



Ohr Yerushalayim News

ראש השנה תש"פ – נצבים – 28th September 2019 - Volume 12 - Issue 10

News This Week

תקיעת שופר

As in previous years there will be a second Shofar Blowing following Davening on both days of Rosh Hashono at approximately 1.30pm

Children Activities

There will be refreshments and toys for young children, accompanied by a parent, to enjoy on both days of Rosh Hashono after the first Shofar blowing (approx 11:15) until the end of Shul (approx 1:30) taking place in the hall.

Rov's Pre-Yom Tov Collection

The Rov has started his bi-annual pre-Yom Tov collection for local families. All donations to the Rov will be gratefully welcomed (cash, vouchers or bank transfer). The Rov gives a Brocho to all who have already donated and requests all others to respond to this important appeal for Yom Tov top-ups for very local families.

Shul Burial Board

The Rov strongly encourages all Shul members who are not yet a member of a Burial Scheme to join the Shul scheme. For full details of the Shul Burial Board please be in touch with Avi Stern on 07813 326423.

Thank You Ladies

Thank you to the members of the ladies committee who so kindly spent time cleaning the Shul silver in preparation for Yom Tov.

A Final Note For The Year

The editor would like to take this opportunity to wish the Kehilla כתיבה וחתימה טובה and ask מחילה for any offence caused by, or for omissions from the newsletter during the past year.

Serious And Somber, Not Terrified

Jake Lewis

"Atem nitzavim hayom – You are standing today, all of you (Devarim 29:9)" Moshe gathered the B'nei Yisroel on the day of his death (see Rashi 29:9) in order to renew their covenant with Hashem before Moshe took leave of this world. Rashi quoting a Midrash Tanchuma, notes that after hearing the ninety-eight curses of the "Tochacha" (the "rebuke" of the B'nei Yisroel, found in Parshas Ki Savo), the Jews became despondent and asked, "Who can withstand all of these curses?" Moshe Rebbeinu attempted to lift their spirits by reminding them that despite their numerous complaints in the desert, Hashem did not destroy them. "You are standing today," said Moshe, encouraging them to look forward to the future with confidence. One can certainly understand Moshe's approach as he attempted to comfort his people. However, was he not guilty of undermining the rebuke of Hashem? It would seem that the Tochacha had its intended effect of frightening the B'nei Yisroel into carefully considering their future actions and avoiding avaros (sins). Why did Moshe tell the Jews that they were not destroyed for their previous misdeeds – and offer them a sublime message that they need not fear retribution? Rabbi Yaakov Horowitz suggests that Moshe spoke words of encouragement to the Jews once he saw that the B'nei Yisroel were frightened by the Tochacha to the point that "Horiku p'neihem – their faces turned pale,"

due to their fear – (See Rashi, Devarim 29:9). Moshe wanted them to be serious and introspective, not terrified. Once he saw that they were frozen by fear, he wanted to redirect their understanding of the rebuke from dread to awe and reflection. Rabbi Yaakov Perlow, the Noviminsker Rebbe shlita points out that the tochacha of Parshas Ki Savo is read about two weeks before Rosh Hashana each year, and the shorter version of rebuke in Parshas Bechukosai is read approximately two weeks before Shavuos. The Rebbi explained that the two-week lapse was intended to see to it that the Teshuvah of Rosh Hashana and Yom Kippur be driven by sincere regret for our misdeeds combined with an earnest commitment to improve in the future, as explained by the Rambam (Hilchos Teshuva). Our Kabbolas HaTorah of Shavuos

The Week Ahead

שבת פרשת נצבים

Mincha	6.00pm
Candle Lighting	6.12pm - 6.25pm
Shacharis	9.15am
סוף זמן ק"ש	10.01am
Children's Group	10.45am
1st Mincha	2.00pm
2nd Mincha	6.33pm
Rov's Shiur	Following
Motzei Shabbos	7.43pm

ערב ראש השנה

Selichos	6.00am / 7.30am
Mincha & Kabbolas Yom Tov	6.36pm

יום א ראש השנה

Shacharis	8.30am
Tekias Shofar	Approx 11.00am
Second Tekias	Approx 1.30pm
Mincha followed by a Shiur by Rabbi Shimmi Miller	6.25pm
Maariv	7.38pm
Candle Lighting	Not before 7.38pm

יום ב ראש השנה

Shacharis	8.30am
Tekias Shofar	Approx 11.00am
Second Tekias	Approx 1.30pm
Mincha followed by a Shiur by Rabbi Moshe Stampler	6.25pm
Maariv & Motzei Yom Tov	7.35pm

