

# ב"ה Torah Tidbits

ISSUE 1631

י' תשרי תשפ"ו • OCT. 2<sup>ND</sup> 2025



ושמחת  
בחגך

שישו ושמחו  
בשמחת תורה



לפני ה'  
תטהרו



## YOM KIPPUR & SUKKOT EDITION

יום כיפור - פרשת האזינו  
סוכות - שמיני עצרת/שמחת תורה  
פרשת בראשית

YOM KIPPUR - PARSHAT HA'AZINU  
SUKKOT - SHMINI ATZERET/SIMCHAT TORAH  
PARSHAT BERESHIT (MEVARCHIM)



Dear Torah Tidbits Family  
Rabbi Avi Berman  
Page 4



Remembering Simchat Torah:  
Connecting to Hashem Through Song  
Mrs. Sara Zimbalist Page 150



### YERUSHALAYIM ZMANIM

YOM KIPPUR: CANDLES 5:48PM • HAVDALA 6:59PM • RABBEINU TAM 7:39PM

HA'AZINU: CANDLES 5:45PM • HAVDALA 6:57PM • RABBEINU TAM 7:37PM

SUKKOT: CANDLES 5:41PM • HAVDALA 6:53PM • RABBEINU TAM 7:33PM

SHABBAT CHOL HAMOED: CANDLES 5:36PM • HAVDALA 6:48PM • RABBEINU TAM 7:28PM

SHMINI ATZERET: CANDLES 5:33PM • HAVDALA 6:45PM • RABBEINU TAM 7:25PM

BERESHIT: CANDLES 5:28PM • HAVDALA 6:40PM • RABBEINU TAM 7:20PM

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# Table of Contents

<b>04</b>	Dear Torah Tidbits Family Rabbi Avi Berman
<u>Yom Kippur</u>	
<b>10</b>	Aliya-by-Aliya Summary - Yom Kippur Rabbi Reuven Tradburks
<b>14</b>	Prolonged Prayer Rabbi Shmuel Goldin
<b>20</b>	Halachot for Yom Kippur Rabbi Elyada Goldvicht
<b>32</b>	<u>Viduy for Yom Kippur</u>
<b>42</b>	The Five Inuyim of Yom Kippur Rabbi Shalom Rosner
<b>46</b>	Core Confession Rebbetzin Shira Smiles
<b>52</b>	How Great We Can Be Rabbi Judah Mischel
<b>54</b>	Yom Kippur: White as Snow, Clean as Wool Rabbi Moshe Taragin
<b>62</b>	The Symbolism of the Scapegoat Rabbi Aaron Goldscheider
<b>66</b>	Love and Repentance Mrs. Leah Feinberg
<b>72</b>	Torah 4 Teens by Teens NCSY Israel's Leadership
<b>74</b>	The Y Files Comic Netanel Epstein
<u>Ha'azinu</u>	
<b>76</b>	Aliya-by-Aliya Summary - Ha'azinu Rabbi Reuven Tradburks
<b>80</b>	Schedule OU Israel

<b>88</b>	Between Heaven and Earth Rabbi Moshe Hauer
<b>90</b>	Moses the Man Rabbi Lord Jonathan Sacks zt"l
<u>Sukkot &amp; Shmini Atzeret / Simchat Torah</u>	
<b>98</b>	Aliya-by-Aliya Summary - Sukkot Rabbi Reuven Tradburks
<b>100</b>	A Celebration for Foreign Nations Rabbi Nachman Winkler
<b>108</b>	Unifying the Divine: Hashem's Timeless Name Rebbetzin Dr. Adina Shmidman
<b>110</b>	Sukkot Perceptions Rabbi Baruch Taub
<b>118</b>	Having a Non-Jew Build a Sukka and Assemble Arba'a Minim Rabbi Daniel Mann
<b>120</b>	Finding Your Place at the Holiday Table Aleeza Ben Shalom - Shagririm Balev
<b>126</b>	Sukkot & Shmini Atzeret Special Section: Zmanim, Candle Lighting; Kiddush, Ushpizin, Seder N'tilat Lulav, Hoshanot, Torah Readings
<b>142</b>	Aliya-by-Aliya Summary - Shmini Atzeret Rabbi Reuven Tradburks
<b>144</b>	Simchat Shmuel Rabbi Sam Shor
<b>150</b>	Remembering Simchat Torah: Connecting to Hashem Through Song Mrs. Sara Zimbalist
<u>Bereshit</u>	
<b>152</b>	Aliya-by-Aliya Summary - Bereshit Rabbi Reuven Tradburks



We continue to pray for the safe return of all of the hostages

**DAY 725**

## IMPORTANT REMINDERS

- Kaparot and Birchat HaBanim are said Erev Yom Kippur.
- Light a 24 hour candle before Yom Kippur to be used to light the flame of the Havdala candle.
- Light Yizkor candles for loved ones before Yom Kippur and Shmini Atzeret.
- Bereshit Mevrachim:

המולד יהיה בליל רביעי בשעה 12, 54 דקות ו8 חלקים  
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Rosh Chodesh Marcheshvan is on Wednesday October 22 and Thursday October 23

- Kiddush Levana is customarily recited at the end of Yom Kippur.



# CANDLE LIGHTING AND HAVDALA TIMES



	YOM KIPPUR		HA'AZINU		BERESHIT	
	Candles	Havdala	Candles	Havdala	Candles	Havdala
Yerushalayim/Maale Adumim	5:48	6:59	5:45	6:57	5:28	6:40
Aza Area (Netivot, Sderot et al)	6:06	7:02	6:04	6:59	5:47	6:43
Beit Shemesh/RBS	6:07	7:00	6:04	6:58	5:47	6:41
Gush Etzion	6:04	7:00	6:01	6:57	5:45	6:41
Raanana/Tel Mond /Herzliya/K.Saba	6:05	7:01	6:02	6:58	5:45	6:42
Modiin/Chashmonaim	6:04	7:00	6:02	6:58	5:45	6:41
Netanya	6:05	7:01	6:02	6:58	5:45	6:42
Be'er Sheva	6:05	7:01	6:03	6:59	5:46	6:42
Rehovot	6:05	7:01	6:03	6:58	5:46	6:42
Petach Tikva	5:48	7:01	5:45	6:58	5:28	6:42
Ginot Shomron	6:04	7:00	6:01	6:57	5:44	6:41
Haifa / Zichron	5:54	7:00	5:52	6:58	5:34	6:41
Gush Shiloh	6:03	6:59	6:01	6:56	5:44	6:40
Tel Aviv / Givat Shmuel	6:05	7:01	6:03	6:59	5:46	6:42
Givat Zeev	6:08	7:00	6:05	6:57	5:48	6:41
Chevron / Kiryat Arba	6:04	7:00	6:02	6:57	5:45	6:41
Ashkelon	6:06	7:02	6:04	6:59	5:47	6:43
Yad Binyamin	6:05	7:01	6:03	6:58	5:46	6:42
Tzfat / Bikat HaYarden	5:56	6:58	5:53	6:56	5:36	6:39
Golan	6:02	6:58	5:59	6:55	5:42	6:38
Nahariya/Maalot	6:03	7:00	6:00	6:57	5:43	6:40
Afula	6:03	6:59	6:00	6:57	5:43	6:40

Rabbeinu Tam (Jerusalem): YK 7:39PM • Haazinu 7:37PM • Breishit 7:20PM

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

Daf Yomi: Yom Kippur - Zevachim 18 | Haazinu - Zevachim 20 | Breishit - Zevachim 34

For Sukkot and Shmini Atzeret / Simchat Torah Zmanim See Page 126



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## OTHER Z'MANIM



### JERUSALEM

**Ranges 11 days Wednesday - Shabbat**  
**Oct 1 - 18 / 9 - 26 Tishrei**

Earliest Tallit and Tefillin	5:42-5:53
Sunrise	6:33-6:44
Sof Zman Kriat Shema	9:30-9:34
Magen Avraham	8:54-8:58
Sof Zman Tefila	10:30
(According to the Gra and Baal HaTanya)	
Chatzot (Halachic Noon)	12:28-12:24
Mincha Gedola (Earliest Mincha)	12:58-12:54
Plag Mincha	5:10-4:52
Sunset (Including Elevation)	6:28-6:07



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## DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN  
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There is a large part of the Torah Tidbits readership who can remember aerograms. These were international letters which folded into their own envelope shape to save on weight. When I moved to Israel in 1985, we would send letters like these to our grandparents in America. It would take about three weeks' to get to them, after which they would read it, write us a letter, and then it would take another three weeks to get to us. We knew and expected this long delay, and so our letters would be much more substantive than, "Hi Bubby and Zaidy, how are you?", since the answer to such a question would likely be out of date by the time it got to us several weeks later.

Times have really changed. Fast forward forty years, and now when we send a text, a WhatsApp, or an email, and the person on the other side doesn't answer within a couple minutes, we wonder if they're ok! It's a generation of instant replies, quick answers, and not a whole lot of patience. This has created a real challenge, especially in the realm of our religious life. For example, there is no doubt that *davening* requires patience. Not just in saying the words and answering the *chazan*, but also because the results of our *davening* are not always seen immediately.

It took almost 2,000 years of our forefathers and fathers saying "*teka beshofar gadol lecherutein, vesa neis lekabetz geluyoteinu*," "sound the great shofar for our liberty, and raise a banner to gather our exiles," before

their children's children were able to see the results of those hopes and prayers with the ingathering of the exiles slowly but surely taking place now. Many generations prayed for a day for the sick to be healed in "*Refaeinu Hashem*," and while of course there are still sick people, the strides made in the field of medicine have been tremendous. The Jewish people for thousands of years have asked for economic success in "*Barech Aleinu*," and the Start-Up Nation is thriving in so many ways today, and our agriculture sector is booming. They asked for the return of Yerushalayim in "*Veliyerushalayim*," and we see the city continually growing before our eyes.

But as the technological world we live in today continues to progress and reach into almost every aspect of our lives, it becomes that much more difficult to teach the value to the next generation of slow *davening*, in taking the time to connect to *HaKadosh Baruch Hu*, and to allow there to be space between the request and the response.

That is what makes Yom Kippur in particular such a powerful challenge today. Because Yom Kippur is not quick, and it's not easy. We spend basically all day in *shul*. The answers to our prayers are not always immediately apparent to us. And yet, the connection and inspiration that happens because of Yom Kippur is so, so important. How do we accomplish it ourselves and teach it to others?

Firstly, music is a powerful tool to connect generations. The melodies of Yom Kippur have a real *koach* to them, and when we

can prepare the youth to open themselves up to these songs and *niggunim*, it can be so uplifting and take them so high. The music of Yom Kippur has the power to remind us of earlier times, knowing that these melodies are what our parents, our grandparents, and our great-grandparents sung in their *shuls* on Yom Kippur, making us feel so connected with our history.

While I grew up *davening* Nusach Ashkenaz, I have noticed a dramatic difference in this regard between Ashkenazi Selichot and Sefardi Slichot. Ashkenazi Selichot can sound mournful and sad, making many people feel as if they are standing in front of *HaKadosh Baruch Hu* to say sorry for every single thing that they did wrong. Whereas Sefardi Selichot is full of singing with a lively and happy melody.

I enjoy the Ashkenazi tunes for what they are. But many today connect to the Sefardi tunes. And I believe that is why so many of the Selichot at the Kotel use the Sefardi melodies. And let me tell you, the Kotel is packed every night of Selichot not just by Sefardim, but by Jews of all stripes and backgrounds - tens of thousands every single night. And it's because people know that this is such a powerful way to connect to *HaKadosh Baruch Hu*, to feel part of the *Klal*, to absorb the *avira* of Yerushalayim, in order to appreciate the greatness that we have here in Yerushalayim.

This is another way to help the youths of the generation connect to *davening* - giving them the ability to show up, to join the community, and to see firsthand the passion and prayer of those who want to get closer to Hashem.

It is therefore such a beautiful thing that every year we run the David & Lil Shafran



Selichot event, where we take hundreds of teenagers from across the country - from 18 different cities - to the Kotel for Selichot. This year, thank God, we had 600 teenagers at the event, coming from up north in Kiryat Shmona and Nehariya, to down south in Kiryat Malachi and Kiryat Gat, and even Dimona, to the OU Teen Center's annual Selichot in loving memory of David and Lil Shafran z"l.

After we all gathered together in Yerushalayim, we gave them a lovely OU Israel break-the-fast dinner. At the Great Synagogue, they heard from Sara Shafran, a granddaughter of David and Lil Shafran. Sara told their story, who they were. She talked about her grandfather David, who was a Holocaust survivor and had become successful in business after the Shoah. When he was already very weak and sick, he made an important decision to bring his family to Israel from Vancouver, Canada, in order to make sure they would love and connect to

the Land of Israel. This happened shortly before he passed away. Sara told the story about how when he was very sick, there were children making loud noises outside his room. When his daughter, Anita - Sara's mother - asked him how she can make his rest more comfortable, he answered her that there is nothing more beautiful to him than the sounds of those children playing. How he remembered that during the Holocaust, the children had to be quiet to prevent the Nazis from finding them, and that hearing Jewish children playing and making noise without fear, was the most wonderful thing to him. So, Sara said to our large group of teenagers, her grandfather would be overjoyed to hear their noise and their singing at the Kotel.

David's story was a powerful message of what the human spirit is really capable of. This undoubtedly had such a big impact on those teenagers to hear that message, when so many of them came from low socioeconomic communities. Rav Shmuel Eliyahu, Chief Rabbi of Tzfat, came and uplifted the crowd with inspiring words, and got them all up and dancing! They also heard from Chaim Pelzner, the director of our teen centers, as well as myself.

Then, all of the teens walked together to the Kotel, joining something like 70,000 Jews from all over the world on the night of *mot-zei Tzom Gedaliah* to say Selichot. What an amazing night.

So when I think about how to take these Selichot and *davening* and bring it to the next generation, the answer becomes obvious. First, by taking the tunes and melodies of past generations into the present and future. Second, by joining together with others, by feeling part of something greater. It's the rush

to the Kotel and the excitement in your heart and mind of, "Wow! I can't believe I am part of this!"

I know that the *tefillot* that we did with the over 600 teenagers from across the country, who came all the way to Yerushalayim to the Kotel to *daven* for a better year for themselves and the Jewish people, were heard by *HaKadosh Baruch Hu*, and that we will see their effect very soon. May their inspiration and their passion give us all a year full of *besorot tovat*, a year full of goodness, success, and of understanding. May the neshamot of David and Lil Shafra z"l have an *aliyah*, and may these teenagers that are coming every single week to our teen centers continue to make us proud. May they draw from the uplifting experience they had in the city of Yerushalayim, for their entire lives. May they bring endless happiness to all the staff and advisors that have been involved in bringing these teenagers to Yerushalayim.

Wishing you all a *gmara chatima tova* and an uplifting and inspiring Shabbat,



Rabbi Avi Berman  
Executive Director, OU Israel  
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# OU... BEYOND KASHRUT

## Mother-Daughter Bat Mitzvah & Beyond Program

The OU Israel Women's Division Bat Mitzvah & Beyond program is a unique, six-session bonding experience designed for mothers and daughters. This program blends meaningful Jewish learning with hands-on activities, creating an enriching and unforgettable journey.

The program includes mother-daughter *chavruta* learning, group discussions, meeting inspiring women and hearing their stories, *challah* baking, trip to Kever Rachel, Old City tour, *chesed* trip, art, drama, dance, and more. Each session is devoted to a different topic and meets in a different location that ties into the evening's theme. Whether meeting at a bakery to do *hafrashat challah* and learn about the importance of taking on the responsibility of *mitzvot* or going to a dance studio to discuss *tzniut* and body image, every session is crafted to be unique, hands-on and fun!

Last year, the program brought together nearly 70 women and girls (with a waiting list!) highlighting its popularity and the value participants place on this transformative experience. This year the program will start the last week of October in both Beit Shemesh and Yerushalayim. Registration is open and will be closing soon, register now so you and your daughter do not miss out on this incredible opportunity!



Each week we share one of OU Israel's impactful programs helping English-speaking Olim with their Klita and impacting Israeli society.



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## ALIYA-BY-ALIYA SEDRA SUMMARY

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YOM KIPPUR

In memory of **Evelyn Rivers a"h**  
**חווה פּעסא בת אהרן זלמן הכהן ע"ה**  
Mother of Reuven Tradburks

### YOM KIPPUR

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



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

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

The Holy of Holies is where the Aron is housed, with the ten commandments. No one is ever to enter there. And the Torah adds

“For I, G-d, appear there in a cloud”.

Where else have we seen a cloud, the appearance of G-d, an area where no man may approach and the ten commandments?

Mt. Sinai. A thick cloud over the mountain. G-d descends. No man may approach the mountain. He utters the ten commandments.

The Holy of Holies is a miniature re-enactment of Mt. Sinai. There, He descended to us. With a thick cloud. To tell us the ten commandments

Here, the ten commandments are housed. But here, unlike Sinai, where He approached us, on Yom Kippur, the Kohen Gadol approaches Him. And unlike Sinai where the cloud descended on the mountain, here the Kohen Gadol comes with incense to create the cloud.

And at Sinai the people said “we can’t hear your voice or we will die”. Man cannot withstand G-d’s Presence. So too here, G-d says, no man may enter the Holy of Holies, for he cannot withstand My presence.

But once a year, on Yom Kippur, I make an exception and allow, with an elaborate ceremony, only one man to enter that place. And that man shall make a cloud.

Yom Kippur is the intimate encounter of man with the Divine Presence in the Holy of Holies. As if He Says: The pinnacle moment of Yom Kippur is just you and Me, in My most private place, the Holy of Holies. You, Aharon, as the representative of My people. And Me, in the cloud.

And this re-enactment of Sinai comes one

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**

לע"נ ר' יצחק ב"ר צבי ז"ל  
כ"ב תשרי

*Shimon & Chana Galitzer and family*

week after Rosh Hashana, the day of the shofar. For at Sinai, besides the cloud and besides man not being allowed to approach, there was the sound of the shofar. At Sinai, He sounded the shofar. On Rosh Hashana, we sound the shofar.

The Sinai moment is the closest, most intimate encounter of man and G-d on this earth. The Rosh Hashana, Yom Kippur re-enactment is man's desire to renew that intimate encounter, but on our initiative. Shofar. And Holy of Holies.



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

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

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



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

Aharon is to take a pan of coals and of incense into the Holy of Holies, with the smoke of the incense enveloping the covering of the Aron. Aharon takes the blood of his sin offering and sprinkles it 1 + 7 times in the Holy of Holies and 1 + 7 times in front of the curtain, outside of the Holy of Holies. He repeats this with the blood of the people's sin offering, the goat.

Aharon brings incense into the Holy of Holies to create smoke. But the Torah does not say that the smoke from the incense fills the Holy of Holies. It says it covers the Aron.

The emphasis on the Aron is to be

reminiscent of Mt. Sinai, where the thick cloud covered the mountain when G-d spoke these ten commandments, housed in the Aron.

And perhaps the smoke and the cloud as accompanying this intimate encounter is deliberate. For the closer the encounter with the Divine, the more hidden, obscure, mysterious, enigmatic. Cloudy. Obscured. Intimacy and mystery.



#### 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 1 + 7 times, purifying it. He thus completes the atonement of the holiest places. Aharon then places his hands upon the head of the other goat of the people, confessing all their sins, placing them on the head of the goat. The goat, bearing the sins of the people, is led out to the desert. Aharon now changes from the special white garments to his regular ones and offers the more conventional offerings for himself and the people.

Two goats. One offered. One taken to the desert after the sins are confessed upon it.

Rav Soloveitchik captured this drama as a metaphor. This goat in the desert is pushed over a cliff, falling to its death.

The fall, the pull of gravity is a metaphor for the push and pull of our nature, but with no exercise of will. Man can choose to assert his will. Or choose to be subject to the whims and forces of his nature, like the goat unable to break his fall. In a word, when man allows himself to be pulled down by his nature, failing to assert his will, gravity pulls him down to his demise. Such is the sinful one, allowing forces to dominate, failing to assert his will.





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

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

While the drama of this day was punctured by the destruction of the Temple, the atonement persists through the day of Yom Kippur itself. The Talmud took the verse literally. On this *day* you achieve atonement. The day itself, even without the elaborate Temple service, but the day itself, the power of Yom Kippur atones.



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

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

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

Yom Kippur is a gift, an affirmation of man, a chance to begin anew, a smile from

the Holy One, appreciating our desire and passion, even if we err. Yom Kippur is the faith of the Holy One in us, giving us a yearly clean slate. That is a gift.

## MAFTIR (BAMIDBAR 29:7-11)

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YOM KIPPUR

# Prolonged Prayer

As the end of Yom Kippur draws near, an extraordinary event occurs.

We add an additional prayer service to our liturgy; a prayer service that, for centuries, has been recited at no other time of the year.<sup>1</sup>

Known as Ne'ila (Closing), this prayer service draws its title, according to the Talmud, from two possible sources.

The closing of the Temple gates as night approaches.

The closing of the “Heavenly Gates” as Yom Kippur nears its end.

Absent the Temple, the first of these two sources remains rooted in memories of past glory and in the hope of future redemption.

For the present, Ne'ila is the prayer service that ends the holiest day of the year; the vehicle through which we set forth our final petitions before the closing of the “Heavenly Gates.”

In the Talmud Yerushalmi, Rabbi Levi

derives the unique character of Ne'ila from an unexpected source, a harsh rebuke uttered by the prophet Yeshayahu:

“And when you spread your hands [in prayer], I will hide my eyes from you; *even if you were to prolong your prayer*, I will not listen; your hands are replete with blood.

Rabbi Levi maintains that Yeshayahu's severe words convey a secondary message: Under normal circumstances, “*All who prolong their prayers will be answered.*”

*Ne'ila thus represents a prolongation of our tefillot on the holiest of our days.*

The Rambam codifies this approach in his halachic work, the *Mishneh Torah*, by explaining that the Rabbis “instituted a prayer after the Mincha prayer, close to the setting of the sun, on fast days only, *its purpose being to increase supplication and pleading* because of the fast. This is called the Ne'ila prayer, as if to say the Gates of Heaven are closing and concealed behind the sun.”

