



Rohr
Chabad
of NDG & Loyola Campus

YOM KIPPUR
Follow-Along Companion
2014/5775



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Dear Friend,

Your prayer book has the traditional Hebrew with a running English translation. G-d understands all languages.

We will announce page numbers so you know what page we are on. However that does not mean you have to keep turning the pages to keep up with the congregation. More important than keeping up with the congregation is that the prayers should be meaningful to you. If a particular prayer speaks to you, spend time with it — meditating or reflecting on it. Prayer is a dialogue between you and G-d. Whatever page you are on is the right page.

The service may be different than what you are used to. Some of the prayers we will recite together in Hebrew, others in English. Some will be sung out loud. If you are familiar with the tune, sing along, otherwise listen and learn. Throughout the services I will be interjecting explanations, stories and insight. Feel free to ask questions and discuss them.

If you have a question, feel free to ask me. You can also try asking someone who looks like they know what they're doing — I'm sure they'd be more than happy to help you as well.

Our custom is to stand whenever the ark is open. If you feel that you cannot stand every time the ark is open, that is OK, you may remain seated.

It is truly a pleasure serving you today and we hope you have a very enjoyable experience.

Rabbi Yisroel Bernath and the Chabad NDG family.

YOM KIPPUR EVE

Our souls are comprised of five spiritual levels. During the weekday, we access the three lower levels in our prayers. On Shabbat and holidays we access the fourth level. But it is only on Yom Kippur that it is possible for us to access the fifth, highest level — Yechidah — oneness with G-d, and only during Ne'ilah, the final prayer service of the holiday.

The evening service — Maariv — corresponds to the lowest level of soul — Nefesh (spirit) — which relates to our biological life.

PAGE 23 KOL NIDREI — WHEN THE L-RD RECITE IN ENGLISH

Two people flank the chazan holding Torah scrolls to form a Beit Din (a Jewish court). Kol Nidrei and the following invitation to transgressors to join the services are considered legal proceedings.

In addition, when Moses prayed for success during the attack of the Amalakites against the Children of Israel in the desert, his arms were supported by Ahron and Chur (his brother-in-law, Miriam's husband). So too do we pray that we will be victorious over the Amalake within ourselves, our doubts of faith.

Kol Nidrei — “All vows . . . will be null and void.” First step to entering the world of the soul is to be free of the bounds of the material world. The lowest soul level — nefesh — is the survival level. To get beyond this requires that we free ourselves of all biological life demands and traps since the survival mode creates all types of “vows”, habits and patterns that bind us; we must be free from them to truly grow.

Kol Nidrei is repeated three times corresponding to the three soul garments of thought, speech and action.

PAGE 24 V'NISLACH SING IN HEBREW, RECITE IN ENGLISH

This is the climax of Moshe's appeal for forgiveness after arousing G-d's wrath by believing the spies' claim that Israel was unconquerable.

PAGE 24 SLACH NA SING IN HEBREW, RECITE IN ENGLISH

PAGE 24 SHECHYANU SING IN HEBREW

PAGE 28 BARCHU RECITE IN HEBREW

PAGE 29 SHEMA RECITE IN HEBREW

The Shema — Hear O Israel, The Lord is our God, The Lord is one — is the quintessential statement of Judaism and Monotheism, expressing the unity of God, The Jewish People and the Torah.

The statement following the Shema “Baruch Shem...” is generally recited quietly. Only on Yom Kippur is it read aloud. We are taught that Moses originally heard this prayer from the angels when he was on Mount Sinai and brought it back down with him. He told the Israelites to say it quietly, because it was “stolen” from heaven. Thus we say it quietly all year round. But on Yom Kippur we are spiritually raised to the level of angels and we say the verse out loud and in public.

PAGE 31 MI KAMOCHA SING IN HEBREW

VIDUI — CONFESSION

We say the al chet while gently beating the chest, above the heart, which the seat of emotion. When we allow our emotions to overrule our minds, that leads to transgressing the will of G-d.

AMIDAH MEDITATION

Hashem Sifasai — A toddler, at first cannot walk, but quickly masters the art. A child fears water, but quickly learns to swim. Many of our limitations in life are more perceived than real.

PAGE 31 AMIDAH A TIME FOR QUIET REFLECTION. YOUR LANGUAGE “Ya’ale Tachanunaynu” — (“May our supplications ascend”) This poem serves as an overall introduction to the prayers of Yom Kippur. It follows the reverse aleph beis order, showing after man reaches the full extent of his understanding; he must realize that he should go back to the beginning and deepen his spiritual understanding even more.

We beseech G-d to hear our prayers over the next 24 hours. We sing each stanza with the Chazan.

PAGE 42 YAALEH SING IN HEBREW, RECITE IN ENGLISH

“SHOMAYA TEFILLAH” (“YOU WHO HEARKENS TO PRAYERS”)

We now begin the “Selichos” section — a collection of verses that express G-d’s greatness and willingness to forgive us. The composers of these supplications include some of the outstanding figures of Talmudic time or great Sages from later time periods. So understand that these compositions are infinitely more than good poetry. They are more like writings of Divine inspiration.

In the evening service the Ark is opened anew for each hymn, indicating opening a new dimension of the soul. Each hymn is followed by reciting the 13 attributes of compassion, to be discussed later. In total the Ark is opened five

times corresponding to the five levels of the soul.

PAGE 44. . . . DAKECHA SING IN HEBREW, RECITE IN ENGLISH

After the sin of the Golden Calf, Moshe pleaded with G-d, “Let me know Your ways.” In response, G-d taught him the 13 Attributes of Mercy, one of which is slow to anger.

13 ATTRIBUTES OF MERCY

Moshe felt that Israel’s sin of the Golden Calf was so grievous that there was not a possibility of his intercession on their behalf. Thereupon, G-d appeared to him in the guise of a chazzan wrapped in a tallis and taught him the 13 Attributes. G-d said, “Whenever Israel sins, let them recite this in the proper order and I will forgive them.” This appeal for G-d’s mercy reassures us both that teshuva is always possible and that G-d always awaits our return to Him.

PAGE 45 S’LACH NA RECITE IN ENGLISH

PAGE 45 LAST PARAGRAPH “S’lach Noh” (PARDON THE WRONGDOINGS)

The next two poems express our plea to God to forgive us, and our confidence in His willingness to do so. The beginning of each sentence paraphrases Moshe’s plea to God to forgive the Jewish nation after the sin of the Golden Calf. We sing each stanza with the chazan.

PAGE 46. . . . OMNOM KAYN RECITE IN ENGLISH

Following from the theme of the previous prayer, this paragraph uses the refrain “Solachti” — paraphrasing G-d’s assurance to Moshe that He **will** forgive His people.

This was composed by one of the Tosafos, Rabbi Yom Tov ben Yitzchak of Joigny. In 1190, during the anti-Jewish riots that broke out in England following the coronation of Richard the Lion-Hearted, the Jews of York were shut up in a castle and surround by an angry mob. At the urging of their leader, R’ Yom Tov, they decided to kill themselves rather than submit to forced baptism at the hands of the mob.

PAGE 48. . . . PENINTENTIAL PRAYERS SING IN HEBREW, RECITE IN ENGLISH

Exclusive to Yom Kippur is an entire selection of penitential prayers which are recited in each of the five prayers (after the silent Amidah in the evening service, and in the cantor’s repetition in the other services). In the evening service the Ark is opened anew for each hymn, indicating opening a new dimension of the soul. Each hymn is followed by reciting the thirteen attributes of compassion — which were revealed to Moses atop Mt. Sinai before he descended on Yom

Kippur. In total the Ark is opened five times corresponding to the five levels of the soul.

The penitential prayer in each of the five prayers consists of these special hymns:

Zachor Rachamecho — Remember your mercies (in Mussaf this is replaced with the Ten Martyrs — *eleh ezkera.*)

Zachor Lanu — Remember for us the covenant of the Patriarchs — Biblical quotations promising forgiveness.

Shema Koleinu — Hear our voice — heart-rending petitions to G-d imploring that he not reject us.

PAGE 50-51 . . . KI ANU RECITE IN HEBREW AND IN ENGLISH

We joyfully describe the unique closeness to G-d that we, as the Jewish nation, enjoy. It first lays out 12 aspects of the parallel relationship we have with G-d, and then 4 aspects of our sin and inadequacy, but G-d is merciful and infinite, therefore we confess our sins and seek His forgiveness.

PAGE 60 . . . ALEINU SING IN HEBREW

Aleinu, according to early Rabbinic sources was a declaration of faith and dedication composed by Joshua after he led Israel across the Jordan river. The Bach (Rabbi Yoel Sirkis 1561-1640) explains that Aleinu was added to the daily prayers to implant faith in the Oneness of G-d's kingship, and the conviction that he will one day remove detestable idolatry from the earth. As we can surmise from its authorship and its placement at the conclusion of every service, its significance is profound.

THIS EVENING

KOL NIDRE 7:00 PM

TOMORROW'S SCHEDULE

MORNING SERVICES. 10:00 AM

TORAH READING:. 11:30 AM

YIZKOR SERVICES: 11:45 AM

MINCHA SERVICES: 5:15 PM

NE'ILAH SERVICES:. 6:15 PM

BREAK THE FAST: 7:13 PM

It is important to note that there are five prohibitions on Yom Kippur, namely:

- Eating and drinking
- Anointing with perfumes or lotions
- Marital relations
- Bathing
- Wearing leather shoes

These five “afflictions” correspond to the five books of the Torah, which we accept without allowing our physical needs to intervene. They also correspond to the five senses with which man performs mitzvos and commits transgressions; to the five times the term nefesh is mentioned in the Yom Kippur Torah reading; to the five immersions of the Kohen Gadol on Yom Kippur day when the Temple stood; and to the five prayer services prescribed for the day: Maariv, Shacharis, Musaf, Mincha and Ne'ilah.

