

SHABBAT SHALOM FROM CYBERSPACE**YOM KIPPUR****SEPTEMBER 30, 2017 10 TISHREI 5778****DEDICATION LeRefuah Shelemah for Elisheva Bat Esther
In memory of my grandfather David Gindi, David ben Sarina HaKohen**

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EDITORS NOTES

Last night I had dinner with one of the most amazing holocaust survivors I have been privileged to meet, a 95 year old practicing physician at NYU who can inspire anyone (See article which follows)

Right now though, I am in the Blood Donation Room on the first floor of Memorial Sloan Kettering Hospital lying back with my feet elevated in a zero gravity reclining chair watching a bag by my side fill with my blood. I am thinking of the amazing little girl, so full of life who will hopefully get my blood and praying for her complete and speedy recovery (Elisheva Bat Esther – see dedication each week). Although I inherited very difficult to find veins from my mom, the technician is patient, warm and keeps a big smile never getting frustrating/ I compliment her on that and thank her as well. She tells me that it's my smile that keeps her smiling and asks me if I have a younger brother who was in on Tuesday afternoon with his inlaws. "He too had this great wide smile". I laugh at the compliment and tell her, that's my son!

As I watch her working, pondering the live saving potential of blood, a verse we read at the Brit Milah crosses my mind: "VaOmar Lach – And I said to you, BeDamayich Chayii – In your blood you shall live, VaOmar Lach – And I said to you, BeDamayich Chayii – In your blood you shall live."

I prepared a class on Shabbat based on the Kohen Gadol – The High Priest's – sprinkling of the blood in the Holies of Holies and began reviewing by heart and considered how often we associate Yom Kippur with blood. There is the pouring of blood on the alter, the sprinkling of the blood of the bull on the face of the kapporet, and then the sprinkling of the goats blood repeatedly one time up and seven times down. I thought of sacrifices brought in the Temple where we lay our hands on the head of the animal in some way attempting to envision we as the animal, giving our own lives and the Al Chet's we recite recalling the four deaths of the Bet Din, the court, and imagining

ourselves in each of those situations. And then for some reason I thought of the blood of the chickens, the kaparot many are involved with this week. Handing the chicken to the shochet, the slaughter's knife, the act and then the pouring of that blood on the ground and the special blessing we make as we cover it.

Although for many years, I would go every year before dawn to do the Kaparot with live chickens, I have written recently of the many possible problems and have not gone for the past few years using money to be given to the poor instead.

But sitting in this chair and watching the blood I wondered at the verse in Leviticus, "Ki Nefesh HaBasar BaDam Hee – Because the soul of the flesh is within the blood and I have given it for you to atone for yourselves." What better deed to do in anticipation of Yom Kippur than donating blood? What better act than giving of our blood so that someone else can have life? I am not giving the blood of an animal on an altar; I am giving of my own blood, watching it leave my body, in some ways considering the sacrifice to give to another.

So I sit here and wonder (Now I am not my brother Ruby or my kids who regularly give blood, so I'm not preaching and I'm not Brooks Anteby, Z'L, who for years ran the community blood bank ... so I do this very humbly); Can we replace this lines of people waiting in the early morning to take a poor little chicken probably sitting in that box for days with no food or water and sling it over their heads and hand it to an overworked shochet who slaughters the chicken which all too often ends up not feeding a poor family but in the trash with a line of people each day of Elul and of the week between Rosh Hashana and Kippur waiting to give blood?

If you like this idea, discuss it with your local Rabbi and Synagogue and maybe it's a project you and the Jewish people will adopt. Let's come up with a name, What do you think? "My blood not the chickens" Or Simply "BeDamayich Chayii" or By your blood you shall live or Blood Kaparah. I would love your feedback. And if you would like to join in donating blood at Sloan Kettering, please call (212) 639-7643 or visit <https://www.mskcc.org/about/get-involved/donating-blood>

With our prayers for Elisheva Bat Esther in mind, I received the following from Charlie Harary. Charlie is a tremendous inspiration to all of us and I am indebted to him for all the wonderful ideas he has shared. Charlie writes yesterday via Email:

From: Charlie Harary
Date: September 27, 2017 at 11:16:59 AM EDT
Subject: Running for Chai Lifeline and Refua Shelaima of Sally Rose Dweck
Hi Everyone,

I hope all is well.

I'm training to run in the New York City Marathon this November for Chai Lifeline. It's my first marathon and while training for it is a challenge, it pales in comparison to the challenges facing children and their families dealing with illness.

I am dedicating all the money raised for the refua shelaima (the speedy recovery) of all those grappling with illness and in particular to one adorable, charming, five-year superstar, Sally Rose Dweck (Elisheva Bat Esther), the daughter of my close friends Nathan and Erica Dweck.

In spite of the challenges, Sally Rose continues to be grateful to Hashem for how she is feeling and progressing. She is also so thankful for the wonderful care she is receiving from the doctors and nurses at Memorial Sloan Kettering, the support from the Chai Lifeline staff, her family, rabanim and the entire community.

Every dollar raised will be going to Chai Lifeline, an incredible organization that provides year-round emotional, social, and financial support to more than 4,500 children and their families every year. Chai Lifeline brings joy and hope to each of these children enabling them to live full and happy lives despite the presence of illness.

Please follow the link below and give Chai Lifeline everything they need to put smiles on the faces of those children.

