

# ב"ה Torah Tidbits

ISSUE 1583

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ראש השנה  
שבת שובה - פרשת האזינו  
ROSH HASHANA  
PARSHAT HA'AZINU - SHABBAT SHUVA



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United We Stand



**Halachot for Rosh Hashana**  
Rabbi Elyada Goldvicht  
Page 42



**We Have Been Tested  
and We Have Risen**  
Jen Airley Page 40

OU Israel  
wishes you  
SHANA  
TOVA!

## שנה טובה ומתוקה!

### YERUSHALAYIM ZMANIM

ROSH HASHANA DAY 1: CANDLES 5:46 PM • ROSH HASHANA DAY 2: CANDLES AFTER 6:58 PM  
SHABBAT HA'AZINU: CANDLES 5:44 PM • EARLY 5:06 PM • HAVDALA 6:55 PM • RABBEINU TAM 7:35 PM



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## IMPORTANT REMINDERS

-  **Tzom Gedalia** is observed this year on **Sunday Oct 6, 4 Tishrei, begins (Jerusalem) 5:24 am, ends 6:35pm.**
-  It is best to have a **72hr candle lit before Rosh Hashana** so as to light candles on 2nd night and Shabbat.
-  For the **Laws of Rosh Hashana and Eruv Tavshilin** see pages 42.

## COVER IMAGE



This year more than ever the sound of the shofar takes on an additional dimension. It is our call to Hashem to hear our pleas for our survival as a people and a nation. We are up against enemies all around us and the shofar is our call to the Almighty on high. I took this photo this Elul, the month when the shofar is blown everyday up until Rosh Hashana. I find hearing the shofar most meaningful at our most Holy site the Kotel. I reside in the Holy City of Jerusalem with my beautiful wife of 57 years. **Photo taken by Shlomo Gherman.**

# CANDLE LIGHTING AND HAVDALA TIMES



## OTHER Z'MANIM



	RH 1 Candles	RH 2 Candles After*	HA'AZINU		
			Candles	Early	Havdala
Yerushalayim/Maale Adumim	5:46	6:58	5:44	5:06	6:55
Aza Area (Netivot, Sderot et al)	6:04	7:00	6:02	5:09	6:58
Beit Shemesh/RBS	6:05	6:59	6:03	5:07	6:56
Alon Shvut	6:02	6:58	6:00	5:07	6:56
Raanana/Tel Mond/Herzliya/K.Saba	6:03	6:59	6:01	5:08	6:57
Modiin/Chashmonaim	6:03	6:59	6:00	5:07	6:56
Netanya	6:03	6:59	6:01	5:08	6:57
Be'er Sheva	6:04	6:59	6:01	5:08	6:57
Rehovot	6:03	6:59	6:01	5:08	6:57
Petach Tikva	5:46	6:59	5:44	5:08	6:57
Ginot Shomron	6:02	6:58	6:00	5:07	6:56
Haifa / Zichron	5:53	6:59	5:50	5:07	6:56
Gush Shiloh	6:01	6:57	5:59	5:06	6:55
Tel Aviv / Givat Shmuel	6:04	6:59	6:01	5:08	6:57
Givat Zeev	6:06	6:58	6:03	5:06	6:55
Chevron / Kiryat Arba	6:02	6:58	6:00	5:07	6:56
Ashkelon	6:05	7:00	6:02	5:09	6:58
Yad Binyamin	6:03	6:59	6:01	5:08	6:57
Tzfat / Bikat HaYarden	5:54	6:57	5:52	5:05	6:54
Golan	6:00	6:56	5:57	5:05	6:54
Nahariya/Maalot	6:02	6:58	5:59	5:07	6:56
Afula	6:01	6:57	5:59	5:06	6:55

**Rabbeinu Tam (Jerusalem): Ha'azinu 7:35 PM**

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

**Daf Yomi: RH - Bava Basra 100-101 | Shabbat Ha'azniu: Bava Basra 102**

\* The second night and Shabbat candles should be lit from a pre-existing flame.

### JERUSALEM

**Ranges 11 days Wednesday - Shabbat  
Oct. 2 - 12 / 29 Elul - 10 Tishrei**

Earliest Tallit and Tefillin	<b>5:43-5:50</b>
Sunrise	<b>6:34-6:40</b>
Sof Zman Kriat Shema	<b>9:31-9:32</b>
Magen Avraham	<b>8:54-8:56</b>
Sof Zman Tefila	<b>10:30</b>
(According to the Gra and Baal HaTanya)	
Chatzot (Halachic Noon)	<b>12:28-12:25</b>
Mincha Gedola (Earliest Mincha)	<b>12:58-12:55</b>
Plag Mincha	<b>5:08-4:58</b>
Sunset (Including Elevation)	<b>6:26-6:14</b>



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phone: (02) 560 9100 | fax: (02) 561-7432

email: office@ouisrael.org

website: www.ouisrael.org

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Editor Emeritus: Phil Chernofsky  
Editor: Rabbi Aaron Goldscheider | aarong@ouisrael.org  
Advertising: Ita Rochel | 02-5609125 or ttads@ouisrael.org  
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## DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN  
EXECUTIVE DIRECTOR, OU ISRAEL  
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As a child, I thought that my whole year relied on how well I did on Rosh HaShana. I would push myself to show up to shul on time, daven with extra *kavana*, and go around forgiving others and asking them to forgive me. As I grew up, I began to think of Rosh HaShana differently. Instead of a burden, Rosh HaShana was an opportunity to crown the King, an awesome task for the Jewish people. However, a question would always nag me: Who am I to appoint G-d as King, to glorify Him on earth? That takes broad shoulders.

Nowadays, I see Rosh HaShana as an opportunity meant for us. The coronation we do for Him through Rosh HaShana is not for Him – G-d does not need our praise and honor. Rather, it is for us, a special privilege to see *HaKadosh Baruch Hu* as the King of all kings, and to trust in His running of the world.

After the year we just had, it is impossible to deny that G-d is running the world. We have witnessed so many miracles, I would even call them open miracles, in *Klal Yisrael*. When I think of these incredible stories, it adds to my excitement and appreciation to anoint the *Ribono Shel Olam* on Rosh HaShana. Yet, we need more miracles. We need our brothers and sisters being held hostage returned to us, we need peace, we need the Beit HaMikdash and the ultimate *geula*.

How can we merit more miracles and blessings this coming year? One thing that I have been thinking about is the need for more gratitude, *hakarat hatov* - both for what

*HaKadosh Baruch Hu* is giving us, and for what we are doing for each other. We cannot allow ourselves to take these amazing things for granted.

In this context, I want to express my deep *hakarat hatov* to the Torah Tidbits staff who work so hard to ensure that Torah Tidbits comes out every week – Rabbi Aaron Goldscheider, Ita Rochel, Yael and all the writers. I have tremendous *hakarat hatov* to Phil Chernofsky who came up with the idea of Torah Tidbits and was the chief editor for so many years. I also want to thank Toni Chernofsky and the wonderful volunteers who come to the OU Israel Center every Wednesday and Thursday to pack up the Torah Tidbits and distribute it to so many communities across Israel.

There are so many people behind the scenes who get these things done, and without them, you would probably not be able to read what you currently hold in your hands. They work tirelessly and with a tremendous amount of effort and dedication, every single week, in order to make sure the Torah Tidbits gets out and to your community and your shul. We print 14,000 copies of each issue of Torah Tidbits, and rarely are they sitting unread. Their efforts are so important for Torah learning and inspiration for thousands of people every week.

I received an email from a very special Jew who, like so many of you, looks forward to reading Torah Tidbits every Shabbat without fail in his community up north, Maalot

Tarshicha. The town had been getting deliveries of Torah Tidbits through a local resident who worked in Yerushalayim. However, this resident switched jobs and the Torah Tidbits stopped coming. Toni and her team worked hard to figure out how to get copies to Maalot Tarshicha every week, but he wrote that because of the war the deliveries were not coming consistently.

This individual left his number, so I gave him a call. He said something that has stayed with me, "Rabbi Berman," he said, "we rely on Torah Tidbits every week, and it is our Torah lifeline. In the last five weeks, we've received it only twice. Do we not have enough happening to us up north that we have to lose our Torah Tidbits too?"

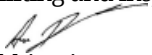
This line struck me hard. He was absolutely correct. We needed to do more for Maalot Tarshicha and the other northern communities. The reality is that these northern residents are going through so much. Rockets, fires, sirens, at all hours of the day and night. If Torah Tidbits means so much to us during normal times, how much more do we need it during challenging times like these, especially for those up north and down south. Our team worked on it. I was so glad to hear that they figured out a way to get it to Maalot Tarshicha, Nahariya, and many other communities up north. This is why the Torah Tidbits team is so important.

Here at OU Israel headquarters, we want to express our deepest gratitude to our many loyal volunteers and want to send you a token of our appreciation. Since our Torah Tidbits volunteer network is so expansive, we don't even know who all of you are. Whether you, our valued volunteer, just started today or you have been with us for years, whether

you deliver to many shuls/establishments or just bring them from one shul to the other, please fill out the short form using the QR code below so that I can get to know you and express our appreciation for your efforts.

With this, I and the whole OU Israel team can enter Rosh HaShana knowing that the people who deserve *hakarat hatov* will be able to receive it from us. I'm sure many of them are reading these words and saying, "I'm doing this and I don't need the *hakarat hatov*!" Nevertheless, the obligation of *hakarat hatov* is on the giver, not the recipient. So give us the opportunity to fulfill this mitzvah. We feel strongly that this season is a very appropriate time to thank each and every one of you.

Wishing all of our team and our readers a *ketiva vechatima tova* and wishing you all an uplifting and inspiring Shabbat,

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

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grandfather,  
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*Shana Tova*



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# ALIYA-BY-ALIYA SEDRA SUMMARY

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The Torah Reading of Rosh Hashana is read with a unique nusach, a stirring melody. As if to say: The Torah reading on Rosh Hashana has hyper-significance.

Because one of the grand themes of Rosh Hashana is revelation itself. That G-d creates the world, makes a covenant – but then lowers into this banal world to speak with man at Mt. Sinai. That is the theme of shofarot; we say in Mussaf that the giving of the Torah was accompanied by dramatic shofar blasts. The shofar accompanies communication between man and G-d. He speaks to us by giving us the Torah accompanied by the shofar. And we speak to Him on this day, accompanied by the shofar. The shofar as a symbol of Mt. Sinai, of the moment of contact of G-d and man is expressed by blowing the shofar specifically at the Shulchan, the place where we read the Torah.

So besides the dramatic content of the Torah reading, the simple fact of Torah reading is part of the drama of the day of Rosh

Hashana – we speak to Him and He speaks to us through the Torah.

## DAY 1.

The Torah reading for the first day is Genesis, Chapter 21, v. 1-34. This chapter describes the birth of Yitzchak, the insistence of Sarah to send Yishmael away, and Hagar and Yishmael's near death in the desert before being saved. It concludes with a pact made between Avraham and Avimelech in Beer Sheva.



**ALIYA 1.** The promise made to Avraham and Sarah is granted and Yitzchak is born.

In describing the birth, the phrase “as He said” appears 3 times in the first 2 verses. That is the reason this is read on Rosh Hashana. The theme of Zichronot is not that G-d remembers – obviously He does. But that His promises are realized on His schedule. They take time; sometimes a very long time. Zichronot means that He does what He promises, acts on what He says. He granted Sarah the child that He promised.



**ALIYA 2.** Sarah says “all who hear of this birth will laugh”. Hence Yitzchak. Sarah demands that

Hagar and Yishmael be sent off, for Yitzchak alone is our future. While Avraham does not like this, Hashem tells him that Sarah is correct, for Yitzchak is the Jewish future.

There could be no better description of Jewish history than the laugh that is incredulous. A laugh expressing how incredulous

לעילוי נשמה

הרב טוביה בן הרב אלעזר  
ראובן ורוזה ציפה ז"ל

Dedicated in loving memory of  
our dear husband, father,  
grandfather & great grandfather

**Tuvia Muskin** ז"ל

On his 2nd Yahrzeit - ו תשרי

*Muskin, Chamudot and Wilk families*



this birth is. Sarah knew not how incredulous our history would truly be.



**ALIYA 3.** Avraham awakens early to send Hagar and Yishmael away. They go to Beer Sheva. She

cannot bear to see the death of her son. An angel calls to her that her son is saved as G-d heard the voice of the child; he too will be a great nation. She opens her eyes and sees water and they drink. He grows and becomes an archer.

This is a parallel story to the Akeda we will read tomorrow. In fact, the parallels are striking: Early in the morning, journey off, with a son, near death, the angel calls, her eyes are opened.

The blatant juxtaposition of Yishmael's near death with his mother to Yitzchak's near death with his father demands attention. Parallel stories in the Torah are not only to show similarities but to note the differences.

And while there are striking similarities, the difference is dramatic: Divine command. Hagar and Yishmael are sent away by Sarah. Avraham and Yitzchak are submitting to the Divine Command. One story is earthly, the other heavenly.

Yishmael's near death on earth, saved by an angel, teaches us G-d's love for all – but lacking any reach for G-d by man. G-d reaches for man, but there is no reach by man for G-d.

Yitzchak's near death, at the behest of G-d, is the reach of G-d for man and man's reach in return for G-d. It is an encounter, a story of faith, of struggle of man with G-d.

There is a universal theme of Rosh Hashana, of all of G-d's creation. But the parallel to the story of Yitzchak and the Akeda is to highlight the difference. There are many great nations, all G-d's children. But some

are rooted in this world; Yishmael becomes a great warrior archer. And some elevate above this world, engaging their Creator, bound by a covenant. There is only one Jewish people.



**ALIYA 4.** Avimelech makes a pact with Avraham because “G-d is with you in all you do”.

This too is a promise fulfilled. Avraham was promised he would have a great name. His fame has come to be. G-d promises and fulfills those promises.



**ALIYA 5.** They call the name of the location Beer Sheva from the word oath, or pact.

Theirs is an earthly pact, ours a Divine one.

---

## DAY 2.

---

The Torah reading is the 24 verses of Genesis, Chapter 22. This story, Akeda Yitzchak, the binding of Isaac is the most dramatic expression of how far man is willing to go in his allegiance to G-d. While it is a complex story of conflicted commands, the narrative is beautiful in its simplicity. Amidst the simplicity of the story, the deep and unwavering commitment of Avraham is majestic. The story concludes with the ram, caught in the thicket by its horn; the shofar we use for Rosh Hashana.



**ALIYA 1.** G-d tests Avraham: Take your beloved son and offer him as an offering. Avraham awakens early, gets up and goes with his assistants, with Yitzchak and with the wood.

The drama of the story is belied by the strikingly simple wording: hineni, here I am, he woke up early, got up and went to do what G-d requested. The absence of any dialogue, of any questions, of challenge to G-d, of discussion with Sarah, of explanation

to Yitzchak is noticeable.

This simplicity of language drives the message of the simplicity of Avraham's loyalty to G-d. For this terribly complex story is at its root quite simple. This simplicity is a Rosh Hashana theme. We live in a terribly complicated world; we have many unanswered questions, theological questions, many challenges and confusion.

But at some very deep and profound level we are simple in our devotion. Like the shofar – no words, just a simple call from way deep in our souls.



**ALIYA 2.** They arrive at the place. The assistants stay back. Avraham and Yitzchak walk, together.

Yitzchak inquires as to where the offering is. Avraham responds that G-d will provide the offering. And they walk together.

They walk together. This togetherness is ironic – for Avraham knows he is to sacrifice Yitzchak, while Yitzchak does not. Or perhaps he does. Maybe he really is together with Avraham, perhaps he too is being tested. Yitzchak's test is his willingness to be sacrificed. And as the father of the Jewish people, he expresses the image of the Jew as a survivor; nearly destroyed, but surviving.



**ALIYA 3.** Avraham builds the altar, arranges the wood, places Yitzchak on the altar and takes

the knife to slaughter his son. The angel interrupts; instructing him not to slaughter his son, or do a thing, for now we know you would not withhold even your son from Me. Avraham sees the ram and offers it in place of his son. He calls the place "G-d will see, yireh" and it is called the mountain in which G-d is seen (Har Hamoriah).

What more can be said of this powerful and

dramatic moment. The mountain is named. He sees. And He is seen. The story told Him a lot about Avraham. He saw Avraham not just profess faith, but be faithful.

And the story tells us a lot about Him. What we see in Him is the mystery – why did He do this, and how little we know of His ways. But while his ways are inscrutable, His mercy and His faithfulness to us was clear to see. He saved Yitzchak and He saved Avraham from a treacherous moment.



**ALIYA 4.** The angel calls to Avraham a second time. He is told that G-d swore that if Avraham did not withhold his child, that he and his children would be blessed, would be a blessing and would be a great people.

This too is a Rosh Hashana theme. Rosh Hashana is the birthday of the creation of mankind; made in the image of G-d. Majestic, creative, a partner to the Divine.

And the expression of blessing to the Jewish people is a further expression of the majesty of the Jewish people. Rosh Hashana is not only the majesty of G-d but the majesty of man. We are partners with the King. He reaches to us, creates us, chooses us, instructs us, blesses us. What a majestic mandate – the partners, the intimate partner of the King.



**ALIYA 5.** Avraham is told that his brother has a full family of descendants including Rivka.

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## A SHORT VORT

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

לדוד ה' אורי וישעי ממי אירא (תהילים כז:א)

"A Psalm of David; G-d is my light and my salvation, of whom shall I be afraid?"

Why do we recite this Psalm during this period of the High Holidays?

The Menachem Tzion (Rabbi Menachem Mendel from Rimonov 1745-1815) quotes the Midrash (Vayikra Rabbah 21:4) that our Rabbis interpret this first phrase of the Psalm as referring to Rosh Hashana and Yom Kippur. King David proclaimed that G-d was his beacon of light on Rosh Hashana and his source of salvation on Yom Kippur.

A parable used to illustrate this idea is one of a patient visiting his doctor because of painful symptoms. After a full battery of tests, the doctor can come to a focused prognosis of how to cure his patient. After this thorough and complete examination, the exact method of treatment can be determined. So too, on Rosh Hashana, we must go through an extensive internal search of our soul. We must identify correctly any character flaws we may have and its effect on our behavior. We beseech that G-d be our "light"- our guiding searchlight on Rosh Hashana to help us to evaluate our "illness" and our internal condition in this challenging self-examination.

Once completed, the proper route of treatment can be recommended to find the remedy, whether it may be the path of repentance, charity or prayer. These paths will allow us to better our actions enabling G-d to become our "salvation" granting forgiveness on Yom Kippur. We bequest the "light" of Rosh Hashana to give us insight while we are engulfed in darkness of transgression.

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# The Meaning of the Shofar

The Gemara in Rosh Hashana teaches us the following:

”אמר רבה, אמר הקב”ה אמרו לפני בר”ה מלכיות זכרונות ושופרות. מלכיות - כדי שתמליכוני עליכם, זכרונות - כדי שיבא לפני זכרונכם לטובה, ובמה - בשופר” (ראש השנה לד:)

*Rabba said that the Holy One, Blessed be He, said: Recite before Me on Rosh HaShana Kingship, Remembrances, and Shofarot. Kingship, so that you will crown Me as King over you; Remembrances, so that your remembrance will rise before Me for good. And with what? With the shofar. (Rosh Hashana 34b).*

On Rosh hashana we recite nine blessings in the amida prayer, with a section dedicated to **malhiyot** – where we declare God as the King of the universe. Another section is zikhronot , where we ask God to remember

us favorably, including in the merit of our forefathers. The third section is **shofarot** in which we also blow the shofar either during the hazan’s repetition of the amida, or in some congregations even during the silent amida prayer.

Why do we blow the shofar in the middle of the amida? We do not eat matza or shake a lulav during the amida prayer? We wait until hallel to do so. What is different about the shofar that we blow it in the middle of our amida?

## SHOFAR – REMINDER OF AKEIDA

The gemara in Rosh Hashana offers an explanation as to why specifically a shofar is blown.

אמר רבי אבהו: למה תוקעין בשופר של איל? אמר הקדוש ברוך הוא: תקעו לפני בשופר של איל, כדי ששׂאזכור לכם עקידת יצחק בן אברהם, ומעלה אני עליכם פאילו עקדתם עצמכם לפני. (ראש השנה טו.)

