

INTERNET PARSHA SHEET  
ON YOM KIPUR - 5758

B'S'D' Tishrei, even though it is time-dependent obligation from which women are normally exempt. Since women must fast on Yom Kippur, they are also required to do everything connected with that fast, including eating on the ninth. This is how the MAHARIL rules as cited by the DARCHEI MOSHE, Orach Chayim 604:1. Berachos 10 ...

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Daf Yomi? Join the many who have made it a New Year kabala (resolution) to "do the daf". This week's Daf included a number of Inyani D'Yoma relevant to Yom Kipur! See divrei torah below.

Note - Rav Weinberger of CBY will switch from the 10 yr Mifal Hshas Daf Yomi that he is currently learning to the 7 yr Daf Yomi if there are people interested in participating on a regular [or semi-regular] basis. Can you come evenings or mornings? Weekdays and/or weekends? Please call or e-mail Chaim Shulman at 380-2883; crshulman@aol.com if you might be interested or have questions.

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THOUGHTS ON THE DAILY DAF brought to you by Kollel Iyun Hadaf of Har Nof Rosh Kollel: Rav Mordecai Kornfeld

Berachos 8 ...

5) THE FESTIVAL-FASTDAY OF EREV YOM KIPPUR

OPINIONS: The Gemara derives from the verses that one who eats and drinks on the ninth of Tishrei, the day before Yom Kippur, is considered as though he fasted both the ninth and the tenth. Why should eating on Erev Yom Kippur be considered like fasting?

(a) RASHI (DH Ma'aleh Alav ha'Kasuv) explains that by eating and drinking the day before one prepares himself for the fast. Since his eating and drinking on the ninth is in \*preparation\* for the fast of the tenth, his eating is considered to be a part of his later fasting. This is also the opinion of the ROSH (Yoma 8:22), and support can be found for it in the Yerushalmi (Yoma).

(b) The SHIBOLEI HA'LEKET, quoting RABBEINU YESHAYA, says that after eating and drinking a lot on the day before the fast, fasting is much more difficult. Therefore one is rewarded for eating on the ninth as if he has lengthened his fast of the tenth. (Support for this understanding can be drawn from the Gemara in Ta'anis 26a, which says that fast-days are not established on Sundays, for it is too hard to fast after a day of festivity -- Pardes Yosef, Vayikra)

(c) The TUR (Orach Chayim 604) quotes the Midrash that tells the story of a simple Jew who outbid the king's officer to buy a fish on the day before Yom Kippur. The Jew later explained to the king that he wanted the fish "to celebrate that Hashem was going to pardon the sins of the Jewish people" the next day. From this it can be learned that eating on the day before Yom Kippur shows one's faith that the fast of the following day will earn us a complete pardon. RABBEINU YONAH (Sha'arei Teshuvah 4:8) also suggests such an explanation.

(d) Since Yom Kippur is a Yom Tov, it requires a Se'udah Yom Tov, a festive meal. However, we cannot have a Se'udah on Yom Kippur because we are commanded to fast. The Se'udah, therefore, was moved to the ninth. Since the Se'udah of the ninth is part of the celebration of the tenth, by eating on the ninth it is considered as if one fasted on both the ninth and the tenth. (Rabbeinu Yonah, Sha'arei Teshuvah 4:9)

(e) The ARUCH LA'NER (Rosh Hashanah 9a) suggests a novel approach. During the year, a person sins with his body and with his soul. By fasting on Yom Kippur, one afflicts his body. By eating on the day before Yom Kippur, one afflicts his soul, which is weakened by physical pleasures.

All of these reasons assume that eating on the ninth of Tishrei is related to the fast and atonement of the tenth of Tishrei, Yom Kippur. Consequently, it may be concluded that women are also obligated to eat on the ninth of

2) KING CHIZKIYAH AND THE BOOK OF CURES

OPINIONS: The Gemara says that King Chizkiyah was praised for hiding away the Book of Cures. Why did Chizkiyah hide the Book of Cures?

(a) RASHI (DH she'Ganaz Sefer Refu'os) says that by hiding the Book of Cures, he was effectively forcing the Jews to rely on Hashem for their healing and to pray for mercy from Him, instead of relying on the Book of Cures.

(b) The RAMBAM (Pesachim, end of chapter 4) takes extremely strong opposition to Rashi's explanation. His position is that using natural means of healing does not in any way detract from one's reliance on the Almighty. He compares it to taking away food from a starving man so that he will pray to G-d for food. A person will still rely on G-d's mercy for his health when using natural remedies because it is G-d Who makes those remedies work.

The Rambam explains that the Book of Cures was a book that astrologers used to heal illnesses by placing certain forms in certain places at certain times. (The Rambam refers to it by its Greek name, "Talisman"). King Shlomo wrote it in order to show the wonders that exist in the natural world, but he did not intend that it should actually be used. Chizkiyah hid it because he saw that people were using it for idolatrous practices.

(c) Alternatively, the Rambam says that the Book of Cures listed both antidotes and poisons, and people began using the poisons described in the book instead of just their antidotes. We might suggest that Rashi agrees that there is nothing wrong with using natural remedies. The Book of Cures may have recorded cures based on alternative medicines, which appeared to the layman to be related to witchcraft. Those who used the book, Chizkiyah feared, would come to believe that they can circumvent nature and rely on magical cures, without Hashem's assistance, and their reliance on Hashem would be diminished. (M. Kornfeld)

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The Weekly Daf Berachos 9-15 Week of 5-11 Tishrei 5758 / 6 - 12 Oct. 1997 By Rabbi Mendel Weinbach, Dean, Ohr Somayach Institutions

First Things First What determined the order of the three chapters of the Torah which comprise the recital of the Shema? It cannot be the sequence in which they appear in the Torah, for the chapter we recite third -- "Vayomer" (Bamidbar 15:37) -- appears before those we recite first -- "Shema" (Devarim 6:4), and "Vehaya" (Devarim 11:13). Two explanations are offered in different parts of this week's section of the Talmud. Rabbi Yehoshua ben Korcha takes this approach: "Shema" is an expression of pledging one's allegiance to the Kingdom of Heaven and therefore should be recited before "Vehaya" in which one commits oneself to the commandments dictated by Heaven. "Vehaya" contains the commandment to study Torah, which is incumbent on a Jew night and day, and it therefore takes precedence to "Vayomer" with its commandment of tzitzis which is relevant only during the day. Rabbi Shimon bar Yochai adds another angle. In "Shema" we have commandments to study Torah, to teach it to others and to perform mitzvos (tefillin and mezuzah). "Vehaya" follows next because it also has commands to teach Torah and to perform mitzvos. "Vayomer" comes last because it contains only a commandment to perform the mitzvah of tzitzis but lacks any mention of studying or teaching Torah. Tosefos points out that if not for these explanations we would have concluded that since we do not follow the sequence in which they appear in the Torah, it would be more fitting to recite "Vehaya," which is in plural form, before "Shema" which is in the singular. Berachos 14b

Never Too Late The power of prayer is dramatically highlighted in the historic confrontation between a great king and a great prophet.

Chizkiayahu, King of Judea, refused to go and meet with the prophet Yeshayahu ben Amotz because he felt that the dignity of his office dictated that the prophet come to him. Yeshayahu, on the other hand, cited a historical precedent of king coming to prophet, and therefore refused to visit him. Hashem, whom King Solomon describes in Koheles (8:1) as "the incomparable compromiser" broke the impasse by causing the king to become deathly ill and commanding the prophet to pay him a sick call. "Thus spoke Hashem," he announced to the ailing king, "make your final preparation for you are condemned to die both in this world and in the world to come." "Why do I deserve such a judgment?" asked the startled king. "Because you failed to marry and produce children!" "I avoided marriage," explained the king, "because it was revealed to me by Divine inspiration that my children would be sinners." "What right do you have to meddle with the secrets of Heaven," he was rebuked by the prophet. "You are obliged to do what you have been commanded and let Hashem take it from there in the direction that He wishes." "Will you give me your daughter in marriage?" proposed the contrite king. "Perhaps our combined merits will enable me to have righteous children." "It is too late," declared Yeshayahu ben Amotz, "for it has already been decreed that you shall die from this illness." "Son of Amotz", roared the king, "halt your prophesying and depart. There is a tradition in my family dating back to my great ancestor King David who did not hesitate to pray even when he saw the Angel of Death with sword in hand threatening a plague. This tradition says that even if a man has a sharp sword poised against his neck he should not hesitate to pray for deliverance." The king immediately prayed to Hashem and was blessed with recovery. Berachos 10a

Written and Compiled by Rabbi Mendel Weinbach General Editor: Rabbi Moshe Newman Production Design: Lev Seltzer

From: CRShulman@aol.com Daf Yomi Hearos - Berachos 10b "Hinei Na Yadaati Ki Ish Elokim Kadosh Hu ... MiKan Shehaisha Makeres BiOrchin Yoser Min Haish ... How do you see this? Maybe she only knew it from no flies & no Ker? Hinei Na Yadaati means now I know what I suspected all along, like Hinei Na Yadaati Ki Isha Yifas Mare At (according to Pshat that it was Torah Haderech) ... ViDok.

{Also relevant to Daf Yomi:} yhe-halak@jer1.co.il Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash (VBM) Halakha: a weekly shiur in halakhic topics "ADDING 'HA-MELEKH HA-KADOSH' AND 'HA-MELEKH HA-MISHPAT' DURING THE TEN DAYS OF TESHUVA" by Harav Aharon Lichtenstein shlit"a Translated and adapted by Rav Eliezer Kwass [The original hebrew, appearing in Daf Keshet #150, Yom Kippur 749, vol. 2, pp. 126-130, is a student summary of a shiur given on Shabbat Parashat Shoftim 5748.]

The shift to "Ha-melekh ha-kadosh" and "Ha-melekh ha-mishpat" in the text of the Amida during the Ten Days of Repentance has its roots in the Talmud. This shiur investigates the nature of these additions to prayers through a discussion of the primary talmudic source.

**BERAKHOT 12A - RAV VS. R. ELAZAR** The gemara (Berakhot 12a) says: "Rabba son of Chanina Saba said in the name of Rav: During the whole year the text of prayer is 'Ha-E-I Ha-kadosh,' 'Melekh ohev tzedaka u-mishpat' (according to Rambam, 'Ohev tzedaka u-mishpat'), whereas during the ten days between Rosh Hashana and Yom Ha-kippurim it is 'Ha-melekh ha-kadosh' and 'Ha-melekh ha-mishpat.'" R. Elazar said: Even if one says 'Ha-E-I Ha-kadosh' he fulfills his obligation, for it is written, 'The Lord of Hosts is elevated through law and the Holy God (Ha-E-I ha-kadosh) is sanctified through tzedaka.' When is the Lord of Hosts elevated through law? In the ten days between Rosh Hashana and Yom Kippurim - yet He is still referred to as 'Ha-E-I Ha-kadosh.' What do we rule? Rav Yosef said: 'Ha-E-I Ha-kadosh' and 'Melekh ohev tzedaka u-mishpat.' Rabba said: 'Ha-melekh ha-kadosh' and 'Ha-melekh ha-mishpat.' The halakha is like Rabba."

The Rishonim dispute how to understand the argument between Rav and R. Elazar. Most of the Rishonim hold that they differ about whether one fulfills his obligation if he mistakenly says "Ha-E-I Ha-kadosh." This seems to flow out of the simple reading of the gemara - "R. Elazar said: Even if he said 'Ha-E-I Ha-kadosh' he fulfills his obligation." It seems that Rav does not hold that he fulfills his obligation.

**THE BA'AL HA-MA'OR & THE RA'AVAD** The Ba'al Ha-ma'or, however, writes: "The halakha is like Rabba that one should ideally [say 'Ha-E-I Ha-kadosh'], but if one mistakenly did not, we do not require him to repeat [the Shemoneh Esrei]. When Rabba son of Rav Chana said in the name of Rav that during the ten days between Rosh Hashana and Yom Kippur we should say 'Ha-melekh ha-kadosh' and 'Ha-melekh ha-mishpat', he meant IDEALLY (le-khatchila). When R. Elazar said that one fulfills his obligation through 'Ha-E-I Ha-kadosh' and 'Ha-E-I Ha-mishpat', he referred to a case where one said them mistakenly ('be-di'avad'). They do not argue; rather, each

speaks about a different situation." The Ba'al Ha-ma'or thus claims that Rav and R. Elazar do not argue at all. R. Elazar only comes to explain that Rav was only referring to what should ideally be said.

Although the Ra'avad in his glosses on the Ba'al Ha-ma'or argues with him, he ends up ruling in his glosses on the Rambam's Mishneh Torah in accordance with the Ba'al Ha-ma'or. In Hilkhot Tefilla (10:13) the Rambam rules: "During the ten days between Rosh Hashana and Yom Kippur, if one mistakenly closed the third blessing of the Shemoneh Esrei with 'Ha-E-I Ha-kadosh,' he should return to the beginning of Shemoneh Esrei. If he mistakenly said 'Melekh ohev tzedaka u-mishpat' in the eleventh blessing, he should return to the beginning of the blessing and end 'Ha-melekh ha-mishpat' and continue to pray in order ..." The Ra'avad comments: "Some say that one need not return to the beginning. When the gemara said 'he did not fulfill his obligation' it meant that he did not say the blessing as it should be said. We find [a similar expression] with regard to Keriat Shema: they say that one who reads with men of the Mishmar or the Ma'amad does not fulfill his obligation because they say it too early. It is well known, though, that they read after alot ha-shachar (when it is already light but still before sunrise) and that one can be di'avad fulfill his obligation then in pressure situations. The expression 'he does not fulfill his obligation' means, as we said, that he did not fulfill it in the ideal way. This is also such a case."

Even though the Ba'al Ha-ma'or and the Ra'avad both hold that one who mistakenly did not say "Ha-melekh ha-kadosh" fulfills his obligation, they might still differ in their understandings of the passage in the Talmud. The Ba'al Ha-ma'or might learn that Rav and R. Elazar do not argue at all - that mistakenly not saying "Ha-melekh ha-kadosh" does not flaw one's prayer at all, whereas the Ra'avad might hold that if one did not say "Ha-melekh ha-kadosh" his prayer is flawed. Still, he need not repeat the Shemoneh Esrei for such a mistake.

