

YOUNG ISRAEL OF HOLLYWOOD-FT. LAUDERDALE

HIGH HOLIDAY READER

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While we most often refer to Rosh Hashanah as Yom HaDin (“Judgement Day”), in our tefilot we refer to it as Yom Hazikaron, “a day of remembering”. Rosh Hashanah ushers in a ten day period that is optimized when we utilize our mental capacities to recall, reflect, resolve and renew. Elul and Aseret Y’mei Teshuva are an opportune time to take a deep dive into the study of Jewish thought and Jewish practice. It is a great time to reflect upon our Jewish identities; to celebrate and enhance those aspects that are already strong, while examining and encouraging those aspects that can use some inspiration.

The importance of knowledge to our high Holidays experience is reflected in the Machzor when we recite:

וַיְדַע כָּל פִּעְולֶךָ כִּי אַתָּה פְּעֹלֵתָנוּ וַיְבִין כָּל יִצְחָרֵךְ כִּי אַתָּה נְשָׁמָה בְּאָפָו ה' אֱלֹהִים יִשְׂרָאֵל מֶלֶךְ וּמֶלֶכְתָּו בְּכָל מַשָּׁלָה

The goal of existence is:

“Everything that has been made will know that You (God) have made it, and it will be understood by everything that was formed that You formed it, And they will say, everyone who has breath in their nostrils,

“Hashem, God of Israel is King and His Kingship rules over all.”

In order to assist you in this endeavor we present the High Holidays 5781 Reader. We hope that you find the information contained inside to be informative. We hope that through its pages you learn something new, you are reminded of something you already know, and you are inspired to learn further beyond these pages.

Moreover, we hope that this High Holidays Reader inspires you to embark on your own adventure of discovery and self-discovery.

Wishing you a healthy, happy, inspired and inspiring New Year.

Shanah Tovah Umetukah

~ Rabbi Yosef Weinstock

~ Rabbi Adam Frieberg

"I Am Worth It": A Rosh Hashana Mantra

Rabbi Yosef Weinstock

Based on a sermon from Rosh Hashanah 5768

On his way to shul one Shabbat morning Rav Levi Yitzchak of Berditchev met an assimilated young man who pulled out his pipe and lit it. The Rebbe stopped in his tracks and told the young man "Surely you have forgotten that today is the Sabbath?"

"No I haven't forgotten." The man replied

"Then surely you are ignorant of the law that forbids us to smoke on the Sabbath." continued Rav Levi Yitzchak

"No, I am quite aware of the Sabbath laws," the man answered defiantly.

The Rebbe took a long hard look at the man and then turning his gaze heavenward proclaimed, "Master of the World, how great is your holy nation Israel. A Jew would rather declare himself a sinner than permit even one false word to escape his lips."

The Berditchever Rebbe was known as the Great Defender of Israel. Where a lesser person saw the sins and shortcomings of others, he preferred to focus on their goodness- even if it meant occasionally turning a blind eye. On Rosh Hashana, the Yom Hadin - Day of Judgement, we might expect to be required to offer a defense for our mistakes over the past year. However upon closer investigation we find that we offer no remorse nor apologies. On Rosh Hashana we do not recite Viduy, the confessional prayer that serves as the prerequisite for all requests for Divine leniency. There is barely even a mention of sin in our tefilot today.

On Rosh Hashana we do not offer a defense for our past misdeeds because there is something more fundamental and comprehensive that is needed. **On the Jewish New Year, we must reflect upon and justify our existence.** At first this may seem like a Herculean task. However Chazal have given us a guide to how to approach this task, through their description of Rosh Hashana.

"Hayom harat Olam" today is the birthday of the world. Actually, today commemorates the 6th day of creation, when Man was created and the purpose of G-d's world came to fruition. The Talmud in Masechet Sanhedrin gives an hour-by-hour account of what occurred on that first Rosh Hashana:

During the first three hours of the day- Adam's physical body was fashioned. In hour four- he received his soul. During the fifth hour- he stood erect for the first time, and in the sixth hour- he named all of the animals. In the seventh hour- Adam was paired with Eve- and in the eighth hour, Eve both conceived and gave birth to their first children. In the Ninth hour- Adam was commanded

not to eat from the Tree of Knowledge- and already in the tenth hour he sinned by eating from it.

During the eleventh hour Adam was judged and in the twelfth and final hour of the first day of his life- Adam was punished and banished from the Garden of Eden.

Now that I've learned this Gemara, I will be very hesitant to complain about any of my days being too hectic! From here we learn that today has been a Yom Hadin, Judgement Day, since the very first Rosh Hashana. Not only was humankind created on Rosh Hashana, but so was human sin and Divine Judgement. Adam and Eve's punishment was multi-faceted and included banishment from the Garden of Eden and a more difficult and grueling life. Another aspect of the punishment is expressed by the words:

"For you are dust and you shall return to dust."

With Adam's sin, death was created. It is with this background that we can more fully understand the words that we recite right after U'netaneh Tokef:

"A man's origin is dust and his destiny is back to dust. At risk of his life he earns his bread."

This description is historical- it alludes to the outcome of events that transpired on the first Rosh Hashana. But it is also rather depressing. The piyut goes on:

"Man is likened to a broken shard, withering grass, a fading flower, a passing shade, a dissipating cloud, a blowing wind, flying dust, and a fleeting dream."

If this is meant to serve as a model of how to view Rosh Hashana, then we are left feeling worthless and hopeless. If these are the only facts available for consideration, then it seems impossible to mount a successful defense of ourselves and our existence.

However there's more to the story of that first Rosh Hashana. On that day Hashem exercised His judicial discretion in the form of Rachamim. G-d had compassion on Adam and utilized restraint when sentencing Adam and Eve. But why?

Rav Soloveitchik explained that Adam was saved due to his potential for greatness. Although his past actions required improvement, it was his potential that justified Adam's continued existence. It comes out that Rosh Hashana also commemorates the first time that man's potential was utilized for his redemption.

On Rosh Hashana we do not defend our sins. Rather we declare – to Hashem and to ourselves that we have the potential for greatness. Before we reflect on our actions and look for areas on which to improve, we must be thoroughly convinced that we are capable of improving and that we are worth the effort. The pre-requisite for teshuva is that we do not give up on ourselves.

On Rosh Hashana our task is to make the necessary preparations for teshuva. Each of us must appreciate his or her self-worth and potential. In the process of proclaiming G-d as king we are also proclaiming that as servants of the King we are valuable and worth the effort towards improvement.

Rabbi Nosson Tzvi Finkel, more famously known as the Alter of Slobodka, was a master of the 19th century Mussar Movement, which emphasized ethical teachings and practices that would help break down the barriers between man and G-d. Many of the Mussar greats emphasized arrogance as the greatest impediment to serving Hashem. It is haughtiness that leads people to seek self-gratification and ignore, if not rebel against, G-d. The cure for this arrogance according to the Baalei Mussar is to focus on man's nothingness and worthlessness. By constantly reminding ourselves of our worthlessness, we will acquire the necessary humility that will prevent us from rebelling against G-d.

However, the Alter of Slobodka challenged the benefit of this approach. He felt that in his generation, people already had low self-esteem. If one were to deprecate her/himself more, there is the danger that such a person will drown in those feelings of inferiority and sever any remaining connection to the idea of self-improvement. The approach of Rav Nosson Tzvi therefore taught people to focus on *Gadlut Ha'Adam*, the greatness and worthiness of each individual. Each of us is created in the image of G-d. Within each of us is a pure soul granted by Hashem, a piece of the Divine. As Jews, we

have a special and unique relationship with the King of kings. It is through appreciating *Gadlut Ha'adam* that the Alter believed people would strive for improvement and aspire to greatness.

What was true 100 years ago in the times of Rabbi Finkel is even truer today. Many of us lack spiritual self-esteem. Many of us either do not recognize the potential for growth or feel that we are not worth the time and effort necessary for real, sustained change. We underestimate our potential for greatness.

Today, Rosh Hashana is the day to remember the potential that resides within each of us. Today we must increase our spiritual self-esteem. Today we remind ourselves that we have the potential for change and that we are worth the effort necessary for improvement.

The Alter of Slobodka taught that a person should carry two pieces of paper in his or her pocket at all times to remind themselves of the importance of both messages. On one piece of paper it should be written "*Anochi Afar v'efer*", words uttered by Avraham Avinu which mean "I am nothing but dust". On the other piece of paper it should say "*Bishvili Nivrah H'Aolam*" the entire world was created for me.

Both pieces of paper, both ideas, are especially appropriate to consider today. On Rosh Hashana Adam was created from dust. The smallness of human beings compared to the awesomeness of G-d is a central theme on Rosh Hashana. But also important to remember today is the redemptive power of our potential. On the birthday of the world, we must train ourselves to realize: "*Bishvili Nivrah Ha'olam*." The entire world was created for each of us. We have the potential to be great and to fix the world. We are, indeed, worth the effort.

Dip the Apple in the Honey... and that will give me a sweet new year?!

Rabbi Adam Frieberg

"Dip the apple in the honey, Make a *beracha* loud and clear. *L'shana tovah u'metuka*, have a happy sweet new year!"

The familiar words from this popular children's song herald the coming of the New Year in many homes. As one of the holiday's most popular icons, the apple and honey have become symbolic of Rosh Hashanah and our personal and communal aspirations for a sweet new year.

I wanted to take this opportunity to look a little deeper into what seems like simple, and delicious, custom.

The Talmud records the custom of eating or seeing special foods to leverage blessing for the coming year. However, reading the larger context within which this idea is suggested, one cannot help but wonder the tone behind this Talmudic statement.

1) תלמוד בבלי מסכת כריתות דף ה עמוד ב

ת"ר: אין מושחין את המלכים אלא על המעיין, כדי שתימשר מלכונן, שנאמ': +מלכים א' א'+ ויאמר המלך (אל בניהו) וג' והורדתם אותו על גיחון (וג') ומשח אותו שם. אמר רב אמר: האי מאן דבעי לידע אי משכח שתה אי לא, מיתוי שרגא בהילן עשרה יומיין דבון ריש שתא ליוםא דכיפורין וניתלי בבייטה דלא נשיב זיקא, אי משיך נהוריה נידע דמסיק שתיה. ומאן דבעי נעבד עיסק' ובעדי דנידע אי מצלה עיסק' אי לא, נירבי תרגנולא, אי שמיין ושפר נידע דמצלה. האי מאן דבעי ניפוק באורחאה ובעדי דנידע אי הדר לביתיה, ניעול וניקום בבייטה דבחטהא, אם חז' בבואה לבבואה דבבואה נידע דאתה לביתיה. ולאו מילתא היא, דילמא חלשה דעתה ומתרע מזליה. אמר אביי: השתה דאמרת סימנא מילתא היא, יהא גיגל איניש למיכל ריש שתא קרא ורוביא, כרתי, סילקא ותמרי.

1) Babylonian Talmud, Tractate Kritot, 5b-6a

Our Rabbis have taught: Kings are anointed only by the side of a spring, so that their rule be prolonged, as it is written: And the king said unto them . . . and bring him down to Gihon . . . and anoint him there (I Kings 1, 32-34). Said R. Ammi: 'When one wishes to know whether he will survive the coming year or not, let him take a burning lamp during the ten days between the New Year and the Day of Atonement and place it in a house where there is no draft; if the lamp burns to the end, he will know that he will survive the year. And if one is about to engage in business and wishes to know

whether he will succeed or not, let him get a rooster and feed it; if it grows fat and handsome, he will know that he will succeed. When one is about to go on a journey and wishes to know whether he will return home, let him enter a darkened room; if he can perceive the reflection of his shadow, he will know that he will return home. But it is not the proper thing for one to do, for one might be distressed and ruin his fortune. Said Abaye: Since you hold that omens are significant, every man should make it a habit to eat on New Year pumpkin, fenugreek, leek, beet and dates.

Rationally, the notion of foods affecting the outcome of someone's year is perplexing. Could it be that acquiring a sweet new year is as simple as indulging in sweet foods on Rosh Hashanah? This custom may actually be problematic, as it seems very similar to an explicit biblical prohibition mentioned, seen in source 2.

2) במדבר פרק כג פסוק כג

כִּי לֹא נָחַש בְּיַעֲקֹב וְלֹא קָסַם בְּיִשְׂרָאֵל קָעֵת יֹאמֶר לְיַעֲקֹב וּלְיִשְׂרָאֵל מָה פָּعֵל אֶל-

2) Bamidbar 23:23

For there is no divination in Jacob and sorcery in Israel. Even now it is said to Jacob and Israel what G-d has wrought. The Talmud, Sanhedrin 65b, applying this biblical injunction warns against forecasting the future based on superficial indicators.

(1) תלמוד בבלי מסכת סנהדרין דף סה עמוד ב

תנו רבנן מנחש זה האומר פטו נפלת מפיו מקלו נפלת במו קורא לו צבי הפסיקו בדרך נחש מימיינו וושאעל משמאלו

3) Babylonian Talmud, Tractate Sanhedrin, 65b

The Sages taught: The enchanter mentioned in the verse is one who relies on superstitious signs, e.g., one who says: If one's bread fell from his mouth, that is a bad sign for him; or: If one's staff fell from his hand, it is a bad sign; or: If one's son calls him from behind, it is a sign that he should return from his journey; or: If a raven calls to him, or if a deer blocks him on the way, or if a snake is to his right, or if a fox is to his left, all of these are bad signs. An enchanter is one who relies on these as bad signs and consequently changes his course of action.

Wouldn't eating an apple and honey, or any foods, as a predictor for a sweet new year be included in the same prohibition?

One approach to justifying this beloved custom is to assume that these symbols are just a means to encourage our prayers. In fact, adding a physical aspect to our prayers is done each week when we recite *kiddush* over a cup of wine.

Many may not know this, but the *mitzvah* to say *kiddush* on Shabbat is not actually about the wine. Wine is just a physical thing of importance in this world that we use as a vehicle to elevate the status of the sanctification of the day, the true essence of the *kiddush*. In fact, on a biblical level, it is arguable that we those who prayed *mariv* already fulfilled their biblical obligation to sanctify the day when they recited *veyechulu*.

Along these lines, Rabbi Menachem ben Solomon Meiri, the 13th century French commentator on the Talmud, wrote that these symbolic foods awaken prayer within us; we do not believe that there is power in the symbols themselves.

4) מאירי, חיבור התשובה, עמוד 265-266

על צד הגדיל התעורות לזכור השם בכל רגע ולשווות יראתו על פנהם לבלי יחתאו היהת הכהנה לשום בשולחן קרא, רוביא, כרתי, סלקא, תמרי, על צד מה שאמרו במסכת בריתות ובמסכת הוריות "השתא דאמרת סימנא מלטא היא ליחז' איניש בראש שתא" ... על צד שלא יטעו, בamarim סימנא מלטא היא, שישיה זה דרך נחש, חיללה לרבותינו מרושע, היהת ההסכמה לקרות עליהם דברים יורי על סליחה והערת על התשובה, ואמרם מלטא היא, רוצח בו שהערות התשובה גם מבלי קביעת תפלה רק דרך סימן ותורת עראי שם יעדזו על הכהנה, ומפני זה צו לראותם בעת האוכל, להעיר שעם היותם נשיכים אל הנאת הגוף לא ימשכו רק כפי הצורך ולא ישלחו אימת המשפט מעל פניהם, והוא שמא קוראים עליהם דברים יורי על זה, יאמרו על הקרא, יקראו זכויותינו, וברובאי ירבו זכויותינו, ובכՐתִי יכרתו שונים ... וכן יאמרו על הסלקא יסתלקו עונתינו, ועל התמרי יתמו חטאינו, והכהנה בזה כמו שבארנו מצד השבע משכך כונת היום ותקנו שיראה אותן את האוכל ויזכר הדברים עליהם וזהו הסימן ההוא מחזק התעורות.

4) Rabbi Menachem Meiri, Chibur HaTeshuvah, pp. 265-266

In order to arouse themselves to focus on God and to place the awe of God in their consciousness without sinning, they developed the practice of placing gourd, fenugreek, leek, cabbage, and dates on the table. This was done corresponding to that which was cited in Tractate Horiyot and Tractate Kritot: "Now that you have determined that omens are significant, at the beginning of every year every person should ..." And in order not to mistake this practice for sorcery, God forbid, they would pronounce upon these things words that highlighted forgiveness and awaken feelings of repentance. When they said that an omen is significant, they meant that it could affect a person just by being aware of the omens placed before him, even without explicitly reciting prayers over them. That is why at first they would simply look at them during the meal. However, because the Sages were concerned that people might become preoccupied with satisfying their appetites and become distracted from focusing on the spiritual importance of the day and the awe of judgment, therefore they began to recite special prayers over these foods in order to raise people's consciousness. They began to say on the gourd that our merits should be mentioned, on the fenugreek that our merits should increase, on the leek that our enemies should be cut off ... and also on the beet (silka) that our sins should be removed (yistalku), and on dates that our sins should be removed. The intent is, as we explained, that since engaging in eating makes one forget the meaning of the day, therefore one should see these foods and gain awareness by virtue of them. In that way the omens would strengthen a person's consciousness and be inspirational.

Rabbi David ben Rabbi Yosef Abudraham lived in Spain during the 13th century. His work, entitled Abudraham, is a collection of laws, customs and commentaries on the prayers, and is one of the most important works of this type. The Abudraham includes commentaries and halachic decisions from earlier authorities.

He also had the custom of saying short prayers, *yehi ratzon's*, on the different foods we eat at our Rosh Hashana meal.

5) ספר אבודראם סדר תפילה ראש השנה

ובתשובה הגאנונים כתוב וכן מנוג כל החכמים שמקריבין לפניהן בראש השנה טיש בו דלועין ופול המצרי כרישן ושלקות ותרמים ומניחין ידיהם על אחד מהן ומוציאין משומות סימן טוב ואומרים על דלעת קרא יקרע גזר דיןנו. ועל הפול רובי' ירב זכיותנו ועל הכרתי יכרתו שנאינו ועל התרדדים סילקא יסלקו עונתינו. ועל התמרים יתמו עונתינו. ומוסיף עד רמן ואומרים עליו נרבה זכיות כרmono. ויש אמרה בלשון יהי רצון מלפנים ה' אלהינו ואלהי אבותינו שיקרעו לפני זכויותינו ושיקרעו גזר דיןנו. יהי רצון מלפניך ה' אלהינו ואלהי אבותינו שיתרבו זכויותינו וכן כולם. יש נהוגן לאכול ראש כבש ודגים ומני מתיקה ע"ש (ע"ד ברכות כה, יג) והיית לראש ולא לՁבב. ודגים לפרות ולרבות כדפים ואין מברלים בחומץ והר' מרוטנברג היה רגיל לאכול ראש אייל זכר לאילו של יצחק:

5) Abudraham, Order of Prayers, Rosh HaShanah

In the Responsa of the Geonim it is written that the following was the custom of the Sages: On Rosh HaShanah they would bring to the table a basket containing gourds, dates, and other boiled vegetables. They would then place their hands on each one of them and extract symbolic meaning for the New Year from their names. On the gourd (*krah*) they would say: "Our bad decrees should be torn up" (*yikrah*); on the fenugreek (*rubya*) they would say: "Our merits should be

numerous" (*yirbu*); on the leek (*karti*) they would say: "Our enemies should be cut off" (*yikratu*); on dates (*tamarim*) they would say: "Our sins should be removed" (*yitamu*).

They would then add a pomegranate and say: "Our merits should increase like (the seeds of) a pomegranate." Some would preface, "May it be Your will, Lord our God and God of our forefathers ..." Some bring to the table the head of a lamb, fish, and sweet things corresponding to "You should be the head of something and not the tail." And they brought fish because fish multiply rapidly ... The Rabbi of Rottenberg had the custom to eat the head of a ram as an allusion to the ram [that was offered in lieu] of Yitzchak.

While we have answered the question that we raised, ending our discussion here would only be telling half the story. We have presented the rationalist approach to the *simanim*/omens that are eaten at our Rosh Hashana meals. But there is also a mystical approach, and it deserves to be investigated as well.

As mentioned above, there are multiple verses throughout the Torah that forbid sorcery.

(6) ויקרא פרק יט פסוק כו

לא תأكلו על קודם לא תනחש ולא תעוננו:

6) Vayikra 19:26

You shall not eat over the blood; you shall not act on the basis of omens and you shall not believe in lucky times.

Rabbi Shlomo Yitzchaki (Rashi) explains that we are therefore forbidden from acting on the basis of signs or omens.