*Rabbi Abbahu said: Why does one sound a blast with a shofar made from a ram’s horn on Rosh HaShana? The Holy One, Blessed be He, said: Sound a blast before Me with a shofar made from a ram’s horn, so that I will remember for you the binding of Isaac, son of Abraham, in whose stead a ram was sacrificed, and I will ascribe it to you as if you had bound yourselves before Me. (Rosh Hashana 16a).*

The gemera explains that a shofar is blown on Rosh Hashana to remind Hashem of Akeidat Yitzhak, where a ram was sacrificed in his place and God will consider it as if we are willing to bind ourselves like Yitzhak.

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## TYPE OF SHOFAR

The Mishna addresses which types of Shofars are permissible to use on Rosh Hashana. כל השופרות כשרים, חוץ משל פרה - מפני שהוא קרן... (ראש השנה כו.)

*All shofarot are fit for blowing except for the horn of a cow, because it is a horn [keren] and not a shofar. (Rosh Hashana 26a).*

The Mishna concludes that one may not use a shofar of a cow because it is considered a keren (horn) rather than a shofar. What is more intriguing is the reason later offered by the gemara. Just as the kohen gadol is prohibited from entering into Kodesh Kodashim on Yom Kippur with his golden garments (Hoshen and Tzitz) so as not to remind God of the transgression of the golden calf, so too, we do not use the shofar of a cow so as not to remind God of the transgression with a golden calf. This follows the principal of אין קטיגור נעשה סניגור – the prosecuting attorney cannot also serve as the defending attorney. If that is the case, the gemara inquires, then why would the kohen gadol be permitted to adorn himself with garments of gold ever? The gemara suggests that outside the kodesh kodashim there is less concern. This begs the question- shofar is blown outside of kodesh kodashim so why is the use of a shofar of a cow prohibited? The gemara answers, כיון דליכרון הוא- כבכנים דמי – since the purpose of the shofar is to serve as a reminder, it is viewed as if the shofar is being blown in the kodesh kodashim! We need to better understand the significance of that statement.

## SHOFAR AND WALLS OF JERICO

In Sefer Yehoshua (chapter 6) when Am Yisrael conquered Jerico, they initially break through the certified outer walls of the city through blowing shofarot. As they blow the

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shofar, the walls of the city come tumbling down. What is so powerful about the sounding of the shofar that it crumbles stones?

## SHOFAR – FORM OF PRAYER

Rav Soloveitchik explains that a shofar is not merely an action that is performed, or as the Rav describes- it is not just a ma'ase mitzvah, shofar has another function. Shofar is a form of tefilla (prayer). It is a prayer without words. That is the power of the shofar in Jerico. That is why we blow the shofar during the amida (or repetition thereof), since shofar

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itself is a form of tefilla.

In Mussaf on Rosh Hashana there is a blessing that we conclude as follows:

כי אתה שומע קול שופר, ומאזין תרועה, ואין דומה לך, ברוך אתה ה', שומע קול תרועת עמו ישראל ברחמים.

*You hear the sound of the shofar, and listen to the teruah, and there is no one like you. Blessed is Hashem, who hears the sound of the teruah of the nation of Israel with mercy.*

Essentially, we are stating that God hears and understands our sounding of the shofar. We don't include such a statement after we shake a lulav – that God understands why we are shaking a lulav. Shofar is distinguished in that it is a form of silent prayer, that is heard and understood only by Hashem.

The gemara in Rosh Hashana (26b) distinguishes between the shape of a shofar that is used on the Yamim Noraim as opposed to what is used throughout the year. The shofar used on Rosh Hashana and Yom Kippur should be bent, while the rest of the year it can be straight. Rashi explains that on Rosh Hashana the shofar is bent because it **mirrors the way in which we daven**. In other words, the shofar is a form of prayer.

The Rambam in Hilkhhot Ta'anit (1:1) states: מצות עשה מן התורה לזעוק ולהריע בחצוצרות על כל צרה שתבא על הצבור

*It is a Biblical imperative to scream out and shout using horns when the congregation is confronted with tragedy.*


The Rambam asserts that one is obligated to call out to Hashem when tragedy strikes, not only using one's voice, but through the utilization of a shofar (horns). This highlights that the shofar is a form of prayer.

In Hilkhhot Tefilla (4:17) the Rambam declares as follows:

כיצד הוא הכוונה שיפנה את לבו מכל המחשבות ייראה עצמו כאלו הוא עומד לפני השכינה

When one prays, he should clear his heart from other thoughts and view himself as if he is standing before the Almighty.

Essentially, the Rambam is teaching us that when we pray we are to view ourselves standing before God -which would place us in Kodesh Hakodashim. That is why, as was stated earlier, shofar blown anywhere is considered as if it was blown in kodesh hakodashim, because it is a form of prayer which takes us to that intimate setting before God. ■



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# Soulful Shofarot

The Mussaf *tefilah* of Rosh Hashana is one of the most intensified *Shemone Esrei* services of the year. The three major sections, *Malchuyot*, *Zichronot* and *Shofarot* reflect the essential motifs of the day. In each section we recite thirty Scriptural verses that relate to and encapsulate the import of each theme. As we recite verse after verse, we may feel challenged to connect to each one; we know that the words are powerful in meaning yet it can be difficult to integrate and relate to the *tefilah* on a personal level.

Rav Wolfson zt"l explains that these verses signify a creative power. As the world was created with ten *ma'amarot*, ten sayings, our ten verses here correspond to and evoke this process. Each verse, introduced with the word "*vene'amar* – as it is said," builds a stronger world with all ten Divine *middot* in the realms of Kingship, Remembrances, and Shofar blasts. It is helpful to learn the deeper significance of each verse and the messages they convey so we can infuse our prayer with purpose.

Rav Eliezer Meizlish in his work "*Imru Lefanai Malchuyot*," discusses some of the mindsets we can have to direct our thoughts and capitalize on this tremendous storehouse of energy. Let us take two examples from the *Shofarot* section to help enhance our *kavanah*

on Rosh Hashanah.

The first of the three verses from the *Ketuvim* declares, "*Alah Elokim b'truah, Hashem b'kol shofar* – Elokim has ascended with the blast; Hashem with the sound of the shofar!" (*Tehillim* 47:6) Rav Meizlish notes that we are highlighting the shift from *Elokim* to Hashem. In our minds we are asking Hashem, invoking His attribute of mercy, to allow us to feel the kindness, to mercifully saturate our lives with sweetness and allow us to see revealed goodness within the harsh decrees and challenges, represented by the name *Elokim* that indicates strict judgement. Further, we offer our broken hearts and limited good deeds, represented by the broken sound of *teruah*, in the hope that it may be accepted with mercy by Hashem.

Rav Elimelech Biderman in *Be'er Hachayim* focuses on the second part of verse, pointing out that we are saying, "Hashem Himself is blowing the *kol shofar*." Rosh Hashana, the anniversary of man's creation, is the day Hashem blew a Divine breath of life into Adam's nostrils. It is the day to imagine Hashem doing the same with each of us, breathing into us new life, creating us anew as we hear the '*kol shofar*.' We can say this verse with the thought that Hashem is repairing all our defects and giving us a fresh start.

Next, we declare, "*Bechatzotzrot vekor shofar hari'u lfnei Hamelech Hashem* – With trumpets and the sound of the shofar, call out before Hashem the King!" (*Tehillim* 98:6) Rav Meizlish suggests that we direct our thoughts to appeal to Hashem as we sound the shofar to coronate

our King, to express our wish for Hashem to reveal his Majestic Presence by giving us salvation in all our personal and national needs. Most importantly, *"Teka beshofar gadol lecheiruteinu* - Sound the great shofar for our freedom!" We desire nothing more than for Hashem to bring the ultimate redemption and reveal to the world His supreme Majesty and Sovereignty, Amen! ■

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## SIMCHAT SHMUEL

BY RABBI SAM SHOR  
PROGRAM DIRECTOR, OU ISRAEL CENTER

There is an interesting teaching about the essence of *Rosh HaShana* from the **Sefat Emet**, *Rebbe Yehuda Aryeh Leib Alter, zt'l*, the **Gerrer Rebbe zy'a**. The Rebbe wrote:

**“The essence of Rosh Hashana is tefila.** *There are four mitzvot which form our daily routine; the recitation of the Shema, the wearing of tefillin, the donning of tzitzit, and tefila. It is written in many holy works that these four mitzvot correspond to the four letter Divine name. Also, the various holidays each parallel one of these four mitzvot. Pesach is representative of the tefillin which we bind to our arm, recalling the “outstretched arm” that redeemed us from Egypt; Shavuot is linked to the recitation of the Shema, which includes the passage: ‘I have instructed you on this day’ (recalling the giving of the Torah at Sinai); Sukkot recalls the mitzvah of tzitzit, as the Sukkah, much like the tzitzit garment, represents being enveloped by Divine protection. The days of Rosh Hashana and Yom Kippur are in essence all about tefila...*”

The *Sefat Emet* suggests that there are four common daily rituals that are each symbolically paralleled by the essence and nature of one of our four Biblical Holiday periods. One might infer that the Rebbe is suggesting

that the extra spiritual fervor, inspiration and joy that are often easier for us to experience during each of our festivals, should somehow inspire us and help us to experience its parallel daily ritual, and really all of our daily conduct, in a more meaningful, and spiritually conscious way.

Given that we are on the eve of *Rosh Hashana*, let us explore further the parallel daily mitzvah of *tefila*, which the *Sefat Emet* viewed as the essence of the entire ten day period between *Rosh Hashana* and *Yom Kippur*. Let’s begin to clarify just how much transformative potential exists within the experience of *tefila* in its purest form.

**HaRav Avraham Yitzchak HaKohein Kook, zt'l** spoke the following words in a public discourse on prayer (As cited in the work *Mishnat HaRav*, pg 72...):

*“The difference between an individual who prays and one who does not pray, is not that one sets aside time each day to pray and the second does not set aside time for this purpose. Rather, there is a profound fundamental difference. The quality of life of each of these two is completely different! That time set aside for prayer, makes a profound impact on the entire day.”*

According to *Rav Kook zy'a*, *tefila* is much more than taking time out of our day to recite some Hebrew words as quickly as we possibly can, and *tefila* is much more than an opportunity to make requests, or plead our case before *Hakodosh Baruch Hu*, as so many people envision as the prime objective of our

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high holiday prayer, and prayer in general. According to Rav Kook, the experience of *tefila* somehow has the capacity to transform our entire outlook, our entire daily routine, our entire quality of life.

**Rav Yosef Dov HaLevi Soloveitchik zt'l** wrote that many perceive prayer as a conversation, a dialogue with the Divine. Rabbi Soloveitchik suggests that *tefila* is much more than a conversation, or a dialogue between acquaintances. *Tefila*, said Rabbi Soloveitchik should be experienced as though we have come so close to the Divine within each of us that we feel the collision, of colliding with G-d's presence. *Tefila* is not a random discussion between two distant acquaintances, rather the most intimate of conversations between man and Hashem.

How are we to understand the words of Rav Kook and Rav Soloveitchik within the context of *Rosh Hashana* and *Yom Kippur*? If the goal of *tefila* is not to petition or make any requests, rather to enter into a pure, loving, intimate discourse with G-d; and as the *Sefat Emet* suggests the very essence of *Rosh Hashana* and *Yom Kippur* is *tefila*, how are we to make sense of the many liturgical references to forgiveness, mercy, compassion, and judgment? It seems quite clear from much of the traditional liturgy, that indeed we have gathered to make many, many pleas, both personal and communal.

There is a well known verse from Psalm 118 (verse 5), that is recited as part of the Hallel which we recite on *Rosh Chodesh* (beginning of each month) and Festivals, which is also one of the many verses recited immediately before the *Shofar* is sounded on *Rosh Hashana*.

*"From the depths I called out to G-d, with Divine relief he answered me..."*

**Rabbi Klonymus Kalmish Shapira Hy" d, the Rebbe of Piasieczna zy'a**, in his incredibly moving collection of sermons on the *Torah* and Holidays - *Aish Kodesh* wrote the following words regarding this verse:

*"For people like us, especially in such terrible, bitter anguish, it is impossible not to cry out and pray to G-d, even on Rosh Hashana and Yom Kippur, about our pain and suffering. This in itself is a source of distress, and our soul cries out bitterly that even during such holy days as these we are reduced to praying 'Give us life! Give us food!' instead of loftier, altruistic prayers for the needs and sake of heaven..."*

*...This is the meaning of the verse 'From the depths I called out to Hashem, with Divine relief he answered me.' At present, I am calling from the depths of my pain, but please Hashem, respond with divine relief, so that I am able to pray from comfort and plenitude, so that I can pray properly, unselfishly, for the sake of expressing our closeness to the Ribono Shel Olam."*

The Rebbe, from the depths of the Warsaw Ghetto, where he ministered to so many amidst the devastation, is teaching us a very profound idea regarding the experience of *Tefila*. *Tefila*, as it is most often experienced by man in our human frailty, is often very self centered- either out of a sense of obligation, or as an outgrowth and response to a personal need or challenging circumstance. But *tefila*, prayer in its purest form, says the Rebbe, and echoed by the words of Rav Soloveitchik, is the experience of calling out to Hashem, not from the depths of despair and pain, but rather from a space of comfort, heightened spiritual consciousness and love.

Perhaps, now we can better understand the words of the *Sefat Emet*, *"the days of Rosh*

*Hashana and Yom Kippur are in essence all about tefila...”*

This year, perhaps more so than any year in recent memory, we approach these days of *Rosh HaShana* after many months of uncertainty and anguish filled *tefila*.

May we indeed be blessed to daven this *Rosh HaShana* not solely from that place of pain and concern that has become all too familiar to each of us, but rather may we finally merit to once again not feel that need to plead for salvation, but rather have the ability to offer *tefilot* of *hakarot hatov*, *nechama* and love.

*Shana Tova Umetuka, Ketiva Vchatima Tova.* ■

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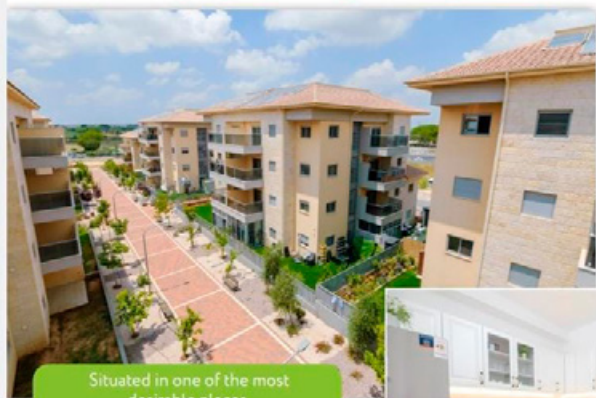
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IN A PLACE WHERE THERE ARE NO MEN, STRIVE TO BE A MAN. Pirkei Avot - Mishna 2, Chapter 5



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## GEULAS YISRAEL

BY RABBI MOSHE TARAGIN  
RAM, YESHIVAT HAR ETZION

# A Post-October 7th Rosh Hashanah Machzor

The text and syntax of tefilla are unchangeable. These timeless words, hewn from Tanach, forged by Chazal and imbued with elegance and gravitas by our masorah, carry enduring significance, spanning countless generations.” Yet, the emotions that pulse through our prayers are constantly evolving, reflecting the dramatic shifts and deep transitions that shape our lives. This year, as we traverse a landscape of complex emotions, certain pesukim and verses from our tefilla resonate with deeper and more profound meanings than we have ever known.

October 7th altered everything. It redefined Jewish identity, reshaped our sense of Jewish peoplehood, and transformed our relationship with our homeland. On this sacred day of awe and prayer, this transformative event and our national tragedy must infuse our tefillot.

Here are 10 pesukim or parts of Rosh Hashanah tefilla which resonate with new significance in the wake of October 7th. Let your tefillot rise from the shared sorrow of our people, whose spirits were fractured on that fateful day. Only Hashem’s light can heal our broken hearts and bring solace to our wounds.

### 1. HESTER PANIM

The quintessential pasuk of Rosh Hashanah  
תקעו בשופר גדול בכסה ליום חגינו

literally translates to “Blow the great shofar on the new moon, on the day of our festival.” Chazal though, associated the word “*keseh*” with the similar word of “*kisu*,” which means something which is hidden. Rosh Hashanah is, in many ways, a *concealed* chag. The Rosh Chodesh elements of this day are subdued, and even the divine presence of Hakadosh Baruch Hu which is central to Yom Hadin remains concealed from most of humanity. By being judged, every person inadvertently, involuntarily, and unknowingly submits to divine authority. But they are unaware. On Rosh Hashanah, we strive to unveil hidden truths, and to illuminate the shrouded presence of Hashem.

Unfortunately, during this past year His presence has often been severely obscured. On October 7th, we endured twelve hours of traumatic hester panim, a period during which divine intervention felt starkly absent. In the time since, we have encountered a more moderate period of hester panim, yet the shadow of concealment lingers. Rosh Hashanah is a day to unveil the hidden authority of Hashem, and this year, our longing for His revelation of גילוי שכינה resonates with more pressing urgency. After a year of seemingly endless “*keseh*” or incomprehensibility, we yearn for “*giluy*” or revelation.

הופע בהדר גאון עוך על כל יושבי תבל ארצך

## 2. RESTORE OUR HONOR

My Rebbe, Rav Amital, recounted davening on Rosh Hashanah during the Holocaust in a charred cellar. Few had machzorim, as they recited prayers by heart in cloaked darkness. As they recited the prayer that Hashem deliver glory to His people

ובכן תן כבוד ה' לעמך

some began to laugh and cry at what seemed a preposterous dream. Our people had been hunted like animals, murdered in cold blood! What possible honor could be endowed to this sunken nation? The survivors could not possibly imagine that, over the next eighty years, the kavod of the Jewish people would steadily rise, transforming despair into resilience and honor.

Yet here we stand once again, mocked and scorned, accused of baseless and malevolent activities. Once more, our glory has been tarnished. We plead to Hashem to restore honor to His people and to bring hope to all who seek Him.

The continuation of this section of תן וּבְכֵן תֵּן כְּבוֹד begs Hashem to deliver *joy to His Land and happiness to His cities*:

שמחה לארצך וששון לעירך

This past year, as our people have endured immense suffering, our cities have faced relentless attacks. In Europe, Jews were assaulted, but on October 7th, Jewish communities were ravaged, and Israeli cities fell under the shadow of missiles. Entire communities were traumatized by murder and hostage-taking, while others faced and continue to endure widespread displacement and dislocation. There is little joy in many cities in Israel. We implore Hashem not only to restore our national glory but also to bring serenity and peace back to our cities.

## 3. BANISH EVIL

In the section of tefillah known as צדיקים ובכן we visualize the righteous people celebrating Hashem, while fervently praying for the eradication of evil from our world.

וכל הרשעה כולה כעשן תכלה, כי תעביר ממשלת

זדון מן הארץ

In the past, we prayed to Hashem to remove forces of evil which we *imagined* as poised to attack our people and to threaten humanity. Sadly, this year those forces of death and murder unleashed their anger and violence upon us, and, of course, against all of humanity. They attack the Jews, but they murder humanity.

This year the infernal subjects of our prayers—the wicked governments and rulers—are not difficult to decipher or to identify. We pray that Hashem swiftly eradicates the evil nations, organizations, and armies that terrorize our people and assault our homeland. With Hashem's help we have begun this project, but we implore Him to completely cleanse this world of those who have forfeited their right to inhabit it.

This tefilla not only calls for the removal of wicked governments, or the “*memshelet zador*”, but also seeks the eradication of “*risha*”—the pervasive evil that sabotages humanity. Unfortunately, we have witnessed the alarming rise of societal *risha*, not only from governments but from opportunists who exploit this conflict to unleash their antisemitic hatred and violence against us. We implore Hashem to eliminate not only tyrants and corrupt regimes but also, to reverse the insidious *risha* which has distorted truth and perverted morality.

## 4. HEAVENLY THUNDERCRACKS

Rosh Hashanah is a deeply auditory experience, filled with sounds that resonate with מלכות שמים. The shofar blasts remind us of the deafening moments in history when

Hashem's presence was manifest. From the rushing waters of Creation to the thunderous lightning at Matan Torah, from the sweet notes of the shofar which fluttered through the Beit HaMikdash to the thunderclaps which will signal the end of days—these powerful sounds convey Hashem's dominion.

