

Torah Tidbits

ב"ה

ISSUE 1584

Special Yom Kippur
& Sukkot Issue

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יום כיפור - סוכות - פרשת בראשית
YOM KIPPUR - SUKKOT
PARSHAT BERESHIT (MEVARCHIM)



Dear Torah Tidbits Family

Rabbi Avi Berman Page 4



Sukkot, Shmini Atzeret, Simchat
Torah - From Last Year to this

Year Rabbi Baruch Taub Page 60



OU Israel
wishes you &
your family
G'mar Chatima
Tova!

וביום צום כפור יחתמו






YERUSHALAYIM YOM KIPPUR / SHABBAT ZMANIM

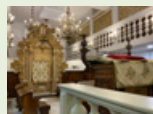
CANDLES 5:35 PM • HAVDALA 6:47 PM • RABBEINU TAM 7:27 PM

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IMPORTANT REMINDERS

-  **Kaparot and Birchot HaBanim are said Erev Yom Kippur.**
-  **Light a 24 hour candle before Yom Kippur to be used to light the flame of the Havdala candle.**
-  **Light Yizkor candles for loved ones before Yom Kippur and Shmini Atzeret.**
-  **Bereshit Mevrachim:**
מולד חודש מרחשוון יהיה ביום שישי בשעה 16, 5 דקות ו 14 ות
ראש חודש מרחשוון יהיה ביום הששי ובוים שבת קדש הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh MarCheshvan is on Friday November 1 and Shabbat November 2.
-  **We change the clock Sat. night Oct. 27; at 2 am change back to 1 am.**



COVER IMAGE Photographed by Leah Yerushalmi

I made provisional Aliyah from Washington DC in 1970, and made permanent Aliyah from NY City in 1977. I reside in Jerusalem.

The Italian Synagogue in Jerusalem is meaningful to me not only for its obvious beauty and elegance. Unlike another synagogue interior that was deconstructed and shipped to Israel from Italy in the 1950s (and on display in the Israel Museum in Jerusalem - as a museum piece), this synagogue is actively used on Shabbatot and Chagim by Jews of Italian descent - and its doors are open to all Jewish worshippers. (I've been a guest at this synagogue on Shabbat). I also enjoy visiting the Museum of Italian Jewish Art (MOIJA) that's adjacent to this synagogue, to attend its exhibitions and cultural events. For myself this is indeed a taste of "Jewish Venice" - in Jerusalem.

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



	Yom Kippur		Bereshit	
	Candles	Havdala	Candles	Havdala
Yerushalayim/Maale Adumim	5:35	6:47	5:20	6:32
Aza Area (Netivot, Sderot et al)	5:53	6:49	5:38	6:35
Beit Shemesh/RBS	5:54	6:48	5:39	6:33
Alon Shvut	5:51	6:47	5:36	6:33
Raanana/Tel Mond/Herzliya/K.Saba	5:52	6:48	5:36	6:33
Modiin/Chashmonaim	5:52	6:48	5:36	6:33
Netanya	5:52	6:48	5:36	6:33
Be'er Sheva	5:53	6:49	5:38	6:34
Rehovot	5:52	6:48	5:37	6:34
Petach Tikva	5:35	6:48	5:20	6:33
Ginot Shomron	5:51	6:47	5:35	6:32
Haifa / Zichron	5:41	6:48	5:25	6:32
Gush Shiloh	5:50	6:46	5:35	6:32
Tel Aviv / Givat Shmuel	5:52	6:49	5:37	6:34
Givat Zeev	5:35	6:47	5:39	6:32
Chevron / Kiryat Arba	5:51	6:47	5:36	6:33
Ashkelon	5:53	6:50	5:38	6:35
Yad Binyamin	5:52	6:48	5:37	6:34
Tzfat / Bikat HaYarden	5:43	6:45	5:27	6:30
Golan	5:49	6:45	5:33	6:30
Nahariya/Maalot	5:50	6:47	5:34	6:32
Afula	5:50	6:46	5:34	6:31

Rabbeinu Tam (Jerusalem): Yom Kippur - 7:27PM • Bereshit - 7:12PM

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

Daf Yomi: Yom Kippur - Bava Basra 109 | Shabbat Breishit: Bava Basra 123

For Sukkot and Simchat Torah / Shmini Atzeret Zmanim See Page 38



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Headquarters: 40 Rector St. 4th floor, New York, NY 10006 ♦ 212-563-4000 ♦ website: www.ou.org



Editor Emeritus: Phil Chernofsky
Editor: Rabbi Aaron Goldscheider | aarong@ouisrael.org
Advertising: Ita Rochel | 02-5609125 or ttads@ouisrael.org
Website: www.torahtidbits.com

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JERUSALEM

**Ranges 18 days Wednesday - Shabbat
Oct. 9 - 26 / 7 - 27 Elul**

Earliest Tallit and Tefillin **5:48-5:59**
Sunrise **6:38-6:51**
Sof Zman Kriat Shema **9:32-9:36**
Magen Avraham **8:56-9:00**
Sof Zman Tefila **10:30-10:32**
(According to the Gra and Baal HaTanya)
Chatzot (Halachic Noon) **12:26-12:22**
Mincha Gedola (Earliest Mincha) **12:56-12:52**
Plag Mincha **5:01-4:45**
Sunset (Including Elevation) **6:17-5:59**



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DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN
EXECUTIVE DIRECTOR, OU ISRAEL
ABERMAN@OUISSRAEL.ORG

When people ask me how my *Yom Kippur* went, I always say, “I guess I’ll let you know in a year!” The davening of the *Yamim Noraim* helps create the impression that our efforts in our prayers will determine the coming year. With its words and music, the prayers draw us in and help increase our *kavanah*. I know it certainly has this effect on me.

After having the year we’ve had, one can’t help but wonder if our davening somehow just wasn’t enough. Did we not connect enough? Were we not united enough? These are unanswerable questions, but they should spur us to further work on our *tefillot*.

This is a year where we went into *Rosh HaShana* with the news that nine soldiers died in battle up North and then ended *Rosh Hashana* with the news that two more were taken from us. It continues to add to the intensity of our davening. I am thinking of *U’netaneh Tokef*, with its language of *mi yichyeh u’mi yamut* (who will live and who will die), which seems to loom over us.

Yet, on the other hand, that sense of vulnerability puts us in a place where we can feel, through the platform of the *tefillot*, a hug from our Father in Heaven, the *Ribono Shel Olam*. This is a feeling that those who have never had a good davening on *Rosh HaShana* and *Yom Kippur* will think I’m crazy for having, but it’s true. We have an opportunity to close our eyes, feel the tears coming down our faces, and be strengthened by the fact that we have a close connection with He who created and runs the world. It’s nothing less than empowering. When Elul came around, I began to actually yearn for this davening, to feel that embrace.

I didn’t realize how radically different my *Rosh HaShana* davening would be. We always care about the Jewish people as a whole. We are one people, a national family. It is no secret in our community that when we hear of tragedy befalling even one of us around the world, we all feel it. When we hear of someone being sick with a terrible illness, we seek ways to help, whether to donate, visit, or add their name to *Refaeinu* in our *Amidah*. After this year, a year when the entire Jewish people has been awakened to the dangers of antisemitism all over the world and especially the terrible blow from Hamas which began on October 7th and continues, we see how our family step ups and shows unity so very clearly.

It impacted my davening so much this year. Every time I said in *U’netaneh Tokef*,

לעילוי נשמת
My beloved sister

HANNAH BRAUN a”h

חנה בת מנחם מנדל

וציריל רות ע”ה

ט’ תשרי Yartzeit

You are terribly missed

Judy Wasserman

“Who will live and who will die. Who will die in his time and who before his time. Who by water and who by fire. Who by sword and who by beast”, I knew that Jews around the world would have the same feelings as me. Thinking of those killed on October 7th before their time. Of those soldiers who have died by the modern “sword” fighting to defend the Jewish people. Of the missile fire from Hamas, Hezbollah, and Iran threatening so many lives. It is felt on a level I have never seen before by every Jew reciting the words of *Avinu Malkeinu*, “Our Father, our King, do it for the sake of those who were slain for Your holy name... do it for the sake of those who went through fire and water for the sanctification of Your name... avenge the spilled blood of Your servants.”

We are about to enter *Yom Kippur*. For the first time, I am not entering with the usual sense of fear, or trepidation. Rather, I am entering with a yearning. I want to be embraced. I want to stand with my children (this year, I’ll be in shul with my son Mordechai), and witness a davening that is so different than any other, one with so much more emotion and so much more powerful than ever before. Soon after, we will enter *Sukkot* which will certainly be different this year. It is difficult to imagine now the mix of feelings we will have on *Simchat Torah*, feelings perhaps never experienced so viscerally on this *chag*.

This past Shabbat when I was *leining v’Zot Habracha* during *mincha*, I was standing in the exact same spot as I was last *Simchat Torah* morning *leining v’Zot Habracha*. During that *leining* we started getting the news of the events of October 7th. My neighbors who were called up to

fight came fast to get *Aliyot* and then went off to war. This Shabbat I found my voice shaking, throwing me back 12 months to that devastating morning.

With *Yom Kippur* almost here, I look to *shamayim* and I say, “*HaKadosh Baruch Hu*, we are going to do this together. We, the Jewish people, all feel the hurt and the need for unity. We have grown and gotten stronger. We are rising out of crisis, and we are learning. Our enemies look at us and think we are a divided nation. They do not understand that we are one nation. Our enemies cannot understand how despite our many disagreements, when we stand in shul on *Rosh HaShana* and *Yom Kippur*, we have one heart.”

Together, *beyachad*, we will succeed. May these holy days and our collective prayers bring *Mashiach* and the *Beit HaMikdash* very, very soon.

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



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

May the Torah learned
from this issue of Torah Tidbits
be in loving memory of
my beloved husband

Marvin Stokar ז"ל

לייב אריה בן מאיר ז"ל

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grandfather, and great-grandfather
and veteran of WW2

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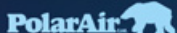
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Yom Kippur Section

A Brief Overview of the Yom Kippur Laws

Prohibitions of Yom Kippur

1. All melacha is forbidden on Shabbat/Yom Kippur.
2. The five abstentions of Yom Kippur are:
 - Eating and drinking
 - Washing
 - Applying ointments to the body
 - Wearing shoes
 - Having marital relations
3. An adult may handle food and feed children on Yom Kippur.
4. Sick people are not exempt from fasting unless there is at least a remote possibility that fasting would endanger their lives. A halachic authority should be consulted in cases of illness.
5. Washing any part of the body, whether in hot or cold water, is forbidden on Yom Kippur, except for the purpose of cleanliness. One should wash

his hands up to the knuckles upon rising in the morning, and recite the blessing. After using the bathroom, or after touching a covered part of the body, one should wash his hands up to the knuckles to cleanse himself for prayer. A kohen who is to recite the priestly blessing should wash his entire hands. An ill person may wash himself.

6. Applying any kind of ointment, lotion, etc. is forbidden on Yom Kippur.
7. It is forbidden to wear shoes made wholly or partly of leather.

The Conclusion of Yom Kippur

1. In Havdala we do include the blessing for spices (since it is also the conclusion of Shabbat). The Havdala candle should preferably be lit from a fire which was burning all of Yom Kippur.
2. To celebrate the forgiving of our sins, one should eat well and be in a joyous mood after Yom Kippur ends.
3. It is also customary at the conclusion of Yom Kippur to commence the building of the Sukkah.

(The laws above are base on the volume, 'Festivals and Fast, published by Student Organization of Yeshiva)

Yizkor יזכור



Yizkor is recited in memory of a loved one both on Yom Kippur and on Shmini Azeret.

The custom to pledge to give charity on behalf of the departed is recorded in Ohr Hachayim 621:6.

For full Yizkor text please consult your machzor.

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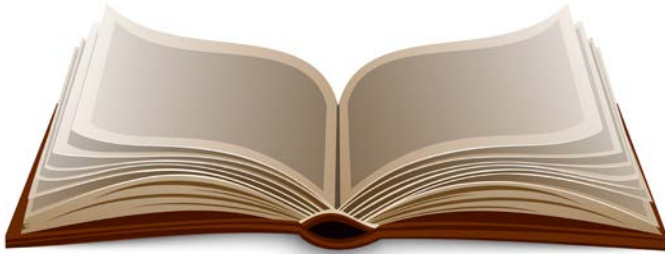
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וידוי עמוך

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



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

אֲשָׁמְנָה

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

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

בְּגַדְנָה

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

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

גַּזְלָנָה

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

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

דְּבַרְנוּ דְּפִי

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

We have caused perversion, corrupted others

הַעֲוִינָה

We have entertained improper thoughts - during davening, Torah learning, or in general; we have davened without kavana; burdened others; encroached on another's "space"; looked at indecent pictures, literature, etc.

And we have caused wickedness; caused others to sin

וְהִרְשַׁעְנוּ

We have neglected to be properly respectful of G-d; showed lack of concern for the possessions of others; said we're sorry without trying to mean it; fomented dissent; joined with others and wasted time on nonsense...

We have sinned intentionally, and then have rationalized our behavior (making T'shuva all the more difficult)

זָדָנָנוּ

We have taken G-d's Name in vain; been careless about ritual washing of our hands; been disrespectful to our parents; we 'ate like pigs'; threw food, mingled immodestly...

We have extorted; we have taken advantage of those weaker than us; we have pressured others to give in to us

חֲמִסָנוּ

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

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

טְפִלְנוּ שָׁקָר

We have given erroneous opinions and advice; defiled ourselves and others; handled Muktzat on Shabbat or Yom Tov; belittled Good and Chosen Bad...

We have given evil counsel; we have abused the trust of others; advised others in ways that are not in their best interest

יַעֲצָנוּ רָע

We have secluded ourselves improperly with members of the opposite sex; joined others in time-wasting activities; knowingly sinned; lacked proper reverence and awe for G-d...

We have been deceitful; made intentionally misleading statements; false promises; have not tried hard enough to keep our promises

כִּזְבוּנוּ

We have made HaShem angry at us; been ungrateful; intended to harm others (even if we didn't); wasted time; delayed paying wages; called others derogatory nicknames...

We have clowned around about matters that we should have treated seriously; we have ridiculed good people; we've joked about things, which prevents us from proper T'shuva because we don't take things seriously enough

לִצְנוּ

We have - not learned Torah properly; worn Shaatnez; not been kind & charitable; not been meticulous about mitzvot & halacha; not been scrupulous in our dealings with others...

We have rebelled; defied G-d's will; sinned because of incomplete faith

מְרִדָנוּ

We have held others back from doing mitzvot; not behaved properly in business...

We have angered G-d (so to speak) by disregarding His mitzvot, etc.

נֶאֱצָנוּ

We violated promises and vows; took revenge and bore grudges; benefited from this world without brachot; were lazy in Torah learning and service of HaShem...

We have turned away, ignored our responsibilities to G-d (and fellows)

סָרְרָנוּ

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

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

עֵוִינוּ

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

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

פְּשָׁעָנוּ

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

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

צָרָרְנוּ

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

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

קִשְׁיָנוּ עֵרָף

We have been jealous of others; been stingy with Tzedaka; read improper books; listened to and accepted Lashon HaRa; not been careful with Kriyat Sh'ma...

We have been wicked; done sins that are particularly identified with wickedness, such as hitting others, stealing, planning to sin

רָשְׁעָנוּ

We have pursued honor; quarreled for no good reason; ran after temptations...

We have corrupted our character; been arrogant; extremely angry; vulgar - sins which affect one's character

שָׁחַתְנוּ

We have - lied; forgotten G-d and our commitment to Him; were silent when we should have objected; gloated over another's misfortune; hated others; squandered physical & spiritual energies...

We have been abominable; have become loathsome to G-d; immorality; idolatry; haughtiness; anger

תַּעֲבָנוּ

We have desired sinful things; belittled the Torah; we did not take the opportunity to repent; were not careful with our T'filin; were sloppy with davening...

We have strayed; drifted further away from G-d rather than getting closer to Him

תַּעֲיָנוּ

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

תַּעֲתָעָנוּ.

In summary... We have veered from Your mitzvot and good rules, and that hasn't been worth it at all. We acknowledge that Your judgments against us are just, because You act truthfully and we have brought evil upon ourselves. (Nonetheless, please forgive us...)

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשָׁפְטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאָנַחְנוּ הִרְשַׁעְנוּ.

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

מה נאמר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אַתָּה יוֹדֵעַ. אַתָּה יוֹדֵעַ רְזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה חוֹפֵשׁ כָּל חֲדָרֵי בֵּטֶן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵינְךָ דּוֹבֵר נְעֻלָּם מִמֶּנּוּ, וְאֵינְךָ נֹסֵת מִנְּגִיד עֵינֶיךָ.

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

וּבְכֵן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פְּשָׁעֵינוּ.

After summarizing, we once again use an alphabetical format (this time, a double alphabetical arrangement) to enumerate a multitude of sins. And once again, the custom is to strike the heart (left side of the chest) for each AL CHEIT...

For the sin that we have sinned before You... (repeated for each)

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

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

וְעַל כָּלֵם, אֲלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֹּר-לָנוּ.

For all of these sins, G-d of Forgiveness, forgive us, pardon us, atone for us.

(These are different levels of forgiveness - commentators disagree concerning the terminology. Basically, we ask G-d to forgive what we've done, not to punish us for it, not to even hold a sin against us, and to completely erase it, as if we never did it. Some suggest that S'LACH is to forgive, but not necessarily to forget. M'CHAL is more - maybe like forgiven & forgotten.)

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

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

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

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

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

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

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

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

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

ועל חטאים שאנו חייבים עליהם עולה.
ועל חטאים שאנו חייבים עליהם חטאת.
ועל חטאים שאנו חייבים עליהם קרבן עולה ויורד.
ועל חטאים שאנו חייבים עליהם אשם ודאי ואשם תלוי.
ועל חטאים שאנו חייבים עליהם מכת מרדות.
ועל חטאים שאנו חייבים עליהם מלקות ארבעים.
ועל חטאים שאנו חייבים עליהם מיתה בידי שמים.
ועל חטאים שאנו חייבים עליהם כרת וערירי.
ועל חטאים שאנו חייבים עליהם ארבע מיתות בית דין,

סקילה שרפה, הרג וחנק. על מצות עשה ועל מצות לא תעשה, בין שיש בה קום עשה, ובין שאין בה קום עשה. את הגלויים לנו ואת שאינם גלויים לנו. את הגלויים לנו כבר אמרנום לפניך, והודינו לך עליהם; ואת שאינם גלויים לנו, לפניך הם גלויים וידועים, כדבר שנאמר: הַנְּסִתָּרֵת לְה' אֹכְלֵינֵנוּ וְהַנְּגִלֵת לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת: כִּי אַתָּה סֹלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה.



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ALIYA-BY-ALIYA SEDRA SUMMARY

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YOM KIPPUR

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



1ST ALIYA (VAYIKRA 16:1-6)

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

The Torah outlines an elaborate ceremony for Aharon to perform in order to enter the Holy of Holies. And it gives the reason. “For I, G-d, appear there in a cloud”.

Rashi gives 2 explanations of this reason. Man may not ever enter the Holy of Holies because My Presence, My Cloud, fills that area all the time. Man cannot withstand My Presence. But once a year, on Yom Kippur,

I make an exception and allow, with an elaborate ceremony, only one man to enter that place.