YOM KIPPUR MORNING SERVICE

Our souls are comprised of five spiritual levels. During the weekday, we access the three lower levels in our prayers. On Shabbat and holidays we access the fourth level. But it is only on Yom Kippur that it is possible for us to access the fifth, highest level — Yechidah — oneness with G-d, and only during Ne'ilah, the final prayer service of the holiday.

The morning service — Shacharit — corresponds to the second level of soul — Ruach (breath) — which relates to our emotional life and the prayers of the morning service are seen through the lens of ruach. Although all prayer is about emoting with G-d, the root of it all begins in the morning service of Yom Kippur, which reveals the ruach dimension of your soul.

PAGE 87 . . . HUDO SING IN HEBREW

According to some Jewish Scholars this prayer is the oldest, continuously said, component of our daily prayers. It has been recited for some 3000 years by the Kohanim even before construction of the Temple, then subsequently by the general Jewish population and it was eventually incorporated into the Ashkenazi prayer book and then adopted by Sephardic Jews.

Recited by the angels singing the praises of G-d. Meaning: all attributes that can be enumerated true and perfect only when applied to G-d, who is eternal and absolutely perfect. When applied to moral human being, they are not true since we have a limited life on earth and all his qualities are necessarily limited and imperfect. This should inspire a profound sense of humility.

PAGE 90 . . . ASHREI RECITE IN ENGLISH OR SING IN HEBREW

In Ashrei we find the 22 letters of the Hebrew alphabet encoded in the prayer. The first letter in each of the first 22 words is the alphabet in its correct order. Because the Hebrew letters are actual instruments of creation, this prayer helps to inject order and power into our lives. We can gain control over our world by tapping the forces that created it. Interestingly, the only letter left out of this prayer is the “nun”. King David wisely left it out since nun is the letter that begins spelling the Hebrew word for falling... “nofel”... falling refers to a spiritual decline. Feelings of doubt, depression, worry, and uncertainty are consequences of spiritual falling.

PAGE 96 . . . NISHMAS RECITE IN ENGLISH

The soul (breath) of every living being shall bless Your Name. If you wanted to know what your soul says during prayer, read this one carefully. It is a hymn of praise to G-d for his redemption of the Jewish people from Egypt and all times.

That is why we can never praise and thank Him enough. This was first incorporated in the Ashkenazi tradition and then adopted by Sephardic Jews.

PAGE 99 . . . HAMELECH

The loud cry of Hamelech — “O KING” - has the mystical effect of driving away the accusers from the throne of judgment... it is like when a captive passing the palace screams out “O KING” his captors fearing the king’s wrath flee in panic... so to at the time of judgment we call out for the king’s mercy and the accusatory angels are dispersed.

PAGE 100 . . . YISHTABACH RECITE IN ENGLISH

There are 15 expressions of praises to G-d in this paragraph similar to the 15 ascending steps at the Temple in Jerusalem. Our relationship with God must be handled, as we deal with life, one step at a time. Sure one can bound up 2 steps at a stairway, but don’t try it in life... each step is a message, an indispensable part of the life that molds and shapes our character. Similarly, our relationship with God is multifaceted, subtle, and sublime. Our inner lives must be fashioned one step at a time. These 15 expressions of praise reach ever higher and deeper.

PAGE 100 . . . SHIR HAMALOT RECITE IN ENGLISH

(Psalm 130) — Written by King David, this prayer evokes forgiveness and supplication. It opens with “from the depth of my heart I call to you” — our prayers to God need to come from deep within and should not be superficial mumblings of words but rather a service of the heart and soul.

PAGE 105 . . . SHEMA RECITE IN HEBREW

The Shema — Hear O Israel, The Lord is our God, The Lord is one — is the quintessential statement of Judaism and Monotheism, expressing the unity of God, The Jewish People and the Torah.

The statement following the Shema “Baruch Shem...” is generally recited quietly. Only on Yom Kippur is it read aloud. We are taught that Moses originally heard this prayer from the angels when he was on Mount Sinai and brought it back down with him. He told the Israelites to say it quietly, because it was “stolen” from heaven. Thus we say it quietly all year round. But on Yom Kippur we are spiritually raised to the level of angels and we say the verse out loud and in public.

PAGE 108 AMIDAH AND VIDUI: CONFESSION — A TIME FOR QUIET REFLECTION. G-D UNDERSTANDS ALL LANGUAGES.

During the Amidah of Yom Kippur we recite a unique prayer called ‘al chet’. This is meant to be an intimate moment when we acknowledge our iniquities

before G-d who knows “the mysteries of the universe and the hidden secrets of every human being.” The first essential step in teshuvah — repentance — is acknowledgement of the wrongdoing — the exact antithesis of denial. Repentance cannot be just a fleeting thought like other thoughts that come and go in a person’s mind. By acknowledging our sins in words, our repentance becomes much more real and help us reach the complete understanding that our sins are wrong and cannot be rationalized away.

We say the Al Chet while gently beating the chest, above the heart, which the seat of emotion. When we allow our emotions to overrule our minds, that leads to transgressing the will of G-d.

The Al Chet is broken down into four sections; in between each section we say: “for all these, G-d of pardon, pardon us, wipe away our sins, atone for us.”

Pardon (Selach) lightest — for sins we committed without even personal benefit.

Forgive (Mechal) is stronger — for intentional sins done for personal benefit.

Atone (Kapper) is the strongest — for unintentional sins, which can be entirely atoned for.

Sins in general are understood not as mere transgressions but as disconnections. When we sin we actually displace and disconnect ourselves from our own true self. As in is therefore not committed just against G-d, it is committed against the self as well. Teshuvah, which requires Vidui — confession — or acknowledgement, is the process of realigning and returning to our real self, our Divine soul.

In the Yom Kippur service, sins are expressed in the plural not only to save individuals from embarrassment but so that the congregation as a whole might attain true atonement. We cannot confess only for ourselves, rather we have to beg forgiveness for all Jews who sin. As the great 16th Century Kabbalist, the Ari, said, “Confession is written in the plural, ‘we have sinned’ because all Israel is considered like one body and every person is a limb of that body. So we confess to all the sins of all the parts of our body.

Of course we should not feel limited to confess only the list of sins printed in the prayer book, we should also mention any specific sins, which we may have committed.

Hashem Sifasai — A toddler, at first cannot walk, but quickly masters the art. A child fears water, but quickly learns to swim. Many of our limitations in life are more perceived than real.

In Hebrew the word for “lips” is the same for “river banks”. The banks of a river define its limitations. When we say “G-d open my lips” we are also saying “G-d help me to see beyond my perceived limitations”.

This lengthy and intricate piyut contains the double acrostic, Meshullam son of Rabbi Klonimos, may he be strong. He is the son of the one who recorded the prayer Unesane tokef. He was born in 950 CE in Lucca, Italy and died in 1020 in Mainz, Germany. He composed a number of the liturgical poetry used in the High Holiday services. It combines acknowledgement of G-d's greatness, expressions of Israel's age-old loyalty to Him, hopes for forgiveness, and expectations of Redemption and service in the Temple. Intertwined is yet another theme, Psalm 145, the Ashrei which has a special status. The Talmud teaches that one who recites this psalm properly 3 times a day is assured a share in the World to Come. Thus we combine this precious psalm with our pleas that G-d accept our repentance.

Recited by the angels singing the praises of G-d. Meaning: all attributes that can be enumerated true and perfect only when applied to G-d, who is eternal and absolutely perfect. When applied to moral human being, they are not true since we have a limited life on earth and all his qualities are necessarily limited and imperfect. This should inspire a profound sense of humility.

POINT TO PONDER

THE SOUND OF SILENCE

What does sound mean to you? Sound plays many roles. It is a vehicle for communication, music, and even distraction, but at its root sound is the simple indicator of life.

Life is filled with audible indicators, and I find their sound reassuring. In the office it's the constant hum of the computer. In the supermarket it's the steady buzz of conversation. At home it's the little sounds of children at play.

These sounds are woven into the very fabric of my life and they assure me that its operation is smoothly at work. Even as incessant clanging drives me desperate, even as I crave a moment's peace, I know that I find the noise comforting. Should these little voices ever stop purring I know I would crave these most elementary indicators of life.

Even in serenity there is mild activity, even in relaxation there is slight movement, even in peace there is muted sound. When I imagine relaxation I conjure up images of playing children, whispering breezes and gentle waves. I think of floating yachts, flying seagulls, and the shimmering rays of sun. These may be tranquil activities, placid movements, relaxing voices, but they are movement and sound nonetheless.

A TIME FOR SILENCE

The absence of sound may be comforting for a moment of two but is too silent for my long-term tastes. Before long I would feel compelled to flee. I'd call a friend, turn on the radio, anything to escape the oppressive stillness of silence.

Beyond life spans a vast stillness. When all is achieved and activity has ceased, when there is nothing left to strive for and nothing left to attain, then we can afford silence.

There will be plenty of time for that silence. For now, I prefer my silences punctuated by the pulsing sounds of life.

