

Torah Tidbits

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שבת שובה/יום כפור/סוכות/שמיני עצרת

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Rabbi Moshe Taragin
Ram
Yeshivat Har Etzion
page 66



SPECIAL YOM KIPPUR AND SUKKOT TEXTS AND GUIDELINES

Yom Kippur // page 31
Sukkot // page 75

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YERUSHALAYIM IN/OUT TIMES FOR SHABBAT PARSHAT HA'AZINU

Candles 5:56PM • Havdala 7:07PM • Rabbeinu Tam 7:47PM

WEEKLY INSPIRATION

Yom Kippur contains three aspects: The day's own intrinsic value as a sublime and holy day with its own special light; Its value in elevating the year that passed; Its value in elevating the year to come.

Rav Avraham Yitzchak HaKohen Kook zt"l, Olat Re'iyah vol. 2 pp. 139-140

TABLE OF CONTENTS

04 Dear Torah Tidbits Family
Rabbi Avi Berman

HA'AZINU

06 Parshat Ha'azinu
Rabbi Reuven Tradburks

12 The Arc of the Moral Universe
Rabbi Lord Jonathan Sacks

18 Probing The Prophets
Rabbi Nachman Winkler

20 Like Rain and Dew
Rabbi Shalom Rosner

22 Testify!
Rabbi Judah Mischel

24 Give Ear to the Song
Menachem Persoff

26 Ideals and Reality
Rabbi Benji Levy

28 Torah 4 Teens By Teens
Albert Katz // Liat Sanders

31 YOM KIPPUR

32 Corona Policies and Clarifications
Rabbi Daniel Mann

34-53 Laws of YK, RCA Davening
guide, Kaparot, Birkat
Banim, Candle lighting, Yizkor, Torah
Reading and Viduy

56 OU Israel
Virtual Schedule

60 Do You Hear Voices?
Rabbi Dr. Tzvi Hersh Weinreb

64 The Kohen Gadol's Prayer
Rabbi Gideon Weitzman

66 The Color of Teshuva
Rabbi Moshe Taragin

70 ונתנה תקף
Rebbetzin Zemira Ozarowski

75 SUKKOT

76-87 N'tilat Lulav, Candle lighting,
Entering the Sukkah,
Ushpizin, Kiddush, Hoshanot and Havdala

88 Sukkot As A Tikun
Rebbetzin Shira Smiles

90 Simchat Shmuel
Rabbi Sam Shor

94 Etrog as Segulah for an Easy Childbirth
Rabbi Moshe Bloom

96 8 Thoughts Under the S'chach
Sivan Rahav Meir

KASHRUT

102 Permitted to Immerse Utensils?
Rabbi Ezra Friedman

VZOT HABRACHA

104 Generation to Generation
Rabbi Aaron Goldscheider

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



JERUSALEM

**RANGES ARE 18 DAYS, WED-SHABBAT
5 TISHREI - 22 TISHREI
(SEP 23-OCT 10 '20)**

Earliest Talit & T'filin	5:38 - 5:49am
Sunrise	6:28 - 6:39am
Sof Z'man K' Sh'ma	9:29 - 9:32am
(Magen Avraham: 8:53-8:56am)	
Sof Z'man T'fila	10:30am
(According to the Gra and Baal HaTanya)	
Chatzot (Halachic noon)	12:31 - 12:26pm
Mincha Gedola (Earliest Mincha)	1:01 - 12:56pm
Plag Mincha	5:18 - 5:00pm
Sunset (counting elevation)	6:38 - 6:17pm

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CANDLES	HAAZINU	HAVDALA	
5:56	Yerushalayim / Maale Adumim	7:07	
6:13	Aza area (Netivot, S'derot et al)	7:09	
6:14	Beit Shemesh / RBS	7:08	
6:11	Gush Etzion	7:07	
6:12	Raanana / Tel Mond / Herzliya / K. Saba	7:08	
6:12	Modi'in / Chashmona'im	7:08	
6:12	Netanya	7:08	
6:13	Be'er Sheva	7:08	Times for Yom Kippur on page 45
6:13	Rehovot	7:08	
5:56	Petach Tikva	7:08	
6:11	Ginot Shomron	7:07	Times for Sukkot and Shmini Atzeret on page 78
6:02	Haifa / Zichron	7:08	
6:11	Gush Shiloh	7:07	
6:13	Tel Aviv / Giv'at Shmuel	7:09	
6:11	Giv'at Ze'ev	7:07	
6:11	Chevron / Kiryat Arba	7:07	
6:14	Ashkelon	7:09	
6:13	Yad Binyamin	7:08	
6:05	Tzfat / Bik'at HaYarden	7:06	
6:09	Golan	7:05	

Rabbeinu Tam (J'lem) - 7:55 pm

Times According to My Zmanim (20 min. before sundown in most cities,
40 min. in Yerushalayim and Petach Tikva, 30 min. in Tzfat/Haifa)

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DEAR TORAH TIDBITS FAMILY



Rabbi Avi Berman
Executive Director,
OU Israel

One of the reasons my wife and I decided to move to Givat Ze'ev 15 years ago is the diversity of the community. On a typical Shabbat, I daven at an Ashkenazi shul that also has Sefardim, Persians and Morrocans. This inspires us and helps us set an example for our children that it's important to love each and every Jew despite their background.

Interestingly, while we all daven together during the year, during the Yamim Nora'im the Sefardim pick up and leave because we continue davening nusach Ashkenaz. There is something about the tefilot of Elul (Selichot, Rosh Hoshana and Yom Kippur) which gives us a pull to want to daven the same words and tunes that our parents, grandparents and great grandparents did.

Therefore, this year caused great

questions. We have been davening outside in minyanim nearest to our houses, rather than with people who share the same nusach. Since March, my boys and I along with some of our neighbors have had the zechut of helping make a minyan in our yard for a neighbor who is unfortunately not well and saying kaddish for his father z"l. He happens to be Persian while the other neighbors davening in our minyan are Moroccan.

Before Rosh Hashana I spoke to many friends and rabbis about how to proceed with our davening this year. In the end, we davened Ashkenaz for Shacharit and Sefardic for Musaf on day 1 and swapped that order on day 2. Throughout the davening, I heard Shofar blowing and chazanim from multiple minyanim in the neighborhood. It was a beautiful mix of customs from so many different Jewish heritages.

The first night of Rosh Hashana I shared a beautiful thought from a letter written by Rav Eyal Vered about corona and how it caused us to open our eyes and see things differently. I kept thinking of the miracle of modern Israel. Over the past hundreds of years Hashem has been fulfilling the prophecies of kibbutz galuyot from all corners of the world. Did Hashem bring us all together to daven in separate minyanim? Corona is causing us to break down these barriers and come together.

18th yearzeit of our beloved

Yoni Jesner יוני

We will visit his grave on Erev Succot

Friday, October 2nd - 10:00am

Har HaMenuchoth - follow Route 9 to end -
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Yoni - We miss you so much!

This past week OU Israel had the Zechut of welcoming thousands of Jews from all over the world to learn Torah during our second annual Torah Yerushalayim in loving memory of David & Norma Fund Z"l. We were joined by Jews in Israel, N. America, the UK, Australia and even Dubai. Our backgrounds don't matter, we are all inspired by the holy Torah.

As we are about to enter Yom Kippur, we are thinking about Jews who are in need. Unfortunately, this year many of us know more people who have been hit hard financially and need our help as we enter 5781. In addition to helping those in need of physical sustenance, I hope those of you who are in a position to help also open your hearts to those in need of spiritual sustenance. Whether you relate more to sponsoring Torah at the OU Israel Center or helping at-risk teens through our Zula and OU Israel Youth Centers, please consider giving kaparot to the OU Israel family at www.ouisrael.org/donate.

Wishing you, your families and all of Klal Yisrael a Gmar Chatima Tova,



Rabbi Avi Berman

Executive Director, OU Israel

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HA'AZINU



ALIYA-BY-ALIYA SEDRA SUMMARY



**Rabbi Reuven
Tradburks**
Director of RCA
Israel Region

Parshat Haazinu is the second to last Parsha in the Torah. It is one chapter of 52 verses, making it one of the shortest in the Torah.

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

The poem of Haazinu was the song the Leviim sang in the Beit Hamikdash

**May the Torah learned from this
TT be in loving memory of**

Morris (Zaidie) Galitzer ז"ל

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Shimon & Chana Galitzer and family

during the Mussaf offering on Shabbat. We know that Leviim sang a psalm from Tehilim as the Shir Shel Yom – the daily song and sang accompanying the morning daily offering. They also sang a song during Mussaf of Shabbat and that song is Haazinu.

But they did not sing the entire song each week. Haazinu was divided into 6 sections – exactly the way we divide the aliyot. One section was read per week, the entire song in 6 weeks.

While we know the words that the Leviim sang we shall never know the music – what tune did they use for Haazinu? Was it slow, fast, joyful, mournful? Perhaps each week's tune was different, as the division that the Talmud outlines divides the song into very different themes. While we can outline those themes, all we can do is imagine what music would fit each one.

First aliya, 32:1-6. The song is a rhythmic poem of couplets, or at least begins that way. Listen heavens, listen earth. I will call in the name of Hashem. Ascribe greatness to our G-d. These 6 psukim are the introduction. What we are saying in this song is cosmic – give ear, heavens and earth. He is Great and Just. We, his children, are twisted.

Second aliya, 32:7-12. These 6 verses introduce the dawn of Jewish history. Remember those days. These are tender, wistful remembrances. You, Jewish people became His lot. He found you, the apple of His eye. Spread His wings over you. He alone cares for us.

A capsule of Jewish history and how G-d relates to us must start with tenderness. This aliya is a smile, a description of those carefree days of faithfulness.

Third aliya, 32:13-18. In these 6 verses, things start to go awry. The psukim no longer end symmetrically, at the end of the second column. Now they begin to end in the first column – off balance. He placed you in the heart of the land, fed you honey, olive oil, butter, with livestock aplenty and wine. And one of the great verses of the Torah – Yeshurun got fat and kicked. Left Him and sought others – demons, new powers and forgot Him.

The song is off kilter now. Bad enough to leave Him. But forget Him? This is not what your forefathers sought.

Fourth aliya, 32:19-28. The song switches now from Moshe's voice to G-d's voice. Moshe no longer describes Him – G-d speaks now in the first person. I will hide my Face from them and see what happens then. They angered Me. I will send aggressors to anger them. My anger burns. I will take it out on the land. I will scatter them, with no trace of their memory. They won't even understand that I am behind this, for they lack all insight.

This is no longer a 6 verse aliya like the first 3, but 9. The verses all end in the middle column, not at the end of the second. The world is not working the way it ought to. Moshe can't describe this for once G-d hides His face, no man can understand His ways. The Ramban comments that this is actually



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a prediction of the exile of the 10 tribes, the Kingdom of Israel. Their memory is gone. A full 10 tribes of the Jewish people have been lost forever. With no happy ending. While the history of the Jewish people will have many tragedies, the loss of 10 tribes of our people, with no trace is a tragedy of epic proportions. But the Torah is prescient – we did indeed forget them.

Fifth aliya, 32:29-39. The song turns back to Moshe's voice. Oh would the people understand the consequences. The plain meaning of some of the verses in this aliya is apparent, others quite obscure. One could not pursue 1000 or 2 pursue 10000 were it not for our G-d. The oppressors drink the bitter vintages of Sodom and Gemorrah. G-d will eventually relent of this abandonment of His people, while the nations have none to their rescue. G-d's voice returns (v.39) – I am the one who gives life and takes it; none escapes My hand.

The last verse, with the return of G-d's voice, also returns to ending in the second column. Structure has returned, order is back. This aliya is striking in referring both to the Jewish people

and to the others, what we have been referring to as oppressors. While we have been disappointing, we have an end of reconciliation. But when it comes to the other nations and their evil and rebelliousness, Moshe cedes the floor back to G-d. It is not for us to speak of the justice due others. That is His work not ours.

Sixth aliya, 32:40-43. 3 verses are in the first person with G-d speaking of ultimate justice, vengeance against My enemies, those that hate Me. Arrows of blood, a flesh consuming sword, the payment of the enemy. The last verse calls on the nations to sing of His people, for in the end there is retribution and the land atones for His people.

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

Seventh aliya, 32:44-52. Moshe brings



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

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



STATS

53rd of the 54 sedras; 10th of 11 in D’varim
Written on 92 lines in a Sefer Torah, ranks
51st 3 Parshiyot; all open (extra open!) 52
p’sukim - ranks 51st (8th in D’varim) 614
words - ranks 52nd (9th in D’varim) 2326
letters - ranks 52nd (9th in D’varim) P’sukim
are among the shortest in the Torah



MITZVOT

The Sefer HaChinuch does not count any mitzvot in Ha’azinu; Rambam counts one - YAYIN NESECH. This is the only mitzvah on Rambam’s whole list of 613 mitzvot that the Sefer HaChinuch does not count. (The Sefer HaChinuch counts a different mitzvah that is not on the Rambam’s list. Both lists have 613, as is Traditional)

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HAFTORAH
SHABBAT SHUVA
HOSHEA 14:2-10,
YOEL 2:11-27,
MICAH 7:18-20

The Shabbat between Rosh Hashana and Yom Kippur is known as Shabbat Shuva. This is based on the fact that the opening words of the special haftorah that we read on Shabbat begins with the words: *Shuva Yisrael* - "Return, O Israel."

The reading is taken from various places in Nach that express the essential teaching regarding the lofty notion of *teshuva* (return to God). The first and larger section of the haftorah is taken from the book of Hoshea. The eminent

leader of the nation pleads with the tribes of Yehuda and Binyamin to turn back to Hashem and mend their ways. He warns them that if they do not return they will be punished in a similar way to their brethren who had been lost.

The Navi teaches the people that even the harshest of transgressions will be forgiven when we engage in *teshuva*. "Take words with yourselves", he tells them. Meaning that one should offer to Hashem sincere words of regret and communicate to Him one's desire to change and improve. Once *teshuva* is done sincerely the original bond of love will re-emerge in its full splendor.

We find in the prophet's lofty words the imagery of a luscious garden and trees. These depict the Jewish people once they have returned to Hashem. Hashem will be to his people like 'dew' in contrast to rain, which is subject to cessation, dew is continuous.

The Jewish people are compared to the beauty of a rose. May the Almighty see our endless yearning and inner desire for closeness. Especially at this time, may the mercy of the Almighty be awakened and may the coming year bring us good health and happiness - for all Am Yisrael and the world. ■



20th Yahrzeit of

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COVENANT & CONVERSATION

Thoughts on the Weekly Parsha from
RABBI LORD JONATHAN SACKS

Former Chief Rabbi of the
United Hebrew Congregations of the Commonwealth

לעילוי נשמות

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Dedicated by Dr. Robert
Sreter DDS., M.S.

The Arc of the Moral Universe

In majestic language, Moses breaks into song, investing his final testament to the Israelites with all the power and passion at his command. He begins dramatically but gently, calling heaven and earth to witness what he is about to say, words which are almost echoed in Portia's speech in *The Merchant of Venice*, "The quality of mercy is not strained".

*Listen, you heavens, and I will speak;
Hear, you earth, the words of my mouth.
Let my teaching fall like rain
And my words descend like dew,
Like showers on new grass,
Like abundant rain on tender plants.
(Deut. 32:1-2)*

But this is a mere prelude to the core message Moses wants to convey. It is the

idea known as *tzidduk ha-din*, vindicating God's justice. The way Moses puts it is this:

*He is the Rock, His works are perfect,
And all His ways are just.
A faithful God who does no wrong,
Upright and just is He. (Deut. 32:4)*

This is a doctrine fundamental to Judaism and its understanding of evil and suffering in the world – a difficult but necessary doctrine. God is just. Why, then, do bad things happen?

*Is He corrupt?
No – the defect is in His children,
A crooked and perverse generation.
(Deut. 32:5)*

God requites good with good, evil with evil. When bad things happen to us, it is because we have been guilty of doing bad things ourselves. The fault lies not in our stars but within ourselves.

Moving into the prophetic mode, Moses foresees what he has already predicted, even before they have crossed the Jordan and entered the land. Throughout the book of Devarim he has been warning of the danger that in their land, once the hardships of the desert and the struggles of battle have been forgotten, the people will become comfortable and complacent. They will attribute their achievements to themselves and they will drift from their

faith. When this happens, they will bring disaster on themselves:

*Yeshurun grew fat and kicked –
You became fat, thick, gross –
They abandoned the God who made them
And scorned the Rock their Saviour ...
You deserted the Rock, who fathered you;
And you forgot the God who gave you
life. (Deut. 32:15-18)*

This, the first use of the word Yeshurun in the Torah – from the root *Yashar*, upright – is deliberately ironic. Israel once knew what it was to be upright, but it will be led astray by a combination of affluence, security and assimilation to the ways of its neighbours. It will betray the terms of the covenant, and when that happens it will find that God is no longer with it. It will discover that history is a ravaging wolf. Separated from the source of its strength, it will be overpowered by its enemies. All that the nation once enjoyed will be lost. This is a stark and terrifying message.

Yet Moses is bringing the Torah to a close with a theme that has been present from the beginning. God, Creator of the universe, made a world that is fundamentally good: the word that echoes seven times in the first chapter of Bereishit. It is humans, granted freewill as God's image and likeness, who introduce evil into the world, and then suffer its consequences. Hence Moses' insistence that when trouble and tragedy

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appear, we should search for the cause within ourselves, and not blame God. God is upright and just. The shortcomings are ours, His children's, shortcomings.

**The wicked are like grass,
whereas the righteous are
more like trees. Grass grows
overnight but it takes years for
a tree to reach its full height**

This is perhaps the most difficult idea in the whole of Judaism. It is open to the simplest of objections, one that has sounded in almost every generation. If God is just, why do bad things happen to good people?

This is the question asked not by sceptics, doubters, but by the very heroes of faith. We hear it in Abraham's plea, "Shall the Judge of all the earth not do justice?" We hear it in Moses' challenge, "Why have You done evil to this people?" It sounds again in Jeremiah: "Lord, You are always right when I dispute with You. Yet I must

plead my case before You: Why are the wicked so prosperous? Why are evil people so happy?" (Jer. 12:1).

It is an argument that never ceased. It continued through the rabbinic literature. It was heard again in the *kinot*, the laments, prompted by the persecution of Jews in the Middle Ages. It sounds in the literature produced in the wake of the Spanish expulsion, and it's echoes continue to reverberate in memories of the Holocaust.

The Talmud says that of all the questions Moses asked God, this was the only one to which God did not give an answer.¹ The simplest, deepest interpretation is given in Psalm 92, "The song of the Sabbath day." Though "the wicked spring up like grass", they will eventually be destroyed. The righteous, by contrast, "flourish like a palm tree and grow tall like a cedar in Lebanon." Evil wins in the short term but never in the long. The wicked are like grass, whereas the righteous are more like trees. Grass grows overnight but it takes years for a tree to reach its full height. In the long run, tyrannies are defeated. Empires decline and fall. Goodness and rightness win the final battle. As Martin Luther King said in the spirit of the Psalm: "The arc of the moral universe is long, but it bends toward justice."

It is a difficult belief, this commitment to seeing justice in history under the sovereignty of God. Yet consider the alternatives. There are three: The first is to say that there is no meaning in history whatsoever. *Homo hominis lupus est*, "Man

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1 Brachot 7a.



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is wolf to man". As Thucydides said in the name of the Athenians: "The strong do as they want, the weak suffer what they must." History is a Darwinian struggle to survive, and justice is no more than the name given to the will of the stronger party.