<https://www.teamlifeline.org/team-lifeline-nyc-2017/CharlieHarary>

Best Regards,
Charlie

And back to last night. My sister in law Jill recently wrote an article about one of the most amazing people one could ever hope to meet. He is Dr. Marcel Tuchman, a board certified internist who survived the Holocaust against long odds and describes his experiences in a memoir called Remember. We had dinner in Tevere on 84th Street and we were seated in the center of the room. Everyone in the restaurant came over to meet the doctor and to hear from him. Some took pictures with him marking the special occasion. It was truly wonderful to see a room full of people who had come for dinner interrupts their own dinners to come together around a man who is truly a hero. (Thanks to the Alpert family, the Brechers, the Dwecks, the Malehs, the Alexanders, the Marcuses and everyone else who decided to eat at Tevere last night) Dr. Tuchman is a testament to overcoming impossible challenges and dedicating a life to helping others. More so, if we could bottle his attitude and spread it among humanity, we could change the world. We spoke of so much, but for now let me leave you with the article Jill wrote this summer for Tablet Magazine.

**Their Classmates Followed Hitler
After the war, a small group of survivors
repatriated to German universities, to study
alongside those who served in Hitler's army**

**By Jill Werman Harris
July 26, 2017 • Tablet Magazine**

Dignified and erudite, Marcel Tuchman is the consummate Old World European, easily referencing history and literature. At 95, he still practices internal medicine at New York University Langone Medical Center, where he is beloved by patients, colleagues, and students. And in summertime, he favors short shirt-sleeves, which expose, on his arm, the mark of the Nazis' systematic mass slaughter of European Jews during WWII: in his case, a tattoo of the number 161740.

At the beginning of the war, Tuchman and his parents, Syda and Ignatz, lived in the Przemysl Ghetto; when the ghetto was liquidated, Tuchman, hiding in his attic, listened for six hours to the sounds of gunshots, as the Nazis sadistically executed people individually in the nape of the neck. His beloved 46-year-old mother, Syda, was taken away and massacred at the Jewish cemetery, while Tuchman and his father survived imprisonment at Auschwitz and worked as slave laborers for the Siemens Corp. After liberation, they went to the DP camp at Bergen-Belsen, where Tuchman met his future wife, Shoshana. Most hoped to immigrate to the United States, which issued few visas, or

Palestine, which, under British rule, had limited immigration.

Virtually no one wished to remain on German soil. But when Tuchman's father heard on the radio that Heidelberg University was reopening after the de-Nazification process in Germany, he told Marcel, whose studies had been interrupted by the war, "The time to think about your future is now." And with scholarships from the United Nations Relief and Rehabilitation Agency, Marcel and Shoshana began their medical studies in Heidelberg, becoming part of a group of about 800 young Jewish survivors who studied in the American zone of occupied Germany in Munich, Berlin, Frankfurt, Stuttgart, and other cities. "We had nowhere to go. We lost everything except the hope that we could rebuild our lives by acquiring education. No other country but Germany was offering it," said Tuchman.

So despite the horrors of the recent past, this group—of which Tuchman is one of the last survivors—did the unthinkable, returning to Germany to recommence their studies, surrounded by former Nazis or Nazi sympathizers as their fellow students. Marcel Tuchman with fellow Jewish students at the Jewish Students' Union, Heidelberg, undated. (Photo courtesy Marcel Tuchman)

Getting to university was no easy feat. Many students had not completed gymnasium or high school and had no preparatory schooling. As one boy said, "We didn't memorize formulas in Dachau." Some students resumed education at Jewish parochial schools in the DP camps or found private gymnasium instructors there. Others attended a university run by UNRRA, where they formed the central hub of Jewish Students Union, before matriculating to established universities.

The Union's central goal was to increase the number of Jews in university, which was especially difficult due to quotas and the demand for higher education among Germans themselves, whose education had also been disrupted. Working with German, American, and international occupation officials, the Union helped secure slots for Jewish students. According to Jeremy Varon, author of *The New Life: Jewish Students of Postwar Germany*, "This was a time when a formal system of reparations was being developed. The Jews jumped to be the first in line to say the Germans tried to murder us all. Access to German education was essentially a form of reparation because so much was taken from them."

With the help of Phillip Auerbach, a German Jew in the postwar government, the Union ended up getting

a limitless number of Jewish enrollees, whoever could pass an exam. At each university, the Union worked to secure food, clothing, stipends, and housing for the students. But more important, the Jewish Students Union served as an emotional anchor for people who had lost most everything.

At Heidelberg University, Tuchman was the president of the Union. His friend Anna Ornstein, now 90 and living in Brookline, Massachusetts, had been deported to Auschwitz at 17. She had survived several concentration camps; she attended medical school with her husband Paul. With Marcel, she is one of the last survivors of the approximately 25 members of the Heidelberg Union. "Every one of us had lost virtually all of our family," she said. "The way we bonded was not in days but in seconds. We were family."

Given a small building that had originally belonged to the Heidelberg Jewish community, the students gathered every day during their free time, eating meals, often combining stipends for ingredients, singing in Hebrew and Yiddish, celebrating Jewish holidays. There was a vigorous conversation about whether they should abandon their studies to help establish Israel. As at other German universities, the Heidelberg Jewish students developed lasting attachments. Tuchman said that together the students were able to recover and regain their dignity and humanity. "The Union," said Ornstein, "was an island that provided security, love, and friendship."

German university was demanding and, for Czech, Polish, and Hungarian students, taught in a foreign language. What's more, the Jewish students were surrounded by professors and peers who had obeyed a leader determined to annihilate the Jewish people. While the faculty supposedly had been purged of Nazis, survivors shared classes with young men who still wore their German army uniforms and civilians whose families had been collaborators. "Externally we changed colors; we were neutral," Tuchman said. "But next to me sat my enemy, hating me and me hating them."

