



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Yom Kippur Bulletin

יום הכיפורים ה'תשפ"ב

שבת פרשת האזינו

Yom Kippur 5782

Shabbat Parshat Ha'azinu

Please print this bulletin before Yom Kippur.

Rabbi
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Chazzan Sheini
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גמר חתימה טובה ושבט שלום G'mar Chatima Tova v'Shabbat Shalom

SCHEDULE FOR YOM KIPPUR, SHABBAT AND SUKKOT

Services marked with an asterisk required preregistration - registration is now closed. Those not registered will not be permitted to enter.

Wednesday, September 15 / 9 Tishrei

EREV YOM KIPPUR

6:45am Selichot - Upper Social Hall
7:00am Shacharit - Upper Social Hall
8:00am Selichot followed by Shacharit
9:41am Sof Zman K'riyat Shma
3:00pm Mincha - Upper Social Hall and Tent
4:00pm Yizkor Service on Zoom
6:25pm Kol Nidrei Service on Zoom
6:45pm *Kol Nidrei & Maariv
6:48pm Candle Lighting
7:06pm Sh'kiah

Thursday, September 16 / 10 Tishrei

YOM KIPPUR

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

Shabbat Parshat Ha'azinu

Haftara: Shmuel Bet 22:1 - 22:51

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

Friday, September 17

7:00am Shacharit - Sanctuary
8:00am Shacharit - Sanctuary
9:42am Sof Zman K'riyat Shma
5:45pm Plag Hamincha
6:44pm Candle Lighting
6:45pm Mincha, Kabbalat Shabbat and Maariv - Sanctuary & Tent
7:02pm Sh'kiah

Shabbat, September 18 / 12 Tishrei 5782

8:00am Shacharit - Upper Social Hall and Tent
9:30am Shacharit - Sanctuary
9:42am Sof Zman Kriyat Shma
10:00am Kef Club Programs for Kids - courtyard on left side of TBDJ
5:43pm Plag Hamincha
5:45pm Daf Yomi - Upper Social Hall
6:40pm Mincha and Maariv - Sanctuary
6:40pm Mincha, Seudah Shleesheet and Maariv - Tent
7:00pm Sh'kiah
7:45pm Havdala

Starting on Monday, Sept. 20, TBDJ's Sukkah will be available in the parking lot. Masks and social distancing required.

Sunday, September 19 / 13 Tishrei

8:00am Shacharit - Sanctuary
9:00am Shacharit - Sanctuary
9:43am Sof Zman K'riyat Shma
5:41pm Plag Hamincha
6:45pm Mincha/Maariv - Sanctuary
6:58pm Shkiah

Monday, September 20 / 14 Tishrei

EREV SUKKOT

6:50am Shacharit - Sanctuary
8:00am Shacharit - Sanctuary
6:40pm Mincha/Maariv - Sanctuary
6:38pm Candle Lighting
6:57pm Shkiah

Tuesday, September 21 / 15 Tishrei

SUKKOT - DAY ONE

8:00am Shacharit - Upper Hall & Tent
9:30am Shacharit - Sanctuary
9:44am Sof Zman Kriyat Shma
5:40pm Daf Yomi - Upper Hall
6:40pm Mincha/Maariv - Sanctuary
6:55pm Sh'kiah
7:39pm Candle Lighting

Wednesday, September 22 / 16 Tishrei

SUKKOT - DAY TWO

8:00am Shacharit - Upper Hall & Tent
9:30am Shacharit - Sanctuary
9:44am Sof Zman Kriyat Shma
5:40pm Daf Yomi - Upper Hall
6:40pm Mincha/Maariv - Sanctuary
6:53pm Sh'kiah
7:37pm Havdala

COMMUNITY NEWS

Condolences to **Rita Urman, Brenda & Samuel Gewurz, Stanley & Frances Urman, Brian & Laurie Urman** and **Toby & Zev Carrey** and their families on the loss of their beloved husband, father and father-in-law **Solly Urman z"l** who passed away on Sunday, September 12. Funeral took place on Monday, September 13. Burial took place in Israel. Shiva continues in Suite 206 at 5700 Rembrandt Avenue until early afternoon on Wednesday, September 15. Brenda will sit shiva from 2:00pm to 4:30pm on Wednesday only following her return from Israel. Mincha/Maariv on Tuesday at 7:00pm, Shacharit on Wednesday at 7:45am.