(7) רשי ויקרא פרק יט פסוק כו

לא תනחש - כגן אלו המנחים בחולדה ובעויפות, פטו נפליה מפיו, צבי הפסיקו בדרכו:
ולא תעוננו - לשון עונות ושעות, שאומר ים פלוני יפה להתחל מלאכה, שעיה פלונית קשה לצאת:

7) Rashi to Vayikra 19:26

You shall not act on the basis of omens: like those who interpret [the sounds or actions of] a weasel or birds as omens [for good or bad], - [Torath Kohanim 19:71; Sanh. 66a], or [like those who interpret] bread falling from his mouth or a deer crossing his path [as signs for certain things]. — [Sanh. 65b]

You shall not act on the basis of... lucky times: [The expression תְּעִינָת (עינות) denotes times (עינות) and hours, that one would say, "Such and such a day is auspicious to begin your work," or, "Such and such an hour is unlucky to embark [on a journey]." - [Sanh. 65b]

If this is true, how are we to understand these two episodes in Tanach?

8) Yirmiyahu, Chapter 51

60. And Jeremiah wrote all the evil that would befall Babylon in one scroll, all these words that are written concerning Babylon.

ס. זיכתב ירמיהו את כל הרעה אשר תבוא אל בבל אל ספר אחד את כל הדברים האלה הכתבים אל בבל:

61. And Jeremiah said to Seraiah, "When you come to Babylon, you shall see and read all these words.

סא. ויאמר ירמיהו אל שרה כבאך בבל וראיית וקוראת את כל הדברים האלה:

62. And you shall say, 'O Lord, You have spoken concerning this place to cut it off, that it have no inhabitant, either man or beast, but it shall be forever desolate.'

סב. ואמרת ה' אפקה דברת אל המקום זהה להזכירון לבליתי קיota בו יושב למאדים ועד בהמה כי שמותן עולם תהיה:

63. And it shall come to pass that when you finish reading this scroll, you shall tie a stone to it and cast it into the Euphrates.

סג. והוא ככלתך לקרוא את הספר הזה תקשר עליו אבן והשלכו אל תוך פרת:

64. And you shall say, 'So shall Babylon sink and not rise, because of the evil that I bring upon her, and they shall weary.' Until here are the words of Jeremiah.

סד. ואמרת כקה תשקע בבל ולא תקום מפני הרעה אשר אני מביא עלייה ויעפו עד הנה דברי ירמיהו:

9) Melachim B, chapter 13

14. Now Elisha became ill with the illness he was to die of; and Yoash the king of Israel went down to him and wept on his face, and said, "My master, my master, Israel's chariots and riders!"

יד. ואליישע סלה את חלויו אשר ימות בו וירד אליו יאש מלה ישראלי ויבך על פניו ויאמר אבי | אבי רכב ישראלי ופרקיו:

15. And Elisha said to him, "Fetch a bow and arrows." And he fetched him a bow and arrows.

טו. ויאמר לו אלישע קח קשת וחצים ויקח אליו קשת וחצים:

16. And he said to the king of Israel, "Place your hand on the bow," and he placed his hand; and Elisha placed his hands on the king's hands.

טז. ויאמר | למלך ישראל ברכוב זיך על קשת ורכב זיך וישם אלישע זיך על זיך מלכה:

17. And he said, "Open the window to the east," and he opened it; and Elisha said, "Shoot!" And he shot. And he said, "[This is] an arrow of salvation from the Lord, and an arrow of victory over Aram, and you shall strike the Arameans in Afeik until they are completely annihilated."

יז. ויאמר פמח הפלין קדמה נפתח ויאמר אלישע ירה זיר ויאמר חץ תשועה ליהוה ומצ תשועה באram והכית את ארם באפק עד פלה:

18. And he said, "Take the arrows." And he took them. And he said to the king of Israel, "Strike at the ground," and he struck three times and stopped.

יח. ויאמר קח החצים ויקח ויאמר למלך ישראל הק ארץ ניר שלוש פעמים ויעמד:

19. And the man of God was incensed against him, and he said, "You should have struck five or six times, then you would strike the Arameans until you would annihilate them completely, but now, you shall strike the Arameans but three times."

יט. ויקצף עליו איש האלים ויאמר להמת חמש או ששה פעמים אז הכית את ארם עד כלה ועקה שלוש פעמים תפאה את ארם:

Clearly, both of these episodes make it seem like there is a direct correlation between our physical symbolic actions and future results. Isn't this the exact prohibition of sorcery and divination that we are prohibited from engaging in? Are we to assume that the prophets Jeremiah and Elisha violated this biblical decree?

Ramban, in trying to understand the concept of *maaseh avot siman l'banim*/ the actions of our (fore)fathers are a sign for their children, explains the our symbolic actions actually create reality. This is why the prophets would use symbols to represent their prophecies.

(10) רבב"ן בראשית פרק יב

(ו) יעבר אברם בארץ עד מקום שכם - אומר לך תבין אותו בכל הפרשיות הבאות בעני אברהם יצחק ויעקב, והוא עני גדול, הזכירוהו רבותינו בדרך קצרה, ואמרו (תנוונה ט) כל מה שאירע לאבות סימן לבנים, ולכן יאריכו הכתובים בספר המסעות וחפירת הבארות ושאר המקרים, ויחסוב החושב בהם כאלו הם דברים מיוחדים אין בהם תלות, וכולם באים ללמד על העתיד, כי כאשר יבוא המקרה לנביי משלשת האבות יתבונן ממנו הדבר הנגזר לבא לזרען:

ודע כי כל גזירות עירין כאשר תצא מכח גדייה אל פועל דמיון, תהיה הגזרה מתקיימת על כל פנים. וכן יעשו הנביים מעשה בנבואות כמאמר ירמיהו שצוה לבrhoך והוא ככלותך לקרוא את דברי הספר הזה תקשור עליו אבן והשלתו אל תוך פרת ומורת כהה תשקע בבבל וגוי (ירמיה נא סג סד). וכן עניין אלישע בהנחיו צרעו על הקשת (מ"ב יג טז - יז), ויאמר אלישע ירה זיר ויאמר חץ תשועה לה' וחץ תשועה באram. ונאמר שם (פסוק ט) ויקצוף עליו איש האלים ויאמר להכוות חמץ או שש פעמים אז הכית את ארם עד כלה ועתה שלוש פעמים תכה את ארם:

ולפיכך החזיק הקדוש ברוך הוא את אברהם בארץ ועשה לו דמיונות בכל העתיד להעשות בזרענו, והבן זה. ואני מתחילה לפרש הענינים בפרט בסוסוקים בעזרת השם:

10) Ramban to Bereishit 12:6

Know that all of the decrees of Above become irreversibly enduring once they cease being decrees and become active and visible. This is why the prophets often perform some act in the course of their prophecies, as can be seen with Jeremiah's statement, commanding Seraiah, "When you finish reading this book, tie a stone onto it and throw it into the Euphrates, saying, 'Thus shall Babylonia sink'". The matter of Elisha should be similarly understood, when he placed his arm on the bow, and Elisha said to King Yoash, "Shoot the arrow!" and he shot. He then said, "It is an arrow of salvation unto G-d , and an arrow of salvation against Aram!" And it says further there, The man of G-d became angry with him and he said, "Were you to strike five or six times, then you would have smitten Aram to utter destruction! But now you will strike at Aram only three times." This is why the Holy One, Blessed is He, made Avraham take possession of the land, and why He performed symbolic acts for him corresponding to all the future events that would occur to his descendants. Understand this principle well.

Ramban describes how the symbolic actions of man force, so to speak, the hand of God to act. This concept is actually the very opposite of *nichush*, sorcery. Sorcery or divination is when people see certain signs and act accordingly, and we have seen the Torah and Talmud strongly state this is forbidden. The symbols on Rosh Hashanah represent our hope to change reality, not to read into it. The food we eat, and the physical representative actions that the prophets engaged in do not tell us what to do; instead that attempt to define what will be.

Along these lines the Chayai Adam, a work of Jewish law by Rabbi Avraham Danzig (1748–1820), says that we need to do more than just eat certain foods on Rosh Hashana. The Chayai Adam (139) says that we need to be very careful not to get angry around the time of Rosh Hashanah. He says that the lack of anger brings the divine presence closer. This will fill the year with more goodness and more happiness.

So when we dip our apples in honey, and eat the rest of the *simanim*, we recite a brief plea; a request that God grant us a certain blessing during the year that has just begun. And we also, according to the mystics, concertize this request with an action.

Let us not just concertize the request through our mouths. Let us expand upon the Chayai Adam's idea and have hope and optimism for the year ahead. If we can maintain a positive outlook, if we are able to see the goodness that God has bestowed upon us, and do our utmost to bestow goodness and kindness upon others, then, with God's help, we will merit a year of only sweetness, goodness, health and happiness.

Rosh Hashanah Torah Dialogue

Rabbi Edward Davis

1. Had the Sages of the Great Assembly asked me for my opinion for the Torah reading for Rosh HaShanah, I would have suggested the first two chapters of the Torah. The first day we would read the Story of Creation, establishing Hashem as the Creator of the World. On the second day we would read a brief summary of the Creation, introducing the relationship that Hashem has with human beings. Alas, they did not ask me. They decided on the final section of Parshat Vayeira, in which there are five subjects covered: 1. The Birth of Yitzchak, 2. The Expulsion of Yishmael and Hagar, 3. The Peace Treaty between Avraham and Avimelech, 4. The Aborted Sacrifice (Akeidah) of Yitzchak, and 5. The Birth of Rivkah. The challenge for us is to realize that these stories touch the themes suitable for Rosh HaShanah.

2. The Birth of Yitzchak. All our Patriarchs had fertility issues. In ancient history, the only way to confront this issue was to pray fervently and frequently. Today medical science offers some serious suggestions to assist a childless couple. But even with their help, prayer still presents a positive avenue to help us. And PRAYER is an important theme and message for today. Historically Codifiers of Halachah suggest that after ten years of childlessness, the couple should divorce and seek a different partner in life. At the same time, our Sages emphasize the help of prayer. At the end of L'Dovid (Psalm 27) the Text reads: Kaveh el Hashem, Chazzak... v'Kaveh el Hashem. Hope (pray) in the Lord. Be strong and of good courage, and hope (pray) in the Lord. Pray, and if your prayer is unanswered, pray again. Be hopeful. The Talmud says that on Rosh HaShanah, Sarah, Rachel, and Channah were remembered positively by Hashem in their quest to have a baby (Megillah 39 and Berachot 29). Some add Rivkah and Leah to the list (Tanchuma Vayeira 17). This is a major theme of this holiday.

3. The Expulsion of Yishmael. Shalom Bayit (Peace in the Family) and the future of our children are paramount in our life's goals. Sarah saw the danger of having Yishmael in the house, and Hashem agreed with her, forcing Avraham to expel both Hagar and Yishmael. Yishmael's life was threatened during their journey in the desert. Hagar prayed for her son, and Hashem responded, but the text said that Hashem responded to the cries of the boy (and not the prayer of the mother). The Midrash says that the prayers of the sick person is preferred over the prayers of others (offered on behalf of the sick) (Bereishit Rabbah 53:14). What was wrong with Hagar's prayer? Why were Avraham's prayers for Avimelech accepted? We must conclude that the quality of the prayers is the key. What could be wrong with Hagar's prayer when her son, whom she loved, was at risk? But the text said that she prayed but turned away because she did not want to see the death of her son. So how much faith did she really have in her prayer? Again, a major theme is raised by our Sages for our consideration on this holiday: Prayer. Pray and mean it.

4. Finalizing our Torah reading on the first day Rosh HaShanah is the peace treaty that Avraham enters into with Avimelech, king of the Philistines. The Midrash writes that Hashem became angry with Avraham over the treaty. Hashem said: I give you a gift, the major gift of Eretz Yisrael, and you give part of it away? Avraham has given the Gaza Strip to Avimelech in order to gain peace in the region. Sound familiar? Isn't the modern State of Israel repeating Avraham's sin? To gain peace, they gave the Gaza Strip to an enemy! The Midrash adds elsewhere: Why was Samson an important person in our Scripture? Why did the author (the prophet Samuel) consider Samson worthy of having his story recorded in Scripture? The Midrash states that the real purpose in Samson's life was that Samson repealed the peace treaty that Avraham made with Avimelech. Being that the source for this perspective is Midrash, this means that we cannot rule halachically in this case based on Midrash. The Midrash supplies us with themes to ponder upon. The subject of Eretz Yisrael is worthy of our attention on Rosh HaShanah.

5. The Akeidah. The most powerful and meaningful act of absolute faith by Avraham was his willingness to sacrifice his beloved son, Yitzchak. It is one thing to risk his own life in a test to show his ultimate faith in Hashem, when he willingly went into the fiery furnace (at Nimrod's command) and when he fought the four kings in order to rescue his nephew Lot. Now, Hashem commands Avraham to sacrifice his son, who is supposed to inherit the Land of Israel and be a patriarch to Am Yisrael, and Avraham does not bat an eyelash. He takes his son and travels to Yerushalayim. This is a major theme of this holiday. To sacrifice fully is the proclamation of our faith in Hashem. In the Mussaf on Rosh HaShanah, we invoke the Akeidah, beseeching God to recognize Avraham's ultimate faith and Yitzchak's willingness to accept martyrdom. Avraham "suppressed his compassion in order to perform Your will with a whole heart." During the Middle Ages, when martyrdom became a recurring incident for Jews, the Torah portion assumed extreme importance in our liturgy, especially on the High Holidays and Selichot.

6. The Birth of Rivkah. These stories culminate with the Torah telling us that the sparing of Yitzchak and the birth of his future wife means that the future will be positive and redemptive. There is another theme: the ultimate birth of the nation of Israel. Right now the Torah is involved with the story of the first Jewish family. The next step is reaching a stage of having twelve sons. Avraham almost lost his one son, and his brother Nachor already has his twelve! And in the end of the following Parshah, Chayei Sarah, the Torah will record that Yishmael had reached his next step of twelve sons. By the time Yaakov has twelve sons, these others are well on their way to achieving the next step of growth: from family to a tribe, when they reach 70 souls. When Yaakov gets to Egypt he finally reaches 70. And 200 years later, they will achieve the status of Am Yisrael, the nation of Israel, when they reach 600,000 male

souls. 600,000! That is amazing and important. To label a domain to be a Reshet HaRabbim, a Public Domain, in the laws of Shabbat, at least 600,000 people have to traverse the area in one day! [And in 1948, the Land of Israel would become a State of Israel when it reached a population of 600,000 people!] (RED)

7. In summation, I cannot compare my suggestion of Torah reading for today to those chosen by our Sages. They hit upon some phenomenal topics for us to dwell on and concentrate on this holiday of Rosh HaShanah. Rosh HaShanah has personal and universal implications. Not only do each of us stand in judgement in front of the Almighty this day, but the entire nation of Israel stands in judgement. And, in fact, the entire world is being judged today. (Put in a good word for the COVID scourge that permeates the entire world!) But our prayers have the added feature of the Shofar blasts. There are basically two types of Shofar blasts. First is the Tekiah, one long blast which announces the presence of the King of the Universe. We coronate Hashem on this holiday. Following the coronation is the supplication of our heart, symbolized by the Teru'ah sound of the Shofar. The Talmud describes the cry of the Teru'ah, either to be the wail of our Teru'ah, or the Shevarim, the sigh of our souls when we submit our fate to Hashem. The Shofar, as you see, is a form of prayer, establishing a meaningful relationship with the Almighty. (RED)

HAFTORAH

The Haftorah of the first day is the story of Channah and how she is remembered by Hashem to have a child. On the second day, the Haftorah will mention Rachel, the other Matriarch who is remembered (on Rosh HaShanah) for having a child. Again it is the Zichronot theme that is chosen by our Sages for these readings. In Channah's case, more is derived as she is the one who teaches us how to pray, quietly and felt deeply in our hearts. "Only her lips moved" indicates the need to articulate the words but without allowing someone else to hear what we say. Furthermore she took a vow to devote her child to the Tabernacle. Before her prayer was answered, Channah received an immediate effect. Praying the way she did gave her a renewed spirit and a new purpose in life. She was no longer downcast; her spirits were lifted. This is the power of prayer, even before reaching Hashem for a response. (RED)

ROSH HASHANAH QUIZ 5781

Rabbi Edward Davis

1. Why do we blow Shofar throughout the month of Elul, the month before Rosh HaShanah?
2. What happened historically on Rosh HaShanah?
3. Why is the Challah round on Rosh HaShanah?
4. Why is there a custom not to eat nuts on Rosh HaShanah?

5. What are the three divisions of the Mussaf Amidah on Rosh Hashanah?
6. The words of Rosh HaShanah and Yom HaDin (Day of Judgement) do not appear in the Torah. How does the Torah refer to this holiday?
7. What is Tashlich?
8. What do we do with the Challah and apple before eating them on Rosh HaShanah?
9. What Biblical story are we reminded of when we take the Shofar?
10. Why do we eat a "new fruit" on the second night of Rosh HaShanah?
11. What is the song that Leonard Cohen wrote based on the prayer U'Netanah Tokef?
12. Why do we fast on the day after Rosh HaShanah?
13. According to the Mishnah (Rosh HaShanah 1:1) there are four New Years on the Jewish calendar. Name them.
14. Why do we not blow Shofar when Rosh HaShanah falls on Shabbat?
15. Where does the expression appear in TaNaCH?
16. On what days of the week can Rosh HaShanah NEVER fall out?
17. What is the earliest that Rosh HaShanah can fall out?
18. What is the latest date for Rosh HaShanah to fall on?
19. What are the Days of Awe, Yamim Nora'im?
20. What work that is prohibited on Shabbat is permitted on Yom Tov?

ANSWERS FOR ROSH HASHANAH QUIZ 5781

1. To arouse us to repent to Hashem.
2. Man was created, highlighting the week long activities by Hashem.
3. To symbolize the cycle of life.
4. Because of the close numerical value (Gematria) equating the Hebrew words for nut (egoz) and sin (cheit). [The Kotzker Rebbe has a great quip about this: The Gematria of Cheit is Cheit!]
5. Malchuyot (crowning Hashem as the King of the World), Zichronot (Hashem remembers our past deeds), and Shofrot (the Revelation of Hashem).
6. Yom Teru'ah, the Day of Shofar Blasts.
7. When people go to a body of water and throw crumbs into the water, symbolizing our casting away our sins.
8. Dip them in honey, symbolizing our hopes for a sweet year.
9. The Akeidah, the aborted sacrifice of Yitzchak.
10. To give us reason to say a Shehechiyanu in the Kiddush.
11. Who By Fire.
12. The Fast of Gedaliah, commemorating the assassination of Gedaliah, the Jewish governor of Israel, who was appointed to his post by the Babylonians.
13. The first of Nissan (anniversary of the kings), the 15th day of Shevat (the New Year for the trees), the first of Elul (the New Year for the tithing of animals and vegetation), and the first of Tishrei (Rosh HaShanah).
14. The Sages were concerned that we might carry the Shofar on Shabbat.
15. Ezekiel 40:1. But it does not mean the holiday of Rosh HaShanah.
16. Sunday, Wednesday, and Friday. Tractate R.H. 20a.
17. September 5 as happened in 1842, 1861, 1899, and 2013.
18. October 5 as happened in 1815, 1927, and 1967. (And will happen in 2043)
19. The Ten Days from Rosh HaShanah through Yom Kippur.
20. Cooking and Carrying.

Messages of the Machzor: An Exploration of Rosh Hashanah Mussaf

Sara Frieberg

The following is based on a shiur I delivered 3 years ago, which explains the structure and significance of the three main sections of the Rosh Hashanah Mussaf Amidah. I encourage you to read and learn these sources in advance of Rosh Hashanah to give you an opportunity to approach your tefillah this year with a deeper understanding of the words we are saying.

The Unique Structure of Rosh Hashanah Mussaf:

The Rosh Hashanah Amidah, the longest of the year, is unique in that it contains 9 *brachot* (blessings). In every Amidah (or *Shmoneh Esrei*) that we say, we always have the same introductory three *brachot* of praise, שבח, as well as the concluding three *brachot* of thanks, הודאה. During the week we have 13 central *brachot* – which contain requests, *bakashot*.

On Shabbat and holidays we have one central *bracha* - for a total of 7 *brachot* - which is called *kedushat hayom*, or sanctification of the day. (On Shabbat - it concludes with “*mekadesh hashabbat*” (Who sanctifies the Shabbat or on a holiday with “*mekadesh Yisrael vehazmanim*” - Who sanctifies Israel and the special times.) However, the Rosh Hashanah mussaf is unique because it has 3 central *brachot* instead of the expected one.

1. Talmud Bavli, Rosh HaShanah 16a

אמרו לפנֵי בראש השנה מלכיות זכרונות ושופרות. מלכיות כדי שתמליכוני עלייכם. זכרונות כדי שיעלה זכרוניים לפני טוביה.
ובמה? בשופר.

[God says] Recite before Me [verses about] Kingship, Remembrances, and the shofar. Verses of Kingship in order to make Me King over you; Verses of Remembrance in order that I shall remember you in a good light. And with what? With the shofar.