Yet, on October 7th, these sounds were hauntingly distorted, reverberating with violence and blasphemy. The vile cacophony of bombs, missiles and blasphemous and bloody shouts of Allahu Akbar filled the heavens with the desecration of Hashem's name. Thunderous heavenly sounds, meant to affirm Hashem's authority, became twisted by heresy and hatred.

On Rosh Hashanah, as we recall the sacred sounds heralding the arrival of the Shechinah, we ask Hashem to renew these divine echoes and amplify their heavenly proclamation of His authority.

## 5. INSTANT MEMORY

When recalling the covenant of Yitzchak, the Torah doesn't employ the term *zechirah* (remembrance) as it does for Avraham and Yaakov.

וזכרתי את בריתי יעקב ואת את בריתי יצחק ואך  
את בריתי אברהם אזכור

Chazal explain, that since Yitzchak was prepared to be sacrificed, his ashes are “perpetually assembled” upon the mizbei'ach of Har Hamoriah. They are so immediate and vivid that they require no special “act” of remembrance or *zechirah*. It is as if Hashem looks directly below and *instantly* recalls Yitzchak's sacrifice and courage.

If Hashem remembers the bravery of a single soul who was nearly sacrificed, and responds to his virtual akeidah ashes, how much more should He remember the countless lives tragically consumed in flames on that dark day, and

the remains which were rendered unrecognizable. What of the ashes of millions of His people denied a dignified burial in the killing fields of Europe? How can a 21st-century Jew recite this pasuk without trembling, without appealing to Hashem to acknowledge our *mesirut nefesh*? As history unfolds, so do our *tefillot*. While the words remain unchanged, their meanings deepen, enriched with new layers.

## 6. OUR SONS, HIS SON

At a deeply passionate moment in the Mussaf prayer, we remind Hashem that we are not merely His subjects, but are also His beloved child:

הבן יקיר לי אפרים אם ילד שעשועים

We all recognize the depth and intensity of the love we feel toward our children, and by citing this pasuk we yearn for Hashem to see us through that same lens of parental affection. Tragically, this past year, we have lost too many sons and daughters. We stood by their graves, enveloped by the agonizing cries of parents, each cry, a wail of deep loss and agonizing heartbreak.

On Rosh Hashanah recall this love and channel it: the love we felt toward our children and our students who protected us and defended us with their lives. Ask Hashem to mirror that love, to look upon His children as we do ours, with infinite compassion and affection.

## 7. INNER SHEEP

The Mishnah in Rosh Hashanah portrays all of Hashem's subjects appearing before Him as “*bnei marom*.” One interpretation of the Gemara for *bnei marom*—the one adopted by U'Netaneh Tokef—is that we appear before Him like sheep. Sheep are utterly helpless, at the mercy of their shepherd, unable to turn right or left, and defenseless.

This year has deepened our gratitude for the

privilege of having a Jewish army to protect us. While October 7th was not the first pogrom in our history, it marked the first pogrom *followed by a war*. Yet, even amidst our courageous efforts to defend our Land and people, we often contend with a disheartening sense of helplessness, acutely aware of our reliance on our Shepherd to protect and guide us through this darkness. Tap into that inner vulnerability. This year we know too well how to feel helpless as a sheep

### 8. RELEASE THEM

The first pasuk of Zichronot doesn't take us back to any grand moment of Jewish history. Instead, we ask Hashem to have mercy on us, just as He had mercy on the animals in Noah's *teivah*. These animals had no merits, no covenants. They were merely creatures, sequestered in a dark, sweaty, and putrid ark for twelve months, with little light, air, or food. Hashem's mercy was bestowed upon them simply because they were His creations who were suffering intolerable conditions.

A hundred hostages—our own people, our own children and brothers and sisters—are now enduring conditions far worse than the animals aboard the *teivah*. Who can unsee the horrifying images of the airless, oxygen-deprived tunnels in which they are confined? We plead: Hashem, release them from their imprisonment, just as You released Your creatures from the confines of the *teivah*. Show them that same mercy.

### 9. RELEASE US

The shofar begins with a pasuk which implores Hashem to release from confinement.

מִן הַמִּצָּר קִרְאתִי קֹה־עֲנֵנִי בַמִּרְחִבָּה

We all feel cornered, just as our ancestors did at the Yam Suf, surrounded by enemies who seek only to erase us from the map. The

physical shape of the shofar reflects our plea: sound enters through a narrow, constricted opening and emerges from a broad, wide exit. We ask Hashem to expand our situation, to open up spaces of relief, and to free us from being cornered and trapped.

### 10. THEY WILL KNOW

And finally, we return to the central theme woven throughout our tefillot: our hope for the day we yearn for, a day hinted at every Rosh Hashanah—a day when the entire world recognizes His presence and embraces His will.

וידע כל פעול כי אתה פעלתו, ויבין כל יצור כי אתה יצרתו, ויאמר כל אשר נשמה באפו ה' אלקי ישראל מלך ומלכותו בכל משלה

One day, Hashem's presence will be undeniable, a force uniting the world. Only His presence can guide humanity to transcend hatred, ego, and selfishness.

ויעשו כולם אגודה אחת לעשות רציוֹן בלבב שלם

Only through Hashem's presence can the humanity coalesce into an "אגודה אחת," a unity born of shared purpose, common interest. Pray that Hashem reveals Himself to an injured world, that His light replaces evil and murder with spirit and morality, and that he renews His great love For His chosen people.

Ketiva Ve'chatima Tovah ■



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## TOWARDS MEANINGFUL SHABBOS

BY REBBETZIN ZEMIRA OZAROWSKI  
DIRECTOR OF OU ISRAEL L'AYLA WOMEN'S INITIATIVE



# The Malchuyot Section of Rosh Hashana Mussaf

As we approach Rosh Hashanah, it's essential to dedicate time to prepare for the critical experience ahead. Just as one would meticulously prepare for an important meeting or court case, we should similarly invest time in going through the davening and thinking about what we are about to say.

In this article, we will focus on the Rosh Hashana Mussaf Shemoneh Esrei and specifically on the section of Malchuyot. The Mussaf is split into three themes, and these core ideas are really the central themes of the entire holiday of Rosh Hashana. These ideas are:

Malchuyot - Hashem's sovereignty and Oneness

Zichronot - Hashem's supervision over every detail of the world

Shofrot - Hashem's revelation

The structure of the Shemoneh Esrei is very organized. In each section, we begin by proclaiming that we believe in the idea itself. We then prove that the concept is valid by quoting nine pesukim from Tanach that state that the idea is true. We end with a final pasuk from the Torah which is used as a springboard to make a request from Hashem that the idea soon be recognized by the entire world.

In the first section of Malchuyot, we actively

crown Hashem as King, affirming our belief in His sovereignty and Oneness. While this is undeniably significant, one might expect the focus of our prayers to center on Teshuvah, especially during this critical period. After all, Rosh Hashanah falls amidst the intense days of repentance, a time when our decrees for the new year are being inscribed/ Yet, curiously, we find no Viduy, no explicit mention of sins, and minimal emphasis on Teshuva. This absence can seem confusing at first glance. Why, during such a pivotal moment, do we not engage more directly in Teshuva?

The question can be answered with the following Mashal -

Imagine a swamp teeming with mosquitoes. One could try to kill each mosquito individually, but a far more efficient solution would be to address the root of the problem by drying up the swamp. The same principle applies to Teshuvah. While it's possible to comb through each sin and attempt to uproot them one by one, a more effective approach is to focus on the core issue - awareness of Hashem and His sovereignty in this world. If we would truly remember and believe at every moment that Hashem is present and ruling over us, there would be no room for sin in our lives. The **Rama** emphasizes this idea right at the

beginning of the **Shulchan Aruch** with the phrase: “שְׁוִיָּתִי ה' לְנֶגְדִי תָמִיד” (*I place Hashem before me always*). If we internalized the awareness that Hashem is watching us at all times, we would act completely differently.

We see from here that Malchuyot, crowning Hashem, is actually the first step of Teshuva. But what does it actually mean to crown Hashem as king? What does it truly mean to crown Hashem as King? After all, He is already the ruler of the universe, the Creator of all that exists, and the One who controls every detail of our lives. So, why is it necessary for us to actively crown Him as King?

The *chidush* is that on Rosh Hashanah, we are not just acknowledging Hashem as King; we are crowning Him over ourselves. Intellectually, we may understand that Hashem is sovereign, but do we truly feel it in our hearts? Our task is to take this knowledge and “וְהִשְׁבִּינֹת אֶל לִבְךָ”—to internalize it and allow it to shape our lives. We need to recognize that Hashem enables us to live every single moment. Every action we take comes from Him. While we may know this conceptually, we often fail to live in accordance with it, not fully realizing that our success and capabilities are ultimately determined by His will.

Let us look at the Malchuyot section inside. We begin with “Aleinu” and “Al Kein.” These two paragraphs, recited daily at the end of our prayers, were originally instituted for the Rosh Hashanah Mussaf and later incorporated into our daily Tefillah. This Tefillah beautifully encapsulates the themes we are expressing in this section. The first paragraph emphasizes our complete subservience to Hashem, acknowledging that He is the sole ruler of the world, with no one else beside Him. The second paragraph articulates our

hope and desire for a future when the entire world will recognize Hashem as King.

After our opening paragraphs, we present nine prooftexts from Tanach to unequivocally affirm the concept of Hashem’s sovereignty. Rav Soloveichik explains that when Chazal composed this Shemoneh Esrei, they understood that the best way to express the truth of what we are saying is by quoting Tanach

What’s fascinating is that each of the nine pesukim highlights a different facet of Hashem’s kingship. We often rush through these pesukim, thinking they are repetitive, but a closer examination reveals their nuances. For example, one pasuk portrays Hashem as a friend, while another depicts Him as a judge. One pasuk emphasizes the necessity of unity in crowning Hashem as King, while another shows the difference between accepting His kingship out of force versus out of choice. This rich tapestry of perspectives deepens our understanding and appreciation of Hashem’s sovereignty.

At the very end of these pesukim, we introduce one final pasuk from the Torah: Shema Yisrael. This last pasuk serves not as a proof-text but as a springboard for our concluding requests. Rav Soloveichik explains that as humans, we have no inherent right to make demands of the Almighty. However, when we

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find a pasuk that itself makes a request, we can base our own supplications on it.

**Rashi** explains this Pasuk as expressing the following request:

ה' אלוקינו - Right now Hashem is only our G-d, we are the only ones who truly recognize Him as King.

ה' אחד - But our Tefilla is that one day, He will be recognized as the only G-d, meaning that the entire world will recognize Him as King.

And this is precisely our beautiful closing request of the Malchuyot section –

אלקינו ואלקי אבותינו, מלוך על כל העולם כולו בכבודך. והנשא על כל הארץ ביקרך. והופע בהדר גאון עזך. על כל יושבי תבל ארצה. וידע כל פעול פי אתה פעלתו. ויבין כל יצור כי אתה יצרתו. ויאמר כל אשר נשמה באפו, ה' אלקי ישראל מלך, ונמלכותו בכל משלה

*“Our G-d and G-d of our fathers, reign over the entire world with Your glory, and be uplifted over all the earth with Your honor, and appear in the splendor of Your majestic might over all who dwell in the inhabited world of Your earth; so everything that has been made will know that You have made it, and it will be understood by everything that was formed that You have formed it. And they will say, everyone who has breath in his nostrils, “Hashem, God of Israel is King and His Kingship rules over all”.*

May we see the fulfillment of this Tefilla, speedily in our days! ■

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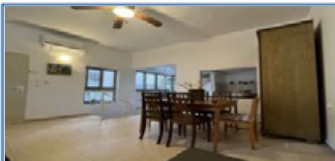
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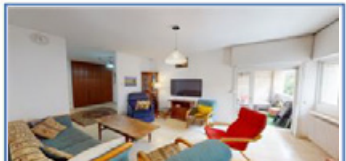
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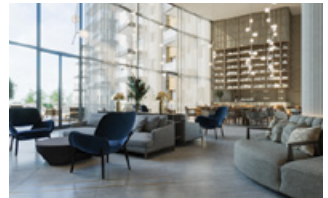


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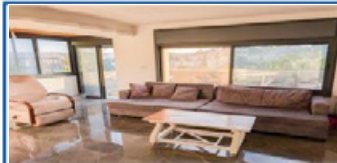
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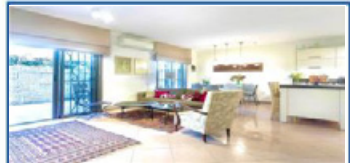
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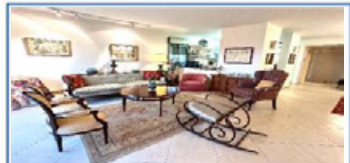
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## PORTION FROM THE PORTION

RAKEL BERENBAUM  
CONTRIBUTOR, TORAH TIDBITS

# Aleinu

## The Prayer that Begins Malchiot on Rosh Hashana and Ends All Prayers During The Year

*Shacharit, Mincha, and Maariv* we end our *tefilot* standing, reciting the *Aleinu* (עלינו לשבח) prayer. But this familiar prayer was written for *Rosh Hashana*.

*Aleinu Leshabeach* - (עלינו לשבח) is the introduction to the first major part of the *Malchiot* section of the *Musaf shemonah esra* on *Rosh Hashana*. The first part of *Aleinu*, proclaims the contrast between our concept of God "הוא א-לקינו, אין עוד" - "He is our God - there is no other" and that of the other nations, who worship numerous gods.

The second part of the prayer (על כן), proclaims our confidence that the rest of the world, too, will one day all return to worshipping the One God. We hope that this day will come soon so we may see it with our own eyes. Rabbi Sacks says the prayer "contrasts present reality with future hope."

The prayer emphatically refutes the "שטן - Adversary's" claim against us at various times in our history; for example when we crossed the Red Sea that- "The Egyptians and the Jews are both idol worshippers in what merit is God saving the Jews and not the Egyptians?" So we say and demonstrate "we kneel and prostrate ourselves and acknowledge G-d as the Sole Sovereign of the Universe. אנחנו קוראים

”ומשתחוים

It is unclear when *Aleinu* became part of the daily service, (probably around 1300). No specific reason is found in the sources for why, but Rabbi Munk suggests that the idea of the future harmony of all men in their recognition of the One God is a fitting finale to all of our weekly services. We don't pray for the destruction of our enemies here, rather that they should "see the light" and all false idols disappear from the earth, to build a world worshipping One God. Wouldn't that be nice to experience?

According to Rav Hai Gaon, *Aleinu* was written by Yehoshua upon entering Israel. His name is hidden in the acrostics of the first sentence read backward, עלינו, שלא, ואנחנו, הוא. Others suggest that it was written by the Amora, Rav, who wrote other *piyutim* for *Rosh Hashana*. It could be that ideas expressed by Yehoshua formed the basis for a later arrangement by Rav. Both wanted to teach Israel the ideas of Israel's special status and their direct dependence on the One God.

*Aleinu* expresses so powerfully Israel's unshakable faith in God. That could be why many Jewish saintly martyrs went to their deaths by sword or fire during the Middle Ages with this prayer on their lips.

*Aleinu* is dramatic on Rosh Hashanah as we prostrate. It is a significant prayer during the year. The *Mishna Berura* instructs anyone in shul when it is recited to say it along with the congregation even if they have said it already. It's a shame that people talk or rush through

it, at the end of the prayer service. Maybe a good “New Year’s resolution” is to learn the meaning of the words and say this prayer – on Rosh Hashanah and Yom Kippur and after every prayer service during the year – with just a bit more *Kavana* – intention, and a bit more respect.

.....

**Here’s a simple recipe for two of the Rosh Hashana simanim – Shana Tova!**

**SWEET CARROTS AND BLACK-EYED PEAS**

- 1 cup dried black-eyed peas
- 4 c. water
- 2 tablespoons olive oil
- 1 onion, finely chopped
- 4 cups carrots, sliced in thin circles
- 1 red bell pepper, finely chopped
- 1 teaspoon garlic, finely chopped
- 1/2 tsp Cinnamon
- 1/4 tsp Nutmeg
- 1/4 tsp. Ground cloves
- 1/2 tsp. cumin
- 1 tsp .freshly squeezed lemon juice
- 2 tsp. honey
- Pinch of saffron (optional)
- Salt and pepper to taste

Place the black-eyed peas in the water in a pot and bring to a boil over high heat. Lower the heat and simmer until tender, about 25 minutes. Drain. In another pan sauté the onion, carrots, garlic and red pepper, stirring until the peppers start to soften and the onion is translucent, about 10 minutes. Add spices and black-eyed peas. Season the carrots and peas with salt and pepper to taste and stew until the carrots and peppers are tender and the black-eyed peas are glazed. Remove from the heat and set aside to cool. Stir in the lemon juice, and honey. Serve hot, cold or at room temperature. ■

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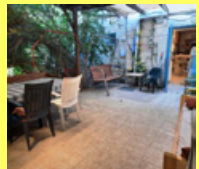
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# We Have Been Tested and We Have Risen

In the Rosh Hashana mussaf prayers as well as Torah reading on the second day of Rosh Hashana we try to draw much attention to the story of *Akeidat Yitzchak*, the binding of Isaac. We read of Avraham's steadfast desire to fulfill God's test. Take your son, your favorite son, the one whom you love and sacrifice him.

Who was the test designed for? The parent or the child?

Did Abraham do this out of love of God? Or out of fear and subservience?

What are we trying to accomplish by bringing the *Akeida* to the forefront of our focus during our tefilot?

Looking at the p'shat of the Chumash, וְהָ' נִסָּה אֶת אַבְרָהָם, Hashem 'tested' Avraham the parent, asking him to sacrifice his beloved son Isaac. We know the end of the story, but Avraham did not. Avraham stretched out his hand and took the knife to slaughter his son and at that moment, the angel of Hashem stopped him saying אֵל תִּשְׁלַח יָדְךָ, וְאֵל תֵּעַשׂ לוֹ מֵאֻמָּה. עֵתָּה

יִדְעֵתִי כִּי יִרְאֶה אֱלֹקִים אֶתָּה

"I now know you are a God fearing man." And the place was called ה' יִרְאֶה. That's when Avraham was told again he would be blessed with many offspring. He was also assured he and his descendants would

prevail over their enemies.

This was Avraham's final of the 10 Trials as through this he achieved the zenith of his greatness. From the language used, כִּי יִרְאֶה אֱלֹקִים אֶתָּה, we can learn God did not expect Avraham to perform this out of love. No parent would be expressing their love for God through such a brutal act but rather due to fulfilling Hashem's will, as this is what was commanded of Avraham to do.

There is no more difficult test than sacrificing a child. Avraham passed with flying colors.

The famous medrash in Yalkut Shimoni expounds that Avraham said to Hashem: "Ribono Shel Olam, when you told me to take my son, just as I overcame my own mercy for my son to do Your will, that's how You, God, should overcome your anger when your people have sinned."

This became a prayer said daily. And in particular on Rosh Hashana we say:

"רְבוּנוּ שֶׁל עוֹלָם, כְּמוֹ שֶׁכִּבַּשׁ אֶבְרָהָם אֲבִינוֹ אֶת רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵּךְ שָׁלֵם, כֵּן יִכְבָּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסֶךָ מֵעַלֵּינוּ."

This is the response we are trying to evoke when we discuss the Akeidah on Rosh Hashana: Hashem's compassion and willingness to overlook our sins as well as to 'remind' Him of the promises He made



to Avraham Avinu at that moment.

This Rosh Hashana, there will be many parents who have done even more than was asked of Avraham Avinu. Many wives and husbands and children too are turning to Hashem with this same plea. Hashem! You have tested us with the greatest tests in our lives! We have sacrificed our beloved! For you Hashem, for our nation and our Land, למען ארצנו, למען העם, למען ארצנו.