Rabbi Joseph B. Soloveitchik, centuries later, takes things a step further. He posits that Ne'ila's unique character as “a prolongation of prayer” sets it apart from all other tefillot. Ne'ila, the Rav maintains, is *an extension of existing prayer*. Specifically, Ne'ila is an extension of the Yom Kippur tefillot that precede it; dedicated to the request that all previous tefillot of Yom Kippur be accepted by G-d.

The Rav continues by suggesting that the addition of Ne'ila to the Yom Kippur service

1. The Talmud Bavli ([Yoma 87b]) notes that Ne'ila was originally recited on two occasions in addition to Yom Kippur: on public fast days and at *Ma'amadot* (town gatherings of Israelites connected to the twenty-four watches of Kohanim and Leviim who in turn served in performing the Temple service). Beginning with the Geonic period, however, following the close of the Talmudic Era, the recitation became limited to Yom Kippur, alone.

transforms Yom Kippur into a “Yom Tefillah”, “a day of prayer”. In this way, prayer on Yom Kippur becomes fundamentally and qualitatively different from prayer recited during the rest of the year.

Based on this idea, Rabbi Soloveichik arrives at a dramatic halachic conclusion...

“If an individual slept through the entire day of Yom Kippur; failed to recite Shacharit, Musaf, and Mincha; and then came to synagogue at the time of Ne’ila’s recitation, he would be precluded from reciting Ne’ila.”

Participation in the Ne’ila Service, the Rav maintains, is dependent upon involvement in the preceding prayers. *Absent those tefillot, Ne’ila has no place.*

Going one step further, despite his own father’s uncertainty concerning this point, the Rav argues that if an individual misses the recitation of even one of the three preceding prayer services, he is precluded from reciting Ne’ila.

While, on a practical level, the Rav’s position concerning the Ne’ila prayer is disputed by many other authorities, the idea he raises can be very instructive.

Drawing on the Rav’s insights, we may suggest an answer to a puzzling Yom Kippur question, arriving at a compelling conclusion about the day as a whole.

The Torah concludes its commandment concerning Yom Kippur observance with the enigmatic statement, “from evening to evening, you shall observe your Shabbat.”

Why must the Torah delineate Yom Kippur’s day-long flow? After all, every day on the Jewish calendar begins in the evening and ends in the evening!

Armed with our new understanding of the Neila prayer, we can offer an answer to

this question.

*It is absolutely fitting that the final prayer service of this holiest of days might be dependent upon the prayers that precede it.*

Yom Kippur must be experienced “from evening to evening,” in its totality. There can be no halfway measures when it comes to this holiest of our days. Each of us must be in “for the long haul.” Only by participating in the *entirety of the day* -- “from evening to evening” -- do we earn the right to stand before God as the Gates of Heaven begin to close.

And, if this is the case, the closing moments of our calendar’s holiest day inform Jewish experience in its entirety...

*Judaism does not believe in “quick fixes.”  
The quest for spirituality is hard work.*

Only those who are willing to put in the effort, day after day; only those who rise up to pray, even when the spirit does not move them; only those who perform the everyday mitzvot of our tradition, day in and day out; will ultimately merit the encounter with the Divine that Jewish tradition can uniquely offer. ■

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

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# HALACHOT FOR YOM KIPPUR

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## EREV-YOM KIPPUR

### I. TEFILLAH

אנחנו and למנצח are omitted at Shacharis of Erev-Yom Kippur (YK).<sup>1</sup> Ashkenazim also omit מזמור לתורה and מלכנו, while Sephardim recite both.<sup>2</sup>

### II. TESHUVA

”כִּי בַיּוֹם הַזֶּה יִכָּפֶר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל” – “For on this day, He shall effect atonement for you to purify you; from all your sins, before Hashem, you shall be purified.” Although Yom Kippur is the day of forgiveness, it only atones for sins between a person and Hashem, but not for interpersonal sins, until the wrongdoer seeks forgiveness from the person he wronged. Therefore, it is customary to ask forgiveness from one another on Erev-YK.<sup>3</sup> If the offender asks and is not forgiven, he must return at least three times, each time with three others accompanying him. If forgiveness is still withheld, he is no longer

obligated to ask, unless the wronged party is his *rebbe*, in which case he must continue seeking forgiveness.<sup>4</sup> If the person who was wronged has passed away, the offender must go to the grave with a *minyan* of ten people and ask forgiveness there.<sup>5</sup>

The wronged should be compassionate and forgive the individual asking for forgiveness,<sup>6</sup> for those who forgive others are forgiven by Hashem.<sup>7</sup>

One must be especially careful to repay all debts, including *tzedakah* commitments, and return anything not rightfully his, for the sin of theft blocks the pathway to *teshuvah*.<sup>8</sup>

### III. MINCHA AND VIDUY

There is a biblical obligation<sup>9</sup> for both men and women<sup>10</sup> to verbally<sup>11</sup> confess (*viduy*) their sins, as the Torah teaches: “אִישׁ אוֹ אִשָּׁה” – “כִּי יַעֲשֶׂה ... וְהִתְנַדָּו אֶת חַטָּאתָם” While confession is required whenever one performs *teshuvah*, Yom Kippur is a particularly auspicious time for both individuals and the community to repent, such that everyone is obligated to confess on this day.<sup>12</sup>

One is also obligated to recite the *viduy* at Mincha on Erev-YK, lest he choke or become inebriated at the *seudah ha'mafsekes*, preventing him from properly confessing.<sup>13</sup> Some

1. שו"ע סימן תרדב

2. חזון עובדיה, ימים נוראים עמ' 229

3. רמ"א סימן תרוב

4. שו"ע סימן תרוב

5. שו"ע סימן תרוב

6. רמ"א סימן תרוב

7. משנ"ב סימן תרוב סק"ח

8. משנ"ב סימן תרוב סק"א

9. חינוך מצוה שסד

10. Ibid.

11. רמב"ם תשובה פ"א-א

12. רמב"ם פ"א-א, פ"ב-ז

13. שו"ע סימן תרוב-א ומשנ"ב שם

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Judy Wasserman

*posskim* rule that one is obligated to recite *viduy* again after the *se'udah* before nightfall. Many fulfill this opinion by reciting *Tefillah Zakah* before<sup>14</sup> *Kol Nidrei* since it contains an element of *viduy* in it. However, the ח"י אדם and Rav Shlomo Zalman Auerbach *passkin* that it should be said after *Kol Nidrei*.<sup>15</sup>

*Viduy* must be recited while standing, without leaning on anything that would cause one to fall if it were removed.<sup>16</sup> When reciting *viduy*, it is best to bend forward slightly, similar to the posture taken during *Modim*.<sup>17</sup> When reciting the word "*shechatanu*," lightly strike the heart with the right fist.<sup>18</sup> Older or weaker individuals who have trouble standing alone may lean on a table or *shtender* if necessary.<sup>19</sup>

#### IV. KAPAROS

There is a custom among both *Ashkenazim* and *Sephardim*<sup>20</sup> to perform *kaparos* with a white rooster or chicken on *erev YK*.<sup>21</sup> Men use a rooster and women use a chicken.<sup>22</sup> One raises and rotates the chicken above his head three times<sup>23</sup> while saying, "זה חלפתי, וזה תמורת, זה כפרתי, וכו'" which has the *rashei teivos* of חת"ך, the name of the angel responsible for life.<sup>24</sup> The chicken is then *shechted* and given to the needy. The point of *kaparos* is to arouse the individual to

perform *teshuva* when he sees the chicken *shechted* and imagines that it is taking his place. Furthermore, the chicken is given to *tzedakah* since *tzedakah* atones.<sup>25</sup>

One may also use money as *kaparos*.<sup>26</sup> The amount of money used should equal the price of a chicken.<sup>27</sup> Some say<sup>28</sup> that one *kaparos* may be performed on behalf of many individuals, while others say that it is best to perform separate *kaparos* for every living member in the house, even fetuses.<sup>29</sup> All agree that if a chicken or money was already used on one individual, it should not be used on another.<sup>30</sup>

#### V. EATING AND DRINKING ON EREV YK

There is a *mitzvah* to eat, drink,<sup>31</sup> and have larger meals than usual during the daytime<sup>32</sup> of *erev YK*<sup>33</sup> so that it will be easier to fast the following day.<sup>34</sup> Nevertheless, even a sick individual who is not fasting is obligated to eat and have a larger meal on *erev YK*.<sup>35</sup> Some have the custom to use *Lechem Mishneh* in the *seudah ha'mafsekes*<sup>36</sup> and to dip the *challah* in honey.<sup>37</sup> Although there is no obligation to eat meat, many customarily eat chicken.<sup>38</sup> There is also a custom to eat *kreplach* (meat covered with dough) because *erev YK* is considered a *Yom Tov*, on which many hold one should ideally eat meat. However, since *melacha* is still permitted, it is not considered a full-fledged

14. משנ"ב סימן תרז סק"א

15. הליכות שלמה תשרי פ"ד הע' 4

16. שו"ע סימן תרז-ג

17. משנ"ב שם סק"י

18. משנ"ב סימן תרז סק"א

19. בן איש חי, שנה א, כי תשא, אות ז

20. Although the Shulchan Aruch writes not to perform *kaparos*, the אור לציון חלק ד פרק ה-ד writes that *Sephardim* have accepted the *pssak* of the Arizal on this matter to perform *kaparos*.

21. רמ"א סימן תרה-א

22. Ibid.

23. קרבן נתנאל על הרא"ש, יומא פ"ח סימן כג-פ

24. משנ"ב סימן תרה סק"ג

25. משנ"ב סימן תרה סק"ה

26. משנ"ב סימן תרה סק"ב

27. אלף המגן סק"א

28. משנ"ב סימן תרה סק"ג

29. פמ"ג א"א-ב, אריז"ל שער הכוונות

30. הלכות חג בחג פרק כא הע' 21

31. מג"א סימן תרד סק"א

32. מג"א סק"א, ערה"ש תרד-ה

33. שו"ע סימן תרד-א

34. though other reasons are given as well.

35. כתב סופר קיב ומשנה הלכות ח"ג סימן קעו

36. של"ה פרק תורה אור וטעמי המנהגים סימן תשל"ד

37. מטה אפרים סימן תרה-יח

38. משנ"ב סימן תרה סקט"ו



Yom Tov, which we express by covering the meat with dough.<sup>39</sup> (For this reason, there is a custom to eat *kreplach* on Hoshana Rabbah and Purim as well.)

Ideally, if one intends to continue eating after the *seudah ha'mafsek*, he may do so, though it is preferable to verbalize this intention before *bentching*.<sup>40</sup>

There is a biblical requirement to accept upon oneself the sanctity of Yom Kippur slightly earlier than sunset.<sup>41</sup> It is preferable to make this acceptance verbally,<sup>42</sup> and some *poskim*<sup>43</sup> hold that doing so even two minutes before Yom Kippur is sufficient.

## VI. OTHER CUSTOMS

Some have a custom to *daven* at the cemetery and to increase *tzedakah* giving.<sup>44</sup>

There is a custom to go to the *mikvah* on *erev-YK*, and even some women have the *minhag* to go,<sup>45</sup> but single women should not go.<sup>46</sup> The commonly accepted custom today is that even married women do not go.<sup>47</sup> One should try to make sure there is no *chatzitzah* on the body and that fingernails and toe nails are properly cut.<sup>48</sup> If one cannot go to the *mikvah*, he may take a shower instead.<sup>49</sup> The shower should be long enough for 9 *kav* of water to be poured on one's head (12 or 16 liters, or 4-5 minutes).<sup>50</sup>

There is a custom to receive *malkos* on

*erev YK* to arouse one to do *teshuva*.<sup>51</sup> The one giving the *malkos* softly<sup>52</sup> hits the other's back using a leather strap while saying "והוא" three times. The recipient crouches down with his head facing north<sup>53</sup> and recites "אשמנו בגדנו וכו'" three times.<sup>54</sup> However, there are many who do not have the custom to receive *malkos*.<sup>55</sup>

## VII. CANDLE LIGHTING

It is customary for married women (as well as single men/women when living alone)<sup>56</sup> to light candles for Yom Kippur similar to Shabbos and Yom Tov and recite the *bracha* of "להדליק נר של יום הכיפורים".<sup>57</sup> *Sephardim* do not accept the sanctity of Yom Kippur at the time of lighting candles, but only afterward. Therefore, they should first recite the *bracha* and then light, and they should not recite "שהחיינו" (through which they accept the sanctity of YK)<sup>58</sup> until after completing the candle lighting, reciting the *bracha*, and removing leather shoes.<sup>59</sup> Alternatively, if they plan to be in shul, they can recite it there with the *tzibur*. *Ashkenazi* women accept the sanctity and laws of Yom Kippur when lighting candles. Therefore, they should first light the candles and then recite the *bracha*.<sup>60</sup> Those *Ashkenazim* who have the custom to recite "שהחיינו" should do so after finishing to light the candles (because reciting the *bracha* before lighting causes them to accept

39. ליקוטי מהרי"ח חלק ג- ערב י"כ

40. משנ"ב סימן תרח סק"ב

41. שו"ע סימן תרח-א ומשנ"ב סק"א

42. משנ"ב סימן רסא סק"א

43. אגרות משה או"ח ח"א צו

44. רמ"א סימן תרה

45. משנ"ב סימן תרו-יז

46. שדי חמד קצט חלק ט סימן א אות ו

47. מקראי קודש לרב הררי פ"ב הע' סו

48. אלף למטה סק"ג

49. משנ"ב סימן תרו סק"ב

50. שו"ת מנחת יצחק (ח"ד-כא)

51. ומשנ"ב סק"ח שו"ע סימן תרו-ו

52. משנ"ב סימן תרו סק"כ

53. רמ"א סימן תרו-ו

54. משנ"ב סימן תרו סק"ט

55. כף החיים תרו-מ, ארחות רבינו חלק ב עמ' ר

56. שו"ע או"ח סימן רסג-ב

57. שו"ע תרו-א, רמ"א סימן תרי-ב, ילקוט יוסף תרי-א

58. ילקוט יוסף תרי-א, ז

59. חזון עובדיה, ימים נוראים עמ' רנו

60. שמירת שבת כהלכתה פמ"ד-י



the sanctity of the day),<sup>61</sup> but they should not repeat it again during *davening*.<sup>62</sup>

In pressing situations, such as if she needs to drive to shul afterward for *Kol Nidrei* and it is too far to walk both ways, if an *Ashkenazi* woman does not want to accept the sanctity of YK when lighting, she may stipulate so before lighting and she should make sure not to recite "שהחיינו".<sup>63</sup> However, she should make sure to accept Yom Kippur at least a few minutes before sunset to fulfill the mitzvah of adding to Yom Kippur, as discussed above, and she should recite "שהחיינו" in shul with the congregation.

Candles should also be lit in the bedroom with enough wax to burn throughout the night to prevent intercourse on Yom Kippur, as cohabitation in lit rooms is always forbidden.<sup>64</sup> Today, one may also keep on an electric light (even a small one) in the bedroom.<sup>65</sup> Some *posskim* hold that the custom is no longer to leave a candle or light in the bedroom, especially if it will prevent falling asleep easily.<sup>66</sup>

A candle should remain lit throughout Yom Kippur, to be used after YK for lighting the *Havdalah* candle.<sup>67</sup> Many also light a *yahrzeit* candle for departed relatives for which they recite *yizkor*, and some also light a *neri bari* for every living married male member of the household.<sup>68</sup> Married women may also light a *ner bari* should they choose.<sup>69</sup>

61. ארחות חיים רסג-ו

62. Ibid. - יג

63. Ibid. - טו

64. רמ"א סימן תרי"א ומשנ"ב סק"א

65. מקראי קודש לרב הררי ב-יז

66. קובץ הלכות לרב שמואל קמנצקי עמ' שנט, אהלי

הלכה, עמ' 69

67. שו"ע סימן תרכד-ה

68. רמ"א תרי"ד

69. מטה אפרים תרג-ח

## VIII. SETTING THE TABLE AND PROPER ATTIRE FOR YK

Since Yom Kippur is referred to in the Torah as "שבת שבתון", a clean, festive tablecloth should remain spread on the table throughout the entire day<sup>70</sup> and the beds should be made.<sup>71</sup>

There is a custom to wear white on Yom Kippur for two reasons: first, to symbolize that on this day we resemble angels, and second, to remind us of the shrouds in which the deceased are buried, inspiring us to do *teshuva*.<sup>72</sup> Married men have a custom to wear a *kittel* (some do not wear it during their *shana rishona*, first year of marriage).<sup>73</sup> Since the *kittel* is a garment that is designated for *davening*, it may not be taken into the restroom.<sup>74</sup>

Women should not wear jewelry normally worn on Shabbos or Yom Tov on Yom Kippur,<sup>75</sup> but jewelry worn during the week, such as a regular bracelet or necklace, is permitted. It is customary for both men and women to refrain from wearing gold.<sup>76</sup>

Men who normally wear a *tallis* daily should don a *tallis* before sunset and recite

70. רמ"א סימן תרי"ד ומשנ"ב סקט"ו

71. ערה"ש תרי"ב

72. רמ"א סימן תרי"ד

73. מהר"ם שיק סימן כח

74. משנ"ב סימן תרי סק"ח

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the *bracha*.<sup>77</sup> If donned after sunset, the *bracha* is not recited.<sup>78</sup>

### YOM KIPPUR NIGHT AND DAY

The Torah<sup>79</sup> teaches הַשְּׁבִיעִי בְּחֹדֶשׁ הַשְּׁבִיעִי – “In the seventh month, on the tenth day of the month, you shall afflict yourself.” The Gemara<sup>80</sup> explains that this “affliction” refers to abstaining from food and drink. Additionally, the Gemara<sup>81</sup> infers from other verses that four other pleasures are prohibited on Yom Kippur: washing, anointing, wearing leather shoes, and marital relations. Furthermore, all activities that are prohibited on Shabbat are also forbidden on YK.<sup>82</sup>

#### I. PROHIBITION TO EAT AND DRINK

Eating or drinking even a small amount of food is biblically prohibited on YK.<sup>83</sup> However, the punishment of כרת for eating applies only if one eats the size of a date (about 2/3 of an egg( within the time it takes to eat a 4) פרס eggs),<sup>84</sup> which is normally determined to be between 4-7 minutes,<sup>85</sup> but most *posskim* are stringent for YK to follow the opinion of 9 minutes.<sup>86</sup> Similarly, the punishment of כרת for drinking applies only if one drinks a cheekful within the time it takes to drink a *revi's* (a few seconds), which equals about 3 *kezeisim*<sup>87</sup> (86 ml).<sup>88</sup> Some *posskim* are more stringent and hold that one is liable even if it is consumed within the time it takes to eat a 9) פרס minutes, as above), and this is the

opinion that is followed.<sup>89</sup>

In a life-threatening situation, one should eat or drink immediately. A sick person, a woman who is pregnant, or a nursing mother should consult a Rav and a doctor to determine whether they can fast safely, and if the fast must be broken, to clarify how much may be consumed. Those who are ill and permitted to eat small quantities may consume up to 30cc<sup>90</sup> of food (the size of a date) and<sup>91</sup> up to their own<sup>92</sup> cheekful of beverages once every 9 minutes.<sup>93</sup> Eating such small amounts over an extended period of time is still considered “afflicting” oneself.<sup>94</sup> When eating less than a *kezayis* or drinking less than a *revi's*, one recites a *bracha rishona* but not a *bracha acharona*.<sup>95</sup> If one continues eating after the time of *achilas pras*, a new *bracha* is not required, provided one had in mind to continue eating.<sup>96</sup>

Children and sick individuals who are allowed to eat full meals on YK do not recite *kiddush*<sup>97</sup> and do not require *Lechem Mishneh*,<sup>98</sup> but they should wash their hands up to their wrist before eating bread.<sup>99</sup> When *bentching*, they should add יעלה ויבוא, though if they forgot, they do not need to repeat *bentching*.<sup>100</sup> If they ate *mezonos* or fruit from the *shivas ha'minim*, they should also mention Yom Kippur when reciting the *bracha m'ein shalosh*.<sup>101</sup>

89. משנ"ב סימן תריב סקל"א

90. מה טובו אהל"ך יעקב ח"ד עמ' רסד

91. אכילה ושתייה לא מצטרפים, שו"ע סימן תריב-ב

92. שו"ע סימן תריב-ט

93. שו"ע סימן תריח-ח

94. משנ"ב סימן תרי"ב סק"א

95. שו"ע סימן רי-א

96. משנ"ב סימן קפד סק"ז

97. משנ"ב סימן תריח סקל"ט

98. מג"א תריח סק"י

99. שמירת שבת כהלכתה פל"ט-לג הע' קה

100. שו"ע סימן תריח-י ומשנ"ב סקל"ט

101. שמירת שבת כהלכתה פל"ט-לג

77. רמ"א סימן יח-א

78. משנ"ב סימן יח סק"ז

79. ויקרא טז-כט

80. יומא דף עד;

81. יומא דף עד.