Sound denotes activity, activity denotes movement, and movement denotes a discrepancy between where we are and where we want to be. When we arrive at our ultimate destination we can afford to lie low, but life is not the time for that. Life is a time for momentum, for forward movement, for growth and expansion.

THE JINGLING BELLS

This affinity for sound may help to explain why the Kohain Gadol, the High Priest, was instructed to fashion bells on the bottom of his tunic. The bells softly jingled as he walked and announced his entrance ahead of him.

At first glance this seems a curious intrusion. Is the house of G-d not best served by the dignity of quiet decorum? Do these sounds not draw undue attention to the high priest, detracting from the emphasis on G-d?

If this were the purpose of the bells, these questions would have been reason enough to do away with them. But that was not their purpose. These bells reflected the essence of life. They represented the give and take, the hustle and bustle, of movement and growth. The High Priest did not live in a vacuum of spiritual seclusion. He lived in a world where ordinary people struggled to forge an extraordinary relationship with G-d.

In this struggle, ordinary people were left wanting. Despite their efforts, they knew they could do better and they always desired more. They found themselves on a growing curve, caught up in a momentum of upward mobility. This movement was reflected in the soft jingling of the bells.

The High Priest raised ordinary Jews aloft by acting as their inspiration to climb ever higher. Their escape from the mundane, their relocation from below to above, their newfound spiritual energy, were reflected in the call of the priestly bells as he advanced through the temple's sacred corridors.

A HOLY SILENCE

There was, however, one day in the year when the high priest shed his tunic and its dangling bells. This was Yom Kippur, the holiest day of the year when he entered the holiest room in the temple. When he entered G-d's room he was silent. No bells marked his advance. No sounds announced his entry.

The question begs itself. Why not? Is utter silence not the mark of death? Can anything be more alive than G-d himself? Should not our presence before him be marked by the ultimate sounds of life?

The answer lies in the nature of the room. This was not the priest's room. This was G-d's room. In this room the High Priest did not think of himself, where he was and where he would like to be. He did not think of other Jews, where they were and where they would like to be. This room was not about people. It was about G-d. Here, mortals are silent. This is not the silence of a vacuum but of utter selflessness. It is the silence of a surrendering ego and a complete merging with G-d.

Once our egos are surrendered, and we are merged with G-d, we have no further need to ascend. Our scale of spiritual growth notwithstanding, we have touched G-d. This is the pinnacle and scaling another peak cannot draw us higher. G-d is here just as he is there, lower just as he is higher. We have discovered G-d and G-d is everywhere.

On Yom Kippur we arrive at the essence. There are no further goals to reach. There is no need for movement, activity or sound. There is only silence. The concept of sound has not been suspended but transcended.

COMIC RELIEF

Mrs. Finkelstein was cleaning her attic and found a beautiful old lamp. As she rubbed off the dust a genie popped out.

"Thank you for releasing me from this prison," said the genie. "To show my gratitude I will grant you one wish."

"Wonderful," said the woman in surprise. I really love Hawaii — it looks so pretty and all, yet I'm scared to fly, so I've never been there. Can you please build a highway from Los Angeles to Honolulu?

"Um... that's a little difficult..." stammered the genie. "We're talking about thousands of miles of steel and asphalt, not to mention the headache of international permits... Sorry, I'm afraid you'll to make another wish."

"OK" says Mrs. Finkelstein and she reached for her atlas and pointed to a map of Israel. "The people here have been fighting for as long as I can remember. My one wish is to bring peace to this land."

The genie thought a moment, and then responded “Would you like a one or two lane highway?...”

PAGE 148 . . . TORAH READING

The Torah reading describes the instructions to Moses and Aaron concerning the procedure of the Kohen Gadol's Temple service on the day of Yom Kippur. Much of this will be discussed in much greater detail during the Musaf service. This service enables the Jewish people to achieve atonement. It also discusses the laws of Yom Kippur.

In the **first** aliyah the story continues from where Aharon's sons just passed away by doing a service in the Mishkan without authorization. G-d here warns Aharon not to approach the ark at the wrong times, and tells him specifically to only approach it on Yom Kippur. On Yom Kippur is the appropriate time to get as close as Nadav and Avihu, as we too are “at one” with Hashem. The Zohar teaches that the memory of their deaths takes the place of the Yom Kippur sacrifices.

The **second** aliya [also] gives further details of the Yom Kippur service regarding Aharon's changes of clothes and all the times he immerses in the mikvah between each change of clothes, and the animals used in the sin offerings. This is for himself and his household. The immersion between cloth changes symbolizes elevating from one level to the next, not incrementally but with a quantum leap as the immersion (bittul) totally leaves behind the past as we start a new future on a higher level.

The **third** aliyah continues the description of Aharon's duties for the service in the Mishkan on Yom Kippur. Specifically included here is the scape-goat ceremony of casting lots over which goat would be the offering to Hashem and which would be cast off a cliff called Azazel as the “scape-goat”. Here Aaron also confesses over the sin offering on behalf of all the Kohanim.

In the **fourth** aliyah, discusses the beginning of the incense offering and the bull offering. It also contains the verses the G-d shall bring atonement upon the Children of Israel, even for their willful sins, as the Tent of Meeting, i.e. the Divine Presence, dwells with them amid their contamination. Hashem is *always* with us every step of the way, even when we err. This is an obligation on our part not to “shlep” Hashem into our impurities by living a proper Torah life.

In the **fifth** aliya the Aaron the High Priest confesses all of the sins of the Children of Israel which he lean with both hands upon the head of the living goat that is to be sent into the desert. After he would change back into his golden vestments, he would leave his white linen vestments permanently in the Sanctuary, never to be used again. New ones were made every Yom Kippur. The Rebbe explains that if one wishes to be involved with the “inside service” of bringing another

Jew closer to Judaism, by arousing in him an inner desire to return to G-d and help him atone for his sins, then one must first remove one's metaphorical gold garments which are "for honor and for glory," and adopt the attitude of selfless dedication, symbolized by the ordinary priest's garments of plain, white linen.

In the **sixth** aliya Aaron burns the fat of the sin-offering which symbolizes our enthusiasm and excitement associated with sin. G-d also states that Yom Kippur shall be on the tenth day of the month of Tishrei. This is also the day that Moshe rabenu came down from Mount Sinai with the second set of luchos (tablets) and informed the people that they had received atonement for the making of the golden calf. It is a Chassidic principal that we don't celebrate Jewish holidays only to commemorate historical events, but the spiritual revelation that happened to cause the original event happens again, every year on the same Hebrew date. Thus, the prototype Day of Atonement was when G-d forgave the Jewish nation for the making of the golden calf, and the same potential for atonement is repeated every tenth of Tishrei thereafter.

The **seventh** aliya states that on Yom Kippur work shouldn't be performed, just like on Shabbos and that we should afflict our souls. The oral law defines afflicting one's soul as abstaining from eating, washing, anointing, wearing leather shoes, and marital intimacy. We are also told that this Yom Kippur service must be performed only by the descendants of Aaron as Kohen Gadol and not by ordinary Kohanim.

HAFTORAH

After the Prophet Isaiah gives the Jewish people hope, he then urges them to return to G-d through good deeds, kindness and sincere teshuvah. Fasting alone is not enough without the spirit of devotion and return. It requires an emotional and spiritual vitality.

MOMENT OF SILENCE FOR VICTIMS OF TERROR

YOM KIPPUR DAY SERMON

YIZKOR: RECALLING OUR DEAR DEPARTED

Recalling the deceased during a synagogue service is not merely a convenient form of emotional release, but an act of solemn piety and an expression of profound respect. The yizkor memorial service was instituted so that the Jew may pay homage to his forbears and recall the good life and traditional goals.

This memorial service is founded on a vital principle of Jewish life, one that motivates and animates the Kaddish recitation. It is based on the firm belief

that the living, by acts of piety and goodness, can redeem the dead. The son can bring honor to the father. The “merit of the children” can reflect the value of the parents. This merit is achieved, primarily, by living on a high ethical and moral plane, by being responsive to the demands of God and sensitive to the needs of fellowman. The formal expression of this merit is accomplished by prayer to God and by contributions to charity.

It is understandable, therefore, that when the yizkor was first introduced into the service, probably during the massacres of the Crusaders and the early medieval pogroms, it was natural to be recited during the Day of Atonement. On that holiest day of the year, when Jews seek redemption from their sins, they seek atonement as well for members of the family who have passed on. “Forgive Thy people, whom Thou hast redeemed,” says the Bible in Judges, chapter 21. Say the sages: “Forgive Thy people,” refers to the living; “Whom Thou hast redeemed,” refers to the dead. The living can redeem the dead. Atonement must be sought for both. One scholar even suggests that the term Yom Ha’Kippurim, the technical name for the Day of Atonement, is written in the plural, “atonements,” because on that day the Jew must seek atonement for both those who are present and those who sleep in the dust.

But even prayer is not sufficient for a dignified and meaningful memorial. It must be accompanied by charity, as the personal, material demonstration of kindness. Thus, yizkor came to be recited on major holidays when Deuteronomy 15-16 is read, and which contains the phrase, “Each man shall give according to his ability.” Those chapters command man to be charitable, to support the poor, the orphan, the widow, and the Levites who depend on his graciousness. They emphasize that on the three pilgrim festivals of Passover, Shavuot and Succot no man may appear at the Temple empty-handed. Each man must be generous according to his ability. Accordingly, the proper memorial service contains a phrase denoting a sum of charity that is being pledged. This statement should not be taken lightly; it is not a mere liturgical formula. If no charity will be given it should not be included. It is preferable not to promise than to renege on a vow. Thus, the yizkor service recited on Yom Kippur, Passover, Shavuot and Succot, includes both prayer and charity.