This Talmud lays out three major themes of the Rosh Hashanah mussaf amidah, each of which takes on its own blessing: Kingship/*Malchuyot* (which is combined with the sanctification of the day¹), Remembrances/*Zichronot*, and Shofar Blasts/*Shofarot*. Based on this requirement to “recite” these three major themes, the *amidah* takes on a very defined structure:

- i. Each of the 3 sections begins with introductory paragraph which includes a statement of theme
- ii. Then ten verses, which serve as proof-texts are quoted:
 - Three verses from Torah,
 - Three from Ketuvim,
 - Three from Nevi'im,
 - One more from Torah.
- iii. At the end of all the proof-texts is a request that relates to the theme, followed by a concluding blessing.

The Significance of the Three Themes

Various Jewish thinkers have attempted to explain the significance of these three themes to Rosh Hashanah and its messages for each of us. In the following pages we will explore a few of these ideas, with the hope of having a more meaningful *tefillah* experience.

2. Maharsha, Chidushei Agadot, Rosh HaShanah 32b

והוא מבואר שהמלכיות זכרונות ושופרות הם נגד ג' העיקרים שהם מציאות השם ותורה מן השמים ושכר ועונש מלכיות
שתמליכוני עלייכם וכל פסוק מלכיות מורים על מציאותו ואחדותיו זכרונות שיעלה זכרוניים לשוכחה בשכר טוב שההפר בעונש
כל פסוק זכרונות מורים ע"ז שופרות על עיקר תורה מן השמים בקוו שופר כמו שמרום ע"ז הפסוקים.

It is clear that *Malchuyot*, *Zichronot*, and *Shofarot* parallel the three central principles of Jewish belief, namely belief in God, the Divinity of the Torah, and reward and punishment. *Malchuyot*, “So that you accept my Kingship upon yourselves,” and all the verses that go into the *Malchuyot* section express the existence and uniqueness of God. *Zichronot*, “So that our memory should rise before Him favorably,” and all the verses that go into the *Zichronot* section express the concept of reward, the opposite of which is punishment. The *Shofarot* section expresses the idea that the Torah was given by God with the sound of the shofar, as the verses state.

¹ The placement of *kedushat hayom* is debated in Mishna Rosh Hashanah 4:5. See Source 3.

The Maharsha here explains that *Malchuyot*, *Zichronot*, and *Shofarot* correspond to three principles of Jewish belief: the existence of God, the Divine origin of the Torah, and the concept of reward and punishment. As such, we are focusing on each of these themes as a renewed commitment to our belief system as we enter the New Year and recommit to our relationship with Hashem and the Torah.

This is an interesting and holistic approach, which explains why these three themes are singled out for our main Rosh Hashanah *Tefillah*. However, let us delve deeper and explore each of the three themes in and of themselves to gain more insight into them.

A. Malchuyot / Kingship

A main goal of Rosh Hashanah, as discussed throughout rabbinic literature, is the coronation of Hashem as King of the Universe. The verses of *Malchuyot* discuss the existence of God and His role as the universe's Creator and Sustainer. Why is it that Rosh Hashanah in particular is the day on which we coronate Hashem? One cannot be a king without a people; God is not a ruler without subjects. God created man on Rosh Hashanah (which is understood to be the sixth day of creation), so that is the day God became King, so to speak.

The introductory paragraph of this section is one we know well and say daily at the conclusion of our davening: *Aleinu*. Looking carefully at the content of this passage, we are praying that we should see the day when ALL of the world will see Hashem as the King.

In this Mishna in Rosh Hashanah, there is a debate regarding where the Sanctification of the Day (*Kedushat Hayom*) should be placed in the Mussaf service:

3. Mishna Rosh Hashanah Chapter 4 Mishna 5

ודר ברכות: אמר אבות גבורות וקדושת השם, וכל מלכיות עימן, ואינו תוקע; קדשות הימים, ותוקע; זכרונות, ותוקע;
שופרות, ותוקע; ואומר עבודה והודאה וברכת כהנים, דברי רבי יוחנן בן נורי. אמר לו רבי עקיבא, אם אין תוקע למלכיות, למה
הוא מזכיר-אלא אומר אבות גבורות וקדושת השם, וכל מלכיות עם קדושת הימים, ותוקע; זכרונות, ותוקע; שופרות, ותוקע;
ואומר עבודה והודאה וברכת כהנים.

The order of blessings [in the Musaf Amidah is as follows]: [The reader says the blessing of] the Patriarchs, [that of] Mightiness and that of the Sanctification of the Name and includes the Kingship verses with them and does not blow the shofar. He then says the Sanctification of the Day and blows, the remembrance verses and blows, and the shofar verses and blows; and he then says the blessing of the Temple service and the one of Thanksgiving and the Blessing of the Priests. This is the view of R. Yochanan ben Nuri. Said R. Akiba to him: If he does not blow the shofar for the Kingship verses, why should he say them? No; [the rule is as follows]. He says [the blessing of] the patriarchs and of the resurrection and of the sanctification of the name, and says the kingship verses along with the sanctification of the day and blows the shofar, then he says the remembrance verses and blows, and the shofar verses and blows. Then he says the Temple Service blessing and the Thanksgiving and the Blessing of the Priest.

We rule like Rabbi Akiva, and we combine the *Malchuyot* section with the *Kedushat Hayom* section. Nevertheless, Rabbi Soloveitchik pointed out that we do, in fact, account for the perspective of Rabbi Yochanan Ben Nuri as well. The Sanctification of the Name blessing (קדושת ה') - said in every *amidah* daily, and beginning with the words ובקן, "and so". These paragraphs discuss Kingship and a universal recognition of it, so we see that the authors of the *machzor* did feel that Rav Yochanan ben Nuri's opinion had some validity. The Rav, however, pointed out that this debate is not merely liturgical in nature, but a deeper philosophical one. He noted that the ובקן paragraphs, encapsulating Rabbi Yochanan ben Nuri's position, have a pessimistic, doomsday view of how God's kingship will ultimately be acknowledged by the world, involving fear and dread of Hashem. Essentially, the world will be coerced into recognizing Hashem's existence.

The *Malchuyot* blessing, however, offers an alternative method for global recognition of Hashem. In the *Aleinu* paragraph, for example, it says: "...יכירו ידעו כל יושבי תבל כי לך תכrown כל ברך... May all the inhabitants of the world recognize and know that every knee should bend to You...". The Rav explains this alternative process beautifully in the *Machzor Mesoret HaRav*²:

4. Machzor Mesoret Harav LeRosh Hashanah — page 534 (notes)

— “there is no mention here of coercion. Rather, we pray that G-d should sensitize man's conscience so that he will finally recognize His sovereignty. We request that G-d should facilitate man's enlightenment so that he will understand and acknowledge His existence and comply with His will.

² See the notes on page 535 of the Rav's *machzor* for Rosh Hashanah, to see how he proves this in the verses we quote.

The arrangement of the three verses quoted from the Torah in this section of *Malchuyot*, though following their order in appearance from the Torah, also portrays this gradual progression in the recognition of God's sovereignty.

Malchuyot focuses us on reaccepting and acknowledging Hashem as the King of the Universe. We *daven* for a time when He will be recognized as such by all. It is possible for this to come about in a scary, undeniable way for our world, or in a peaceful and gradual way. By ruling like Rabbi Akiva, the compilers of the Machzor chose to emphasize our desire for the second, more harmonious path. As we say this section of Mussaf, let us focus on these ideas for ourselves.

B. Zichronot / Remembrances

This section reminds us that God has total awareness of human events, thoughts, and actions, and that everything we do, and each decision we make, is seen by God. It also discusses how Hashem remembers the covenant with the Avot (forefathers), focuses greatly on Akeidat Yitzchak (the Binding of Isaac) as well as how we meritoriously followed God into the desert without leaving Egypt. The final request is for God to remember us for good based on the merits of our forefathers' actions which we have mentioned.

Rav Avigdor Nebenzahl points out an obvious question: This whole concept of us "reminding" God about important things is inherently contradictory to our introduction where we point out that Hashem knows and remembers everything. So why do we then go ahead and remind Hashem of the good things we have done in our history? Here is how Rav Nebenzahl explains it:

5. Rabbi Avigdor Nebenzahl, *Tik'u B'Chodesh Shofar: Thoughts for Rosh Hashanah*, pp. 204-5

When referring to "remembrance" as applied to God, we must realize that we are merely borrowing a term from our own experience to aid our understanding. Thus, when we mention reminding God of the covenant that He made with our forefathers, we realize that God always "remembers" it. Instead, we are referring to God's presently activating this idea that is in His constant memory and putting it into action by applying the efforts of our ancestors 'meritorious acts in today's world ...

[In our prayers] we say, "For it is You ...Who eternally remembers all forgotten things" and "There is no forgetfulness before Your throne of glory." From this we understand that God always remembers everything, but we immediately add, "May You mercifully remember today the Akeida (binding) of Yitzchak (Isaac) for the sake of his offspring." This means that while God perpetually remembers everything, nevertheless on Rosh Hashanah He decides to act on the basis of this memory so that the Akeida will be a mitigating factor enabling a favorable judgment for His children.

In calling upon God to remember certain events we are asking Him to activate the merit of those events in His dealings with us, while being willing to "ignore", so to speak, those moments when we were not deserving of favorable judgment.

Rav Baruch Dov Povarski, Rosh Yeshiva of Ponovitch, takes a similar yet slightly more nuanced approach to this question. He notes that the verses of *Zichronot* are not necessary for God to remember our deeds, but perhaps more for our own internalization of the concepts they recall.

6. שיד' עם (מועדים) בד קודש - Bad Kodesh - Moadim (R. Baruch Dov Povarski) p. 314

....As it says regarding the verses of Remembrances "in order that your remembrance should go up before Me for good", that is to say that the recitation of the verses of Remembrances is a merit that our remembrances will go before Him for the good. Since certainly there is no need to awaken in the Holy One, Blessed is He, His memory, since He does not forget. Rather, the idea is that through the saying of the verses of remembrances and their taking root in our heart, we merit that the Holy One, Blessed is He, will act with us in the measure of those remembrances, for good, and so too is the idea of saying the verses of Kingship, "in order that you should establish Me as King over you" and the recitation of them is a means to establish the idea of coronation.

שנאמר בפסוקי זכרונות "כדי שיעלת
 וכו'", ככלומר שאמירת פסוקי הזכרונות
 סגולה מה שיעלה זכרונו לפני לטובה,
 שחררי וראי א"צ לעורר אצל הקב"ה
 זכירותו, ואין שכחה לפניו, אלא העניין הוא
 שע"ז אמירת פסוקי הזכרונות והרשתם
 בלב, זוכים שישאה הקב"ה נוהג אתנו במדת
 הזכירה, ולטובה, כך הוא גם העניין
 באמירת פסוקי המלכיות כדי שתתמליכוני
 עליכם, והיינו שאמירותם היא מבוא ודרך
 לקיום עניין ההמלכה.

Through our internalization, God will then choose to approach us favorably, by selectively considering the good deeds and ignoring the bad. This is similar to Rav Nebenzahl's conception of "activating merit", but it also requires some internal

work on our part. This is similar to the role played by the verses of *Malchuyot*. The verses themselves don't actually coronate God. Rather, it is a means for us to internalize the message of Hashem as King in our hearts.

This begs the question: what exactly does it mean for these events to "take root in our heart"?

Rav Dessler expands on this for us:

7. Rabbi Eliyahu Dessler, *Michtav M'Eliyahu*, Vol. II p. 73

יש שזכר משהו ויש שהדבר חקוק בזיכרון כאלו הוא חי עדי לנו. זכירת הש"ת היא בודאי בבחינת כי ממש, כי לא שיר אצלו עבר ועתיד, אלא הכל בהווה תמיד ... ודבר זה מرمץ בתפילה: "... ותראה לפני עקידתך ... רק אם העקידת צורה לנו והיא מציאות לבבנו, רק אם נביט אל אברהם אבינו ונלמד לכלול את עצמנו בעקידתך ע"י מסירות נפש שלנו, לפי ערכנו, על תורה ועל עבודתך ית', רק אז שיר שנזכה שתctrף אלינו זכות העקידת צביה לפני הש"ת שלשלת כל הדורות במאוד".

There are those who remember something, and there are others who remember everything, and there are still others who remember things so well that it is as if it were happening right now. The memory of God, Blessed be He, is certainly in the realm of actually happening, because the past and future are not relevant to Him, rather everything is always in the present ... And this principle is reflected in our prayers: "See before Yourself the Akeida" ... Only if the Akeida reminds us and becomes actualized in our hearts, only if we look toward Avraham our father and learn to include ourselves in the Akeida through our sincere perseverance according to our qualities, based on His Torah and His blessed service, only then is it possible that we can merit to be joined together with the merit of the Akeida, as seen before God as one continuous chain through all the generations.

We benefit from God's remembrance of our ancestors' righteous actions only if we internalize the lessons of their actions, and try to emulate their characteristics in our lives. The events that are mentioned in the *Zichronot* section include the covenants of God with Avraham, Yitzchak, and Yaakov, and how we unconditionally followed God into the desert to receive the Torah, despite not knowing how we would be sustained in the wilderness. The common denominator in all these events in our history is that each actor demonstrated unwavering dedication to Hashem and Judaism. In the *Zichronot* section, we are called upon to read these passages, reflect on this idea of dedication to Hashem and His Torah, and recommit ourselves to living our lives in this way.

C. Shofarot/Shofar Blasts

The introductory paragraph of this section is about the Divine revelation at Sinai which was accompanied by the blowing of a shofar. The ten proof-texts all relate to God's relationship with shofar. The imagery of shofar relates both to Matan Torah and the heralding of Mashiach for the Ultimate Redemption. In the conclusion, we request that Hashem should "blow the Great Shofar for our freedom", meaning to usher in the messianic era. Yet the final *bracha* that we make says "ברוך אתה ה' שומע קול תרועה עמו ישראלי תרועה עמו ישראלי ברחמים" "Blessed are You, Hashem, Who hears the sound of the shofar blasts of His people, Israel, with mercy". The sound of the Shofar thus seems to take on two roles here. One is for us to find favor in Hashem and merit a good judgment, while the other represents an ultimate redemption for which we daven.

If we return momentarily to source 1, it seems to be saying that the shofar is the mechanism whereby we accomplish the obligation of reciting verses of kingship and remembrance on Rosh Hashanah. One could parse the *gemara* in different ways. Does the shofar blowing refer to only *Zichronot*, to both, to only *Malchuyot*? According to the Ritva, shofar is the mechanism for reciting both *Malchuyot* and *Zichronot*. The shofar is the tool for crowning God as King (reminiscent of the sounding of trumpets when a King enters the court) and arousing His favorable remembrance of us (specifically in the connection between the image of a shofar as it connects to the *akeida*). This is why, during the repetition of the *amida* by the *chazzan* (and in some communities during the silent *amidah* as well), we pause at the end of each of the three sections to sound the shofar.

The Shofar recalls the *akeida* because the ram, who took Yitzchak's place on the altar, is seen as the ideal source for the shofar. While other kosher animal horns technically are permissible for use as a shofar, we make every effort to use a ram's horn.

8. Talmud Bavli, Rosh Hashanah 16a

אמר רבי אבהו: למה תוקען בשופר של איל? - אמר הקדוש ברוך הוא: תקעו לפני בשופר של איל, כדי שאזוכר לכם עקידת יצחק בן אברהם, ומעלה אני עליכם כאילו עקdamת עצמכם לפני.

Rabbi Avahu said: Why do we blow with a Shofar from a ram? God said, "Blow with a shofar of a ram in order that I should recall the binding of Yitzchak, son of Avraham, and I will thereby consider it as if you had bound yourselves before Me."

But what is it about the Shofar that is so integral to Rosh Hashanah? First and foremost, the Torah tells us it must be blown. To this extent it is a *chok*, an unexplained law, or decree of the Torah.

9. Bamidbar (Numbers) 29:1

ובחידש השבעי באחד לחדש מקרא קדש יהיה לכם כל מלאכת עבודה לא תעשו יום תרועה יהיה לכם

In the seventh month, on the first of the month, you shall hold a holy gathering, you shall do no work, it shall be a day of sounding the shofar.

However it must be deeper than just an unexplainable law that we follow. The Shofar is meant to bring about an internal arousal in each of us. Rabbi Lord Jonathan Sacks has referred to it as, "God's Alarm Clock". This same idea is expressed by the Rambam, who views the shofar as a wake-up call to focus our priorities on Torah and mitzvot.

10. Rambam, Hilchot Teshuvah (The Laws of Repentance) 3:4

או"פ שתקיעת שופר בראש השנה גזירת הכתוב רמז יש בו לומר עורו עורו ישנים משנתכם ונרדמים הקיצו מתרdemתכם
וחפשו במעשייכם וחרזו בתשובה וזכרו בוראכם...

Although the blowing of the shofar on Rosh HaShanah is a Scriptural decree, there is a hint to its [performance] which means to say: "Awake you sleepers from your sleep and you slumberers from your dozing, inspect your actions, return in repentance, and remember your Creator." ...

As discussed above, the shofar symbolizes both the *akeida*, and the giving of the Torah at Sinai.³ Rav Nebenzahl points out the interesting question of what the connection is between the *akeida* and *matan torah* that both would have relevance to shofar. He points to the *akeida* as the source of the spiritual strength that the Jewish people needed to commit to accepting the Torah unconditionally.

11. Rabbi Avigdor Nebenzahl, *Tik'u B'Chodesh Shofar, Thoughts for Rosh HaShanah*, pp. 234-5

Through the complete dedication of our forefathers, Avraham and Yitzchak, to God on Mount Moriah, Israel merited to receive the Torah at Sinai. It was this spiritual power which led the Jewish people to declare the seemingly incomprehensible words "we will do" and only afterwards "we will understand." This power stemmed from the fact that Avraham and Yitzchak carried out the feat of heeding and only subsequently understanding the seemingly unfathomable command of the Akeida. There, on Mount Moriah, the strength and unique ability to say "we will do and we will understand" was implanted into the hearts of the Jewish people.

Yeshayahu⁴ foretold that the future ultimate redemption, will be initiated by a "great shofar blast", for which we daven daily in the weekday *shmonah esrei*. The shofar thus connects to our past and also serves a symbol of freedom in our future. This, too, is discussed in the text of the musaf. In fact, we are told that it will be the very ram of the *akeida* whose horn will serve as the shofar announcing the arrival of Mashiach:

12. Talmud Yerushalmi, Ta'anit 2:4

א"ר יודא ב' ר' סימון [אמר לי הקב"ה לאברהם] אחר כל הדורות עתידין בניך ליאחז בענות ולהסתבך בצרות ווסף להגאל
בקרני של איל זהה, שנאמר (זכריה ט') והוא אלהים בשופר יתקע ואגו:

Rabbi Yudah bar Simon said: God said to Avraham, "In the future your descendants will be caught up in many transgressions and they will suffer much hardship. Yet in the end they will be redeemed with the horns of this ram, as the verse says, 'The Lord, Your God, will sound the shofar, etc.'" (Zechariah 9).

So it seems that the shofar, in all of its symbolism, connects our past merits, to our present *teshuva*, which will, please God, bring about an ultimate redemption. So we daven, in the concluding *bracha*, that Hashem will hear our shofar with mercy. We daven that through the blast of the shofar we will be awakened to return to our recognition of Hashem as our Ultimate King. We daven for our individual and national historical merits to be remembered, and that through the *teshuva* process we can bring about the ultimate redemption, which will, God willing, come about peacefully and gradually and not through force.

I wish us all a successful and meaningful Rosh Hashanah this year, in which we bring about personal change and merit to feel the wake-up call of the Shofar.

³ See Shemot, 19:16-19

⁴Yeshayahu 27:13

Rosh Hashanah Guide to Tefillah at Home and Halachic Times

Friday, September 18th; Erev Rosh Hashanah

- Candle lighting should take place 18 minutes before sundown, at 7:02pm. The beracha should conclude **להדליק נר של שבת ושל יום טוב**. We also say the bracha of Shehecheyanu.
- Weekday Mincha should be completed before sundown: 7:20pm.

First Day of Rosh Hashanah

Friday Night

- An abridged קבלת שבת is recited that begins with במה מדליקין. Mazmor Shir ליום השבת should also be omitted.
- Both תקענו בחדר שופר ושמרו are recited before the Amidah.
- Ma'ariv Amidah for Rosh Hashanah with proper insertions for Shabbat. Please include the insertions into the Amidah that are recited throughout Aseret Yemei Teshuva, as can be seen in any Rosh Hashanah machzor (ie "Zochreinu, Mi Kamocha, HaMelech Hakadosh, etc).
- Vayechulu is recited after the Amidah (omitting the beracha "Magen Avot") followed by **לבד מזמור** and then Aleinu.
- Kiddush for Rosh Hashanah with proper Shabbat insertions. Kiddush begins with **יום הששי**. Shehechiyanu is recited.
- The traditional symbolic foods (simanim) are eaten on the first night together with their respective **י'ה רצון**.
- Birkat HaMazon should include *R'tzeh* for Shabbat and *Yaaleh V'Yavo* for Rosh Hashanah.
- If Ma'ariv was recited before nightfall (7:54pm), Keriat Sh'ma should be repeated after nightfall.