82. שו"ע סימן תריא-א,ב

83. שו"ע סימן תריב-ה

84. משנ"ב סימן רח סקמ"ג

85. וזאת הברכה (עמ' 6) וילקוט יוסף (קסח-יב)

86. משנ"ב סימן תריח סקכ"א

87. משנ"ב סימן רי סק"א

88. שו"ע סימן תריב-י

## II. PROHIBITION TO WASH

It is forbidden to wash any part of the body for pleasure, even a single finger, whether with hot or cold water.<sup>102</sup> However, washing to remove dirt is permitted, though one should have in mind not to benefit from the washing and take caution to only wash the dirty areas.<sup>103</sup>

In the morning when waking up and any time after using the bathroom, one may wash one's hands up to the knuckles.<sup>104</sup> Those who wash each hand three or four times in the morning may do so on Yom Kippur as well (up to the knuckles),<sup>105</sup> provided they intend not to benefit from the washing. One may wash the crust from one's eyes but should be careful not to wet any other part of the eye.<sup>106</sup>

*Kohanim* who are going up to *duchen* wash their hands up to the wrist, since this washing is not for benefit.<sup>107</sup> Similarly, a sick individual or a child who is washing for bread should wash up to the wrist, while intending not to benefit from the washing.<sup>108</sup> Some *Sephardi kohanim* only wash until their knuckles,<sup>109</sup> though Rav Ovadya *passkins* to wash to the wrist.<sup>110</sup>

It is forbidden to brush teeth or use mouth-wash on YK.<sup>111</sup>

It is forbidden for both men and women to go to the *mikvah* on YK.<sup>112</sup>

## III. PROHIBITION TO ANOINT

It is forbidden to anoint any part of the

body, even if your intention is to remove dirt.<sup>113</sup> Applying makeup, lipstick,<sup>114</sup> or perfume<sup>115</sup> is included in the prohibition of anointing on Yom Kippur. Medicated creams are not subject to the prohibition of anointing,<sup>116</sup> though they still may be forbidden due to Shabbos restrictions. Stick or spray deodorant should not be applied on Yom Kippur.<sup>117</sup>

## IV. PROHIBITION TO WEAR LEATHER SHOES

It is forbidden to wear leather shoes on Yom Kippur.<sup>118</sup> It is best to avoid wearing non-leather sneakers or other shoes that one would wear year-round,<sup>119</sup> but non-leather slippers or Crocs are allowed.<sup>120</sup>

Moskt *posskim* require one to recite the *bracha* of "שעשה לי כל צרכי" on YK.<sup>121</sup>

## V. MARITAL RELATIONS

Marital relations are prohibited on Yom Kippur, and married women have the halachic status of a *niddah* on this day.<sup>122</sup> Therefore, one may not touch his wife, sleep in the same bed, sit on the same couch, or engage in

113. שו"ע סימן תרי"ד-א

114. נטעי גבריאל פ"ג-ה

115. אור לציון ח"ד פ"ב-ט

116. שו"ע סימן תרי"ד-א

117. אש"י האיש ח"ג פ"א-ט

118. שו"ע סימן תרי"ד-ב

119. הלכות חג בחג עמ' שסט

120. הלכות שלמה פ"ה-יז

121. משנ"ב סימן תקנ"ד סק"ל"א

122. שו"ע סימן תרט"א

102. שו"ע סימן תרי"ג-א

103. משנ"ב סימן תרי"ג סק"א

104. שו"ע סימן תרי"ג-ב

105. מנחת יצחק ח"י-מה

106. משנ"ב סימן תרי"ג סק"ט

107. רמ"א סימן תרי"ג-ג, משנ"ב סק"ז ושעה"צ סק"י

108. שמירת שבת כהלכתה פל"ט הע' קו

109. כף החיים תרי"ג-טו

110. חזון עובדיה עמ' 312

111. רמ"א סימן תקס"ג-ו וחו"ט שני יום כיפור עמ' קלג

112. שו"ע סימן תרי"ג-ב

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any other restrictions that apply to a *niddah*.<sup>123</sup>

### MOTZAEI YOM KIPPUR

One should extend YK for a couple of minutes after *tzeis*.<sup>124</sup> Maariv is recited with אתה” “אתה חוננתנו and without the additions for עשרת אתה חוננתנו ימי תשובה. If one forgot to recite אתה חוננתנו or accidentally recited “המלך הקודש” or “המלך” the *Amida*.<sup>125</sup> one does not repeat the *Amida*.

Havdalah is recited over a cup of wine or grape juice without *besamim*, using a candle that was lit from a fire burning from before Yom Kippur.<sup>126</sup>

*Motzaei* YK is considered a minor Yom Tov, on which there is a *mitzvah* to eat and drink.<sup>127</sup> For this reason, *Kiddush Levana* is recited on *Motzaei* YK, as it should be said in a joyous mood.<sup>128</sup> According to most opinions, it may be recited even before Havdalah and even while wearing YK shoes.<sup>129</sup>

Ideally, one should begin building the sukkah on *Motzaei* YK and complete it the following day.<sup>130</sup> ■

123. משנ”ב סימן תרטו סק”א

124. שו”ע סימן תרכד-ב

125. חיי אדם כד-י

126. שו”ע סימן תרכד-ד

127. רמ”א סימן תרכד-ד

128. משנ”ב סימן תרב סק”י

129. משנ”ב סימן תכו סק”א

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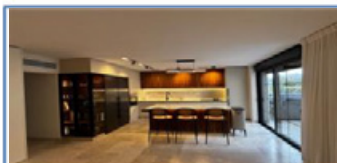
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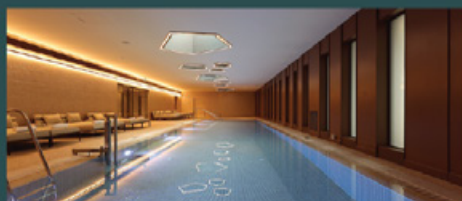
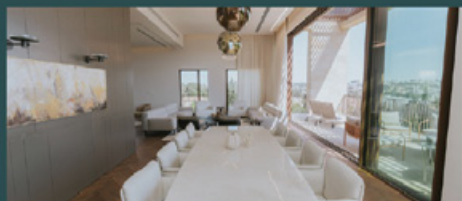
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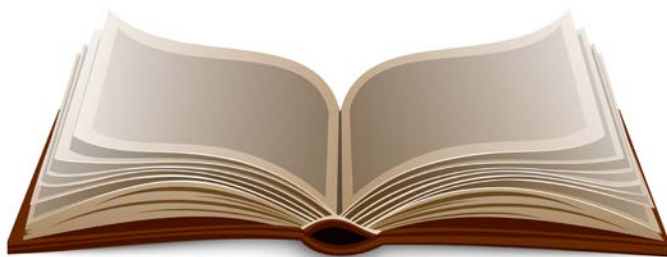
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# וידוי עש

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



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

אֲשָׁמְנוּ  
אָשָׁמְנוּ

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

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

בִּגְדָנוּ  
בָּגַדְנוּ

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

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

גָּזַלְנוּ  
גָּזַלְנוּ

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

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

דִּבְרָנוּ דְּפִי  
דִּבְרָנוּ דְּפִי

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

**We have caused perversion, corrupted others**

הִעֲרִינוּ  
הִעֲרִינוּ

*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**

וְהָרַשְׁנוּ  
וְהָרַשְׁנוּ

*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**

חֲמָסָה

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

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

טַפְּלָנוּ שָׁקָר

*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**

כִּזְבוֹנוֹ

*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**

לִצְנוֹ

*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**

מִרְדָּנוֹ

*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)**

סָרְרָנוּ

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

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

עֵוִינוּ

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

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

פִּשְׁעָנוּ

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

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

**צָרָנוּ**

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

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

**קִשְׁינוּ עָרָה**

*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**

**שִׁחַתְנוּ**

*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**

**תָּעִינוּ**

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

**תַּעֲתָעֵנוּ.**

**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 שׁוּבָה לָנוּ. וְאַתָּה  
צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי  
אָמַת עֲשִׂיתָ וְאָנַחְנוּ הִרְשָׁעֵנוּ.

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

מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנִּסְתָּרוֹת  
וְהַנֶּגְלֹת אֵתָּה יוֹדֵעַ. אֵתָּה יוֹדֵעַ רִזֵּי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֵתָּה חוֹפֵשׁ כָּל  
חֲדָרֵי בֵּטָן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דְּבַר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנֶּגְדְּ עֵינֶיךָ.

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

וּבִכֵּן 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)

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

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

**וְעַל כָּלֵם, אֶלּוּהַ סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כַּפֹּר-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.)

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

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

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

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

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

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

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

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

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

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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.  
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**YOM KIPPUR**

# The Five Inuyim of Yom Kippur

## INUYIM

On Yom Kippur there are five particular items that are restricted, known as *inuyim* or afflictions. The Torah dictates:<sup>1</sup>

אַךְ בְּעֶשְׂרֹת הַיּוֹם הַזֶּה יִסְתַּכְּרֶינָה אֶתְנֵיפְתֵיכֶם...  
מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֵׁיכֶם...

*But you must celebrate the tenth of this seventh month as a Day of Atonement, a holy occasion. You must **afflict yourselves**...*

On Yom Kippur in addition to a prohibition on work (*issur melakha*) we are instructed to “**afflict ourselves**”. How is this to be defined? Hazal extrapolate that there are five major activities that are prohibited: eating, drinking, wearing leather shoes, washing and having relations. Let us explore the purpose of these prohibitions. We will offer three perspectives.

1. Vayikra 23:27

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## REBOOT TO PURIFY OURSELVES

There is a tragic Gemara in Mesehet Taanit (21), which we will review with a positive spin on it. The story is told about Nahum Ish Gamzu. He was the Rebbe of Rabbi Akiva.

Nahum ish gamzu was a Tzadik. He became blind in both eyes, his two arms were amputated, he was totally mutilated and was full of boils. His *talmidim* inquired as to why he suffered so much. He explained that he brought this tragic state upon himself. He once hesitated when helping a poor man. He told him to wait until he got off his donkey to give him some food. The poor individual died before Nahum could provide him with food. Nahum was so distraught that he did not provide assistance sooner to this individual in need. Nahum requested that the eyes that didn't have proper mercy should be blinded. The legs that did not act quick enough should be amputated. He articulates various limbs and body parts that did not act with proper sympathy.

Perhaps we can derive an important lesson from this Gemara. Not in terms of punishment but in terms of purpose. Every part of our body, every limb, every talent that we were gifted by Hakadosh Baruch Hu we should use properly. On Yom Kippur we need to cleanse each one of our senses, to purge them and then to channel them for *avodat Hashem*.

In the prayer we recite immediately prior to the *Kol Nidre* service, *Tefillat Zakah*, we address specifically that. Through not eating, we should correct all the inappropriate eating



we have engaged in throughout the year. Eating without a brakha, without washing or benching. The legs that took me to inappropriate venues. The eyes that may have viewed inappropriate scenes. We refer to our limbs, the manner in which they impacted our lives and seek to cleanse them, so that they all can be directed to enable us to properly serve our Creator.

To use a modern term, Yom Kippur is about rebooting our lives. Sometimes we get frozen. When our computer freezes, the only way to get it to work is to restart it. Yom Kippur is our restart button. We focus on every area of our life. Eating, drinking, walking, working and we go to the other extreme in order to in a sense turn off and restart.

#### DISCOMFORT LEADS TO TESHUVA

The Gemara in Yoma (79) teaches us that the amount to be consumed in order to violate the prohibition of eating on Yom Kippur is different from the typical quantity required for other purposes. Usually the shiur is a *k'zayit* (size of an olive). With respect to the prohibition of eating on Yom Kippur it is a larger shiur, the size of a date. Why is there a larger quantity that is required in order to violate the prohibition of eating on Yom Kippur? The Torah does not state “do not eat.” It states: “afflict yourselves.” Hazal determined that if one consumes less than a date, they are still in a state of affliction.

On Yom Kippur, we cannot eat or wash. We feel agitated, uncomfortable, out of sorts, we don't feel like ourselves. That is the purpose! To feel our humanness. To recognize we do not have everything we need. Experiencing physical deficiencies leads us to contemplate our spiritual inadequacies as well. When we are relaxed and comfortable it is more

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difficult to focus on introspection. When we are uncomfortable, we recognize our vulnerability, that we are finite and consider our purpose on this earth. The first step towards meaningful repentance is being shaken up. To be out of our comfort zone.<sup>2</sup>

#### ANGELIC – ESCAPING WORLDLY PLEASURES

The third idea is the opposite of the second idea. There are many commentaries that suggest that being uncomfortable on Yom Kippur is not the goal. The Gemara tells us in Yoma (78) that there were some Amoraim that tried to find ways of keeping cool on Yom Kippur in place of a shower. They did not require one to suffer from the heat.

The Gemara states as follows: אמר רב יהודה

2. Rashi tells us in Parashat Eikav, *ein adam morid b'Hakadosh Barukh Hu elah mitoh sviah*. We rebel against Hashem when we feel satiated.

מותר להצטנן בפירות you could take cold fruits and rub it on yourself on Yom Kippur in order to cool off. Nowadays there is a new fad to place a cold ice pack around one's neck. There is nothing wrong with it. The prohibition is to wash. Other forms of cooling off would be permitted. One is not required to suffer.

One of the reasons given for eating on the ninth of Tishre is so that it is easier to fast on the tenth (Yom Kippur).<sup>3</sup> The Rosh<sup>4</sup> is even more expansive and states: הכינו עצמכם – prepare yourselves for fasting. Hashem only requires one day of fasting. The only weekday of the year that it is a mitzvah d'oraita to eat is on erev Yom Kippur. Strengthen yourself to eat and drink, so that you will be able to fast tomorrow and make it a meaningful experience.

The Rambam in Sefer Hamitzvot does not

list the mitzvot in the order they appear as the Sefer HaHinukh does. Rather, he has clusters of mitzvot. The mitzvah preceding the prohibition of eating on Yom Kippur<sup>5</sup> is the prohibition of being a *ben sorer umoreh* (a glutton). The prohibition of focusing too much on food is followed by the mitzva to fast on Yom Kippur.

What is the connection between *ben sorer umoreh* and Yom Kippur? The *ben sorer umoreh* priorities *gashmiyut* (luxuries). He seeks the pleasures of this world and steals to satisfy his desires. Perhaps on Yom Kippur we escape the physical world so we can focus on our spirituality. To be angelic, removed from physical pleasures.

Rav Mirsky, in the third volume of *Hegiyonei Halakha*<sup>6</sup>, notes that the word

3. Rashi Devarim 11: 16

4. Piske HaRosh Yoma 8:22

5. Mitzva 195

6. Rav Mirsky, *Hegiyonei Halakha* volume 3

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ne'ilah is usually interpreted as the gates of heaven are closing. Perhaps there is an alternative interpretation. It is not just the gates closing upstairs, but we have to **lock that feeling in our hearts** and take it with us. When we declare ה' הוא האלוקים - Hashem is our master! We change the *nusah* to *hatmeinu* חתמינו – it is to be sealed above and sealed on our hearts. We have to take this spiritually uplifting day with us throughout the rest of the year.

### CONCLUSION

To summarize, what is the purpose of the five afflictions for us?

Number one, they are meant to cleanse, so we could **reboot** every aspect in our lives. Our eating, our drinking, our seeing, our work. Number two, to feel uncomfortable.

page 63

To feel not like ourselves. To feel dependent, to feel lacking. To **recognize our dependence** on Hakadosh Barukh Hu. Number three, to be **angelic**. To recognize that we are in a different world on Yom Kippur.

As Yom Kippur approaches, may we be able to incorporate all three aspects and contemplate before Whom we are standing. To know we have the ability to restart- as a new person, who will not succumb to desires. To be able to focus on our spirituality and to “lock it inside us” and carry it with us so that this year’s Yom Kippur experience is truly meaningful and life-changing. ■

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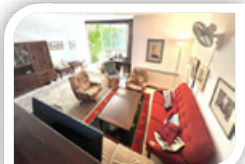
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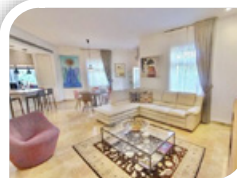


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## Core Confession

*Aseret Yemei Teshuvah* and Yom Kippur are the special times during the year designated for introspection and reflection. Often, when these days come around, we feel a frustration as we compare our current state to years before and think that we haven't made much progress or effected much improvement since the previous year. Upon reflection, we may notice that each year we attempt to do teshuvah for the same sins and often wonder why we haven't met with more success. What are

we missing?

Rabbi Kluger in *My Sole Desire* notes that teshuvah is not simply about correcting a behavior or attitude, that is only an outer manifestation of the problem. True teshuvah is getting to the root of the issue. We can compare this to one who takes medication addressing the symptom of pain his body feels, heedless of the primary cause of the pain. In a *derashah* on the topic of teshuvah, the *Meiri* explains that one must examine his inner thoughts and explore the middot that lead him to sin. Yeshayahu Hanavi teaches, “*yazov rasha darko, ve'ish aven machshevotav* - The wicked shall give up his way, and the man of iniquity his thoughts.” (*Yeshayahu* 55:7) Indeed, most of our sins are symptoms of an underlying jealousy, desire, honor, emptiness or feeling unworthy.

Rav Eisenberger in *Mesilot Bilvavam* expounds that the Torah injunction to uproot *avodah zarah* provides a model for approaching teshuvah as well. When one analyzes the prevalent sins in his life, he will find repeating patterns of behavior and habit loops and thus, introspection enables a person to identify the triggers responsible for his actions and reactions. For example, one may notice that he constantly puts down the efforts of others and is critical of their decisions and choices. Upon further reflection he may discover a fragile self-esteem, and this is his way of boosting his feeling of value and importance. Instead of self-criticism and

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putting oneself down, we can find ways to address our limitations with humor and honesty, channeling our strengths with positivity and purpose.

Uprooting the ‘*zarah*,’ the parts of us that are foreign and disconnected from our authentic core will generate a domino-like effect on all our behaviors and attitudes, effecting teshuvah that is real and lasting.

This idea is reflected in the *haftarah* that we read on *Shabbat Shuvah*. “*Shuvah Yisrael ad Hashem Elokecha ki kashalta be’avonecha* - Return, O Israel, to Hashem, for you have stumbled in your iniquity.” (*Hoshea 14:2*) Rashi, always sensitive to the nuances of the text, addresses an obvious question. An ‘*avon*’ is a sin one does deliberately, stumbling implies falling over something that he didn’t notice. How can these two exist simultaneously? Rashi answers, “Obstacles have come to you **because of your iniquity.**”

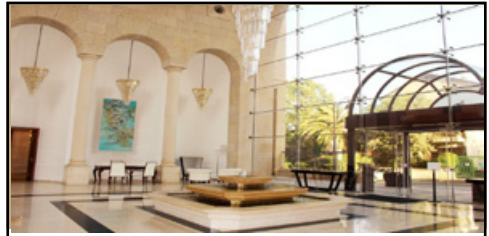
A person starts with a conscious sin which unwittingly spirals into many more sins. The key is in finding and addressing the fundamental challenge which will result in a broad change.

These ten days between Rosh Hashanah and Yom Kippur is the time to discover the root of our obstacles and pinpoint the barriers to growth. A small *kabbalah* taken on toward that end will lead us to connect with our most authentic selves, the pure Divine Will deep within every one of us. ■

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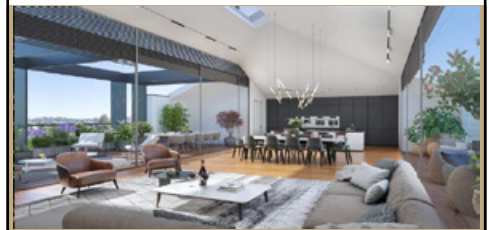
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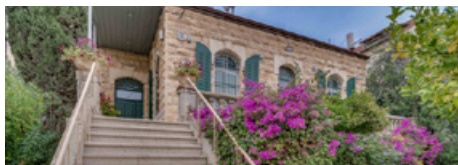
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# How Great We Can Be

Gilad grew up in a warm, Torah home in Bnei Brak but drifted from observance as he got older. He left behind the familiarity of ritual and mitzvos, left behind his family, and moved in with a non-observant relative. Gilad continued to distance himself from tradition, his life spiraling further from his upbringing, until he became engaged to a non-Jewish woman.

Even the non-observant relative was shaken. While unable to dissuade Gilad from the engagement, he did convince him to go home for one Shabbos to speak openly and honestly with his parents. Gilad agreed on the condition that the visit would be on his terms; for instance, he would smoke on Shabbos, openly, in front of his family. He wanted them to see him for who ‘he really was’. With broken hearts, his parents agreed to the meeting, since more than anything they wanted their son to know: ‘You are always ours, and this is always your home; you are always welcome.’

Each Shabbos afternoon, Gilad’s father would go to a shiur given by Rav Aharon Leib Shteinman. On the Shabbos of Gilad’s visit, as his father was heading out the door, he casually and without any expectation invited Gilad to join him. He was shocked when his son agreed, put on a *kippah* and headed out the

door together with him. After the shiur, they both approached the Rosh Yeshivah. With pain in his voice, the father confided, “My son is not shomer Shabbos; he is far from the Yidishkeit of his youth.”

Rav Shteinman turned to Gilad. “How long have you not kept Shabbos?”

“Two years,” Gilad answered flatly.

“And in that time, did you ever have a *hirschur teshuvah*, a passing thought of return to Yidishkeit?” “Yes,” Gilad said after a pause. “Maybe something like four times.”

“Four times? And how long did each thought of change last?”

“About ten minutes.”

Reb Aharon Leib’s face lit up, and excitedly exclaimed, “So for forty minutes over the past two years, you had the status of *מקום שבעלי אינם עומדים* – *צדיקים גמורים אינם עומדים* ‘In a place where those who repent stand perfectly righteous people cannot stand!’ (Berachos 34b). You are counted among the *baalei teshuvah*, a place so high that even perfect *tzaddikim* cannot stand there. For that, I am jealous of you! *Gut Shabbos*.”

The words struck deep. Gilad left the shiur, but Rav Shteinman’s blessing did not leave him. After much introspection and inner struggle, he broke off his engagement and began to turn his life around.

Later, when asked what moved him to accept his father’s invitation that Shabbos, Gilad shared a memory. Back in fourth grade, his class in *cheder* had gone for a *farher*, to take a test with Rav Aharon Leib. At the

rebbe's request, the Rosh Yeshiva asked very simple questions. When it was Gilad's turn, he couldn't answer. Rav Aharon Leib asked an easier question. Again, Gilad didn't know. A third, even easier — still, no response was forthcoming.

When the *farher* was through, each boy lined up to receive a candy from the Rosh Yeshiva. As Gilad approached, Rav Shteinman paused. With his typical warmth, he told the young boy:

“In Yiddishkeit, we reward effort, not results. The other boys exerted effort to answer one question, so I gave them each one candy. You worked hard on three questions - so you deserve three candies.” With a smile, Rav Shteinman handed him three treats.