צום גדליה

Ta'anis Starts	5.28am
Selichos	6.00am / 6.30am / 7.45am
Mincha & Maariv	6.20pm
Ta'anis Ends	7.27pm

עשרת ימי תשובה

Thurs Selichos	6.00am / 6.30am / 7.45am
Mincha & Ma'ariv	6.25pm
Late Ma'ariv	8.00pm
Fri Selichos	6.00am / 6.40am / 7.45am

should be inspired by our quest to grow close to Hashem and our willingness to accept His eternal Torah. Neither of these spiritual commitments should be undertaken as the result of the raw fright caused by listening to the Tochacha. The two-week delay is intended to allow the messages of the tochacha to be absorbed with reflection. Crying and Rejoicing. Rabbi Nachman of Breslov remarked that the roshei tevos (first letter of each word) of the phrase, “B’shimcha yegilun kol hayom” (we will rejoice with your Presence the entire day), which refers to the Days of Judgment, spell the word ‘bechayah’, which means to cry. He notes that the two contradictory emotions, jubilation and crying, are expressed in the literal meaning of the phrase and its roshei tevos. Rebbi Nachman explains that this refers to a “Bechayah Shel Simcha – a crying of happiness.” However, this cryptic comment of Rebbi Nachman requires explanation as well. How can one cry and be happy at the same time? And why do we mention this right before we daven musaf on Rosh Hashanah and Yom Kippur? By way of explanation, Rabbi Yaakov Horowitz suggests a contrast between a lonely person who cries him or herself to sleep with a child who cries to a parent. They are both expressing deep pain with their tears. However, there is a fundamental difference between the two. The lonely person feels just as sad after he or she finished crying. Not so with the child, who feels relieved having unburdened him or herself to a loving parent. This would offer a deep insight into the stirring words we recite on the Yomim Noraim (Days of Awe). We cry to Hashem as we daven to Him. But it is a bechayah shel simcha – a crying of happiness – as we are confident that Hashem is listening to our prayers. Moshe was certainly not looking to undermine the tochacha of the Torah. Once he saw, however, that the Jews were so frightened by the ninety-eight curses found in Parshas Ki Savo, he offered his people words of encouragement. He reminded them of Hashem’s Fatherly mercy. He spoke words of chizuk that gave them hope for the future; words that give us strength and inspiration as we prepare to face the Yomin Nora’im.

Parshas Nitzavim Questions

Kids

1. On which day of Moshe’s life did parshas nitzavim take place?
2. What does Teshuva mean and why?
3. What is the “it” which is spoken about in pesukim יד-יז.
4. Why does Moshe say in possuk יג that the Torah is not across the sea?
5. How many pesukim are there in this week’s sedra?

Adults

1. Why did Moshe split the people into categories, at the beginning of the parsha?
2. Why does the Torah say idols of silver and gold “that were with them”?
3. What do the words אשר לא ידעום when referring to idols in possuk כה perek mean?
4. What does the word הנסתרות refer to in the last possuk in rishon?
5. Why does the Torah use אל ה you shall return to Hashem in פרק ב? ל פסוק ב?

בחרת בחיים - Simcha Is Not Optional, It’s Essential.

Dr Zev Davis

We read in this week’s Parshah:

העידתי בכס היום את השמים ואת הארץ החיים והמות נתתי לפניך הברכה והקללה ובחרת בחיים למען תחיה אתה וחרעך [ל’ י”ט]

Moshe Rabenu emphasises that our choices are simple and stark:

“I have placed before you life and death, blessing and curse, and you should choose life...”

The obvious question is: why do we have to be told to choose life as opposed to death? Isn’t it an obvious choice that everybody would make?

Rashi seems to add to this difficulty by comparing it to a father who tells his son to choose a beautiful share in his inheritance, and he then actually places him on it to make sure he gets the right one. Shouldn’t that be obvious?

Also, why is the result of ‘choosing life’, ‘that you and your children

will live’? [That’s a hint.]

There is a well known posuk in the tochochah in last week’s parsha: תחת אשר לא עבדת את ה’ אלקיך בשמחה ובטוב לבב מרב כל (דברים כ”ח מ”ז) This seems to tell us that all the terrible tochacha came about: ‘because you didn’t serve Hashem with Simcha and goodness of heart, from an abundance of good’,

The 2 obvious questions here are:

1. How is it possible that keeping all the mitzvois, but just lacking Simcha, not only is not rewarded, but is severely punished?
2. How do we square this with the statements of Chazal regarding the sins that led to the two destructions, namely immorality, murder and idolatry; and sinas chinom?

