

## **Yamim Noraim Series for 5784- Part 1**

**Esther Wein**

**20 Elul 5783**

**6 September 2023**

### *Dedications*

*Laurie Barbanel: in memory of her sister Miriam Chana bas Moshe Yaakov on her 28th yartzeit. She was only 26 when she passed away*

*Varda Gewirtz for her father Dovid ben Elimelech, whose Yahrzeit is today,*

*Michal Balsam, L'lluy Nishmat Her husband, Daniel Yitzchak ben Harav Yosef, whose shloshim is Sunday night*

*Chana Gold, In honor of Rosh hashana a sweet healthy new year for all*

## **Confusing the Satan : Kol Shaofar**

### **A. The Mitzvot of 1 Tishrei**

#### **1. Vayikra 23:24- The holiday of “Zichron Teruah”**

**דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יְהִי לְכֶם שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה מִקְרָא-קֹדֶשׁ:**

Speak to the Israelite people thus: In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion, a memory of the Teruah

*Rashi- say zichronot in musaf-  
Remember on shabbat*

#### **2. Rosh Hashana 34b : Malchiyot & Zichronot via the Shofar**

**תָּנוּ רַבֵּנּוּ: תְּקִיעוֹת — אֵין מַעֲבֹבוֹת זֶה אֶת זֶה. בְּרָכוֹת — אֵין מַעֲבֹבוֹת זֶה אֶת זֶה. תְּקִיעוֹת וּבְרָכוֹת שֶׁל רֵאשׁ הַשָּׁנָה וְשֶׁל יוֹם הַכַּפּוּרִים — מַעֲבֹבוֹת.**

The Sages taught in a *baraita*: The various trumpet blasts on a fast day do not invalidate one another, i.e., if one was omitted, this does not invalidate the other blasts. Similarly, the additional blessings that are inserted into the *Amida* prayer on a fast day do not invalidate one another. However, the *shofar* blasts and additional blessings of Rosh HaShana and of Yom Kippur do invalidate one another.

**מֵאֵי טַעְמָא? אָמַר רַבֵּה: אָמַר הַקְדוּשׁ בְּרוּךְ הוּא, אָמְרוּ לִפְנֵי בְּרֵאשׁ הַשָּׁנָה מַלְכוּיֹת זְכוּרוֹת וְשׁוֹפָרוֹת, מַלְכוּיֹת — כְּדֵי שְׁתַּמְלִיכוּנִי עֲלֵיכֶם, זְכוּרוֹת — כְּדֵי שְׁיַבֵּא לִפְנֵי זְכוּרוֹנֵיכֶם לְטוֹבָה, וּבִמָּה — בְּשׁוֹפָר.**

The Gemara asks: What is the reason that all the blasts and blessings are indispensable on Rosh HaShana? Rabba said that the Holy One, Blessed be He, said: Recite before Me on Rosh HaShana Kingship, Remembrances, and *Shofarot*. Kingship, so that you will crown Me as King over you; Remembrances, so that your remembrance will rise before Me for good. And with what? With the *shofar*. Since these blessings constitute a single unit, one who did not recite them all has not fulfilled his obligation.

- Order of the Musaf

### 3. Tehillim 81:4-

תקעו בחדש שופר - בכֹּסֶה לַיּוֹם חַגְנוּ:

Blow the horn on the new moon,  
When “it”/the moon is covered- for our holiday

### B. Confusing the satan

1. *Rosh Chodesh Tishrei* falls on *Rosh Hashanah*, which is the day when Hashem judges *Klal Yisrael*. It is against our interest that Satan know when *Rosh Hashana* occurs, and by not publicly blessing *Rosh Chodesh Tishrei*, **we hope to keep it secret so that Satan will not know when to come before the Heavenly tribunal to speak evil against the Jews**. For this reason, *Rosh Hashanah* is referred to as the “hidden” festival, as the *pasuk* states: “*Tiku bachodesh shofar* — Blow the *shofar* on the new moon — *bakeseh leyom chageinu* — on the covered up [*bakeseh* — related to ‘*kisui*,’ ‘covering’] i.e. hidden day — which was appointed for our festival”

### 2. Rosh Hashana 16b

ואמר רבי יצחק: למה תוקעין בראש השנה? למה תוקעין?! רחמנא אמר תקעו! אלא: למה מריעין? מריעין?! רחמנא אמר “זכרון תרועה!” אלא: למה תוקעין ומריעין קשה יושבין.