“The kindness, sensitivity and encouragement of the Rosh Yeshiva that day never left me. That's why I agreed to meet him again. And at my lowest point, he showed me that Hashem cherishes any small step that I can manage at that moment. That's when I knew I could come back.”

ועיקר התשובה הוא בהרהור הלב בלבד, שהרי נקרא בכך צדיק גמור אפילו היה מקודם רשע גמור

“The main aspect of *teshuvah* is the thought in the heart. Through it, a person is now called a complete *tzadik*, even if he was previously a complete *rasha*.” (Rebbe Tzadok haKohen of Lublin, *Takanas haShavin*)

We never know when we will experience a transformative thought, interaction or desire for goodness: “Through *hirschurei teshuvah*, we hear Hashem calling out to us. From the Torah, from the feelings in one's heart, and from the entire world and all that it contains. חשק הטוב, the desire for goodness grows steadily within him, and his very flesh that caused him to sin

in the first place, becomes more refined, until אמור התשובה, the light of *teshuvah* penetrates.” (Rav Kook, *Oros haTeshuvah*, 22)

*Hirschurei teshuvah* can arrive in infinite modalities. Hopefully they come in the form of sweet and wonderful moments: when we meet up with a good friend and catch a glimpse of our highest selves, when we look at our children and remember how great we can be, when we hear a certain story or *nigun* and recognize how deeply we desire to be close to Hashem, when we are inspired by someone and we yearn to make a difference in the world and live on a higher level. The emotional heights of our birthday or anniversary, the spirit of a Yom Tov, an uplifting *shi'ur* or inspiring meeting with a *tzadik* can trigger a cascade of joy and insight into our life — all can produce a pure *hirschur* of *teshuvah*.

The truth be told, I don't love (or honestly even relate to) ‘religious’ vs. ‘*baal teshuva*’ stories which have a predictable ‘happy ending’, perfectly wrapped with a bow at the end. An authentic life is lived *baderech*, as a continuous process, a journey through the ups and downs and ebb and flow of *avodas Hashem* - irrespective of a ‘bottom line outcome’.

Yom Kippur presents a renewed opportunity for us to appreciate how meaningful our efforts and intentions are to Hashem. May we be blessed to embrace our holy thoughts and intentions when they arrive, and enjoy the sweetness of these great days! ■

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**YOM KIPPUR**

# Yom Kippur: White as Snow, Clean as Wool

Teshuvah is a complex, multi-layered process. For this reason, the Nevi'im offer a rich array of metaphors to illuminate it. Teshuvah is likened to medical healing, to purifying waters, to a journey back home, and to the re-fertilization of dried and desiccated land. Each metaphor reveals a distinct aspect of the path of return, highlighting the many dimensions of teshuvah.

Yeshayahu, however, speaks of teshuvah in colors. To him, red represents the vivid color of sin, associated with stain. Sin leaves its mark upon the human soul. For Yeshayahu, teshuvah consists of removing that red stain and restoring the whiteness of our relationship with Hashem.

אִם־יְהִי חַטּוֹתֵיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבֵּינּוּ, אִם־יֵאָדְמוּ  
כִּתּוּלֵעַ כְּצֶמֶר יִהְיֶה

“Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.”

## DOUBLE WHITE

When Yeshayahu portrays teshuvah through the image of whitening, he presents a double vision: sin is rendered white like snow, and it is whitened like freshly laundered wool. Why summon both metaphors? What distinguishes the natural brilliance of snow from the purified whiteness of cleansed

garments? What separate dimensions of teshuvah are embodied in each image?

## SCRUBBING THE SOUL

By portraying teshuvah as laundering clothing, Yeshayahu highlights the human effort and hard work that teshuvah demands. Snow falls gracefully from the heavens, blanketing the earth in white without human involvement. Authentic teshuvah, though, ranks among the most emotionally demanding of all religious experiences.

The image of laundering captures the multi-staged, difficult process of teshuvah. When laundering, first, we must detect where the wool is stained; blemishes and stains are often subtle and hidden. Only then can the labor of cleansing begin, scrubbing to restore the cleanliness of the fabric.

Teshuvah is also multi-staged. First, we must locate our sins. This requires breaking down the false narratives we tell ourselves to soften the truth, confronting our inner selves in their raw and unadorned state. We must shatter the funhouse mirrors that reflect the image we wish to project, rather than the person we truly are.

After we identify our flaws, we must summon the courage to confront them fully. True change demands facing the darker parts of



ourselves and requires faith—the faith that we are not beyond repair, the faith that renewal remains within reach.

At this stage, the work of teshuvah begins: the patient labor of embedding transformation and safeguarding ourselves from slipping back into old, familiar patterns. By casting teshuvah in the language of laundering, Yeshayahu underscores how demanding the journey of repentance can be. It is not a passive snowfall that whitens effortlessly from above, but a human struggle—deliberate, and fraught with both pain and possibility.

### CLEANSING OVER TIME

Beyond the effort required in a single act of teshuvah, Yeshayahu also draws our attention to its cumulative effect over time. Snow may fall in abundance, but it quickly melts and disappears, leaving little trace behind. A later snowfall bears no connection to the first; each arrives and departs independently, without shaping or easing the next.

Laundering, however, works differently. We wash our garments not merely to cleanse them in the moment, but also to protect the fabric from lasting damage. Left untreated, stains would sink too deeply to be removed. By laundering consistently, we prevent such buildup, making each subsequent cleaning easier and more effective.

So too with teshuvah: though we may become stained by sin again in the future, the work of repentance we undertake today lays the groundwork for tomorrow.

Sadly, many of the changes we pledge to make fade with time. We slip back into old habits, and our lofty commitments often go unmet. This can weigh heavily—are we not deceiving ourselves, promising resolutions we suspect we will break?

One way to understand this struggle is through Yeshayahu's metaphor of laundering. A garment may become soiled again, yet it is easier to wash the second time because it has already been cleansed once before. Each act of teshuvah lays the groundwork for deeper, more lasting transformation. Even if we return to the same sins we confronted in a previous year, the earlier effort leaves its mark. By having identified our flaws and begun the demanding work of self-confrontation, the path of future teshuvah becomes smoother and more attainable.

Thus, the metaphor of laundering captures not only the effort and care required in teshuvah but also its enduring, lifelong nature. Each act of repentance is both a confrontation with the present and an investment in the future, preparing the soul for deeper renewal and making the path of ongoing transformation more attainable with each successive effort.

### TESHUVAH IN TURMOIL

Snow generally falls as part of irregular weather patterns, while laundering is a routine act, carried out under ordinary conditions. Teshuvah, too, should not be confined to the intensity of Elul or the religious fervor of Yom Kippur. Rather, it must be practiced regularly and at frequent intervals, becoming an ongoing rhythm in our spiritual lives.

Yet teshuvah must also be stormy and intense—especially during Elul and Tishrei. Snow falls in storms and irregular weather, when the air is cold and gusts disrupt daily life. Snowy teshuvah is neither routine nor clinical, but raw and unsettling. It is a dark descent into the night of the soul, a demanding journey into the hidden chambers of our identity, where we confront pain, sadness,

and regret. It is a mourning for lost potential, often irretrievable.

By evoking snow, Yeshayahu warns us not to domesticate teshuvah, or reduce it to a calm, polite assessment of strengths and weaknesses, followed by neatly written pledges for the future. Teshuvah must rage. It must be stormy, unsettling, and raw. Only then does it have the power to shatter illusions and remake the self.

### TESHUVAH FROM ABOVE

Yet teshuvah is not only our stormy labor; there is also a dimension beyond human effort, a help that descends from above. Laundering is entirely a human endeavor, demanding effort, patience, and skill. Snow, by contrast, descends without human involvement, blanketing the world in a soft, celestial sheen.

By comparing teshuvah to snow, Yeshayahu reminds us that cleansing our sins is not achieved by human strength alone. We must turn our eyes upward, seeking *siyata d'shmaya* for teshuvah.

We often imagine teshuvah as an entirely human endeavor, the work of the heart and the exercise of free will. Hashem granted us autonomy, leaving our choices to us alone. Within this framework, teshuvah appears to be a solitary journey: if, by our own strength, we repent and repair, we draw ourselves back into His presence. Teshuvah is our

bridge back to Hashem, and we must build it alone. Yet Yeshayahu insists that Hashem is part of the teshuvah process, just as snow descends from above.

The Torah commands us: ומלתם את ערלתם לבבכם (“circumcise the foreskin of your heart,” Devarim 10:16), generally understood as softening stubbornness, breaking through obstinacy, and becoming more open to faith and spirituality. This is one of the gateways to authentic teshuvah.

And yet, in Parashat Nitzavim, Moshe assures us: ומל ה' אלקיך את לבבך ואת לבב זרעך (“the Lord your God will circumcise your heart and the heart of your children,” Devarim 30:6).

Although the work of the heart seems to belong exclusively to human volition, we are invited to allow God into that inner chamber, to let Him participate in our teshuvah. We must ask God to grant us clarity to identify the flaws we so stubbornly conceal, honesty to face ourselves without illusion, and courage to pursue real transformation rather than cosmetic adjustments.

By asking Hashem to “rain down the snow of teshuvah,” we ask Him to assist the renewal or the whitening we cannot achieve on our own.

### COVERING OUR DARKNESS

Finally, the image of snow reminds us that at times there is an option other than full teshuvah. Sometimes we cannot perform the teshuvah we long for. Sometimes we fear our sins are too severe to be atoned for. In those moments, we turn to the image of snow.

Laundering actually removes stains and whitens soiled wool, restoring what was sullied. Snow, however, does not alter the colors beneath it. It simply blankets the earth with

In memory of my beloved father

**Mordechai ben  
Yehoshua Zvi z"l**

on his 61<sup>st</sup> Yartzheit, 11 Tishrei

*Miriam Marcus*

a pure white veil, concealing the green, the brown, or the gray below.

When we feel we have reached the limits of our capacity for teshuvah, we turn to Hashem and pray: even if You do not erase our sins, cover them. Cover them with the snow of Your love. For love itself has the power to overlook: ועל כל פשעים תכסה אהבה ("Love covers all transgressions," Mishlei 10:12). With that love, You can look beyond our failings, cloak our darkness in whiteness, and shield our brokenness with compassion.

This year, more than ever, we plead with Hashem to cover our darkness with His love. We bear countless reasons to merit that love. For two years, we have endured trials; for two years, we have carried pain; for two years, we have stoutly defended our Land—His Land—the nation He entrusted to us. Through it all, we have shown our profound love for Him and for His historic mission. Let that love now descend upon us, shielding our flaws.

May His love cover our transgressions. May He rain down snow upon us and make us pure. ■



OU Press is honored to partner with Rabbi Moshe Taragin on his new volume in Hebrew regarding the recent war ('Emunah B'toch Hahastara). This remarkable book is also available in English, "Dark Clouds Above, Faith Below"

**Correction:** In my article about Rosh Hashanah entitled Rosh Hashanah: Malchut Revealed, I mistakenly wrote that the Rosh Chodesh korbanot are not offered on Rosh Hashanah. In fact, they are offered. What is absent is their explicit mention in the Mussaf tefillah. In the beracha of U'mipnei Chata'einu we recall only the korbanot of Rosh Hashanah—V'et Musfei Yom Hazikaron—without reference to Musfei Rosh Chodesh.

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**YOM KIPPUR**

# The Symbolism of the Scapegoat

The strangest element of the Yom Kippur service, as set forth at the beginning of Parashat Acharei Mot, is the ritual of the scapegoat. Two identical goats are chosen, and lots are drawn—one is to be offered as a sacrifice, and the other one is sent “to Azazel” in the wilderness. It was led over a cliff where it, together with the sins of the Jewish people, was torn to pieces as it tumbled down.

The Talmud provides a list of mitzvot that Satan belittles and tries to get the Jewish people to cease observing or abandon altogether. These consist of those mitzvot whose rationales are not immediately evident or belong to the plane of Kabbalah: the negative commandments

about eating pork and wearing wool and linen together, and the positive ones of chalitzah (removing the shoe to reject levirate marriage) and the scapegoat. Affirming that one must observe these without knowing the divine

calculations behind them, God declares: “I have decreed it and you have no right to question it.”<sup>1</sup>

The fact that these mitzvot belong to the set called chukim, whose reasoning is opaque, has not deterred great minds from trying to pierce the veil. In the case of the scapegoat, Rabbi Joseph B. Soloveitchik was determined to find meaning in



Rabbi Joseph B. Soloveitchik zt”l

this centerpiece of the holiest day of the year. Even though the actual ritual is no longer performed, we continue to recite a poetic version of the sacrificial rite in the Mussaf prayer, so its relevance must endure. The Rav unpacked the meaning of three essential aspects of the ritual.

## FATE MAKES ALL THE DIFFERENCE

While physically indistinguishable on the basis of size or age, the two male goats could not have had more different fates. Pure chance alone, completely out of the animal’s control, decided which would be “for God” and which “for Azazel” (Leviticus 16:8). This,

1. Yoma 67b.

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**On her 29<sup>th</sup> yartzeit**  
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the Rav argued, is how the penitent can petition for forgiveness and claim that he or she is not guilty. Like the goats, one can claim that they have been compelled to sin by outside forces rather than out of their own free will.

In truth, so much of our life seems the product of chance, of actors and circumstances beyond our control. We do not choose our parents, siblings, or children. The formative culture in whose orbit we are raised is inescapable. Character traits are the clear expression of genes passed down to us. Hormonal imbalances can give rise to certain states of mind and drive us to act uncharacteristically. In this way, much of life is like a lottery, and sometimes we draw losing numbers.

The penitent therefore draws God's attention to the blurring between what is within the realm of free choice and what should be chalked up to mitigating circumstances. God alone can evaluate the degree of our culpability. In this way, the rite of the scapegoat is "a psychodramatic representation of the penitent's state of mind and his emotional need."<sup>2</sup>

While the Rav's approach does not excuse a sinner from his transgressions, it does offer hope for understanding and forgiveness, on the one hand, and the opportunity to improve, on the other.

### FROM SATAN TO GOD

The Torah instructs us to cast one lot "for Azazel" and then send the goat "to Azazel" in the wilderness. Who or what is Azazel? According to the Ramban, "Azazel" is what the Midrash and Kabbalah refer to as "Samael," roughly the equivalent of Satan. "And we give Samael a bribe on the Day of Atonement" is how the Ramban phrases it. But how does a sacrifice to Azazel not fall

afoul of idol worship?

The Rav laid the emphasis on the fact that it is God's will that we do so: "it was not intended that the scapegoat offering be sacrificed by us to Satan, God forbid, but that when making it, our intention is nothing else but to carry out our Creator's will as He commanded us."<sup>3</sup> The Torah never instructs us to bring Satan a sacrifice per se. Both sacrifices are sanctified for God and God alone. It is God who tells us what to do with both of them.

Still, why does God direct a sacrifice to the realm of Satan, and why is it integral to the effecting of atonement?

"Go and see the feelings of sorrow, of disappointment, of frustration and of distress that man endures... for the sake of petty human cupidity, financial covetousness and the craving for honors. [...]"

This terrible feeling of alienation and loneliness usually overcomes man due to an excessive pursuit of futile vanities."<sup>4</sup>

The Rav writes that in our transgressive pursuits we endure a great deal of self-inflicted suffering. It is the bitter fruit of our sinful

3. Soloveitchik, *On Repentance*, 294–295.

4. *Ibid.*, 298–299.

May the Torah learning  
from this issue of Torah Tidbits  
be לעילוי נשמת

**Joseph (Joe) Manasseh ז"ל**  
יוסף בן גבריאל מנשה ומעתוקה ז"ל  
on his fourth Yahrzeit כ"ט תשרי

Greatly missed by  
his children, grandchildren  
and great grandchildren

*Families Ross, Miller,  
Lipnick & Manasseh*

2. Besdin, *Reflections of the Rav*, 46–47.

intent and iniquitous action. On Yom Kippur, God accepts these painful emotions as though they were suffered out of devotion to God: "It is seen as offering to the Almighty and not, as it was in truth, an offering to Satan."<sup>5</sup> Through this ritual, then, "the Almighty revealed the great mystery of the quality of mercy which is operative on the Day of Atonement."<sup>6</sup>

To summarize: "The scapegoat symbolizes man who suffers because of his own failures. If he feels remorse and has second thoughts of repentance because of them, these failures are then regarded as a sacrifice offered up to God."<sup>7</sup>

### AN UNCONTROLLABLE DESCENT

The underlying principle behind teshuvah (repentance) is that the human being has been granted free will. In his laws on repentance, the Rambam formulated this notion beautifully: "Free will is granted to every man. If he wishes to incline himself to the path of good and be righteous the choice is his; and if he wishes to incline himself to the path of evil and be wicked the choice is his."<sup>8</sup>

Inanimate things are by definition passive objects, acted upon by outside forces and obeying precise physical laws. Roll a ball off

a table and witness the laws of motion and gravity in action. Free will, however, allows man to be a subject, an actor. Sin occurs, said the Rav, when man becomes an object.

The simplest verbs which denote the dichotomy between a subject and an object are those of ascent and descent, respectively. Ascent involves an act of overcoming the force of gravity, while descent involves succumbing to this force. If a person loses his dynamic, subjective existence and cannot counteract various forces which tend to pull him downward, he is acting as a simple object.<sup>9</sup>

The Rav suggested that this is the symbol of the scapegoat. The Mishnah describes graphically the scapegoat ritual: "He pushed it backward and it rolled down. It was dismembered before reaching halfway down the mountain."<sup>10</sup> This is an accurate description of what sin can do to a person: "Even before his total descent he is broken apart, an abject victim of gravity."<sup>11</sup> ■

9. Soloveitchik, *Before Hashem*, 31–32.

10. *Mishnah, Yoma*, 6:6.

11. Soloveitchik, *Before Hashem*, 32.

5. *Ibid.*, 299.

6. *Ibid.*, 298.

7. *Ibid.*, 300–301.

8. *Mishneh Torah, Hilchot Teshuvah*, 5:1.



Rabbi Goldscheider's most recent OU Press Publication, "Torah United" on the weekly Parsha, can be ordered directly from Rabbi Goldscheider at [aaron@ouisrael.org](mailto:aaron@ouisrael.org) at a special price for Torah Tidbits readers.



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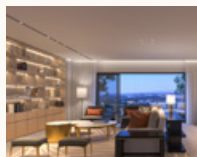
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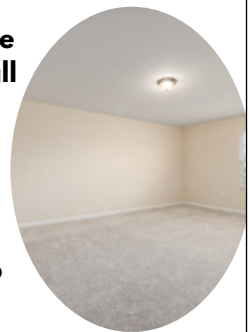


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בס"ד

# Love and Repentance

On Tzom Gedaliah, we concluded our study of Sefer Iyov and began our study of Shir HaShirim as we ushered in Shabbat Shuvah. Shir HaShirim is a poetic rendering of the immutable love between Hashem and the Jewish people, represented by the metaphorical love between a man and woman.

Rav Kook, in his introduction to Shir HaShirim, cites the teaching of the Kuzari that Shabbat cleanses us of the accumulated stresses and distractions that cloud the pure relationship between the Neshama and its Creator, just as the weekly sacrifices offered by Iyov attempted to exonerate his sons from any sins they may have committed while feasting. Since Shabbat signifies the intimate relationship between Hashem and the Jewish people, we experience an arousal to repentance as Shabbat approaches, both

individually and nationally; thus many people embrace the custom of reciting Shir HaShirim at the onset of Shabbat, expressing the longing we feel for the restoration of our intimate relationship with Hashem

Rabbi Akiva taught that the world was never as worthy as the day upon which Shir HaShirim was given to Israel; all the writings (of Tanach) are holy, but Shir HaShirim is the holy of holies.<sup>1</sup>

There is no sufficient imagery to express the love between Hashem and the Jewish nation other than the love between man and woman, and no language to express the magnitude of that love other than that of the Beit HaMikdash. According to the Zohar, Shir HaShirim was composed by Shlomo HaMelch upon the completion of the building of the Temple, when the upper and lower spheres were united. On that day, there was no greater joy before the Holy One blessed be He, since the day of Creation.<sup>2</sup>

Rav Aviner teaches that in Shir HaShirim we apprehend that which the Jewish nation saw upon their pilgrimage to the Beit HaMikdash, when the doors to the Holy of Holies were opened and we witnessed the Keruvim atop the Aron HaKodesh. If the Keruvim, which had male and female likenesses, were facing one another in an embrace, then we knew with certainty that the loving relationship between Hashem and the Jewish people was in good standing; if, Heaven

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forbid, they were turned away from one another, we knew that the relationship was in trouble. This image of love is expressed in Shir HaShirim, which according to Rashi expresses the entire history of the relationship between Hashem and the Jewish nation.<sup>3</sup>

Rav Kook further teaches that it is highly significant that it was precisely Rabbi Akiva who likened Shir HaShirim to the Holy of Holies. Whereas a base and materialistic soul might erroneously view Shir HaShirim as a literal expression of sensual love between man and woman, Rabbi Akiva, who experienced a most loving relationship with his wife, was able to translate that ephemeral love into an exalted expression of eternal love, ultimately sacrificing his very life for the sanctification of G-d. Rabbi Akiva's sublime soul enabled him to experience the embrace of Hashem even while being tortured by the Romans. Who better than him to reveal the true holiness of this sacred text?

It is fortuitous that our study of Shir HaShirim coincides with the Aseret Yemei Teshuvah. In the concluding chapter of Hilchot Teshuvah, the Rambam discusses the allegory of Shir HaShirim, explaining that our goal is to serve Hashem with the kind of love-sickness that Shlomo HaMelech describes in Shir HaShirim. We aspire to perform Mitzvot out of pure love for Hashem, not

out of a desire for reward or fear of consequences should we fall short. We should feel intimately connected with Hashem, so much so that we can't separate our thoughts from Him for even an instant. The way to attain such love is through knowledge and understanding of His ways; the more we study and apprehend Hashem, the more our love for Him will increase, until like Rabbi Akiva, we merit to fulfill the dictum of loving Hashem with all our heart and soul.<sup>4</sup>

May this season of Teshuvah be enhanced through our study, and may we merit to once again experience the revelation of the Holy of Holies upon Aliyah laRegel in the newly rebuilt Beit HaMikdash, במהרה בימינו. ■

4. רמב"ם, הלכות תשובה פרק י' הלכות א,ג,ו.

