwhelmingly likely, and when we fail Hashem offers us the gift of teshuva to mend our ruptured relationship.

For Rav Kook, teshuva is not a repair of human failure, but is "built in" to our universe and is native to creation. Kabbalah (specifically the kabbalah of the Ari Hakadosh) illustrates that all reality wasn't merely *created* by Hashem but *stems directly* from His essence. As Hashem is the source of all reality, there cannot be any part of the cosmos which doesn't emanate from His essence.

Realignment and Re-integration

During creation all reality stemmed from Hashem, but became separated from Him. Hashem is both non-physical and indivisible, but the created world is both physical and divided. Having been separated from Hashem into physical matter, the entire cosmos is in a state of "crisis", and constantly craves to be reunified with Hashem. This constant surging toward "restored integration" with Hashem – which Rav Kook labels as cosmic *ratzon* - sustains reality and is

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found in all or creation, including inanimate items. This longing for realignment with the essence of Hashem is the spiritual basis of our world.

This innate *ratzon* which suffuses and “drives” all reality is “kabbalistic” teshuva, and similar to all kabbalistic elements, is metaphysical and empirically untraceable. This form of teshuva has little to do with sin and little to do with Man. Attesting to a higher function of teshuva beyond our small world, the gemara comments: תשובה קדמה לעולם - teshuva preceded the creation of our world. If teshuva were exclusively a response to human sin, it would have been irrelevant before the creation of our world or before Man’s first sin. Evidently, teshuva streams through all of creation and not just through human experience.

Human Choice

Man is the only part of creation which has a choice about this larger teshuva *surge*. Sin separates Man not just from Hashem, but from his world, since it hinders our ability to recognize this “cosmic alignment” with Hashem and to sync with it. When our lives become desynchronized with the overall harmony between “reality” and Hashem’s essence, we suffer physically, mentally and intellectually since we are severed from reality.

Through teshuva we resynchronize ourselves with our surrounding universe and with its inner *ratzon* toward Hashem. By restoring alignment with Hashem, teshuva introduces health, wisdom, inner serenity and perfected human experience. Furthermore, by realigning himself with the *ratzon* of Hashem and, by extension, with the world, Man provides the final piece of

a fully restored integration.

That fully integrated state is *both* teshuva *and* geula. It is the endpoint of history, and the completion of a cosmic process of restored “integration” with Hashem’s will. Teshuva isn’t a precondition for geula nor is it merely an accelerant for geula. Teshuva and geula are one and the same. When all reality aligns with Hashem, the long process of reintegration will conclude, restoring a pristine and perfect metaphysical condition- for the entire cosmos and not just our planet. Geula is teshuva and teshuva is geula.

Light not Darkness

This broader view of teshuva transforms the *psychological* landscape of the teshuva process. As this inner *ratzon* or surge toward cosmic “teshuva” is innate to the universe, teshuva becomes an inevitable outcome. If teshuva is a purely a human experience, it is subject to the unpredictability of human decisions. Once teshuva is broadened into an intrinsic “force” which sustains all reality, it is predestined. It is bound to occur.

Since it is bound to occur, teshuva should be navigated with confidence rather than with uncertainty or trepidation. Classic teshuva is a journey of doubt: will Hashem accept my penitence, and will He forgive my sins? Cosmic teshuva, however, is a certainty, and therefore, personal teshuva, which is a component of this larger teshuva is also certain.

Confidence in the outcome of teshuva also modifies the *emotional* landscape of teshuva. Classic teshuva transports us to a very dark place of remorse and mortification over our sins. Our hearts are drenched

with sorrow and sadness over lost opportunities and our exasperating weaknesses. By contrast, Rav Kook's cosmic teshuva with its capacity to align us with all reality and with the will of Hashem, is a joyful and bright opportunity. Appropriately, his sefer is called Orot Ha'teshuva, and it depicts "radiant repentance" rather than gloomy contrition or heartbroken atonement. The sun always rises on teshuva.

A Delicate Balance

Rav Kook himself stresses that these revolutionary ideas should not supplant the classic modes of teshuva, but should provide an additional and higher plane of teshuva imagination. Broadening teshuva to a larger cosmic narrative should not replace individual teshuva experience and should not distract from authentic personal introspection. Confidence about teshuva's outcome shouldn't moderate the uneasiness and apprehension of standing before Hashem in judgment. The sunny and cheerful joy of "radiant teshuva" should not block us from grieving over our painful failures and betrayals. Just because we search for the radiance of "sunny" teshuva doesn't mean we shouldn't *also* gaze into the mirror in horror at monstrosities peering back at us.

Orot Ha'teshuva allows us to transcend the particular and reflect upon the universal, to leap beyond the immediate and grasp the eternity of teshuva. It gives us wings to soar beyond the narrow cubicles of our own selves and our own struggles, and to cast our personal teshuva journey as part of a larger narrative of all-encompassing and universal return to Hashem. We are not alone. ■

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My Light and My Salvation

These days many have been rendering Perek 27 from the Book of Tehillim, which opens with the words, "לדוד ה' אורי וישעי" - "To David: the Lord is my light and my salvation."

In the opening lines, David recognizes Hashem as "the stronghold of my life," protecting him from enemies, presumably from within and without his kingdom.

David expresses his consequent lack of fear in the face of his foes, noting that ultimately the enemies are the ones that stumble and fall. We would then expect that, in his exhilaration, the king would now continue with ebullient praise to Hashem for his salvation.

Yet the mood of the psalm turns somber. David exhorts Hashem with a singular and poignant entreaty, expressed not as a passing fantasy but as an enduring supplication. David Hamelech, whose dream was to build a House for Hashem, turns to the Almighty, begging that he "may dwell in the House of the Lord" all the days of his life.

What a strange request! For there was as yet no Beit Hamikdash! However, the notion of establishing a Beit Hamikdash was so sincere, authentic, and powerful

that, apparently, the Temple already existed in David's mind.

What were David Hamelech's objectives that drove him to this particular appeal? He tells us: to behold Hashem's pleasantness, to inquire of Hashem, and to be concealed in the shelter of His Tabernacle.

On the surface, we appear to have a picture of a troubled and stressed individual seeking a tranquil escape from life's harsh realities. Indeed, so intense was David's yearning that he cried out to God like an orphan child with nowhere else to turn but pitifully to Hashem.

But, in essence, David Hamelech's search was much more profound. He seeks intimacy with Hashem; he wishes for Hakadosh Baruch Hu to teach him the proper way to live his life. Thus, he would garner the strength to defeat his enemies and rejoice with all his faculties in his salvation.

In the Chassidic tradition, the search for Hashem's light and salvation also operates at the personal level. For instance, as Yom Kippur approaches, we might want to implore Hashem to lift our heads above the supreme enemy *within us*, the Yetzer Hara.

And then, having been forgiven for our iniquities, we will, with Hashem's help, utterly rejoice in his tabernacle during the holiday of Sukkot. ■

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HA'AZINU

ALIYA-BY-ALIYA SEDRA SUMMARY



Rabbi Reuven Tradburks
Director of
RCA Israel Region

Ha'azinu is the second 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. A capsule of Jewish history and how G-d relates to us must start 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.

In these 6 verses, 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. Bad enough to leave Him. But forget Him? This is not what your forefathers sought.



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

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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 start to go 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 epic proportions.



5th aliya (32:29-39). Oh, would the people understand the consequences. One could not pursue 1000 or 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 disappointing, we have an end of reconciliation. But when 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 Akdamot 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 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.

HAFTORAH

2 SHMUEL 22:1-51

This week’s *haftorah* describes the song King David composed in his old age,

echoing the weekly Torah reading, where Moshe delivers his parting words to the Jewish nation in song form.

David’s song expresses gratitude to G-d for saving him from all his enemies. He starts with the famous words, “The L-rd is my rock and my fortress.” He goes on to describe the pain and hardships he encountered and reiterates that he always turned to Hashem in his moments of distress. He recounts G-d’s reaction to those who tormented him: “The Lord thundered from heaven; and the Most High gave forth His voice. And He sent out arrows and He scattered them, lightning and He discomfited them. . . I have pursued my enemies and have destroyed them; never turning back until they were consumed.”

The King attributes his salvation to his uprightness in following G-d’s ways: “The Lord rewarded me according to my righteousness; according to the cleanness of my hands He recompensed me...”

The song ends with David’s expression of thankfulness: “Therefore I will give thanks to You, O Lord, among the nations, and to Your name I will sing praises. He gives great salvation to His king, and He performs kindness to His anointed; to David and to his seed, forever more.” ■

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or email cspivack@ouisrael.org

single shiur 180nis
morning 360nis
or full day 500nis



WWW.OUISRAEL.ORG



Calling all new Olim families!
HEBREW ON THE GO invites you to join our
Chol HaMoed Trip



THURS, OCT 13, 1:00PM

- Sukkah Exhibition at Neot Kedumim
- Have you ever seen a Sukkah on a boat? On a camel? Are they even kosher??
- Learn and experience 20 different kinds of Sukkahs all while learning Hebrew words.

Bus leaving from the OU center

<https://www.ouisrael.org/events/sukkos-trip/>

20 NIS a person



WWW.OUISRAEL.ORG



SUKKOT UNDER THE STARS

A special Chol HaMoed Evening Tour of Nachlaot

with **Rabbi Kalman Flaks**

WEDNESDAY, OCT. 12, 8:00PM

Experience the site and sounds of the many different Sukkot that fill the magical alleyways of one of Yerushalayim's most diverse neighborhood

Register at: www.ouisrael.org/events/sukkot-tour2022

50 NIS

OU ISRAEL CENTER

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02-560-9110



Grand Sale of 4 Minim! 25th Year!



WHERE

The Courtyard
OU Israel Center
22 Keren Hayesod St., Yerushalayim
(opp. Dan Panorama Hotel)

Personal
Service

WHEN

Motzei Yom Kippur, Wednesday, October 5, 8:30-11:00pm

Thursday, October 6, 9:30am-10:30pm

Friday, October 7, 9:00am-1:00pm

Motzei Shabbat, October 8, 8:30-11:30pm

Sunday (Erev Chag), October 9, 9:00-11:30am

PRODUCTS

ETROGIM: Wide selection (Otzar Beit Din - in closed boxes)

HADASSIM: (Various Mehudarim, Rav Weiss)

LULAVIM: From the Bika'a (Jordan Valley)

OU Israel Center
Members: 10%
Reduction



GET FIT WHILE YOU SIT:

Exercise for ladies

Resumes Oct. 23 Sundays 12:45-1:30pm
at the OU Israel Center
Sura Faecher 0504153239

Knitting Club at the OU Israel Center

every other Thursday

1:30-3:00pm **RESUMES OCT. 20**

Call 052-734-6354 for details



... רפואה שלמה

- Miriam Tovah Chaya bat Chanah Elisheva Rivka
- Yosef Ezriel ben Chaya Michal
 - יהונתן בן מחלה
 - שלמה בן אסתר
 - נפתלי הרץ בן סינה רייזל
 - אברהם מנשה בן חנה ברכה
- Esther Fruma bat Baila
- Yisrael Leib ben Chana



PRI HADASH

WOMEN'S WRITING WORKSHOP
AT THE OU ISRAEL CENTER

Resumes October 31st

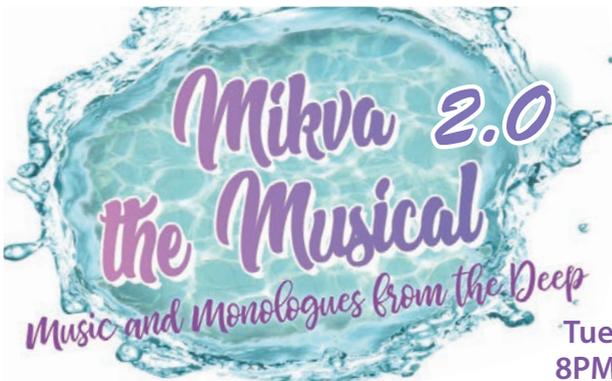
For more details, call Ruth 02-628-7359
or Judy 054-569-0410