There are two other plausible ways of understanding Rav and R. Elazar in our passage. 1. They might argue, but only about what should ideally be done; both agree though that one fulfills his obligation if he mistakenly forgets. 2. They might have radically different approaches. Rav might hold that one must say "Ha-melekh ha-kadosh" and repeat Shemoneh Esrei if he forgets to, and R. Elazar might say that one MUST say "Ha-E-I ha-kadosh" and repeat Shemoneh Esrei if he forgets it.

**SUMMARY** Rav and R. Elazar either: 1. argue about whether one fulfills his obligation be-di'avad (most Rishonim); 2. agree totally and are just speaking about different situations, be-di'avad and le-khatchila (Ba'al Ha-ma'or); 3. argue just about what should ideally be done; 4. argue radically, one seeing one text as essential and the other seeing the second text as essential.

**RAV VS. R. ELAZAR; RABBA VS. R. YOSEF** What is the relationship between the two arguments the gemara quotes: that of Rav and R. Elazar and that of Rabba and R. Yosef? The answer to this question is crucial to determining how we finally rule in a be-di'avad case. The gemara concludes that we rule like Rabba but it is unclear about the question of whether the two arguments are independent (or whether Rabba follows Rav and R. Yosef follows R. Elazar).

The simplest way of reading the gemara is to view the two arguments as distinct: Rav and R. Elazar argue about the be-di'avad level and Rabba and R. Yosef about what to say le-khatchila. The ruling at the end of the gemara (like Rabba) does not indicate how we rule in the first dispute (Rav or R. Elazar).

The Tosafot (Berakhot 12a s.v. Ve-hilkheta Kavatei De-Rabba) write: "One must close with 'Ha-melekh ha-kadosh' and 'Ha-melekh ha-mishpat'. If he did not, he must repeat [the Shemoneh Esrei]. The same holds true for 'Zakheinu' and 'Mi Kamokha' and 'Be-sefer Chaim' - if they were not said, one must go back, for anyone who deviates from the text that the Sages set for prayers does not fulfill his obligation."

It seems that the Tosafot viewed the two amoraic arguments as interdependent. Let us clarify the nature of this interdependency.

There are two ways of approaching the argument about whether one fulfills his requirement through mistakenly saying "Ha-E-I ha-kadosh." It might, on the one hand, be a factual argument about what the Sages decreed - whether they just ideally (le-khatchila) required "Ha-melekh ha-kadosh," or they decreed that one does not fulfill his obligation without saying it (in other words, even be-di'avad one must say "Ha-melekh ..."). Without mentioning God's sovereignty during this time period, one does not fulfill his obligation of prayer. The latter opinion can be formulated in one of two ways: 1. Mentioning God's sovereignty during the Ten Days of Repentance is so crucial to prayer that it is inconceivable to not say "Ha-melekh ha-kadosh." They therefore decreed that one must repeat the Shemoneh Esrei if he forgot it. 2. Once the Sages decreed to say "Ha-melekh ha-kadosh," it became the text of prayer; and based on the principle, "Anyone who deviates from the text of prayer does not fulfill his obligation," it became essential. One must repeat the Shemoneh Esrei if he forgot "Ha-melekh ha-kadosh" because he deviated from the Sages' text of prayer.

Tosafot seem to have taken the second approach, for they cite the reasoning that "Anyone who deviates from the text that the Sages set for prayers does not fulfill his obligation." It follows that there is no way to read the two arguments in the gemara as dealing with two separate issues, one (Rabba - R. Yosef) relating to the ideal text (le-khatchila) and the other (Rav - R. Elazar) relating to which text is essential to fulfilling your obligation (necessary even be-di'avad). One can never say the non-ideal text because it means deviating from the Sages' text. [How far to go with this rule demands attention: it is difficult to say that any change is considered a deviation, for praying in another language is permissible, and the Hebrew text has variant texts (nuscha'ot). Which changes are considered deviating from the Sages' text - any change in content? Is there some standard of a radically different text? These questions require separate treatment.]

**RA'AVIA** It is possible to offer a third approach to understanding the argument between the Amoraim. The Ra'avia (siman 40) writes: "It seems to me that if one makes a mistake he need not go back [and repeat the Shemoneh Esrei]. One should not say that since Rav says that one fulfills his obligation through 'Ha-E-I Ha-kadosh,' R. Elazar must argue and say one does not. For we rule like the passage in 'Ba-meh Madlikin' that on days where there is no sacrifice and Mussaf if one mistakenly does not say ... he need not go back."

The passage the Ra'avia referred to is in Shabbat (24a): "Rav Oshia quoted a beraita: Days on which a Musaf (additional) sacrifice is brought, like Rosh Chodesh and the Intermediate Festival Days ... one says the Shemoneh Esrei at Arvit, Shacharit, and Mincha and adds a special mention of the day ('Ya'aleh ve-yavo') in the blessing 'Avoda' (Retzei ... Ha-machazir Shekhatno Le-tzion) and must repeat [the entire Amida] if he mistakenly forgets it ... Days on which no Musaf sacrifice is brought, like Mondays and Thursdays of [drought] fasts and the Ma'amadot (bi-weekly pilgrimage to Jerusalem) ... one says the Shemoneh Esrei at Arvit, Shacharit, and Mincha and adds

a special mention of the day in the blessing 'Shome'a Tefilla.' If he mistakenly forgets, he need not go back."

This gemara seems to lend explicit support to the Ra'avia's assertion that one need not repeat the Shemoneh Esrei if he forgets "Ha-melekh ha-kadosh." The Ra'avia there continues: "It is incorrect to claim that the two cases are qualitatively different, the one a MISTAKE ('Ha-E-I' instead of 'Ha-melekh') and the other an OMISSION (skipping the addition for the fast day) and therefore more lenient. This ('Ha-E-I' instead of 'Ha-melekh') is also an omission - forgetting to mention sovereignty (malkhut)."

The Ra'avia, though he distinguishes between an incorrect text (which demands repeating Shemoneh Esrei) and an omission (which does not), views substituting "Ha-E-I" for "Ha-melekh" as an omission of mention of God's sovereignty, not as saying an incorrect text.

**SUMMARY** Three approaches present themselves about how Rabba and R. Yosef's argument relates to Rav and R. Elazar's: 1. Rabba and R. Yosef argue about whether 'Ha-melekh ha-kadosh' needs to be said ideally (le-khatchila), while Rav and R. Elazar argue about whether it is essential (even be-di'avad) to Shemoneh Esrei (the simple reading of the gemara). 2. The two arguments are interdependent because once the Sages formulated the text of prayer (if only as an ideal), deviating from that text becomes by definition incorrect and illegitimate (most likely Tosafot's approach); 3. Both pairs of Amoraim must only argue about the ideal text, for from Shabbat 24a it is clear that one does not have to repeat Shemoneh Esrei if he mistakenly leaves out "Ha-melekh ha-kadosh" (Ra'avia).

As mentioned, the Ra'avia believes that, based on Shabbat 24a, there is no need to ever repeat Shemoneh Esrei because of forgetting "Ha-melekh Ha-kadosh." Only forgetting "Ya'aleh Ve-Yavo," said on days when a Mussaf sacrifice was offered, demands repeating the Shemoneh Esrei. "Ha-melekh Ha-kadosh" is more akin to the additions made on fast days or Ma'amadot; one does not go back if they were forgotten. How can we explain the other Rishonim's reluctance to make this comparison?

**ORGANIC VS. EXTERNAL ADDITIONS** A comment made by Ha-rav Yosef Dov Soloveitchik z"l explaining an argument between the Rema and the Gra should be helpful in understanding the argument between the Ra'avia and other Rishonim. The Rema (OC 557) rules: "One who ate on Tisha Be-Av should say 'Nacheim' in Birkat Ha-mazon." The Gra (ibid.) argues with him: "He learned this from what he said in the laws of Yom Ha-Kippurim (OC 618) [where the Shulchan Arukh ruled: 'A sick person who ate on Yom Kippur and had enough presence of mind to be able to say Birkat Ha-mazon should mention Yom Kippur in Birkat Ha-mazon by saying 'Ya'aleh Ve-yavo' in the blessing 'Boneh Yerushalayim'.'] This is not a legitimate comparison, because we say on Shabbat 24a that on days where there is no Mussaf sacrifice, one must not repeat the Amida if he omits mention of the day ... and [these days] are also not mentioned in Birkat Ha-mazon ..."

Rav Soloveitchik explained that there are two types of additions to Shemoneh Esrei and Birkat Ha-mazon. 1. Those that are not organically integrated into the Shemoneh Esrei, which are added in "Retzei." The Sages saw a need to mention Rosh Chodesh and Chol Ha-mo'ed, so they found a place in the Amida to do it. 2. Those additions that become an organic part of the Shemoneh Esrei are added in the blessing that is most naturally appropriate. "Nacheim" is therefore added to "Boneh Yerushalayim." It is not something extraneous "planted" in Shemoneh Esrei, but part of the natural text of Shemoneh Esrei - on Tisha Be-Av the blessing about Jerusalem is modified. This distinction might be the key for understanding the Rema. At first glance, as the Gra points out, the Rema seems to go directly against the gemara in Shabbat 24a - only days when there is a Mussaf sacrifice get special mention in Birkat Ha-mazon. However, according to the Rema that gemara only refers to additions that are not an organic part of the Birkat Ha-mazon, like those relating to the holidays and fasts and ma'amadot. "Nacheim," though, is organically integrated into "Boneh Yerushalayim" in Birkat Ha-mazon. The distinction between days when there is a Mussaf and those when there is not is irrelevant to these types of additions.

The Rishonim who argue against the Ra'avia might likewise view "Ha-melekh Ha-kadosh" as an integral part of the prayers during the Ten Days of Teshuva (like "Nacheim" on Tisha Be-Av), not something the Sages decreed to say within the context of prayer (like "Ya'aleh Ve-yavo"). Perhaps the distinction between days when there is a Mussaf and those when there is not does not apply to organic additions in Shemoneh Esrei and not just Birkat Ha-mazon. [Though one does not NECESSARILY repeat the Shemoneh Esrei for forgetting any organic addition (just as one need not repeat if he forgot 'Al Ha-nissim,' an organic addition), it is still POSSIBLE to require repeating.]

According to this approach, the Ra'avia and others argue about whether "Ha-melekh Ha-kadosh" is an organic part of the flow of Shemoneh Esrei (the other Rishonim) and therefore not bound by the principle laid down on Shabbat 24, or is rather an external addition planted in Shemoneh Esrei (Ra'avia) that must follow the rule laid down in Shabbat 24 and therefore would not require repeating Shemoneh Esrei if forgotten.

**ADAPTING PRAYER VS. MITZVOT IN PRAYER** An alternate approach to this dispute centers around another distinction between two types of additions to the prayers. There are two reasons why something might be added to the text of the prayer. According to this approach, the Ra'avia and his opponents differ about what function "Ha-melekh Ha-kadosh" serves.

One reason to modify the text of the prayers emerges from Sukka 46a: "We learn in a beraita: If one wants to fulfill a number of mitzvot, he says the blessing, 'Blessed ... who sanctified us through his commandments and commanded us concerning the commandments' [instead of the name of a specific mitzva]. Rabbi Yehuda says: He makes a separate blessing on each of them. ... What is the source of Rabbi Yehuda's opinion? 'Blessed is God day by day,' ... Each day give Him according to His blessings. Here likewise, each matter should be blessed accordingly."

The verse teaches us a principle of prayer - our prayers should be modified to match the particular situation we are in. The text of our Shemoneh Esrei must fit the nature of the day, and our blessings must be specific enough to relate to the food we are eating. This verse is the source for one type of addition to prayer - adapting the text of prayer to particular situations.

There is, though, a second function for additions to the standard text of prayer: fulfilling the mitzvot required on particular days. For instance, the Torah commands, "Remember the Shabbat day and sanctify it." This is "a positive mitzva to sanctify the Shabbat through words" (Rambam, Hilkhos Shabbat 29:1) and is fulfilled, among other places, in the Amida. Similarly, Yom Tov must also be declared in prayer. [Mentioning Rosh Chodesh in prayer might also function as a way of sanctifying the new month. The community mentioning Rosh Chodesh in prayer might be a modern replacement for the declaration the community would make at the end of the kiddush

ha-chodesh ceremony. "After the testimony about the new moon is affirmed, the head of the court says 'It is sanctified,' and all of the people answer after him, 'It is sanctified; it is sanctified'" (Rambam, Hilkhos Kiddush Ha-chodesh 2:8). Even though we do not retain the monthly declaration of Rosh Chodesh any more (through the fixed calendar system), the public declaration might have been retained.]

Perhaps the first requirement, adapting our prayers to the particular situations, is only an ideal (le-khatchila) requirement, while the second, fulfilling the mitzva in the context of prayer, might be required on an essential level (be-di'avad). This is borne out by the mishna and gemara in Berakhot. The mishna (35a) reads, "On vegetable's one says 'Borei peri ha-adama' (He creates the fruit of the ground). Rabbi Yehuda says, 'Borei minei desha'im' (He creates many types of vegetation)." The gemara (40a) sees Rabbi Yehuda's ruling as based on the principle "Blessed is God day by day" - Each day give Him according to His blessings," concluding, "Bless him in a way appropriate to each individual species." Certainly, even according to Rabbi Yehuda, "Borei peri ha-adama" is still an acceptable blessing over vegetables - for the mishna (40a) teaches that one even fulfills his obligation through "She-hakol nihyeh bi-devaro." Apparently the rule of adapting prayer to special situations is only required le-khatchila.

If this is accurate, then repeating a prayer because of omitting a mention of a holiday or a special text must stem from a particular requirement of that holiday or situation [although this is not always necessarily so - despite the obligation of pirsumei nisa, we do not repeat the Amida if we omit it "Al Ha-nissim" on Chanuka]. One who prayed the weekday Shemoneh Esrei on Shabbat repeats the silent prayer because of his not remembering Shabbat, not because of his prayer being flawed.