**Mrs. Leah Feinberg** is a master educator who taught at the SKA High School for Girls in Hewlett for twenty-one years, also serving as Tanach Department chairperson and New Teacher Mentor. Leah is currently on the faculty of the OU Israel Center and has taught in all three cycles of the OU Women's Initiative Nach Yomi program

In the **OU Women's Initiative Nach Yomi series**, currently in its third cycle, women scholars deliver a daily shiur on the books of Prophets (Neviim) and Writings (Ketuvim) at the pace of a chapter a day. Shiurim are geared toward learners of all levels who would like to participate in the two-year Nach Yomi study cycle. Visit the OU Women's Initiative to register for additional content.

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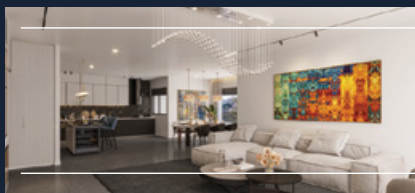
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# Message from NCSY Israel's Leadership



This year marks a remarkable milestone: the 10th anniversary of NCSY Israel.

Ten years ago, we set out with a mission to create a space where English-speaking teens in Israel could thrive-spiritually, socially, and emotionally rooted in Torah, Zionism, and personal growth. Over the past decade, we have grown from a handful of programs in a few neighborhoods to a national movement reaching over 600 teens this past year alone across five chapters, impacting lives, families, and communities. We look back with immense gratitude, for the lives touched, the leadership cultivated, and the deep connection to Am Yisrael, Eretz Yisrael, and Torat Yisrael that we have seen flourish.

As we reflect on this milestone year, it is fitting to invoke the legacy of Rav Avraham Yitzchak HaKohen Kook zt"l, whose 90th yahrzeit we commemorate this year. Rav Kook envisioned a Jewish people united not by uniformity, but by shared purpose and divine mission, and in the Land of Israel. A vision that NCSY Israel strives to bring to life each day. Our teens come from diverse

backgrounds, each with their own story and journey. But through our programming, relationships, and learning, they come together around shared values, discovering their personal connection to Torah and Israel while feeling part of a greater whole.

Rav Kook famously taught, "The old shall be renewed, and the new shall be sanctified." This message could not be more relevant as we mark a decade of achievement. We renew our original purpose with fresh strength and sanctify new ideas, new teens, and new opportunities for the future. Just as the Menorah in the Beit HaMikdash had to be kindled daily, our mission requires constant light, consistency, and renewal. This year alone saw the launch of our Chai single-gender programming, the expansion of our YAIR Torah learning seminar, record-breaking participation on Regional Shabbatonim, and a Giving Day campaign that surpassed all expectations. Even amidst the challenges facing our country and our people, we saw growth-not just in numbers, but in depth, heart, and impact.

Looking ahead to our second decade, we remain driven by the belief that the teens of today are the leaders of tomorrow. Our work is not just about events or numbers. It's about nurturing emunah, building resilience,

and creating a home where each teen is seen, supported, and inspired to build a life of meaning rooted in Torah and responsibility to the Jewish people in their homeland.

To all who have been part of this journey—our teens and their families, our staff and madrichim, our generous supporters, our partners, and our Board, we extend our deepest gratitude. Your belief in this mission makes it possible.

With Hashem's help, may the next decade bring even greater unity, inspiration, and redemption - *בְּאַחֲדוּת נִזְכָּה לְגֻאֲלָה* - as Rav Kook dreamed and as our teens are helping to build each day.

Thank You,

**Rabbi Michael Kahn**

*Executive Director, NCSY Israel*

**Rabbi Yosef Ginsberg**

*Regional Director, NCSY Israel*



Dear Friends,

“If you build it, they will come.”

That famous line from *Field of Dreams* (1989) has always inspired me. In the movie, a farmer risks everything to build a baseball field, trusting that paying fans will show up. The deeper message is clear: when you have the courage to dream and take bold steps, Hashem opens doors you never imagined.

5785 was a year of remarkable growth for NCSY Israel—growth that began with just such a dream.

I will never forget a breakfast meeting in the Ramot Mall with Mitch Aeder, now

President of the OU. I asked him how he hoped his new administration would be remembered. He tapped the table and said a single word: “Israel.” He explained that the writing was on the wall—the future of the Jewish People is here—and the OU must prepare for it. In later conversations, Rabbi Dr. Josh Joseph, the OU's COO, echoed that same vision. That moment became the spark for something new: a different kind of NCSY, for a different kind of generation. Together with our founders, Rabbi Michael Kahn and Rabbi Yosef Ginsberg, we began to design what NCSY Israel could—and must—become.

With the OU's substantial investment, NCSY Israel launched Chai, our separate-gender program, which has grown beyond anything we imagined. This past year our reach and attendance doubled, and demand has spread to new regions and communities. With full-time staff now serving all five regions, we've professionalized in powerful ways—introducing data, analytics, marketing, programming, and operational excellence.

But the story doesn't end here. The need is only growing. Jewish teens and their families are seeking inspiration, guidance, and belonging. And when families make Aliyah, we must ensure that their move strengthens—not weakens—their spiritual growth. That is our sacred responsibility.

If we build the right institutions, they will come. And when our children look around one day and ask, “Are we in heaven?” we will smile and answer: “No... this is Israel.”

Wishing you a Ketiva VaChatima Tova—a year of health, peace, joy, and redemption.

With gratitude,

**Yigal M. Marcus**

Board Chair, NCSY Israel ■



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BEFORE NE'ILA...



AH, THE COLLECTIVE  
REVERENCE OF G-D,

THE DRAMATIC,  
SPIRITUAL HUSH  
IN THE AIR...

THE...

EXCUSE  
ME...



...THE GABBAI!

YES, YES,  
NOW LISTEN,  
BENTZI...



Y'WHAT?!



WELL?

BUT...  
BUT...

JUST GET ON  
WITH IT!

WHAT'S GOING ON  
THERE?



WELL, UM, HELLO THERE,  
VIEWERS!  
I MEAN...  
SORRY - HABIT -

ERM... FELLOW... CONGREGANTS...

MY, AREN'T YOU ALL LOOKING...  
ERM... HOLY AND STUFF TODAY...



WHAT ON EARTH...?!



SURELY NOT...?



WELL, ERM... IT SEEMS  
OUR BELOVED RABBI -  
WHO, I THINK WE CAN ALL  
AGREE, DID THE MOST  
MARVELOUS JOB OF  
LEADING MUSSAF THIS  
MORNING -  
ERM... MUST HAVE OVER-  
WORKED HIS VOCAL  
CHORDS...

...WHICH SEEM TO HAVE  
GONE ON STRIKE, FOR NOW..



SO, FOR REASONS BEYOND MY  
COMPREHENSION - THE GABBAI  
HAS THREAT- I MEAN...  
REQUESTED ME TO GIVE THE  
PRE-NE'ILA PEP-TALK  
INSTEAD...

WHAT?!

NO!

I TRIED WARNING HIM THAT  
WHEN I'M UNDER PRESSURE,  
MOST OF WHAT I SAY IS  
COMPLETE AND UTTER BALONEY...



...BUT I'M NOT SURE HE WAS CONVINCED, BECAUSE ALL  
HE SAID WAS, "OH, DON'T TALK SUCH COMPLETE AND  
UTTER BALONEY, JUST GET UP THERE..."

PLEASE... NOT ON  
YOM KIPPUR... I PUT UP  
WITH THIS LUNACY EVERY DAY,  
BUT JUST TODAY... IS A BIT OF  
SERIOUSNESS TOO MUCH TO  
ASK FOR?

OK, HONEY, YOU CAN DO THIS...

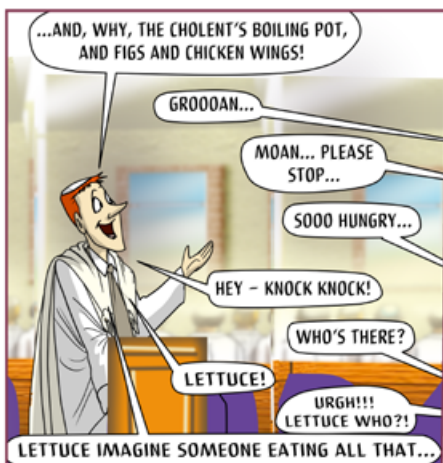
SO... ERM... HERE GOES...



AND SPEAKING OF BALONEY -  
IT MAY, OF COURSE, BE A BIT  
INSENSITIVE TO THOSE OF US WITH  
RUMBLING STOMACHS RIGHT NOW  
TO BE MENTIONING SLICED MEAT...

WE WOULDN'T WANT PEOPLE TO BE  
DISTRACTED ON THESE EXALTED  
MOMENTS WITH THOUGHTS OF A  
LARGE SALAMI SANDWICH, WOULD WE?





BASED ON THE PRE-NE'ILA TALK OF RAV CHAIM KLEIN, RABBI OF MA'ALE CHEVER



\*NOTE: YOM KIPPUR IS A LOVING, PERSONAL GIFT FROM G-D TO ISRAEL. NEEDLESS TO SAY, IT'S UNTHINKABLE TO ABUSE THE PURIFYING POWER OF THE DAY IN ORDER TO SIN DELIBERATELY LIKE THIS AND THEN TO COUNT ON THE LAST FEW MOMENTS TO REPENT. THE CASE DESCRIBED HERE IS MENTIONED IN HALACHA AS A T31U'1, AND NOT, G-D FORBID, TO GIVE ANYONE BAD IDEAS...



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### PARSHAT HA'AZINU

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

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

The poem of Ha'azinu was the song the Leviim sang in the Beit Hamikdash during the Mussaf offering on Shabbat. We know the Leviim sang a psalm from Tehilim as the Shir Shel Yom – the daily song, sang 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 millennia, hence it is sung over 6 weeks in the Temple.



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

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

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



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

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

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



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

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

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forgot Him.

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

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

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



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

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

This is no longer a 6 verse aliya like the first 3, but 9. The verses no longer end symmetrically, at the end of the second column. Now they end in the first column – off balance. As if to say, the world is not working the way it ought to, off kilter; things gone awry.

The song switches now from Moshe's voice

to G-d's voice. Moshe no longer describes Him – G-d speaks now in the first person. Moshe can't describe this for once G-d hides his Face, no man can understand His ways; G-d needs to describe the hiding of His Face Himself.

The Ramban comments that this is actually a prediction of the exile of the 10 tribes, the Kingdom of Israel. Their memory is gone. A full 10 tribes of the Jewish people have been lost forever. With no happy ending. While the history of the Jewish people will have many tragedies, the loss of 10 tribes of our people, with no trace is a tragedy of, well, Biblical proportion.



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

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

The song turns back to Moshe's voice. The plain meaning of some of the verses in this aliya is apparent, others quite obscure. The last verse, with the return of G-d's voice, also returns to ending in the second column. Structure has returned, order is back. This

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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 it is your life. Then Moshe is told to ascend Har Navo where he is to die.

The verse states that Hashem spoke to Moshe of his impending death “b’etzem hayom hazeh”, on that very day. The simple meaning is that on the very day that this song was complete, Moshe’s life too had served its time and was too to be completed.

But Rashi quotes the Midrash that prefers to translate this as meaning “in broad daylight”. Moshe’s ascension to the mountain and his death is to be public, in full view. As if to avoid the objections of the people. As much as the people would want to prevent this – Moshe’s death is inevitable. As devastating as the loss of Moshe’s leadership is, it is a part of life. The covenant is with our people, transcending any one leader. ■



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# THIS WEEK'S INSPIRATIONAL TORAH LEARNING

**SUNDAY  
OCT 19**

**7:30 PM**

Men's Advanced Safrut  
(The Bais) **Rabbi Tzvi Maurer**  
7 Hartum Street, 2nd Floor  
(Resumes in November)



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**MONDAY  
OCT 20**

**8:30 PM**

**The Bais (for Men) - Semichat  
Chaver Program Rav Elyada  
Goldwicht@ Bet Knesset  
Ohel Yitzchak, Keren Hayesod St.**



**OU Israel | Women's Division  
2 Radak St., Rechavia**

**6:00-10:00PM**

ATID Midrasha  
(women in their 20's)

**7:00-9:00PM**

Dorot Choir Session with  
Hadassah Jacob

**TUESDAY  
OCT 21**

OU Israel is supported by the Jewish  
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## COMMUNITY BEIT MIDRASH IN BAKAA

Classes @ Bet Knesset Nitzanim, 3 Asher Street, Bakaa

**9:20 AM**

Understanding Tefila  
Rabbi Yossi Goldin

**11:25 AM**

Pshat in the Parsha  
Rabbi Shmuel Goldin

**10:15 AM**

Rambam: Letters and  
Introductions  
Rabbi Yitzchak Breitowitz

**12:20 PM**

Unpacking the Messages  
of Chazal  
Rabbi Shai Finkelstein

## TORAH TUESDAYS WITH THE WOMEN'S DIVISION

Classes @ Beit Knesset HaNassi, 24 Ussishkin St. Rechavia

**9:15AM**

Torah Tapestries  
Parsha Shiur  
Mrs. Shira Smiles

**10:15AM**

Living with  
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Kirszenbaum



## MODIIN-THE BAIS

Men's Programs in Modiin Yeshivat Hesder Meir Harel,  
Emek Beit Shean 53, Modiin

**10:00AM - 2:00PM**

Weekly Kollel Boker-Instructors include  
Rabbi David Fine

Rabbi Ian Shaffer

Rabbi Aschi Dick

Rabbi Avi Herzog

**1:00PM- NEW!!!**

Modiin Lunch and Learn with **Rabbi Aschi Dick** -Masamerica Offices,  
28 Dam HaMacabbiim St, 3rd Floor, Shiur followed by mincha at 1:45pm



# This Week's Inspirational Torah Learning with OU Israel

**WEDNESDAY  
OCT 22**

## **COMMUNITY BEIT MIDRASH IN RECHAVIA**

@ Bet Knesset HaNassi,  
24 Ussishkin St., Rechavia

**9:15AM**

Holy Poetry

**Rabbi Dr. Aaron Adler**

**10:20 AM**

Contemporary Issues in Halacha  
and Hashkafa

**Rabbi Anthony Manning**

**11:25 AM**

Mussar and Self Improvement:  
A study of Rav Kook's sefer 'Midot  
HRaya'

**Rabbi Aaron Goldscheider**

**12:30PM**

Jews in the Middle Aged:  
External Threats and Internal  
Development

**Dr. Deborah Polster**

### **SPECIAL EVENT:**

Women's Rosh Chodesh  
Seminar in Beit Shemesh

**THURSDAY  
OCT 23**

## **COMMUNITY BEIT MIDRASH IN ARNONA**

Classes @ Bet Knesset Shai Agnon, 11  
Rechov Leib Yaffe, Arnona

**9:15 AM**

Parshat HaShavua **Rabbi Ari Kahn**

**10:30AM**

Parashat Hashavua **Rabbi Baruch Taub**

**11:20AM**

Trailblazing the Text of TaNach

**Rabbi Neil Winkler**

**12:20 PM**

Modern Masters **Rabbi Sam Shor**

**8:00 PM**

Halachic Controversies. (the Bais)

**Rabbi Aschi Dick** @ Bet Knesset

Ohel Yitzchak, Keren Hayesod Street

**NOTE NEW NIGHT!!!!**

**8:30 PM**

The Bais- Men's Chabura in  
partnership with Kehilat Hashiveinu  
**Rabbi Noam Kenigsberg RAMOT**

### **SPECIAL EVENT:**

**9:15 AM- 1:00 PM**

At The Great Synagogue  
Women's Rosh Chodesh Seminar



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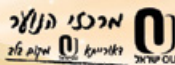
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# COMING SOON TO BEIT SHEMESH

## *OU Israel Women's Division*



### ROSH CHODESH SEMINAR

◆ Rosh Chodesh Cheshvan, Wednesday Oct. 22

This monthly seminar provides women with inspiration and a strong sense of community. The morning includes a musical Hallel, a festive brunch, and a full morning of learning focused on a theme related to the upcoming month.



### BAT MITZVAH PROGRAM

◆ Starting Wednesday Evening, Oct. 29

The Bat Mitzvah and Beyond program is a six-part evening series designed for girls and their mothers. Through textual learning, group discussions, inspiring guest speakers, hands-on activities, and meaningful trips, this program provides a powerful journey of connection, growth, and Jewish identity.



### NEXTGEN EVENT

◆ Thursday Evening, Nov. 6

NextGen is a monthly evening program for young women in their 20s-40s, combining inspirational shiurim with fun, interactive workshops. Through these activities, NextGen fosters a vibrant community of women looking to grow, connect, and engage in meaningful experiences together.

**FOR MORE INFORMATION & TO REGISTER**

**[OUISTRAEL.ORG/WOMENS-DIVISION/BEITSHEMESH](https://ouisrael.org/womens-division/beitshemesh)**

# Put Your Community on the Map!



- The OU in Israel is building a **national directory of shuls with an English-speaking presence** — from fully Anglo congregations to Israeli shuls where English speakers still feel at home.
- **Are you a Rabbi, Rebbetzin, or shul leader (e.g. a vaad member)?**  
Please take 10 minutes to complete our short questionnaire.
- **Part of a shul but not in leadership?** Share this form with your Rabbi or leadership team so your community can be represented. Your input will help identify and strengthen English-speaking communities across Israel, paving future opportunities for support and collaboration.
- **Complete the form by October 30th** and your community will be entered into a raffle for a free OU Israel event — from an inspiring guest speaker to a tailored community program.

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## ROSH CHODESH CHESHVAN

Women's Seminar

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## WED. OCT. 22

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## FROM THE DESK OF RABBI MOSHE HAUER

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**HA'AZINU**

# Between Heaven and Earth

There are times when we occupy a more elevated plane, when our thoughts and our efforts are focused on bigger and loftier matters and we try to avoid being mired in pettiness. Yom Kippur is the most notable example of that, as we prepare for Yom Kippur by granting each other forgiveness and then spend the day exclusively engaged in matters of the spirit such that our Sages described our state of being on Yom Kippur as angelic (Pirkei d'Rabbi Eliezer Ch. 46).

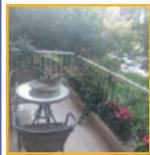
This general concept is highlighted at the outset of our Parsha (Devarim 32:1) when Moshe declares “*ha’azinu hashamayim vo’adabeira*, addressing – so to speak – the heavens and the earth, and using two different terms for listening, the Hebrew

equivalent of “listen” – *shimu*, and “hear” – *haazinu*. Just as the word “hear” in English includes the word “ear”, the Hebrew *haazinu* includes the word *ozen*, the Hebrew word for ear. Our Sages (in the Sifrei in our Parsha) understood that this term for “**hearing**” implies speaking from up close, right into the **ear**, and therefore noted a fascinating contrast. Moshe, who was the most elevated of men, to the point that he will be described at the outset of next week’s Parsha (Devarim 33:1) as an *ish ha’Elokim*, a man of G-d, here in our Parsha speaks to the heavens from up close, *haazinu hashamayim*, “Hear, O heavens,” and to the earth from a distance, *v’tishma ha’arezt*, “listen, O earth.” Whereas Yeshayahu, a prophet on a different level than Moshe, began his book of prophesy with the opposite phraseology, *shimu shamayim v’haazinu ha’arezt*, addressing the earth from up close and the heavens from afar. Different people and different times can have us centered in different spheres.

This has particular application for us as we move into the Yom Tov of Succot. The Succah structure is meant to recall our state of existence in the desert, when we literally lived “in the clouds”, surrounded by the *ananei hakavod*, the clouds that represented Hashem (see TB Succah 11b). The desert is not a part of the settled earth, and we were living for that protracted period closer to heaven than earth, sustained by the *lechem abirim*, the Manna that is described (TB Yoma 75b) as the sustenance of angels. The Succah thus



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maintains the elevated plane we experienced on Yom Kippur, removing us from our usual context to be able to see the world we usually occupy from 30,000 feet. Indeed, while the Halacha encourages us to do everything within the confines of the Succah, including conversations on whatever subject we need to discuss, the *Poskim* (see *Ba'eir Heitev* and *Mishna Berura* to OC 639:1) cite the *Shelah* who encouraged us to aspire to limit our discussions in the Succah to elevated matters. Additionally, part of being angelic is being peaceful, as we always invoke the peace amongst the angels as the model we aspire to, *Oseh shalom bimra'omav, Hu ya'aseh shalom aleinu* (see Avot d'Rabbi Nathan 12:6), and as such we are similarly guided that our Succah is to be an anger-free zone, reflecting the true value of *Succat Shalom*.

Life is complicated and we inevitably must deal with boatloads of mundane and practical realities. This festive period is built to enable to us to step out of that for a bit and to experience the incomparable benefits of elevating ourselves, our thoughts, and our discussions to a different plane, one that is a bit closer to heaven than to earth, to maintain to some extent the “cruising altitude” of Yom Kippur.

Enjoy the flight. ■





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## Moses the Man

*That very day the Lord spoke to Moses, "Go up this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho, and view the land of Canaan, which I am giving to the people of Israel for a possession. And die on the mountain which you go up, and be gathered to your people ...For you will see the land only from a distance; you will not enter the land I am giving to the people of Israel."*

With these words there draws to a close the life of the greatest hero the Jewish people has ever known: Moses, the leader, the liberator, the lawgiver, the man who brought a

group of slaves to freedom, turned a fractious collection of individuals into a nation, and so transformed them that they became the people of eternity.

It was Moses who mediated with God, performed signs and wonders, gave the people its laws, fought with them when they sinned, fought for them when praying for Divine forgiveness, gave his life to them, and had his heart broken by them when they repeatedly failed to live up to his great expectations.