DOROT - The OU Women's Intergenerational Choir

Director Hadassah Jacob 052-384-7230

Monday Evenings 7:00 - 9:00pm



Performing Original
Songs And Some New
Unusual Monologues

Tuesday, Oct. 18, 23 Tishrei
8PM at the OU Israel Center
Doors open at 7:30 PM

Mikva the Musical operates
under the non-profit aegis of
Raise Your Spirits Theatre



Including members of
the Tofa'ah band

Discussion following show
with **Rabbanit Shani Taragin**

Tickets/More information:
www.MikvaTheMusical.com
or call: 050-894-4818



Limud Layl Hoshana Rabba

OU Israel Center, 22 Keren Hayesod Street, Yerushalayim



MOTZAI SHABBAT OCT. 15, 2022

- 8:30PM** Doors Open -Opening Remarks and Dedication-**Rabbi Sam Shor**, Program Director OU Israel Center
- 9:00-9:40PM** "One Day or Two? Visiting Israel for Yom Tov- **Rabbi Yaakov Kermaier**, Former Rabbi, New York's Fifth Avenue Synagogue
- 9:45-10:15PM** Refreshments in the Sukka
- 10:20-11:00PM** Sukkot, Hakhel and Simchat Torah - A Celebration of Accomplishment -**Rabbi Eli Reich**-Faculty, Yeshivat Shaalvim

This special evening of learning is dedicated in loving memory of Moshe Yehuda Fox z"l

משה יהודה בן הרב בנימין וחיה צפורה ז"ל
There is no fee for this special evening program



OU ISRAEL CENTER 22 Keren HaYesod St., Jerusalem | 02-5609110

SAVE THE DATES

NCSY ISRAEL COMMUNITY SHABBATOT

A shabbat experience for teens, parents and the broader community

EFRAT



Rabbi Yosef Ginsberg
Regional Director



Ian & Rose Schwartz
Gush Etzion Chapter Directors

RA'ANANA



Rabbi Michael Kahn
Executive Director



Shimmy & Moriah Goldsmith
Ra'anana Chapter Directors

NOVEMBER 4-5, 2022

DECEMBER 16-17, 2022

For questions and sponsorship opportunities, contact Gavriel Novick at novickg@ncsy.org

NCSY Israel is the premier youth movement in Israel dedicated to connecting, inspiring and empowering English-speaking teens through the values of Zionism, Torah and Tradition. Find out more at israel.ncsy.org



"KESHER" SENIOR SINGLES SUKKAH EVENT



Tuesday, October 11, 5:30pm

Join us for dinner and joyous sharing
in the Sukkah!

If you have a portable musical instrument or a great story please bring it.

Location: OU Israel Center Sukkah, entrance via Mendele around the corner from the OU Main entrance on Keren Hayesod 22
Hostess Chana Spivack

to insure your place please register online
www.ouisrael.org/events/sukkah2022
or call 561-9100 x 0 no later than Sept. 29th

50nis

22 Keren Hayesod | 02-560-9100 | WWW.OUISRAEL.ORG

Join OU Israel L'Ayla for a

Sefer Yirmiyahu Yom Iyun for women



Thursday, October 20, 9:15AM-1:00PM

THE Women's INITIATIVE



9:15AM Words of Introduction
Mrs. Zemira Ozarowski

10:15AM Yirmiyahu's Journey of Suffering, Loneliness, and Hope
Mrs. Adina Ellis

11:30AM Yirmiyahu: Nechama in Times of Despair
Mrs. Chana Deutsch

9:25AM Sticks and Sour Figs: Misinterpreted Messages
Mrs. Shani Taragin

11:00AM Brunch

12:15PM The Mission and Message of an Unpopular Leader
Mrs. Leah Feinberg

- ◆ 40NIS
- ◆ Brunch will be served
- ◆ Free babysitting available upon request
- ◆ In-person event only



22 KEREN HAYESOD ST., YERUSHALAYIM | REGISTER ONLINE AT: WWW.OUISRAEL.ORG/EVENTS/YIRMIYAHU

INSPIRATIONAL TORAH LEARNING AT OU ISRAEL

OU Israel
Wishes You
Gmar Chatima Toiva

SUN, OCT 16



**HOSHANA
RABA**

MON, OCT 17



**SIMCHAT
TORAH**

TUE, OCT 18



ISRU CHAG

WED, OCT 19

9:00 AM
Medina and Halacha
**Rabbi Shimshon
Nadel**

10:15 AM
Contemporary Issues in
Halacha and Hashkafa
**Rabbi Anthony
Manning**

11:30 AM
Great Jewish Thinkers
Rabbi Alan Kimche
(Resumes in Fall)

12:30 PM
Trailblazing the Text of
Tanach-
Lunch and Learn
Rabbi Neil Winkler

8:30 PM
Halachic Controversies
Rabbi Aschi Dick
(The Bais)

THURS, OCT 20

9:00 AM
Parshat HaShavua
Rabbi Ari Kahn

10:15 am
Parshat HaShavua
**Rabbi Baruch
Taub**
(Resumes November 7)

11:30 AM
Unlocking the Messages
of Chazal
**Rabbi Shai
Finkelstein**

2:00 PM
Men's Talmud-Sanhedrin
Perek 4
**Rabbi Jeff
Bienenfeld**

MISSED A CLASS?

You can watch the
recording at
[www.ouisrael.org/
video-library](http://www.ouisrael.org/video-library)



Be'er Tziporah a"h - Bottled Water Gemach



Walking down King George St. in Jerusalem and want a cold bottle of water?

Come help yourself to a bottle at
52 King George.

In loving memory of Yoni's wife

Tziporah a"h, a true Eishes Chayil, always full of chessed, kindness and laughter, and brought life and strength to so many people, that she touched! She was like Aron, who loved peace and pursued peace.



Yoni thanks Hashem for having the opportunity of having Tziporah in his life, to learn of her caring, patience and happiness, to overcome her challenges. May Tziporah's Neshama be a light onto the world, in a time of darkness, and may her Neshama shine to Gan Eden. Yoni misses Tziporah with tears in his eyes, as Hashem gave him a gift, a crown jewel, now he returns her to Hashem.

With thanks and Toda. Love, Yoni

To help refill the supply -
send tax deductible donations for
Be'er Tziporah a"h Bottled Water Gemach
to Chabad of Rechavia -
Rabbi Yisroel Goldberg email

Rabbi@JerusalemChabad.org
02 800-1717

www.JerusalemChabad.org/DonateShekels

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All your jewelry needs in one place!

A 5th generation skilled craftsman will fix, refurbish, polish or restore your family heirlooms, Kiddush cups, candlesticks, and any gold/silver jewelry. Deliveries directly to/from your home in Jerusalem area

Details: Santo - 052-228-9627



YIZKOR REMEMBER

On Succot Yizkor is recited to commemorate the memory of our departed loved ones. It is the tradition of many to pledge to contribute tzedaka in memory of those who have left this world. Please consider making a contribution to the OU Israel Center, which will help to support the on-going Torah learning and many community programs of the OU Israel Center.

Please send your contributions Att:

OUIsrael.org/donate or call:

The finance office at [02-560-9103](tel:02-560-9103)

OU ISRAEL CENTER | WWW.OUISRAEL.ORG

SAVE THE DATE

ROSH CHODESH CHESHVAN WOMEN'S LEARNING SEMINAR



Thursday Oct. 27, 2 Cheshvan, 9:15AM - 1:00PM

In loving memory of Mrs. Linda Pruwer-Brachfeld a"h

מרת חיה סאשא בת ר' יוסף הלל

For full schedule and to register:

www.ouisrael.org/events/cheshvan2022



Cost:
40nis

Brunch will
be served

Please note that this
is an on-site event

Babysitting available
upon request

OU ISRAEL CENTER

WWW.OUISRAEL.ORG

02-5609110



CALLING ALL STAY AT HOME MOMS!



Bring your babies/toddlers for a special program

Tuesday mornings starting Nov 1

9:15 Torah Tapestries Parsha Class with **Mrs. Shira Smiles**
Free babysitting

10:30 Mommy & Me: Sensory Edition with **Shefra Yakhin**
Bond with your baby and meet other moms in a fun sensory
filled environment!

Cost: 40 NIS

Register at: www.ouisrael.org/events/mommy-me/

OU ISRAEL CENTER

WWW.OUISRAEL.ORG

02-5609100



Join us!

BE A PART OF THE FIRST KESHER NAFSHI SHABBATON IN ERETZ YISROEL



Miriam Israeli
 Professor
 Faculty Lecturer
 for Women

Orit Esther Riter
 Multicultural Speaker, Author
 Founder of The JewishWorldPartners.com
 and the St. Energy Institute

Batya Ruddell
 Novelist, Columnist
 and Public Speaker

Rebbetzin Esti Flintenstein
 100 Jewish Marriage 1
 Family Therapy
 & Family Psychology

DON'T LET THIS LIFE SAVING AND TRANSFORMATIVE TRIP LEAVE WITHOUT YOU!

- ▶ Experience Meron, Tzfas, Teveria, Kosel, and Kever Rochel
- ▶ Breathtaking views of the Kinneret
- ▶ World-class catering
- ▶ Memorable Davening experience with talented Baal Tefilla & choir
- ▶ Uplifting Program
- ▶ Special Women's Program

All encompassing parental experience providing invaluable lessons for parents of struggling children.

Forge everlasting bonds with parents on the same chinuch journey.

Return home with an inspired soul, motivated heart and elevated spirit.

The Keshet Nafshi Shabbaton is not merely an event; it is a wellspring of techniques for the specific challenges facing families-at-risk gleaned from world-renowned Rabbonim and the most sought-after professionals.



פ' ח"י שרה, מברכים חודש כסלו כ"ג-כ"ו חשוון תשפ"ג

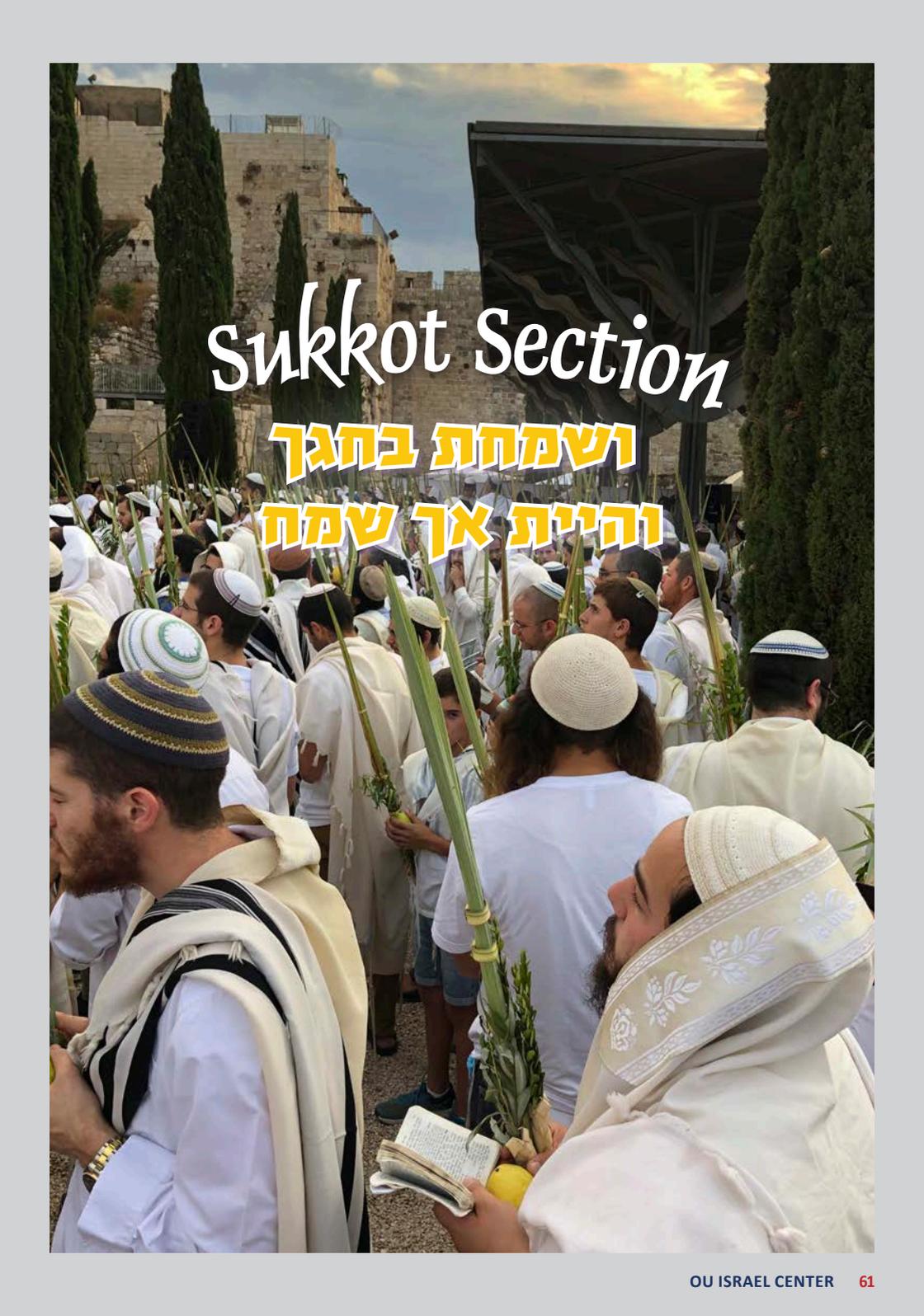
Thursday Nov. 17th -
 Sunday Nov. 20th

Departure from USA: Wed. Nov. 16th



RESERVE NOW!