Saturday

- On Rosh Hashanah, the **לבד ה' אורי** and **שיר של יום** are recited at the beginning of davening. Shir HaYichud and Shir HaKavod are omitted when davening without a minyan.
- Shir HaMa'alot (Psalm 130) is recited after Yishtabach.
- Birchot Keriat Sh'ma for Shabbat (**הכל יודע**). We omit all piyutim in Birchot Keriat Shema
- Shacharit Amidah for Rosh Hashanah with the proper insertions for Shabbat. Avinu Malkeinu is omitted on Shabbat.
- The Torah reading for the first day is Bereishit 21:1-34, the maftir is Bamidbar 29:1-6 and the haftarah is from Shmuel I 1:1-2:10.
- The shofar is not blown on Shabbat.
- One should wait until the third hour 10:11am to recite Mussaf. If a minyan in the community is reciting Mussaf earlier, one may recite Mussaf once they have started.
- Mussaf Amidah for Rosh Hashanah with proper insertions for Shabbat.
- Those who are davening without a minyan are encouraged to study and recite the piyutim that are added to Chazarat HaShatz, particularly **ונתנה תוקף**.
- Mincha Amidah for Rosh Hashanah with insertions for Shabbat. Earliest Mincha is 1:45 pm
Mincha should be recited before shekiyah (sunset) which is at 7:19 pm.
- Seudah Shlishit should ideally be eaten before the tenth hour (4:16 pm) and preferably after reciting Mincha. If one did not do so, one may eat seudah shlishit until sunset.
- Preparations for the second day may not begin until nightfall (7:59 pm).

Second Day of Rosh Hashanah

Saturday Night

- Candle lighting must be performed after nightfall, ie after 7:59 pm.
The bracha over candle lighting is **להדליק נר של יום טוב**. We also say Shehecheyanu.
- Ma'ariv should be recited after nightfall.
- Ma'ariv for Rosh Hashanah includes **וְתִזְדַּעַן**.
- Kiddush for Rosh Hashanah includes Meorei Ha'Eish, Havdalah and Shehechiyanu (**קָנָה ז'**). The new fruit should be placed on the table before Kiddush and is eaten after Kiddush. If one does not have a new fruit or new clothing, one still recites Shehechiyanu.

Sunday

- On Rosh Hashanah, the **לְדוֹד ה' אָורי** and **שִׁיר שֵׁל יּוֹם** are recited at the beginning of davening. Shir HaYichud and Shir HaKavod are omitted when davening without a minyan.
- Shir HaMa'alot (Psalm 130) is recited after Yishtabach.
- Birchot Keriat Sh'ma for weekday (**הַמְאִיר לְאָרֶץ**). We omit all piyutim during Birchot Keriat Shema
- Shacharit Amidah for Rosh Hashanah.
- The Torah reading for the second day is Bereishit 22:1-22:24, the maftir is Bamidbar 29:1-6 and the haftarah is from Yirmiyahu 31:1- 31:19.
- If someone davening at home can blow shofar on his own, he should blow the first thirty sounds before Mussaf. The second thirty sounds should not be blown during the silent Amidah. One may blow 70 additional sounds after the Amidah, but there is no requirement to do so.
- If someone else is blowing on behalf of others:
 - If the ba'al toke'a (shofar blower) already fulfilled his mitzvah, the berachot **לְשָׁמֹעַ קָול שׁוֹפֵר** and **שְׁחַחֵינוּ** should ideally be recited by one of the listeners. If the listeners are all women, the ba'al toke'a may not recite the berachot; they must be recited by one of the women.
 - If the listeners are spread out across a large area, each person can recite his/her own beracha.
 - Only 30 sounds are blown.
 - If one is going to hear the shofar before the seventh halachic hour of the day (2:14pm), one should wait to recite Mussaf until after hearing the shofar.
- Mussaf Amidah for Rosh Hashanah.
- Those who are davening without a minyan are encouraged to study and recite the piyutim that are added to Chazarat HaShatz, particularly **וְנִתְנָהָה תָּקָף**.
- Mincha Amidah for Rosh Hashanah. Earliest Mincha is 1:44 pm.
Mincha should be recited before shekiyah (sunset) which is at 7:18pm.
- Traditionally Tashlich is recited on Rosh Hashanah afternoon (not on Shabbat) next to a body of water. If this cannot be performed with proper social distancing measures, one can recite it any time until Yom Kippur. If it was not done before Yom Kippur, there is still some benefit in reciting it until Hoshana Rabba.

Motzaei Yom Tov/Tzom Gedaliah

- Maariv: Weekday Amidah should be recited including Atah Chonantanu and the special insertions for Aseret Yemei Teshuva, as noted in your siddur.
- Havdalah consists of two berachot: HaGafen and HaMavdil (no besamim nor eish).
- The fast begins at 6:00am on Monday morning, September 21st and ends at 7:52 pm

Shacharit and Musaf for Rosh Hashanah for those Davening Alone

Regular Font, Bold (required tefillot)

Italic (discretionary)

**Kaddish, Barkhu and Kedushah are not recited without a minyan*

	Koren	Artscroll	Birnbaum
Preliminaries			
Shir shel Yom/Le-David			
-Shabbat	259/261	178/178	99/417
-Sunday	255/261	170/178	91/417
<i>Adon Olam/Yigdal</i>	262-264	180	53/55
Birkot ha-Shachar	267-26	184-188	59-63
Akeidah/Korbanot	271-293	188-216	63-87
Rabbi Ishmael	293	214-216	83-87
Pesukei de-Zimra			
Mizmor Shir Hanukkat ha-Bayit	297	220	133
Pesukei de-Zimra	301-345	222-260	135-167
Ha-Melekh	347	262	169
Shokhen Ad-Yishtabah	347-349	262-264	169
<i>Shir ha-Ma'alot</i>	349	264	171
Shaharit			
<i>*We skip the piyyutim in Birkot Keriyat Shema</i>			
Barukh attah Hashem...	352	266	
-Shabbat: (Ha-Kol Yodukha)	357-361	278-282	185-187
-Sunday: (Ha-Me'ir la'Aretz)	355-357	278-282	183-185
Titbarakh Tzureinu - melo kol ha'aretz...	363	284	187-189
Ve-ha-Hayyot / Ve-ha-Ofanim – Ga'al Yisrael	365-379	288-296	191-201
Amida (Quiet)	381-395	296-304	201-209
No Hazarat ha-Shatz			
<i>*While an individual praying alone has no obligation to recite any of the piyyutim from Hazarat ha-Shat"z. One may, however, recite them if desired.</i>			
Hashem melekh	431-433	328	225-227
Le-Kel Orekh Din		330	261
Avinu Malkeinu (not on Shabbat)	719-723	384-388	271-275

	Koren	Artscroll	Birnbaum
Keriyat ha-Torah			
* <i>It is appropriate to review the Torah and Haftarah readings. No blessings are recited</i>			
Torah and Haftarah Readings			
Shabbat	467-483	402-424	287-299
Sunday	737-749	402-424	299-309
Tekiyat Shofar (not on Shabbat)			
- If you have a shofar, now is the time to blow it. The Mitzvah is to hear 30 blasts			
- <i>La-menatzei'ah</i>	757	432	315
Min ha-meitzar	759	434	315
Birkot ha-Shofar	761	436	317
30 Blasts of the Shofar	761-763	436-438	317
Ashrei	763-765	438-440	319-321
Musaf			
Amidah	515-549 / 771-803	448-468	327-347
No Hazarat ha-Shatz			
* <i>While an individual praying alone has no obligation to recite any of the piyyutim from Hazarat ha-Shat"z. One may, however, recite them if desired.</i>			
<i>Va-yehi be-Yeshurun melekh</i>	561-565	476-480	355-357
<i>U-netaneh Tokef</i>	565-575	480-484	361-363
<i>Ha-Ohez be-yad midat ha-rahamim</i>	581-585	490-492	367-371
<i>Ve-ye-e-tayu</i>	587-589	494-496	373
<i>Hayom te-amtzeinu</i> (without the concluding berakhah)	637	532-534	405-407
Day 2			
<i>La-Kel Orekh Din</i>	807	538	261
<i>U-netaneh Tokef</i>	809-817	538-542	361-363
<i>Ha'ohez be-yad</i>	821-825	546	367-371
<i>Ha-yom</i>	871-873	582	405-407
Ein Ke-Elokeinu / Pittum ha-ketoret	877-879	586-588	409-413
Aleinu	883-885	590-592	415

Kol Nidrei Appeal

I am writing to you on behalf of the shul's Kol Nidrei Appeal.

The Kol Nidrei Appeal is the shul's largest annual fundraising undertaking. We rely on the Kol Nidrei Appeal for about 20% of our annual budget. Roughly 40% of the annual budget is raised through membership dues. The remainder of the budget is raised through other donations, sponsorships and fees.

While we encourage our entire membership to participate in all of our fundraising activities, such as the shul dinner and raffle, it is only now during the High Holiday season that we reach out to our entire membership to seek your participation in the Kol Nidrei Appeal.

As I noted above, membership dues do not cover the full cost of operating our shul. While family membership dues are \$1800 per year (\$150 per month, less than \$5 per day), the actual cost to operate is close to \$2600 per family. We never allow cost to be a barrier to shul membership. In fact, one half of our members pay reduced dues, based on what they can afford. The CoVID crisis has impacted many families financially. That is why it is critical for those who are able, to increase their Kol Nidrei pledge this year. Please consider a pledge of \$1000, \$2600 (ie sponsor a family) or \$3600 at this time. Pledges are payable over the course of the 5781 year. If you are normally contacted by a member of the Kol Nidrei Appeal committee, please respond generously. Pledges can also be made via our webpage: <https://www.yih.org/kolnidre5781>

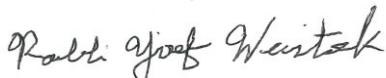
A colleague of mine, Rabbi Jonathan Muskat, recently wrote an excellent article that asked people to consider whether they are "shul customers" or "shul stakeholders". From the customer perspective, some may view that the value that they have received from shul has diminished since CoVID. That mindset can be challenged on two fronts. First, over the last 5 months since the start of CoVID we have provided material, spiritual and social support to hundreds of adults, children and families; both virtually and (in limited and safe ways) in-person. Zoom programming, holiday meals for the homebound, the creation of multiple WhatsApp groups, challah deliveries, ice cream drive by, Shabbat House Calls with a Rabbi- the list goes on and on. I am proud of the way our shul has served as a source of connection and strength for so many during these unprecedented times.

Second, even if it is true that one has been unable to utilize shul in familiar ways, even if one feels that the "value" of shul membership has diminished, I ask you nonetheless to increase your Kol Nidrei pledge this year as a stakeholder. Stakeholders support the brand and support the product, especially when times are tough. Stakeholders are committed to the ongoing vitality and growth of the company.

If you've recently moved into the community, your choice was no doubt influenced by the warm Jewish community that has developed around, and as a result of, our shul. If you've lived in Hollywood for a long time, you know that the quality of Jewish life for you and your family is in no small part due to what we have created at Young Israel of Hollywood-Ft. Lauderdale. I ask you to acknowledge the important role of our shul through your increased financial support at this time.

Please contribute to the Kol Nidrei Appeal this year, not as a customer, but rather as a stakeholder. Thank you for your partnership, ensuring the ongoing viability and vitality of our shul- today and into the future.

Sincerely,



Rabbi Yosef Weinstock

Shabbat Shuva Torah Dialogue
Ha'azinu
Rabbi Edward Davis

1. Moshe warns Bnei Yisrael to observe the Torah's Mitzvot in the presence of Heaven and Earth. Rashi emphasizes Moshe's choice of witnesses because they are eternal. I humbly add that the Heaven and Earth represent the permanent nature of Hashem's rule, the laws of nature. Man was created to partner with Hashem in the dominion of the world. He is entitled to investigate and "tamper" with the world as we know it. He goes into outer space, to explore the unknown. He is empowered to tap into the earth's resources, as he has in the past when he discovers and "masters" electricity, gas, oil, and nuclear energy. All is Fair Play in man's world, but he has to accept the laws of nature, God's world. As Hashem is referred to as the Rock in this Ha'azinu poem, indicating that Hashem is unalterable in His relationship with man (Ibn Ezra), the forces that govern this world were created by Hashem, and they are unalterable as well. And so too in the Torah, Hashem's gift to the Jews. The laws of Torah are permanent and unalterable, just like the Heaven and the Earth. (RED)

2. Moshe tells Bnei Yisrael to remember its past. Consult with your parents and your elders, your prophets and your Sages (Rashi), and they will explain it all to you. An excellent Israeli writer Aharon Appelfeld (1932-2018) survived the Holocaust as a teenager and made it to Israel afterward, without his parents. Twenty years later, after constantly checking the records of the Jewish Agency, he was surprisingly reunited with his father. His mother was killed in the Holocaust. He wrote a short story called The Name. In it, a Holocaust survivor, now an Israeli grandfather, requested that his pregnant granddaughter name her upcoming baby after his deceased brother, Mendel, who died in the Holocaust. She refused, claiming that the name Mendel was ancient European Yiddish and not a modern Israeli name. Appelfeld was making the following point: Israelis have to learn that Jewish history does not begin in 1948. We Jews are an ancient people with a continuous unbroken chain, going deep into the past, and stretching throughout the world. It continues today with Israel. The ingathering of all Jews back to our Biblical homeland is the first step of the Messianic reality. (RED)

3. "Am Nahval V'Lo Chacham: a Vile and Unwise People" (32:6). This verse reads in the Targum Onkelos: A nation that accepted Torah but did not become wise. The wisdom of this interpretation was demonstrated on several occasions in our recent history. On November 4, 1995, Prime Minister Yitzchak Rabin was assassinated by Yigal Amir, a Kippah wearing Israeli student. Amir, a 27 year-old law student, was a Shomer Shabbat V'Kashrut. In my mind, he epitomized someone who accepted the Torah, but did not become smart. Decades ago, the Nursing Home financial scandal court cases were televised nationally. The defendants were Orthodox Jewish men

who appeared in court wearing a Kippah. What a Chillul Hashem, a desecration of God's name! Again Jews who accepted the Torah, but did not become smart. (RED)

4. "Vayishman Yeshurun Vayiv'at" (32:15). Yeshurun became fat and kicked. This truism has been validated many times over. When Napoleon was conquering most of Europe, he traveled eastward from France, and he liberated Jewish community after Jewish community, freeing them from their ghettos and giving them equal rights as full citizens within their home country. A dispute arose between the Berditchiver Rebbe and the Ba'al HaTanya. The Berditchiver, forever the defendant of Jews everywhere, freely welcomed Napoleon and embraced the idea of freeing the Jews. The Ba'al HaTanya was not welcoming Napoleon (and Napoleon knew about it!). The Ba'al HaTanya felt that the Jewish people, poor and oppressed, but at least observant in their Torah practices were better served as frum, than if they were liberated. In a free state, with full citizenship, they will quickly abandon the rituals of Judaism. History has proven the Ba'al HaTanya correct and the true student of the Torah's prediction of the future. (RED)

5. When Rabbi Yisrael Salanter (1809-1883, founder of the Mussar movement) visited Frankfurt, Germany, he was invited by the Baron Rothschild to visit the Jewish banker at his huge opulent mansion. After spending a bit of time there, Rav Salanter was extremely impressed, not only by the magnificent wealth, but by the fact that the Baron was very Orthodox. The estate was kosher in every way. When he was leaving, Rav Salanter said to his host: it is a shame that this mansion is not in accordance with the Torah. The Baron was taken aback and in a shaking voice inquired: how is that possible? Rav Yisrael responded: The Torah said "Israel will become fat and kick." When a Jew prospers and becomes wealthy, he ends up kicking the Torah, forsaking Hashem. But you, Mr. Rothschild, you are immensely wealthy and yet you are frum. This is a completely Torah observant home and therefore you defy the Torah's statement. This is a cute story, but I am afraid that history has proven the Torah to be correct. What has happened to the Rothschild family throughout the years! Have the traditions of Torah observance been able to withstand the years of the Rothschild family growth!

6. Hashem will appease His Land and His people (32:43). In essence, this verse predicts a wonderful development in Israel's rocky future. There is a slight variation in reading this verse (which might not fit the grammar) that the Land will provide atonement for its people. With this interpretation is the source of inserting earth from Eretz Yisrael into the burial grave here, outside Eretz Yisrael. This is an old custom that is observed today (supporting a never-ending industry of bagging earth of Eretz Yisrael for our usage outside of Eretz Yisrael). The

relationship between Bnei Yisrael and Eretz Yisrael is legendary and forever intertwined. We revere Eretz Yisrael as if it has a Neshamah, a soul. It is a living being imbedded within us, forever recurring in our liturgy. In the midst of our Bensching (Grace after Meals), we spend time stating our connection to Eretz Yisrael even though we did not eat any food from Israel. At a wedding, in Sheva Berachot, we include Eretz Yisrael, and in the Berachot after the Haftorah, it occurs again. (RED)

7. At the end of the Parshah Moshe refers to his successor as Hoshea instead of Yehoshua. The Midrash tells us that at the time of the Sin of the Spies, Moshe changed Hoshea's name to Yehoshua; he took the letter Yud from Sarai who became Sarah and gave it to Yehoshua. A rabbi (I apologize for not knowing who!) explained Moshe's action now in the following way. The letter Yud is the smallest letter; it symbolizes humility. Sarah was 89 years old when she lost her Yud. She died at 127; so she lost her Yud for 38 years. Yehoshua received the Yud in the second year of the Exodus. And now it was year 40, after 38 years, he now had to give up the Yud. When Yehoshua was Moshe's assistant, it was appropriate to be humble. But now, as the leader of Israel, it is necessary to show strength and courage and not humility. [This is what I call a cute Dvar Torah. But I prefer Rashi. Moshe refers to his successor as he was named as a child, indicating that he is the same, a humble individual, as he was before being chosen the new leader of Israel.]

HAFTORAH SHUVA (TREI ASSAR)

The theme for this Shabbat is Teshuvah, penitence, as it behooves each of us to accept upon oneself the yoke of Mitzvot (even if he is already frum). The Rambam (Hil. Teshuvah) quotes the Talmudic passage that "in a place where Baalei Teshuvah (the penitent) stand, the absolute righteous people (Tzadikkim) cannot stand." Actually the Talmud gives two opinions. Rabbi Avahu said the statement quoted above. But Rabbi Yochanan was of the opinion that absolutely righteous people are at a higher level than Baalei Teshuvah. The bottom line, in my humble opinion, is that both of these people are at an extremely high status. The righteous stand as a beacon in demonstrating their ability to adhere to Torah standards in life consistently and constantly. The Baalei Teshuvah are to be admired for being able to exercise change in their life. It is most difficult to accomplish true change. To exercise this type of commitment and dedication is remarkable. Both of these people are to be admired and emulated. May we have the courage!

QUESTIONS FOR PARSHAT HA'AZINU 5781 Rabbi Edward Davis

I. From the Text

1. Name the four "Shira" portions in the Torah. (Shemot 15:1, 15:20) (Chukat 21:17) (Deuteronomy 32)
2. Where did Bnei Yisrael display loyalty to Hashem? (32:10)
3. What will happen when Bnei Yisrael prosper and become affluent? (32:15)
4. What is the highest quality name for Yisrael? (32:15)
5. Where did Moshe die? (32:49)

II. From Rashi

6. What was the proper response to a Berachah in the time of the Holy Temple? (32:3)
7. How did Hashem care for Bnei Yisrael in the desert? (32:10) (Hint: four things)
8. What is the "highest" place on the earth? (32:13)
9. Why did Moshe proclaim this Song with Yehoshua by his side? (33:44)
10. What is the lesson learned from the Torah's use of the phrase "B'Etzem HaYom HaZeh: in the middle of this day"? (32:48)

III. From the Rabbis

11. Why is Hashem referred to as a Rock? (Ibn Ezra 32:4)
12. What two trees is Israel known for? (Rashbam 32:13)
13. Which tribes lost their identity over the years? (based on the Ramban 32:21)

IV. Haftorah. Shuvah

14. Why is this Shabbat called "Shabbat Shuvah"?

V. Relationships

- a) Yitzchak - Nevayot
- b) Adah - Amalek
- c) Aharon - Chur
- d) Moshe - Reuven
- e) Milkah - Lot

ANSWERS FOR HA'AZINU 5781

1. Shira of Moshe, Shira of Miriam, Shira of the Well, and Ha'azinu.
 2. In the desert.
 3. They will rebel against Hashem.
 4. Yeshurun.
 5. Mt. Nebo.
 6. Baruch Shem K'vod Malchuto L'Olam Va'ed. Blessed be the Name of His glorious Kingdom forever.
 7. Hashem gave them food (Mannah), drink (the Well), shelter (the Clouds of Glory), and the Torah.
 8. Eretz Yisrael
 9. To indicate that the leadership was being transferred to Yehoshua on this day.
 10. To indicate Hashem's challenge to the world: Let anybody come forward to try to stop a) the bringing of the Flood, b) the Exodus from Egypt, or c) the death of Moshe.
 11. Hashem is unalterable in His relations with man.
 12. Date palm and Olive trees.
 13. All the tribes except Levi.
 14. Because Shuvah is the first word of the Haftorah.
- Relationships**
- a) Uncle Yitzchak (Nevayot was Yishmael's son)
 - b) Grandmother Adah
 - c) Uncle Aharon
 - d) Great Uncle Reuven
 - e) Brother - Sister

Divine "Error" and Human Forgiveness

Rabbi Yosef Weinstock

Based on a Yom Kippur sermon from 5770

Once, on the evening before Yom Kippur, one of the disciples of Reb Elimelech of Lizensk asked his Rebbe to show him the proper way to observe the custom of kaparot.