Each age has had its own image of Moses. For the more mystically inclined sages, Moses was the man who ascended to Heaven at the time of the giving of the Torah, where he had to contend with the Angels who opposed the idea that this precious gift be given to mere mortals. God told Moses to answer them, which he did decisively. *"Do angels work that they need a day of rest? Do they have parents that they need to be commanded to honour them? Do they have an evil inclination that they need to be told, 'Do not commit adultery?'"* (Shabbat 88a). Moses the Man out-argues the Angels.

Other sages were more radical still. For them Moses was *Rabbeinu*, "our rabbi" – not a king, a political or military leader, but a scholar and master of the law, a role which

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they invested with astonishing authority. They went so far as to say that when Moses prayed for God to forgive the people for the Golden Calf, God replied, *"I cannot, for I have already vowed, 'One who sacrifices to any God shall be destroyed' (Ex. 22:19), and I cannot revoke My vow."* Moses replied, *"Master of the Universe, have You not taught me the laws of annulling vows? One may not annul his own vow, but a sage may do so."* Moses thereupon annulled God's vow (Shemot Rabbah 43:4).

For Philo, the 1st century Jewish philosopher from Alexandria, Moses was a philosopher-king of the type depicted in Plato's *Republic*. He governs the nation, organises its laws, institutes its rites and conducts himself with dignity and honour; he is wise, stoical and self-controlled. This is, as it were, a Greek Moses, looking not unlike Michelangelo's famous sculpture.

For Maimonides, Moses was radically different from all other prophets in four ways. First, others received their prophecies in dreams or visions, while Moses received his when awake. Second, to the others God spoke in parables obliquely, but to Moses He spoke directly and lucidly. Third, the other prophets were terrified when God appeared to them but of Moses it says, *"Thus the Lord used to speak to Moses face to face, as a man speaks to his friend"* (Ex. 33:11).

Fourth, other prophets needed to undergo lengthy preparations to hear the Divine word; Moses spoke to God whenever he wanted or needed to. He was "always prepared, like one of the ministering angels" (Laws of the Foundations of Torah 7:6).

Yet what is so moving about the portrayal of Moses in the Torah is that he appears before us as quintessentially human. No religion has



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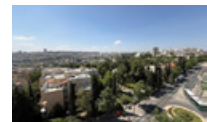
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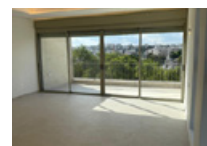


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more deeply and systemically insisted on the absolute otherness of God and Man, Heaven and Earth, the infinite and the finite. Other cultures have blurred the boundary, making some human beings seem godlike, perfect, infallible. There is such a tendency – marginal to be sure, but never entirely absent – within Jewish life itself: to see sages as saints, and great scholars as angels, to gloss over their doubts and shortcomings and turn them into superhuman emblems of perfection. Tanach, however, is greater than that. It tells us that God, who is never less than God, never asks us to be more than simply human.

Moses is a human being. We see him despair and want to die. We see him lose his temper. We see him on the brink of losing his faith in the people he has been called on to lead. We see him beg to be allowed to cross the Jordan and enter the land he has spent his life as a leader travelling toward. Moses is the hero of those who wrestle with the world as it is and with people as they are, knowing that *“It is not for you to complete the task, but neither are you free to stand aside from it.”*

The Torah insists that *“to this day no one knows where his grave is”* (Deut. 34:6), to avoid his grave being made a place of pilgrimage or worship. It is all too easy to turn human beings, after their death, into saints

and demigods. That is precisely what the Torah opposes. “Every human being” writes Maimonides in his *Laws of Repentance* (5:2), “can be as righteous as Moses or as wicked as Jeroboam.”

Moses does not exist in Judaism as an object of worship but as a role-model for each of us to aspire to. He is the eternal symbol of a human being made great by what he strove for, not by what he actually achieved. The titles conferred by him in the Torah, “the man Moses”, “God’s servant”, “a man of God”, are all the more impressive for their modesty. Moses continues to inspire.

On 3 April 1968, Martin Luther King delivered a sermon in a church in Memphis, Tennessee. At the end of his address, he turned to the last day of Moses’ life, when the man who had led his people to freedom was taken by God to a mountain-top from which he could see in the distance the land he was not destined to enter. That, said King, was how he felt that night:

*I just want to do God’s will. And He has allowed me to go up to the mountain. And I’ve looked over. And I’ve seen the promised land. I may not get there with you. But I want you to know tonight that we, as a people, will get to the promised land.*

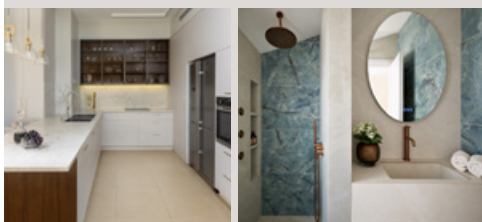
That night was the last of his life. The next day he was assassinated. At the end, the still young Christian preacher – he was not yet forty – who had led the civil rights movement in the United States, identified not with a Christian figure but with Moses.

In the end, the power of Moses’ story is precisely that it affirms our mortality. There are many explanations of why Moses was not allowed to enter the Promised Land. I have argued that it was simply because “each

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generation has its leaders” (Avodah Zarah 5a) and the person who has the ability to lead a people out of slavery is not necessarily the one who has the requisite skills to lead the next generation into its own and very different challenges. There is no one ideal form of leadership that is right for all times and situations.

Franz Kafka gave voice to a different and no less compelling truth:

*He is on the track of Canaan all his life; it is incredible that he should see the land only when on the verge of death. This dying vision of it can only be intended to illustrate how incomplete a moment is human life; incomplete because a life like this could last forever and still be nothing but a moment. Moses fails to enter Canaan not because his life was too short but because it is a human life.*<sup>1</sup>

What then does the story of Moses tell us? That it is right to fight for justice even against regimes that seem indestructible. That God is with us when we take our stand against oppression. That we must have faith in those we lead, and when we cease to have faith in them we can no longer lead them. That change, though slow, is real, and that people are transformed by high ideals even though it may take centuries.

In one of its most powerful statements about Moses, the Torah states that he was “one hundred and twenty years old when he died, yet his eyes were undimmed and his strength unabated” (Deut. 34:8). I used to think that these were merely two sequential phrases, until I realised that the first was the explanation for the second. Why was Moses’

strength unabated? Because his eyes were undimmed – because he never lost the ideals of his youth. Though he sometimes lost faith in himself and his ability to lead, he never lost faith in the cause: in God, service, freedom, the right, the good, and the holy. His words at the end of his life were as impassioned as they had been at the beginning.

That is Moses, the man who refused to “*go gently into that dark night*”, the eternal symbol of how a human being, without ever ceasing to be human, can become a giant of moral life. That is the greatness and the humility of aspiring to be “a servant of God.” ■

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1. Franz Kafka, *Diaries 1914 – 1923*, ed. Max Brod, trans. Martin Greenberg and Hannah Arendt, New York, Schocken, 1965, 195-96.

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### SUKKOT

#### 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 history is not the story; 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,



##### 2ND ALIYA (23:4-14)

Pesach is on the 14th of the 1st month. For seven days consume matzah. 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

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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 matzah that we eat on Pesach and the chametz of this bread offering on Shavuot invites our curiosity. Perhaps it expresses 2 differing qualities. 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, the topic is holy offerings, not history. 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.

The Torah refers to Yom Kippur as Yom Hakippurim, plural atonements. Perhaps

this is to infer that there are gradations of atonement. Each holiday has a sin offering, a chatat. If we gain atonement monthly, what is the need for a unique day of atonement?

Perhaps because not all atonement is created equal. There is atonement of a certain level achieved monthly. But profound atonement, a complete cleansing, a thorough and deep forgiveness is achieved on Yom Kippur. Atonement accompanied by cleansing. Hence, Kippurim – double kappara, double atonement.



#### 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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SUKKOT

# A Celebration for Foreign Nations

The haftarah selection for the first day of Sukkot is taken from the final chapter of Sefer Zecharya and describes the navi's final vision of the last battle against Gog and Magog, a battle that would herald in the Messianic era. The choice of this reading is mentioned in the Mishna itself (Megilla 31a) for the very logical reason (as pointed out by Rashi) that it mentions the celebration of the future Chag Sukkot. Indeed, we will find that the future observance of this holiday is mentioned not once or twice-but three times in this haftarah.

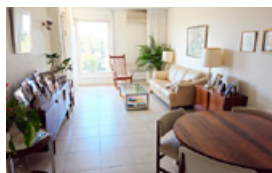
Our Rabbis' view that Sukkot is a holiday for the foreign nations is based not solely on the 70 bulls (representing the 70 gentile nations) that were sacrificed on this holiday but perhaps more importantly, on the words of Zecharya in this haftarah that any nation who failed to observe Sukkot in Yerushalayim

will suffer drought that year.

When we consider the idea of the non-Jewish world bringing sacrifices to the Bet HaMikdash and observing the Jewish holiday of Sukkot, we rightfully are perplexed. As Rav Yehuda Shaviv points out, the sukkot in which the Israelites dwelled during their sojourn in the desert, refers to the protective cloud cover ("ananei hakavod") that surrounded Israel in their journey through the wilderness. As Chazal understand it, these clouds protected Israel not only from the surrounding dangers of nature such as the desert sun and the frequent windstorms, but from the attacks of surrounding desert tribes and foreign nations. Given that the very symbol of the holiday was known as a divine tool to keep the foreign nations out of the camp of Israel, the requirement of these same nations to enter Israel in the future to celebrate the holiday is certainly puzzling. Additionally, this concept stands in direct contradiction to the celebration of Pesach where we read "kol ben neichar lo yochal bo", that no alien, non-Israelite, may partake of the Korban Pesach. What message, therefore, can we derive from this curious phenomenon?

I believe that there is, indeed, an important message that Chazal leave for us. Our perception of the Messianic era includes

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the punishment of those nations who persecuted Israel. As a people who have suffered so long, it is only natural that we focus upon this aspect and see this as one of the goals of Mashiach. But in reality the true goal is to bring the entire world to the recognition of G-d's mastery over the universe and have them humble themselves before Him. We see this in King Shlomo's supplication upon the completion of Bet HaMikdash (Sefer M'lachim A: 8:43), the story of Yonah and the declaration of Yishayahu (56:7) that "My house shall be a house of prayer for all nations".

The holiday of Sukkot, the time when the first Beit HaMikdash was consecrated, will eventually become the time when this universal recognition of Hashem will be celebrated. It will be the time of ULTIMATE joy, when G-d's expectations will be fulfilled. It is not punishment or revenge that we are to seek from the Mashiach, but, rather, a time of peace, reconciliation and, as Yishayahu prophesied [11: 9], a time when the world is filled with understanding and the worship of G-d "kammayim layyam m'chassim". ■

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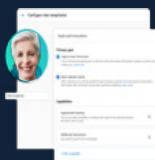
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SUKKOT

# Unifying the Divine: Hashem's Timeless Name

וְהָיָה ה' לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה ה'  
אֶחָד וְשֵׁמוֹ אֶחָד:

**And the L-RD shall be king over all the earth; in that day there shall be one L-RD with one name. (Zechariah 14:9)**

The pasuk in our Haftorah is one that is both beloved and well-said. We recited it as part of the Yamim Noraim davening as well as multiple times daily at the end of Aleinu prayer. וְהָיָה ה' לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה ה' אֶחָד וְשֵׁמוֹ אֶחָד: *And the L-RD shall be king over all the earth; in that day there shall be one L-RD with one name.* The Gemara (Pesachim 50a) asks, what is the meaning of the word “one” in this context? Are we suggesting that currently Hashem’s name is not one? Rav Nachman bar Yitzchak offers an answer to the question. *In this world, G-d’s name that is written with the letters yod and heh is read as Ad-nai, which begins with the letters alef and dalet. G-d’s name is not pronounced in the same way as it is written. However, in the World-to-Come it will all be one, as G-d’s name will be both read with the letters yod and heh and written with the letters yod and heh.*

Today we don’t articulate the name of Hashem in the way it is written but rather with the name of Adonut. We recognize Hashem’s rulership, as servants who relate to a

master. Our comprehension of this world is limited and we must have faith in our Master of the world. The navi Zecharia speaks of a future time when Hashem’s greatness and reach will be manifest. We along with the nations of the world will embrace the totality of Hashem’s reign, of His overarching timelessness. We pray for a world where we can openly articulate the holy name that connotes Hashem’s presence in the past, present and future.

During challenging times, people may find themselves asking where is G-d’s presence. We ask ourselves how we can make Hashem’s name of timelessness manifest - how can we make the Divine Name more palpable in our world. Every act of chessed we do, every word of Torah we study makes a difference. These actions allow us to create a G-dly past, a Divine present and a spiritually oriented future thus capturing Hashem’s timeless name. Let us commit ourselves to increasing our Torah and chessed as a way of making Hashem’s name more known in the world. ■

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SUKKOT

# Sukkot Perceptions

Professor Mathew E. May, in the best of his six books, “In Pursuit of Elegance,” argues for the need for simplicity. He points to a fascinating study:

“When psychologists at the University of Illinois showed a picture of an elephant in a jungle to a study group consisting of people from all ages from the United States and Canada, the image triggered different brain activity as shown by functioning magnetic resonance imaging (fMRI). Basically, for all Americans, the part of the brain that recognizes objects was lit up. Not so for the Asians. In other words, Asians saw a jungle that happened to have an elephant in it. But the Americans saw an elephant without taking much notice of the jungle.” (In Pursuit of Elegance: 2010, Broadway Books. Page 11)

Seeing the bigger picture and focusing on the general versus the specific is at the heart of Sukkot. First we enter Elul and force ourselves to discover our dead weight that we may have been carrying; following this period of self-reflection and loneliness we enter into a relationship with Hashem on Rosh Hashana, i.e. Malchiyot; our mission is completed on Yom Kippur, when, after discovering our negative baggage we can finally dispense of it. We leave Yom Kippur as a new person, likened to a man with no possessions, just his devotion to HaShem.

On Sukkot it is time to re-enter society, to return to our homes. But our homes shall be all alike: general, nondescript, and non-specific. Built of the most basic materials and for the most basic needs. The Sfas Emet explains the verse “V’Hayitah Ach Sameach” (Devarim 16:15) and in particular the exclusionary term “Ach” as to eliminate specificity as a means to be happy. Indeed Rashi states that this verse is not a command rather a promise. As the Sfat Emet explains; if we can embrace simplicity and look at the big picture we *will* be happy.

The Talmud (Sukkah 11b) teaches us of a famous debate between Rebbe Akiva and Rebbe Eliezer as to what this holiday is commemorating. According to Rebbe Eliezer we sit in Sukkot so as to remember the Clouds of Glory that Hashem surrounded us with during the sojourn in the wilderness. Rebbe Akiva however takes a simple approach: Sukkot is to remember the actual Sukkot

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built in the desert, “.....Succot Mamash”

In the journal *Moriah* (Kovetz HaMoadim p299), in an article by Rav Y. Tzadka, the writer points out something extraordinary: in all other places in the Talmud where Rebbe Eliezer and Rebbe Akiva debate the interpretations of verses their opinions are in the reverse: Rebbe Akiva is the one to have an esoteric understanding based on exegesis and tradition, whereas Rebbe Eliezer always takes the literal approach, sometimes even utilizing similar phrasing found in the above Talmud in the name of Rebbe Akiva: “*Rebbe Eliezer says Aviah Mamash; Rebbe Akiva says ....*” (Yevamot 48a)

In the above article, the author suggests that the Talmud that we have today in tractate Sukkah contains a printing error thus radically changing the way this Talmud has been read for well over a millennia.

Perhaps a less drastic, although homiletic, understanding can be offered. Rebbe Akiva does indeed always take the sophisticated approach, after all the Torah is the most sophisticated text. Sukkot however, as explained above, represents minimalism, the ideal of embracing the basic and simple. It is by Sukkah, and Sukkah alone, that Rebbe Akiva felt that the Torah wanted this theme translated into interpretive ethos of the day as well. Thus, Sukkot Mamash.

This is the Sukkah and this is the holiday of Sukkot. Let us embrace that which is simple and our happiness will be exhilarating and lasting.

Chag Sameach ■

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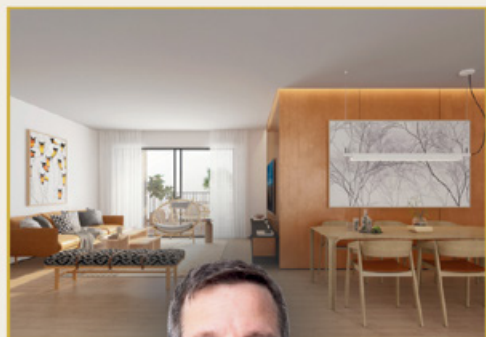
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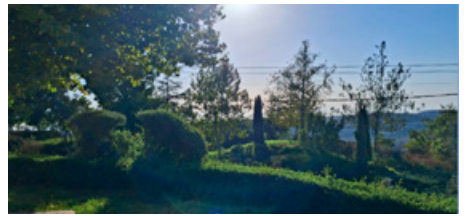
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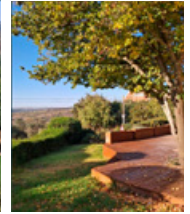
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 יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

**Question:** My neighbor has muscle atrophy and can no longer put up his *sukka* or assemble his *arba'a minim*. I offered to do them for him, but he does not like receiving favors and prefers teaching his non-Jewish worker to do them for him. May a non-Jew do these things? Should I take “no” as an answer?

**Answer:** Regarding *sukka*, it seems to be an explicit *gemara* (Sukka 8b; see Shulchan Aruch, Orach Chayim 635:1) that a non-Jew can make a kosher *sukka* as long as he did so to provide shade. The Rama (OC 649:1) confirms that the same is true for tying up the *hadasim* and *aravot* with the *lulav*. However, it is somewhat more complicated. The Magen Avraham (649:3) infers from the Rama's wording that such a *sukka* or *lulav* is only kosher after the fact, but that, *l'chatchila*, a non-Jew should not do it.

The Magen Avraham traces stringency to the *halacha* for *tefillin* and *tzitzit*. The *gemara* (Gittin 45b) derives from the proximity of “you shall tie” and “you shall write” (Devarim 6, regarding *tefillin* and *mezuzah*,

respectively) that only those who are connected to the *mitzva* of *tefillin* can write sacred scrolls. Tosafot (ad loc.) cites Rabbeinu Tam as using this source to disallow a woman tying on *tzitzit* or assembling *arba'a minim* because they are exempt from these *mitzvot*. The Magen Avraham accepts Rabbeinu Tam, but only partially. Rabbeinu Tam seems to disqualify people even *b'dieved*, whereas the Magen Avraham, working within the Rama, who fundamentally accepts non-Jews for *sukka* and *lulav*, recommends avoiding them *l'chatchila*.

Tosafot, for their part, reject Rabbeinu Tam's extension of the disqualification to women, as even non-Jews are disqualified even for *tzitzit* only due to a *pasuk*, as well as his extension to other *mitzvot*, based on the *gemara* that allows a *sukka* made by a non-Jew. Almost all *poskim* (see Be'ur Halacha to 14:1; Chochmat Shlomo (Kluger) ad loc.) fundamentally reject Rabbeinu Tam/Magen Avraham. However, due to the weight of these great authorities, many *poskim* recommend avoiding using a non-Jew for *sukka/arba'a minim* (ibid.; Mishna Berura 649:14).

If the disqualification from writing holy



texts does not extend to other *mitzvot*, then why does the Rama (14:1; the Shulchan Aruch ad loc. is lenient) cite two opinions regarding women's ability to tie *tzitzit* and prefer avoiding it? *Acharonim* distinguish between the *mitzvot*. The Be'ur Halacha (to 14:1) mentions those who disqualify women from *tzitzit* based on a *pasuk*. The Chatam Sofer (Shut, Yoreh Deah 271) distinguishes that the fact the Torah describes tying *tzitzit* as its own positive *mitzva* explains requiring someone to whom the *mitzva* of *tzitzit* is incumbent. In contrast, building a *sukka* is just a *hechsher* (preparation for a) *mitzva*, and thus anyone can do it. Chochmat Shlomo's (ibid.) distinction is that *tzitzit* must be tied on *lishma* (for the purpose of the *mitzva*), but since *sukka* does not require it (just that it be done for shade), it does not need to be done by one who is obligated in the *mitzva*.

The indications regarding *lulav* are similar to those for *sukka* (see Rama OC 649:1 and Mishna Berura 649:14), with two notable differences. On one hand, there is no *gemara* saying *arba'a minim* assembled by a non-Jew is kosher. On the other hand, the whole need for the binding together of the *lulav*, *hadasim*, and *aravot* is of a low or possibly technical level (see Sukka 33a; Shulchan Aruch, OC 651:1; development of this point is beyond our scope).

Now for our recommendations. If your neighbor would ask us, we might tell him that since the only part of the *sukka* that there

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is a question about is the *s'chach*, he could have his worker build the frame and walls and let you happily put up the *s'chach* (or even just lift it up – see Shulchan Aruch, OC 626:2). Similarly, he could let you assemble the *arba'a minim* without needing to teach you. However, since it **sounds** (it **may** be worth checking better) like he does not want you to do it and the case for *chumra* is quite tenuous and only *l'hatchila*, we recommend to leave things as they are. ■

## Having a dispute?



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## Finding Your Place at the Holiday Table

**Daniel asks:** I have a single friend who, every year before the holidays, falls into a kind of sadness. Instead of feeling excited for the new year, she dreads all the holiday meals surrounded by her married siblings and their children. She feels like the “black sheep” at the table, like she doesn’t belong. How can I encourage her, help her shift her mindset, and bring her some comfort during this time?

**Aleeza answers:** I can hear how much you care about your friend, and I also feel the heaviness of what she’s going through. Holidays are meant to be joyful, but for many singles they are some of the hardest days of the year. Sitting at a table where everyone else seems to “have it together” can make a person feel left out and unseen. Every soul has its unique journey, and every chapter unfolds in Hashem’s perfect time. Her story isn’t behind, it’s simply unfolding differently.