At Yizkor it is customary to make pledges for tzedakah, and appeals are made for the synagogue or noteworthy Torah institutions.

A story is told of a man who complained about chest pains. His wife told him to lie down to rest and she would call the doctor. The doctor came to the patient’s home, sat down at the bedside and took the patient’s hand in order to take his pulse. In a faint voice the patient said, “Doctor, it is not my hand. The pains are in my chest, near my heart.” To which the doctor responded, “I know, but from the hand we know how the heart works.”

There is no doubt that everyone has a good heart, but let our hand demonstrate how our heart works.

YOM KIPPUR MUSSAF

Our souls are comprised of five spiritual levels. During the weekday, we access the three lower levels in our prayers. On Shabbat and holidays we access the fourth level. But it is only on Yom Kippur that it is possible for us to access the fifth, highest level — Yechidah — oneness with G-d, and only during Ne'ilah, the final prayer service of the holiday.

The additional service — Mussaf — corresponds to the third level of the soul — Neshama (soul) — which relates to our intellectual life.

PAGE 156 . . . CANTOR'S INTRODUCTION TO MUSSAF. . REVIEW SILENTLY

Introduction prior to Musaf service where the chazzan expresses his unworthiness to represent the Congregation before G-d, yet beseeches Him to accept his prayers and those of the Congregation. Followed by Half Kaddish chanted in an ancient melody.

Yodaiti — The cantor begins the repetition with this prayer asking permission of the Almighty to represent the congregation and to beseech him on our behalf. This is a serious undertaking and the Chazzan begs God to accept his prayer, if not for his sake but for the righteousness of those he represents.

PAGE 156 . . AMIDAH AND VIDUI CONFESSION . A TIME FOR QUIET REFLECTION. G-D UNDERSTANDS ALL LANGUAGES.

During the Amidah of Yom Kippur we recite a unique prayer called 'al chet'. This is meant to be an intimate moment when we acknowledge our iniquities before G-d who knows "the mysteries of the universe and the hidden secrets of every human being." The first essential step in teshuvah — repentance — is acknowledgement of the wrongdoing — the exact antithesis of denial. Repentance cannot be just a fleeting thought like other thoughts that come and go in a person's mind. By acknowledging our sins in words, our repentance becomes much more real and help us reach the complete understanding that our sins are wrong and cannot be rationalized away.

We say the al chet while gently beating the chest, above the heart, which the seat of emotion. When we allow our emotions to overrule our minds, that leads to transgressing the will of G-d.

The Al Chet is broken down into four sections; in between each section we say: "for all these, G-d of pardon, pardon us, wipe away our sins, atone for us."

Pardon (selach) lightest — for sins we committed without even personal benefit
Forgive (mechal) is stronger — for intentional sins done for personal benefit
Atone (kapper) is the strongest — for unintentional sins, which can be entirely atoned for.

Sins in general are understood not as mere transgressions but as disconnections. When we sin we actually displace and disconnect ourselves from our own true self. As in is therefore not committed just against G-d, it is committed against the self as well. Teshuvah, which requires Viduy — confession — or acknowledgement, is the process of realigning and returning to our real self, our Divine soul.

In the Yom Kippur service, sins are expressed in the plural not only to save individuals from embarrassment but so that the congregation as a whole might attain true atonement. We cannot confess only for ourselves, rather we have to beg forgiveness for all Jews who sin. As the great 16th century Kabbalist, the Ari, said, “Confession is written in the plural, ‘we have sinned’ because all Israel is considered like one body and every person is a limb of that body. So we confess to all the sins of all the parts of our body.

Of course we should not feel limited to confess only the list of sins printed in the prayer book, we should also mention any specific sins which we may have committed.

Hashem Sifasai — A toddler, at first cannot walk, but quickly masters the art. A child fears water, but quickly learns to swim. Many of our limitations in life are more perceived than real.

In Hebrew the word for “lips” is the same for “river banks”. The banks of a river define its limitations. When we say “G-d open my lips” we are also saying “G-d help me to see beyond my perceived limitations”.

PAGE 165 . . . YOM MIYAMIM . . . RECITE IN ENGLISH

This piyut discussing the distinguished nature of the day of Yom Kippur was composed by R' Elazar HaKalir, who lived in the time of the Mishna, Second Century CE. The word Kalir means cake or cooking and according to the Aruch, he became wise as a result of eating a cake upon which certain Kabbalistic formulas had been inscribed.

A POINT TO PONDER

“I shouldn’t have...” “If only I’d known...” Whether it’s an outright wrong, an unwise decision or a missed opportunity, we humans tend to harp on the past, often to the detriment, or even paralysis, of our present endeavors and future potentials.

Some would advise us to let bygones be bygones and get on with our lives. We are physical beings, and the laws of physics (at least as they stand now) dictate that time runs in one direction only. So why not simply put the past behind us, especially since the past is behind us whether we put it there or not?

It's advice we do not take. We continue to feel responsible for what was, continue to attempt to rewrite our histories, continue to regard our past as something that somehow still "belongs" to us. Something in our nature refuses to let go, refuses to reconcile itself with the one-directional flow of time.

Yes, we are physical beings; but there is something in us that transcends the physical. Man is an amalgam of matter and spirit, a marriage of body and soul. It is our spiritual self that persists in the belief that the past can be redeemed. It is our connection with the spiritual essence of our lives that grants us the capacity for Teshuvah — the capacity to "return" and retroactively transform the significance of past actions and experiences.

What is this "spiritual essence" with which we seek connection? And how does it enable us to literally change the past?

Not just man, but every object, force and phenomenon has both a "body" and a "soul". A thing's body is its physical mass, its quantifiable dimensions, its "hard facts. A thing's soul is its deeper significance — the truths it expresses, the function it performs, the purpose it serves.

By way of example, let us consider the following two actions: in a dark alleyway, a knife-wielding gangster attacks a member of a rival gang; a hundred yards away, a surgeon bends over a sedated patient lying on the operating table. The "body" of these two actions are quite similar: one human being takes hold of a sharp metal object and slices open the belly of a second human being. But an examination of the "soul" of these two events — the desires that motivate them, the feelings that suffuse them, the aims they seek to achieve—reveals them to be vastly different deeds.

In other words, man is a spiritual creature in that he imparts significance to his deeds and experiences. Things don't just happen—they happen for a reason, they mean something, they further a certain objective. The same event can therefore mean different things to different people; by the same token, two very different events may serve the same purpose and elicit identical feelings, imbuing them with kindred souls despite the dissimilarity of their bodies.

The body of our lives is wholly subject to the tyranny of time—the "hard facts" cannot be undone. A missed flight cannot be unmissed; a harsh word uttered to a loved one cannot be unspoken. But the soul of these events can be changed. Here we can literally travel back in time to redefine the significance of what occurred.

You oversleep, miss that flight, and never show up for that important meeting. The initial significance of that event: your boss is furious, your career suffers a serious setback, your self-esteem plummets. But you refuse to “put the past behind you.” You dwell on what happened. You ask yourself: What does it mean? What does it tell me about myself? You realize that you don’t really care for your job, that your true calling lies elsewhere. You resolve to make a fresh start, in a less profitable but more fulfilling endeavor. You have reached back in time to transform that slumbered hour into a wake-up call.

Or you have an argument, lose your cool, and speak those unforgivable words. The next morning you’re friends again, agreeing to “forget what happened.” But you don’t forget. You’re horrified by the degree of your insensitivity; you agonize over the distance that your words have placed between the two of you. Your horror and agony make you realize how sensitive you truly are to each other, how much you desire the closeness of the one you love. You have reached back in time to transform a source of distance and disharmony into a catalyst for greater intimacy and love.

On the material surface of our lives, time’s rule is absolute. But on its spiritual inside, the past is but another vista of life, open to exploration and development with the transformative power of teshuvah.

COMIC RELIEF

Two people had a dispute over a particular burial plot. Each one claimed the piece of land for himself. The men presented their arguments to the rabbi, and left the final decision up to him.

After a while, the rabbi said to them, “It is a very difficult case. Each one of you has very good arguments. Thus, I decree that whoever dies first will have the right to this burial place”.

From then on, they stopped fighting...

PAGE 170 . . . ASHER EIMOSECHO RECITE IN ENGLISH

The theme of this piyut is to accentuate G-d’s humility and mercy. Although G-d is dreaded and praised by the angels, He nevertheless desires the praise and loyalty of lowly human beings. It follows a double alphabetical sequence and alternates between depictions of the lofty majesty of the angels and the puny frailty of human beings.

PAGE 171 . . . UNESANEH TOKEF. . RECITE IN ENGLISH

The moving prayer of “Unesaneh Tokef” is traditionally attributed to Rabbi Amnon of Mainz, Germany who was tortured terribly at the hands of the bishop

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of Mainz for staying true to Judaism and with his dying breath recited this prayer. Three days later he came to Rabbi Kalonymos ben Meshullam in a dream, taught him the words to the prayer and requested that he send it to all of Jewry and that it be inserted into the Rosh Hashanah liturgy. Rabbi Amnon's wish was carried out and soon it was also included in the Yom Kippur liturgy as well.

PAGE 173 . . . VCHOL MAAMINIM SING IN HEBREW

Who grasps in hand the attribute of justice — G-d grasps judgment to prevent it from overwhelming man. Thus, if man is guilty in his judgment but is inclined to repent, G-d will restrain the punishment.