Rabbi Yitzhak said: Why does one sound [*tokin*] a blast on Rosh HaShana? The Gemara is astonished by the question: Why do we sound a blast? The Merciful One states in the verse: “Sound [*tiku*] a *shofar*” (Psalms 81:4). Rather, the question is: Why does one sound a staccato series of *shofar* blasts [*terua*] in addition to a long continuous *shofar* blast [*tekia*]? The Gemara is still surprised by the question: Sound a *terua*? The Merciful One states: “In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of

horns [terua]" (Leviticus 23:24). Rather, Rabbi Yitzhak asked about the common practice in Jewish communities, which is not explicitly stated in the Torah: Why does one sound a long, continuous *shofar* blast [tekia] and then a staccato series of *shofar* blasts [terua] while the congregation is still sitting before the silent prayer,

**ותוקעין ומריעין קשהן עומדין — כדי לערבב השטן.**

and then sound again a *tekia* and a *terua* while they are standing in the *Amida* prayer? He answers: **In order to confuse the Satan**, for this double blowing of the *shofar* demonstrates Israel's love for the mitzva, and this will confuse Satan when he brings his accusations against Israel before the heavenly court, and the Jewish people will receive a favorable judgment.

ואמר רבי יצחק: כל שנה שאין תוקעין לה בתחלתה — מריעין לה בסופה. מאי טעמא — דלא איערבב שטן. And Rabbi Yitzhak said, playing on the double meaning of the word *meri'in*, which can mean either sound a *teruah* or cause misfortune: Any year during which, due to some mishap, the *shofar* was not sounded at its beginning will suffer evil and misfortune at its end. What is the reason? **Because Satan was not confused**, (and he was able to put forward his accusations),

### 3. Rashi

כדי לערבב - שלא ישטין כשישמע ישראל מחבבין את המצות מסתמין דבריו:

We confuse the satan so he will not be able to accuse because he hears how much Yisrael loves the mitzvot

### C. When the Satan confused us

#### 1. Shabbat 89a- Moshe

אמר רבי יהושע בן לוי: מאי דכתיב: "וַיֵּרָא הָעָם כִּי בִשְׁשׁ מִשָּׁה" — אַל תִּקְרֵי "בוֹשֶׁשׁ", אֶלָּא "בְּאוֹ שֶׁשׁ". בְּשֶׁעָה שְׁעָלָה מִשָּׁה לְמָרוֹם אָמַר לְהֵן לְיִשְׂרָאֵל: לְסוּף אַרְבָּעִים יוֹם בְּתַחֲלִית שֶׁשׁ אֲנִי בָּא. לְסוּף אַרְבָּעִים יוֹם בָּא שְׁטָן וְעִירְבַב אֶת הָעוֹלָם. אָמַר לְהֵן: מִשָּׁה רַבְּכֶם הֵיכָן הוּא? אָמְרוּ לוֹ: עָלָה לְמָרוֹם. אָמַר לְהֵן: בְּאוֹ שֶׁשׁ, וְלֹא הִשְׁגִּיחוּ עָלָיו. מִתּ, וְלֹא הִשְׁגִּיחוּ עָלָיו. **הָרָאָה לְהֵן דְּמוֹת מִטָּה**, וְהֵינֵנו דְּקָאֲמְרֵי לִיהּ לְאַהֲרֹן: "כִּי זֶה מִשָּׁה הָאִישׁ וְגוֹ".

And Rabbi Yehoshua ben Levi said: What is the meaning of that which is written: "And the people saw that Moses delayed [boshesh] to come down from the mount" (Exodus 32:1)? Do not read the word in the verse as *boshesh*; rather, read it as *ba'u shesh*, six hours have arrived. When Moses ascended on High, he told the Jewish people: In forty days, at the beginning of six hours, I will come. After forty days, Satan came and brought confusion to the world by means of a storm, and it was impossible to ascertain the time. Satan said to the Jews: Where is your teacher Moses? They said to him: He ascended on High. He said to them: Six hours have arrived and he has not yet come. Surely he won't. And they paid him no attention. Satan said to them: Moses died. And they paid him no attention. Ultimately, he showed them an image of his death-bed and an image of Moses' corpse in a cloud. And that is what the Jewish people said to Aaron: "For this Moses, the man who

brought us up out of the land of Egypt, we know not what has become of him” (Exodus 32:1).