While no two journeys are the same, knowing that doesn’t make it any easier for someone to handle. Some marry young,

some later, some build their families quickly, and some wait with patience and faith for children. The test of waiting is painful. How can you help her? Sometimes it’s not about giving speeches, but about being a safe place. Sit with her, listen, validate her pain, and remind her gently that she is exactly where she needs to be today. And as we know her situation can change at any moment. You can also encourage her to set an intention for the holidays: instead of focusing only on what’s missing, she can ask, “*What do I want to give this year? How do I want to show up?*” Shifting from comparison to contribution can open the heart.

May she enter the holidays with an open heart, may she feel her own worth and beauty, and may this year be the one when her deepest prayers are answered with joy.

Aleeza ■

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SUNDAY 12.10.25  
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HAR NOF**

- 21:15 Rabbi Shimshon Nadel -  
Opening Remarks**  
Rabbi of the Zichron Yosef Community
- 21:30 Rabbi Yoni Rosensweig -  
The Psychological Perspective**  
Founder of "Ma'aglei Nefesh"
- 22:30 Rabbi Itamar Frisch -  
Pushing the Limits of Time**  
Rabbi of the Dati Leumi Community
- 23:00 Rabbi Dr. Shlomo Brody -  
The Ethical Perspective**  
Author of: Ethics of Our Fighters: A Jewish View on War and Morality

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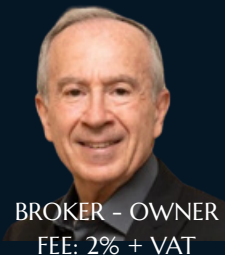
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Yerushalayim / Maale Adumim	5:41	6:53	5:36	6:48	5:33	6:45
Aza Area (Netivot, Sderot et al)	6:00	6:56	5:55	6:51	5:51	6:47
Beit Shemesh / RBS	6:00	6:54	5:56	6:49	5:52	6:46
Alon Shvut	5:58	6:53	5:53	6:49	5:49	6:45
Raanana / Tel Mond / Herzliya / K. Saba	5:58	6:54	5:53	6:50	5:50	6:46
Modiin / Chashmonaim	5:58	6:54	5:53	6:49	5:49	6:46
Netanya	5:58	6:54	5:53	6:50	5:50	6:46
Be'er Sheva	5:59	6:55	5:54	6:50	5:51	6:47
Rehovot	5:59	6:55	5:54	6:50	5:50	6:46
Petach Tikva	5:41	6:54	5:36	6:50	5:33	6:46
Ginot Shomron	5:57	6:54	5:52	6:49	5:49	6:45
Haifa / Zichron	5:48	6:54	5:43	6:49	5:39	6:45
Gush Shiloh	5:57	6:53	5:52	6:48	5:48	6:44
Tel Aviv / Givat Shmuel	5:59	6:55	5:54	6:50	5:50	6:47
Givat Zeev	6:01	6:53	5:56	6:49	5:53	6:45
Chevron / Kiryat Arba	5:58	6:54	5:53	6:49	5:49	6:45
Ashkelon	6:00	6:56	5:55	6:51	5:51	6:48
Yad Binyamin	5:59	6:55	5:54	6:50	5:50	6:46
Tzfat / Bikat HaYarden	5:49	6:52	5:44	6:47	5:41	6:43
Golan	5:55	6:51	5:50	6:47	5:46	6:43
Nahariya/Maalot	5:56	6:53	5:51	6:48	5:48	6:45
Afula	5:56	6:53	5:51	6:48	5:48	6:44
Rabbeinu Tam (Jerusalem):	7:33		7:28		7:25	

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

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יהי רצון מלפניך ה' אלקי ואלקי אבותי, שתחולל 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 שוועה ורחמים, ותשפין שכינתך בתוכנו, וזכנו לגדל בנים ובני בנים חכמים ונבונים, אוהבי ה', יראי אלקים, אנשי אמת זרע קדש, בה' דבקים, ומאירים את העולם בתורה ובמעשים טובים, ובכל מלאכת עבודת הבורא. אנא שמע את תחנוני, בזכות שרה ורבקה ורחל ולאה אמותינו, והאר נרנו שלא יכבה לעולם ועד והאר פניך וננשעה, אמן.



# Kiddush for Sukkot and Shmini Atzeret

סְבֵרִי מֶרְנָן וְרִבְנָן וְרִבּוּתֵי:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמְמָנוּ מִכָּל  
לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה חֲגִים  
וְזִמְנִים לְשִׁשׁוֹן. אֵת יוֹם:

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתָנוּ:

On Shmini Atzeret:

הַשְּׁמִינִי חַג הָעֲצָרֶת הַזֶּה זְמַן שִׂמְחָתָנוּ:



מִקְרָא קֹדֶשׁ זָכֹר לִיצִיאַת מִצְרַיִם כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ  
קִדְּשָׁתָּ מִכָּל הָעַמִּים וּמוֹעֲדֵי קֹדֶשׁךָ בְּשִׂמְחָה וּבְשִׁשׁוֹן הִנְחַלְתָּנוּ:  
בְּרוּךְ אַתָּה ה' מִקְדָּשׁ יִשְׂרָאֵל וְהַזְמִנִּים.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחִינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה:

On Sukkot only recite:

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

---

## Kiddush for Day

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

עַל הַיּוֹם - סְבֵרִי מֶרְנָן וְרִבְנָן וְרִבּוּתֵי:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

On Sukkot only recite:

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

# 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 בספות תשבו שבעת  
ימים כל האזרח בישראל ישבו בספות. למען  
ידעו דורותיכם כי בספות הושבתי את בני  
ישראל בהוציא אותם מארץ מצרים:



תיבו תיבו אושפיזין עילאין תיבו תיבו אושפיזין קדישין תיבו תיבו  
אושפיזין דמהימנותא זכאה חולקיהון דישׂראל 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 ישרא'ל.

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

יהי רצון מלפניך ה' אלקי, ואלקי אבותי, שתשרה שכינתך בינינו, ותפרוס  
עלינו סכת שלומך, בזכות מצות סכה שאנחנו מקיימין, ליחדא שמה  
דקודשא בריך הוא ושכינתה, בדחילו ורחימו ליחדא שם י"ק בו"ק ביחדא  
שלים בשם כל ישרא'ל, 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) אמתך, ובזכות צאתי מביתי  
החוצה ודרך מצותיך ארוצה, יחשב לי זאת כאלו הרחקתי נדוד, והרב  
כבסני מעוני ומחטאתי טהרני. ומאושפיזין עילאין אושפיזין דמהימנותא  
תהינה אנך קשבות רב ברכות, ולרעבים גם צמאים תן לחם 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 לישוב ימים רבים על  
האדמה אדמת קדש בצבדך 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 הכונות, שכונו 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.

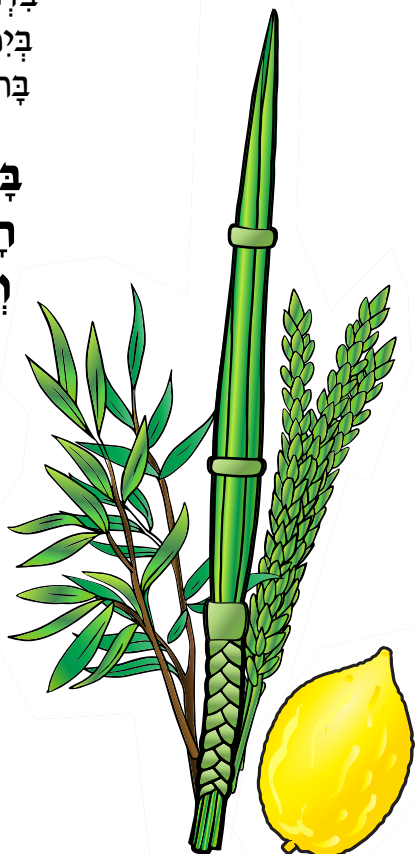
# סדר נטילת לולב Seder N'tilat Lulav

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 ותרכיג מצות התלויות בה, כי פונתי ליחדא שמא דקדשא בריך הוא ושכינתיה בדחילו ורחימו, ליחד שם יי"ק בוי"ק ביחודא שלים בשם כל ישראל, אמן. בריך ה' לעולם, אמן ואמן.

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

First time only

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





# 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:

הושענא, למענך א' להינו, הושענא.  
הושענא, למענך בוראנו, הושענא.  
הושענא, למענך גואלנו, הושענא.  
הושענא, למענך דורשנו, הושענא.

## First Day (Tues Oct. 7)

למען אמתך. למען ברייתך למען גדלך  
ותפארתך. למען דתך. למען הודך. למען  
ועודך. למען זכרך. למען חסדך. למען טובך.  
למען יחודך. למען כבודך. למען למוךך.  
למען מלכותך. למען נצחך. למען סודך.  
למען עזך. למען פאריך. למען צדקתך. למען  
קדשתך. למען רחמיך הרבים. למען  
שכינתך. למען תהלתך.

## Second Day (Wed. Oct. 8)

אבן שתייה. בית הבחירה. גרן ארגן. דביר  
המצנע. הר המוריה. והר יראיה. זבול  
תפארתך. הנה דוד. טוב הלכנו. יפה נוף  
משוש כל הארץ. כלילת לפי. לינת הצדק.  
מכון לשבתך. נוה שאנן. סכת שלם. עלית  
שבטים. פנת יקרת. ציון המצינת. קדש  
הקדשים. רצוף אהבה. שכינת כבודך. תל  
תלפיות.



## Third Day (Thurs. Oct. 9)

אָערוך שועי. בבית שועי. גליתי בצום  
פשעי. דרשתיד בו להושיעי. הקשיבה לקול  
שועי. וקומה והושיעי. זכור ורחם מושיעי.  
חי כן תשעשעי. טוב באנק שעי. יחיש  
מושיעי. פלה מרשיעי. לכל עוד תרשיעי.  
מהר אלהי ישעי. נצח להושיעי. שא נא עון  
רשעי. עבור על פשעי. פנה נא להושיעי.  
צור צדיק מושיעי. קבל נא שועי. רומם קרן  
ישעי. שדי מושיעי. תופיע ותושיעי.

## Fourth Day (Fri. Oct. 10)

אל למושעות. בארבע שבעות. גשים  
בשעות. דופקי ערך שעות. הוגי ששעות.  
וחידתם משתעשעות. ועקים להשעות. חוכי  
ישועות. טפלים כך שעות. יודעי בין  
שעות. כורעיד בשעות. להבין שמועות.  
מפיד נשמעות. נותן תשועות. ספורות  
משמעות. עדות משמעות. פועל ישועות.  
צדיק נושעות. קרית תשועות. רגש תשאות.  
שלוש שעות. תחיש לתשועות.

See opposite page for Fifth Day..

## Sixth Day (Sun. Oct. 12)

אדון המושיעי. בלתך אין להושיעי. גבור ואב  
להושיעי. דלותי ולי יהושיעי. האל המושיעי.  
ומציל ומושיעי. וזעקך תושיעי. חזקך  
הושיעי. טלאך תשביעי. יכול להשפיע. כל  
שיח תדשא ותושיעי. לגיא כל תרשיעי.  
מגדים תמתיק ותושיעי. נשיאים להסיע.  
שעירים להנעי. עננים מלהמניעי. פותח יד  
ומשביעי. צמאך תשביעי. קוראך תושיעי.  
רחומך תושיעי. שחריד הושיעי. תמימך  
תושיעי.



## Fifth Day (Shabbat Oct. 11)

### הושענא, למענך אלהינו, הושענא. • הושענא, למענך בוראנו, הושענא. הושענא, למענך גואלנו, הושענא. • הושענא, למענך דורשנו, הושענא.

הושענא Each phrase is preceded and followed by

[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 משיבת. [הו]

[הו] זכור ושמור מקימת בשבת. [הו]

[הו] חשה למחר ביאת שבת. [הו]

[הו] טורחת כל משישה לשבת. [הו]

[הו] יושבת וממתנת עד כלות שבת. [הו]

[הו] כבוד וענג קוראה לשבת. [הו]

[הו] לבוש וכסות מחלפת בשבת. [הו]

[הו] מאכל ומשתה מכינה לשבת. [הו]

[הו] נעם מגדים מנעמת לשבת. [הו]

[הו] סעודות שלש מקימת בשבת. [הו]

[הו] על שתי כפרות בוצעת בשבת. [הו]

[הו] פורטת ארבע רשיות בשבת. [הו]

[הו] צווי הדלקת נר מדלקת בשבת. [הו]

[הו] קדוש היום מקדשת בשבת. [הו]

[הו] רנן שבע מפללת בשבת. [הו]

[הו] שבעה בדת קוראה בשבת. [הו]

[הו] תנחילנה ליום שכלו שבת. [הו]

אני 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.

אֲנִי וְהוּא הוֹשִׁיעָה נָא.

כְּהוֹשִׁיעַת אֱלִים בְּלוֹד עַמֶּךָ, בְּצֹאתְךָ לַיָּשָׁע עַמֶּךָ, כֵּן הוֹשִׁיעָנָא.

כְּהוֹשִׁיעַת גּוֹי וְאֱלֹהִים, דְּרוֹשִׁים לַיָּשָׁע אֱלֹהִים, כֵּן הוֹשִׁיעָנָא.

כְּהוֹשִׁיעַת הַמּוֹן צָבָאוֹת, וְעַמָּם מִלְּאֲכֵי צָבָאוֹת, כֵּן הוֹשִׁיעָנָא.

כְּהוֹשִׁיעַת זָכִים מִבֵּית עֲבָדִים, חֲנוּן בִּידָם מִעֲבָדִים, כֵּן הוֹשִׁיעָנָא.

כְּהוֹשִׁיעַת טְבוּעִים בְּצוּל גְּזָרִים, יִקְרָךְ עַמָּם מִעֲבִירִים, כֵּן הוֹשִׁיעָנָא.

כְּהוֹשִׁיעַת כְּנֶה מְשׁוֹרְרֵת וַיּוֹשַׁע, לְגִזְחָהּ מִצִּיַּת וַיּוֹשַׁע, כֵּן הוֹשִׁיעָנָא.

כְּהוֹשִׁיעַת מֵאֲמָר וְהוֹצֵאתִי אֶתְכֶם, נִקּוֹב וְהוֹצֵאתִי אֶתְכֶם, כֵּן הוֹשִׁיעָנָא.

כְּהוֹשִׁיעַת סוֹכְבֵי מִזְבֵּחַ, עוֹמְסֵי עֲרֵכָה לְהַקִּיף מִזְבֵּחַ, כֵּן הוֹשִׁיעָנָא.

כְּהוֹשִׁיעַת פְּלֵאֵי אֲרוֹן כְּהִפְשָׁע, צִעַר פְּלִשְׁתַּת בַּחֲרוֹן אַף וַנּוֹשַׁע, כֵּן הוֹשִׁיעָנָא.

כְּהוֹשִׁיעַת קַהְלוֹת בְּבִלָּה שְׁלֵחַת, רַחוּם לְמַעַנָם שְׁלֵחַת, כֵּן הוֹשִׁיעָנָא.

כְּהוֹשִׁיעַת שְׁבוֹת שְׁבִטֵי יַעֲקֹב, תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֲהֲלֵי יַעֲקֹב, וְהוֹשִׁיעָה נָא.

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

אֲנִי וְהוּא הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמֶּךָ, וּבִרְךָ אֶת נַחֲלֶתְךָ, וְרַעַם וַנִּשְׁאָם עַד הָעוֹלָם. וַיְהִי דְבָרֵי אֱלֹהִים אֲשֶׁר  
הִתְחַנַּנְתִּי לִפְנֵי ה', קָרְבִים אֵל ה' אֱלֹהֵינוּ יוֹמָם וּלְיָלָה, לַעֲשׂוֹת מִשְׁפָּט עֲבָדָיו וּמִשְׁפָּט  
עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי ה' הוּא הָאֱלֹהִים, אֵין עוֹד.

**Hoshana Rabah (Mon. Oct. 13)**

*Please see your machzor for the extensive Hoshanot for Hoshanah Rabbah.*



# Torah Readings for Sukkot and Shmini Atzeret / Simchat Torah

## 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 עזרת שמיני we begin adding to the Amidah the words:

משיב הרוח ומוריד הגשם

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

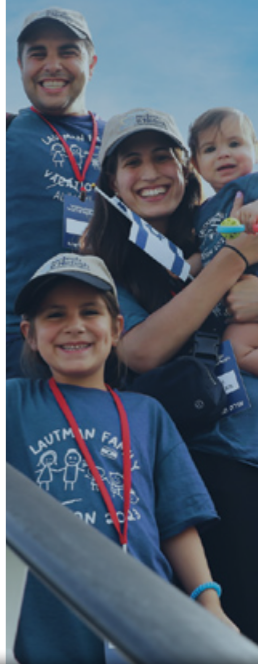
יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, כְּשֵׁם שְׁקִימָתִי וְיִשְׁבָּתִי בְּסוּכָה זוֹ כֵּן  
אֲזָכָה לְשָׁנָה הַבָּאָה לִישֵׁב בְּסֻכַּת עוֹרֹי שֶׁל לוֹיִתָּן.

רְבוּנָא דְעֵלְמָא יְהֵא רַעְוָא מִן קַדְמָךְ שְׁאוּתָן מִלְאָכִים הַקְדוּשִׁים הַשִּׁיכִים לְמִצְוֹת  
סְכָה וְלְמִצְוֹת ד' מִיָּנִים לִוְלֵב וְאַתְרוּג הַדָּס וְעֶרְבָה הַנוֹהֲגִים בְּחַג הַסֻּכּוֹת, הֵם יִתְּלוּ  
עִמָּנוּ בְּצִאֲתָנוּ מִן הַסְּכָה, וְיִכְנָסוּ עִמָּנוּ לְבִתְּנוּ לְחַיִּים וְלִשְׁלוֹם, וְלִהְיוֹת תָּמִיד עֲלֵינוּ  
שְׁמִירָה עֲלִיוֹנָה מִמַּעַן קִדְּשָׁךְ וְלִהְיוֹתָנוּ מִכָּל חֵטָא וְעוֹן וּמִכָּל פְּגָעִים רָעִים וּמִכָּל  
שְׁעוֹת רָעוֹת הַמִּתְרַגְּשׁוֹת לָבָא לְעוֹלָם, וְהַעֲרָה עֲלֵינוּ רוּחַ מְמָרוֹם וְחֵדֵּשׁ כְּלִיֹּתֵינוּ  
לְעִבְדְּךָ בְּאַמֶּת בְּאַהֲבָה וּבִירְאָה, וְנִתְּמִיד מֵאֵד בְּתִלְמוּד תּוֹרָתְךָ הַקְדוּשָׁה לְלִמּוּד  
וְלִלְמִיד, וְזִכּוֹת אֲרֻבָּעָה מִיָּנִים וּמִצְוֹת סְכָה יַעֲמוּד לָנוּ שְׁתֹּאֲרִיד אַפָּד עַד שׁוּבֵנוּ אֵלֶיךָ  
בְּתִשְׁבָּה שְׁלִימָה לְפָנֶיךָ וְנִתְּקֵן כָּל אֲשֶׁר פָּגַמְנוּ, וְנִזְכָּה לִשְׁתִּי שְׁלֹחֲנוֹת בְּלִי צַעַר  
וְיִגוֹן אֲנִי וּבְנֵי בֵיתִי וְיוֹצְאֵי חֻלְצֵי, וְנִהְיָה כְּלָנוּ שְׁקֵטִים וְשְׁלוֹמִים דְּשָׁנִים וְרַעֲנָנִים  
וְעוֹבְדֵי הַשֵּׁם בְּאַמֶּת לְאַמְתּוֹ בְּרָצוֹנְךָ הַטּוֹב בְּכָלל כָּל בְּנֵי יִשְׂרָאֵל: יְהִי לְרָצוֹן אֲמָרִי  
פִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ ה' צוּרִי וְגֹאֲלִי.



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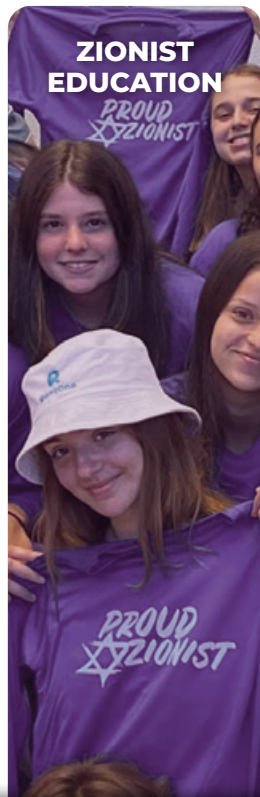
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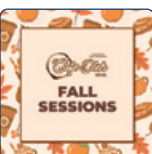
Sunday, October 19, 2025 | NBN Aliyah Campus JLM



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- Monthly Open Forums
- Monthly phone calls by our Regional Coordinators
- Advocacy with all government offices



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The Israel Calendar is an online platform showcasing virtual and in-person English-speaking programming throughout the country. All events posted on the calendar are designed for Olim seeking to connect with like-minded Anglos while benefiting from English-oriented events.

# [www.theisraelcalendar.org](http://www.theisraelcalendar.org)

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## ALIYA-BY-ALIYA SEDRA SUMMARY

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SHMINI ATZERET / SIMCHAT TORAH

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חיה פעסא בת אהרן זלמן הכהן ע"ה  
Mother of Reuven Tradburks

### SHMINI ATZERET/ SIMCHAT TORAH

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

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



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

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

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

Reuven is the consistent one. Enduring. Always at the ready. Yehuda is power and

leadership, the eventual monarch.



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

Levi, He is Your pious one, with-standing trials by listening to Your covenant. They will teach Your Torah and serve You. Bless him and gird him in the face of adversaries. Binyamin, the beloved of G-d, He protects him, while he dwells on His chest.

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



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

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

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



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

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

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



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

Dan is a lion cub, enjoying the Bashan. Naftali, satisfied, full of blessing, the sea and the south. Asher, blessed more than children, beloved by brothers,



feet of oil, shoes of iron and copper. None is like G-d, riding the heavens in your aid, splendidous.