The other explanation Rashi gives is not that the cloud is there all the time, but rather that once a year, on Yom Kippur, man creates the cloud, invites the cloud that is G-d’s Presence by bringing incense which fills the Holy of Holies.

Both explanations frame the pinnacle moment of Yom Kippur: the intimate encounter of man with the Divine Presence in the Holy of Holies. They differ in how that Presence on earth is created: is He Present at all times or do we invite His Presence?

As if He Says: The pinnacle moment of Yom Kippur is just you and Me, in My most private place, the Holy of Holies. You, Aharon, as the representative of My people. And Me, in the cloud. The image is dramatic – G-d promising to join us on earth, albeit in private, in His most private place. But here on earth.

Yom Kippur is the most intimate moment of Divine-human contact in the year. In lieu of the Temple and the Kohen Gadol, in our time, our Avoda, our service on Yom Kippur is to accept the invitation of the Divine, the invitation to approach the inner, private place of the Shechina and to accept the embrace, accept the invitation of the Shechina.

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2ND ALIYA (16:7-11)

Take the 2 goats of the people. Through lots, identify one as an

offering and the other to send to the desert for atonement. Aharon offers the offering for himself and his household.

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



3RD ALIYA (16:12-17)

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

This moment of entry into the Holy of Holies happens only once a year. The Torah does not say that the smoke from the incense fills the Holy of Holies. It says it covers the Aron.

The incense smoke covering the Aron is reminiscent of Mt. Sinai, where the thick cloud covered the mountain when G-d spoke. The Aron holds the 10 commandments, the concrete representation of the experience of Mt. Sinai. It is like a re-enactment of that moment, the descent of the Divine into this world. The essence of Sinai and the essence of this moment is the Divine joining us on this earth. This is the pinnacle moment; the Shechina joining us here on earth.



4TH ALIYA (16:18-24)

He then takes the blood of his bull and the goat of the people and both places it on the incense altar and

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

With the smoke still in the Holy of Holies, meaning the Divine Presence on this earth, the atonement can occur; the confession of sins upon the goat that is then led to the desert. Rav Soloveitchik captured the drama as a metaphor. This goat is pushed over a cliff, falling to its death. The fall, the pull of gravity is a metaphor for man who allows himself to be pushed and pulled by his nature, failing to exercise will. Man can choose to assert his will. Or choose to be subject to the whims and forces of his nature, like the goat unable to break his fall. In a word, when man allows himself to be pulled down by his nature, failing to assert his will, gravity pulls him down to his demise. Such is the sinful one, allowing forces to dominate, failing to assert his will.



5TH ALIYA (16:25-30)

The one who led the goat to the desert need be purified upon his

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

While the drama of this day was punctured by the destruction of the Temple, the atonement persists through the day of Yom Kippur itself. Rabbi Akiva noted: you become purified through the day and its rendezvous with G-d. He is the purifier.



6TH ALIYA (16:31-34)

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

This atonement and purification are humbling, overwhelming, ennobling. For the Holy One reaches for mankind, descends

in a cloud as it were to the Holy of Holies, granting atonement. It is His reach for man; His kindness, generosity, and love.

Yom Kippur is a gift, an affirmation of man, a chance to begin anew, a smile from the Holy One, appreciating our desire and passion, even if we err. Yom Kippur is the faith of the Holy One in us, giving us a yearly clean slate. That is a gift.

MAFTIR (BAMIDBAR 29:7-11)

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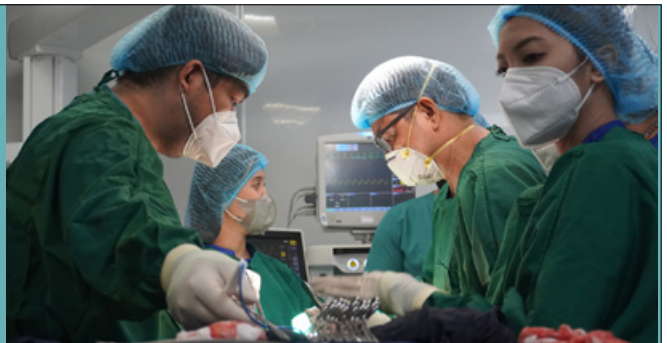
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THE PERSON IN THE PARSHA

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

A Second Chance

Imagine a very important project in which you were once involved. It could have been at work, in school, or in your personal life. You gave it your all. You used all the resources at your command, involving many other people, spending quite a bit of money, and investing a lot of your own time and energy. You were confident that you had done everything possible to guarantee the success of this project.

Then, out of the blue, the whole project fell apart. It collapsed beyond any hope of repair. Perhaps some material essential to the success of the project was no longer available. Or it might have been the sudden illness of one of your key employees that made it impossible to meet the deadline. Or, quite possibly, someone else had the same idea

for a project, and got it to the market before you could.

We have all had experiences such as these, in which an endeavor we had every reason to believe would succeed just blows up in our face.

What is the typical reaction to such disappointment? The average person just gives up, thinking that it would be futile to start all over. Only a truly exceptional individual will explore the possibilities of trying again, of giving the entire undertaking a second chance.

In order to justify the reaction of this exceptional individual, and in the interests of making a case for the notion of a second chance, I ask you to consider the single most important project in which Moses was involved. I refer to the tragic episode in the Torah portion of *Ki Tisa* (*Exodus*, Chapter 32).

This is surely one of the highlights of Moses' career. He ascended Mount Sinai and was given the two stone tablets, engraved with the Ten Commandments by "the fingers of God." He came down from the mountain and no doubt imagined that the people of Israel would gather ecstatically to receive this gift of God. Instead, he found the people dancing with abandon around the Golden Calf. Surely, his disappointment was as great as those of us whose more mundane projects failed. He gave voice to his shattered dreams by shattering the sacred tablets.

The despair that Moses felt at that moment was dispelled by the surprising instruction he

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heard from the Almighty: “Carve two tablets of stone like the first, and I will inscribe upon the tablets the words that were on the first tablets, which you shattered.” (*Exodus* 34:1)

The Almighty was saying to Moses, “Try again.” He was enunciating the possibility of a second chance, and He was doing so for all time and eternity.

The Sages of the Talmud tell us that this surprising instruction, this command to Moses to carve a second set of tablets, the sublime encouragement to give the people a second chance, occurred on the day of Yom Kippur. Moses shattered the tablets on the 17th day of Tammuz, and the second tablets were given on the 10th day of Tishrei.

This is a lesser-known aspect of the significance of Yom Kippur, but a very important one. The essence of the nature of the day is that the Almighty gives us the opportunity for a second chance.

One wonders whether the second chance, the second set of tablets, were equal to the original one. We would understandably guess that the second was inferior to the first. After all, second chances usually are second best.

How inspiring in this regard are the words of Saadia Gaon, who eloquently contended, well more than 1,000 years ago, that the second tablets were superior to the first in no less than seven ways. Interestingly, Rabbi Saadia’s arguments are dismissed by the great commentator Abraham Ibn Ezra, who, in his commentary on *Exodus* 34:1 considers them to be as “trivial as a dream.”

But Rabbi Saadia’s arguments remain convincing to me, for one. He believes that the very fact that the second tablets were given on Yom Kippur, a holy day, and not on the 17th of Tammuz, a weekday, itself speaks to

their superiority.

Among the discrepancies between the first and second tablets, Rabbi Saadia notes one in particular that demonstrates the superiority of the latter. Careful students of both versions of the Ten Commandments will note that the word *tov*, good, does not appear at all upon the first set of tablets. Only in the second set, in the fifth commandment, do we have the phrase, “*l'maan yitav lecha*, so that it will be good for you.”

Rabbi Saadia helps us expand our understanding of Yom Kippur. On the very anniversary of the giving of the second tablets, we learn of the availability of a second chance. But we also learn the far more important lesson that the second chance contains an element of “good” so that we can achieve far greater levels of success than we ever imagined the first time around.

Second chances are “good,” perhaps precisely because we can learn from the mistakes which characterized the first chance, correct them, and transcend them.

As we enter this holiest day of the Jewish calendar, let all of us who have experienced failure and disappointment recognize the availability of a second chance, and a better chance. ■



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Awesome Awareness

We say the *viduy* prayer many times throughout Yom Kippur, confessing our wrongdoings and admitting our personal flaws that led us to sin. We tend to focus on each sin - harsh or foolish speech, wronging a neighbor, making false promises, showing contempt for parents and teachers- feeling remorse and contrition for the many transgressions. However, the introductory phrase to each confession, **“Al chet shechatanu lefanecha – For the sin that we have sinned before You,”** holds an essential message that can transform our entire Yom Kippur experience.

Rav Yaakov Neiman *zt”l* in *Darchei Mussar* has a wonderful essay on the essence of *teshuvah*. Chazal tell us that the concept of *teshuvah* was created before the world even came into being. This is difficult to understand, since man did not exist, let alone have the opportunity to sin and repent! However, if we shift our perspective, we can see that

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the very idea of man’s creation on earth caused distance between him and his Source, thus the mechanism of *teshuvah* affords the ever-present possibility to return and reconnect to that close relationship with Hashem.

Asking forgiveness for the sins we have done is the secondary dimension of *teshuvah*. This helps us appreciate the double expression in the *haftarah* that we read on *Shabbat Shuva*, “*Shuva Yisrael ad Hashem Elokecha...veshuvu el Hashem* – Return O Israel to Hashem your G-d ... and return to Hashem.” (*Hoshea 14:2-3*) The first “return” refers to reestablishing one’s relationship with Hashem, returning to the awareness of standing before Hashem, “*ad Hashem Elokecha*.” Once we regain that awareness, we can then do *teshuvah* for the sins we have done, “*shuvu el Hashem*.”

First, we need to recognize that we have distanced ourselves from Hashem, and only then can we enumerate the sins that we have done and express regret that we acted out of sync with Hashem’s Will.

Darchei Mussar quotes Rav Moshe Rosenstein *zt”l*, the Mashgiach of Yeshivat Lomze, who takes this idea one step further. It is only when we are conscious that we are standing before Hashem that we can accept the concept of sin. With no realization of “*lefancecha*,” the sin is only that we have disregarded the most important relationship of all, no longer conscious of “*Ein od milvado*,” there is nothing other than Hashem.

We can apply a *meshal* to demonstrate the

fundamental nature of this interconnection. What if a soldier in the army was wearing his uniform but a button was missing, or his boots were not shining? The infraction would be punishable, but his standing would not be affected. However, if such a soldier would remove his uniform, missing button and all, and go awol, the only meaningful infraction would be his running away from service. Thus, the opening phrase to each confession is really the key aspect of *viduy*, “for the sin that we have sinned before you,” for neglecting to be conscious of being before Hashem.

Rav Pincus zt”l shares an exceptional and practical insight that we can practice every morning to increase this principal sensibility. As we awake each day we say “*Modeh ani lefanecha.*” We are reminded to pause and recognize that we live before HaShem at all times. It is a guiding mantra, directing us to integrate our Divine connection so it permeates our every choice and action. ■

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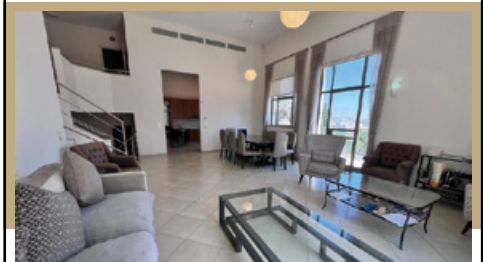




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GEULAS YISRAEL

BY RABBI MOSHE TARAGIN
RAM, YESHIVAT HAR ETZION

Yom Kippur and Simchat Torah: Two Days Joined by Jewish History

On the surface, these two days appear to have little connection. They fall within the same month, but present as completely unrelated, and even oppositional.

Yom Kippur and Simchat Torah come across as polar opposites. Yom Kippur is divinely designated, delivered to Moshe at Sinai as an eternal day of forgiveness and atonement. Simchat Torah, on the other hand, emerged as a minhag, probably around 1,000 years ago. Yom Kippur carries a somber, solemn tone, filled with gravitas and the looming reminder of human frailty. Simchat Torah bursts with joy, energy, and festive celebration. Yom Kippur invites quiet solitude, personal confession, and deep moral introspection. Simchat Torah is vibrant, collective, and communal.

They are also distinct historically. Yom Kippur lost much of its grandeur after the destruction of the Beit Hamikdash. Our current observance pales in comparison to its original form. Without the Kohen Gadol, the Mikdash and the special avoda of the Kodosh Hakodoshim, Yom Kippur remains a shadow of its past.

In contrast, Simchat Torah is a *product of*

galut. The second day of Shemini Atzeret or “*Yom Tov sheni shel galuyot*” - birthed Simchat Torah. This second day of Shmini Atzeret, devoid of specific mitzvot, transformed into a joyous celebration, marking the conclusion of the Torah-reading cycle. Yom Kippur suffered the effects of *galut* whereas Simchat Torah evolved *from galut*.

JOINED IN JEWISH HISTORY

Yet despite their contrasting nature, these days share a tragic bond. In 1973, on Yom Kippur, we were brutally attacked by enemies seeking to exploit our vulnerability during this holy day. Once again in 2023, savage attackers attempted the same, striking us on Simchat Torah, when we least expected it. Both assaults occurred on Shabbat, a day when we affirm Hashem as the sole Creator. The experiences were hauntingly similar: cars rushing from shuls to the frontlines, parents bidding farewell to children without knowing if they would return, sirens shattering the peace of our sacred days, and silent radios suddenly crackling to life with devastating news.

THE HEAVENLY COURT

The eerie parallels between these two days,

separated by fifty years, are undeniable. Not only did these two days begin with similar tragedy, but they will conclude in the same way. In 1973, we were caught off guard by a dual assault, facing an existential crisis over the survival of the State of Israel. However, the idea that Yom Kippur could be weaponized against our people is unfathomable. The Heavenly Court or the *Beit Din Shel Ma'aleh* would never permit such a desecration of Yom Kippur, nor would it allow Shabbat to be turned into a weapon. With Hashem's help, and through the brave and swift response of our army, we repelled the surprise attack and ultimately achieved remarkable military victories. Our resilience in that war, and the triumph we snatched from the jaws of defeat, led to a stabilization of relations with two of our major adversaries. While we don't enjoy a warm peace with Egypt and Jordan, open hostilities have ceased.

The same outcome awaits us now. Though no one can predict when this war will end, one thing is certain: we will overcome the enemies of Hashem. The Heavenly Court will, once again, refuse to allow the day we celebrate Torah to be used as a weapon against us. Despite our current suffering and trauma, we will triumph, and one day we will grasp how this war is woven into the unstoppable process of redemption.

Jewish history has, curiously, bound these two seemingly dissimilar days together. An unusual pairing—Yom Kippur and its war and Simchat Torah and its war. Apparently, history beckons us to contemplate the deeper connection between these chagim, which, on the surface, appear so different. Apparently, contemplating Simchat Torah enriches our appreciation of Yom Kippur, while reflecting

on Yom Kippur deepens our celebration of Simchat Torah. How do these two days, joined by Jewish history, cross-pollinate?

SPIRITUAL RESTORATION FOR A CHOSEN NATION

As the people chosen to represent Hashem in this world, we challenge humanity towards morality and monotheism. We alone accepted Hashem's Torah and, with it, the mission of living a life shaped by 613 mitzvot. We embody a life of 613 mitzvot to inspire the world towards the 7 universal mandates. However, the demanding and all-encompassing nature of taryag mitzvot renders us vulnerable to failure. There are many mitzvot and, unfortunately, many opportunities to fail.

It is no coincidence that our first national sin—the *egel*—occurred at the very mountain where we received the Torah. A nation tasked with such lofty expectations *requires* a day of atonement. While sin is not inevitable, for a people expected to carry such a demanding burden, it is highly likely.

Teshuvah is universally accessible to all humanity, as illustrated by the sparing of Nineveh. Yet, Yom Kippur and its distinctive process of teshuvah serve as a remarkable gift to the Jewish people—a day when Hashem extends an extraordinary opportunity for atonement. On *Simchat Torah*, we joyfully celebrate our chosenness, and recognize that the system of mitzvot we embrace grants us the *need* and the *privilege* of *Yom Kippur*.

SPIRITUAL REPLENISHMENT

Yom Kippur transcends mere atonement and the cleansing of sin. It offers a glimpse into eternity, a purely spiritual existence unburdened by physical needs. On this sacred day, we strive to reach the heavens, fully immersed in the presence of Hashem

and experiencing a heightened spiritual consciousness. Yom Kippur provides an opportunity to reset our relationship with HaKadosh Baruch Hu.

Simchat Torah celebrates our divine selection, while Yom Kippur is the day our nation stands alone before Hashem, and only before Him. By deepening our awareness of being **עם** **הנבחר** on Simchat Torah, we better appreciate the profound spiritual replenishment which Yom Kippur enables.

PREPARING TORAH FOR GALUT

Just as Simchat Torah accentuates Yom Kippur, Yom Kippur should also enrich Simchat Torah. As the Rambam emphasizes, Yom Kippur is not only a time for personal repentance but also a day for collective and national teshuvah. On the very first Yom Kippur, in the aftermath of the devastating sin of the Golden Calf, Hashem forgave us not as individuals but as a people.

On that day, He also granted us Torah a second time, upon the same mountain that had witnessed both our glory and our shame. By reissuing the Torah, Hashem did more than merely forgive us; He endowed a Torah with the power to endure sin and human failure. He reassured us that despite our transgressions and betrayals, His word and His mitzvot would always be with us. On the first Yom Kippur Hashem equipped Torah for a nation that would sin.

A TORAH FOR GALUT

The Beit HaLevi suggests that the Torah itself was altered in its second version. Originally, Torah Shebichtav (the Written Torah) and Torah Sheba'al Peh (the Oral Torah) were unified, indivisible. In a supernatural manner, the reading of a pasuk immediately yielded its related interpretations and

halachic derivations. However, following our sin and the impending reality of galut, it became essential to distinguish between these two dimensions of Torah.

The Oral Law became distinct from Torah Shebichtav, adaptable, and portable—a key to our survival in galut. Without a homeland, a common language, or common flag, we maintained our identity through the study and practice of Torah Sheba'al Peh—our secret unifying “*language*”.

On the first Yom Kippur we received Torah Sheba'al peh, and were assured that not only would we survive exile, but we would thrive within it. Simchat Torah *embodies* our thriving through the odyssey of galut. It emerged as a product of exile, born from the additional day of Shemini Atzeret and celebrated by generations far removed from the Mikdash and from Jewish sovereignty. In distant lands, we realized that the Torah was eternal, transcending the boundaries of time and place.

Yom Kippur was Hashem's original gift to us, while Simchat Torah was our gift to Him. The seeds of our success in galut were planted on that first Yom Kippur when Hashem forgave us and endowed us with the Torah in a form that would sustain us even in the depths of galut. Simchat Torah is the icon of our success in galut.

MERGE THE TWO

This year, more than ever, we should merge the experiences of Yom Kippur and Simchat Torah, blending the themes of these two days which have been fused together by Jewish history.