"How do I do kaparot?" repeated Rabbi Elimelech.
"How do **you** do kaparot?"

"I am an ordinary Jew- I do what everyone else does. I hold the rooster in one hand, the prayer book in the other, and recite the text: *Zeh Chalifati, Zeh Temurati Zeh Kaparati - This is my exchange, this is in my stead, this is my atonement...*"

"That's exactly what I do," said Rabbi Elimelech. Seeing the look of disappointment, Reb Elimelech added "You want to see an extraordinary kaparot?" "Go observe how Moshe the tavern-keeper does kaparot."

The chassid located Moshe's tavern at a crossroads several miles outside of Licensk and asked to stay the night.

"O.K.," said Moshe. "We'll be closing up shortly, and then you can get some sleep."

Later that night, Moshe herded his clientele of drunken peasants out the door. The chairs and tables were stacked in a corner, and the room, which also served as the tavern-keeper's living quarters, was readied for night.

Before dawn, Moshe rose from his bed, washed his hands and recited the morning blessings. "Time for kaparot!" he called quietly to his wife, taking care not to wake his guest. "Yentel, please bring me the notebook- it's on the shelf above the cupboard."

Moshe sat himself on a small stool, lit a candle, and began reading from the notebook, unaware that his guest was wide awake and straining to hear every word. The notebook was a diary of all the misdeeds and transgressions the tavern-keeper had committed in the course of the year, the date, time and circumstance of each scrupulously noted. His sins were quite ordinary -- a word of gossip one day, oversleeping the time for prayer on another, neglecting to give his daily coin to charity on a third- but by the time Moshe had read through the first few pages, his face was bathed in tears. For more than an hour Moshe read and wept, until the last page had been turned.

"Yentel," he now called to his wife, "bring me the other notebook."

This, too, was a diary- of all the troubles and misfortunes that had befallen him in the course of the year. On this day Moshe was beaten by a gang of peasants, on that day his child fell ill; once, in the dead of winter, the family had frozen for several nights for lack of firewood; another time their cow had died, and there was

no milk until enough rubles had been saved to buy another.

When he had finished reading the second notebook, the tavern-keeper lifted his eyes heavenward and said: "So you see, dear Father in Heaven, I have sinned against You. Last year I repented and promised to fulfill Your commandments, but I repeatedly succumbed to my evil inclination. But last year I also prayed and begged You for a year of health and prosperity, and I trusted in You that it would indeed be this way.

"Dear Father, today is the eve of Yom Kippur, when everyone forgives and is forgiven. Let us put the past behind us. I'll accept my troubles as atonement for my sins, and You, in Your great mercy, shall do the same."

Moshe took the two notebooks in his hands, raised them aloft, circled them three times above his head, and said: "This is my exchange, this is in my stead, this is my atonement." He then threw them into the fireplace, where the smoldering coals soon turned the tear-stained pages into ashes.

In his *Essay on Criticism* Alexander Pope, the 18th century English poet wrote, "To err is human, to forgive Divine."

The goal of Yom Kippur is to reconnect with G-d and in the process seek His forgiveness for our mistakes. But before we can do so, we must admit to the questions, even the complaints that many of us have towards G-d. We may have a harder time with these questions than Moshe the tavern keeper. This past year many good people have suffered- whether physically, financially or emotionally; if not us, then perhaps friends or family. Are we comfortable standing before G-d on this Yom Kippur? Do we feel entitled to stand in G-d's Presence while harboring these feelings towards Him?

We must understand that Hashem knows that He does things that appear to be errors.

In Parshat Pinchas concerning the Mussaf sacrifice of Rosh Chodesh the Torah says, "*U'seir Izim Echad L'Chatat LaHashem.*" "A sin offering must be offered *LaHashem.*" (The only korban where this language is used). The Midrash explains that Hashem asked that a sin offering be brought on His behalf because He diminished the moon's luminescence. (At the time of Creation, the sun and moon were created the same size. The moon complained and G-d decreased its size. The moon complained again and Hashem said, "You're right. I won't change things, but I will have Bnai Yisrael bring a sin offering on my behalf every Rosh Chodesh.")

Rav Eliyahu Dessler explained that this Midrash teaches us that G-d admits to doing things that **appear** bad and unjust. (The emphasis is on the appearance. Our belief in an Ultimately Good G-d need not be shaken

or rejected by admitting that we sometimes see Hashem's actions in this world as hurtful and negative.)

The bringing of the sin offering for Hashem on Rosh Chodesh is the Midrash's way of saying that we must respond to these situations in ways that are spiritually uplifting.

When exposed to Hashem's seemingly harsh treatment (either directly or indirectly), our tendency might be to run away and remove G-d from our lives. This is what Iyov's wife was suggesting (2:10) when she says: *תְּהִלָּמֵד עֶזֶר מַזְקִין בְּתִמְתָּךְ בָּרוּךְ אֱלֹהִים וְמֹת*: Do You still maintain your wholesomeness? Blaspheme G-d and die.

Your suffering will end if you just reject G-d. However for a Jew, this is not feasible. As Iyov put it:

גַם אַת הַטּוֹב נִקְבֵּל מָאת הָאֱלֹהִים וְאַת הָרָע לֹא נִקְבֵּל

"Shall we accept the good from G-d and not accept the bad?" Iyov preferred to question G-d in his time of suffering rather than to reject G-d.

As Elie Weisel put it, "A Jew can be Jewish with God, or against God, but not without God."

Like Moshe the tavern keeper we must utilize these first moments of Yom Kippur to forgive- and to begin with forgiving Hashem.

There are three perspectives that can help us forgive Hashem on this Yom Kippur.

1) We must realize that G-d always listens, but might sometimes say no.

On October 9, 1994 Nachshon Waxman, a corporal in the Israeli army, was kidnapped by Arab terrorists. His captors demanded the release of hundreds of Arab terrorists by nine A.M. the following Friday.

Nachshon's family asked the Israeli public to do what they could for their son's safety. Everyone was asked to daven and say Tehillim for Nachshon. Women were asked to light Shabbat candles on Friday night in Nachshon's merit.

The Israeli public's response was overwhelming. A person would get into a cab, only to have the cabbie ask you to open the book of Tehillim next to you on the back seat and start saying some chapters for Nachshon. "I can't say Tehillim because I'm driving," the cabbie would say. "But you can."

The army decided to attempt a rescue mission. The operation was precisely planned, but during the operation Nachshon and one other soldier were killed by the terrorists.

In the aftermath of Nachshon's death people asked themselves, "How could Hashem allow this to happen? What happened to all of our prayers? What happened to all the mitzvot that we did? How can it be that everything went unanswered?"

One Israeli journalist asked this question to Esther Waxman, Nachshon's mother. "What happened to all of

the tefilot?" Her answer was, "G-d did answer. Sometimes He just says no."

2) Our prayers have an effect, even if not in the way that we intended.

During the week of Shiva, the soldiers that attempted the rescue mission came to visit the family and offer their condolences. One of the soldiers approached Yehuda Waxman, Nachshon's father and said, "You know, you are probably wondering what happened to all the tefilot and mitzvot and Tehillim that everyone said for your son. But I'll tell you. Because we know exactly what happened to them. You see, when we were in that house where they were holding Nachshon, we all should have died. We have no idea how we are alive today. There were bullets flying everywhere: over our heads, behind us, in front of us. Everywhere. There were grenades being thrown into every corner. Bomb after bomb went off. None of us have any idea how we're alive today. It simply should not have happened."

"You see, all of those prayers said for the Jewish soldier named Nachshon Waxman are the only reason any of us are alive today. Hashem took all those prayers, and for whatever reason, used them to save us."

3) Even as we forgive G-d, we need not forget.

We can continue to ask Hashem: Why? Where were You? Or Where are You? These questions demonstrate that the relationship still exists. These questions may even be the source of our relationship.

In the Kedusha of Mussaf in the second refrain we describe how the ministering angels ask one another: "Ayeh Mekom Kevodecha?"

"Where is the Place of His Glory?" Rav Nachman of Breslov explained that this is not a question but rather a statement of fact:

Ayeh- to question G-d's actions and Presence in our lives can in fact be *Mekom Kevodecha*- the greatest manifestation of Hashem's Glory in our lives. It is not surprising that Yom Kippur is unique in that we recite Ayeh Mekom Kevodecha not just in Mussaf but in every kedusha of the day.

One of the verses that appears over and over again in the Yom Kippur Machzor is from Parshat Acharei Mot: "Ki Bayom Hazeh Yechaper Alechem L'taher etchem Mikol Chatoteitchem." "Lifnei Hashem Titharu." Literally: "You shall be purified before G-d."

However, the Kli Yakar suggests that the pasuk means that before we can merit being "Lifnei Hashem" we must prepare ourselves. Let us prepare to be Lifnei Hashem by admitting that we have questions for Hashem this year. Let us utilize this Day of Atonement by forgiving Hashem and thereby strengthening our relationship with Him.

In this merit may we be ready to be forgiven ourselves and be sealed for a year of life and health.

Yom Kippur Torah Dialogue

Rabbi Edward Davis

1. The Mood of Kol Nidre. There is no doubt that the Ashkenazic mood of the music of Kol Nidre is much more powerful and inspiring than the words. (And I am sure that this is true of the Sephardim as well.) The noted Jewish German philosopher Franz Rosenzweig was on his way to convert to Christianity in the fall of 1913, at the age of 27 years old. Before undertaking baptism, he went to a small Orthodox synagogue in Berlin, attending the Yom Kippur Kol Nidre service. All we know is that it transformed his life. The religious experience changed Rosenzweig forever. He abandoned any idea of converting to Christianity and became a foremost spokesman for Judaism in his generation. During Kol Nidre, Rosenzweig felt a direct connection with the Almighty, without any intermediaries, divine or human. He rediscovered his Jewishness and promised himself to devote time to the studying and teaching of Judaism. He started to become a true Ba'al Teshuvah, and who knows what he would have accomplished, but he ended up contracting Lou Gehrig's disease and died in 1929, at age 42. Still today, the Kol Nidre service is a time of holiness, awe, reverence, and deep mystery. It serves as the proper spiritual introduction to the holiest day of the year. (RED)

2. L'Azazel. In this unique service of Yom Kippur at the Holy Temple, there were two identical he-goats, one to be sacrificed at the Altar to atone for certain sins, and the other one was led out to the desert and thrown off a cliff as an atonement of all the nation's sins. In actuality, this does make sense. When a sinner brings a sin offering and sees it being slaughtered, he should project himself into that animal. He should be the one dying for his sin, and the animal dies in his stead. The view of the goat being thrown off a cliff and seeing his limbs being torn and crushed, the projection is more severe. But who gets to see it? This man who is ushering this goat is accompanied by the Yakirei Yerushalayim, distinguished members and the best of Yerushalayim. Instead of remaining in the Temple courtyard and observing the Kohen Gadol perform the illustrious Yom Kippur service, they chose to leave and accompany the goat and its leader, in the heat, while fasting, into the Judean desert, but the image of what they saw is severe and impressive.

3. The opening line of the Torah reading is "After the death of Aharon's two sons..." Rashi and others comment on this strange introduction to the Yom Kippur service. Simpler is better. What instrument brought about the death of Nadav and Avihu? Their bringing an unauthorized Incense offering. And yet the only time of the year that the Kohen Gadol gets to enter the Holy of Holies is when the Kohen Gadol brings a pan of Incense. Incense brought death; and Incense symbolized the purity of life. Such paradoxes are numerous in the Torah. The Chizkuni (13th century France), in Exodus Terumah 25:18, mentions several paradoxes in the Torah. Don't make a graven image; make the Cheruvim above the Holy Ark. Don't do any work on Shabbat; bring and slaughter sacrifices and circumcise your son on Shabbat. Don't marry your

brother's wife; if he dies childless, you may marry your brother's wife. Don't wear Shatnez; the vestments of the Kohen Gadol contain Shatnez. Many Mitzvot are paradoxical to others, to remind us that we will never be able to thoroughly comprehend Hashem's system of legislation. Every Mitzvah has a measure of "chok" in it! (RED)

4. The Ibn Ezra remarkably pens the following regarding the he-goat sent to Azazel: "And if you could understand the secret which is after the word Azazel you will know the secret of its name, for there are companions to this in the Torah, and I will reveal to you a little of the secret with a hint: when you are thirty three years old you will know it." Several commentators attempt to reveal the Ibn Ezra's secret. Ramban: 33 verses after mentioning Azazel "they shall not slaughter their sacrifices to the se'irim (he-goats)." Ramban identifies that the se'ir is Sammael, the angel of destruction, hostilities, and war. Hashem ordered us to give His servant part of His sacrifice. So the act of this gift was really given by Hashem. (I am not really satisfied with this!) Avi Ezri (a commentary on the Ibn Ezra) gives several interpretations, one of which is: When Yaakov reunited with Esav (Bereishit Vayishlach 30), the number of Yaakov's sons and daughters was 32 and becomes 33 when we include Yaakov. Yaakov then sent a gift to Esav, which is the source of the gift to Azazel. (Not so good either.) The Chattam Sofer remarks on the Ibn Ezra's statement of the secret "which is after the word Azazel." The letters after the letters of Azazel in the Hebrew alphabet, total (in Gematria) equal to the word Chametz (which indicates our Yetzer HaRa, the evil inclination). A continued research of other commentators does not get any better. I conclude that the secret that the Ibn Ezra refers to — is still a secret!

5. "For on this day, atonement shall be made for you, to purify you from all your sins; you shall be pure before Hashem" (Acharei Mot 16:30). This verse is the motto for Yom Kippur. But in this verse, one has to ask: what is the difference between Atonement (Kapparah) and Purification (Taharah)? These are definitely two different concepts. Kapparah is related to the word Kapporet, which was the gold covering to the Holy Ark in the Holy of Holies. And the word literally means to cover up, it covered up the Ark. Here it covers up the sin. On Yom Kippur, it means that Hashem will forgive you; He will cover up the sin. And you will not be punished for your sin. Hashem will pardon you, but the sin will still appear on your record. Purification is achieved when you are able to remove the sin from your ledger book in Heaven. How can you accomplish this? The Rambam states that if you find yourself in the same position as when you sinned, but this time you were able to conquer the temptation to sin. This act of conquering that urge to sin is the culminating act of Teshuvah, true penitence. Then the sin from before is erased from your divine record book. (RED)

6. The Aleinu. The Aleinu is an important part of our Mussaf Amidah throughout the Yamim Nora'im (Days of

Awe), for both Ashkenazim and Sephardim. The fact that we recite the Aleinu at the conclusion of the daily services is an outgrowth of its pivotal position during the holiday season. According to our tradition, Yehoshua composed the first paragraph of the Aleinu. This is no surprise. Yehoshua was extremely righteous, and the leader who brought Bnei Yisrael into Eretz Yisrael. The second paragraph, according to our tradition, was composed by Achan, the sinner who took from the spoils of our victory over Yericho. The Talmud (Sanhedrin 44a) tells us that Achan sinned many times before this one. The answer is (again according to our tradition) Achan performed true penitence before his execution, and composed a prayer that was adopted by our Sages of the Talmudic period and appears in our prayers until today. When Yehoshua led Bnei Yisrael into Canaan, the victories were all supposed to be supernatural, as was the one against Yericho. Achan destroyed that idea; he radically changed the future of the Israelite wars to conquer Canaan. And that is the key to understanding Achan's prayer. It is the prayer of the future, a future of optimism, of Messianic themes, when all the world will recognize and accept Hashem's rule. May it be so! (RED)

7. The literature of Poetic Liturgy, the Piyutim, are some of the highlights of the Ashkenazic and Sephardic Machzorim. They reflect similar themes, but it is worth our while to note the contrast between two major Piyutim. In the Ashkenazic liturgy, the most impressive Piyut is U'Netaneh Tokef, which looks at death as a difficult and terrifying experience, culminating each person's life, and it is featured as the introduction to the Kedushah in Mussaf. The Sephardic counterpart is a Piyut composed by Rabbi Avraham Ibn Ezra, "Lecha Keili Teshukati," which is said right before Kol Nidre. Lecha Teshukati is "For You, my God, are my delight and love." In it, the poet describes man's death as a pleasant moment, reflecting nostalgia, when a human soul is reunited with its Creator. U'Netaneh Tokef reflects our trembling fear of the final moments of life. Who will die, Who will live. On Rosh Hashanah our fate is written; on Yom Kippur, our fate is sealed. The end of Lecha Keili depicts a pastoral picture of death. The joyous reception that a man experiences when he is welcomed by angels and escorted into Gan Eden. Our prayers are poetic, inspiring and meaningful! (RED)

8. The Book of Yonah. Yonah truly did not want to fulfill Hashem's command to go and prophesy in Nineveh. So he took a boat ride to leave Eretz Yisrael, for prophecy cannot exist outside of Eretz Yisrael. Hashem had a violent storm threaten the ship and all its passengers. Yonah knew what was happening and went down in the hold of the ship and went to sleep, confident that Hashem would save them. The passengers and sailors and boat captain (all not Jewish) did not want to harm Yonah, even when the lots repeatedly indicated that Yonah was the reason for their distress and peril. Yonah acknowledged that he was Jewish and that he was fleeing from Hashem. According to the Abravanel, the sailors and passengers still did not want to harm Yonah. They attempted to row and deliver Yonah to Nineveh, in accordance with Hashem's plan. Hashem stopped them. Hashem wanted Yonah to repent

and beg for Hashem's favor and redemption. This is one of the major teachings of the book. Hashem doesn't want to harm any of us. He wants us to repent and plead for forgiveness. Hence this is an appropriate story for Yom Kippur.

QUESTIONS FOR YOM KIPPUR 5781

Rabbi Edward Davis

1. Why is Minchah recited early in the afternoon on the day before Yom Kippur?
2. What are the Five Afflictions that we subject ourselves to on Yom Kippur?
3. Why do we say Kol Nidre three times?
4. Why do we say Shehecheyanu before Maariv on Yom Kippur night?
5. Why is Kol Nidre recited in Aramaic?
6. Why were Christians upset in the Middle Ages with the prayer of Kol Nidre?
7. Why do we confess in the plural (WE have sinned) and why do we confess for some sins that we did not commit?
8. What act was the highlight of the Kohen Gadol's service on Yom Kippur?
9. Who was the Ba'al Korei to read the Torah on Yom Kippur in the Holy Temple?
10. What was Jonah's message to the people of Nineveh?
11. Where is the expression that we say after Neilah "The Lord, He is God" in TaNaCH?
12. Why do we blow Shofar at the end of Yom Kippur?
13. What Mitzvah is there a tradition to perform after the meal breaking the fast?

Relationships:

- | | |
|--------------------|----------------------|
| a) Aharon – Miriam | b) Aharon - Aminadav |
| c) Aharon – Caleb | d) Aharon - Eltzafan |
| e) Aharon – Ruth | |

ANSWERS FOR YOM KIPPUR 5781

1. In Minchah we confess our sins, continuing the Teshuvah process. Lest we choke or injure ourselves during the final meal before the fast.
 2. Eating and Drinking, Bathing, Wearing Leather Shoes, Anointing with Oil, and Marital Relations.
 3. Because people might come late to Shul.
 4. Because we do not say Kiddush, and we need to say Shehecheyanu for the holiday.
 5. When it was composed, Aramaic was the spoken language of the people, and it was important that everyone knew what they were saying.
 6. They felt that the Jews were gaining a cancellation of all their vows, which would enable Jews to not pay their debts to non-Jews.
 7. Every Jew is responsible for one another. All of us are collectively guilty for our individual sins.
 8. He entered the Holy of Holies, this one time in the entire year.
 9. The Kohen Gadol himself.
 10. In another 40 days Nineveh will be destroyed.
 11. When Eliyahu HaNavi led the defeat of the idolatrous prophets of Ba'al.
 12. It is reminiscent of the Shofar being blown, heralding the Jubilee year.
 13. To build the Sukkah.
- Relationships:
- | | |
|--|---------------------------|
| a) Brother – Sister | b) Father-in-Law Aminadav |
| c) Brothers-in-Law | d) First Cousins |
| e) Great Uncle Aharon (through marriage) | |

A Neighbor's Plea

Rabbi Yitzchak Marmorstein

Over the last few months we certainly have seen a transformation of the format, location and meaning of our Tefillos. People we know who haven't missed attending daily prayer services for decades suddenly found themselves unable to participate in Tefillah B'Tzibbur!