The Jewish students kept to themselves, sitting, studying, and even sharing corpses for dissection. The atmosphere at the university was formal and distant. Ornstein remembers the Germans referring to her and her friend, Luisa Hornstein, as "the tall and the short Jew." Tuchman said that the Germans at university never acknowledged their country's crimes and, in some cases, questioned that it happened at all.

Jewish student survivors are a fascinating segment of the She'erith Hapleithah, as it's put in Genesis, the "surviving remnant." Historian Jeremy Varon said the "first most remarkable thing is that they did it at all. Many of the students had suffered the worst of the Holocaust and experienced acute brutalization and trauma. The wonder of their story is how could people who suffered so much find the wherewithal to believe in the future and then to pursue a rigorous academic course of study just months separated from utter devastation."

For Tuchman, education was a means to replenish the Jewish professionals who had perished and to build a foundation for the future. And "almost uniformly they were high academic achievers," Varon said, "some even bona fide wunderkind prodigy genius types, who read voraciously starting at a young age. They had always envisioned for themselves a future as an educated, professional making strong use of advanced education."

Ornstein and her husband became leading proponents of an emerging psychoanalytic theory called self-psychology, a post-Freudian method developed by Heinz Kohut, which stresses empathy and a relational approach in order to enhance the bond between patient and therapist and provide an analytic cure. Steven Hornstein, who also studied medicine at Heidelberg, and died in 2008, taught obstetrics and gynecology at the University of Cincinnati. His wife, Luisa Schwartzwald Hornstein, became a noted pediatrician. Victor Zarnowitz, University of Chicago economist, was one of the world's leading scholars of business cycles, forecast evaluation, and indicators. Chemists, mathematicians, and so forth—the postwar Jewish students in Germany became a who's who of intellectual industry and achievement. Tuchman wondered aloud to me what 6 million victims could have done with their lives. Marcel today, at his medical practice, pictured with the author. (Photo courtesy the author)

The Heidelberg group stayed connected over the next 70 years. As the years went by, many wrote books about their experiences, lectured, taught. There have been painful losses as the number of survivors dwindles. Two notable reunions took place, the last of which was in 1995, when Union members from 1945 to 1952 gathered at the Tuchmans' home in the Berkshires, where in the middle of a garden Tuchman had built, a memorial made of six boulders with a triangular stone in Hebrew letters that reads "Zachor" (Remember). A smaller stone bears an image of a small Star of David and the dates 1939-1945.

I want to thank Jill and her husband, Dr. Lloyd Harris for inviting us to join them. It was an evening I will cherish always. My daughter Aryana who was with us and inspired by the night hopes to bring the Doctor to speak at KJ soon.

To learn more of his life, read his book. AMAZON writes: Tuchman recounts dramatic tales of his often brutal, always compelling experiences as a youth in Eastern Europe during the Holocaust and in its aftermath. The story carries us from the Przemysl ghetto and slave labor in the Auschwitz death camp to his experiences attending university in post-war Germany, filled with characters both good and evil, and some even heroic, all of whom played a role in his survival. These are tales that cannot be told often enough, as every voice in them adds a necessary thread to the fabric of one of history's most horrific events.

<https://www.amazon.com/Remember-My-Stories-Survival-Beyond/dp/0981468640>

And Alan Chartock has a great hour long interview with Dr. Tuchman on NPR

You can listen to it:

<https://cpa.ds.npr.org/wamc/audio/2016/12/alantuchman.mp3>

And one more thing! Mrs Maleh came over and was so excited to meet Dr. Tuchman. She then told of a story she coincidentally read a few moments earlier sent out by Jack E Rahmey and the miracle of another Holocaust Survivor. It's a great Yom Kippur message. See parashaperspective.org

This Shabbat we don't read a particular Parasha in the Torah, because this Yom Kippur falls on Shabbat, which is otherwise called the sacred Day of Atonement! Hashem, who created us and knows what makes us tick the way a watchmaker knows the intricacies of a watch, knows that as human beings we are fallible and will sin, but Hashem in His great mercy gave us the unbelievable gift of Yom Kippur and Teshuvah. We must really take advantage of this gift and use it to pray with our hearts to Hashem so that He will forgive us and wipe our slate clean from last year's sins in order to grant us another year of life. As it says in last week's Haftarah: "Shuva Yisrael ad Hashem Elokecha" which means "Return O' Israel, to Hashem, your G-d". It then continues: "Say to Hashem, Forgive every sin and accept goodness".

The Gemara Rosh Hashana (16b) says that there are three books open on Rosh Hashana: the book of the Righteous, the book of the Wicked, and the book of the Benoni who is in between and whose merits and

sins balance each other out. The Gemara tells us that all the Benoni people needs is one more merit to push them into the Book of Life. The Rambam explains that we should do Teshuvah to tilt the scale in our favor. The Rabbis ask the Rambam why he thinks we should do Teshuvah rather than just accumulating more merits. The Rabbis answer that if we did not take advantage of Teshuvah this week of Aseret Yemei Teshuvah it would be a great sin because Hashem is very close to us this week and doing proper Teshuvah while Hashem is especially close would outweigh any extra merits.

