

# ב"ה Torah Tidbits

ISSUE 1533

OU  
ISRAEL

שבת וראש השנה  
SHABBAT & ROSH HASHANA

16-17 SEPTEMBER 2023  
א-ב תשרי תשפ"ד



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Rabbi Avi Berman  
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Halachot for Rosh Hashana  
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## שנה טובה ומתוקה!

YERUSHALAYIM ZMANIM

ROSH HASHANA DAY 1: CANDLES 6:10PM • EARLIEST 5:28PM

ROSH HASHANA DAY 2: CANDLES AFTER 7:21PM • HAVDALA SUNDAY NIGHT 7:20PM



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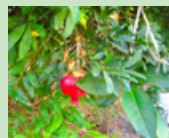
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## THIS WEEK'S COVER IMAGE!

**Photographed by Channie Greenberg.** I live in Ramot, Jerusalem. BH, I made aliyah in 5765 (2005). The photo was taken at Meshek Muslow Farm in Beit Gamliel. Meshek Muslow is a shemitah observant family farm and education center. They grow many of the seven species as well as a variety of other plants. The middot of the owners can stand as an example for the rest of Am Yisrael. The pomegranate represents the beauty of Am Yisrael and the mitzvot inherent in every Jew.



## HELPFUL REMINDERS



Tzom Gedalia is observed the day after Rosh Hashana (3rd of Tishrei)  
Tzom Gedalia (Jerusalem ) ends at 6:59pm



It is best to have a 48 hour candle lit before Shabbat/Rosh Hashana  
in order to light candles on the second night

# CANDLE LIGHTING AND HAVDALA TIMES



# OTHER Z'MANIM



	ROSH HASHANA NIGHT 1		RH NIGHT 2	SUNDAY
	CANDLES	EARLY	CANDLES AFTER*	HAVDALA**
Yerushalayim / Maale Adumim	6:10	5:28	7:21	7:20
Aza Area (Netivot, Sderot et al)	6:27	5:31	7:23	7:22
Beit Shemesh / RBS	6:28	5:29	7:22	7:21
Alon Shvut	6:25	5:29	7:21	7:20
Raanana / Tel Mond / Herzliya / K. Saba	6:27	5:30	7:23	7:21
Modiin / Chashmonaim	6:26	5:29	7:22	7:21
Netanya	6:27	5:30	7:23	7:22
Be'er Sheva	6:27	5:30	7:22	7:21
Rehovot	6:27	5:30	7:23	7:21
Petach Tikva	6:10	5:30	7:23	7:21
Ginot Shomron	6:26	5:29	7:22	7:20
Haifa / Zichron	6:16	5:30	7:23	7:21
Gush Shiloh	6:25	5:28	7:21	7:20
Tel Aviv / Givat Shmuel	6:27	5:30	7:23	7:22
Givat Zeev	6:29	5:28	7:21	7:20
Chevron / Kiryat Arba	6:25	5:29	7:21	7:20
Ashkelon	6:28	5:31	7:24	7:22
Yad Binyamin	6:27	5:30	7:23	7:21
Tzfat / Bikat HaYarden	6:19	5:27	7:21	7:19
Golan	6:24	5:27	7:20	7:19
Nahariya/Maalot	6:25	5:29	7:22	7:21
Afula	6:25	5:28	7:21	7:20

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

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

\*\* Without candle or besamim.

Daf Yomi RH 1 + Shabbat: Kidushin 34 | Daf Yomi RH 2: Kidushin 35

## JERUSALEM

Ranges 11 days Wed - Shabbat  
Sept 13 - 23 / 27 Elul - Tishrei 8

Earliest Tallit and Tefillin	5:31 - 5:37
Sunrise	6:22 - 6:28
Sof Zman Kriat Shema	9:28 - 9:29
Magen Avraham	8:51 - 8:53
Sof Zman Tefila	10:30
(According to the Gra and Baal HaTanaya)	
Chatzot (Halachic Noon)	12:34 - 12:31
Mincha Gedola (Earliest Mincha)	1:06 - 1:01
Plag Mincha	5:30 - 5:19
Sunset (Including Elevation)	6:52 - 6:39



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## DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN  
Executive Director, OU Israel

We find ourselves in an emotionally heightened time period - the final days before Rosh HaShana when we crown HaKadosh Baruch Hu and recommit ourselves to His service. In this time of introspection I find myself eagerly searching for new ways to connect with the Borei Olam and eagerly anticipate the *selichot* experience and the opportunities it provides.

Since Covid, I join a *minyán* every *motzei Shabbat* next to my home to accommodate neighbors who have difficulty walking to shul. The vast majority of those that join the *minyán* are Sefardi. I was therefore unsurprised when I made an announcement at the end of *maariv* reminding those present that *selichot* would begin at the shul nearby just a few hours later. “*Oh, the time has finally come for you guys! And just in time for Rosh HaShana!*”

Truthfully I am jealous of the Sefardi custom to say *selichot* beginning on Rosh Chodesh Elul through Yom Kippur. Every year I see the videos of the Kotel Plaza, filled to the brim with the words of *selichot* echoing throughout the crowds of thousands, asking *mechillah* in unison leading up to the Yamim Noraim. I particularly enjoy listening to Sefardi *selichot* and appreciate

the relatable way in which the *tefillot* are written - with less poetry and in a mostly communal tone. That said, I have benefited from learning the many commentaries now available on Ashkenazi *selichot*.

But at the end of the day, when building any relationship, time spent is measured by its quality as well as its quantity. Whether one’s custom is to say *selichot* for a period of 40 days or four, what matters is



their *kavannah* throughout the experience and how they utilize the time provided. To put it simply, we cannot rely on the routine of *selichot* to bring us closer to *HaKadosh Baruch Hu*. It is an *avodah shebalev* that



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The OU Israel Family  
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Rebbetzin Chavi Weinreb and family  
on the passing of her brother

YOSSI TAUB Z" L

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלם

requires us to apply our full *neshama* and intellect.

Recognizing the anxiety and overwhelm that can easily overtake us during this time period, I have come to appreciate the intuitive structure of the days leading up to the Yamim Noraim which provides countless opportunities to foster, build and fortify a personal relationship with Hashem:

**1. Selichot - Investing in Quality Time, Not Lip Service:** In recent years there has been a global movement to make *selichot* more inspiring, gathering massive groups of people to join in the *tefillah*, led by famous *chazanim* and *baalei Tefillah*. This can help us connect this time of year. Whether or not we spent this past year investing in our relationship with Hashem, the days leading up to Rosh HaShana present us with this very opportunity. With a set routine of *selichot*, we put aside the hustle and bustle of the day and spend time connecting to Hashem. However, the powerful words of *selichot* alone will not catapult us to a relationship with Hashem. Rather, for us to experience a true transformation, we must ruminate on the words of *selichot* and internalize them.

**2. Rosh HaShana - Adopting The Right Attitude:** Gratitude and appreciation are critical elements in any relationship. To fully appreciate the magnitude of Hashem's Kingship, Rosh HaShana provides us with the structure within which we can reflect upon the previous year and identify the ways in which He supported us and challenged us for our own betterment. From that place of gratitude we can tap into humility, contemplate our respective missions on this Earth and identify where adjustments must be made.

With this mindset we can then harness the power of new beginnings and set new goals for our relationship with Hashem to pursue in the coming year.

**3. Aseret Yemei Teshuvah - Maintaining Communication, Fostering Connection:** Hashem's presence during the Aseret Yemei Teshuvah is infinitely closer than it is all year round. It is during these very days that we have direct access to Him, presenting us with an opportunity and responsibility that we must capitalize on. Whether it be during set times for *tefillah* or speaking to Hashem from the heart as the day unfolds, It is during these precious days of repentance that *teshuvah* is easier to achieve and it is a gift we cannot squander.

**4. Yom Kippur & Teshuvah - Self Awareness, Repentance & Forgiveness:** Finally, as in every meaningful relationship, we must take accountability for our actions and failures, ask Hashem for forgiveness and make actionable changes. On the day in which Hashem's love for Am Yisrael is the strongest, we come to the table with honesty and humility, owning our mistakes while committing to improve ourselves with the time we are given.

We end this time period with Sukkot, a *chag* with tremendous potential, during

May the Torah learned  
from this issue be לעילוי נשמת  
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grandfather, and great-grandfather

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which we rejoice in the unique relationship established between Am Yisrael and HaKadosh Baruch Hu. That *simcha* is amplified by the new relationships we have forged individually during the Yamim Noraim. With new goals to achieve we begin to implement changes set in motion during the Yamim Noraim, solidifying the transformation started weeks prior.

When building a relationship with the Almighty it is never too late. The Yamim Noraim provide us with a thoughtful structure to guide our growth. In the coming days, whether we choose to invest more time in davening, learning, deepening our understanding of *selichot*, attending events such as OU Israel's Torah Yerushalayim or *selichot* by the Kotel, we have endless opportunities to deepen our connection with the *Ribono Shel Olam*.

May we tap into the power of the *Yamim Noraim* and reach new heights in our *avodat HaShem* - individually and as a unified nation. May Hashem give all of *Klal Yisrael* a year of unity, peace, prosperity and health.

Wishing you all an uplifting and inspiring Shabbat and a Shana Tova!



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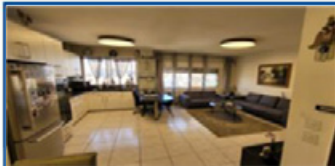


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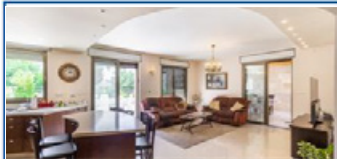


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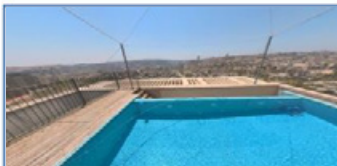
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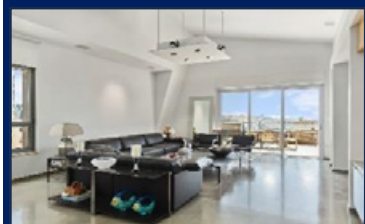
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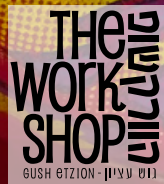
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## FROM THE DESK OF RABBI MOSHE HAUER

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# Core Goodness & Boundless Potential

Harav Yissachar Shlomo Teichtal, *Hashem yikom damo*, was a prominent Slovakian rabbi who was ultimately murdered in the Holocaust and whose view of the world was radically transformed by it. Ironically, while for many that dark period dashed their optimism and idealism and destroyed their trust in G-d and humanity, his perspective evolved in exactly the opposite direction. As keenly aware as he was of the painful upheavals – both internal and external – that the Jewish people were experiencing, he identified within the hell that had broken loose around him the seeds that would plant the Garden of Eden in *Eretz Yisrael*.

One of the central elements of that perspective was his view of Jews who lived their lives differently than he and not in line with the tradition, sometimes even opposed to it. His outlook is not only valuable for how we view and relate to other Jews; it offers clarifying and uplifting insight into ourselves, particularly relevant during this season of judgment and *teshuva*.

In his classic work (*Eim Habanim Semeicha*, Ch 3 nos. 88-89), he shares two such insights into the verse that traditionally launches us into the first Amidah of Rosh

Hashana, our first opportunity to be *omeid b'fnei Hamelech*, to stand in G-d's presence on this day of affirmation of His Kingdom:

*Tiku bachodesh shofar*. "Sound the Shofar at the moon's renewal, at the appointed time for our festive day, for it is a statute for Israel, judgment day for the G-d of Yaakov." (Tehillim 81:4)

Why does the verse attribute the judgment of Rosh Hashana to *Elokei Yaakov*, the G-d of Jacob, specifically associating Yaakov with this Day of Judgment? This question is addressed in the Midrash Tehillim.

Avraham experienced a crushing disappointment and loss in his life. His first child, Yishmael, had to be sent away and would not remain part of his true family, part of

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grandfather,  
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נלב"ע כ"ט אלול  
תשס"ה



the eternal Jewish people. This was also the fate of the sons he had later in his life with Keturah. Avraham had many children, but many of them were lost to the future of our people.

Yitzchak had a similar experience. He had only two sons, twins, but one of them – the first, his personal favorite – would not remain part of the eternal Jewish people.

Only Yaakov had the distinction of *mitaso sheleima*, all his children remaining forever part of the Jewish people. In the words of the Sages, with the children of Yaakov a new rule applied: *Yisrael af al pi shechita Yisrael hu*, even a Jew who sins remains forever part of our people. That is why his name is mentioned here.

The message, taught Rav Teichtal, is that as we stand on this Day of Judgment, we are being judged by the G-d of Yaakov, the G-d Who consider us His children despite our failings and Who will never let go of us as He evidently sees in us the inherent goodness that makes our bond unbreakable. We stand before the G-d of the truly eternal Jewish people.

That is one critical perspective.

The Midrash continues with another aspect of Yaakov that we affirm on this day, invoking another well know distinction between our *avos*.

All three of our forefathers visited the site of the future Temple. Avraham described it as a mountain, Yitzchak as a field, and Yaakov as the House of G-d. It was only Yaakov who could see beyond what the place looked like here and now; Yaakov saw in it the potential, the possibilities, the vision of what could and would be there.

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We too, today on Rosh Hashana, stand before the G-d of Yaakov. We stand here not simply as who we are but as who we can be, with a vision for being better, more perfect people. We know that the G-d of Yaakov will recognize the value of that within us, will see beyond where we are to where we aspire to be.

As we stand before the G-d of Yaakov this Rosh Hashana, we would do well to recognize our core goodness as the children of Yaakov and build for ourselves a vision for who we can be and who we aspire to be.

May we all be blessed with a *ketiva vachatima tova*. ■

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# ALIYA-BY-ALIYA SEDRA SUMMARY

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## DAY 1

This being Shabbat the Torah reading has 7 aliyot in place of the usual 5 for Yom Tov.

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

This Torah reading expresses an essential theme of Rosh Hashana. While the particular themes of the day are G-d as Judge, as King, as remembering us, those are particulars. They all express a far more grand and majestic notion. That we, mankind, little us, have an ongoing engagement with the Creator. He reached for us, pulled us close, and does not turn away. He made a covenant with the Jewish people, promising children to Sarah. Even those words are fanciful; are you telling me that the Master of the Universe engages with us? *He Reaches for us? He Promises to us? And remembers, takes note of those promises and makes them come true? That is the essential theme of Rosh Hashana; that we have a glorious connection with the Creator, on His initiative. The first chapter of that glorious connection is the promise to Sarah of a child. And most crucially; the moment He keeps His promise.*



### 1ST ALIYA (BERESHIT 21:1-4)

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

G-d did “as He said”. He promised; He made good on His promise. The phrase “as He said” appears 3 times in the first 2 verses. He promises; He does. This is the theme of Zichronot; not just that G-d remembers, but that He does what He promises, acts on what He says. He granted Sarah the child that He promised. The notion that G-d Promises to us and then does what He promises frames man as a glorious and majestic partner for the Divine.



### 2ND ALIYA (21:5-8)

Sarah says “all who hear of this birth will laugh”. Hence Yitzchak.

Sarah is not worried that people will make fun of her, embarrassed by the birth of a child at such an advanced age. Were she embarrassed, she would not immortalize that embarrassment by naming him “laughter, Yitzchak”. Rather, it is a laugh of the incredulous. A laugh expressing how incredulous this birth is. Sarah, by naming the next of the patriarchs Yitzchak expresses how incredulous our history will truly be; a history of walking with the Divine.



### 3RD ALIYA (21:9-12)

Sarah demands that Hagar and Yishmael be sent off, for Yitzchak alone is our future.

While Avraham does not like this, Hashem

tells him that Sarah is correct, for Yitzchak is the Jewish future. While we value all people, Jewish destiny is different, our people are different and our covenant with G-d is different. We are a people of unique destiny.



#### 4TH ALIYA (21:13-17)

Avraham awakens early to send Hagar and Yishmael away. They go to Be'er Sheva. Hagar cannot bear to see the death of her son. An angel calls to her that her son is saved as G-d heard the voice of the child.

The story of Hagar journeying with her son is a parallel story to the Akeida, Avraham journeying with his son that we will read tomorrow. Early in the morning, journey off, with a son, near death, the angel calls, her eyes are open.

There is a universal theme of Rosh Hashana, of all of G-d's creation. There are great nations. Like Yishmael. But the parallel to the story of Yitzchak and the Akeida is to highlight not the similarity but the difference. There *are* many great nations. Yishmael becomes a great warrior archer. As great as he is, he is but a great nation amongst nations. The greatness of the Jewish people is our uniqueness; a covenant with G-d. Yitzchak will carry on this covenant, not Yishmael.



#### 5TH ALIYA (21:18-21)

Yishmael too will be a great nation. She opens her eyes and sees water and they drink. He grows and becomes an archer.

Hagar sees water and she drinks. Avraham at the Akeida sees a ram and offers an offering. One is temporal life; water to drink. Avraham is the rarefied life of Divine connection; the ram to offer.



#### 6TH ALIYA (21:22-27)

Avimelech makes a pact with Avraham because "G-d is with you in all you do".

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



#### 7TH ALIYA (21:29-34)

They call the name of the location Be'er sheva from the word oath, or pact.