Yom Kippur is a day of eternity, a glimpse into the life beyond—free from physical needs, time, and the distractions of human frailty, where we exist in purity, like angels. But

eternity is not reserved for a single day. We encounter it daily in our relationship with the eternal word of Hashem and in our dedication to His enduring will. Simchat Torah celebrates our *daily encounter with eternity*, while Yom Kippur intensifies the *experience of eternity* in its most holistic and transformative form..

TORAH IS MERCY

Likewise, on Simchat Torah, remember that one of the names for the Torah is *Rachmana*, rooted in the word for mercy, because Torah was given by Hashem, the merciful One. When we study Torah, we aspire to shape our character in the image of a compassionate Creator. His greatest display of divine mercy was the gift of Yom Kippur. We study Torah to become merciful like Him and on Yom Kippur we recall His greatest act of Mercy.

Especially now, after a year in which religious charlatans distorted the image of G-d from merciful to wrathful, we must remind ourselves on *both Yom Kippur and Simchat Torah* that Hashem is compassionate.

Hopefully this year's hybrid of Yom Kippur's purity and Simchat Torah's joy will serve as a merit for our people and will help alleviate the pain we continue to endure. History joined these days in tragedy. They will ultimately be joined in triumph. ■



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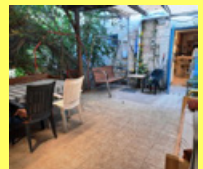
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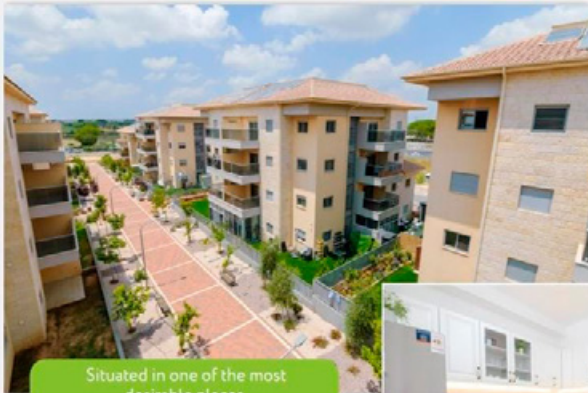
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Sukkot Shmini Atzeret/ Simchat Torah Section



	SUKKOT DAY 1		SHABBAT CHOL HAMOED		SHMINI AZERET	
	CANDLES	HAVDALA*	CANDLES	HAVDALA	CANDLES	HAVDALA*
Yerushalayim / Maale Adumim	5:29	6:41	5:27	6:39	5:22	6:34
Aza Area (Netivot, Sderot et al)	5:48	6:44	5:45	6:42	5:40	6:37
Beit Shemesh / RBS	5:48	6:42	5:46	6:40	5:41	6:35
Alon Shvut	5:45	6:42	5:43	6:40	5:38	6:35
Raanana / Tel Mond / Herzliya / K. Saba	5:46	6:42	5:44	6:40	5:38	6:35
Modiin / Chashmonaim	5:46	6:42	5:43	6:40	5:38	6:35
Netanya	5:46	6:42	5:44	6:40	5:38	6:35
Be'er Sheva	5:47	6:43	5:45	6:41	5:40	6:36
Rehovot	5:46	6:43	5:44	6:41	5:39	6:36
Petach Tikva	5:29	6:42	5:27	6:40	5:22	6:35
Ginot Shomron	5:45	6:42	5:43	6:49	5:37	6:34
Haifa / Zichron	5:35	6:42	5:33	6:40	5:27	6:34
Gush Shiloh	5:44	6:41	5:42	6:39	5:37	6:34
Tel Aviv / Givat Shmuel	5:46	6:43	5:44	6:41	5:37	6:36
Givat Zeev	5:49	6:41	5:47	6:39	5:41	6:34
Chevron / Kiryat Arba	5:46	6:42	5:43	6:40	5:38	6:35
Ashkelon	5:48	6:44	5:45	6:42	5:40	6:37
Yad Binyamin	5:47	6:43	5:44	6:41	5:39	6:36
Tzfat / Bikat HaYarden	5:37	6:40	5:34	6:37	5:29	6:32
Golan	5:43	6:39	5:40	6:37	5:35	6:32
Nahariya/Maalot	5:44	6:41	5:41	6:39	5:36	6:34
Afula	5:44	6:41	5:42	6:38	5:36	6:33
Rabbeinu Tam (Jerusalem):	7:21		7:19		7:14	

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

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18 Tishrei | October 20, 2024



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9:30 Birkat Kohanim of Shacharit
10:15 Mussaf
10:30 Birkat Kohanim of Mussaf

10:40

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SUKKOT

VAYIKRA 22:26-23:44



1ST ALIYA (VAYIKRA 22:26-23:3)

An offering may not be brought in the first 7 days of the animal's life. An animal and her offspring may not be killed on the same day. A thanksgiving offering must be eaten within one day. Do not profane My Holy Name, rather sanctify My Name, the One who brought you out of Egypt.

The Torah reading for the first day of Sukkot is the whole of Chapter 23 in Vayikra, which lists the entire yearly cycle of holidays. Curiously, we begin 8 verses before that chapter with a paragraph describing various rules concerning offerings.

But it is the last line that is the connection to Yom Tov. Sanctify My Name because it is for that reason that I brought you out of Egypt. The observance of the holidays has historical meaning to be sure. But the history is not the story; the story is the relationship.

I brought you out to be the sanctifiers of My Name. You are My reflection in this world. And as such, the tone is set for the description of the holidays, peering beyond their historical meaning to the overarching meaning; His reflection in this world.



2ND ALIYA (23:4-14)

Pesach is on the 14th of the 1st month. For seven days consume matzah. Day 1 and Day 7 are holy, no work is to be done. On the day after the Yom Tov, bring a measure of the first harvest of barley as an Omer offering, accompanied by a sacrifice. The new grain may not be consumed until this Omer is offered.

The description of the Omer offering seems out of place. Though each holiday has an offering, the emphasis of this section is not offerings but holidays, chagim. The day the Omer is brought is not a yom tov. But, similar to the holidays, it has a specific calendar date. Hence this section would be accurately called, not a list of chagim, or holidays, but a list of calendric events.



3RD ALIYA (23:15-22)

Count 7 full weeks from this offering and on the next day, the 50th bring 2 baked breads of chametz accompanied by sacrifices. The Kohen shall wave these 2 bikkurim breads. That day is a yom tov, no work is to be done. When harvesting your fields leave the corners and gleanings for the poor and foreigner.

The 2 breads brought on Shavuot are the bookends of the Omer. The Omer was barley,

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brought the 2nd day of Pesach. The 2 breads are wheat, chometz, bread, the first wheat offering of the new crop brought on Shavuot. The Omer offering allowed consumers to now be able to use the newly harvested grains. But in the Temple, the new grain cannot be used until 7 weeks later, with the offerings of the 2 breads on Shavuot.

The contrast of the matzah that we eat on Pesach and the chametz of this bread offering on Shavuot invites our curiosity. Perhaps it expresses 2 differing qualities. Pesach is the holiday of history. In history you need to move, move fast. Don't let the dough rise. Seize the moment; don't miss it. Speed. But on Shavuot, the topic is holy offerings, not history. In the context of holy offerings, patience is king. Wait. 7 weeks. Patience. Let the dough rise, become chometz. Wait. While history demands speed, holiness inheres in restraint.



4TH ALIYA (23:23-32)

The first day of the 7th month is a day of Teruah, a yom tov. But the 10th day of the month is Yom Hakippurim. Afflict yourself for it is a day of atonements. It is a holy day, no work may be done. Afflict yourself from the 9th in the evening, evening to evening.

The Torah refers to Yom Kippur as Yom Hakippurim, plural atonements. Perhaps this is to infer that there are gradations of atonement. Each holiday has a sin offering, a chatat. If we gain atonement monthly, what is the need for a unique day of atonement? Perhaps because not all atonement is created equal. There is atonement of a certain level achieved monthly. But profound atonement, a complete cleansing, a thorough and deep forgiveness is achieved on Yom Kippur.



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5TH ALIYA (23:33-44)

The 15th of the 7th month is Sukkot for 7 days. The first day is a yom tov as is the 8th day. Take a lulav and etrog and rejoice for 7 days before G-d. Dwell in Sukkot for 7 days so you will know that G-d had your ancestors dwell in Sukkot when leaving Egypt.

Sukkot rounds out the year of chagim. It is the end. As such, it is a celebration not only of itself but a celebration of the completion of the chagim of the year. The lulav is the expression of appreciation for the rich life we enjoy, a life punctuated by rendezvous with the Divine. Our greatest joy is that we stand before the King, rejoicing before G-d. That is true inner joy. ■



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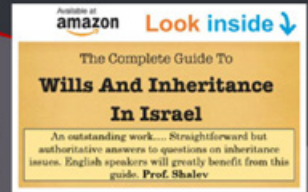
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Pesach and Sukkot; Non-Identical Twins

CONTEXT:

Two Festivals on the Jewish calendar, Pesach and Sukkot, share a similar structure. They each open with a day (days) of Yom Tov, followed by a stretch of Chol HaMoed (on Pesach five days and on Sukkot six), followed by a closing day (days) of Yom Tov.

In spite of this clear structural similarity, however, a striking ritual distinction emerges in practice between these festivals.

On each day of Sukkot, the daily services feature the recitation of a full Hallel, Psalms 113-118, specifically recited on festive occasions throughout the year (See).

While a full Hallel is also recited on the first day(s) of Pesach, however, during the remainder of the festival *only a partial Hallel (colloquially known as a Half-Hallel) is recited daily.*

The Talmud directly connects this inconsistency to an earlier distinction drawn in the Torah. When discussing the Temple service to be performed on Sukkot, HaShem decrees different offerings for each day of the festival. In contrast, Pesach's offerings, after that festival's first day, are mandated to be exactly the same each day.

QUESTIONS:

Why does the Torah differentiate so clearly between the Temple offerings brought on

Pesach and those brought on Sukkot? And, why do we reflect this distinction, to this day, in our prayers?

Does the mandated ritual distinction between Pesach and Sukkot reflect a deeper conceptual distinction between these festivals?

If so, what is that philosophical distinction and how does it inform our global understanding of these two important festivals?

APPROACHES:

The scholars offer a bold suggestion to explain the contrast between the variability of Sukkot's Temple offerings and the consistency of those of Pesach.

Each day of Sukkot, the authorities maintain, is a unique holiday unto itself; while the character of the Pesach festival does not vary. Framed slightly differently: *The Festival of Sukkot is a series of independent festivals. The Festival of Pesach is one long holiday.*

To mark the independent nature of each of Sukkot's days, the rabbis explain, HaShem mandates a different set of offerings for each day. To mark, in contrast, the unchanging character of Pesach, the same offerings are mandated for each day, from the first day of Chol HaMoed onward.

We can now understand, as well, the distinction between Pesach and Sukkot in our

recitation of Hallel. Hallel serves as a barometer of the festive character of the day of its recitation. On Sukkot, when each day is a festival of its own, our joy is continuously renewed and a full Hallel is recited. On Pesach, when each day is a continuation of the festivity of the day before, such renewal is absent and a “half-Hallel” mirrors our sentiments.

What remains to be explained, however, is the fundamental cause of the distinction between Pesach and Sukkot. Why is Pesach celebrated as one long festival, while Sukkot is marked as a series of independent occasions? Can a conceptual variance between these two festivals be defined, giving rise to this clear technical distinction between the two?

The answer to these questions would seem to be pivotal to our understanding of each of these biblical festivals.

Perhaps we can suggest that the distinction between Pesach and Sukkot is *the distinction between a goal-centered and a process-centered occasion*.

Pesach, the festival that celebrates our redemption from Egypt, is driven by its ultimate goal. Concerning this festival, there are no half-way measures. As a slave leaving Egypt, you are either redeemed or you are not.

Pesach thus constitutes one long event, taking us from the first night of the festival, with its recreation of the Pesach offering- to the last day, commemorating the parting of the Reed Sea. From the first steps of redemption to the final decimation of Egyptian power, the festival is one, long, unbreakable celebration.

Sukkot possesses a different character. The Sukka represents the clouds of glory that enveloped the infant Jewish nation during, what ultimately became, years of wilderness wanderings. This was a period of cultivation,

a time that cemented the nascent, developing relationship between God and His chosen people. The days of Sukkot thus emerge as a celebration of process, a festival recreating a time when each day became a goal unto itself, to be cherished and appreciated.

Sukkot is thus celebrated as a festival, consisting of a series of independent festivals. For when we celebrate the relationship between God and His people - as when we celebrate any relationship- we mark an ongoing process, in which each day is different, in which each day potentially becomes its own unique, singular celebration.

We encounter the balance between goal and process repeatedly during our calendar journey. For good reason. Life itself is shaped by this balance.

On the one hand, life without goals is empty and aimless; an existence without direction. On the other hand, total focus on anticipated goals, without an appreciation of each passing day, robs us of the beauty of our unfolding experience.

As signposts within our calendar, the two festivals of Pesach and Sukkot highlight the critical balance between goal and process.

Pesach, with its emphasis on the birth of the Jewish Nation and its journey towards ultimate redemption, reminds us to identify and to reach for the pivotal goals towards which we should aspire in our personal and communal lives.

Sukkot reminds us to appreciate the journey towards those goals; to never lose sight of the beauty of each passing, God given, day. ■

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



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Sukkot – Sanctifying the Mundane

The Tur, in Hilkhhot Rosh Hodesh (417) cites his brother who posits that the *shalosh regalim* are each parallel to one of the Avot (forefathers).

CONNECTION BETWEEN AVOT & MOADIM

Pesach relates to **Avraham** as it is stated *lushi v'asi ugot* (Bereshit 18:6). Avraham directed Sara to prepare cakes for the angels that visited him and Chazal explain that they were *ugot matzot*, since it transpired on Pesach.

Shavuot is connected to **Yitzhak**. The link is established through a shofar that was blown at Har Sinai, which Chazal claim is derived from the ram that was sacrificed in place of

Yitzhak at the time of the Akeida.

Sukkot is connected to **Yaakov**, as is stated *ul'mikneihu asa Succot* עשה סכת ולמקניהו (Bereshit 33:17). After Yaakov departs from his reunion with Esav, he constructs sukkot (huts) for his cattle.

What exactly is the message? The inferred connection between each of the Avot and the holidays seems a bit superficial. Is this some sort of word game? Perhaps there is a deeper relationship that can be established. We will focus on Yaakov and Sukkot.

YAAKOV & SUKKOT

We cited above that the simple link between Yaakov and Sukkot is that Yaakov erected Sukkot to house his cattle. What is the significance of building protection for his cattle? It does not seem like such an event to memorialize. Let's explore a deeper connection between the two.

One of the *pesukim* that we are taught at a young age is תורה צוה לנו משה מורשה קהילת - *The Torah that Moshe commanded us is a legacy for the congregation of Yaacov*. (Devarim 33:4). Why do we reference Kehillat Yaakov rather than Kehillat Yisrael? Usually, we refer to the nation as Yisrael and the individual as Yaakov.

Rav **Yaakov** Kamenetzky explains that there is a fundamental distinction between Judaism and other religions. Other nations of the world have their clergy represent them in their religious observance and practice. The clergy do not marry, some limit their speech. In contrast, in Judaism the same rules apply to all. Everyone observes the commandments.

May the Torah Learned from this TT
be in loving memory of
Morris (Zaidie) Galitzer ז"ל
לע"נ ר' משה ב"ר חיים ז"ל
י"א תשרי

Walter Lilie ז"ל
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כ"ב תשרי

Shimon & Chana Galitzer and family

All are encouraged to marry. In fact, the Kohen Gadol had to be married in order to serve on Yom Kippur so that he was a true representative of each individual. Judaism is not a religion for aristocracy (which would be referred to as Yisrael- from the word Sar - minister), but rather for the common man, referenced by Yaakov (heels), even for the most simple person.

Rav Yosef Dov Soloveitchik (Nefesh Harav) points out that the Torah does not use the term *yerusha*, an **inheritance**, which is personal. Rather, it is a *morasha*, a **heritage**, passed down from generation to generation. It belongs not to individuals but to a nation.

SANCTIFYING THE MUNDANE

To take it a step further, it not only applies to all, but to every aspect of our life. One is not just religious in shul or in the beit midrash. One must conduct himself in accordance with the precepts of the Torah in all areas of life. In a restaurant, at work, on the ball field. The Shulchan Aruch even dictates how we are to put on our shoes each morning! Judaism is a way of life. One is to uplift the seemingly mundane and sanctify it.

Tosfot in Berachot (11b) states that one need not recite a new blessing on learning Torah each time one opens a book during the day,

because although an hour or two may have passed, there was no “hefsek”, a Jew’s mind is always on Torah!

In a similar manner, the mitzvah of Sukkah teaches us that every aspect of our life, eating, drinking, sleeping and socializing could be uplifted and labeled as a *dvar mitzvah*¹. That is the deeper connection between Yaakov and Sukkot. Yaakov, of all the Avot, experienced the daily hardships of life. He had to leave home to avoid his brother’s threats, he had to work for the deceitful Lavan. Yaakov had to deal with sibling rivalry among his children and yet he sanctified every aspect of his life. May we emulate Yaakov and on Succot as well as during the entire year be able to sanctify the mundane. ■

1. For this reason the gemara at the beginning of Avoda Zara states that when the other nations complained to God that they wanted a second chance to receive the Torah, Hashem gave them the mitzvah of Sukkah. It was to highlight to them that every aspect of their lives needs to be sanctified. They were unable to accept this precept.



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SIMCHAT SHMUEL

BY RABBI SAM SHOR

PROGRAM DIRECTOR, OU ISRAEL CENTER

One of my favorite times of year are the few days leading up to the *Yom Tov of Sukkot*.

Sukkot is also referred to as *z'man simchateinu*, the time of our joy. There are two primary rituals associated with the holiday of *Sukkot*, which contribute in some way to distinguish this festival as the 'time of our joy;' specifically to dwell in the *Sukka* and the joining together of the *arba minim*- the four species.

For me, the few days leading up to *Sukkot* are particularly meaningful. For many years, I had the good fortune to assist in the selection of the finest, most beautiful sets of *arba minim* for members of my hometown synagogue. There is something indescribable, almost magical when you find that perfect *etrog* for Mr. Goldstein, or that *lulav* that seems to call out Mr. Simon's name!

Obviously, when I share these sentiments with people, often they look at me a little funny. What exactly is it about the *arba minim*- the four species, that speaks to me so vividly? What exactly are we to learn,

experience, and feel while performing this seemingly odd *mitzvah*- of holding together a *lulav* (palm frond), an *etrog* (citron- a citrus fruit indigenous to the Mediterranean area), *hadassim* (myrtle branches) and *aravot* (willow branches)?

In *Parshat Emor (Vayikra 23:40)* we read; "*Ulekachtem lachem bayom harishon, pri eitz hadar, kapot tamarim, va'anaf eitz avot, v'arvei nachal, usmachtem lifnei Hashem Elokeichem, shivat yamim.*" "*And you shall take, yourself, on the first day (of the festival) the fruit of the beautiful tree, palm fronds, boughs from thick trees, and willows of the brook, and you shall rejoice before the Lord your G-d for seven days.*"

There are many, many questions that can be asked about this one simple verse, but I'd like to focus on one specific question. Why the apparent redundancy- "*Ulekachtem, lachem- And you shall take, yourself...?*"

Chazal in *Masechet Sukkah*, explain the verse to teach us that the *arba minim* should ideally belong to the person wishing to fulfill the *mitzvah*, thus excluding a borrowed or stolen set of the four species as a valid option.