The second, about which I write in *Not In God's Name*, is dualism, the idea that evil comes not from God but from an independent force: Satan, the Devil, the Antichrist, Lucifer, the Prince of Darkness, and the many other names given to the force that is not God but is opposed to Him and those who worship Him. This idea, which has surfaced in sectarian forms in each of the Abrahamic monotheisms, as well as in modern, secular totalitarianisms, is one of the most dangerous in all of history. It divides humanity into the unshakeably good and the irredeemably evil, giving rise to a long history of bloodshed and barbarism of the kind we see being enacted today in many parts of the world in the name of holy war against the greater and lesser Satan. This is dualism, not monotheism, and the Sages, who called it *shtei reshuyot*, "two powers or domains"², were right to reject it utterly.

The third alternative, debated extensively in the rabbinic literature, is to say that justice ultimately exists in the World to Come, in life after death. Although this is an essential element of Judaism, it is striking how relatively little Judaism had recourse to it, recognising that the central

2 *Brachot 33b.*

thrust of Tanach is on this world, and life before death. For it is here that we must work for justice, fairness, compassion, decency, the alleviation of poverty, and the perfection, as far as lies within our power, of society and our individual lives. Tanach almost never takes this option. God does not say to Jeremiah or Job that the answer to their question exists in heaven and they will see it as soon as they end their stay on earth. The passion for justice, so characteristic of Judaism, would dissipate entirely were this the only answer.

Difficult though Jewish faith is, it has had the effect through history of leading us to say: if bad things have happened, let us blame no one but ourselves, and let us labour to make them better. I believe it was this that led Jews, time and again, to emerge from tragedy, shaken, scarred, limping like Jacob after his encounter with the angel, yet resolved to begin again, to rededicate ourselves to our mission and faith, to ascribe our achievements to God and our defeats to ourselves.

I believe that out of such humility, a momentous strength is born.

Shabbat Shalom ■

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THE PROPHETS

“Ha'azinu hashamayim va'adabeira, v'tishma ha'aretz imrei fi". This week's parasha begins with Moshe Rabbainu calling on the heavens and earth to witness (and testify to) the truth of the words he will recite during this “Shirat Moshe”, ‘song’ of Moshe. These opening words echo that which Moshe said at the closing of the last parasha, perek 31, that this song will serve as a witness that the people had been warned of the inevitable punishments that would befall them if they abandon Hashem. Interestingly, at the end of parashat Nitzavim, in perek 30, Moshe again calls upon the heavens and earth to witness how Moshe had placed before the nation a choice of good and life or, c”v, evil and death, and urges the people to choose life.

I chose to begin this article about the haftarah by first discussing the parasha because the *pesiqta* (P’siqta Rabbati, is a collection of midrashim on the Torah and the Haftarot, composed around 845 CE) comments makes a

puzzling comment about the opening pasuk of the haftarah. The verse, taken from Sefer Hoshea, states: “Shuva Yisra’el ad Hashem E’lokecha,” and the P’siqta says the pasuk should be read as “Shuva Yisra’el EID Hashem E’lokecha,” that Hashem is your witness!!

HaRav Soloveitchik, in one of his essays (found in “On Repentance”), sees this somewhat curious statement of the P’siqta as a support to the view of the Rambam. Maimonides declares (Hilchot Teshuva 2;2) that true repentance is achieved when the sinner resolves in his heart never again to repeat the sin, and He who knows all that is hidden can indeed testify that this person will never again repeat that sin.

The Rav is quite troubled by this comment. Is it not a condition that the remorseful sinner will find almost impossible to fulfill? How can this be the demand of G-d on one who sincerely desires to do teshuva? And, if Hashem will testify that the sinner will never again sin-then what happens to the person’s freedom to choose how to act?

Rav Soloveitchik, therefore, turns to the Lechem Mishneh’s explanation of the Rambam’s words. The term “ya’id” that is used does not mean that G-d will testify that the sinner will never again sin throughout his life. Rather, the word ya’id can also be

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understood to mean to designate one as a witness, something Moshe Rabbeinu himself does at the end of the last parasha when he calls upon heaven and earth to be witnesses, to testify for Israel in the future. The Rambam's meaning, therefore, is that the sinner himself designated Hashem to witness how sincere and whole-hearted is his intention to repent and not to sin.

We stand before Hashem during a most difficult time for us and all humankind. When we think back to last year when we stood before a wonderfully promising time, we never dreamed that travel would be curtailed, economies destroyed, leaders challenged and, yes, even sports events and concerts cancelled. This was not the year we thought it would be. And this year as we stand before G-d we barely know what tomorrow will bring what to pray for.

So, perhaps we should heed the opening words of our haftarah and "Shuva Yisra'el....EID", our tefillot should be based upon the knowledge that Hashem is listening and witnessing how sincere our prayers are. We should realize that what we pray for is less important than HOW we pray. A sincere tefilla becomes an impactful experience that can affect us throughout the year.

For this reason, we shouldn't worry if we forget to pray for a specific something or someone. We should just pray deeply to Hashem and allow Him to "fill in the blanks" for us.

After all, when He witnesses that kind of tefilla how can He fail to respond? ■

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RABBI SHALOM

ROSNER

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Like Rain and Dew

הָאָזִינוּ הַשָּׁמַיִם, וְאִדְבָּרָה; וְתִשְׁמַע הָאָרֶץ, אִמְרֵי-פִי.
יַעֲרֹף כַּמָּטָר לִקְחִי, תִּזְלַל כָּטֹל אִמְרָתִי, כְּשֹׁעִירִם עָלַי-
דָּשָׁא, וְכִרְבִּיבִים עָלַי-עֵשֶׂב. (דברים לב:א-ב)

Listen, O heavens, and I will speak!
And let the earth hear the words
of my mouth! My lesson will drip
like rain; my word will flow like dew;
like storm winds on vegetation and like
raindrops on grass. (*Devarim* 32:1-2)

Moshe Rabbeinu states that his lesson is
like rain and his word like dew. What is
represented by rain, and what by dew?

The Hafetz Hayim posits that the the
second *pasuk* in the *parasha*, corresponds
to the first *pasuk*. The Written Torah is
heavenly. It was dictated by Hashem to
Moshe. The Oral Torah is more connected

to earth. It is human clarification of the
Written Torah.

The Written Torah is compared to rain.
Both originate from the heavens. Like
rain, the Written Torah is finite. There
is a specific number of *pesukim* and a
specific number of *mitzvos*. Similarly,
rain is finite and discrete. One can place
a bucket and catch all the rain that falls
in a particular spot.

The Oral Torah is more like dew. Both
originate from the earth. There is no
way to count dew. It appears on the
grass as a wet substance, not as drops.
Similarly, the Oral Torah has no end.
New commentaries are constantly being
published.

**We must prepare our
hearts to internalize certain
messages. It is like a field that
must be prepared properly to
enable produce to grow**

We need to focus on both. The Written
Torah is finite, yet how many of us can
even name all 24 books of the Tanakh
in the proper order, let alone have
completed learning them all? The Hafetz
Hayim said that it is somewhat ironic

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that the written Torah, which is finite many have forgotten, while primarily focusing on that which is infinite, the Oral Law. We need to commit ourselves to study both, the Written and Oral Torah.

Rav Yosef Nehemia Kornitzer looks at the surface on which the rain falls: grass. Moshe expresses the hope that his words to Bnei Yisrael fall like “raindrops on grass.” Couldn’t we use a more royal metaphor? Perhaps comparing the words of Torah to raindrops on a sweet smelling rose, or the fresh fruit blossoming on a tree? Why the reference specifically to raindrops on grass? Rav Kornitzer answers: Sometimes, our hearts are so closed up that nothing gets through. We must prepare our hearts to internalize certain messages. It is like a field that must be prepared properly to enable produce to grow. If one does not plow, plant seeds, and tend the field, nothing will grow, no matter how much it rains. There is only one thing that grows without preparation: grass. When it rains, grass sprouts on its own.

Moshe Rabbeinu knew that Klal Yisrael would not always be on a high level. There will be times when the bare minimum is all one can hope for. Even if Bnei Yisrael are not prepared or inspired, the Torah should positively affect them like raindrops cause grass to sprout.

This reminds us of a famous idea expressed by the Kotzker Rebbe. The Torah tells us

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עַל-לִוַּח לְבָבְךָ. (משלי ג:ג)

“Kindness and truth shall not leave you; bind them upon your neck, inscribe them **upon** the tablet of your heart.” (Mishle 3:3).

Why are we told to inscribe the words of Torah “**upon** the tablet of your heart” (al luach libecha) rather than “in your heart” (b’libecha)? The Kotzker Rebbe explains: Sometimes, we are not prepared to hear or accept something. In those instances, we need to place it **on** our heart, close to our heart, so that one day, when we are ready to open our heart, it will permeate. Similar language is found in Kriyas Shema והיו הדברים אשר אנכי מצוך היום על לבבך.

Let the soul hear it, and eventually “the earth will hear”. It will break through. The Torah is compared to grass – so that at the very least it can have a slight impact without requiring abundant preparation from Am Yisrael.

As we usher in the new year, let us allow ourselves to open our hearts and minds and internalize the beautiful words of the Torah! ■



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Rav Chaim Ozer Grodzensky, zt'l, was the elder *Gadol HaDor* in Pre-War Europe, and was universally regarded as the greatest of sages.

Once, when Reb Dov Genechovsky was visiting the Chazon Ish, Rav Avraham Yeshaya Karelitz, zt'l, he noticed that the hat of the Chazon Ish seemed worn out, and offered to purchase a new one for him.

The Chazon Ish smiled in appreciation for the gesture, but turned down the suggestion:

"A hat that saw HaGaon Rav Chaim Ozer, zt'l, we don't exchange so fast..."

Haazinu hashamayim — "Listen, O Heavens, and I will speak..." *V'tishma haaretz imrei fi* — "and let the earth hear the words of my mouth!" (Devarim, 32:1)

Calling upon Heaven and Earth as witnesses, our Parsha is Moshe Rabbeinu's 'swan song' and final exhortation, urging us to do Teshuva. Rashi explains that in

summoning "*shamayim*" and "*aretz*" to serve as witnesses to his final message, Moshe Rabbeinu is recognizing his mortality: "I am a man of flesh and blood, and tomorrow I will die. If Am Yisrael says, 'We never accepted the covenant,' who will come and refute them?" *Shirat Haazinu* directs our attention to the human condition with an explicit allusion to the temporal nature of man. Heaven and earth will exist long after we are gone, and while their testimony will endure forever, we do not.

The Gemara (Taanis, 11a) shares a similar message and warning: "Lest a person say, I have acted in secret; who will testify against me on the Day of Judgment?" The Tanna explains that *avnei beiso v'koros beiso*, "the stones and support beams of a person's house will testify against him, as it is stated: 'For a stone shall cry out from the wall, and a beam out of the timber shall answer it.'" (Chavakuk, 2:11).

Rabbi Nissan Mangel is a talmid chacham of renown, a Holocaust survivor, prolific author, and was commissioned by the Lubavitcher Rebbe to translate *Sefer Tanya*.

One of the major themes of Tanya, in *Shaar haYichud v'haEmunah*, is the Divine basis for all of Creation: anything that exists in this world or any world is

enlivened and given existence by a Divine spark, an extension of Hashem Himself. Furthermore, Torah wisdom and Jewish consciousness see Creation as divided into four ‘kingdoms’ or realms of existence: 1) *domem*, ‘silent’, inanimate creations or the mineral kingdom 2) *tzomeach*, ‘things that grow’, or the vegetable kingdom, 3) *chai*, ‘living beings’ or the animal kingdom, and 4) *medaber*, ‘speaking beings’, or the human kingdom.

This week is Shabbos Shuvah, the Shabbos of Returning

When it came to translating the kingdom of ‘*domem*’, Rabbi Mangel used the standard translation of “inanimate”. When editing the manuscript, The Rebbe replaced “inanimate” with “silent”, expressing the fact that even in the realm of ‘*domem*’, there is life, albeit an existence that is silent.

Still wanting to maintain a professional and classy style of writing, Rabbi Mangel kept the word “inanimate” and placed brackets around the word “silent”. When the Rebbe reviewed the translation of *Sefer Tanya* for the final time, he changed Rabbi Mangel’s version once again, emphasizing “silent” as the primary translation, placing brackets around “inanimate”.

The difference between these two words is not semantic. The Rebbe’s perspective reflects a deep awareness that everything in existence is alive, pulsating with Divine vitality, an expression of the *Ribbono Shel Olam*. Even that which seems to be lacking life — heaven, earth, the walls of our homes, or even an old hat — is awake and alive, even if seemingly silent.

This week is Shabbos Shuvah, the Shabbos of Returning. We await our judgement, once again looking over the way we lived during the past year and up until this moment.

Neither we, nor our hats, have seen Reb Chaim Ozer zt”l, but this year, approaching Yom Kipur, we may feel a bit worn out. However, there is no doubt that Heaven, Earth, and certainly the walls of our homes, can certainly testify that 5780 was a year of incredible sacrifice, extraordinary efforts in *Yidishkeit* and observance of Torah and *mitzvos* under very challenging circumstances.

This Yom Kipur, all of the *Olamos*, and all of Creation will bear witness that we have already been through enough, and that the time for our personal and collective Redemption has arrived. May we be inscribed in the Book of Life and the Living, together with *Moshiach Tzidkeinu*, this year! ■



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Give Ear to the Song

This week we read a song, although, in truth, the Torah itself is one all-embracing song. As Rabbi Jonathan Sacks recorded: When Moshe and Yehoshua were instructed to “write for yourselves this song,” the plain meaning referred to the song of “Ha’azinu” while following the Rambam, this is a directive to every Jew to write a Sefer Torah.

Either way, what is it about a song that its writing would represent the last act of Moshe? What is so particular to the song of Ha’azinu that it would reflect Moshe’s last testimony to the people he nurtured all those years?

For Rabbi Sacks, Ha’azinu, the song, represents our emotive aspect, through

which we “express, evoke, and share emotion... Music is the map of the Jewish spirit.” Sometimes, as noted in the past, we do not have sufficient words to express our thoughts. We are confounded when standing before the Infinite One or when, like the author of “Ha’azinu,” we contemplate our mission in this world.

No wonder then, we let the Shofar cry out for us; we let the words of poetry spill out and spread downwards to the Earth and upwards towards Heaven. The American poet, Julius Schemmer wrote:

*Poetry is the best form of medicine
Bringing hope to the weary and the sick
Revealing innermost thoughts
Of things left unsaid*

*Poetry is a song
Syllable by syllable
Verse by verse
Bringing forth the rhythm
Of life*

*Poetry is a journey
Of discovery in one’s self
Learning, growing, aspiring
All recorded in a poem.*

.....

Our poem “Ha’azinu” begins by invoking the Heaven and the Earth to give witness to the vicissitudes of Am Yisrael. As Israel



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Adler would describe the song: “Ha’azinu gives a florid allegorical depiction of the condition of the Jewish people.” And Rashi tells us that the permanence of Heaven and Earth is what makes these two realms perfect witnesses to our (ongoing) trials and tribulations.

It is interesting. One would expect that our witnesses would be in harmony with each other. But is it not true that Heaven and Earth represent two opposite dimensions, two ends of the spectrum? It appears that each, in its own way, will serve to portray its message.

Heaven is the spiritual sphere, the abode of the Divine throne, the domicile of angels in the higher spheres, the repository of the hidden secrets of this world, the source of the holy emanations that direct the universe. Earth, by contrast, is that dark, material entity where good and evil play out their roles through the eons of time. Earth is where we, as the Chosen People, are to bring light to those dark areas, to fulfill the goals that God set for us on this planet, and to be partners in its redemption.

Einstein taught us that matter could be formed from energy and vice versa. In essence, however, the Torah taught us this notion in the very opening lines of the poem “Ha’azinu.” We are to give ear to both Heaven and Earth. We are to understand that there is not only a dialectical tension between these two dimensions but also that there is a beautiful dynamic interchange between them.

Tomer Almekayis talks of “Ha’azinu” as ‘a sublime mode of expression.’ “Ha’azinu” incorporates a view of the world that includes all of history from the “days of old” to the end of time. “Ha’azinu” treats of a perpetual life-cycle of the Jewish people, one of its significant attributes being that our behavior as the Chosen People affects how Hashem relates to us.

Heaven and Earth interact. And despite our errant behavior, Hakadosh Baruch Hu, the loving Father, will never totally abandon us. And that is what gives us, His earthy creatures, the hope and strength to return to Hashem, thus to bridge the gap between Heaven and Earth. ■

Shabbat Shalom!

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BY RABBI BENJI LEVY

CEO Of Mosaic United

Ideals and Reality - Two Strands of One Thread

As we near the closing section of the Torah, *Parashat Ha'azinu* begins, 'Give ear, O heavens, and I will speak; and may the earth hear the words of my mouth' (*Deut. 32:1*). According to Rashi, when issuing warnings to Israel, Moses needs two witnesses, just like for any other warning in Jewish Law, and he appoints the heavens and the earth, as they will continue to bear testimony forever. Using a similar phrase, Isaiah, one of the later prophets, calls on the same two witnesses when exhorting the Jewish people, 'Hear, O heavens, and give ear, O earth...' (*Isaiah 1:2*).

Midrash Tanchuma picks up on a subtle difference between these two almost identical verses: Moses uses the term 'Give ear [*ha'azinu*],' listen, when addressing the heavens, and 'Hear [*tishma*],' when addressing the earth. Isaiah reverses the verbs, saying 'Hear' to the heavens, and 'Give ear' to the earth (*Tanchuma, Ha'azinu 32:2*).

Rabbi Akiva explains that Moses is comfortable dwelling in the heavens. He ascends twice to receive Torah directly

from God. The Torah refers to him as one who saw God's face. He lives at the time when the Jewish people are at their highest state of spirituality, the giving of the Torah. Isaiah, by contrast, lives during an epoch of rebellion. His main experiences are those acquired from the physical world, in which he toils day and night.

This midrash teaches that *ha'azinu* is a term of closeness and familiarity, as listening is an active way of receiving someone else's words. *Tishma* (hear) is more distant, a more passive act. Moses has a closer connection to the heavens, and Isaiah has a closer connection to the earth. When living a life of Torah, one must strive for a balance between these two spheres. Both Moses and Isaiah exemplify this, addressing both entities despite each being more familiar with one of them.

Perhaps the greatest Talmudic paradigm for this tug between the ideal and the more blurred reality is the ongoing debate between the House of Shammai and the House of Hillel.

When greeting a bride, the House of Shammai will directly let her know if she

has presented herself well. The House of Shammai upholds truth as an absolute value, regardless of the impact it has on a person's feelings, and this represents a life of unqualified ideals. The House of Hillel employs a softer, more real-world approach. Hillel teaches ways that the truth can be shaded in order to minimise embarrassment (BT, Tractate *Ketubbot* 17b).

When a man approaches the House of Shammai and asks to be taught the entire Torah while standing on one leg, the House of Shammai is appalled by the question, for to learn even a part of the Torah takes years of hard work. The House of Hillel, however, recognises the opportunity at hand. Not everyone has the valour to devote extensive periods of time to study Torah. All people, however, deserve to learn whatever Torah they have time for. The House of Hillel seizes the moment and teaches that individual one of the fundamental tenets of the Torah – do not do unto others as you would not want done to yourself, the rest is commentary, go and learn (BT, Tractate *Shabbat* 31a).

The Mishna in Tractate *Avot* teaches that one should 'Raise many disciples' in the realm of Torah (Mishna, Tractate *Avot* 1:1). The House of Shammai believes that due to the greatness of the Torah, disciples should be worthy, and thus only people of great integrity, humility and wisdom are included in this statement. The House of Hillel, however, acknowledges that reality is not always black and white (*Avot DeRabbi Natan* 2:9). Hillel's view is that Torah should be accessible to every Jew.