In Mishnah Yoma (8/9), Rabbi Akiva says: "Praiseworthy are you Israel, before whom do you cleanse yourselves? As it is stated: Who cleanses you? Your father in Heaven! As it is stated: And I will sprinkle pure water upon you and you shall be cleansed; and He also says: The Mikvah of Israel is Hashem. Just as a Mikvah purifies the contaminated, so does Hashem purify Israel". Rabbi Akiva explains that there are two ways we can be purified: we may submerge our whole body in a Mikvah and make a complete change, or Hashem can sprinkle small drops of pure water on us, symbolizing our ability to make small changes. Rabbi Akiva is saying in this Mishnah: "We must take it upon ourselves to simply make small changes of growth each year which will have a tremendous impact on our spiritual growth over the course of our lifetime".

Many times we experience something that sends us a life-changing message that will inspire us and help us learn and grow. There are also stories that we hear of others who experienced these life-changing events and they are meant not only for that individual but for all of us to be inspired by as well. This is an amazing story that I recently heard about a man taking a British Airways flight from London to Israel just before Rosh Hashanah. As the flight was on its way, the stewardess was bringing the man his kosher meal. He noticed the man that was sitting right next to him had a number tattooed on his forearm signifying that he was a Holocaust survivor. He also noticed that the man was eating a non-kosher meal, so he offered him some of his kosher meal. The man replied: "I'm not kosher and I turned my back on G-d and Judaism many years ago after I lost my only son in the Holocaust." This comment stirred up a conversation that lasted most of the flight, but the survivor was adamant about his attitude towards Hashem and Judaism.

Fast forward a few weeks later to the afternoon of Yom Kippur. The man with the kosher meal stepped out of shul during the break, which was just before the Yizkor services. He went for a short walk and

noticed a man sitting on a park bench eating a sandwich and smoking a cigarette. As he got closer, he recognized him to be the man he had met on the flight from London. So he approached him and said... "what a nice surprise to see you again! I understand that you're angry at Hashem because you lost your son many years ago but the Yizkor services will begin soon, why don't you come in to the shul with me to at least say Yizkor for your son: don't do it for G-d, just do it for your son." The man understood what he was saying and agreed to say Yizkor for the son he had lost so many years ago. So they went together back to the shul. As the survivor was giving his son's name to the Rabbi, along with all the family connections, the Rabbi realized that he was hearing his own name. He looked at the man with awe and said "Dad, is that you?" They looked at each other and hugged, thinking all these years that each had perished in the Holocaust so many years earlier. We learn from this story that as Jews, we can never despair and we can never give up on Hashem because He is our father in heaven that loves us and is always watching over us!

We learn very clearly from this amazing true story that when we think that we have insurmountable problems and we feel like our life is over, Hashem is telling us that our tears have the power to enter the Heavens. We must know that as Jews we can never despair even if we may feel very desperate and things may look dim because we have a father who loves us and if we cry out to Him with our tears, He will hear us and protect us.

May we all realize the amazing gift of Yom Kippur that Hashem gave to all of us. Let us all take advantage of this wonderful opportunity to get closer to Hashem and our fellow Jewish neighbors in order to make a complete Atonement for all of our sins! May we all realize deep in our hearts that Hashem is our King and the ultimate judge but He is also our Father in Heaven who will always be there for us no matter how desperate we think our situation may be. There is no predicament that we as individuals or as a nation can be in that Hashem can't save us from. There's no financial or health issue that He can't conquer for us: all we have to do is pray with all our heart and shed tears that will break through the Heavens and Hashem will surely answer us! Amen!

Some thoughts for a more meaningful Yom Kippur
Nathan I Dweck

Mikveh

We have a minhag to go to the mikveh before Yom Kippur in order to cleanse ourselves and accept upon ourselves the kedoosha of this awesome day of

Kippur. Ben Ish Hai in Parashat Netzavim brings down the kavanot we should have when dipping.

Dip # 1 - Tahara – Purity

Dip # 2 - Rectify Anger

Dip # 3 - To Sweeten the harsh Judgment that Hashem might issue against us

Dip # 4 - To Remove the Spiritual Weekday Garments in order to prepare our souls for the awesome Holy day of Yom Kippur

Dip # 5 - To bring us the Sacred Spiritual Garments for Yom Kippur

**Thanks to Saul Kassin who sent these kavanot around

Erev Yom Kippur

It is a nice idea to go through the Yom Kippur tefilot before Kippur to get familiar with the prayers. Look through the amida, the viduy, seder avoda, and ne'ilah to get familiar with what we are saying. If you don't have your own machzor it is a nice investment to get one. The Orot siddur has line by line English translation and can really enhance the tefilot.

Additionally, if we have our own machzor, each year as we hear ideas about the tefilah that inspire us we can write them in the siddur so we have it forever. And each year as we look through it we can quickly be reminded of all the great ideas we heard throughout the years.

Arbit

Be focused. This is an important night. The more we joke around the more it will take us away from focusing on what we are trying to accomplish. Use the time during the bidding wisely. It is found time in a day with little extra time.

Also, throughout Yom Kippur, any time one feels hungry or weak or his feet hurt he can have kavana that he is fulfilling the commandment from the Torah of "ve'anitem et nafshotechem" (to afflict ourselves on the day of Kippur).

After Arbit

Some siddurim (like the Orot siddur) include the mishnayot of Yoma (which deal with Yom Kippur) after the arbit prayers. Many people try and read/learn these mishnayot on Kippur. It is a nice idea to read them after Arbit (or during the bidding). This will assure that our night has some Torah learning it. It is beneficial to even read one or two mishnayot.

Walking to Shul

Same kavana as by Rosh Hashana. When walking to shul in the morning a nice idea is to think about all the things we are thankful for. Talk to Hashem (out loud). Say thank you Hashem for giving me parents.

