



The Shofar and the Sound of Silence
PAS Lunch and Learn – September 16, 2020/ 27 Elul 5780

Roadmap

- 1) Blessing for Torah Learning
- 2) Introductions
- 3) What comes to mind when you think of the **shofar**?
(Please jot something down or put something in the chat box)
- 4) Numbers 29:1
- 5) Babylonian Talmud Tractate Rosh Hashanah 16a
- 6) Leviticus 23:24
- 7) Babylonian Talmud Tractate Rosh Hashanah 29b
- 8) Genesis 22:13
- 9) Leviticus 16:21-22
- 10) Kapparot
- 11) Shofar: What's in a name?
- 12) John Wesley
- 13) Your Takeaway: This year, I aim to improve ...



Tekiah!



Numbers 29:1

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:

In the seventh month, on the first day of the month, there will be a sacred occasion, you shall not perform any laborious work. A day of the [horn] blasts it will be for you.



Babylonian Talmud Tractate Rosh Hashanah 16a

אמר רבי אבהו למה תוקעין בשופר של איל אמר הקדוש ברוך הוא תקעו לפני בשופר של איל כדי שאזכור לכם עקידת יצחק בן אברהם ומעלה אני עליכם כאילו עקדתם עצמכם לפני

Rabbi Abbahu said: Why does one sound a blast with a *shofar* made from a ram's [horn on Rosh Hashanah]? The Holy One, Blessed be God, said: Sound [a blast] before Me with a shofar made from a ram, so that I will remember for you the binding of Isaac, son of Abraham[, in who's place a ram was sacrificed]. And I will ascribe it to you as if you had bound yourselves before Me.

Leviticus 23:24

(כד) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה לָכֶם
שַׁבָּתוֹן זְכוֹרוֹן תְּרוּעָה מְקַרְא־קֹדֶשׁ:

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



Babylonian Talmud Tractate Rosh Hashanah 29b

אלא אמר רבא מדאורייתא מישרא שרי ורבנן הוא דגזור ביה כדרבה
דאמר רבה הכל חייבין בתקיעת שופר ואין הכל בקיאים בתקיעת שופר
גזירה שמא יטלנו בידו וילך אצל הבקי ללמוד ויעבירונו ד' אמות ברה"ר
והיינו טעמא דלולב והיינו טעמא דמגילה:

Rather, Rava said: By Torah Law one is permitted [to sound the shofar on Rosh Hashanah even on Shabbat], and it was the Sages who prohibited it. This is in accordance with the opinion of Rabba, as Rabba said: All are obligated to sound the shofar [on Rosh Hashanah], but not all are experts in sounding the shofar. [Therefore,] the Sages decreed [that the shofar should not be sounded on Shabbat,] lest one take the shofar in his hand and go to an expert to learn [how to sound it or to have him sound it for him,] and one might carry the shofar four cubits in the public domain [which is prohibited on Shabbat]. And this is also the reason for [the rabbinical decree] that the lulav [may not be taken on Shabbat,] and this is likewise the reason for the decree that the Megillah [of Esther] may not be read on Shabbat.

Genesis 22:13

וַיִּשָׂא אַבְרָהָם אֶת-עֵינָיו וַיֵּרָא וְהִנֵּה-אֵיל אֲחֵר נֶאֱחָז בַּסִּבְוֹ בְּקַרְנָיו וַיִּלֶךְ
אַבְרָהָם וַיִּקַּח אֶת-הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנֹו:

When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.

Leviticus 16:21-22

וּסְמַךְ אֶהָרֹן אֶת-שְׁתֵּי יָדָיו [יָדָיו] עַל רֹאשׁ הַשָּׁעִיר הַחַי וְהִתְוַדָּה עָלָיו
אֶת-כָּל-עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת-כָּל-פְּשָׁעֵיהֶם לְכָל-חַטָּאתָם וְנָתַן אֹתָם עַל-רֹאשׁ
הַשָּׁעִיר וְשָׁלַח בְּיַד-אִישׁ עֵתִי הַמְדַבֵּר:
וְנִשָּׂא הַשָּׁעִיר עָלָיו אֶת-כָּל-עֲוֹנוֹתָם אֶל-אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת-הַשָּׁעִיר בַּמִּדְבָּר:

Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated man. Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.



KAPPAROT

It is customary to set aside money for tzedakah before Yom Kippur begins. We recite the following holding the money to be given to tzedakah in one's hand.

זֶה חֲלִיפָתִי, זֶה תַּמּוּרָתִי, זֶה כַּפְּרָתִי. זֶה הַכֶּסֶף יֵלֵךְ לְצַדָּקָה, וְאֲנִי אֶלֶף וְאֶכְנֵס לְחַיִּים טוֹבִים
אֲרוּכִים וְלְשָׁלוֹם

*Zeh ḥalifati, zeh t'murati, zeh kapparati. Zeh ha-kesef yeileikh li-tzedakah,
Va-ani eileikh v'ekkaneis l'ḥayyim tovim arukim u-l'shalom.*

This is in my stead. May this be my substitute; may this be my atonement. This money will go to tzedakah, that I may enter the path to a good, long life and to peace.

Shofar: What's in a Name?



DO ALL THE GOOD YOU CAN,
BY ALL THE MEANS YOU CAN,
IN ALL THE WAYS YOU CAN,
IN ALL THE PLACES YOU CAN,
AT ALL THE TIMES YOU CAN,
TO ALL THE PEOPLE YOU CAN,
AS LONG AS EVER YOU CAN.

- JOHN WESLEY -

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Shanah Tovah!