Many of the Chasidic Masters suggest that the verse is teaching us that there is actually room within this *mitzvah* for subjectivity and individuality; that Mr. Schwartz might find an oval shaped, bumpy bright yellow *etrog* to be most beautiful, while Mr. Levy is more concerned that his *lulav* be somewhat shorter, so that his grandchildren may have an easier time carrying it to the synagogue with him.

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Tehilla Brooks

We must select and take from the four species in a way that most resonates with our own individual senses and needs. **Rav Moshe Wolfson, zy'a**, in his beautiful work *Emunat Etecha*, explains that the four species are meant to represent the four letter name of G-d.

Rav Wolfson explains further:

Perhaps the verse also means join yourself to the four species, allow the depth of your soul to connect, to become one with the divine.'

The *mitzvah* of the *arba minim* thus becomes a paradigm for how ideally we need to view each and every *mitzvah* - as opportunities to manifest our relationship with G-d, within the physical reality that is the world we live in. Perhaps then we can understand the second part of the verse as well: *"usmachtem lifnei Hashem ... "And you shall rejoice before G-d..."*

In the words of *Rebbe Levi Yitzchak of Berditchev zy'a* - *"What greater joy could there be, then to feel the existential pull of the Divine Spark?"*

The beautiful lesson inherent in the *mitzvah* of the *arba minim*, is that each one of us in our own unique way has the ability to become one with G-d, has the capacity to find our own unique path, to what **Reb Levi Yitzchak** calls the *"great joy of the existential pull of the divine..."*

Yehi Ratzon, may each of us be blessed to feel that great joy this *yom tov*, and each and every day.....*Chag Sameach!* ■

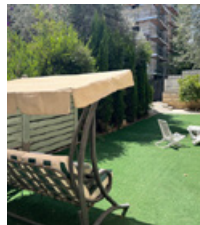
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How to Acquire Borrowed *Arba'a Minim*?



**לעילוי נשמת
 יואל אפרים בן אברהם עוזיאל זלצמן ז"ל**

Question: I know that to share a set of *lulav* and *etrog* (=l&e), one has to give it to his friend as a *matana al m'nat l'hachzir* (=mamlh; a present on condition to return it to the original owner). However, I see people just handing it to another without speaking or doing anything special. Is that sufficient?

Answer: First, we note that the only question is on the first day of Sukkot (regarding the second day in *chutz la'aretz*, see Be'ur Halacha to 649:5), regarding which the Torah (Vayikra 23:40) says that one must own the l&e he uses (Sukka 41b). Afterward, it must only not be stolen (Shulchan Aruch, Orach Chayim 649:2).

For *mitzvot* such as l&e, *tzitzit*, and *kiddushin*, where one can fulfill the *mitzva* only if he owns the relevant object, the owner can facilitate his friend's *mitzva* if he gives it to him as a *mamlh*. Not only **can** this

work, but if the owner effectively lends them for these purposes without discussing the halachic mechanism being employed, we generally assume the parties intend to apply the correct mechanism, i.e., *mamlh* (see Shulchan Aruch in: OC 658:5; OC 14:4; Even Haezer 28:19. Differences might exist between these areas of Halacha based on the natures of the need for ownership – see Taz, OC 14:5). Practically, lending and *mamlh* are almost identical. Halachically, though, the mechanism of lending keeps the basic ownership unchanged, and *mamlh* transfers ownership to the recipient, assuming he fulfilled the condition of returning the object **properly** (see Shulchan Aruch, OC 658:4). Language that ostensibly implies the use of a mechanism other than *mamlh*, could possibly prevent the recipient's ability to fulfill the *mitzva* (see *ibid.* 3). Giving a l&e with the understanding that the recipient needs to own them to fulfill the *mitzva*, without saying anything can be better. The matter is questionable if the people (especially the owner) lack the knowledge that ownership is needed, in which case someone should explain what is needed. Details/opinions on the impact of lack of knowledge are beyond our scope (see Magen Avraham 678:3; Hali-chot Shlomo, Moadim II, 11:7; Dirshu 658:12).


Mazal Tov to
Dvir & Hadar Ungar on the
birth of their daughter, Almaya
and to the grandparents
and great-grandparents


But again, silence and general intention work for semi-knowledgeable people.

From discussion of intention and speech we move to actions (i.e., a *kinyan*), which are required to acquire something. Regarding a present of a *l&e*, there are two candidates for the *kinyan* used: 1) *Yad* (the object's presence in the recipient's hand); 2) *Hagbaha* (lifting the object).

Relying on *hagbaha* has problems. An acquirer must lift the object either three *tefachim* or one *tefach* (Shulchan Aruch, Choshen Mishpat 198:2), and the recipient of the *l&e* does not always initially lift them at all! On the other hand, some say it suffices that one took it in the air when the object's position is the requisite height above the floor or table (see opinions in Pitchei Choshen, Kinyanim 6:(18)). Also, one usually lifts the *l&e* while shaking them. On the other hand, it could be a problem that the recipient probably does not intend to acquire it at that time, and one could ask if the *beracha*, said before that time, was valid (see Mikraei Kodesh (Harari), Arba'at Haminim, p. 446 – we cannot go into further analysis). A problem with *yad* is that some say the whole object must be contained within the hand. On the other hand, many say that whatever is within the vertical line of the hand is acquired (see *ibid.*, p. 449).

Others raise the question whether one needs to do two separate actions: an act of acquisition and a separate act of taking the *l&e* in the hand. Chazon Ovadia (Sukkot p. 420-3) brings opinions in both directions, but

accepts the majority that one act of taking the *l&e* suffices. If one also does *na'anuim*, there are additional actions for the *mitzva*.

The *minhag* is indeed to just pass the *l&e* from one to the other without statements or formal actions; the *minhag* should remain. Only when someone is unaware of the need to transfer/acquire the *l&e* does it pay to make a point of identifying a process of *kinyan* before making the *beracha*. ■

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 **Mazal Tov to** 
Rosalind & Ian Jacobs and family
on the engagement of their
granddaughter and the
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Pain of Separation

The large-scale deployment of soldiers to the north brought renewed focus to what many families have faced since the start of this war, as married active-duty and reservists are once again saying goodbye to their wives and children. While some families have been able to establish routines for when the husband is away, for other couples, deployment remains a source of significant stress.

Chazal’s sensitivity to this reality, that a couple’s separation can lead to substantial distress, plays a role in a long-standing *halachic* controversy related to Sukkos. The Torah commands us (Vayikra 23:42) that we should reside (“*teishvu*”) in the Sukkah for seven days. The *gemara* in several places elaborates that this means *teishvu k’ein taduru*, that how we reside in the Sukkah should be similar to how we dwell in our homes.

From this principle in the *gemara*, we learn what we are meant to do in the sukkah—the

sukkah is where we eat, drink, sleep, learn, and relax. This principle also teaches limitations of the obligation to reside in the sukkah if conditions are such that one is unable to live in the sukkah as he would in his own home. One category of this type of exemption is that of “*mitzta’eir*,” translated as a person in discomfort or pain; if sitting in the sukkah contributes to significant enough discomfort, a person would be exempt from the mitzvah of sukkah.

With this background, we can now turn to the *halachic* debate. Notably, the following discussion is not meant to advocate for a specific *halachic* position. The Rema explains (Orach Chayim 639:2):

And nowadays what is practiced to be lenient in the Sukkah, such that only the scrupulously observant sleep in the Sukkah...it seems to me that this is because the Mitzvah of Sukkah is a man and his household, a man and his wife, and in a place where he cannot [be in the sukkah] with his wife, that he does not have a suitable Sukkah, he is exempt.

The Rema offers an explanation that the reason many men do not sleep in the sukkah is intrinsic to the laws of sukkah—if a person cannot have a sukkah that is suitable for his wife, and spouses typically share a room for sleep, sleeping in the sukkah without one’s wife would not be in fulfillment of the principle of *teishvu k’ein taduru*. Magen Avraham seems to add another dimension to the Rama’s explanation, that the separation between a husband and wife would


מזל טוב
ליעל ומשה האופטמן
ומשפחתם על נישואי בנם
איתן
 ממשפחת או יו ישראל

be categorized as a *mitzta'eir*, substantial discomfort or pain, and would thus lead to an exemption from sleeping in the sukkah. Ta"z suggests an additional reason, that there is a *mitzvah* to make one's wife happy on the holiday, and sleeping separately from her would be a violation of this obligation. He adds that this reason would still apply in cases where she is in a state of ritual impurity.

What emerges from these *acharonim*, especially Magen Avraham, is that the regular proximity to one's spouse, even if physical contact is prohibited, is comforting, and losing that proximity is discomfoting—and this discomfort might be sufficient to exempt a person from sukkah! This pain of separation is even more present on the holiday during which there is a special emphasis on couples rejoicing with one another.

As the Rambam writes, an essential part of the fulfillment of *simchas yom tov* is to support those who are without, and as a community, this is an opportunity to recommit ourselves to supporting these families who are separated as a result of the war. This support may come in the form of inviting these families for a *yom tov* meal, sending them food or money to ease their daily burdens, or any number of other forms of care. Additionally, as we pray to Hashem for the safe return of the hostages and the security of our soldiers, we may also take a moment to appreciate the *mesiras nefesh* of these couples and families who are spending *chag* apart so that hopefully soon, all of *klal Yisrael* will be able to celebrate the together. ■

Ethan Eisen is Clinical Director of Mashiv HaRuach, a Thank You, Hashem project supporting soldiers and their families.

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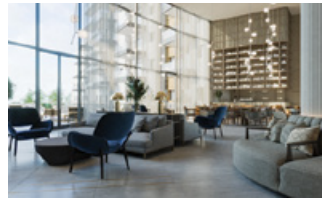
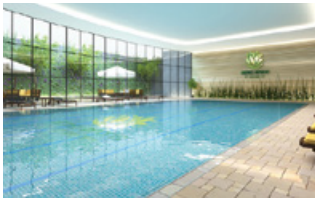


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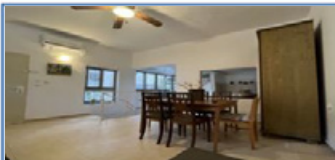
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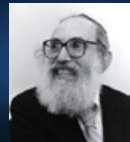
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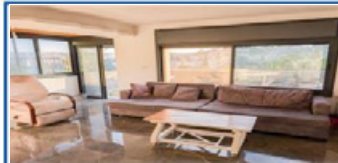
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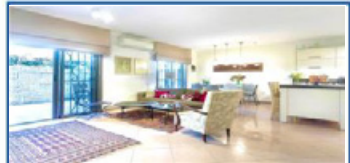
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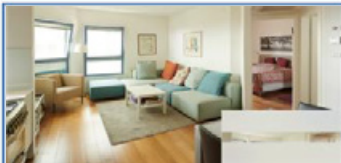
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Sukkot, Shmini Atzeret, Simchat Torah - From Last Year to this Year

There is an apocryphal story about a rabbi and an atheist sitting next to each other on an airplane. The rabbi was learning from his sefer. The atheist, noticing the Hebrew script and the rabbi's yarmulke, asked "are you a rabbi?" "Yes, and may I ask what you do?" responded the rabbi. "I'm an astrophysicist". The atheist then commented to the rabbi that he is not a practicing Jew and as far as he was concerned all of religion can simply be summed up as "love your neighbor as yourself". The rabbi responded "well I guess based on your logic all of astrophysics can be summed up as twinkle twinkle little star!"

Truth be told, we know that the atheist was not far off target with v'ahavtah as a starting point. The rabbi as well was onto something much deeper than the poem.

impressionist paintings is 'Starry starry night' by Vincent Van Gogh. He wrote that although he was not a religious person, when he went out into the night and gazed upon the stars it was a very spiritual experience.

The Shulchan Aruch (O.C. 531:3) mandates that the schach of the sukkah should leave enough space "in order that we are able to see the stars". Why the stars, why not the sun, the moon or clouds? (Especially the clouds as the sukkah is a reminder of the protective Ananei Hakavod, Clouds of Glory in the desert). Seemingly the intent of this halacha is to contemplate the heavenly abode of the Almighty while in the sukkah. Why limit the direction to only the stars?

Perhaps there is a different intent in our viewing the stars in the sky from our vantage point in the sukkah. The Jewish people are compared to stars (Rashi, Shmot1:1). Innumerable individual sources of light. Just as each star contributes to the grand illumination of the galaxy. Every single Jew is capable of contributing to the spiritual illumination of the world.

The halacha that we must be able to see the stars from the sukkah is the challenge to see our unique singular and individual

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selves. The sukkah is a level playing field. Whether one lives in a glamorous or modest home we all move into the simple sukkah. Sukkot and stars are opportunities not to define ourselves by what we have but by who we are. From the vantage point of the material level playing field of the sukkah we are challenged to “see the stars” meaning to see our spiritual “star power”.

This sukkot, Shmini Atzeret and Simchat Torah, we are sadly confronted with the reality of thousands of **fallen stars**. Hostages, chayalim, parents, brothers, sisters and children, from the south to the north of Eretz Yisrael. As I write these words, there are still hostages in captivity and holy soldiers still at war as well as displaced people and of course let us not forget our almanot and yetomim.

My 11 year old grandchild recently asked “Zeidy, how can we dance on Shmini Atzeret / Simchat Torah this year?”

The problem with proper perspective is that the last 70 – 80 years have been a blip on the radar screen. For the last two or three generations we have experienced somewhat of a “golden era” for the Jewish people - the State of Israel, acceptance, success and minimal antisemitism. What we are experiencing now, the new reality is really the old reality of Jewish History. Our generation is not accustomed to it.

Am Yisrael has always risen to the challenge of threats to our survival. So too now we are constantly caring for our people in need as a result of this past year, giving hope and comfort. Yes, we are addressing the past by repairing the present. But an essential element in restoring normalcy is to look towards the future with confidence.

One hundred and fifty years ago the

Chidushei Harim of Gur was observing the joyous dancing on Simchat Torah of two of his chassidim, both talmidei chachamim. The Rebbe remarked that one will tire and stop dancing before the other. So it was. When asked how he knew, the Rebbe replied that one was dancing and expressing his simcha for the Torah he learned during the past year. He tired . The other was expressing his simcha for the Torah he will learn in the new year. He continued dancing, and dancing.....

The Almighty will surely respond favorably as we recalibrate our “star power” for the coming year. The renewed quality of our Torah, Avodah and Gemilut Chasadim will be the catalyst for Him to restore Kneset Yisrael, the Jewish People to its glory

בכל דוד ודור עומדים עלינו לכולתינו והקדוש הברוך הוא מצילינו מידם והקדוש ברוך הוא מצילינו מידם

So dance with me my little grandchild, dance!

Chag Sameach ■

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FROM INTROSPECTION TO CONNECTION

What is the connection between the intense introspection of the Yamim Noraim and the fragile nature of Sukkot? What is the nature of the journey between these days?

The Yamim Noraim are all about Teshuva, the active process of returning to Hashem and to our true selves. It's tempting to think that our mistakes define us, but sin often stems from being misaligned with our true selves and the Tzelem Elokim within us. As Hoshea tells us, “שובה ישראל עד ה' אלוקיך;” — “Return, O Israel, to the Hashem your God, for you have stumbled in your iniquity” (Hoshea 14:2), our missteps are only temporary stumbles, not permanent falls, and Teshuva is meant to realign us with our authentic selves. When reflecting on our mistakes, it's easy to feel shame, but shame tells us that we are our failures, whereas Teshuva asks us to embrace vulnerability, and recognize our imperfections while still believing we can grow and transform.



This is where Sukkot enters the picture. After the intensity of Yom Kippur, we

transition into fragile huts exposed to the elements. Just as the Sukkah is exposed and fragile, we too are deeply exposed after the soul-searching work of Teshuva. But Sukkot beautifully teaches that this is not something to fear — it is in these raw, unguarded moments that we feel Hashem's compassion and empathy most deeply.

As it says in Tehillim, כִּי יִצְפְּנֵי בְּסֻכָּה בְּיוֹם, "For He will hide me in His Sukkah on the day of evil; He will conceal me in the hiddenness of His tent; He will lift me upon a rock" (Tehillim 27:5). The Sukkah represents Hashem's protection even after we have strayed from our ideal selves, and just as Hashem embraces all of us, we must learn to do the same. However, we tend to be our own worst critics, and struggle most to be kind to ourselves. So perhaps a better, easier place to start is with the people around us.

By recognizing that we are all imperfect, we can open our hearts to the vulnerabilities of others and learn to give them grace, cultivating a sense of compassion that naturally extends to ourselves. No one is defined by their worst moments, and when we practice kindness and understanding toward others, we can apply that same level of forgiveness and love inward.

Teshuva is therefore not only an individual practice but a communal one, where we uplift and create space for each other to grow and change. Therefore, the Sukkah is not just a symbol of our own vulnerability


Mazal Tov to
Sherry Luber and family
on the marriage of her grandson,
Matanya to Niria


but a place of shared humanity—where we, as a community, hold space for one another's Teshuva, allowing both ourselves and others to feel safe, loved, and protected as we return to who we are truly meant to be.



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We have just finished the month of Elul, Yamim Noraim, Sukkot and the celebration of Simchat Torah- when we both finished, and restarted the Torah that was given to us by HaShem.

Just as the Torah begins fresh this time of year, Klal Yisrael has the chance to begin fresh as well. We have the opportunity to not only accept the Torah and learn from its traditions and beliefs, but to love each and every person.

In this week's Parsha, Parshat Bereishit, we learn the major reason why we should love every Jew. On the sixth day of creation HaShem created man. In פרק א' פסוק כ"ז it says: "ויברא אלוקים את האדם בצלמו כ"ז" "And God created man in his image, in the image of God he created him". From this passage we learn that all people were created in the image of HaShem. Even if they look, sound, or act differently; everyone is still created b'tzelem Elokim.

We all have things that set us apart, some are noticeable on the outside and some hidden on the inside. With all of our

differences, we also have assets and qualities that make us special. It's important to learn to appreciate the uniqueness that we all have, knowing that that's what makes us special and HaShem loves us for it.

This past year has certainly been a challenging one for all of us. We have seen firsthand how people have put their differences aside and have united as one to help Klal Yisrael. From the גיבורים on the front lines protecting us, to those caring for them and their wives; we have seen how difficult times can bring out the best in people.

It's been amazing to see the positive qualities of people in these difficult times. I only hope that we continue to see the good in people and better times ahead.

With that knowledge we can continue growing and learning בצלם אלוקים.

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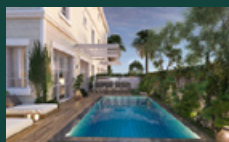
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in a time of darkness, and may her Neshama
shine to Gan Eden. Yoni misses Tziporah with
tears in his eyes, as Hashem gave him a gift, a
crown jewel, now he returns her to Hashem.