Thank you Hashem for giving me a wife. Thank you for my children. Thank you that they are healthy and happy and getting along with their friends and learning well in school. Thank you for giving me a year of life and a year of health... and we can think of this again in the tefilah of nishmat. This will lay the foundation of hakarat hatov. This will give us a feeling of "katonti mikol ha'hasadim" as we say in the selichot, that we are humbled by all Hashem has done for us. And thus when we come before Hashem we come as a person who has no demands. Everything we get and ask for is the hesed of Hashem who is giving us more than we rightfully deserve. Let us think about all Hashem has done for you this year!

Shachrit

Nishmat - Same as by Rosh Hashana. As we are approaching nishmat it is helpful to stop for 30 seconds and think of all the things Hashem has blessed us with. If we have even one of the following items (the ability to see, the ability to hear, the ability to talk, the ability to walk, the ability to think and learn) we are very fortunate. All the more so if we have all these things! If Hashem blessed us with a spouse, if Hashem blessed us with a child, if Hashem blessed us with multiple children, if Hashem gave us a place to live..., we are very fortunate! For any of these items alone we cannot begin to thank Hashem adequately. And this is the theme of nishmat. That we all are forever indebted to Hashem and cannot even begin to thank Hashem enough. If we can invoke that feeling hopefully this will make our tefilah of nishmat more powerful. Further, our requests later in the tefilah can have more impact and effectiveness if they are built on a foundation of hakarat ha'tov. This is similar to a parent who wants to give a child but when the child doesn't appreciate what he has and only asks for more the parent holds back so the child will realize all he is getting and taking for granted.

Amida - Melech Hakadosh- We are asking that everyone should realize Hashem is the King. Let us try and imagine what that would be like.

Amida- Ata Bachartanu- Hashem chose us as his nation. He gave us the Torah and he gave us the mitzvot. Think about what this means. Without the Torah there would be no Shabbat, no mitzvot to guide our lives, no community, no emphasis on family. Without Torah where would we be? What would our lives be like? Take a minute to think about this and it will help us to feel grateful while saying these words.

Modim- Same kavana as nishmat. One can stop for 30 seconds before beginning modim and think of 3 or 4 things he is grateful for.

Viduy- Try not to just say the words but think about the times and ways we did these sins (if you don't understand the Hebrew it is key to get the English version). The Shaarey Teshuba writes that the more one thinks about and regrets the sin the more kapara it brings. It is helpful to take look through the viduy from before. Some things don't apply to us personally. We should have in mind that we are praying here for all of our community and all of Klal Israel.

13 midot - We say this 26 times throughout Yom Kippur! Why? We are trying to invoke Hashem's mercy. The 13 midot were told to us by Hashem when he forgave us for possibly the worst sin we ever committed (the sin of the golden calf). Hashem told us to say these words whenever we need forgiveness. I heard a nice mashal that our sins are like a stain on rug. And so each time we say the 13 midot we can imagine that we are trying to rub out the stain and with each rub we get the stain out a little more. After the 13 midot we say "kiy be'yom ha'zeh yechaper" (that the day of Kippur itself provides atonement).

Selichot - During the selichot we say shema yisrael, Hashem hu Elokim, Hashem melech. These are statements of emuna. With shema we are accepting upon ourselves Hashem's kingship. When we say Hashem hu ha'Elokim we are saying that the name of Hashem that represents mercy (Hashem) and the name that represents judgement (Elokim) are one. Hashem hu ha'Elokim means they are both the same. We are declaring that even the things that seem difficult, the things that seem like judgement, we know they are really mercy. At this moment we finally have clarity. We are proclaiming what we know to be true and we are strengthening ourselves in these values that we know to be true so it can last us throughout the year.

Bidding

On Kippur we work hard to get in the right frame of mind for tefilah. The more we look up out of our siddur and look around the room taking notice of the things going on around us the more this takes us out of that zone we are working so hard to get in to. This also applies very much with the bidding. If one is going to buy an aliyah that is great but if not let us not be distracted with who is bidding for which aliyah and how much he is paying. This is valuable time that can be spent saying tehillim or reading through the viduy in English to better understand what we will be

saying. Other recommended reading during this time is to read the Pele Yoetz on the topic of Kippur and the topic of teshuba.

Taking out the Torah

The aron is open. It is an eht rason (a time of mercy). When taking out the Torah we say the words "le'olam Hashem debarecha nisav bashamayim" twelve times. Literally it means "forever Hashem's word is established in shamayim". Based on the Rashash, the kavana we should have here is that Hashem's evil decree should stay up in shamayim and not be carried out here in this world.

Reading the Torah

We read the part in parashat Acharey Mot which describes the Yom Kippur service. We discuss how the Kohen Gadol would do the lottery with the two goats, burn the incense in the Kodesh Ha'kodashim and sprinkle the blood, and how they would push seir le'azazel off the mountain.

The Avoda

We recite what took place during the holiest moment of the year where the Kohen Gadol would go into the Kodesh Ha'kodashim. Rabbi Hillel Haber puts out a great book which describes the Seder Avoda in detail. It includes very descriptive illustrations which really help us envision what took place.

The break

Let us be extra careful not to talk lashon hara. One reason we say Elokai nesor leshoni mera at the end of amida is because one of the things that prevents the tefilot of our mouth from being heard is if we use that same mouth to speak words of lashon hara. Thus if we want our tefilot to be heard we must be careful with our speech especially on this day. Also, we should be careful not to get angry.