### **D. Why would we imagine that Moshe “Ha Ish” had died?**

#### **1. Shemot 19:19-**

וְיִהְיֶה קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֲזַק מֵאֲדַם מֹשֶׁה יִדְבֹר וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל:

The blare of the horn grew louder and louder. As Moses spoke, God answered him in with a “kol”

#### **2. Devarim 4:12**

וַיְדַבֵּר ה' אֵלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אֲתֶם שָׁמְעִים וְתִמְוָנָה אֵינְכֶם רְאִים זוֹלָתִי קוֹל:

יהוה spoke to you out of the fire; you heard the sound of words but perceived no shape—nothing but a voice.

### **E. KOL**

Rav Moshe Shapiro - Nitzavim VaYelech 5754

*Kol= neshama*

*Dibur = ruach*

*Machshava- Dibur- Maaseh*

*The Ma;ach that “hits” us on the mouth*

#### **Niddah 30b**

ונר דלוק לו על ראשו וצופה ומביט מסוף העולם ועד סופו שנאמר (איוב כט, ג) בהלו נרו עלי ראשי לאורו אלך חשך ואל תתמה שהרי אדם ישן כאן ורואה חלום באספמיא

And a candle is lit for it above its head, and it gazes from one end of the world to the other, as it is stated: “When His lamp shined above my head, and by His light I walked through darkness” (Job 29:3). And do not wonder how one can see from one end of the world to the other, as a person can sleep here, in this location, and see a dream that takes place in a place as distant as Spain [*beAspamyā*].

ואין לך ימים שאדם שרוי בטובה יותר מאותן הימים שנאמר (איוב כט, ב) מי יתנני כירחי קדם כימי אלוה ישמרני ואיזהו ימים שיש בהם ירחים ואין בהם שנים הוי אומר אלו ירחי לידה

And there are no days when a person is in a more blissful state than those days when he is a fetus in his mother’s womb, as it is stated in the previous verse: “If only I were as in the

months of old, as in the days when God watched over me” (Job 29:2). And the proof that this verse is referring to gestation is as follows: Which are the days that have months but do not have years? You must say that these are the months of gestation.

ומלמדין אותו כל התורה כולה שנאמר (משלי ד ד) ויורני ויאמר לי יתמך דברי לבך שמור מצותי וחיה ואומר (איוב כט, ד) בסוד אלוה עלי אהלי

And a fetus is taught the entire Torah while in the womb, as it is stated: “And He taught me and said to me: Let your heart hold fast My words; keep My commandments, and live” (Proverbs 4:4). And it also states: “As I was in the days of my youth, when the converse of God was upon my tent” (Job 29:4).

מאי ואומר וכי תימא נביא הוא דקאמר ת”ש בסוד אלוה עלי אהלי

The Gemara asks: What is the purpose of the statement: And it also states: “When the converse of God was upon my tent”? Why is it necessary to cite this verse in addition to the previously quoted verse from Proverbs? The Gemara explains: And if you would say that the verse in Proverbs is insufficient, as it is a prophet who is saying that he was taught the entire Torah in his mother’s womb, but this does not apply to ordinary people, come and hear the verse in Job: “When the converse of God was upon my tent.”

**וכיון שבא לאויר העולם בא מלאך וסטרו על פיו ומשכחו כל התורה כולה שנאמר (בראשית ד, ז) לפתח חטאת רובץ**

And once the fetus emerges into the airspace of the world, an angel comes and slaps it on its mouth, causing it to forget the entire Torah, as it is stated: “Sin crouches at the entrance” (Genesis 4:7), i.e., when a person enters the world he is immediately liable to sin due to his loss of Torah knowledge.

### ***‘ועולתה תקפוץ פיה’ כי תעביר ממשלת זדון מן הארץ,***

A new Kol = new Dibur

Malchiyot- zichronot-

וכך כתוב בספרי ( במדבר בהעלותך פיסקא עז ) אם כן מה ראו חכמים לומר מלכיות תחילה ואחר כך זכרונות ושופרות אלא המליכהו עליך תחילה ואחר כך בקש מלפניו רחמים כדי שתזכר לו ובמה בשופר של חירות ואין שופר אלא של חירות שנאמר

**(ישעיה כז יג) והיה ביום ההוא יתקע בשופר גדול ובאו האובדים בארץ אשור והנדחים ב ארץ מצרים**

### **3. Tehillim 89:16**

אֲשֶׁר־הָעַם יִדְעוּ תְרוּעָה - הַבְּאוּר־פְּגִיחַ יְהִלְכוּן:

Happy is the people who know the joyful shout;

O LORD, they walk in the light of Your presence.