P. 718.673.2200 E. INFO@KESHERNAFSHI.ORG
 W. KESHERNAFSHI.ORG



Sukkot Section

**ושמחת בתגך
והיית אך שמח**

Candle lighting for Sukkot and Shmini Atzeret

ברוך אתה ה' אלקינו מלך העולם, אשר
 קדשנו במצותיו וצונו להדליק נר של יום טוב
 ברוך אתה ה' אלקינו מלך העולם שהחיינו
 וקיימנו והגיענו לזמן הזה



הי רצון מלפניך ה' אלקי ואלקי אבותי, שתחוננו אותי ואת בעלי (ואת בני ואת אבי ואת אמי) ואת כל קרובי, ותתן לנו ולכל ישראל חיים טובים וארבים, ותזכרנו בזכרון טובה וברכה, ותפקדנו בפקדת ישועה ורחמים, ותשפין שכנתך בתוכנו, וזכנו לגדל בנים ויבני בנים חכמים ויבונים, אוהבי ה', יראי אלקים, אנשי אמת זרע קדוש, בה' דבקים, ומאירים את העולם בתורה ובמעשים טובים, ובכל מלאכת עבודת הבורא. אנא שמע את תחנוני, בזכות שרה ורבקה ורחל וליאה אמותינו, והאר נרנו שלא יכבה לעולם ועד והאר פניך וננשעה, אמן.

| | SUKKOT DAY 1 | | SHABBAT C"H | | SHMINI ATZERET | |
|--------------------------------------|--------------|----------------------------------|-------------|---------|----------------|----------------------------------|
| | CANDLES | HAVDALA WITHOUT FIRE AND BESAMIM | CANDLES | HAVDALA | CANDLES | HAVDALA WITHOUT FIRE AND BESAMIM |
| Yerushalayim / Maale Adumim | 5:38 | 6:49 | 5:32 | 6:44 | 5:30 | 6:41 |
| Aza area (Netivot, S'derot et al) | 5:56 | 6:52 | 5:51 | 6:47 | 5:48 | 6:44 |
| Beit Shemesh / RBS | 5:57 | 6:50 | 5:51 | 6:45 | 5:49 | 6:42 |
| Gush Etzion | 5:54 | 6:50 | 5:48 | 6:44 | 5:46 | 6:42 |
| Raanana/ Tel Mond/ Herzliya/ K. Saba | 5:55 | 6:51 | 5:49 | 6:45 | 5:47 | 6:43 |
| Modi'in / Chashmona'im | 5:55 | 6:50 | 5:49 | 6:45 | 5:46 | 6:42 |
| Netanya | 5:55 | 6:51 | 5:49 | 6:45 | 5:47 | 6:43 |
| Be'er Sheva | 5:56 | 6:51 | 5:50 | 6:46 | 5:48 | 6:43 |
| Rehovot | 5:55 | 6:51 | 5:49 | 6:46 | 5:47 | 6:43 |
| Petach Tikva | 5:38 | 6:52 | 5:32 | 6:45 | 5:30 | 6:43 |
| Ginot Shomron | 5:54 | 6:50 | 5:48 | 6:44 | 5:46 | 6:42 |
| Haifa / Zichron | 5:44 | 6:50 | 5:38 | 6:45 | 5:36 | 6:42 |
| Gush Shiloh | 5:53 | 6:49 | 5:47 | 6:44 | 5:45 | 6:41 |
| Tel Aviv / Giv'at Shmuel | 5:55 | 6:51 | 5:49 | 6:46 | 5:47 | 6:43 |
| Giv'at Ze'ev | 5:54 | 6:50 | 5:48 | 6:44 | 5:46 | 6:43 |
| Chevron / Kiryat Arba | 5:54 | 6:50 | 5:48 | 6:45 | 5:46 | 6:42 |
| Ashkelon | 5:57 | 6:52 | 5:51 | 6:47 | 5:48 | 6:44 |
| Yad Binyamin | 5:55 | 6:51 | 5:49 | 6:46 | 5:47 | 6:43 |
| Tzfat / Bik'at HaYarden | 5:47 | 6:48 | 5:41 | 6:42 | 5:38 | 6:40 |
| Golan | 5:52 | 6:48 | 5:46 | 6:42 | 5:43 | 6:39 |
| Rabbeinu Tam Jerusalem | | 7:30 | | 7:24 | | 7:21 |

Upon Entering the Sukkah

When entering the Sukkah we invite the Ushpizin - guests to join us.
Customs vary regarding these prayers.

אושפיזין Ushpizin



הריני מוכן ומזומן לקיים מצות סכה כאשר צוני הבורא יתברך שמו בסכות תשבו שבעת ימים כל האזרח בישראל ישבו בסכות. למען ידעו דורותיכם כי בסכות הושבתי את בני ישראל בהוציא אותם מארץ מצרים:

תיבו תיבו אושפיזין עילאין תיבו תיבו אושפיזין קדישין תיבו תיבו אושפיזין דמהימנותא זכאה חולקיהון דישראל דכתיב כי חלק ה' עמו יעקב חבל נחלתו. לשם יחוד קודשא בריך הוא ושכינתה ליחדא שם י"ק בו"ק ביחדא שלים על ידי ההוא טמיר ונעלם בשם כל ישראל.

ויהי נועם ה' אלקינו עלינו. ומעשה דינו כוננה עלינו. ומעשה דינו כוננהו.

יהי רצון מלפניך ה' אלקי, ואלקי אבותי, שתשרה שכינתך בנינו, ותפרוס עלינו סכת שלומך, בזכות מצות סכה שאנחנו מקימין, ליחדא שמה דקודשא בריך הוא ושכינתה, בדחילו ורחימו ליחדא שם י"ק בו"ק ביחדא שלים בשם כל ישראל, ולהקיף אותם מזיו כבודך הקדוש והטהור, נטוי על ראשיהם מלמעלה כנשר יעיר קנו, ומשם יושפע שפע החיים לעבדך (your name ben/bat mother's name) החוצה ודרך מצותיך ארוצה, יחשב לי זאת כאלו הרחקתי נדוד, והרב כבסני מעוני ומחטאתי טהרני. ומאושפיזין עילאין אושפיזין דמהימנותא תהינה אגיד קשבות רב ברכות, ולרעבים גם צמאים תן לחמם ומימם הנאמנים, ותתן לי זכות לשבת ולחסות בסתר צל כנפיך בעת פטירתי מן העולם, ולחסות מזרם וממטר, כי תמטיר על רשעים פחים, ותהא חשוכה מצות סכה זו שאני מקים, כאלו קימתיה בכל פרטיה ודקדוקיה ותנאיה וכל מצות התלויים בה. ותיטיב לנו החתימה, ותזכנו לישב ימים רבים על האדמה אדמת קדש בעבודתך וביראתך. ברוך ה' לעולם אמן ואמן.

רבון כל העולמים, יהי רצון מלפניך, שיהא חשוב לפניך מצות ישיבת סכה זו, כאלו קימתיה בכל פרטיה ודקדוקיה, ותרי"ג מצות התלויים

continued on next page...

בה, וכאלו כונתי בכל הפונות, שפנונו 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.

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

יְהִי רָצוֹן מִלְפָנֶיךָ ה' אֱלֹהֵינוּ וְאַל תִּקַּח אֲבוֹתֵינוּ, כְּשֵׁם שְׁקִימָתִי וְיִשְׁבְּתִי בְּסוּכָה זוֹ כִּן אֲזַכֶּה לְשָׁנָה הַבָּאָה לִישֵׁב בְּסֻכַּת עוֹרֹי שֶׁל לְוִיתָן.

רְבוּנָא דְעֵלְמָא יְהֵא רַעְוָא מִן קְדָמְךָ שְׁאוּתָן מִלְאָכִים הַקְדוֹשִׁים הַשְּׂיִכִים לְמִצְוֹת סֻכָּה וְלְמִצְוֹת ד' מִיָּנִים לִוְלֵב וְאַתְרוּג הַדָּס וְעֵרְבָה הַנוֹהָגִים בְּחַג הַסֻּכּוֹת, הֵם יִתְלוּ עִמָּנוּ בְּצִאתָנוּ מִן הַסֻּכָּה, וְיִכְנָסוּ עִמָּנוּ לְבִתְיָנוּ לְחַיִּים וְלִשְׁלוֹם, וְלִהְיוֹת תְּמִיד עֲלֵינוּ שְׂמִירָה עֲלֵינוּהָ מִמַּעוֹן קְדָשְׁךָ וְלִהְיוֹתֵנוּ מִכָּל חֵטָא וְעוֹן וּמִכָּל פְּגָעִים רָעִים וּמִכָּל שְׁעוֹת רָעוֹת הַמִּתְרַגְּשׁוֹת לְבָא לְעוֹלָם, וְהַעֲרָה עֲלֵינוּ רוּחַ מְפָרוֹם וְחַדָּשׁ כְּלִוְתֵינוּ לְעִבְדְּךָ בְּאַמֶּת בְּאַהֲבָה וּבִירָאָה, וְנִתְמַיֵּד מְאֹד בְּתַלְמוּד תּוֹרָתְךָ הַקְדוֹשָׁה לְלִמּוּד וְלַלְמֻד, וְזִכּוֹת אַרְבָּעָה מִיָּנִים וּמִצְוֹת סֻכָּה יַעֲמוּד לָנוּ שְׁתֹּאֲרִיד אַפְּךָ עַד שׁוּבְנוּ אֵלֶיךָ בְּתִשׁוּבָה שְׂלִימָה לְפָנֶיךָ וְנִתְקַן כָּל אֲשֶׁר פָּגַמְנוּ, וְנִזְכָּה לְשִׁתֵּי שְׁלַחֲנוֹת בְּלִי צַעַר וְיִגוֹן אֲנִי וּבְנֵי בֵיתִי וְיוֹצְאֵי חֻלְצֵי, וְנִהְיֶה כְּלָנוּ שְׂקֵטִים וְשְׁלוֹמִים דְּשָׁנִים וְרַעֲנָנִים וְעוֹבְדֵי הַשֵּׁם בְּאַמֶּת לְאַמִּתּוֹ כְּרַצוֹנְךָ הַטּוֹב בְּכָלֵל כָּל בְּנֵי יִשְׂרָאֵל: יְהִיו לְרַצוֹן אִמְרֵי כִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי.