The Rambam writes that Simcha in performing mitzvois and in love of Hashem is a great ‘Avoida’, and if the Simcha is missing this can have terrible consequences ח”ו:

השמחה שישמה אדם בעשיית המצוה ובאהבת הא-ל שצוה בהו, עבודה גדולה היא, וכל המונע עצמו משמחה זו ראוי להיפרע ממנו שנאמר: ” תחת אשר לא עבדת את ה’ אלקיך בשמחה ובטוב לבב ”. משנה תורה, הלכות לולב ה, טו

It is very important to note how the Rambam links this Simcha with love of Hashem, which is of course the underlying ingredient for שמחה: since we love Hashem, we rejoice in His mitzvois.

It follows that the lack of Simcha reflects a lack of love of Hashem, which will ultimately lead to a rejection of Hashem and his Torah ח”ו, which in turn can lead to the Aveiros that caused the churban.

We can now understand that Simcha is the foundation and an essential part of all Mitzvois. A mitzvah without Simcha is like a building with no foundation – it will collapse and cause destruction.

To return to the opening question: why are we commanded וּבַחֲרַת בַּחַיִּים - ‘choose life’?

HaRav Moshe Feinstein ztl explains that the ‘life’ and ‘death’ referred to are two paths in kiyum hamitzvois:

‘life’ means Simcha, and ‘death’ means the converse.

So the meaning of וּבַחֲרַת בַּחַיִּים - ‘choose life’ means that we must infuse all of our Torah and mitzvois with Simcha. And that failure to do this is tantamount to choosing death. This is what we are being taught here.

He goes on to explain that the Posuk ends with the words למען תחיה אתה וחרעך to teach us that when children see their parents keeping Torah and mitzvois with great joy, they realise that this is the greatest thing in life, and they follow the same path. But if children see that their parents keeping of Torah and mitzvois is not infused with Simcha and therefore appears to be a burden, they are likely to reject them.

With this he explains the tragic phenomenon that so many children of frum families in the USA did not stay frum. The parents, who had come from ‘der heim’, certainly kept Torah and mitzvois, but ‘mit a krekhtsn’ – with a groan; it was a big struggle.

There was great poverty, and keeping Shabbos was incredibly hard. Almost always, if someone refused to work on Shabbos he would lose his job on Friday. There were great hardships and a definite lack of Simcha, and the children saw this. We certainly don’t judge those parents; but it’s a fact of life, as Rav Moshe explained in the Posuk above, that for the children to continue in the way of the parents they need to see the Simcha in the keeping of Torah and mitzvois, and that was missing.

The fact that this theme of how essential Simcha is comes at the end of many Pesukim talking about teshuva, indicates the strong relationship between the two. This in turn has a powerful message for us in this time of the year when we are thinking very much about Teshuva and are heading towards the עשרת ימי תשובה.

This theme comes up again in the following Posuk from this week’s Parsha, which [appropriately] contains a hint to the month of Elul, in the initial letters of 4 of the words:

ומל ה’ אלוקיך את לבבך ואת לבב זרעך לאהבה את ה’ אלוקיך בכל לבבך ובכל נפשך למען (דברים ל”ו י)

This posuk, which is referring to Teshuva, thus not only hints at the need to do Teshuva in Elul, but also encapsulates the essential core of this Teshuva with the words ‘your heart and your children’s heart, to love Hashem Elokecha, with all your heart and with all your soul, for

the sake of your life’.

To love Hashem with all our heart and soul, is the key to our lives, our Simcha in performing Mitzvos, and to the continuity of the generations to come.

Let’s try more than ever to infuse all of our Avodas Hashem with true Simcha, to inspire ourselves, our children, and all around us.

כתיבה וחתימה טובה, מלא שמחה!

The Seed Will Develop Into Sweet Fruit Michael Wilks

On Rosh Hashono, an unformed new kernel comes down from the heavenly realms. This kernel is influenced by our prayers and our tekios. To the extent that we:

- daven from the depths of our hearts,
- re-form our hearts before HaShem and
- stir ourselves up to joy at the acceptance of HaShem’s kingship

So HaShem develops this kernel into a good and blessed new year.