PAGE 177 . . . ALEINU RECITE IN HEBREW

Although kneeling and prostration are not part of the daily synagogue service, unlike in the Holy Temple where it was, an exception is made during Rosh Hashanah and Yom Kippur. This prayer represents our untied acceptance of G-d's sovereignty, thus kneeling as a sign of complete commitment to G-d.

PAGE 177 . . . OCHILAH SING IN HEBREW, RECITE IN ENGLISH

Before beginning the Avodah section, the chazzan expresses his personal plea that G-d assist him in expressing the prayer as well as possible.

Even though the text is prescribed and the chazzan does not add any words of his own, dry words without inner feeling or comprehension are far less effective than a prayer chanted with feeling and understanding, thus he asks for G-d's assistance.

PAGE 178 . . . THE AVODAH SING IN HEBREW, RECITE IN ENGLISH

We now begin the Avodah, the longest section of the Yom Kippur musaf. You may be seated at this time.

Please read along in the English, at your own pace. Whenever we say a paragraph together, you can pause and join us and then continue at your own pace from where you left off.

In the days of our Temple in Jerusalem, Yom Kippur was characterized by a series of special services that the Kohen Gadol, the High Priest would administer. What follows is chronicle of those events.

We begin by reading that G-d selected certain individuals throughout history to perform holy duties in His Temple. This lineage passed through Aharon, brother of Moshe, father of the scion of kohanim priests.

Before engaging in the special Yom Kippur procedures, the Kohen Godol (High Priest) had to spend a week in spiritual preparation and purity.

This is prayer is thus the story of history, of our lives, our fall and rise, of loss and hope, of death and rebirth.

The detailed account is quite moving and awesome how the High Priest prepared himself, with a full escort of assistants, for the sacred service: many immersions in the holy waters of the mikvah and 7 days of preparation. His service was both physically and mentally exhausting as it required both physical dexterity (while fasting and having no sleep Yom Kippur night) and total mental concentration, for a mis-thought could invalidate the entire service.

POINT TO PONDER

THE AVODAH — SERVICE OF THE HIGH PRIEST IN THE TEMPLE

The story actually begins at the dawn of history as the opening hymn recounts (in alphabetical order): the creation of the universe and the human being; the fall of man and his return; the story of Noah and the covenant not to destroy the world again; the birth of Abraham and the introduction of a new light into the universe; the birth of Abraham's descendants, the Twelve Tribes; the selection of Levi for the priesthood; and finally the birth of Aaron, who would be consecrated to serve G-d, and would become the instrument of atonement for the entire human race.

The recitation continues with the events of Yom Kippur, detailing the special service to achieve atonement. This prayer is thus the story of history, the story of our lives, the story of our fall and rise, of loss and hope, of death and rebirth.

It is quite moving to read the account of the entire service. The awesome way that the High Priest prepared himself (and was escorted by his assistants) to the sacred Yom Kippur service. How he immersed himself in the sacred waters. How he prepared himself for the seven days before Yom Kippur. The lessons for us, how we must sanctify our lives, are endless. The High Priest's services was both physically and mentally exhausting as it required both physical dexterity (while fasting and having no sleep) and total mental concentration.

The main highlight of the service is, of course, the entry of the High Priest all dressed in white into the holy of holies, preceded by his pronouncing aloud the four-letter holy name of G-d, the Tetragrammaton. This only happened once a year, on the holies day of the year, Yom Kippur. No one was ever allowed to enter the holy of holies nor pronounce the holy name.

The High Priest pronounced the holy name ten times on Yom Kippur — three times at each of his three confessions and one time when he drew lots as to which goat would become the sin-offering. Each time he pronounced the holy

name, everyone who heard it would respond with Baruch Shem (blessed is the name) as we relate the prayer:

“And the priests and the people standing in the courtyard, when they would hear the glorious, awesome name, the ineffable one, emanating from the High Priest’s mouth, in holiness and purity, they would kneel and prostrate themselves, give thanks and say “blessed is the name of his glorious kingdom for all eternity.”

We recite the above paragraphs four times, for each of the times that the High Priest pronounced the name, and we prostrate ourselves three times (not when he threw the lots), as they did in the time of the Temple.

On the holiest day of the year, in the holiest place on earth, the holiest man on the planet, uttered the holiest word in the universe. We recreate this most sacred experience every Yom Kippur at this point in the prayer service. And this is the ultimate “Chaya” experience, not just the biological dimension of life, not just the emotional spectrum, not just eh intellect, but the entire psyche of the spirit is involved — all the faculties are immersed in the fall encompassing experience of entering the holy of holies.

When the High Priest emerged from the holy of holies unharmed, having successfully achieved atonement for the people, he offered a moving prayer for them. First he wished them a year filled with all the blessings of G-d and later he would prepare a celebration to thank the Almighty for allowing him to complete his monumental task.

After telling the story of the High Priest’s service, we conclude “And so, as You have listened to the prayer of the High Priests in the Sanctuary so may you hear the prayer of our lips and deliver us.”

We continue with a prayer that invokes G-d to bless us in the year to come with all the blessings included in all the letters of the alphabet.

We then go on to describe the majesty radiating from the High Priest as he came out of the Holy of Holies: “like the resplendent canopy spread over the vaults of heaven... Like the lightning that flashes from the effulgence of the angels.., was the appearance of the High Priest”

Following this, we describe, by contrast, the great tragedy of the destruction of the Temple Yet we ask: “May the remembrance of these things bring us pardon?” Though, without a Temple we cannot fully recreate the actual Yom Kippur service, we thank G-d for helping us atone and we implore G-d to recognize the deep void we experience.

COMIC RELIEF

Place and time: somewhere in the Soviet Union in 1930s.

The phone rings at KGB headquarters.

“Hello?”

“Hello, is this KGB?”

“Yes. What do you want?”

“I’m calling to report my neighbor Yankel Rabinovitz as an enemy of the State. He is hiding undeclared diamonds in his firewood.”

“This will be noted.”

Next day, the KGB goons come over to Rabinovitz’s house. They search the shed where the firewood is kept, break every piece of wood, find no diamonds, swear at Yankel Rabinovitz and leave. The phone rings at Rabinovitz’s house.

“Hello, Yankel!

Did the KGB come?”

“Yes.”

“Did they chop your firewood?”

“Yes, they did.”

“Okay, now its your turn to call. I need my vegetable patch plowed.”

PAGE 184 . . . VEHA KOHANIM (AND WHEN THE KOHANIM...)
SING IN HEBREW, RECITE IN ENGLISH

The highlight of the service is the entry of the High Priest all dressed in white into the Holy of Holies, preceded by his pronouncing aloud G-d’s Ineffable Four-Letter Name (Sheim Hamefurash) as it is spelled. The first time is to address G-d. The second time he is appealing that G-d use this Name that represents mercy to grant forgiveness on this Yom Kippur day.

He would pronounce the Holy Name 10 times on Yom Kippur: three times at each of his three confessions and one time when he drew lots to which goat would become the sin-offering. Each time he pronounced the Holy Name, everyone who heard it would respond with Baruch Shem, Blessed is the Name.

The Kohen Gadol recited this confession three times: once for his own sins and his household (Page 180 [249]), second for the Kohanim (page 181 [250]) and lastly for the sins of the entire nation (page 184 [254]).

At that time, the entire assembly would prostrate themselves before G-d.

This was done as a sign of submission to Hashem.

We recall this custom, by bowing to the ground during this paragraph: at the words “hoyu korim” “they would bend their knees”, we kneel and at the words “umishtachavim” “bow down”, we bow. At the phrase “venoiflim al p’nayhem” “and fall on their faces”, we touch our foreheads to the ground and complete the paragraph in that position.

Women may simply bow their heads (and not prostrate themselves for reasons of modesty).

It was the celebration of an experience unmatched any other time of the year. On the holiest day of the year, in the holiest place on earth, the holiest man on the planet, utter the holiest word in the universe. This sacred experience is recreated every Yom Kippur at this time in the service where the entire psyche of spirit is involved.

PAGE 186 . . . MAREH KOHEN . . . SING IN HEBREW, RECITE IN ENGLISH

In this alphabetical poem, the Kohen Gadol is lauded in a series of similes, comparing him to various spiritual and material phenomena. The Kohen Gadol would not leave the Holy of Holies alive unless he performed the Yom Kippur service properly. Therefore, when he emerged unharmed from the Holy of Holies, there was ample reason to celebrate as this was testament to the atonement of the people of Israel after having experience the oneness of Space, Time and Person.

ONCE UPON A SHTETL...

Once, a distraught man came to Rabbi Levi Yitzhak of Berdichev. Standing in the rabbi’s study, he said, “Rabbi, my business partners are about to make a terrible mistake. They want to take a new associate. But the man they have chosen does not even love God!”

Rabbi Levi Yitzhak looked worried. “Yes, that would be very bad. But tell me about this man they chose. Is he generous?”

“Well, yes, Rabbi. He even gives huge banquets and invites the poor. But he isn’t pious!”

“And tell me,” the Rabbi continued. “When others succeed, is he happy or jealous?”

“I guess he is happy. When I recently received the honor of providing the local count with supplies, this man invited me to his house to congratulate me. But he doesn’t even attend synagogue!”

“I see. My friend, I would like to tell you a story.” The rabbi stood up and began pacing back and forth as he spoke:

“There was once a king whose land was being invaded by a mighty army. His general went out with many soldiers to repel the invaders, but was defeated. So the king appointed another general. The second general succeeded.

