

The Awesome Days

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# I. Introduction

The Yamim Noraim (the Awesome Days) are the days of teshuva (returning or repenting). These [ten](ten.html) days are also [known](daat.html) as "[Ten](ten.html) Days of Repentance”. These are the [ten](ten.html) days, of repentance, between [Yom Teruah](teruah.html) ([Rosh HaShana](teruah.html)h – Feast of [Trumpets](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Cshofar.html)) and [Yom HaKippurim](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Ckippur.html) ([Yom Kippur](kippur.html) – Day of [Atonement](kippur.html)). These are days of introspection, and hopefully, growth and change. These days are also [known](daat.html) as *bein keseh L'asor*, between concealments [[Yom Teruah](teruah.html)] and the tenth [Yom HaKippurim]. These names serve to remind us that we are suspended between [two](two.html) days of judgement: [Yom Teruah](teruah.html), when our verdict is inscribed, and Yom HaKippurim when our judgement is sealed.

***Yeshayah (Isaiah) 55:6*** *Seek* [*HaShem*](hashem.html) *when He is to be found, call out to Him when He is near.*

Our Sages have commented:

[***Rosh HaShana***](teruah.html) ***18a*** *When can an individual [find God]? — Rabbah b. Abbuha said: These are the* [*ten*](ten.html) *days between* [*Rosh HaShanah*](teruah.html) *and the Day of* [*Atonement*](kippur.html)*.*

The awesome days have as their goal: arriving at rest on [Succoth](succoth.html) ([Feast of Tabernacles](succoth.html)). What distinguishes the Days of [Awe](fear.html) from all other [festivals](festivals.html) is that here, and only here, do [HaShem](hashem.html)'s people kneel. They do not kneel to confess a fault or to [pray](prayer.html) for [forgiveness](forgive.html) of [sins](sin.html), acts to which this [festival](festival.html) is primarily dedicated. They kneel only in beholding the immediate nearness of [HaShem](hashem.html), hence on an occasion which transcends the earthly [needs](needs.html) of today. The congregation now rises to the feeling of [HaShem](hashem.html)'s nearness as it sees in memory the [Temple](temple.html) service of old, and visualizes especially the moment when the [High Priest](priests.html), on Yom HaKippurim (the Day of the Atonements) this once in all the year, pronounced the ineffable [Name](name.html) of [HaShem](hashem.html), and the assembled people fell on their knees.

***Yeshayah (Isaiah) 45:22-25*** *"Turn to me and be* [*saved*](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Csalvation.html)*, all you ends of the earth; for I am* [*HaShem*](hashem.html)*, and there is no other. By myself I have sworn, my* [*mouth*](body.html) *has uttered in all integrity a word that will not be revoked: Before me every knee will bow; by me every* [*tongue*](spirit.html) *will swear. They will say of me, 'In* [*HaShem*](hashem.html) *alone are righteousness and strength.'" All who have raged against him will come to him and be put to shame. But in* [*HaShem*](hashem.html) *all the descendants of Israel will be found righteous and will exult.*

# II. In the [Talmud](orallaw.html)

The [Talmud](orallaw.html) tells us about the significance of these days:

[***Rosh Hashana***](teruah.html) ***16b*** *R. Kruspedai said in the* [*name*](name.html) *of R. Johanan:* [*Three*](three.html) *books are opened [in* [*heaven*](heaven.html)*] on* [*New Year*](teruah.html)*,* [*one*](one.html) *for the thoroughly* [*wicked*](wicked.html)*,[[1]](#footnote-1)* [*one*](one.html) *for the thoroughly righteous, and* [*one*](one.html) *for the intermediate. The thoroughly righteous are forthwith inscribed definitively in the book of life; the thoroughly* [*wicked*](wicked.html) *are forthwith inscribed definitively in the book of death;[[2]](#footnote-2) the doom of the intermediate is suspended from* [*New Year*](teruah.html) *till the* [*Day of Atonement*](kippur.html)*; if they deserve well, they are inscribed in the book of life; if they do not deserve well, they are inscribed in the book of death. Said R. Abin, What text tells us this? — Let them be blotted out of the book of the living, and not be written with the righteous.[[3]](#footnote-3) ‘Let them be blotted out from the book — this refers to the book of the* [*wicked*](wicked.html)*. ‘Of life — this is the book of the righteous. ‘And not be written with the righteous’ — this is the book of the intermediate. R. Nahman b.* [*Isaac*](isaac.html) *derives it from here: And if not, blot me, I* [*pray*](prayer.html) *thee, out of thy book which thou hast written,[[4]](#footnote-4) ‘Blot me, I* [*pray*](prayer.html) *thee’ — this is the book of the* [*wicked*](wicked.html)*. ‘Out of thy book’ — this is the book of the righteous. ‘Which thou has written’ — this is the book of the intermediate.*