Mincha

In the Haftarah we recite the entire Sefer Yonah. We remind ourselves of how the people of Ninveh did Teshuvah and Hashem accepted their Teshuvah. This comes to teach us that no matter how far a person strays, he can always do Teshuvah. The Beit Yosef (Megillah 31a) writes, "We read Sefer Yonah for the Haftarah of Yom Kippur because it has a tremendous power to bring a person to repent."

Ne'ila

Just before Ne'ila I like to read the Mishna Berura Siman 623 (see seif katan 3). It is very inspiring and can help us get excited for these final moments of the day. Attached is a copy. As Ne'ila is ending and the gates of shamayim are closing we call out 7 times "karati be'kol lev aneni

Hashem hukecha esora". We are calling out to you Hashem with kol lev (with all our hearts), answer me (please give me another year of life), hukech esora (because I will do your will). Let us say these words with all our heart. We then say the words Hashem hu Ha'Elokim 7 times. This is a very holy moment. This is the culmination of 40 days of work getting close to Hashem. The Mishna Berura writes that with these 7 recitations we are escorting the shechina up through the seven heavens. With these words we proclaim that Hashem's judgment and kindness are all one. And with Hashem's help the clarity of this moment that everything Hashem does is good will carry us throughout the year. Tizku le'shanim Rabot!
Le'refua shelema Elisheva bat Esther

FROM THE RABBIS OF THE JERSEY SHORE

Throwing Away Our Arrogance

Perhaps the most intriguing feature of the Yom Kippur service that was performed in the Bet Ha'mikdash is the "Sa'ir La'azazel," the goat that was carried out to the desert and cast off a cliff, symbolic of the banishment of Beneh Yisrael's sins. As the Torah describes in the Book of Vayikra (16), the Kohen Gadol would take two goats and cast lots to determine which would be offered as a sacrifice in the Bet Ha'mikdash, and which would be carried out into the desert.

Many commentators addressed the question of how to explain the meaning of this unusual ritual. Normally, the Torah strictly forbids any sort of sacrificial offerings outside the Bet Ha'mikdash. Animal sacrifices must be offered only in the Bet Ha'mikdash in Jerusalem, and only in the specific format dictated by the Halacha – proper slaughtering, followed by the sprinkling of the blood on the altar and the placement of certain parts of the animal on the altar to be burned. Why suddenly on Yom Kippur does the Torah require this unusual "sacrifice," taking an animal out to the desert and throwing it off a cliff?

One explanation is offered by the Meshech Hochma commentary (by Rav Meir Simcha Ha'kohen of Dvinsk, 1843-1926), in Parashat Ahareh-Mot. He writes that the two goats of the Yom Kippur service atoned for the two categories of sin that people commit: violations between man and G-d ("Ben Adam La'Makom") and sins between man and his fellow ("Ben Adam La'habero"). Specifically, the goat offered as a sacrifice in the Bet Ha'mikdash atoned for sins "Ben Adam La'Makom," whereas the "Sa'ir La'azazel" atoned for interpersonal violations. To explain the association between the "Sa'ir La'azazel" and interpersonal offenses, the Meshech Hochma draws our attention to the Halacha requiring tying a crimson string on the horns of the goat, and that the

string should have the weight of two Sela'im. This weight – two Sela'im – is familiar to us from a different context. The Gemara in Masechet Megilla (16b) tells that Yosef's brothers envied him because their father, Yaakob, made for him a special cloak that contained two Sela'im more material than the amount used for their garments. This jealousy precipitated the sale of Yosef, the quintessential sin "Ben Adam La'habero" that is the root of all sins that Jews have committed against one another ever since. The "Sa'ir La'azazel" contained a piece of material weighing two Sela'im because it served to atone for the nation's interpersonal sins, which have their origins in the sale of Yosef, which resulted from the extra two Sela'im of material in Yosef's garment.

On this basis, the Meshech Hochma proceeds to explain the unusual manner of "sacrificing" this goat – by throwing it off a tall cliff. The root cause of all interpersonal offenses is arrogance. We feel entitled to hurt, insult, offend, cheat and disregard our fellow because we feel we are more important than he is. When we feel we are worth more than our fellow Jew, we grant ourselves the right to mistreat him. In order to atone for our interpersonal sins, then, we need to throw our arrogance off a cliff, so-to-speak, to humble ourselves and recognize that our feelings, our sensitivities, our needs and our concerns are no more important than those of our fellow. The "Sa'ir La'azazel" is brought to a tall cliff and then thrown down to symbolize the breaking of our arrogance that must occur as part of our process of repentance on Yom Kippur. In order for us to earn atonement for the wrongs committed against our fellow Jew, we need to throw away our arrogance, to lower our heads and learn to value the needs and feelings of our fellow Jew as much we value our own needs and feelings.

RABBI ELI MANSOUR

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**VICTOR BIBI
SOD HAPARASHA**

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Rabbi Wein

The sublime holiness of the day of Yom Kippur is ushered in by the declaration of the annulment of vows in the Kol Nidrei service. Obviously we do not want to appear before the Heavenly court with outstanding unfulfilled commitments. But attempting to discharge one's committed, seriously undertaken commitments by cancelling those obligations unilaterally seems, at first glance, to be a slippery way of escaping one's responsibilities.

Why are we so confident that Heaven will agree to this and truly wipe that slate clean for us? The Torah itself appears to be quite strict and exacting in matters of vows and commitments. “All that you verbally commit to shall you fulfill” is apparently the governing principle of the Torah in these matters. Yet we are sure that Heaven will accept our nullification of vows as being valid, both legally and morally.