The theme of covenant, of special pacts animates this Torah reading. But there are human pacts of friendship and peace. And Divine covenants of majesty and grandeur.

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## DAY 2

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The Torah reading is the 24 verses of Genesis, Chapter 22. This story, Akeidat Yitzchak, the binding of Isaac, is the most dramatic story of the Torah. It expresses how far man is willing to go in his allegiance to G-d. While it is a complex story of conflicted commands, the narrative is beautiful in its simplicity. Amidst the simplicity of the story, the deep and unswerving commitment of Avraham is majestic. The story concludes with the ram, caught

in the thicket by its horn; the shofar we use for Rosh Hashana.



### 1ST ALIYA (22:1-3)

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

The drama of the story is belied by the strikingly simple wording: *Hineni*, here I am; he woke up early, got up and went to do what G-d requested. The absence of any dialogue, of any questions, of challenge to G-d, of discussion with Sarah, of explanation to Yitzchak is striking. This simplicity drives the message of the simplicity of Avraham's loyalty to G-d; simple language, simple faith. For this terribly complex story is at its root quite simple. This simplicity is a Rosh Hashana theme. We live in a terribly complicated world; we have many unanswered questions, theological questions, many challenges and confusion. But at some very deep and profound level we are simple in our devotion. Like the shofar – no words, just a simple call from way deep in our souls.



### 2ND ALIYA (22:4-8)

They arrive at the place. The assistants stay back. Avraham and Yitzchak walk, together. Yitzchak inquires as to where the offering is. Avraham responds that G-d will provide the offering. And they walk together.

They walk together. This togetherness is ironic – for Avraham knows he is to sacrifice Yitzchak, while Yitzchak does not know this. Or perhaps he does. Does Yitzchak figure out what is going on? Did

he wonder for these 3 days why everything for the offering was brought – except the offering itself? Perhaps he has figured it out; he really is together with Avraham. While Avraham is tested, Yitzchak is too. Yitzchak's role as the willing offering is dramatic. And as the father of the Jewish people, he expresses the image of the Jew as nearly destroyed, but surviving.



### 3RD ALIYA (22:9-14)

Avraham builds the altar, arranges the wood, places Yitzchak on the altar and takes the knife to slaughter his son. The angel interrupts; instructing him not to slaughter his son, or do a thing, for now we know you would not withhold even your son from Me. Avraham sees the ram and offers it in place of his son. He calls the place “G-d will see, *yireh*” and it is called the mountain in which G-d is seen (Har HaMoriah).

What more can be said of this powerful and dramatic moment? The mountain is named. He sees. And He is seen. The story told Him a lot about Avraham. He saw Avraham not just profess faith, but be faithful. And the story tells us a lot about Him. What we see in Him is the mystery – why did He do this, and how little we know of His ways. While at the same time His mercy and His faithfulness to us was clear to see. He saved Yitzchak and He saved Avraham from a treacherous moment.



### 4TH ALIYA (22:15-19)

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

This too is a Rosh Hashana theme. The



Creation of the world was an expression of Divine desire for a partner in man. The choosing of Avraham was a more intimate expression of Divine desire for a specific partner in man. And the expression of blessing to the Jewish people is a further expression of our unique covenant. Rosh Hashana is not only the majesty of G-d but the majesty of man. We are partners with the King. He reaches to us, creates us, chooses us, instructs us, blesses us. What a majestic mandate – the partners, the intimate partner of the King.



**5TH ALIYA (22:20-24)**

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

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Many of us enter Rosh Hashana with our own fears and trepidations. There is a precious text from the Torah reading on Rosh Hashana that gives us insight to this.

Sarah demanded that Avraham expel Hagar with Yishmael from the family home. Avraham sent Hagar into the desert with some water and food. As the water was finished, Hagar in despair was about to give up.

ויפקה אלוקים את עיניה ותרא באר מים ותלך את החמת המים (כא:יט)

"And G-d opened her eyes and behold, she saw a well of water and went to fill water from it (21:19)

Did G-d cause a miracle to happen for Hagar?

The Chidushe HaRim (Rabbi Yitzchak Mayer Alter 1799-1866, Poland) answers that there was no miracle. The well of water was always there. Rather, G-d just opened Hagar's eyes and she was able to see it. So too, many answers and solutions already exist for our fears and trepidations. We pray to G-d to merit that our eyes be opened this New Year, to see all the love and compassion we receive now from our friends and family.

Shabbat Shalom and Shana Tova



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BY RABBI DR. TZVI HERSH WEINREB  
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# Willing to Change

Sometimes even the corniest of old jokes has a profound lesson to teach us.

“How many psychologists does it take to change a light bulb?”

In case you haven’t already heard the answer to this example of tired “light bulb” humor, it goes like this:

“Just one. But it has to be willing to change!”

This witticism, if it deserves that name, recognizes an important limitation of the profession of psychotherapy. It can only be effective to the extent that patients or clients are motivated to cooperate with the process. Only if they are committed to doing the hard work of personal change can psychotherapists look forward to success.

Willingness to change is a rare trait among humans. People are frightened of anything new and adhere to the status quo even when it has brought them little benefit.

Rabbi Abraham Isaac Kook, the first chief rabbi of the land of Israel, wrote a precious little book entitled *The Lights of Return*. In it he insists that the “human tendency to cling desperately to old ways and ancient habits is the sign of a spiritual malaise”.

Rav Kook wrote this book early in his life. In his later years, he not only recommended it to others, but he studied it himself, especially at the time of year in which we now

find ourselves.

For we are now in the waning days of the month of *Elul* with the High Holidays imminent. The theme of this period of the Jewish calendar is *teshuvah*, which, although usually translated as “repentance”, is better translated as “return”, or still better as “change”.

A fundamental teaching of Judaism is the following verse from Ecclesiastes: “For no man is perfect in this world, doing only good and never sinning.” We all need to improve, we all need to change. This is the central message of Rosh Hashana and Yom Kippur for the Jew.

The fundamental difference between optimists and pessimists is that the former believe that change is possible, whereas the latter believe that attempts to change are futile.

“You can’t change human nature.” “The leopard cannot change his spots.” “Once a fool always a fool.” These are the mottos of the pessimists, and the assumptions they make are the very stuff of the entrenched resistance to genuine change in our behaviors and attitudes.

Books have been written and countless sermons sounded with all sorts of advice as to how to go about change. Some believe that it is a slow, gradual, step by step process. Others insist that change requires a dramatic

leap of faith and can be done in a transformational moment.

Some believe that change happens because of external circumstances, or social pressures imposed by other people. Others maintain that, on the contrary, change can be intentional and purposefully initiated by every person himself or herself.

Jewish texts recognize that there are two types of change; one indeed, a slow, painstaking path, and the other, a rapid and sudden personality shift. Jewish tradition recognizes that others influence and mold our paths, but that the ultimate responsibility for spiritual change lies with each of us ourselves.

I would like to share with you all one fascinating example of two individuals working together in a purposeful but deliberately incremental change process. It is to be found in the writings of a man known as the Rebbe of the Warsaw Ghetto. His name was Rabbi Kalonymus Kalman Shapiro, and his career as an outstanding pedagogue and teacher of adolescent boys was tragically cut off by the horrors of the Holocaust.

Rabbi Shapiro wrote a book aimed at his young protégés, giving them the following piece of advice to be initiated at the beginning of the school semester. He asks the student to imagine, if his name, for example, is Reuven, what “Reuven” might look like a month from now, six months from now, a year from now.

Once the young man has some sort of image of what his future self might be he can consciously begin to take steps to approximate this image. He can set specific goals and objectives to come closer to his self ideal, step by tentative step.

And every so often, he can monitor his

progress, accelerating the process, modifying it if necessary, or slowing it down if things are going too quickly. The Rebbe encourages the young man to collaborate with a friend or a mentor as he goes through this process of self change and self-development.

At this time of the Jewish New Year, as many do around the time of the secular New Year, we all tend to make resolutions. Rabbi Shapiro’s technique is but one of the numerous methods which can assist us in formulating such resolutions and in successfully executing them.

The sanctity of this season inspires us, like the light bulb, to be willing to change. We must turn to the wise and the experienced among us, be they living friends, mentors, and spiritual guides, or past scholars, rabbis, and teachers, for suggestions of specific techniques as to how to really change.

Judaism always insists upon the utility and the importance of textual study. At this time of year study is no less important than prayer. Especially if our study focuses upon finding ways to achieve desired change, and to maintain that change in the face of challenge and ever shifting circumstances.

Every time we wish each other a Happy and Sweet New Year, we are really saying, “I hope that you are successful in your attempts to change yourself and improve yourself in the coming year.” It is in that spirit that I wish each of you, dear readers, a Happy and Sweet New Year! ■

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
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# Sounding, Hearing

Context: The Rosh Hashana mitzva of *tekiat shofar* is not commanded directly in the Torah text.

Instead, the obligation emerges obliquely; out of the Torah's description of Rosh Hashana as a *Yom Terua*, a day of a broken [shofar] blast, and a *Zichron Terua*, a remembrance of a broken [shofar] blast.

The Torah's lack of clarity concerning the shofar's sounding creates ambiguity about the character of the mitzva, itself.

Specifically, the rabbis ask, are we each obligated to *sound the shofar* on Rosh Hashana or are we obligated to *hear the shofar blasts*?

*Is tekiat shofar a mitzva of sounding or of hearing?*

The answer to this question not only carries practical ramifications, but shapes a centuries-old debate concerning the mitzva's philosophical underpinnings, as well.

Approaches:

A. Some authorities maintain that the Torah obligates each individual adult male to *actually blow the shofar on Rosh Hashana*.

This approach, however, presents an obvious problem. Only select individuals are capable of properly sounding the shofar. How then, can members of the general population fulfill their personal responsibility to sound the shofar?

The solution to this problem, according

to many authorities, lies in the application of the halachic principle of *shomeia k'oneh*, "one who hears is as one who recites."

Based on the concept of *areivut*, the deep interconnection between all Jews, the principle of *shomeia k'oneh* enables an individual to fulfill certain mitzvot through another Jew's performance of those obligations. For this to happen, both the individual performing the mitzva and the "listener" must have their reciprocal relationship in mind.

Thus, if the *Ba'al Tokea*, the individual who sounds the shofar in synagogue, intends to sound the shofar on behalf of all those who hear his blasts; and the members of the congregation aim to fulfill their mitzva through those shofar sounds; *the halacha regards each individual present as having personally sounded the shofar*.

B. Other authorities, including the Rambam, adopt an entirely different approach to the mitzva of *tekiat shofar*.

In their view, the mitzva of *tekiat shofar* does not require the personal sounding of the shofar by each individual participant.

On the contrary, these scholars maintain, the mitzva of *Tekiat Shofar simply obligates one to hear the appropriate shofar blasts, even if those blasts are sounded by another*.

The blessing for *Tekiat Shofar* adopted by

most authorities over the years, and universally recited today in conjunction with the mitzva, mirrors this position.

*Baruch ata Hashem, elokeinu Melech ha'olam, asher kidshanu b'mitzvosav, v'tzivanu lishmoa kol shofar.* Blessed are you, HaShem, our Lord, King of the universe, who has sanctified us in his mitzvot and commanded us to hear the sound of the shofar.

C. Whatever the upshot of this halachic debate, however, the question remains. Why isn't the Torah clearer in its exposition of the laws of *tekiat shofar*? Why leave the nature of this important mitzva shrouded in mystery?

One could argue that the textual ambiguity is deliberate. Perhaps the Torah wants us to recognize that there is a dual character to the mitzva of Tekiat shofar. This mitzva reminds us that there are times to “sound” and times to “hear.”

The two dimensions of the mitzva will shift from moment to moment over the course of every Rosh Hashana...

D. At times, when words fail, the shofar blasts serve as prayers to be “sounded;” wordless pleas intended to pierce the heavenly vaults.

In these moments, we transcend the limitations of speech; as through the sounding of the shofar we communicate to God the unspoken fears, concerns, hopes, and aspirations that lie deep within the recesses of our hearts.

*Not everything can be put into words,* we effectively declare. And we beseech God to accept the powerful emotions that remain unsaid.

The insertion of the *Tekiot D'me'umad*, the “Standing Tekiot,” directly into the Rosh

Hashana Musaf Amida, underscores their role as wordless prayer.

E. There are other times, however, when the shofar blasts are not are not meant to be “sounded,” but to be “heard.”

*These are the moments when the demand upon us is to stop talking and to listen; to hear the myriad voices that should power our prayers.*

In the shofar blasts we should hear:

The voices of our earliest progenitors, the patriarchs and matriarchs, whose search for God led them to establish the three daily prayer services; the voice of King David, whose psalms bring the myriad of human emotions into our tefilla each day; the voices of scholars over the ages who further shaped our prayers; the voices of Jews across time, whose unrealized dreams for the future are now dependent on us; and, above it all, the voice of God, telling us of His dreams for our people, of the challenges of our time that must be met...

And, if we listen carefully enough, we will also hear in those shofar blasts the voices of our own hearts; reminding us of the true priorities that we know, deep down, should guide our lives; of the truly important facets of our lives, so often lost in the daily grind ...

F. On Rosh Hashana, the shofar must be both “sounded” and heard. Whether this happens is entirely dependent upon us.

The mitzva of *tekiat shofar* demands that we be sensitive to the rhythm of the festival, to the shifting moments of the days. We must be ardent in our prayers, yet contemplative in our thoughts.

Only if we both “sound” and “hear” the shofar, will we achieve our Rosh Hashana goals. ■



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# A Celebration of Creation

One aspect of the service on Rosh Hashana never ceases to fill me with wonder.

Rosh Hashana is the anniversary of creation. *Hayom harat olam*, we say in our prayers: "Today the world was born." What then – if we knew nothing of the prayers – would we expect to find as the biblical readings for the day?

My vote would be simple. From the Torah, the opening of Bereishit. "In the beginning God created..." And for the *haftarah*? What better than the last two chapters of Isaiah, "Behold I will create new heavens and a new earth"?

Opening the machzor, I would find that my answer was logical but wrong. What, in fact, do we read on the first day of the New Year? From the Torah, the story of the birth of Isaac. For the *haftarah*, the birth of Samuel. Two stories of great women – Sarah and Hannah – who longed to have children, but could not, and were then blessed by God.

Why these two stories? Beautiful, certainly. But what is their connection with Rosh Hashana? The answer tells us much about the extraordinary, humane, counter-intuitive

vision at the heart of Jewish life.

The famous Mishnah in Sanhedrin states (Steven Spielberg used it in his film *Schindler's List*) that a single life is like a universe. "One who destroys a life is as if he destroyed a universe. One who saves a life is as if he saved a universe." *The birth of a human life is like the birth of the universe*. Rosh Hashana is the festival of creation – and if you want to understand the ethical implications of creation, don't study astro-physics. Think of the birth of a child.

Throughout the centuries, Judaism has been the most child-centered civilization in history. Only once does the Torah tell us why Abraham was chosen: "So that he will instruct

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his children and his household after him to keep the way of the Lord.” Abraham was chosen for the sake of his children.

On the brink of the exodus, Moses gathers the people and addresses them (Exodus 12-13). He speaks about none of the things we would expect – freedom, the journey, the land of milk and honey. Instead he speaks three times about children: “And you shall tell your child on that day.”

Children have been the casualties of our age. In the West they have suffered from the breakdown of marriage and the exploitations of a consumer culture. In the Middle East they have been used by the proponents of terror as cover for gunfire and, worse, used as suicide bombers. Where have been the voices of protest? Sadly there have been too few.

There are cultures that live in the present. Eventually, inevitably, they lose their way. There are cultures that live in the past. Nursing grievances, they seek revenge. Judaism is the greatest example in history of a culture that, while celebrating the present and remembering the past, lives for the future – and for its children.

If I were to choose one Jewish message for the world in these tense times, I would say: forget power, pride, violence, revenge, wealth, prestige, honour, acclaim – and instead ask one question: will our next act make the world a little better for our children? That is the message of Rosh Hashana – the day on which, to understand the universe, we think about the birth of a child. ■

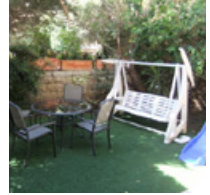
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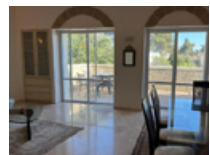
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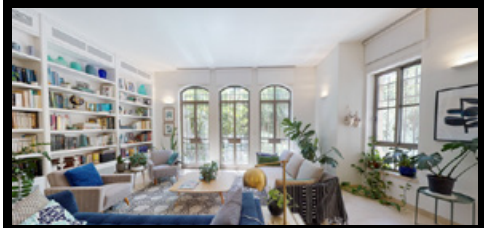
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## Go the Extra Mile

**ROSH HASHANA HAFTORAH DAY 1: I SAMUEL 1:1 – 2:10**

The selections for the Torah and Haftorah readings this time of year are laden with inspirational messages, intended to impact and uplift. And while the focus of the narrative of the Haftorah on the first day of Rosh Hashana is primarily the emotional quest of Channah for a child and her ultimate song and sacrifice, the Tanna Debei Eliyahu Rabbah's poignant description of Elkanah leaves us with powerful life lessons to learn and transmit.