This might explain the differing opinions about "Ha-melekh Ha-kadosh." The Orchot Chaim (Tefila 104) explains: "In the ten days between Rosh Hashana and Yom Ha-Kippurim one closes the third blessing with 'Ha-melekh Ha-kadosh' and the eleventh blessing with 'Ha-melekh Ha-mishpat.' The reason is in order that he remember that the time has arrived to come before the King of the world. Closing with 'Ha-melekh Ha-mishpat' likewise is in order that he be in awe and fear from God when the time comes for him to be judged. He should fear this and repent completely." If so, it seems that mentioning "Ha-melekh Ha-kadosh" and "Ha-melekh Ha-mishpat" is part of the special mitzva of repentance that applies to the ten days between Rosh Hashana and Yom Kippur. Therefore, if one forgets, he must repeat because he has not related to the Ten Days of Repentance properly, not because his prayer per se was flawed.

**"HA-MELEKH HA-KADOSH" VS. "HA-MELEKH HA-MISHPAT"** We might thus be able to explain the opinion of Tosafot R. Yehuda Sirleon (Berakhot 12b, also quoted in the Hagahot Maimoniot, Hilkhos Tefila 10:50) which distinguishes between "Ha-melekh Ha-kadosh" - where one need not repeat Shemoneh Esrei if he mistakenly omitted it - and "Ha-melekh Ha-mishpat" - where he must. The explanation offered there is that "He deviated from the Sages' text of blessings." This is difficult, for omitting "Ha-melekh Ha-kadosh" is also a deviation from the text of the prayer (unless we wish to say that "Ha-melekh Ha-mishpat" is a greater deviation from "Melekh ohev tzedaka u-mishpat" than "Ha-melekh Ha-kadosh" is from "Ha-E-I Ha-kadosh").

One way of explaining this halakha (though without retaining the explanation written there) is by maintaining that the special obligation to repent during the Ten Days comes to expression in supplicatory section of the Amida, where man's dependence is highlighted and his awe and dread of God come to the fore. Changing the text to read "Ha-melekh Ha-mishpat" thus arouses fear of judgement and brings one to repent. Therefore, the prayer must be repeated if this section is forgotten, for one has not fulfilled his requirement to arouse penitence. By contrast, the change "Ha-melekh Ha-kadosh" stems merely from the requirement that one's prayer make note of the time it is recited. The prayer need not be repeated if this was mistakenly omitted. In other words, "Ha-melekh ha-mishpat" is due to the mitzva of teshuva, and "Ha-melekh ha-kadosh" is due to the requirement of "Each day give Him according to His blessings." The former necessitates repetition if omitted; the latter does not.

**ROSH HASHANA & YOM KIPPUR VS. THE REST OF THE TEN DAYS** Based on the above, we might suggest a further distinction - between Rosh Hashana and Yom Kippur on the one hand, and the rest of the Ten Days of Teshuva on the other. On Rosh Hashana there is a mitzva of coronating God as King, as we say in the prayers, "Rule over the whole world in Your honor." We say Malkhuyot, Zikhronot, and Shofarot "so you should make Me your King." Certainly, saying "Ha-melekh Ha-kadosh" on Rosh Hashana is not only a way of adapting the prayers to the time, but fulfilling the mitzvot of Rosh Hashana.

Concerning Yom Kippur, the Rishonim argue over whether we should say "Ya'aleh Ve-yavo" and "Melokh (Rule)" or not. All agree that we should say "Forgive our sins ..." The Tur (OC 619) quotes the dispute between R. Yitzchak Giat - who rules to say them - and Rav Amram who says not to. In Ashkenaz the custom was to say "Ya'aleh Ve-yavo" and not "Melokh", while in Sefarad "Melokh" was also said. This might reflect a dispute about whether there is a mitzva of acknowledging God's sovereignty on Yom Kippur. If so, we might suggest that on Rosh Hashana, and perhaps on Yom Kippur, when there is a mitzva to acknowledge God's sovereignty, one must repeat the prayers if he mistakenly omitted "Ha-melekh Ha-kadosh." During the other of the days of repentance, the mention of "Ha-melekh Ha-kadosh" is only part of adapting the prayers to the time period and therefore need not be repeated if forgotten.

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drasha@torah.org Drasha --Yom Kippur 5758 -- Call to Arms

Yom Kippur, the penultimate day of repentance, has the Jewish nation simultaneously praying, fasting and asking for forgiveness. It begins with the somber, quiet, and melodious intonation of Kol Nidrei and ends with the entire congregation shouting Hashem hu HaElokim (G-d is the Al-Mighty) seven times after various requests of forgiveness. It seems that at the time when our strength is waning our greatest and loudest pleas are spent. Shouldn't we begin the day with the strong requests for forgiveness and save the subdued prayers for when our bodies are weak from hunger and our lips parched from lack of water?

Rav Eichenstein, the Ziditchover Rebbe, tells the following story: One

Friday, a man entered the study of the Tchoortkover Rebbe with a request that was very common in those days. "My son was drafted into the army," the man began. "However, we have a way out. On Sunday, we are going to a doctor who will falsely declare him unfit for service. This way he will be spared certain misery, perhaps even death in that terrible army. Rebbe," he asked, "I need your blessing that he evade the draft." The Rebbe quietly told him that Shabbos was nearing and he could not concentrate on blessings. The man should return to him on Friday evening after his tisch (ceremonious chasidic table). The man did so. After most of the chasidim had left, the man repeated his request, almost verbatim. Again the Rebbe was non-committal. "Return to me after the morning service." Unperturbed, the man noted that he would really like to resolve this matter before Sunday morning. Shabbos morning, after services, the man approached the Rebbe again. Calmly he repeated the predicament. "Sunday morning I am going to a doctor who will falsely declare my son unfit for military service. Please pray that we will evade conscription." The Rebbe was not moved. Again, he deferred until the afternoon. At the third Shabbos meal, the scene repeated again, precisely the way it had the previous three times. "I understand that you are leaving Sunday morning. Come back to me late Saturday night," said the Rebbe. "By then I will have an answer for you." By this time, his Chasidim's curiosity was piqued. They had never seen their Rebbe so reluctant to mete a blessing, especially when it was one that would save a Jewish soul from the frightful Polish army. Saturday night a large crowd gathered as the man approached with his request. Frustrated and disgruntled, the man, once again, repeated his story, almost verbatim, for the fifth time. Immediately, the Rebbe sprung from his chair and began to shout. "What are you asking me? Why would one even try to evade the service of our wonderful country? How dare you ask me for a blessing of that sort? Your son would make a fine soldier for our country. I wish him the best of luck in the army!" The man quickly scurried from the room and left town. The Chasidim stood shocked and bewildered. Never had they heard such an uncharacteristic outcry from the Rebbe. "I will explain," said the Rebbe. "The man was a fraud. He had no son, and if he did, he wanted him in the army. He was sent by the government to test our loyalty. Thank G-d we passed the test." "But, Rebbe!" cried the chasidim, "how did you know?" "Simple," explained the Rebbe. "I watched the level of intensity. From the moment he met me until tonight there was no increase in intensity nor feeling of desperation with each request. The moment I heard his request tonight and it contained no more passion or desperation than his first request on Friday night, I knew he was a fraud."

We stand a whole entire day in prayer, and end with a ne'ilah prayer, after nearly 24 hours of pleading. The litmus test of our sincerity comes as the heavenly gates are being closed. As the sun begins to set, our pleas should intensify. That crescendo assures our sincerity. It also should assure us a Happy & Healthy Sweet New Year.

Dedicated by Larry Atlas in honor of his engagement to Marcia Taitelman Mordechai Kamenetzky - Yeshiva of South Shore 516-328-2490 Fax 516-328-2553 <http://www.yoss.org> for drasha <http://www.torah.org/learning/drasha> Get Drasha Unplugged and in Print! Parsha Parables -- The best of Drasha is now available through Project Genesis at a special rate. Drasha, Copyright (c) 1997 by Rabbi M. Kamenetzky and Project Genesis, Inc. Rabbi Mordechai Kamenetzky is the Rosh Mesivta at Mesivta Ateres Yaakov, the High School Division of Yeshiva of South Shore, <http://www.yoss.org/> Project Genesis: Torah on the Information Superhighway [learn@torah.org](mailto:learn@torah.org) 6810 Park Heights Ave. <http://www.torah.org/> Baltimore, MD 21215

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Shiur HaRav Soloveichik On Inyan Yom Kippur [Shiur Date: 10/26/76]

[Note: this Shiur was presented in connection with Parshas Breishis, but is relevant and timely for Yom Hadin. May we all be blessed with a Gemar Chasimah Tovah.]

"Vayikra Elokim Laor Yom Vlachoshech Kara Lyla, Vayehi Erev Vayehi Boker Yom Echad". The Rav discussed the significance of the word Echad in this verse. [The rest of the days of creation were referred to in the numeric relative form, e.g. Shayni, Shelishii (second, third). Why did the Torah use the word Echad (one) in place of Rishon (first)?] The Rav quoted a Midrash Rabbah that says that Yom Echad refers to Yom Kippur. The Rav explained that the word Echad has two meanings. The first is simply the number one. The second describes uniqueness, singularity, different than the rest of creation. both meanings can be understood in the context of Shema Yisrael Hashem Elokeynu Hashem Echad. Yom Echad means a different, unique day.

The Ramban quotes the Ibn Ezra who says that Hashem called the beginning of the night Erev because forms are mixed up (Yisarvu Bo Hatzuros). The term Erev is the same as the root for Taaruvos, the merging and mixing of independent entities to form a new indistinguishable unit. At night, man can not distinguish between friend and stranger. The root of the word Boker is to inspect, L'vaker. The morning was called Boker because in the morning man can distinguish between 2 separate forms, as it says Bayn Tov L'ra Yevaker. In the morning, man regains the power of discrimination between good and bad, his ability to understand.

Why did Hashem create the Erev, night, at all? After all, would it not have been better for man to always be in a state of clarity where he is capable of discriminating between good and bad? The Rav answered that if man were only enveloped in Yom, the power of distinguishing, he would not be capable of admitting to himself that there are times when he is confused. It is in these periods of confusion that man sins. It is from within this state of confusion that the seeds of the redemptive Teshuva process are planted. However, man is not capable of [complete] Teshuva while in a state of Erev, confusion. Teshuva consists of several phases, the first of which is the recognition of embarrassment and pain caused by mans actions. He must go through this stage before he can do real Teshuva. At this point man begins to recognize how foolish he has been in sinning. Erev is the phase of Hirhur Teshuva, man simply begins to think in his heart how he has erred. He still has a long way to go to complete the Teshuva process, but it is the Hirhur Teshuva, where man first recognizes that something is wrong, he is in a confused state and must change his ways. Hirhur Teshuva begins when he makes that first realization and says to himself "I have sinned". This realization begins to gnaw at him from within his confused state of mind, of Erev. For example, the Gemara says that if one betroths a woman on condition that he is a Rasha, she is not betrothed, because perhaps he was Mharher Teshuva in his heart. Why didn't the Gemara say that she is not betrothed because maybe he did [complete] Teshuva? The Rav answered that even though he is far from complete Teshuva, the recognition, in the midst of his confused state, that he has made a terrible mistake and needs to change his ways removes him from the category of Rasha. This is the prelude to Boker, when the full realization of the depth of sin sets in and man sets out on the path of full Teshuva. Only after man recognizes that he has passed through the Erev, the state of confusion, can he be Mharher Teshuva and ultimately reach Boker, the process of understanding his sin and repent for it.

This is what the Midrash Rabbah meant by Yom Echad referring Yom Kippur. It is the quintessential day where man recognizes his sin and returns to Hashem. Yom Kippur requires that man display both the Erev and Boker aspects of Teshuva. The night of Yom Kippur, man grabs his head and says "I have been so confused, what have I done"? Man must first be overcome with the anguish and embarrassment of his sin while he is still engulfed by confusion. This is the Teshuva of Erev, evening and night of Yom Kippur. Only then can he continue and clearly atone for his sins though the Teshuva of Boker, by wrapping himself in the various parts of Teshuva, including forsaking the sin completely (Azivas Hachet), Viduy (admission of guilty actions) and acceptance upon himself not to return to this sin in the future (Kabalas L'habah).

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Dvar Torah: Yom Kippur 5757 by Rabbi Moshe Shulman

#### JUDAISM: ONE STEP AT A TIME

Originally delivered in Calgary, Yom Kippur, 5754

[Based on thoughts by Rabbi Dr. Nisson E. Shulman]

Why do we recite the Yizkor prayer today, on Yom Kippur? Many reasons are offered. The Zohar teaches that he who is moved to tears by the death of the righteous shall be forgiven their sins. In addition, the departed also have forgiveness on Yom Kippur, and giving charity in their name, an integral part of the prayer, helps achieve forgiveness for them as well as for ourselves. But the simplest answer is, as usual, the most profound: The merit of our forbears stands as an inspiration to us all. During the Viduy, some Mahzorim have the phrase: Aval anachchnu va'avoteinu chatanu, "we and are parents have sinned". This is not meant to accuse our parents of sin, G-d forbid. It is meant rather to compare ourselves to our forbears: We compared to them - we realise how far we have strayed from the ideals which were theirs. Therefore, "chatanu - we realise we have sinned and must repent. At no time is this feeling more powerful than at Yizkor.

**TESHUVA - NOT BA'AL TESHUVA** Teshuva, Repentance, is the obvious central theme of Yom Kippur. So many times during the course of this day we pound our chests in confession. Yet how many of us really do proper Teshuva? In our minds, Teshuva refers to the Ba'al Teshuva, those who have revolutionised their way of life, as well as their personality. It refers to the non-religious becoming religious. How many of us are prepared to make such a complete change in our lives? How many of us place ourselves into that category of Ba'al Teshuva? In reality, however, nothing could be further than the true notion of Teshuva. Teshuva applies to everyone, even to the vast majority of us who cannot, or would not, at once change our personalities, and our life-styles. Every one of us can do Teshuva, in some way. We can all become a little better, a little more committed. It is the little things that we CAN DO which measure our sincerity.