PICK UP TIMES FOR LULAVIM AND ETROGIM

Sunday, September 19

5:00pm to 9:00pm

in the tent on the left side of the
TBDJ building

Heaven and Earth in Our Jewish Lives

In the first verse of our Holy Torah we read of Hashem's first creation in our world: *In the beginning of Hashem's creating the heavens and the earth* (Brisheet 1:1). Heaven and earth are a big part of our Jewish lives. They are the borders which make up the permanent picture frame of Hashem's world. You and I serve as some of the pictures, contents within the frame of the world which changes by the microsecond.

The heavens and the earth... The earth is tangible. We touch it... we walk upon it daily... we live upon it... What about heaven? The Torah provides us with rich sources of knowledge about heaven through verses, ideas and stories. Still, for many of us, heaven serves as a conceptual reality. While heaven is very real to us in different ways, our concept of heaven is unclear in many ways. Heaven serves as a domain beyond our reach.

King David teaches us in Psalm 115:16 that heaven is Hashem's - above mankind and out of our domain - והארץ נתן לבני אדם - *As for the heavens, the heavens are Hashem's but the earth he has given to mankind*. I found a commentary - author unknown - which suggests the following:

משמעותו של הפסוק "השמים שמים לה' והארץ נתן לבני אדם" היא: בעוד שהקב"ה נמצא בכל מקום, לרבות ב"שמים", הרי את מקומו של האדם קבע ב"ארץ" – בעולם הפיזי, שהוא הוא חלק ממנו, ועליו לנצל את חייו על האדמה בצורה הטובה ביותר

While Hashem is everywhere, including in the heavens, Hashem made man's place on earth, in the physical world and it is incumbent upon man to utilize his life on earth to the utmost capacity. The Art Scroll brings the commentary of the Maharit (16th century Greece) which states that since the heavens are under Hashem's control, all the celestial bodies are compelled to act in accordance with Hashem's will without freedom of choice. On earth however, man behaves in a different manner as he is granted the freedom to determine his actions and beliefs. Rabbi Adin Steinsaltz explains that the heavens are the heavens of Hashem and that is where he dwells, as it were, while the earth he has given to the sons of man. Our place is here on earth, not in the heavens, and we pray for the strength and ability to carry out our earthly, mundane tasks.

The opening verse in this week's Torah portion of Haazinu teaches us that the heavens and the earth were designated by Moshe Rabeinu as eternal witnesses for Hashem's eternal covenant with our ancestors. *Give ear O heavens and I will speak and may the earth hear the words of my mouth* (Devarim 32:1). The heavens and the earth serve as witnesses that would outlive Moshe's and his children's generations and that would reproach future generations in the event that they would deny that our nation had accepted the covenant. Rashi and Ibn Ezra teach that if Israel were found violating the covenant, the heavens and the earth would administer Hashem's appropriate divine punishment in physical terms: The heavens would hold back their rain and the earth would withhold its produce. To this day and until the time of the coming of Moshiach, the same heavens and earth that witnessed the giving of the covenant so many years ago will continue to serve Hashem as observant witnesses of Am Yisrael's adherence to Hashem's word.

The heavens are Hashem's... We are taught that Hashem's home is based in heaven with the כסא הכבוד - Hashem's Throne of Glory serving as the peak of our Jewish world.

Indeed we understand the very essence of heaven as Hashem's domain in one of the beautiful Slichot which we chanted this past week during the ten days of penitence. The title of this prayer is *O Gates of Heaven* and it recalls the discussion of the heavens brought forth in the Talmud's tractate of Chagiga (The order of the heavens in the prayer differs from that in the Talmud). The author wrote this Slichot prayer petitioning all of the heavens to open so that our prayers may pour through the seven heavens, reaching the Throne of Glory.