Though a contemporary person may be shocked by the opinions of the House of Shammai, the Talmud nevertheless always includes this opinion when presenting debates of Jewish law and thought. The House of Shammai reminds us of the ideal towards which we should strive and warns us to take caution against allowing standards to degenerate.

According to tradition, when the Messiah comes halachic rulings will be made according to the House of Shammai, because at that time the world will be on a higher level (Rabbi Elchanan Wasserman, *Kovetz Shiurim*, part 2, p. 112). Rabbi Maurice Lamm states, 'It will not be a new world, a qualitatively different world; rather, it will be this world brought to perfection.'

Though each individual's personality may have a natural leaning towards either idealism or realism, we must each attempt to maintain equilibrium. Some act upon a 'Shammai' approach, ignoring the nuances of reality. However, in order to live in reality, some situations dictate concessions, departures from the ideal. Nevertheless, it is crucial to make sure that yesterday's concessions do not become tomorrow's standards.

The aim is to strike a balance between ideals and reality and to live a full and fulfilling life in the real world, while at the same time always maintaining the focus on Torah and Godly pursuits. ■

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From Galut to Geulah

שִׁירָה בְּפִיהֶם לְמַעַן תִּהְיֶה לִּי הַשִּׁירָה הַזֹּאת לְעַד בְּבִנְיָ
יִשְׂרָאֵל:

In last week's parsha we are told that there is something very significant about Shirat Haazinu. Throughout the Torah there is a theme that continuously repeats itself: Bnei Yisrael messes up, G-d gets angry, we do some version of Teshuva, and then this cycle repeats itself. This theme gets very frustrating for many of us! We find ourselves wondering how is it that the Jewish people continue messing up over and over again?! But in this week's Parsha, Hashem finally tells us what we need in order to break out of this cycle. It is Shirat Haazinu. The Torah describes this song as a witness to Bnei Yisrael that will enable them to break out of this habit.

But what is so special about this song that it has this unique capability?

Rabbi David Fohrman points out how at first glance, we can learn from Haazinu that our actions are the reason Hashem's presence feels like it has disappeared. But as Rabbi Fohrman points out, all this does is make us feel lousy inside! So, what are we supposed to do?

There are 2 parts to this song. First, Haazinu gives a description of the past and then it gives a description of the future. The purpose of this song according to Rabbi Fohrman is to enable the story of Parshat Hateshuva to come alive. Parsha Hateshuva speaks about how the people that suffer so much are also going to be the ones that participate in the ingathering of exiles. This was very true during the times of the establishment of the State of Israel and I believe it may be very true today as well. As things across the globe today are far from perfect, we should see the history of our nation as inspiration to realize that *davka* we have the potential to bring our redemption. It is specifically the people that go through hardship, that oftentimes have the most potential for growth. ■



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If you open up the Torah you can see that this Parsha is structured differently. There is a long column of words on each side and most of the Parsha is written as a song.

Moshe stands in front of Bnei Yisrael as they are about to enter Israel without him. For forty years he had been with them and guided them, but now he needs to leave them, and as we know, he is not allowed to enter Israel.

Moshe is worried about them, and wants to give them one last piece of advice. Instead of giving them a normal speech like always, he decides to talk to them through a song, giving over his message in a unique way.

He tells them to, "Believe, go by the Torah, and safeguard the mitzvot."

This is a very interesting decision which makes us wonder why he chose to communicate in this way.

In my opinion he chose a song because it was easier for him to say his last goodbyes through a song and more importantly when people sing we tend to listen more.

We want to listen more and automatically do. Singing is beautiful. I think Moshe knew that Bnei Yisrael would listen and have deeper intent if he made it into a song.

We can connect this idea to Judaism even today. Singing is a big part of being a Jew; we are always singing, that's how we pray and connect.

Moshe was able to express his love for Hahsem and His people through a song.

May we all be able to find depth of spirituality and connection to the Torah through the power of singing.

Shabbat shalom! ■

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Yom Kippur Section

יום כיפור

32 Corona Policies and
Clarifications for Yom
Kippur

34 Laws of Yom Kippur

38 RCA Yom Kippur
Davening Guide

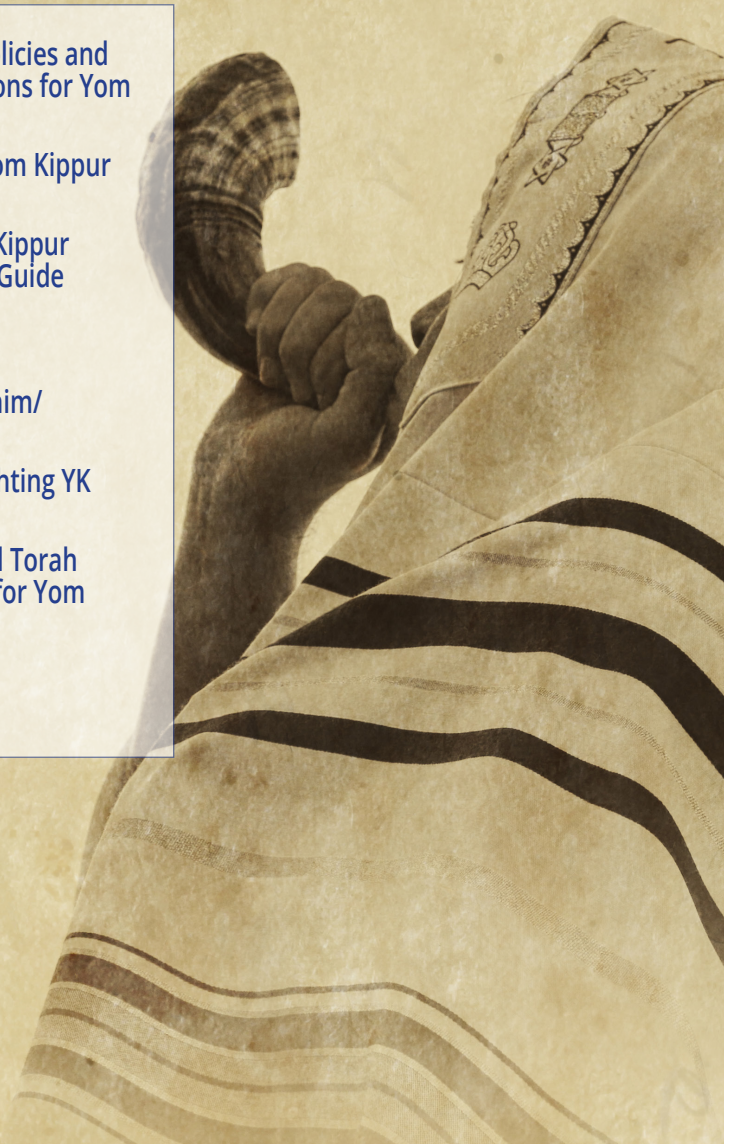
42 Kaparot

43 Birkat Banim/
Banot

44 Candle lighting YK

46 Yizkor and Torah
Readings for Yom
Kippur

47 Viduy





Corona Policies and Clarifications for Yom Kippur

Question: We will review some practical issues for Yom Kippur that are likely to come up this year, in the shadow of Corona. Although local rabbis will address many of them and public policy may change, we assume our discussion will be helpful.

Answer:

1. Pushing oneself to *daven* with a *minyan* – Regarding most of the *tefilla*, the importance of being in *shul* is **halachically** not much greater on Yom Kippur than on Shabbat (“Yud Gimel Middot,” which are most concentrated in *Ne’ila*, are the major additional thing that is missing). Certainly, one should not put himself (especially the elderly and other members of high-risk groups) and others at risk unwisely. To avoid that, we expect many small *minyanim* (hopefully in spacious, ventilated places). While people in high-risk groups should not *daven* in any *minyan*, except from their house or outside at a GREAT distance from others, regarding people of moderate risk, outdoor *minyanim* do have an advantage for those who fast well. If Yom Kippur will be a hot day and out-door *min-*

yanim may compromise one’s ability to complete the fast, it is obviously far more halachically important to fast than to *daven* with a *minyan* (see Shemirat Shabbat K’hilchata 39:28). It is more challenging to determine the correct plan when there is only a small chance that *davening* outside will cause one to break the fast. Many people’s best solution is to *daven* at an outdoor *vatin minyan*, when it is rarely hot and easier to find shade (in addition to spiritual advantages). *Minyanim* would do best to shorten their length by eliminating *Mi Sheberachs*, skipping most *piyutim*, and doing less singing. (Singing is also a virus spreader, to an extent even with a mask on; humming, done with a mouth closed, is safer). A relatively short *Mincha* and *Ne’ila* can be done near day’s end, when it is cooler and easier to gauge how well one is fasting. Long-lasting indoor *minyanim* with air conditioning may not be the safest option, even if they apparently conform with official health guidelines (which do not eliminate danger, just lower it

to a reasonable level for the average person; we can send links to scientific articles).

2. *Tefillot* to be omitted without a *minyan* – Besides standard *devarim shebekedusha* (e.g., Kedusha, Kri'at HaTorah,...), special omissions for Yom Kippur are: Kol Nidrei (for the public), the 13 Middot (with its introductory and concluding pieces), pieces recited by the *chazan* regarding himself.
3. Early *Ne'ila* – Some *shuls* will opt for consecutive *minyanim* in the same room. It is problematic to do *Ne'ila* before *plag haMincha* (see Beit Yosef, Orach Chayim 623; Ishei Yisrael 46:47). It is better to *daven* after *plag haMincha* without a *minyan* or to have the second *minyan* go past *shekia* into *bein hashemashot* (even better if *chazarat hashatz* starts before *shekia*). Regarding late *Birkat Kohanim*, see Living the Halachic Process, IV, D-2.
4. Washing with soap/cleansing with sanitizer – It is permitted to wash hands to remove dirt (Shulchan Aruch, OC 613:1). Removing germs is no less justified; only washing which can be broadly deemed as for enjoyment is forbidden. In a past column (Vayeilech 5776), we cited

sources that *sicha* (applying oil) is forbidden even not for enjoyment (Yerushalmi, Yoma 8:1). We pointed out that *sicha* is when the substance is absorbed by the skin, whereas *rechitza* removes impurities from it, and that soap resembles *rechitza*. Sanitizer is on one hand, absorbed by the skin, but on the other hand, is never for enjoyment. Certainly, when it is clearly needed for hygiene, including during a pandemic even for healthy people, it is permitted (see Shulchan Aruch, OC 614:1, who permits applying oil for any truly medicinal purpose).

Many people will experience Yom Kippur this year in an unfamiliar way. Some will benefit from pursuing responsibly their normal means of inspiration. For others, there is value in making the most of the opportunity to serve Hashem in a different way, appropriate for the situation Hashem has presented. May the Yom Kippur of all be successful! ■

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Laws of Yom Kippur

The following overview was prepared this year by the Rabbinical Council of America. These pages provide a summary of many of the laws and practices of the day. They are intended to help serve as a guide especially this year when many of us will not be in our regular setting for tefilla.

Erev Yom Kippur

- Weekday Mincha includes Vidui which can be found in the Yom Kippur Machzor.
- The seudah hamfsekis (pre-fast meal) should be eaten after Mincha.
- It is customary to bless one's children prior to Yom Kippur. The text can be found in the Machzor or here in Torah Tidbits.
- Those who normally wear a tallis and/or kittel should do so when davening at home. The beracha on the tallis should be recited before accepting Yom Kippur.
- Those who recite Yizkor light a candle before Yom Kippur. Even those who don't recite Yizkor should have a 25-hour candle lit in their home so it can be used for Havdalah.
- There is a mitzvah of tosefes Yom Kippur which means that one should accept Yom Kippur and observe all of the prohibitions of Yom Kippur prior to sundown. As such, even those who don't light candles should accept Yom Kippur at candle lighting.
- It is customary to recite Tefillah Zakah (found in the Machzor) as a means of accepting Yom Kippur.

General Yom Kippur Davening Instructions

- In each of the five tefillos (Ma'ariv, Shacharis, Musaf, Mincha and Neilah), Selichos are recited after the Silent Amidah. At Ma'ariv, it is a standalone Selichos and in the daytime, they are part of Chazaras HaShatz (Chazan's

repetition). When one is without a minyan, the Selichos may be recited, omitting the paragraphs containing the Thirteen Attributes (ה' ה' א-ל רחום) —Most congregations only recite the Thirteen Attributes at Ma'ariv and Neilah).

- There is a tradition to recite Vidui ten times over the course of Yom Kippur: five during each silent Amidah and five during the Selichos that follow each Amidah. As such, one davening without a minyan should prioritize Vidui (at least Ashamnu) in choosing which parts of Selichos to recite.
- There are many beautiful piyutim that are recited in Chazaras HaShatz. These piyutim, together with their accompanying tunes may be recited when davening without a minyan. Singing them or reciting them can greatly enhance one's Yom Kippur davening.

Yom Kippur Night

- Shehechyanu (traditionally recited at the end of Kol Nidre) should be recited before Ma'ariv.
- Ma'ariv for Yom Kippur with Vidui.
- Selichos may be recited (see general instructions above).
- Ma'ariv concludes with Avinu Malkeinu, L'David Mizmor, Aleinu, L'David HaShem Ori and Adon Olam.

Yom Kippur Day

Shacharis

- On Yom Kippur, the שיר של יום and לידוד ה' אורי are recited at the beginning of davening. Shir HaYichud and Shir HaKavod are omitted when davening without a minyan.
- Shir HaMa'alos is recited after Yishtabach.
- Birchos Kerias Sh'ma for weekday (המאיר לארץ).
- Shacharis Amidah for Yom Kippur with Vidui.

continued on next page...

- Selichos, Vidui and piyutim from Chazaras HaShatz may be recited after the silent Amidah (see general instructions above).
- Avinu Malkeinu is recited at the conclusion of Shacharis.
- The Torah reading is Vayikra 16:1-34, the maftir is Bamidbar 29:7-11 and the haftarah is Yeshaya 57:14-58:14.
- Yizkor can be recited without a minyan. One should make sure to pledge money to tzedakah before reciting Yizkor.
- Av HaRachamim should be recited (even if one does not recite Yizkor) followed by Ashrei.

Mussaf

- Selichos, Vidui and piyutim from Chazaras HaShatz may be recited after the silent Amidah (see general instructions above). One should make an effort to recite ונתנה תוקף.

Mincha

- Mincha should be recited sometime after Mincha Gedolah (1 pm) and leaving enough time to start Neilah before shekiyah (sunset) which is at 6:27 pm.
- The Torah reading for Mincha is Vayikra 18:1-28 and the haftarah is Sefer Yonah.
- Mincha Amidah for Yom Kippur with Vidui. Mincha concludes with Avinu Malkeinu.

Neilah

- Neilah must begin before shekiyah (6:27 pm).
- Neilah begins with Ashrei, U'Va L'Tzion followed by the Amidah. Please note the change in text of some of the insertions and the special text of Vidui.
- Selichos, Vidui and piyutim from Chazaras HaShatz may be recited after the silent Amidah (see general instructions above).
- Neilah concludes with a special Avinu Malkeinu followed by Sh'ma, Baruch Shem Kevod and HaShem Hu HaElokim.

Motzei Yom Kippur

- Weekday Amidah should be recited including Atah Chonantanu.
- Havdalah consists of three berachos: HaGafen, HaEsh and HaMavdil (no besamim). The beracha on fire can only be recited on a candle that was burning the entire Yom Kippur (נר ששבת). If one does not have such a candle, this beracha is omitted
- The fast ends at 7:04 pm (Jerusalem)
- Kiddush Levana is recited on Motzei Yom Kippur.

Please consult your Yom Kippur machzor for the text to recite Havdalah



YIZKOR REMEMBER

On Yom Kippur Yizkor is recited to commemorate the memory of our departed loved ones. It is the tradition of many to pledge to contribute tzedaka in memory of those who have left this world. Please consider making a contribution to the OU Israel Center, which will help to support the on-going Torah learning and many community programs of the OU Israel Center.

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Tefillot for Yom Kippur for those Davening Alone

Prepared by the Rabbinical Council of America based on the rulings of Rav Hershel

Schachter שליטא and Rav Mordechai Willig שליטא

Regular Font, Bold (required tefillot)

Italic (discretionary)

EvE"A = Elokeinu ve-Elokei Avoteinu

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

**The 13 Middot (Hashem, Hashem...) are not recited without a minyan. One may recite them if reading with the trope.*

	Koren	Artscroll	Birnbaum
Kol Nidre/Ma'ariv			
Kol Nidre	69-75	58-60	489-491
Shehehayanu	75	60	491
Ma'ariv	81-119	56-98	495-517
Selihat			
Ya'aleh	125-127	102	521
Shomei'a tefillah	127-131	104-108	523-527
Darkekha	133	108	527
El melekh yoshev	135	108	527-529
<i>Hashem Hashem (may be recited only if read with the trope, otherwise skip)</i>	135-137	110-112	529
Selah na	139-141	112-114	531-533
El melekh yoshev	143	114	527
<i>Hashem Hashem (may be recited only if read with the trope, otherwise skip)</i>	143	114-116	529
Omnam ken	145-149	116-118	533-535
El melekh yoshev	149	118	527
<i>Hashem Hashem (may be recited only if read with the trope, otherwise skip)</i>	149	120	529
Ki hinei ka-homer	151	120-122	537
El melekh yoshev	153	122	539
<i>Hashem Hashem (may be recited only if read with the trope, otherwise skip)</i>	153	122	539
Zekhor rahamekha/Zekhor lanu	153-159	122-126	539-543
Shema koleinu	161	126	545
EvE"A Al ta'azveinu	163	128	545

EvE”A Selah lanu...ki anu amekha	163	128	545-547
EvE”A tavo lefanekha...	165-167	128-130	547-549
Ashamnu	167	130	549
EvE”A selah u- mehal...Ki anu amekah	169	130-132	549
Shimkha... Attah yodei’a	171	132	549
Attah yodei’a...Al Het	173-179	132-136	551-557
Ve-attah rahum...Mikha avdekha	179-181	136-138	557-559
El rahum shemekha	183-185	138-140	559
	Koren	Artscroll	Birnbaum
Aneinu	185	140	561
Mi she-ana	187-189	140-142	563
Avinu Malkeinu	189-193	144-148	565-570
Le-David mizmor	195	148-150	92
Aleinu	199-201	152-154	571
Le-David	205	156-158	573-575
Shaharit			
Preliminaries			
Shir shel Yom/Le-David	461/467	236-238/244	
Adon Olam/Yigdal	471-473	246	53/55
Birkot ha-Shachar	475-477	250-252	59-61
Akeidah/Korbanot	479-501	254-276	
Rabbi Ishmael	503	276-280	83-87
Pesukei de-Zimra			
Mizmor Shir Hanukkat ha-Bayit	507	282	133
Barukh She-Amar -	511-549	284-318	135-165
Nishmat	551-553	318-320	165-167
Ha-Melekh	555	320	581
Shokhen Ad-Yishtabah	555-557	320-322	581
Shir ha-Ma’alot	557	324	583
Shaharit			
<i>*Some skip the piyyitum in Birkot Keriyat Shema</i>			
Barukh attah...	561	326	583
Selah le-goy	563	326-330	585
Ha-me’ir la-arets – yefa’arukha selah	563-565	330-334	589
Titbarakh tzureinu -kevodo	571-573	336	593
Malkhuto bikehal adati	1290	338-340	595-597
Ve-hahayot/Ve-ha-ofanim - Amidah	575-611	342-364	597-621
No Hazarat ha-Shatz			

Avinu Malkeinu	711-715	436-438	697-699
Keriyat ha-Torah <i>*While an individual is not obligated in Torah reading, it is good to review the Torah and Haftarah readings.</i>			
	Koren	Artscroll	Birnbaum
Torah/Haftarah readings	727-745	452-466	712-723
Yizkor	757-763	470-476	729-733
Av Harahamim	765	476	733
Ashrei	765-767	478	737-739
Musaf¹			
Silent Amidah	777-801	486-500	745-763
No Hazarat ha-Shat"z <i>*Individuals are not obligated in the piyyutim of Musaf. Nevertheless, it may be meaningful to recite some of the piyyutim.</i>			
<i>Imru le-Elokim</i>	825-829	522-524	781-785
<i>U-netaneh tokef</i>	843-853	530-534	789-793
<i>Ha-ohez be-yad</i>	859-863	538-542	797
<i>Amitz ko'ah (the Avodah)</i>	879-899	554-570	811-825
<i>Emet...Mareh Kohen</i>	901-903	570-572	827
<i>Kol eleh</i>	903-907	572	827-829
<i>U-me-rov avoneini</i>	909-925	574-584	831-835
Minchah			
Keriyat ha-Torah/Haftarah <i>*While an individual is not obligated in the Torah reading, it may be worthwhile to review the Torah and Haftarah readings</i>	993-1011	630-648	885-897
Silent Amidah	1015-1039	650-664	899-915
No Hazarat ha-Shat"z			

¹ Individuals praying without a minyan should recite Musaf only after the third halachic hour of the day (Shulhan Arukh (Orah Hayyim 591:8).