“Now the royal counselors came to the king with an accusation: the first general, they said, had obviously been a traitor. If not, he would have won. After all, he commanded the same army that later prevailed!

“The king was in a quandary. This accusation was very serious. But how would the king determine whether the first general had tried to succeed or had purposely failed?

“Unable to solve this problem, the king summoned an old man who lived at the edge of the city, who was known for his wisdom. When the old man heard the king’s tale, he said, “I will devise a test, your majesty. Please schedule a victory parade for the winning general!”

“Two days later, the city turned out for the parade. As the victorious general marched through the city, the grateful populace lined the streets. They cheered and shouted praises for the one who had saved them from their enemy.

“The old man had arranged for the parade to pass the home of the first general, who had failed. When the victor strode by, the defeated general stood at his window, cheering as loudly as all the others, throwing flowers across his rival’s path.

“The old man returned to the king. ‘Have no fear, your majesty! The first general loves you so much that he even rejoices when his rival achieves a victory for you.’”

Rabbi Levi Yitzhak stopped his pacing and looked at the man in his study. “You see, my friend, we are all created by God to strive against the evil inclination within us. Many of us love God deeply but are defeated in that bitter struggle against our evil urges.

“How can you recognize those who honestly struggle to love God but have been defeated? By their ability to share whole-heartedly in the happiness of God’s other children.

“My friend, please help this man obey all the commandments, if you can. But as long as he shows this deep, enthusiastic love for other struggling humans, you must never doubt his love for God!”

COMIC RELIEF

A man is trying to understand the nature of G-d and asks him:

“G-d, how long is a million years to you?”

G-d answers: “A million years is like a minute.”

Then the man asks: “G-d, how much is a million dollars to you?”

And G-d replies: “A million dollars is like a penny.”

Finally the man asks: “G-d, could you give me a penny?”

And G-d says: “In a minute.”

THE AVODAH — A CONTEMPORARY ACCOUNT

I would like to take a few moments and read for you a contemporary account of what we are now going to read in the avodah services and what took place in Jerusalem on Yom Kippur.

Toward the end of the period of the Second Temple, a man named Marcus, a delegate of the Roman Empire who resided in Jerusalem, sent the following report of his experience in watching the Kohen Gadol enter and leave the Sanctuary on Yom Kippur. He wrote:

Seven days before that special day which is called Kippur and is the most important of all of their holidays, special seats are prepared in the home of the Kohen Gadol for the head of the court, for the Nasi, for the Kohen Gadol and his assistant, and for the King. In addition, seventy silver seats are set for the members of the Sanhedrin. The eldest of the kohanim stands up and offers words of admonishment to the Kohen Gadol, telling him: “Know before Whom you enter, and remember that if you fail to have proper intent, you will Immediately fail and die and Israel’s atonement will be lost. The eyes of all Israel are upon you. Examine your ways for perhaps you are guilty of iniquity — even slight — and there are sins that outweigh many mitzvos and only God knows their ultimate value. Examine your fellow kohanim and purify them. Be aware that you approach the King of all kings who sits on the throne of judgment and sees all. The Kohen Gadol then responds and declares that he has already searched his heart; and repented of all those sins that he might have transgressed. He also declares that he has assembled his fellow kohanim in the Sanctuary courtyard and has bound them by oath In the name of the One Who causes His Name to dwell in the Sanctuary, that they admit all sins that they are guilty of or that they know concerning their colleagues. He then offers each and every one of them a proper means to repent. The King speaks to the Kohen Gadol encouragingly, offering him honor when he emerges from the Sanctuary.

The assembled then announce that the Kohen Gadol is about to depart from his home to his chamber in the Sanctuary, whereupon all the people came out to accompany him. And this is what I saw: First were all those whose lineage was traceable to the kings of Israel [the Hasmoneans who were related to the Kohen Gadol.] They were followed by descendants of the house of David, with a man proclaiming before them, 'Give honor to the House of David.' They were followed by the Levites, with a proclamation: "Give honor to the House of Levi." There were thirty-six thousand Levites wearing blue silk. They were followed by the kohanim ~ They were followed by the singers and by the musicians (i.e., the Levites who performed these functions In the Temple, followed by the trumpeters, the gate-keepers, the incense makers, those who wove the curtains, the guards, those in charge of the storehouses, and those who performed various work in the sanctuary.

They were followed by the seventy members of the Sanhedrin followed by one hundred kohanim bearing silver staffs which they used to clear a path. Then came the Kohen Gadol himself followed by the elders among the kohanim, who walked in pairs.

The heads of the academies stood in the doorways and when the Kohen Gadol passed, they said: 'Our master, the Kohen Gadol May your coming be In peace! Pray to our Creator that He give us lift so that we might occupy ourselves in His Torah.' When the procession reached the entrance to the Temple Mount, a prayer was offered for the continuation of the House of David, followed by prayers for the kohanim and for the Sanctuary itself. The resounding 'Amen' pronounced by the assembled multitude was so loud that the birds that flew overhead fell to the ground. The Kohen Gadol then bowed before the assembled and turned aside weeping in awe. Two deputy kohanim would accompany the Kohen Gadol to his quarters. There he took leave of his fellow kohanim.

All of this transpired when he entered the Sanctuary; but when he emerged, the honor accorded him was twice as great. The entire populace of Jerusalem would pass in front of him, many carrying torches of white wax, and wearing white clothing, while all the windows were decorated and filled with light.

The kohanim told me that many a year, the Kohen Gadol was unable to return to his own home before midnight because of the great crowds who sought to pass before him. Though they were all fasting, they would not return to their own homes before trying to have the opportunity to approach the Kohen Gadol and kiss his hand.

The next day, the Kohen Gadol held a great banquet, inviting his friends and relatives to celebrate his safe emergence from the sanctuary. He then commissioned a goldsmith to fashion a gold tablet on which was inscribed the following:

I, so-and-so, the Kohen Gadol, served as Kohen Gadol in the great and holy House serving the One Who has rested His Name in that place, in the year so-and-so from Creation. May He who granted me the merit of this service, grant my children the merit to serve God after me.

PAGE 192 . . . EILEH EZKOROH . . . SING IN HEBREW, RECITE IN ENGLISH

These I will remember. We are about to read a moving part of the Mussaf service when we describe various troubles that have befallen us since the destruction of the Temple, ending with the heart-rending story of the “Ten Rabbinic Martyrs”.

In one of the most moving accounts, we recount the story of the cruel Roman emperor who decreed that the ten greatest Jewish leaders of the time should be brutally put to death. Rabbi Yishmael, the high priest, purifies himself and with reverence pronounces G-d’s ineffable name and ascends to the heavenly heights to inquire if this decree comes from G-d.

He ascends and inquires of the angel clothed in white, who answers him: “Take it upon yourselves, righteous, beloved Sages, for I have heard from behind the curtain that this decree has been imposed upon you.”

The prayer continues with a graphic description of the savage executions of the ten great martyrs.

The angles cry out in bitter grief: Is this the Torah and such its reward?! A voice from heaven responds: This is my decree; submit to it.

The angles’ resonance cry echoes through history — through all the deaths and persecutions we have endured. Their cry reverberates in our Yom Kippur prayers — prayers that continue to be said with tears that soak the very fibers of existence itself. Cries that have pierced the heavens, waiting for a response.

Yes, we have submitted to your decree. But we demand more. We appeal to you to end the pain, to end the bloodshed, to end all suffering.

On the holiest day of the year, in midst of the prayer of transcendence, immediately following the account of the pinnacle of all life experience — entering the Holy of Holies we do not forget that we live in a world of pain. And we demand a response.

No denial. No escape. Even at the height of our spiritual elevation, we remember our losses, and we implore of G-d to amend for them.

This is the ultimate transcendence.

It was during the morning Shema reading when R’ Akiva was taken out to be murdered publicly. During his ordeal he accepted G-d’s sovereignty upon himself by reciting the Shema joyously and oblivious to the pain. Turnus Rufus, the

Roman commander who ordered the barbarous execution, was flabbergasted. 'Have you no feeling of pain that you can laugh in the face of such intense suffering!' he exclaimed. Even

R' Akiva's own students wondered, 'Our teacher, even to this extent?'

The dying sage explained, 'All my life I was concerned over a phrase of the Torah to accept His sovereignty "with all your soul", this implies that one must serve G-d even if it means forfeiting one's life. I wondered if I would ever have the privilege of serving G-d to such a degree. Now that the chance has come to me, shall I not grasp it with joy?' He repeated the first verse of the Shema — Hear O Israel, the L-rd is our G-d, the L-rd is One.

A heavenly voice was heard saying, 'You are praiseworthy, R' Akiva, for your soul left you as you proclaimed G-d's Oneness! You are praiseworthy, R' Akiva, for you are ready to enter the life of the World to Come.'

YOM KIPPUR MINCHA

Our souls are comprised of five spiritual levels. During the weekday, we access the three lower levels in our prayers. On Shabbat and holidays we access the fourth level. But it is only on Yom Kippur that it is possible for us to access the fifth, highest level — Yechidah — oneness with G-d, and only during Ne'ilah, the final prayer service of the holiday.

The afternoon service — Mincha — corresponds to the fourth level of soul — Chaya (life) — which relates to our transcendental life. All the prayers of this service (and even those that were said last night and this morning) are now seen through the lens of Chaya.