Torah Readings for Sukkot and Shmini Atzeret

Sukkot Day 1

Vayikra 22:26 - 23:44

Maftir Bemidbar 29:12-16

Haftorah Zecharia 14:1-21

Shabbat Chol Hamoed:

Kohelet is read, Shmot 33:12 -34:26

Maftir Bamidbar 29: 26-31

Haftorah Yechezkel 38:18- 39:16

Shmini Azeret/ Simchat Torah

Torah #1- V'zot HaBracha, Devarim 33-34

Torah #2- Bereshit 1- 2:3

Torah #3 Maftir

Bemidbar 29: 35 - 30:1

Haftorah Yehoshua 1

Reminder:

From Musaf עֶרְצַת שְׁמִינִי we begin adding to the Amidah the words:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם

Kiddush for Sukkot and Shmini Atzeret

סְבָרֵי מֶרְנָן וְרַבְּנָן וְרַבּוֹתַי:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמְמָנוּ מִכָּל
לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה חַגִּים
וְזְמַנִּים לְשִׁשׁוֹן. אֶת יוֹם:

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתָנוּ:

On Shmini Atzeret:

הַשְּׁמִינִי חַג הָעֲצָרֶת הַזֶּה זְמַן שִׂמְחָתָנוּ:



מִקְרָא קִדְּשׁ זָכַר לִיצִיאַת מִצְרַיִם כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ
קִדְּשָׁתָּ מִכָּל הָעַמִּים וּמוֹעֲדֵי קִדְּשָׁךְ בְּשִׂמְחָה וּבְשִׁשׁוֹן הִנְחַלְתָּנוּ:
בְּרוּךְ אַתָּה ה' מִקְדָּשׁ יִשְׂרָאֵל וְהַזְּמַנִּים.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִחֲיֵנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזְמַן הַזֶּה:

On Sukkot only recite:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בְּסֻכָּה

Kiddush for Day

אֱלֹהֵי מוֹעֲדֵי ה' מִקְרָאֵי קִדְּשׁ אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:
וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי ה' אֶל בְּנֵי יִשְׂרָאֵל:

עַל הַיּוֹם - סְבָרֵי מֶרְנָן וְרַבְּנָן וְרַבּוֹתַי:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

On Sukkot only recite:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בְּסֻכָּה



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סדר נטילת לולב Seder N'tilat Lulav

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 בנדי, ולידע איך שמך נקרא עלי וייראו מגשת אלי, ובנענועי אותם תשפיע שפע ברכות מדעת עליון לנה 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 ברוך 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 וקימנו והגיענו לזמן הזה



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**



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.

We begin with:

הוֹשַׁעֲנָא, לְמַעַןְךָ אֵלֵהֵינוּ, הוֹשַׁעֲנָא.
הוֹשַׁעֲנָא, לְמַעַןְךָ בּוֹרְאֵנוּ, הוֹשַׁעֲנָא.
הוֹשַׁעֲנָא, לְמַעַןְךָ גּוֹאֲלֵנוּ, הוֹשַׁעֲנָא.
הוֹשַׁעֲנָא, לְמַעַןְךָ דּוֹרְשָׁנוּ, הוֹשַׁעֲנָא.

First Day (Mon, Oct 10)

לְמַעַן אֲמַתְךָ. לְמַעַן בְּרִיתְךָ לְמַעַן גְּדֻלַּתְךָ
וְתַפְאֲרַתְךָ. לְמַעַן דָּתְךָ. לְמַעַן הוֹדְךָ. לְמַעַן
וְעוֹדְךָ. לְמַעַן זְכוּרְךָ. לְמַעַן חֲסִדְךָ. לְמַעַן טוֹבְךָ.
לְמַעַן יְחוּדְךָ. לְמַעַן כְּבוֹדְךָ. לְמַעַן לְמוֹדְךָ.
לְמַעַן מַלְכוּתְךָ. לְמַעַן נִצְחֻךָ. לְמַעַן סוּדְךָ.
לְמַעַן עֲזָרְךָ. לְמַעַן פְּאָרְךָ. לְמַעַן צְדָקַתְךָ. לְמַעַן
קְדוּשַׁתְךָ. לְמַעַן רַחֲמֵיךָ הַרְבִּים. לְמַעַן
שְׂכִינַתְךָ. לְמַעַן תְּהַלְלֶךָ.

Second Day (Tues, Oct 11)

אֲבֵן שְׁחֵיהּ. בֵּית הַבְּחִירָה. גֶּרֶן אֲרָגָן. דְּבִיר
הַמְצַנֵּעַ. הַר הַמּוֹרִיָּה. וְהַר יִרְאָה. זְבוּל
תַּפְאֲרַתְךָ. הִנֵּה דוֹר. טוֹב הַלְכָנוּךָ. יִפֶּה נוֹף
מְשׁוּשׁ כָּל הָאָרֶץ. כְּלִילַת לִפְיָא. לִינַת הַצְּדָקָה.
מְכוּן לְשִׁבְתְּךָ. נְוֵה שְׁאֲנָן. סִכַּת שְׁלָם. עֲלִית
שְׁבָטִים. פִּנַּת יִקְרַת. צִיּוֹן הַמְצַיֶּנֶת. קְדוּשַׁת
הַקְּדוּשִׁים. רְצוּף אֲהַבָּה. שְׂכִינַת כְּבוֹדְךָ. תֵּל
תְּלַפְיֹת.



Third Day (Wed, Oct 12)

אֲעוֹרֹךְ שׁוּעִי. בְּבֵית שׁוּעִי. גְּלִיתִי בְּצוּם
פְּשָׁעִי. דְּרַשְׁתִּיךָ בּוֹ הַהוֹשִׁיעִי. הַקְּשִׁיבָה לְקוֹל
שׁוּעִי. וְקוּמָה וְהוֹשִׁיעִי. זְכוּר וְרַחֵם מוֹשִׁיעִי.
חַי כֵּן תִּשְׁעָשְׂעִי. טוֹב בְּאַנְקָא שְׁעִי. יְחִישׁ
מוֹשִׁיעִי. כְּלָה מְרִשִׁיעִי. לְבַל עוֹד תִּרְשִׁיעִי.
מֵהָר אֱלֹהֵי יִשְׂרָאֵל. נִצַּח לַהוֹשִׁיעִי. שָׂא נָא עוֹן
רְשָׁעִי. עֲבוֹר עַל פְּשָׁעִי. פְּנֵה נָא הַהוֹשִׁיעִי.
צוֹר צְדִיק מוֹשִׁיעִי. קַבֵּל נָא שׁוּעִי. רוּמֵם קָרָן
יִשְׂרָאֵל. שְׂדֵי מוֹשִׁיעִי. תּוֹפִיעַ וְתוֹשִׁיעִי.

Fourth Day (Thurs, Oct 13)

אִם אֲנִי חוֹמָה. בְּרַה כַּחַמָּה. גּוֹלָה וְסוּרָה.
דְּמַתָּה לְתַמְרָה. הַהֲרוּגָה עֲלֶיךָ. וְנַחֲשֶׁבֶת כְּצֵאן
טְבַחָה. זְרוּיָה בֵּין מְכַעֲסִיטָה. חֲבוּקָה וְדַבּוּקָה
בְּךָ. טוֹעֲנַת עֲלֶיךָ. יְחִידָה לִיחַדְךָ. כְּבוֹשָׁה בְּגוֹלָה.
לוֹמְדַת יְרֵאָתְךָ. מְרוּטַת לַחֵי. נְתוּנָה לְמַכִּים.
סוֹבְלַת סְבָלְךָ. עֲנִיָּה סַעְרָה. פְּדוּיַת טוֹבִיָּה.
צֵאן קְדוּשִׁים. קַהֲלוֹת יַעֲקֹב. רְשׁוּמִים בְּשִׁמְךָ.
שׁוֹאֲגִים הוֹשַׁע נָא: תְּמוּכִים עֲלֶיךָ.

תַּתֵּן אֲמַת לִיעֲקֹב חֲסֵד לְאַבְרָהָם:

Fifth Day (Friday, Oct 14)

אֵל לְמוֹשַׁעוֹת. בְּאַרְבַּע שְׁבָעוֹת. גְּשִׁים
בְּשׁוּעוֹת. דּוֹפְקֵי עֲרֹךְ שׁוּעוֹת. הוֹגֵי שְׁעֵשׂוֹת.
יְחִידָתָם מִשְׁתַּעֲשַׁעוֹת. זְעָקִים לְהַשְׁעוֹת. חוֹכֵי
יְשׁוּעוֹת. טְפוּלִים בְּךָ שְׁעוֹת. יוֹדְעֵי בֵּין
שְׁעוֹת. כּוֹרְעֵיךָ בְּשׁוּעוֹת. לְהַבִּין שְׁמוֹעוֹת.
מִפִּיךָ נִשְׁמָעוֹת. נוֹתֵן תְּשׁוּעוֹת. סְפוּרוֹת
מִשְׁמָעוֹת. עֲדוֹת מִשְׁמִיעוֹת. פּוֹעֵל יְשׁוּעוֹת.
צְדִיק נוֹשֵׁעוֹת. קְרִית תְּשׁוּעוֹת. רְגֵשׁ תְּשׁוּעוֹת.
שְׁלֵשׁ שְׁעוֹת. תַּחֲשִׁיב לְתְּשׁוּעוֹת.



Sixth Day (Shabbat, Oct 15)

הושענא, למענד א' להינו, הושענא. • הושענא, למענד בוראנו, הושענא. הושענא, למענד גואלנו, הושענא. • הושענא, למענד דורשנו, הושענא.

הושענא Each phrase is preceded and followed by

כהושעת אדם יציר כפיך לגונגה, בשבת קדש המצאתו כפר וְהַיִּינָה, כֵּן הוֹשִׁיעָנָא.
 כהושעת גוי מאין מקרים חפש, דעה כנונו לבור שביעי לנפש, כֵּן הוֹשִׁיעָנָא.
 כהושעת העם נהגת כצאן להנחות, וחק שמת בקרה על מי מנחות, כֵּן הוֹשִׁיעָנָא.
 כהושעת זבוליד במדבר סין במחנה, חכמו ולקטו בשי לחם משנה, כֵּן הוֹשִׁיעָנָא.
 כהושעת טפוליד הורי הכנה במדעם, ישר כחם וְהוֹדָה למו רועם, כֵּן הוֹשִׁיעָנָא.
 כהושעת בלכלו בענג מן המשמר, לא הפד עינו וריחו לא נמר, כֵּן הוֹשִׁיעָנָא.
 כהושעת משפטי משאות שבת גמרו, נחו ושבתו רשיות ותחומים שקרו, כֵּן הוֹשִׁיעָנָא.
 כהושעת סיני השמרו בדבור רביעי, ענין זכור ושמור לקדיש שביעי, כֵּן הוֹשִׁיעָנָא.
 כהושעת פקדו יריחו שבע להקף, צרו עד ורתה בשבת לתקף, כֵּן הוֹשִׁיעָנָא.
 כהושעת קהלת ועמו בבית עולמים, רצון בהגם שבעה ושבועה ימים, כֵּן הוֹשִׁיעָנָא.
 כהושעת שבים עולי גולה לפדיום, תורתך בקראם בחגי יום יום, כֵּן הוֹשִׁיעָנָא.
 כהושעת משמחיד בבנין שני המחדש, נוטלין לולב כל שבעה במקדש, כֵּן הוֹשִׁיעָנָא.
 כהושעת חבט ערבה שבת מרחים, מרביית מוצא ליסוד מנבח מניחים, כֵּן הוֹשִׁיעָנָא.
 כהושעת ברכות וארכות וגבוהות מעלסים, בפטירתן יפי לך מנבח מקלסים, כֵּן הוֹשִׁיעָנָא.
 כהושעת מודים ומיחלים ולא משנים, כלנו אנו ליה וְעִינֵינו ליה שונים, כֵּן הוֹשִׁיעָנָא.
 כהושעת יקב חסדך סוכבים ברעננה, רוננים אני והו הושיעה נא, כֵּן הוֹשִׁיעָנָא.
 כהושעת חיל ירזים משרתים במנוחה, קר בן שבת כפול עולה ומנחה, כֵּן הוֹשִׁיעָנָא.
 כהושעת לזמד על דונם להרפת, אומרים ממורו שיר ליום השבת, כֵּן הוֹשִׁיעָנָא.
 כהושעת נחמדך במצותך תמיד ישמעעו, ורצם והחלצם בשובה ונחת וישעון, כֵּן הוֹשִׁיעָנָא.
 כהושעת שבות שבטי יעקב, תשוב ותשיב שבות אקלי יעקב, והושיעה נא.
 כהושעת שומרי מצות, וחוכי ישועות, אל למושעות, והושיעה נא.