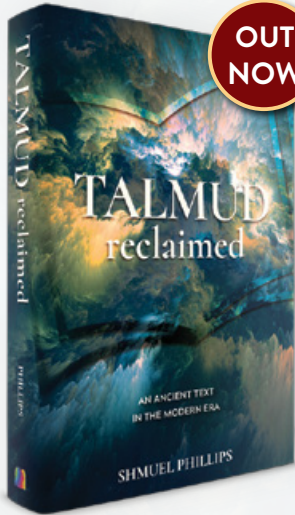
Four times a year, Elkanah would take his entire extended family, wives, children, brothers, sisters and their families to the Mishkan. He set out four times - one time beyond the three obligatory ascensions necessary for the pilgrimage festivals - to infuse his family with the message that spirituality obligates us to show up beyond the minimum required times. Rather than traveling directly to the Mishkan, he and his family would stop in a city along the way and set up camp in the middle of the town. The local populace would come out to see who was coming through with such a large entourage. The midrash describes how the men would speak with the men, the women with the women, and the children with the children. The townspeople inquired as to where this group was headed. Elkanah would share that he was going up to the City of G-d, Shiloh, the place

from where Torah and observance emerges. He would extend an invitation to the townspeople, "Why don't you join us and we will go together?" Their eyes would fill with tears as they joined the travelers traveling to Shiloh. The first year, five families came, the next year, ten, and over time, tens and tens of families joined the pilgrimage to Shiloh.

But Elkanah did not stop there. He took alternative routes in an effort to continue to spread the word of Hashem. The result of his travels was an inspired people, a nation reconnected with Torah and its observance. Hashem promised Elkanah that in the merit of reconnecting the Jewish people to lives of meaning and purpose, he would be blessed with a son who would continue to bring merit to his people. It is in this merit that the great prophet Shmuel was born to Elkanah and Channah.

Rosh Hashana is an opportunity to focus not only on our own personal growth but also on the collective return of our people to Hashem and His Torah. Elkanah is a model for the transformative power of the individual, the ability of one, to impact widely. A new year highlights this mission, to bring spirituality to those not yet touched. On Rosh Hashana, we must ask ourselves, how can we continue Elkanah's journey? How can we impact widely and wisely? ■

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## Rosh Hashana II

Upon reading the haftarah for the second day of Rosh Hashana one would be overwhelmed by the magnificent prophecies of the “*acharit yamim*”, the future messianic era. The comforting promises of the navi Yirmiyahu include the pledge of an era of rebuilding the nation, of a time of celebration and dance as well of an age of rebirth for the once-desolate land. The prophet even foretells of a future when the people would call for a return to Tziyon, after which Hashem would gather His children from the ends of the earth and bring them back to their land!! In retrospect, we would consider this 31st chapter of Yirmiyahu as a fitting inclusion to the haftarat of consolation - were it found in Sefer Yishayahu.

Wonderful!!

But what does it have to do with Rosh Hashana????

The answer to that most fitting question is to be found in the very first p’sukim of the haftarah where the navi reminds Israel how Hashem found favor in ... “am s’ridei charev”, the nation who survived the sword (of Egypt) ... “haloch l’hargi’o Yisrael”, as He led Israel to its “tranquility’ (her land). But I wonder if Chazal saw these words NOT simply as a reflection

of a past history but as a future lesson for the people. Perhaps the text refers to the His nation that were “am s’ridei charev” – survivors of the ‘sword’ (“charev”) or of ‘destruction’ (“chareiv-as in ‘churban’), and, therefore, “haloch l’hargi’o Yisrael” – he is going to bring tranquility to Israel. I would suggest that the ancients saw this message to Israel as assurance that G-d looks to bring the weary and tortured people who suffered much punishment, final rest and peace.

But this is but an introduction to Yirmiyahu’s message, for the very next verse shares Israel’s disbelief – even skepticism - in the navi’s promise: “Merachok Hashem nirah li”, “But Hashem seems so far from me” is their response. And so, the very next pasuk explains the import of Hashem’s promise, and, I submit, the very core of this Rosh Hashana message. In it, G-d tells the nation: “Ahavat olam ahavtich”, - ‘do you not realize that I have an eternal and never ceasing love for you?’ “Al ken m’shachtich chased”, ‘and that is why I have extended such kindness to you.’

G-d responds to the people’s skepticism by telling His chosen nation that the comforting words and the remarkable future prophesied by Yirmiyahu would indeed

come to fruition—despite Israel’s past sins that has led them to doubt the prophet’s promises. Hashem reminds them that, although “Merachok Hashem nirah li”, G-d seems so distant from them, He, nonetheless, continues to love which is why “m’shachtich chased”, He extends kindness and mercy to them.

And what a powerful message that is for us on Rosh Hashana!!

As we turn to Hashem in tefilla on this Day of Judgment, we are understandably uncomfortable. We wonder if we really are deserving of G-d’s mercies and His forgiveness. We look back upon the year and find that we weren’t always careful in our relationships – whether with G-d or with others. And, perhaps, we might even feel that the Divine One has good reason to feel that we are not truly deserving of his

atonement. And so He reminds us: “Ahavat olam ahavtich”, I love you eternally for, as you remember your shortcomings, I recall your virtues.

And, isn’t that exactly how Yirmiyahu closes this haftarah? “Haben yakir li Ephrayim....? “Is not Ephrayim my most precious child?” And, for that very reason “rachem arachamenu..”-I will surely show mercy to him”! ■

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# The Sound of the Shofar

Why do we blow the shofar on Rosh Hashana? There are several reasons given, but we will focus on three.

## **וַיִּצַר בְּאִפּוֹ - BREATH OF LIFE**

There is a discussion in the gemara as to the month in which the world was created (Rosh Hashana 10b). Rabbi Eliezer posits that the world was created in the month of Tishrei while Rabbi Yehoshua believes the world was created in Nissan. The accepted view however, based on Hazal is that the world was created on the 25th of Elul and therefore man was created on Rosh Hashana! (see Vayikra Raba 29a; Shem M'Shmuel RH 37). Perhaps the act of blowing the shofar is a reminder of man being created by God blowing life into our souls as is stated:

וַיִּצַר ה' אֶת הָאָדָם אֶת הָאָדָם עָפָר מִן הָאֲדָמָה  
וַיִּפַּח בְּאִפּוֹ נֶשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה.  
(בראשית ב:ז)

*And God formed man of dust from the ground, and He breathed into his nostrils the soul of life, and man became a living soul.* (Bereshit 2:7).

On Rosh Hashana, when we stand before God in judgment, we are to recall that He is our creator, and our mission is to serve Him. Perhaps through the blowing of the shofar we are reminded of that breath that infused us with life – and are therefore

indebted to Him for having provided us with life.

## **COMPLETE THE PRAISE**

Rav Soloveitchik (Yemei Zikaron 140) views the shofar as a means to complete our praise of Hashem. We reach a point where we realize that we can never finish our praise of Hashem. There is a *gemara* in Brachot (33) that describes a situation that transpired in Rav Haninah's shul. The *hazan* was reciting the repetition of the *Amida* and inserted several descriptions of God, in addition to the standard descriptions that appear in the siddur (*hagadol, hagibor, vehanora*, which are derived from a biblical source).

Rabbi Hanina was very upset with the *hazan's* rendition. When the *Hazan* finished, Rav Haninah inquired – *did you cover all God's attributes?* When it comes to praising God, sometimes, *kol hamosif gorei'a* (supplementing with new ideas can detract from the praise). When it comes to praising God's greatness, it goes without saying that if we start using our own words, we can go on forever. We can never include a complete description of all of God's characteristics, so it is better to refrain from attempting to do so.

Perhaps the sound of the shofar is a means in which we are stating to God:



“please complete our prayers for us”. We want to praise you, but we are unable to do so as we are limited in our ability to express comprehensive praise.

Rav Soloveitchik asks why at the end of the service we recite *עלינו לשבח לאדון הכל* – that we are to praise the master of the world? This statement is something that should be said at the beginning of davening, rather than at its conclusion. The Rav explains that as we reach the end of the davening, we recognize that we are never done with *tefillah*. This statement is an acknowledgment of that fact. Even though we are about to leave shul, we ought to remain and continue praising God.

#### FILL IN THE BLANK

The sounding of the shofar is a form of prayer, albeit one without any words. At times, man becomes speechless. When another performs an act of *chesed* for us, we may respond: “*There are no words to express my gratitude*”. We are overtaken by emotion, and it is difficult for us to place our feelings into words. On Rosh Hashana we turn to Hashem and state: “You know what is in our best interest. We may request something, but You know it will not turn out favorably for us”. The Rav claimed that he had prayed that he would never have to leave Europe, where Torah flourished. Luckily Hashem had other plans for him, and he was saved from the devastation that transpired in the region and was able to spread Torah for many years.

On Rosh Chodesh we ask Hashem to fulfill our requests, but we coat it in the following manner:

ימלא ה' כל משאלות לבינו לטובה

God should fulfill our requests **for the good**.

We do not merely ask God to fulfill our requests. We add at the end of the phrase – that He should fulfill our requests *for the good*. If in the end our request will be detrimental, don't allow it to come to fruition.

When we blow the shofar, we ask God to fill in the blank. We want to ask you for a good year, but we do not know what to specifically request, so we leave it up to you to “**fill in the blank**”. Only **You** know what is in our best interest.

As we hear the sound of the shofar, may we contemplate (i) that we are *avdei Hashem* – here to serve our creator; (ii) our love and appreciation of Hashem and how the shofar expresses our unspoken praise; and (iii) that we place our trust in Hashem who knows what is best for us. May we all be granted a happy and healthy year! ■

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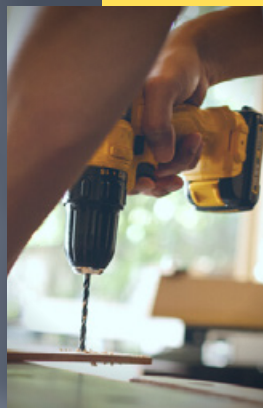


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## Peculiar Pesukim

The Torah reading for the second day of Rosh Hashana recounts the events of *Akeidat Yitzchak*, the quintessential demonstration of complete dedication on the part of a human being towards Hashem. It is a *zechut* that plays a primary role throughout the day, mentioned in our *tefillot* numerous times, and echoed in the blasts of the shofar as well. But the inclusion of the final section of the reading is puzzling and feels anticlimactic. *“It came to pass after these things, that Avraham was told, saying: Behold, Milcah too has borne children to Nachor your brother... and Betuel begot Rivka... And his concubine whose name was Reumah, also bore children: Tevach, Gaham, Tachash and Ma’achah.”* (Bereisheet 22: 20-24) What is the significance of these passages on the holiest of days?

Torah can be interpreted and understood on many levels. We can find allusions, teachings and deep insights in every word. In his commentary on the Rosh Hashana machzor, Rav Druck shares a powerful hint in the last *passuk* in the above passage to direct our thoughts during the Torah reading. *“Tachash”* is an acronym for *“tiku chodesh shofar,”* and *“Ma’achah”* is an acronym for *“meloch al kol haolam.”* As we read these names, we can concentrate

on the theme of shofar blowing to coronate Hashem as our King.

Rav Schwab in *Ma’ayan Beit Hasho’eva* sees these verses as conveying a message of awakening us to *teshuvah*. Rashi teaches that the sole purpose of this section is to inform us of Rivka’s birth. Yet there is no mention of her brother Lavan since the Torah does not acknowledge the wicked if there is no direct need. However, Lavan’s absence from the ultimate “Book of Life” should evoke thoughts of remorse as we ask ourselves, will we also, G-d forbid, be omitted from the book of life? Such thoughts and feelings will count as a merit to indeed be written in the *Sefer Hachaim*.

There is yet another pertinent message in this group of verses, says Rav Wolfson in *Emunat Itecha*. The Ba’al Shem Tov and his students emphasized complete focus on serving Hashem during the days of Rosh Hashana with trepidation and intensity. The Torah reading on the first day of Rosh Hashana is aimed toward those higher generations that were more adept at maintaining such an impassioned relationship with Hashem. But our reality is that we are not capable of such earnest, extended concentration. Thus, the reading for the second day concludes with the list of Nachor’s evil descendants paralleling



the evil and negativity that surround us from all sides. The first letters of the words “*U’Betuel yalad et Rivka,*” *aleph, vav, reish, yud,* spell the word “*ori.*” “*Hashem ori*”, our *avodah* for this time is about finding the goodness of Rivka, a moment of light, a spark of connection during these days that we can build on as we develop our service of Hashem in the coming year.

A final message is found in *Chumash Mesoret Harav*, based on the teachings of Rav Soloveitchik. The aforementioned section is not an ancillary addition to the *Akeidah*, it is part of the *nisayon* itself. Avraham Avinu who spread the word of Hashem, who is childless for 100 years, is asked to sacrifice his only child to Hashem. Contrast this with his brother, an idolator whose life is comfortable and has 12 children with ease. Avraham faced challenge after challenge yet remained steadfast in his values and beliefs, understanding that the service of Hashem is at times fraught with difficulty. Avraham Avinu accepted that his destiny and the destiny of his family would be one of adversity and he embraced it without question. This loyalty should inspire us on this holy day as we coronate Hashem as our King, recognizing His supreme dominion in every aspect of our lives. ■

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RABBI JUDAH

MISCHEL

Executive Director, Camp HASC

Author of *Baderech: Along the Path of Teshuva* (Mosaica 2021)

# Rosh Hashana: Signed & Sealed...With Love

For more than sixty years, Rabbi Dr. Nissan Mindel, z'l, was a trusted secretary and a member of the inner-circle of the Lubavitcher Rebbe. A kind *talmid chacham* and master educator, he was an author of dozens of fundamental articles and books on Chabad philosophy, as well as the first translation of *Sefer haTanya* into English.

He also oversaw the publication of Chabad's children's magazines for decades, and was a respected emissary of the Rebbes, representing them at national public events.

As is well known, the Lubavitcher Rebbe corresponded with tens of thousands of people from all walks of life on nearly every topic, dispensing blessings, advice and guidance on every subject imaginable, and responding to questions and needs with endless positivity and insight. As many as 1,800 letters would arrive at the Rebbe's office in a given week, and he would personally open and read each one himself. However, in order to respond thoughtfully to these letters, it was necessary to rely on his secretaries to help write his responses. Rabbi Mindel was responsible for overseeing this immense operation of writing replies in numerous languages and addressing them to their eagerly waiting recipients.

In Rabbi Mindel's introduction to *The Letter and the Spirit*, a multi-volume sampling of letters that he translated, edited and curated, he shares a behind-the-scenes glimpse of the Rebbe's greatness and sensitivity in correspondence.

The Rebbe would personally sign each outgoing letter. In an effort to help manage the overwhelming flow of mail and save the Rebbe's precious time, Rabbi Mindel once suggested they adopt the universally accepted practice of 'signing' letters with a rubber stamp, and allow the production line to rapidly stamp the Rebbe's signature before the letter was placed in an envelope.

While appreciating the thoughtfulness of the suggestion, the Rebbe firmly declined. "How can I send prayerful wishes to a person in such an artificial manner? How would someone feel if they received their Rebbe's good wishes in a letter that was signed with a rubber stamp?"

Another time, someone recommended that the Rebbe use an electric letter-opener to automate the process and save much time and effort. Again, the Rebbe affirmed the good intentions of the recommendation, but then sighed deeply: "Can an electronic machine possibly sense the pain and

tears that went into the writing and signing of these heartfelt letters?”

Much of the imagery unfolded in the liturgy of the *Yamim Noraim* is of the Master of the World judging His creatures and writing our names and our deeds in *Sefer HaZichronos*, “The Book of Remembrances”. The Gemara (*Rosh Hashana*, 16) speaks of three books that are opened in the upper worlds on Rosh Hashana:

אָחַד שֶׁל רְשָׁעִים גְּמוּרֵי, וְאָחַד שֶׁל צְדִיקִים גְּמוּרֵי, וְאָחַד שֶׁל בֵּינוֹנִיִּים. צְדִיקִים גְּמוּרֵי – נִכְתָּבִין וְנִחְתָּמִין לְאַתֵּר לְחַיִּים...

“One book is of ‘complete *resha'im*’, one is of ‘complete *tzadikim*’, and one is of ‘average people’. In the book of complete *tzadikim*, they are immediately written and sealed for life...”

Thus, throughout the *Yamim Noraim*, we pray repeatedly and passionately that we, our loved ones, and all of Am Yisrael, will be inscribed in the *Sefer haChayim*, “The Book of Life”.

One of the deeply stirring and emotional selections in the Ashkenazic High Holiday tradition is the *piyut* of *U-Nesaneh Tokef*. This reveals a shocking truth about the *Sefer haZichronos*: “*V'choseim yad kol adam bo* — the signature of each person’s hand is in it.” The Supernal accounting of our deeds is actually sealed in our own handwriting! This brings up a couple questions. What is this ‘book’ which records all our intentions, choices and actions, and where can it be found? And with what writing implement are we ‘signing off’ on our verdict and destiny?