With thanks and Toda. Love, Yoni

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Moshe's Strength

ולא קם נביא עוד בְּיִשְׂרָאֵל בְּמִשְׁהָ אֲשֶׁר יָדְעוּ ה' פְּנִים אֶל פְּנִים: לְכֹל הָאֵתָה וְהַמוֹפְתִים אֲשֶׁר שְׁלַח ה' לַעֲשׂוֹת בְּאֶרֶץ מִצְרָיִם לַפְרֹעָה וּלְקַל עֲבָדָיו וּלְקַל אֲרָצוֹ: וּלְכֹל הַיָּד הַתְּזָקָה וּלְכֹל הַמוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מִשְׁהָ לְעֵינֵי כָּל יִשְׂרָאֵל:

The concluding verses of Sefer Devarim describe the incomparable miracles that Hashem performed by means of Moshe and his unparalleled stature as a prophet. These are adduced as a testament to his unique stature.

The exact meaning of the final verse is a matter of dispute among the classical commentators. A number of commentators who focus on peshat (the simple meaning of the Torah) — including Sforno, Ramban, and Netziv—explain that the “strong hand” refers to the supernatural miracles that he performed.

Rashi, however, has a different interpretation of this verse. Even though Rashi also generally places an emphasis on peshat, here he quotes a midrashic explanation of the Sages:

And with all the strong hand”—Meaning that he received the Torah on the Luchot with his hands. “Before the eyes of all of Israel”—For his heart impelled him to break the Luchot before their eyes, as the verse states, “And I broke them before your eyes.” And Hashem agreed with him, as the verse states, “Asher shibarta (which you broke),” as if to say, “Yishar kochacha sheshibarta (may your strength be true because you broke them)

According to Rashi, the final words of the Torah allude to the breaking of the Luchot.

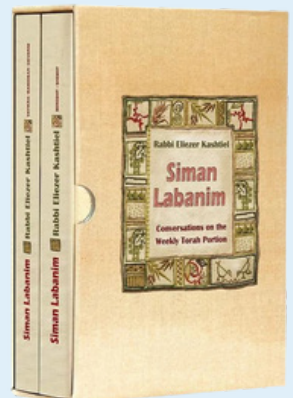
Presumably, Rashi chose this interpretation of the verse since it refers to acts “that Moshe performed,” indicating that he was acting on his own initiative.

When Moshe brought about the plagues in Egypt, the splitting of Yam Suf and all of the other miracles in the desert, he was acting as an emissary of Hashem. By contrast, when he broke the Luchot, he acted independently. Hashem expressed His approval only after the fact.

The Sages remark: Rabbi Avin says:

From his midsection and below, he was human. From his midsection and above was divine.

That is to say that even when Moshe acted based on his own human reasoning, he was fulfilling the will of Hashem.



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**ברוך אתה ה' אלקינו מלך העולם, אשר
קדשנו במצותיו וצונו להדליק נר של יום טוב
ברוך אתה ה' אלקינו מלך העולם שהחיינו
וקיימנו והגיענו לזמן הזה**



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

Upon Entering the Sukkah

When entering the Sukkah we invite the Ushpizin - guests to join us.
Customs vary regarding these prayers.

אושפיזין Ushpizin



הריני מוכן ומזומן לקיים מצות סכה כאשר צוני הבורא יתברך שמו בסכות תשבו שבעת ימים כל האזרח בישראל ישבו בסכות. למען ידעו דורותיכם כי בסכות הושבתי את בני ישראל בהוציא אותם מארץ מצרים:

תיבו תיבו אושפיזין עילאין תיבו תיבו אושפיזין קדישין תיבו תיבו אושפיזין דמהימנותא זכאה חולקיהון דישראל דכתיב כי חלק ה' עמו יעקב חבל נחלתו. לשם יחוד קודשא בריך הוא ושכינתה ליחדא שם י"ק בו"ק ביחדא שלים על ידי ההוא טמיר ונעלם בשם כל ישראל.

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

יהי רצון מלפניך ה' אלקי, ואלקי אבותי, שתשרה שכינתך בינינו, ותפרוס עלינו סכת שלומך, בזכות מצות סכה שאנחנו מקימין, ליחדא שמה דקודשא בריך הוא ושכינתה, בדחילו ורחימו ליחדא שם י"ק בו"ק ביחדא שלים בשם כל ישראל, ולהקיף אותם מזיו כבודך הקדוש והטהור, נטוי על ראשיהם מלמעלה כנשר יעיר קנו, ומשם יושפע שפע החיים לעבדך (your name ben/bat mother's name) החוצה ודרך מצותך ארוצה, יחשב לי זאת כאלו הרחקתי נדוד, והרב כבסני מעוני ומחטאתי טהרני. ומאושפיזין עילאין אושפיזין דמהימנותא תהינה אגיד קשבות רב ברכות, ולרעבים גם צמאים תן לחם ומימם הנאמנים, ותתן לי זכות לשבת ולחסות בסתר צל כנפיך בעת פטירתי מן העולם, ולחסות מזרם וממטר, כי תמטיר על רשעים פחים, ותהא חשוכה מצות סכה זו שאני מקים, כאלו קימתיה בכל פרטיה ודקדוקיה ותנאיה וכל מצות התלויים בה. ותיטיב לנו החתימה, ותזכנו לישב ימים רבים על האדמה אדמת קדש בעבודתך וביראתך. ברוך ה' לעולם אמן ואמן.

רבון כל העולמים, יהי רצון מלפניך, שיהא חשוב לפניך מצות ישיבת סכה זו, כאלו קימתיה בכל פרטיה ודקדוקיה, ותרי"ג מצות התלויים

continued on next page...

בה, וכאלו כונתי בכל הפונות, שפנונו בה אנשי כנסת הגדולה.

אזמין לסעודתי אושפיזין עילאין, אברהם יצחק יעקב משה אהרן יוסף ודוד.

First Day

במטי מינד אברהם אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי
יצחק יעקב משה אהרן יוסף ודוד.

Second Day

במטי מינד יצחק אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי
אברהם יעקב משה אהרן יוסף ודוד.

Third Day

במטי מינד יעקב אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי
אברהם יצחק משה אהרן יוסף ודוד.

Fourth Day

במטי מינד משה אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי
אברהם יצחק יעקב אהרן יוסף ודוד.

Fifth Day

במטי מינד אהרן אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי
אברהם יצחק יעקב משה יוסף ודוד.

Sixth Day

במטי מינד יוסף אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי
אברהם יצחק יעקב משה אהרן ודוד.

Seventh Day

במטי מינד דוד אושפיזי עילאי דיתבי עמי ועמד כל אושפיזי עילאי
אברהם יצחק יעקב משה אהרן ויוסף.

Kiddush for Sukkot and Shmini Atzeret

סְבָרֵי מֶרְנָן וְרַבְנָן וְרַבּוּתֵי:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמְמָנוּ מִכָּל
לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה חַגִּים
וְזִמְנִים לְשִׁשׁוֹן. אֶת יוֹם:

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתָנוּ:

On Shmini Atzeret:

הַשְּׁמִינִי חַג הָעֲצָרֶת הַזֶּה זְמַן שִׂמְחָתָנוּ:



מִקְרָא קִדְּשׁ זָכַר לִיצִיאַת מִצְרַיִם כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ
קִדְּשָׁתָּ מִכָּל הָעַמִּים וּמוֹעֲדֵי קִדְּשָׁךְ בְּשִׂמְחָה וּבְשִׁשׁוֹן הִנְחַלְתָּנוּ:
בְּרוּךְ אַתָּה ה' מִקְדָּשׁ יִשְׂרָאֵל וְהַזְּמַנִּים.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִחֲיֵנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזִמְנֵי הַזֶּה:

On Sukkot only recite:

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

Kiddush for Day

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

עַל הַיּוֹם - סְבָרֵי מֶרְנָן וְרַבְנָן וְרַבּוּתֵי:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

On Sukkot only recite:

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

Torah Readings for Sukkot and Shmini Atzeret / Simchat Torah

Sukkot Day 1

Vayikra 22:26 - 23:44

Maftir Bemidbar 29:12-16

Haftorah Zecharia 14:1-21

Shabbat Chol Hamoed:

Kohelet is read, Shmot 33:12 -34:26

Maftir Bamidbar 29: 26-31

Haftorah Yechezkel 38:18- 39:16

Shmini Azeret/ Simchat Torah

Torah #1- V'zot HaBracha,
Devarim 33-34

Torah #2- Bereshit 1- 2:3

Torah #3 Maftir

Bemidbar 29: 35 - 30:1

Haftorah Yehoshua 1

Reminder:

From Musaf עזרת שמיני we begin adding to the Amidah the words:

משיב הרוח ומוריד הגשם

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

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, כְּשֵׁם שְׁקִימָתֵי וַיִּשְׁבְּתֵי בְּסוּכָה זֶה כָּן
אֲזָכָה לְשָׁנָה הַבָּאָה לִישֵׁב בְּסֻכּוֹת עוֹרֹו שְׁל לַוּיָתָן.

רְבוּנָא דְעֵלְמָא יְהֵא רַעְנָא מִן קַדְמָךְ שְׁאוּתָן מִלְּאֲכִים הַקְדוֹשִׁים הַשִּׁיכִים לְמִצְוֹת
סְכָה וְלְמִצְוֹת ד' מִיָּנִים לוֹלֵב וְאַתְרוּג הַדָּס וְעֵרְבָה הַנוֹהֲגִים בְּחַג הַסּוּכּוֹת, הֵם יִתְלוּ
עִמָּנוּ בְּצִאֲתָנוּ מִן הַסּוּכָה, וַיִּכְנָסוּ עִמָּנוּ לְבִתְיָנוּ לְחַיִּים וְלִשְׁלוֹם, וְלִהְיוֹת תְּמִיד עֲלֵינוּ
שְׁמִירָה עֲלִיוֹנָה מִמַּעַן קַדְשֶׁךָ וְלִהְצִילָנוּ מִכָּל חַטָּא וְעוֹן וּמִכָּל פְּגָעִים רָעִים וּמִכָּל
שְׁעוֹת רָעוֹת הַמִּתְרַגְּשׁוֹת לְבָא לְעוֹלָם, וְהַעֲרָה עֲלֵינוּ רוּחַ מְמָרוֹם וְחַדָּשׁ כְּלִוְיָתָנוּ
לְעִבְדָךְ בְּאַמֶּת בְּאַהֲבָה וּבִירָאָה, וְנִתְמַיֵּד מֵאֵד בְּתַלְמוּד תּוֹרָתְךָ הַקְדוֹשָׁה לְלִמּוּד
וְלַלְמִיד, וְזִכּוֹת אֲרַבְעָה מִיָּנִים וּמִצְוֹת סְכָה יַעֲמוּד לָנוּ שְׁתֹּאֲרִיךְ אַפְּךָ עַד שׁוּבְנוּ אֵלֶיךָ
בְּתַשׁוּבָה שְׁלִימָה לְפָנֶיךָ וְנִתְקַן כָּל אֲשֶׁר פָּגַמְנוּ, וְנִזְכָּה לְשִׁתֵּי שְׁלַחֲנוֹת בְּלִי צַעַר
וְיִגוֹן אֲנִי וּבְנֵי בֵיתִי וַיּוֹצֵאֵי חֲלָצִי, וְנִהְיֶה כְּלָנוּ שְׁקֵטִים וְשְׁלוֹים דְּשָׁנִים וְרַעְנָנִים
וְעוֹבְדֵי הַשֵּׁם בְּאַמֶּת לְאַמְתּוֹ כְּרַצוֹנְךָ הַטּוֹב בְּכָלֵל כָּל בְּנֵי יִשְׂרָאֵל: יְהִי לְרַצוֹן אֲמָרֵי
פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ ה' צוּרֵי וְגוֹאֲלֵי.

סדר נטילת לולב Seder N'tilat Lulav

יהי רצון מלפניך ה' אלקי ואלקי אבותי, בפרי עץ הדר וכפת תמרים וענף עץ עבת וערבי נחל, אותיות שמך המיוחד תקרב אחד אל אחד והיו לאחדים בנדי, ולידע איך שמך נקרא עלי וייראו מגשת אלי, ובנענועי אותם תשפיע שפע ברכות מדעת עליון לנה אפריון למכון בית אלקינו, ותהא חשובה לפניך מצות ארבעה מינים אלו כאלו קימתיה בכל פרטותיה ושרשיה ותרי"ג מצות התלויות בה, כי פונתי ליחדא שמא דקדשא ברוך הוא ושכינתיה בדחילו ורחימו, ליחד שם י"ק בו"ק ביחודא שלים בשם כל ישראל, אמן. ברוך ה' לעולם, אמן ואמן.

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

First time only

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



Insights and Instruction for N'tilat Lulav

Even though LULAV is only one of the Four Species - it is the most prominent; it is named in the B'RACHA and the mitzva is referred to as N'TILAT LULAV.

*Remember: Lulav & Etrog are not taken on the Shabbat during Sukkot.

The mitzva of the Four Species [L&E] is fulfilled while **STANDING**. The mitzva of L&E is to take the Four Species in hand together. Therefore, one gets ready to do the mitzva by holding the Lulav "bundle" in the right hand and the Etrog in the left, but does not hold them together, and preferably has specifically in mind **NOT** to fulfill the mitzva **YET**; then says the bracha (AND shehecheyanu the first time as well), and **THEN** holds the L&E **TOGETHER** and **UPRIGHT** with the intention of fulfilling the mitzva.

After the bracha/brachot and the joining of the L&E, the mitzva is done. The custom is to wave the L&E in six directions. Keep the L&E upright; hold them close to the chest and then extend your hands forward. With the L&E in front of you, gently shake them. Bring your hands back to your chest. Repeat in the same direction two more times. Now do the same thing three times to the right. Then three times behind you. Try not to turn too much in the direction of the NA'ANU'IM (waving); rather face front as best as possible and move the L&E in the different directions. Then to the left three times. Up three times. Down three times. Extend, shake, retract. Three times in each of the six directions.

Another custom for the order of directions for NA'ANU'IM: SOUTH, NORTH, EAST, UP, DOWN, WEST



Hoshanot

The Hoshana prayers are recited with the Arba Minim in hand (except for on Shabbat). The Ark is opened and a Torah is removed and held at the Bimah. One may say Hoshanot at home as well.

We begin with:

הוֹשַׁעֲנָא, לְמַעַןְךָ אֱלֹהֵינוּ, הוֹשַׁעֲנָא.
הוֹשַׁעֲנָא, לְמַעַןְךָ בּוֹרְאֵנוּ, הוֹשַׁעֲנָא.
הוֹשַׁעֲנָא, לְמַעַןְךָ גּוֹאֲלֵנוּ, הוֹשַׁעֲנָא.
הוֹשַׁעֲנָא, לְמַעַןְךָ דּוֹרְשָׁנוּ, הוֹשַׁעֲנָא.

First Day (Thurs. Oct. 17)

לְמַעַן אַמְתָּךְ. לְמַעַן בְּרִיתְךָ לְמַעַן גְּדֻלַּתְךָ
וְתַפְאֲרֹתְךָ. לְמַעַן דָּתְךָ. לְמַעַן הוֹדְךָ. לְמַעַן
וַעֲדוּדְךָ. לְמַעַן זְכוּרְךָ. לְמַעַן חֲסִדְךָ. לְמַעַן טוֹבְךָ.
לְמַעַן יְחוּדְךָ. לְמַעַן כְּבוֹדְךָ. לְמַעַן לְמוֹדְךָ.
לְמַעַן מַלְכוּתְךָ. לְמַעַן נִצְחֹךָ. לְמַעַן סוּדְךָ.
לְמַעַן עֲזָרְךָ. לְמַעַן פְּאָרְךָ. לְמַעַן צְדָקֹתְךָ. לְמַעַן
קְדוּשַׁתְךָ. לְמַעַן רַחֲמֵיךָ הַרְבִּים. לְמַעַן
שְׂכִינְתְךָ. לְמַעַן תְּהִלַּתְךָ.

Second Day (Fri. Oct. 18)

אֲבֵן שֹׁהֵה. בֵּית הַבְּחִירָה. גֶּרֶן אֲרָגָן. דְּבִיר
הַמְצָנֵעַ. הַר הַמּוֹרִיָּה. וְהַר יִרְאָה. זְבוּל
תַּפְאֲרֹתְךָ. הִנֵּה דוֹר. טוֹב הַלְּבָנוֹן. יִפֶּה נוֹף
מְשׁוּשׁ כָּל הָאָרֶץ. כְּלִילַת לִפִּי. לִינַת הַצְּדָקָה.
מְכוּן לְשִׁבְתְּךָ. נוֹה שְׂאֲנָן. סֶכֶת שְׁלֹם. עֲלִית
שְׁבָטִים. פִּנַּת יִקְרַת. צִיּוֹן הַמְצִינָה. קִדְשׁ
הַקְּדוּשִׁים. רְצוּף אֲהַבָּה. שְׂכִינַת כְּבוֹדְךָ. תֵּל
תְּלָפִיּוֹת.



See opposite page for Third Day..

Fourth Day (Sun. Oct. 20)

אֶפְרוּךְ שׁוּעִי. בְּבֵית שׁוּעִי. גְּלִיתִי בְּצוּם
פְּשׁוּעִי. דְּרַשְׁתִּיךָ בּוֹ הוֹשִׁיעִי. הַקְּשִׁיבָה לְקוֹל
שׁוּעִי. וְקוּמָה וְהוֹשִׁיעִי. זְכוּר וְרַחֵם מוֹשִׁיעִי.
חַי כֵּן תִּשְׁעֲשָׂעִי. טוֹב בְּאַנְק שְׁעִי. יְחִישׁ
מוֹשִׁיעִי. פְּלֶה מְרַשִׁיעִי. לְכָל עוֹד תְּרַשִׁיעִי.
מִהַר אֱלֹהֵי יִשְׂרָאֵל. נִצַּח הוֹשִׁיעִי. שָׂא נָא עוֹן
רַשְׁעִי. עֲבוֹר עַל פְּשָׁעִי. פִּנֵּה נָא הוֹשִׁיעִי.
צוּר צְדִיק מוֹשִׁיעִי. קַבֵּל נָא שׁוּעִי. רוּמֵם קֶרֶן
יִשְׂרָאֵל. שְׂדֵי מוֹשִׁיעִי. תּוֹפִיעַ וְתוֹשִׁיעִי.

Fifth Day (Mon. Oct. 21)

אֵל לְמוֹשָׁעוֹת. בְּאַרְבַּע שָׁבָעוֹת. גְּשִׁים
בְּשׁוֹעוֹת. דּוֹפְקֵי עֶרְךָ שׁוֹעוֹת. הוֹגֵי שְׁעֲשָׁעוֹת.
וְחִידָתָם מִשְׁתַּעֲשָׁעוֹת. זַעֲקִים לְהַשְׁעוֹת. חוֹכֵי
יִשׁוּעוֹת. טְפוּלִים בְּךָ שְׁעוֹת. יוֹדְעֵי בֵּין
שְׁעוֹת. כּוֹרְעִיךָ בְּשׁוֹעוֹת. לְהַבִּין שְׁמוֹעוֹת.
מַפְיֵד נִשְׁמָעוֹת. נוֹתֵן תְּשׁוּעוֹת. סְפוּרוֹת
מִשְׁמָעוֹת. עֲדוֹת מִשְׁמִיעוֹת. פּוֹעֵל יִשׁוּעוֹת.
צְדִיק נוֹשָׁעוֹת. קְרִיַת תְּשׁוּעוֹת. רְגַשׁ תְּשׁוּעוֹת.
שְׁלֹשׁ שְׁעוֹת. תְּחִישׁ לְתִשׁוּעוֹת.