[הו] אום נצורה ככבת. [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 משישה לשבת. [הו]
 [הו] יושבת וממתנת עד כלות שבת. [הו]
 [הו] כבוד וענג קוראה לשבת. [הו]
 [הו] לכוש 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 רשיות בשבת. [הו]
 [הו] צווי הולקת 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 יהו הושיעה נא

אני יהו הושיעה נא

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

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.

כְּהוֹשִׁיעַת אֱלִים בְּלוֹד עַמֶּךָ, בְּצִאתְךָ לַיָּשַׁע עַמֶּךָ, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת גּוֹי וְאֱלֹהִים, דְּרוֹשִׁים לַיָּשַׁע אֱלֹהִים, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת הַמוֹן צְבָאוֹת, וְעַמָּם מְלֹאכֵי צְבָאוֹת, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת זָכִים מִבֵּית עֲבָדִים, חֲנוּן בְּיָדָם מִעֲבָדִים, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת טְבוּעִים בְּצוֹל גְּזָרִים, יִקְרָךְ עַמָּם מִעֲבִירִים, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת כְּנֶה מְשׁוֹרְרֵת וַיּוֹשַׁע, לְגוֹחַח מְצִינַת וַיּוֹשַׁע, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת מְאָמֵר וְהוֹצֵאתִי אֶתְכֶם, נִקּוּב וְהוֹצֵאתִי אֶתְכֶם, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת סוֹבְבֵי מִזְבֵּחַ, עוֹמְסֵי עֲרֵבָה לְהַקִּיף מִזְבֵּחַ, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת פְּלֵאֵי אַרְוֵן כְּהַפְשַׁע, צַעַר פְּלִשְׁתַּת בְּחֶרוֹן אָף וְנוֹשַׁע, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת קַהְלוֹת בְּבִלְהַ שְׁלַחַת, רַחוּם לְמַעַנָם שְׁלַחַת, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת שְׁבוֹת שְׁבִטֵי יַעֲקֹב, תְּשׁוּב וְתִשׁוּב שְׁבוֹת אֶהְיֶי יַעֲקֹב, וְהוֹשִׁיעָה נָא.

כְּהוֹשִׁיעַת שׁוֹמְרֵי מִצְוֹת, וְחוֹכֵי יְשׁוּעוֹת, אֵל לְמוֹשְׁעוֹת, וְהוֹשִׁיעָה נָא.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמֶּךָ, וּבִרְךָ אֶת נַחֲלֶתְךָ, וְרַעַם וּנְשֹׂאִים עַד הָעוֹלָם. וַיְהִי דְבַרִי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לְפָנֶי ה', קָרְבִים אֵל ה' אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי ה' הוּא הָאֱלֹהִים, אֵין עוֹד.

Hoshanah Rabbah (Sunday, Oct. 16)

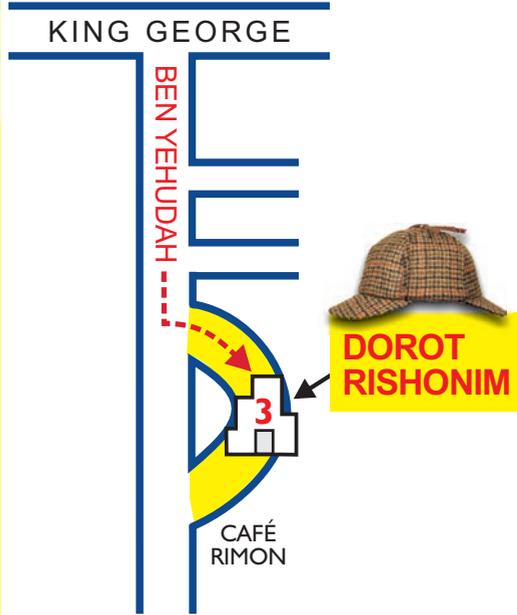
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SUKKOT TORAH READING



ALIYA-BY-ALIYA
SE德拉 SUMMARY



**Rabbi Reuven
Tradburks**
Director of
RCA Israel Region

VAYIKRA 22:26-23:44



1st aliya (Vayikra 22:26-23:3)

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.

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 it is for that reason that I brought you out of Egypt. The observance of the holidays has historical meaning to be sure. But the story is not the history; the story is the relationship. I brought you out to be the sanctifiers of My Name. You are My reflection in this world. And as such, the tone is set for the description of the

holidays, peering beyond their historical meaning to the overarching meaning; His reflection in this world.



2nd aliya (23:4-14) 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. 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. 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 be accurately called, not a list of Chagim, or holidays, but a list of calendric events.



3rd 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 are wheat, chometz, bread, the first wheat offering of the new crop brought on Shavuot. The Omer offering 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 matza that we eat on Pesach and the chametz of this bread offering on Shavuot invites our curiosity. 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.



4th 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 Hakippurim. 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.



5th 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 lulav is the expression of appreciation for the rich life we enjoy, a life punctuated by rendezvous with the Divine. Our greatest joy is that we stand before the King, rejoicing before G-d. That is true inner joy. ■

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The very essence of Chag HaSukkot is the mitzvah of dwelling in this temporary “hut”, for, by doing so, we would remind future generations of the desert “experience”. This command is found in the Torah’s words: “BaSukkot tesh’vu shiv’at yamim...” – “You shall dwell in the Sukkah for seven days”. The Mishna in Masechet Sukkah offers two opinions as to the significance of the “hut”. R. Akiva claims that the sukkah recalls the booths in which the Israelites dwelled during the 40 year sojourn in the desert while R. Eliezer argues the sukkah represents Hashem’s protective clouds that surrounded the nation during that period.

The disagreement between these two great sages may not necessarily be a disagreement at all! One can accept both views as being correct with the difference rooted only in which opinion is the primary one that would demand our observance. In analyzing the essence of the conversation, it seems that the Rabbis are considering what lesson is to be passed down to the future generations through our observance of the mitzvah. The Torah clearly states what the purpose of the mitzvah is: “So that your future generations shall know that I placed B’nai Yisrael in sukkot when I took them out of Egypt...” These ancient scholars debate what exactly the impactful message of the Sukkah is, a message that we are charged to pass down to the

future generations. Are we to pass on the message that Israel dwelled in huts of their own making during their sojourn in the desert or that Hashem protected His nation beneath His divine cloud cover over those years?

We might understand these different approaches as a difference in understanding what was regarded as essential for B’nai Yisrael to survive the difficult years of wandering in order to reach their final destination. R. Eliezer posits that without G-d’s protection through the desert years, the people would have not reached the Promised Land to experience the completion of their redemption from Egypt. R. Akiva certainly agrees, but he argues that the message for future generations was that, without B’nai Yisrael building their own Sukkot, without the people involving themselves in the redemptive process, their arrival into Eretz Yisrael alone would not have brought a true redemption, for they could not depend on Hashem’s miracles forever.

This day’s haftarah reflects those very two approaches.

In analyzing the text of this final chapter in Sefer Zecharya (14; 1-24), one might notice that the depiction of the latter-day war is divided into two sections. Rabbi Moshe Lichtenstein compares this battle to wrest control of Yerushalayim from the oppressive enemy to Yehoshua’s battles

to wrest control of Eretz Yisrael from the Canaanites. In that campaign, we find Hashem destroying the city of Yericho by miraculously collapsing her walls, while the army did not fight at all. Subsequently, Israel's military, with divine assistance, succeeded in defeating the enemy and taking over the land. The success of Israel's retention of the land, however, was up to the people alone – to carry out the obligations of settling her and removing all foreign influences from her.

Similarly, Rav Lichtenstein suggests, the first part of the perek describes a victory over the enemy that had taken over Yerushalayim and persecuted her inhabitants, a victory granted by Hashem through occurrences that would defy nature and through military victories, spurred by divine assistance, but within the laws of nature. The final part of that geula, the international recognition and worship of the One G-d, however, would be one accomplished only through human effort. The geula, in effect, must be completed through the actions of Man and not G-d.

The haftarah, when seen in this light, reflects the two views of the Mishna. The future generations must dwell in the Sukkah knowing that redemption and salvation came through Hashem's protective cover – but it also must understand that the redemption could be completed only through human efforts.

And so, when we look up to the s'chach in our Sukkah, we should peer beyond it and see the heavens above...but we should also look directly at the s'chach and remember that we had to place it there ourselves! ■



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RABBI SHALOM

ROSNER

Rav Kehilla, Nofei HaShemesh
Maggid Shiur, Daf Yomi, OU.org
Senior Ra"m, Kerem B'Yavneh

The Secret Message of Sukkot

In Parshat Emor each of the *shalosh regalim* are described, yet there is something unique with respect to the way in which Sukkot is presented. In Perek 23 pesukim 33-37 the holiday of Sukkot is described. Then there seems to be a concluding pasuk summarizing all the holidays

... אֱלֹהִים מוֹעֲדֵי ה' אֲשֶׁר-תִּקְרָאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ ...

These are God's appointed [holy days] that you shall designate them as holy occasions ... (Vayikra 23:37).

In the subsequent five pesukim there is an additional discussion about the four *minim* and the obligation of sitting in a *Sukka*. The “Ma’ase mitzvot” – appear in this section. Why are these verses not included in the prior section? Why is the depiction of Sukkot split into two?

Moreover, when the sacrifices of each holiday are discussed in Parshat Pinchas, there are seven lambs offered on each of Pesach and Shavuot, yet on Sukkot we are to offer fourteen lambs (see Bamidbar 28:27 and Bamidar 29:13). One again the korbanot on Succot are **double** the amount of the previous two regalim. Why is Sukkot mentioned twice in Emor and why do we

offer double the amount of sacrifices on Sukkot?

It is interesting to note that when we refer to the names of the 6 sidre Mishna – each is in the plural, other than Moed. Zeraim, Nashim, Nezikim, Kodshim, Taharot. Why was it not referred to as Moadim? Perhaps to highlight that each Moed (holiday) has a unique aspect.

Exactly on the date upon which the Ananei Hakavod returned and encircled the nation

Rav Hutner in Pachad Yitzhak explains the unique dual aspect of Sukkot. On the one hand, it is the end of the cycle of holidays – comprised of Pesach, Shavuot and Sukkot. In addition, it is the end of the cycle of the Yamim Noraim – Rosh Hashana, Yom Kippur and Sukkot. This dual aspect is reflected in the Torah by highlighting Sukkot twice. What is this double meaning to teach us?

Sefer Haikarim lists three major principles (similar to the way in which the Rambam lists his 13 principles). These include: God’s existence, God’s control over the world and that Torah was God given. Each of these principles may be reflected in each of our three holidays. (i) Pesach attests to Hashem’s existence, through all the miracles that were conducted in Egypt. (ii) Shavuot clearly represents the Torah

given to us at Har Sinai by God. (iii) Sukkot reflects God's continued presence and hashgacha in this world. That is why we sit in a sukkah. We leave our homes and live in nature (*teva*), to remind us that everything around us is from God. That relates to the holiday cycle, the culmination of which is the Sukkot celebration.

On the other hand, Sukkot is also connected to the Yamim Noraim, where we cement our relationship with Hashem. The Gra offers a fascinating explanation as to why we celebrate Sukkot in the autumn, rather than immediately after Pesach. It would have been more logical to celebrate Sukkot following Pesach and prior to Shavuot, symbolizing the Sukkot in which we dwelled during the intermittent journey in the desert that transpired between the historical events of Yetziat Mitzrayim (Pesach) and Matan Torah (Shavuot). In his commentary on Shir Hashirim, the Gra posits that if one does the math, Moshe remained on Har Sinai for a hundred and twenty days — three sets of forty days. The first time he ascended was on the seventh day of Sivan, and he descended on the seventeenth of Tammuz, at which point he broke the *Luchot*. At this point, chazal tell us that the special protective *Ananei Haka-vod* surrounding the nation disappeared. Moshe, then, ascended on the eighteenth of Tammuz to ask for forgiveness on behalf of the nation and returned on Erev Rosh Chodesh Elul to inform Bnei Yisrael that they had been forgiven for their transgression of cheit Ha'egel. Moshe's final ascent on Har Sinai was on Rosh Chodesh Elul, and he returned on Yom Kippur with the second set of *Luchot*. *continued on next page...*

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At that point, on the following day, Moshe announced the building of the Mishkan and requested that people donate the requisite items. On the twelfth and thirteenth of the month of Tishrei, contributions and donations were collected for the Mishkan. On the fourteenth day of Tishrei, they began to build the Mishkan, and on the fifteenth day, the *Ananei Hakavod* returned. The clouds that had disappeared at the time of the Cheit Ha'Eigel returned with the commencement of the building of the Mishkan. It is no coincidence, then, that we celebrate Sukkot on the fifteenth day of Tishrei, exactly on the date upon which the *Ananei Hakavod* returned and encircled the nation. According to the Gra, Sukkot was not moved from the Spring to the Fall, it is at the particular time that the "Sukkot" (*Ananei Hakavod*) reappeared in the

desert! After all, we hold like Rabbi Eliezer (Succah 11b) that the sukkah is meant to remind us of those special clouds of glory. See also -Bach O.C. 625.