Reb Tzadok haKohen of Lublin tells us: דיודע שהספר של צדיקים ושל רשעים ושל בינונים הוא לב האדם עצמו וכששובר לבו ועשה

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“It is known that the ‘Book of the *Tzadikim*’ and that of the *resha'im*, and that of the *beinonim*, are actually the hearts of the persons themselves. And when a person breaks his heart in doing teshuvah, and his heart is broken within him, the ‘Book of Harsh Decrees’ is ripped up....For all the rectifications created by teshuvah occur in the heart.”

(*Takanas haShavin*, 8)

May the *Ribbono shel Olam* receive our heartfelt teshuvah and may we be written and signed into the Book of True *Tzadikim* for a sweet year of revealed good, life, peace and redemption!

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MON, SEPT 18

**9:15 AM**  
Sefer Kohelet **Rebbetzin  
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**10:30 AM**  
TheThought of Rav Kook  
**Rabbi Aaron  
Goldscheider**

**11:45 AM**  
Novel Parsha Nuances  
**Rabbi Avi Herzog**

**8:30 pm**  
Semichat Chaver Program  
**Rabbi Elyada Goldwicht**

TUES, SEP 19

**9:15 AM**  
Torah Tapestries  
**Rebbetzin Shira Smiles**

**9:30 AM**  
Minchat Chinuch  
**Rabbi Yitzchak Breitowitz**

**10:30 AM**  
Parshat HaShavua  
**Rabbi Shmuel Goldin**

**12:15 pm**  
Jewish History:  
**Dr. Deborah Polster**

**2:00PM**  
Men's Talmud  
**Rabbi Jeff Bienenfeld**

**7:30 PM**  
The Bais-Safrut (Men)  
**Rabbi Tzvi Mauner**

**8:00 PM**  
Sefer Shmuel  
**Rabbi Mordechai Machlis**

WED, SEP 20

**9:00 AM**  
Medina and Halacha  
**Rabbi Shimshon Nadel**

**10:15 AM**  
Contemporary Issues **Rabbi  
Anthony Manning**

**11:30 AM**  
Ani Maamin  
**Rabbi Yitzchak Feigenbaum**

**12:30 PM**  
Lunch and Learn  
Rabbi Neil Winkler

**8:00PM**  
Halachic Controversies  
Rabbi Aschi Dick (The Bais)



**6:00-10:00PM**  
Torah Modiin- Layl Iyun  
to Prepare for Yom Kippur  
in Modiin

THURS, SEP 21

**9:00AM**  
Parshat HaShavua **Rabbi Ari Kahn**

**11:30 AM**  
Unlocking the Messages of Chazal

with **Rabbi Shai Finkelstein**

**2:00PM**  
Men's Talmud  
**Rabbi Jeff Bienenfeld**



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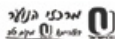
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In 2019, Nadav Jesselson was in his office in Tel Aviv. "I felt a calling outside the concrete jungle." He bought a farm at Moshav Nechusha in the Judean Foothills. Initially he planted vines, but then came an idea: "What if we gave Jews the opportunity to own their own vineyard in the Land of Israel?" Thus the concept of Anava Vineyards was born.

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Making wine in Israel involves working the land in Eretz HaKodesh in order to produce your own wine. Anava, named by Moriah, Nadav's wife, means "grape" but also "humility," a quality needed by those working in agriculture. "The mitzvah of Orlah teaches us humility, patience and restraint."

As we approach Rosh Hashanah, Anava echoes Jewish history. Next to the vineyard lies an ancient wine press from the Second Temple Period. "Our forefathers made wine in this very same place. Now we invite you to join us in a unique agricultural and wine experience, of owning your own vineyard in the Land of Israel." Shana Tova uMetuka!

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For more information, contact Anava Vineyards at [info@anavavineyards.com](mailto:info@anavavineyards.com),  
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## SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

The moments when the *Shofar* is sounded on *Rosh Hashana* are perhaps the most emotionally charged and spiritually significant time of the entire *Yomim Noraim* period. The *Shofar* has many profound messages; its most familiar message is of course to remind us of the *Akeidat Yitzchak* (binding of Isaac) and the ram that takes the place of Isaac as a sacrificial offering. But there are many other messages inherent in the *Shofar's* sounds as well.

There is an interesting idea introduced by the *Rambam*, specifically in the third chapter of the Laws of Repentance, the fourth entry: “*Af al pi sheteki'at shofar berosh hashana gezeirat hakatuv, remez yesh bo kelomar uru yeshainim mishainatchem...*” “Even though the sounding of the *Shofar* on *Rosh Hashana* is mandated by a biblical verse, it is possible to suggest that there is an allusion (contained within the act of sounding the *Shofar*) to say (that these sounds are meant to) rouse the sleeping from their slumber...”

In other words, perhaps one function of the *Shofar* is to serve as our spiritual alarm clock, to rouse us from our year-long spiritual hibernation, and inspire us to seize the precious moments that *Rosh Hashana* provides for us to renew, re-invigorate and return to a heightened sense of connection to *Hashem*.

Rabbi Moshe Tzvi Neriah *zt'l* one of the close students of Rabbi Abraham Isaac Kook *zt'l*, edited a beautiful work called *Moadei*

*HaReiah*- which is a collection of essays, stories, and sound bytes from the life and work of Rav Kook specifically regarding each of the Jewish Holidays. There is a particularly powerful story, which occurred one *Rosh Hashana* in the late 1920's that really sums up the multi-tiered inspirational messages contained within the *shofar's* sounds.

It became known to Rav Kook on the eve of *Rosh Hashana* that there was a particular construction project that was quickly nearing completion, and that those involved in building this particular edifice, planned to continue to work toward completing this project, even on *Rosh Hashana*. Obviously saddened by this news, Rav Kook decided upon a strategy as to how he must address this situation.

The next morning, Rav Kook sent one of his *gabbaim* (ritual assistants) to visit the workers, and to bring a *Shofar* with him. Rav Kook gave the *gabbai* careful instructions not to speak any harsh words, rather to merely go to the construction site, and to simply sound the *Shofar*.

Upon hearing the familiar sounds of the *Shofar*, construction ceased, and most of the laborers quickly changed their clothing and made their way to synagogues. When the *gabbai* returned to the synagogue, he asked Rav Kook how come the rabbi did not simply go and address these workers himself; surely a visit from the esteemed Chief Rabbi would have encouraged all of the laborers to



join the many who had decided to return to the synagogue with the *gabbai*. Rav Kook's answer is perhaps the most powerful point of this entire story. Rav Kook explained that had he arrived at the site, surely he would have caused great embarrassment, even shame to the many workers! Although the public desecration of this holiest of days certainly pained him deeply, the pain he felt when the Torah's honor was tarnished in such a public manner enveloped his entire being; but what pained him most was to know that there were Jews who might go through an entire *Rosh Hashana* and not hear the beautiful sweet sounds of the *Shofar*.

Three times each day we recite the *Amida*- the nineteen blessing benediction which forms the foundation of Jewish prayer. Included among these blessings are the following words:

“Sound the great *Shofar* for our freedom, raise the banner to gather in our exiles and gather us together from the four corners of the Earth....”


This blessing is of course a reference to the prophetic vision of the “Great *Shofar*” which will be sounded, with the onset of the Messianic era.

However, Rav Gedalia Schorr *zt'l*, one of the giants of American Jewish life in the twentieth century, explains this blessing in relation to the *Shofar* we will sound in just a few days on *Rosh Hashana*. In his masterpiece of Torah essays, *Or Gedalyahu*, Rav Gedalia wrote these moving words:

“It is through the experience of the sounding of the *Shofar* on *Rosh Hashana* that every person has an awakening within his heart, that rouses the pure spark innate within each of our hearts, and can bring



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us to true freedom; the freedom from all that clouds our vision in the here and now, and ultimately it is this clarity which will help us to usher in the era of true freedom, of peace and harmony in the world, represented by the sounding of the Great *Shofar* of *Moshiach*...”

The words of Rav Kook and Rav Gedalia Schorr are particularly profound as we are about to commemorate *Rosh Hashana* in the here and now of the 21st Century. If these two giants had such a deep understanding of how the *Shofar*'s emotionally charged sounds had the power to literally transform each and every soul, to literally touch even those most remote and least connected to Judaism, scattered throughout the four corners of the world, how much more vividly does this message resonate for the times we live in today.

But it is Rav Kook's beautiful lesson which must ever guide us, must serve as the basis for building bridges with all our brothers and sisters. The *Shofar's* sweet sounds remind us of the beauty that is a Jewish way of life, the enrichment, fulfillment and contentment that *Torah* can bring to each of our lives. The *Shofar's* sounds reach that pure spark within each of us, and softly remind us that we can indeed leave behind all those issues and confusing circumstances that cloud our vision- our vision of ourselves, our vision of the world, and our vision of each other.

When we hear the *Shofar* this *Rosh Hashana*, may it inspire within us a new-found desire for true freedom; freedom to leave behind the many challenging events of this past year, freedom to leave behind whatever lingering grudges and pre-conceived notions we may hold toward family, friends, and neighbors. May the sounds of the *Shofar* this *Rosh Hashana*, soon be echoed with the sounds of Great *Shofar* of Freedom, that we have been longing for for so, so long... *Shana Tova U'metuka* - Warmest wishes for a happy sweet New Year. ■



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## Our Day of “Everything”

As a heavenly shofar wails, the angels shiver. Gripped with fear, they loudly shudder that “the Day of Judgement is upon us ...” This vivid scene, depicted in the famed Musaf piyyut known as ונתנה תוקף powerfully captures the magnitude of Rosh Hashana, as well as its universalism. The resonance of this day isn’t limited to our people or even to our world. The heavens themselves shake and tremble as Hashem’s sovereignty permeates everything.

Though Yom Kippur is a uniquely Jewish day marking our divine gift of teshuva, Rosh Hashana, by contrast, possesses a more international flavor. In the continuation of ונתנה תוקף we remark וכל בני אדם יעברון לפניך כבני מרום. Every homo sapien passes before Hashem. He is the shepherd, and we are His sheep, and we pass, one by one, under His divine gaze.

But, Rosh Hashana is even broader than a day of international judgement. It is not just international, but is also cosmic. After blowing the shofar we announce היום יעמיד עולמים, במשפט כל יצורי עולמים, every living creature in every world is “judged” by Hashem. As we don’t know the nature of Hashem’s “judging” otherworldly creatures or inanimate objects, this phrase is more metaphoric than actual. However, this image of Hashem scrutinizing every being

of every sphere stretches Rosh Hashana well beyond our own planet. This is the day everything was created, thousands of years ago. It is also the day that everything is annually “recreated”, and bristles with new divine energy. Our world isn’t the only stage of Rosh Hashana. This day plays out on a bigger stage.

So, this is not a day to “sink” into Jewish particularism, but to let our imaginations sail broad and wide and to revel in the vastness of this “Day of Everything”. On this day we merge with the cosmos, praising and coronating the King of Kings.

### OUR DAY

Yet despite its vastness and despite its cosmic sweep it is *our day*.

Dovid Hamelech underscores the Jewish nature of Rosh Hashana with an iconic pasuk. He first describes the universality of the day תקעו בחדש שופר בכסה.... The term “kessah” encompasses multiple meanings, one of them an allusion to the phonetically similar word כסא, which means a throne. Hashem is the eternal Monarch, this is His day of sovereignty, and we coronate him with our shofar.

Having established the glory and regality of this day, Dovid subsequently emphasizes that this day is חגיגתנו *our* [Jewish] festival. He concludes by dubbing it חק לישראל הוא

משפט לאלקי יעקב , or a seminal Jewish experience . While initially addressing the universality of this day, Dovid Hamelech quickly pivots to the uniquely Jewish features of Rosh Hashana.

A midrash illustrates the Jewish influence on this universal day. Convening in Heaven in anticipation of Rosh Hashana, the angels inquire of Hashem about the commencement of Rosh Hashana. Hashem responds that both He and they will await the announcement of the Sanhedrin of Yerushalayim. This cosmic day, which swirls throughout the universe, can only begin when a Jewish Sanhedrin determines that a new moon has appeared. This is *our day* and only we can launch it.

### WE ALONE KNOW

It is also *our* day because we, alone, are conscious of its vaunted nature. To this point in history, we alone have embraced malchut Hashem. Though, on this day, every creature is judged and thereby subject to malchut Hashem, we alone, are aware of the proceedings and we alone, actively coronate Hashem. Without our coronation the day would be flawed. We alone crown Hashem on this world with our regal shofar. We alone know, and we alone are fortunate to know **אשרי העם ידעו תרועה!**

### CONVERSION

It is *our* day for a third reason: we alter the complexion of the day.

The introductory section of *zichronot* paints a very gloomy situation. On this day Hashem registers all human activity. He doesn't forget and everything is recorded. Not only is personal conduct scrutinized but nations are judged, and historical



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ועל המדינות בו יאמרו איזו ויעל לחבר ואיזו לשלום.

This is a very intimidating specter. All behavior registered, no conduct overlooked, and no action forgotten. Broken-hearted, we sigh **אשרי איש שלא ישכחך** while sadly acknowledging that we continue to forget Him. At this stage the day feels overwhelming and crushing.

Suddenly the tefilla “shifts” and, with it, the entire tone of *zichronot* transitions. Instead of harping upon the magnitude of divine judgement or the intimidation of divine scrutiny, we evoke the great love between Hashem and our people, and the numerous Covenants of Jewish history. We convert the day from a recall of human sin into a recall of Jewish memory. We speak of His love for us, His compassion, and His numerous commitments and Covenants.

In conclusion, we remind Hashem that we are a loving wife who blindly followed Him into the desert of faith. Not only are we His wife but we are also His beloved child, nicknamed both Yakir and Efra'im, a ילד שעשויים, who brings Him endless delight. On this day every human being walks before Hashem as a sheep. We aren't sheep. We are *family* and we expect Hashem to treat us that way.

The original voice of fear and trepidation is replaced by a voice of love and confidence. Yom Hazikaron has now evolved from a day of judgement into a day of historical memory. The inevitability of our national destiny and the immutability of Jewish history grants us confidence to successfully navigate this day.

**OUR DAY, OUR DUTIES**

Our day comes with duties. We, alone, know that it is the day of Everything. We are the caretakers of Hashem's presence in this world and the safeguards of human welfare. On Rosh Hashana we must daven for those who cannot or will not. We must daven for a world searching for itself and lost in a crisis of identity. We must daven for a world which has suffered centuries of secularization and struggles to hear the voice of Hashem from behind the screen

of empiricism and cultural skepticism. The fate of every person, and humanity at large, hangs in the balance of this day and, sadly, hardly anyone is aware. We are. And we must pray.

Even amongst the Jewish people there are so many who need our tefillot. So many for whom Rosh Hashana is merely a national holiday celebrating a new year. So many who aren't aware of the power and the glory of this day. So many to pray for.

Most importantly we daven that, one day, all of humanity will see Hashem. It *will* happen and this one day a year affords us a small taste of things to come. As we constantly exclaim in our tefilla, they will gather in Yerushalayim and exclaim

ה' אלוקי ישראל מלך ומלכותו בכל משלה

It is impossible to daven for a future which you don't believe can occur. Rosh Hashana is a day of judgement, of gravitas of tefilla and underneath it all, faith. Faith that redemption will relandscape our world. Faith that people will hear the voice of Hashem. The world doesn't seem to be veering that way, but redemptive belief is never rational. It is deeply lodged within the Jewish heart and within our collective historical imagination. It is a sweet rhythm which continues to play, as



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the world struggles, on its way to Yerushalayim. Hear the song. On this day it plays louder. Hopefully we will continue to turn up the volume.

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## RABBI AARON GOLDSCHIEDER

EDITOR, TORAH TIDBITS

# Geulah

*Redemption is imprinted in the nature of Israel; it is an inner seal. "You too, because of the blood of your covenant, I sent your prisoners out of the pit wherein there is no water." Moses illuminates the light of the Torah and Elijah- zealous of the covenant, Angel of the Covenant - the light of the pure Israelite nature, the holiness of the covenant. In the fathers, the light of Torah predominates, in the sons, the light of the holy Israelite nature. This will be visible at the end of days when they join together, "And he [=Elijah] will return the heart of the fathers to the sons and the heart of the sons to their fathers." Moses and Elijah will join together in the nation and in every individual. "From the hands of the mighty God of Jacob, from there you became the shepherd, the stone ('even') of Israel - "Father and sons (av u-benin) of the House of Israel." (Eretz Chefetz 7:1) (Naor translation)*

### **GALUT: UNNATURAL STATE**

Rav Kook's opening statement in the above passage echoes a fundamental teaching from the Mahahral about *Geulah* (Netzach Yisrael 1:1). *Geulah* is not merely a potential but it is intrinsic to the Divine scheme of Jewish history. The Maharal explains that there are three reasons why the *galut* is unnatural for us and why this unnatural reality cannot continue indefinitely.

Eretz Yisrael is the natural habitat of the Jewish people. Leaving Eretz Yisrael was an unnatural event that necessitates the *tikun* of return.

Being scattered (*pizur*). The natural state of the Jewish people is to be together and not spread out all over the earth. We must be reassembled together.

Being under foreign rule. Every nation deserves to be free in their land. The *galut* created a situation where we were subservient to other nations.

All of the above reflects the unnatural disposition of *galut* that will be rectified.