TORAH READING

The Torah reading at Mincha Yom Kippur deals with forbidden sexual relationships, because it is such a great and common temptation. This teaches that even at the loftiest place of Yom Kippur, we must always be vigilant on the most basic levels. The cornerstone of morality is self-control over animal sensuality.

Another message is that no matter what deep spiritual transcendence you have attained, you should continue to search. The word "sin" (chet) comes from the root cheisaron — deficiency. A sin can also refer to an inadequacy that relative to your particular lofty level, it is considered deficient. When we reach great heights, then suddenly new, subtle deficiencies can emerge that we were unaware of earlier.

THE HAFTORAH — THE BOOK OF JONAH

The Haftorah is the entire Book of Jonah which concludes with the 13 Attributes of Compassions. The book discusses the power of teshuvah and how one cannot escape from G-d, as Jonah tried to do. The repentance of the people of Nineveh serves as an inspiration to us to repent, and shows us that teshuvah can overturn a Divine decree.

Kabbalistically, Jonah symbolizes the descent of the soul into this world. Water symbolizes Chaya and Yechida — the unconscious dimension of the soul (water) that descends into the conscious world (land) of nefesh, ruach, neshamah. It tries to deny its mission until the universe itself forces it to embrace its calling. Thrown into water — its unconscious source and into the belly of the whale (fish connected to its source) —it reconnects and regains its sense of purpose. It then goes and calls the world to teshuva, and reveals the highest levels of the 13 Attributes of Compassion.

POINT TO PONDER

Jonah and Yom Kippur

We just finished reading the entire book of Jonah, popularly known as “Maftir Yonah,” the chanting of which has become a coveted Synagogue honor.

This dramatic adventure on high seas is contains within it a very poignant, moving and inspiring story of repentance and reflection.

The story briefly:

G-d summons Jonah to call on the wicked residents of Nineveh to repent, but Jonah seeks escape by boarding a ship bound elsewhere.

A mighty storm at sea was about to break the ship, as the frightened sailors cried, “each man pray to his god.” But Jonah lay fast asleep.

The ship captain approached Jonah, “How can you sleep? Arise! Pray to your G-d to save us,” as the passengers asked him, “What is your occupation? Where do you come from?”

As an admitted fugitive, Jonah asked to be cast overboard, and the storm subsided. A large fish swallowed him, and he prayed from the watery depths:

“I cried to G-d in distress, and He heard me. From the depth of hell I cried... You cast me into the deep, the heart of the seas; Your waves passed over me. I descended to the bottom of mountains, the earth’s bars closed in on me; yet You raised my life from the pit, O L-rd...”

G-d commanded the fish to spew Jonah unto dry land; he went to Nineveh and caused its people to repent.

The Jonah story relates to “the entire life span of humans in this world.” (Zohar Vayakhel p. 199) But Jonah became frustrated upon seeing that his original threat of doom and destruction did not materialize and Nineveh was indeed spared. Jonah asked to die, “for death is better than my life.”

G-d corrects Jonah’s negativity. As Jonah rested near Nineveh, a leafy vine rose to provide him shade and comfort, but the vine withered by morning. Jonah grieved over the loss, and G-d responded: “You pity a plant on which you didn’t labor; it lived a night and perished. Shall I not have mercy and compassion on all of Nineveh’s residents?”

ON A DEEPER LEVEL

Divinely profound, G-d’s multi-faceted Torah can be appreciated on different dimensions and various levels. In addition to their basic literal interpretation, the Torah stories contain allegoric interpretations with broad spiritual and psychological applications. Besides highlighting a particular person at a specific time in a certain place, the Torah addresses us all directly now, in October 2006, wherever we may be. Indeed, the Jonah story relates to “the entire life span of humans in this world” (Zohar Vayakhel p. 199).

THE SOUL’S JOURNEY

The name “Jonah” in Hebrew, “Yonah,” literally means a dove. Throughout the Book of Song of Songs, the faithful loving “bride” is compared to a dove, because the dove is forever true and loyal to its mate. Similarly, the essence of our soul remains faithful to G-d, refusing to be led astray by material pleasure and temptation.

“The City of Nineveh,” by contrast, represents a vain and corrupt society. Our souls are charged with the Divine mission to reach out to the world and its inhabitants, to imbue and transform earthly life with G-dly light.

DENIAL

But as humans, we tend to shirk duty, and run from responsibility. We embark on a ship; our body containing the soul is as a ship vessel containing passengers. Using our physical body as a getaway and escape vehicle, we rumble off freely without any sense of mission. We cruise off happily on a worry-free junket, sailing away blithely without a care or concern for Authority or for our fellow man.

WARNING: TURBULENCE AHEAD

Everything may seem to go along fine, until we hit a bump. The sunny skies turn overcast and gloomy as we begin to encounter major turbulence that threatens our very existence. The sudden shakeup arouses some of us from our illusions.

Ironically, even simple, common folk realize quickly that something extraordinary is happening, and are moved to action. Yet those who hear the calling and should know better doze off and sleep soundly. Amazingly, those who are charged with a mission remain detached, convincing themselves that there is no emergency. Oblivious to the turmoil and chaos all around them, they ask to be left alone; “Please do not disturb.”

COMIC RELIEF

JA hurricane blew across the Caribbean. It didn't take long for the expensive yacht to be swamped by high waves, sinking without a trace.

There were only two survivors: the boat's owner Dr. Eskin and its steward Benny. Both managed to swim to the closest island. After reaching the deserted strip of land, the steward was crying and very upset that they would never be found. The other man was quite calm, relaxing against a tree.

“Dr. Eskin, Dr. Eskin, how can you be so calm?” cried the Benny.

“We're going to die on this lonely island. We'll never be discovered here.”

“Sit down and listen to what I have to say, Benny,” began the confident Dr. Eskin. “Five years ago I gave the United Way \$500,000 and another \$500,000 to the United Jewish Appeal. I donated the same amounts four years ago. And, three years ago, since I did very well in the stock market, I contributed \$750,000 to each. Last year business was good again, so the two charities each got a million dollars.”

“So what?” shouted Benny.

“Well, it's time for their annual fund drives. They'll find me,” smiled Dr. Eskin.

A STORY

There's a story by a man named Ray Angel in the book *Chicken Soup For The Soul*.

The author recalled a college friend named Paul whose older brother gave him a brand new car for his birthday one year. One day when he was leaving school, Paul found a street kid walking around his shiny new car, admiring it.

“Is this your car, mister?” he asked.

“Yes it is,” Paul said. “My brother gave it to me.”

The kid looked astonished. “You mean your brother gave it to you, and it didn’t cost you anything? Boy, I wish...”

He hesitated, but Paul knew what he was going to wish, or so he thought. He was going to wish that he had a brother like that. But what the boy actually said next shook Paul to the root of his being.

“I wish I could be a brother like that,” the kid said.

Paul looked at the boy in amazement, then, on an impulse, he asked him if he’d like to go for a ride, and the kid said he would love to. After a little while, the kid turned to Paul with eyes aglow and he said, “Mister, would you mind driving in front of my house?”

Paul smiled to himself. Again, he thought he knew what was on the kid’s mind. He thought the kid wanted to show off the car to his friends and neighbors, but once again the kid surprised him.

When they stopped in front of his house, the kid ran upstairs, and after a while, Paul heard his footsteps coming back, but very slowly this time. When he emerged from the house again, he was carrying his younger brother — a quadriplegic — in his arms.

When he got down the stairs, he propped his brother up against the bottom step, squeezed up against him and pointed to the car.

“There she is, buddy, just like I told you upstairs. His brother gave it to him and it didn’t cost him a cent. And someday I’m going to give you one, just like it. Then you can see for yourself all the pretty things in the world I’ve been trying to tell you about.”

Paul got out and lifted the kid’s little brother into the front seat of his car. The shining eyed older brother climbed in beside him and the three of them began a very memorable ride.

This story moved me very much, it is something simple, but something very important. Many spend their lives thinking we’d like to have a brother who’d give us a car like that. Something for nothing. Something shiny and dazzling that others will admire us for.

But what the kid in this story understood is that what we really need is to be a brother like that. To give. That’s what life is all about.

YOM KIPPUR NE'ILAH

As Yom Kippur draws to a close and the shadows lengthen, we commence the Ne'ilah Services. This special prayer, the only one of its kind in the entire year and perhaps the most emotional prayer of the day, is the climax of the holy day of Yom Kippur. The heavenly judgment inscribed on Rosh Hashanah is sealed at Ne'ilah.

Ne'ilah means closing, suggesting that the gates of heaven will soon shut and we must seize this last opportunity to pray with even greater devotion, concentration and intensity. Ne'ilah must be said close to when the sun sets. Rashi states that the time of sunrise and sunset are auspicious moments for prayer.

The Ne'ilah service contains stirring pleas that our prayers and supplications be accepted by G-d before Yom Kippur ends. The haunting melody of Ne'ilah deepens the solemnity of the hour, stirring the emotions of the worshippers and rousing them to greater devotion and penitence. This is our final opportunity on Yom Kippur to ask for forgiveness for ourselves and our families.

Our souls are comprised of five spiritual levels. During the weekday, we access the three lower levels in our prayers. On Shabbat and holidays we access the fourth level. But it is only on Yom Kippur that it is possible for us to access the fifth, highest level — Yechidah — oneness with G-d, and only during Ne'ilah, the final prayer service of the holiday.

The final, fifth service of Yom Kippur — Ne'ilah — corresponds to the fifth and highest level of soul — Yechidah (Oneness) — which relates to our essence and our union with G-d. This is the highest point of the year — and of Yom Kippur — when the soul comes in touch with its source in G-d.