Ne'ilah			
Ashrei	1105-1107	706	957
U-va le-Tziyyon	1109-1111	708-710	959-961
Silent Amidah	1113-1135	712-724	963-975
No Hazarat Hashat"z			
	Koren	Artscroll	Birnbaum
Selihot <i>*Selihot may be recited by individuals. Hashem Hashem (13 middot) is only recited with a minyan. An individual may recite these verses if read with the Torah trope.</i>			
Kel melekh yoshev	1153	736	987
Hashem Hashem²	1155	736	987-989
Kerahem Av...	1155	736	989
Selah na..Hateh....	1157	738	989
EvE" A U-mi ya'amod	1157-1159	738	989-991
Kel Melekh...Hashem Hashem (See FN2)...	1159	738-740	987
Shilum parim	1161	740	991
Kel Melekh...Hashem Hashem (See FN2)...	1161	740	987
Merubim Tzorkhei amekha	1163	742	991-993
Kel Melekh...Hashem Hashem (See FN2)...	1163-1165	742	987
Yadekha	1165	744	993
Kel Melekh...Hashem Hashem (See FN2)...	1165-1167	744	995
Zekhor Berit - Go'el - Enkat	1167-1173	744-748	995-999
Kel Melekh...Hashem Hashem (See FN2)...	1173-1175	748	995
Rahem na	1175	748	999-1001
Kel Melekh...Hashem Hashem (See FN2)...	1175-177	748-750	1001
Avinu Malkeinu	1191-1195	758-762	1011-1015
Shema Yisrael	1197-1199	762	1017
Tekia'at shofar			

² The 13 middot require a minyan for recitation. An individual may recite these verses only if read with the Torah trope.

Kaparot כפרות

Kaparot is a custom that dates back to the time of the Gaonim. Traditionally, one uses a chicken - rooster for a male, hen for a female, one of each for a pregnant woman. Through the years, there were problems with improper attention paid to the slaughter of the chickens, due to the large demand for slaughter on Erev YK. Since Kaparot chickens were to be prepared and given to poor people, there developed - in some communities - the practice of using money instead, which is given to TZEDAKA, thereby seeing to the needs of the poor and alleviating the abovementioned problems.

KAPAROT is often misunderstood. It is NOT a shortcut to atonement. For real atonement, we must approach HaShem with sincere repentance, mitzvot and good deeds, prayer and fasting. KAPAROT is a sobering reminder of the frailty of life, an inspiration to T'SHUVa, AND a way of involving us in G'MILUT CHASADIM before YK.

Ideally, "do" Kaparot on Erev Yom Kippur in the morning. The text on this page is meant for those who use money for tzedaka rather than chickens. Those who use chickens (or fish) can find the standard text in a Machzor or Siddur.

Many people use a multiple of CHAI, such as 1.80, 3.60, 5.40... 18.00, etc. Some suggest that the amount taken for KAPAROT should at least be the cost of a chicken. The money should ideally be given to tzedaka before Yom Kippur. Shuls provide collection plates at Mincha on Erev Yom Kippur for that purpose.

Hold the money in your right hand and say the following passage 3 times:

בְּנֵי אָדָם יִשְׁבִּי, חֲשֹׁךְ וְצִלְמוֹת אֶסִּירִי עָנִי וּבְרִזָּל.
 יוֹצִיאִם, מִחֲשֹׁךְ וְצִלְמוֹת וּמוֹסְרוֹתֵיהֶם יִנְתֵּק.
 אֱוֹלִים, מִדֶּרֶךְ פֶּשַׁע וּמַעֲוֹנוֹתֵיהֶם, יִתְעַנּוּ.
 כָּל-אֶכֶל, תִּתְעַב נֶפֶשׁ וּגְיוֹעוֹ, עַד-שְׁעָרֵי מוֹת.
 וַיִּזְעַקוּ אֶל-ה', בָּצַר לָהֶם מִמַּצְקוֹתֵיהֶם, יוֹשִׁיעֵם.
 יִשְׁלַח דָּבָרוֹ, וִירְפָאֵם וַיַּמְלֵט, מִשְׁחִיתוֹתָם.
 יוֹדוּ לָה' חֲסִדּוֹ וְנִפְלְאוֹתָיו, לְבָנֵי אָדָם.
 אִם-יֵשׁ עָלָיו, מִלֶּאֶד-מִלֵּיץ, אֶחָד מִנִּי-אֶלֶף: לֵהֲגִיד לְאָדָם יִשְׂרָאֵל.
 וַיִּחְנְנוּ-וַיֹּאמְרוּ, פִּדְעָהּ מִרְדֵּת שְׁחַת מִצְאָתִי כִפָּר.

Next, wave your hand with the money in a circles over your head while saying the first 3 word-pairs below, then finish the statement. Repeat a second and third time.

זֶה/זאת חליפתי, זֶה/זאת תמורתִי, זֶה/זאת כפרתי, זֶה הכסף ילך לצדקה, ואני אלך לחיים טובים ארוכים ולשלום

Birkat Banim/Banot Erev Yom Kippur

יְשִׁימָךְ אֱלֹהִים

כְּשֶׁרָה רַבָּקָה רָחֵל וְלֵאָה.

יְשִׁימָךְ אֱלֹהִים

כְּאַפְרַיִם וְכַמְנָשָׁה.

יְבָרְכֶךָ ה' וַיְשִׁמְרֶךָ.

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיִּזְכְּךָ.

יֵשָׁא ה' פָּנָיו אֵלֶיךָ וַיֵּשֶׁם לְךָ שָׁלוֹם.

וַיְהִי רָצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמִים, שִׁיתָן בְּלִבְךָ בְּלִבְךָ אֲהַבְתּוּ וַיִּרְאֶתוּ, וְתִהְיֶה יְרֵאת ה' עַל פְּנֶיךָ פְּנֶיךָ כָּל יְמֶיךָ יָמֶיךָ שְׁלֹא תַחֲטֹאתָ תַחֲטֹא, וַיְהִי חֶשְׁקְךָ חֶשְׁקְךָ בְּתוֹרָה וּמִצְוֹת. עֵינֶיךָ עֵינֶיךָ לִנְכַח יְבִיטוּ, פִּיךָ פִּיךָ יְדַבֵּר חֻכְמוֹת, וְלִבְךָ וְלִבְךָ יִהְיֶה אֵימּוֹת, יָדֶיךָ יָדֶיךָ יַעֲסֻקוּ בְּמִצְוֹת, רַגְלֶיךָ רַגְלֶיךָ יָרוּצוּ לַעֲשׂוֹת רָצוֹן אֲבִיךָ אֲבִיךָ שְׁבַשְׁמִים. יִתֵּן לְךָ לְךָ בָּנִים וּבָנוֹת צְדִיקִים וְצְדִיקָנוֹת עוֹסְקִים בְּתוֹרָה וּבְמִצְוֹת כָּל יְמֵיהֶם, וַיְהִי מְקוֹרְךָ מְקוֹרְךָ בְּרוּךְ, וַיִּזְמִין לְךָ לְךָ פְּרִנְסָתְךָ פְּרִנְסָתְךָ בְּהֵתָר וּבִנְחָת וּבְרוּחַ מִתַּחַת יָדוֹ הִרְחִבָהּ וְלֹא עַל יְדֵי מִתְנָת בֶּשֶׁר וָדָם, פְּרִנְסָה שְׁתִּיהִי שְׁתִּיהִי פְנוּיָהּ פְנוּיָהּ לַעֲבוֹדַת הָשֵׁם, וְתַכְתְּבִי וְתַכְתְּבִי וְתַחַתְּמִי וְתַחַתְּמִי לְחַיִּים טוֹבִים וְאַרְכִּים בְּתוֹךְ כָּל צְדִיקֵי יִשְׂרָאֵל, אָמֵן.

May it be G-d's will to instill in your heart love and reverence for Him, and that the fear of G-d should be on your face all the days of your life so that you will not sin; and that your yearnings shall be for Torah and Mitzvot. May your eyes gaze towards truth, your mouth shall speak wisely, and your heart meditate with awe, may your hands be occupied with mitzvot, may your legs run to do G-d's will. May He give you righteous children who will be immersed in Torah and Mitzvot all their lives, and may the source of your posterity be blessed. May He arrange your livelihood in a permissible way, with contentment and benefit from His generous Hand, and not through the gifts of others; a livelihood that will allow you the time to serve G-d. May you be inscribed and sealed for a good and long life, among all the righteous of Israel - AMEIN.

Candle lighting YK

BEFORE LIGHTING YOM KIPPUR CANDLES... It is customary to light memorial candles for one's departed parents/ close relatives before lighting Yom Kippur candles. An additional 24-hr. candle is lit "for the living". This candle also provides the "Flame that Rested" (NEIR SHESHAVAT) for Havdala.

Candles are lit in the "usual" Shabbat candles manner: light them, cover your eyes, make the brachot, then open your eyes and "benefit" from the light. When a woman lights Yom Kippur candles, she accepts upon herself ALL the restrictions of Yom Kippur - both the Fast Day aspect as well as the Shabbat-like restrictions.

If there is a compelling reason to do so, a woman may make a T'NAI (mental/ verbal condition) that she is not yet taking upon herself Yom Kippur with the lighting. In such a case, she should NOT say שהחיינו with lighting (she DOES say L'HADLIK), but waits until shul to say it with the congregation, after Kol Nidrei and before Maariv.

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

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

A woman who says שהחיינו at candle lighting, does not repeat it in shul. She should, of course, answer AMEN when the Chazan and congregation say it.

יהי רצון מלפניך ה' אלקי ואלקי אבותי, שתחווני אותי ואת בעלי ואת בני ואת אבי ואת אמי ואת כל קרובי, ותתן לנו ולכל ישראל חיים טובים וארכים, ותזכרנו בזכרון טובה וברכה, ותפקדנו בפקדת ישועה ורחמים, ותשקין שכנתך בתוכנו, וזכנו לגדל בנים ובני בנים חכמים ונבונים, אוהבי ה', יראי אלקים, אנשי אמת ורע קדש, בה' דבקים, ומאירים את העולם בתורה ובמעשים טובים, ובכל מלאכת עבודת הבורא. אָנָּה שְׁמַע אֶת תְּחִנָּתִי, בְּזָכוֹת שְׁרָה וּרְבֵקָה וְרַחֵל וְלֵאָה אֲמוֹתַיִנוּ, וְהָאֵר גִּרְנוּ שְׁלֵא יִכָּבֵה לְעוֹלָם וָעֶד וְהָאֵר פָּנֶיךָ וְנִשְׁעָה, אָמֵן.

Since we will not be eating to the light of the candles, one should try to benefit from the candles in some way (without touching them, of course) upon returning home from shul. It is also good to have in mind at candle lighting, the various lights we leave on (or set to go on) around the house, which are part of the mitzva of HADLAKAT NEIROT.

Candle lighting times

CANDLES	YOM KIPPUR	HAVDALA
5:53	Yerushalayim / Maale Adumim	7:04
6:11	Aza area (Netivot, S'derot et al)	7:07
6:12	Beit Shemesh / RBS	7:05
6:09	Gush Etzion	7:04
6:10	Raanana/ Tel Mond/ Herzliya/ K. Saba	7:06
6:09	Modi'in / Chashmona'im	7:05
6:10	Netanya	7:06
6:10	Be'er Sheva	7:06
6:10	Rehovot	7:06
5:53	Petach Tikva	7:06
6:09	Ginot Shomron	7:05
5:59	Haifa / Zichron	7:05
6:08	Gush Shiloh	7:04
6:10	Tel Aviv / Givat Shmuel	7:06
6:09	Giv'at Ze'ev	7:04
6:09	Chevron / Kiryat Arba	7:05
6:11	Ashkelon	7:07
6:10	Yad Binyamin	7:06
6:02	Tzfat / Bik'at HaYarden	7:03
6:07	Golan	7:03

יִזְכוֹר Yizkor

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.



Torah Readings for Yom Kippur

Shacharit

Vayikra 16:1-34

Maftir Bemidbar 29:7-11

Haftorah Yeshayahu 57:14- 58:14

Mincha

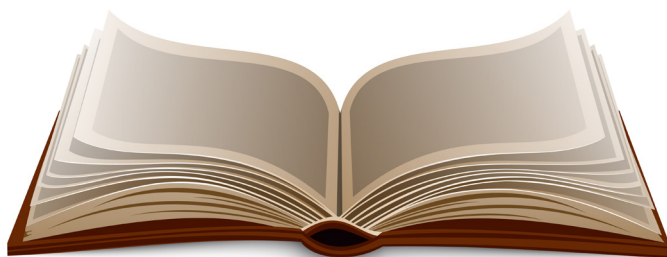
Vayikra 18

Haftorah - Sefer Yonah



וידוי Viduy

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

אֲשָׁמְנוּ

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

בִּגְדָנוּ

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...

גָּזַלְנוּ

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.

דִּבְרָנוּ 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

הַעֲוִינוּ

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

וְהָרַשְׁנוּ

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)

זָדָנוּ

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

חָמְסָנוּ

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

טַפְּלָנוּ שִׁקָּר

We have given erroneous opinions and advice; defiled ourselves and others; handled Muktzah 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

כִּזְבָּנוּ

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

מִרְדָּנוּ

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.

נִאֲצָנוּ

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

עִיְנָנוּ

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

פְּשַׁעָנוּ

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

קִשְׁיֵינוּ עָרָף

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

רָשָׁעֵנוּ

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

שִׁחַתְנוּ

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

תָּעִינוּ

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

תַּעֲתָעֵנוּ.

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 שׁוּבָה לָנוּ. וְאַתָּה
צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי
אָמַת עֲשִׂיתָ וְאָנְחָנוּ הִרְשָׁעָנוּ.

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

מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנִּסְתָּרוֹת
וְהַנִּגְלֹת אֵתָּה יוֹדֵעַ. אֵתָּה יוֹדֵעַ רִזֵּי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֵתָּה חוֹפֵשׁ כָּל
חֲדָרֵי בֵּטָן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דְּבַר נִעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִיד.

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

וּבִכֵּן 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...	עַל 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 בְּכִלְי 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...	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּכַטְוֵי 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 בְּגִלּוֹי 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...	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּגִלּוֹי 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.	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַעַת וּבִמְרֻמָּה,
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	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ,
by insincere confession - T'shuva 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'shuva process)	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּוִדּוֹי 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	עַל חֵטְא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זָנוּת,
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 וּבְשִׁגְגָּה.
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.	עַל 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.	על חטא שחטאנו לפניך בְּחֹזֶק יָד,
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.	ועל חטא שחטאנו לפניך 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.	על חטא שחטאנו לפניך בְּטִפְשׁוֹת פֶּה.
through impure lips - this is one of several references to improper speech; in this case, the subject is vulgar language and cursing.	ועל חטא שחטאנו לפניך בְּטִמְאַת שִׁפְתַּיִם,
with the Evil Inclination - we sometimes fail to fight our Yetzer HaRa - rather flirt with it, then give in to it and follow it.	על חטא שחטאנו לפניך 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.	ועל חטא שחטאנו לפניך בְּיֹדְעִים וּבְלֹא יוֹדְעִים.

וְעַל כָּלֵם, אֵלֻוֶּה סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כִּפֹּר-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.	על חטא שחטאנו לפניך בְּכַפַּת שֹׁחַד.
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.	ועל חטא שחטאנו לפניך בְּכַחַשׁ וּבִכְזָב,
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".	על חטא שחטאנו לפניך 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.	ועל חטא שחטאנו לפניך בְּלִצּוֹן,

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 ובמשקה.
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 ובמרבית,
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, א'לוה 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-ידי,
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 לבב.

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

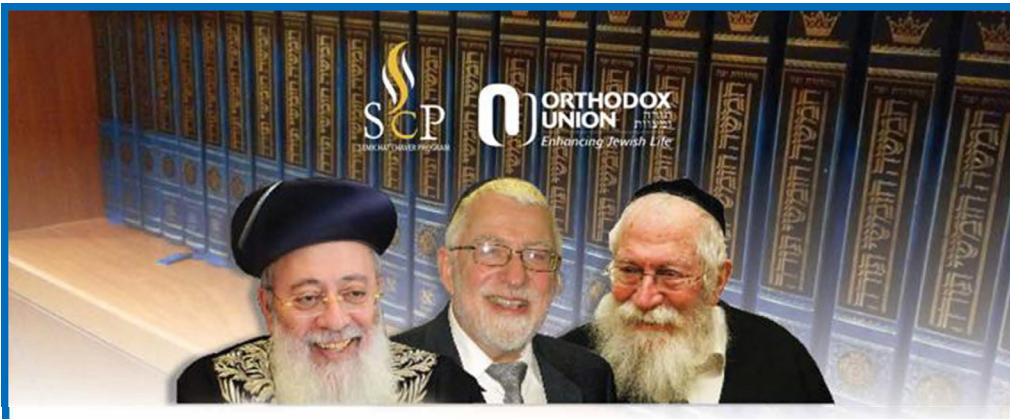
After enumerating different kinds of sins, we ask for forgiveness of sins according to punishment & style:

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 וחנוק. 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: הַגִּסְתִּירְתָּ לָהֶם אֹכֶלֵיהֶם וְהַגַּלְתָּ לָנוּ וּלְבָנֵינוּ עֲדֵי-עוֹלָם לַעֲשׂוֹת אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת: כִּי אַתָּה סֹלֶחַ לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמַבְלִעֲדִיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה.