The eminent Rav Moshe Shapiro took note that these three factors are alluded to in the daily prayer in the Amida of *Tika beshofar gadol lecheiruteinu*: Blow the shofar - which will free us from the shackles of the gentiles; *v'sa nes lekabeitz galuyoteinu* - raise a banner to gather in the scattered; *vekabtzeinu yachad mei arba kanfot ha'aretz* - bring us back to Israel. (Mevakesh Lev blog, Ehrman, "Three Aspects of Galut")

### **IF ONLY 10,000 JEWS**

A story is told of the famed Beis Halevi, Rabbi Yosef Dov Halevi Solovetichik, when he was approached to serve as the rabbi of Brisk. In 1877 he was invited to lead the prominent community. A delegation tried to convince the Rabbi to relocate and serve as their spiritual leader. They tried many ways to persuade the Rabbi

to take up their offer. The Rabbi was hesitant. Finally one of the members of the delegation stood and exclaimed, "We have 10,000 Jews in our town of Brisk that are requesting that you be our Rabbi, please hear their cry." When Rabbi Soloveitchik heard it presented in this way he rescinded, "How can I refuse the call of 10,000 of my brethren."

When the Chafetz Chaim would recall this story, he commented that there is a larger lesson we can glean from this story. "Rabbi Soloveitchik was a saintly person. When he heard the sincere cry of others, he simply could not refuse. We would all agree that the Holy One blessed be He is no less righteous. If only 10,000 Jews would sincerely call to God beseeching Him for the Geulah - do you think God could refuse us? Perhaps the problem is that 10,000 Jews have yet to pray wholeheartedly for redemption."

### **SOMETHING MISSING IN THE CONTRACT**

Let us learn from a second story about the Chafetz Chaim's anticipation of the *geulah*. Two businessmen asked to meet with the Chafetz Chaim. They had written up a contract in which the two of them would pursue a business venture together. They were very precise with every detail. They had considered every contingency - every and everything that could possibly go wrong and how to address the most far flung circumstances. They asked the Chafetz Chaim to look it over and give his halachic approval.

When the Chafetz Chaim concluded his meticulous reading of the contract the two men noticed a tinge of sadness in the eyes of the great sage. "What is wrong?" they

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asked. He responded: "You covered every possible scenario that things could cause a disruption in your partnership. How is that you did not include a clause relating to the potential of the redemption coming and you would both leave for the Land of Israel. You have included items in the contract that could virtually never happen, so why does the *geulah* seem so much more distant in your thoughts?"

(Focusing on the Ultimate Geula', Shay Schachter, YUTorah) ■




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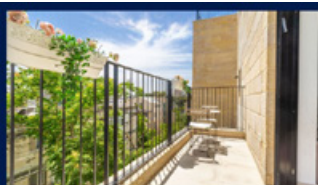


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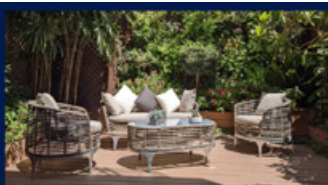
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# Shofar Blowing During the Silent *Amida*

לעילוי נשמת  
יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

**Question:** I will be the *chazan* for *Musaf* at a small, quite new *minyán*. The one thing that is “foreign” to me, is that they blow 30 *kolot* (blasts) during the silent *Amida* (= *Amida*). They are willing to not blow *shofar* for my sake, since the existing group anyway has mixed feelings about the *minhag*. Should/may I accept their offer? If not, how does it affect my own *Amida*?

**Answer:** The *gemara* (Rosh Hashana 16a-b) speaks about blowing *shofar* when sitting (before “*Shemoneh Esrei*”) and also when standing (during *Shemoneh Esrei*). The idea of 100 *kolot* is apparently post-Talmudic (see *Tosafot*, Rosh Hashana 33a).

Although the *gemara* is not explicit as to when to do the latter *tekiot*, another *gemara* (Rosh Hashana 34b) implies it. Rav Papa bar Shmuel told his assistant to blow the shofar when he hinted during *davening* to do so. Rava corrected him, saying: the shofar is to be blown only in *chever ir* (the group of the city). The Rambam (Shofar 3:10, see *Maggid Mishneh*, ad loc. 12) is apparently among those who understand and accept Rava as saying that this refers to *chazarat hashatz*. Two problems to

discuss about blowing in the *Amida* are the possibility of *hefsek* and confusion for those who are not at the right place when the *kolot* are blown (see Shut Radbaz I:347). Some early sources (see citations and application in *Yechaveh Da’at* VI:37) maintain the *Amida* of *Musaf* has only seven *berachot* (i.e., *Malchuyot*, *Zichronot*, and *Shofarot* are only in *chazarat hashatz*). Since these *berachot* are connected to shofar blowing (Rosh Hashana 34b), these opinions apparently assumed no shofar blowing in the *Amida*.

On the other hand, we do recite nine *berachot* during the *Amida*. Also, even if in the original obligation for the standing *tekiot* was in *chazarat hashatz*, now, with 100 *kolot*, *Amida* may be a logical time, which might be enough reason to calm concerns for *hefsek* in *Shmoneh Esrei* (see *Eshel Avraham* (Butchatch) to OC 592). In fact, the Aruch (a Rishon) quoted by *Tosafot* (Rosh Hashana 33b), the Tur (Orach Chayim 592), and others, talks of 30 *kolot* during *Amida*.

Still, the Shulchan Aruch relates to *tekiot* regarding *chazarat hashatz* (OC 592:1) and not *Amida* (OC 591), the Rama does not comment, and the Magen Avraham (intro. to OC 592) says that it is better not to blow



The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and OU Israel's Torah Tidbits.



during *Amida*. What apparently changed the practice was the fact that the Arizal recommended blowing 30 during the *Amida* (leaving 10 at the end of *davening*). As often happens, many Sephardi (see Yechaveh Da'at *ibid.*) and Chassidic communities follow the kabbalistically preferred approach (especially regarding something with mystical overtones like *tekiat shofar*). Non-Chassidish Ashkenazim, by and large, especially those who *daven Nusach Ashkenaz*, follow the stronger halachic sources, and do 30+10 after *chazarat hashatz*.

This breakup by affiliation is not complete. A small minority of *Nusach Ashkenaz shuls* blow in *Amida*. The Avnei Nezer (OC 445), the *Rebbe* of *Suchochov*, opposed *tekiot* in *Amida*, but in practice most Chassidic *shuls* blow in *Amida*. The group with the most variance in practice is those who *daven Nusach Sephard* but are not Chassidic.

*Poskim* (see Yechaveh Da'at *ibid.*) generally justify both approaches and recommend that *shuls* keep their *minhag*. In your case, you could claim that a relatively new *minyán*, with the participants unsettled on the matter, can change based on (a) new arrival(s). However, I would not want to be the catalyst for such a change, which could be divisive at a time we want to heighten unity (e.g., Rosh Hashana). You need not be concerned, as just listening is not a *hefsek* (see Radbaz *ibid.*).

Now, for instructions. If you finish a *beracha* before its *tekiot*, wait at that point

(Nitei Gavriel, Rosh Hashana 64:7). If you are behind them when they blow, listen quietly, and they will count for you (*ibid.*). Although those with this *minhag* will say *Hayom Harat Olam* when they finish each *beracha*, you do not need not do this as practice, as in your regular practice, you would also say it in *chazarat hashatz* but not in *Amida* (see Igrot Moshe, OC II:29). ■

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# Managing Stress During the Chagim

**What can parents do to reduce tension and negative cycles in the home?**

**Many parents experience negative cycles that take place in their homes. Either it's a specific child or a spouse who will begin a negative spiral that will lead to hours of stress, yelling and a general pervasive feeling of discomfort in the home. Is there any way to stop these cycles or triggers?**

Although parents are affected by the moods and behaviors of family members, they have the power to set the tone in the home. What does this mean? If a mother views herself as a victim of circumstances beyond her control, she will feel hopeless. On the other hand if she realizes that as the parent you can set the tone no matter what chaos is happening around you, she will feel a sense of empowerment.

Especially during this time period when parents are subject to back to school stress, managing new schedules, and preparations for the chagim, tensions may run high.

First thing I suggest before trying to manage others, is for parents to look at their own needs and what can keep them

calm, focused and productive. Whether it's some form of self-care, relaxation or support, get yourself in the "can do" mode. Fortify yourself so that you can set a positive tone in your home no matter who is trying to disrupt the equilibrium. Parenting with confidence and modeling calm goes a long way.

Next, if there is a particular child who always seems to disrupt the calm, try to ignore negative behavior, catch him doing something good and praise him for even the smallest of pleasant behaviors. When a parent overlooks minor transgressions and reinforces positive behavior positive change tends to happen.

If there is a general sense of tension in the home, a family meeting where kids can share openly about feelings can give insight into what's really bothering them. Providing a safe environment where kids and parents can share their experiences and be validated can bring about beneficial change. This can also be done on an individual level.

Also, see if you notice any patterns. Are there difficult dynamics between certain kids? Are there times of day that are more stressful? Maybe they're hungry or tired?

Maybe it's a time of day where you, as the parent, are exhausted, drained or hungry? Once you identify triggers, try to find solutions and head them off at the pass.

The way parents respond to stress is very important to setting the tone in the home. Wishing everyone a lot of strength and patience while parenting in the new year!

Be'hatzlacha ■

**Michal Silverstein** has a MS in educational psychology and counseling. She facilitates parenting workshops in and around Jerusalem and maintains a private practice.

Feel free to send in any parenting questions you may have to [parenting@ouisrael.org](mailto:parenting@ouisrael.org) (Details will be changed to preserve anonymity).



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# Real Life Rescues

## Saving A Baby While Grocery Shopping For Shabbat

A few weeks ago, United Hatzalah volunteer EMT Shalom Klein (29) was grocery shopping for Shabbat at Hadar Mall in Jerusalem when he was suddenly drawn to the sound of cries and shouts emerging from the vicinity.

Responding to the commotion, Shalom discovered a highly distressed woman who urgently directed his attention towards a nearby car, screaming, "She's not breathing, she's not breathing."

The volunteer immediately rushed to the car and discerned upon closer examination that the woman's infant, who appeared to be around one year old, had likely choked on a snack. He leaned into the vehicle, turned the baby over, and performed back blows, causing a piece of pretzel to come out. The baby girl instantly began breathing again. The EMT remained with the family to make sure the child was out of danger and reassure the family, before returning to the mall to finish his grocery shopping.

"The mother expressed her gratitude towards me. It was a rewarding experience in the midst of an ordinary day," Shalom recounted. "I found it challenging to fall asleep at night from all the emotion."

Asked about his feelings during the critical moment, Shalom responded, "At that instant, my thoughts were absent, and it was purely instinctual. It was only afterward that I reflected on the situation."

Shalom stressed that United Hatzalah requires volunteers to undergo additional training sessions regularly. "Just two weeks prior to this incident, I had participated in a training session focused on CPR and choking scenarios. It was a good refresher," he noted.

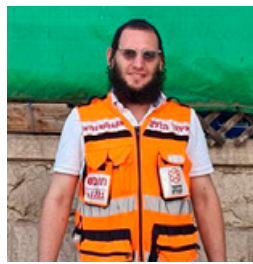


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## HOLY SITES IN ISRAEL

SHOSHANA JUDELMAN



# Shiloh and Rosh Hashana

**Torah Tidbits is proud to present a new series of articles in the coming year about the magnificent and holy sites of Israel. This new addition to Torah Tidbits seeks to connect each of us even more deeply to the profound meaning of our people's return to the Land of Israel and bring us even closer to experiencing the *kedushat ha'arezt* in our daily lives.**

Living in the Land of Israel brings us face to face with the holy energy of Tanach that shines out from the sites we pass every day.

In Ancient Shiloh, the ground is littered with shards of pottery from the time of the Mishkan, connecting us in a tangible way with the *korbanos Am Yisrael* brought. But the story of Chana, the Haftorah of Rosh Hashana, is what calls to me here.

Chana, the wife of Elkanah is childless. Every year when Elkanah takes his family

up to Shiloh, Chana suffers the taunts of Penina, her co-wife who has children. One year, Chana makes her way to the Mishkan and silently begs Hashem to bless her with a son, whom she will, in turn, dedicate to serve Him. This style of silent prayer was so foreign in her time period that Eli, the Kohen Gadol, accuses her of being drunk. Chana responds, "I have drunk no wine or other strong drink, but I have been pouring out my heart to the LORD." (Shmuel I, 1:15)

The Navi goes on to tell us that Chana's tefillah comes to fruition, and she gives birth to the son who will become Shmuel HaNavi. She follows through on her promise, and when Shmuel is 2 years old, Chana brings him back to Shiloh and presents him for service. She says, "It was this boy I prayed for; and the LORD has granted me what I asked of Him." (Shmuel I 1:27)

Chana's silent prayer became the model for our own tefillot. Being in Shiloh helps

us tap into the energy and the messages of her story, and feel empowered to pour our own hearts out to Hashem with her fervent passion.

Chana's tefillah was not for herself but for Hashem, and for Am Yisrael. She was, in effect, asking Hashem to enable her to be the vessel of bringing the bracha of Shmuel HaNavi into this world. Chana teaches us to see ourselves as part of the bigger picture and to utilize the power of tefillah to ask Hashem for ways of finding and fulfilling our purpose in this world.

It is common to "bargain" with Hashem. To promise certain behavior if a tefillah comes to fruition. But how often do we uphold this part of the deal? Remembering Chana's integrity in the active fulfillment of her promise can strengthen us to do the same in our own lives.

Sometimes, like Chana, we see clear answers to our tefillot, but the answer doesn't match our expectations. The imagined perfection of any situation is the gateway to disappointment. Chana brings her son to Shiloh and then sings a song of appreciation and praise to Hashem. Her ability to acknowledge the bracha even while living the challenging reality models for us a powerful level of gratitude and emotional strength.

There are so many sites like Shiloh in our Holy Land that can enable us to tap into the strength and energy of our ancestors. May we be blessed to open our hearts and try. ■

**Shoshana** teaches Chassidus for the Shirat David Community in Efrat as well as in Jerusalem for Midreshet Rachel v'Chaya and Shiviti Women's Institute. She is a guide in Poland with JRoots and co-leads inspirational trips to Ukraine and around Eretz Yisroel. Shoshana has also been a guide at Yad Vashem since 2014.

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Rav Soloveitchik &  
Rav Kook

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6:10 pm: Shabbat Shuva  
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Our Relationships on  
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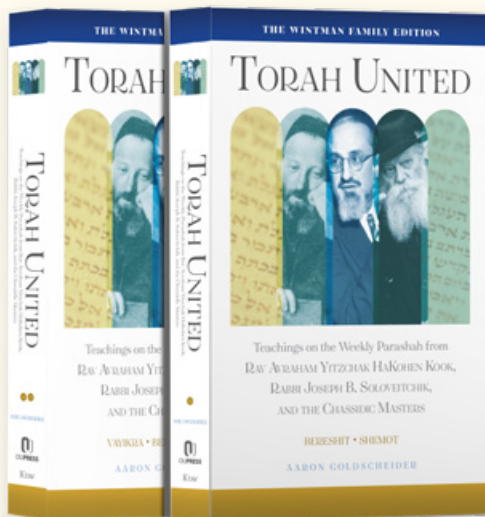

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# Sacred Speech: Explorations in Lashon HaKodesh

**OU Israel's Torah Tidbits is honored to welcome Dr. Ariella Agatstein as a new monthly columnist. Dr. Agatstein will be sharing insights concerning the uniqueness of the Hebrew language and the inspiration that we can find in speaking Hebrew and appreciating its profound depth and true beauty.**

The scene is familiar. The humming congregation quiets, and even the small children become silent and still, all waiting in anticipation of the great sounds which are meant to pierce their hearts. The shofar blasts are G-d's musical way of reaching our souls in ways that words cannot. The word for "shofar", which is from the root שפר means "to improve", teaching us even in the instrument, of the purpose of the sounds as catalysts for spiritual change and repentance.

In Vayikra 23:24 when the Torah describes Rosh Hashana, the word תרועה is mentioned for the very first time. The pasuk says: "It shall be a complete rest, a sacred occasion, commemorated with loud blasts". Indeed, one of the names of Rosh Hashana is Yom Teruah. What are these תרועה blasts and what message are we meant to

glean from them?

In the Torah, G-d uses every single word with Infinite precision. Lashon HaKodesh, the original language of mankind, brims with depth and meaning. The Talmud speaks of the importance of every single letter, and every stroke of ink in order to deem a Sefer Torah "kosher" and usable. The names of the Hebrew letters, their numerical values, the combinations of letters to create *shorashim*, roots of words, as well as the connection between different words with the same roots, are all purposely designed to be deeply significant. Even the Hebrew word for a single letter, an "אות", means a "sign", meant to signal to us the importance of even the smallest of units within our holy language. Rabbi Akiva was famous for spending time studying each letter, and even commented on the crowns in the Torah scroll (Menachot 29.).