Those who have not accustomed themselves to practice righteousness have [ten](ten.html) days to do teshuvah, to repent. It is also the custom to give [tzedaka](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Cjustification.html), charity, during this [time](time.html) so that our [mitzvot](cmds613.html), good deeds, may increase. The Rambam writes:

"We must be more careful in regards to tzedaka, more than all other positive [commandments](cmds613.html). For tzedaka is [the] [sign](signs.html) of righteous progeny of [Avraham](avraham.html) our Forefather... And the "chair of Israel" is established and the true belief is based only on tzedaka. And [Israel](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Cgen-jew.html) will be only be [redeemed](redemption.html) via tzedaka.[[5]](#footnote-5)

During the [ten](ten.html) days between [Rosh Hashana](teruah.html) and [Yom Kippur](kippur.html), we must separate ourselves from evil, but doing good is also necessary; not because it affects the scale (only Teshuva, repentance, can do that), but because tzedaka is connected with the [new](new.html) [redeemed](redemption.html) personality. The penitent has left his evil actions behind, and the void in his personality is now filled with good deeds.

***Berachoth 12b*** *Raba b. Hinena the elder also said in the* [*name*](name.html) *of Rab: Throughout the year* [*one*](one.html) *says in the* [*Tefillah*](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Cprayer.html) *(*[*prayer*](prayer.html)*), ‘The holy God’, and ‘King who lovest righteousness and judgment’,[[6]](#footnote-6) except during the* [*ten*](ten.html) *days between* [*New*](teruah.html) *Year and the Day of* [*Atonement*](kippur.html)*, when he says, ‘The holy King’ and ‘The King of judgment’. R. Eleazar says: Even during these days, if he said, ‘The holy God’, he has performed his obligation, since it says, But the Lord of Hosts is exalted through justice, and the holy God is sanctified through righteousness:[[7]](#footnote-7) When is the Lord of Hosts exalted through justice? In these* [*ten*](ten.html) *days from* [*New*](teruah.html) *Year to the Day of* [*Atonement*](kippur.html)*; and none-the-less it says, ‘the holy God’. What do we decide?[[8]](#footnote-8) — R.* [*Joseph*](joseph.html) *said: ‘The holy God’ and ‘The King who loves righteousness and judgment’; Rabbah said: ‘The holy King’ and ‘The King of judgment’. The* [*law*](law.html) *is as laid down by Rabbah.*

[***Rosh HaShana***](teruah.html) ***8b*** *AND FOR* [*JUBILEE YEARS*](yovel.html)*. [is the* [*New*](teruah.html) *Year for] Jubilees on the* [*first*](one.html) *of* [*Tishri*](feasts.html)*? Surely [the* [*New*](teruah.html) *Year for] Jubilees is on the tenth of* [*Tishri*](feasts.html)*, as it is written, on the day of* [*atonement*](kippur.html) *shall ye make proclamation with the* [*horn*](shofar.html)*?[[9]](#footnote-9) — What* [*authority*](authority.html) *is here followed? R. Ishmael the son of R. Johanan b. Beroka, as it has been* [*taught*](teacher.html)*: And ye shall* [*hallow the fiftieth year*](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Cyovel.html)*.[[10]](#footnote-10) What is the point of these words? [It is this]. Since it says, On the day of* [*atonement*](kippur.html) *[ye shall make proclamation ], I might think that the year is sanctified only from the* [*Day of Atonement*](kippur.html) *onwards. Therefore it says, And ye shall sanctify the fiftieth year. This* [*teaches*](teacher.html) *that it is sanctified from its inception. On this ground R. Ishmael the son of R. Johanan b. Beroka laid down that from* [*New Year*](teruah.html) *to the Day of* [*Atonement*](kippur.html) *slaves were neither dismissed to their homes nor subjected to their masters, but they* [*ate*](eating.html) *and drank and made merry, wearing garlands on their heads.[[11]](#footnote-11) When the Day of* [*Atonement*](kippur.html) *came, the Beth din sounded the* [*horn*](shofar.html)*; slaves were dismissed to their homes and fields returned to their original owners. And the Rabbis [ — what do they make of this verse]? — [They say it* [*teaches*](teacher.html) *that] you are to sanctify years but not months.[[12]](#footnote-12)*