“Al Chet” — we do not recite the long confessional of “al chet” as Ne'ilah as at the fifth level of soul, yechida — oneness with G-d, no sin is possible.

POINT TO PONDER

Ne'ilah — A Deeper Level

Ne'ilah Corresponds to the fifth and highest dimension of the soul, the holy of holies of the soul which we access only on this one day at this one time. We do not recite the long confessional of “al chet” as Ne'ilah as at the fifth level of soul, yechida — oneness with G-d, no sin is possible.

This is because during Ne'ilah, before the gates are locked, everything is open and we are able to reach even Yechidah (Oneness, Our essence) which is the most intimate, vulnerable, gentle part of the soul of the human being.

Ne'ilah, means closing. Telling us that the gates of heaven are about to close,

reminding us to seize this last opportunity to pray, ask, beg with even greater devotion, concentration and intensity.

Ne'ilah contains stirring pleas that our prayers and supplications be accepted by G-d as Yom Kippur comes to an end. This is the final opportunity to ask for ourselves, our children, and families, for a healthy, prosperous and sweet year.

ONCE UPON A SHTETL...

Once there was a villager who used to pray on the Days of Awe in the Baal Shem Tov's Shul. Unfortunately, he had a retarded son who could not even be taught to read or recite a holy word. His father never brought him along to the city, but when the boy became a bar mitzvah his father took him along to the city on Yom Kippur, so that he could make sure the boy would fast.

The boy had a little flute that he used to play when he sat in the field tending the sheep. Without his father's knowledge, he took the flute with him when they went to pray with the Baal Shem Tov. The boy sat in shut without praying, because he did not know how to read. During Mussaf he said to his father: "Father I want to play my flute." His father shuddered and angrily told the boy that it was forbidden to do so on Yom Kippur. The boy had to refrain himself.

During Minchah, the boy spoke up again: "Please Father — let me play on my flute." Again the father warned him that it was strictly forbidden to do such a thing. He couldn't take the flute away from the boy because it was muktzah (something that is forbidden to handle).

After Minchah, the boy asked again: "Please let me play my flute"

Seeing how badly he wanted to play, his father said: "Where is it?" When the boy said it was in his pocket, the father held his hand on the pocket to keep his son from taking the flute out. The man stood and recited Ne'ilah with his hand on the pocket.

But in the middle of Ne'ilah, the boy wrested the flute from his father and played it so loud that everyone in the Shul was shocked. When the Baal Shem Tov heard the blast, he finished Ne'ilah more quickly than usual.

After Yom Kippur the Baal Shem Tov said, "With the sound of his flute, the little boy elevated all the prayers and made it easier for me. He is completely unlearned, but all day he saw and heard Jews praying, and these prayers made the holy spark inside him grow into a great fire. The flame of his longing for Hashem burned more and more until his soul nearly left him. He had such longing that he played from his heart with complete sincerity and no selfish motives — purely for the sake of God's Name. This boy's pure breath was so acceptable to God that it was able to elevate all the prayers."

A STORY

As Yom Kippur comes to a close, we want to ensure that our resolutions made on this holiest of days will help us change our lives for the better so that we don't make the coming year a repeat of this past year.

We can learn some important lessons about implementing change from Eli Whitney, a man who changed America and the entire world, more dramatically than Henry Ford or Alexander Graham Bell. A man who also made some fatal errors, ones that would cost him dearly.

Eli Whitney, a real Yankee from Massachusetts, graduated from Yale University in 1792, and moved south to fill a tutoring position which was supposed to assist him in paying off his college loans (some things never change). When he arrived, he found the employers would only pay half of what they had promised (again, some things never change). He left, and went looking for other work. He was invited to stay a week at a plantation outside of Savannah, while he went job-hunting.

At the plantation, he noticed a problem with Upland Cotton, the species commonly grown in the South. It had seeds covered in a coating resembling green velvet which stuck to the cotton fibers like Velcro. It took a full day of labor to "gin," or remove, the seeds from one pound of cotton. This was so inefficient that Upland Cotton was essentially worthless and the entire South was only exporting a few hundred bags of cotton to England each year.

Eli invented a machine called the cotton gin, which ginned cotton and cleaned itself. The South soon changed from an uncultivated wilderness to a wealthy blossoming agrarian region, eventually exporting as much as 920 million pounds of cotton to England each year. This did not liberate the slaves; au contraire, slavery boomed, with the price of slaves rising from \$50 in 1800 to \$1,000 by 1850. However, the price of cloth dove down 99%, and people worldwide were clothed in comfortable, washable clothing. Even the common man could own more than one set of clothing for the first time in history.

But Eli didn't strike it rich. What was his big mistake? He tried to grab too big a piece of the pie. Recognizing the enormous benefit of his invention, he decided to set up his own cotton ginning centers where he charged farmers 40% of their crop. The Southerners found this ridiculous, especially coming from a Yankee, and began making their own crude cotton gins, waving a big thumb at Eli Whitney's patent. They even began a rumor that his machines were inferior, and soon factories in England wouldn't buy cotton ginned in his machines. He fought patent battles for years and ended up losing money on this world-altering invention.

Lesson #1: Every year we are tempted to make the coming year “the Big Year,” when we fix all our bad habits. We’re going to quit smoking, come home from work no later than 5:30 pm, go to synagogue daily, begin learning with a study partner once a week, and never say anything negative to anyone.

Let’s learn from Eli. We may have the ideas for great innovations and positive changes, but we need to moderate them to ensure they will be doable. We can’t bite a bigger piece than we can chew. In Social Work school, we learned the S.M.A.R.T. way to make goals; make them Specific, Measurable, Attainable, Realistic, and Time-Based. Just think where we’d be in 20 years from now if every year we were to take on one S.M.A.R.T. goal and actualize it.

ELI STRIKES BACK

After losing money on his gin, Eli needed cash, so he invented the system called mass production. Until then, most items were made beginning to end by one master craftsman, thus making every piece unique. If one part broke, the whole thing was useless. The U.S. Army was having a particularly difficult time manufacturing muskets. They took days to make, were expensive and, if one piece broke on the battlefield, the musket was useless, and the soldier became a sitting duck.

Eli invented a new system using high precision tools to manufacture parts. These parts could be assembled by any unskilled worker, and were entirely interchangeable. Thus, if a trigger were to break, a foot soldier would simply pull out a spare trigger and get back into action. The format Eli invented for the musket was adopted all over the world, revolutionizing manufacturing. Your car, washing machine, blender, laptop, and bicycle are cheaper, easier to fix, and better as a result. Eli finally struck it rich.

Lesson #2: The problem Eli set out to fix can beset any of us. We often make resolutions which are complex and dependant on many factors. Here’s one example: If I get up an hour earlier every day, and pray and exercise immediately after waking, then I’ll be able to make my family a hot breakfast, and spend quality time with my kids before they go to school. That kind of resolution is dependant on far too many factors — if one detail breaks (you sleep through the alarm, your workout takes longer than expected, or one of your kids refuses to get out of bed), the entire resolution falls apart.

An example of a better resolution would be, “Every evening I will spend five minutes reviewing my day. I will make note of both the good things that should be repeated the next day, and the mistakes that should not.” This is something that doesn’t require other people’s cooperation, it can be done anywhere, and at anytime in the evening, and if you miss one day you can be right back on track the next day.

Let's make sure our resolutions can be easily fixed if we slip, resolutions that can help us mass produce good deeds, and a happy life.

NEILAH — THE CONCLUSION

The holy and awesome day of Yom Kippur is about to end. We publicly declare our faith, trust, and belief in G-d, in unison, proclaiming G-d as our G-d. At this point as we recite the shema, we should have the intention that we are ready to give our life, like so many of our ancestors have done for the sanctification of G-d's name. With the recital of the following three sentences, we conclude with a Shofar blast to declare victory, feeling confident that we will have a great year. We declare "next year in Jerusalem".

This last service of Yom Kippur corresponds to the fifth and highest level of the soul — yechidah. Which relates to our essence and our union with G-d... this is the most significant prayer of the whole Yom Kippur... This is the last prayer representing the last chance to ask G-d for our needs... The ark remains open during the entire service, signifying that all doors are now open... this service contains pleas that our prayers be accepted by G-d before Yom Kippur ends... the heavenly judgment written on Rosh Hashana is now sealed.

Significance of the sequence 1 — 3 — 7

Shemah is said once, declaring G-d's absolute Unity — Yechida/Atzilus.

Boruch Shem three times signifies our effort to infuse the unity of yechidah into the three dimensions of existence: nefesh, ruach, neshamah (three worlds of Beriyah, Yetzirah, Asiyah).

Seven times Hashem Hu HaElokim is a further infusion of the unity into the seven (emotional) faculties of each level of the soul (the seven levels in each world). These seven also elevate us through the seven heavens as the Divine presence on Yom Kippur returns upward with the conclusion of the day.

We then integrate and conclude this yechida experience of unity with the saying of kaddish, in which we sing a victory march, known as Napoleon's March appropriated by the first Lubavitcher Rebbe, the Alter Rebbe, demonstrating our triumph against all physical and spiritual adversaries.

This is followed by the blast of the Shofar, which is the level of the Shofar Godol (the Great Shofar) that will be heard with the coming of Moshiach, as we declare:

Next Year in Jerusalem! May it happen now, and then we will inevitably be in Jerusalem by next year.

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