The seven heavens mentioned in the Slichot prayer serve as places of busy divine activity, each on a higher level than the preceding one. They are:

1. יולון - The curtain. Nothing happens within this heaven. In the morning it withdraws like a curtain, allowing the sunlight to shine through and in the evening it goes forth preventing the light of the sun from reaching the earth (Rashi). Thus the work of creation is renewed every day.
2. רקיע - The firmament. This is where the sun, moon, stars and constellations are suspended.
3. שחקים - Powders or pulverisers in which stand the millstones that grind the manna for the righteous.
4. זבול - The Temple in which stands the heavenly Jerusalem, the temple and the altar upon which the angelic prince Michael sacrifices offerings.
5. מעון - Dwelling. This is where groups of ministering angels recite songs of praise to Hashem throughout the night, but are silent during the day in deference to our prayers.
6. מכון - Foundation in which are the storehouses of snow and hail, the attics in which the harmful dew and heavy rainfall are stored, the chamber of whirlwind and the tempest, the grotto of smoke and its doors of fire – all of which are used for retribution against the wicked (Rashi).
7. ערבות - Willows or darkenings or mixtures. This is the source of righteousness, Justice, Charity, Caches of Life, Peace and Blessing, the souls of the righteous, the spirits and the souls that are destined to be born as well as the life giving dew with which Hashem will resurrect the dead.

From early in our history heaven has been understood as the place where Hashem resides. The account of the tower of Babel following Noah's flood (Brisheet chapter 11) teaches us about man's early conception of Hashem's dwelling place in the heavens of the world. There were people in that generation who chose to test their own opportunities for power and self-aggrandizement rather than go to the spiritual leaders of the time: Noah, Shem and Avram, sources of good and positive divinely oriented behavior. The sages teach that Nimrod was a leader in this group. He planned to build a tower ascending to the heavens to wage war against Hashem. Until that time the people of the earth were one and spoke one language – the Holy Tongue (Rashi) with which our world was created. The heavens are Hashem's... Hashem's reaction was to disperse the people all over the earth.

Heaven vs. Earth... There is a famous story in the Tractate of Bava Metzia 59 a-b. The rabbis are debating a very technical and specialized question about whether or not a particular oven is susceptible to ritual impurity under the laws of kashrut. The majority of the rabbis conclude that the oven is impure, but Rabbi Eliezer ben Hyrcanus insists that it is pure, and he refuses to compromise his view. Insisting that Hashem agrees with him on this point of Jewish dietary law, Rabbi Eliezer says, "If the halakhah (Jewish law) is in accordance with my opinion, this carob tree will prove it." The tree then rises into the air and flies away. The other rabbis insist that Jewish law is not determined based on carob trees, so Rabbi Eliezer reaches for another divine sign, and causes a stream of water to flow backwards. When that fails to convince, he makes the walls of the study hall tremble and fall down, and finally calls forth a voice from heaven itself, which asks the other rabbis, "Why are you differing with Rabbi Eliezer, as the halakhah is in accordance with his opinion in every place that he expresses an opinion?" Rabbi Eliezer has the voice of heaven on his side, defending his interpretation of kosher laws. But the story does not end there.

The other rabbis cite a verse (Devarim 30:12) which states that the Torah "is not in heaven." Because the Torah is not in heaven, heavenly voices have no special authority to interpret it. Rabbi Yirmiyah reminds Rabbi Eliezer, "Since the Torah has already been given from Mount Sinai we do not pay attention to heavenly voices." Rabbi Eliezer may have heaven on his side, but it does not matter. The majority rabbinic ruling stands. Can scripture actually be placed against the voice of heaven? The Jewish community followed the ruling of the majority in this issue and in others. The Talmud asks how Hashem responded to this incident. The response from Hashem is an eye opener... We are told that upon hearing Rabbi Joshua's response, Hashem smiled and stated, "My children have triumphed over Me; My children have triumphed over Me."

The heavens are Hashem's but the earth he has given to mankind... Hashem is everywhere, but his domain is in heaven. We... are down here... Yet, as Heaven and earth serve as the frame of our world - we serve as points of their interaction within the frame in different ways, especially at this time of the year when our constant flow of prayers lifts themselves from earth piercing the heavens above.

Shabbat Shalom,

Rev. Amiel




**Keren
Hashviis**
 עמותת חשבי"ס

Together we stand proud among heroes of the field, giants with a steadfast commitment to upholding the Mitzvah of Shmitah. Join them side-by-side ascending above nature to support their sacrifice and share the abundant bracha.

Partner with a farmer and give above your nature.

בְּאִישׁ אֶחָד, בְּלֵב אֶחָד

One people. One heart. One mitzvah.

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

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

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



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

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

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

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

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