[***Rosh HaShana***](teruah.html) ***18a*** *R. Shmuel (Samuel) b. Inia said in the* [*name*](name.html) *of Rab: Whence do we* [*know*](daat.html) *that the final sentence on a* [*community*](community.html) *is never sealed? — Never sealed , [you say]? Is it not written, Thine iniquity is marked before me?[[13]](#footnote-13) What he should say is, [How do we* [*know*](daat.html) *that] although it is sealed it can yet be rescinded? Because it says, as the Lord our God is whenever we call upon him.[[14]](#footnote-14) But it is written, Seek ye the Lord while he may be found?[[15]](#footnote-15) — This verse speaks of an individual, the other of* [*community*](community.html)*. When can an individual [find God]? — Rabbah b. Abbuha said: These are the* [*ten*](ten.html) *days between* [*New*](teruah.html) *Year and the Day of* [*Atonement*](kippur.html)*.*



**A** [**Yom Teruah**](teruah.html)[**event**](feasts.html)**:**

***I Shmuel (Samuel) 25:1-37*** *Now Shmuel (Samuel) died, and all* [*Israel*](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Cgen-jew.html) *assembled and* [*mourned*](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Cmourning.html) *for him; and they buried him at his home in Ramah. Then David moved down into the Desert of Maon. A certain man in Maon, who had property there at Carmel, was very wealthy. He had a thousand goats and* [*three*](three.html) *thousand sheep, which he was shearing in Carmel. His* [*name*](name.html) *was Nabal and his wife's* [*name*](name.html) *was Abigail. She was an intelligent and beautiful woman, but her husband, a Calebite, was surly and mean in his dealings. While David was in the desert, he heard that Nabal was shearing sheep. So he sent* [*ten*](ten.html) *young men and said to them, "Go up to Nabal at Carmel and greet him in my* [*name*](name.html)*. Say to him: 'Long life to you! Good health to you and your* [*household*](househld.html)*! And good health to all that is yours! "'Now I hear that it is sheep-shearing* [*time*](time.html)*. When your shepherds were with us, we did not mistreat them, and the whole* [*time*](time.html) *they were at Carmel nothing of theirs was missing. Ask your own servants and they will tell you. Therefore be favorable toward my young men, since we come at a* [*festive time*](time.html)*. Please give your servants and your son David whatever you can find for them.'" When David's men arrived, they gave Nabal this message in David's* [*name*](name.html)*. Then they waited. Nabal answered David's servants, "Who is this David? Who is this son of Jesse? Many servants are breaking away from their masters these days. Why should I take my bread and water, and the meat I have slaughtered for my shearers, and give it to men* [*coming*](coming.html) *from who knows where?" David's men turned around and went back. When they arrived, they reported every word. David said to his men, "Put on your swords!" So they put on their swords, and David put on his. About* [*four*](four.html) *hundred men went up with David, while* [*two*](two.html) *hundred stayed with the supplies.* [*One*](one.html) *of the servants told Nabal's wife Abigail: "David sent messengers from the desert to give our master his greetings, but he hurled insults at them. Yet these men were very good to us. They did not mistreat us, and the whole* [*time*](time.html) *we were out in the fields near them nothing was missing. Night and day they were a wall around us all the* [*time*](time.html) *we were herding our sheep near them. Now think it over and see what you can do, because disaster is hanging over our master and his whole* [*household*](househld.html)*. He is such a* [*wicked*](wicked.html) *man that no* [*one*](one.html) *can talk to him." Abigail lost no* [*time*](time.html)*. She took* [*two*](two.html) *hundred loaves of bread,* [*two*](two.html) *skins of* [*wine*](wine.html)*,* [*five*](five.html) *dressed sheep,* [*five*](five.html) *seahs of roasted grain, a hundred cakes of raisins and* [*two*](two.html) *hundred cakes of pressed* [*figs*](bethphag.html)*, and loaded them on* [*donkeys*](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Cchamor.html)*. Then she told her servants, "Go on ahead; I'll follow you." But she did not tell her husband Nabal. As she came riding her* [*donkey*](chamor.html) *into a mountain ravine, there were David and his men descending toward her, and she met them. David had just said, "It's been useless--all my watching over this fellow's property in the desert so that nothing of his was missing. He has paid me back evil for good. May G-d deal with David, be it ever so severely, if by morning I leave alive* [*one*](one.html)[*male*](male%2Bfemale.html) *of all who belong to him!" When Abigail saw David, she quickly got off her* [*donkey*](chamor.html) *and bowed down before David with her* [*face*](body.html) *to the ground. She fell at his* [*feet*](heel.html) *and said: "My lord, let the blame be on me alone. Please let your servant* [*speak*](mashal.html) *to you; hear what your servant has to say. May my lord pay no attention to that* [*wicked*](wicked.html) *man Nabal. He is just like his* [*name*](name.html)*--his* [*name*](name.html) *is Fool, and folly goes with him. But as for me, your servant, I did not see the men my master sent. "Now since* [*HaShem*](hashem.html) *has kept you, my master, from bloodshed and from avenging yourself with your own* [*hands*](fourteen.html)*, as surely as* [*HaShem*](hashem.html) *lives and as you live, may your enemies and all who intend to harm my master be like Nabal. And let this gift, which your servant has brought to my master, be given to the men who follow you. Please* [*forgive*](forgive.html) *your servant's offense, for* [*HaShem*](hashem.html) *will certainly make a lasting dynasty for my master, because he fights* [*HaShem*](hashem.html)*'S battles. Let no wrongdoing be found in you as long as you live. Even though someone is pursuing you to take your life, the life of my master will be bound securely in the bundle of the living by* [*HaShem*](hashem.html) *your G-d. But the lives of your enemies he will hurl away as from the pocket of a sling. When* [*HaShem*](hashem.html) *has done for my master every good thing he promised concerning him and has* [*appointed*](settimes.html) *him leader over* [*Israel*](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Cgen-jew.html)*, My master will not have on his conscience the staggering burden of needless bloodshed or of having avenged himself. And when* [*HaShem*](hashem.html) *has brought my master success, remember your servant." David said to Abigail, "Praise be to* [*HaShem*](hashem.html)*, the G-d of Israel, who has sent you today to meet me. May you be blessed for your good judgment and for keeping me from bloodshed this day and from avenging myself with my own* [*hands*](fourteen.html)*. Otherwise, as surely as* [*HaShem*](hashem.html)*, the G-d of Israel, lives, who has kept me from harming you, if you had not come quickly to meet me, not* [*one*](one.html)[*male*](male%2Bfemale.html) *belonging to Nabal would have been left alive by daybreak." Then David accepted from her* [*hand*](fourteen.html) *what she had brought him and said, "Go home in peace. I have heard your words and granted your request." When Abigail went to Nabal, he was in the house holding a banquet like that of a king. He was in high spirits and very drunk. So she told him nothing until daybreak. Then in the morning, when Nabal was sober, his wife told him all these things, and his* [*heart*](body.html) *failed him and he became like a stone.*