Sixth Day (Tue. Oct. 22)

אֲרוֹן מוֹשִׁיעִי. בְּלַתְךָ אֵין הוֹשִׁיעִי. גְּבוּר וְאֵב
לְהוֹשִׁיעִי. דְּלוֹתֵי וְלֵי יְהוֹשִׁיעִי. הָאֵל מוֹשִׁיעִי.
וּמַצִּיל וּמוֹשִׁיעִי. זֹעַקְךָ תוֹשִׁיעִי. חוֹכֵיךָ
הוֹשִׁיעִי. טְלָאֵךְ תִּשְׁבִּיעִי. כְּבוֹל לְהַשְׁפִּיעִי. כָּל
שִׁיחַ תְּדַשֵּׂא וְתוֹשִׁיעִי. לְגִיא כָּל תְּרַשִׁיעִי.
מְגִדִים תִּמְתִּיק וְתוֹשִׁיעִי. נְשִׂאִים לְהַסִּיעִי.
שְׁעִירִים לְהַנִּיעִי. עֲנָנִים מְלַהֲמִנִיעִי. פּוֹתַח יָד
וּמְשַׁבִּיעִי. צְמָאֵךְ תִּשְׁבִּיעִי. קוֹרְאֵךְ תוֹשִׁיעִי.
רְחוּמֵיךָ תוֹשִׁיעִי. שׁוֹחֲרֵיךָ הוֹשִׁיעִי. תְּמִימֵיךָ
תוֹשִׁיעִי.



Third Day (Shabbat Oct. 19)

**הושענא, למענד אלהינו, הושענא. • הושענא, למענד בוראנו, הושענא.
הושענא, למענד גואלנו, הושענא. • הושענא, למענד דורשנו, הושענא.**

Each phrase is preceded and followed by הושענא

כהושעת אדם יציר כפיך לגונגה, בשבת קדש המצאתו כפר וְהַיִּינָה, כֵּן הוֹשִׁיעָנָא.
כהושעת גוי מאין מקרים חפש, דעה כגנו לבור שביעי לנפש, כֵּן הוֹשִׁיעָנָא.
כהושעת העם נהגת כצאן להנחות, וחק שמת בקרה על מי מנחות, כֵּן הוֹשִׁיעָנָא.
כהושעת זבנדיך במדבר סין במחנה, חכמו ולקטו בשיי לחם משנה, כֵּן הוֹשִׁיעָנָא.
כהושעת טפיליך הורי הכנה במדעם, ישר כחם וְהוֹדָה למו רועם, כֵּן הוֹשִׁיעָנָא.
כהושעת בלכלו בענג מן המשמר, לא הפד עינו וְרִיחוֹ לֹא נָמַר, כֵּן הוֹשִׁיעָנָא.
כהושעת משפטי משאות שבת גמרו, נחו ושבתו רשיות ותחומים שקרו, כֵּן הוֹשִׁיעָנָא.
כהושעת סיני השמרו בדבור רביעי, ענין זכור ושמור לקדיש שביעי, כֵּן הוֹשִׁיעָנָא.
כהושעת פקדו יריחו שבע להקף, צרו עד רדתה בשבת לתקף, כֵּן הוֹשִׁיעָנָא.
כהושעת קהלת ועמו בבית עולמים, רצוף במגנם שבעה ושבועה ימים, כֵּן הוֹשִׁיעָנָא.
כהושעת שבים עולי גולה לפדיום, תורתך בקראם בחגי יום יום, כֵּן הוֹשִׁיעָנָא.
כהושעת משמחיד בבנין שני המחדש, נוטלין לולב כל שבעה במקדש, כֵּן הוֹשִׁיעָנָא.
כהושעת חבט ערבה שבת מרחים, מרביית מוצא ליסוד מנבח מניחים, כֵּן הוֹשִׁיעָנָא.
כהושעת ברכות וארכות וגבוהות מעלסים, בפטירתן לפי לך מנבח מקלסים, כֵּן הוֹשִׁיעָנָא.
כהושעת מודים ומיחלים ולא משנים, כלנו אנו ליה וְעֵינֵינוּ ליה שונים, כֵּן הוֹשִׁיעָנָא.
כהושעת יקב חסדך סוכים ברעננה, רוננים אני והו הושיעה נא, כֵּן הוֹשִׁיעָנָא.
כהושעת חיל ירזים משרתים במנוחה, קר בן שבת כפול עולה ומנחה, כֵּן הוֹשִׁיעָנָא.
כהושעת לזמד על דונגם להרפת, אומרים ממורו שיר ליום השבת, כֵּן הוֹשִׁיעָנָא.
כהושעת נחמדיך במצותיך תמיד ישמעעו, ורצם והחלצם בשובה ונחת וישעו, כֵּן הוֹשִׁיעָנָא.
כהושעת שבות שבטי יעקב, תשוב ותשיב שבות אקלי יעקב, והושיעה נא.
כהושעת שומרי מצות, וחוכי ישועות, אל למושעות, והושיעה נא.

[הו] אום נצורה ככבת. [הו]
[הו] בוננת בדת נפש משיבת. [הו]
[הו] גומרת הלכות שבת. [הו]
[הו] דורשת משאת שבת. [הו]
[הו] הקובעת אלפים תחום שבת. [הו]
[הו] ומשיבת רגל משבת. [הו]
[הו] זכור ושמור מקימת בשבת. [הו]
[הו] חשה למהר ביאת שבת. [הו]
[הו] טורחת כל משישה לשבת. [הו]
[הו] יושבת וממתנת עד כלות שבת. [הו]
[הו] כבוד וענג קוראה לשבת. [הו]
[הו] לכוש וכסות מחלפת בשבת. [הו]
[הו] מאכל ומשתה מכינה לשבת. [הו]
[הו] נעם מגדים מנעמת לשבת. [הו]
[הו] סעודות שלש מקימת בשבת. [הו]
[הו] על שתי כפרות בוצעת בשבת. [הו]
[הו] פורטת ארבע רשיות בשבת. [הו]
[הו] צווי הולקת נר מדלקת בשבת. [הו]
[הו] קדוש היום מקדשת בשבת. [הו]
[הו] רנן שבע מפללת בשבת. [הו]
[הו] שבעה בדת קוראה בשבת. [הו]
[הו] תנחילנה ליום שכלו שבת. [הו]

אני יהו הושיעה נא

אני יהו הושיעה נא

הושיעה את עמך, וברך את נחלתך, ורעם ונשאם עד העולם. ויהיו דברי אלה אשר התחננתי לפני ה', קרובים אל ה' אלהינו יומם ולילה, לעשות משפט עבדו ומשפט עמו ישראל, דבר יום ביומו. למען דעת כל עמי הארץ, כי ה' הוא האלהים, אין עוד.

The following is said after each day's Hakafa (Shabbat has its own), and after the 7th Hakafot of Hoshana Rabba. It is said back at one's seat in shul.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

כְּהוֹשִׁיעַת אֱלִים בְּלוֹד עַמֶּךָ, בְּצִאתְךָ לַיָּשַׁע עַמֶּךָ, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת גּוֹי וְאֱלֹהִים, דְּרוֹשִׁים לַיָּשַׁע אֱלֹהִים, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת הַמוֹן צְבָאוֹת, וְעַמָּם מְלֹאכֵי צְבָאוֹת, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת זְכִים מִבֵּית עֲבָדִים, חֲנוּן בִּיָּדָם מִעֲבָדִים, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת טְבוּעִים בְּצוֹל גְּזָרִים, יִקְרָךְ עַמָּם מִעֲבִירִים, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת כְּנֶה מְשׁוֹרְרֵת וַיּוֹשַׁע, לְגוֹחַח מְצִינַת וַיּוֹשַׁע, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת מְאָמֵר וְהוֹצֵאתִי אֶתְכֶם, נִקּוּב וְהוֹצֵאתִי אֶתְכֶם, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת סוֹבְבֵי מִזְבֵּחַ, עוֹמְסֵי עֲרֵבָה לְהַקִּיף מִזְבֵּחַ, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת פְּלָאֵי אַרְוֵן כְּהַפְשַׁע, צַעַר פְּלִשְׁתַּת בְּחֶרוֹן אָף וְנוֹשַׁע, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת קַהְלוֹת בְּבִלְהָ שְׁלַחַת, רַחוּם לְמַעַנָם שְׁלַחַת, כֵּן הוֹשִׁיעֵנָא.

כְּהוֹשִׁיעַת שְׁבוֹת שְׁבִטֵי יַעֲקֹב, תְּשׁוּב וְתִשׁוּב שְׁבוֹת אֶהְיֶי יַעֲקֹב, וְהוֹשִׁיעָה נָא.

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

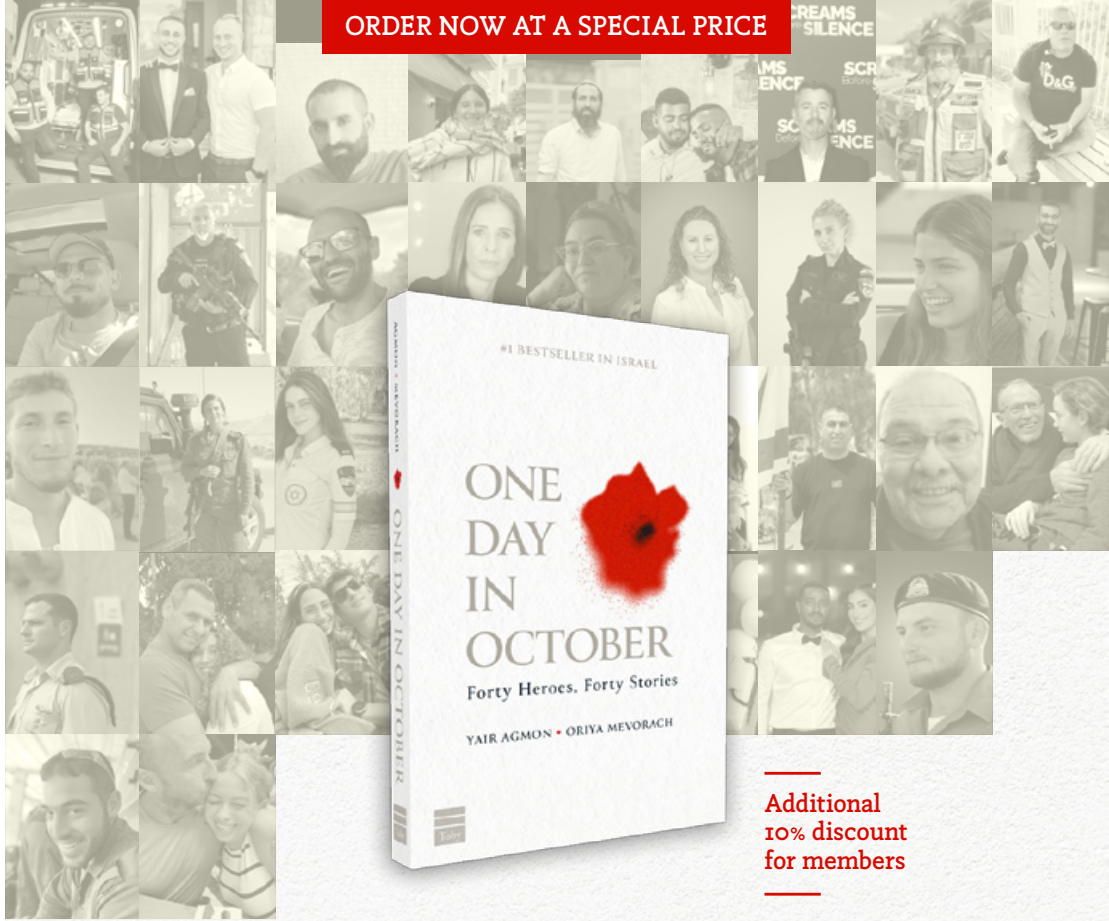
אָנִי וְהוּ הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמֶּךָ, וּבְרַךְ אֶת נַחֲלֶתְךָ, וְרַעַם וּנְשָׂאֵם עַד הָעוֹלָם. וַיְהִי דְבַרִי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לְפָנֶי ה', קָרְבִים אֵל ה' אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי ה' הוּא הָאֱלֹהִים, אֵין עוֹד.

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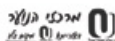
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ALIYA-BY-ALIYA SEDRA SUMMARY

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SHMINI ATZERET/ SIMCHAT TORAH

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

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



1ST ALIYA (DEVARIM 33:1-7)

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

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

Reuven is the consistent one. Enduring. Always at the ready. Yehuda is power and leadership, the eventual monarch.



2ND ALIYA (33:8-12)

Levi, He is Your pious one, withstanding trials by listening to Your covenant. They will teach Your Torah and

serve You. Bless him and gird him in the face of adversaries. Binyamin, the beloved of G-d, He protects him, while he dwells on His chest.

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



3RD ALIYA (33:13-17)

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

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



4TH ALIYA (33:18-21)

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

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



5TH ALIYA (33:21-29)

Dan is a lion cub, enjoying the Bashan. Naftali, satisfied, full of blessing, the sea and the south. Asher, blessed more than children, beloved by brothers, feet of oil, shoes of iron and copper. None is like G-d, riding the heavens in your aid, splendidous.

Dan protects the northern border, while Naftali the west and the south. Asher is the peacemaker, with "soft oiled feet but shoes of

iron”, a metaphor for stepping softly but with principles when needed. The peacemaker.

CHATAN TORAH (34:1-12)

G-d of ages surveys, under Him strength, repelling enemies. The Jewish people dwell safely, wheat and wine, oil like dew. Fortunate are you Israel to have such a Protector. Moshe ascended Har Navo, looking out over the land. G-d told him, this is the land I promised to you, though you will not enter it. Moshe died, buried, though his burial spot is not known. His strength was with him to the end. The people mourned 30 days. Yehoshua was filled with Divine spirit, though none will ever be as Moshe, knowing G-d, face to face, performing all the wonders which he did in front of all Israel.

Moshe's life comes to an end. Perhaps a tinge of tragedy, failing to enter the land he worked toward his whole life. But, in mentioning Yehoshua, and in following his poetic description of the spectrum of talent the Jewish people display, he leaves the world satisfied. His goal was not to enter the land; his goal was to successfully lead his people to enter the land. He leaves the world satisfied that all that is needed for success is right there in front



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of them. His life's mission was accomplished.

CHATAN BREISHIT (1:1-2:3)

So as to continue the lifelong learning of our Torah, following the conclusion of the Torah we jump right in and continue with the beginning of the Torah, reading the story of Creation from day 1 through Shabbat. ■

A SHORT VORT

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

Simchat Torah marks the end of the complete cycle of Torah reading and a fresh new beginning. The Torah concludes with the death, burial and mourning for Moshe Rabbeinu. The final Pasuk concludes with a reference to his accomplishments.

“That which Moshe did before the sight of all of Israel” - (34:12) - (לדייב) - אשר עשה משה לעיני כל ישראל
Rashi writes that this refers to the breaking of the “Ten Commandments.”

Why would the Pasuk choose this particular action of Moshe as the ultimate praise with which to culminate the Torah? Rabbi E. Bulka once wrote that although Moshe was the chosen leader of the Israelites for 40 years, perhaps, one might say that he never earned the role. He was simply placed in the position. However, the breaking of the Luchot was a bold and daring decision that Moshe made on his own. He did so without a divine command. Nevertheless, Rashi points out that G-d did approve and praised him for this action. This situation served as testimony to Moshe's Divinely inspired wisdom that allowed such a wise decision that was proven as in accordance with G-d's will. This, therefore, was his ultimate accomplishment.

We pray that this year G-d grants wisdom to our leaders and continued success to all our soldiers of Am Yisrael
Gmar Tov



RABBI JUDAH MISCHEL

EXECUTIVE DIRECTOR, CAMP HASC

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

Simchas Torah, One Year Later

Each Sukkos, R' Berel and Esther Raskin would host a big *kiddush* and Yom Tov get together in their *sukkah* with an open invitation to their neighbors, friends and the wider Crown Heights, Brooklyn community. The Raskin's were neighborhood icons; Reb Berel survived the Soviets and Nazis, arrived in New York and built a wonderful life.

For over sixty years, their world-famous gefilte fish store and herring business has set the standard as a *heimishe* success story, and they shared their blessing, joy and success with the community. In the year following the *petirah* of Reb Yankel Lipskar, z'l, Mrs. Raskin's father, the family didn't feel it was appropriate to host the annual gathering; it just didn't seem right. The family was in mourning and there was a heaviness in the air. They weren't really 'in the mood' for a party; their father so enjoyed participating in the *kiddush*... he would be so missed. It didn't seem appropriate to make a whole 'to-do'.

When word got to the Lubavitcher Rebbe that the Raskin's *kiddush*, which had become a fixture on the neighborhood calendar might be canceled, the Rebbe said, "להפך! On the contrary! There must be a *kiddush* this Yom

Tov! If not, Reb Yankel, who left this world and is in *Gan Eden*, will come to visit your *sukkah*, as was his custom while alive, and no one will be there saying *l'chaim*. Not only should there be a *kiddush*, it should be even *more* festive and larger than in the past."

.....

Rav Yitzchak Hutner, zy'a, shares a *ma'aseh* in the name of the first Gerrer Rebbe, Reb Yitzchok Meir, the '*Chiddushei haRim*':

One Simchas Torah, the Rebbe watched two *talmidei chachamim* dancing, and commented that one would get tired before his friend did and need to stop and rest. Indeed, that is exactly what happened; one of the friends ran out of steam, while the other continued to celebrate and dance the *hakafos*.

Quizzical, the *chevreh* asked the Chiddushei haRim how he knew that would happen, and what his reason was for mentioning it. "The first Yid," the Rebbe explained, "was dancing for the Torah that he had learned in the past, while the second was dancing for the Torah that he will learn in the future. No matter how great, drawing on that which has already happened is limited by the finite nature of the past. The future, however, has infinite potential, power, possibility and promise for growth and inspiration. If a person's celebration is tethered to the past, that which has already been determined and defined, the energy will eventually be depleted, leaving the person exhausted. Rooting our simcha in

the limitless spiritual opportunities that lie before us makes it inexhaustible.”

(Based on *Pachad Yitzchok*, Sukkos, 57)

Throughout the liturgies of *Selichos* and *Yamim Nora'im*, we open or close the *aron kodesh* at various moments, paralleling special openings in the upper worlds that allow our tefillos entry. At certain times, the gates are wide open. The culmination of these weeks of *avodah*, and marking a year of unspeakable heartbreak and loss as well of faith, resilience and awesome *gevurah* is *Shemini Atzeres / Simchas Torah*.

Each year, as we dance atop this spiritual peak, the *aron* and all of the Heaven's gates remain wide open the entire time, and we declare the ecstatic, ultimate insight, אתה, ה' ה' הוא האלוקים אין עוד מלבדו, “You have revealed to know that the ineffable, Infinite God is the same One manifest within finite experience; *Ein Od Milvado*, there is nothing else but Him!” Hashem is God when the gates are open and when they sometimes seem closed; the God of our challenging past and of our bright future of unlimited potential.