Should this not be evoking the most compassion for our people ever known? There should be no room for strict judgement! Every “Yitzchak”, our soldiers, were all willing to be מוסר נפש..but the parents, spouses, siblings- the test is on them! וה' נסה את אברהם. We sent them off to war! We blessed them before they left, praying that they, like Yitzchak Avinu, would be spared. Yes, we know this is the meaning of the pasuk in tehillim להתנוסס נס ליראך, ונתת ליראך נס להתנוסס, God gives us tests in order to raise us. We have been tested and we have risen. All our families and our entire nation.

And now, Ribono shel Olam, we beg and we plead that You fulfill Your promise now: “I will surely bless you and greatly increase your offspring like the stars of the heavens, and like the sand of the seashore and your offspring shall inherit the gate of its enemy. And all the nations of the Earth shall bless themselves by your offspring, because you have listened to my voice” (Bereshit 22/17-18) ■

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# HALACHOT FOR ROSH HASHANA

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FOUNDER SEMICHAS CHAVER | RAV KEHILLAT LEV RA'ANANA



## INTRODUCTION

**Dear TT readers,**  
**The following outline presents a guide to the laws and customs of the observance of Rosh Hashanah, including when Shabbos follows Rosh Hashanah, as it does this year. May Hashem bless you, your family, and all of עם ישראל with a year of health, happiness, and success in both רוחניות and גשמיות and may it be the year that we welcome צדקנו! Shana Tova!**

### 1. EREV-ROSH HASHANA

#### התרת נדרים

There is a widespread custom based on the התרת נדרים to perform גמרא נדרים כג – nullification of vows, on Erev-RH in order to enter the new year without violating the prohibition of transgressing vows.<sup>1</sup> Any three men above Bar-Mitzvah are qualified to form a Beis-Din and nullify vows of others even if they are relatives with one another or with the one who is nullifying his vows.<sup>2</sup> If you do not understand the Hebrew, it is best to recite it in a language that you understand.<sup>3</sup> One can perform התרת נדרים over Zoom as long as the three members of the Beis-Din are sitting together and they see the person reciting the התרה (i.e. his camera is on).<sup>4</sup> With regard to women, some say that if she is married, her husband should serve as her messenger for

1. See של"ה (תחילת מס' יומא) based on שערי תשובה סק"ז  
2. שו"ע, יו"ד סימן רכח-ג  
3. חיי אדם (כלל קלה-ח)  
4. Rav Schachter אות 50, #50, ספקי קרונה, תש"ע

and add the words "and this is also for my wife,"<sup>5</sup> while others say that it is best for women to rely on the התרת נדרים of Kol Nidrei on Yom Kippur, and when doing so, they should recite Kol Nidrei silently with the chazan.<sup>6</sup>

### MIKVAH

The Rama writes that there is a custom for men to go to the Mikvah on Erev-RH.<sup>7</sup> If one is not able to go to the Mikvah, he can take a shower instead.<sup>8</sup> The shower should be long enough for 9 kav of water to be poured on one's head (12 or 16 liters).<sup>9</sup>

### EIRUV TAVSHILIN

#### Background

Cooking on an existing flame on Yom Tov is allowed, but any form of cooking on Shabbos is prohibited. Although cooking on Yom Tov is allowed, Chazal prohibited cooking on Yom Tov for the sake of Shabbos because of hachana (preparation) – it is disrespectful towards Yom Tov to cook on it for the sake of another day.<sup>10</sup> However, Chazal enacted eiruv tavshilin to be performed on erev-Yom Tov, which allows cooking on Yom Tov for Shabbos.<sup>11</sup>

#### How It Works

Chazal felt that if one begins to prepare food for Shabbos before Yom Tov begins, he has already shown respect for Shabbos and will

5. שו"ת תשובות והנהגות (ח"א-שלח)

6. הליכות שלמה (פ"א-)

7. תקפ"א-ד

8. משנ"ב סימן תקפ"א סקכ"ו

9. שו"ת מנחת יצחק (ח"ד-כא)

10. See שעה"צ (סימן) and ביה"ל (סימן) תקכז סעיף א' ד"ה וע"י  
11. תקג סק"ג

11. שו"ת תקכז

be able to add on to that initial preparation during Yom Tov as well. Therefore, by preparing a cooked item and baked item on erev Yom Tov for the sake of Shabbos and proclaiming that “I am beginning my food preparation for Shabbos today (on erev Yom Tov) and whatever I prepare on Yom Tov is an extension of what I started on erev Yom Tov,” one is allowed to cook and bake on Yom Tov for Shabbos. In such a way, the cooking performed on Yom Tov for Shabbos is not viewed as disrespecting Yom Tov, because one is just continuing what has already been started beforehand, and one has acknowledged that cooking should not be begun on Yom Tov for Shabbos.<sup>12</sup>

### How is it done?

At some point on Wednesday, hold a small challah and a cooked egg (the custom is to take a cooked egg, but any cooked item works)<sup>13</sup> in your right hand and recite the following bracha:

ברוך אתה ה' א-להינו מלך העולם אשר קדשנו  
במצותיו וצונו על מצות ערוב

Then say the following:

“בעירוב זה יהיה מותר לנו לאפות ולבשל ולהדליק  
נר ולעשות את כל צרכנו מיום טוב לשבת”

If you do not understand the Hebrew, say the following:<sup>14</sup>

“With this eruv, it shall be permitted to us to bake, cook, light a flame, and do everything necessary on Yom Tov for the sake of Shabbat.”

### Important Pointers

Even with an eiruv tavshilin, one should not cook on Thursday for Shabbos; only on Friday is it permissible.<sup>15</sup>

The challah and egg should be stored in a place that it will not spoil or get eaten until Shabbos.<sup>16</sup>

12. רמ"א תקדז-א
13. שו"ע תקדז-ב
14. רמ"א תקדז-יב
15. שו"ע תקדז-יג
16. שו"ע תקדז-טו

Even if one is eating out for all of the Shabbos meals and does not plan on cooking on Yom Tov for Shabbos, an eiruv tavshilin should still be made (without a bracha) to allow the lighting of Shabbos candles.<sup>17</sup> Sephardim are not required to make an eiruv tavshilin in such cases, though they can if they wish.<sup>18</sup>

It is customary to use the challah of eiruv tavshilin as the second challah (that is not eaten) for lechem mishneh of the Shabbos night and day meals and then use it for lechem mishneh of seuda shlishit and eat it as well. The idea is that once a mitzvah was used with this challah (i.e., eiruv tavshilin), we want to use it for another mitzvah (i.e., lechem mishneh).<sup>19</sup> Any cooking for the sake of Shabbos that will be performed on Yom Tov should be done earlier in the day. Do not wait until the last minute.<sup>20</sup>

Guests (e.g., friends or even married children) staying in the host's house who wish to cook or light candles are automatically yotze with the eiruv tavshilin of their host according to many poskim.<sup>21</sup> Some are more strict and hold they are not yotzei unless the host deliberately includes them by having the guests (or some other non-household member on their behalf) hold the eruv a tefach in the air, hand it to the host, and have the host recite the bracha on their behalf.<sup>22</sup>

### CANDLE LIGHTING



Married women (as well as single men/women at home)<sup>23</sup> light candles for RH.<sup>24</sup> The bracha recited on the first night of RH is “להדליק נר של יו"ט”. Some women also have the custom to recite “שהחיינו” when lighting the candles, while others do not and

17. משנ"ב תקכ"ז סקני"ה ומנחת יצחק ז-ז
18. חזון עובדיה הלכות יו"ט עירוב תבשילין-ב
19. משנ"ב תקכז סקמ"ח
20. משנ"ב תקכז סק"ג
21. פסקי תשובות, תקכז-ז ומאמר מרדכי, מועדים פי"ד-ז
22. חוט שני עמל קנד
23. שו"ע או"ח סימן רסג-ב

24. Ibid., ה', עוף

rely on the “שהחיינו” recited during kiddush. One can follow one’s family custom.<sup>25</sup> Both Ashkenazim and Sephardim first recite the bracha and then light the candles (a minority of Ashkenazim maintain the same order as on Shabbos).<sup>26</sup>

On the second night of RH, candles are also lit, but only after צאת הכוכבים and only from a preexisting lit candle. Ideally, these candles should be prepared before YT, but if they were not, they may be moved only after צאת הכוכבים. The bracha recited on the 2nd night is also “להדליק נר של יו”ט” and both Ashkenazim and Sephardim recite the bracha before lighting the candles.<sup>27</sup> As on the first night, some women have the custom to recite “שהחיינו”, but ideally, they should only recite the bracha if they will be eating a new fruit that night or if they are wearing a new dress that night. When reciting the “שהחיינו”, they should have in mind that the bracha should incorporate RH and the new fruit or the new dress.<sup>28</sup> (If they have a new fruit, they should wait for kiddush before eating the fruit). After lighting the candles, one is not allowed to blow out the match.<sup>29</sup> On the second night, setting the table and heating up the food is allowed only after צאת הכוכבים.

## 2. BOTH NIGHTS OF RH

### GREETING A FRIEND

When greeting a friend on RH night and up until חצות on the 1st day of RH, one should say “לשנה טובה תכתב ותחתם” to a man, and to a woman one says “לשנה טובה תכתבי”. After that time, one should only say “חג שמח” or “good Yom Tov”.<sup>30</sup> Some have the custom to say “לשנה טובה תכתב ותחתם”

25. שמירת שבת כהלכתה (מד-ד) ומשנ”ב רסג סק”ג  
26. שו”ע או”ח סימן רסג-ה ומשנ”ב סק”ז

27. Ibid.

28. שמירת שבת כהלכתה (מד-מד)

29. שו”ע סימן תקיז-א

30. רמ”א סימן תקפג-ט ומשנ”ב שם

on the second night as well.<sup>31</sup>

### KIDDUSH

The bracha of “שהחיינו” is recited on both nights of RH. On the second night of RH, one should wear a new garment or place a new fruit on the table before kiddush. When reciting the “שהחיינו”, one should have in mind that it goes on both RH and the new fruit.<sup>32</sup> One who does not have a new fruit or new garment still recites “שהחיינו” on the second night.<sup>33</sup> No havdallah is recited from Yom Tov to Shabbos.<sup>34</sup>



### סימנים

גמרא כריתות (גמרא כריתות (ו.) to eat specific fruits and vegetables on RH as an auspicious omen and prayer for the upcoming year.<sup>35</sup> The סימנים are eaten after washing one’s hands, reciting המוציא, and eating bread.<sup>36</sup> The ברכת העץ should be recited on a date (since it is from the שבעת המינים and closest to the word “ארץ” in the verse), and if one does not have a date, then it should be recited on a pomegranate.<sup>37</sup> If one does not have either, the ברכת העץ should be recited on the apple. One should say the “יהי רצון” that pertain to each fruit/vegetable with Hashem’s name (i.e., “יהי רצון מלפניך אדני-י”, “א-לוהינו וא-לוהי אבותינו וכו”).<sup>38</sup> With regard to reciting the האדמה, some poskim hold that today all the “האדמה” simanim are served as part of a meal and one should not recite a bracha before eating them.<sup>39</sup> Others write that it is best to recite האדמה on foods that are never eaten as part of the meal, such as a banana or watermelon, and have in mind

31. ט”ז (שם סק”ד)

32. הליכות שלמה (פ”א-כ)

33. שו”ע תר-ב

34. פסחים קד.

35. שו”ע סימן תקפג

36. הליכות שלמה פ”א סק”ד

37. הליכות שלמה (פ”א-יז)

38. משנ”ב סימן תקפג סק”ב

39. תשובות והנהגות (ח”ב-רסט)

that it will cover all the other simanim.<sup>40</sup> After reciting the ברכת האדמה and the ברכת העץ on the first fruit/vegetable that are eaten, one should first swallow a bite and only then recite the "יהי רצון" so that there is no הפסק between the bracha and the eating.<sup>41</sup> When reciting the ברכת העץ/האדמה, one should have in mind that they cover all the other fruits and vegetables of the סימנים.<sup>42</sup> Most have the custom to have סימנים on the second night of RH as well.<sup>43</sup>

### 3. ROSH HASHANA DAY

#### SHOFAR

The Torah teaches us "יום תרועה יהיה לכם", (גמרא ראש השנה (לג):) derives that the "תרועה" needs to be heard 3 times, with a תקיעה before and after it each time. Thus, מדאורייתא one only needs to hear 9 shofar blasts. However, the Gemara is uncertain as to the exact sound that the word "תרועה" is referring to. It is either referring to what we call a תרועה today, what we call שברים today, or what we call שברים תרועה today. Therefore, in order to make sure that we are fulfilling our biblical requirement, we blow שברים (with a תקיעה before and after it) three times, a תרועה (with a תקיעה before and after it) three times, and שברים תרועה (with a תקיעה before and after it) three times.<sup>44</sup> All of these blasts together total 30 sounds (including the sounds of the תקיעות before and after each "תרועה"). These 30 blasts are blown before the Mussaf Amidah and are called תקיעות דמיושב. Another 30 are blown during the Amidah and are called תקיעות דמעומד (some locations blow 30 blasts only during חזרת הש"ץ while some blow an additional 30 during the silent Amidah as well). There is a custom to blow another 40 (for those who did not

blow 30 during the silent Amidah) in order to blow a total of 100 blasts on RH.<sup>45</sup>

The congregation and the Shofar blower should remain standing during the recital of the bracha and during all of the actual Shofar blasts.<sup>46</sup> The בעל תוקע recites two blessings before blowing the Shofar: "לשמע קול שופר" and "שהיינו". The בעל תוקע should have in mind to be מוציא the congregation, and they should have in mind to be יוצא.<sup>47</sup> The gabbai should announce that no speaking is allowed until the end of the תקיעות.<sup>48</sup> If you are walking or sitting at home and hear the Shofar blasts from a shul nearby, you fulfill your obligation if you had in mind to be יוצא because the בעל תוקע has in mind to be מוציא all that hear.<sup>49</sup>

If one blows shofar for another individual and one has already fulfilled his obligation, the person being יוצא should recite the ברכות if he/she can.<sup>50</sup> Sephardi women do not recite the bracha.<sup>51</sup> One can blow for someone who is in a different room as long as one blows close to that room.<sup>52</sup> If you blows the shofar ביחידות, one should make sure not to blow during the first three hours of the day.<sup>53</sup> Ideally, one who is davening ביחידות should blow the shofar before davening Musaf<sup>54</sup> and Musaf should not be davened within the first 3 hours (of שעות זמניות) from sunrise,<sup>55</sup> but no later than 7 hours<sup>56</sup> (בדיעבד, Musaf can be davened after the 7th hour). One who is davening ביחידות should time his Amidah to begin at the same time as his congregation.<sup>57</sup>

45. רמ"א סימן תקצו ומשנ"ב סק"ב

46. שו"ע סימן תקפה-א ומשנ"ב סק"א-ב

47. שו"ע תקפט ח-ט

48. ש"ע, תקצב-ג, אגרו"מ או"ח ח"ב-לו.

49. שו"ע תקפט-ט

50. רמ"א סימן תקפט-ו ומשנ"ב סימן תקפה סק"ה

51. שו"ע תקפט-י

52. משנ"ב סימן תקפז סק"ז

53. משנ"ב סימן תקצא סקט"ו

54. רמ"א סימן תקצב-ב

55. שו"ע סימן תקצא-ח

56. משנ"ב סימן תקצה-ה

57. משנ"ב סימן תקצא-סקט"ד

40. Rav Elyashiv in קד עמ' קד הוראה (ח"ח עמ' קד)

41. משנ"ב סימן תקפג סק"ד

42. הליכות שלמה (פ"א-יח)

43. שערי תשובה (תקפג-א)

44. שו"ע סימן תקצ' (א-ב)

On the second day of RH, Ashkenazim recite a "שהחיינו" before blowing shofar, but it is best for the shofar blower to wear a new garment. Sephardim do not recite a "שהחיינו".<sup>58</sup>

## תשליר

On the first day of RH after Mincha and before sh'kiya, there is a custom of performing תשליר, where one goes to a river or other local source of water and recites verses pertaining to תשובה from (ז:יט) ספר מיכה.<sup>59</sup> There are various reasons for this custom, including the fact that the מדרש teaches that the שטן tried drowning אברהם in a river on the way to the עקידה and we want to remind ourselves of אבינו's determination and devotion<sup>60</sup> (and learn from it). If there is no river nearby, or if one cannot leave the house for whatever reason, he/she can recite it on water in a well<sup>61</sup> or even on a cup of water.<sup>62</sup>

## 4. SHABBOS

### CANDLE LIGHTING

On Friday evening before sunset, Shabbos candles should be lit. The match used to light the Shabbos candles should be lit from an existing flame that has been lit from before Yom Tov (one should make sure to prepare a yahrtzeit candle or other flame before Rosh Hashanah that will last until sunset on Friday afternoon). Ashkenazim light the candles and then recite the bracha of "להדליק נר של שבת", while Sephardim first recite the bracha and then light the Shabbos candles.<sup>63</sup> The match should be placed down without extinguishing it. Once the woman lights Shabbos candles, she may not perform any of the acts that are permitted on Yom Tov.

58. שו"ע ורמ"א תר-ג ומשנ"ב סק"ז

59. רמ"א תקפג-ב ומשנ"ב סק"ח

60. משנ"ב תקפג סק"ח

61. כף החיים סימן תקפג סק"ל

62. הליכות שלמה (פ"א ארוחות הלכה הע' 71)

63. שו"ע או"ח סימן רסג-ה

## קבלת שבת - במה מדליקין - כגוונא

There are various customs with regard to reciting "לכה דודי" and קבלת שבת on Shabbos that falls out after יו"ט. Most who daven מזמור שיר" omit it and only say "ליום השבת" and "ד' מלך", while those who daven מזמור לדוד" say "מזמור לדוד" and parts of "לכה דודי".<sup>64</sup> The recital of "במה מדליקין" and "כגוונא" is omitted according to all opinions.<sup>65</sup>

## ברכה מעין שבע

The congregation recites "ויכולו" out loud and standing after the Amidah.<sup>66</sup> When reciting "מגן אבות" (which according to most opinions is only recited in shul or in a permanent minyan), "המלך הקודש", is said instead of "האל הקדוש".<sup>67</sup> If the חזן forgets to say "המלך", he should only go back if he has not yet finished the bracha, but if he has finished the bracha he should not go back.<sup>68</sup>

64. ע"פ מטה אפרים סימן תרכ"א ואלף למטה שם סקנ"ו

65. Ibid. and שו"ע ערב-ב

66. שו"ע סימן רסח-ז

67. שו"ע תקפב-ג

68. רבי עקיבא איגר שם Ibid.



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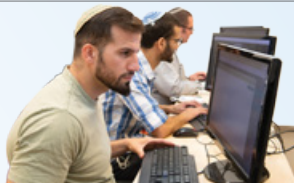
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# TORAH 4 TEENS

## BY TEENS NCSY ISRAEL



## Message from NCSY's Israel's Leadership

Dear Friends of NCSY Israel,

It was the 5th of Iyar 5783 and Israel celebrated its 75th year of independence. A time of celebration but at the same, a time of uncertainty in Israel. Protests surrounding judicial reform filled the streets of Jerusalem and Tel Aviv, social divisions were brewing, and the government was hanging by a small majority but unstable. During this time many wrote about the momentous 75-year mark but not necessarily in a celebratory tone. The 75-year mark had a cloud of doubt casted over it, one that gave off a sign of warning that Jewish history was all too familiar with. Rabbi Doron Perez writes in "The Jewish State: From Opposition to Opportunity" that it was after 73 years of King David's coronation that Israel split into two camps: Yehuda and Yisrael and it was in the 73rd year during the Second Temple era in which the Chashmonai kingdom split apart eventually leading to the Temple's destruction. What happens around this mark which leads to division and uncertainty? Is it unique to Jewish history or is it something that is a trend throughout all societies? The answer is that it is a global crisis.

It is the danger of the third generation. The famous Chinese proverb states "You can keep wealth in a family but, for three generations only." What happens in the third generation? Netanel Ellinson, popular educator and Israel activist, explains there is a trend within the first three generations of the establishment of statehood. The first generation are the founders who have sacrificed everything to establish the foundation for a brighter future. The second generation builds and enhances the infrastructure and sustainability. What is the third generation? It is the generation of apathy, the one which reaps the benefits of the first two generations but does not possess the ethics of hard work and dedication ultimately leading to the state's destruction.

If you would have looked at Israeli society on October 6th, 2023 and felt that history seemed to be repeating itself and that it may look like the third Jewish commonwealth was heading into a very dark and troubling time, you may have had great concern and reason to believe such an assumption. On October 7th, 2023 something changed. Our nation experienced the Jewish Nation's greatest loss of life in a single day since the Holocaust, the destruction of communities on the Gaza envelope, and a sense of fear and brokenness. Just as tremendous darkness filled the world, a new light came to the world. The new era of Jewish heroism and resilience rose once again. What our enemies had planned and hoped to be the end of Israel became the beginning of intense unity and courage.

Israel's next 75 years now looked hopeful, inspiring, and redemptive.

October 7th, 2023 changed NCSY Israel forever as well. Around half of our staff were called right away to reserves and schools and youth programming across the country were canceled. What do we do? How do we move forward and try to salvage a year that had so many plans and dreams waiting to be actualized? Who do we turn to? The answer was the third generation. Our dedicated and selfless team of volunteer advisors pushed forward and led our teens in a year we will never forget. From finishing Sefer Tehillim twice daily, learning Torah as a shmirah for our Chayalim in our Chavrutot Barzel program, running a carnival for families evacuated from the South, or volunteering in local community initiatives, our staff and teens pushed forward, and became active players in Am Yisrael's battle. Despite the challenges we faced throughout the year, this year was highlighted by impressive accomplishments. We continued to run regular regional and local programming highlighted by our three largest regional Shabbatonim in NCSY Israel history, launched our newest program "YAIR" a day of Torah learning and inspiration which concluded with an inspiring musical experience, and our NCSY Chai summer experience relocated to Yad Binyanim to provide yet another unforgettable and impactful summer experience.

Add in something about the new year for 5785 and new programming tied and then you can end with the concluding sentence that follows.

As we reflect on the 5784 program year we are filled with pride, passion, and tikvah looking towards the future. A new spirit is filling

the Land of Israel and the Jewish Nation. A spirit led by the third generation which will, God willing, be leading us to rebuilding the third Beit Hamikdash soon in our days!

Thank You,

**Rabbi Michael Kahn**

*Executive Director, NCSY Israel*

and

**Rabbi Yosef Ginsberg**

*Regional Director, NCSY Israel*



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## Message from NCSY's Board Chair

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Dear Friends,

"Tzav 8." Two words that parents in Israel dread the most. An emergency recall of reserve soldiers for a mission of unknown length or severity.

The Seventh of October triggered a Tzav 8, and our soldiers responded heroically by waging a war against our modern-day Amalek. Too many of our youth have fallen in this righteous war, but even more have inspired us with acts of pure selflessness and courage.

Tzav 8 was a call to action, an awakening of our global national spirit, rousing Jews from across the world to protect our homeland and our Jewish future. But it wasn't limited to the deployment of our soldiers. There was more. And there must be more.

In the wake of this war of survival, there will be consequences that will be felt for generations - especially by our youth who will be asked to serve knowing full well that

conflict is a real possibility.

War also triggers spiritual challenges: our youth will rightfully ask tough questions, seeking to understand what is happening, and why. Someone needs to step up and answer those questions and help prepare and inspire our youth to live in a world that knows war.

The infamous Tzav 8 of October 7 was also a galvanization of NCSY Israel. Very quickly, we pivoted to work closely with our NCSYers during these most difficult times, specifically in the serious issues that war creates – even as many of our advisors and senior staff were called into reserve duty. Even with one hand tied behind our back, our staff delivered.

Special programming, Shabbatons, and regional and local events provided the critical assistance our youth needed to navigate the war, so far. As one graduating NCSYer told me: *“There is nothing in the world that would have prevented me from coming to Spring Regional Shabbaton because of what my advisors have meant to me.”* He went three hours out of his way and left a family vacation early to join us.

The war has further crystallized the critical role NCSY Israel plays in the lives of our future fighters and Bnei and Bnot Sherut, by providing a safe environment for each teen to

be reached and inspired. We meet each teen where they are, without judgment, and help feed the powerful spirit that will be needed to defeat our enemies and build a country worthy of Hashem’s blessing. We will answer the tough questions and dance with them to celebrate what we must not take for granted.

This past year was truly a Year of Resilience for NCSY Israel, and we invite you to join us in this holy work. With your support we can accomplish so much more, because it takes a nation to raise our youth. And our youth need us very badly.

With warm wishes for a Shana Tova, and a 5785 of peace, health, tranquility and salvation.

Sincerely,

**Yigal Marcus**

Board Chair, NCSY Israel ■



**Succot Fruit Picking at Gimzo**

חווה"מ סוכות תשפ"ה  
18-23/10  
[closed chag and Shabbat]

picking Pomegranates,  
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**On the Significance of**  
**Ben Adam Le-Chavero**

**Thursday, October 10 / 9 Tishrei**  
**8:00pm**  
**4 Amazia Street, Jerusalem**  
**Please join us!**



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ב'נפש B'Nefesh

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**October 7 Solidarity Mission**

Stand in solidarity with the land and the people of Israel

October 6–9, 2024  
Day Rates Available



For more information and to register, visit  
[jnf.org/solidaritymission](http://jnf.org/solidaritymission)



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*Your Voice in Israel*

# THIS WEEK'S INSPIRATIONAL TORAH LEARNING WITH OU ISRAEL

**SUNDAY  
OCT 6**

**SPECIAL EVENT: L'AYLA**

**9:15-11:30AM**

Yirmiyahu Yom Iyun focusing  
on Tzom Gedalia

**(New Location- Merchav  
Chavrati-161 Rechov Yaffo)**

**2:00PM**

Men's Gemara Chabura  
**Rabbi Jeff Bienenfeld**

**@ OU ISRAEL CENTER**

**MONDAY  
OCT 7**

**@ OU ISRAEL CENTER**

**7:00PM**

L'Ayla- Dorot Choir-Director

**Hadassah Jacob**

052-384-7230

**8:30PM**

Semichat Chaver Program -The Bais

**Rabbi Elyada Goldwicht**



**SCAN ME**

Subscribe to our **OU Israel Whatsapp**  
Community for all information related to  
OU Israel classes and programs, including  
last minute schedule changes and  
updates, by scanning the QR Code above



**TUESDAY  
OCT 8**

## COMMUNITY BEIT MIDRASH IN BAKAA

Classes @ Bet Knesset Nitzanim, 3 Asher Street, Bakaa

**9:15 AM**

Understanding Tefila

**Rabbi Yossi Goldin**

**11:15 AM**

Chumash B'lyun

**Rabbi Shmuel Goldin**

**12:20 PM**

Unpacking the Messages of

Chazal

**Rabbi Shai Finkelstein**

**10:15 AM**

Meaning in Mitzvot

**Rabbi Yitzchak Breitowitz**

## MODIIN-THE BAIS

Men's Programs in Modiin Yeshivat Hesder Meir Harel,

Emek Beit Shean 53, Modiin

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

Weekly Kollel Boker

**Rabbi Avi Herzog,**

**Rabbi David Fine,**

**Rabbi Ian Shaffer,**

**Rabbi Dovid Wolpe**

**7:30 PM**

Safrut Chabura

**Rabbi Tzvi Maurer**

## L'AYLA DAY OF LEARNING FOR WOMEN

@ OU Israel Center

**9:15AM**

Torah Tapestries Parsha Class

**Mrs. Shira Smiles**

**11:20AM**

Machzor Insights

**Mrs. Zemira Ozarowski**

**10:30AM**

Teshuva in Tanach

**Mrs. Leah Feinberg**

**12:10PM**

Teshuva in Machshava

**Mrs. Sara Malka Reichman**

**SPECIAL EVENT:  
MOTHER DAUGHTER**

**7-9PM**

Pre-Sukkot event  
(Yerushalayim,  
Modiin, Beit  
Shemesh, Efrat)

# THIS WEEK'S INSPIRATIONAL TORAH LEARNING WITH OU ISRAEL

**WEDNESDAY  
OCT 9**

## **COMMUNITY BEIT MIDRASH IN RECHAVIA**

@ **Bet Knesset HaNassi**,  
24 Ussishkin Street, Rechavia

**9:15 AM**

The Different Shades and Color of Tefila  
**Rabbi Dr. Aaron Adler**

**10:20 AM**

Contemporary Issues in Halacha  
and Hashkafa  
**Rabbi Anthony Manning**

**11:25 AM**

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

**12:30 PM**

Jewish History  
**Dr. Deborah Polster**  
(Resumes after Chagim)

## **WED. EVENING**

**6:00-9:00 PM**

ATID Midrasha for young Olot  
@ **OU Israel Center**

**8:30 PM**

The Bais-Halachic Controversies  
**Rabbi Aschi Dick @ Ohel Yitzchak**  
**Synagogue**, Keren HaYesod Street

**THURSDAY  
OCT 10**

## **COMMUNITY BEIT MIDRASH IN ARNONA**

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

**9:15 AM**

Parshat HaShavua **Rabbi Ari Kahn**

**10:30 AM**

Parshat HaShavua **Rabbi Baruch Taub**  
(Resumes after Chagim)

**10:30 AM**

Trailblazing the Text of Tanach  
**Rabbi Neil Winkler**

**11:20 AM**

Pirkei Avot **Rabbi James Kennard**

**2:00 PM**

@ **OU Israel Center**  
Men's Gemara Chabura  
**Rabbi Jeff Bienenfeld**

\*L'AYLA CLASSES ARE FOR  
WOMEN ONLY

THE BAIS CLASSES & PROGRAMS  
ARE FOR MEN ONLY



#THEOUISTRAEL



# TESHUVA:

Transformation & Healing

**SHABBAT AFTERNOON OCT. 5**

Shabbat Shuva Drasha  
to be delivered by  
**Rabbi Sam Shor**  
Mincha 4:45 PM to be  
followed by Drasha



Young Israel of Talpiot Mizrach  
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### RABBI ADLER'S SHIUR

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### RABBI SHAI FINKELSTEIN'S SHIUR

Sponsored for the 2024-2025 academic year by the  
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מנחם מנדל בן אברהם מאיר וטויבא רבקה ז"ל  
וצביה חיה בת אריה לב וחיה אידל ע"ה

### GET FIT WHILE YOU SIT:

**Exercise for ladies**

Sundays 12:30-1:15pm  
at the OU Israel Center  
Sura Faecher 0504153239



"Kulanu" & "Keshet" - Active Singles 50-60s & 70+

# AN EVENING OF CHIZUK & FRIENDSHIP

at the OU Israel Center

**WEDNESDAY, OCTOBER 9, 7:00PM-9:30PM**

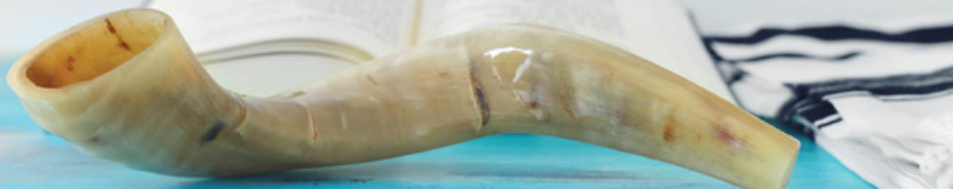
Featuring renowned author and lecturer **Sara Yoheved Rigler**  
and **Rabbi James Kennard**, OU Israel Faculty member  
and popular international teacher and lecturer

Light refreshments will be served

<https://www.ouisrael.org/events/k-k-evening-of-chizuk/>



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## WHEN

**Sunday**, 13th October: 10:00 am-10:00 pm.  
**Monday**, 14th October: 10:00 am-10:00 pm.  
**Tuesday**, 15th October: 10:00 am-10:30 pm.  
**Wednesday**, 16th October (Erev Chag): 9:00 am- 11:30 am.

## PRODUCTS

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## WAR & PEACE: A SPIRITUAL PERSPECTIVE

Shabbat Shuva Drasha by

**Rabbi Dr. Tzvi Hersh Weinreb, PhD**

Executive Vice President Emeritus,  
Orthodox Union



Shabbat Shuva, Parshat Haazinu

3rd Tishrei 5785 | 5th October 2024

Yeshurun Central Synagogue, 44 King George Street

Shacharit 8.15am followed by a light Kiddush. Drasha 11.00am

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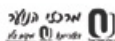
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MOTHER-DAUGHTER

# pre-Sukkot Event



**TUESDAY OCTOBER 8, 7:00PM-9:00PM**

All girls aged 9-12 and their mothers are invited to join us for an evening of learning and art in preparation for Sukkot!

Events will take place simultaneously in:

**\*Yerushalayim \* Modiin \* Efrat \* Beit Shemesh**

For more details and to register:

[www.ouisrael.org/events/Sukkot2024-md](http://www.ouisrael.org/events/Sukkot2024-md)



40nis per mother-daughter pair

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02-5609100

Join OU Israel L'Ayla for a

## Sefer Yirmiyahu Yom Iyun for women

**with a focus on Tzom Gedalya**



**TZOM GEDALYA, SUNDAY OCTOBER 6. 9:15AM-11:30AM**



**9:15AM** Words of Introduction  
**Mrs. Zemira Ozarowski**

**9:30AM** Yirmiyahu's Aseret  
Yemei Teshuva  
**Mrs. Shani Taragin**

**10:30AM** Understanding Tzom  
Gedalya from the Perspective of  
Sefer Yirmiyahu  
**Mrs. Pearl Borow**

**NOTE THE LOCATION:**

This event will take place at the מרחב חברתי, 161 Yafo St.

◆ 30NIS



22 KEREN HAYESOD ST., YERUSHALAYIM

REGISTER ONLINE AT: [WWW.OUISRAEL.ORG/EVENTS/YIRMIYAHU2024](http://WWW.OUISRAEL.ORG/EVENTS/YIRMIYAHU2024)

# Candle Lighting for RH הדלקת נרות לראש השנה RH

ברוך אתה ה' אלקינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של יום טוב.



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

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

## Greetings exchanged on the first night of RH, after Maariv

to one male:

**לשנה טובה תכתב ותחתם לאלתר לחיים טובים ולשלום**

to one female:

**לשנה טובה תכתבי ותחתמי לאלתר לחיים טובים ולשלום**

to males or mixed group (and commonly used for female plural too):

**לשנה טובה תכתבו ותחתמו לאלתר לחיים טובים ולשלום**

"traditional" (but possibly obsolete?) for females (plural)

**לשנה טובה תכתבנה ותחתמנה לאלתר לחיים טובים ולשלום**

From the first morning of Rosh HaShana through Yom Kippur,  
the traditional greeting is day

**גמר חתימה טובה**



# Kiddush for Rosh Hashana

סבְּרֵי מֶרְנָן וְרַבְּנָן וְרַבּוּתֵי

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמְמָנוּ מִכָּל לְשׁוֹן  
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם הַזְכָּרוֹן הַזֶּה, יוֹם תְּרוּעָה  
מִקְרָא קֹדֶשׁ, יִזְכֵּר לִיציאת מצרים. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים  
וְדִבַּרְתָּ אִמַּת וְקָיָם לְעַד. בְּרוּךְ אַתָּה ה', מֶלֶךְ עַל כָּל הָאָרֶץ, מִקְדֵּשׁ יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן:

## Both Nights

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֵינּוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה.

# Kiddush for Rosh Hashana Day

(אֵלֶּה מוֹעֲדֵי ה' מִקְרָאֵי קֹדֶשׁ, אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם)  
וְיִדְבַר מִשְׁה אֶת מוֹעֲדֵי ה', אֶל בְּנֵי יִשְׂרָאֵל. תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר  
בַּכֶּסֶה לְיוֹם חֲגֹנוּ כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאַלְקֵי יַעֲקֹב.

סבְּרֵי מֶרְנָן וְרַבְּנָן וְרַבּוּתֵי

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.



# The Rosh Hashana 'Seder' סדר ראש השנה

Customs for the night of Rosh HaShana vary from community to community and from family to family. This page is provided as a set of suggestions for those who do not have a fixed custom in their home. Nothing mentioned here is the final word on anything. If you are in doubt about anything, check with your Rav.

After KIDDUSH, wash for HaMotzi and eat from the LECHEM MISHNEH. Some use honey on the challa rather than salt. Some use salt for the HaMotzi and then take another piece of challa with honey. After challa with honey, say:

**יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שתתחדש עלינו שנה טובה ומתוקה**

It is appropriate to respond to Y'HI RATZON statements of others with AMEIN, as they are bracha-like.

Since the fruits and vegetables to be eaten as part of the SEDER LEIL ROSH HASHANA are not "normal" components of a meal, they are not covered by the HaMotzi, and need their own brachot, which should be said in accordance with the "rules of brachot" - as follows...

Among the fruits of trees, one should say the bracha on the fruit with the highest priority: [1] Olive, [2] Date, [3] Grape, [4] Fig, [5] Pomegranate, [6] your favorite among fruits not of SHIV'AT HAMINIM, [7] a whole fruit, rather than a piece, [8] larger piece. This list does not imply that all these fruits [1]-[5] are part of your Leil Rosh HaShana Minhag; the full list of priorities is provided to cover any situation.

**ברוך אתה ה' אלוקינו מלך העולם, בורא פרי העץ.**

Among vegetables, make the bracha on what you like best. Between HaEitz and HaAdama, HaEitz will usually be said first, unless you have a HaAdama that you like better than any of the fruits, in which case, HaAdama will precede HaEitz (even over 7-Minim).

**ברוך אתה ה' אלוקינו מלך העולם, בורא פרי האדמה.**

If one or more fruits require an epigdy, they will be covered by the epigdy of Kiddush, if they are on the table at the time. Otherwise, one additional epigdy should be said (even if there are more than one fruit that "need" it).

When all brachot are taken care of, many eat a slice of (sweet) apple dipped in honey. The Y'HI RATZON above can be repeated for the Apple & Honey.

From this point on, whichever of the items on the next page that you have - to eat (or even to just be on the table), say the appropriate Y'HI RATZON.



For RUBIYA (black-eyed peas):

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שירבו זכויותינו



For KARTI (leek):

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שייכרתו שונאינו



For SILKA (beets or mangold):

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שיסתלקו אויבינו



For DATES:

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שייתמו שונאינו



For KARA (type of squash, pale green):

some say this for carrots - play on words גור

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שיקרע גזר דיננו, ויקראו לפניך זכויותינו



For POMEGRANATE:

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שנרבה זכויותינו כרימונו



If one eats FISH on Leil Rosh HaShana, say the following:

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שנפרה ונרבה כדגים ושלא תהא עין הרע שולטת בנו כדגים הללו שאין עין הרע שולטת בהם



Some place the HEAD of a ram or fish on the table and say:

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שנהיה לראש ולא לזנב

If one eats the meat of a sheep (preferably a ram), he says:

יהי רצון שתזכר לנו אילו של יצחק

# Tashlich

After mincha, there is a custom of תשליך, where one goes to the river and recites verses pertaining to תשובה from (ז:ט) ספר מיכה<sup>1</sup>. There are various reasons for this custom including the fact that the מדרש teaches that the שטן tried drowning אברהם in a river on the way to the עקידה and we want to remind ourselves of אברהם's determination and devotion<sup>2</sup> (and learn from it). If there is no river nearby, you can recite it on water in a well<sup>3</sup> or even on a cup of water<sup>4</sup>.

מי קל כמוֹד נושא עון ועובר על פֶשַׁע לְשֹׂאֲרֵי־תוֹכָהּ לֹא הִחֲזִיק לְעַד אִפּוֹ כִּי חִפָּץ חֶסֶד הוּא: יָשׁוּב יִרְחַמְנוּ יִכְבוֹשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל חַטָּאתֶם: תִּתֵּן אֲמֹת לִיעֶקֶב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיְמֵי קֶדֶם:

מִן הַמַּצַּר קָרָאתִי קוֹה עֲנֵנִי בַמִּרְחַב קוֹה ה' לִי לֹא אִירָא מִה יַעֲשֶׂה לִי אֲדָם ה' לִי בַעֲזָרְךָ וְאֲנִי אֶרְאֶה בְשִׁנְאֵי טוֹב לְחִסּוֹת בְּה' מִבְּטַח בְּאֲדָם טוֹב לְחִסּוֹת בְּה' מִבְּטַח בְּנַדְבִיבִים:

רִנְנֵנוּ צְדִיקִים בְּה' לִישְׁרִים נֶאֱמָר תְּהִלָּה: הוֹדוּ לֵה' בְּכִנּוֹר בְּנִבְלָ עֲשׂוֹר זְמֵרוֹ-לוֹ: שִׁירוּ-לוֹ שִׁיר חֲדָשׁ הֵיטִיבוּ נֶגֶן בְּתִרְעוּעָה: כִּי-יִשָּׁר דְּבַר-יְהוָה וְכָל-מַעֲשָׂהּ בְּאֱמוּנָה: אֲהַב צְדָקָה וּמִשְׁפָּט חֶסֶד ה' מִלְּאֵה הָאָרֶץ: בְּדַבַּר ה' שָׁמִים נַעֲשׂוּ וּבְרוּחַ פִּיּוֹ כָל-צְבָאִם: כִּנְס כְּנֹד מִי הַיָּם נִתָּן בְּאַצְרוֹת תְּהוֹמוֹת: יִירָאוּ מֵה' כָּל-הָאָרֶץ מִמֶּנּוּ יִגְוֹרוּ כָל-יִשְׁבֵי תֵבֵל: כִּי הוּא אֱמַר וַיְהִי הוּא-צִוָּה וַיַּעֲמֹד: ה' הַפִּיר עֲצַת-גּוֹיִם הַזֵּינָא מַחֲשָׁבוֹת עַמִּים: עֲצַת ה' לַעֲלוֹלָם תַּעֲמֹד מַחֲשָׁבוֹת לְבוֹ לְדָר וְדָר: אֲשֶׁר־יִהְיֶה אֲשֶׁר-ה' אֶלְקֵינוּ הַיָּעֵם אֲבָחָר לְנַחֲלָה לוֹ: מִשְׁמִים הֵבִיט ה' רָאָה אֶת-כָּל-בְּנֵי הָאָדָם: מִמְּכוּן-שִׁבְתּוֹ הַשְׁגִּיחַ אֶל כָּל-יִשְׁבֵי הָאָרֶץ: הַיַּצֵּר יָחַד לִבָּם הַמְבִיין אֶל-כָּל-מַעֲשֵׂיהֶם: אִין-הַמִּלְדָּה נוֹשָׁע בְּרַב-חֵיל גְּבוּר לֹא-יִנְצַל בְּרַב-כֹּחַ: שֶׁקֶר הַסּוֹס לַתְּשׁוּעָה וּבְרַב חֵילוֹ לֹא יִמְלֹט: הִנֵּה עֵין ה' אֶל-יִרְאִיו לְמִינְחָלִים לְחֶסֶד: לְהַצִּיל מִמּוֹת נַפְשָׁם וּלְחַיּוֹתָם בְּרַעֲב: נַפְשֵׁנוּ חִפְתָּה לֵה' עֲזָרְנוּ וּמִגִּנְנוּ הוּא: כִּי-בוֹ יִשְׁמַח לְבַנּוּ כִּי בָשָׂם קִדְשׁוֹ בְּטַחְנוּ: יְהִי-חֶסֶדְךָ ה' עֲלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לְךָ:

לא ירעו ולא ישחיתו בכל הר קדשי, כי מלאה הארץ דעה את ה' פמים לים מכסים:

לְדָוִד מִזְמוֹר לֵה' הָאָרֶץ וּמְלוֹאָהּ תִּבָּל וַיִּשְׁבִי בְה': כִּי-הוּא עַל-יָמִים יִסְדָּה וְעַל-נְהוֹת יִכּוֹנְנָה: מִי-יַעֲלֶה בְהַר-ה' וּמִי-יָקוּם בַּמִּקּוֹם קִדְשׁוֹ: נָקִי כַפָּיִם וּבֵר-לִכְבָּב אֲשֶׁר אֲלֹא-נִשְׂא לְשׂוֹא (נִפְשׁוּ) נַפְשֵׁי וְלֹא נִשְׁבַּע

1 רמ"א תקפג-ב

2 משנ"ב תקפג סק"ח

3 כף החיים סימן תקפג סק"ל

4 הליכות שלמה (פ"א ארחות הלכה הע' 17)

למַרְמָה: יִשָּׂא בְרִכָּה מֵאֵת ה' וְצִדְקָה מֵאֱלֹקֵי יִשְׁעוֹ: זֶה דוֹר (דרשו) דִּרְשׁוּ מִבְּקָשֵׁי פְּנִיךָ יַעֲקֹב סֵלָה:  
שָׂאוּ שְׁעָרִים | רֵאשִׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מִלֶּךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד ה' עֲזָזוּ וּגְבוֹרוּ ה' גְּבוֹר  
מִלְחָמָה: שָׂאוּ שְׁעָרִים | רֵאשִׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מִלֶּךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד ה' צְבָאוֹת  
הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

אֱלֹקֵינוּ וְאֱלֹקֵי אֲבוֹתֵינוּ מֶלֶךְ רַחֲמָן רַחֵם עָלֵינוּ, טוֹב וּמְטִיב הַדְּרֵשׁ לָנוּ, שׁוּבָה אֵלֵינוּ בְּהַמוֹן רַחֲמֶיךָ בְּגִלְגַּל  
אֲבוֹת שְׁעָשׂוּ רְצוֹנְךָ, בְּנֵה בֵיתְךָ בְּבִתְחִילָה וְכוּנֵן בֵּית מִקְדָּשְׁךָ עַל מְכוּנֵנוּ, וְהִרְאֵנוּ בְּבִנְיָנוּ וְשִׂמְחָנוּ בְּתַקּוּנוֹ,  
וְהִשָּׁב שְׂכִינְתְּךָ לְתוֹכֵנוּ, וְהִשָּׁב כְּהַנִּים לַעֲבוּדְתֵם וְלוֹוִיִּם לְשִׁירְס וּלְזַמְרָם, וְהִשָּׁב יִשְׂרָאֵל לְנֻיָּהֶם, וּמִלֵּאָה  
הָאֲרֶץ דַּעָה אֵת ה' לִירְאָה וּלְאַהֲבָה אֵת שְׁמֶךָ הַגְּדוֹל הַגְּבוֹר וְהַנּוֹרָא אֲמֵן כֵּן יְהִי רְצוֹן

כָּל כְּלֵי יִצְחָר עֲלֶיךָ לֹא יִצְלַח, וְכָל לְשׁוֹן תִּקְוֹם אֶתְךָ לְמִשְׁפַּט תְּרַשִּׁיעִי, זֹאת נְחַלְת עֲבָדֵי ה' וְצִדְקָתֶם מֵאֵתִי  
נְאֻם ה':

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הַר קִדְשִׁי, כִּי מִלֵּאָה הָאֲרֶץ דַּעָה אֵת ה' כַּמִּים לַיָּם מְכַסִּים:

שִׁיר הַמַּעֲלֹת מִמַּעֲמֵקִים קְרֵאתִיךָ ה': ה' שְׁמַעָה בְּקוֹלִי תְהִינֶנָּה אֲזַנֶּיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי: אִם עֲוֹנוֹת  
תִּשְׁמַר קָה ה' מִי יַעֲמֵד: כִּי עֲמַד הַסְּלִיחָה לְמַעַן תִּזְרָא: קוֹיִתִי ה' קוֹתָה נִפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִי: נִפְשִׁי  
לֵה' מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר: יַחַל יִשְׂרָאֵל אֵל יְה' כִּי עַם ה' הַחֲסִד וְהַרְבֵּה עֲמוֹ פְדוּת: וְהוּא יַפְדֶּה  
אֵת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

שִׁיר לְמַעֲלֹת אֲשָׂא עֵינַי אֶל-הַהַרִּים מֵאִין יָבֹא עֲזָרִי: עֲזָרִי מַעַם ה' עֲשֵׂה שְׁמִים וְאֲרֶץ: אֵל-יִתֵּן לְמוֹט  
רִגְלֶךָ אֵל-יָנוּם שְׁמֶרְךָ: הִנֵּה לֹא-יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: ה' שְׁמֶרְךָ ה' צִלְךָ עַל-יָד יְמִינֶךָ: יוֹמָם  
הַשֶּׁמֶשׁ לֹא-יִכְפֹּה וְיָרַח בְּלֵילָה: ה' יִשְׁמָרְךָ מִכָּל-רָע יִשְׁמָר אֶת-נַפְשְׁךָ: ה' יִשְׁמָר-צִאתְךָ וּבֹאֶךָ מֵעַתָּה  
יַעַד-עוֹלָם:

Say this pasuk 7 times

לְעוֹלָם ה' דְּבַרְךָ נִצָּב בְּשָׁמַיִם:

יְהִי רְצוֹן מִלְּפָנֶיךָ עַל יְדֵי הָאֲרֶת תִּיקוּנִים עֵתִיקָא קְדִישָׁא דְעֵתִיקִין שְׁבָאֲרִיךָ דְזָעִיר יַכְבְּשׁוּ  
רַחֲמֶיךָ אֵת פְּעֻסָּךְ, וְיִגְלִו רַחֲמֶיךָ עַל מְדוּתֶיךָ, וְתִתְנַהֵג עִמָּנוּ בְּמִדַּת הַרְחָמִים, וְתִתֵּן לָנוּ  
חַיִּים אַרוּכִים וְטוֹבִים בְּעֶסְקֵי תוֹרָתְךָ וְקִיּוּם מְצוֹתֶיךָ לַעֲשׂוֹת רְצוֹנְךָ, אֲמֵן וְכֵן יְהִי רְצוֹן:



## RABBI REUVEN TARAGIN

DEAN OF OVERSEAS STUDENTS AT YESHIVAT HAKOTEL  
AND EDUCATIONAL DIRECTOR OF THE WORLD MIZRACHI MOVEMENT

# Rosh Hashanah at a Time of War

## HOW TO CHANNEL OUR FEARS

As we know, Rosh Hashanah's only mitzvah is the blowing of the shofar. The Torah does not tell us much about this mitzvah. In fact, it mentions only two words: *zichron* (memory) and *teru'ah* (short sounds). We are meant to use the shofar to blow *teru'ot*, which generate memory. Who are we trying to remind of what, and how do the *teru'ot* accomplish this?

## CRIES OF FEAR

The gemara (R"Y 33b) explains that the short bursts of the *teru'ot* are meant to remind us of one crying. The gemara then references Sefer Shoftim's (5:28–30) depiction of Sisra's mother crying at the window of her home as an example of such cries. Why does

the gemara choose her cries as the model of the sounds of the shofar?

Sometimes, we cry because of sad experiences or news. Other times, we cry out of fear. We do not know that something bad has occurred, but we sense danger; we feel vulnerable and scared.

Sisra's mother's cries were the latter type. She sat by the window, awaiting her son's return from war. Initially, she assumed he was delayed because he was busy dividing the spoils of war, but she also realized that his lateness might be for a very different reason. As time passed, her fears grew, and her tears flowed.

Sisra's mother's cries reflect the vulnerability and unpredictability inherent in war. No one knows which side will win and who may be killed, wounded, or captured. Our future and that of our loved ones is out of our hands.

The shofar's *teru'ot* are meant to instill this type of fear. Like today's sirens, the shofar was blown as part of both the attack of an enemy and to warn of an enemy's attack. It struck fear in the hearts of man (Amos 3:6).

## THE ROSH HASHANAH SHOFAR

The mitzvah to blow shofar on Rosh Hashanah has a similar goal. On Rosh Hashanah, like during wartime, we are in danger. Our fate hangs in the balance because we and the world are being judged. Like the sirens of war, the *teru'ot* of Rosh Hashanah evoke fear and inspire us to save ourselves through teshuvah and tefillah.



Thanks to the OU Centre for giving me a home for the past 12 years. I have been borrowed many times!!! I started life in 2005 in Ramot. Now I am going to a permanent home in Givot Eden, Emek Ayala.

Marion & Michael Silman, 2024

The relationship between the *teru'ot* of Rosh Hashanah and those of wartime explains why the mishnah in Masechet Rosh Hashanah's third perek, the one that deals with the laws of the shofar, discusses Moshe's outstretched arms during the war against Amalek. The mishnah explains that Moshe raised his hands heavenwards to direct the hearts of the Jewish people towards Hashem. Their military victory hinged on their turning to Hashem, so they were only victorious while Moshe's hands were raised. Moshe's hands were not magical; they were significant because they reminded the people of their dependency on Hashem.

Rebbe Yehudah HaNasi included this mishnah in the perek that teaches the laws of shofar because the shofar has a similar context and message. Like Moshe's hands, the shofar addresses us at a time of danger and encourages us to turn to Hashem.

### ZIKARON — MEMORY

According to this perspective, the shofar is aimed at us. It is *our zikaron* (memory) that needs to be awakened. It reminds us that we are being judged, that we need to do teshuvah, and that we must (re)turn to Hashem. The Rambam (Teshuvah 3:4) explains that the shofar wakes us from the stupor of our normal routines. Though we know that Hashem created us and our life's mission should therefore be to serve Him, we are often too busy to reflect and focus our lives on this mission. On Rosh Hashanah, the day that Hashem first created and now recreates man, we blow the shofar to remind ourselves that we are His creations who ought to strive to realize the goals He created us to accomplish.

Interestingly, Rashi (Vayikra 23:24) and the Rashbam (ibid.) explain the *zikaron* generated

by the shofar differently. In their opinion, the shofar blasts are directed at Hashem, who we aim to remind of our existence (Rashbam) and of *akeidat Yitzchak* (Rashi). This is why we use specifically a ram's horn — to remind Hashem of the ram Avraham sacrificed at the *akeidah* (in place of Yitzchak).

These two understandings of who the shofar addresses are not necessarily contradictory. They may even be complementary.

To appreciate this, let's take a closer look at the explanation given by Rashi and the Rashbam. The obvious question is, Why does Hashem need reminding? Has He forgotten us and *akeidat Yitzchak*?

The Sefer HaChinuch (331) explains that the question is not what Hashem remembers, but what He associates with us. Obviously, Hashem remembers us and Avraham's commitment to Him. The question is how He sees us on Rosh Hashanah and whether the *akeidah* is relevant to our lives. This, of course, depends on how we see our relationship with Him, and whether we identify with Avraham's level of commitment and would be willing to act in the same way to serve Him.

When we identify with *akeidat Yitzchak* as a model for our religious commitment, Hashem sees us in this same light. Our willingness to sacrifice ourselves for and commit

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ourselves to avodat Hashem merits us Hashem's *rachamim* (mercy) and His blessings for a good year we can use to serve Him. When we remember Hashem and our commitment to Him, He "remembers" us favorably (Rosh Hashanah 16a).

### **ROSH HASHANAH 5785 - CHANNELING OUR FEAR**

So many of us have felt like Sisra's mother over the past year. We have sat by the window for much more than one day. We have sat there for twelve whole months — waiting, crying, praying, and hoping that our children, spouses, parents, and loved ones are well and will return home safely.

We approach Rosh Hashanah 5785 with this continued fear and trepidation. The October 7 attacks, subsequent war in Israel, and antisemitism worldwide have reminded us of the fragility of our lives and the weight of the Rosh Hashanah judgment.

When we hear the *teru'ot* this year, we will deeply appreciate their message; we will realize how fateful last year's Rosh Hashanah was. It was the day when Hashem decreed the infiltration of thousands of barbaric terrorists and the brutal murders of 1200 people on Simchat Torah, and hundreds more in the months since. He decided then that there would be attacks from five directions, over ten thousand wounded, hundreds held hostage, over 100,000 displaced, hundreds of thousands mobilized, and millions fearing for their lives.

Our mission this Rosh Hashanah is to channel our emotions in the right direction. Our past experiences and fears about the future should inspire us to return to the One who decreed these challenges and is now deciding our future. Like the hands of Moshe, the shofar and

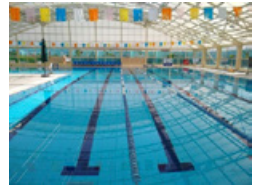
the fear it evokes should inspire us to submit ourselves to the One above and to identify with the commitment and willingness to sacrifice symbolized by the *akeidah* and exemplified over the past year by our *chayalim*.

May doing so merit us Hashem's blessings for an upcoming year full of berachot for victory, enduring peace, good health, hatzlachah, and the completion of the *ge'ulah* speedily in our days. ■



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## FROM THE DESK OF RABBI MOSHE HAUER

OU EXECUTIVE VICE PRESIDENT



# Radiance

Many years ago, I led a group trip to Israel with members of our shul. After a beautiful Shabbos in a community in central Israel, we had some time between *havdala* and our mid-night flight back to America so we grabbed the opportunity to visit the *kosel* one more time. And just as we were arriving in Jerusalem, I succeeded in adding an additional treat to our itinerary, a brief visit with the Rav of the Old City, Rav Avigdor Nebenzahl.

While this was all a bit rushed without time for lengthy introductions and explanations, we did get it all in. On the way back to the airport, one of the members of the group told me the following: “Rabbi Hauer, to tell you the truth, when we walked into the rabbi’s apartment, I had no idea where we were and why. I was tired from the whole week, excited by all we had experienced, and somewhat confused by this last rush of activity. But when we passed by the Rav standing in the kitchen and greeting us with his deep smile and I saw his glowing face, I understood immediately that we were with someone great and holy.”

*Hadur na’eh ziv haolam nafshi cholat ahavatecha.*

Glorious, beautiful, radiance of the world, my soul is sick with love for You.

These beautiful words are traditionally sung by many at the beginning or the end of

Shabbos as part of the sixteenth century song of *Yedid Nefesh*. They effectively frame the Shabbos experience as much more than a day of rest, but as a day of meaningful connection and as the fulfillment of a profound longing for G-d, to Whom we refer as *ziv haolam*, the radiance of the world, a term that has particular resonance this Shabbos.

The song of Haazinu is divided into six subsections which were sung to accompany the Mussaf offering each Shabbos (TB Rosh Hashana 31a). Those six subsections are identified by the acronym *Haziv Lach*, “the radiance is yours.” But whose radiance is it? Is it - as the author of *yedid nefesh* appears to imply - G-d’s radiance, or is it man’s? The Talmud (Rosh Hashana 11a) speaks of human radiance, describing our forefathers as *zivsanei olam*, the radiant ones of the world, while Maharsha sees *Haziv Lach* as a reference to the light that emanated from the face of Moshe, the scribe of Haazinu. My friend was perceptive enough to see this glow on the face of Rav Nebenzahl.

Considering the relationship of this song to Shabbos brings up a magnificent image drawn by the Midrash (Bereishis Rabba 11:2), which explains *vayevarech vayekadesh*, the blessing and the sanctity with which G-d endowed the Shabbos, as a reference to the Shabbos-inspired glow of the human face. “The radiance of a person’s face during the weekdays is incomparable to its radiance on Shabbos.” This reference to human radiance

is not a romantic abstraction but a halachic reality. Typically, during the week following a wedding we limit the full recitation of Sheva Brachos to celebrations that are graced by *panim chadashos*, literally “new faces”, participants who had not yet been part of the week’s events. On Shabbos this requirement is waived, as *panim chadashos ba’u l’kan*, even those who had previously participated during the week appear on Shabbos as “new faces” (see Tosfos Kesubos 7b).

That human glow, however, is not entirely human as it derives from G-d, from the divine soul within us. As Ramchal wrote (Daas Tevunos 86), the radiance of a person’s face derives from the connection between the soul and the body. The face is the window into that connection, the *panim* (surface) that reflects the *pnim* (inside). When the divine soul is empowered as it is by the *neshama yeseira*, the extra measure of soulfulness that Shabbos inspires in us on Shabbos, it is written all over our faces. While during the week our souls are mired in the sterility of the natural world, on Shabbos the soul emerges as we pause to see G-d in that world. Our radiance is therefore a reflection of our level of integration and reflection of G-d’s radiance. *Haziv Lach* – the radiance is both G-d’s and man’s. It is G-d’s and it is seen in man to the extent that G-d’s presence is seen in that man.

This idea lies at the core of the message of Haazinu. Absorbing the song of Haazinu makes it impossible to experience the world on its surface using the terms of natural and political cause and effect. This powerful song is addressed to the body of the physical world, the heavens and the earth, and demonstrates that they have no life of their own, that they are defined and driven by the soul of that

world, by the G-d of history. Haazinu is the song of Shabbos, the song of going beyond the surface, of uncovering and strengthening the spirit until it becomes visible. “The radiance of a person’s face during the weekdays is incomparable to its radiance on Shabbos.” The presence of G-d in our minds and our world during the weekdays is incomparable to its presence on Shabbos.

On this Shabbos Shuva, we can all aim to experience that, to experience Shabbos as it was meant to be experienced, to see G-d differently and to be visibly different ourselves as a result, carrying forward that difference within us as we proceed to Yom Kippur:

*How truly glorious was the Kohein Gadol as he left the Holy of Holies, peacefully, unharmed.*

*As the canopy of the heavens stretched out on high, was the appearance of the Kohein Gadol (mareh kohein).*

*As the bright star shining in the east, was the appearance of the Kohein Gadol (mareh kohein).*

*As the sight of the rising sun on the earth, was the appearance of the Kohein Gadol (mareh kohein). ■*

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# ALIYA-BY-ALIYA SEDRA SUMMARY

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## PARSHAT HA'AZINU

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

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

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

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



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

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

The song is a rhythmic poem of couplets, or at least begins that way. These 6 verses

are the introduction. What we are saying in this song is cosmic – give ear, heavens and earth. He is Great and Just. We, his children, are twisted.



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

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

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



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

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

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

Things start to go awry. The verses no longer end symmetrically, at the end of the

second column. Now they begin to end in the first column, in the middle of the line, off balance. The song is off kilter now. The plenty in the Land turned us fat. And rebellious. It is beautiful poetry – the fat of the Land is a verse of 5 phrases (the only verse not of 2 or 4 phrases), too many phrases, too much consumption, too much good.

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



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

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

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

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



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

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

The song turns back to Moshe's voice. The plain meaning of some of the verses in this aliya is apparent, others quite obscure. The last verse, with the return of G-d's voice, also returns to ending in the second column. Structure has returned, order is back. This aliya is striking in referring both to the Jewish people and to the others, what we have been referring to as oppressors. While we have been disappointing, we have an end of reconciliation. But when it comes to the other nations and their evil and rebelliousness, Moshe cedes the floor back to G-d. It is not for us to speak of the justice due others. That is His work not ours.



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

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



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



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

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

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

death is inevitable. As devastating as the loss of Moshe's leadership is, it is a part of life. The covenant is with our people, transcending any one leader. ■

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

With thanks and Toda. Love, Yoni

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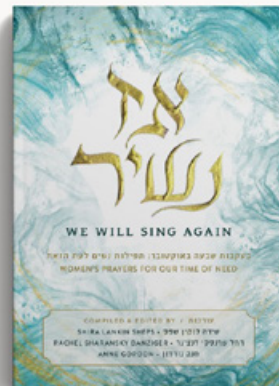
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## THE PERSON IN THE PARSHA

BY RABBI DR. TZVI HERSH WEINREB  
OU EXECUTIVE VICE PRESIDENT, EMERITUS

# Repression of the Sublime

It was advertised as one symposium at a major psychology conference. It was to be a discussion about memory and forgetfulness. But it turned out to be one of the most intense and instructive days that I have ever witnessed.

The first speaker began by insisting that the fact that we remember things is obvious. What requires explanation, he argued, is why we forget. We are hardwired to recall every event that occurs in our lives. The mechanisms of forgetfulness are a mystery and call for a program of scientific research.

The second speaker took a position diametrically opposed to the first. He believed that it is only natural that we forget. It is one of nature's wonders, he maintained, that we remember anything at all.

The third speaker took a middle of the road position. For him, the major challenge to the science of the psychology of memory was not why we remember. Or why we forget. Rather, it was why we remember certain things and forget others. And why we distort even those matters which we do remember, so that our memories are grossly inaccurate and unreliable.

It is the position of this third speaker that has kept my interest over the many years since that conference. And it was just recently, as we

commemorated the tragic events of September 11, 2001, that my interest in this subject was revived.

Very many of my acquaintances were on or near the scene of the collapsed World Trade Center Towers on that fateful day. To this day, some have clear recollections of every moment of their experiences. Others claim that they only remember certain vivid episodes, fleeting ones, and can only draw a blank when it comes to the majority of the time they were exposed to the tragic scene.

Some have memories which are as accurate and as clear as the "flashbulb memories" that psychologists have studied as far back as World War II. For others, the memories have been partially, and sometimes substantially, repressed and can no longer be recalled. Their powerful and poignant emotional reactions have wrought havoc with the ability to accurately remember the events of that day.

Remembering and forgetting are major themes in our Jewish religious tradition. We are commanded, for example, to remember the Sabbath, to remember the lessons to be drawn from the life of Miriam, and not to forget the enmity of Amalek. In this week's Torah portion, *Parshat Ha'azinu*, there are at least two verses which relate to these themes. One reads, "Remember the days of yore, understand the years of generation after generation." (*Deuteronomy* 32:7) and the other states, "You ignored the Rock who gave birth to you, and forgot God who brought you forth." (*Ibid.* 32:18)

I have always been intrigued by the notion of forgetting God. Earlier in the book of *Deuteronomy*, we were admonished to be careful, lest “our hearts become haughty, and we forget the Lord our God.” (*Deuteronomy* 8:14) I can understand agnostic disbelief, and I can empathize with those who have lost their faith, but I have always found it puzzling to contemplate forgetting God. Either one believes, or one does not believe, but how are we to understand *forgetting* Him?

Many years ago, I came across the writings of a psychologist named Robert Desoille, and it was in those writings that I’ve discovered a concept that helped me come to grips with the notion of forgetting God.

Desoille coined the phrase “the repression of the sublime.” He argued that we have long been familiar with the idea that we repress urges and memories that are uncomfortable or unpleasant. We repress memories of tragedy, we repress impulses which are shameful, or forbidden. It can even be argued that this power of repression is a beneficial one to individuals and society. If individuals would not be able to forget tragedy and loss, they could potentially be forever emotionally paralyzed and unable to move on with their lives. A society whose members act on every hostile impulse, rather than repressing them would be a society which could not endure for very long.

It was Desoille’s insight that just as we repress negative memories, we also repress positive aspirations. We are afraid to excel. There is a pernicious aspect to us that fears superiority and avoids the full expression of our potential. This is especially true in the area of religion and spirituality, where we dare not express the full force of our faith and, in the process, limit our altruistic tendencies.

Perhaps it is the dread of coming too close to the divine. Perhaps it is a false humility that prevents us from asserting our inner spirit. Or perhaps it is simply that we do not wish to appear “holier than thou” to our fellows.

However one understands the reasons for this phenomenon, for me, the concept of “repression of the sublime” explains the notion of forgetting God. It is as if we have faith in Him, do not have sufficient faith in ourselves to express our faith in him in our relationships and life circumstances. We repress our sublime potential.

There are many impediments to thorough personal change and self-improvement. Desoille demands that we consider an impediment that never before occurred to us: we are afraid to actualize the inner spiritual potential that we all possess. We are naturally complacent, satisfied with a limited expression of our religious urges. We repress the sublime within us.

As we now have concluded the High Holidays and its truly sublime liturgy, we have allowed our spiritual emotions full range. We have dared to express the religious feelings that welled up within us during the moments of inspiration that we all have surely experienced during this sacred season.

Now is the season during which our faith demands that we loosen the bonds of the repression which limits us, take the risks of more fully expressing our religious convictions, and thereby no longer be guilty of “forgetting the God who brought us forth.”

May we be successful in our efforts to free the sublime within us, to act courageously upon our religious convictions, and thereby merit the blessings of the Almighty for a happy and sweet new year. ■

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Elul 5784 - Tishrei 5785

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8 BEST OF GEDOLAH New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	9 NATIONAL REMEMBRANCE DAY DOCFI™ New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	10 SPECIAL SELICHOT EVENT	11 EREV SUKKOT CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	12 1 <sup>ST</sup> DAY SUKKOT CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	13 2 <sup>ND</sup> DAY SUKKOT CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	14 SHABBAT TORAH CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm
15 COLUMBUS DAY	16 EREV SUKKOT CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	17 1 <sup>ST</sup> DAY SUKKOT CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	18 2 <sup>ND</sup> DAY SUKKOT CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	19 SHABBAT TORAH CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	20 3 <sup>RD</sup> DAY SUKKOT CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	21 SHABBAT TORAH CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm
22 HEBRON MUSIC FESTIVAL VIP OPTION A CHOL HAMOED SUKKOT	23 EREV SUKKOT CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	24 1 <sup>ST</sup> DAY SUKKOT CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	25 2 <sup>ND</sup> DAY SUKKOT CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	26 SHABBAT TORAH CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	27 3 <sup>RD</sup> DAY SUKKOT CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm	28 SHABBAT TORAH CANDLE LIGHTING New York 8:00 pm Miami 8:00 pm Chicago 8:00 pm Los Angeles 8:00 pm Tel Aviv 8:00 pm
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THOUGHTS ON THE WEEKLY PARSHA

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# The Inheritance that Belongs to Everyone

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ועזריאל בן אריה לייב  
ומעניה בת יצחק שרטר ע"ה

May the learning of these  
Divrei Torah be נשמת  
HaRav Ya'akov Zvi ben David Ariele zt"l

Commenting on a key verse from today's Parsha, a Midrash tells a pointed story:

Once Rabbi Yannai was walking along the way when he met a man who was elegantly dressed. He said to him, "Will the master be my guest?" He replied, "As you please."

Rabbi Yannai then took him home and questioned him on Bible, but he knew nothing; on Talmud, but he knew nothing; on Aggadah, but he knew nothing. Finally, he asked him to say Grace After Meals. The man, however, replied, "Let Yannai say grace in his house."

Rabbi Yannai then said to him, "Can you repeat what I tell you?"

The man answered, "Yes."

Rabbi Yannai then said: "Say, 'A dog has eaten Yannai's bread.'"

The guest then rose up and seized Rabbi Yannai demanding, "Where is my inheritance

that you have and are keeping from me?"

"What inheritance of yours do I have?"

He replied, "The children recite, 'Moses commanded us the Torah, an inheritance of the congregation of Jacob' (Deuteronomy 33:5). It is not written, 'congregation of Yannai,' but 'congregation of Jacob.'" (Vayikra Rabbah 9)

It's a powerful story. Rabbi Yannai sees an elegantly dressed stranger and assumes that he must be well-educated. He takes him home and discovers the man has had no Jewish education whatsoever. He knows nothing of the rabbinic literature. He can't even say Grace After Meals.

Rabbi Yannai, a Torah scholar, looks down at the guest with contempt. But the stranger, with great dignity, says to him in effect, "The Torah is my inheritance as well as yours. Since you have much, and I have none, share a little of what you have with me. Instead of dismissing me, teach me."

Few ideas in the history of Judaism have greater power than this: the idea that Torah knowledge belongs to everyone; that everyone should have the chance to learn; that education should be universal; that everyone should be, if possible, literate in the laws, the history, and the faith of Judaism; that education is the highest form of dignity, and it should be accessible to all.

This idea goes so far back and so deep in Judaism that we can easily forget how radical it is. Knowledge – in the famous phrase of Sir Francis Bacon – is power.<sup>1</sup> Those who have it are usually reluctant to share it with others. Most societies have had literate elites who controlled the administration of government. To this day, many professions use a technical vocabulary intelligible only to insiders, so that their knowledge is impenetrable to outsiders.

Judaism was different, profoundly so. I have speculated that this is connected with the fact that the birth of Judaism happened at roughly the same time as the birth of the alphabet<sup>2</sup> – proto-Semitic, appearing in the age of the patriarchs, and whose earliest traces have been discovered in the Sinai desert in areas where slaves worked.

Mesopotamia, from which Abraham came, and Egypt in the days of Moses, had the world's two earliest forms of writing, cuneiform and hieroglyphics respectively. But these systems – pictograms, ideograms and syllabaries in which symbols stood for whole words or syllables – involved too many signs to be taught to everyone. The alphabet, with its mere 22 symbols, for the first time opened up the possibility of a society of universal literacy.

Judaism bears the mark of this throughout. Abraham was chosen to be a teacher, “For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord” (Gen. 18:19).

Moses repeatedly speaks about education:

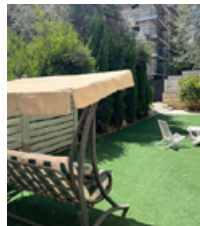
1. The famous phrase “knowledge is power” attributed to Francis Bacon comes from his *Meditationes Sacrae* (1597). The entry for this quotation is available online at Bartleby.com.  
2. See On the Internet and Judaism, and The Home of the Book for The People of the Book.



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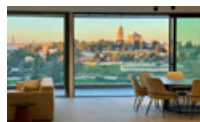
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“Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up.” (Deut. 11:19)

The verb *l-m-d*, “to teach,” occurs no less than 17 times in the book of Deuteronomy, making it a motif of the book as a whole.

Above all is the personal example of Moses himself. Devarim, the book of Deuteronomy as a whole, is a massive adult education experience, the Master Prophet taking the whole people as his disciples and teaching them both the law – the commands, statutes and judgments – and no less importantly, the history that lies behind it.

This rises to a climax at the end of the book, in the form of the “song” of Ha’azinu, this week’s Parsha, which is preceded and followed by these words:

“Moses recited the words of this song from beginning to end in the hearing of the whole assembly of Israel” (Deut. 31:30)

“This is the blessing that Moses the man of God pronounced on the Israelites before his death . . . Moses commanded us the Torah, an inheritance of the congregation of Jacob. (Deut. 33:1, Deut. 33:4)

Note the insistence, in the first of these two verses, on the fact that Moses is speaking to

everyone, not an elite. The second passage contains the famous line quoted by Rabbi Yannai’s guest as proof that Torah belongs to everyone. It is the possession not of the learned, the elect, the specially-gifted; not of a class or caste. It is the inheritance of the entire congregation of Jacob.

Not until relatively modern times did this idea of universal education spread beyond Judaism. It did not exist even in England, then the premier world power, until the Education Act of 1870. It has taken the Internet revolution – Google and the rest – to make it a reality throughout the world. Even today, some 70 million children are still deprived of education, in countries like Somalia, Eritrea, Haiti, Comoros, and Ethiopia.

That education is the key to human dignity and should be equally available to all is one of the most profound ideas in all of history, and it was born in those powerful words, immediately following this week’s Parsha:

“Moses commanded us the Torah, an inheritance of the congregation of Jacob.” ■

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



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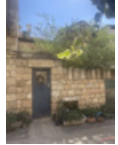


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# The Importance of Remembering...But What?

The G'mara (Megilla 31a) ordains that we are to read two different haftarot on the two separate days of Rosh HaShanah, with each reading, seemingly, focusing on one of the two different themes of the chag. The first haftarah, taken from the opening perek of Sefer Shmuel, tells the story of Chana, the barren wife of Elkana, whose prayers to G-d for a son were answered with the birth of Shmuel, the future prophet and leader of Israel. Clearly, this selection bears a strong connection to the Torah reading in which we learn of the tefillot of the Avraham and Sarah that were answered by G-d with the birth of Yitzchak to the once-barren Sarah. Our ancient chachamim elucidate their choice of this selection to the Rosh Hashanah in the G'mara (Rosh Hashanah 10b) explaining that both Sarah and Chana (as well as Rachel)

were “remembered” by Hashem on this day, the very day when they conceived.

The second day's reading, taken from the thirty-first chapter in Sefer Yirmiyahu, might initially seem to have little connection to the underlying themes of Rosh Hashanah. It is, in its very essence, a prophecy of consolation with the promise of a triumphant return to the land and the nation dancing in joy over the redemption, celebrating, as well, the great prosperity with which Hashem would bless them. Indeed, this selection appears to be a more suitable reading for the seven prophecies of consolation we have just completed reading. However, upon further study, we come across the very same theme found in the first day's reading of a barren mother praying to Hashem. In this selection (from Sefer Yirmiyahu) we read the emotional cries of the once-barren Rachel pleading for her children. And, perhaps, it was this vision that had Chazal choose this prophetic message as a fitting haftarah for Rosh Hashanah.

Rav Yehudah Shaviv suggests, however, that the underlying theme found in both haftarot is not simply G-d's merciful response to the suffering matriarchs. Rather, he explains, the underlying theme shared by both selections is one most fitting for this “Yom HaDin”, this

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Day of Judgment. And that is the essential idea of the day: “**REMEMBERING.**” Chazal also refer to the chag as “Yom HaZikaron”, as it is described in Vayikra: (23; 24) “zichron tru’ah”. For this reason, the Mishna insists that Musaf must include the section of “Zichronot” recalling how G-d “remembered” our saintly matriarchs on this very day. However, R. Yehuda Shaviv points out, we would be mistaken were we to see this theme of memory as our challenge to keep in mind our errors and shortcomings. Quite the opposite! These readings are meant to remind us that Hashem “remembers” His children with mercy and will reward them and show them kindness.

And how meaningful, therefore, are the closing words of the second haftarah that hearkens back to the overall theme of repentance and remembrance. G-d looks at His distraught nation, one that is overwhelmed by her past misdeeds and is wondering if their Heavenly Father could ever forgive their many trespasses. And so, He explains that Ephraim, Israel, is a favorite son, a child He could never forget or abandon, and therefore, “Zachor Ezk’renu Od,” “I still remember them” and have mercy on them. It is this innate quality of G-d that we bring up on this Day of Judgment. We remind ourselves that He **wants** to forgive, He **desires** our prayers and **yearns** to grant us a good year.

It is through this view that WE must “see” G-d and turn to Him for atonement - confident in His mercies, His love and His power to remember. ■

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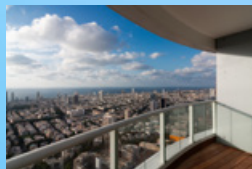
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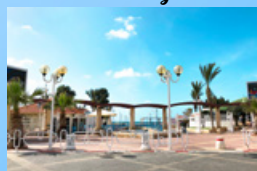
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## RABBI JUDAH MISCHEL

EXECUTIVE DIRECTOR, CAMP HASC

AUTHOR OF *BADERECH: ALONG THE PATH OF TESHUVA* (MOSAICA 2021)

# Easy Does It

Reb Yaakov Krantz, the great Maggid of Dubno, related a timely anecdote:

There was a day laborer working as a porter who made his *parnasah* doing odd jobs, helping travelers load and unload their wares. When a visiting business man arrived, he would *shlep* his merchandise from the carriage to the inn, and take payment in relation to the size or difficulty of the load.

One day, he struggled under the extreme weight of a wealthy merchant's trunks and bags that he had picked up at the curb. *Krechtzing* heavily and pouring with sweat, he slowly navigated the staircase, the unwieldy bags almost toppling him. After completing the job, he limped weakly back to the entrance of the inn and met the visitor. When the affluent businessman handed him just a couple of small coins, he was incredulous, "How dare you? After I shlepped so many heavy bags for you, how could you short-change me like this?"

The *gvir* replied, "My good man, I am traveling with one small, light suitcase. If you shlepped many heavy bags, I'm afraid you were carrying someone else's baggage... not mine."

The Dubner Maggid explained by *darshening* on the pasuk, *וְלֹא־אָתִי קָרָאתָ יַעֲקֹב כִּי־יָגַעְתָּ בִּי*, "שְׂרָיָא", "You did not call upon Me, Yaakov, for you grew weary of 'Me'" (*Yeshayahu*, 43:22).

The *Ribbono Shel Olam* is assuring us: if we are feeling weary under the yoke of Torah and mitzvos, it indicates something is awry in our approach, for it wasn't really Hashem that we were calling on. If our Yiddishkeit is making us *krechtz* or *kvetch*, or if it seems to detract from our love and joy in being a Jew, it means that we are not following the Torah's directives, but rather shlepping some other set of rules that we inadvertently picked up somewhere.

Serving God is all-encompassing and can feel demanding; we are entrusted and obligated with a myriad of *mitzvos*, and halachic details, and encouraged to continually stretch our capacity in depth of intentionality and full-heartedness. Yet, the underlying Divine motivation, so to speak, behind this however is empowering: *רצה הקב"ה ליזכות את ישראל לפיכך*, "HaKadosh Baruch Hu wished to confer merit upon Yisrael, therefore He increased for them Torah and mitzvos." If our observances don't shine with 'merit' or empowerment, if we have 'grown weary' of them, we are most likely not carrying *Hashem's* Torah and mitzvos, in a most precise sense. They are 'someone else's' — there is, perhaps, the taint of an ulterior motive.

All of this is vitally relevant to this auspicious time of year and these days of heightened merit, when we are given an opportunity to

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embrace the mitzvah of *teshuvah*, returning to Hashem out of love and joy.

Rav Avraham Yitzchak haKohen Kook writes, עיקר הנפילות באות מפני שאינו מאמין, “The primary reason for our failure is a result of not believing that making teshuvah is easy” (*Oros HaTeshuvah*, 14). Many of us have become prey to a ‘*conceptzia*’ of the difficulty in successfully engaging *teshuvah*. We prefer to remain in a fossilized state of self-imposed stuckness, paralyzed by the fear of failure. Entrapped in a reactive, defeatist mentality, blinded from seeing our personal and collective spiritual potential, we submit to faintheartedness. Believing, tragically, that our baggage is just too heavy for our teshuvah to be effective, we give up.

The truth is, teshuvah involves *unburdening* ourselves of our heavy past, and *letting go* of toxic baggage. If we would keep this in mind, teshuvah would be easy, joyful and invigorating.

Rebbe Simcha Bunim of Peshischa taught that it is understandable that people do *aveiros* — after all, we are human beings and are all subject to the various temptations that surround us. What is much worse than any *aveirah*, however, is that Hashem gives us the ability to do *teshuvah* at any moment, but we don’t avail ourselves of it and repair our relationship with Him. “In the *Beis Din shel Maalah*,” he said, “we won’t be asked why we made mistakes and did *aveiros*, for that is how Hashem made the world. Rather we’ll be held accountable for why we didn’t do teshuvah and fix what we had broken.”

When Rebbe Yosef Yitzchok, the Frierdiker Rebbe of Lubavitch, would travel, large crowds would gather to greet and escort him, or

simply to catch a glimpse of the tzadik. Once, throngs gathered to see the Rebbe departing from a European train station. He greeted the assembled with a few inspiring words. As the Rebbe was giving *brachos* to eager chasidim and admirers, the conductor signaled that the train was about to depart.

The Rebbe’s personal *gabbai* exclaimed, “Rebbe! We have to move quickly... there is just a minute left!” The Frierdiker Rebbe closed his eyes and seemed lost in thought, experiencing a moment of deep *dveikus*. “A minute! A minute! In just one minute I could do teshuvah!” Overcome with emotion, Rebbe stood immobilized until his assistant managed to finesse him onto the train.

Following his miraculous escape from the Nazis, Rebbe Yosef Yitzchok arrived in the United States and spearheaded a revolution of Jewish growth and engagement. The Frierdiker issued an urgent call to world Jewry, crying out from the depths of his soul: לאלתר, לאלתר לגאולה, לתשובה, “Immediately to repentance — immediately to Redemption!” This direct confrontation with exile, National and personal, is relevant today as ever.

May we seize the moment... *L’alter l’tshuvah*, *l’alter l’geulah*, by taking the right ‘suitcase’ — increasing in Torah and mitzvos with the ease borne of love and joy! ■

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## RABBI AARON GOLDSCHIEDER

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# To Bless and Be Blessed

Of all the blessings recited daily, one of the most special is mandated by the Torah about the Torah. This is, of course, the blessing recited before Torah study. The obligation to recite it derives from a verse in this week's *parashah*: "When I call out the Lord's name, ascribe greatness to our God" (Deuteronomy 32:3).<sup>1</sup> Another blessing of biblical stature is *birkat ha-mazon* (Grace after Meals), yet it comes after the relevant activity.<sup>2</sup> What is the difference?

Rav Avraham Yitzchak Hakohen Kook proposed the following distinction. Let us start with *birkat ha-mazon*, which is the more intuitive. The blessing follows the meal because we can quite viscerally feel the gratitude. Our hunger has been satisfied and our bellies are full. It is the perfect time to offer our thanks and to truly mean it.

When it comes to Torah study, we do derive benefit from the subject matter, and we could show gratitude for it after the fact. But the advancement of our knowledge is not the true pursuit of Torah study. The greatest gift of the Torah is the Torah itself. The moment a single sacred word leaves our lips we establish contact with another plane

from which the divine word emanates. This privilege needs to be acknowledged before the learning begins.

If someone is called to the Torah for an *aliyah*, Halachah requires him to pronounce a blessing both before and after the reading. The opening blessing, which is the primary one, calls attention to our being chosen to receive the Torah. The second blessing recognizes the result: eternal life.

In a puzzling Talmudic dictum, the Sages claim that the first Temple was destroyed because Jews were not reciting a blessing before Torah study.<sup>3</sup> Rav Kook clarified that although the people were engaged in Torah study, they were privileging its practical and intellectual gains over its spiritual qualities:

"If one inclines only towards the benefit of the knowledge and minimizes the uniqueness of the Torah, then one is like those who did not make a blessing before [studying] Torah, whom the Sages blamed for the loss of the Land. Equating knowledge of God's Torah with any other knowledge or human science is the proximate cause, God forbid, of the extinguishing of the Torah's flame, and of the blindness that prevents seeing its resplendent sanctity."<sup>4</sup>

דְּהֵינָה אִם יִטָּה לְבָבוֹ רַק לְתוֹעֵלַת הַיְדִיעָה וְתַקְטֵן  
בְּעֵינָיו סִגְלַת הַתּוֹרָה, הֲלֹא אִזּוּ יִהְיֶה כְּאוֹתָן שֶׁלֹּא  
בְּרָכוּ בַּתּוֹרָה תַּחֲלֵה, שֶׁעֲלֵיהֶם אָמְרוּ חַז"ל שֶׁאֲבָדָה  
הָאָרֶץ. כִּי הַדְּמוּי אֶת יְדִיעַת תּוֹרַת ה' לְכֹל יְדִיעָה  
וְחֻקָּמָה אֲנוֹשִׁית הוּא הַגּוֹרֵם הַקְּרוֹב לְכַבּוֹת חֲלִילָה

1. *Berachot* 21a.  
2. *Ibid.*

3. *Bava Metzia* 85b.  
4. *Ein Ayah, Berachot*, 7:4.

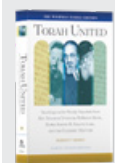
גְּרָה שֶׁל תּוֹרָה וּלְסִמּוֹת הָעֵינַיִם מִהַשְּׁקִיף אֶל זֹהָר  
קִדְשָׁתָהּ.

When the Jewish people received the Torah at Sinai, they pledged *na'aseh ve-nishma*, “we shall do and we shall listen” (Exodus 24:7). In Rav Kook’s analysis, this is a twofold declaration. It affirms that the Torah is a divine gift to be appreciated per se, and that it must also be studied for its wisdom. Had the nation reversed the order, it would have implied that study is more geared towards performance.

Rav Kook’s approach to Torah learning can be best captured by the phrase *Torah lishmah*, Torah study for its own sake. Part of what undergirds this is his mystical conception of the Torah: “the entire Torah consists of the names of the Holy One.”<sup>5</sup> When a person contemplates or enunciates words of Torah, he or she is interacting with the divine expressed in language. With this awareness, the act of learning for its own sake becomes the highest endeavor. “There is a difference between someone who knows that everything is light radiating from the name of the Holy One and someone who doesn’t.”<sup>6</sup> Bearing this in mind, one approaches the Torah with sincerity and wonder, with deference and devotion, with intimacy and with love. One makes a blessing out of appreciation for the Torah, and is blessed by the light of the Infinite contained therein. ■

5. *Orot ha-Torah*, ch. 4.

6. *Ibid.*



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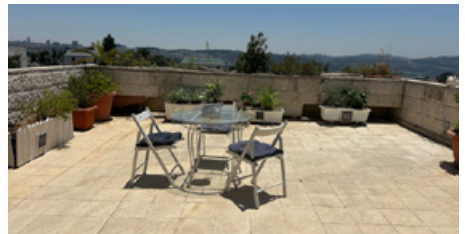
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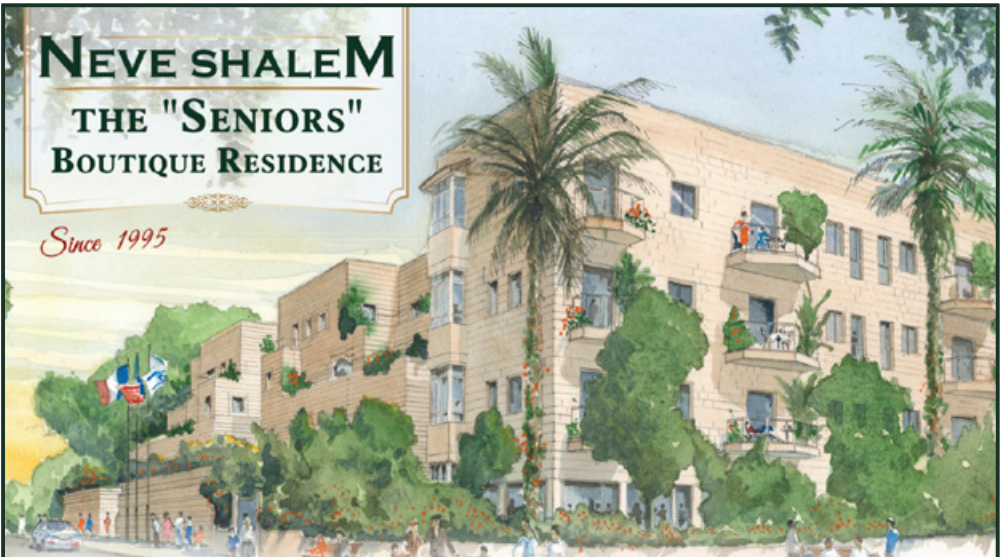


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# Mitzvot of Meals for Those Who Must Eat on Yom Kippur

לעילוי נשמת  
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**Question:** I unfortunately must eat basically regularly on Yom Kippur. Which of the *mitzvah* elements of a Yom Tov meal (*Kiddush*, *Hamotzi*, *Birkat Hamazon* additions) should I do?

**Answer:** One can look at the religious perspective of a meal on Yom Kippur in two ways: 1. Yom Kippur is a *Yom Tov*, in which a proper meal could have been a *mitzvah* if not for the greater importance of fasting, so that when one must eat, the *mitzvot* of a meal apply. 2. Since the broad rule is that we are forbidden to eat, the *mitzvot* associated with eating were not instituted at all.

Now we will see sources. The Tur (Orach Chayim 618; see Shut Maharam Rutenberg 71) says that one who cannot fast on Yom Kippur recites *Ya'aleh V'yavo* in *Birkat Hamazon*. The Taz (OC 618:10) disagrees with the Tur, inferring from a *gemara* (Shabbat 24b) that we do not mention a special day in *berachot/tefillot* if the day's connection to what we are saying is coincidental. As you raised, there are other issues that depend on the correct approach (although each has unique factors also).

The Magen Avraham (618:10) rules that there is no *Kiddush* at a meal (regarding

*Kiddush* in *davening*, see Har Tzvi, OC I:155) on Yom Kippur and cites a *Shibolei Haleket* saying that the prohibition to eat makes the day like a weekday, thus precluding *Kiddush* and *Ya'aleh V'yavo*.

Another issue in the *poskim* is whether to have *lechem mishneh*. The Magen Avraham (ibid.) cites a Knesset Hagedola who says that since the *manna* did not fall on Yom Kippur, one who needs a meal should use *lechem mishneh*. The Magen Avraham disagrees, arguing that *lechem mishneh* was not instituted for Yom Kippur and that we do not want to make a sick person trouble himself with *lechem mishneh*. The Machatzit Hashekel raises another issue – did a double portion of *manna* fall on *Erev Yom Kippur*?

There is not significant discussion in the *poskim* on whether, if *lechem mishneh* is not needed, one should eat bread in order to have a proper meal. Discussions (see Shulchan Aruch, OC 618:10) of what to say in *bentching* do imply that people are eating bread. However, this does not prove one is required to have bread, because classically bread was a natural staple of meals. In any case, we would add the following. While those who are unable to limit themselves to minimal, slow eating, are not instructed to be particularly careful to not eat more than absolutely necessary, it is

halachically counter-productive to eat bread if it is less dietarily productive than other foods one could be eating.

Regarding *halacha l'ma'aseh* conclusions, most *poskim* treat this matter as some level of *safek* as to which general approach is correct (see Mateh Ephraim 618:17; Mishna Berura 618:29). Therefore, on the matter of *Ya'aleh V'yavo*, the approach is that the pros of doing them outweigh any cons. (*Ya'aleh V'yavo*, even if not called for, does not create a problematic enough break to endanger *Birkat Hamazon's* validity – see Shulchan Aruch, OC 108:12; Machatzit Hashekel *ibid.*) In contrast, one should not do a full *Kiddush*, which is said in the day if it was not done at night (Rama, OC 271:8), because of the risk of a *beracha l'vatala*. *Lechem mishneh* is not required, and it is unclear whether to prefer it (see Shemirat Shabbat K'hilchata 39:31; Dirshu 618:54).

This year there is a wrinkle in the matter. Since Yom Kippur falls on Shabbat, even if these *mitzvot* do not apply at all on Yom Kippur, they would seem to apply because it is Shabbat. Therefore, Rabbi Akiva Eiger

(to Magen Avraham *ibid.*) believes it is likely that all should agree to make *Kiddush* this year. However, the Ohr Sameach (Avodat Yom Hakippurim 4:1) posits that Yom Kippur takes over the nature of Shabbat, so there is no *mitzvah* to eat or make *Kiddush* even from the perspective of such a Shabbat. The silence of earlier *poskim* and the statements of recent *Acharonim* (see Har Tzvi, *ibid.*; Igrot Moshe, Choshen Mishpat I, 39; Yaskil Avdi VIII, OC 20.34) indicate that R. Akiva Eiger's thesis is not widely accepted. ■

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# Shagririm Balev

## Everyone Can Make a Match

ALEEZA BEN SHALOM | Jewish Matchmaking



**Shira asks:** How can I help my friend who is tired of “wasting his time on not relevant dates”? He isn’t willing to go out with anyone that isn’t perfect...

**Aleeza responds:** There are two ways to approach this. Option one: don’t set him up with anyone who isn’t perfect in his eyes. If he’s holding out for perfection, there’s not much you can do to change his mind. Option two: introduce him to people you think are good matches, even if they don’t meet every single criteria he’s set and explain why it’s a good match idea in your eyes. Let’s explore the pros and cons of each of these options.

If he’s set on his criteria, and won’t date anyone whom he deems less than “perfect,” that’s his prerogative. If he’s unwilling to compromise, it’s important to honor that - even if it limits his opportunities in the short term.

By only introducing him to people who meet his exact standards, you’re allowing him to stay aligned with his current expectations and mindset. The upside is that he won’t feel like you’re pushing him into anything he’s not ready for or doesn’t want. However, the downside is that he might miss out on the beauty of getting to know someone who has the right potential but not all the qualities he thinks he needs. Sometimes, we have to let people figure things out on their own and we never know who he may end up with.

Alternatively, you can introduce him to people who you think are a good

match—even if they don’t tick every box he’s set. You can help him expand his horizons a little, gently encouraging him to give someone a chance even if they don’t seem like the perfect fit on paper. Over time, he might begin to see that values, shared goals, and chemistry can make a relationship work, even when certain preferences aren’t met.

In the end, the choice is his. You can’t force anyone to change their perspective, but you can offer opportunities for growth. Whether he finds his version of perfection or realizes that flexibility brings other potential options, your role as a supportive ambassador will make a big difference. Just be patient and compassionate, no matter which path he decides to take. Dating is a journey, and sometimes it takes time for people to understand what truly makes a relationship last. ■



**Want to set up your friends?  
Become their ambassador -  
join Shagririm Balev!**

 [en.shagririm.org.il](https://en.shagririm.org.il)  
**0585323242**





Founded in Israel in 2019 and led by Rav Rimon, **Shagririm Balev** - a social online matchmaking initiative - has taken the dating scene by storm. With over 10,000 candidates and 3,000 Ambassadors, in Israel and the US, Shagririm Balev is averaging a Wedding every 2 days!





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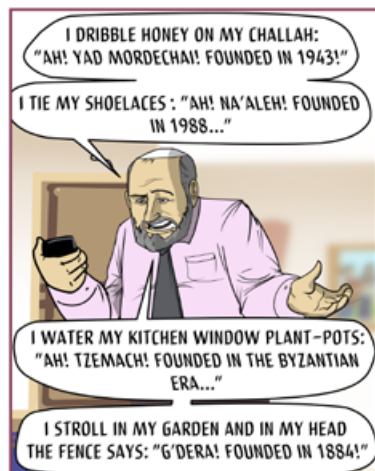
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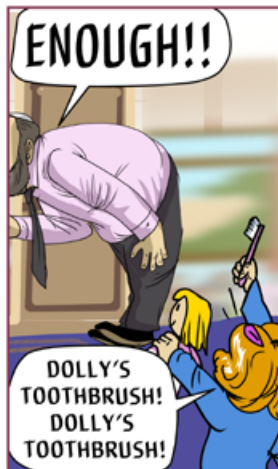
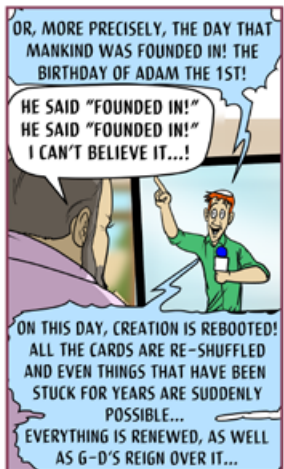
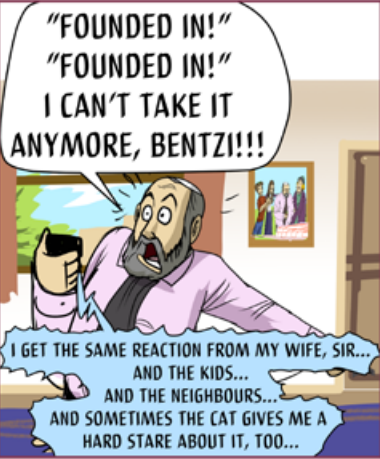
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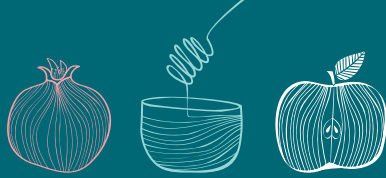
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# Tishrei at Matan

## Jerusalem

### Yom Iyun for Yom Kippur

Wednesday | October 9 | 9:00am

Yael Leibowitz  
Rachelle Sprecher Fraenkel  
Rabbanit Shani Taragin

### Hoshana Raba Learning

Tuesday | October 22 | 8:30pm

Dr. Yael Ziegler  
Rabbanit Shani Taragin

📍 30 Rashbag St. Jerusalem

## HaSharon

### An Evening Of Song & Selichot

Sunday | October 6 | 10:00pm

Laly Derai  
Rabbanit Oshra Koren  
Liat Raz Kedar and Tzviya Tzur

### Hoshana Raba Learning

Tuesday | October 22 | 7:45pm

Mark Ziering  
Dr. Tanya White  
Rav Doron Perez

📍 4 HaPalmach St. Raanana

## Beit Shemesh

### Monthly Tefillah Series Shiur

Monday | October 7 | 8:15pm

Rabbi Shlomo Katz

### Teshuvah During Troubling Times

Wednesday | October 9 | 9:30am

Adina Suslovich

📍 Beit Knesset Netzach Menashe, 18 Reuven

## Netanya, Poleg & Ir Yamim

### Assert Y'mei Teshuva

Thursday | October 10 | 10:30am

Rabbanit Karen Miller Jackson  
Rabbanit Dr. Sharon Grossman

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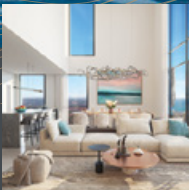
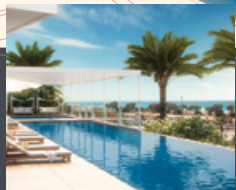
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