 **A Yom HaKippurim** [**event**](feasts.html)**:**

***I Shmuel (Samuel) 25:38-42*** *About* [*ten*](ten.html) *days later,* [*HaShem*](hashem.html) *struck Nabal and he died. When David heard that Nabal was dead, he said, "Praise be to* [*HaShem*](hashem.html)*, who has upheld my cause against Nabal for treating me with contempt. He has kept his servant from doing wrong and has brought Nabal's wrongdoing down on his own* [*head*](body.html)*." Then David sent word to Abigail, asking her to become his wife. His servants went to Carmel and said to Abigail, "David has sent us to you to take you to become his wife." She bowed down with her* [*face*](body.html) *to the ground and said, "Here is your maidservant, ready to serve you and wash the* [*feet*](heel.html) *of my master's servants." Abigail quickly got on a* [*donkey*](chamor.html) *and, attended by her* [*five*](five.html) *maids, went with David's messengers and became his wife.*

It has been expounded (in the [Talmud](orallaw.html)): The [ten](ten.html) days are the [ten](ten.html) days of Teshuvah during which the judgement of Nabal was with held by [heaven](heaven.html), with the hope that he might do Teshuvah:

[***Rosh HaShana***](teruah.html) ***18a*** *And it came to pass after the* [*ten*](ten.html) *days that the Lord smote Nabal.[[16]](#footnote-16) How come these* [*ten*](ten.html) *days here? — Rab Judah said in the* [*name*](name.html) *of Rab: They correspond to the* [*ten*](ten.html) *dishes which Nabal gave to the servants of David.[[17]](#footnote-17) R. Nahman said in the* [*name*](name.html) *of Rabbah b. Abbuha: These are the* [*ten*](ten.html) *days between* [*New Year*](teruah.html) *and the* [*Day of Atonement*](kippur.html)*.*