**ONE STEP AT A TIME** The great Chafetz Chaim taught this lesson. Consider the statement in the Talmud about how we pray: "When we pray, we must face the land of Israel. When we are in Israel, we must face the city of Jerusalem. When we are in Jerusalem, we must face the place where the Holy Temple stood. When in the Holy Temple, we face the Holy of Holies."

The question asked by the Chafetz Chaim is why is the law formulated in this seemingly redundant fashion? Why not say directly, "Wherever a man stands, anywhere in the world, he must pray facing the site of the Holy of Holies in Jerusalem?" The Chafetz Chaim answered that when a man travels towards a goal, he must go one step at a time. Just so when a man reaches up towards an ideal, he can only ascend one step at a time. That lesson is taught by the way this rule is formulated. "When outside of Israel, pray toward the Holy Land. In Israel, face Jerusalem. In Jerusalem, face the Holy Temple. In the Temple face the Holy of Holies." One step at a time.

How important a lesson this is for us, today, standing in judgement before the Almighty. We CAN improve our lives, and our life styles, we can do **TESHUVA, ONE STEP AT A TIME!**

**FRONTIERS OF JUDAISM** Now this works both ways! Rabbi Moshe Chaim Luzzatto, the RaMCha"L, wrote that every person has their personal frontier of Judaism. At any given moment, a person's crisis of faith lies in the observance of only one particular commandment that at that moment defines their frontier. On that frontier, and in connection with only that Mitzvah, is he or she struggling with their Yetzer Harah, their impulse to do wrong, and their Yetzer Hatov, their impulse to do good.

Supposing, for instance, a man has just eaten meat, but craves a cup of coffee, and as a creature of habit, cannot have coffee without milk. He wonders whether to succumb to temptation, and just this once have the milk. Should he give in, after a while this violation becomes routine for him, and that habit, once formed, is no longer a crisis with him. The Yetzer Harah, the powers of temptation, have taken over that territory. The next crisis for him might be non-kosher meat! Finally, it might be pork. Thus he slips **ONE**

**STEP AT A TIME.** The process works in reverse as well! Having conquered the Yetzer, refusing the cup of coffee, one can form a habit of a higher standard of Kashrut, a new frontier, and from there new and higher ones, closer and closer to full observance. The next frontier might be the donning of Tefilin and morning prayer, or Sabbath observances, or higher ethical practices in business. The good impulse, the Yetzer Hatov, has won a bit more ground. We are, taught the RaMCha"L, constantly fighting on the frontier of our inclination of our impulses. These frontiers are constantly moving. It is our task to make them move up to a higher standard of observance; to make sure that the Yetzer Hatov wins, and not the other way around. In fact, this is a Mishnah in Ethics of our Fathers: Aveira goreret aveirah, One transgression will lead to another. And one Mitzvah will lead to another. It's all a question of direction.

**JUDAISM DESTROYED** Judaism itself can be destroyed - one step at a time! There once was a movement that wanted to do no more than remove the BIMA from the middle of the Synagogue and place it further forward. From that beginning they went on to institute a mixed choir, then seating changes, then basic changes in the ritual and the prayers, then a rejection of the binding nature of halacha, and finally produced a "cultural" Judaism, void of all spirituality! This destruction of Judaism didn't happen overnight! It happened step by step, by moving the time-honoured boundaries bit by bit. Aveira goreret aveirah. One thing lead to the next.

A mother and father decide that there's nothing wrong with their 15 or 16 year old child dating a non-Jewish friend, because, after all, at that age they are so far away from marriage - they're not getting married for years. That permission at 15 or 16 has moved a boundary, and that movement has increased the probability of ultimate intermarriage manyfold, for these boundaries are never static; they go up or down. Aveirah goreret aveirah.

**JUDAISM REBUILT** On the other hand, just as we can destroy Judaism step by step, so can we rebuild Judaism step by step, recreate it, save it, and ourselves with it. When Jacob dreamed of heaven, he saw a ladder with angels ascending and descending. Why a ladder? Because a ladder's rungs ascend step by step. Even only one step at a time, we can eventually reach the heavens themselves! The most devastating concept to spiritual growth is the notion of **ALL OR NOTHING!** We've heard many ideas over the course of these High Holidays, about Mitzvot, Torah study, Israel, goals, living Judaism today - and we say to ourselves - it's all too overwhelming. **ALL OR NOTHING!** When the Jews worshipped the Golden calf after Mount Sinai, G-d didn't say all or nothing! When we followed the idolatries of Ba'al, and the Canaanite nations, G-d pleaded with us to return - He never said all or nothing! When the Moranos of Spain had to openly denounce their Judaism, but guarded it secretly, they never said **ALL OR NOTHING!** Our sages declare: "The Torah was not given to angels."

"For it is not in the Heavens." The Torah was meant for humans, mortal, failing, unsure. It is for the imperfect. Judaism doesn't demand perfection. It demands effort. It demands movement. It demands that tomorrow we are better Jews than we were yesterday! One Mitzvah at a time! Shabbat begins with lighting candles, then a Shabbat meal, perhaps some Shabbat songs, and building gradually into observance of other areas as well. and so it is with all aspects of Jewish life! We must grow. We must move from step to step, or else we stagnate, and wither! G-d forbid we should ever become complacent with who and what we are. "We like our level of Jewish knowledge and commitment", "we're comfortable." "we'll stay here", on this rung of the ladder. Because we're not really climbing a ladder. We're climbing up a down escalator!. If we don't climb higher, then the temptations of the culture around us will pull us off the road completely! Each and every one of us, without exception, no matter where we are Jewishly, can grow a little more - one step at a time! This is the message of Yizkor at this moment to every Jew in the world: "Listen with your own voice; strive upward, according to your own spiritual capacity. Take one step only; But **TAKE IT!!** Don't use the excuse that I am unworthy! We are all worthy!

The great Rebbe of Kotzk once asked how far is the distance between East and West? 100 km.? 100,000 km.? The Rebbe answered - as far as the distance that it takes to turn ones head from one direction to the other! That's

all it takes. One step - but in the right direction. We can build our lives according to Mitzvah goreret Mitzvah = Moving up the ladder one rung at a time. Or, G-d forbid, we can slide down the ladder, through moving the boundaries little by little, Aveirah goreret aveirah. We are all mortal men and women. For us, God is with us if we simply turn our hearts and minds towards him, and open our hearts. And with each step we take, we will find God's blessing. May the Lord be with you, each step of the way, throughout the coming year. Shana Tova.

B"H The Chassidic Dimension Adaptation of Likutei Sichos by Rabbi Sholom Ber Wineberg Based on the teachings and talks of the Lubavitcher Rebbe Rabbi Menachem M. Schneerson on the weekly Torah Portion Yom Kippur Confessions

One of the mainstays of the Yom Kippur service is the Al Chet, the confessional prayers recited no less than ten times during the hours immediately preceding Yom Kippur as well as on the day itself. There is a dispute in the Gemara regarding the manner of confession. Rabbi Yehudah maintains that individual sins must be cited and acknowledged, while Rabbi Akiva holds that they need not be mentioned. Do they disagree?

Tosafos explains that Rabbi Yehudah believes the sins must be mentioned "so that he feel ashamed of his sins," while Rabbi Akiva holds that he need not cite his sins "so that he not be suspected of [also having committed] other sins." But why does one sage contend that feeling a sense of "shame" during confession outweighs the possibility of being suspected of other sins, while the other holds that the fear of being suspected outweighs the importance of one's sense of shame? "Feeling ashamed of one's sins" is germane to one's current repentance: When a person is truly ashamed of a sin, then his regret as well as his resolve to behave better in the future will be more intense. Conversely, the "loss" that derives from "being suspect of other sins" relates to the future -- he may lose his credibility; his being suspected of additional sins will be used by his detractors, etc. Accordingly, the dispute of the sages hinges on whether current behavior is to be predicated on a (possible) future situation.

Rabbi Yehudah maintains that since mentioning the actual sins is germane to a person's current repentance, making it more sincere, we therefore do not concern ourselves with any possible future results. Rabbi Akiva, however, feels that one must reckon in the present with the effect which actions will have in the future. Therefore, although citing particular sins would have a beneficial effect on a person's repentance, we must be wary of the damage that will result in the future. He therefore maintains that individual sins need not be cited. Their dispute may also be explained on a deeper level: There are many levels of repentance. Generally, they are divided into two categories: "repentance out of fear" and "repentance out of love." With regard to "repentance out of fear," it is logical to assume the necessity of enumerating one's sins. For since the person is repenting out of fear of punishment, the fear for having committed a grave sin is much greater than that for having committed a minor transgression.

Thus it follows that the person must enumerate his sins, for were he not to do so, he would be lacking in feeling about their severity, and consequently his repentance would be lacking. Specifying the sin, however, is not so important when one "repents out of love," inasmuch as the person is not thinking about punishment, but about his connection to G-d. Since even a minor sin causes a person to be sundered from G-d, no great benefit will derive from citing the actual sin; when considering a sin's ability to sever a person's love for G-d, all sins are quite similar. In fact, all degrees of repentance share a common basis -- the desire to return and cleave to G-d. When a person repents out of fear, it means that his coarseness conceals -- even from himself -- the true basis of his repentance, which is love. Thus, Rabbi Akiva, who sees within the present its deeper and future results, also perceives the inner aspect of repentance -- that even when repentance is done out of fear it is essentially being done out of love.

Enumerating one's sins -- necessary when repenting out of fear -- is thus not at all crucial. Based on Likkutei Sichos, Vol. XXIV, pp.

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The Ten Days of Repentance by Rav Yair Kahn

Although the mitzva of teshuva (repentance) is of a universal nature, and therefore not limited to any specific time period, the ten days from Rosh Ha-shana until Yom Kippur are singled out as "days of repentance." In what way are these days unique with respect to teshuva? The Rambam in Hilkhot Teshuva focuses his discussion on the general mitzva of repentance. Nevertheless, he relates to Asseret Yemei Teshuva in two separate contexts. In chapter 2 (halakha 6), the Rambam writes: "Although teshuva and pleading are always effective, during the ten days from Rosh Ha-shana till Yom Kippur they are especially potent and are immediately accepted, as it says, 'Search for Hashem when He is present.'" In chapter 3 (halakha 4) the Rambam states: "Although blowing the shofar on Rosh Ha-shana is a divine decree, it contains a hidden message, namely: 'Slumberers, awake from your sleep ... inspect your actions and repent' ... For this reason it is the custom of the House of Israel to increase the amount and level of charity and good deeds and involvement in mitzvot from Rosh Ha-shana until Yom Kippur, beyond that of the rest of the year. And it is customary to arise at night during these ten days to pray in synagogues ... until daybreak."

These halakhot in the Rambam are perplexing insofar as he separated these two halakhot. Why did the Rambam not simply proceed after stating that teshuva is especially effective during Asseret Yemei Teshuva (ch. 2), and continue that the shofar contains a hidden message which relates specifically to this time frame (ch. 3)? After noting the unique quality of these ten days, in which Hashem is present and our teshuva is immediately accepted (ch. 2), there is a almost natural progression to the custom to increase the amount of good deeds and to recite selichot (ch. 3). From the order of these halakhot, one gets the clear impression that the Rambam intentionally separated these two accounts of "Asseret Yemei Teshuva." According to him, the two are unrelated, and refer to independent aspects of the connection between the ten days and repentance.

The answer, I believe, is related to the two independent obligations of teshuva delineated by Rav Soloveitchik zt"l. The first is the requirement to repent from a specific sin. In this case, it is the awareness of sin which generates the obligation of teshuva. This mitzva is described by the Rambam in the heading of Hilkhot Teshuva: "The laws of teshuva [contain] one positive commandment, that a sinner should return from his iniquity to the presence of Hashem and confess." This mitzva is derived from the verse in Bemidbar (5:6-7), "A man or woman who shall commit any sin ... they shall then confess the sin which they have committed ..." There is, however, an additional mitzva of teshuva, which applies even in situations where one is unaware of having committed a sin. Despite the absence of awareness, an obligation of teshuva can be generated by suffering. This mitzva is derived from an independent source: "And if you go to war in your land against an enemy who oppresses you, then you shall blow an alarm with your trumpets" (Bemidbar 10:9). This verse is discussed by the Rambam in the heading of Hilkhot Ta'aniyot, where he describes the mitzva as one of petitioning to Hashem in times of distress and not merely sounding the trumpets: "The laws of fasts [contain] one positive biblical commandment, [namely,] to cry before Hashem in times of great communal distress ... and this is a method of teshuva ..." Fasting is merely a rabbinic expression of this biblical obligation (see 1:4). Furthermore, the Rambam notes that this relates not only to the community as a whole, but to individuals in times of adversity as well (1:9). While with regard to the first type of teshuva, the specific sin is acknowledged, with regard to the second it is unknown. Therefore, the teshuva generated by calamity demands not confession but soul-searching. First the offense must be discovered, and only then is repentance possible. (See Rav Soloveitchik's essay "Kol Dodi Dofek," footnote 3.)

Let us now take a closer look at the context of the two halakhot we

started with. The halakha which relates to the unique quality ensuring immediate acceptance of teshuva during Asseret Yemei Teshuva is found in the second chapter. This chapter begins with a description of complete teshuva, as opposed to teshuva which is wanting. The distinction revolves around the ability of the "ba'al teshuva" to control his desire and overcome his inclination to sin. The entire discussion clearly relates to a person acutely aware of a specific transgression. This individual finds himself in a state of conflict, struggling to conquer his unholy passion which led him to sin. Hence, the second chapter continues the theme of the first, and discusses teshuva which is generated by a specific sin. Within this context, the Rambam introduces Asseret Yemei Teshuva as containing a unique quality which helps to ensure victory in this monumental contest. "Dirshu Hashem be-himatzo" - seek out Hashem when He is present. During these ten days Hashem is present, as it were, assisting man in his struggle. In the third chapter, the Rambam abandons the discussion of man confronting a specific transgression, and begins a discourse on the assessment of man's overall standing. Who is a "tzaddik," a "rasha," a "beinoni" (righteous, evil, and middling person)? He then proceeds to apply similar criteria with respect to states, and indeed to the entire world. In the third halakha, the Rambam writes: "Just as man's deeds and sins are assessed when he dies, so too on every year they are weighed on Rosh Ha-shana. Whoever is found to be a 'tzaddik' is sealed for life. Whoever is discovered to be a 'rasha' is sealed for death. The 'beinoni' waits until Yom Kippur. If he repents, he is sealed for life, and if not, he is sealed for death." Within this context, the Rambam notes the hidden message of the shofar: "Slumberers, awake from your sleep ... inspect your actions and repent ..." And at this point, he introduces once again the Asseret Yemei Teshuva: "For this reason it is the custom of the House of Israel to increase the amount and level of charity and good deeds and involvement in mitzvot from Rosh Ha-shana until Yom Kippur, beyond that of the rest of the year. And it is customary to arise at night during these ten days to pray in synagogues ... until daybreak."