Through our conduct on Rosh Hashono we sow everything that will grow in the coming year. Everything we do, speak and think during these days will bear fruit in the coming year.

With the special sweet foods (simonim) that we eat on the evening of Rosh Hashono, we have in mind and we pray that these foods should be a sign for the coming year. If this is so for what we eat, it surely is all the more true for what we say and do.

And therefore, we should make sure that all our conduct on Rosh Hashono should also be sweet. In this way we can ensure, with Hashem’s help, that we can have a good and sweet new year.

(Rav Wolbe zatzal in Alei Shur freely translated.)

Rosh Hashana Questions

Rosh HaShana Questions

Kids

1. What date was man created?
2. Why do we dip an apple in honey?
3. Why do we blow the shofar on rosh hashana?
4. What parts of the Torah do we read on Rosh Hashana?
5. Are there two days of Rosh Hashana kept in Israel?

Adults

1. Why does hashem judge us?
2. Why are Jews compared to an apple?
3. What are the only days that first day rosh hashana can fall?
4. Why are carrots considered by some as one of the simanim?

Power Of Our Prayer

Dr Zev Davis

Before entering the main theme of this piece I would like to share with you an amazing gematria (not mine):

There is a Posuk in Tehilim which seems to refer to Rosh Hashanah:

למשפטך עמדו היום כי הכל עבדיך. קי"ט צ"א

“For Your judgement, all are standing this day, for all are Your servants.”

The gematria of this entire Posuk is 861, which is the same gematria as the words ראש השנה.

The Gemara (Bava Metzia 106a) poses this question: If the owner of a field said to his tenant farmer: “Plant the field with wheat”, but he went and planted it with barley.

But then most of the area was wind blasted (ie devastated) and these fields of his with barley were also wind blasted.

What is the Halocho?

Do we say that the tenant farmer can say to him: Even if I had planted it with wheat it would likewise have been wind blasted, as all the surrounding fields suffered the same fate, so I’m not liable?

Or perhaps the owner can say to him: Had I planted it with wheat, the following would have been fulfilled for me:

“And you shall decree a matter and it will be established for you...” i.e. We might have merited greater success by following my wishes.

Rashi explains as follows: “ותגור אומר ויקם לך”

This means - that which you request from the Creator, He will do.

And the owner of the field says: “I asked at the beginning of the year for success with a field of wheat, not barley” .

The Gemara responds: It stands to reason that the owner can say to him: Had you planted it with wheat it would have been fulfilled for

me: “ותגור אומר ויקם לך ועל דרכיך נגה אור (איוב כב, כח) a matter and it will be established for you, and the light shall shine upon your ways.”

So we see that the gemora decides in favour of the landowner. This means that the Halocho confirms that his claim that Hashem would have changed the decree since he asked for it on Rosh Hashanah, is valid!

There are a number of important lessons we need to take from here.

1. First and foremost, the power of our prayer on Rosh Hashanah and that it can influence in our favour what is decreed for the coming year. This is pretty mind-blowing but we need to know it’s the absolute truth and Halocho.

2. It’s important to note that we are not talking about the awesome power of prayer of a tzaddik (צדיק גורו והקב"ה מקיים).

We talking about a landowner who is an ‘ordinary’ person. And that the Halocho acknowledges that his prayer on Rosh Hashanah can change a decree in his favour.

3. It’s equally important to note that he clearly believed in the effectiveness of his Tefila, and that the gemora accepts this in its verdict.

Whilst the general theme of the entire davening on Rosh Hashanah is the Malchus of Hashem and our acceptance of that, we do know that we have opportunities to daven for our needs and indeed we should, since everything for the entire year is decided on Rosh Hashanah. And we see from the above, how much we can influence that for good, as long as we believe in it ourselves.

Now for another gematria which supports the theme of the above article: ותגור אומר = בראש השנה

כתיבה וחתימה טובה לכל ישראל

HaMelech HaKadosh – A Visit from the King

Rabbi Pinchas Winston (Torah.org)

This is in order to elevate you today as a people to Him, and so that He may be to you G-d, as He promised you, and swore to your fathers, Avraham, Yitzchak, and Ya’akov. (Devarim 29:12)

I LEARN DAILY with an elderly gentleman of British origin. Every year he reminds me of something he feels is a general misunderstanding about Rosh Hashanah. He has heard many people over the years say that Rosh Hashanah is the time we coronate G-d as our King, which is simply wrong. G-d is King all year round, he points out, and has been ever since He created “subjects.”