# III. The [Midrash](orallaw.html)

[***Midrash Rabbah***](orallaw.html) ***- Vayikra (Leviticus) XXI:4*** *Our Rabbis expounded the text in reference to* [*New*](teruah.html) *Year and the Day of* [*Atonement*](kippur.html)*. He is ’my light’[[18]](#footnote-18) on* [*New*](teruah.html) *Year, and ’my* [*salvation*](salvation.html)*’[[19]](#footnote-19) on the Day of* [*Atonement*](kippur.html)*. ’ Whom shall I* [*fear*](fear.html)*?’, since The Lord is my strength and song (Ex. XV, 2). ’When evil-doers came upon me’ alludes to the Princes[[20]](#footnote-20) of the* [*nations*](nations.html) *of the* [*world*](worlds.html)*. ’To* [*eat*](eating.html) *up my flesh,’ for the Princes of the* [*nations*](nations.html) *of the* [*world*](worlds.html) *come and bring charges against* [*Israel*](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Cgen-jew.html) *before the Holy* [*One*](one.html)*, blessed be He, saying to Him: ' Sovereign of the Universe! These[[21]](#footnote-21) are* [*idol*](idolatry.html) *worshippers and those[[22]](#footnote-22) are* [*idol*](idolatry.html)*-worshippers; these commit sexual immorality and those commit sexual immorality; these are shedders of* [*blood*](body.html) *and those are shedders of* [*blood*](body.html)*. For what reason do those descend into Gehenna and these do not descend into Gehenna? ' ’Mine adversaries and my foes are mine.’ There are* [*three*](three.html) *hundred and sixty-*[*five*](five.html) *days in the solar year. The numerical value of haSatan (Satan)[[23]](#footnote-23) is* [*three*](three.html) *hundred and sixty-*[*four*](four.html)*.[[24]](#footnote-24) This alludes to the fact that during all the days of the year Satan brings accusations,[[25]](#footnote-25) but he does not bring any accusations on the Day of* [*Atonement*](kippur.html)*. So Israel say to the Holy* [*One*](one.html)*, blessed be He: ’Though a host’ of Sammael,[[26]](#footnote-26) ’Should encamp against me, my* [*heart*](body.html) *shall not* [*fear*](fear.html)*,’ because Thou hast promised me, WITH THIS[[27]](#footnote-27) SHALL AARON COME INTO THE HOLY PLACE (XVI, 3)[[28]](#footnote-28)*

# IV. The [Ten](ten.html) Days

|  |  |  |
| --- | --- | --- |
| [**Plague**](plagues.html) | **Yamim Noraim** |  |
| Water into [blood](body.html) | [Yom Kippur](kippur.html)im |  |
| Frogs | [Tishri](feasts.html) 9 |  |
| Lice | "[Thirteen](thirteen.html) Qualities" |  |
| Wild beasts | [Tishri](feasts.html) 7 |  |
| Pestilence | [Tishri](feasts.html) 6 |  |
| Boils | [Tishri](feasts.html) 5 |  |
| Hail mixed with [fire](fire.html) | [Tishri](feasts.html) 4 |  |
| Locusts | Fast of Gedalia |  |
| Darkness | [Rosh HaShana](teruah.html) |  |
| Death of the [first](one.html) born | [Rosh HaShana](teruah.html) |  |

# V. Customs

During the awesome days we recite Selichot, penitential [prayers](prayer.html), are said before dawn. We are also are especially careful in fulfilling [mitzvot](cmds613.html).

It is fitting for a person to decrease his involvement with worldly occupations and increase his [study](study.html) of Torah during these days.

The pious and God-fearing take care of their debts and obligations before [Yom HaKippurim](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Ckippur.html).

Scrupulous people who are eager to perform [mitzvot](cmds613.html), make a point of buying an especially beautiful [etrog](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Csuccoth.html) during these days.

The wording of Kaddish is changed during these days, in order to accept Divine Sovereignty. The [Amidah](amida.html) is also changed to reflect the remembrance for life and His Kingship.

We recite *Avinu Malkenu* during shacharit and mincha. [Psalm](psalms1.html) 27 is recited after Shacharit and Mincha.

In the [Talmud](orallaw.html) we have this custom recorded:

[***Shabbat***](sabbath.html) ***1a*** *R. Chiya ha-Gadole instructed Rav: If you can* [*eat*](eating.html) *all year in a state of ritual* [*purity*](purity.html)*, do so; and if not, then at least* [*eat*](eating.html) *[in a state of* [*purity*](purity.html)*] for* [*seven*](seven.html) *days during the year.*

These [seven](seven.html) days are the days between [Yom Teruah](teruah.html) and Yom HaKippurim.