By now it should be clear that the message of the shofar is inapplicable to the second chapter. The shofar is not sounded to aid the sinner in his epic struggle against a specific transgression. Rather, it sounds the alarm to awaken the slumberers who are not even aware of the negative turn that they have taken in life. It comes to warn everyone that the day of judgment has arrived, in which man must account for his actions; his deeds are being weighed and his life assessed. The shofar here plays a similar role to the trumpets sounded in times of crisis, urging man to search his soul and inspect his life. The focus here is not on the first type of teshuva, where man is acutely aware of his sin. Rather, the reference is to the second type of teshuva, in which man is called upon to probe his innermost self. The obligation of teshuva is generated not by an awareness of a specific sin, but by Rosh Ha-shana as the "Day of Judgment." From this perspective, the Asseret Yemei Teshuva are days on which we are called upon to awake and mend the entire direction of our lives. Accordingly, the custom developed to increase the amount and level and good deeds during this period. We wake up at night and recite selichot and petition to Hashem, similar to fast days. And the ten day period is spent in soul-searching, "cheshbon ha-nefesh." Thus, we enter Yom Kippur, which is the culmination of Asseret Yemei Teshuva. Optimally, we have fulfilled both obligations connected with teshuva - the one generated by the judgment, as well as that generated by sin. We have been awakened in order to improve the direction of our lives, and we have been afforded the opportunity of overcoming our passions and lusts, which hold us prisoner during the course of the year. May we all be blessed with a "gemar chatima tova."

[HTTP://WWW.VIRTUAL.CO.IL/EDUCATION/YHE](http://www.virtual.co.il/education/yhe)

From: mtv1@netvision.net.il (Michlelet Torah Viregsh)

#### YOM KIPPUR

I. THE PIYUT "KI HINAI KACHOMER" This Piyut, recited by Ashkenazim on Yom Kippur evening, is based on Yirmiyahu 18, in which Yirmiyahu goes to a potter's house, where he was working on the

"AVNAYIM," the round instrument that allows the potter to make a vessel. If the vessel is not perfect, the potter manipulates his fingers to perfect it. God then tells Yirmiyahu in a prophecy that He, God, is like a potter, using the words of the opening phrase (verse 6) of "HINAI KACHOMER BIYAD HAYOTZAIR" and that "as the clay is in the potter's hand, so you are in My hand." God continues and says that He has the power to reverse the course of history and decrees, based on the behavior of the people. We assume that the phrase "CHOMER BIYAD HAYOTZAIR - clay in the hand of the potter" always refers to God as the potter and the Jewish people as the clay. This is clearly the reference in the Piyut. And, indeed, this is also the reference in verses 5 - 6 of the chapter. But in verse 7 - 11, this is not the case. God does remain the potter, but the "clay" is the decisions of God that affect the Jewish people. Nothing is guaranteed and everything is reversible (both good and bad decrees). This is the deeper meaning why this chapter that is alluded to in the Piyut on Yom Kippur. Since evil decrees are reversible, Yom Kippur gives us a chance to reverse any evil decrees against us.

This idea seems to contradict Rambam (Hilchot Yesodai Ha Torah 10:4), who says that although negative decrees can be changed if he people repent, once a prophet prophesies a positive future event, this can never be reversed, even if the people subsequently sin. Verse 10 in chapter 18 seems to indicate the opposite, as it says "If it does evil in My sight, by not obeying My voice, then I will repent of the good, with which I said I would benefit them." Other commentaries answer in the name of Rambam that here, in verse 10, God merely made the decree in "thought" but it was never pronounced to the people. Once the prophet would pronounce the decree, according to these commentaries, then, indeed, God does not reverse Himself. (The entire concept and difficulty of God "changing His mind" after rendering a decision, is too broad for discussion in this essay, but Nehama spoke at length about different approaches to this problem).

It seems from this chapter in the Tanach that the comparison of God to a potter and the Jewish people to His clay is a simile that serves as merely the prototype in the Piyut for comparing God and the Jewish people to many other professions and their instruments or handiwork. The other similes in the Piyut are stone in the hand of a mason, iron in the hand of the welder, the helm in the hand of the seaman, glass in the hand of the glazier, cloth in the hand of the draper and silver in the hand of the smith. All these professions seem interchangeable as imagery of the person controlling the malleable material in his hands. However, Rav Chen criticizes this Piyut for this very reason. He claims that a Piyut is most eloquent and special when NO words and concepts can be interchanged, and where each word and idea is unique. Nehama seems to disagree. Another commentary says that the imagery of a potter and clay is not an arbitrary example of a profession. Verse 4 says "And the utensil that he made of clay was spoiled in the hand of the potter; so he made again another utensil, as it seemed good (KAASHER YASHAR) to the potter to make." In speaking about this actual potter, the word "YASHAR" used in the verse, is an allusion to God the Potter who is called "YASHAR", i.e. upright, as it says "To declare that the Lord is (YASHAR) upright; he is my rock, and there is no unrighteousness in Him" (Psalms 92:16).

II. THE BOOK OF YONAH There are many lessons about Teshuva that can be derived from the book of Yonah, and connected to the themes of Yom Kippur. The Rabbis of the Mishna derived a specific lesson from the story of Yonah. The Mishna (Ta'anit 2:1) says that when there is a lack of rain for an extended time period, the townspeople were to take the Holy Ark to the public square. The elder of the town would then say: My brethren -- it did NOT say by the people of Ninveh "And God saw their doings, that they put on sackcloth and fasted" (which they did), but rather "And God saw their doings, that they turned from their evil way; and God repented of the evil, which He had said that he would do to them; and He did not do it" (Yonah 3:10). Through tradition, they connected this with the verse "And tear your heart, and not your garments, and turn to the Lord your God" (Joel 3:10). Therefore, this clearly teaches us that it is not the outward motions of Yom Kippur, such as fasting, that are crucial. Rather, it is our inner feelings and emotions which must change and help change us. This is the essence of Yom Kippur and Teshuva, and NOT the

ritual. Our hearts must be torn, and not mere garments. The book of Yonah, according to Nehama, is full of words and expressions with double meanings, i.e. the same word or phrase could be understood in either of two completely different contexts. The first example is "Nevertheless the men rowed hard to (LEHASHIV) bring it back to land; but they could not ....." Normally, this is understood that this refers to the boat, as the non-Jewish sailors tried to bring it back to the land. But this could also be referring to Yonah himself, and the verse would then mean that they attempted to bring Yonah back to shore, or it could also mean that they attempted to get Yonah to repent (from the word "Teshuva"). However Nehama discounts this last possibility as other people cannot cause a person to do Teshuva; that must be done by the person himself. The second example of a double meaning is the verse "And the Lord God appointed a castor oil plant, and made it grow over Jonah, that it might be a shadow over his head, (LEHATZIL OTO) to save him from his (RAAH) distress; And Jonah was exceedingly glad of the plant" (Yonah 4:6). The standard meaning of "LEHATZIL" is to save. But it can also mean "to provide shade" as the word shade (TZAIL) is already found in the verse. In that case, the verse would connote that God provided shade from "RAAH" which implies that God protected Yonah from the heat of the flame, i.e. any physical or spiritual danger. A third double reference is found at the beginning of the book, as it says "Then the sailors were afraid, and cried each one to his own god, and they threw the wares that were in the ship to the sea, to lighten it for them. But Jonah (YARAD) had gone down into the interior of the ship; (VAYAIRADAM) and had lain down, and was fast asleep" (Yonah 1:5). The simple understanding of "VAYAIRADAM", the last action of Yonah in the verse, is going to sleep. But with the earlier reference to a similar verb, YARAD, going down, then "VAYAIRADAM" may also be understood that Yonah went down, either physically or spiritually.

Finally, two verses earlier, it says "But Jonah rose to flee to Tarshish from the presence of the Lord, and went down to Jaffa; and he found a ship (BAAH) going to Tarshish; so he paid the fare for it, and went down into it, to go with them to Tarshish away from the presence of the Lord" (Yonah 1:3). Normally, the word "BAAH" is translated as "going to" someplace. But the rabbis tell us that in the story of Yonah, many boats had already been sent to Ninveh. Therefore, the word "BAAH" can also be understood as "coming back" or "going away", as it says in the verse "And it came to pass, that, when the sun (BAAH) went down ...." (Genesis 15:17). There, the word BAAH means that the sun goes away from the earth, or sets. Therefore, we can understand our verse in Yonah, as well, as describing the boat returning FROM Tarshish, rather than going TO Tarshish.

### III. THE MOST BEAUTIFUL WORDS OF YOM KIPPUR

Quoting the modern Israeli poet, Chaim Guri, Nehama says that the most beautiful poetry in Hebrew are the seven words we pronounce in the Neilah service: "HAYOM YIFNEH, HASHEMESH YAVOH VIYIFNEH, NAVOAH SHE-ARECHA" ("When the day declines into sunset, O let us enter Your gates"). What makes these words so special? Nehama says that we see that time is going away and that nature is going away, and yet man and God somehow connect. We WANT to connect to God at this very moment that everything is leaving. It is here, too, that the Paytan uses both meanings of the verb "BA", as we saw in Yonah. The sun is "YAVOH - setting," connoting going away, and yet, at the same time, we, are "NAVOAH - coming close" to God.

### IV. THE BEGINNING AND THE END OF YOM KIPPUR

We began with an analysis of the Piyut "KI HINAI KACHOMER BIYAD HAYOTZAIR - As the clay is in the potter's hand, so you are in My hand". In that Piyut, man is totally passive, and subject to the whim of the Potter, God Himself, who is totally in control. This seems to be the overall theme of this Piyut -- the passivity of the Jewish people. And yet, Nehama asks, in the prayer of UNTANEH TOKEF, we say the words "IM YASHUV MIYAD YIKABLO - If man repents, he will immediately be accepted by God". Man has it in his power to change everything, even at the last moment. This seems to view the Jews in a totally different manner than that of the Jews in "KI HINAI KACHOMER." How is this possible? Nehama

offered a possible answer, explaining that the Rabbi or group of Rabbis who assembled all the Piyutim of Yom Kippur were sensitive to the different moods of the day. At the beginning of Yom Kippur, man is coming from his world where he is used to being in control and thinks of himself as great and at the center of all things. Therefore, the Teshuva process must begin by putting man down, and making him understand how really nothing man is in the hands of God. Thus, we begin the theme of "KI HINAI KACHOMER BIYAD HAYOTZAIR - As the clay is in the potter's hand, so you are in My hand." However, once a person begins to realize this theme, he commences doing Teshuva in earnest. After many hours of not eating, of working on himself and prayer, then the Piyut can rightfully proclaim man's great potential, and how much he can accomplish in a short time period. It is then now we say the words "IM YASHUV MIYAD YIKABLO - If man repents, he will immediately be accepted by God."

May these ideas and thoughts of Nehama Leibowitz inspire us all to achieve the loftiest of spiritual heights on Yom Kippur and may we all be sealed for a healthy and meaningful year. Rabbi Dr. Nachum Amsel

daf-hashavua@shamash.org October 08, 1997 Yom Kippur 5758/1997

UNITED SYNAGOGUE - LONDON (O) ...

Kol Nidrei by Rabbi Geoffrey L Shisler - Bournemouth Hebrew Congregation

Kol Nidrei is an extraordinary example of a prayer, perhaps the only one, that the Rabbis wanted to change, and yet were prevented from doing so by Chazanim! The text, which goes back at least to Gaonic times, the 8th and 9th centuries, is certainly problematic, since it appears to annul vows that are yet to be made. As early as the 9th century, Rav Amram Gaon, the compiler of the first Siddur, called it a 'foolish custom', while later, Rav Hai Gaon also tried to prevent congregations from reciting it. However, Rabbi Mordecai Jaffe, the Levush (1530 -1612) laments that, in spite of his attempts to change the words, "the Chazanim were...unable to incorporate the changes while they were singing, because they are too attached to the old melody which fits the familiar text."

In those congregations that either omitted the Kol Nidrei prayer or at least modified the words, the melody was usually retained by setting it to a different text or, in some Reform congregations, as an organ introduction to the Yom Kippur evening service. Although the tune probably does not go back much before the middle of the 15th century, it is technically known as a MiSinai melody, i.e. one that originated on Sinai. It certainly is very special and haunting and if you listen carefully, you will hear that it begins the same way as the Baal Shacharit starts Hamelech and contains the themes of the Aleinu, as well as the Avot at the beginning of the Chazan's repetition of the Amidah. In relationship with Aleinu it has been associated with the Jews of Blois. In the 12th century these unfortunates suffered horrific persecution and many of them were burnt at the stake. While they were being tortured they sang Aleinu and as a memorial to them, the strains of that melody were incorporated into Kol Nidre, the holiest night of the year, that these martyrs should never be forgotten. It has to be repeated three times and it is traditional to sing it louder each time. This is to emulate a man who approaches the king. On the first attempt he hesitates out of fear to enter the palace; the second time he approaches with more confidence and then, finally, he comes like someone who is comfortable in the presence of the king. The powerful themes of Kol Nidre have been adopted by various secular composers amongst whom Bruch's concerto for 'cello and orchestra' is probably the most famous.