I believe that the reason for this becoming acceptable and even somewhat noble lies in the majestic concept of Yom Kippur itself. Forgiveness is a Heavenly trait. Human beings may forgive slights and insults and not act vengefully but within themselves the hurt and the grudge remains. Such is our human nature, the instinct of self-preservation that is part of us from our first breath to our last.

But on Yom Kippur we ask Heaven to truly forgive us and to reverse time, so to speak, so that our sins and hurtful behavior appear never to have really occurred. Heaven does not bear grudges. And the day of Yom Kippur is a touch of Heaven here on earth.

What a gift this holy day is to us! The reversal of time makes us all clean and fresh again. The body may feel its years and infirmities but the soul is refreshed and revitalized. Before holidays and special occasions we polish the silver items that we possess so that they gleam with their original luster, Yom Kippur polishes our souls, removing the tarnish that dimmed it over the year.

Since the body is not serviced on Yom Kippur, the soul, for this one day of the year, takes precedence and Heaven restores the soul to its original state of being and with its connection to its Creator. The soul needs no physical nourishment or exterior garments of show. It longs for the tranquility of the day and for the dialogue it conducts with its Creator through the soaring prayers of Yom Kippur.

And because of the magical reversal of time that Yom Kippur endows us with, we are able to relive the experience of the service of the High Priest in the Temple service of Yom Kippur. The past, present and future all merge seamlessly on Yom Kippur because our souls are eternal without barriers of time to distract us. So our inner selves are able to experience what to our physical selves is an unseen and remote occurrence. This ethereal quality of Yom Kippur should be treasured and appreciated by us on this, the holiest day of the year.

Gmar Chatima tova

Rabbi Sir Jonathan Sacks
The Most Personal of Festivals
(an extract from the Koren Sacks Yom Kippur
Mahzor)

The day is intense. The process of preparation and prayer began forty days ago on Rosh Chodesh Ellul with the blowing of shofar and the saying of Psalm 27 [L'David Hashem Ori]. It gathered pace with the saying of Selichot. It became a courtroom drama on Rosh Hashanah with the shofar proclaiming that the heavenly court is in session and we are on trial for our lives. The case for the defence has been made. We have neither denied nor made excuses for our sins. We have confessed our guilt, individual and collective, and we have appealed for mercy and forgiveness. The trial is now in its final hours. The court is about to rise. The verdict, signed, will soon be sealed.

What has given Yom Kippur its unique place on the map of the Jewish heart is that it is the most intensely personal of all the festivals.

Pesach, Shavuot and Sukkot are celebrations of Jewish memory and history. They remind us of what it means to be a member of the Jewish people, sharing its past, its present and its hopes.

Rosh Hashanah, the anniversary of creation, is about what it means to be human under the sovereignty of God.

But Yom Kippur is about what it means to be me, this unique person that I am. It makes us ask, What have I done with my life? Whom have I hurt or harmed? How have I behaved? What have I done with God's greatest gift, life itself? What have I lived for and what will I be remembered for?

To be sure, we ask these questions in the company of others. Ours is a communal faith. We pray together, confess together and throw ourselves on God's mercy together. But Yom Kippur remains an intensely personal day of conscience and self-reckoning.

It is the day on which, as the Torah says five times, we are commanded to "afflict" ourselves. Hence: no eating or drinking, no bathing, no anointing, no sexual relations, no leather shoes.

If we are men we wear a kittel, a white garment reminiscent, some say, of the white tunic the High Priest wore when he entered the Holy of Holies. Others say it is like a burial shroud. Either way, it reminds us of the truths we must face alone. The Torah says that "No one else shall be in the Tent of Meeting from the time that [Aaron] enters the sanctuary to make atonement until he leaves" (Lev 16:17).

Like the High Priest on this holy day, we face God alone. We confront our mortality alone. Outwardly we are in the company of others, but inwardly we are giving a reckoning for our individual life, singular and unique. The fact that everyone else around us is doing likewise makes it bearable.

Fasting and repenting, I stand between two selves, as the High Priest once stood facing two goats, symbolic of the duality of human nature. There is the self I see in the mirror and know in my darkest hours. I know how short life is and how little I have achieved. I remember, with a shame undiminished by the passing of time, the people I offended, wounded, disappointed; the promises I made but did not fulfill; the harsh words I said and the healing words I left unsaid. I know how insignificant I am in the scheme of things, one among billions who will live, die and eventually vanish from living memory. I am next-to-nothing, a fleeting breath, a driven leaf: "dust you are and to dust you will return."

Yet there is a second self, the one I see in the reflection of God's love. It is not always easy to feel God's love but it is there, holding us gently, telling us that every wrong we repent of is forgiven, every act of kindness we perform is unforgotten, that we are here because God wants us to be and because there is

work He needs us to do. He loves us as a parent loves a child and has a faith in us that never wavers however many times we fail. In Isaiah's words, "Though the mountains be shaken and the hills be removed, yet My unfailing love for you will not be shaken nor My covenant of peace be removed" (Isaiah 54:10).

God, who "counts the number of the stars and calls each of them by name" (Psalm 147:4), knows each of us by name, and by that knowledge confers on us inalienable dignity and unconditional love. Teshuvah means "coming home" to this second self and to the better angels of our nature.

At no other time, barring exceptional circumstance, will we be as close to God as on Yom Kippur. We fast, we pray and we muster the courage to face the worst about ourselves. We are empowered to do so by our unshakeable belief that God loves, forgives, and has more faith in us than we do in ourselves. We can be better than we are, better than we were. And though we may have stumbled and fallen, God is holding out his hand to lift us, giving us the strength to recover, endure and grow to become the person He is calling on us to be: a blessing to others, a vehicle through which His light flows into the world, an agent of hope, His partner in the work of redemption.