# VI. The Fast of [Gedaliah](gedaliah.html)

On Tishrei 3, we celebrate the fast of [Gedaliah](gedaliah.html). This minor fast begins at dawn and ends at dusk.

What is the meaning of this fast, and why does it occur during the awesome days?

**THE STORY OF** [**GEDALIAH**](gedaliah.html)

(Based on: Aish HaTorah's High [Holiday](festival.html) Series)

After the destruction of the [First](one.html) [Temple](temple.html) 2500 years ago, the majority of the [Jewish](gen-jew.html) People were [exiled](galuyot.html) to [Babylon](bavel.html). The conqueror, Nebuchadnezzar, eventually eased some of his harsh restrictions and allowed some [Jews](gen-jew.html) to remain in the [Land of Israel](city.html). He even [appointed](settimes.html) a righteous [Jew](gen-jew.html) named [Gedaliah](gedaliah.html) to administrate the territory. Gradually, more [Jews](gen-jew.html) who'd escaped from the horrors of the war into neighboring countries began to return to their homes in Israel.

[Gedaliah](gedaliah.html) was realistic about the limitations of [Jewish](gen-jew.html) sovereignty. He understood that for their own self-preservation, the [Jews](gen-jew.html) in Israel needed to fully cooperate with the [nation](nations.html) who'd conquered their Land. But this political subservience was intolerable to some of the [Jews](gen-jew.html). A man named Yishmael ben Netaniah, spurred on by jealousy and foreign influence, arose and ignored the King of [Babylon](bavel.html). On the 3rd of Tishrei, Yishmael treacherously killed [Gedaliah](gedaliah.html) as well as many other [Jews](gen-jew.html) and Babylonians.

In the aftermath of [Gedaliah](gedaliah.html)'s murder, the [Jews](gen-jew.html) dreaded reprisal from the King of [Babylon](bavel.html). They thought to flee to Egypt to [save](salvation.html) themselves. But since Egypt was a morally corrupt society, the [Jews](gen-jew.html) were in a quandary, weighing the [physical](physical.html) threat against the [spiritual](physical.html) danger. So they turned to the Prophet Yirimiyahu (Jeremiah), who was secluded in [mourning](mourning.html), to ask for advice.

For an entire week, Yirimiyah (Jeremiah) pleaded with [HaShem](hashem.html) for an answer. Finally, on [Yom Kippur](kippur.html), the [Jewish](gen-jew.html) People were answered. Yirimiyahu called the [Jews](gen-jew.html) and told them to stay in [Israel](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Ccity.html) and everything would be alright. [HaShem](hashem.html) was planning to make the Babylonians act mercifully toward the [Jews](gen-jew.html), and before long, all the [exiled](galuyot.html) [Jews](gen-jew.html) would be permitted to return to their own soil. But, Yirimiyahu told them, if the [Jews](gen-jew.html) decided to go to Egypt, the sword from which they were running would kill them there.

Unfortunately, the prophet's words did not penetrate and the people refused to believe. All the [Jews](gen-jew.html) remaining in Israel packed their bags and went down to Egypt. They even kidnapped Yirimiyahu and took him with them! Now the destruction was complete; the [Land of Israel](city.html) was completely barren. You can guess what happened next. A few years later, [Babylon](bavel.html) conquered Egypt and tens of thousands of [Jewish](gen-jew.html) [exiles](galuyot.html) were completely wiped out. The lone survivor of this massacre was Yirimiyahu. His prophecy had become painfully true.

The initial [event](feasts.html), the murder of [Gedaliah](gedaliah.html), has been likened to the destruction of the [Holy Temple](temple.html), because it cost [Jewish](gen-jew.html) lives and brought the end of [Jewish](gen-jew.html) settlement in Israel for many years. The prophets therefore declared that the anniversary of the tragedy should be a day of fasting. This day is the [third](three.html) of [Tishri](feasts.html), the day immediately after [Yom Teruah](teruah.html).

# VII. [Shabbat](sabbath.html) [Shuva](shuvah.html)

The [Sabbath](sabbath.html) between [Yom Teruah](teruah.html) and [Yom HaKippurim](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Ckippur.html) is called [Shabbat Shuvah](shuvah.html), the [Sabbath](sabbath.html) of Return. This [name](name.html) is derived from this [Sabbath](sabbath.html)'s special haftorah reading which begins with the words [Shuvah](shuvah.html) Israel, Return O Israel. It is also called [Shabbat](sabbath.html) [Shuvah](shuvah.html) because it falls during the [ten](ten.html) days of teshuva, repentance.