From rafi@brijnet.org Wed Jan 1 1997 Shemot 5757/1997

The Origins of Chazanut - by Rabbi G Shisler - Bournemouth Hebrew Congregation This is a deliberately unstructured glance at a subject that has been treated to considerable scholarly research. It is by no means comprehensive but owing to the limitations of space, it is intended to be merely introductory in character. At the outset it needs to be said that what one person considers Chazanut will not coincide with someone else's view. We all have our perceived notions of what a 'good' Chazan should be able to do and certainly, for the aficionado these views are usually based on comparisons with the 'great' Chazanim of the Golden Age of Chazanut (about which, more later). If we take as our definition of a Chazan, as a man who leads the service with the traditional melodies and who has a better-than-average voice, then there are indeed some fine Chazanim in this country. The fact is that, since its beginnings, Chazanut has constantly changed in character, and indeed it has needed to if it was to fulfil its function of being the means by which to inspire congregants. Times change, circumstances alter and the environment in which Jews live has varied over the ages. When people had much time to spare, they would gladly stay in the Synagogue throughout a four hour service, to be 'entertained' by a Chazan and choir. In the modern world of the soundbite, an attractive melody or two and a business-like approach to the remainder of the service, is more to the requirements of the times. But most people still like the service to be conducted in the traditional way by someone who is competent and knowledgeable. What are the elements of Chazanut that are still popular and of importance today? Undoubtedly a Chazan has to have a good voice and the world of Chazanut is indeed blessed with men of outstanding ability; David Bagley, Moshe Stern, Ben Zion Miller and Chaim Adler to name but a few. (I have deliberately refrained from naming British Chazanim for the sake of Shalom Bayit! But there are certainly some who might be included). It is imperative, indeed a requirement of Halacha, that the traditional melodies are absolutely adhered to and every Chazan worthy of the title will ensure that he keeps strictly to the ancient prayer modes that have become hallowed by time and usage. A Chazan should also have good diction and a full understanding of the prayers he utters. Since there are numerous Chazanim who measure up to all these requirements, what is it that makes Chazanut today different from what it was before? The period between the wars is generally regarded as the 'Golden Age of Chazanut'. This is the time when legendary Chazanim such as Kwartin, Sirota, Hillman and Rosenblatt flourished. Simply put, these men had the



ability to make people cry. Their singing and pleading with the Almighty would send shivers up and down the spines of their congregants and they were able to raise them to high levels of communion with G-d.

(It is, perhaps, beyond the scope of this article to rationalise this, but I am certain that it was the environment in which people lived that enabled them to achieve it. People living in poverty, who could not afford to see a doctor when they were ill and were frequently out of work, were more easily moved than we can be today in our more affluent society. When the Chazan pleaded with the Lord to grant people who were unemployed and living through a war "a life of peace, a life of sustenance, and a life in which there is no shame and reproach..." It was not difficult to make them cry. The professional Chazan was indeed an entertainer, and his role developed out of the need for culture that was felt by a people who could not afford, or were often denied the right, to attend local places of entertainment. Although he would probably have been horrified to think that this was the role he filled, the great attraction of earliest Chazanim was indeed his voice and his 'star' quality.

A Shaliach Tzibbur (lit. messenger of the congregation), someone to lead the service, was required from earliest times. The Mishna (c.200 C.E) talks about the one who was called upon - Leired Lifnei Hateiva - which literally means 'to go in front of the Ark'. This was the person who was asked to repeat the Amidah. He could be any member of the congregation who was competent and he most certainly did not have to be a Rabbi. Indeed there is a Midrash which tells how the renowned Rabbi Elazar was visiting a Shul where, because of his fame, he was invited to lead the davening. Unfortunately, to his deep embarrassment and indeed to the astonishment of the congregation, he had to decline the invitation because he didn't know how to say the Amidah aloud! (He did however, go immediately to his teacher Rabbi Akiva to correct this gap in his education and, the Midrash relates, when he paid a return visit to that congregation, he was able to be Shaliach Tzibbur for them.

In these earliest times, a knowledge of the prayers was all that was required to qualify a man for the role. However, when people were being offered the Mitzvah of leading the service, obviously, the man with the good voice would be more likely to be asked, than the one who couldn't sing in tune. The 'art' of Chazanut was developed by these men who could sing and who were encouraged to do so by congregations who were often thirsty for culture. ...

Cantor Josef (Yossele) Rosenblatt Yossele Rosenblatt was born on May 2nd 1882 in Biela Tserkov, in the Ukraine. He came from a long line of Chazanim and his father was a Cantor in Kiev. Yossele sang from a very early age. He became a member of his father's choir and was soon declared to be a 'wunderkind'. At 18 Yossele married and soon after accepted the position of Cantor at Muncz in Hungary. This position he obtained against the competition of 40 other Chazanim. From there he went to Pressburg, where he officiated for five years and during this period, he began to publish his numerous synagogal compositions. He then stayed for six years in Hamburg and, according to his account, tried to run away to America. However, he was 'overtaken on the steamer and brought back like a criminal!'. When eventually he did arrive in the States in 1912, he was immediately engaged by the Congregation Ohab Zedek in New York and his fame soon grew. He recorded for various phonograph companies and this undoubtedly was influential in ensuring that his name spread all over the country. After appearing in a particularly successful concert in Chicago, Yossele was offered \$1000 per night to sing in opera. However, so great was his love for Yiddishkeit, that he turned it down. In 1922 he was persuaded to enter into a business deal that left him bankrupt. This forced him to give up the pulpit and concentrate on concertising, in which there was the opportunity for him to make much larger sums of money, and so he made extensive tours, including coming to Europe. In 1927 Warner Brothers offered Rosenblatt \$100,000 to co-star with Al Jolson in 'The Jazz Singer', but they could not persuade him to sing Kol Nidre. He felt that it was much too sacred to be used as entertainment. In 1928 he was engaged by the Anshei Sfarad Congregation in Brooklyn and was paid \$12,000 a year, the highest salary paid at that time to any Cantor. Rosenblatt was delighted to be offered the chance to film in the Holy Land by the Palestine-American Fox Film Co. Although he was earning a good salary, he was still paying off the debts of his bankruptcy and, when he arrived in Palestine, in 1933, he was virtually penniless. Sadly, on June 19th 1933 he was stricken by a heart-attack at the age of only 51. His funeral service was conducted by Chief Rabbi Kook and attended by more than 20,000 people.

Moshe Kussevitsky 1899 - 1966 There is a famous Hebrew saying, Al Ta'am Vare'ach Ein Lohivake'ach - You cannot argue over taste or smell. This is a very fortunate epithet in regards to taste in Chazanut and Chazanim. Everyone is an expert and every Shul-going Jew knows what a good Chazan is. Whilst not everyone will agree that Moshe Kussevitsky was the finest Chazan who ever lived (see above!) it is inconceivable that anyone would say that he was not at least one of the finest. Moshe Kussevitsky is regarded generally as the Chazan's Chazan. He was possessed of an outstanding, well-trained, tenor voice of extraordinary range and flexibility and an innate understanding of the art of Chazanut. He was born on June 9th 1899 at Smargon in Vilna, Lithuania and came from a background of Chazanut. Moshe was the oldest of the four brothers, with Jacob, Simcha and David and, as is well-known, they all went on to become famous Chazanim in their own right. Moshe began his career at the age of eight as an alto in the choir of Chazan Slepak and as he grew up he toyed with the idea of becoming an artist or a sculptor. Fortunately, however, he accepted a position as Chazan at the Vilna ('Savel's Shul') and in 1927 he auditioned for the plum position in Poland at the Tlomazke 'Shul' in Warsaw where, against the finest opposition, he was awarded the post. He took the opportunity to study voice and music and throughout his life he always learned Torah. Such an illustrious job led to his fame spreading around Europe very rapidly. Soon he was travelling to Brussels, Antwerp, Vienna and London to give concerts. During the second world war Moshe took his family to Russia and adopted the name Mikhail Kussevitsky. While he was there he sang in Boris Goudenov, in Tosca and Rigoletto. When he returned to Poland he gave a concert at which the ambassadors of the United Kingdom and the United States were in the audience. As a result of this concert he obtained visas for both countries and came to England until 1947, when he travelled to settle in America. Moshe continued to travel and concertise all over the world and there will probably be people reading this who will recall his appearance at the Albert Hall on 13th March 1955. Fortunately he also made numerous recordings and, even though they were produced on comparatively primitive equipment, it is still possible to appreciate the exceptional quality of his voice and his singing on those that have been re-recorded today. The last post he held was at the famous Temple Beth El in Boro Park, Brooklyn. He died on August 23rd 1966 and is buried in Jerusalem.

Gershon Sirota 1877 - 1943 Not without good reason was Gershon Sirota spoken

of as the "Jewish Caruso". Even with the poor quality recordings that we have of him today, it is quite clear that he had a most extraordinary voice, and since he was a contemporary of Caruso (1873-1938), the comparison was bound to be made. An apocryphal story has it that Caruso would come to hear Sirota sing or conduct a service whenever they were in the same town at the same time.

Although at the head of this article it says that he was born in 1877, this is by no means certain, as details of his early life are not well documented. It would appear that Sirota started his career in Chazanut in Odessa, after which he was Cantor for eight years at the Shtotshul in Vilna. The choirmaster there was the renowned Leo Lowe with whom Sirota built up a fine working relationship. In 1902 he performed in a concert accompanied by an enlarged choir under Lowe's direction and the following year he sang at an historic reception that was held in honour of a visit by Dr. Theodore Herzl. Five years later, Sirota was invited to occupy the position of Obercantor in the most prestigious position in the cantorial world at the Tlomazke Street Synagogue in Warsaw and it was not long after that Leo Lowe joined him there. In 1912, Sirota and Lowe visited America to give concerts, and it is said that at his first appearance at Carnegie Hall, on February 14th, every single seat was taken. He travelled on concert tours all around America and Europe, and was a great 'hit' wherever he went, whether he gave a concert or conducted a service at the Amud. Although Sirota undoubtedly improvised whilst conducting services, as is common with most Chazanim, he did not compose his own original pieces. Sirota's 'Retzei' is, of course, not Sirota's at all. Although he undoubtedly contributed towards making it famous, it was actually composed by Schlossberg. It is said that when he davened at the Amud, he would get so carried away in his conversations' with the Almighty, that for him, it was as if the congregation was not present. Chazan Joshua Weider described Sirota's appearance after he had sung 'Ata Nigleita' one Neilah as 'a burning thorn.' Sirota was reputed to have had a generous disposition, and it was not uncommon for him to officiate at the wedding of a poor family for no remuneration. Even so, he did not allow people to take advantage of him and after a dispute with his congregation over his appearances outside the Synagogue, he parted company with them. It was unfortunate for Sirota that he happened to be in Warsaw at the outbreak of the war. Although he could easily have left, he remained there to be with his family. They lived in the Warsaw Ghetto at 6 Volinski Street and they all died together in the Uprising of 1943.

Salomon Sulzer 1804 - 1890 Everybody knows how to sing 'Ein Kamocha'. In this country there is hardly a 'shul' that does not sing it more-or-less the same way. Yet, there are very few people who know that it was composed by one of the most influential of all composers of Synagogue music - Salomon Sulzer. Although we do not sing very many of Sulzer's pieces any more, there is no doubt that his highly innovative approach to the music of the Synagogue was significantly instrumental in creating the stylised and formal structure that still exists in most congregations. Salomon was born in Hohenems, Austria, and, although his family name was Loewy, they changed it and called themselves after the small town called Sulz, where they had settled after having been exiled from their hometown. He studied, first in Switzerland and then travelled as an itinerant Cantor in Germany, Switzerland and France. He had some eminent teachers of music including Ignaz von Seyfried, who had himself been a pupil of Haydn and was a friend of Mozart and Beethoven. In 1826 Sulzer received a call to be Cantor at the Viennese Seitenstettengasse Temple, where he remained for forty-five years. He was the first Cantor to apply the rules of classical harmony to traditional synagogue melodies and through the publication of his major work, Shir Zion, his fame spread. The first volume was published in 1840 and the second came out about 1866. Included in this work were also compositions by his teacher von Seyfried and Franz Schubert. His efforts did not go unrewarded and in 1874 he became a knight of the Order of Franz Josef and was also made an 'honourable citizen' of Vienna. Since most of Sulzer's compositions are for Cantor and choir, you are more likely to hear them in a 'shul' where there is a chazan and choir. These include Mi Adir at a wedding and one of his arrangements for Adon Olam or Eitz Chaim He. However there are numerous responses and incidentals in our services that owe their origins to Sulzer. The way we begin Ashrei after Kriat Hatorah, Yimloch of the Kedushah and so on, and many similar asides on the Yamim Noraim can be traced back to his writings. Not without good reason is Sulzer often spoken of as the father of modern chazanut.

Louis Lewandowski 1821 - 1894 Louis Lewandowski was destined for a life in Jewish music from a very young age. As a child, he and his four brothers used to accompany their father when he conducted services in Wreschen, in the province of Poznan. Owing to the extreme poverty of his family, and the early demise of his mother, Louis went to Berlin at the age of twelve, where he became a singereel for Cantor Ascher Lion. Thanks to the patronage of Alexander Mendelssohn, a cousin of the famed Felix Mendelssohn, he was fortunate to be accepted into the Berlin Academy of Arts where he distinguished himself in his musical studies, studying under the foremost teachers of his time. In 1844 the Jewish community of Berlin invited him to organise and lead a choir, and so Louis Lewandowski became the first synagogue choirmaster, as far as we know. Lewandowski was very fortunate when Cantor Abraham J Lichtenstein succeeded Cantor Lion. Between them an unusual understanding and agreement evolved about the development of Synagogue music, and with Cantor Lichtenstein's encouragement, Lewandowski started to compose prayers with four-part harmony. He also wrote down cantorial recitatives in a manner, simple enough, for people who did not have the advantage of a professional training to be able to sing. In 1864 he was invited to become choir leader of the New Synagogue in Berlin, and it was during his time there that he published his most famous and enduring books, Kol Rinah, for solo and two-part voice, and Todah Vezimrah for full choir and Cantor. These are still in the library of every professional Chazan and choir-master, and, indeed, are still in regular use. As well as Synagogue music, Lewandowski also composed Psalms, symphonies, cantatas and songs. He taught at the Jewish Free School, the Jewish Teachers Seminary and also founded the Institute for Aged and Indigent Musicians. He was honoured by the wider community also, and in 1866 the German government bestowed upon him the title of Royal Musical Director. Amongst the popular synagogue compositions that Lewandowski wrote and that are still widely sung are, Uvenucho Yomar, Zacharti Lach for Rosh Hashanah and Ve'al Chataim for Yom Kippur.

shulmanm@cadvision.com Yom Kippur Droschos {Not printed. Maybe next yr} Dear Chaim:

I thought you might like to read through my YK droscho this year. These are not for posting on the web! They are for family viewing only! Love to all, Moshe. There are 3 droscho here. In order they are: Kol Nidrei, Yizkor, and Neilah.