One of the changes that I hear about from many different members of our community has actually been a positive one, the ability to set one's own pace. The time we set aside from our daily schedule for prayer usually includes the few minutes it takes to travel back and forth from Shul, as well as the time allotted for the Chazan's repetition and Kaddish. Davening at home gave us those extra few minutes for Kavanah and personal requests as well as time to ponder our own approach to the role Prayer plays in our lives.

The Gemara in Brachos (5b) tells us the following story;

Rabbi Yochanon was very sick and Rav Chanina came and prayed for him to recover. The prayers of Rabbi Chanina were answered and Rabbi Yochanon recovered. The Gemara asks why did Rabbi Yochanon need someone else to pray for him, wouldn't his own merits and power of prayer suffice? The Gemara answers with a quote:

אין סבוש מתייר עצמו מבית האסורים

"A prisoner cannot free himself from prison, but depends on others to release him."

While we may have our own merits we still need the prayers of others who are not "locked up" with us in our suffering, in order to overcome the challenges we face. This is more than just a great Talmudic quote, it teaches us a great lesson. Tefillah is a community resource, a tool to help each other underlining how important it is to Daven for others.

Just because a person faces illness or suffering in their life doesn't mean they don't have enough merits for Hashem to have mercy on them and relieve them of their pain. Clearly we see that Rabbi Yochanon needed Rabbi Chanina to daven for him regardless of his own merits. The relationship between suffering and Prayer is not as simple as Davening and getting an answer. We need to emulate Rabbi Chanina and use our Merits not just for ourselves, but to Daven and beg Hashem on behalf of our family and friends.

Perhaps you can take the Gemara's principle even further; part of our suffering is in order for us to understand the pain that other people are going through so we may Daven, not just for ourselves but for others as well.

May the tremendous desire that we all share to Daven and Celebrate Simchas together again and all the Chesed that we have seen in our community, motivate us to Daven, Pray and plead with Hashem for a Sweet New Year!

Yom Kippur Guide to Tefillah at Home and Halachic Times

Sunday, September 27th; Erev Yom Kippur

- Weekday Mincha includes Vidui which can be found in the Yom Kippur Machzor.
- The seudah hamsekes (pre-fast meal) should be eaten after Mincha.
- It is customary to bless one's children prior to Yom Kippur. The text can be found in the Machzor.
- There will be a live stream of Kol Nidrei prior to Yom Kippur available at www.yih.org/vtorah. Those participating should wait to recite the beracha of Shehechiyanu until the commencement of Yom Kippur.
- Those who normally wear a tallit and/or kittel should do so when davening at home. The beracha on the tallit should be recited before accepting Yom Kippur.
- Those who recite Yizkor light a candle before Yom Kippur. Even those who don't recite Yizkor should have a 25-hour candle lit in their home so it can be used for Havdalah.
- Candle lighting should take place at 6:52pm, 18 minutes before sundown. The beracha should conclude **להדליק נר של יום הקפורים**.
- There is a mitzvah of tosefet Yom Kippur which means that one should accept Yom Kippur and observe all of the prohibitions of Yom Kippur at least a few minutes prior to sundown. As such, even those who don't light candles should accept Yom Kippur by reciting Shehechiyanu at least a few minutes before sundown (sundown is 7:09pm).
- It is customary to recite Tefillah Zakah (found in the Machzor) as a means of accepting Yom Kippur.

General Yom Kippur Davening Instructions

- In each of the five tefillot (Ma'ariv, Shacharit, Musaf, Mincha and Neilah), Selichot are recited after the Silent Amidah. At Ma'ariv, it is a standalone Selichot and in the daytime, they are part of Chazarat HaShatz (Chazan's repetition). When one is without a minyan, the Selichot may be recited, omitting the paragraphs containing the Thirteen Attributes (ה' אֵל רָחוּם וְחַנּוּן—Most congregations only recite the Thirteen Attributes at Ma'ariv and Neilah).
- There is a tradition to recite Vidui ten times over the course of Yom Kippur: five during each silent Amidah and five during the Selichot that follow each Amidah. As such, one davening without a minyan should prioritize Vidui (at least Ashamnu) in choosing which parts of Selichot to recite.
- There are many beautiful piyutim that are recited in Chazarat HaShatz. These piyutim, together with their accompanying tunes, may be recited when davening without a minyan Singing them or reciting them can greatly enhance one's Yom Kippur davening.

Yom Kippur Night

- Shehechiyanu (traditionally recited at the end of Kol Nidre) should be recited before Ma'ariv.
- Ma'ariv for Yom Kippur with Vidui.
- Selichot may be recited (see general instructions above).
- Ma'ariv concludes with Avinu Malkeinu, L'David Mizmor, Aleinu, L'David HaShem Ori and Adon Olam.
- If Kriat Sh'ma was recited before nightfall (7:46pm), it should be repeated after nightfall.

Monday, September 28th; Yom Kippur Day

Shacharit

- On Yom Kippur, the שיר של יום and לודז' אורי are recited at the beginning of davening. Shir HaYichud and Shir HaKavod are omitted when davening without a minyan.
- Shir HaMa'alot is recited after Yishtabach.
- Birchot Keriat Sh'ma for weekday (המair לארץ).
- Shacharit Amidah for Yom Kippur with Vidui.
- Selichot, Vidui and piyutim from Chazarat HaShatz may be recited after the silent Amidah (see general instructions above).
- Avinu Malkeinu is recited at the conclusion of Shacharit.
- The Torah reading is Vayikra 16:1-34, the maftir is Bamidbar 29:7-11 and the haftarah is Yeshaya 57:14-58:14.
- Yizkor can be recited without a minyan. One should make sure to pledge money to tzedakah before reciting Yizkor.
- Av HaRachamim should be recited (even if one does not recite Yizkor) followed by Ashrei.

Mussaf

- Mussaf Amidah for Yom Kippur with Vidui. Mussaf should be recited before the seventh hour (2:11pm)
- Selichot, Vidui and piyutim from Chazarat HaShatz may be recited after the silent Amidah (see general instructions above). One should make an effort to recite ונתנה תוקף.

Mincha

- Mincha should be recited sometime after Mincha Gedolah (1:41pm) and leaving enough time to start Neilah before shekiyah (sunset) which is at 7:09pm.
- The Torah reading for Mincha is Vayikra 18:1-28 and the haftarah is Sefer Yonah.
- Mincha Amidah for Yom Kippur with Vidui. Mincha concludes with Avinu Malkeinu.

Neilah

- Neilah must begin after plag hamincha (5:55pm) and before shekiyah (7:09pm).
- Neilah begins with Ashrei, U'Va L'Tzion followed by the Amidah. Please note the change in text of some of the insertions and the special text of Vidui.
- Selichot, Vidui and piyutim from Chazarat HaShatz may be recited after the silent Amidah (see general instructions above).
- Neilah concludes with a special Avinu Malkeinu followed by Sh'ma, Baruch Shem Kevod and HaShem Hu HaElokim.
- If one can blow shofar, the shofar should be blown after 7:49pm. If one cannot blow shofar, it is not required.

Motzaei Yom Kippur

- Weekday Amidah should be recited including Atah Chonantanu.
- Havdalah consists of three berachot: HaGafen, HaEsh and HaMavdil (no besamim/spices). The beracha on fire can only be recited on a candle that was burning the entire Yom Kippur (ניר ששבת). If one does not have such a candle, this beracha is omitted
- The fast ends at 7:49pm.
- Kiddush Levana is recited on Motzaei Yom Kippur.

Tefillot for Yom Kippur for those Davening Alone

Regular Font, Bold (required tefillot)

Italic (discretionary)

EvE”A = Elokeinu ve-Elokei Avoteinu

***Kaddish, Kedushah and Barekhu are not recited without a minyan**

***The 13 Middot (Hashem, Hashem...) are not recited without a minyan.**

One may recite them if reading with the trope.

	Koren	Artscroll	Birnbaum
Kol Nidre/Ma’ariv			
Kol Nidre	69-75	58-60	489-491
Shehehaynu – do not recite until you accept the fast	75	60	491
Ma’ariv	81-119	56-98	495-517
Selihot			
Ya’aleh	125-127	102	521
Shomei’a tefillah	127-131	104-108	523-527
Darkekha	133	108	527
El melekh yoshev	135-139	108-112	527-529
Hashem Hashem (may be recited only if read with the trope, otherwise skip)	135	110	529
Selah na	139-141	112-114	531-533
El melekh yoshev	143	114-116	527-529, 533
Hashem Hashem (may be recited only if read with the trope, otherwise skip)	143	114	529
Omnam ken	145-149	116-118	533-535
El melekh yoshev	149	118-120	527-529
Hashem Hashem (may be recited only if read with the trope, otherwise skip)	149	120	529
Ki hinei ka-homer	151	120-122	537
El melekh yoshev	153	122	539
Hashem Hashem (may be recited only if read with the trope, otherwise skip)	153	122	539
Zekhor rahamekha/Zekhor lanu	153-159	122-126	539-543
Shema koleinu	161	126	545
EvE”A Al ta’azveinu	163	128	545
EvE”A Selah lanu...ki anu amekha	163	128	545-547
EvE”A tavo lefanekha...	165-167	128-130	547-549
Ashamnu	167	130	549
EvE”A selah u- mehal...Ki anu amekah	169	130-132	549
Shimkha... Attah yodei’ā	171	132	549
Attah yodei’ā...Al Het	173-179	132-136	551-557
Ve-attah rahum...Mikha avdekha	179-181	136-138	557-559
El rahum shemekha	183-185	138-140	559
Aneinu	185	140	561
Mi she-ana	187-189	140-142	563

	Koren	Artscroll	Birnbaum
Avinu Malkeinu	189-193	144-148	565-570
Le-David mizmor	195	148-150	92
Aleinu	199-201	152-154	571
Le-David	205	156-158	573-575
Shaharit			
Preliminaries			
Shir shel Yom/Le-David	461/467	236- 238/244	
Adon Olam/Yigdal	471-473	246	53/55
Birkot ha-Shachar	475-477	250-252	59-61
Akeidah/Korbanot	479-501	254-276	
Rabbi Ishmael	503	276-280	83-87
Pesukei de-Zimra			
Mizmor Shir Hanukkat ha-Bayit	507	282	133
Barukh She-Amar -	511-549	284-318	135-165
Nishmat	551-553	318-320	165-167
Ha-Melekh	555	320	581
Shokhen Ad-Yishtabah	555-557	320-322	581
Shir ha-Ma'alot	557	324	583
Shaharit			
<i>*We skip the piyyutim in Birkot Keriyat Shema</i>			
Barukh attah...	561	326	583
Ha-me'ir la-aretz – yefa'arukha selah	563-565	330-334	589
Titbarakh tzureinu -kevodo	571-573	336	593
Ve-hahayot/Ve-ha-ofanim - Amidah	575-611	342-364	597-621
No Hazarat ha-Shatz			
Avinu Malkeinu	711-715	436-438	697-699
Keriyat ha-Torah			
<i>* It is appropriate to review the Torah and Haftarah readings. No blessings are recited.</i>			
Torah/Haftarah readings	727-745	452-464	712-723
Yizkor	757-763	470-476	729-733
Av Harahamim	765	476	733
Ashrei	765-767	478	737-739
Musaf			
Silent Amidah	777-801	486-500	745-763

	Koren	Artscroll	Birnbaum
No Hazarat ha-Shat"z			
<i>*Individuals are not obligated in the piyyutim of Musaf. Nevertheless, it may be meaningful to recite some of the piyyutim.</i>			
<i>Imru le-Elokim</i>	825-829	522-524	781-785
<i>U-netaneh tokef</i>	843-853	530-534	789-793
<i>Ha-ohez be-yad</i>	859-863	538-542	797
<i>Amitz ko'ah (the Avodah)</i>	879-899	554-570	811-825
<i>Emet...Mareh Kohen</i>	901-903	570-572	827
<i>Kol eleh</i>	903-907	572	827-829
<i>U-me-rov avoneini</i>	909-925	574-584	831-835

Expanding Your Comfort Zone
Rabbi Yosef Weinstock
Based on a sermon from Sukkot 5772

Is our sukkah experience supposed to evoke within us feelings of permanence or feelings of transience? The Talmud offers contradicting views, based on a key verse concerning the mitzvah of sukkah:
Basukkot Teishvu Shvat Yamim

On the one hand the Talmud notes the word **Teishvu**, "You shall dwell" and explains

Teishvu K'eyn Taduru (Sukkah 28b). Our experience in the sukkah should have a feeling of permanence similar to the way we live in our houses the rest of the year.

As the rabbis of the Mishna put it: "All seven days, a person should make the sukkah his fixed location and his regular house a temporary residence.

The Gemara explains this to mean that a person should not only do all of his normal activities in the sukkah- eat, drink, learn, relax- but also that one should do so in a way that shows permanence. Bring out some of your nice dishes, decorate your sukkah to your taste, all in an effort to demonstrate that the sukkah is our primary residence.

Granted, the Torah commands us to **Teishvu**, but only for **Shvat Yamim**, seven days. Rashi notes that the Torah's limitation of seven days is the logic behind the Rabbis' statement at the very beginning of the Tractate Sukkah: *Kol Shvat Yamim, Tzei Midirat Keva V'shev B'Dirat Arai*" "All seven days leave your permanent dwelling and sit in a temporary one." (That's why a sukkah taller than 20 amot (about 30 feet) is invalid, even if the walls and schach are otherwise perfectly kosher. Such a sukkah feels too permanent and is therefore invalid.)

So which aspect encapsulates the essence of the holiday: **Teishvu** or **Shvat Yamim**?

Is the theme **Teishvu K'eyn Taduru**- that out sukkah is meant to be used in a permanent fashion or **Tzei Midirat Keva**- our sukkahs are meant to evoke a sense of impermanence, transience?

It need not be either/or- and here it's both. On Sukkot we are challenged to confront what initially appears to be a temporary situation, and then make it permanent. On Sukkot our task is to extend our comfort zone. Judith M. Bardwick, author of *Danger*

in the Comfort Zone explained that the comfort zone is "a behavioral state within which a person operates in an anxiety-neutral position."

Sometimes, being in our comfort zone works for us. At those times, we discover ourselves in a rhythmic pattern or "flow" that makes it possible for us to do things successfully and without expending further effort. At other times, the term comfort zone is a major misnomer, as being in a comfort zone too long can lead to feelings like you're stuck in a rut.

In 1908 an experiment was performed by two psychologists (Yerkes and Dodson) that demonstrated that mice were most productive when they were introduced to some degree of stress (dubbed optimal anxiety)- too little anxiety and they slipped into their comfort zone; too much stress they were overwhelmed. The same is true with us humans. "As Daniel Pink put it in his book *Drive: The Surprising Truth About What Motivates Us*, "We need a place of productive discomfort. If you're too comfortable, you're not productive. And if you're too uncomfortable, you're not productive. Like Goldilocks, we can't be too hot or too cold."

On Sukkot we are commanded to leave the comfort zone of our homes, and enter the Sukkah. It may feel like a *Dirat Aray* at first but if you appreciate the need to expand your comfort zone, then soon enough it will be **Teishvu K'eyn taduru**- and an expanded comfort zone has been achieved.

Viewing the mitzvah of sukkah as an opportunity to expand our comfort zone can help us understand in a new light three well-known ideas about Sukkot:

Sukkot commemorates the kindness Hashem showed us after we left Egypt.

Ki Basukkot Hoshavti et Bnei Yisrael b'hotzei'i otam me'eretz mitzrayim.

On Sukkot we not only thank Hashem for the kindness He showed us by sheltering us in the desert. We also acknowledge the fact that sukkot was the necessary antidote to the comfort zone that we found within Egypt and Egyptian culture. The Exodus presented us with a whole world of new opportunities, but all of them would remain unattainable if we remained trapped by the comfort

zone of Egypt. So Hashem placed us in sukkot for some time (40 years) as a call to expand our comfort zone.

Sukkot includes the unique exemption Mitz'taer. One who is uncomfortable in the sukkah. No other mitzvah has a discomfort clause; why does sukkah? Furthermore, if taken literally, no one would ever sit in the sukkah, for how many of us have sukkahs that are as comfortable as our permanent homes? However, if Sukkot is a time for expanding our comfort zone, then it makes sense. For if a person is unable to get past the discomfort as a step towards expanding one's comfort zone, then it is better for them to sit out this mitzvah of sukkah from the sidelines/ the comforts of their permanent homes, their current comfort zones.

Sukkot is called Yom Harishon, which the Midrash explains as Rishon L'Cheshbon Avonot.

Sukkot comes after Yom Kippur, during which we thought about making changes to be better people. The Midrash paints a picture of how the days between Yom Kippur and Sukkot are filled with preparations- who has time to sin? Then comes Sukkot- Yom Harishon: Rishon L'Cheshbon Avonot. It's time to demonstrate that our commitment to change and improve are real. The way we do so is by demonstrating a willingness to leave our comfort zones. We leave our permanent homes and enter the sukkah, with the goal of expanding our comfort zone. Sukkah-dwelling is symbolic of the need to expand our comfort zone whenever we are searching and ready for change.

If we do our part to try and expand our comfort zone, and transform the sukkah experience from one of Dirat Aray into one of Teishvu K'Ayn Taduru, then in turn we can ask Hashem: *Ufros aleinu sukat Shelomecha*, May Hashem spread over us a sense of stability, confidence and peace, even as we endeavor to expand our comfort zones.

Rain and the First Night of Sukkot

Rabbi Adam Frieberg

No one likes to be caught in the rain. And after following the pending so much time and energy building a *sukkah* and decorating it for a seven day sojourn, rain on Sukkot is especially unwelcome.

While we can't change the weather, we do have to learn how to deal with inclement weather on Sukkot from a halachic perspective.

The Torah clearly mandates that we sit in sukkot for on the aptly named holiday:

Vayikra 23:42

בַּסְבָּת תֵּשְׁבֹו שֶׁבָּעַת יְמִים כָּל־הָאַזְרוֹת בִּשְׂרָאֵל יֵשְׁבּוּ בְּسֻכָּת:

You shall live in booths seven days; all citizens in Israel shall live in booths,

Grappling with the Torah's command to dwell in our *sukkot*, for seven days, the Mishna presents two opinions and a lengthy discussion about the precise parameters of this obligation.

Talmud Succah, 27a

מתני' רבי אליעזר אומר ארבע עשרה סעודות חייב אדם לאכול בסוכה אחת ביום ואחת בלילה וחכ"א אין לדבר קצבה חוץ מליל י"ט ראשון של חג בלבד

MISHNA: Rabbi Eliezer says: A person is obligated to eat fourteen meals in the sukka over the course of the seven days of the festival of Sukkot, one during the day each day and one at night each night. And the Rabbis say: There is no quota for the number of meals, and one may choose whether or not to eat any of the meals except for the meal on the evening of the first Festival day of Sukkot, which one is required to eat in the sukka.

The Gemara wonders what the rationale is for the opinion of Rabbi Eliezer, who mandates eating fourteen meals in the *sukkah*?

גמי מ"ט דר' אליעזר תשבו כיון תדورو מה דירה אחת ביום ואחת בלילה אף סוכה אחת ביום ואחת בלילה

GEMARA: The Gemara asks: What is the rationale for the opinion of Rabbi Eliezer, who mandates eating fourteen meals in the *sukka*?

The Gemara answers that he derives his opinion from the verse:

"In sukkot shall you reside" (Leviticus 23:42), which the Sages interpreted to mean: Reside as you dwell in your permanent home. Therefore, just as in one's dwelling one typically eats one meal during the day and one meal at night, so too, in a sukka one eats one meal during the day and one meal at night.

ורבן כדירה מה דירה אי בעי אכיל אי בעי לא אכיל אף סוכה נמי אי בעי אכיל אי בעי לא אכיל

The Gemara asks: And how do the Rabbis interpret that verse? The Gemara answers: They explain that a sukka is like a permanent dwelling. Just as in one's dwelling, if one desires to eat, he eats, and if one does not desire to do so, he does not eat, so too, in the sukka, if one desires to eat, he eats, and if one does not desire to do so, he does not eat.

אי היכי אפי' ליל' יומ טוב ראשון נמי

The Gemara asks: If so, then according to the Rabbis, even on the first Festival evening as well one should not be required to eat in the sukka?!