The [annual Torah readings](annual.html) on this [Sabbath](sabbath.html) are:

 Devarim (Deuteronomy) 31:1-30

Ashkenazim read:

Hoshea 14:2-10 and Yoel 2:15-27.

Sephardim read:

Hoshea 14:2-10 and Micah 7:18-20.

The [Triennial cycle Torah](shmita.html) readings are:

 Regular Torah portion

Ashkenazim read:

Hoshea 14:2-10 and Yoel 2:15-27.

Sephardim read:

Hoshea 14:2-10 and Micah 7:18-20.

It is customary to expound on teshuva, and the severity of our [sins](sin.html), during this [Sabbath](sabbath.html).

# VIII. Yom HaKippurim

The [Ten](ten.html) Days of Repentance are concluded on the tenth of [Tishri](feasts.html), Yom HaKippurim. The Viddui (Confession of [Sins](sin.html)) begins with an immersion ([mikveh](forty.html) - baptism) of repentance, and is recited [ten](ten.html) times on the Day of the Atonements to coincide with the tradition that the [High Priest](priests.html) pronounced the [name](name.html) of [HaShem](hashem.html) [ten](ten.html) times when he invoked divine pardon on Yom HaKippurim. [Yeshua](yeshua.html) validated the immersion of repentance in another Yom HaKippurim [event](feasts.html):

***Luqas (***[***Luke***](luke.html)***) 3:21-23a*** *When all the people were being* [*baptized*](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Cforty.html)*,* [*Yeshua*](yeshua.html) *was baptized too. And as he was* [*praying*](prayer.html)*,* [*heaven*](heaven.html) *was opened And the Holy Spirit descended on him in bodily form like a dove. And a* [*voice*](voice.html) *came from* [*heaven*](heaven.html)*: "You are my Son, whom I love; with you I am well pleased." Now* [*Yeshua*](yeshua.html) *himself was about* [*thirty*](thirty.html) *years old when he began his ministry.*

Yom HaKippurim is the only day that the scriptures call for a fast. Fasting was [one](one.html) of the ways to deny yourself.

***Vayikra (Leviticus) 16:29*** *"This is to be a lasting ordinance for you: On the tenth day of the* [*seventh*](seven.html) *month you must deny yourselves and not do any work--whether native-born or an* [*alien*](aliens.html) *living among you.*

The "Great" [shofar](shofar.html) is blown to mark the end of Yom HaKippurim. It is customary to begin your [sukkah](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Csuccoth.html) (booth or [tabernacle](mikdash.html)) right after Yom HaKippurim. The sukkah is a reminder of the temporary endurance of material buildings as opposed to the permanent and abiding strength of our G-d and the heavenly shelter He promises. In another sense, unless [HaShem](hashem.html) be for us, no [dwelling](dwelling.html) can [save](salvation.html) us! If [HaShem](hashem.html) is for us, any [dwelling](dwelling.html) can [save](salvation.html) us!

As we celebrate the Yamim Noraim (Awesome Days), let us begin, and complete, our teshuva (returning or repenting). Lets use these [ten](ten.html) days of repentance between [Yom Teruah](teruah.html) and Yom HaKippurim to draw near to [HaShem](hashem.html). Lets have as our goal, to be ready to rest on [Succoth](succoth.html) (Feast of [Booths](important.html)).

# IX. [Psalm](psalms1.html) for the Awesome Days

From [Rosh Chodesh](chodesh.html) [Elul](elul.html) till [Yom Teruah](teruah.html) or Yom HaKippurim