The first time a Hebrew word is used in the Torah hints to its essence. When the word תרועה is used here for the first time, Rav Hirsch, as he frequently does, discusses its definition and its eternal message to the Jewish people. He explains that not only does the word תרועה appear



in relation to Rosh Hashana, but it appears in two other notable contexts: Firstly, תרועה is mentioned in connection to the ushering in of the Jubilee Year, the fiftieth year when all objects return to their original owners and when slaves are freed by their masters, returning to their original state of being only servants of G-d (Vayikra 25:9). Secondly, the תרועה is mentioned in relation to the Jewish people's formation. In Bamidbar 10:5, Hashem tells the people to blow the חצוצרות, the silver trumpets, when they are meant to break camp and travel, while they are supposed to blow a תקיעה, a long blast, when they are meant to assemble.

When we hear the punctuated, broken sound of the תרועה on Rosh Hashana, we are meant to recall the Yovel/Jubilee Year when physical items are reunited with their original masters. The תרועות of Rosh Hashana are meant to parallel this returning. On Rosh Hashana, we are spiritually returning back to our original relationship with our Master and Beloved King, Hashem. The תרועה is also meant to elicit a second memory- that of breaking camp, of breaking free of our past sins, of our bad habits and set ways, and taking a new path in our relationship with HaKodosh Baruch Hu.

As we celebrate the New Year, and we stand listening to these moving Shofar notes, we are meant to refocus ourselves to use our time for the next ten days to find our way back to our pure relationship with our Avinu Malkeinu, our Father and King. It is no coincidence that Hashem uses many words associated with Time to remind us of renewing our relationship

with him: The word חודש, for example, contains the root חדש/"chadash" which means "new". At the beginning of each month we are meant to go through a spiritual renewal and become a better version of ourselves. Similarly, the next unit of time, the שנה/"shana", not only means "a year" but its Hebrew shoresh is shared with other words that mean לשנות "to change", "to teach" and "to repeat". Indeed, as we experience a year going by, on the one hand, its cyclical nature is something which will repeat and yet, like a spiral, each time we experience the year's cycle we are meant to change, to grow, and to improve. Even the word for time itself, זמן, has the shoresh זמן which is shared with the word הזדמנות, "opportunity". Time is an opportunity to serve Hashem each and every single day.

As we stand in shul this year, listening to the תרועה's broken blasts, may we remind ourselves to use our precious time as an opportunity to break free of our past, investing in a renewed relationship with HaKodosh Baruch Hu. ■

**Dr. Ariella Agatstein** has been involved in Jewish educational leadership for over 20 years. She received her Doctorate in Jewish Educational Leadership from Azrieli Graduate School, focusing her thesis on the religious development of Modern Orthodox high school students. Dr. Agatstein has taught Limudei Kodesh in various schools throughout the United States and was the Assistant Principal of Girls Judaic Studies in Yeshivat Yavneh of Los Angeles. She subsequently moved with her family and children to Jerusalem where she became an Eshkolot Fellow at the Matan-Sadie Rennert Women's Institute for Torah Studies. Dr. Agatstein continues to lecture all over Israel on topics related to Torah and pedagogy and she remains very passionate about bringing her knowledge and experience to the field of Jewish education in Israel. She is currently the Director of the Bellows Eshkolot Professional Development Fellowship in Matan.



# HALACHOT FOR ROSH HASHANA

RABBI ELYADA GOLDVICHT  
FOUNDER SEMICHAS CHAVER  
RAV KEHILLAT LEV RA'ANANA



The following outline presents a guide to the laws and customs of the observance of Rosh Hashana, including when the first day falls out on Shabbos, as it does this year. May Hashem bless עם ישראל with a year of health, happiness and success in both רוחניות and גשמיות and may it be the year we welcome משיח צדקנו! Shana Tova!

## EREV AND BOTH NIGHTS OF ROSH HASHANA

### התרת נדרים

There is a custom based on the גמרא (כג: to perform נדרים – nullification of vows, on Erev-RH in order to enter the new year without violating the prohibition of transgressing vows<sup>1</sup>. Any three men above Bar-Mitzvah are qualified to form a *Beis-Din* and nullify vows of others even if they are relatives with one another and to the one who is nullifying his vows.<sup>2</sup> If you do not understand the Hebrew it is best to recite it in a language that you understand.<sup>3</sup> One can perform התרת נדרים over Zoom as long as the three members of the *Beis-Din* are sitting together and they see the person reciting

1. See ש"ה (תחילת מס' יומא) based on שער תשובה סק"ז

2. שו"ע סימן י"ד רכח-ג.

3. חיי אדם (כלל קלח-ח).

the התרה (i.e. his camera is on).<sup>4</sup> With regard to women, some say that if she is married her husband should be her messenger for התרת נדרים and add the words “and this is also for my wife”,<sup>5</sup> while others say that it is best for women to rely on the התרת נדרים of כל נדרי on YK and when doing so, they should recite כל נדרי silently with the *chazan*.<sup>6</sup>

### Mikvah

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

### הדלקת נרות

Married women (as well as single men/women at home)<sup>10</sup> light candles for Shabbos and RH.<sup>11</sup> The *bracha* recited on the 1st night is “להדליק נר של שבת ויו”ט”. Some women also have the custom to recite “שהחיינו” when lighting the candles while others do not and rely on the “שהחיינו” during *kiddush*. One can follow their fam-

4. פסקי קרונה -50 אות ה' Rav Schachter

5. תשובות והנהגות (ח"א-שלח)

6. הליכות שלמה (פ"א-י)

7. תקפא-ד

8. משנ"ב סימן תקפ"א סקכ"ו

9. מתחת יצחק (ח"ד-כא)

10. שו"ע או"ח סימן רסג-ב

11. Ibid. ה' סעיף

ily custom.<sup>12</sup> Ashkenazim first light the candle and then recite the *bracha*, while Sephardim first recite the *bracha* and then light the candles.<sup>13</sup> Being that the first day of RH is on Shabbos one must light before שקיעה. On the second night of RH, candles are also lit but only after צאת הכוכבים and only from a preexisting lit candle. Ideally, these candles should be prepared before YT. Before lighting the candles on the 2nd night, the woman should say “ברוך המבדיל בין קודש לקודש”.<sup>14</sup> Additionally, when lighting the candles, the woman should have in mind that the candles will be used as the *havdallah* candle.<sup>15</sup> The *bracha* recited on the 2nd night is “להדליק נר של יו”ט” and both Ashkenazim and Sephardim recite the *bracha* before lighting the candles.<sup>16</sup> As on the first night, some women have the custom to recite “שהחינו” , but ideally, they should only recite the *bracha* if they will be eating a new fruit that night or if they are wearing a new dress that night. When reciting the “שהחינו” they should have in mind that the *bracha* should incorporate RH and the new fruit or the new dress.<sup>17</sup> (If they have a new fruit, they should wait for *kiddush* before eating the fruit). After lighting the candles, one is not allowed to blow out the match.<sup>18</sup>

## קבלת שבת - במה מדליקין - כגוונא

There are various customs with regard to reciting “לכה דודי” and קבלת שבת on Shabbos that falls out on יו”ט. Most who *daven* נוסח “מזמור שיר ליוסם” omit it and only say “השבת”, while those who *daven* נוסח ספרד say “מזמור לדוד” and parts of “לכה דודי”.<sup>19</sup> The recital of “במה מדליקין” is omitted,<sup>20</sup> and there is a מחלוקת whether to recite “כגוונא” on RH that falls out on Shabbos.<sup>21</sup> On the second night of RH “ותודיענו” is recited during the night *Amida* <sup>22</sup> and if you forgot to recite it you do not repeat the *Amidah*.<sup>23</sup>

## ברכה מעין שבע

The congregation recites “ויכולו” out loud and standing after the *Amidah*.<sup>24</sup> If you are *davening* in a newly formulated minyan and not in shul, the *bracha* of “מגן אבות” is omitted.<sup>25</sup> If the minyan meets regularly (even if it is not in a shul and even if they only meet once a week on Shabbos) “מגן אבות” is recited.<sup>26</sup> When reciting “מגן אבות” in shul or in a permanent *minyan*, “המלך הקדוש” is said instead of “הא-ל הקדוש”.<sup>27</sup> If the חזן forgets to say “המלך הקדוש” he should only go back if he has not yet finished the *bracha*, but if he has finished the

19. שערי תשובה סימן ער סק”ב

20. רמ”א סימן ער-ב

21. See מטה אפרים and אלף למטה (תרכה סס”ז) (תקפב-ב)

22. שו”ע תקצט

23. שש”כ (סב:)

24. שו”ע סימן רסה-ז

12. שמירת שבת כהלכתה (מד-ד)

13. שו”ע אור”ח סימן רסג-ה

14. משנ”ב סימן רצט סקל”ו

15. Rav Neventzal יקרא (תקיד-יא) since Shabbos/YT candles today are lit לכבוד יו”ט and you can only recite מאורי האש on candles that were lit for light.

16. משנה ברורה (סימן רסג סקכ”ז)

17. שמירת שבת כהלכתה (מז-מד)

18. שו”ע סימן תקיד-א

25. Ibid and סכ”ד and סוף ט’

26. (שה הע’ נח); see also (ח”ד ס”ט: ג.

27. שו”ע תקפב-ג

*bracha* he should not go back.<sup>28</sup>

## Greeting A Friend

When greeting a friend on RH night and up until הצות on the 1st day of RH one should say “לשנה טובה תכתב ותחתם” and to a woman one says טובה תכתבי “לשנה טובה תכתבי”. After that time, one should only say “הג שמח” or “good Yom Tov”.<sup>29</sup> Some have the custom to say “לשנה טובה תכתב ותחתם” on the second night as well.<sup>30</sup> On Shabbos one should add “שבת שלום” or “Good Shabbos”.<sup>31</sup>

## Kiddush

The *bracha* of “שהחיינו” is recited on both nights of RH. On the second night of RH, one should wear a new garment or place new fruits on the table before *kiddush*. When reciting the “שהחיינו” one should have in mind that it goes on both RH and the new fruit.<sup>32</sup> This year, when the 2nd night is also *Motzaei-Shabbos*, *havdallah* is recited during *kiddush*<sup>33</sup> (see your מחזור). When reciting the “בורא מאורי האש” it is best to place a match together with the YT candles<sup>34</sup> and after looking at your fingernails place the match down without extinguishing it<sup>35</sup> (allowing it to extinguish by itself). Some prefer not to add a match and recite the “בורא מאורי האש” on the YT candles<sup>36</sup> (ideally you

should have in mind when lighting them that they will be used for *havdallah*, as mentioned above), but one should not recite the *bracha* on a candle.<sup>37</sup> If you forgot to recite *havdallah* during *kiddush* you should stop the meal, fill up a glass of wine, recite the “בורא” “המבדיל בין קודש לקודש” and מאורי האש. If you were planning to drink wine during the meal you do not need to repeat the “בורא פרי הגפן” at the beginning of *havdallah*, but if you were not planning on drinking wine during the meal you should recite a “בורא פרי הגפן” when beginning to recite *havdallah*.<sup>38</sup>

## סימנים

There is a custom based on the גמרא (ו.) to eat specific fruits and vegetables on RH as a good omen and prayer for the upcoming year.<sup>39</sup> The סימנים are eaten after washing one's hands, reciting ברכת העץ, and eating bread.<sup>40</sup> The ברכת העץ should be recited on a date (since it is from the שבעת המינים and closest to the word “ארץ” in the verse) and if one does not have a date then it should be recited on a pomegranate.<sup>41</sup> If one does not have either, the ברכת העץ should be recited on the apple. One should say the “יהי רצון” that pertain to each fruit/vegetable with Hashem's name (i.e., “יהי”).<sup>42</sup> (רצון מלפניך אדני-אלוקינו ואלוקי אבותינו וכו') With regard to the ברכת האדמה, some *posskim* hold that today all the “האדמה” *simanim* are served as part of a meal and

28. Ibid חזו"ע יו"ט פת. פסח רכג and רבי עקיבא איגר שם

29. רמ"א סימן תקפב ט ומשנ"ב שם

30. ט"ז (שם סק"ד)

31. משנ"ב סימן שז סק"ה

32. הליכות שלמה (פ"א-כ)

33. שו"ע סימן תעג-א

34. משנ"ב סימן רחצ סק"ז

35. See (לכ"ה ח"ח ח"ו) מ"ורגא that one may even combine two wax candles together.

36. שש"כ (סב:יח)

37. משנ"ב (סימן רחצ סק"ל)

38. שש"כ (סב:יט)

39. שו"ע סימן תקפג

40. הליכות שלמה פ"א סק"ד

41. הליכות שלמה (פ"א-יז)

42. משנ"ב סימן תקפג סק"ב

one should not recite a *bracha* before eating them.<sup>43</sup> Though, some write that the best thing to do is to recite האדמה on foods that are never eaten as part of the meal, such as a banana or watermelon, and have in mind that it will cover all the other *simanim*.<sup>44</sup> After reciting the ברכת העץ and the ברכת האדמה on the first fruit/vegetable that you are eating, you should only recite the "יהי רצון" after tasting and swallowing the fruit/vegetable in order that there is no הפסק between the *bracha* and the eating.<sup>45</sup> When reciting the ברכת העץ/אדמה you should have in mind that it cover all the other fruits and vegetables of the סימנים.<sup>46</sup> Most have the custom to have סימנים on the second night of RH as well.<sup>47</sup>

## ROSH HASHANA DAY

### Shofar

This year, the 1st day of RH falls out on Shabbos when we do not blow שופר and one is forbidden from moving it at all.<sup>48</sup>

The Torah teaches us "יום תרועה יהיה לכם" and the גמרא ראש השנה (לג:) derives that the "תרועה" needs to be heard 3 times, with a תקיעה before and after it each time. Thus, מדאורייתא you only need to hear 9 shofar blasts. However, the Gemara is uncertain as to the exact sound that the word "תרועה" is referring to. It is either referring to what we call a תרועה today, what we call a שברים

today, or what we call a שברים תרועה today. Therefore, in order to make sure that we are fulfilling our biblical requirement we blow a שברים (with a תקיעה before and after it) three times, a תרועה (with a תקיעה before and after it) three times and a שברים (with a תקיעה before and after it) three times.<sup>49</sup> All of these blasts together total 30 sounds including the sounds of the תרועה תקיעות before and after each 30 תרועה blasts are blown before the *Mussaf Amidah* and are called תקיעות דמיושב. Another 30 are blown during the *Amidah* and are called תקיעות דמעומד (some locations blow 30 blasts only during חזרת הש"ץ while some blow an additional 30 during the silent *Amidah* as well). There is a custom to blow another 40 (for those who did not blow 30 during the silent *Amidah*) in order to blow a total of 100 blasts on RH.<sup>50</sup>

The congregation and the Shofar blower should remain standing during the recital of the *bracha* and during the actual Shofar blasts.<sup>51</sup> The בעל תוקע recites two blessings before blowing the Shofar: "לשמוע קול" "שהחינו" and "שופר". The בעל תוקע should have in mind to be מוציא the congregation, and they should have in mind to be יוצא.<sup>52</sup> The *gabbay* should announce that you are not allowed to speak until the end of the תקיעות.<sup>53</sup> If you are walking or sitting at home and hear the Shofar blasts from a shul nearby you fulfill your obligation if you had in mind to be יוצא because the בעל

43. תשובות והנהגות (ח"ב-רסט)

44. Rav Elyashiv in (קובץ שערי הוראה (ח"ח עמ' קז)

45. Ibid סק"ד

46. הליכות שלמה (פ"א-יח)

47. שערי תשובה (תקפג-א)

48. הליכות שלמה (פ"ב-כב and שו"ע תקפח-ה)

49. שו"ע סימן תק"צ (א-ב)

50. רמ"א סימן תקצו ומשנ"ב סק"ב

51. שו"ע סימן תקפה-א ומשנ"ב סק"א-ב

52. שו"ע תקפט ח-ט

53. תקצב-ג in הלכה as is the אגרו"מ או"ח ח"ב-לו.

has in mind to be מוציא all that hear.<sup>54</sup>

If you are blowing the shofar for another and you already fulfilled your obligation, the person being יוצא should recite the ברכות if he/she can.<sup>55</sup> Sephardi women do not recite the *bracha*.<sup>56</sup> You can blow for someone who is in a different room as long as you are blowing close to the room.<sup>57</sup> If you are blowing the shofar ביחידות you should make sure not to blow in the first three hours of the day.<sup>58</sup> Ideally, one who is *davening* ביחידות should blow the shofar before *davening Musaf*<sup>59</sup> and *Musaf* should not be *davened* within the first 3 hours (of שעות זמניות) from sunrise,<sup>60</sup> but no later than 7 hours<sup>61</sup> (בדיעבד, *Musaf* can be *davened* after the 7th hour). One who is *davening* ביחידות should time his *Amidah* to begin at the same time as his congregation.<sup>62</sup>

## מנחה וסעודה שלישית

On the 1st day of RH this year Sephardim recite “צדקתך צדק” during *Mincha* and Ashkenazim do not.<sup>63</sup> One is obligated to eat סעודה שלישית on the first day of RH this year (just like on every Shabbos). The סעודה שלישית should ideally be eaten after *davening Mincha* and before the time of מנחה קטנה<sup>64</sup> (but may not be eaten before

the time of *Mincha Gedolah*<sup>65</sup>). If one did not have time to eat before מנחה קטנה he/she should still eat סעודה שלישית but only a little bit of bread in order to leave an appetite for the Yom Tov meal at night.<sup>66</sup> Sephardim have the custom to deliberately eat סעודה שלישית after the time of מנחה קטנה even when Shabbos is *erev-YT*, but are careful not to eat a lot.<sup>67</sup>

## תשליך

After *Mincha*, there is a custom of תשליך, where one goes to the river and recites ספר מיכה from תשובה verses pertaining to the זי:יט).<sup>68</sup> There are various reasons for this custom, including the fact that the מדרש teaches that the אברהם tried drowning עקידה in a river on the way to the way to the אברהם אבינו’s determination and devotion<sup>69</sup> (and learn from it). When the 1st day of RH falls out on Shabbos some have the custom to recite תשליך on the second day,<sup>70</sup> while some still say it on the first day (as long as there is an עירובי).<sup>71</sup> If there is no river nearby, or if one cannot leave the house, he/she can recite it on water in a well<sup>72</sup> or even on a cup of water.<sup>73</sup> ■

54. שו"ע תקפ"ט-ט

55. רמ"א סימן תקפ"ט-ו ומשנ"ב סימן תקפ"ה סק"ה

56. שו"ע תקפ"ט-ו

57. משנ"ב סימן תקפ"ז סק"ז

58. משנ"ב סימן תקצ"א סק"ז

59. רמ"א סימן תקצ"ב-ב

60. שו"ע סימן תקצ"ב-ח

61. משנ"ב סימן תקצ"ג-ג

62. משנ"ב סימן תקצ"ד-ד

63. שו"ע ורמ"א סימן תקצ"ח

64. רמ"א סימן תקצ"א

65. שו"ע סימן רצ"א-ב

66. רמ"א סימן תקצ"א

67. כף החיים תקצ"ט ע"פ הזוהר

68. רמ"א תקפ"ג-ב

69. משנ"ב תקפ"ג סק"ח

70. Ibid.

71. שערי תשובה סימן תקפ"ג-ו

72. כף החיים סימן תקפ"ג סק"ל

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

# Candle Lighting for RH הדלקת נרות לראש השנה

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



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

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

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

to one male:

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

to one female:

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

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

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

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

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

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

**גמר חתימה טובה**

# Kiddush for leil Rosh Hashana

## קידוש לליל ראש השנה

לשבת - וְיָהִי עֶרֶב וְיָהִי בֹקֶר יוֹם הַשְּׁשִׁי. וְיִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם. וְיִכַּל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֵךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שַׁבַּת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹקִים לַעֲשׂוֹת.