Dan protects the northern border, while Naftali the west and the south. Asher is the 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, wheat and wine, oil like dew. Fortunate are you Israel to have such a Protector. Moshe ascended Har Navo, looking out over the Land. G-d told him, this is the Land I promised to you, though you will not enter it. Moshe died, buried, though his burial spot is not known. His strength was with him to the end. The people mourned 30 days. Yehoshua was filled with Divine spirit, though none will ever be as Moshe, knowing G-d, face to face, performing all the wonders which he did in front of all Israel.

Moshe's life comes to an end. Perhaps a tinge of tragedy, failing to enter the Land he worked toward his whole life. But, in

mentioning Yehoshua, and in following his poetic description of the spectrum of talent the Jewish people display, he leaves the world satisfied. His goal was not to enter the Land; his goal was to successfully lead his people to enter the Land. He leaves the world satisfied that all that is needed for success is right there in front of them. His life's mission was accomplished.



#### CHATAN TORAH - BREISIT (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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## A SHORT VORT

BY RABBI CHANUCH YERES  
RAV, BEIT KNESSET BEIT YISRAEL, YEMIN MOSHE

ייתמו ימי בכי אבל משה (לד:ח)

"And the time of weeping and mourning was over." (34:8)

By the case of Moshe Rabbeinu's demise, we are told that the days of weeping and mourning "came to an end".

The Oznayim LaTorah (Rabbi Zalman Sorotzkin 1881-1966 Lithuania-Jerusalem) asks why by the death of Yaakov Avinu there is no mention of when the weeping came to an end? Rabbi Sorotzkin answers that when Moshe passed away, even though the people were full of anguish and sadness, nevertheless they were encouraged by the forthcoming embarking into the Land of Eretz Yisrael. This jubilant occasion was able to galvanize their feelings. However, with the death of Yaakov was the impending danger of enslavement and exile. For this reason, the Torah omits any reference to weeping or mourning "coming to an end." Shabbat Shalom



# SIMCHAT SHMUEL

BY RABBI SAM SHOR  
DIRECTOR, TORAH INITIATIVES,  
OU ISRAEL

SHMINI ATZERET / SIMCHAT TORAH

Upon the conclusion of the *festival* of *Sukkot*, we celebrate the *yom tov* of *Shemini Atzeret*. The *yom tov* of *Shemini Atzeret* is of course known by another familiar name-*Simchat Torah*. On *Shemini Atzeret* we move from the *simcha* of sitting in the *Sukka* and rejoicing with the *arba minim* to the joy of dancing together with the *Sifrei Torah*. Over these past two years, the *yom tov* of *Simchat Torah*, has taken on even deeper meaning - a time to celebrate the spiritual fortitude to face life's challenges and to acknowledge that indeed the Jewish people are eternal, even as our enemies continue to harm us, we continue to rejoice, to project light and happiness to outshadow the darkness projected by our enemies.

The *Chasidic* Masters suggest numerous messages which are represented by the *hakafot* and dancing of *Simchat Torah*.

The *Baal HaTanya zy'a*, noted that a *Sefer Torah* contains 600,000 letters representing the 600,000 souls who stood together to receive the *Torah* at Sinai. The *Sefer Torah*

represents the unity of *Klal Yisrael*, and the value and importance of every single member of the Jewish people - if one letter in a *Sefer Torah* becomes erased or damaged, then the entire *Sefer Torah* is considered *pasul*. On *Simchat Torah*, we all come together to dance with the *sifrei Torah* to remind us of the value of unity and sanctity of each and every Jew.

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

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

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

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



Batya Katzir, MEd, CTRM

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-R. Schwartz

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

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

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


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**SHMINI ATZERET / SIMCHAT TORAH**

# Connecting to Hashem Through Song

The holiday of Simchat Torah has arrived and it is time to stop and reflect. We have just had a very busy Elul and Tishrei, saying Selichot, lots of davening, thinking about and asking Hashem for Teshuva, and the more mundane but yet important tasks of preparing and eating meals pre-fast and post-fast and Yom Tov ones, purchasing Daled Minim, building a Succah, and planning Chol Hamoed get togethers and day trips with the family.

We finally get to the last Yom Tov of Simchat Torah and how does one feel? The answer I am thinking of is B"H we have another Yom Tov, another way and time to connect to Hashem. Yes we have just had many days of Yom Tov, but this chag of

Simchat Torah is a different kind of chag. It is a chag of endings and also of beginnings.

We finish reading the last parsha in the Torah, V'zot Habracha and say חזק ונתחזק but we also begin reading the Torah again with Parshat Bereishit. Simchat Torah teaches us a special *yesod* of Judaism. We never stop, we never give up. Something may be finished but there is a tomorrow and we start again and keep going. This is the Torah way of life. Every aspect of our lives can be learned from something in the Torah, that is the special way Hashem created it for us. It is a guide book to help us figure out how to do the right things, and this holiday that we get to celebrate now, the last of the season, teaches us this important point.



October 8th, 2023, Eli Moshe HY"D and his fellow soldiers dancing hakafot shniyot with a Torah on his army base.





We can draw the strength to celebrate Simchat Torah even when this day, just 2 years ago, has forever been changed for Am Yisrael. We will never forget what happened and our hearts are with those who have suffered the loss of family members and friends, and we fervently daven for the hostages taken that very day, to be released right away and to stay strong. We daven for the safety of our soldiers who are fighting against evil. It may not always feel right to be singing and dancing when so many are unable to; like the hostages, the soldiers on the front lines, and the injured, but I feel that the Torah and specifically this Yom Tov teaches us that we have to and it shows us how.

We keep going with our heads held high, as hard and as challenging as that may be. We do it for ourselves and for the future generations. Resilience is one of our greatest weapons, along with *achdut*, unity. When we dance with the Torah together, we are all united. We always need to be united. That doesn't mean everyone needs to agree but we all need to tolerate, respect, love and appreciate one another.

On Simchat Torah, we spend a lot of the night and day davening in shul, but a lot of the time is singing and dancing with the Torah. This year when you are singing, I want you to really think about what kinds of songs we are singing. Listen to the words, think about the kinds of songs we sing, and the themes of the songs we sing. Singing these songs connect us to Hashem. We sing about the Torah, the Beit Hamikdash, Moshe Rabbeinu, Hashem protecting us and watching over us, not feeling fear, doing mitzvot with happiness and the list goes on and on. Not all tefillot are through words that we read and

say in our Siddur or Machzor, rather on this special holiday we can connect and daven to Hashem through song. Hashem wants that connection with us.

Everyone, men, women and children when you dance and sing this year, do it with joy and happiness and concentrate on each word in order to allow you to get closer and connect with Hashem. May we focus on that connection especially when we get to the last song of the Hakafot, sing it like a tefillah, with so much kavana and a fervent hope for the coming of Moshiach.

■ לשנה הבאה בירושלים הבנויה, אמן.

**Sara Zimbalist** made Aliyah with her family 20 years ago to Bet Shemesh. She volunteers as an EMT in Ichud Hatzala. She is the mother of fallen soldier, Sergeant Eli Moshe Zimbalist HY"D who was killed in Rafiach on June 15, 2024 at the age of 21.

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### PARSHAT BERESHIT

The first 2 parshiot of the Torah, Bereshit and Noach span 2,000 years. They can be viewed as the dawn of mankind. But in the narrative of the Torah, they must be seen differently.

The Torah has 54 parshiot. The first 2 describe universal man. And 52 describe the Jewish people's covenant with G-d. Clearly, the first 2 parshiot are a prelude, the back story to the story of the Jewish people. But not the Jewish people. The unique covenant between G-d and a people. That is the story of the Torah.

The story of the Torah is the covenant established by G-d with the Jewish people; who is in, how it develops, what are the mutual demands, how is it expressed. The first 2 parshiot must address the most basic question; why was a covenant made with a single people? While Parshat Bereshit is rich in myriad lessons as to the nature of man, it is primarily this back story to the covenant with the Jewish people that is the narrative of our parsha.



#### 1ST ALIYA (GENESIS 1:1-2:3)

In the beginning was chaos; the spirit of G-d hovered over the waters. Day 1, light was created. Day 2, the waters were split up and down, with heavens

emerging between. Day 3, the water below was split, with dry land emerging, with vegetation. Day 4, the heavens above were filled with the sun, moon and stars. Day 5, the seas were filled with fish, the skies with birds, blessed to be fruitful. Day 6, animals were created on the land. And finally, man is created in the image of G-d. Man is blessed to be fruitful and multiply, to subdue the world and to rule over the animals. The world was completed; with no creation on the 7th day, it was endowed with blessing and holiness.

The Creation of the world is depicted as evolving from less sophisticated to the most sophisticated. It begins with inanimate earth, water, heavens, which then are filled with vegetation, then living beings of fish and birds, then land animals. And finally, man.

It is clear that it is not the creation of man that is the pinnacle of this story, but rather the radical being that he is; the image of G-d. While we are quite familiar with the description that man is created in the image of G-d, it is, as Rabbi Sacks coined, "Radical Then, Radical Now".

Man created in the image of G-d? That is a shocking depiction of man. As if to say, G-d is Creating a partner, a shadow of Himself. Man is not a fancy ape, a well-developed baboon. While man shares characteristics with animals, a chasm divides; that chasm is the image of G-d.

The rest of this parsha is the development of this unique and radical relationship; G-d and His shadow creation, man. How much

is man like G-d? In what ways? And more crucially, in what ways not?



## 2ND ALIYA (2:4-20)

A more detailed account of the Creation of Man: G-d creates man from dust of the earth and breathes into his nostrils the breath of life. He is placed in the Garden of Eden, full of beautiful trees, to work it, surrounded by rivers. G-d commands man to not eat of the tree of knowledge. And declares that it is not good for man to be alone; I will make him a partner.

The language of chapter 2 is in striking contrast to chapter 1. Chapter 1 placed man as the pinnacle of created beings. Chapter 2 describes personality, morality, humility, emotion. Chapter 1 is the creation of mankind – chapter 2 is the creation of a person.

Man gets the name Adam as he is created from the adama, the earth, a rather humble beginning. Yet the description of his activities are all echoes of G-d the Creator. Man is created alone. The garden will not grow without him. He is to work and preserve the garden. He is given a command punishable by death. It is not good that man be alone; I will make him a partner. The animals are brought to Adam to name.

This description of man is defining the image of G-d. Man, as G-d's image is charged with being His partner, sharing with Him many characteristics. But he is not G-d Himself. He is to rule the world, as G-d Rules. He is to name the animals, as G-d named the day, night, heavens and seas. As He is a Creator, man is to be a creator – a creator of life through children, a creator of vegetation through the garden.

On the other hand, it is not good that he is alone – for there is only One who is Alone.

Man is to be G-d like, to be creative, to name things as G-d named things in the Creation, to take his place as the guardian of the world. But while being G-d like, man needs to realize the limits of that, so as to prevent his thinking: I am not just G-d like but perhaps G-d Himself. Distinctions need be made.



## 3RD ALIYA (2:20-3:21)

Woman is created. The serpent convinces Eve that were she to eat of the forbidden fruit, she would be as G-d, knowing good and evil. She and Adam eat of the fruit and their eyes are opened and they cover themselves with fig leaves. They hide from G-d, Who challenges their disobedience. All are punished – the serpent will slither, the woman will birth children with pain, and man's cultivation of the earth will be with sweat.

A richer story of symbolism in Tanach is hard to find. A speaking serpent, the enticement of beauty, hubris, failure, hiding from G-d, blame, consequences. Many and varied are the lessons to be culled from this story.

Man, created in the image of G-d, must aspire to his lofty calling, while remembering he is but the image of, not G-d Himself. Man being alone may mislead him in thinking he is the One and Only. Hence, he needs a

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partner. The serpent convinced Eve, and then she Adam, that man need not keep the command, for you are in His Image. The serpent convinced them: as G-d cedes to man leadership in this world, He likewise cedes to man the role as legislator of good and evil. If you don't like His rule to not eat, make up your own rule.

In that they err. While G-d, like you, must defer in the ways I Require. G-d responds by walking them back a bit specifically in their most creative activities, as if to say that while you are creators, I remain *the* Creator. Eve, when you create and bear children, the quintessential creative moment of humanity, it will be with labor, a reminder of your earthly origins. And man, when you create from the earth, it will be with sweat.

There is only One who Creates with the uttering of a word, with ease. He is *the* Creator; you, *a* creator. And He is the Commander of what is good and evil, while you are the commanded.



#### 4TH ALIYA (3:22 – 4:18).

Man is exiled from the Garden of Eden. Cain and Abel are born. They bring offerings to G-d – Abel's accepted, Cain's not. Cain kills Abel. "Am I my brother's keeper?" Cain is consigned to wander the earth.

Cain kills his brother. And in so doing, violates another boundary between the one created in His Image and the Creator himself. While man will be a *creator* of life, he will

not be a *taker* of life. That he must cede to the Creator.

Sin is met with exile. Adam's sin brings exile from the Garden of Eden. Cain's sin brings wandering, homelessness. The Torah explains the meaning of exile: Cain left from being before G-d.

This introduces a pillar concept of man and G-d. Divine disfavor with man results in distance. Adam was sent away from the Garden. Cain sent away from being before G-d. Later, the tower of Babel will bring dispersion. Only Avraham will reverse this and journey not away but toward a specific place.



#### 5TH ALIYA (4:19 – 4:22)

Lemech and his wives Ada and Tzila bear children. One is the initiator of animal husbandry, one of the music of strings and wind instruments, and one of the fashioning of copper and iron.

A curiously short aliya. Mankind advances marvelously in creatively mastering the world: the mastery of animals, creative artistic expression of music and advanced productivity of copper and iron. Man was commanded in creation to master the world. He is doing a good job.

But, while man is masterful in his creative conquest of the world, the brevity of mention is perhaps to highlight that of much greater importance is his mastery of himself. The Torah is far more interested in man's ethical behavior and his relationship with G-d than with his mastery of iron and the creative expression of his music. He is mighty good at mastery of the world. Let's see how good at mastering himself.



#### 6TH ALIYA (4:23 – 5:24)

The generations from Adam through Noah.

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Enosh is described as beginning to profane the name of G-d. Rashi explains that people and things were ascribed Divine qualities. The beginning of idolatry. It is erroneous to call Avraham the first monotheist. G-d spoke to Adam and Eve, Cain and Abel brought offerings and He spoke to Cain, and Noah will be instructed by G-d.

Rather, man moved away from G-d, failed in his behavior and became distanced. Avraham is not the first monotheist; he is the first to be embraced and to be pulled closer by G-d.

The creation of man in the image of G-d, to be His partner is suffering. Man overstepped his place in failing to listen to the command, in murder, and now in failing to maintain G-d's unique being. Early mankind is moving away; Avraham will eventually be brought near.



#### 7TH ALIYA (5:25 – 6:8)

Noah is introduced. G-d is disappointed in man; his lifespan is reduced to 120 years. G-d plans to destroy man, animals, birds. Noah finds favor in His eyes.

In the man/G-d balance, longevity induces in man a feeling of eternal life, blurring again the crucial differences between man and G-d. In calibrating the correct balance for the man/G-d relationship, longevity is counter-productive. Mortality is better. Man will not live forever – only One lives eternally. A shorter lifespan is in fact a gift from G-d, an act of love and generosity. Reducing man's lifespan helps man to more clearly see that while man is created in G-d's Image, he is not G-d Himself. Only One is eternal.

And so, the pillars of man in His Image are presented. Only He is One; man has a

partner. Only He Commands; man obeys. Only He Takes life; while man creates life, he does not take it. Only He is Eternal, man but 120 years. ■



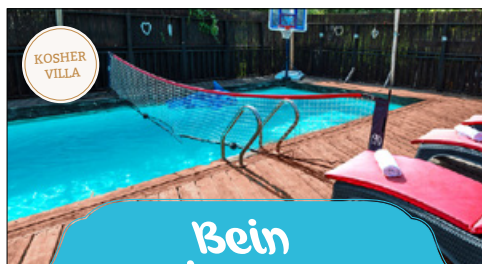
#### STATS

1<sup>st</sup> of the 54 sedras; 1<sup>st</sup> of 12 in Bereshit.  
Written on 241 lines in a Torah, rank 9<sup>th</sup>.  
23 Parshiyot; 10 open, 13 closed, rank: 6.  
146 pesukim - rank: 8<sup>th</sup> (5<sup>th</sup> in Bereshit), same as Mikeitz; but Miketz is longer in lines, words, letters.  
1931 words - ranks 8 (5<sup>th</sup> in Bereshit).  
7235 letters - ranks 11 (5<sup>th</sup> in Bereshit).



#### MITZVOT

One positive mitzvah: Pru U'rvu -  
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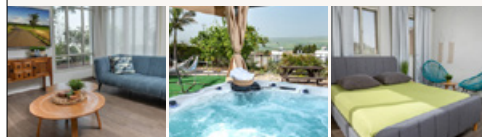
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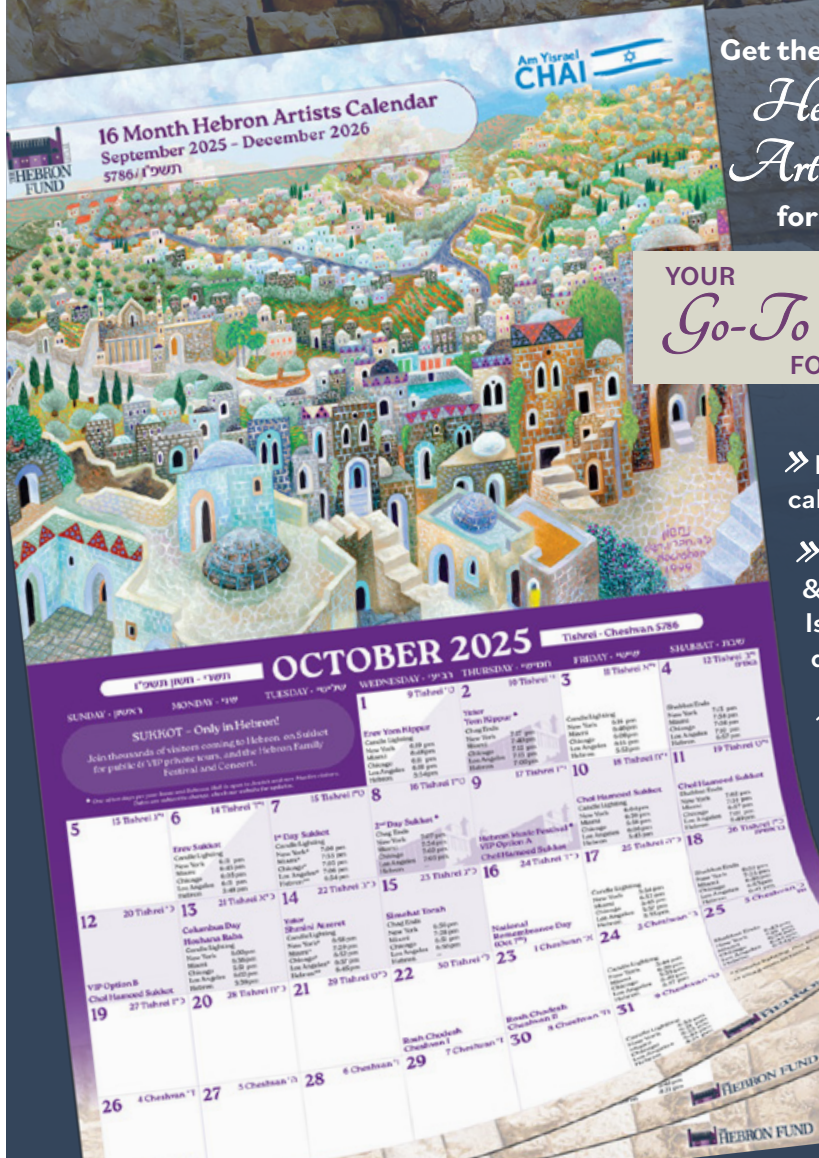
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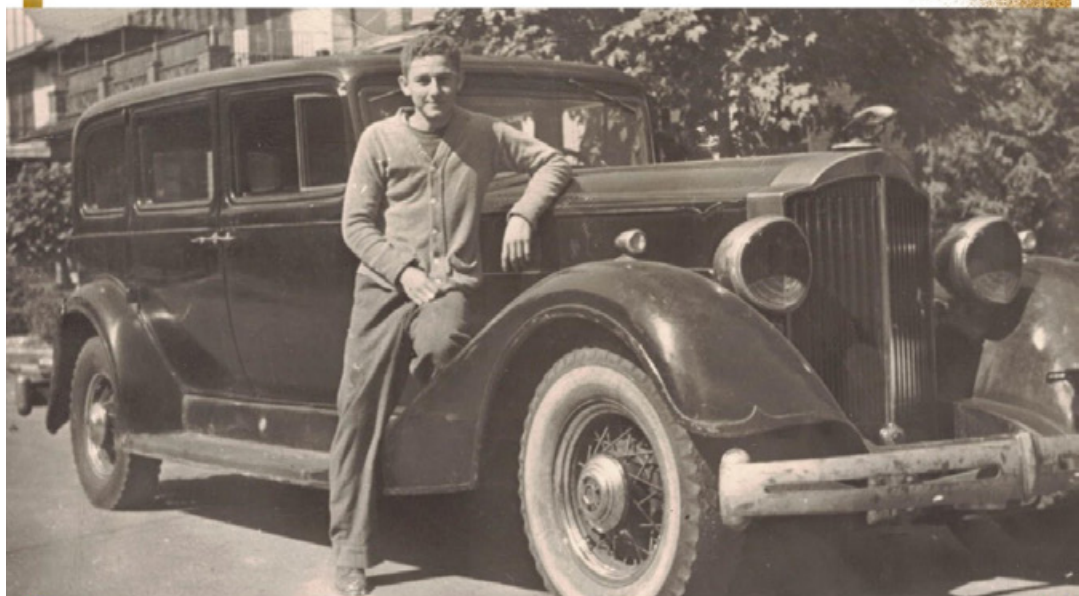
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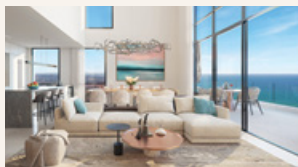


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