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#### Tekiah - Teruah - Tekiah

No sound reverberates in the ears of a Jew louder than that of the Shofar blast. The Shofar brackets the High Holidays. It begins on Rosh Hashanah, and lingers on, ringing in our ears all the way through Yom Kippur, until it is finally blown again, at the conclusion of Neilah, tomorrow evening, in one final blast. Yet, on RH we blow Tekiah - Teruah - Tekiah, while at the conclusion of YK we blow only the Tekiah. Why?

The Shofar tells a story. It tells our story, the story of Jewish history. It tells the story of our ups and downs, our troubles and our dreams, our successes and our failures. It tells the story of MANKIND itself.

That story begins with a Tekiah - a single, bold, unbroken, majestic, happy and proud sound. It is the sound of the creation of the world, created with just such a Tekiah, such potential, such optimism. "And G-d saw all that He had created and it was very good." A perfect, harmonious, peaceful, and balanced world. A world of the Garden of Eden.

Then, however, begins the Teruah. Then we experienced the sound of "genuchei ganach and yelulei yalil - weeping and sighing. Then we experienced the shame of our own sins, when we ate of the tree of Knowledge, and the hardships and burdens that would come with living outside of the Garden of Eden, "With the sweat of your brow you will bring forth bread", and "In pain shall you bear children."

But according to Jewish law, every Teruah must be followed by a Tekiah. If you blow a Teruah without a Tekiah following - you have not blown the Shofar. Herein lies the Shofars most important lesson: despite what we may experience as pain and suffering in the present, despite setbacks which dampen our dreams and aspirations, Judaism teaches us that there will one day be a Tekiah again; there will one day be a return to that happy proud time, that joyful time, that time of unbroken majestic tranquility. We shall yet return to the Garden of Eden.

That, my friends, is the secret of Jewish history, as expressed through the shofar: The Teruah never breaks the Jew! The Jew never gives up hope!

You must have heard the story about newspaper reporter who was sent to find out the effect of religion on the personality of an individual. He was to ask "What would you do if the Dr. told you you had only one month to live." The Catholic said he would try to see the pope. The Moslem said he would make a pilgrimage to Mecca. The Protestant said he would campaign for world peace. The Jew said; "I would look for a second opinion."

The Jew never gives up hope! He is never broken by the Teruah.

The entire book of Breishit is dedicated to the trials and setbacks our forebears had to endure in order to achieve their dreams. It is a testimony to their faith, their commitment, their hope, and their optimism. They never gave up.

Abraham - his mission begins with such a resounding Tekiah - "Go forth to the land which I shall show you, and there I will make you a great nation, and your name shall be blessed." But what followed was a life of deep-rooted Teruah - a famine which forced him to leave Canaan for Egypt, the abduction of his wife, the pain of separating from his nephew, Lot. Ultimately, the most difficult Teruah of all - the pain he and Sarah suffered from not having children, and, when finally having Yitzchak, having to offer him as a sacrifice as Abraham's final test of faith!

The Torah testifies that despite all this "Abraham trusted G-d", va'ya'amen Avraham, he never lost faith. He never lost hope. Deep down he knew that all this was for the future. All this was so that one day his children could become a great nation. He was told "Your children shall be slaves in a foreign land for 400 years!" But he was also told "and after - they shall emerge a great nation, and their oppressors shall be judged." Life is full of

Teruah. But there is always the hope that in the not so distant future there is also the Tekiah!

That was Abraham's life: Teruah today - Tekiah tomorrow. Have hope. Have faith!

We were slaves in Egypt, downtrodden, persecuted, tortured, thrown into the Nile and buried beneath the bricks of Pharaoh's cities. But we knew that that Teruah would end. G-d had promised us: "Pakod pokadeti". "I shall surely remember you." It was that promise of a Tekiah to come, that kept us alive for 400 years. We knew that after every Teruah there would be a Tekiah.

We entered into the land of Israel with great hope and high expectations. We split the river Jordan, brought down the walls of Jericho, defeated our enemies. We built the Temple in Jerusalem, and established a glorious dynasty of Israel. Indeed, that was a time of Tekiah!

But then we strayed. The prophets warned us not to worship idols, but we didn't listen. Babylonia came and destroyed our Temple, killed our king, and exiled our people. Teruah began again. 70 years later we returned to Zion, rebuilt the Temple, and once again heard the Tekiah.

The Greeks tried to assimilate us - but we fought back - in the story of Chanuka.

The Romans conquered us, and again destroyed our Temple - but we survived.

We were forced to wander the earth, continent by continent. We were forced to experience every exile on the globe. In each country we were greeted with the same Teruah - persecution, limited rights, pogroms, even "final solutions". And yet we stand here to tell the tale, because G-d watches over us. Built into the very law of the history of our people - is that after every Teruah there will be a Tekiah. There is always hope. The Teruah never breaks the Jew.

Professor Alberta Einstein was forced to run away from Germany. As a refugee, he was interviewed by an anti-Semitic reporter: "Professor Einstein, do you not regret that you had been born a Jew? Had you been born a Gentile like me, you would now be living on the top of the world, instead of looking for a place on which to lay your head!" Einstein responded: "You are right. I do regret having been born a Jew. For having been born a Jew, I did not choose to be a Jew. I had nothing to do with it. But I can assure you of one thing. Had I been born a Gentile, my scientific search would have compelled me to search out the Jewish people and the Jewish religion and make them my own, after seeing what you and your likes have done to the world."

The Teruah never breaks the Jew!

This year we prepare for a 50th birthday celebration of the State of Israel. We think back over 50 years and we reflect upon how much agony and ecstasy these 50 years have yielded.

There were wars, in which, although victorious, too many of our brothers and sisters payed with their life: The War of Independence, The War of Attrition, the Sinai Campaign, the Six Day War, the Yom Kippur War, the War in Lebanon, the Intifada. There have been terrorist attacks and suicide bombs that have taken the lives of countless innocent victims. There have been diplomatic challenges and achievements, Camp David, the Oslo accords. Significant changes in Israel's landscape - physical and spiritual. Add to the equation the reunification of Jerusalem, the Entebbe rescue, Operation Moses, Operation Solomon, the rescue of Soviet Jewry, over 600,000 Jews integrated into Israel, and Israel's economic roller-coaster.

Put it all together and we realize what a busy, rich, depressing, exhilarating, upsetting, exciting, enervating, energizing 50 years it has been.

And yet, we face a difficult time ahead. We know the peace process, which seemed to offer Israel an extrication from the conflicts of the past is now mired in serious difficulties. Israel is conducting a war against terrorism, and right now it seems that that war is at a stalemate! Socially, and religiously, Israel is grappling with itself, trying to define how to be all things to all people.

Now, more than ever, Israel needs to know that we stand behind her, that we believe in her future, that we are willing to invest in her. Because we

know that the Teruah never breaks the Jew. Israelis coined the expression: "ye'hiye tov", "it will be good." Indeed, with G-d's help, and our support, it will be good!

Kol Nidrei is traditionally the time for the Israel Bonds appeal. You've heard it before. But remember this: we invest in Israel not because Israel needs our money, but because Israel needs our support. We invest in Israel because we need to support Israel. We need to affirm to ourselves, and to our children, and to the citizens of Israel - we have hope, we have faith, we know that with G-d's help ye'heye tov, it will be good. The Teruah never breaks the Jew.

On our home front, we must reiterate this message as well. Here too, and in Jewish communities throughout the world, we face difficult challenges ahead. We have been battered by factionalism and denominational tensions that are threatening to divide our people, and undermine its sense of common purpose and shared destiny.

We agonize over the widespread assimilation and indifference to Jewish concerns, which gnaw at our potential for Jewish strength and vitality. We are struggling to develop adequate strategies that will foster the required investments in community-building and Jewish education, so pivotal to our future.

But we know that we will emerge from the Teruah, and blow the Tekiah. We know that we must have faith in G-d. We know that with our concerted efforts we can meet these challenges, and build a bright future for our people. We know that Israel will be strong, and our people triumphant. We know that the Teruah never breaks the Jew.

In his book, *The Power of Hope*, Rabbi Maurice Lamm tells of a man in his middle seventies who was left all alone in a shtetel in Poland before the Second World War. He had a hard time securing shelter and food. Every morning he would pick up sticks and put them in a burlap bag, and just before sunset he would take this bag to the wood merchant who would buy it for a kopek or two and sell it to the villagers. One hot July day he trudged from morning to night picking up sticks. As he was putting the last stick in his bag, the burlap broke and all the sticks fell to the ground. Tired, frustrated, and disgusted, he looked up to heaven and said; "G-d, what do I need this for? Send the Malach Hamoves. Send the Angel of Death!" Instantly, the Angel of death appeared at his side. The angel looked at the man and asked, "Did you call?" The man said "Yes." The angel asked, "What can I do for you?" The man looked at the angel of death and replied: "Don't just stand there, help me pick up these sticks!"

The Teruah never breaks the Jew!

Rosh Hashanah sets before us a vision, a majestic vision. It celebrates the Tekiah of creation. It calls for the Tekiah of Redemption. It sounds the call for all living creatures to declare their faith in one G-d, King of the Universe.

But alas, the Tekiah of Rosh Hashanah is short lived. We soon come to realize that we live our lives very much in the Teruah of the present. We have strayed. We have sinned. We are human, and we have our shortcomings. So we approach G-d on Yom Kippur - not with the majestic Tekiah of the Shofar - but with the wailing Teruah of the beating of our hands against our chests to the tune of viduy.

But we also know that G-d is Merciful and Forgiving. We know that if our repentance is sincere, our faith wholehearted, and our hope intact - then G-d will indeed forgive us, and we can start the year with a new beginning. By the end of Neilah we can once again blow the Shofar. Only this time, no Teruah, no broken sighs of pain and anguish. This time, we blow one final long single hopeful blast: Tekiah.

The Tekiah of Israel's bright and promising future. The Tekiah of our new rejuvenated faith in G-d. The Tekiah of the unity of our people. The Tekiah of forgiveness. The Tekiah of Torah study. The Tekiah of peace in Israel. The Tekiah of renewed Jewish commitment to Torah and Mitzvot. The Tekiah of the eternal hope of the Jew. The Tekiah of the Moshiach. The Tekiah the Almighty blows, the Great Shofar of our Redemption, speedily in our day.

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Ivri Anochi

JOKE: Grandmother walking down the street with two grandchildren, ages 4, and 6. Person approaches: "What lovely children. How old are they?" Grandmother: "The doctor's 4, the lawyer's 6."

We have a tendency of often defining ourselves by our professions.

Who are we? We are doctors, psychologists, engineers, lawyers, dentists, builders, professors, salesmen, businessmen, and more. Seldom do we answer with "I am a Jew", or "I am a parent," or "I am a husband or wife."

What do you do? Seldom do we respond with: "I observe the tenants of my faith... I act morally and responsibly... I give charity..."

One very famous Jew did, however, just that - Jonah, the prophet who's story we read this afternoon at Mincha. Jonah, while running away from Israel, found himself on a storm-tossed ship amidst tempestuous waters. And when the sailors discovered, by casting lots, that the storm was Jonah's fault, they immediately bombarded this stranger with 4 questions, to understand who Jonah was.

Ma Melachtecha - "What is your work" - What do you do? Mei'ayin tavo - "Where do you come from?" Ma Artzecha - "What is your land?" Ei mizeh am ata - "From what people are you?"

4 very legitimate questions. But what is odd is that Jonah offers only one answer: Ivri Anochi - "I am a Jew, and I fear the G-d of the Heavens and the Earth." 4 questions and only one answer? Yes, because that answer tells them everything they wanted to know.

#### 1. PROFESSION

They asked Jonah: Ma Me'lachtecha? "What do you do?" What line of work are you in? And Jonah responded: it doesn't matter what I do to make a living. What matters is that whatever I do - I do it as a Jew. If I am a doctor or a carpenter - ultimately, in the world of truth, makes very little difference.

But if I am a Jewish doctor or a Jewish carpenter makes all the difference in the world.

We are not defined by our professions. We are defined by the very core of our being! And we apply that core to every activity we engage in. We are judged not on whether we choose a career that will earn more money or less money, but on whether we conduct ourselves Jewishly, whether we live according to the values of our Torah in any career we pursue!

As a doctor - do we heal with faith in G-d? When faced with dilemmas of medical ethics, do we look to Judaism for guidance and values?

As a businessman, do the rigid laws of Jewish business ethics guide our conduct? Are we businessmen who are Jewish or Jews in business? Which defines our essence?

That was Jonah's answer: "Ivri Anochi" - I am a Jew! Whatever I do - I do it Jewishly. When I speak - it is Jewish speech that comes out of my mouth. When I make decisions, it is the values of Torah that guide those decisions. That's the essence of who I am.

STORY: The Chafetz Chaim was a shopkeeper, renowned especially for his saintly character. A student of his was once arrested on a false accusation. The defense attorney thought it would help his client if the Rabbi would testify. Before calling him to the stand, he told the judge a few things about the Rabbi. "Do you know what the Jews say about him? That one day he came home and found a thief ransacking his house. When the thief, who was still clutching some money and other items, saw the rabbi, he ran into the street. But the Rabbi ran after him, shouting: 'I declare all of my property ownerless' just so that the thief would not be guilty of stealing anything.'" The judge peered down at the defense lawyer skeptically. "Do you believe that really happened?" He asked. "I don't know, Your Honor," the lawyer said. "But they don't tell stories like that about you or me!"