סַבְרֵי מְרַנְּנוּ וְרַבְּנָנוּ וְרַבּוֹתֵינוּ. בְּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל עַם וְרוֹמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתֵינוּ, וַתִּתֵּן לָנוּ ה' אֱלֹקֵינוּ בְּאַהֲבָה אֶת יוֹם (לשבת: הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְּכָרוֹן הַזֶּה, יוֹם (לשבת: זְכָרוֹן) תְּרוּעָה (לשבת: בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לַיְצִיאַת מִצְרַיִם, כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וַדְּבַרְךָ אָמֵת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה ה', מֶלֶךְ עַל כָּל הָאָרֶץ מִקְדָּשׁ (לשבת: הַשַּׁבָּת ו) יִשְׂרָאֵל וַיּוֹם הַזְּכָרוֹן:

On Motzei Shabbat **(Second Night of RH)** two candles with flames touching each other are held up.

ברוך אתה ה', אלקינו מלך העולם בורא מאורי האש.

ברוך אתה ה', אלקינו מלך העולם, המבדיל בין קודש לחול, בין אור לחושך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדושת שבת לקדושת יום טוב הבדלת, ואת יום השביעי מששת ימי המעשה קדשת, הבדלת וקדשת את עמך ישראל בקדושתך. ברוך אתה ה' המבדיל בין קודש לקודש. .

## Both nights:

בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיִינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה



# Kiddush for Rosh Hashana Day

## קידוש ליום ראש השנה

לשבת - אם תשיב משבת הגלף עשות הפצה ביום קדשי. וקראת לשבת ענג לקדוש ה' מכבד. וכבדתו מעשות דרכיך ממצוא הפצה ונדבר דבר: אז תתענג על ה' והרכבתיד על במתי ארץ. והאכלתיד נחלת יעקב אביד. כי פי ה' דבר:

ושמרו בני ישראל את השבת. לעשות את השבת לדרתם ברית עולם: ביני ובין בני ישראל אות היא לעולם כי ששית ימים עשה ה' את השמים ואת הארץ. וביום השביעי שבת וינפש:

זכור את יום השבת לקדשו. ששית ימים תעבוד ועשית כל מלאכתך: ויום השביעי שבת לה' אלקיך לא תעשה כל מלאכה אתה ובנד ובתך עבדך ואמתך ובהמתך וגרד אשר בשעריך: כי ששית ימים עשה ה' את השמים ואת הארץ את הים ואת כל אשר בם וינח ביום השביעי:

על פן ברכה ה' את יום השבת ויקדשהו:

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

**תקעו בחדש שופר בפסח ליום חגנו כי חק לישראל הוא משפט לאלקי יעקב:**

**סברי מרגן ורבנו ורבתי:**

**ברוך אתה ה' אלקינו מלך העולם בורא פרי הגפן:**



# The Rosh HaShana 'Seder' סדר ראש השנה

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

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

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

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

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

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

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

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

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

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

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

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



For RUBIYA (black-eyed peas):

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שירבו זכויותינו



For KARTI (leek):

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שייכרתו שונאינו



For SILKA (beets or mangold):

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שיסתלקו אויבינו



For DATES:

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שייתמו שונאינו



For KARA (type of squash, pale green):

some say this for carrots - play on words גזר

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



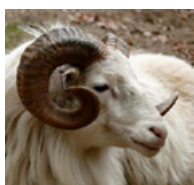
For POMEGRANATE:

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו שנרבה זכויותינו כרימונו



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

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



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

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

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

יהי רצון שתזכר לנו אילו של יצחק

# Tashlich

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

מי קל כמוֹד נושא עון ועובר על פֶּשַׁע לְשֹׂאֲרֵיִת נַחֲלָתוֹ לֹא הִחֲזִיק לְעַד אִפּוֹ כִּי חִפָּץ חֶסֶד הוּא: יָשׁוּב יִרְחַמְנוּ יִכְבוֹשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל חַטָּאתֶם: תִּתֵּן אֲמֶת לִיעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִימֵי קֶדֶם:

מִן הַמַּצַּר קָרָאתִי קוֹה עֲנֵנִי בַמִּרְחֵב קוֹה ה' לִי לֹא אֵירָא מִה יַעֲשֶׂה לִי אֲדָם ה' לִי בַעֲזָרְי וְאֲנִי אֶרְאֶה בְּשִׁנְאֵי טוֹב לְחִסּוֹת בַּה' מִבְּטַח בְּאֲדָם טוֹב לְחִסּוֹת בַּה' מִבְּטַח בְּנִדְבִיבִים:

רִנְנֵנוּ צְדִיקִים בַּה' לִישְׁרִים נֶאֱוָה תְהִלָּה: הוֹדוּ לַה' בְּכִנּוֹר בְּנִבְל עֲשׂוֹר זְמֵרוֹ-לוֹ: שִׁירוּ-לוֹ שִׁיר חֲדָשׁ הֵיטִיבוּ נֶגֶן בְּתִרְוּעָה: כִּי-יִשָּׁר דְּבַר-יְהוָה וְכָל-מַעֲשָׂהוּ בְּאֵמוּנָה: אֲהַב צְדָקָה וּמִשְׁפָּט חֶסֶד ה' מְלֵאָה הָאָרֶץ: בְּדַבַּר ה' שָׁמִים נַעֲשׂוּ וּבְרוּחַ פִּיּוֹ כָל-צְבָאִם: כִּנְס כְּנֹד מִי הַיָּם נִתָּן בְּאַצְרוֹת תְּהוֹמוֹת: יִירָאוּ מֵה' כָּל-הָאָרֶץ מִמֶּנּוּ יִגְוֹרוּ כָל-יִשְׁבֵי תֵבֵל: כִּי הוּא אָמַר וַיְהִי הוּא-צִוָּה וַיַּעֲמֹד: ה' הַפִּיר עֲצַת-גּוֹיִם הַזֵּיא מַחֲשָׁבוֹת עַמִּים: עֲצַת ה' לַעֲוֹלָם תַּעֲמָד מַחֲשָׁבוֹת לְבוֹ לְדָר וְדָר: אֲשֶׁר־י הַגּוֹי אֲשֶׁר-ה' אֶלְקֵיו הֵלֵם | בְּחָר לְנַחֲלָה לוֹ: מִשְׁמִים הֵבִיט ה' רְאָה אֶת-כָּל-בְּנֵי הָאָדָם: מִמְּכוּן-שִׁבְתּוֹ שֶׁגִּיחַ אֶל כָּל-יִשְׁבֵי הָאָרֶץ: הַיַּצֵּר יְחַד לִבָּם הַמְבִּיין אֶל-כָּל-מַעֲשֵׂיהֶם: אֵין-הַמְלִיךְ נוֹשֵׁעַ בְּרַב-חֵיל גְּבוּר לֹא-יִנְצַל בְּרַב-כֹּחַ: שֶׁקֶר הַסּוֹס לַתְּשׁוּעָה וּבְרַב חֵילוֹ לֹא יִמְלֹט: הִנֵּה עֵין ה' אֶל-יִרְאָיו לְמִינְחָלִים לְחֶסֶדוֹ: לְהַצִּיל מִמּוֹת נַפְשָׁם וּלְחַיּוֹתָם בְּרַעֲב: נַפְשָׁנו חֲפָתָה לַה' עֲזָרְנוּ וּמִגִּנְנוּ הוּא: כִּי-בוֹ יִשְׁמַח לְבָנוּ כִּי בָשָׂם קִדְשׁוֹ בְּטַחְנוּ: יְהִי-חֶסֶדְךָ ה' עֲלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לְךָ:

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

לְדָוִד מִזְמוֹר לַה' הָאָרֶץ וּמְלוֹאָהּ תֵבֵל וַיִּשְׁבֵי בַה': כִּי-הוּא עַל-יָמִים יִסְדָּה וְעַל-נְהוֹת יִכּוֹנְנָה: מִי-יַעֲלֶה בַּהַר-ה' וּמִי-יָקוּם בַּמִּקּוֹם קִדְשׁוֹ: נְקִי כַפַּיִם וּבֵר-לִכָּב אֲשֶׁר | לֹא-נִשְׂא לְשׂוֹא (נִפְשׁו) נַפְשִׁי וְלֹא נִשְׁבַּע

1 רמ"א תקפג ב

2 משנ"ב תקפג סק"ח

3 כף החיים סימן תקפג סק"ל

4 הליכות שלמה (פ"א ארחות הלכה הע' 17)

למַרְמָה: יִשָּׂא בְרִכָּה מֵאֵת ה' וְצִדְקָה מֵאֱלֹקֵי יִשְׁעוֹ: זֶה דוֹר (דרשו) דִּרְשׁוּ מִבְּקֹשֵׁי פְּנֵיךָ יַעֲקֹב סֵלָה:  
שָׂאוּ שְׁעָרִים | רֹאשֵׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מִלֶּךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד ה' עֲזָרוּ וְגִבּוֹר ה' גִּבּוֹר  
מִלְחָמָה: שָׂאוּ שְׁעָרִים | רֹאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מִלֶּךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד ה' צְבָאוֹת  
הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

אֱלֹקֵינוּ וְאֱלֹקֵי אֲבוֹתֵינוּ מֶלֶךְ רַחֲמָן רַחֵם עָלֵינוּ, טוֹב וּמְטִיב הַדְּרֵשׁ לָנוּ, שׁוֹבָה אֱלֵינוּ בְּהַמוֹן רַחֲמֶיךָ בְּגִלְגַּל  
אֲבוֹת שְׁעָשׂוּ רְצוֹנְךָ, בְּנֵה בֵיתְךָ בְּבִתְחִילָה וְכוּנֵן בֵּית מִקְדָּשְׁךָ עַל מְכוּנוֹ, וְהִרְאֵנוּ בְּבִנְיָנוּ וְשִׁמְחָנוּ בְּתַקּוּנוֹ,  
וְהִשָּׁב שְׂכִינְתְּךָ לְתוֹכֵנוּ, וְהִשָּׁב כְּהַנִּים לַעֲבוֹדָתָם וְלוֹוִיִּם לְשִׁירָם וְלִזְמָרָם, וְהִשָּׁב יִשְׂרָאֵל לְנִוְיָהֶם, וּמִלֵּאָה  
הָאֲרֶץ דַּעָה אֶת ה' לִירְאָה וְלֵאֲהָבָה אֶת שְׁמֶךָ הַגְּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֲמֵן כֵּן יְהִי רְצוֹן

כָּל כְּלֵי יוֹצֵר עֲלֶיךָ לֹא יִצְלַח, וְכָל לְשׁוֹן תְּקוּם אֶתְךָ לְמִשְׁפַּט תְּרַשִּׁיעִי, זֹאת נִחַלְתָּ עַבְדִּי ה' וְצִדְקָתְךָ מֵאֵתִי  
נָאֵם ה':

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הַר קִדְשִׁי, כִּי מִלֵּאָה הָאֲרֶץ דַּעָה אֶת ה' כַּמִּים לִים מַכְסִים:

שִׁיר הַמַּעֲלוֹת מִמַּעַמְמֵקִים קְרִאתֶיךָ ה': ה' שְׁמַעָה בְּקוֹלִי תְהִיֵּנָה אֲזַנֶּיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי: אִם עֲוֹנוֹת  
תִּשְׁמַר קָה ה' מִי יַעֲמֵד: כִּי עֲמַד הַסְּלִיחָה לְמַעַן תִּזְרָא: קוֹיִתִי ה' קוֹיִתָה נִפְשִׁי וְלִדְבָרוֹ הוֹחֲלִיתִי: נִפְשִׁי  
לֵה' מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר: יַחַל יִשְׂרָאֵל אֵל יְה' כִּי עַם ה' הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת: וְהוּא יַפְדֶּה  
אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

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

Say this pasuk 7 times

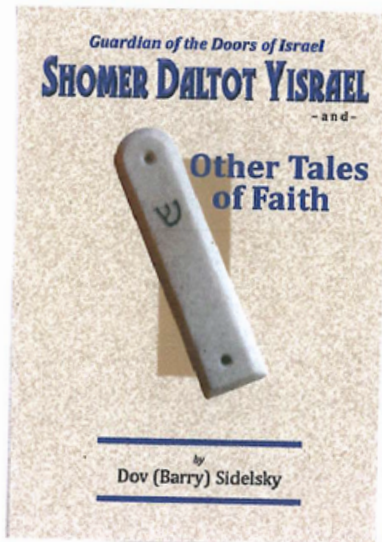
לְעוֹלָם ה' דְּבַרְךָ נִצָּב בְּשָׁמַיִם:

יְהִי רְצוֹן מִלְּפָנֶיךָ עַל יְדֵי הָאֶרֶץ תִּיקוּנִים עֵתִיקָא קְדִישָׁא דְעֵתִיקוּן שְׁבָאָרִיךָ דְזָעִיר יַכְבְּשׁוּ  
רַחֲמֶיךָ אֶת פְּעֻסָּךְ, וְיִגְלִו רַחֲמֶיךָ עַל מְדוּזֹתֶיךָ, וְתִתְנַהֵג עִמָּנוּ בְּמִדַּת הַרְחָמִים, וְתִתֵּן לָנוּ  
חַיִּים אַרוּכִים וְטוֹבִים בְּעֶסְקֵי תוֹרָתְךָ וְקִיּוּם מִצְוֹתֶיךָ לַעֲשׂוֹת רְצוֹנְךָ, אֲמֵן וְכֵן יְהִי רְצוֹן:



Dov (Barry) Sidelsky presents stories in this book that have been inspired by his personal experiences, reflecting the significant connection between events in an individual's life to faith in God. The tales provide deep insights into Jewish tradition and wisdom as well as being as being strong foundation builders for Jewish families.