א"ר יוחנן משום ר' שמעון בן יהוץ אמר כאן חמשה עשר ונאם חמשה עשר בחג המצות מה להלן לילה הראשון חובה مكان ואילך רשות אף
כאן לילה הראשון חובה مكان ואילך רשות

Rabbi Yohanan said in the name of Rabbi Shimon ben Yehotzadak: There is a verbal analogy between the festivals of Passover and Sukkot. It is stated here, with regard to Sukkot: "On the fifteenth day of this seventh month is the festival of Sukkot for seven days unto the Lord" (Leviticus 23:34). And it is stated: "And on the fifteenth day of the same month is the festival of matzot unto the Lord" (Leviticus 23:6) with regard to the festival of Passover. Just as there, with regard to Passover, on the first night there is an obligation to eat matza and from that point onward it is optional, as from that point onward the only obligation is to refrain from eating leaven, so too here, with regard to Sukkot, on the first night there is an obligation to eat in the suCCA and from that point onward it is optional.

Reading this Talmudic discussion, you may be left with a question; since there is an obligation to have a Yom Tov meal on the first night of Sukkot, as there is on the first evening of all the major holidays (in addition to the meal we have during the day), why do the Rabbis learn that one must eat their first meal of Sukkot in the *sukkah* from some obscure connection to Pesach? Why not argue that since every bread-based meal must automatically be eaten in the *sukkah* throughout Sukkot, that first meal obviously must be eaten in the *sukkah* simply because it is a bread-based meal, making this separate source unnecessary?

Tosafot (commentary on *Berachot* 49b) explain that this special obligation is necessary for a situation where it rains for part of the first night of Sukkot. If it is raining when you are ready to start your Yom Tov meal, there is no obligation to eat the Yom Tov meal in the *sukkah*. If however, it stops raining before you have gone to bed, this extra obligation (provided from the textual connection to Pesach) obligates you, only on the first night of Sukkot, to venture back outdoors to eat in a little bread in the *sukkah*.

Rosh (in his commentary to *Berachot* 7:23) is of the opinion that this extra obligation to eat in the *sukkah* on the first night of Sukkot is necessary for a situation where it rains the entire night. Although one would normally not be obligated to eat the Yom Tov meal in the rain, on the first night of Sukkot one must eat a *k'zayit* (the size of an olive) of bread in the *sukkah*, even if it raining.

Rema rules in accordance with the opinion of Rosh:

Shulchan Aruch 639:5

ה ירדו גשםים, הרי זה נקבע לתוך הבית; מאימתי מפרק לפניהם, משידדו לתוך הסוכה טיפות שאם יפלו לתוך הפתח של פועל או פול און תבשיל של פול. הגה: ואפלו אין תבשיל לפניו (ס"מ ג' והגחות אשר"י).ומי שאים בקי ביצה השועור, ישער אם ירדו כל קה גשםים לבית אם זה יוצא, יצא מסכתו גם כן (או רזוע והגחות אשר"י פרק הישן ומרדכי פ"ב מימון פ"ז ומהר"ל); וכל זה דוקא בשארימים או לילות של סופות, אבל לילה קראשונה צריכה לאכל כזית בסוכה אף אם גשםים יורדין (טור ור"ן וקרא"ש), ויקדש בסוכה (כך) שיאמר זמן על הסוכה (ת"ה ס' צ"ה)

If it rains, one may go inside his house. From when is it permitted to go inside? From when so many drops of rain descend into the sukkah that, were they to fall into a cooked dish of beans which spoils quickly if only a small amount of water is added to it, that dish would spoil.

RAMA: Even if he does not have a dish in front of him [Sma"g and Hagahos Ashiri]. A person who does not know how to calculate such a measure should reckon: If this same quantity of rain would come down into his house, he would leave his house, he may leave the sukkah. [Hagahos Ashiri; Mordechai; Mahari"]. All of this applies specifically to the remaining days of the festival of Sukkot. But on the first night, one must eat an olive's worth in the sukkah even if it is raining [Tur; R'an; Rosh] and one must say Kiddush in the sukkah so he can pronounce the Zman regarding the sukkah

Mishna Berurah (639:35) notes that although Rema does seem to rule conclusively on the matter, one should be concerned for the many Rishonim who maintain that one cannot fulfill the mitzvah of the first night while it is raining as it is not a fulfillment of *teishvu kein taduru*/dwelling in the *sukkah* as you would live in your home, since you do not normally dwell in the rain. Therefore, one should not recite the *beracha* of *leishev basukkah* if it is raining because according to these Rishonim there is absolutely no fulfillment of any mitzvah and therefore it may be considered a blessing in vain. Therefore, suggests Mishna Berurah, it is preferable to wait some time if there is a possibility that the rain may subside in order to alleviate this doubt and make *kiddush* and *hamotzi* in the sukkah without the rain. Mishna Berura also notes, in another place, that "there may be no greater impediment to the joy of Yom Tov" than making hungry people wait for their dinner, a compromise position is called for; it is appropriate to wait about one hour to see if the rain may stop, if that possibility is forecasted.

Mishna Berurah also notes that if one follows the ruling of Rema by eating a *k'zayit* of bread in the rain, and then it stops raining, one should return to the *sukkah* and eat a *k'beitza* of bread in the *sukkah* in order to satisfy the opinion of Tosafot. Upon returning to the *sukkah* one may recite the *beracha* of *leishev basukkah*.

Sukkot Torah Dialogue

Rabbi Edward Davis

1. The uniqueness of the first two days of Sukkot is to read the same Torah portion two days in a row. We have discussed this in the past, but a nice essay penned by Rabbi Joseph B. Soloveitchik in memory of his father still is the best answer. The Rav stated that the rule of our Sages is that on the first day we read the Torah narrative that informs us of what event we are commemorating today, followed on the second day with the Torah portion that describes the special Mitzvah(s) of the day. In the case of Sukkot, it is the same portion. On day one, we read that on Sukkot Hashem had us live in Sukkot while traveling in the desert. On day two, we read of the Mitzvot of the Lulav and Etrog, and residing in a Sukkah. The only portion that fits these requirements is this section of Emor. (The only exception to this rule is Rosh Hashanah, and for that discussion read this year's Torah Dialogue for Rosh Hashanah.)

2. Simchah. Of all the Yom Tovim of the year, it is only Sukkot that is labeled Zman Simchateinu, the Time of our Simchah. The normal answer is that the final harvest of the year's produce is right before Sukkot. The silos are full, and that is the real reason for Simchah. The Rambam adds a different thought. The difference between Shabbat and Yom Tov is that on Yom Tov one is allowed to cook. On Shabbat one may eat alone if he wants. But on Yom Tov, the true reason we are allowed to cook on Yom Tov is because on Yom Tov we have visitors and guests joining us for meals. This is Simchah. The Rambam states that the essential Simchah on Yom Tov is having poor people at your dinner table. The ability we have on Yom Tov to make the misfortune ones of the community happy and celebrating the Chag with us together is a joy for ourselves and for Hashem. Rashi comments at the end of Parshat Re'eh that if we take care of Hashem's people (the poor and needy), then Hashem will take care of our people (our children and family).

3. The Love of Mitzvot (Chibat HaMitzvot). There are many examples of how we demonstrate our love for Mitzvot. Among the customs are: washing one's eyes with the wine used for Havdalah (Rama), kissing the Tzitzit when looking at them (and when mentioning them during the Shema) (Rama), kissing the Matzah and Marror on the first two nights of Pesach (Shelah), and KISSING THE SUKKAH WHEN ENTERING IT ON SUKKOT. (Shelah: The Shnei Luchot HaBrit by Rabbi Yeshayahu Horowitz, 1555-1630, Prague and eventually Israel. He is buried near the Rambam in Tiberiah, Israel.) Our zeal to rush to perform Mitzvot can be seen by the custom of being involved in building the Sukkah immediately after breaking the fast on Yom Kippur. The Rama wrote about the custom of saving the Lulav and Aravot after Sukkot and using them as fuel for cleaning the ovens when baking Matzot. (We burn the Lulav when we burn the Chametz on Erev Pesach.)

4. Kabbalists point out that the Gematria (numerical value) of the words ADNY (Hashem) and YHVH (Hashem) add up to 91, which equals the value of the Gematria of the

Hebrew word Sukkah, SUKH. The problem with this is that the word Sukkah is never spelled with a "vav" in it in all of Torah and Tanach. So the point of what the Kabbalists are saying is completely meaningless. Let us disregard the inaccuracy of the Gematria and focus on what the meaning of this is all about. Rav Soloveitchik would tell us that on Rosh Hashanah we invite Hashem to our homes and toast Him with apples dipped in honey et al. Then on Yom Kippur Hashem invites us to His location (the Shul) and we get nothing to eat. After it all we attempt to forge a new relationship with Hashem by seeking a "pareve" location to begin again, and that is the Sukkah. So the true meaning of the Sukkah is the presence of Hashem amongst us. I like the meaning as we express even though the Gematria was worthless. (RED)

5. The Talmud draws our attention to the fact that Pesach and Sukkot share the same dimension as being the only holidays that fall on the fifteenth day of the month. And the Talmud further extends Halachic repercussions to the linking of these two holidays. The Mitzvot of Pesach night (the 4 cups of wine, Matzah, Marror...) may not begin until after nightfall... so too we are not allowed to say a Berachah of Leishev BaSukkah until after nightfall. With all the significant differences between the holidays, the Talmud binds them together in some Halachic fashion. This reminds me of the case made by the Torah Temimah in his Mekor Baruch where he points out that the Berachah we recite on Yom Tov, Mekadesh Yisrael Va'Hazmanim is really a mistake. It should read Mekadesh Yisrael V'Chag HaSukkot. And each holiday should be mentioned by name when we pray on that day. Rav Soloveitchik was very angry at what the Torah Temimah had written. The Rav said that our Sages specifically crafted that Berachah in that way in order to tell us that the Yom Tov prayers are exactly the same for each holiday!

6. The Torah states that "I will be sanctified among Bnei Yisrael" (22:32). The venue for the sanctification of Hashem's name is beyond our comprehension; because it comes in various ways. It can come about through our death, when it is in the sanctification of Hashem's name, as in the history of the Jewish people... during the Crusades, in the Inquisition, in the Holocaust. Let us attempt to understand a Talmudic passage in Sanhedrin: the grandchildren of Sisera studied Torah in Yerushalayim; the grandchildren of Sancheirev taught Torah in public; the grandchildren of Haman taught Torah in Bnei Brak. What gives? These were evil men! How could they possibly be deserving of having Torah centered descendants? There are many Rabbinic commentators who attempt to give an answer, but they are either extremely "Chassidish" in nature, or very difficult to comprehend. Rav Yaakov Kaminetzky's attempt is quite hard to accept. He stated that although Haman was an evil man, his attempt to annihilate the Jewish people brought about a miracle. It is the merit of this miracle that caused him to have Torah observing descendants. I appreciate the fact that the Talmud is not an historical account; it nevertheless throws us a curve ball

that is hard to decipher. For the time being I leave it as an "imponderable" statement.

7. A different idea comes to mind in the Rabbinic attempt to comment upon the meaning of Sukkah. Unlike what I mentioned above in the name of Rav Soloveitchik, the MaHaRIL (Rav Yaakov Molin, d. around 1427, central Europe, the father of Ashkenazic Nusach) presents the fact that Sukkot following Yom Kippur is an attempt to show that one should go into exile from one's house to atone for one's sons, just as Galut (Exile) expiates sins. He further states that every Jew should regard the Sukkah as his permanent residence and his own house as his temporary dwelling, for if Exile has been decreed against him, God forbid, it can be expiated through that attitude. Here we can see the difference between the Rav and the MaHaRIL. The Rav looked at Sukkah as a major positive: I am going to be with Hashem! The KaHaRIL saw Sukkah as a major negative; I am a sinner, fleeing from my home to seek atonement for my sins! Maybe our mindset in the performance of this Mitzvah will determine which approach we favor. (RED)

8. The Targum (Onkelos) is a literal interpretation of the Torah text, but it does take liberties to explain the text. When the Torah says that we should take a fruit of a "goodly tree" on the first day of Sukkot, the Targum renders the fruit as an Etrog (23:40). Furthermore, when we translate "take for yourself," the Targum adds that it has to be yours, not borrowed from someone else. The Targum Yonatan is much more interpretive in its presentation. For example, when the Torah says that we have a Sukkah on this holiday (23:43), Targum Yonatan states that the Sukkah is required to be at least two walls and a hand breadth of a third wall. The shade in the Sukkah should be more plentiful than the sunlight area. The roof of the Sukkah needs to be from material that grew from the ground and is detached from the ground. The height of the Sukkah has to be at least ten hand breadths high. All males in the family should reside in the Sukkah for the whole week, including children who do not require their mother. This is all done so that future generations should know that Hashem protected Bnei Yisrael in the desert with the Clouds of Glory.

HAFTORAH

The prophet Zechariah marks the end of the period of prophets. The Jewish people returning from Babylonia are able to rebuild the Beit HaMikdash and reinstitute the Temple life pretty much the way it was during the days of the First Temple. What is important here is the significance of the Sukkot festival which was not really a time to celebrate, but a time to realize the need of God's blessings for the future year. There was a problem of water in Israel and has been for all of Israel's history, even to our time today. The Sukkot holiday was the time where we were judged for the future year in our ability to have sufficient water in Eretz Yisrael. This realization of judgment extends the period of Rosh Hashanah throughout the year. The Mishnah states that on each of the holidays we are judged for different needs that we have, be it for produce, fruit, water, and our lives. The rejoicing culminates with each holiday as we hope that the judgment will be favorable. Not just in Zechariah's time, but in our time as well we beseech

Hashem for a proper judgment for us as individuals and collectively as a nation.

QUESTIONS FOR SUKKOT 5781 Rabbi Edward Davis

1. Why is Sukkot in Tishrei, and not in Nissan, when the Jews left Egypt?
 2. The Torah says to take the Lulav and Etrog on the first day. Who established that we take the Lulav and Etrog all seven days of the holiday, and Why?
 3. Why do we make the Berachah only in the name of the Lulav?
 4. Which of the Four Species is the one that is not Muktzah on Shabbat, and Why?
 5. What Mitzvah occurred every seven years on Sukkot?
 6. Why is Sukkot the holiday of Simchah (Zman Simchateinu) and not the others?
 7. Who instituted the Mitzvah of Hoshanot, taking the willows on Hoshana Rabbah?
 8. What three rules govern the setting of our calendar?
 9. What are the two definitions of a Sukkah?
 10. What are the seven Mitzvot of this holiday?
 11. Why is a woman exempt from the Mitzvah of Sukkot and the Four Species?
 12. Of what material may the walls and roof of the Sukkah be made?
 13. If a helicopter is hovering over the Sukkah, may I sit in the Sukkah and make a Berachah?
- Relationships:
- a) Levi - Betuel
 - b) Moshe - Itamar
 - c) Shlomo - Adoniyahu
 - d) Ohn - Pellet
 - e) Yaakov - Zerach

ANSWERS FOR SUKKOT 5781

1. In Nissan, it would be delightful to be outdoors of the house, and it would not be for the Mitzvah.
 2. Rabbi Yochanan ben Zakkai established it in remembrance of the Holy Temple where it was done all seven days.
 3. It is the biggest of the Species.
 4. The Etrog is not Muktzeh because we can smell it.
 5. Hakhel — gathering all the people at the Holy Temple for a public reading of the Torah.
 6. Because all the agricultural produce has been harvested by Sukkot.
 7. The prophets.
 8. Yom Kippur may not fall on a Friday. And Yom Kippur may not fall on a Sunday. (Because we do not want two consecutive days of Shabbat.) And Hoshana Rabbah may not fall on a Shabbat.
 9. A booth. And the Divine Cloud that protected the Jews in the desert.
 10. Sukkah, the Four Species, the Water Libation, and Aravot on Hoshana Rabbah.
 11. Because these are positive Mitzvot that are limited by time.
 12. The walls can be made of any material that can withstand a normal wind. The roof must be made out of material that grew from the ground, is now detached from the ground, and is not susceptible to the laws of impurity.
 13. (Open for discussion)
- Relationships:
- a) Great Grandfather Betuel
 - b) Uncle Moshe
 - c) Half Brothers
 - d) Father Pellet
 - e) Grandfather Yaakov

Shemini Atzeret / Simchat Torah
Torah Dialogue
Rabbi Edward Davis

1. KOHELET. Our Sages identify Kohelet as King Shlomo, which was a tradition that preceded them. Shlomo wrote three major books: Shir HaShirim when he was young, Mishlei when he was middle age, and Kohelet when he was an elder. According to the Midrash, Shlomo had three names: Yediyah, Shlomo, and Kohelet. He was called a Kohelet because he read this text publicly when he gathered the people together (in a Hakhel moment). The custom to read this Megillah on Sukkot was instituted in the days of the Gaonim. One of the reasons presented by the Avudraham was due to the verse (11:2), to give a portion on the seventh and also on the eighth. In the context this means that you should give Tzedakah to seven or even eight people because you might need friends at a later date. The Avrudaham used the verse as a veiled reference that the seven days of Sukkot are followed by the eighth day of Shemini Atzeret. The Magen Avraham claimed that the somber words of Kohelet are to warn us against too much Simchah over Sukkot.

2. GESHEM. It does not rain during the summer in Israel, but soon the rainy season begins, and this is crucial for all of Israel. So it is correct to pray for rain before Sukkot ends. Actually we begin requesting rain in December. Today we add Mashiv HaRuach U'Morid HaGeshem when we praise Hashem in the beginning part of the Amidah. In the Ashkenazic liturgy our Geshem prayer was composed by Rabbi Eliezer HaKalir who probably lived in the 7th or 8th century. It is interesting that he made such an important contribution to our prayers and to the development of the Hebrew language and yet we knew very little about him personally. What Shakespeare did for the English language the Kalir did for Hebrew. In the Piyut (poem), in the paragraph about Moshe, he wrote "he struck the rock." The Artscroll writes that this is a reference to when Moshe correctly hit the rock in Beshalach. I beg to differ. In Beshalach the Torah refers to the rock as a Tzur. Here, in this poem, the Torah refers to the rock as a Sela. I suggest that the Kalir felt that Moshe's sin in that episode was not that he hit the rock. It was something different.

3. THE TORAH READING OF THE EXILE. I have commented on this before. On the three Pilgrimage Festivals we add an additional day to the holiday outside of Eretz Yisrael. And it is the same portion of the Torah that is added: the end of Parshat Re'eh, which deals with going to Yerushalayim for these three holidays. So if we cannot be there, we can read about it. In this portion the Torah focuses on the agricultural aspect of the holiday and not the historical part. On this holiday we always read the additional part of giving Tzedakah. This is appropriate since Sukkot celebrates the final harvesting of all the land's produce. With the full silos it is a good time to remind each land owner of his responsibility to care for

others. As Rashi comments at the end of the reading: Hashem tells Bnei Yisrael that if they will take care of His needy ones (orphans, the poor et al), then He will take care of our needy ones (our children and family). With financial success comes financial responsibility. Every time someone asks you for help, you should consider him as if Hashem sent him to you. Each case is a test from Hashem.

4. In the 17th century, in Padua, Italy (about 25 miles west of Venice) where there were three communities (Ashkenazi, Sephardi, and Italian), the Ashkenazim used to celebrate the evening of Simchat Torah with joy and songs, kindling many lights and taking out three Torah scrolls which were opened and made ready for the next day's reading. The noise attracted attention, and non-Jews came in and mocked the Jews. It happened once (1694) that a non-Jew spat at a Torah and no one said a word, afraid of causing a ruckus. Due to this incident, the community adopted a resolution to prohibit any outward display of Jewish joy on that evening. The scrolls were to be prepared on Shemini Atzeret or so. In 1794, the community abolished all previous decisions and the Ashkenazim reintroduced their old practices. Other members of the community wished to renew the ban, but the Ashkenazim refused, insisting on keeping their old custom. (We need to bless Hashem for the conditions of our Jewish life, here in America.) A Sephardi Rabbi, Daniel Terni, decided against the Ashkenazim. (From Ashkenazim and Sephardim by H. J. Zimmels.)