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Anglo Olim Survey 2020



OU Israel is conducting a survey of Anglo Olim
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The results of this survey will enable us to help current
and future Olim acclimate and thrive in Israel

Please visit the attached link to participate in this brief
survey: <https://www.ouisrael.org/olim2020/>

**By sharing your experiences,
we can make an impact**

Survey overseen by:

Meni Koslowsky, Professor, Ariel & Bar-Ilan (emeritus),
Rikki Liff, consultant at OU Israel

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OU Israel at Online Shiurim & Programs

SUN, SEP 27

Erev Yom Kippur
No classes



MON, SEP 28

Yom Kippur



TUE, SEP 29

9:00 AM

Rabbi Yitzhak Breitowitz

Minchat Chinuch <https://zoom.us/j/89983298537>

9:15 AM

Mrs. Shira Smiles is part of the Tishrei Sukkot seminar (see below)
<https://zoom.us/j/87469121375>

10:30 AM

Rabbi Shmuel Goldin

Parshat HaShavua <https://zoom.us/j/195174554>

2:00 PM

Rabbi Jeffrey Bienenfeld

Men's Gemara Chabura <https://zoom.us/j/887981820>

5:00 PM

Mrs. Sylvie Schatz(L'Ayla)

Tefillot of Yamim Noraim
<https://zoom.us/j/85177782268>

Special Events

9:00AM – 1:00PM

Women Tishrei Sukkot seminar
<https://zoom.us/j/87469121375>

7:00PM

Mother-Daughter Sukkot Learning and Art Evening.
Register at ouisrael.org/sukkotmd for a link

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WED, SEP 30

9:00 AM

Rabbi Shimshon Nadel

Halacha and Medina <https://zoom.us/j/6878683646>

10:15 AM

Rabbi Anthony Manning

Contemporary Issues in Halacha & Hashkafa <https://zoom.us/j/460662359>

11:30 AM

Rabbi Alan Kimche

Great Jewish Thinkers <https://zoom.us/j/772450422>

7:00 PM

Rabbi Baruch Taub Halacha

<https://zoom.us/j/709706986>

8:30 PM

Rav Meir Goldwicht

(Hebrew) Parshat Hashavua <https://zoom.us/j/2244321902>

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THURS, OCT 1

10:15 AM

Rabbi Baruch Taub

Parshat HaShavua <https://zoom.us/j/615813416>

11:30 AM

Rabbi Shai Finkelstein

Unlocking the Messages of Chazal <https://zoom.us/j/488542635>

2:00 PM

Rabbi Jeffrey Bienenfeld

Men's Gemara Chabura <https://zoom.us/j/887981820>

8:00 PM

Rabbi Ari Kahn

Parshat HaShavua <https://zoom.us/j/2624570009>



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Do You Hear Voices?

Do you ever hear voices?
I do, especially at this time of year.

It is now the period of time between Rosh Hashanah and Yom Kippur. This ten-day period is known as the ten days of Teshuvah, or repentance. During this time Jews become more contemplative, more serious, and more given to internal dialogue.

It is a time for each of us to look within, and to give special attention to those inner voices which call upon us to correct past mistakes, to redress past offenses, and to resolve to do better in the year to come.

When I say, "I hear voices at this time of year," I am referring, of course, to those inner voices.

There is another voice, which can be heard at this time of year, although not many of us are sufficiently spiritually sensitive to hear it. It is the voice of God.

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For you see, the Talmud tells us that this ten day period is especially propitious for seeking out the divine and for hearing His voice. This is a time when God is to be found, when he is very near.

Chassidim employ the following parable to explain this unusual theological phenomenon. Imagine, the parable goes, a king who spends most of his year isolated in his royal castle. It would be no wonder that he would wish to become more familiar with his people, and with what they were all about.

Imagine further, the parable continues, that he would decide to disguise himself in ordinary clothing and travel about the countryside, visiting the common folk and becoming acquainted with their lives, their problems, and especially what they really thought of their king.

And so the king, totally unidentifiable, wandered through the countryside and

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visited his constituency. The king was now close, extraordinarily close, to many of his countrymen. Few, if any, realized however, that it was the king who was wandering among them, and that he was accessible in a very unusual manner.

*We are placed on this world
not to fulfill our selfish needs,
but to help others achieve
their needs*

The Almighty himself now “wanders” among us, just as the king of the parable. During these ten days, the first ten days of the Jewish New Year, we have the opportunity to address Him in ways which were totally unavailable to us while He was in His royal castle, protected by guards and requiring appointments, usually impossible to obtain, often long in advance of when we needed them.

If we are aware of the presence of the Almighty in our midst, in this unique way, during this time of year, it is no wonder that we might just hear His divine voice.

And what would it say? What does the inner voice of our conscience say?

I think that these voices, divine or the better part of our human selves, have a threefold message; three messages that apply to every one of us, Jewish or non-Jewish, religious or otherwise.

The first message that I hear from the voice is a protest against my tendency, our tendency, to want gratification now.

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There is something within us that can't wait, that wants our pleasures now and our hopes realized immediately. But the inner spiritual voice, more clearly audible at this time of year, says, "Wait". This spiritual voice stresses the need to postpone gratification, to work long and hard toward distant objectives, to set long-term goals and to work toward them ambitiously. This voice transcends the present and orients us towards the future with an attitude of optimism and hope.

The second message objects to the word "me". It wants to counter the tendency we all have to be self-centered, to live a life based upon "me first". This second component of our inner voice encourages us to be concerned with others. To realize, as the sainted Rabbi Chaim of Volozhin

writes, that we are placed on this world not to fulfill *our* selfish needs, but to help others achieve *their* needs. The second message of the voice wishes to counter the culture of narcissism within which we find ourselves. It emphasizes charity, compassion, and social concern.

And the third message of the voice is such a simple one. It says, "Be happy". It recognizes our tendency toward depression, sadness, and despair. And it encourages us to celebrate life with joy, to cultivate that most important of biblical emotions, *simcha*. How succinctly, but how stirringly, the spiritual genius Nachman of Braslav put it: "It is a great *mitzvah* to be *b'simcha*, to be happy... always!"

These are the voices that I hear when I listen carefully during this time of year. Perhaps these voices are divine in origin. More likely they are simply being expressed by a part of me that intuitively knows what is right and how I should guide my life in the coming year.

But one thing is for certain: These voices are not auditory hallucinations. They are not signs of madness or insanity. They are signs of clarity and expressions of valuable inner truths.

I am sure, dear reader, that you too can hear these voices if you but allow yourselves to listen.

Do listen. Follow the messages of this inner voice. And enjoy each and every one of you, a happy and sweet, successful and peaceful New Year. ■



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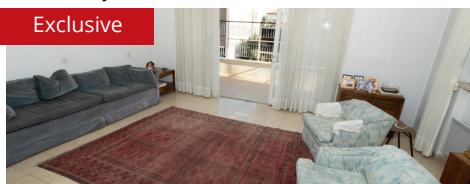
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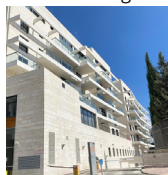
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The Kohen Gadol's Prayer

What does the Kohen Gadol pray for when he enters the Kodesh Hakedoshim? What does he request when he enters the Holy of Holies as part of his Yom Kippur service? What message does he convey from the Jewish people to the Almighty?

His time is limited, as he does not want to keep the people waiting, and raise concerns that he has met his death in this most sacred of places on this sanctified day. He must choose his words wisely and contemplate the significance of each entreaty, each request, each supplication. Towards the conclusion of his pleas he asks God to ensure that no woman should miscarry. Out of all of the potential prayers, this is what he asks for.

The Gaon of Vilna explains our daily prayer, “that we should not struggle in vain, nor give birth to futility”, that there are two types of fertility challenges. Some find it hard to get pregnant – their struggle to have children should not be in vain. Another type of fertility challenge is *maintaining* a pregnancy; this latter

group experiences the pain of giving birth “to futility”. Their pregnancy ends prematurely and they are left with pain, lacking and sorrow, but no child.

**We need to make sure that as
a community we take care of
them and empathize with them**

It is this second type of grief that the Kohen Gadol mentions in his prayer. We have prayed for children and spoken of the importance of pregnancy and birth throughout Rosh Hashana. We now turn to face those who suffer miscarriage.

One miscarriage can be a tragedy, but it is not a rare occurrence. However, some couples face recurrent miscarriages and their hopes and dreams for a successful pregnancy are broken time and again, as they miscarry numerous pregnancies.

The Kohen Gadol prayed for peace, sustenance, health and that women should not miscarry. He asked God to heal this pain and his prayer is a message for us as well. We need to recognize the pain and anguish of the couples who experience miscarriage, who come home from the hospital with no baby, no *mazal tov* wishes, just pain. We need to make sure that as a community we take care of them

and empathize with them.

In addition, says the Gaon of Vilna, we can see this as a parable for all our lives. We pray to God that we should be successful and that when we make the effort in important pursuits we will find success and accomplishment.

We must learn the message of the Cohen Gadol's prayer- to feel the other's pain and to ask God for success in all that we do.


Shanah Tovah. ■

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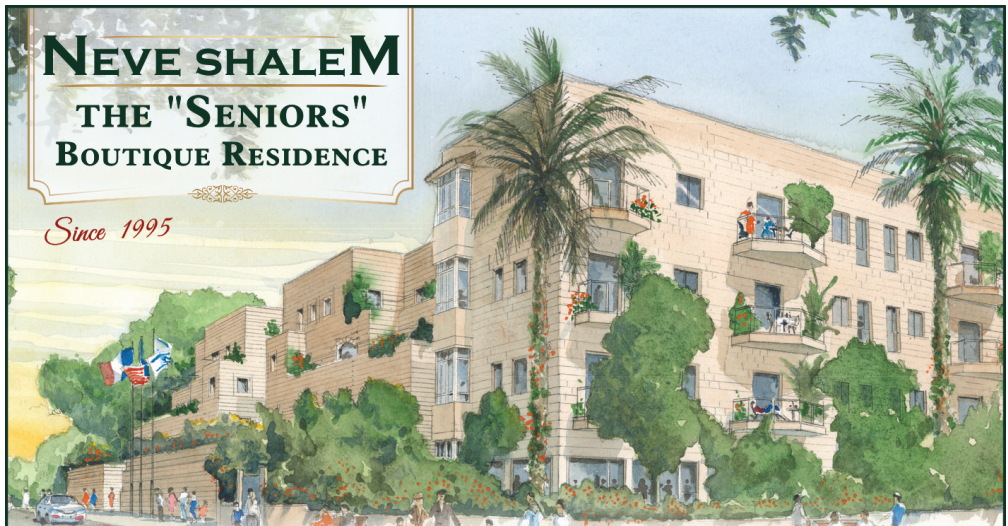
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The Color of Teshuva

Evidently sin has a color!! Yeshaya encourages us to perform teshuva by whitening the “red” in our lives: “If your sins are like scarlet whiten them like snow; if they are crimson red, wash them as white wool.” Red is the “color of sin”- it evokes passion and blood, and is also visible from afar. Part of the mortification of sin is the embarrassment that others perceive our shortcomings. It’s difficult to conceal the scarlet letter!

By contrast, white is the color of teshuva,

as it suggests a return to a more primitive state of native purity. In urging us to “whiten” our souls, Yeshaya employs two metaphors: snow and laundered wool. How do these two metaphors capture the experience of teshuva?

Laundering clothing underscores that teshuva is an incremental process stretched across our entire lifetimes. Often teshuva is exasperating becomes it feel duplicitous; aware that so many teshuva pledges will fade, we feel two-faced. Recidivism is, sadly, part of human behavior and this indisputability haunts our teshuva. Indeed, sometimes teshuva launches dramatic and long term overhaul, but, often, our sincere plans for change fail in the face of long-bred habits. Often we feel trapped in a harsh cycle of teshuva,

failure, and subsequent teshuva; this can dispirit us and often deflates the process of teshuva before it ever begins. No one wants to feel like a hypocrite!

One response to this trap is the realization that teshuva is a life-long project. Even if we regress, our negative habits have been softened, our religious sensitivity heightened, and our recoverability augmented. The next round of teshuva should be easier and hopefully more successful. This “incremental” effect of teshuva is highlighted by the metaphor of laundered wool: cleansed wool will inevitably be dirtied again; however, the initial laundering will facilitate subsequent rounds of laundering. Even if our sins resurface down the line they are more easily tackled after previous routines of teshuva. Snow falls and melts and one snowfall doesn’t always augment a future accumulation. Cleansing wool carries long term impact even after the wool is re-soiled.

The teshuva of snowfall isn’t incremental, but it is superior to the teshuva of wool in two aspects. Laundering wool requires exertion and human labor – especially in an era before washing machines. Without question, teshuva requires exceptional emotional effort: the honesty to admit failure, the wisdom to plan recovery strategies and the courage to commit to a different lifestyle. Teshuva entails the boldest implementation of our bechitah chufshit or freedom of choice. For this reason, the Rambam pivots his section of Hilchot Teshuva upon the principle of unlimited freedom of choice. Successful

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teshuva is an extraordinary expression of religious will and courage- much like scrubbing dirty linens, it requires much emotional scouring.

Teshuva is an opportunity for personal introspection

By contrast, snow coats our world “effortlessly” through Divine action. As much as teshuva is centered upon human struggle, it is also assisted by G-d. We invite G-d into the process of teshuva: we ask him to sprinkle waters of purity upon us and even to serve as our mikvah. We ask him to remove our emotional callousness – even though we are commanded to perform that act ourselves. We ask him to help us daven, just as he led the first documented tefillah of the 13 middot of His mercy in the empty desert. We ask him to help clear our minds, open our hearts and, furthermore, we expect Him to walk us through the dark and confusing forest of sin. By comparing teshuva to snowfall, Yeshaya reminds us to invite Hashem into the process of teshuva rather than shouldering this immense burden on our own.

Secondly, snow is different from laundered wool in that no color transformation has actually occurred. Dirtied wool is black or brown, and, through laundering, its color transforms into white. By contrast, snow doesn’t alter color - it merely carpets the ground with a white plate. The land underneath hasn’t been converted, yet the surface appears pure and undisturbed. Ideally, we all strive for

transformational teshuva –which reforms behavior, eliminates sin, and prompts character metamorphosis. However, teshuva comes in many varieties and sometimes we must be satisfied with partial teshuva or teshuva she’ainah gemurah- even as we dream of perfect teshuva of teshuva gemurah. One form of partial teshuva is to ‘cover’ our failures with our great love for G-d, just as snow covers the landscape. Self-improvement is crucial to any successful relationship, but sometimes, in a relationship, we ignore differences and irritants because of our deep love. Teshuva is an opportunity for personal introspection, but also a chance to celebrate and bolster the great love between G-d and his devoted people. On Yom Kippur we don’t only seek to launder our sullied personalities; we also expect snowfall- we hope that our love for G-d will cover up many of our misconducts.

Laundering wool and snowfall present two very different imageries of teshuva. Laundering wool reminds us that teshuva is incremental and a lifelong process. Snowfall reminds us of the Divine role within the teshuva process, but also comforts us: even if we can’t transform, we can ask G-d to love us as we are and despite our limits.

Finally, both snowfall and laundered wool depict an important aspect of teshuva- the need to broaden the process. Typically, teshuva is a ‘detailed’ religious inventory inspecting and hopefully improving particular aspects of our lifestyles. A superficial inspection of our lifestyle will “miss” important dark spots and cripple

our teshuva. However, though this micro-analysis is vital to teshuva, the process must be stretched beyond specific actions and particular sins.

Teshuva must address the entirety of our lives not just the sins and betrayals. Just as no one would launder a single strand of wool, teshuva must cleanse the entire “garment” of our personalities. Ideal teshuva demands systemic character transformation: Can we alter our middot? Can we adjust our views and opinions and better calibrate them to Torah values? Can we become more sensitive, more honest, more selfless, more idealistic, more courageous, and more compassionate people? Can we clean our “wardrobe” and clothing and not just whiten an individual strand of wool?

Just as “white wool” extends teshuva, similarly “snow” stretches the process. Snow doesn’t fall on a particular patch of land but covers an entire region and a broad topography. Teshuva obligates us to consider the state of the entire world and not just our own small cubicle. The world itself is in need of change and spiritual advancement and our particular teshuva contributes to this global saga- the drive of humanity and of the entire universe back toward G-d. Can we look out across a world- a world which is clearly broken- and imagine a better world, more spiritual, more communal, less hostile and less polarized? Can we pray for snow to fall upon humanity and heal it? On Yom Kippur can we imagine snowflakes wafting to this broken world and carpeting it with a radiant gleam? ■

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ונתנה תקף

Though most of the *piyutim* will be skipped this Yom Kippur due to corona constraints, the *piyut* of ונתנה תקף (which we also say on Rosh Hashana) will surely be kept in, as it really defines for us the essence of the day. The Chazan starts out by announcing in a very dramatic voice - ונתנה תקף קדשת היום כי הוא נוקא ואים - this is a most important and scary day.

אָמַת כִּי אַתָּה הוּא דָּן וּמוֹכִיחַ יוֹדֵעַ וְעֵדוּ כְּוֹתֵב וְחוֹתֵם
וְסוֹפֵר וּמוֹנֶה וְתוֹזֵכֵר כֹּל הַנִּשְׁכָּחוֹת וְתַפְתָּח אֶת סִפְּרֵי
הַזְכָּרוֹת וּמַאֲלִיו יִקְרָא

In this Tefilla, we paint in very real and tangible terms what is happening behind the scenes. We picture Hashem (in whatever way we can) putting on His judge's cap, opening up and reading from His accounting book of memories, in which He has meticulously recorded every single action we've done over the course of the year. Sometimes it is hard for us to really feel that we are being judged, because after all, we are not in a courtroom and we can't see the judge or the lawyers. Everything is very abstract. So the Chazan has to take a moment to illustrate the scene for us.

We then go on to say וחותם יד כל אדם בו – every single one of our signatures are

signed in that accounting book! We can't argue with anything written in that book, we can't plead innocence, because we ourselves have already signed that we indeed committed everything recorded there!

וּבְשׁוֹפָר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע וּמִלְאָכִים
יִחַפְּזוּ וְחִיל וְרַעְדָּה יֵאָחֲזוּ

Rav Soloveitchik explains that a shofar will be blasted and all of our false illusions will smash into pieces as we recognize ourselves for who we really are and stare at our faults head-on. We, and the *malachim* appointed in our defense, will be overwhelmed with a feeling of חיל, trembling and terror, as we come to the realization הנה יום הדין it is the day of judgement, and we have nothing to say in our defense! כי לא יזכו בעיניך בדין, there's no natural way that we can possibly come out innocent.

כל באי עולם יעברון – The Chazan continues – Every single person will pass before Hashem like *bnei maron*. What are *bnei maron*? There are three explanations given in Gemara Rosh Hashana 18a –

1. מרון is based on the Aramaic word אימרנא which means sheep. Rashi explains that when the farmers would count out how many sheep to separate as *maaser*, they would have the sheep

go through a small opening, one at a time, so they could count the sheep accurately.

2. מרון is referring to the city of Meron. Rashi explains that when people would travel to Meron, they had to climb up through a very narrow path in order to get there. This path was so narrow that only one person could fit through at a time.
3. מרון refers to the חיילות של בית דוד, to the soldiers in Dovid's army who were counted one by one every time they went out to war.

At first glance, when you look at these three explanations, they seem to be three different ways of getting to the same conclusion – each person will walk before Hashem individually (like each sheep, like travelers on the way to Meron, and like the soldiers as they go to war) and be judged one at a time.

But on further analysis, there is actually a very big difference between the three.

The first explanation means that we are being judged like sheep. As human beings, we often act with a “herd mentality” in which we simply follow the herd, doing whatever everyone else is doing. Unfortunately, this can also affect our Avodat Hashem, causing us to act in a certain way not because we think it's right or wrong, but because that's what everyone else around us is doing. We are all very “united” but have lost all sense of individuality. Rav Soloveichik says that we ask Hashem to therefore judge us like

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sheep – to recognize that in some ways, we have the intelligence level of sheep, we don't always know how to think for ourselves, so we ask Hashem to please have *rachamim* on us.