A coronation is what happens when someone goes from NOT being a king to BEING a king. Coronation, from the word “corona,” means “crown.” Since G-d is ALWAYS king, we do NOT need to coronate Him or proclaim His kingship. Something else has to be happening on Rosh Hashanah.

There are many things that allude to what that “something” is, but the best hint is the change of brochah from “HAKEL HaKadosh,” the “Holy ALMIGHTY,” to a “HAMELECH HaKadosh,” the “Holy KING (in the Shemonah Esrai). We do this for the entire 10 days until the end of Yom Kippur, but not the rest of the year. The question is, why NOT, if G-d IS the “Holy KING” all year round?

This is tied to another question. A person can and SHOULD do teshuvah all year round, not just during the Aseres Yemai Teshuvah—the 10 Days of Repentance. The Rambam answers this question by saying that, yes, you CAN do teshuvah all year round, but you WON’T. At least not the way you CAN do it from Rosh Hashanah until Yom Kippur. Therefore, use the time well.

Of course. The pressure and atmosphere of this time of year tends to bring the teshuvah out in us. All the time we spend in shul praying from machzorim tends to bring the teshuvah out in us. Everyone praying for the same thing and doing teshuvah together, tends to bring the teshuvah out in us. What else do you need to bring the teshuvah “out in us”?

If you don’t know the answer to this question, then you also won’t figure out the answer to the first question, because they are the same. Furthermore, if you don’t know what this “extra” element is, you can miss the opportunity to use it, as so many people do year-after-year. This is why few people change that much after the High Holidays, and

the Jewish people as a whole are still very much in exile. We'll answer this with an example. A king may rule a very large kingdom, but most of his subjects may never see his face, or at least see him in person. They'll believe the king is actually there in the palace, and they'll swear loyalty to him. But, being so far away from the king, they will have difficulty EMOTIONALLY relating to him, and it will affect their reverence and loyalty for him.

What happens though if, one day, the king decides to travel his kingdom and allow his subjects to actually SEE him IN PERSON? Even modern day leaders, as much as we disrespect them, and even abuse them, still draw people out to see them, if only because of the power they represent. Even EVIL leaders, as much as they are to be reviled, also evoke a certain sense of awe because of what they control.

What happens AFTER the people see the leader, even if only from a distance? It changes them. It makes the king more real to them. It actually creates an emotional connection that may not have previously been there. As a result, even after the king leaves, people remain "connected" to him. They may have made fun of the king before, but may feel awkward doing it henceforth.

This is what Elul is about. We add the prayer "L'Dovid Ori" twice a day, and blow the shofar from Rosh Chodesh onward. Elul is the announcement that the King is coming to "town," and the time to make all the preparations befitting His arrival. When He finally arrives, we want the "town" to be ready, and to have secured a good vantage point from which to "see" Him.

This is what puts the AWE into the "Days of AWE." We get to glimpse the King, not with our physical eyes, but with our MIND'S eye. We're able to make a connection to G-d as King, like at no other time of the year, intellectually AND emotionally.

Without this experience, G-d is only "HaKel HaKodesh," the "Holy Almighty" to us. He is hidden from us, and we don't relate to him the same way emotionally. We don't maintain the level of awe necessary to call Him "HaMelech HaKodesh," even if we say the words. We may KNOW it is true, but we don't FEEL its truth.

This affects our level of teshuvah as well. When people are in the presence of greatness, they sense their OWN potential for greatness, which tends to also point out their weaknesses and shortcomings. If the person is sincere, which they tend to be at this time of year, feeling the "gaze" of G-d on them, this will inspire them to aspire to more personal greatness. The teshuvah then will take care of itself.

It is far more impactful to confess one's mistakes out of a desire to be BETTER, than simply because we know we have done wrong. The consequence of punishment, believe it or not, is a far less effective tool of improvement than a person's desire to be greater. We can rationalize around the belief that we might be punishable. We CANNOT rationalize around a sense of falling short of personal expectations.

The King is coming to town, and He is the GREATEST King ever. It is should inspire a person to be an even GREATER subject.

Things That Are Hidden Shlomo Katz (Torah.org)

"For this commandment that I command you today — it is not hidden from you and it is not distant." (30:11)

R' Chanoch Henach ben Avraham z"l writes: The straightforward meaning of this verse is that Teshuvah, which was mentioned in the preceding verses, is not beyond a person's reach.

He continues: We read in Parashat Yitro (Shmot 19:5), "And now, if you listen well to Me. . ." