



הַמִּזְרָחִי



HAMIZRACHI

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PARSHA WEEKLY

YOM KIPPUR / SUKKOT 5785 • 2024



ISRAEL AT WAR
370 DAYS
101 HOSTAGES
86,000 DISPLACED

WORLD MIZRACHI
Picture of the Week








Rabbi Doron Perez gave a powerful speech on October 7, at the United Nations, representing the families of the hostages. In his speech, he told the packed crowd, which included many ambassadors including the US Ambassador to the UN, about his family's journey throughout the past year.

(PHOTO: PERRY BINDERGLASS)









This week's edition is dedicated for the merit of the safe and speedy return of Matan Shachar ben Anat, a member of Tzevet Perez tank crew, together with all injured, missing, and captured, and dedicated to the memory of Tomer ben Shay hy"d, Itai ben Ruby hy"d, and Daniel Shimon ben Harav Doron Eliezer hy"d.

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World Mizrachi is the global Religious Zionist movement, spreading Torat Eretz Yisrael across the world and strengthening the bond between the State of Israel and Jewish communities around the world.

Based in Jerusalem and with branches across the globe, Mizrachi – an acronym for *merkaz ruchani* (spiritual center) – was founded in 1902 by Rabbi Yitzchak Yaakov Reines, and is led today by Rabbi Doron Perez. Mizrachi's role was then and remains with vigor today, to be a proactive partner and to take personal responsibility in contributing to the collective destiny of *Klal Yisrael* through a commitment to Torah, the Land of Israel and the People of Israel.

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PARSHA WEEKLY

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We Desperately Need Yom Kippur A Time for Pardon



Rabbi Doron Perez

Executive Chairman, World Mizrachi

The following story took place on Yom Kippur in the Janowska Road Camp during the Holocaust. It appears in Yaffa Eliach's book: *Hasidic Tales of the Holocaust*, and expresses the essence of the magnetic spiritual nature of Yom Kippur.

In the Janowska camp there was a Jewish foreman from Lvov by the name of Schneeweiss, one of those people that one stays away from if he values his life.

Yom Kippur was nearing and fears in the camp mounted; everyone knew that the Germans especially liked to use Jewish holidays as days for inflicting terror and death. Nevertheless, a group of Hasidim asked the Rabbi of Bluzhov to approach Schneeweiss and request that on Yom Kippur his group not be assigned to any of the thirty-nine main categories of work, so that their transgression of the law by working on Yom Kippur would not be a major one.

The rabbi knew that the foreman had little respect for Jewish tradition. Before the war, Schneeweiss had publicly violated the Jewish holidays, and in Janowska, he was a merciless man. Despite his fears, the rabbi agreed to speak with him.

"You probably remember me. I am the Rabbi of Pruchnik, Rabbi Israel Spira." Schneeweiss did not respond. "Tonight is Kol Nidrei night," the rabbi continued. "There is a small group of Jews who do not want to transgress any of the major prohibitions of the day. It means everything to them. It is the essence of their existence. Can you do something about it? Can you help?"

The rabbi noticed a hidden shiver went through Schneeweiss. He took his hand and said, "I beg

you to do this for us so that we may still find some dignity in our humiliating existence."

The stern face of Schneeweiss changed. For the first time, the rabbi saw in it a human spark. "Tonight I cannot help you," Schneeweiss replied. "But tomorrow, on Yom Kippur, I will do whatever I can."

Even the Transgressors in Israel

The following day, the rabbi and a small group of young Hasidim were summoned to the foreman's cottage. He arranged for them to clean in a way that would not transgress any of the thirty-nine major categories of work.

The rabbi was standing on a ladder with rags in his hand, cleaning the huge windows while chanting prayers, and his companions were on the floor polishing the wood and praying with him. "The floor was wet with our tears. You can imagine the prayers of that Yom Kippur..."

At about twelve o'clock noon, the door opened wide. Into the room stormed two angels of death, S.S. men in their black uniforms. They were followed by a food cart filled to capacity. The room was filled with the aroma of freshly cooked food, such as they had not seen since the German occupation: white bread, steaming hot vegetable soup, and huge portions of meat.

The tall S.S. soldier commanded, "You must eat immediately or you will be shot on the spot!" No one moved. The rabbi and the Hasidim remained in their places. The German repeated the orders. The Jews remained glued to their places. The S.S. men called in Schneeweiss. "Schneeweiss, if the dirty dogs refuse to eat, I will kill you along with them!"

Schneeweiss pulled himself to attention, looked the German directly in the eyes, and said in a quiet tone, "We Jews do not eat today. Today is Yom Kippur, our most holy day, the Day of Atonement."

"You don't understand, Jewish dog," roared the S.S. soldier. "I command you in the name of the Fuhrer and the Third Reich – fress!"

Schneeweiss, composed, his head high, repeated the same answer. "We Jews obey the law of our tradition. Today is Yom Kippur, a day of fasting."

The German took out his revolver from its holster and pointed it at Schneeweiss's temple. Schneeweiss remained calm. He stood still, at attention, his head high. A shot pierced the room. Schneeweiss fell.

The rabbi and the Hasidim remained frozen in their places, not believing what their eyes had just witnessed. Schneeweiss, the man who in the past had publicly transgressed against Jewish tradition, had sanctified G-d's Name publicly and died a martyr's death for the sake of Jewish honour.

"Only then, on that Yom Kippur day in Janowska," said the rabbi, "did I understand the meaning of the statement in the Talmud: 'Even the transgressors in Israel are as full of good deeds as a pomegranate is filled with seeds.'" (Berachot 57a).

It is quite incredible to consider the magnetic power of attraction of Yom Kippur, which elicits such a reaction from the most unlikely person. A person who was a desecrator of Torah and *mitzvot* in public, and had done nothing to display his commitment to G-d and to Torah values, was somehow prepared to give up his life for the sanctity of Yom Kippur. This day holds a type of hypnotic and magnetic spiritual power drawing in so many of the ages and keep so many connected.

What is its secret?

A Divine Pardon

The answer to this question can be found in the Talmud (*Yoma* 20a) where it states that the numerical value of the word "HaSatan" – the Satan – is 364. This is because the negative forces have power over us for all but one day of the 365 days of the year. That day, says the Talmud, is Yom Kippur.

What is it about Yom Kippur which seems to even evade the clutches of the condemning Satan? The answer is that Yom Kippur is not a time of justice known as "Din U'Mishpat," but rather extracted from a totally different paradigm, that of pardon. This 25-hour period known as Yom Kippur is unique in that it is a window period of Divine pardon and clemency that only Hashem can grant. This can be understood through the well-known legal principle of pardon adopted in many countries.

The Political Pardon

Pardon is the forgiveness of a crime and the penalty associated with it. It is granted by a head of state such as a monarch or a president, or by a competent Church authority. Commutation is an associated term meaning the lessening of the penalty of the crime without forgiving the crime itself. A reprieve is the temporary postponement of punishment. Clemency is a general term encompassing all of these.

Pardon or mercy, as it is known in the UK, is based on the following rationale. The whole year we are subject to the paradigm of justice. Judgment is enacted through the justice system, the Courts, attorneys and advocates defending and prosecuting us. Our judgment is based on the rule of law – *Din U'Mishpat*. The country's constitution and how it applies in the legal system will dictate our fate. However, there is a different paradigm by which we can be judged. This is given to the discretion of the highest authority or office of the country. This is the Principle of Pardon. Here, your innocence need not be based on your actions, but rather based on the mercy, compassion or forgiveness of the leader. This is a totally different principle.

This is the foundation of Yom Kippur. It is the time that G-d promises atonement. It is the time when G-d moves from His seat of judgment to His seat of mercy. What this means is that there is a spiritual paradigm shift from the whole system of Divine justice to that of pardon and mercy. It is a 25-hour reprieve where we have the potential to elicit Hashem's favour and forgiveness.

Yom Kippur is so Much More

In the legal principle of pardon, a person's criminal record is not erased. It is true that they might have the penalty of the crime lessened or a reprieve, a temporary postponement of punishment. They may even be pardoned; but in all the above cases, their criminal record remains intact and can be revisited. For instance, if the individual who is pardoned is convicted of an additional offense, this information may lead to a reactivation of the criminal record.

Not so on Yom Kippur. It is not only a day of atonement, but it is also a day of purity. As the *passuk* says, "On this day Hashem will atone for you to purify you and before Hashem you will be purified." *Tahara* – purity – complements pardon. Hashem does not only pardon us for our sins, He totally purifies us, ie, He wipes the slate clean as if no sin has been done in the first place.

Such is the power of Yom Kippur: the day of both pardon and purity. Rabbi Yehuda Hanasi (Rebbe) believed the day is so powerful that it purifies without us needing to do any *teshuva*. The *halacha*, though, follows the majority view of the rabbis, which states that only through the redemptive power of *viduy* – confession and *teshuva* – can Yom Kippur's pardon and purity take effect. Only if we do our bit does Hashem do His.

The 25 hours of Yom Kippur are a Divine gift of pardon and purity. They are a unique window period of clemency. We should not wish one moment of it away. We so desperately need Yom Kippur this year. What has only transpired between this Yom Kippur and last. We have been at war for a year. The Yom Kippur War, 51 years ago, ended in three weeks. We are still in the midst of an ever widening war with still, who would believe, 101 hostages.

We desperately need Yom Kippur this year. Let us not wish one moment of this magical day away and let us indeed seize the day. For pardoning and forgiving anyone who has wronged us. For deep prayer, repentance and personal transformation of *teshuva* – returning to ourselves.

Let us do our part and we hope and pray that in turn Hashem does His.

Chag Sukkot: What We Learn From Displacement



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Feeling Displaced

Our people have suffered greatly this past year. Many Jews were murdered, thousands wounded, and over one hundred remain in captivity. In addition, over 100,000 Israelis were displaced from their homes, and tens of thousands remain displaced a full year later.

Throughout this year, we have worked to empathize with those in pain. Sukkot reminds us of those living in temporary conditions, as we are commanded to do the same.

The *mitzvah* of *sukkah* requires more than just eating meals in the *sukkah*; it involves moving our lives and most cherished items from home to *sukkah*. The *mishnah* teaches us that “for all seven days, we make the *sukkah* our *dirat keva* (permanent dwelling).”¹

Though the *sukkah* serves as our *dirat keva*, it must be constructed as a *dirat arai* (temporary dwelling). Rava explains that this is why a *sukkah* cannot be taller than twenty *amot* — “For seven days, we need to leave the *dirat keva* and sit in a *dirat arai*.”² While sitting in the *sukkah*, we should feel like we are in a temporary structure.

Why must the *sukkah* be a *dirat arai*? If it is our *dirat keva* for the *chag*, why not erect a bonafide *dirat keva*?

Moreover, considering Chag HaSukkot is *z'man simchateinu* (the time of our happiness), wouldn't we be happier in a sturdy *sukkah*? How do we find joy in a temporary structure?

A Metaphor For Life in This World

The Chida³ explains that the temporary structure models our life in this world. It reminds us that our existence in this

world and its pleasures are temporary, ephemeral, and insignificant.⁴

Though we know that the next world is the ultimate one, we often become overly focused on this world and its pleasures. This focus can be even more intense at the end of a successful harvest season when our homes are full of the fruits of our labor. We must remember that this world is merely the “corridor to the palace,”⁵ the gateway to the next world. This world and its pleasures are not the ultimate end goal. There is a bigger, better, and more meaningful place that we reach after passing through this world.

Sitting in a temporary structure reminds us that our life in this world is temporary and transient, influencing how we live year-round. We should recognize our stay here is brief and not be concerned with building luxury homes.⁶ This is how the Chofetz Chaim explained why his home and furnishings were so basic. He likened himself to a traveler staying in a simple hotel room. Just as a traveler does not need extravagance, neither do we, as we are only passing through on our way to the next world.

Vulnerability and Dependency

A *dirat arai* is not only temporary but also less sturdy and reliable than a *dirat keva*. Sitting in such a *sukkah* reminds us of our vulnerability and reliance on Hashem's protection.

Agricultural success can go to one's head. The farmer can attribute his success to his ability and efforts alone and forget his need for Hashem's assistance and support.⁷ Life in a *dirat keva* can lead to a similar conclusion — a false sense of security. We feel safe and secure behind our steel and concrete walls and see them as what protects us.

We sit in the *sukkah* to commemorate the *sukkot* that Hashem provided for us in the desert. Sitting in a *dirat arai* reminds us that our safety does not depend on the strength of the walls but, instead, on the One who strengthens them and us.

Many of us were taught the story of the three little pigs as children. The story's moral is that our safety hinges on building solid walls. Otherwise, the wolf will huff and puff and blow our house down. The attacks of 9/11 reminded us that evil wolves can blow even the strongest walls down. It is Hashem, not the material of our walls, who protects us.

This is why we leave our sturdy homes and reside in a *dirat arai*. We show that we place our faith and trust in Hashem, not in our “safe” homes. While on the surface, our security and safety seem to come only from our own *hishtadlut* (efforts); when we look past the surface, we realize that everything comes from Hashem.

Z'man Simchateinu — True Reasons to Be Happy

The Sefat Emet explains that this recognition is also the basis of our *simchah* on Sukkot. He asserts that “there is no happiness like the happiness of the one who truly relies on Hashem.”⁸ A person who relies on his wealth and stone walls knows he is unsafe. In contrast, one who trusts in Hashem is happy because he has good reason to feel secure and confident about his future.

Rav S.R. Hirsch adds that recognizing Hashem's support inspires a deeper basis for joy. We celebrate not just our security and confidence in future success, but also our relationship with Hashem itself. This, adds Rav Hirsch, is true and pure *simchah* — a celebration of what truly matters.

Hoshanot & Hakafot: Circles of Salvation



Rabbanit Shani Taragin
Educational Director, World Mizrahi

The Mishna in Sukkah 4:5 describes the second Temple practice of taking the *arava* branches and circling the *mizbayach* once daily of Sukkot and seven times on the seventh day while reciting “*Hoshanot*.” Today we continue and remember this practice by circling the “*bima*” with our *arba minim* every day of Sukkot, and seven times on Hoshana Rabba “*zecher l’mikdash*.” By the 16th century, the Rem”a cites the custom to circle the *bima* with song on Simchat Torah (OC 669:3). What is the significance of these circuits and why particularly circle on Sukkot?

Rav Acha (Yerushalmi, Sukkah ch.4) states that we circled the altar “*zecher l’Yericho*,” as a remembrance of the circling of the walls of Jericho for seven days followed by the walls miraculously collapsing. Rav Eleazar of Worms (*Sefer haRokeach*, Laws of Sukkot, 221) explains that there is a parallel between the seven circuits around Yericho and the seven expressions of precipitation in the Torah, which we pray for on Sukkot. Just as we circled the walls for seven days with *shofarot*, and seven times on the seventh day and the walls came tumbling down, so too we circle the *bima* (pseudo-altar) for seven days with prayers and praises to Hashem for rain, and on the seventh day, we circle seven times with request for salvation for Hashem to provide rainfall.

Rav Yakov Ettlinger (*Aruch LaNer*, Sukkah 45a) presents the connection to the simcha of Sukkot expressed through reciting a complete “*Hallel*” to thank Hashem for numerous miracles performed for *Am Yisrael* in *Eretz Yisrael*. The miracle of Yericho was the first one performed to us as a nation upon entering

the Land and is therefore highlighted on Sukkot through our seven circuits.

Commentaries (Rabbenu Bachya, Alei Tamar) also explain the circling of the walls of Yericho as a means of atonement, ridding us of sin while having judgment fall upon our enemies. Similarly, we take our *arba minim* and circle the altar/*bima* as a petition to Hashem to cleanse us of sin and save us from our adversaries.

Rabbi “Dosa the Greek” in 1430 cites the custom of three (and later seven) circuits of a groom around his bride. Though we don’t know its fundamental origin, the most common proof text cited is Yirmiyahu 31:21 – “for Hashem has created a new thing in the earth, A woman shall compass a man.” In the context of the prophet’s allegory, the woman symbolizes the people of Israel, who will initiate the reconciliation with her beloved, the Almighty, by circling. These seven circuits also remind us of the seven circles around Yericho, breaking the walls between bride and groom, *Am Yisrael*, and *HaKadosh Baruch Hu*. As there are numerous parallels between the *shofar*-blowing ceremony around Yericho and the revelation of Sinai, the seven circuits re-establish our covenantal marriage ceremony every Sukkot!

On Sukkot, we have an opportunity to break down walls – walls that separate us from Hashem and one another. Yericho is described as wholly enclosed, quarantined – “Yericho was shut up because of the children of Israel: none went out, and none came in”(6:1). Sukkot is a time to symbolically break down these walls as we circle the *bima* for seven days with *Hoshanot* and on the eighth day with

Hakafot of song and dance. These are circles of prayer for military success, rain, and prosperity, circles of praise for miracles of salvation in the Land of Israel; they are also circles of atonement and circles of marriage - breaking down barriers and rebuilding a covenant of commitment with our Beloved.

Mesechet Ta’anit (31a) concludes with a description of the happiest days of the year (15 Av and Yom haKippurim), wherein the daughters of Israel would circle-dance in anticipation of marriage. Ulla of Bira’a assures us that in the future, Hashem will arrange a circle-dance for all the righteous “and He will be sitting among them in the Garden of Eden, and every one of the righteous will point to G-d with his finger, as it is stated: ‘And it shall be said on that day: Behold, this is our G-d, for whom we waited, that He might save us. This is the Lord; for whom we waited. We will be glad and rejoice in His salvation.’” (Isaiah 25:9) Hashem will form a circle which provides for equal proximity to the center for all the participants. Once the walls are broken down through petition and prayer on Yom Kippur and Sukkot, we anticipate the happiness of Simchat haTorah accompanied by circles of solidarity. May our dancing this year enable us to overcome our circles of trepidation from this past year and provide a glimpse of the future circle of salvation and ultimate redemption!

Halachic Q&A



Rabbi Yosef Zvi Rimon

Nasi, World Mizrahi | Rabbi of the Gush Etzion Regional Council

Rosh Yeshiva, Jerusalem College of Technology | Founder and Chairman, Sulamot and La'Ofek

Question: Can somebody who suffers from bad breath brush his teeth on Yom Kippur?

Answer: Generally, this is prohibited. However, a non-edible liquid (such as mouthwash) should be allowed, as only a rabbinic prohibition would be transgressed if it was swallowed by accident. However, Mateh Efraim prohibits even this. In a case when one is really suffering, there is room to rule leniently, while of course being careful not to swallow. Generally, however, the accepted ruling is to only permit this if it is an extreme circumstance.

Question: What are the laws relating to hanging decorations in the sukkah?

Answer: The *Mishnah*¹ teaches that one cannot hang a sheet under the *schach* to catch the leaves that will fall. Rav Chisda clarifies that the sheet only renders the *sukkah* unfit when placed in order to catch leaves. However, hanging a *sheet* under the *schach* to beautify the *sukkah* is permissible. The Gemara further qualifies this ruling, limiting the possibility to hang a decorative sheet to within four *tefachim* of the *schach*. At this distance, we view the decoration as nullified to the *schach*. When the sheet hangs below four *tefachim* (32 cm) it is not nullified and disqualifies the *sukkah*. This is codified in Shulchan Aruch.²

Sukkah decorations that hang below four *tefachim* have the same laws of *schach* which is disqualified: it only disqualifies the entire *sukkah* if it spans the length of the whole *sukkah* and is four *tefachim* wide. When less than these dimensions, the *sukkah* is kosher but you may not sit under the decoration if it exceeds 4x4 *tefachim* (some say 3x3). One may sit under smaller *sukkah* decorations, and seemingly hanging them below should pose no issue.

However, Maharil was concerned that one may come to hang more decorations which together would combine to a measurement that would disqualify. Therefore, he rules that all *sukkah* decorations should remain within four *tefachim* of the *schach*, and the Rema *paskins* accordingly.³

Therefore, ideally one should hang all of their decorations within four *tefachim*. If there is a real need, it is permissible to hang them below that distance, as many opinions disagree with this stringency.⁴

Question: Is there a mitzvah to build a sukkah?

Answer: Two *mitzvot* are mentioned in the Torah: 1) "For a seven day period you shall live in booths,"⁵ 2) "You shall make yourself the Festival of Sukkoth for seven days."⁶ Seemingly, the second verse implies that there is a *mitzva* in making the *sukkah*, as implied by the *Sheiltot*⁷ as well. Moreover, the Yerushalmi⁸ says that a blessing should be made on building the *sukkah*. While we do not recite a *bracha* in practice, there is still great significance to the process of building the *sukkah*.⁹

The Rema¹⁰ writes that the meticulous ones begin building their *sukkah* immediately as Yom Kippur commences, to go from *mitzva* to *mitzva*. It suffices to begin the process on *motza'ei* Yom Kippur, however; it is a *mitzva* to complete it the following day, as "when a *mitzva* comes to one's hands, one should not delay in performing it."¹¹ If one cannot begin building on *motza'ei* Yom Kippur, one should plan the building, either through discussing the process with their family or through learning the laws of *sukkah*.¹²

It is best to build the *sukkah* by yourself and not through somebody else,¹³ like we say regarding preparing food for Shabbat, or at the very least do some action yourself.¹⁴

Question: I am going to visit my elderly parents on the first day of Sukkot. They are very nervous about the heat. If it is too hot for my parents, can the entire family visiting eat inside together with my parents? Is there value in doing kiddush or birkat hamazon in the sukkah when it is not the first night?

Answer: I recommend going to the *sukkah*, making *kiddush*, eating a *k'beitza* of bread, and then *benching*. Afterward, go inside and eat the rest of the meal with your parents (without eating bread).

Question: Our family is leaving to chutz la'aretz immediately after Shemini Atzeret. We would rather not leave our sukkah up during the trip. Is there an issue with dismantling the sukkah before Shemini Atzeret?

Answer: Ideally, one should wait until after *chag* to dismantle their *sukkah*.¹⁵ However, if there is a need, one may take it down before.¹⁶

1. סוכה י.
2. שו"ע או"ח תרכ"ז, ד.
3. שם.
4. ראו שער הציון שם, ס"ק כא.
5. ויקרא כ"ג, מב.
6. דברים ט"ז, יג.
7. קס"ט.
8. ברכות, פ"ט ה"ג.
9. ראו העמק שאלה על השאלות שם.
10. תרכ"ד, ה.
11. רמ"א, תרכ"ה, א ומשנה ברורה, ס"ק ב.
12. עיינו כף החיים, תרכ"ד, ס"ק לה; ערוך השולחן שם, ז.
13. פרי מגדים, אשל אברהם, תרכ"ה, ס"ק א.
14. בכף החיים (שם, ס"ק יא) כתב שטוב שיניח את הסכך בעצמו כי זה עיקר המצווה, ואם אינו יכול להניח כולו, יניח מקצתו.
15. שו"ע או"ח תרס"ו.
16. בכף החיים (שם, ס"ק יא) כתב שטוב שיניח את הסכך בעצמו כי זה עיקר המצווה, ואם אינו יכול להניח כולו, יניח מקצתו.

● Compiled by Yaakov Panitch.

הושע נא למענך

הרבנית שרון רימון
Tanach teacher and author



פסוקים אלה מבטאים את הפער בינינו לבין ה'. ה' הוא טוב ומיטיב ורב חסד, ואילו אננו לפעמים לא ראויים לכך. ובכל זאת אננו מבקשים: "אבינו מלכנו חננו ונענו כי אין בנו מעשים. עשה עמנו צדקה וחסד והושיענו". ההבנה שאנחנו לא ראויים, וה' מיטיב איתנו למרות זאת, מכוננת אותנו לדייק את עצמנו מול ה': לא להיות בתפיסה ש"מגיע לנו" אלא להבין שה' הוא רב חסד, ומשפיע טוב למענו, כי זו המהות שלו, גם כשלא מגיע לנו, גם כש"אין בנו מעשים". זאת חוויית חיים של ענווה אל מול גדלות ה'. תפיסה שאיננה מקבלת את הטוב כמובן מאליה אלא מכירה בחסד ה' ובצורך להודות על הטוב, ולהשתדל להיות ראויים לו עד כמה שאפשר.

בסיטואציות בהן הקלקול האנושי גדול וגורם למניעת חסד ה', אננו מבקשים מה' שיעשה למען שמו. יחזקאל (בפרק כ') מתאר כיצד פגיעה בעם ישראל גורמת לחילול השם, ולכן לעתים ה' מושיע את ישראל "למען שמו" - כדי למנוע חילול השם לעיני הגויים, למרות שהם חטאו ואינם ראויים לישועה.

לתפילות "הושע נא למענך" ו"אבינו מלכנו עשה עמנו למען שמה" יש מימד משמעותי נוסף, והוא שכל הבקשות והתפילות שלנו אמורות להיות לשם שמים, ולא למען עצמנו. כשם שחנה התפללה לקבל ילד לא בשביל עצמה אלא כדי לתת אותו לעבודת ה', ולכן תפילתה היתה "על ה'" כך גם אננו אמורים לכוון את תפילותינו ובקשותינו לשם שמים: על מנת שנוכל לעשות טוב; על מנת שנוכל לעבוד את ה'; על מנת שיגדל כבוד ה' בעולם, וכד'.

ה' הוא מקור השפע והטוב בעולם. רצונו להיטיב עם כל בראיו. השאיפה היא שהאדם יתחבר אל ה', וה' ישפיע טובה עליו ועל העולם. כאשר אננו מתפללים "עשה למענך", או "הושע נא למענך", אנחנו מבקשים מה' שיתוף פעולה איתו, שיתוף פעולה בין האדם לה' בהשפעת טובה על העולם.

פיוט ששישי: בקשה לישועה ולמניעת אסונות וצרות:
"אָדָמָה מֵאָרֶר. בְּהֵמָה מִמְשַׁכֶּלֶת. גּוֹרֵן מִגָּזֵם. דָּגָן מִדִּלְקָת. הוֹן מִמְאָרָה... קִצִּיר מִקִּלְלָה. רוֹב מִרְזוֹן. שְׂבֻלָת מִצְנָמוֹן. תְּבוּאָה מִחֶסֶל".

פיוט שביעי: בקשת ישועה למען אבות האומה (ואירועים חשובים): "לְמַעַן אֵיתָן הַנְּזָרֵק בְּלֶהָב אֵשׁ. לְמַעַן בּוֹ הַנְּעֻקָד עַל עֲצִים וְאֵשׁ. לְמַעַן גְּבוּר הַנְּאָבֵק עִם שָׂר אֵשׁ. לְמַעַן דְּגָלִים נְחִית בְּאוֹר וְנֶעַן אֵשׁ. לְמַעַן הוֹעֵלָה לְמִרוֹם וְנִתְעַלָּה כְּמִלְאָכִי אֵשׁ. לְמַעַן וְהוּא לֶף כְּסֵגוֹ בְּאֶרְאֵלִי אֵשׁ..."

המשפט החוזר כל יום בתחילת ההושענות הוא:
"הושע נא למענך א-לקינו הושע נא: למענך בוראנו הושע נא..."

בקשת הישועה למען שם ה' ולא למען עצמנו וטובתנו חוזרת גם בתפילות אבינו מלכנו - בתחילתה ובסופה:

אבינו מלכנו עשה עמנו למען שמה.
אבינו מלכנו עשה למענך אם לא למעננו...

מה המשמעות של בקשה מה' למענו, למען שמו, למען רחמיו?
רעיון זה מגיע מדברי הנביאים:

בכמה נבואות נאמר, שה' יושיע את בני ישראל, לא מפני שמגיע להם, ולא למענם, אלא למענו או למען שמו: "וּגְבוּתִי אֶל הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעַנִי וְלְמַעַן דָּוִד עֶבְדִּי" (מל"ב י"ט, לד); "אֲנֹכִי אֲנֹכִי הוּא מִלְחָה פִּשְׁעִיךָ לְמַעַנִי וְחַטְאֲתֶיךָ לֹא אֶזְכֹּר" (ישעיהו מ"ג, ח).

לעתים גם ישראל מבקשים מה' שישלח להם ויושיע אותם "למען שמו" למרות שאינם ראויים, כגון: "לְמַעַן שְׁמֶךָ ה' וְסִלַּחְתָּ לְעוֹנֵי כִּי רַב הוּא" (תהלים כ"ה, יא).

זכר למצוות ערבה שנהגה במקדש, אננו נוהגים היום להקיף את בימת בית הכנסת עם לולבים בכל יום מימי חג הסוכות, ולומר פיוט הושענות, ובהושענא רבה מקיפים 7 פעמים.

נעיינו בפיוטי ההושענות, ונססה להבין את משמעותם:

פיוט ראשון: בפיוט זה מופיעים כינויים שונים לקב"ה ולהופעותיו בעולם, ובו אננו מבקשים שה' יושיע אותנו למענו: "הושע נא למען אמתך. למען ברייתך. למען גדלך ותפארתך... למען קדשך. למען רחמיך הרבים. למען שכינתך. למען תהלתך. הושע נא".

פיוט שני: בפיוט זה מופיעים כינויים שונים לירושלים ולמקדש, והבקשה היא שה' יושיע את ירושלים (ובית המקדש): "אָבֹן שְׁתִּיָּה. בֵּית הַבְּחִירָה. גּוֹרֵן אֶרְנָן. דְּבִיר הַמּוֹצֵנֵץ. הַר הַמּוֹרֵנָה. וְהַר יִרְאָה... קִדְשׁ הַקִּדְשִׁים. רְצוּף אֶהְבָּה. שְׂכִינַת כְּבוֹדְךָ. תֵּל תְּפִלִּיִת"

פיוט השלישי מופיעים כינויים שונים ומגוונים לעם ישראל, והבקשה היא לישועת עם ישראל: "אוֹם אֲנִי חוֹמָה. בְּרָה כַּחֲמָה. גּוֹלָה וְסוּרָה. דְּמַתָּה לְתַמָּר. הַהַרְוֵגָה עֲלֶיךָ... צֶאֱזָן קִדְשִׁים. קְהֵלוֹת יַעֲקֹב. רְשׁוּמִים בְּשִׁמְךָ. שׁוֹאֲגִים הוֹשֵׁעַ נָא: תְּמוֹכִים עֲלֶיךָ".

פיוט רביעי: פניה אל ה' בכינויים שונים, בבקשה שיושיע אותנו: "אֲדוֹן הַמּוֹשִׁיעַ. בְּלִתָּךְ אֵין לְהוֹשִׁיעַ. גְּבוּר וְרַב לְהוֹשִׁיעַ. דְּלוֹתִי וְלִי יְהוֹשִׁיעַ. הָאֵל הַמּוֹשִׁיעַ... קוֹרְאֶיךָ תוֹשִׁיעַ. רְחוּמֶיךָ תוֹשִׁיעַ. שׁוֹחֲרֶיךָ הוֹשִׁיעַ. תְּמִימֶיךָ תוֹשִׁיעַ".

פיוט חמישי: בקשה לישועה לכל בראי עולם: "אֲדָם וּבְהֵמָה. בֶּשֶׂר וְרוּחַ וְנֶשְׁמָה. גִּיד וְעֶצֶם וְקֶרֶם. דְּמוֹת וְצֶלֶם וְרִקְמָה... פְּרָחִים לְהַעֲצִימָה. צְמַחִים לְגִשְׁמָה... תְּלוּיָה עַל בְּלִימָה".

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As we pray for the swift return of those displaced, let us also internalize the lessons of displacement, which is meant to remind us of life's transience and our vulnerability and reinforce our belief in the One who truly protects us in our turbulent world.

May our efforts lead to Hashem's swift restoration of the fallen sukkah of David.

- Sukkah 28b.
- Sukkah 2a. Note that Rava's language emphasizes not only sitting in a *dirat arai*, but also leaving our *dirat keva*. Note also that Abaye identifies Tannaim who disagree and believe that a *dirat keva* is required (Sukkah 7b). We do not *paskan* like their opinion.
- Simchat HaRegel, Sukkot. See also the Maharsha (Avodah Zarah 3a) and the Gra to Yonah 4:5.
- See Tehillim 90:10.
- Avot 4:16.
- See Ya'arot Devash (of Rav Yonasan Eibeshitz) Chelek 1, Derush 6. Rav Elimelech Biderman (Be'er HaParshah, Sukkot 5784) compares one focused on the pleasures of this world to a person who chooses a doctor based on the amenities of the waiting room.
- Rashbam, Vayikra 23:39 based on Devarim 8. See Kli Yakar (Vayikra 23:42) who connects between the two explanations we gave for *dirat arai*.
- Sefat Emet, Sukkot 5645.

Happy Yom Kippur!



Sivan Rahav Meir and Yedidya Meir
World Mizrahi Scholars-in-Residence

Yom Kippur, which is on the tenth of Tishrei, is considered the holiest and most important day in the Jewish year. In the Torah it is written: “Because on this day, there will be atonement for you, to purify you from all your sins, before G-d you will be cleansed.” (Lev. 16:30) This is the day on which Moshe Rabbeinu came down from Mount Sinai with the second set of Tablets of the Covenant, having broken the first set of tablets when he saw the sin of the golden calf. Yom Kippur commemorates the day that the Children of Israel were given a second chance with the second set of Tablets, and so it became a day of atonement and forgiveness throughout the generations.

Here is something to which we do not pay sufficient attention: It's clear that the *mitzva* on Yom Kippur is to fast, but what about the *mitzva* the day before Yom Kippur – the *mitzva* to eat? This is a *mitzva* in its own right, and not just to help us feel less hungry during the fast on Yom Kippur. Our Sages tell us that the idea of Yom Kippur is so great that it is actually deserving of a joyful feast. Of course, it is impossible to celebrate the day in that manner as it is a fast day, so we bring the feast forward to the day before, the eve of Yom Kippur. The Spanish commentator, Rabbeinu Yona of Girondi, who lived around eight hundred years ago, wrote the following: “And because of the fast on Yom Kippur, we are obliged to partake of the feast rejoicing in the *mitzva* on Yom Kippur eve.”

But just a moment. Why are we rejoicing with a feast? What are we so happy about? We rejoice about the very existence of Yom Kippur, a day of appeasement and atonement. It is a day that brings with it the capacity to change, the possibility to forgive and erase, to begin anew and rebuild

from crisis – a day that is a reminder that human beings have free choice. For all of these reasons, when we look deeply into the substance of this special day, it really is appropriate to wish everyone “a happy Yom Kippur!”



Rabbi Jacob Edelstein, of blessed memory, was the rabbi of Ramat HaSharon. We were privileged to live there and get to know him well. Here are some of his pearls of wisdom regarding Yom Kippur:

“How is it possible to erase things that a person has done? What good is regret? Does it make sins disappear? If a person eats something that causes a stomach ache, and afterwards he's sorry he ate it, will regret benefit his stomach now? The process of *teshuvah* is higher than our minds can grasp, it is beyond nature. It is one of the wonders of creation, one of the greatest gifts we have received – the possibility to start over again.

“There is a wonderful passage that reveals a secret to us: ‘Return, Israel, to Hashem your G-d.’ In other words, a person must return to Hashem. If this was an ascent to a new place, or moving to somewhere different, it would not say ‘return.’ From this we learn that *teshuvah* means going back to our true origins. The meaning of *teshuvah* is not to change, but to return to our proper place, to be who we are supposed to be.

“Someone once said that in his youth he wanted to change the world. He later saw that this was difficult and decided to change only the people in his country. Then he decided to at least change the residents of his city. When he failed, he tried to just change the members of his family. Finally, he understood that he must first change himself. And then, after he worked on changing himself,

he saw that he slowly began to influence his family, his city, his country, and the entire world. Improving the world starts with self-improvement. Our desire is for wholesale, widespread change, but such change begins with character refinement on the part of each and every individual.”



After three days of Chag and Shabbat where people didn't put on *tefillin*, Yakir Asraf, a soldier, sent a photo this morning from Gaza with a beautiful explanation:

“Here it was a holiday here full of emergency alerts, activities and being on call. Finally this morning was a little quieter and I had time to pray and think.

I feel that there is another war going on here: which emotion will dominate us? Will sadness, anger, despair dominate us, or will love and hope dominate us? We are fighting for that too.

So I put on my *tefillin* here and remind myself: we didn't come here just to fight. We came here to live, to build, to do good for the world, to fix it. I have a collection of photos of me putting on *tefillin* in all kinds of far away places in the world. Recently, a picture that I didn't plan, of *tefillin* on the ruins of Sajaia, joined the collection, but I want to replace it after the victory with a picture of a beautiful and quiet landscape. Because we choose life.

Rabbi Shalom Yaniv, who lost his two sweet sons, Yagel and Hallel, in a terrorist attack a year and a half ago, said something that's been accompanying me these days: ‘G-d, too many doors have been knocked on this year. Now it's our turn to knock on heaven's doors. Please open a gate for us.’

May it be a blessed year!”

The Anthem of Hope

Inspiration from King David and the Perez family



Rabbi Danny Mirvis

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Jews around the world this year are struggling with how to approach the High Holy Days, Sukkot and Simchat Torah. We have experienced a year filled with pain, concern, and sorrow. Yet do we want these to be the defining emotions on our festive and joyous days?

I believe some guidance can be found in a short chapter of Tehillim which we add to our prayers at this time of year — the recitation of Tehillim Chapter 27.

This chapter includes numerous allusions to this time of year. It commences with Hashem being our light (a reference to Rosh Hashana) and our salvation (a reference to being concealed in His Sukkah. Some point out to the fact that Hashem's name appears 13 times in this chapter, parallel to the 13 attributes of mercy which we turn to at this time of year. Others point out that the word לולֵי (Lulei) towards the end of the chapter, spelt backwards, is אלול (Elul).

In addition to these seasonal references, I believe the content of the chapter itself is most fitting and can be a great source of strength for us at this time of year.

The opening verses are filled with statements of confidence and self-assurance. "Whom shall I fear?", "Of whom shall I be afraid?" My enemies and adversaries "will stumble and fall," if a war is waged against me, "In this I am confident."

The confidence then turns to questioning and seeking. "One thing I ask of Hashem" seemingly becomes a list of requests: May I "sit in the house of Hashem," "behold the graciousness of Hashem," "visit His

Sanctuary." King David then seeks shelter and refuge from his enemies, to be "concealed," "hidden," "raised on a rock."

The pleas take on a more desperate turn as we continue to move through this chapter. King David now calls out to G-d, "Hear Hashem, I call out my voice." "Do not conceal Your face from me. Do not repel your servant in anger... Do not abandon me. And do not forsake me."

What has happened to King David? Where has the confidence from the beginning of the chapter disappeared to? Our fearless and confident King now begs for protection from "watchful foes," "adversaries" and "false witnesses."

At the end of the chapter, this seeming emotional breakdown makes way for King David's concluding message:

"Hope to Hashem. Be strong and let your heart take courage. And hope to Hashem."

Some try to explain the chapter by understanding the circumstances in King David's life which led to different sections being written in response to different events which occurred at different times.

We can also view this chapter as describing a story or process. It is the story of the Jew at this time of year, commencing with confidence, moving on to questioning and doubt, perhaps even breaking down, but then returning to a note of resilience and hope. It is the story of the sounds of the *shofar*. We commence with a confident unbroken blast, which makes way for a somewhat broken noise. Then comes the absolute breakdown of the *teruah*, but following all these sounds, we return and conclude once more with an unbroken

note, sometimes even stronger than the note with which we commenced.

I would like to suggest a further reading of the chapter, from the inspiration of Rav Doron Perez and family. So many people around the world have simply been in awe of the strength, resilience, and leadership of the Perez family throughout this time. They have been a voice of reason, strength and hope, and have stepped up to lead at a time when they have every excuse in the world to step back or step away.

One of the key messages that the Perez family has taught us is how to navigate competing emotions. The courageous decision to go ahead with the beautiful wedding of Yonatan and Galya, only ten days after Yonatan's injury and with Daniel *hy"d* missing, struck a chord with so many. How does one marry off one son with the other still missing? How can one thank Hashem for the true miracle of Yonatan's survival and arrival at the *Chuppah*, while having the worst fears for the unknown fate of his brother?

Rav Doron in describing these impossible dilemmas taught us that when Ecclesiastes talks of "a time to cry and a time to laugh. A time to eulogise and a time to dance," that these are not necessarily separate times for separate emotions. Rather, one can simultaneously be faced with conflicting feelings and emotions and need to somehow navigate them successfully.

Along these lines, perhaps we can explain Chapter 27 of Tehillim in that King David is not expressing conflicting emotions which occurred on separate occasions, and not even a series of separate but connected feelings. Perhaps in this chapter,

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The Courage to Admit Mistakes



Rabbi Lord Jonathan Sacks zt"l

Some years ago I was visited by the then American ambassador to the Court of St James, Philip Lader. He told me of a fascinating project he and his wife had initiated in 1981. They had come to realise that many of their contemporaries would find themselves in positions of influence and power in the not-too-distant future. He thought it would be useful and creative if they were to come together for a study retreat every so often to share ideas, listen to experts and form friendships, thinking through collectively the challenges they would face in the coming years. So they created what they called Renaissance Weekends. They still happen.

The most interesting thing he told me was that they discovered that the participants, all exceptionally gifted people, found one thing particularly difficult, namely, *admitting that they made mistakes*. The Laders understood that this was something important they had to learn. Leaders, above all, should be capable of acknowledging when and how they had erred, and how to put it right. They came up with a brilliant idea. They set aside a session at each Weekend for a talk given by a recognised star in some field, on the subject of “My biggest blooper.” Being English, not American, I had to ask for a translation. I discovered that a blooper is an embarrassing mistake. A gaffe. A faux pas. A bungle. A boo-boo. A fashla. A balagan. Something you shouldn't have done and are ashamed to admit you did.

This, in essence, is what Yom Kippur is in Judaism. In Tabernacle and Temple times,

it was the day when the holiest man in Israel, the High Priest, made atonement, first for his own sins, then for the sins of his “house,” then for the sins of all Israel. From the day the Temple was destroyed, we have had no High Priest nor the rites he performed, but we still have the day, and the ability to confess and pray for forgiveness. It is so much easier to admit your sins, failings, and mistakes when other people are doing likewise. If a High Priest, or the other members of our congregation, can admit to sins, so can we.

I have argued elsewhere (in the Introduction to the Koren Yom Kippur Machzor) that the move from the first Yom Kippur to the second was one of the great transitions in Jewish spirituality. The first Yom Kippur was the culmination of Moses' efforts to secure forgiveness for the people after the sin of the Golden Calf (Ex. 32-34). The process, which began on 17th Tammuz, ended on the 10th of Tishrei – the day that later became Yom Kippur. That was the day when Moses descended the mountain with the second set of tablets, the visible sign that G-d had reaffirmed his covenant with the people. The second Yom Kippur, one year later, initiated the series of rites conducted in the Mishkan by Aaron in his role as High priest.

The differences between the two were immense. Moses acted as a prophet. Aaron functioned as a priest. Moses was following his heart and mind, improvising in response to G-d's response to his words. Aaron was following a precisely choreographed ritual, every detail of which was set out in advance. Moses' en-

counter was ad hoc, a unique, unrepeatable drama between heaven and earth. Aaron's was the opposite. The rules he was following never changed throughout the generations, so long as the Temple stood.

Moses' prayers on behalf of the people were full of audacity, what the Sages called *chutzpah kelapei shemaya*, “audacity toward heaven,” reaching a climax in the astonishing words, “Now, please forgive their sin – but if not, then blot me out of the book You have written.” (Ex. 32:32). Aaron's behaviour by contrast was marked by obedience, humility, and confession. There were purification rituals, sin offerings and atonements, for his own sins and those of his “house” as well as those of the people.

The move from Yom Kippur 1 to Yom Kippur 2 was a classic instance of what Max Weber called the “routinization of charisma”, that is, taking a unique moment and translating it into ritual, turning a “peak experience” into a regular part of life. Few moments in the Torah rival in intensity the dialogue between Moses and G-d after the Golden Calf. But the question thereafter was: how could we achieve forgiveness – we who no longer have a Moses, or prophets, or direct access to G-d? Great moments change history. But what changes us is the unspectacular habit of doing certain acts again and again until they reconfigure the brain and change our habits of the heart. We are shaped by the rituals we repeatedly perform.

Besides which, Moses' intercession with G-d did not, in and of itself, induce a pen-

intentional mood among the people. Yes, he performed a series of dramatic acts to demonstrate to the people their guilt. But we have no evidence that they internalised it. Aaron's acts were different. They involved confession, atonement and a search for spiritual purification. They involved a candid acknowledgment of the sins and failures of the people, and they began with the High Priest himself.

The effect of Yom Kippur – extended into the prayers of much of the rest of the year by way of *tachanun* (supplicatory prayers), *vidui* (confession), and *selichot* (prayers for forgiveness) – was to create a culture in which people are not ashamed or embarrassed to say, “I got it wrong, I sinned, I made mistakes.” That is what we do in the litany of wrongs we enumerate on Yom Kippur in two alphabetical lists, one beginning *Ashamnu*, *bagadnu*, the other beginning *Al cheit shechatanu*.

As Philip Lader discovered, the capacity to admit mistakes is anything but widespread. We rationalise. We justify. We deny. We blame others. There have been several powerful books on the subject in recent years, among them Matthew Syed, *Black Box Thinking: The Surprising Truth About Success (and Why Some People Never Learn from Their Mistakes)*; Kathryn Schulz, *Being Wrong: Adventures in the Margins of Error*, and Carol Tavris and Elliot Aronson, *Mistakes Were Made, But Not By Me*.

Politicians find it hard to admit mistakes. So do doctors: preventable medical error causes more than 400,000 deaths every year in the United States. So do bankers

and economists. The financial crash of 2008 was predicted by Warren Buffett as early as 2002. It happened despite the warnings of several experts that the level of mortgage lending and the leveraging of debt was unsustainable. Tavris and Aronson tell a similar story about the police. Once they have identified a suspect, they are reluctant to admit evidence of his or her innocence. And so it goes.

The avoidance strategies are almost endless. People say: It wasn't a mistake. Or, given the circumstances, it was the best that could have been done. Or it was a small mistake. Or it was unavoidable given what we knew at the time. Or someone else was to blame. We were given the wrong facts. We were faultily advised. So people bluff it out, or engage in denial, or see themselves as victims.

We have an almost infinite capacity for interpreting the facts to vindicate ourselves. As the Sages said in the context of the laws of purity, “No one can see his own blemishes, his own impurities.” We are our own best advocates in the court of self-esteem. Rare is the individual with the courage to say, as the High Priest did, or as King David did after the prophet Nathan confronted him with his guilt in relation to Uriah and Batsheva, *chattati*, “I have sinned.”

Judaism helps us admit our mistakes in three ways. First is the knowledge that G-d forgives. He does not ask us never to sin. He knew in advance that His gift of freedom would sometimes be misused. All he asks of us is that we acknowledge our mistakes, learn from them, confess

and resolve not to do them again.

Second is Judaism's clear separation between the sinner and the sin. We can condemn an act without losing faith in the agent.

Third is the aura Yom Kippur spreads over the rest of the year. It helps create a culture of honesty in which we are not ashamed to acknowledge the wrongs we have done. And despite the fact that, technically, Yom Kippur is focused on sins between us and G-d, a simple reading of the confessions in *Ashamnu* and *Al Chet* shows us that, actually, most of the sins we confess are about our dealings with other people.

What Philip Lader discovered about his high-flying contemporaries, Judaism internalised long ago. Seeing the best admit that they too make mistakes is deeply empowering for the rest of us. The first Jew to admit he made a mistake was Judah, who had wrongly accused Tamar of sexual misconduct, and then, realising he had been wrong, said, “She is more righteous than I” (Gen. 38:26).

It is surely more than mere coincidence that the name Judah comes from the same root as *Vidui*, “confession”. In other words, the very fact that we are called Jews – *Yehudim* – means that we are the people who have the courage to admit our wrongs.

Honest self-criticism is one of the unmistakable marks of spiritual greatness.

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King David is expressing the simultaneous experience of conflicting and competing emotions. Confidence and fear. Joy and pain. Seeking and assurance. All these merge within him at once as he attempts to organise and make sense of his experiences and feelings.

Hence, this chapter of Tehillim is a most appropriate reading for this time of year every year, and in particular this year. We arrive in shul with a range of emotions.

Sometimes we experience them separately, and sometimes together. Different people will experience different emotions at different times, and all are included in King David's words.

Ultimately, having given space and attention to the many sentiments of the chapter, the bottom line is one of hope. Twice in the final verse, we say, “Hope to Hashem.” Perhaps this is a reflection of the conflicting emotions within the

chapter itself, but our response, both to the confident sensations of the chapter, and to its concerns, is the same: “Hope to Hashem.”

This is King David's message for us. This is the inspiration of the Perez family. This is our anthem for this time of year.

The Torah of Chessed and the Day of Chessed



Rabbi Hershel Schachter

Rosh Yeshivah, Rabbi Isaac Elchanan Theological Seminary of Yeshiva University

The *mishna* at the end of *Maseches Taanis* records that one of the two jolliest days of the year was Yom Kippur. The Gemorah there gives two reasons for this special joyous atmosphere. One of the reasons is that on Yom Kippur we celebrate the anniversary of our receiving the second set of *luchos*. Every Shavuos we celebrate the anniversary of *Ma'amid Har Sinai* and refer to that day as *Zman Matan To'raseinu*. Why do we need two *yomim tovim* celebrating our receiving of the Torah?

The Beis Halevi explains that according to the original plan there was not going to be any *Torah Sheb'al Peh*, rather everything would have been included in *Torah sheb'ksav*. Only after the *chet ha'eigel*, when *Hakadosh Boruch Hu* decided to punish *Bnei Yisroel* and allow other nations to rule over them was it necessary to give us a *Torah Sheb'al Peh*. The *umos ha'olam* dominating over the Jewish people would be able to claim that we lost our status as *am hanivchar* and that they took over that special role. The Midrash comments on a *posuk* (Hoshea 8:12) that if the entire Torah would have been written down the Jewish people would become like "outsiders" and "strangers." Therefore Hashem gave us the *Torah Sheb'al Peh* which was not supposed to be shared at all with other nations. Through the transmission of the *Torah Sheb'al Peh*, from generation to generation, we preserved (even in the eyes of the world) our unique status as an *am ha'nivchar*. We alone had this vast section

of Torah which was never shared with anyone else. On Shavuos we celebrate the receiving the *Torah sheb'ksav* while on Yom Kippur we really celebrate the receiving of the *Torah Sheb'al Peh*.

In *sifrei chasidus* an idea is developed, based on a passage in the Zohar, that the *Torah sheb'ksav* was generally given *b'middas hadin* while the *Torah Sheb'al Peh* represent *middas hachessed*. An obvious example of this would be the way the Chumash describes the punishment for one who maims another person. The simple reading of the text of the *Torah sheb'ksav* would leave one to believe that we actually maim the assailant, as the *possuk* reads, "*ayin tachas ayin*." The *Torah Sheb'al Peh* teaches us that we should not take that literally; perhaps that is the punishment that the person deserves *b'midas hadin*, but the *middas hachessed* dictates that instead of maiming him we have him make a cash payment.

The other reason the Gemorah gave why Yom Kippur was a day of such unusually joyous celebration is that Yom Kippur is the day on which Hashem forgives all of our sins. The forgiving of the sins is certainly *b'middas hachessed*. When we refer to Yom Kippur in the *piyutim* as a *yom hadin* ("*l'keil orech din, b'yom din*"), we don't mean *din* in the sense of strict judgment but rather describe the day as a *yom hadin* in the sense of a day of calculations (like *din v'cheshbon*). Yom Kippur is a *yom hachessed* and not a *yom hadin*. It certainly fits in

that the *Torah Sheb'al Peh* was given on Yom Kippur since it is the day of chessed and the *Torah Sheb'al Peh* represents *middas hachessed*.

Rav Soloveitchik pointed out that according to the simple reading of the *pessukim* in *parshas Acharei Mos*, the *korbonos* on Yom Kippur were brought in three units: first there was *avodah* done by the *kohain gadol* wearing his golden uniform, then *avodah* done by the *kohain gadol* wearing his special white uniform, and finally, the third unit of *avodas hakorbonos* was performed by the *kohain gadol* wearing the golden uniform. The *Torah Sheb'al Peh* teaches us that we should not follow the simple reading of the *pessukim*, and the *avodah* must be divided into five units and not three. Yom Kippur is the day on which we celebrate our receiving the *Torah Sheb'al Peh* so perhaps this is the reason why the text of the Chumash is so vague on this point and we are required to follow the tradition of the *Torah Sheb'al Peh* to know the correct way of doing the *avodah*.

Who We Are Tomorrow



Rabbi Yisroel Reisman
Rosh Yeshiva, Yeshiva Torah Vodaas

As much as one feels he prepares to have the most uplifting, inspiring, and meaningful Yom Kippur, we always face the issue of *Motzei* Yom Kippur, when we dive so quickly back into our regular mindset, we forget those moments we had not too long ago. Perhaps we need to rethink a little bit about how we finish off our fast in order to lose the great connection we feel as the following day comes.

In *Parshas Acharei Mos*, where the laws of Yom Kippur are brought, the *pasuk* teaches *Ki VaYom Hazeh Yechaper Aleichem, LeTaher Eschem*¹ – For this day will atone for you to purify you. The Ohr Gedalyahu asks about the double language in the *pasuk* of *kapara*, atonement, as well as *tahara*, purity. He explains that atonement comes through one's recognition of their wrongdoing and active pursuit of fixing their mistake through *teshuvah* and asking those they have harmed for forgiveness. *Tahara*, on the other hand, comes from how sin has affected him as a person, how it has brought him towards a state of impurity. It completely changes who he was and what he has become. Forgiveness may remove him from any punishment that he was to be given, but does not change who he is back into his pure state. The entire world can regret the sins they have done and be granted *kapara* for doing so. What is uniquely found within *Am Yisrael* is that through the atonement comes the purification process, as well. Hashem tells us that one who goes through Yom Kippur is not just forgiven, but is brought out of his impurity to begin the new year clean of all the improper things both in his actions and within him to make him

a more elevated person. Though this is a day that includes these two aspects, the difference is that when the fast ends, we hope to be finished with the *kapara* process and have renewed relationships, as well as having received forgiveness from whom we seek it. However, *tahara* is something that we cannot simply be “done with,” but requires constant, careful attention. There is a special effort that is demanded of us to remain on such a high level; the danger is that by Sukkos, just a few days later, we already have so many other things we begin to worry about that we forget to worry about ourselves.

The final *Mishna* in *Maseches Yoma* is a powerful reminder to us not just about the purity within us, but He who purifies. One part of the *Mishna* says *Mah HaMikveh Metaher Es Temaim, Af HaKadosh Baruch Metaher Es Yisrael*² – Just as a *mikvah* purifies the impure, so too Hashem purifies the Jewish people. Could these two different forms of purification really be compared? The *Kesef Mishna* explains that by a *mikvah*, one is not *tahor* until he steps out of the water. What we learn from here is that just as a *mikvah* brings purity upon a person once he exits the water, so, too, we only become pure when we come out of Yom Kippur. To wake up the next day and still feel the entire process we had gone through still with us is when we know we have achieved and reached a pure state.

There is a beautiful story about the Tzemach Tzedek, the third Rebbe of Lubavitch. The rumour in the shtetl was that when the Rebbe emerged from the local *mikvah* on Erev Shabbos and out onto the street it was with such incredible,

pure vision. One week, the streets were filled with Chassidim who were hoping to catch even just a glimpse of their Rebbe. The Tzemach Tzedek understood why people had lined the roads and demanded that there must be nobody standing on the streets when he was to return from the *mikvah*. Like the good Chassidim they were, they abided by his demand. As they gathered one day in their *Beis Medrash*, one individual looked at another saying that right across the street from the *mikvah* is a farm full of many goats, and they got to see the Rebbe in his elevated and pure state. “If only I could be one of those goats” he exclaimed. His friend looked back at him, shocked at how one could wish to be nothing but a goat if it meant they would get the opportunity at seeing the Rav. After some back and forth, they went to ask one of the elders who was nearby who was correct. After taking a moment to think, the wise man answered saying, “you’re right, it is worth it to be an animal to see the Rebbe, but this is on one condition – that afterwards you become a person.” A moment that is full of so much inspiration is of nothing if it is just that, a moment, rather than a launching pad to something greater.

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1. Vayikra 16:30
 2. Mishna Yoma 8:9

● Edited by Zac Winkler.

Opportunities: Be Real



Chief Rabbi Warren Goldstein
Chief Rabbi of South Africa

The confession – viduy – that we say on Yom Kippur, which is such a central part of the service, is really the culmination of the repentance process that we have embarked upon during the ten days leading up to Yom Kippur. We have been given these days to think and introspect, so that the viduy on Yom Kippur will not be just an external mouthing of the words but something which is sincere and which reflects the internal process of change we have undergone.

Repentance on Yom Kippur also has to entail a practicable commitment. As we go through the confessions we need to think not only about what we regret but about our resolutions for the future, and what practical steps we are going to take to ensure we keep those resolutions.

I personally have found very useful advice in the biography on Rav Chaim Ozer Grodzinsky, one of the greatest rabbis in Europe in the first half of the twentieth century. Rav Chaim Ozer was a rabbi in Vilna, but his influence spread throughout the world. In the years between the First and Second World Wars, he was the address in Eastern Europe for so many people looking for guidance and spiritual direction. In his biography is a list of things that he had undertaken one Yom Kippur a few years before he passed away. He had written down the resolutions that he took on for the new year, and one can see from this list how he chose such practical steps to take, as this is what will ultimately lead to change.

As you think about the things you want to do in the coming year, which mitzvot you want to take on and in what areas you want to improve, write them down and keep the list with you, so that you can check it from time to time and see

how you are progressing. It makes the whole process of change so much more concrete, and that is part of our preparation for Yom Kippur – to make repentance something which is real.

The Gemara distinguishes between the two categories of mitzvot: the commandments bein adam laMakom, between us and Hashem, and the commandments bein adam lachaveiro, between us and our fellow human being. For a transgression affecting the mitzvot between us and Hashem we can simply go through the process outlined above – regret for the past, resolve for the future, desisting and confessing. But if the transgression involved harming another person – financially, physically or in any other way – one cannot simply go through the process of repentance and ask Hashem for forgiveness; one first has to undo the damage that was done and ask for forgiveness, and only then can one truly repent.

The halacha is that Yom Kippur only atones for sins between us and our fellow human being if one has taken the necessary steps to repair the damage and has asked for forgiveness from the person harmed. We cannot go through the repentance process without fixing what we have done wrong. We cannot ask Hashem to forgive us when we still have unpaid debts or have caused harm to another's property or hurt their feelings. And so we have to think carefully: are there people we may have hurt over the last year? If so, we need to ask them for forgiveness; and only once they grant us forgiveness can we then proceed to the atonement of Yom Kippur. It is important to do this before Yom Kippur arrives, so that we can maximise the power of atonement on the day of Yom Kippur. Atonement is not automatic; we do not simply stand

there on Yom Kippur and have our slate wiped clean. It requires effort on our part and has to be a genuine, internal process of repentance.

The process of repentance, though it is contingent on us putting in effort, is, nonetheless, a Divine gift. When we have done something wrong, there is a sense that we cannot undo it. But repentance gives us the opportunity to change, and that is the beauty of Yom Kippur. Normally, we cannot go back and change the past; yet G-d's gift of repentance and Yom Kippur enables us to time travel and rewrite the past. But do we fully appreciate this gift?

Sometimes we take things for granted and do not realise their true value; discovering a gift for the first time can indeed be a great surprise. Imagine you never knew the concept of repentance, that through the process of teshuva you could actually change the past. What would it feel like to discover this gift for the first time?

Although we use the English word “repentance,” the Hebrew word for it, “*teshuvah*,” actually comes from the Hebrew word *lashuv*, which means “to return.” Repentance is about returning to our source.

The Gemara (Yoma 86a) says, “R' Levi said: Great is repentance, for it reaches the Heavenly Throne.” The Gemara says further, Amar R' Yosi HaGelili, *gedola teshuva shemevia geula laolam*, “Great is repentance, for it brings redemption to the world.”

The Maharal, one of our great philosophers, says that these two statements teach us about the nature of repentance. Repentance, says the Maharal, is the process of returning to our origin, of going back to our source, returning to

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The Sound of the Shofar



Rabbi Shalom Rosner

Rosh Beit Midrash, Machon Lev English speaking program

There is a great deal of symbolic significance attributed to the *daled minim* (four species). We will offer two such interpretations.

Why three Hadasim?

On Succot, we shake the four species, which, according to a *midrash*, correspond to different parts of our bodies. The *lulav* represents the spine; the *hadasim*, the eyes; the *aravot*, the lips; and the *etrog*, the heart. The Shemen HaTov¹ wonders about a discrepancy in this comparison: Three out of the four species match numerically with the specified parts of our body. We have one heart and one spine, like one *etrog* and one *lulav*. There are two *aravot*, like our two lips. Why is it that we take three *hadasim*, which represent our eyes? We have only two eyes, so one would have thought that two *hadasim* would be more appropriate.

The Shemen HaTov explains that a Jew views the world through three lenses: the past, present, and future. This connects to a *mishna* in Pirkei Avot (3:1): “Know from where you came, where you are going, and before Whom you will ultimately give an accounting.” We must be familiar with our past, recognize the present, and anticipate the future. The three *hadasim* indeed symbolize the three perspectives that one is to view with their eyes.

The Anatomy of an Etrog

Rabbi Norman Lamm² develops a very creative idea based on the anatomy of an *etrog*. At either end of the *etrog* there are two appendages. Where the fruit was originally attached to the tree is the *oketz*, or stem. At the other end of the *etrog* where it tapers off to a narrow point, is a small brown appendage, known

as the *shoshanta*, or *pittam*. It is reminiscent of the flower from which the *etrog* blossomed.

There is a dispute among the *poskim* as to whether both the *oketz* and the *pittam* need to be intact for the *etrog* to be considered a kosher *etrog* upon which a blessing can be recited. The Rambam disqualifies an *etrog* that is lacking either of these appendages.

What is the symbolic meaning of these two appendages? As we articulated above, the *pittam* reminds us of the blossom. It is a part of the fruit that protrudes as it grows, as if it were pointing in the direction of growth. It represents youthful openness to change and newness. On the other end of the *etrog* is the *oketz*, or stem, that ties the fruit to the tree. It symbolizes rootedness, stability, continuity and endurance. While the *pittam* points to the future, the stem ties to the past.

If there is no *oketz* on the *etrog* it is disqualified because it is considered lacking and incomplete. If, however, there is no *pittam*, it is still categorized as complete (*shalem*), but invalidated because it lacks beauty – it is not *hadar*, not beautiful.³

To lose the *oketz*, symbolizes severing one's connection to his roots – to tradition! Without that bond, there is a deficiency and a sense of incompleteness. To be deficient of the *pittam* is to lack *hadar* (beauty). One who is not open to change and to a brighter future, lacks charm, freshness, vigor and color.

Judaism reminds us that we must embrace both our history (*oketz*) and our future (*pittam*), with the proper balance. At times, youth seek to ignore tradition and revolutionize behaviors. At the other end of the spectrum, as we age, we cling

to our past and reject any sort of change. In our religious belief, we must combine these views.

In the *amida* prayer we recite: “*Elokei Avraham, Elokei Yitzhak, V'Elokei Yaakov.*” Why do we need to repeat the word “*Elokei*” before each of our *Avot*? Why do we not just state “*Elokei Avraham, Yitzhak and Yaakov?*” After all, is it the same G-d that presided over each of our *Avot*? Perhaps this is to highlight that although each of our *Avot* was connected to G-d through their father, they each developed a personal relationship with Hashem as well. We must internalize that G-d is “*Elokeinu, V'Elokei Avoteinu.*” He is our G-d and the G-d of our forefathers. We adhere to tradition, but infuse it with newness, within a *halachic* framework, so that we can connect to it personally as well.

As we mentioned above, the *etrog* symbolizes the heart. A healthy heart must possess a harmonious blend of change and stability – of blossom and stem. May we be able to establish the proper balance in maintaining our *mesorah*, adhering to our tradition while infusing it with newness and excitement and solidifying a personal connection and commitment, and may we successfully transmit this treasure to our children.

1. Rabbi Bernard Weinberger, *Shemen HaTov – Al HaMo'adim* (1988), 148.

2. Rabbi Norman Lamm, *Festival and Faith*.

3. The fruit is to be a *pri etz hadar* – the fruit of a beautiful tree (Vayikra 23:40).

Chag HaSuccos, Zman Simcha'seinu – the Mitzvah of Simchas Yom Tov



Michal Horowitz
Judaic Studies Teacher

Chag Ha'Succos is known as Succos, the Festival of Booths; Chag ha'Asif, the Festival of Gathering In, and Zman Simcha'seinu – the Festival of Our Joy.

While Pesach is known as The Time of Our Freedom, Zman Cheiro'seinu, and Shavuos is referred to as Zman Matan Torah'sainu, the Time of The Giving of our Torah, only Succos is called the Time of Our Rejoicing. In regard to Succos, the *pasukim* tell us:

And you shall take for yourselves on the first day, the fruit of the hadar tree (Esrog), date palm fronds (Lulav), a branch of a braided tree (Hadassim), and willows of the brook (Aravos), and you shall rejoice before Hashem your G-d for a seven day period. (Vayikra 23:40)

חג הסוכות תעשה לך שבועת ימים The festival of Succos you shall make for yourself for seven days... And you shall rejoice in your Festival – you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, and the stranger, and the orphan, and the widow, who are within your cities... והייתם אהלים, and you shall be only happy. (Devarim 16:13-15)

The *mitzvah* of *simcha* is fulfilled with wine and meat (and in Temple times, with the bringing and eating of the festival offerings), and giving gifts to the children and women, wearing nice and new clothing, and partaking of delicious foods in honor of the *yomtov* (see *Sefer HaChinuch* *mitzvah* 488, and Rambam *Hilchos Y"t* 6:17-18).

For what purpose did Hashem command us to be *b'simcha*? For the *simcha* associated with the *chag* is not mere advice, it is an actual *mitzvah d'Oraisa*. The *Sefer Ha'Chinuch* (*mitzvah* 488) teaches us an incredible and deep insight into the *mitzvah* of *simchas Y"t*, and in the Torah's understanding of human nature and our

emotional, psychological and metaphysical well-being.

The root of this mitzvah is because man is designed in such a way that his nature requires rejoicing occasionally, just like it requires nourishment in every instance, and just as it requires rest and sleep. And God wanted to give us — “His people and the flock of His grazing” — merits, so He commanded us to make the rejoicing for His sake, so that we would merit in all of our deeds in front of Him. And behold, He fixed for us times during the year for holidays, to remember upon them the miracles and the goodnesses that He granted us. And He commanded us then at those times to support the physical with something of joy that it needs. And it comes out as a big healing for us, that the satiation of joyous occasions be for His sake and to remember Him.

What a profound and amazing insight! *HKB”H*, Who created us, understands and knows that just as we have many physical needs, we also have deep spiritual and emotional needs. And just as our physical needs must be met and taken care of – we need to eat, rest, sleep, wash, relieve ourselves, breathe and exercise – we also need to be sure that our emotional needs are taken care of. As our health is a composite of physical, emotional and spiritual – each aspect of ourselves must be nurtured. Hence, since humans *need simcha* in any event, *HKB”H*, our Loving Father, wants to make us meritorious – רצה הקדוש ברוך הוא – and so, He gave us the *mitzvah* of *simchas Y"t*. When we rejoice with the intention of serving G-d – and bring joy to others on the *chag* – the *simcha* itself becomes a *mitzvah*.

As the world at large storms around us, the understanding of this *mitzvah* can infuse us with tremendous *chizuk* (strengthening). Rejoicing on Succos – despite the

confusion [and often seeming insanity] of the world in which we live – enhances our relationship with *HKB”H*, our emotional health, our connection to others, and our overall well-being.

Rabbi Lord J. Sacks *z'l* teaches, “What is left when the world we live in looks less like a house than a *sukka*, open to the wind, the rain and the cold? What remains, other than fear, in a state of radical insecurity? The answer is *simcha*, joy. For joy does not involve, as does happiness, a judgment about life as a whole. Joy lives in the moment. It asks no questions about tomorrow. It celebrates the power of now. The Talmud says that each Sunday, Shammai, the great sage of the late 2nd Temple period, was already preparing for Shabbat. Hillel, however, lived by a different principle: “Blessed be G-d day by day.” (Beitza 16a) Joy blesses G-d day by day. It celebrates the mere fact of being here, no, existing when we might not have existed, inhaling to the full this day, this hour, this eternity-in-a-moment that was not before and will not be again. Joy embraces the contingency of life. It knows that yesterday has gone and tomorrow is unknown. It does not ask what was or will be. It makes no calculations. It is a state of radical thanksgiving for the gift of being. Even in an age too fraught for happiness, there can still be *simcha*, joy.” (*Ceremony & Celebration*, p.127)

May we merit to fulfill all the *mitzvos* and *minhagim* of Succos with *kavanos l'shem Shomayim* and with a great measure of joy: sitting in the *Sukkah*, taking the *arbah minim*, welcoming guests, greeting the *Ushpizin*, remembering the Exodus from Egypt, and rejoicing in the *mitzvah* of rejoicing itself – ושמחת בתגך – and you shall rejoice on the Festival, והייתם אהלים, and you shall be *only happy*.

From Yom Kippur to Succot



Rabbi Menachem Leibtag
Tanach Study Center | Yeshivat Har Etzion

We are all familiar with custom to begin work on our *succah* immediately after Yom Kippur. Although this custom is often understood as simply a great way to “get off to a good start,” [*m’chayil el chayil*], it may also allude to something more significant:

First of all, recall that the original Yom Kippur in Chumash was the day that Moshe came down with the second *luchot* and *Midot Ha’rachamim*. Recall as well that with the help of these *midot*, G-d had agreed to Moshe’s plea that He return His *shchina* to *Bnei Yisrael*, even though He had taken it away in the aftermath of *chet ha’egel* (see Shmot 33:1-8). Nonetheless, the *shchina* itself, even though G-d promised that it would return, does not return immediately, Rather - only some six months later - after *Bnei Yisrael* build the *Mishkan* (see Shmot 25:8 & Vayikra 9:1-5), does it return.

In fact, immediately after receiving the Second *Luchot*, the first thing that Moshe does is gather the people together and charge them with the building of the *Mishkan* (note *Parshat Vayakhel*). Even though

the *shchina* is returning, *Bnei Yisrael* must become active in this process, they must do something to “receive” the *shchina*. Just like Moshe had to now carve his own second *luchot* [*p’sol lcha...*] / see Shmot 34:1 (in contrast to the first *luchot* which G-d Himself had carved), in a similar manner *Bnei Yisrael* must now become more active and build the *Mishkan*.

The *mitzvah* to build the *succah* immediately after Yom Kippur may reflect this same idea. Just as *Bnei Yisrael* began to work on the *Mishkan* after (and as a result of) Yom Kippur, we also begin building our *succot* in which we can “meet the *shchina*” in a manner similar to the purpose of the *Mishkan*.

We can also relate this to part II of our *shiur* on Yom Kippur in regard to the deeper meaning of *kappara*.

Recall from our *shiur* on Yom Kippur that one aspect of “*kappara*” was to “protect” man, allowing him to encounter the *shchina*. If indeed our “*kappara*” on Yom Kippur was successful, then we should now be ready to encounter the *shchina*. Considering that our sitting under the

“*schach*” of the *succah* symbolizes our sitting under the “clouds of G-d’s glory” in the desert [*“Succot k’neged annanei ha’kavod”* / Succah 11b], then Yom Kippur could actually be considered a preparation for Succot! To enable us to “dwell” together with the *shchina* in our *succah*, we must first complete the process of “*kappara*” on Yom Kippur.

This thematic connection can help us understand many other *halachot* and customs of Succot.

For example, the gemara in *Succah* 5b learns the minimum height of the *succah* - 10 “*tephachim*” - from the height of the *kaporet*!

In fact, the same *shoresh* as “*schach*” is found in the *pasuk* which describes the *keruvim* on the *kaporet*: “*v’hayu ha’keruvim... soch’chim b’kanfeyhem al ha’kaporet ...*” (see Shmot 25:20).

This *pasuk* clearly shows how the “*schach*” of our *succah* reflects our dwelling under the *shchina*.

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Hashem and to who we really are. There is a technical dimension to repentance, which we mentioned earlier - regret for the past, resolve for the future, desisting and confession. But the spiritual and psychological dimension of *teshuvah* is about returning to our source.

This is why the Gemara says, “Great is repentance, for it reaches up to the Throne of Glory.” Of course, G-d has no body and does not “sit”: the Throne of Glory refers to the highest spiritual levels in the heavens, from where every soul emanates. Our soul comes into this world

pure, from the highest levels of holiness; but when the soul enters the body and lives in this world and sins, its purity is sullied. The process of repentance brings us back to the original purity with which our soul came into this world, and that is why the Gemara says, “Great is repentance, for it reaches the Throne of Glory.” Repentance is a journey back to who we really are. When we do *teshuvah*, we are actually returning to our real nature and are reconnecting with Hashem.

The Maharal explains further that this is why the Gemara also says, “Great is

repentance, for it brings redemption to the world.” Redemption, too, is about returning to our source. The great Prophets talk about the redemption of the Jewish people and describe it as the “ingathering of the exiles.” *Galut*, exile, is the ultimate punishment - a dispersal of the Jewish people; *geula*, the redemption, is the ingathering, the coming back to our source - to G-d, to the Land of Israel, to our calling as a people. Repentance, like redemption, has the power to bring us back to our source.

Insight on Succot



Rabbi Eli Mansour
Edmond J. Safra Synagogue, Brooklyn

There's a nice *Derasha* (lesson) that the Rabbis make on one of the lines in the *Amidah*. We say in the *Amidah* "*Melech Ozer U'Moshea U'Magen*." The Rabbis comment that each of these words refers to a different holiday or a different period of time during the month of Tishre.

"*Melech*" equates to G-d who is the king. The day that we pronounce G-d's kingdom is Rosh Hashana. *Melech* is Rosh Hashanah.

"*Ozer*" equates to G-d who helps us. G-d helps us during the *teshuvah* process. That is referring to the *Aseret Yimei Teshuvah*. G-d is *Ozer*. He helps us in coming close to Him.

"*U'Moshea*" equates to G-d who is our salvation. That is referring to Yom Kippur where G-d cleanses us and purifies us from sins and elevates us to the level of almost angels.

"*U'Magen*" equates to G-d who is our protector. That is referring to the holiday of Succot. We sit and sleep in the *Succah*, outside, exposed to the elements and we are protected solely by G-d. Like the *Pasuk* says in *Tehilim*, "*Ki Yitzpineni BeSuccah*,"

that G-d protects me and shields me in the *Succah*.

But I want to explain that the "*U'Magen*" of Succot, the protection of Succot, is not only the fact that we show faith in G-d as we go into an unprotected tent, as we leave our homes that are protected with alarms and deadbolts. While in the *Succah*, we trust in *Bore Olam* knowing that he will take care of us, for he is our *Magen* (protector). So I want today to offer another explanation. At the time of Rosh Hashana and Yom Kippur, our level of spirituality was on a high, and afterward, we can only hope that our level of spirituality can be maintained and protected as long as possible. The holiday of Succot is that protector. It's the "*Magen*" to keep us at that level of spirituality for another week. And further, with G-d's help, this additional week of elevated piety will enable us to carry forward the spirituality for another month or two and even longer, after the Holiday of Succot ends.

So the holiday of Succot specifically was given to help us preserve the elevation that we achieved on Rosh Hashanah and Yom Kippur. Hence, it's a "*Magen*," it

protects not only us, but it protects the *Ruchniyut* (spirituality), and ensures its safety during the days afterward. And with G-d's help, if we spend the holiday of Succot the right way, that feeling of elevation will last long after Succot.

One of the Rabbis gave a clever remark about "*Mashiv HaRuach U'Morid HaGeshem*" which we begin saying after Succot. This means, G-d returns the wind and brings down the rain. The Rabbi said that it is unfortunate that when the Holidays come to an end, people "*Mashiv HaRuach*," meaning that people return their spirit, their *Ruach*, which refers to their souls. Then the people "*Morid HaGeshem*," which can be understood as "*Gashmiut*" which is materialism, meaning that after returning to their spirituality, the people bring back the materialism once again. We can not fall into that trap. We have to try and maintain the levels that we reach during the holidays. This year, and all years, *Bore Olam* should protect us, he should be a *Magen*, both physically and spiritually as well.

Tizku Li'Shanim Rabot Ni'Emot VeTovot!



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Abandoning Self-Deception



Rabbi Moshe Weinberger
Congregation Aish Kodesh, Woodmere

Rabbeinu Bachaya says that the purpose of everything one does during the day is the Torah we learn at night and that the ultimate purpose of the Torah we learn at night is to prepare ourselves for Shabbos. He continues that the purpose of all of the *Shabbosim* of the year is to prepare one to reach the *Yomim Tovim*. And the purpose of all of the *Yomim Tovim* is to enable one to prepare for Rosh Hashana and the ten days of *teshuva*. But the purpose of Rosh Hashana and the ten days of *teshuva* is to prepare for Yom Kippur, and the purpose of all of Yom Kippur is to reach that one last hour of Yom Kippur: *Neila*. And the pinnacle of *Neila* is when we call out, with a whole heart and with simplicity, “*Shma Yisroel Hashem Elokeinu Hashem Echad!*” and “*Hashem Hu HaElokim!*, Hashem is G-d!”

The *pasuk* we quote (Melachim 1:18:39), “Hashem is G-d!” is from the Jewish people’s reaction to Eliyahu Hanavi’s showdown with the prophets of Baal on Mt. Carmel. As we discussed in the parshios of Bamidbar and Nasso, Eliyahu Hanavi used that opportunity to rebuke the Jewish people for lacking any sense of embarrassment at the double life they were leading. He told them (Melachim 1:18:21), “How long will you dance on two sides of the fence?! If Hashem is G-d, go after Him! And if Baal is, go after him!” On one hand, they were Jewish and kept *mitzvos*, but on the other hand, they were immersed in one of the basest forms of idol worship. He wanted to imbue them with a sensitivity to such contradictions. Even if they were not perfect, they should at least feel embarrassed when they serve the Baal and see it as a contradiction to the holiness they longed for as Jews.

Because this recognition that Hashem is G-d is the culmination of *Neila*, it means that if we focus on nothing else at *Neila*, it must be this recognition of the truth. While cultivating a feeling of embarrassment and shame is not in vogue these days, it is critical to living a meaningful life. As the Gemara (*Nedarim* 20a) says, quoting the *pasuk* in Shmos (20:16), “‘In order that fear of Him should be upon your faces’ refers to embarrassment; ‘in order that you not sin,’ teaches that embarrassment brings to fear of sin.” We cannot continue pretending that the *aveiros* we do are nothing and do not pose a contradiction to righteousness and attachment to G-d.

Several times throughout Rosh Hashana and Yom Kippur, we say the *piyut*, “Supernal King,” in which we contrast the true King’s splendor with the “impoverished king,” man. The *paytan* tells each of us with our little fiefdoms, “You dwell amidst deception.” We indulge in whatever our weaknesses are but deceive ourselves into not realizing that our indiscretions are incompatible with our true aspirations.

A person must be sensitive to the contradiction of davening *mincha* from the same electronic device on which he looks at things at which a Jew is forbidden to gaze or on which he has wasted so much time with idle entertainment. If it were permitted, many people would download the *machzor* and *daven* from them on Yom Kippur as well! We so often fail to recognize the contradictions we live with. We must live with the simple recognition that Hashem is G-d and He sees everything. In our lives of deception, we may delete our browsing history and think that we have fooled our wives, won’t get caught,

and have erased what we have looked at. But we cannot deceive G-d. He sees everything. Recognition of this fact is the simplest element of faith.

Our *tefilos* at *Neila* have such potential. We do not have to promise Hashem that we will not sin at all in the coming year; that we will be like the Chofetz Chaim, the Chazon Ish, or the Baal Shem Tov. Nor could we. But it would bring such blessings down in to the world and into our lives we simply said to Hashem, “I’m not going to live a lie anymore. I can’t promise that I won’t slip up again this year, but I’m not going to live in my little kingdom of deception anymore. I won’t live a lie. If I fail, I will at least feel a little embarrassed about it.”

There is a whole crop of deeply spiritual musicians in *Eretz Yisroel*, many of whom are *baalei teshuva* through Breslov. One of them, Amichai Chasone, expresses this feeling so beautifully in his song “*Aba Yakar*,” “Precious Father,” in an album called “*Alma*,” “World.” In this song, he sings, “For me to cross the imaginary boundary I have created for myself, I must, I must be true. And if I do not have truth, there is no faith. And this hurts me. It hurts me, precious Father!” This is exactly the feeling we must have. We must recognize the truth.

May we merit to daven with truth and keep in mind that while we cannot promise G-d that we will be perfect, we can resolve to end the lies and abandon our little kingdoms of deception. May we merit to see the return of the *Navi* who taught us sensitivity to the truth and an intolerance for living a life of contradictions, Eliyahu Hanavi with the coming of *Moshiach*, may it be soon in our days.

If I'm Never Enough, I Give Up



Rabbi YY Jacobson
TheYeshiva.net

During the ten days from Rosh Hashanah through Yom Kippur, known as the “Ten days of *Teshuvah*,” we recite each morning one of the most beautiful and moving chapters of Psalms, ch. 130. It contains a most enigmatic verse, which is repeated many times during the prayers of *Selichot*, Rosh Hashanah and Yom Kippur.

כִּי עַמְךָ הִסְלִיחָה לְמַעַן תִּירָא.

“But you offer forgiveness, so that we might learn to fear you.”

The logic is counterintuitive. People who offer forgiveness are less feared, not more feared. If I know that you are the “forgiving type,” I fear you less, not more. What then does King David mean “But you offer forgiveness, so that we might learn to fear you?”

A Tale of Two Bank Managers

Rabbi Schnuer Zalman of Liadi (1745-1812), known as the Alter Rebbe, the Baal HaTanya, explained it with a metaphor from the world of economics¹. The entire metaphor is his; the specific example is mine.

It is 2006. The real estate market is booming. You took a 100 million dollar loan from the bank to renovate a massive complex in Manhattan which you will sell and earn a profit of 50 million. Not bad for a nice Jewish boy who is ADD and a college dropout. Suddenly, the market collapses, you can't sell your condos, and you are left with a major debt. You meet with the bank manager. He declares: We want

the entire debt paid up—the 100 million with all the interest, as per the schedule we agreed upon. On the 15th your first payment of 1.5 million is due.

You go home, and you know in your mind, there is no way you can do this. Even if you were to stand on your head for a month, you simply cannot come up with this money. So what do you do? Mentally, you give up. You ignore the monthly invoices, notices, summons, and warnings. You get your house off your name, you push off the hearings till 2033, and you go for a good massage. You tell your wife, the guy is crazy, and you don't even think of it anymore. There is nothing better you can do.

But suppose another scenario: The bank manager says, okay, we all got hit badly. We are all in a big mess. We all need to bite the bullet. You were wiped out; we were also wiped out. Let's work this out fairly and lovingly. How about, we cut the loan by 30 percent? We remove all interest. Let's make this work for both of us. I need you to work with me. What would be a feasible schedule of payment?

Ah, now you get scared... Now you need to go home and you need to figure it out. Now you need to come up with some money. He is being such a mentch, you can't betray him. You need to show up with payment.

This, says the Alter Rebbe, is the meaning of the verse, “But you offer forgiveness, so that we might learn to fear you.” If G-d demanded full compensation for all our mistakes, if He demanded that we pay up

in full, with interest, then we would not fear Him; we would give up on Him.

It is like the child who can never please their parent. Whatever he does, it is never enough, and every mistake is highlighted. At some point, such children give up completely. “If I have no hope of ever getting it right, why try? If I will always be criticized, why bother?” The child, in a mixture of cynicism, rebellion, pain, and despair, just severs the relationship.

“But you offer forgiveness, so that we might learn to fear you,” King David says. G-d forgives. He never asks us to be perfect, only to be accountable. He asks of us to meet Him half way. He tells each of us on Yom Kippur: I want to make this work for YOU. I want you to live the most meaningful, beautiful, successful, powerful and happy life you can. I yearn for you to help Me make your life the ultimate success story.

Now we really have to go into our hearts and mend our mistakes, fix our wrongs and resolve to live a purer and holier future.

“But you offer forgiveness, so that we might learn to fear you.”

1. Quoted by his grandson, Rabbi Menachem Mendel of Lubavitch, the Tzemach Tzedek (1789-1866) in *Tehilim Yahel Or* chapter 130. The metaphor is further explained in *Maamar Ki Eimcha Haslichah* 5709 (1949); *Maamar Ani Ledodi* 5729 (1969).

Yom Kippur



Rabbi Judah Mischel

Executive Director, Camp HASC; Mashpiah, OU-NCSY

For more than sixty years, Rav Yosef Shalom Elyashiv was married to Rebbetzin Sheina Chaya, a daughter of the *Tzadik* of Yerushalayim, Rav Aryeh Levin, *zt'l*. During the *shivah* for Rebbitzin Elyashiv, a visitor standing in the back of the crowded room seemed visibly emotional, and a family member asked if he had a personal connection to the *niftes*. It turned out that he had arrived from Canada that morning to be *menachem avel* and pay condolences to the wife of the *gadol ha-dor*, but also to show *hakaras ha-tov*, appreciation for the Rav and Rebbetzin's efforts in helping his family through a painful and tragic ordeal. The Jew related a bit of his difficult, personal story:

After years of struggling to make a *parnassah*, the man had moved his family from *Eretz Yisrael* to Canada to search for a new beginning and greater success. The drastic change and adjustment was very challenging, and his oldest daughter veered away from Jewish practice, abandoning almost every vestige of Yiddishkeit and Jewish identity. She had even married a non-Jew and separated from her family, moving to far away Switzerland. The *Yid* wept as he explained how he felt responsible for all of this, uprooting his family from *Eretz Yisrael*, and causing his daughter's descent from the path of Torah and *Mitzvos*.

Some time after moving to Switzerland, in the beginning of *Chodesh Elul*, his daughter's marriage ended in divorce, and then, on the day following Yom Kippur, she suddenly died, all alone. As she had intermarried, cut all ties with the Jewish community and lived as a non-Jew for years, the *Rabbanim* in Switzerland denied her a burial in the Jewish cemetery there.

"Broken hearted, I called Rebbetzin Elyashiv," the man continued, wiping his tears. "I requested that she ask the Rav for a *p'sak*, a *halachic* position on the

matter. When the Rav heard the situation, he asked what my daughter had done on Yom Kippur, the day before she passed away. I had heard from a member of the community in Switzerland that on that last Yom Kippur, right before she left the world, she had actually come to shul and spent a few minutes standing in the back of the *ezras nashim*. When Rav Elyashiv heard this, he was noticeably moved, and paskened with absolute clarity that she must be brought to a *kever Yisrael*, and buried as a Jewess.

"After receiving the *p'sak*, the Rebbetzin returned to the phone and shared words of *chizuk* and consolation, imploring me to forgive myself and to believe that my daughter had done *teshuvah*..."



"And he shall effect atonement upon the Holy of Holies, and he shall effect atonement upon the Tent of Meeting and upon the altar, and he shall effect atonement upon the *Kohanim* and upon all the people of the congregation. All this shall be as an eternal statute for you, to effect atonement upon the children of Israel, for all their sins, once each year." (Vayikra, 16:33-34)

Our experience on Yom Kippur parallels the entry of the *Kohen Gadol* into to the *Kodesh haKodashim*. The Lubavitcher Rebbe explained that on Yom Kippur, the most exalted and holiest day of the year, part of your soul enters the holiest space in existence. We are granted access to the most hidden, sacred space, which is 'off limits' and hidden away from all but the most intimate of Hashem's beloved ones. In this way we enter *lifnai v'lifnim* the innermost Divine chamber *בשנה אחת* "once a year." This phrase hints that the *achas*, the "oneness" of Hashem that exists within every Jew, is revealed on this day, and full expression is given to this innermost dimension of the soul, our inner *kodesh kodashim*.

This most internal space is also referred to as *yechidah she-b'nefesh*, the hidden part of the soul. This core of the Jewish soul can never be penetrated by outside influences; no negativity can ever corrupt its purity. And direct perception of this level is beyond reach for most of us, most of the time.

Usually, our *yechidah she-b'nefesh* seems to be buried deep beneath layers of complex subconscious conditioning, and we are generally unaware of the root origin of our motivations and desires or what compels us to make choices in life. As a result, we are often unclear about what we really want and yearn after. We may wander, at least subtly, from our path and our People. Yom Kippur comes to waken the *pintele yid*, the small but indestructible Jewish spark of faith that lies at the core of who we really are and who we really want to be. On Yom Kippur, our *yechidah* shines outwardly, revealing our innermost will.

Rav Baruch Oberlander, *shlit'a*, *Av Beis Din* of Budapest, and the Lubavitcher Rebbe's *shaliach* to Hungary, relates that a Jew once confided in the Rebbe that he felt like a hypocrite going to shul on Yom Kippur because he did not go to shul the rest of the year. The Rebbe responded that the most natural and appropriate place for a Jew to be on the High Holidays is in shul. "You're not a hypocrite when you go to shul on Yom Kippur," he said. "You're a 'hypocrite,' perhaps, when you don't go to shul the rest of the year!"

This Yom Kippur, as we enter deep within our inner holy of holies, may we believe, even if just for a few minutes, that we are experiencing the life-changing revelation of our truest self, the part of us that is in complete unity with Hashem and our People. And may the recognition of this *achas b'shanah* encompass our whole year, our whole life — and all of the congregation of Israel.

The Miracle of the Sukkah

Mrs. Shira Smiles

International lecturer and curriculum developer

We are all familiar with the three large-scale, miraculous phenomena that occurred for the Jewish people in the desert. They were nourished by the Manna, the heavenly food that fell daily, their water was provided by the ever-present Well, and they were protected by the Clouds of Glory. The Slonimer Rebbe in Netivot Shalom asks the obvious question. Why do we have little or no tribute to the first two miracles, yet the “*Ananei Hakavod*,” the Clouds of Glory, form the motif of an entire chag?

The Rebbe explains that Jewish holidays do not simply recall past events. Every year we are meant to relive the past experiences and draw on the unique energies embedded therein. We achieve an aspect of redemption on Pesach and we receive the Torah anew each Shavuot. The Manna and the Well were miracles particularly suited for the generation that wandered in the desert. The Clouds of Glory, however, represent Hashem’s Divine Providence, which is eternal. Indeed, the midrash in parashat Beha’alotecha notes that “following the clouds” is a *mitzvah* for all generations. Rav Wachtfogel, the late Mashgiach of Lakewood, notes in his *Sefer Reshimos* that one fulfills this mandate when he opens his eyes to the Divine Providence

that pervades his life. Further, one who looks for this Providence will see it at all times and in all places. If we don’t see it, it is only because our vision is limited. As Rabbi Nachman of Breslov was known to say, “The world is full of the light of G-d, but to see it we must learn to open our eyes.”

“*Lema’an yeid’u doroteichem ki be’sukot hoshavti et benei Yisrael*, so that future generations will know that I had the Children of Israel live in huts.” (Vayikra 23:43) Emunah is the knowledge of Hashem’s continuous protection and constant care. The prophet Hoshea teaches, “And I will betroth you to Me with faith, and you will know Hashem.” (Hoshea 2:21) The chag of Sukkot infuses us with this knowledge. The word “*sukkah*” is related to Sara Imeinu’s other name, Yiska, which means to “gaze” or to “see.” Sukkot is a time for us to concretize the notion that Hashem is watching over us, always, at all times. As we sit in the *sukkah*, we feel enveloped by Hashem’s Presence and saturated with the joy that Hashem is not only protecting us, His attentiveness and benevolence is unceasing.

Rabbi Imanuel Bernstein in *Sukkos: A Symphony of Joy*, quotes a fascinating idea from the Aruch La’Ner that takes this idea

one step further. The opening *mishnah* in *Masechet Sukkah* rules that a *sukkah* taller than 20 *amot* is invalid. One explanation offered for this ruling is that from such a great height one is in the shade of the walls, as opposed to being in the shade of the *schach*. The Aruch La’Ner explains how this is so incredibly relevant to our lives. The *sukkah* is a physical manifestation of complete trust in Hashem. Having this trust means that although one can try and do his *hishtadlut*, one ultimately knows that even his efforts must be blessed through Hashem’s Will. Yosef Hatzadik is critiqued for placing his trust in the *Sar Hamashkim*, seeing him as his only recourse to freedom, not as an emissary of Hashem’s Will. The walls of the *sukkah* symbolize one’s *hishtadlut*, the *schach* represents Hashem’s supervision.

Clearly one needs both walls and *schach* to have a kosher *sukkah*. But which is seen as providing the shade? Sitting in a *sukkah* which has walls taller than 20 *amot* symbolizes that one feels the shade of the walls, not the *schach*, meaning, he sees his efforts as the bearer of his success. When we sit in a proper *sukkah*, in the shade of the *schach*, we are reminded that we are completely ensconced in Hashem’s embrace and wholly reliant on Him for our every need.

“If only we were worthy of them!”



Rabbanit Yemima Mizrachi
Popular Torah teacher and author

In all my years in this beloved country, I have never heard this sentence so often: “If only we were worthy of them!”

After years marked by disputes, years in which we measured: “Is this person worthy of us? Will he pass our admissions committee? Will he be accepted into the school? Is he worthy of our *yeshiva*?” In this tumultuous year, another admissions committee will convene at the entrance of this holy day. “In the court of high, in the court of low (earthly), we are permitted to pray together with the transgressors.” This sentence has bothered me for many years because it was written by one of whom I had the privilege of being a direct descendant: the Maharam of Rothenburg. It describes a large and noisy *yeshiva* full of scholars, see above. This year, hundreds of holy scholars and a huge heavenly army were added to this *yeshiva*, and they will say to G-d, “Accept them! Accept them! For we gave up our souls for them, only because we deemed them worthy!”

This year, the year of October 7th, will bring wonderful news to this nation. The tenth day of the seventh month is Yom Kippur in the Torah: “Remember, the tenth day of this seventh month is the Day of Atonement.” But the tenth day of Tishrei also falls on its own “seventh” this year, on Shabbat. This is an important message: Shabbat does not give way to

the world for a day of fasting. Normally, a fast that falls on Shabbat is postponed. But there is one day a year when Shabbat gathers up the hem of its white garment, abandons the *Kiddush* and the feasts and Shabbat *zemiroth*, and says to the Yom Kippur fast: peace be upon you guest, peace be upon you *Shabbat Shabbaton*, I wish I were worthy of you!

What does this “renunciation” mean?

This year, some voices were raised saying, “Everything happened because of Shabbat desecration” or “Nothing happened in Shabbat-observant communities.” In fact, Shabbat was at the center of so many events this year: the massacre, the rescue of the hostages on Shabbat, the accidental killing of our own prisoners, and the removal of Nasrallah. She had more to say this year than in any other year. But on this Yom Kippur, she will say, “I give up my seat for a day that focuses on the evils exposed, the surrender of the soul, the understanding that this nation thought there was no human being unworthy of our sacrifice.”

This is exactly what the Yom Kippur *haftarah* looks like. It emphasizes Shabbat and the supreme importance of keeping it: “If you restrain your feet, because of the Sabbath, and [refrain] from pursuing your desires on My holy day...” But before that, we will read the words: “No, this is the fast I desire: To unlock fetters of

wickedness, and untie the cords of the yoke; To let the oppressed go free; To break off every yoke.”

At the climax of this Shabbat, during the *Neilah* of the “Tenth of the Seventh,” we will shout the cry that echoed on October 7: “Hear, O Israel! Hashem is our G-d, Hashem, alone!”

“When we arrived at the house in Be’eri, Michal refused to open the door of the shelter. Through the door, she begged me: ‘Speak so that we can hear your Hebrew!’ And she only opened it when I shouted at her: ‘*Shema Yisrael!*’ I have to confess. It wasn’t a prayer. It was a cry: ‘I am a Jew! I am here for you! Please open the door!’ On that day, thousands of fighters left everything and risked everything. From the friendship of brothers... Elchanan, who knew well the shortcomings of this people, who loved his family, decided to go to this hell because he knew that this people was worth it!” (Menachem Kalmanson, Israel Prize ceremony)

May we be worthy of them.

Hebrew Language in the Parsha



David Curwin

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On Shabbat Chol Hamoed Sukkot, we read Kohelet, which contains a word that appears only in this book: הוֹלָלוֹת (or the variant הוֹלָלוּת). For example, in Kohelet 7:25 we find:

סְבוּתִי אֲנִי וְלִבִּי לְדַעַת וְלִתְוֹר וּבִקְשׁ חֲכָמָה וְחָשׁבוֹן
וְלִדְעַת רָשָׁע כְּסָל וְהִסְקָלוֹת הוֹלָלוֹת

One translation renders the verse as:

“I put my mind to studying, exploring, and seeking wisdom and the reason of things, and to studying wickedness, stupidity, madness, and folly.”

Here, הוֹלָלוֹת is translated as “folly.” Other translations suggest “madness,” “revelry,” or “wickedness.”

The sense of foolishness can be found in the biblical verb הָלַל, which means “to act foolishly.” There is also the verb הוֹלִיל, meaning “to act wantonly,” as in this verse:

לֹא-יִתְיַצְבוּ הוֹלְלִים לְנֶגֶד עֵינֶיךָ שְׂנֵאתָ כָּל-פֹּעֲלֵי אָוֶן

“Wanton men cannot endure in Your sight; You detest all evildoers.” (Tehillim 5:6)

Whether the root refers to foolishness, madness, or wantonness, it always carries a negative connotation. However, this is not the only meaning of הָלַל, and it may not even be the first one that comes to mind.

Every day of Sukkot (like other holidays), we recite the chapters of Hallel. In this context, which appears far more frequently in the Tanakh than the previous examples, הָלַל means “to praise.”

So how did the same root come to mean both “to act foolishly” and “to praise” (often referring to praising G-d)?

Before addressing that question, it’s important to note that הָלַל also has a third meaning. In four verses, it means “to shine.” One theory suggests that this

was the original meaning of the root: “to be clear, be brilliant.” From this primary sense, different meanings evolved. One became “to shine.” Another developed into “to make a show.” This led to the sense of being boastful and arrogant, which in turn gave rise to “acting foolishly,” since the more someone boasts, the more foolish they appear. However, when this same concept of “making a show” refers to others, it becomes a form of praise.

Therefore, when הָלַל is used to arrogantly boast about oneself, it can imply foolishness, madness, or wickedness (depending on the context). But when used to boast about someone else—particularly about G-d—it becomes a legitimate form of praise.

This provides an important lesson: the same act can lead to opposite outcomes, depending on the intentions behind it.

Parsha Riddle



Reb Leor Broh

Mizrachi Melbourne

What is the longest possible Kiddush that could be made ?

Answer to the Parsha Riddle

When Sukkot falls on Motzoei Shabbat (we say YAKNAHAZ and Leishev Basukkah)



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