5. Yaakov blessed his children near the end of his life, and from that incident Moshe understood that he should bless "his children" before he died. Yaakov's blessings were connected to the past while Moshe's were definitely connected to the future. The order in which Moshe blessed the tribes seems to be determined by which tribes were first to conquer the Land. After Reuben, Gad, and Menasheh, who took land east of the Jordan, came Yehudah who was the first tribe to conquer land west of the Jordan. The next was Yosef, while Binyamin settled between Yehudah and Yosef. Binyamin was next to Yehudah because they shared the Holy Temple. (Shimon was just south of Yehudah, and he was excluded from this blessing.) Shimon and Levi were connected to each other in Yaakov's blessing because they killed Shechem together. During the rest of Bnei Yisrael's travels in the desert, Levi proved themselves as worthy of the divine blessings, while Binyamin continued its downward descent until they were the primary sinners at P'or. The separation between these two tribes was sealed when Pinchas of Levi killed Zimri of Shimon. (RED)

6. The Torah is referred to as a Morashah (33:4), which

is a heritage. The difference between a heritage and an inheritance is: you can do anything you want with an inheritance. Spend it, give it away, anything you want. A heritage has to be preserved and protected and then transmitted to your descendants in good shape. There are two "heritages" (Morashah) in the Torah: Torah and Eretz Yisrael. You are not allowed to alter or change any part of the Torah. It must be preserved and guarded and then transmitted. Hence what the Reformers have done to the Torah is a violation of this Biblical mandate. To their credit, they did keep many Jews from leaving their Jewish heritage completely. Hence when the Mashiach does arrive, his job will be a bit easier. The same is true of Eretz Yisrael. Giving part of it to the Arabs will be prohibited. If the Rabbinical leadership would decide that "land for peace" is kosher, then it will need to be analyzed with this point in mind. (RED)

7. When Moshe blessed the tribe of Levi, he states that Levi "observed Your word, and Your Covenant they preserved" (33:9). Levi demonstrated greatness in the desert. When Moshe needed allies to punish the idolaters during the sin of the Golden Calf, it was the entire tribe of Levi that came forward and killed even the Jewish idolaters on the spot, regardless of who they were. Everyone was obligated to keep Mitzvot, so why did Moshe praise their minor deeds when he could have praised them more gloriously. For an answer I go back to a simple Mitzvah that Hashem gave Aharon, the High

Priest. Every morning the High Priest had to shovel the ashes from the Altar and remove them. What is Hashem doing by giving Aharon a janitorial job? He is making sure that Aharon will remain humble. As lofty a position that he possessed, he is to keep his ego in check. When Moshe blessed Levi to be Hashem's personal honor guard, having a loftier religious position than anyone in the nation, they needed to remember that they are responsible for the observance of the entire Torah. (RED)

8. I have been learning every night with my wife for decades. She is my Chumash Chavrusa and we learn some Mishnah. Right now we are learning Pirkei Avot, and we just learned that Moshe's grave was created at twilight right before the first Shabbat, the Shabbat of Creation. This was to emphasize that Moshe was to die and absolutely no one would know where he is buried. Had any people known, they definitely would have made a shrine out of it, and it would certainly be an idolatrous situation. Hashem could have done anything, including bringing him to Heaven, as He did with Eliyahu. But Hashem knew what would happen. One of the biggest religions in the world believes that their leader died and was resurrected, and they made a divine figure out of him. No, Moshe would die a normal death, and Hashem had prepared the burial ahead of time. Moshe was the greatest prophet who ever lived, and Hashem made sure that no harm would be attached to his demise. (RED)

TORAH QUIZ 5781
Rabbi Edward Davis

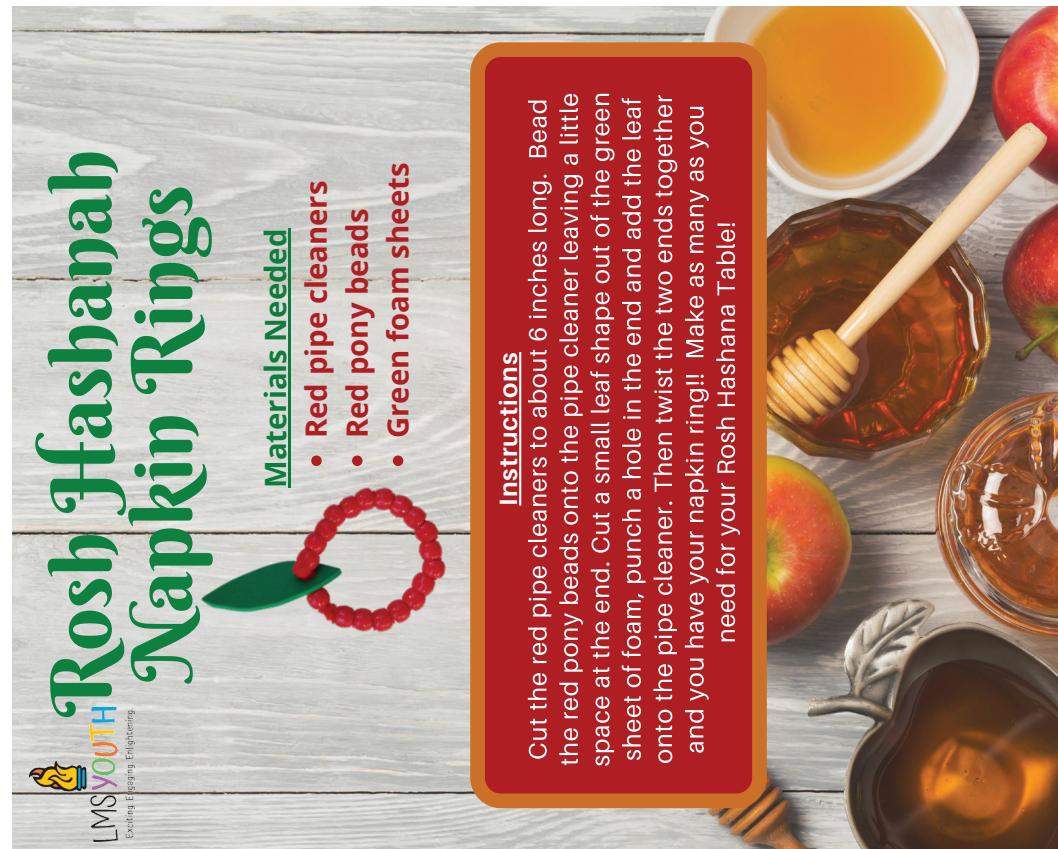
1. Where were the following born? a) Avraham b) Yitzchak c) Yehudah d) Binyamin e) Menasheh f) Leah
2. Where were the following buried? a) Rachel b) Leah c) Yosef d) Reuven e) Aharon f) Terach
3. Are they from Shem, Cham, or Yefet? a) Canaan b) Greece c) Germany d) Assyria e) Egypt f) Ethiopia g) Rome h) Israel
4. Which of these are from the Torah, Midrash, or I made it up?
 - a) Rachel, Leah, Bilhah, and Zilpah were all sisters.
 - b) Reuven suggested to throw Yosef into the pit.
 - c) Dinah bared her shoulder when she appeared in front of Shechem.
 - d) Og held on to the ark during the Great Flood of Noach.
 - e) On Erev Pesach in Egypt, Hashem took Bnei Yisrael on eagle's wings to Yerushalayim to offer the Pesach sacrifice.
 - f) Pharaoh (During Moshe's time) married his sister.
 - g) Pharaoh (During Avraham's time) came down with leprosy.
 - h) Aharon and Miriam both became leprous.
- I) Traveling in the desert, the tribe of Dan brought up the rear and returned all lost objects, dropped by the other tribes on the road.
5. Name the Seven Noachide Mitzvot.
6. Whom did Avraham take with him when he left Charan to go to Canaan?
7. How old were the following when they were circumcised?
 - a) Avraham b) Yishmael c) Yitzchak d) Moshe
8. When Moshe went from Midian to Egypt, where did Aharon meet him?
9. What food did Avraham serve the three angels to eat?
10. What other names are there for the Five Chumashim?
 - a) Breishit b) Shemot c) Vayikra d) Bamidbar e) Devarim
11. What are the other names for the following people? a) Moshe b) Yosef c) Yaakov d) Yiskah e) Yehoshua f) Esav
12. Which tribe did Moshe not bless in his last oration in V'Zot HaBerachah? And why?
13. In the building of the Mishkan in the desert, where did Bnei Yisrael get a) gold, b) acacia wood, and c) olive oil?
14. Which of these animals are kosher? a) Turkey, b) Goose,
c) Antelope, d) Giraffe, e) Buffalo, f) Sturgeon.
15. Which of these marriages are kosher? a) Uncle - Niece,
b) Aunt - Nephew, c) First Cousins, d) Man - his deceased wife's sister, e) a Mechutan - a Mechutanista.
16. Who counts the daily count of Sefirat HaOmer? Who counts the annual count of the fifty years of Yovel?
17. In what Sidrah is: a) The Brothers sold Yosef, b) Moshe hits the rock in two different Sidrahs, c) the death of Nadav and Avihu, d) the death of Miriam, e) Pinchas killed Zimri and Cozbi, f) the Mitzvah of Tzitzit?
18. Put these men in proper chronological order. a) Ibn Ezra
b) Saadia Gaon c) Onkelos d) Ramban e) Rambam f) Rashi.

ANSWERS FOR TORAH QUIZ 5781

1. a) Avraham: Ur Kasdim. b) Yitzchak: Eretz Yisrael. c) Yehudah: Charan. d) Binyamin: Eretz Yisrael. e) Menasheh: Egypt. f) Leah: Charan.
2. a) Rachel: Beit Lechem. b) Leah: Chevron. c) Yosef: Shechem. d) Reuven: Egypt (Midrashically, Eretz Yisrael.).e) Aharon: Mt. Hor. f) Terach: Charan.
3. a) Canaan: Cham. b) Greece: Yepheth. c) Germany: Yepheth.
d) Assyria: Shem. e) Egypt: Cham. f) Ethiopia: Cham. g) Rome: Yepheth. i) Israel: Shem.
4. a) Midrash. b) Torah. c) Midrash. d) Midrash. e) Midrash.
f) Made it up. g) Torah. h) Midrash. l) Midrash.
5. Idolatry, Blasphemy, Murder, Sexual Immorality, Theft, Court System, Eating a Limb from a Living Animal.
6. Sarah, Lot, and their slaves and servants (or as Rashi said, their converts).
7. a) Avraham: 99. b) Yishmael: 13. c) Yitzchak: 8 days.
d) Moshe: he was born circumcised.
8. At Mt. Sinai.
9. Bread, Cake, Veal, Cream, and Milk.
10. a) Breishit: Sefer HaYashar. b) Shemot: a continuation of Bereishit. c) Vayikra: Torah Kohanim. d) Bamidbar: Pekudim.
e) Devarim: Mishnah Torah.
11. a) Moshe had ten names (listed in the Midrash at the beginning of Vayikra. Among them were Tov and Avigdor.
b) Yosef: Tzafnat Panai'ach. c) Yaakov: Yisrael, Yeshurun.
d) Yiskah: Sarah. d) Yehoshua: Hoshea. e) Esav: Edom.
12. Shimon. They were bad, causing the sin of P'or. (Ibn Ezra)
13. a) gold from Egypt. b) acacia wood (trees that Yaakov brought with him from Canaan.) c) olive oil from Egypt.
14. The only non-kosher one was sturgeon.
15. The only illegal couple was Uncle-Niece.
16. Each one of us counts the Omer. The Sanhedrin counts the Yovel.
17. a) Sale of Yosef: Vayeishev. b) Moshe hits the rock correctly in Beshalach; and again, incorrectly, in Chukat. c) Nadav and Avihu died in Shemini. d) Miriam died in Chukat. e) Pinchas killed them in Balak. f) Tzitzit in Shelach.
18. In order: Onkelos, Saadia Gaon, Rashi, Ibn Ezra, Rambam, Ramban.

YOUTH PAGES

The remaining pages in this Reader offer a taste of the Tishrei activities and learning materials that are available to download and print at www.ajyp.org. These materials were created as part of a collaborative effort of shul Youth Directors from across the United States that was coordinated by YIH's own Director of Youth, Adult, and Family Programming, Avi Frier.



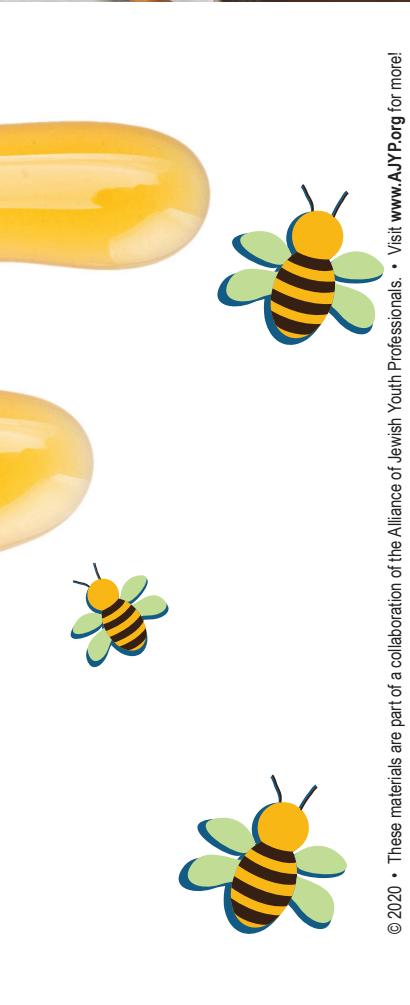
Rosh Hashanah Napkin Rings

Materials Needed

- Red pipe cleaners
- Red pony beads
- Green foam sheets

Instructions

Cut the red pipe cleaners to about 6 inches long. Bead the red pony beads onto the pipe cleaner leaving a little space at the end. Cut a small leaf shape out of the green sheet of foam, punch a hole in the end and add the leaf onto the pipe cleaner. Then twist the two ends together and you have your napkin ring! Make as many as you need for your Rosh Hashana Table!



Edible Beehives

Materials Needed

- Honeycomb Cereal
- Honey
- spoon or popsicle stick
- Plastic plate or piece of parchment paper

Instructions

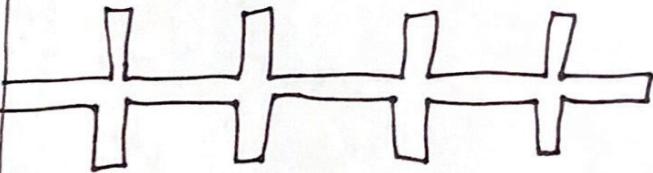
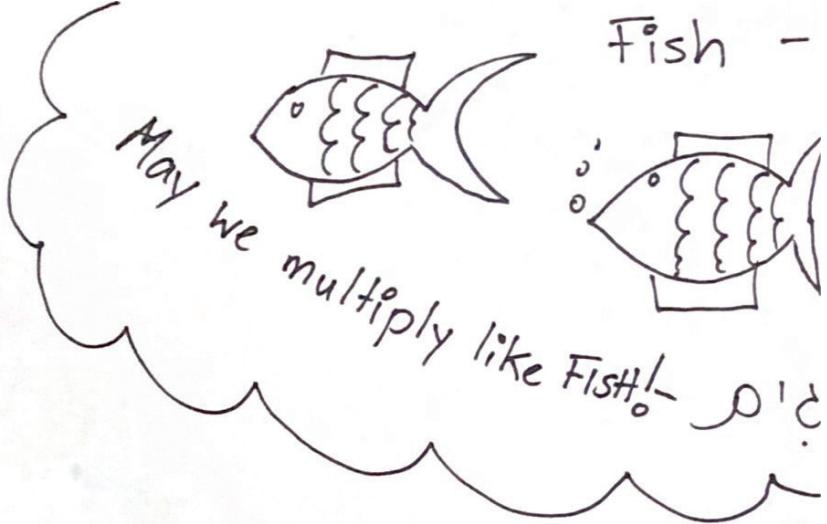
Use the honey as glue, and design your edible beehive on a plastic plate or piece of parchment paper. Apply the honey with the spoon/popsicle stick, to stick it all together. Be creative! Then enjoy eating it as a sweet Rosh Hashanah treat!

מְלֵא קָרֶב

Head of a fish
גַּרְגִּיל בְּנֵי כָּלָב

May we be as the head and not the tail
בְּנֵי כָּלָב

Make up your own Iⁿo
what would ask for?
שְׁנָה טוֹבוֹת



That our merits should increase like the seeds of the pomegranate
בְּרִכָּה לְכִינָה

pomegranate

פָּרָנָה
עֲלֵיכֶם
בְּרִכָּה
סַבָּדָה

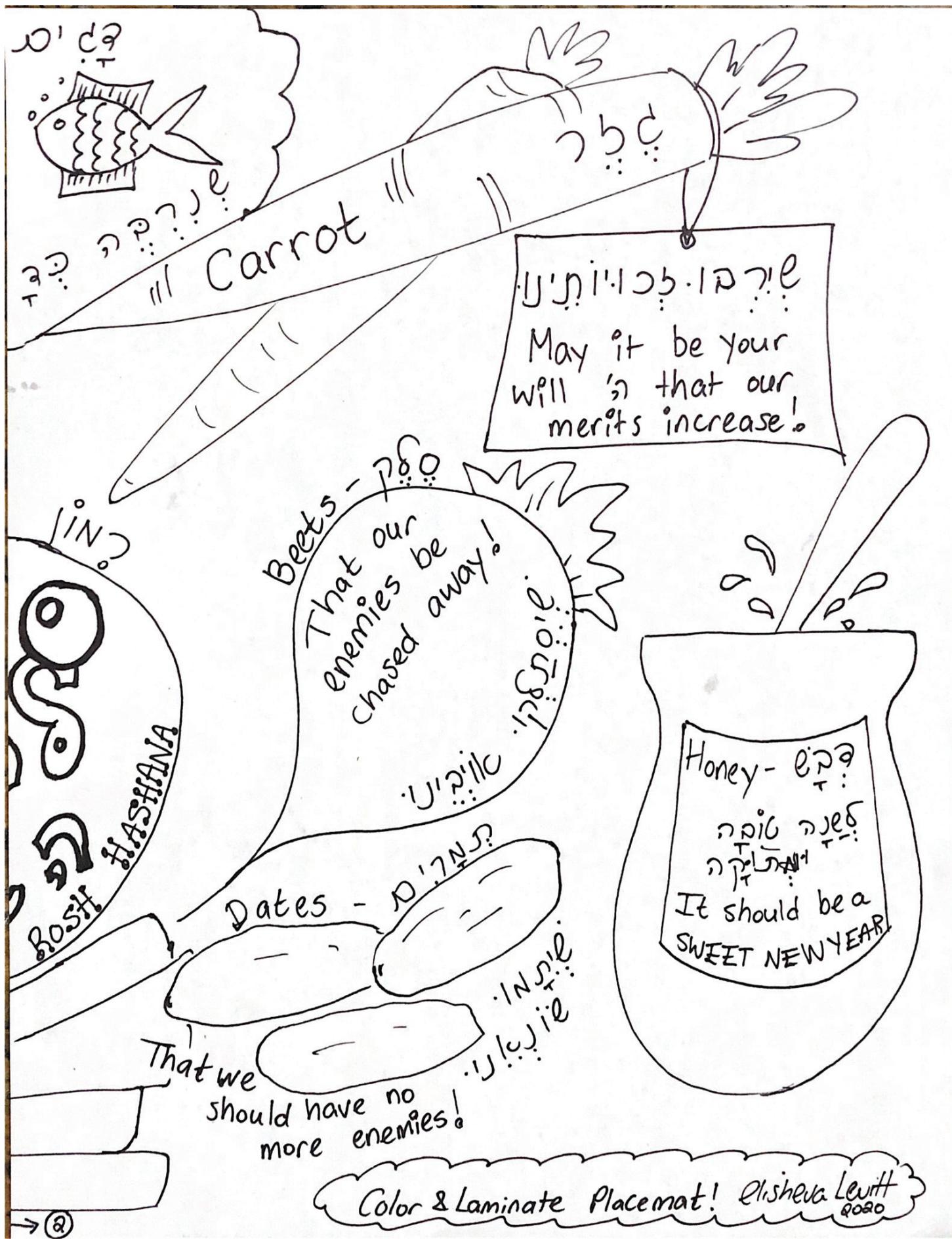
Symbolic Foods For

Leek - בְּרִכָּה

That our enemies will be destroyed..

בְּרִכָּה לְכִינָה.

Attach ①-



YOUNG ISRAEL OF HOLLYWOOD-FT. LAUDERDALE

SHABBAT SHUVA DRASHA

GIVEN BY
RABBI YOSEF WEINSTOCK

*The Connection between
Yosef Hatzaddik
and the Yomim Noraim*

SHABBAT, SEPTEMBER 26 - MINCHA 6:45 PM - DRASHA 7:00 PM

FOR THOSE WHO ARE UNABLE TO ATTEND, THE DRASHA WILL BE EMAILED OUT AFTER SHABBAT.



GET READY FOR YOM TOV

UPCOMING CLASSES:

**WEDNESDAY
SEPTEMBER 23
8:00 PM**

**THE GOAT TO AZAZEL:
DEVIL WORSHIP OR
OUR GREATEST PRAISE?**

**RABBI ADAM
FRIEBERG**

**THURSDAY
SEPTEMBER 24
9:00 PM**

**ANNUAL
TESHUVA DRASHA
(VIA WEBCAST)**

**RABBI YISSACHAR
FRAND**

**WEDNESDAY
SEPTEMBER 30
8:00 PM**

**SUKKOT:
GROWING THROUGH
OUR EXILE**

**RABBI ADAM
FRIEBERG**

RABBI FRIEBERG'S CLASSES WILL ALSO BE OFFERED VIA ZOOM. TO ACCESS, GO TO YIH.ORG/VTORAH

CLASSES WILL TAKE PLACE IN THE SOCIAL HALL.