Based on the Gra's explanation, the second aspect of Sukkot is to engage in a positive act to express our closeness to Hashem. That is the second half of the chapter in Emor that highlights the "*maa'se mitzvot*" - taking the 4 minim and sitting in a sukkah. That relates to Rosh Hashana and Yom Kippur when we get closer to God.

When we partake in the mitzvah of sitting in a sukkah, we should consider the dual aspect of the holiday: (i) to recognize all the daily miracles performed for us and (ii) to get closer to God through the performance of mitzvot. May we be *zoche* to once again rebuild our Beit HaMikdash, also referred to as *Succat David Hanofalet!* ■

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MISCHEL

Mashpiah, OU-NCSY

Executive Director, Camp HASC

Author of *Baderech: Along the Path of Teshuva* (Mosaica 2021)

Sukkos: Festival of Gathering

Rebbe Aharon Perlow, zy'a, the third Rebbe of the Karliner dynasty, was known by the name of his *sefer*, "Beis Aharon". A beloved *tzadik* and guide, the Beis Aharon was known for his joyful *mesirus nefesh*, sacrifice and dedication in fulfilling mitzvos.

One Tishrei, winter came early to the Russian countryside, and on Motzei Yom Kippur, the *shtetl* of Karlin was hit with an early season snowstorm. Even the symbolic cleanliness and purity of being covered in white was not an encouraging omen, for the snow prevented everyone from building their sukkah. The humble abode of the Karliner Rebbe had a retractable roof that could be rolled back to enable configuration as an 'indoor' sukkah, but there was so much snow piled up on top that there was no way to open it for the *chag*.

On the night of Erev Yom Tov, one of the dedicated chasidim of the Beis Aharon made his way to the Rebbe's house, bravely climbed up on the frozen roof and began clearing off mounds of snow. Berel, the kind and simple street-sweeper of Karlin, worked throughout the night, braving howling

winds and sleet, his hands frozen from 'shoveling' the ice, snow and slush with his old, broken broom. By day-break, the job was complete, and he had laid *s'chach* over the opening; the sukkah was ready in time for Yom Tov.

Seeing this, the Beis Aharon was ecstatic. He would be able to sit in the *tzila d'mehemnusah*, the 'shade of faith', and fulfill the great mitzvah of dwelling in a sukkah. Before Berel could humbly slip away, the Rebbe grabbed him, and in a state of *mochin d'gadlus*, expanded consciousness and joy, exclaimed, "How can I ever repay you for this awesome kindness? Please choose your reward: I could bless you with riches beyond your imagination; you and your children will lack for nothing ...or," he continued with sparkle in his eye, "I can bless you to be near me in Gan Eden, *imi b'mechitzasi*, with me, sharing in my portion, for eternity."

Berel thought for a moment and said, "I'll take the first beracha." And from that day on, the poor street-sweeper chasid was indeed blessed with great wealth....

.....

...Wait, hold on. Berel chose money over being with his Rebbe for eternity? Is that an uplifting message to share in the sukkah? This probably isn't the Yom Tov story one would expect in a Torah column meant to inspire. Was it an editor's error?

An insight on the story that Rav Yitzchok Hisiger shared in the name of Rav Yisrael

Grossman zt'l, Rosh Yeshivah of Yeshivas Pinsk-Karlin:

Of course, for a devoted chasid, the possibility of spending eternity learning with his Rebbe can be nothing short of paradise. What could be a greater pleasure?

Berel was such a selfless person, that he was even willing to sacrifice his eternal reward of being with his Rebbe — a pleasure he would enjoy for himself - to gain the ability to help others. Berel reasoned that with the Rebbe's blessing, in addition to being a *baal chesed*, he could become a generous *baal tzedakah* and expansively support the needy as well. How could the loving and thoughtful Berel opt for supernatural reward that would only benefit himself, when he could gather so many other souls into the Rebbe's *beracha*? For Berel, the ability to help other Jews was the greatest pleasure!

Sukkos is called *zeman simchaseinu*, the festival identified as the most joyous time of year. The Chasam Sofer points out why this is so. Isn't every Yom Tov a time of celebration and *simcha*? On the other hand, the Chagim can be a stressful time. All the expenses and preparations can be a great challenge to any family's capacity. For *aniyim*, those who experience poverty to the point of struggling to provide for the needs of their families on a regular week, the Chagim can be especially difficult.

On Pesach, *kimcha d'Pischa* provides meals and provisions for the poor. Yet, the *ani* remains quite aware that he is the recipient of charity; he is enjoying someone else's success and generosity. Sukkos is called *Chag ha'Asif*, the Festival of Gathering, for

it arrives at the end of the harvest season. As farmers would collect the bounty and gather in their crops, there would inevitably be forgotten sheaves, leftover stalks of wheat, fruit and other produce left behind. These halachically belonged to the poor, who could freely collect them three times a day. In this way, the agricultural and social laws of *pe'ah leket* and *shich'chah* helped provide everyone in the community with their needs. This bounty was existentially different than receiving a handout. On Sukkos, all are meant to gather that which is already truly theirs.

The Chasam Sofer concludes that a true '*zeman simchaseinu*' is when everyone in our community is able to enjoy Yom Tov with their dignity intact.

There was a Minhag in Galitzia of beautifying the sukkah with lavish and elaborate ornaments. Rebbe Chaim of Tzanz, the Divrei Chaim, zy'a, was opposed to this custom on the grounds that it was wasteful and distracted from the real joy of Yom Tov. "The best *noi sukkah*," he said, "the most beautiful sukkah decoration, is the joy of knowing we have done our utmost to ensure that those who are lacking have all their Yom Tov needs met."

May we always choose to gather each other into our blessings, and may this Sukkos truly be a *zeman simchaseinu* overflowing with bounty and revealed good for all! ■

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FROM THE VIRTUAL DESK OF THE OU VEBBE REBBE

RAV DANIEL MANN



Traveling to a Place Without a Sukka

Question: Is it proper to go on a trip to a place where one does not know that he will have access to a *sukka*?

Answer: The *gemara* (Sukka 26a) exempts from sitting in a *sukka* those who travel for *mitzvot* and even travelers for other purposes, but whereas the former are exempt day and night, travelers for optional matters are exempt only during the time of the day they are traveling. *Tosafot* (ad loc.) explains that whereas the *mitzva* exemption is one application of a broad exemption from *mitzvot* for those involved in other *mitzvot*, the traveler exemption is based on a concept unique to *sukka* – *teishvu, k'ein taduru*. This means that because the *sukka* should replace your house, things

that one regularly does outside his house are not required to be done in the *sukka*. Therefore, travelers, who do not eat in their home, do not have to eat in a *sukka*. The Rama (Orach Chayim, 640:8) understands this leniency for a non-*mitzva* traveler to allow him to travel even if he will not have a *sukka* during his night stopover.

How is the traveler expected to seek a *sukka*? The Magen Avraham (640:15) says he is to build one, if one is not available at his stopping point. The Levush (OC 640:8) considers it beyond normal expectations (see Rama, OC 640:4) to toil so much as to build a *sukka* there. He posits that his obligation is to try to get access to a local *sukka*. The Biur Halacha (to 640:8) agrees with the Levush, as the Rama implies. Based on the basic sources, then, seemingly one may travel, as is a normal thing to do, and eat along the way outside a *sukka*, and if he stays in a place with a *sukka*, he should just seek one out if possible.

In recent times, Rav Moshe Feinstein (Igrot Moshe, OC III:93) claimed that the *gemara* referred to cases of commercial trips, but pleasure trips, which are not a reasonable need, have no leniency. (See Shulchan Aruch, OC 539:5 regarding when commerce is permitted on *chol hamo'ed*.) Rav Feinstein raises another issue. Even if under the circumstances, one is exempt from *sukka*, Hashem looks critically upon those who put themselves in situations that

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obviate *mitzva* obligation, e.g., one who wears clothing that does not require *tzitzit* (Menachot 41a). Rav Moshe reasoned this applies here as well.

Normally, we react negatively to distinctions that go against *setimat haposkim*. In other words, if this common exemption were limited, earlier *poskim* should have pointed this out. Indeed, Rav Elyashiv's (see Dirshu 640:41) posits that recreational travelers also have the fundamental exemption. However, in this case, lack of precedent is a weaker argument than usual because until recent times, people rarely traveled recreationally away from their vicinity. Then, arguably, this case did not come up, and the assumption could have been that the traveler's exemption applied only to a standard need, i.e., a financial or other pressing one.

On the other hand, the sociological pendulum has turned some examples of recreation into a necessity of life, as for very many, Sukkot "glued to" around the home is a lost family opportunity. Many *bnei Torah* shorten summer holidays to be home (part of) *chol hamoed* (see Living the Halachic Process I,D-9). It is thus no light matter (sometimes on a par with financial loss) to curtail the opportunity to spend it in a memorable way with the family due to concern about the *sukka*. Rav Elyashiv (ibid.) is cited as distinguishing between this and avoiding *tzitzit*, as that is a problem

when one does something unnatural and/or on an ongoing basis to get out of the *mitzva*.

Rav Elyashiv advised, as did Rav Ovadia Yosef (Yechaveh Da'at III:47), to use this exemption sparingly, and we would identify the following parameters as part of broad guidance: 1. How important is the recreational trip? 2. Does it have alternatives in places with a *sukka* or close enough to make it home to eat? 3. How long will the *sukka* hiatus be? Rav M. Willig suggested the following compromise: take the trip but look for a *sukka*, and if one cannot find one, eat things that do not require a *sukka*. ■

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SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

One of the most beautiful customs associated with the *Yom Tov of Sukkot*, is welcoming the *Ushpizin* (special guests) to our *Sukka* each night. Of course these seven *Ushpizin* represent the early generations and greatest lights of the Jewish People. Each night we welcome a new guest to our *Sukka*, to join the other special guests who have gathered in our *Sukka* as the *Yom Tov* has progressed. We welcome *Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David*. Aside from the great symbolism of surrounding ourselves metaphysically with the presence and great *ruchniyut* of our ancestors, what is the significance of this beautiful custom of welcoming these *Ushpizin* into our *Sukka*?

The *Netivot Shalom, the Slonimer Rebbe zy'a*, points out that *Sukkot* is also referred to as *Zman Simchateinu*, the time of our joy. The Rebbe likens the experience of the *Yom Tov of Sukkot*, to the experience of a marriage, in this case between *Am Yisrael* and *HaKadosh Baruch Hu*. The *Sukka* itself, represents the *chupa*, standing underneath the canopy of Divine protection. The seven days of *Sukkot*, explains the Rebbe, correspond to the seven celebratory days, beginning with the wedding, where family

and friends gather together to rejoice and offer the special *sheva brachot* to gladden the *chatan* and *kalla*.

Perhaps this beautiful insight of the *Netivot Shalom*, can also help us to understand the significance of the custom to welcome the *Ushpizin as well*. One of the criteria for hosting a celebratory *Sheva brachot meal*, is that each time the family and friends assemble to celebrate with the *chatan* and *kalla*, we invite *Panim Chadashot*, new faces, new guests who have not yet had the *zechut* or opportunity to fulfill the *mitzva* of rejoicing before and gladdening the *chatan* and *Kalla*. Perhaps if the entire *Yom Tov of Sukkot* is indeed meant to parallel those seven days of celebration for the bride and groom, then perhaps our *Ushpizin*, our honored guests serve as our proverbial *Panim Chadashot* for each day of celebration.