In a previous book he wrote, *The Adventures of a Once Upon A Time South African Rabbi*. Dov Sidelsky elaborates on how his faith in God framed his commitment to Torah and Mitzvot. Dov (Barry) Sidelsky was a Rabbi in East London and Port Elizabeth in South Africa and made aliyah with his wife and daughters in 1981



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Call Sara – 077-820-0196  
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**Website:** [www.yeshezra.org](http://www.yeshezra.org). Click on Donate Now

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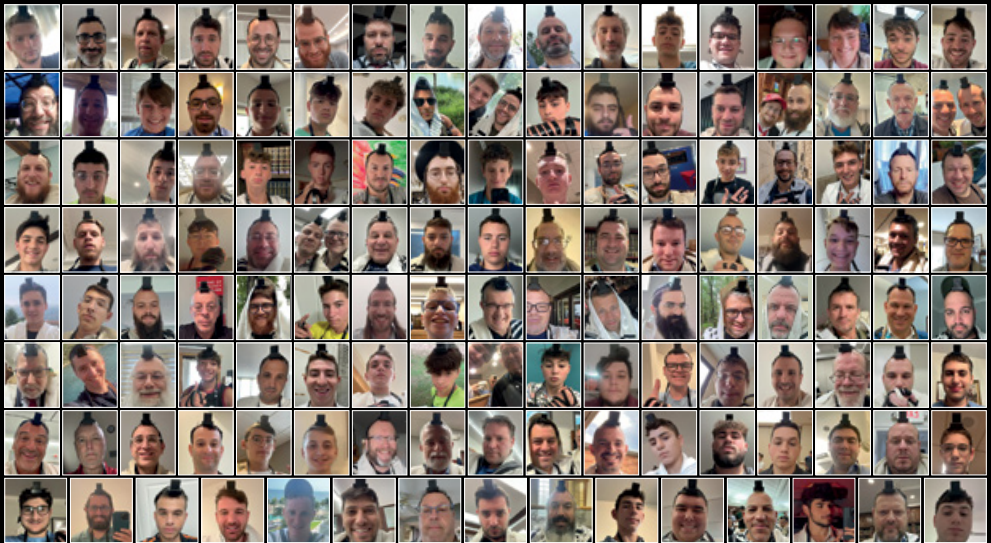
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## 40 DAY WOMEN'S NISHMAT CHALLENGE

In honor of a refuah shalayma for צבי אריה בן נעבא זיכל

All we ask is that participants post a picture of the Nishmat that they are reading in order to be eligible for the raffle each day for 40 days in a row.

**PRIZE: Your choice of a Bottega Veneta, Louis Vuitton or YSL handbag OR \$1,800 gift card to the department store of your choice.**



## MODEH ANI

Please join people from all around the world and record a whatsapp "voice note" saying Modeh Ani each day and you will be eligible for daily amazing prizes.

In honor of a Refuah Shalayma for: איידל מרים בת נחמה מלכה and אפרים דוב בן שרה מלכה



for the men's group



for the women's group

# THE JERUSALEM SYMPHONY

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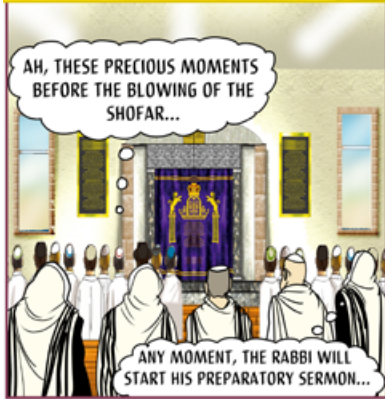
# THE Y FILES

(\*YERUSHALAYIM)

Theme:  
ISRAEL

חגגת רכבת יצחק נבון ירושלים  
The Navon Railway Station, Yerushalayim

by  
Netanel Epstein  
www.netbateps.com



AH, THESE PRECIOUS MOMENTS BEFORE THE BLOWING OF THE SHOFAR...

ANY MOMENT, THE RABBI WILL START HIS PREPARATORY SERMON...



AH, THE COLLECTIVE REVERENCE OF G-D,

THE DRAMATIC, SPIRITUAL HUSH IN THE AIR...

THE...

EXCUSE ME...



...THE GABBAI!

YES, YES, NOW LISTEN, BENTZI...



Y'WHAT?!



WELL?

BUT... BUT...

JUST GET ON WITH IT!

WHAT'S GOING ON THERE?



WELL, UM, HELLO THERE, VIEWERS! I MEAN... SORRY - HABIT -

ERM... FELLOW... CONGREGANTS...

MY, AREN'T YOU ALL LOOKING... ERM... HOLY AND STUFF TODAY...



WHAT ON EARTH...?!



SURELY NOT...?



WELL, ERM... IT SEEMS OUR BELOVED RABBI - WHO, I THINK WE CAN ALL AGREE, DID THE MOST MARVELOUS JOB OF LEADING SHACHARIT THIS MORNING - ERM... MUST HAVE OVER-WORKED HIS VOCAL CHORDS...

...WHO SEEM TO HAVE GONE ON STRIKE FOR NOW..



SO, FOR REASONS BEYOND MY COMPREHENSION - THE GABBAI HAS THREAT- I MEAN... REQUESTED ME TO GIVE THE PRE-SHOFAR PEP-TALK INSTEAD...

WHAT?!

NO!

I TRIED WARNING HIM THAT WHEN I'M UNDER PRESSURE, MOST OF WHAT I SAY IS COMPLETE AND UTTER BALONEY...



...BUT I'M NOT SURE HE WAS CONVINCED, BECAUSE ALL HE SAID WAS, "OH, DON'T TALK SUCH COMPLETE AND UTTER BALONEY, JUST GET UP THERE..."

PLEASE... NOT ON ROSH HASHANA... I PUT UP WITH THIS LUNACY EVERY DAY, BUT JUST TODAY... IS A BIT OF SERIOUSNESS TOO MUCH TO ASK FOR?

BENTZ, PLEASE DON'T...

SO... ERM... HERE GOES...



...OFFICIALLY OPENED IN 2018, THE YITZCHAK NAVON INTER-CITY RAILWAY STATION IS AN URBAN ARCHITECTURAL MARVEL. CONSTRUCTION BEGAN IN 2007 AT AN ESTIMATED COST OF 500 MILLION SHEKELS...

WHAT?!

I CAN'T BELIEVE THIS...

GEOGRAPHIC AND PLANNING LIMITATIONS REQUIRED THE STATION TO BE EXCAVATED UNDERGROUND.

AT 80 METRES UNDER STREET LEVEL, THE STATION PLATFORM IS THE DEEPEST HEAVY-RAIL STATION IN THE WORLD!



THERE ARE, APPARENTLY, THREE DEEPER LIGHT-RAIL STATIONS SOMEWHERE IN RUSSIA, BUT, COME, LADIES AND GENTLEMEN, IT'S ROSH HASHANA TODAY, SO WITH ALL THIS RAIL-TALK...

...LET'S STAY ON TRACK, EH? (GET IT?)



GROAN...

THE STATE-OF-THE-ART STATION STRUCTURE IS BUILT AS A PYLON TRI-VAULT, HAS VAST VENTILATION SYSTEMS AND IS THE FULFILLMENT OF THE 2-DECADE DREAM OF A HIGH-SPEED RAILWAY FROM YERUSHALAYIM TO TEL AVIV.



FUTURE PLANS FOR THE FAST RAIL INCLUDE EXTENDING THE LINE TO THE YERUSHALAYIM CITY CENTRE, AND EVEN RIGHT UP TO THE KOTEL AND HAR HA-BAYIT.

COME ON, DUDE... GET TO THE POINT...? THERE MUST BE A POINT TO THIS...? YOU CAN'T FORGET IT'S ROSH HASHANA... SURELY...?



NOW, NOT TO GENERALISE OR ANYTHING, BUT JUST... FOR ARGUMENT'S SAKE... IF YOU THINK OF TEL AVIV AS SYMBOLISING THE BUSTLING SECULAR WORLD,

AND YERUSHALAYIM AS THE SPIRITUAL HEART OF ISRAEL AND THE WORLD...



...WELL, AREN'T WE ALL TOO OFTEN STUCK DEEP IN AN INTERNAL "TEL AVIV"? WOULDN'T WE LOVE SOMEONE TO DIG THROUGH ALL THAT DENSE ROCK AROUND OUR HEARTS AND OPEN UP A DIRECT LINE TO BRING US HOME TO "YERUSHALAYIM"?

...AND THAT, FRIENDS, IS THE SHOFAR! WE TAKE THE RAM'S HORN - SYMBOLISING OUR MOST ANIMAL DESIRES TO ATTACK, TO GORE OTHERS, TO MARK OUR TERRITORY, TO IMPRESS FEMALES - GRRRRRRR - BAAAAA - AH - AH - AH - AH!!



AND WE TUNNEL RIGHT THROUGH IT TO MAKE A PASSAGE...



...A DIRECT PASSAGE FOR OUR SOUL TO BLAST OUT THROUGH ITS STRAIGHT, SIMPLE VOICE...

WHEN WE LISTEN TO THE SHOFAR - IT'S THE CALL OF OUR SOUL, OUR INNER "YERUSHALAYIM", OUR DEEPEST YEARNING FOR G-D'S CLOSENESS AND MERCY, FINALLY BURSTING THROUGH ALL OUR BUSY OUTER LAYERS AND CALLING OUT...

CLEARLY AND FREELY...



...ONLY YOU ARE KING, G-D! WE ARE YOURS FOREVER! REIGN OVER US AND ALL YOUR WORLD IN ALL YOUR GLORY!



SHANA TOVA, EVERYONE.

THAT WAS ASTOUNDING!

WELL DONE!

THANK G-D, CAN'T BELIEVE I GOT THROUGH THAT SAFELY...

WOW!



UNBELIEVABLE!

WHAT'S THE GABBAI SAYING TO HIM NOW?

WHAT D'YOU MEAN THE SHOFAR-BLOWER'S SUDDENLY GOT ASTHMA?!

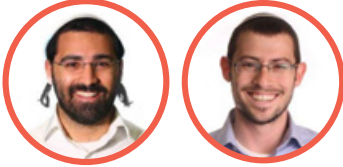




# TORAH 4 TEENS

# BY TEENS

NCSY ISRAEL



## Message from NCSY's Israel Leadership

Dear Friends of NCSY Israel,

Rabbi Adin Steinsaltz ׀׀׀ writes that when you stop for a moment and reflect on the phrase *shana hadasha* (new year), you notice that the expression itself is a contradiction. A *shana* (year) denotes something that repeats itself again and again, whereas *hadasha* (new) denotes change, emergence from a cycle of repetition. Each year we experience the same structure of the four seasons, routine patterns of life, and for most a typical set mold of expectations. How do we prevent ourselves from falling into this trap and instead feel new and freshness within our routine lives?

The central theme of Rosh Hashana is the *Shofar*. The *Shofar* is not a pleasant sound per say. It is a sound that alerts, prepares, and focuses one for something more. The Rambam writes (Hilchot Teshuva 3:4) the sound of the *Shofar* is to awaken us from our slumber, remind us of the truth of existence and to move us away from the vanity and emptiness of the world that brings no benefit in improving our lives. But what

is the *Shofar* asking of us? It is asking us to be committed to *Teshuva*, to return to a committed religious life. How does religion renew oneself? Religion has thousands of details, commandments, and responsibilities. Doesn't the endless repetition and routine of life only grow greater? Aren't we doubling down on a dry existence?

Rav Steinsaltz answers that religious obligation does not constitute further routine, but rather an escape from it. He writes: "There is certainly a routine of prayers, commandments, and good deeds, but this system does not go hand in hand with the other: ordinary routine of life. On the contrary, it clashes with that routine constantly. It interrupts the ordinary course of eating, drinking, and working, and that interruption of the uniform sequence stimulates change." A religious life provides for us a system of beauty, of blessing and connection to life's individual moments.

Furthermore, our Jewish lives provide something more- they provide a sense of purpose in the greater world. They ask us to give more of ourselves. To ask ourselves if our decisions are moral, are our actions creating a better world, and are we living to our full potential? In a world filled with filters of perfect illusion and self-righteousness where one can fool man, one can never fool God. Every single day matters and every day gives us an opportunity to do more within the system of the "routine."



## Message from NCSY's Board Chair

Dear Friends,

As 5783 comes to an end, and 5784 awaits us, I recall a beautiful idea I once heard about two words we say in our daily *tefillah*. In *Shemonah Esrei*, we refer to Hashem as *נצמ"ח יְשׁוּעָה*, the One who causes salvation to sprout. These two simple words teach us the profound life lesson that “success sprouts.” Unless you’re very lucky, personal and national salvation is more often bestowed upon those who toil and work, who invest and sweat, and who internalize that the source of all salvation is Hashem. We plant seeds in the ground with the hope – but not the guarantee – that they will sprout.

NCSY Israel is sprouting. The years-long investment of time and effort by our advisors, lay leaders, and, especially our management team, have resulted in the single best year we have ever recorded. When my eldest daughter, Yael, joined NCSY Israel six years ago as a NCSYer, we were running Regional Shabbatons with 30 teens. This past May, 183 teens attended our Spring Regional in Ein Gedi, with another 10+ on a waiting list.

What is the source of NCSY Israel’s success? In a word, culture.

Another life lesson I learned as a high school coach: if you want to succeed, the culture you cultivate is key. Winning is most

Before we begin a new year in NCSY Israel we ask ourselves: “What did we do last year and what more can we do this year?” We are always striving to be honest with ourselves and to see where we can advance our mission and not fall into the habit of doing the same thing over and over again. This past year we created new programs like **NCSY Chai Girls** which provided teenage girls a summer of growth in the North of Israel, we engaged in the broader community and shared with them the spirit of NCSY Israel through **Community Engagement Shabbatonim** and our **Solomon Brothers Concert**. Even throughout our “routine” or regular programs such as a Latte and Limmud or Regional Shabbatonim we always ensure new content, new speakers and new experiences. We have a yearly schedule but there is newness and freshness which reflects the life of a Jew.

It is with great pleasure that we look back on this past year. It is hard to believe that we have completed yet another incredible year in NCSY Israel. The experiences, memories, and most importantly—the impact created could not have happened without your tremendous support. Thank you for being partners throughout the 5783 program year and we look forward to continuing our invaluable work together in 5784.

Thank You,

**Rabbi Michael Kahn**

*Executive Director, NCSY Israel*  
and

**Rabbi Yosef Ginsberg**

*Regional Director, NCSY Israel*

prevalent among teams who exude a winning, can-do attitude. But here's the thing: a winning culture cannot be limited to the manager or coach. It begins with them, but it must ultimately permeate the players. It took six long years to win our first championship. It took time and patience to create that special culture.

I was fortunate to have attended this year's NCSY Israel Spring Regional Shabbaton where I witnessed something truly inspirational: as effective as our advisors have been in inspiring our youth, I witnessed teens inspiring and lifting their fellow teens. The culture of inclusion, of non-judgmentalism, of meeting our teens wherever they are at, is pervasive. It is that culture that enables our teens to be inspired by their peers and the experiences we create for them. As they sang loudly during the Havdalah concert: "It's *geshmak* to be a Yid." And they meant it.

This level of success is only possible due to the support of our donors, staff and lay leaders. We are building something very special here; we are tearing down the barriers to Aliyah that many families face by creating a culture of inspiration and growth for our teens. And we are building an army of teens who are proud to be carrying the bastion of Torah and Tzitzion.







Thank you for everything you do for our future. Let's keep this going, and growing.

I wish you and your families a Shana Tova – a year full of peace, health, success, and personal and national accomplishment.

Best regards,

**Yigal Marcus**

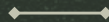
Board Chair, NCSY Israel ■

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<p><b>New project - Pinui Binui!</b> Heart of Rechavia Full floor in new boutique building. Built to the highest of standards. 190 SQM, 2 balconies totalling 24 SQM. Private parking, machsan. Ready in 26 months. Construction has already begun. Contact us for more info.</p>	
	<p><b>New project - Pinui Binui!</b> Heart of Rechavia Small apartment in new boutique building. Built to the highest of standards. 67 SQM, 12 SQM balcony. Private parking, machsan. Ready in 26 months. Construction has already begun. Contact us for more info.</p>
<p>This beautifully secluded 5-story corner house is situated on a quiet street in the heart of the German Colony, Jerusalem. Both peaceful and green. This house is full of natural light and high ceilings, with a beautiful private rooftop. The house is situated a couple of minutes away from the bustling Emek Refaim street, which is filled with restaurants, cafes, shops &amp; more. 353 SQM, huge private garden: 197 SQM, Balconies: 59 SQM, 7 bedrooms, 5 full bathrooms, elevator, private parking, 2 entrances, option to build another 140 sqm. Contact us for more info.</p>	
<p><b>Off-market property!</b> Saidoff Tower. Heart of Jerusalem centre. Renovated &amp; is in good condition. Perfect vacation home or short-term rental apt. 3 bedrooms &amp; mamad, 2.5 bathroom, natural light. Stunning view to the Knesset, machsan, private parking, 24/7 security guard/dorman, swimming pool &amp; gym in building. 125 SQM+, balcony(not sukkah). Contact us for more info.</p>	<p><b>Off-market property!</b> Heart of Rechavia/Shaarai Chesed. Garden apartment, private entrance. Renovated &amp; is in good condition. 3 bedrooms, 2 full bathrooms, air from 3 directions, natural light. 83 SQM &amp; garden - 84 SQM. Property is in advanced stages of receiving a permit to add a mamad of 13 SQM. Contact us for more info.</p>
<p>For more details on these properties or about how we can help you to find your home in Israel, please contact Yoel Kaufman +972-542074969 - yoel@kaufmanrty.com</p>	

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Feliz año nuevo Bonne année Gelukkig nieuwjaar Gott nytt år Glückliches  
neues Jahr 新年快乐 Buon anno *Feliz Ano Novo* Gelukkige שנה טובה  
we Jaar Ευτυχισμένο το νέο έτος سنة جيدة С Новым Годом Šťastný no  
明けましておめでとうございます Feliz año nuevo Bonne année *Gelu*  
*kaar* Gott nytt år Glückliches neues Jahr *Buon anno Feliz Ano*  
*de* Nuwe Jaar Ευτυχισμένο το νέο έτος С Новым Годом  
سنة جيدة Feliz año nuevo 新年快乐 Bonne année  
tt nytt år *Buon anno* Glückliches neues Jahr



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