Hashem looks at what unique role we play in that army and judges us in that sense, but at the same time, He looks at the army as a whole

In the second approach, we are behaving like individual travelers. We are each trying to push forward as fast as we can on our individual paths to Meron. We don't care about the other travelers, we just care about accomplishing our own personal goals. Hashem here judges us as individuals. How are we faring on our own distinct paths? On this level, we think for ourselves and shape our own paths, but unfortunately, there is no unity and cooperation between people.

According to the third approach, the ideal approach, we are judged as an army in which yes, we are each judged and

counted individually, but ultimately, we are all on the same team, and all part of the same army. Hashem looks at what unique role we play in that army and judges us in that sense, but at the same time, He looks at the army as a whole, and judges us based on how we function and perform together as a team, with one common goal.

Though we started off the paragraph with scary thoughts of how it is virtually impossible that we will come out innocent, we end off with beautiful imagery of Hashem as a shepherd who lovingly counts his sheep *ותפקוד נפש כל חי* and examines each one's soul from all sides, trying to find a way to judge each one favorably *ותחתוך קצבה לכל בריותך* and only then apportions what He feels each individual needs for the coming year.

We continue with the awe-inspiring words of *השנה יכתובו וביום צום כפור יחתמו*. Hashem wrote down our verdict on Rosh Hashana and now, on Yom Kippur, He will sign that verdict. And we go through all of the different decrees Hashem is deciding upon at this point, words which are always chilling, but somehow even more real and poignant this year – who

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will live and who will die, who will die at the end of his lifespan and who will die early, who will die by other means and who will die by plague and sickness, who will have a calm year and who will suffer. Somehow, I don't think there will be a dry eye as the congregation (however big or small it might be) recites these words this year, as we recall all those who said these words last year without realizing just how much they might affect them personally.

We somehow conclude though on a positive note, as the congregation cries out – all is not lost, it's not all bad. ותשובה ותפילה וצדקה מעבירין את רע הגזירה Despite the fact, that on the books, we are all guilty and should be given a bad decree, Hashem is ready and waiting for a reason to overturn those decrees. All we need is a few moments of real thoughts of Teshuva, a few minutes of tear-filled Tefillot, a decision to deal kindly with others and Hashem will be thrilled to tip the scales and seal us for a good year ahead. כי לא Unlike a regular judge, Hashem is not looking to punish us for our misdeeds, rather His most sincere desire is for us to do Teshuva, to get on the right track, and to be forgiven.

May we all take these words to heart, call out to Hashem in real teshuva, and be inscribed for a year of health and bracha! ■

Jonathan Rosenblum, DPM

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Ohr Meir & Bracha The Terror Victims Support Center

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Ohr Meir and Bracha the terror victims support center is there for 400 families on a weekly basis. Please partner with us in fulfilling the mitzvah of feeding our brothers and sisters who are in need. There are many weeks where our food baskets do not contain chicken. Each chicken costs approximately \$10.00. With 400 families that is \$4,000.

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Thank you and Tizku L'Mitzvot!

Wishing you and your family a
Shanna Tova U'Mituka and a
G'Mar Chatima Tova!



sukkot Section

ושמחת
בחגך והיית
אך שמח



76 Seder N'tilat Lulav

78 Candle lighting

79 Upon Entering the
Sukkah • Ushpizin

81 Torah Readings

82 Kiddush

84 Hoshanot

87 Havdala

סדר נטילת לולב Seder N'tilat Lulav

יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱלֹקֵי וְאֱלֹקֵי אֲבוֹתַי, בְּפָרִי עֵץ הָדָר וּכְפַת
תְּמָרִים וְעֵנָף עֵץ עָבֹת וְעֶרְבֵי נָחַל, אוֹתִיּוֹת שִׁמּוֹךְ הַמִּיחָד תִּקְרַב
אֶחָד אֶל אֶחָד וְהָיוּ לְאַחָדִים בְּיָדִי, וְלִידַע אֵיךְ שִׁמּוֹךְ נִקְרָא עָלַי
וְיִירָאוּ מִגִּשְׁתִּי אֵלַי, וּבִנְעָנוּעֵי אוֹתָם תִּשְׁפִּיעַ שְׁפַע בְּרָכוֹת מִדַּעַת
עָלֶיךָ לְנוֹה אֶפְרַיִם לְמַכּוֹן בֵּית אֱלֹקֵינוּ, וְתִהְיֶה חֲשׁוּבָה לְפָנֶיךָ מִצְוַת
אֶרְבָּעָה מִיָּנִים אֵלּוּ כָּאֵלוּ קִימַתִּיהָ בְּכָל פְּרֻטוֹתֶיהָ וְשִׁרְשֶׁיהָ וְתִרְגִּי'ג
מִצְוֹת הַתְּלוּיּוֹת בָּהּ, כִּי כֹנְנָתִי לִיחָדָא שְׁמָא דְקִדְשָׁא בְּרִיךְ הוּא
וְשִׁכְנִיתֶיהָ בְּדַחֲלֹהּ וּרְחִימוּ, לִיחָד שֵׁם י"ק בּו"ק בְּיַחְדָּא שְׁלִים
בְּשֵׁם כָּל יִשְׂרָאֵל, אָמֵן. בְּרוּךְ ה' לְעוֹלָם,
אָמֵן וְאָמֵן.

**בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת לֹולֵב**

First time only

**בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֲחִינּוּ וְקִימָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה**



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 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



Candle lighting for Sukkot and Shmini Atzeret

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



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

	SUKKOT DAY 1		SHMINI AZERET/SIMCHAT TORAH	
	CANDLES	HAVDALA	CANDLES	HAVDALA
Yerushalayim / Maale Adumim	5:47	6:58	5:38	6:49
Aza area (Netivot, S'derot et al)	6:05	7:00	5:56	6:52
Beit Shemesh / RBS	6:05	6:59	5:56	6:50
Gush Etzion	6:02	6:58	5:54	6:50
Raanana / Tel Mond / Herzliya / K. Saba	6:03	6:59	5:54	6:51
Modi'in / Chashmona'im	6:03	6:59	5:54	6:50
Netanya	6:03	6:59	5:54	6:51
Be'er Sheva	6:04	6:59	5:55	6:51
Rehovot	6:04	6:59	5:55	6:51
Petach Tikva	5:47	6:59	5:38	6:50
Ginot Shomron	6:02	6:58	5:53	6:50
Haifa / Zichron	5:53	6:59	5:54	6:50
Gush Shiloh	6:02	6:57	5:53	6:49
Tel Aviv / Giv'at Shmuel	6:04	7:00	5:55	6:51
Giv'at Ze'ev	6:02	6:58	5:53	6:49
Chevron / Kiryat Arba	6:03	6:58	5:54	6:50
Ashkelon	6:05	7:00	5:56	6:52
Yad Binyamin	6:04	6:59	5:55	6:51
Tzfat / Bik'at HaYarden	5:55	6:57	5:46	6:48
Golan	6:00	6:56	5:51	6:47
Rabbeinu Tam Jerusalem		7:38		7:30

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
צונו 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 ד'ישראל דכתיב כי חלק ה' עמו
ועקב חבל נחלתו. לשם יחוד קודשא בריך הוא ושכינתה ליחדא שם י"ק
בו"ק ביחדא שלים על ידי ההוא טמיר ונעלם בשם כל ישראל.

יהי נועם ה' אלקינו עלינו. ומעשה ידינו כוננה עלינו. ומעשה ידינו
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) אמתך,
ובזכות צאתי מביתי החוצה ודרך מצותיך ארוצה, יחשב לי זאת כאלו
הרחקתי נדוד, והרב בבסני מעוני ומחטאתי טהרני. ומאושפיזין עילאין
אושפיזין דמהימנותא תהיינה אֲנִיךָ 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 חשובה מצות סכה זו שאני מקיים, כאלו קימתיה
בכל פרטיה ודקדוקיה ותנאיה וכל מצות התלויה בה. ותיטיב לנו
החתימה, ותזכנו לישוב ימים רבים על האדמה אדמת קדש בעבודתך
וביראתך. ברוך ה' לעולם אמן ואמן.

continued on next page...

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

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 וְאַלֵּקֵינוּ וְאַלֵּקֵי אֲבוֹתֵינוּ, כְּשֶׁם שֶׁקִּימָתִי וְיִשְׁבָּתִי
בְּסוּכָה זֶה כֵּן אֶזְכֶּה לְשָׁנָה הַבָּאָה לִישֵׁב בְּסֻכַּת עוֹרוֹ שֶׁל לֵוִיתָן.

רְבוּנָא דְעֵלְמָא יְהֵא רַעְוָא מִן קַדְמָךְ שְׁאוּתָן מִלְּאֲכִים הַקְדוּשִׁים הַשִּׁיכִים
לְמִצְוֹת סִכָּה וּלְמִצְוֹת ד' מִיָּנִים לִוְלֵב וְאַתְרוּג הַדָּס וְעֵרְבָה הַנוֹהֲגִים בְּחַג
הַסֻּכּוֹת, הֵם יִתְּלוּ עִמָּנוּ בְּצִאֲתָנוּ מִן הַסֻּכָּה, וְיִבְנִסּוּ עִמָּנוּ לְבִיתֵנוּ לְחַיִּים
וּלְשָׁלוֹם, וְלִהְיוֹת תָּמִיד עֲלֵינוּ שְׁמִירָה עֲלִיּוֹנָה מִמַּעוֹן קִדְשֶׁךְ וְלִהְצִילָנוּ מִכָּל
חַטָּא וְעוֹן וּמִכָּל פְּגָעִים רָעִים וּמִכָּל שְׁעוֹת רָעוֹת הַמִּתְרַגְּשׁוֹת לְבֵא לְעוֹלָם,
וְהַעֲרָה עֲלֵינוּ רוּחַ מִמְרוֹם וְחִדָּשׁ כְּלִיּוֹתֵינוּ לְעִבְדֶּךָ בְּאַמֶּת בְּאַהֲבָה וּבִירָאָה,
וְנִתְּמִיד מֵאֵד בְּתִלְמוּד תּוֹרָתֶךָ הַקְדוּשָׁה לְלִמּוּד וּלְלִמְדָּה, וְזִכּוֹת אֶרְבָּעָה מִיָּנִים
וּמִצְוֹת סִכָּה יַעֲמִיד לָנוּ שְׁתֹּאֲרִיךְ אִפְּךָ עַד שׁוּבֵנוּ אֵלֶיךָ בְּתִשׁוּבָה שְׁלִימָה
לְפָנֶיךָ וְנִתְקַן כָּל אֲשֶׁר פָּגַמְנוּ, וְנִזְכֶּה לִשְׁתֵּי שְׁלֹחֹת בְּלִי צַעַר וְיָגוֹן אֲנִי וּבְנֵי
בֵּיתִי וְיוֹצְאֵי חֻלְצֵי, וְנִהְיָ כָּלְנוּ שְׁקֵטִים וְשָׁלוֹם דְּשִׁנִּים וְרַעֲנָנִים וְעוֹבְדֵי
הַשֵּׁם בְּאַמֶּת לְאַמְתּוֹ כְּרִצּוֹנֶךָ הַטּוֹב בְּכָל כָּל בְּנֵי יִשְׂרָאֵל: יְהִיו לְרָצוֹן אֲמָרֵי
פִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי.

Torah Readings for Sukkot and Shmini Atzeret

Sukkot Day 1

Kohelet is read as there is no
Shabbat Chol HaMoed this
year.

Vayikra 22:26 - 23:44

Maftir Bemidbar 29:12-16

Haftorah Zecharia 14:1-21

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

Kiddush for Sukkot and Shmini Atzeret

וְהִי עֶרֶב וְהִי בֹקֶר:

יוֹם הַשְּׁשִׁי:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם:

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שְׁבֹת מְכַל מְלַאכְתּוֹ אֲשֶׁר

בָּרָא אֱלֹקִים לַעֲשׂוֹת:

סִבְרֵי מֶרְנֶן וְרִבְנֶן וְרִבּוּתֵי:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם וְרוֹמַמְנוּ מִכָּל

לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֹתוֹת לְמִנוּחָה וּ)

מוֹעֲדִים לְשִׂמְחָה. חֲגִים וְזִמְנִים לְשִׁשׂוֹן. אֶת יוֹם (הַשְּׁבֹת הַזֶּה וְאֶת יוֹם):

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שְׂמִחָתָנוּ:

On Shmini Atzeret:

שְׁמִינִי עֲצֶרֶת הַזֶּה. זְמַן שְׂמִחָתָנוּ:

(לִשְׁבֹּת: בְּאַהֲבָה) מְקַרֵּא קִדְּשׁ זֵכֶר לִיְצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ

קִדְּשָׁתָּ מִכָּל הָעַמִּים. (לִשְׁבֹּת: וְשִׁבֹּת) וּמוֹעֲדֵי קִדְּשֶׁךָ (לִשְׁבֹּת: בְּאַהֲבָה

וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׁשׂוֹן הַנִּחְלָתָנוּ:

בְּרוּךְ אַתָּה ה'. מְקַדֵּשׁ (לִשְׁבֹּת: הַשְּׁבֹת וּ) יִשְׂרָאֵל וְהַזְמַנִּים:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחִינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה:

On Sukkot only recite:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ לִישֹׁב

בְּסֻכָּה:

Kiddush for Day

לשבת - אם תשיב משבת רגלך עשות חפצך ביום קדשי. וקראת לשבת ענג לקדוש ה' מכבד. וכבדתו מעשות דרכיך ממצוא חפצך ודבר דבר: אז תתענג על ה' והרכבתיך על במתי ארץ. והאכלתיך נחלת יעקב אביך. כי פי ה' דבר:

לשבת - ושמרו בני ישראל את השבת. לעשות את השבת לדרתם ברית עולם: ביני ובין בני ישראל אות היא לעולם כי ששת ימים עשה ה' את השמים ואת הארץ. וביום השביעי שבת וינפש: זכור את יום השבת לקדשו. ששת ימים תעבוד ועשית כל מלאכתך: יום השביעי שבת לה' אלקיך לא תעשה כל מלאכה אתה ובנך ובתך עבדך ואמתך ובהמתך וגרך אשר בשעריך: כי ששת ימים עשה ה' את השמים ואת הארץ את הים ואת כל אשר בם וינח ביום השביעי: על כן ברך ה' את יום השבת ויקדשהו:

אלה מועדי ה' מקראי קדש אשר תקראו אתם במועדים: וידבר משה את מועדי ה' אל בני ישראל:

על היין - סברי מרנן ורבנן ורבתי: ברוך אתה ה' אלקינו מלך העולם בורא פרי הגפן:

On Sukkot only recite:

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו לישב בסכה:



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.

Hoshanot for Shabbat

הושענא, למענך א' להינו, הושענא. • הושענא, למענך בוראנו, הושענא.
הושענא, למענך גואלנו, הושענא. • הושענא, למענך דורשנו, הושענא.

הושענא Each phrase is preceded and followed by

[הו] אום נצורה כבכת. [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 למחר ביאת שבת. [הו]

[הו] טורחת כל משהה לשבת. [הו]

[הו] יושבת וממתנת עד כלות שבת. [הו]

[הו] כבוד וענג קוראה לשבת. [הו]

[הו] לבוש 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 ראיות בשבת. [הו]

[הו] צווי הדלקת 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 והו הושיעה נא

אני והו הושיעה נא

כהושעת אדם יציר כפיד לגוננה, בשבת קדש המצאתו כפר וחנוניה, כן הושענא.
כהושעת גוי מצין מקרים חפשי, דעה כונו לבור שביעי לנפש, כן הושענא.
כהושעת העם נהגת כצאן להנחות, וחק שמת במרה על מי מנחות, כן הושענא.
כהושעת ובדריך במדבר סין במחנה, חכמו ולקטו בשבי לים משה, כן הושענא.
כהושעת טפוליד הורו הכנה במדעם, ישר כחם והודה למו רועם, כן הושענא.
כהושעת לכללו בענג מן המשמר, לא הפך עינו וריחו לא נמר, כן הושענא.
כהושעת משפטי משאות שבת גמרו, נחו ושבתי ראיות ותחומים שמרו, כן הושענא.
כהושעת סיני השמעו בדבור רביעי, ענין זכור ושמור לקדש שביעי, כן הושענא.
כהושעת פקדו וריחו שבע לתקן, צרו עד רדתה בשבת לתקן, כן הושענא.
כהושעת קהלת ועמו בבית עולמים, רצוך בחגגם שבעה ושבעה ימים, כן הושענא.
כהושעת שבים עולי גולה לפדיוס, תורתך בקראם בחג יום וס, כן הושענא.
כהושעת משמחיד בבגן שני המחדש, נטליו לולב כל שבעה במקדש, כן הושענא.
כהושעת חבוט ערבה שבת מרחים, מרביות מוצא ליסוד מזבח מניחים, כן הושענא.
כהושעת ברכות וארזות וגבוהות מעלסים, בפסיתן יפי לך מזבח מקלסים, כן הושענא.
כהושעת מודים ומיחלים ולא משנים, כלנו אני ליה ועינינו ליה שונים, כן הושענא.
כהושעת יקב מחצביך סוכבים ברעננה, רוננים אני והו הושיעה נא, כן הושענא.
כהושעת חיל זריזים משרתים במנחה, קרבן שבת פסול עולה ומנחה, כן הושענא.
כהושעת לריף על דוכנם להרבת, אומרים מזמור שיר ליום השבת, כן הושענא.
כהושעת נחומיד במצותיך תמיד ישתעשעו, ורעם והחליצם בשובה ונחת יושעו, כן הושענא.
כהושעת שבות שבטי יעקב, תשוב ותשיב שבות אהלי יעקב, והושיעה נא.
כהושעת שומרי מצות, וחוכי ישועות, אל למושעות, והושיעה נא.

הושיעה את עמך, וברך את נחלתך, ורעם ונשאים עד העולם. ויהי 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.

Hoshanot for Chol Hamoed

Third Day CH (Tue Oct. 6)

אָבן שְׁתִּיָּה. בֵּית הַבְּחִירָה. גֵּרֶן אֲרָנָן. דְּבִיר
הַמִּצְנֶנֶ. הַר הַמּוֹרִיָּה. וְהַר יִרְאָה. זְבוּל
תַּפְּאֲרֶתְךָ. חֲנָה דָּוִד. טוֹב הַלְּבָנוֹן. יִפְהַ נּוֹף
מְשׁוֹשׁ כָּל הָאָרֶץ. כְּלִילַת יָפִי. לֵינִת הַצֹּדֵק.
מְכוֹן לְשִׁבְתְּךָ. נוֹה שְׁאֲנָן. סֶכֶת שְׁלֹם. עֲלִית
שְׁבָטִים. פֶּנֶת יִקְרָת. צִיּוֹן הַמְּצִינֶת. קֹדֶשׁ
הַקְּדוּשִׁים. רְצוּף אֶהְבָּה. שְׁכִינַת כְּבוֹדְךָ. תֵּל
תְּלִפּוּת.