And this year, we all are living with this challenge and choice: in the shadow of October 7th / last Simchas Torah, how can we dance with unlimited joy? How can we root our *avodah* on this day in the unbounded nature of the future, when right now our hearts are so broken? But even if this paradox seems impossible and we feel immobilized, there is a way forward; as the Lubavitcher Rebbe said, we *must!*

This Yom Tov, with the heaviness of our collective experience, with tears and with hope and faith in the future, knowing for

certain that we are being seen and heard by the Master of the World besides whom there is no other. The gates of prayer are wide open, and we can address *Hashem Yisborach* with complete honesty:

Ribbono Shel Olam! How can we dance? Who is ‘in the mood’ for *Zeman Simchaseinu* right now? Please grant us expanded consciousness, hope and faith to declare, “להפך! On the contrary! Right now we *must* sing, dance, celebrate and draw close to You, and each other, like never before!” If not, the souls of our brothers and sisters who were killed *al kidush Hashem* will come down into our sukkos and our *hakafos*, and no one will be saying *lechayim* there, giving *kavod* to their heroic spirit and their *gevurah*, their literal self-sacrifice for our sake! Hashem, there must be a ‘kiddush’ this Yom Tov in our homes — and inexhaustible dancing in the streets of Eretz Yisrael and all over the world!

Ribbono Shel Olam! Please give us the strength for this exalted Yom Tov and *avodah*; may we celebrate like never before, with the gates of our hearts wide open, drawing on the infinite potential of the new Torah of 5785, the Torah of Moshiach, and rejoicing together with You and all of *Am Yisrael*. May we dance with the clarity of אין עוד מלבדו, with joy for our unlimited future. And may we be *zocheh* to participate in the great kiddush that awaits us with the גאולה השלימה והאמיתית, the complete and true Redemption. ■ לחיים!

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Be Strong and Resolute: A Timeless Charge

**HAFTORAH SIMCHAT TORAH:
YEHOShUA 1:1-18**

As Yehoshua embarks on his leadership journey, Hashem repeatedly strengthens him with the words חֲזַק וְאַמְץ, *be strong and resolute*. This phrase is said three times in this opening perek of Sefer Yehoshua. Why the repetition? Why the insistence on this charge? The Abarbanel suggests that these three directives, rather than suggesting a weakness in Yehoshua, address three distinct aspects of his leadership.

The first directive is addressed to Yehoshua as he leads the people: חֲזַק וְאַמְץ כִּי אֶתֶּה תִּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבוֹתֶם לָתֵת לָהֶם: *Be strong and resolute, for you shall apportion to this people the land that I swore to their fathers* (Yehoshua 1:6). As a leader, Yehoshua would face moments of doubt and dissent from within the nation. His leadership

might be questioned; the people might waver in their confidence. In this moment, Yehoshua is reminded: חֲזַק וְאַמְץ - stand strong and resolute!

The second charge shifts focus to Yehoshua's own spiritual resilience: רַק חֲזַק וְאַמְץ מֵאִד: לְשֹׁמֵר לַעֲשׂוֹת כְּכֹל־הַתּוֹרָה אֲשֶׁר צִוְּךָ מִשָּׁה עַבְדִּי... לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ... *Be strong and resolute to observe all of the Torah... Let not this Book of Teaching cease from your lips...* (Yehoshua 1:7-8). The Torah is Yehoshua's guidepost, his anchor amidst the trials he will face. In a world of shifting values, Yehoshua is tasked with unwavering devotion to the Torah. By internalizing its teachings day and night, Yehoshua would find the strength to confront the religious and spiritual challenges ahead.

The third and final charge touches on those who may seek to erode Yehoshua's resolve: הֲלוֹא צִוִּיתִיךָ חֲזַק וְאַמְץ אֶל־תִּעְרַץ וְאֶל־תִּתַּחַת כִּי עִמָּךָ ה' אֱלֹקֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ: *Have I not commanded you: Be strong and resolute; do not be afraid or dismayed, for the LORD your God is with you wherever you go* (Yehoshua 1:9). Hashem reassures Yehoshua that he will not walk alone. Even when the challenges seem insurmountable, when it feels as though the task is too great, Yehoshua is reminded that Hashem is by his

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These timeless words resonate far beyond Yehoshua's personal mission. They echo for us today. As we leave the protective embrace of our sukkot and step back into a world filled with pain, uncertainty, and upheaval—war, displacement, antisemitism, political instability—how do we move forward?

Hashem's message to Yehoshua and to us is two-fold: חֲזַק - Be strong. In the here and now, remember that Hashem is with us, guiding our steps and supporting us on this journey. אַמְצֵץ - Be resolute. This is a call for confidence in the future, to hold on to our faith even when the world looks and feels unsteady.

As we enter the winter months, Hashem implores and empowers us: חֲזַק וְאַמְצֵץ - strengthen your resolve, hold fast to your faith, and trust in the better days to come. ■

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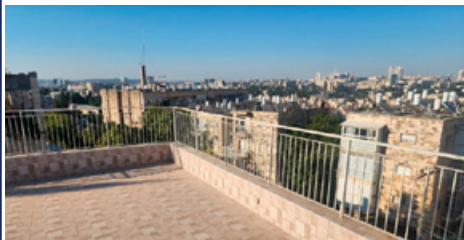
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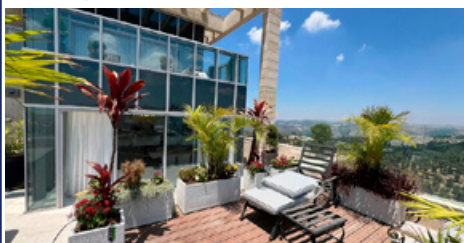
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Growing Through the Community

“This is the blessing that Moshe, the man of God (*ish ha-Elokim*), bestowed upon the Children of Israel before his death” (Deuteronomy 33:1). Prior to Moshe’s passing, the Torah bestows the honorific *ish ha-Elokim* upon him. The Midrash takes note of the stark difference between the Torah’s choice of titles for Moshe and Noah:

Noah, after having been called a *tzaddik* (Genesis 6:9) was called “a man of the earth” (Genesis 9:20). Moshe, after having been called “an Egyptian man” (Exodus 2:19) was called “the man of God.”¹

We learn from this Midrash that Noah and Moshe went in opposite directions. One fell from his spiritual pedestal while the other ascended to his. How can we account for the diametrically opposed trajectories of the two greatest men of their respective generations?

The *Meshech Chochmah* proposed that there are two basic approaches to serving God. The first is to withdraw from society and

focus entirely, in undisturbed seclusion, on one’s own spiritual growth. The second is to be active in the community and devote—or even sacrifice—oneself for the physical and spiritual well-being of others.²

Which method brings greater sanctity? One might be inclined to say the first. Are not the distractions and responsibilities of public service impediments to growing close to God? Our Midrash, however, shows this to be incorrect.

Noah took the first approach and did not make efforts to reach out to others and teach them to change. His hermetic asceticism was successful for a time, but his ascent did not last. He sank so low as to be characterized “a man of the earth.”



Moshe followed the second approach, and the Midrash holds up this man, who was

constantly inundated by questions and complaints, not to speak of rebellions, as the model. Moshe began as “an Egyptian man,” but after shouldering the burdens of his fellow Jews, beginning in Egypt and continuing for the duration of the wilderness trek, he earned the title of “the man of God.”

Rav Avraham Yitzchak Hakohen Kook originally started out on more of a Noach-like course. He was a saintly young man who wanted to spend years studying every aspect

1. *Genesis Rabbah*, 36:3.


2. *Meshech Chochmah* on Genesis 9:20.


of the Torah in depth. It was none other than the *Chafetz Chaim*, Rabbi Yisrael Meir Kagan, who warned him off this approach and encouraged his entry into service of the entire Jewish people.³ Undoubtedly, the *Chafetz Chayim's* advice served as a guiding light for Rav Kook the rest of his life. In time, the young Rav Kook would bring his talents to the Holy Land and devote every fiber of his being to his people. By his passing in 1935, he had exemplified the approach of Moshe and demonstrated to all that involvement in communal affairs and caring for the wellbeing of others is the true springboard toward spiritual greatness.

A wonderful episode occurred when Rav Kook first settled in Yerushalayim as Chief Rabbi, which highlights his unceasing commitment to the community:

[W]ord spread quickly that he was always willing to help a fellow Jew in need. Consequently, numerous people came to him at all hours of the day, burdening him with all kinds of requests. When his friends and relatives realized what was happening, they decided to take action. Without delay, they prepared a sign listing reception hours and hung it on Rav Kook's front door. The next day, however, the sign was gone. The rabbi's well-wishers immediately drew up another sign and hung it in place of the first; but that, too, disappeared after a day. Finally, they decided to investigate the matter and find out who was responsible for taking down the signs. Unexpectedly, they discovered that Rav Kook himself was the culprit! When asked why he opposed the arrangement that was designed to help lighten his load, he

3. See further *Parashat Masei*, "Love with No Strings Attached."





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explained: “A rabbi is not his own master. He is a servant of the people, and a servant must be available to serve his master at all times.”⁴

Rav Kook expressed this same notion in a penetrating explanation of the prayer recited by a guest at his host’s table. During *birkat ha-mazon* (Grace after Meals), the guest prays that the host should have wealth and not need to travel for work: “May he be very successful with all his possessions, and may his possessions and our possessions be successful and near the city.....”⁵ Rav Kook offered a characteristically spiritualized interpretation of this blessing:

“The perfection of man in his soul and character... will only be actualized by not placing his own concerns at the center of his life, and by keeping the needs of the community and collective close to his heart.”⁶

The deeper meaning of the prayer is that one’s spiritual acquisitions should be geared towards “the city,” that is, to others in need. At the right juncture in life, a person must transition from concentrating on their own spiritual welfare to being concerned about the wellbeing of others. This does not handicap one’s own growth; if anything, it stimulates and enhances it.

Rav Kook discerned this spiritual principle in another element of prayer. The Talmud rules that one needs *lismoch ge’ulah li-tefilah*, to precede the Amidah with mention of redemption.⁷ Why is this necessary? Rav Kook understood this as an expression of the priority given to the needs of others. Before

one prays, one must focus on actualizing the redemption of the entire Jewish collective:

“When prayer is centered around one’s own needs, even when it’s for noble causes and righteous aspirations, it is not fully wholesome. Only when man sees himself rooted within the community and aligned with their needs and aspirations is this prayer perfect.”⁸

This explains why the prayer for redemption, which relates to the needs of the Jewish people, must come first. As we begin our personal prayer to God, we need to avoid letting our focus settle on ourselves alone.⁹ Rav Kook made a subtle and relevant observation about the tension between our own growth and concern for the community. If a person focuses on themselves so that they can be of better assistance to the greater community, it should not be confused with the self-absorption of the approach attributed by the Midrash to Noach. Even when Moshe retreated inward to further his own spiritual goals, his flock was ever-present in his mind and heart. Moshe knew how to keep growing throughout his long and dedicated service to the Jewish community.¹⁰ ■

8. *Ein Ayah, Berachot*, 6:41.

9. *Iyunei Ayah*, 2:268–271.

10. *Ein Ayah, Berachot*, 1:20.

4. Raz, *Angel among Men*, 108.

5. *Berachot* 46a.

6. *Ein Ayah, Berachot*, 7:10.

7. *Berachot* 9b.

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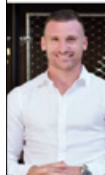
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What We Learn From Displacement

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

1. Sukkah 28b.

2. 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 pasken like their opinion.

3. Simchat HaRegel, Sukkot. See also the Maharsha (Avodah Zarah 3a) and the Gra to Yonah 4:5.

4. See Tehillim 90:10.

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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

5. Avot 4:16.

6. 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.



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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 simcha 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 simcha — a celebration of what truly matters.

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. ■



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7. 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*.

8. Sefat Emet, Sukkot 5645.



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Growing Towards Unity

Unity, the state of being intimately connected, seems to chronically elude the people of Israel. Indeed, prior to the Hamas attack on Simchat Torah, discord was at an all-time high and although we hoped that trauma would unite us, strife and animosity have returned with detrimental effects. What prevents us from coming together?

In addition to being a time conducive for personal Teshuva, the period between Rosh Hashanah and Simchat Torah has the ability to reunite us. Each Yom Tov is an important step in a process that takes us from a lone individual, whose state of being disconnected makes him vulnerable, to the pinnacle of connectivity on Simchat Torah. It's quite poignant, therefore, that we received such a painful reminder of the essential need for unity on that specific day.

On Rosh Hashanah, as the Mishna conveys, all of humanity passes before G-d in judgment similar to a shepherd counting his flock. Just as sheep pass single file, each person's actions, thoughts and feelings—indeed his entire being—is examined on its own. We come face to face with our shortcomings and the longing for change spurs from deep

within us a call for help. Indeed, one of the deeper meanings of the Shofar blast is a painful call to the Almighty and its sound is meant to resemble crying. Prior to the sounding of the Shofar we recite the Pasuk, “From the straits I called out to G-d. G-d has answered me with expansiveness (Tehillim 118).” Being “in straits” is an isolating experience, however, we are confident that from this state we will be answered and brought into an expansive state of consciousness.

Realizing our own inadequacies necessitates serious soul searching which leads us to clarify our value hierarchy; what has everlasting importance and what's fleeting and inconsequential. The process culminates on Yom Kippur when we reach an angelic state. On this day, we have no need for food, drink, or other physical pleasures. We are exclusively focused on our ideals, “As for me, closeness to G-d is my paramount good (Tehillim 73)”.

Given that personal spiritual growth is the main focus of Yom Kippur, there's a line in the middle of Mussaf which seems out of place. Discussing the special nature of the day, the Tefilla first mentions our withdrawal from physical pleasure and then continues by describing, “A day of instituting love and friendship, a day of forsaking jealousy and competition.” In what way does “love and friendship” specifically relate to the essential character of the Yom Tov?

The answer contains vital insight for understanding interpersonal connection. The

more we can transcend our own selfish base needs, the more we can truly join with others. Before Yom Kippur—before we reconnect to our noble ideals—we are mired within ourselves and may view everyone else as a potential competitor.

The same concept exists on a macro-level. If I want my city or my country to look a certain way, and you have a different vision, you're an enemy, for you are preventing *me* from fulfilling *my* plan. A rabbi who was once asked to mediate a dispute between neighbors explained why it was a no-win situation. "No one will compromise," he said, "when they believe that what others have was meant to be mine." Yom Kippur, a day of personal transcendence, can also be a day of love and friendship.

We arrive at Sukkot with a completely transformed outlook from what we had at the beginning of Rosh Hashanah. Being part of the greater whole evokes a unique happiness. Our joy is expressed when we take the four *minim*: Etrog, Lulav, Hadasim, and Aravot. The Midrash describes each of these plants as representing different types of Jews, each on his own spiritual level. The Etrog—which has both taste and smell—represents the Tzadik, and the others—which are missing taste, smell, or both—correspond to Jews who are lacking on some level either Torah or good deeds. Yet they're all taken in one bundle; not even spiritual disparities can estrange us.

There is an even deeper level of union which reaches culmination on Simchat Torah. We've progressed in this process, and now recognize our own unique self and have come to truly appreciate others. The final step is the recognition that we are all players in Hashem's grand scheme and we all have a part in our unique mission of revealing G-d's presence.

When there is unity of purpose, there can be a fusion into an organic whole. This unity is represented by the circles which we dance in, where each person is equidistant to the center.

On Sukkot during the time of the Beit Hamikdash, the Torah instructs us to bring sacrifices for all the nations in order to benefit the entire world. On Simchat Torah, however, we bring just *one* bull and just *one* ram. Rashi comments that one of each animal is brought to indicate the singular uniqueness of our nation to G-d. This is the message of Simchat Torah. How crucial is it that we make our shuls a place where all Jews can feel at home so that everyone can feel part of this exceptional and unifying day! ■

Rabbi Yonatan Sapir M.Sc is a psychotherapist based in Ramat Beit Shemesh. He writes and lectures on utilizing Torah ideas to better our emotional health.

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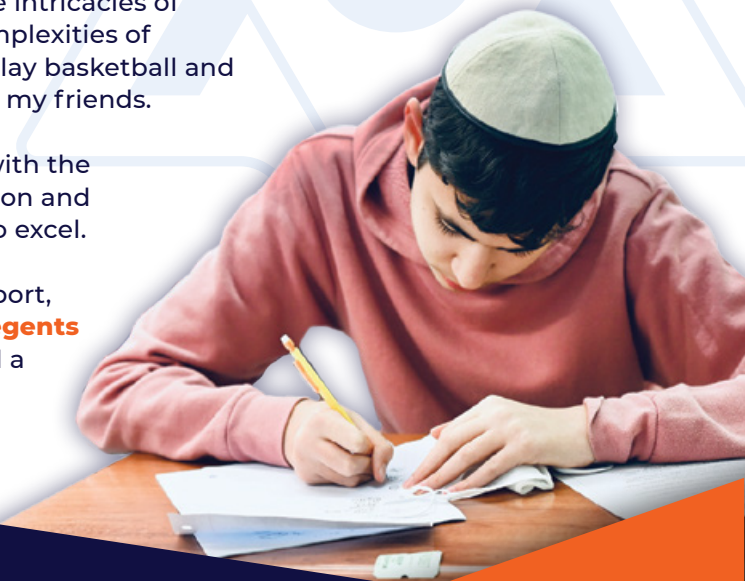
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Parshat Bereshit



STATS

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



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Do you know the secret of the Chafetz Chaim?

When I say “the Chafetz Chaim,” you think of a person, the saintly Rabbi Yisrael Meir Kagan who passed away in 1933 and who authored many important works including the one that was his greatest pride, the *Sefer Chafetz Chaim*.

That work is on the laws of proper speech and it carries that title because of a passage in Tehillim 34, “*Mi ha’ish hachafetz chayim... Who desires life, loving each day to see good? Then guard your tongue from evil and your lips from speaking deceit....*” This verse describes one who is careful in speech as one who desires life, implying that somehow careful speech is the key to life. The Talmud and the Midrash in fact tell parallel stories of a sage who used to go into the marketplace and say, “*Man ba’i chayei... Who desires life? Who desires life?*” People would crowd around, expecting a miracle drug but instead he would read to them this verse and tell them that within it lies the real secret to longevity.

During these days of the Yamim Noraim, we use the term *chafetz chaim* in our initial insertion into the *amidah* addressing the *Melech Chafetz ba’Chaim*, the King Who desires life, asking Him to inscribe us for life. What can we derive from the Chafetz Chaim’s life’s work

that will help us meet our own desire for life?

The first slanderer, the first *baa’al halashon*, was – according to our Sages – the snake of the Garden of Eden. The snake came to Chava and tried to get her to defy God’s command not to eat from the Tree of Knowledge, a tree that could have accurately been called the Tree of Death as God had warned that eating from it would render them mortal.

But the snake did not quite represent the truth. Instead, the snake said to Chava, “Didn’t God tell you to refrain from eating from all of the trees of the garden?” That would have been hard. After all this was the Garden of Eden, Paradise. The trees were attractive and delicious. But God does not want you to enjoy them.

God is out to get you.

“No,” responded Chava, “He wants us to eat from those trees. He wants us to enjoy the beautiful world He created for us and He told us to eat from those wonderful trees. It is only this tree, the Tree of Death – that He warned us to avoid because He wants to protect us from harm.”