As we welcome the *ushpizin* to our *Sukka* this year, may we indeed be blessed to feel as if we have entered into the security of standing under the canopy of Divine protection that the *Sukka* represents; to feel the joy and excitement of celebrating with a new special guest each night, and may we be blessed to experience these days with complete and utter *Simcha!*

Chag Sameach! ■





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ER... BENTZ, HONEY...?

OK, I'LL PUT IT DIFFERENTLY: G-D LOVES HIS PEOPLE. SUCCOT IS THE CELEBRATION OF G-D'S EVER-PROTECTING EMBRACE OF US... IN THE DESERT, WHEN WE LEFT EGYPT, TO THIS DAY, AND EVEN IN THE FUTURE...

THAT'S BETTER, SWEETIE.

...WHEN "GOG AND MAGOG" - CODENAME FOR WHICHEVER SO-CALLED "WORLD-POWERS" WHO'RE ARROGANT ENOUGH TO THINK THEY RUN THE SHOW - DECIDE THEY'VE HAD ENOUGH OF ISRAEL FLOUTING THEIR DECREES AND AGENDAS, AND DECLARE WAR ON US...

...THEN, TOO, G-D WILL SAVE US, AS HE ALWAYS DOES! HE'LL SHAKE THE WORLD, AND BRING THEM CRASHING DOWN, SMASHED TO SMITHEREENS BY HIS AWESOME PROTECTION OF HIS HOLY PEOPLE!!

AND ON THAT FATEFUL DAY - WHEN THE EARTHQUAKES WILL RIP THE MOUNT OF OLIVES IN HALF, AND WATER WILL GUSH OUT OF TEMPLE MOUNT TO MAKE THE "DEAD SEA" INTO A SEA OF LIFE...

...T'WILL BE THE END OF DAYS! THE SUN AND MOON WILL BECOME REDUNDANT. DAY AND NIGHT WILL CEASE. COME EVENING-TIME, THERE WILL BE NO MORE DARKNESS...

YAY! NO MORE BED-TIME!

PLEASE SIT NICELY, SHLOMTZI...

AND G-D WILL BE THE ONLY KING IN THE WORLD! NO ONE IN THEIR RIGHT MINDS, HAVING WITNESSED HIS SUDDENLY-CRYSTAL-CLEAR SOVEREIGNTY, WOULD EVER WANT LIFE TO BE RULED BY FELLOW MORTALS!

AND THEN EVERY NATION OF THE WORLD WILL REALISE THAT ALL WE EVER WANTED WAS TO ENABLE THEM THEIR CONNECTION WITH G-D. THEY'LL ALL SEND DELEGATIONS TO THE BEIT HAMIKDASH ON SUCCOT, TO JOYFULLY PAY TRIBUTE TO THEIR CREATOR, THE G-D OF ISRAEL, THE ONE TRUE G-D. THE ULTIMATE JOY!

MOM AND DAD LOOK IMPRESSED! NOT TOO BADLY SAID, DUDE...

WELL DONE, HONEY...

...BUT THOSE THAT REFUSE TO - THOSE STUCK-UP MARSHMALLOW-BRAINS, WHO MOCK G-D-LINESS, AND TRUST ONLY IN SCIENCE - WILL SUDDENLY DISCOVER THAT SCIENCE WON'T WORK FOR THEM ANYMORE! THAT G-D ALONE CONTROLS REALITY! THEY WON'T GET ANY RAIN THAT YEAR, THE DUMBO-DUMBBELL-HEADS!

OK, YOU WERE DOING NICELY THERE BEFORE, HONEY, MAYBE QUIT WHILE YOU'RE...

AND EGYPT, THO DON'T REALLY NEED RAIN FOR THEIR AGRICULTURE AND ECONOMY - THEY'LL GET PLAGUED IN OTHER WAYS...

...BLASTED AS THOUGH BY RADIOACTIVE WARFARE, LEFT STANDING LIKE ZOMBIES AFTER A DEMONTOR ATTACK, WITH THEIR EYBALLS ALL MELTED AND GOOEY, AND THEIR TONGUES'LL GET ALL MUSHY AND YUCKY IN THEIR...

OKAY... "ושמחת בחגך... והיית'..."

YOU MUST TELL ME HOW YOU MADE THIS WONDERFUL FRUIT-CAKE..

HE IS A BIT OF A FRUITCAKE, BUT HE REALLY IS WONDERFUL...

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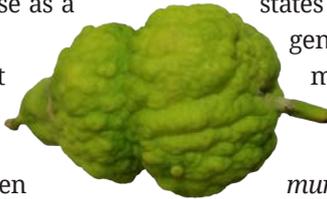
BY RABBI MOSHE BLOOM
en.toraland.org.il



Exporting Otzar Beit Din Etrogim

Technically, *shemita* fruit should not be exported from Israel. However, most *posekim* allow the export of *otzar beit din etrogim* for several reasons:

1. The Tosafot write that it is forbidden to export *shemita* fruit to eat, but for commerce it is allowed. Here, the etrogim are not exported for consumption, rather for use as a *mitzvah*.
2. Some allow fruit planted for export to be exported.
3. Some allow export when the local crop is so abundant that it will be wasted if not exported. It seems that this is the situation today with *etrogim*. In regular years many etrogim are exported, so if export would be forbidden this year, many kosher etrogim will go to waste.



4. The prohibition against the export of *shemita* fruit is due to the *bi'ur* obligation (following the opinion of the Rash). For the etrog, however, there is a doubt whether it is subject to *bi'ur*. Customers should be instructed to perform *bi'ur* on the etrog immediately after Sukkot, or if preparing jam, to finish it by 15 *Shevat*.

While Rabbi Elyashiv ruled that the etrogim should be returned to Israel after *Sukkot*, before *bi'ur* time, to the best of my knowledge this is not the common practice.

Rabbi Moshe Feinstein (*OC* 1:186; 5:42) states that even those who are stringent regarding *heter mechirah* may purchase exported *heter mechirah etrogim*, since we are lenient regarding *shamur* and *ne'evad* fruit (protected and worked in a forbidden fashion).

Furthermore, he maintains that it is preferable to purchase an *etrog* from the Land of Israel: "For this reason, even during the *shemita* year, it is optimal to purchase *etrogim* from the Land of Israel, known for their ungrafted status, rather than from other places, as during other years." ■

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Modiin
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Remember Who You Are

In one of the most powerful parts of the Rosh Hashanah and Yom Kippur davening, U'Netane Tokef, we say the words- "You will remember all that was forgotten, you will open the Book of Remembrances.". Simply, these words mean that we are asking Hashem to remember all that has been forgotten. This of course raises an obvious question; Does Hashem really need our reminder? Surely this prayer must have a deeper meaning.

The Rambam explains that the shofar is used on Rosh Hashana to "awaken" those of us who need to be woken up, to call us to repent from our sins, and to remind us of Hashem. I think that the real meaning of U'Netane Tokef, and specifically the line mentioned above, is to ask Hashem to see that **we** remember the importance of doing teshuva, and to give us a chance to prove that we understand we must leave our sins behind while turning towards the torah and mitzvot. In that case, where does this journey back to Hashem start?

On Simchat Torah we start reading the Torah from the beginning, starting from Parashat Bereshit. In the parsha we read "And God created man in His image; in the

image of God He created him" (Bereshit 1:27). Hashem created us in his image, and that is how he wants us to live our daily life. The reason Sukkot comes right after Yom Kippur is so we can start the year off the right way by practicing the hospitality and the kindness between us that demonstrates the true attributes of Hashem. Hashem created us in his image so we can do good in this world, and to those around us, and so we start the year by not only reminding ourselves of the right way to act, but by showing that our actions are stronger than our words.



Noa Anders
10th grade, Modiin

Appreciating The Small Things In Life

There is a very famous saying "money can't buy happiness", but this isn't true for everyone. A survey showed that millionaires whose net worth was 10 million dollars were a lot happier than those whose net worth was 1 or 2 million dollars. They already have so much but they won't ever be happy because they will

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always be wanting more, and not stopping to appreciate how much they have. Nowadays, we live in a very materialistic world where no matter how much we have we always want more. We very rarely stop and be grateful for how much we already have.

I think that תוכות teaches us a very important lesson. It is very important to work and achieve our goals and do our best, but sometimes we have to stop and realize and appreciate all the things that we have, both big and small. תוכות has many names but one of them is זמן שמח - תינו "time of our happiness". We are truly happy, we focus on the simple things, spending time with family and friends and davening and connecting to ה'. For a week we leave our nice houses and we live simply in a hut outside. When we look up to the sky out of our תוכה we have to realize how lucky we are and think about the fact that thousands of years ago, our ancestors left מצרים with nothing, to go survive in the desert with no food and water but they trusted in ה' and He protected us with the הכבוד.

ענני הכבוד. When we sit inside this simple hut for 7 days, it gives us a chance to think about the things that are most important in life. To take time away from the superficial world and to realize what really matters and be grateful and happy about how much we have. ■

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ALIYA-BY-ALIYA
SEDRA SUMMARY



**Rabbi Reuven
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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 hear his voice, he is powerful, and be his help.

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, Yis-sachar 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, Yis-sachar the philosophy 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, splendorous.

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

Chatan Torah (34:1-12) G-d of ages surveys, under Him strength, repelling enemies. The Jewish people dwell safely, what 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 it is all right there in front of them. His life's mission accomplished.

Chatan Torah 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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Dedicated by
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Moses' Death, Moses' Life

Vezot Habracha

And so Moses dies, alone on a mountain with God as he had been all those years ago when, as a shepherd in Midian, he caught sight of a bush in flames and heard the Call that changed his life and the moral horizons of the world.

It is a scene affecting in its simplicity. There are no crowds. There is no weeping. The sense of closeness yet distance is almost overwhelming. He sees the land from afar but has known for some time that he will never reach it. Neither his wife nor his children are there to say goodbye; they disappeared from the narrative long before. His sister Miriam and his brother Aaron, with whom he shared the burdens of leadership for so long, have predeceased him. His disciple Joshua has

become his successor. Moses has become the lonely man of faith, except that with God no person is lonely even if they are alone.

It is a profoundly sad moment, yet the obituary the Torah gives him – whether Joshua wrote it, or whether he wrote it himself at God's behest with tears in his eyes¹ – is unsurpassed:

There has never arisen a prophet in Israel like Moses, whom the Lord knew face-to-face, in all the signs and wonders the Lord sent him to perform in Egypt against Pharaoh, all his officials, and all of his land, and in all the acts of a mighty hand and of terrifying power that Moses performed before the eyes of all Israel. (Deut. 34:10-12)

Moses rarely figures in the lists people make from time to time of the most influential people in history. He is harder to identify with than Abraham in his devotion, David in his charisma, or Isaiah in his symphonies of hope. The contrast between Abraham's death and Moses' death could not be more pointed. Of Abraham, the Torah says:

“Then Abraham breathed his last and died in his ripe old age, aged and satisfied, and he was gathered to his people.” (Gen.

1 For more on this, read *Bava Batra 15a*.

25:8)

Abraham's death was serene. Though he had been through many trials, he had lived to see the first fulfilment of the promises God had given him. He had a child, and he had acquired at least the first plot of land in Israel. In the long journey of his descendants, he had taken the first step. There is a sense of closure.

By contrast, Moses' old age is anything but serene. In the last month of his life he challenges the people with undiminished vigour and unvarnished candour. At the very moment that they are getting ready to cross the Jordan and enter the land, Moses warns them of the challenges ahead. The greatest trial, he says, will not be poverty but affluence, not slavery but freedom, not homelessness in the desert but the comfort of home. Reading these words, one is reminded of Dylan Thomas' poem, "Do not go gentle into that good night." There is as much passion in his words in his hundred and twentieth year as at any earlier stage of his life. This is not a man ready to retire. Until the very end he continues to challenge both the people and God.

What do we learn from the life, and death, of Moses?

1. For each of us, even for the greatest, there is a Jordan we will not cross, a promised land we will not enter, a destination we will not reach. That is what Rabbi Tarfon meant when he said: It is not for you to complete the task, but neither are you free to desist from it. (Mishnah Avot 2:16) What we began, others will continue. What matters is that we undertook the journey. We did not stand still.