What kind of stories do they tell about you or me? Are they stories about how we spent the only life we know we have in foolishness and pettiness? Do they relate only that we were financially successful? Or will they recount how we tried to gladden a soul in pain, spent time loving and helping, inspired and uplifted people, lived our lives in faith and commitment to G-d?

What do you do? Ivri Anochi - I am a Jew!

#### 2. ORIGINS

Mei'ayin tavo? "Where do you come from?" - their second question.

Today we would say? "We are Canadian." Ask somebody in Calgary "where do you come from?" and you'll get very creative responses: "Montreal, Toronto, Hamilton, Winnipeg, Vancouver..." Very few people actually come from Calgary!

But how about "I come from Abraham, from Moses, from Hillel and Shamai, from King David and Solomon, from the prophets Isaiah, and Jeremiah"? How about "I come from Mt. Sinai"?

How much of our past, our Jewish history, do we really know, and identify with? How many of us could say: "we come from the academies of learning of Sura, Pumbedisa, & Ne'herda'a, where the great scholarship of the Talmud was forged, and know what we were talking about? How many of us could recognize the names of the kings of the Biblical kingdom of Judah, or even know that at one time we had two monarchies?

So much of our Jewishness is based on our past. And yet it is a closed door to most of our people. We see our origins as going back one generation, two at best. But Judaism demands that we recognize our origins as going all the way back to our ancestors who stood at Sinai. Judaism demands that we look towards our past to understand who and what we are.

Zchor yemot olam binu shnot dor va'dor - she'al avicha ve'yagedcha zekenecha veyomru lach. - "Remember the days of old, understand the years of every generation, ask your parents and they shall tell you, your elders, and they shall instruct you." The Torah demands that we study our history - so that we can identify with it, so that when asked "Where are you from?" we can answer with confidence: "ivri anochi" "I am a Jew, and I know what that means." I am a Jew who knows his heritage and spiritual legacy. I am a Jew who understands Judaism, what it means, what value it has, both in the past and in the future.

Where do you come from? Ivri Anochi - I am a Jew!

### 3. JEWISH LAND.

The 3rd question: Ma Artzecha? "What land are you from?" raised an important issue, especially for us today. Jonah could have said: "The land of Canaan". He could have said "The land of Haifa, and Jerusalem, and Acco." He could have said "The land of King Yeravam." And he would not have been wrong. Instead he answered "Ivri Anochi" I am a Jew - and I come from a Jewish land! I come from a Land about which the Torah says: "G-d's eyes are constantly upon her from the beginning of the year till the end."

I come from a land which is more than just a land of Jews - it is a Jewish land! It is a land of Jewish miracles!

STORY: Herzog was present at a military celebration after the 6 Day War, and made reference to the miracles by which we won the war. Apparently, Ben Gurion demurred; "strategy". Whereupon Herzog answered: "Mr. Ben Gurion, you too are a miracle. What war college did you graduate from to become a general?"

Today, that is one of the greatest challenges facing Israel - how to be a Jewish state, and not just a state for Jews, how to balance the values of religious freedom, tolerance and democracy, with the need to express Jewish values, Jewish traditions, and yes, even Jewish politics.

How do you create a Jewish educational system - teaching religious values and instruction while simultaneously respecting the wishes of those who don't want to live a religious life? How do you build a Jewish army, sensitive to the needs of Shabbat and Kashrut, while properly protecting her citizens? How do you maintain the integrity of Jewish identity, defined through life cycles such as marriage, divorce and conversions, while respecting people's individual choices?

These are not easy questions to answer. But to the extent to which we create a Jewish state, and not just a state for Jews, we will be able to answer the question, "What country are you from?" like Jonah: Ivri Anochi - a Jewish country!

### 4. NATIONALITY

"What nation are you from?" This sounds like the simplest question of all. But unfortunately, for us, today, it is often the hardest to answer. Here the answer Ivri Anochi "I am a Jew" seems so obvious. Yet how many of our people refuse to give this answer? How many of our people hide their Jewish identity, either out of fear, or out of ignorance and apathy? Do we

really remember who we are and where we are from?

STORY: R. Chaim Halberstam, the Tzanzer Rebbe, was once asked by his disciples to teach them the secret of prayer. He said: "I am no expert on prayer. But if you want to know who was, let me tell you about Maxele from St. Petersburg." Maxele's father lived a life in St. Petersburg indistinguishable from his non-Jewish neighbors. He was taken into the Czar's army at the age of 12, spent 25 years there, and never really knew his family. As he was dying, he called his son and said: "Maxele, before I go, swear to me that you will always remember that you are a Jew." Maxele turned to his father and said: "I will swear to you that I will always remember that I am a Jew. But please, tell me, what is a Jew supposed to do?" Maxele's father answered "I don't know. I only remember that on Rosh Hashanah and Yom Kippur a Jew goes to shul." The first Rosh Hashanah after Maxele's father passed away, Maxele found himself in shul. He stood up and said: "Oh heavenly G-d. Until this moment, I had almost forgotten that I am a Jew. I am illiterate. I don't know what Jew is supposed to do. But I love you with all my heart, so please, don't forget me."

At Yizkor, we ask G-d to remember us, not to forget us, or our parents. But how many of us remember Him? How many of us remember G-d, when we are deciding whether to date Jews or non-Jews? How many of us remember G-d when we decide what schools to send our children? How many of us remember G-d when we are deciding what professions to pursue, and whether or not we are going to work on Shabbat?

What nation are you from? We say we are Jewish - but do we know what being Jewish means, or are we like Maxele from St. Petersburg?

We have to be prepared to establish the priorities of Jewish life: Ivri Anochi! I Am a Jew!

What do I do? I do it Jewishly! Ivri Anochi Where do I come from? From Jewish tradition, and Jewish learning - Ivri Anochi. What is our land? A Jewish Land - Ivri Anochi. What is our identity? Ivri Anochi - I am a Jew. And I must remember what a Jew is supposed to do.

Like Jonah, let us answer: Ivri Anochi.

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"Nothing More than Nothing"

What can we say that we haven't already said? Kol Nidrei, Slichot, Shacharit, Musaf, the Avodah, Unetaneh Tokef, shofar blowing, viduy 9 times! Now Neilah - the gates of prayer are closing, the day is coming to an end, and we call out: WAIT! One more prayer, one more supplication, one more recitation of Viduy. Tell me, honestly, is one more prayer really going to make a difference?

YES! IF we believe it. YES - if we have emunah! That's the key to Neilah - we have to have faith!

Emunim gashu lenetzach ayom, netzach kol hayom - "The faithful have come to sing hymns of praise to thee, Revered One, praise proclaimed all the day!"

We come at Neilah to declare: We do have faith! We believe in the power of Teshuva. We believe in G-d's Mercy and Lovingkindness, in His desire to forgive. We believe in the power of prayer.

STORY: Drought in the country. Rabbi declared a public fast day. All came to shul. Small child asks his father: "Do they really believe it will rain?... How come nobody brought an umbrella?"

At Neilah, we bring our umbrellas (figuratively), we come in trust, in faith, in prayer and we say it all again one more time. Because we truly believe it makes a difference!

STORY: They tell a wonderful little story about a young child who came home from school, where the teacher had taught the class about the splitting of the Red Sea. At the Shabbos table, the parents asked the child what was learnt at school. The child went into a long and rambling tale, about how Moshe was a great engineer who built a span bridge from Egypt to the other side of the river. Moshe then placed a dynamite charge at the Egyptian end of the bridge, rushed the Israelites across the bridge, and then, from safety on the other side, calmly exploded the bridge when the Egyptians were on it, and trying to chase down the Israelites. The child's parents looked at each other in bewilderment. Almost in unison they asked: "Are you sure this is

what your teacher taught you?" "No, responded the child. But if I told you what the teacher really said, you would never believe it!" (Sermonic Wit p. 33)

But we do believe it! We know it be true! And we stand before the Almighty at these last moments of Yom Kippur and we say: "ani ma'amin" "I believe with a perfect faith". I believe in Torah. I believe in the prophets. I believe in prayer. I believe in Teshuva. I believe it all matters. I believe it makes a difference. I believe in G-d!

But there is another, perhaps even more important message to Neilah: It's not enough to believe in G-d. We have to believe in ourselves, as well. We have to believe that we, you and I, our prayers, our Mitzvot, our efforts - make a difference. We have to believe, as the Rambam writes, that the scales are exactly balanced, and the one extra Mitzvah that you and I perform today will tip the scale for ourselves, for our people, for humanity itself!

STORY: A very creative defense attorney was defending his client accused of murder. He said to the courtroom: "I will now prove that my client is innocent, because in reality the victim is still alive. The victim will walk into this courtroom NOW!" Everyone turned their eyes to the doors of the courtroom, but no one walked through. After a few moments of silence, the attorney addressed himself to the jury: "I made up that story about the victim walking through the door. But I said it to make a point. The fact that you thought that perhaps the victim would walk through the door proves that you still have reasonable doubt as to whether or not my client is guilty. You must therefore acquit." The jury deliberated, and after a few hours came back to announce its verdict: "guilty". When the lawyer confronted the foreman of the jury and asked him: "What happened to my argument?" the foreman answered: "It's true; we all looked at the doors to see if the victim would walk through. The only person however, who didn't look was your client."

Some of us actually identify with the client: we have already written ourselves off as guilty. We say to ourselves "For me it is too late."

Neilah tells us that it is never too late, for anybody. Neilah teaches us that we can never write ourselves off. We can ask for forgiveness up to the very last minute. We can decide even as the gates of heaven are closing, that this year will be different - this year our commitment to G-d will be stronger, this year our love for fellow Jews will be more sincere, this year we will be more meticulous about Shabbat and Tzedakah, this year... It's not too late!

It's up to us! We have to offer the prayer of Neilah - nobody will do it for us! We have to act - nobody will act on our behalf. We have to believe in ourselves! Nobody will believe in ourselves for us!

A few years ago, Billings Montana hit the headlines. During Chanuka, rocks were thrown through the windows of two Jewish homes displaying chanukiyot. The citizens of the community were upset by what happened. Although there were only some 60 Jewish families in the city, the people of Billings decided "Not in our town". That December, almost every home in Billings displayed a Chanuka menorah in the window. These people didn't just lift up their hands and say: "what can I do?" They believed in themselves! They believed that they must act! (Orchard 5758)

Contrast the remarkable reaction to a story from the Cold War. At a press conference in New York City in 1969, then Soviet Premier Krushchev received an anonymous written question: "What were you doing during all those crimes of Stalin that you have exposed and denounced?" Livid with rage, Krushchev shouted: "Who asked that question?" Everyone was silent. "Let him stand up" he demanded. No one stood up. Then Krushchev lowered his voice: "That's what I was doing." (Orchard 5758)

We can either act - or not act. We can either believe in ourselves or not. We can believe we make a difference - or not. We can be like the people of Billings Montana, or Krushchev. The choice is ours!

Vayomer Hashem Salachti ki'devarecha" - one of the central refrains of Slichot, and Neilah - "Hashem said I have forgiven them, as you requested." Fascinating. G-d doesn't just forgive us. He forgives us - if we so request! We have to ask first. We have to take the first step. We have to believe in ourselves, believe that we make a difference! Says the prophet: Shuva elai ve'ashuva aleichem - "Return to me, and I shall return to you."

We can do Teshuva - if we believe in G-d. We can bring peace to this world - if we believe in the path of Torah. We can bring about a better world - if we believe in our covenant with G-d.

That's what its all about - Believing in ourselves! Believing in Orthodoxy, in its vibrancy, in its message for a modern world. Believing in Judaism, in authentic, meaningful, Torah-true Judaism. Believing that the path of Torah is "pleasant and all her ways are peace." Believing in outreach, in educating our fellow Jews, in accepting every Jew at his or her level of observance without being judgmental. Believing in openness, dialogue, and tolerance, but with steadfast commitment to our principles and beliefs.

Rabotai, that's what this Synagogue is all about. It's about believing in yourselves. Over the years we have accomplished a great deal: the Torah Learning Center, the Learner's Service, the revival of NCSY, our Junior Congregation, Adult Education programs, Pardes, Lunch & Learn, University classes, sisterhood programs, Chanuka concert, and more. We point to these things and we thank G-d for His help, and acknowledge that we have accomplished all this because we believe in ourselves. We believe in our message. We stand for the principles of Judaism, true, authentic, Orthodox religious Judaism. And in that we can all take pride in.

This Synagogue is a shining light in this community. It is the standard-bearer of religious commitment. It's success is because you, the family and members of this Synagogue, believe in yourselves, and in what this Synagogue stands for.

This year will indeed be a "New Year" for HOJMI. As you know, this will be my last Yom Kippur with you. I have heard many people ask: "What will happen to the shul after you leave?" I must tell you - what will happen to the shul is that you, the families, you the people who believe in this shul, you who believe in a strong and vibrant Orthodoxy able to reach out to the entire community - you shall continue the work we have started, and carry it forward. You shall ensure the continuity!

You will do it - because you believe in yourselves! It is not the Rabbi alone who defines the character of a shul. It is the commitment, the integrity, the faith, and the perseverance of its congregants. That is a tribute to all of you! It is because you knew how to act, how to create, how to move forward, it is because you believed in yourselves that we were able to achieve what we have in the past, and with G-d's help, you will continue to achieve even more greatness in the future.

Never lose faith in yourselves!

One more story: There is a fable which tells of a sparrow who asked a dove: "Tell me the weight of a snowflake." "Nothing more than nothing," was the dove's answer. "In that case, I must tell you a story," and the sparrow spoke of a time when he sat on a branch of a tree as it began to snow. It continued snowing, not heavily, not a blizzard, but like a dream, without a sound. "Since I had nothing better to do, I counted the snowflakes settling on the twigs. 3,741,952. When the next snowflake dropped onto the branch, I nothing more than nothing', the branch broke off." Having said that, the sparrow flew away. (Orchard 5758)

Each one of us may consider ourselves insignificant, powerless, not really able to contribute spiritually to the world, I nothing more than nothing.' Combined, however, coming together in this Synagogue, building a strong vibrant Orthodoxy in Calgary, each one of you is a powerful spiritual force.

Always believe in yourselves. Always believe in your shul.

Always believe you make a difference! Because you really do!

\*\*\*\*\* From: Rabbi

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