Faith is the courage to take a risk, as Abraham and Sarah took the risk of following the call to leave their land and birthplace to travel to an unknown destination, as the Israelites did when they began their journey into the desert, an "unsown land." To be a Jew is to take the risk of believing that the evils of this world are not inevitable or irremediable; that we can mend some of the fractures of humanity; that we, by loving others as God loves us, can bring the Divine presence into our lives, turning a little of the prose of the human condition into poetry and song.

Jews do not accept suffering that can be alleviated or wrong that can be put right as the will of God. We accept only what we cannot change. What we can heal, we must. So, disproportionately, Jews are to be found as teachers fighting ignorance, doctors fighting disease, economists fighting poverty and lawyers fighting injustice. Judaism has given rise, not in one generation but in more than a hundred, to an unrivalled succession of prophets, priests, philosophers, poets, masters of halakhah and aggadah, commentators, codifiers, rationalists, mystics, sages and saints, people who gave the Divine presence its local habitation and name and taught us to make gentle the life of this world. Judaism has consistently asked great things of our

people, and in so doing, helped make them great. On Yom Kippur, God is calling us to greatness.

That greatness is not conventional. We do not need to be rich or successful or famous or powerful to find favour in the eyes of God and our fellows. All we need is chein, graciousness, chessed, kindness, rachamim, compassion, tzedek, righteousness and integrity, and mishpat, what Albert Einstein called the "almost fanatical love of justice" that made him think his stars he was a Jew.

To be a Jew is to seek to heal some of the wounds of the world, to search out the lonely and distressed and bring them comfort, to love and forgive as God loves and forgives, to study God's Torah until it is engraved in our minds, to keep God's commands so that they etch our lives with the charisma of holiness, to bring God's presence into the shared spaces of our common life, and to continue the story of our ancestors, writing our chapter in the book of Jewish life.

"Wherever you find God's greatness," said Rabbi Yohanan, "there you will find His humility." And wherever you find true humility, there you will find greatness. That is what Yom Kippur is about: finding the courage to let go of the need for self-esteem that fuels our passion for self-justification, our blustering claim that we are in the right when in truth we know we are often in the wrong. Most national literatures, ancient and modern, record a people's triumphs. Jewish literature records our failures, moral and spiritual. No people has been so laceratingly honest in charting its shortcomings. In Tanakh there is no one without sin. Believing as we do that even the greatest are merely human, we also know that even the merely human – us – can also be great. And greatness begins in the humility of recognising our failings and faults.

The greatness to which God is calling us, here, now is "not in heaven nor across the sea" but in our hearts, minds and lives, in our homes and families, our work and its interactions, the tenor and texture of our relationships, the way we act and speak and listen and spend our time. The question God asks us on this day is not, "Are you perfect?" but "Can you grow?"

There are three barriers to growth. One is self-righteousness, the belief that we are already great. A second is false humility, the belief that we can never be great. The third is learned helplessness, the belief that we can't change the world because we can't change ourselves. All three are false. We are not yet great but we are summoned to greatness, and we

can change. We can live lives of moral beauty and spiritual depth. We can open our eyes to the presence of God around us, incline our inner ear to the voice of God within us. We can bring blessings into other people's lives.

And now, in absolute humility, we turn to God, pleading with Him to seal us in the book of life so that we can fulfil the task He has set us, to be His ambassadors to humankind.

I wish you all a g'mar chatimah tovah and blessings for the year ahead.

AS HEARD FROM RABBI AVIGDOR MILLER Z'TL

"And you shall afflict yourself" (Vayikra 22:27)

The word "V'Initem" (afflict) stems from 'Ani' which means "poverty" or affliction in general and fundamentally means 'crying out', because the afflicted man cries out.

The word 'Anav' which denotes 'humble' means "one that behaves like a poor man (Ani), despite his lack of affliction. By fasting, men gain humility. "V'initem" (and you shall afflict yourselves) creates in you Anava (humility) and makes you thereby acceptable to Hashem.

On Yom Kippur we strive to rid ourselves of the arrogance which causes men to be disobedient and ungrateful and selfish and reckless. The fasting is helpful for this purpose, but it achieves more when we are aware of the purpose.

Yirat Hashem means Awareness of the Greatness of Hashem, and because of that a person is humble, anav.

Because of that he speaks politely to people;
because of that he doesn't speak against people;
because of that he doesn't hurt people's feelings;
because of that he tries to be kind and helpful to people.

Then Hashem says: 'You are walking in the ways of Hashem; because I am holy you are trying to emulate Me'. That is the greatest beauty that you can give to Hashem. Just as He is merciful so you are merciful. When people try to do good things because they are Aware of Hashem, then they are investing their efforts into something worthwhile.

We can attain humility by expressing our deep gratitude in appreciating Hashem's countless forms of kindness which He is constantly bestowing upon us. These gifts weigh down on us and we are humbled since we cannot repay them. "How can I repay Hashem for all that He gives me" (Hallel)

Although Israel is fully aware of its superiority as Hashem's chosen and holy and beloved and blessed people, yet no nation is as ready to admit its own faults as frequently and as profusely as does Israel, especially on this day. Without losing sight of Hashem's supreme love for us, we afflict ourselves and gain in Humility. And we thereby incur Hashem's favor even more. "He adorns the humble (Anavim) with salvation" (Tehillim 149:4)

Adapted from "A Kingdom of Cohanim" by Rabbi Miller ZT'L