2. "No man knows his burial place."

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(Deut. 34:6) What a contrast between Moses and the heroes of other civilisations whose burial places become monuments, shrines, places of pilgrimage. It was precisely to avoid this that the Torah insists explicitly that no one knows where Moses is buried. We believe that the greatest mistake is to worship human beings as if they were gods. We admire human beings; we do not worship them. That difference is anything but small.

3. God alone is perfect. That is what Moses wanted people never to forget. Even the greatest human is not perfect. Even Moses sinned. We still do not know what his sin was – there are many opinions - but that is why God told him he would not enter the Promised Land. No human is infallible. Perfection belongs to God alone. Only when we honour this essential difference between heaven and earth can God be God and humans, human.

4. Nor does the Torah hide Moses' sin. "Because you did not sanctify Me..." (Num. 20:12) The Torah does not hide anyone's sin. It is fearlessly honest about the greatest of the great. Bad things happen when we try to hide people's sins. That is why there have been so many recent scandals in the world of religious Jews, some sexual, some financial, some of other kinds. When religious people hide the truth they do so from the highest of motives. They seek to prevent a *chillul Hashem*. The result, inevitably, is a greater *chillul Hashem*. Such sanctimony, denying the shortcomings of even the greatest, leads to consequences that are ugly and evil and turn decent people away from religion. The Torah does not

hide people's sins. Neither may we.

5. There is more than one way of living a good life. Even Moses, the greatest of men, could not lead alone. He needed the peace-making skills of Aaron, the courage of Miriam, and the support of the seventy elders. We should never ask: Why am I not as great as X? We each have something, a skill, a passion, a sensitivity, that makes, or could make, us great. The greatest mistake is trying to be someone else instead of being yourself. Do what you are best at, then surround yourself with people who are strong where you are weak.

6. Never lose the idealism of youth. The Torah says of Moses that at the age of a hundred and twenty, "his eyes had not grown dim, nor his vitality fled." (Deut. 34:7) I used to think these were two complementary phrases until I realised that the first is the explanation of the second. Moses' eyes were undimmed because he never lost the passion for justice that he had as a young man. It is there, as vigorous in Deuteronomy as it was in Exodus. We are as young as our ideals. Give way to cynicism and you rapidly age.

7. At the Burning Bush, Moses said to God: "I am not a man of words... I am slow of speech and tongue." By the time we reach Deuteronomy, the book named Devarim – "Words" - Moses has become the most eloquent of prophets. Some are puzzled by this. They should not be. "Who gives man speech? Said the Lord to him... I will help you speak and I will teach you what to say." (Ex. 11-12) God chose one who was not a man of words, so that when he spoke, people realised that *it was not he who was speaking but God who was speaking through*

him. What he spoke were not his words but God's words.

That is also why God chose a couple who could not have children – Abraham and Sarah – to become parents of the first Jewish child. That is why He chose a people not conspicuous for their piety to become God's witnesses to the world. *The highest form of greatness is so to open ourselves to God that His blessings flow through us to the world.* That is how the priests blessed the people. It was not their blessing. They were the channel of God's blessing. The highest achievement to which we can aspire is so to open ourselves to others and to God in love that something greater than ourselves flows through us.

8. Moses defended the people. Did he like them? Did he admire them? Was he liked by them? The Torah leaves us in no doubt as to the answers to those questions. Yet he defended them with all the passion and power at his disposal. Even when they had sinned. Even when they were ungrateful to God. Even when they made a Golden Calf. He risked his life to do so. He said to God: "Forgive their sin - but if not, blot me out of the book You have written" (Ex. 32:32). According to the Talmud, God taught Moses this lesson at the very outset of his career.

When Moses said about the people, "They will not believe me" (Ex. 4:1) God said, "They are the believers, children of believers, and in the end it will be you who does not believe."²

The leaders worthy of admiration are those who defend the people - even the non-Orthodox, even the secular, even those whose orthodoxy is a different shade from theirs. The people worthy of respect are those who give respect. Those who hate will be hated, those who look down on others will be looked down on, and those who condemn will be condemned. That is a basic principle of Judaism: *mid-dah kenegged middah*. The people who are great are those who help others to become great. Moses taught the Jewish people how to become great.

The greatest tribute the Torah gives Moses is to call him *eved Hashem*, the servant of God. That is why the Rambam writes that we can all be as great as Moses.³ Because we can all serve. We are as great as the causes we serve, and when we serve with true humility, a Force greater than ourselves flows through us, bringing the Divine Presence into the world. ■

2 *Shabbat 97a.*

3 *Mishneh Torah, Hilchot Teshuvah 5:2.*



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RABBI AARON

GOLDSCHIEDER

Editor, Torah Tidbits

Of Endings and Beginnings

The last eight verses of the *parashah* are unlike any others in the Torah, for they record the death of its own narrator. The Talmud wonders how this is possible: “Did Moshe write these *pesukim* or were they written by his student Yehoshua after Moshe’s passing?” [1] To put it more starkly, did Moshe not write the entire Torah?

Moshe’s Tears

Although it is debated among the Sages, the generally accepted answer is a resounding yes. Moshe wrote it all, including his own demise and burial. Still, the modality of the writing at this ultimate stage differed: “Until now,” the Talmud tells us, “the Holy One would speak and then Moshe would speak and write. From now, the Holy One would speak and Moshe would write in tears.” [2]

Rabbi Joseph Soloveitchik explained the unusual procedure as follows. For the rest of the Torah, God would dictate the words of prophecy to Moshe who would speak them to the people and then write them down. In these circumstances, Moshe could not deliver God’s word to the people because the events described had not yet occurred. This was the first time that the step of communicating with the people on God’s behalf was omitted. These final verses were never taught by Moshe to the people; they went straight to parchment.

As for Moshe’s writing tearfully, the Rav clarified that Moshe was not crying because he was sad about his impending death. He accepted God’s will with perfect faith. The tears streamed down because Moshe was no longer serving in his capacity as *rabbeinu*, our teacher. He was tasked with transcription instead of education. [3] In addition, since these verses were not orally taught to the Israelites, they did not have the status of a *davar she-bi-kedushah*,

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an object of especial sanctity. Moshe cried knowing that these lacked the sanctity of the rest of the Torah.

Recognizing Greatness

The Talmud says about these final verses that “a *yachid* reads them.”[4] This has been interpreted in different ways. Based on the above, the Rav suggested that *yachid* means a lone individual can read them without the presence of a minyan, since they do not have the full sanctity of a Torah scroll.[5]

The Rema recorded the custom of giving the final *aliyah* of the Torah reading on Simchat Torah to a Torah scholar. This is based on the reading of *yachid* to mean a singular individual.[6] Rabbi Hershel Schachter, a rosh yeshiva at the Rabbi Isaac Elchanan Theological Seminary (RIETS) affiliated with Yeshiva University and a preeminent student of the Rav, traced this to the Talmudic opinion that Yehoshua wrote the final verses. The Torah tells us that the Jewish people accepted Yehoshua even though he could not quite fill Moshe’s shoes (Deuteronomy 34:9). By honoring a Torah scholar or communal rabbi with these verses, we affirm that we must recognize the greatness of our contemporary rabbis and leaders and heed them, even though they might fall short of the illustrious figures of preceding generations.[7]

Refusal Required

The person honored with the final *aliyah*, known as the *chatan Torah*, is called by the gabbai to the Torah by a special formula. It includes an insistent call for the *chatan Torah* to approach the Torah: “Arise, arise, arise!” The flowery encomia for the recipient of the honor is understandable, but why is he requested multiple times to make

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his way to the bimah?

The Rav thought that this is patterned on a *halachah* regarding communal prayer. When a person is asked to serve as *sheli'ach tzibur*, to lead the prayers for the congregation, he is supposed to decline.[8] This is intended to show humility at being invited to act as *sheli'ach tzibur*, which is a position of *serarah* or authority. While being called to the Torah generally doesn't reflect the assignment of a position of authority, the final *aliyah* of the entire Torah is intended for the *yachid* of authority, and this status, too, should be symbolically refused by the *chatan Torah*. Only after the *gabbai* implores him with three requests is he to rise and receive the honor.[9]

The Rav related that his father Rabbi Moshe Soloveichik customarily refused to be the *chatan Torah*. He would say, "Much greater than the honor of completing the study of Torah is the joy of starting anew." He cited the Midrash in which King Solomon, in a dream, requested the gift of attaining acumen and wisdom. Upon receiving confirmation from God, he celebrated with a feast for all his servants, which is the source for making a *siyum* celebrating the completion of learning a book of Torah.[10] Rabbi Moshe keenly noted that King Solomon had not yet used his newly acquired wisdom. This shows that the celebration of a *siyum* is not meant to emphasize the learning one has mastered

but the potential to apply it to advance one's understanding and actions.[11]

The Rav was reluctant to make a *siyum* when he finished learning a tractate of Talmud. "My entire life I have refrained from making a *siyum* because I know in my heart that I simply stand in the middle of my learning; perfect comprehension and all-inclusive knowledge can never be completed." [12]

Exploring the Rav's Insight

At the *siyum* celebrating the completion of learning a Talmudic tractate, we enumerate Rav Papa's ten sons, repeating the father's name for all of them (Chanina bar Papa, Rami bar Papa, etc.). Why was Rav Papa chosen for this honor?

Rabbi Yosef Shalom

Elyashiv quoted to his son-in-law Rabbi Yitzchok Zilberstein an explanation of the rabbi of Tehflik. Ten times in the Talmud do we find disputes where Rav Papa rules that we should follow both opinions. These are not esoteric cases; some even concern the wording of blessings recited every day. Why didn't Rav Papa take a side? The rabbi of Tehflik suggested that Rav Papa was concerned for the honor of each and every sage. On account of his sensitivity, Rav Papa merited ten sons who became great Torah scholars in their own right.[13]

Perhaps we can also suggest that Rav Papa's resolve to combine opposing positions reflected his desire for peace and harmony. The ten sons that came together around the

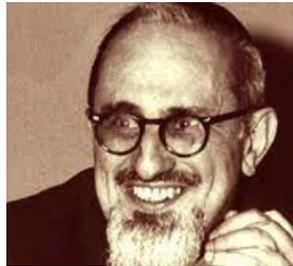


table of the *siyum* exemplified the kind of unity he pursued throughout his life and inculcated in his children.

Whenever prayer and Torah learning is brought to a formal conclusion the Sages charge us to express a longing for brotherhood and peace. Rav Pappa was the paradigmatic Talmudic sage who sought to make peace in halachic decision-making, and he continues to serve as an inspiring role model for us as we seek to incorporate this ideal in our own lives.

[1] *Bava Batra* 15a.

[2] *Ibid.*

[3] Weissman, *Rav Shachter on the Parsha*, 292–293.

[4] *Bava Batra* 15a

[5] Weissman, *Rav Shachter on the Parsha*, 293.

[6] *Orach Chayim* 669:1.

[7] Weissman, *Rav Shachter on the Parsha*, 293–294.

[8] *Berachot* 34a.

[9] *Mi-Peninei ha-Rav*, 143–144.

[10] *Shir ha-Shirim Rabbah*, 1:9. This custom is codified in Halachah (see the Rema on *Yoreh De'ah* 246:26).

[11] *Reshimot Shiurim: Sukkan*, 299. On Simchat Torah, we immediately begin the new Torah cycle after finishing the old one. The Rav argued that this underscores that the completion of a course of study is intended to pave the way for new and great insight in the next one. In support of this, the Rav quoted the custom in many communities to give a single person the double honor of being *chatan Torah* and *chatan Bereshit*. See *Harerei Kedem*, 1:268.

[12] *Reshimot Shiurim: Sukkan*, 299.

[13] Zilberstein, *Alenu Leshabe'ach*, 583. ■

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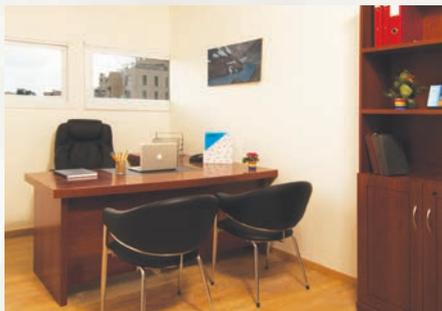
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