The snake did not accept this. “No, you will not die if you eat from it, you will actually grow greater than you are now and become like God Himself. God does not want you to have it because He wants to hold back from you that which is most precious.” If the snake could not get Chava to see God as withholding from them everything, at least he could get her to see that He would withhold from them the really good stuff.

That was it, the first bit of Lashon Hara. The snake slandered God. The snake took a relationship of giving and goodness and twisted it in Chava's mind so that instead of seeing herself as blessed to live in Paradise, provided by G-d with everything wonderful, she would see herself as cursed for not having the one thing that was withheld from her. And her loving Creator became instead – in her mind – an insecure villain. That perspective - that God and religion deprive us of opportunity rather than provide us with endless possibilities - has led so many away from following Hashem's word.

That perspective drains us of the desire for life. Life is nourished by a sense of gratitude, of satisfaction, of feeling like you are in a good place, blessed, cared for, nurtured. When instead you see yourself as stuck and manipulated, limited and deprived at every turn, when the cup is always half empty because the host kept the other half for himself, then life is not sweet and the host is nobody you want to be around.

Yes, on the day they ate from that tree they would die. Not because its fruit was poisonous but because if they ate it, it was a sign that they were feeling cheated without it. If they ate it, it was because they felt that G-d

was really out to get them. That worry and insecurity, that sense of being deprived and cheated, would eat away at their *kishkes*. That kind of thinking does not spell life. If we want life, *ohev yamim lirot tov*, we will open our eyes to the good and blessing in our lives, to see the good and blessing that Hashem is always seeking to give us and the good and blessing in the people around us. ■

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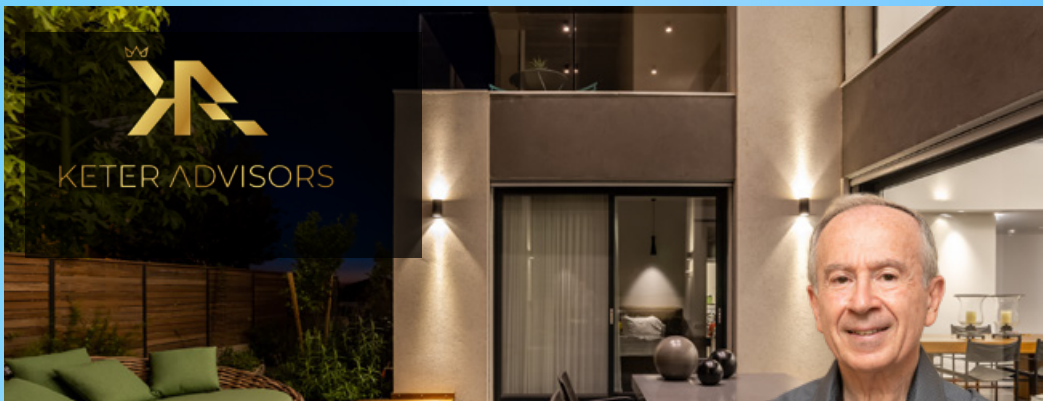


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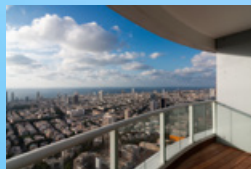
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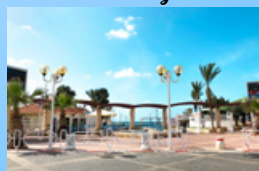
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PARSHAT BERESHIT

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

The Torah has 54 parshiot. The first 2 describe universal man. And 52 describe the Jewish people's covenant with G-d. Clearly, the first 2 parshiot are a prelude, the backstory to the story of the Jewish people. But not the Jewish people. The unique covenant between G-d and a people. That is the story of the Torah. The story of the Torah is the covenant established by G-d with the Jewish people; who is in, how it develops, what are the mutual demands, how is it expressed. The first 2 parshiot must address the most basic question; why was a covenant made with a single people? While Parshat Breishit is rich in myriad lessons as to the nature of man, it is primarily this backstory to the covenant with the Jewish people that is the narrative of our parsha.



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

In the beginning was chaos; the spirit of G-d hovered over the waters. Day 1, light was created. Day 2, the waters were split up and down, with heavens emerging between. Day 3, the water below was split, with dry land emerging, with vegetation. Day 4, the heavens above were filled with the sun, moon and stars. Day 5,

the seas were filled with fish, the skies with birds, blessed to be fruitful. Day 6, animals were created on the land. And finally, man is created in the image of G-d. Man is blessed to be fruitful and multiply, to subdue the world and to rule over the animals. The world was completed; with no creation on the 7th day, it was endowed with blessing and holiness.

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

It is clear that it is not the creation of man that is the pinnacle of this story, but rather the radical being that he is; the image of G-d. While we are quite familiar with the description that man is created in the image of G-d, it is, as Rabbi Sacks coined, "Radical Then, Radical Now". Man created in the image of G-d? That is a shocking depiction of man. As if to say, G-d is Creating a partner, a shadow of Himself. Man is not a fancy ape, a well-developed baboon. While man shares characteristics with animals, a chasm divides; that chasm is the image of G-d.

The rest of this parsha is the development of this unique and radical relationship; G-d and His shadow creation, man. How much is man like G-d? In what ways? And more crucially, in what ways not?



2ND ALIYA (2:4-20)

A more detailed account of the Creation of Man: G-d creates man

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

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

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

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

On the other hand, it is not good that he is alone – for there is only One who is Alone. Man is to be G-d like, to be creative, to name things as G-d named things in the Creation, to take his place as the guardian of the world. But while being G-d like, man needs to realize the limits of that, so as not to prevent his

thinking: I am not just G-d like but perhaps G-d Himself. Distinctions need be made.



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

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

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

Man, created in the image of G-d, must aspire to his lofty calling, while remembering he is but the image of, not G-d Himself. Man being alone may mislead him into thinking he is the One and Only. Hence, he needs a partner. The serpent convinced Eve, and then she Adam, that man need not keep the command, for you are in His Image. The serpent convinced them: as G-d cedes to man leadership in this world, He likewise cedes to man the role as legislator of good and evil. If you don't like His rule to not eat, make up your own rule.

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

earthly origins. And man, when you create from the earth, it will be with sweat. There is only One who Creates with the uttering of a word, with ease. He is the Creator; you, a creator. And He is the Commander of what is good and evil, while you are the commanded.



4TH ALIYA (3:22 – 4:18)

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

Cain kills his brother. And in so doing, violates another boundary between the one created in His Image and the Creator himself. While man will be a *creator* of life, he will not be a *taker* of life. That he must cede to the Creator.

Sin is met with exile. Adam's sin brings exile from the Garden of Eden. Cain's sin brings wandering, homelessness. The Torah explains the meaning of exile: Cain left from being before G-d. This introduces a pillar concept of man and G-d. Divine disfavor with man results in distance. Adam was sent away from the Garden. Cain was sent away from being before G-d. Later, the tower of Babel will bring dispersion. Only Avraham will reverse this and journey not away but

toward a specific place.



5TH ALIYA (4:19 – 4:22)

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

A curiously short aliya. Mankind advances marvelously in creatively mastering the world: the mastery of animals, creative artistic expression of music and advanced productivity of copper and iron. Man was commanded in creation to master the world. He is doing a good job. But, while man is masterful in his creative conquest of the world, the brevity of mention is perhaps to highlight that of much greater importance is his mastery of himself. The Torah is far more interested in man's ethical behavior and his relationship with G-d than with his mastery of iron and the creative expression of his music. He is mighty good at mastery of the world. Let's see how good at mastering himself.



6TH ALIYA (4:23 – 5:24)

The generations from Adam through Noah.

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

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

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



7TH ALIYA (5:25 – 6:8).

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

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

And so, the pillars of man in His Image are laid. Only He is One; man has a partner. Only He Commands; man obeys. Only He Takes life; while man creates life, he does not take it. Only He is Eternal, man but 120 years.

HAFTORAH YESHAYAHU 42: 5-21

The *haftorah* of this week's reading opens with a statement by "the Almighty G-d, who created the heavens and stretched them out, who laid out the earth and made grow from it." This echoes the Torah portion's recounting of the creation of the world in six days.

Hashem speaks to the prophet Yeshayahu,

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reminding him of his life's purpose and duty, namely that of arousing the Jewish people to return to being a light unto the nations, "To open blind eyes, to bring prisoners out of a dungeon; those who sit in darkness out of a prison."

The prophecy continues with a discussion regarding the Final Redemption, and the song that all of creation will sing to Hashem on that day. Hashem promises to punish all the nations that have persecuted Israel while they were exiled. The prophet also rebukes Israel for their errant ways, but assures them that they will return to the correct path and will be redeemed. ■

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“They Have Eyes - But Do Not See”

The very opening words of this haftarah for Parashat Breishit, introduces what appears to be the focus of the prophet’s message and reflects the theme of the parasha as well. Yishayahu declares that Hashem is “**Boreh HaShamayim**”, thereby echoing the Torah’s statement “**Barah Elokim et HaShamayim**”, and adds that He is also “**Rokah Ha’Aretz**” - much as the Torah continues by stating that G-d formed “**v’et Ha’Aretz**” as well as “**et HaRaki’a**”. This theme of G-d as the Creator is “visited” repeatedly throughout this selection.

Note, for example, the navi’s insistence that Hashem can [42: 15] “destroy the mountains and hills, wither all of their herbage; I will turn rivers into islands and dry up the marshes”. Likewise, Yishayahu closes his message with G-d’s statement: “All who are linked to My name, Whom I have created, formed, and made for My glory...”

Nonetheless, despite these repetitions, the theme of ‘Hashem as Creator’ is *not* the essential message of the prophet’s words. Rather, it is Yishayahu’s frustration with his nation’s indifference to G-d’s incomparable grandeur, beneficence and compassion that drives the

navi to express his real message. He hopes to show Israel how, **despite** G-d’s unparalleled abilities and **despite** the nation’s witness to His unequalled dominance, they had remained unmoved, apathetic and almost blind to His powers of creation, redemption, salvation.

After expressing his frustration to the nation, after condemning Israel as a “spoiled people” for their failure to recognize G-d’s manifold kindnesses He bestowed upon them, Yishayahu chooses to close his prophecy with Hashem’s comforting and supportive words (chapter 43). He reminds the nation that their ‘Creator’ (“**Bora’acha**”) remains with them always to protect and support them, recalling for them how G-d had saved them from their many enemies. Most interestingly, he calls upon the idolatrous populations – those who “have eyes but are blind, who have ears but remain deaf”- to arise and witness all that G-d has done, all that He created.

These nations, however, fail to meet that challenge. And so, G-d tells Israel “Atem Eiy-dai!” YOU – Israel are My witnesses!!! Of all the nations on the earth, YOU, especially, must serve as My witnesses! YOU, who experienced G-d’s miracles in Egypt, YOU who were sustained for forty years in the desert through His wonders and YOU whose very existence was guaranteed only by His divinely granted compassion.

And, in understanding the prophet’s actual focus and thereby, taking an overview of the entire message, we might better understand

why our ancient scholars chose this selection from Sefer Yishayahu as a fitting haftarah reading for Parashat Breishit. The reiteration of G-d being THE “boreh” and Yishayahu’s reminder of what Hashem had created and what He is capable of doing, certainly create an obvious connection to the Torah’s story of the creation. But I submit that the more subtle message, that of serving as G-d’s “witnesses”, carries a message for future generations that Chazal hoped to pass on.

The creation story is not to be seen simply as a fascinating religious/historical event – although it certainly is. Additionally, it requires us to see ALL of the natural phenomena as part of His creation. Our charge to be G-d’s witnesses places on our shoulders the responsibility to see our blessings, our joy, our challenges – as well as the world’s “wonders” – to be the gifts that G-d bestows upon us. It requires us to struggle through the difficult times – health issues, economic troubles or military threats – as part of the Divine plan; part of His ‘creation’.

It is WE who G-d has designated to sensitize the world to His constant presence and ongoing involvement with His creations.

Which, by definition, requires us to remember that truth continuously. ■

Rabbi Winkler’s popular Jewish History lectures can be viewed by visiting the OU Israel Video archive: <https://www.ouisrael.org/video-library>



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Shagririm Asks

Shifrah asks: Are successful matches in the long term based more on values or on personality matching?

Aleeza responds: Successful matches that lead to long-term, healthy relationships and marriage are based on both values *and* personality. If you have aligned values but conflicting personalities, the relationship won't feel good or meaningful. And if you have aligned personalities but conflicting values, the relationship won't be sustainable.

Let's look at what you, as an ambassador, can do to help ensure that the matches you set up are compatible both in regards to values and personality.

Firstly, encourage the singles you work with to make a list of the top five to ten values, character traits and non-physical qualities that they're looking for in a partner. This

is important because it'll give them a baseline by which to assess whether the person they're dating is aligned with what they seek in a marriage. The match you suggest should embody those values to a high degree.

You may find that they want to list more than ten values, but this isn't necessary because if they have their top ten values, it's safe to assume that the relationship is strong enough to carry them through whether or not the other values they desire are there. And if the top ten values aren't there, it doesn't matter how long their list is.

Secondly, make your singles aware that the personality of the person they're dating should be pleasant to them overall. If their match's personality is highly irritating or creates drama or conflict in the relationship, that isn't a good sign. Although it seems obvious, people can be attracted to personalities that create friction, assuming it's normal or even exciting. It's not—it's unhealthy.

The idea that "opposites attract" can be misleading. While some differences are fine, too many can cause friction. If a partner's behavior triggers past fears or traumas, they may mistake this for comfort and ignore it. Additionally, the media often portrays relationships full of drama, which can make people think that turmoil is a sign of a "real" relationship. In reality, a healthy relationship doesn't need drama or emotional roller coasters.

In nutshell, aligned values and compatible personalities are both crucial for long-term

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success. As an ambassador you play a key role in making the match and helping your singles assess the couple's alignment throughout the dating process, ensuring that their matches are set up for long-term success. ■

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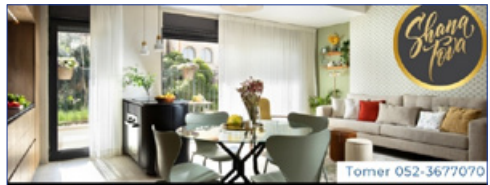
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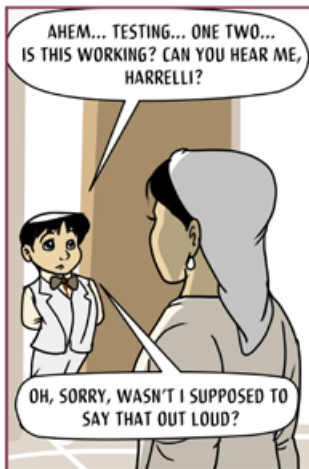


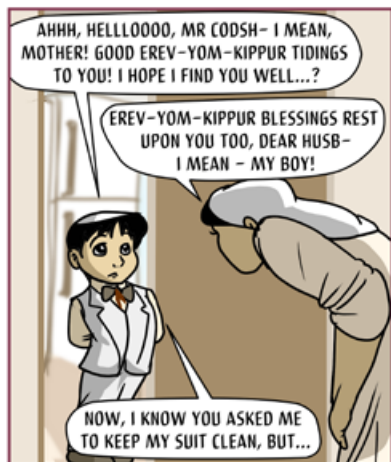
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AHHH, HELLOOOO, MR CODSH- I MEAN, MOTHER! GOOD EREV-YOM-KIPPUR TIDINGS TO YOU! I HOPE I FIND YOU WELL...?

EREV-YOM-KIPPUR BLESSINGS REST UPON YOU TOO, DEAR HUSB- I MEAN - MY BOY!

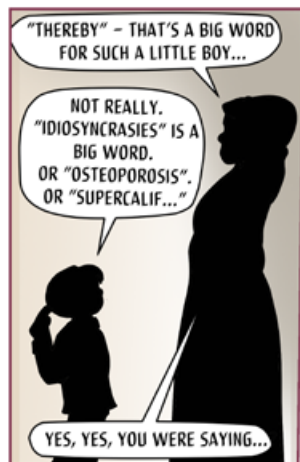
NOW, I KNOW YOU ASKED ME TO KEEP MY SUIT CLEAN, BUT...



YOU KNOW, MOTHER... WE ALL ENTER YOM KIPPUR WITH CERTAIN "STAINS" ON THE CRISP WHITENESS OF OUR SOUL, DO WE NOT?

DO WE, NOW?

AND IS YOM KIPPUR NOT THE TIME TO LOOK THESE "STAINS" IN THE EYE AND THEREBY CLEANSE OURSELVES OF THEM?



"THEREBY" - THAT'S A BIG WORD FOR SUCH A LITTLE BOY...

NOT REALLY. "IDIOSYCRASIES" IS A BIG WORD. OR "OSTEOPOROSIS". OR "SUPERCALIF..."

YES, YES, YOU WERE SAYING...



IS THIS NOT THE DAY TO STAND BEFORE G-D AND SAY: "I HAVE MADE A MESS OF MY ACTIONS AND DECISIONS... AND I REGRET IT VERY MUCH..."

NOW SAY IT WITH FEELING, HARRELL. OH SORRY...

"...BUT I WANT TO START ALL OVER! YES, I KNOW I'VE TRIED A MILLION TIMES BEFORE, BUT I'M NOT GIVING UP!"



BELIEVE IT OR NOT, PEOPLE HAVE LIMITED PATIENCE. AT SOME POINT, SO I'M TOLD, ENOUGH IS ENOUGH, AND THEY'RE NOT WILLING TO FORGIVE ANYMORE...

OH, I KNOW THAT FEELING...

BUT G-D'S MERCY IS INFINITE, SO BY DEFINITION THERE'S NO LIMIT TO HOW MANY TIMES ONE CAN ASK FOR HIS FORGIVENESS!"

SEE TANYA, IGERET HATSHUVA, CHAPTER 11



WE SAY TO HIM: "I CAN DO BETTER! I WANT TO BE BETTER! PLEASE, G-D, JUST BELIEVE IN ME, AND GIVE ME ANOTHER CHANCE!"

YES, I THINK I CAN SEE WHERE THIS IS GOING...

DO WE REALLY BELIEVE IN THE POWER OF YOM KIPPUR?! DO WE BELIEVE G-D THAT EVERY STAIN CAN BE REMOVED ON THIS DAY?



WELL, HARREL, YOU PUT TOGETHER A VERY CONVINCING CASE.

AND, YES, I BELIEVE THAT IF ONE "SCRUBS" GENUINELY ENOUGH, THERE IS NO STAIN THAT CAN'T BE REMOVED!

NOW, GO AND CHANGE YOUR SHIRT, PLEASE. THERE'S ANOTHER ONE IN THE DRAWER.



SHAME ON YOU, BENTZI YERUSHALMI, FOR MANIPULATING A CHILD TO APOLOGISE ON YOUR BEHALF.

ER... HA HA... WELL, IT WAS SORT OF HIS MESS-UP AS MUCH AS MINE...

AND IT GOT HIM OUT OF TROUBLE, TOO, DIDN'T IT?

THAT MOUSSE OF YOURS HAD BETTER BE REALLY, REALLY GOOD!



AN HOUR LATER

OH, BATZI, YOUR DRESS!

WELL, ER... DON'T WE ALL ENTER YOM KIPPUR WITH CHOCOLATE MOUSSE STAINS ON THE CRISP WHITENESS OF OUR SOULS...?

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