***Tehillim (***[***Psalms***](psalms1.html)***) 27:1-15*** *{Of David.}* [*HaShem*](hashem.html) *is my light and my* [*salvation*](salvation.html)*--whom shall I* [*fear*](fear.html)*?* [*HaShem*](hashem.html) *is the stronghold of my life--of whom shall I be afraid? When evil men advance against me to devour my flesh, when my enemies and my foes* [*attack*](attacks.html) *me, they will stumble and fall. Though an army besiege me, my* [*heart*](body.html) *will not* [*fear*](fear.html)*; though war break out against me, even then will I be confident.* [*One*](one.html) *thing I ask of* [*HaShem*](hashem.html)*, this is what I seek: that I may* [*dwell*](dwelling.html) *in the* [*house of HaShem*](hashem.html) *all the days of my life, to gaze upon the beauty of* [*HaShem*](hashem.html) *and to seek him in his* [*temple*](temple.html)*. For in the day of trouble he will keep me safe in his* [*dwelling*](dwelling.html)*; he will hide me in the shelter of his* [*tabernacle*](mikdash.html) *and set me high upon a* [*rock*](rock.html)*. Then my* [*head*](body.html) *will be exalted above the enemies who surround me; at his* [*tabernacle*](mikdash.html) *will I* [*sacrifice*](korbanot.html) *with shouts of joy; I will sing and make music to* [*HaShem*](hashem.html)*. Hear my* [*voice*](voice.html) *when I call, O* [*HaShem*](hashem.html)*; be merciful to me and answer me. My* [*heart*](body.html) *says of you, "Seek his* [*face*](body.html)*!" Your* [*face*](body.html)*,* [*HaShem*](hashem.html)*, I will seek. Do not hide your* [*face*](body.html) *from me, do not turn your servant away in anger; you have been my helper. Do not reject me or forsake me, O* [*HaShem*](hashem.html) *my Savior. Though my father and mother forsake me,* [*HaShem*](hashem.html) *will receive me.* [*Teach*](teacher.html) *me your way, O* [*HaShem*](hashem.html)*; lead me in a straight path because of my oppressors. Do not turn me over to the* [*desire*](needs.html) *of my foes, for false witnesses rise up against me, breathing out violence. I am still confident of this: I will see the goodness of* [*HaShem*](hashem.html) *in the land of the living. Wait for* [*HaShem*](hashem.html)*; be strong and take* [*heart*](body.html) *and wait for* [*HaShem*](hashem.html)*.*

\* \* \*

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1. I.e. , those whose bad deeds definitely outweigh their good. [↑](#footnote-ref-1)
2. The life and death in the future world (i.e., of the soul) is meant. V. Tosaf. s.v. ihn,jbu . [↑](#footnote-ref-2)
3. Ps. LXIX, 29. [↑](#footnote-ref-3)
4. Ex. XXXII, 32. [↑](#footnote-ref-4)
5. Rambam 'Gifts to the poor': 10:1 [↑](#footnote-ref-5)
6. In the third and twelfth benedictions respectively, v. P.B. pp. 45 and 48. [↑](#footnote-ref-6)
7. Isa. V, 16. [↑](#footnote-ref-7)
8. What should be said on the ten days of penitence. [↑](#footnote-ref-8)
9. Lev. XXV, 9. referring to the Jubilee. [↑](#footnote-ref-9)
10. Ibid 10. These words are apparently superfluous, it having already been said, and thou shalt number forty-nine years. [↑](#footnote-ref-10)
11. In sign of their approaching [freedom](file:///D%3A%5CBackup%20data%5CWord%5CTERUAH%5Cfreedom.html). [↑](#footnote-ref-11)
12. Cf. infra 24a. [↑](#footnote-ref-12)
13. Jer. II, 22. [↑](#footnote-ref-13)
14. Deut. IV, 7. [↑](#footnote-ref-14)
15. Isa. LV, 6. This implies that God cannot always be found. [↑](#footnote-ref-15)
16. I Sam. XXV, 38. The question is suggested by the use of the definite article with the word ‘ten’. [↑](#footnote-ref-16)
17. David sent to Nabal ten young men (I Sam. XXV, 5), and Nabal according to tradition gave them each one meal. This hospitable act secured for him some respite. [↑](#footnote-ref-17)
18. Showing the way to repentence. [↑](#footnote-ref-18)
19. In the spiritual sense. [↑](#footnote-ref-19)
20. The guardian angels. [↑](#footnote-ref-20)
21. I.e. the heathens. [↑](#footnote-ref-21)
22. I.e. Israel. [↑](#footnote-ref-22)
23. The arch-enemy of all goodness and morality. [↑](#footnote-ref-23)
24. iyav == 5 + 300 + 9 + 50 = 364. This is one short of the number of days in the year, representing the Day of Atonement. [↑](#footnote-ref-24)
25. To God, against Israel. [↑](#footnote-ref-25)
26. Satan or the Angel of Death. [↑](#footnote-ref-26)
27. A reference to the expression: ’In this will I be confident.’ E.V. ’herewith [↑](#footnote-ref-27)
28. On the Day of Atonement. [↑](#footnote-ref-28)