Fourth Day CH (Wed Oct. 7)

אֶל לְמוֹשְׁעוֹת. בְּאַרְבַּע שָׁבָעוֹת. גָּשִׁים
בְּשׁוּעוֹת. דּוֹפְקֵי עֶרֶךְ שׁוּעוֹת. הוֹגֵי שַׁעֲשׁוֹת.
וְחִידוֹתֵם מִשְׁתַּעֲשׁוֹת. זַעֲקִים לְהַשְׁעוֹת. חוֹכֵי
יְשׁוּעוֹת. טְפוּלִים בְּךָ שְׁעוֹת. יוֹדְעֵי בֵּין
שְׁעוֹת. כּוֹרְעֵיךָ בְּשׁוּעוֹת. לְהִבִּין שְׁמוּעוֹת.
מַפִּיךְ נִשְׁמָעוֹת. נוֹתֵן תְּשׁוּעוֹת. סְפוּרוֹת
מִשְׁמָעוֹת. עֲדוֹת מִשְׁמִיעוֹת. פּוֹעֵל יְשׁוּעוֹת.
צִדִּיק נוֹשָׁעוֹת. קִרִּית תְּשׁוּעוֹת. רִגְשׁ תְּשׁוּעוֹת.
שְׁלֹשׁ שְׁעוֹת. תַּחֲשִׁי לְתִשׁוּעוֹת.

Fifth Day CH (Thur Oct. 8)

אֲדוֹן הַמּוֹשִׁיעַ. בְּלִתְךָ אֵין לְהוֹשִׁיעַ. גְּבוּר וְאֵב
לְהוֹשִׁיעַ. דְּלוּתִי וְלִי יְהוֹשִׁיעַ. הָאֵל הַמּוֹשִׁיעַ.
וּמַצִּיל וּמוֹשִׁיעַ. זֹעַקֶיךָ תּוֹשִׁיעַ. חוֹכֶיךָ
הוֹשִׁיעַ. טְלֵאִיךָ תִּשְׁבָּעַי. יְבוּל לְהַשְׁפִּיעַ. כָּל
שִׁיחַ תִּדְשָׂא וְתוֹשִׁיעַ. לְגִיא בַל תִּרְשִׁיעַ.
מְגִדִּים תִּמְתִּיק וְתוֹשִׁיעַ. נְשִׂאִים לְהַסִּיעַ.
שְׁעִירִים לְהַנִּיעַ. עֲנָנִים מְלַהֲמִנִיעַ. פּוֹתַח יָד
וּמִשְׁבִּיעַ. צִמְאִיךָ תִּשְׁבָּעַי. קוֹרְאִיךָ תּוֹשִׁיעַ.
רְחוּמֶיךָ תּוֹשִׁיעַ. שׁוֹחֲרֶיךָ הוֹשִׁיעַ. תְּמִימֶיךָ
תּוֹשִׁיעַ.

הוֹשַׁעְנָא, לְמַעַנְךָ אֶלְהִינוּ, הוֹשַׁעְנָא.
הוֹשַׁעְנָא, לְמַעַנְךָ בּוֹרְאָנוּ, הוֹשַׁעְנָא.
הוֹשַׁעְנָא, לְמַעַנְךָ גּוֹאֲלָנוּ, הוֹשַׁעְנָא.
הוֹשַׁעְנָא, לְמַעַנְךָ דּוֹרְשָׁנוּ, הוֹשַׁעְנָא.

First Day CH (Sun Oct. 4)

לְמַעַן אֲמַתְךָ. לְמַעַן בְּרִיתְךָ לְמַעַן גְּדֻלָּךְ
וְתַפְאֲרֶתְךָ. לְמַעַן דָּתְךָ. לְמַעַן הוֹדְךָ. לְמַעַן
וַעֲדוּךָ. לְמַעַן זְכָרְךָ. לְמַעַן חֲסִדְךָ. לְמַעַן טוֹבְךָ.
לְמַעַן יְחִידְךָ. לְמַעַן כְּבוֹדְךָ. לְמַעַן לְמוֹדְךָ.
לְמַעַן מְלֻכוֹתְךָ. לְמַעַן נִצְחָךָ. לְמַעַן סוֹדְךָ.
לְמַעַן עֶזְךָ. לְמַעַן פֶּאֶרְךָ. לְמַעַן צְדָקֶתְךָ. לְמַעַן
קְדוּשָׁתְךָ. לְמַעַן רַחֲמֶיךָ הַרְבִּים. לְמַעַן
שְׁכִינָתְךָ. לְמַעַן תְּהִלָּתְךָ.

Second Day CH (Mon Oct. 5)

אֶעְרוֹךְ שׁוּעִי. בְּבֵית שׁוּעִי. גְּלִיתִי בְּצוּם
פְּשָׁעִי. דְּרִשְׁתִּיךָ בּוֹ לְהוֹשִׁיעִי. הַקְּשִׁיבָה לְקוֹל
שׁוּעִי. וְקוֹמָה וְהוֹשִׁיעִי. זְכוֹר וְרַחֵם מוֹשִׁיעִי.
חַי כֵּן תִּשְׁעָשְׂעִי. טוֹב בְּאֵנָק שְׁעִי. יְחִישׁ
מוֹשִׁיעִי. כְּלָה מְרִשִּׁיעִי. לְבַל עוֹד תִּרְשִׁיעִי.
מְהֵרָה אֱלֹהֵי יִשְׂרָאֵל. נִצַּח לְהוֹשִׁיעִי. שָׂא נָא עֵינַי
רְשָׁעִי. עֲבוֹר עַל פְּשָׁעִי. פְּנֵה נָא לְהוֹשִׁיעִי.
צוּר צִדִּיק מוֹשִׁיעִי. קַבֵּל נָא שׁוּעִי. רוּמֵם קֶרֶן
יִשְׂרָאֵל. שְׂדֵי מוֹשִׁיעִי. תּוֹפִיעַ וְתוֹשִׁיעִי.

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.

כְּהוֹשַׁעַת אֱלִים בְּלוֹד עַמָּךְ, בְּצֹאתְךָ לַיָּשַׁע עַמָּךְ, כֵּן הוֹשַׁעְנָא.

כְּהוֹשַׁעַת גּוֹי וְאֲלֹהִים, דְּרוֹשִׁים לַיָּשַׁע אֲלֹהִים, כֵּן הוֹשַׁעְנָא.

כְּהוֹשַׁעַת הַמּוֹן צְבָאוֹת, וְעַמָּם מִלְּאֲכֵי צְבָאוֹת, כֵּן הוֹשַׁעְנָא.

כְּהוֹשַׁעַת זָכִים מִבֵּית עֲבָדִים, חֲנוּן בִּידָם מִעֲבִידִים, כֵּן הוֹשַׁעְנָא.

כְּהוֹשַׁעַת טְבוּעִים בְּצוֹל גְּזָרִים, יִקְרָךְ עַמָּם מִעֲבִירִים, כֵּן הוֹשַׁעְנָא.

כְּהוֹשַׁעַת כְּנָה מְשׁוֹרְרֵת וַיּוֹשַׁע, לְגִזְחָהּ מִצִּינֵת וַיּוֹשַׁע, כֵּן הוֹשַׁעְנָא.

כְּהוֹשַׁעַת מֵאֲמֵר וְהוֹצֵאתִי אֶתְכֶם, נִקּוֹב וְהוֹצֵאתִי אֶתְכֶם, כֵּן הוֹשַׁעְנָא.

כְּהוֹשַׁעַת סוֹכְבֵי מִזְבֵּחַ, עוֹמְסֵי עֲרֵכָה לְהַקִּיף מִזְבֵּחַ, כֵּן הוֹשַׁעְנָא.

כְּהוֹשַׁעַת פְּלֵאֵי אַרְוֶן כְּהַפְשַׁע, צִיעַר פִּלְשֶׁת בְּחֶרוֹן אֶף וַיּוֹשַׁע, כֵּן הוֹשַׁעְנָא.

כְּהוֹשַׁעַת קְהֵלוֹת בְּבִלָּה שְׁלֵחַתָּה, רַחוּם לְמַעַנָם שְׁלֵחַתָּה, כֵּן הוֹשַׁעְנָא.

כְּהוֹשַׁעַת שְׁבוֹת שְׁבִטֵי יַעֲקֹב, תְּשׁוּב וְתִשָּׁיב שְׁבוֹת אֶהְיֶי יַעֲקֹב, וְהוֹשִׁיעָה נָא.

כְּהוֹשַׁעַת שׁוֹמְרֵי מִצְוֹת, וְחוֹכֵי יְשׁוּעוֹת, אֲלֵל לְמוֹשְׁעוֹת, וְהוֹשִׁיעָה נָא.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמָּךְ, וּבִרְךָ אֶת נַחֲלֶתְךָ, וְרַעַם וְנִשְׁאָם עַד הָעוֹלָם. וַיְהִי דְבָרֵי אֱלֹהִים אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי ה', קָרְבִים אֶל ה' אֲלֵהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי ה' הוּא הָאֱלֹהִים, אֵין עוֹד.

Hoshana Rabbah: Please see your Machzor for the extensive Hoshanot for Hoshana Rabbah which falls on Friday Oct. 9

Havdala for Sukkot and Shmini Atzeret

הִנֵּה קֵל יִשְׁוּעָתִי אֲבִטֵּחַ וְלֹא אֶפְחָד. כִּי עָזִי וְזִמְרַת קוֹה ה' וַיְהִי לִי לִישׁוּעָה. וַיִּשְׁאַבְתָּם מִים בְּשִׁשּׁוֹן מִמַּעַיְנִי הַיִּשְׁוּעָה. לַה' הַיִּשְׁוּעָה עַל עַמּוֹד בְּרִכְתְּךָ סֶלָה. ה' צָבָאוֹת עֲמָנוּ מִשְׁגָּב לָנוּ אֱלֹקֵי יַעֲקֹב סֶלָה. ה' צָבָאוֹת אֲשֶׁרִי אָדָם בִּטַּח בְּךָ. ה' הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קָרְאָנוּ. לַיהוּדִים הִיְתָה אוֹרָה וְשִׁמְחָה וְשִׁשּׁוֹן וִיקָר. כֵּן תִּהְיֶה לָנוּ: כּוֹס יִשׁוּעוֹת אֲשָׂא וּבָשִׂם ה' אֶקְרָא.

סִבְרִי מָרְנוּ וְרִבְּנוּ וְרִבּוּתִי

בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן
בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיַּיִן בְּשָׂמִים
בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ
בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבַדִּיל בֵּין קֹדֶשׁ
לְחֹל. בֵּין אוֹר לְחֹשֶׁךְ. בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם
הַשְּׂבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה: בְּרוּךְ אַתָּה ה' הַמְּבַדִּיל בֵּין
קֹדֶשׁ לְחֹל.

On Sukkot recite:

בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב
בַּסֻּכָּה:



Sukkot As A Tikun

Its beauty is striking, its smell exhilarating. The *etrog* carries deep meaning and valuable lessons. Let us explore the profound message of this special fruit that we are commanded to take as part of the *arba minim* on *Sukkot* and apply its directive to our lives.

Rabbeinu Bechaye maintains that the *etrog* was the fruit that *Adam Harishon* ate; taking it on *Sukkot* as part of a mitzvah forms a *tikkun* for this sin.

Rav Shapira in *Chazon Lamoed* explains a deeper significance in this idea. The root of Adam's sin lay in using his own power of reasoning and neglecting to have complete obedience to Hashem. He contended that eating from the tree would be an '*aveirah leshmah*', although he would be defying the word of Hashem he felt it would create a greater *kevod shamayim* in the world. Adam's rationale mirrored that of the ground on the third day of Creation. On that day, contrary to Hashem's command, the ground produced trees whose bark did not taste like the fruit of the trees. The trees asserted that if the bark tasted like the fruit people would

cut down trees to eat the bark and there would be a shortage of trees. The one tree that fully obeyed Hashem's instruction was the *etrog* tree, whose bark and fruit had a similar taste. This tree was the '*etz hadaat*', as the Rosh explains, that should have been a model for Adam to follow Hashem's will unconditionally.

Am Yisrael wanted to create a medium for Hashem's Presence to rest in this world since Moshe Rabbeinu had left

In light of this insight we can understand the *segulah* quoted by the *Yaffe La'levav* for women who have difficulty in labor to eat (or bite off the *pitom*) of an *etrog* used for the mitzvah of *arba minim*. The pain and suffering of labor and childbirth is included in Chava's punishment for eating this fruit. When one takes an *etrog* and uses it as a *tikkun* for this sin, the *etrog* then becomes a protection from the fallout of the sin.

The gemara (*Shabbat 88b*) notes that by saying "*naaseh venishmah*" in acceptance of the Torah, the Jewish people likened themselves to the '*tapuach*' tree whose fruit appears before its leaves. *Tosafot*

comments that the ‘*tapuach*’ is a reference to the *etrog* tree. At Har Sinai the Jews returned to the high spiritual level of Adam before he sinned; they once again had the quality of the *etrog* tree, complete ‘*temimut*’ with Hashem, following His ways without question. This level was reduced by the sin of the Golden Calf. In a certain respect, this sin was similar to the sin of Adam. The Beit Halevi explains that *Am Yisrael* wanted to create a medium for Hashem’s Presence to rest in this world since Moshe Rabbeinu had left. Their fault lay in making their own calculation to create a way of serving Hashem, yet it was contrary to Hashem’s will.

Thus we can appreciate the *Mishna Berurah*’s (quoting the *Ari z”l*) mention of the *minhag* to *bentsch* lulav and *etrog* in the sukkah. We take an *etrog* that symbolizes the tree that was obedient to Hashem, and do a mitzvah with it in the sukkah, the place that reminds us of the Jews’ faithful sojourn in the desert, how they followed Hashem unquestionably; “*lechtech acharai bamidbar beeretz lo zarua*”.

Sukkot, a *tikkun* for the sin of Adam and the sin of the Golden Calf, is a time for ‘*temimut*’. On Sukkot, we take the *etrog*, the model of complete compliance to Hashem’s word and use it as part of a mitzvah, inspiring us to follow Hashem’s will unconditionally. As we shake the *arba minim* in all directions, we remind ourselves to crown Hashem as King in all areas of our lives; living a life of ‘*temimut*.’ ■

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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! Of course for the past several years, I have also tried to be available to assist our friends here in *Yerushalayim* in the selection of *etrogim* and *lulavim* from the *Shuk Arba Minim* we have traditionally held here at the OU

Israel Center, which sadly we will miss out on during this most unusual year.

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 *mitzva*- 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 temarim, 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...?"

Our *Chazal* in *Masechet Sukka*, explain the verse to teach us that the *arba*

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minim should ideally belong to the person wishing to fulfill the *mitzva*, 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 *mitzva* 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.

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, shlita**, 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 *mitzva* of the *arba minim* thus becomes a paradigm for how ideally we need to view each and every *mitzva* - 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 *mitzva* 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!* ■



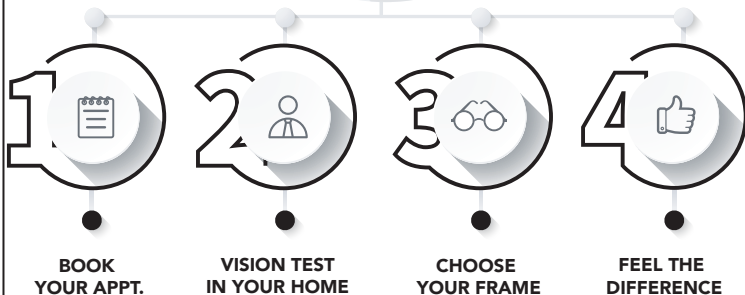
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Eating an *Etrog* and the *Segula* for an Easy Childbirth

Eating the *etrog*

We see that the *etrog* was commonly eaten in the times of the Mishna and Talmud. The Mishna (Sukka 4:7) tells us that on Hoshana Raba, after having performed the mitzva of taking the *arba minim* for the last time and beating the *aravot*, תִּיד הַתִּינוּקוֹת שׁוֹמְטִין, "מִיד לִלְבִּיָּהוּ וְאוֹכְלִין אֶתְרוֹגֵיהֶן" - "Immediately, the children would throw away their *lulavim* and eat their citrons." In the Gemara in Kiddushin (70a), R' Nachman suggests that R' Yehuda eat his *etrog*. It is pretty clear that the *etrog* was the first and most prominent citrus fruit in the Middle East.

The Gemara cites certain medicinal qualities of the *etrog* (*Shabbat* 109b), saying that eating a sweet *etrog* filled with honey is an antidote to poisonous snake bites. The Rambam writes that "the *etrog* peel strengthens the heart and its seeds serve as an antidote to poisons" (*Pirkei Moshe Barefu'a*).

Segula for an easy childbirth

Today there is a popular *segula* for

an easy childbirth of eating *etrog* jam made from *etrogim* used for the *arba minim*, especially when great rabbis made a *beracha* on them. This *segula* is ascribed to Rabbi Rachamim Nissim Yitzchak Palagi (c. 1813-1907; Izmir, Turkey), son of the renowned Rabbi Chaim Palagi. The *segula* is associated with the opinion that the Tree of Knowledge was an *etrog* tree, and after Chava ate from it she was cursed with painful childbirth. It follows that eating an *etrog* that was used for a mitzva and blessed (especially by great rabbis) on Sukkot, and thereafter undergoes a sweetening process to turn it into jam, serves as a rectification for Chava's sin and can help ease childbirth. ■



Photo: Rabbi Moshe Bloom



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8 Thoughts Under the S'chach

Freedom

Sukkot is the chag of Faith. We leave our homes, we don't know what the weather will be, and we feel just like *Bnei Yisrael* in the desert, under G-d's wing. This year we understand this more than ever. Since Purim we have been participating in a "Sukkot Workshop" – relax, let go, understand you're not in charge. Lockdown and quarantine, no *shul*, none of our regular frameworks, schools, shows... our beloved routine. This year it's easier for us to relate to the *chag*, and fulfil the wonderful *pasuk* in Tehillim: הרפו ודעו – כי אנוכי אלוקים – 'chill out' and know that I am G-d.

Between Yom Kippur and Sukkot

We tend to think the highlight of the *chagim* is Yom Kippur, Neilah, and then we come back down to earth. But no, the peak is now. To fast all day like angels is not the ideal. There's something even higher, and it's called Sukkot.

Yes, the holiday with the wood and the

nails and the sheets and the branches. Yom Kippur is only one day, when everything stops. The aim is to draw strength from it for the other 364 days of the year. To take the messages and energy of this special day into our lives, into nature, into the world. Thus writes Rav Kook: "Those days between Yom Kippur and Sukkot were given to educate us about returning to the matters of this world." In other words, one needs to build a *sukkah*. One needs to go to the market to buy *arba minim*, and yes, there are family meals that need to address everyone's preferences and dislikes, and yes, sometimes the noise from the neighbor's *sukkah* is annoying, and yes, you need to juggle all the kids, etc. But when you take what you've gleaned from Elul, Rosh Hashanah and Yom Kippur, and apply them to all these seemingly mundane assignments... that's the ideal. Life itself.

Family

These are very much family-oriented days. Here's one idea, from the well-known Israeli parenting counselor, Ziva Meir (who also happens to be my mother-in-law): "Notice that many of the most moving songs in the world are about "Mother." In all styles. In all languages. "Umi" in Arabic, "Mama" in Yiddish, everyone worships Mommy. How did Deborah the Prophetess

say it? “Until I, Deborah, arose, I arose as a mother in Israel.” אם בישראל, a mother in Israel, is a concept. A Jewish mother should be proud of who she is. She does not need to put herself down. Mom has often become a focus of guilt. We blame her for anything that’s not okay – we blame her for her impatience in the evening after being with the kids all day, or we blame her when there’s no food in the fridge. Or we just blame her for the sake of blaming...

Mothers! At this time of year, find out who you really are. Don’t follow the external needs of others but connect to yourselves. After all, the world is lying to us all the time: at work, it’s easy to glean compliments and at home, you can work hard all day every day and after all your effort, your child can give you a generous mouthful of *chutzpah*. Outside you receive feedback and praise, inside everyone is not always happy. Your work is sacred but not appreciated: why keep the house in order if it’s just going to be chaos again tomorrow?

So we all blame the mothers and they blame themselves. Who can correct this? The mothers themselves. “*Eim BeYisrael*” – mothers need to value themselves and

what they do. They’re full of self-criticism, taking on more and more assignments and constantly frustrated and unhappy. I urge them to connect inwards, give themselves a pat on the back for being who they are and doing what’s right for them. Do that from the inside and everything outside will change as well.”

Know to Differentiate

On Shabbat during Sukkot we read *Megillat Kohelet*. In our crazy times, the profound words of Shlomo HaMelech carry a lot of significance: “Everything has its season and there is time for everything under the Heaven: a time to give birth and a time to die, a time to plant and a time to uproot... a time to cry and a time to laugh, a time to eulogize and a time to dance... a time to hug and a time to avoid hugs...”

In our confusing reality, we try to do everything at once. Career and family and marriage and relationships and studies and hundreds of WhatsApp messages in between all that. Kohelet reminds us of a simple truth: one needs time for everything. Stop creating chaos in your reality. There are times for that, and

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there are other times. There's permitted and forbidden, right and wrong, and it's important to discern the difference and be cognizant of what you're doing and when. For each area of our lives to blossom and flourish we need to learn to differentiate and distinguish between what's important and what's more important.

Arba Minim

Here's a short piece by Rav Erez Moshe Doron on the *arba minim*, which reminds us of the significance of the *lulav*, *etrog*, *hadass* and *arava*. He expands on the famous symbolism of each of the species representing a different type of Jew:

"As we know, the *arba minim* symbolizes unity, but it's not only the unity of different parts of the people, but unity within us – unity between all the parts and all the situations Jewish souls can possibly encounter. Each one of us could be a *rasha* or a *tzaddik*. And what is our call as we shake the *arba minim*? First, connect to *Am Yisrael*. It doesn't matter who you are or what you've done or do, you have a connection too; you can come closer to being a *tzaddik* as well. Second, it's not only "connect" but also "wake up!": we are shaking the *arba minim* to the four corners of the earth and up and down, and the message is: whoever, whatever, wherever you've been thrown or fallen, do not despair. You can come back and come closer from absolutely anywhere in the world."

Ushpizin

The *Ushpizin*, the guests we invite into our

sukkot, are seven fathers of the nation – Avraham, Yitzchak, Ya'akov, Yosef, Moshe, Aharon and David. There are many profound and kabbalistic explanations for this custom, but in "*Be'er Miriam*," I found an historic reason I've never thought of before: our national fathers were largely nomads. Avraham left his birthplace and came to Israel, and then to Egypt, and back. Yitzchak went to the land of the Philistines during the famine, and then to the western Negev, to Beer Sheva and Chevron. Ya'akov fled to Charan, returned to Canaan, and emigrated to Egypt. Yosef was sold as a slave, Moshe and Aharon wandered for 40 years in the desert and Moshe had already been in Egypt as a child. David too fled from Shaul and Avshalom.

Their lives were lives of *sukkah*, not of permanent homes. They well understood how much the permanent reality is transient, and how much flexibility, faith and creativity one needs in life. And, despite all the inconveniences and troubles mentioned here, each one of our ancestors built himself up and led and educated. We too can take our circumstances and become better people. That's another thing to think about in your *sukkah*.

Simcha

You can't miss it. *Simcha* is supposed to be the central element of Sukkot – ושמחת – and you shall rejoice in your holiday... and you shall just be happy. The Rambam tells us that in Jerusalem on Sukkot there was "excess *simcha*" and writes that *simcha* on Sukkot is a "great service [of G-d]," while in our *siddurim*

Sukkot is referred to as **זמן שמחתינו**, the time of our joy.

So what's the connection between joy and Sukkot? The big test in our times – generally – is not one of poverty but of wealth. Not of lack but of plenty. Nevertheless, most of us are not content. *Chag HaSukkot* offers an alternative: we leave our comfortable homes for a shaky hut, which reminds us of the wanderings in the desert. That's how our ancestors lived. And it is precisely out of this minimalism and simplicity we remember the great historical story and everything we've been through. We look at nature anew (*s'chach*, *lulav*, *etrog*, etc.), and renew our bonds with our families and community during this week of celebration. We learn to appreciate everything we have around us all year long... and be happy.

Starting Over

Meals, dancing, candy bags, laundry, and suddenly, we're starting over again. The Shabbat after Simchat Torah is *Shabbat Bereishit*, on which we read the first *parasha* of the Torah again. Yet we notice something intriguing: the Torah does not spend too much time on the Creation of the World. Rather than describing the details of the cosmos and the stars and the oceans at length, it stops and details the first sin of the first human being. As it continues, the Torah does not report on all the peoples and kingdoms that rose and fell during those times, but it does stop to record how Avraham Avinu welcomes guests into his tent, or how Rivka quenches the camels' thirst near the well.

Why? Because that's what's important. The Torah is not a book of science or history. The word **תורה** comes from the word **הוראה** – to teach, to guide, to educate. These “small deeds” are the most significant and influential.

This idea can also add flavor to everything we're doing at this time of year: the effort and the running around – the *sukkah*, the house, the meals, the little conversations, the family moments – all of these are the foundation stones of *simcha*, solidity and stability. *Chag Sameach!* ■

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Real Life Rescues

Saving A Choking Guest



On a recent Friday evening, United Hatzalah volunteer EMT Yonatan Isaacs was in shul in Tevaria when his United Hatzalah communications device alerted him to a medical emergency nearby. A family was visiting their friends for Shabbat when their infant began to choke. The dedicated medic quickly and discreetly exited the synagogue and ran to his ambucycle that was parked nearby. Jumping on, he flew to the address in just 30 seconds. Upon entering the home, he found near pandemonium as hysterical parents, children, and guests were crying and screaming as a 6-month-old baby gasped and coughed incessantly.

The experienced and cool-headed medic quickly approached the infant and examined his airway. Yonatan saw at the very back of the mouth, what looked like a wet piece of challah. Surmising that the unseen part of the challah was intruding into the baby's airway and causing the blockage, the medic carefully inserted his fingers and grabbed the end of the challah. Yonatan proficiently pulled the relatively long piece of doughy material straight out of the infant's mouth. Instantly, the baby gulped down deep breaths of fresh air. The crisis was over.

The mother scooped up the now stable child, tears of fright turned to joy streaming down her face as she hugged him tightly. Yonatan took vital signs and carefully monitored the baby as they waited for an additional 10 minutes for the ambulance to arrive. Those 10 minutes could have been the difference between life and death.

Yonatan reflected on the rescue that had taken place. "To be able to save this child was a great feeling for me. As a father, I know the pain and panic one feels when your child is sick or having a medical emergency. The panic one feels at an instance of choking is tangible. Knowing that I was able to help alleviate that pain and fear of the parents and the distress of the baby is incredibly meaningful to me. Even though I rush out to medical emergencies on a regular basis, it still gives me a push every time I do so and am able to help someone."

After Shabbat, Yonatan's wife received a phone call from the woman whose house the choking incident took place in. "I just wanted to tell you that your husband is amazing. He saved the life of my guest's baby today and I am so thankful that you live nearby and that he was able to help. He prevented a tragedy for us all today."






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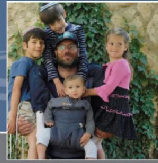
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Who is Permitted to Immerse Utensils?

There are two factors to consider in determining who may immerse utensils. Firstly, by classifying the status of the mitzvah as biblical (*deorayta*), it would require a higher level of fulfillment. The second factor is regarding intent, which is not required for the proper fulfillment of the mitzvah of *tevilat keilim*. These two factors are essential in determining who is permitted to immerse utensils.

Relying on others to immerse utensils

Most authorities rule that immersing utensils is biblical. As such, one may not send a child (below the age of bar or bat mitzvah) to immerse utensils. This is the ruling of the *Shulchan Aruch* (YD 120:14) and all later authorities (see *Sefer Hakashrut* 4:39). The *Pri Megadim* (OC 451:6) and other authorities

discuss whether a child may immerse glass utensils. While metal utensils are considered *deorayta* (biblical), the Gemara (*Avodah Zara* 75:B) states that the immersion of glass utensils is rabbinic. The basis of the Sage's additional requirement to immerse glass is based on the similarity of the melting and fusing process to the manufacture of metal utensils. If immersing glass utensils is classified as a rabbinic obligation, logically a child should be permitted to do so. However, the *Pri Megadim* states that even for glass utensils children are not to be relied upon for immersion. As long as the utensil hasn't been immersed, it is considered a prohibited object (*chezkat isur*). As the act of immersion permits its use, a child may not be entrusted with halachically changing its status, even when the obligation is rabbinic. Many authorities bring proofs against the *Pri Megadim's* claim. As many later authorities (*Pitchei Teshuva* 120:14, *Aruch Hashulchan* 120:13) are lenient and permit children to immerse glass dishes, one may follow that halachic ruling. Children above bat and bar mitzvah are fully permitted to carry out the mitzvah of *tevilat keilim*.

In addition, one may not rely upon a non-Jew to immerse any utensils on his behalf (*Biur HaGra* YD 120:39), even glass utensils.

רפואה שלמה
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Immersion with supervision

Regarding intent, halachic authorities discuss whether a child or non-Jew may immerse utensils in the presence of a Jewish adult. Early authorities bring proof from the Talmud that since intent is not required for immersion, a non-Jew or child may immerse utensils in the presence of a Jew who is obligated in the mitzvah. However, certain *poskim* (see *Ben Yisrael L'amim* 12:30) rule that one should preferably not have a non-Jew or child immerse even with adult supervision, as no *bracha* may be recited in such a situation. Ideally, the owner of the utensil should perform the mitzvah himself. However, in a case where it is difficult for an individual to immerse his own utensils, he may be helped by a non-Jew to immerse utensils in his presence. In order for a *bracha* to be recited, the owner should immerse the first utensil himself and the remaining utensils may be immersed by the non-Jew.

In a case where a Jew is unable to leave his house to immerse, a Jewish religious adult should be sent to perform *tevilat*

keilim on his behalf.

To summarize:

Children who are not yet obligated in *mitzvot* are not permitted to immerse metal utensils. However, one may be lenient to allow a child to immerse glass utensils.

A non-Jew may not perform the mitzvah of immersion without being properly supervised by a Jew.

Under a Jewish adult's supervision, a child or non-Jew may immerse utensils. However, it is preferable for the supervisor to immerse the first utensil in order to enable the *bracha* to be recited.

If an individual needs assistance to immerse his utensils, ideally he should immerse the first utensil with a *bracha* and then a non-Jew or child may immerse the remaining utensils in his presence.

Someone who is restricted to his home or is unable to immerse his utensils should have a religious adult Jew immerse the utensils on his behalf. ■

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RABBI AARON

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Generation to Generation

As we conclude the reading of five books of the Torah we pause to contemplate its paramount teachings.

Indeed, the Sages of the Midrash pondered this very notion when examining the final sedra of the Torah. They interpreted Moshe's final blessing to the nation, *V'zot Habracha* (*Devarim* 33:1), within a wider framework. Namely, Moshe's blessing to his flock is actually a continuum from Avraham's blessing to his son, Yitzchak; Yitzchak's blessing to his son Yaakov; and Yaakov to his twelve sons. (*Devarim Rabbah* 11:1)

What is the deeper idea being articulated in this midrashic teaching?

The Sages in this passage carefully note that each one of these leaders began their blessing with the precise word where the leader before them left off. Each of the forefathers, and even Moshe, utilize the very same term which was used previously to commence their own blessing. For example, Avraham concluded his blessing to his son with the word *ברך* (*Bereshit* 25:20) - and following

in his father's footsteps, Yitzchak launched his blessing to his son Yaakov with the identical word, *ברך* (*Bereshit* 27:28).

The Sages cite a halachic ruling regarding prayer that they attach to this particular gesture of the forefathers. In a circumstance where the *sh'liach tzibbur* (prayer leader) loses his train of thought and is unable to continue, what does the halacha dictate? (Parenthetically, in ancient days often one would recite this passage without a text in hand and it was not uncommon for this occurrence to happen). The Midrash states that the person who steps in "begins with the blessing where the prior prayer leader left off." In other words, the person who is relieving the first prayer leader does not start from the beginning. If the mistake is made in the 8th blessing of the *amidah*, for example, it is at the 8th blessing where the reliever begins (and he does not go back to the beginning).

Interestingly, the Midrash claims that this law regarding prayer is based on the fact that our forefathers continued their blessing from where the prior figure had left off. We emulate their way when we adhere to this practice when presented with the issue of blessings of the *amidah*.

How are we to conceptualize this law? What is the deeper significance of the

concept of ‘Beginning a blessing where the other left off?’

Three noteworthy insights:

Mesorah:

The message of the Midrash touches on the importance of parents and teachers connecting the younger generation to the entire *Mesorah* going all the way back to Mount Sinai and the beginning of our peoplehood, commencing with Avraham.

Although one is blessed with fortune and great success and therefore one’s life has been enhanced, yet, it is improper to lose a grasp on one’s humility and modesty

The notion of *Mesorah*, is a bedrock principle of Judaism. The very first Jew, Avraham Avinu, is praised by the Almighty who successfully passed his teachings and his unique vision to his child. Hashem says: “For I have loved him, because he commands his children and his household after him that they keep the way of Hashem...” (*Bereshit* 18:19).

The Rav, Rabbi Joseph B. Soloveitchik z”l was enamored with this power of *Mesorah* - transmitting the tradition from one generation to the next. Not only does the Rav often emphasize this idea in his teachings, but he spoke of it as one of his earliest and lasting memories. He

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recalled from his days in *cheder* as a young boy that his Rebbe was teaching the episode of Yehuda confronting Yosef. The Rebbe questioned why Yosef asked the brothers if they had a father. He was already aware of the fact that his father was alive. What then did he mean? At this point the *melamed* launched into a poetic reading of the text in which Yosef was really concerned with the issue of the brothers perceiving their father not only as a biological parent but the very source of their lives. “Do you look upon your father as branches look upon the roots of the tree? Do you regard your father as the foundation of your existence?...Do you believe that the old father, who represents the old tradition, is capable of telling you something new, something exciting, something challenging that you didn’t know before, or are you arrogant, insolent, vain, and demand independence from your father? (Joseph B. Soloveitchik, *Concepts in Jewish Education*, 1975).

A Link In The Chain:

Rabbi Chaim Zaitchik (*Mayanei HaChaim* 1, *Toldot*), a renowned contemporary teacher of Mussar (1905-1989), posited that the Midrash is spotlighting the uniqueness of the forefathers and of Moshe Rabbeinu in their wholehearted dedication to preserve the accomplishment of their predecessors. Often, new leaders are apt to demonstrate their own talents and genius; they prefer to make a name for themselves. Merely perpetuating the work of the earlier generation is perceived by the new head as being shameful.

This was not the case with these righteous figures of our faith. The midrash emphasizes that the great individuals mentioned in the midrash minimize their own contributions and were dedicated to giving credit instead to their ancestors who paved a way for them to follow.

These great personalities preferred to place their personal ambition aside. They strove to stay on the course that was laid out for them. They aspired to become another link in the chain stretching from the earliest founding of our people to the end of days. The blessing that they received from the earlier generation was a treasure in their eyes that required utmost care and supervision so that it remained fully intact and pure.

Expand and Embellish:

Perhaps the most novel reading of this midrash is found in the writings of the *Shem MiShmuel*, Rebbe Shmuel Bornstein, the beloved Sochotchover Rebbe (1855 -1926).

Each great figure mentioned in the Midrash, in the words of the Rebbe, “widened the gate that was bequeathed to them from the prior generation.” Their greatness was not merely carrying on the tradition but enriching and expanding on that which was inherited from the prior generation (*Shem MiShmuel* 5672).

The Midrash is quick to point out that when conveying the blessing, they also added a new word of their own. Indeed, the blessing they received was given new form and meaning. In other words,

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each subsequent forefather enhanced and upgraded the blessing that they received.

The Rebbe carefully examined the text of this Midrash. The specific term each figure chose to implement in their blessing contained significant meaning. Let us cite the following examples:

Avraham gave the blessing to his son Yitzchak employing the term *ויתן* (*Bereshit* 25:20). To give in this way is comparable to giving a gift (*matana* and the word *yiten*). One does so with the pure intent of bestowing on another, deserved or underserved, additional favor.

When Yitzchak blessed his son Yaakov he opened with the word, *ויתן*, where his father left off, but then concluded his blessing with the word *קריאה*, which means to call upon. The Rebbe of Sochotchov says that this term suggests a quality of blessing that intends to enrich and elevate that person's station in life. In this way Yitzchak's blessing added a dimension not found in the original blessing of Avraham.

Yaakov picked up where his father Yitzchak left off. He employed the word *קריאה* but then concluded his blessing with another word: *זאת*, 'this'. The Rebbe suggested that this alludes to the idea that although one is blessed with fortune and great success and therefore one's life has been enhanced, yet, it is improper to lose a grasp on one's humility and modesty. "This" and nothing more. Yaakov adds to the prior blessings the dimension of humility, modesty and groundedness

which must remain the most noble aspiration of a Jew and the nation of Israel - even amid accomplishment and achievement.

In sum, the Rebbe of Sochotchov suggested that the final sedra of the Torah represents the exquisite aspiration and desire of every generation to provide the next generation with richness of blessing - even more abundantly than what was experienced in their lifetime. This ambition is one of our people's loftiest conceptions. Throughout time and our history we as Jews strive to steadily enhance and improve one generation to the next. We are committed to spiritual ascent; to building on our successes.

A beautiful example of this idea can be seen perhaps in the numerous families who make aliyah to Israel. In many cases the parents know that it will be quite challenging to accomplish their own personal goals in a new and somewhat foreign setting but their true intent and objective in making a new home in Israel is in order to provide their children and generations to come with a more noble and elevated life.

May we be *zoche* to bequeath to our children and grandchildren blessings even more robust than we received in our lifetime, and thereby continually bring more light and sanctity to the world - one generation standing on the shoulders of the ones who came before them. *Le'dor va'dor nagid gadlecha. 'From generation to generation we will declare Your greatness.'* ■

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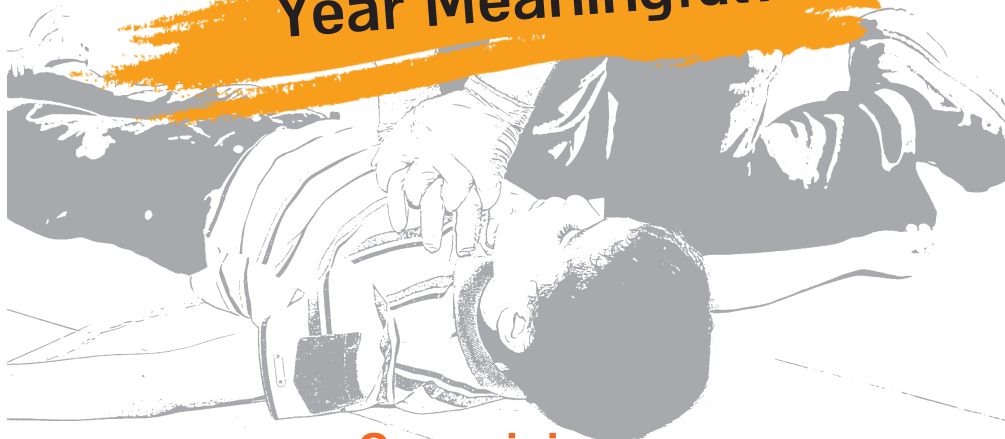
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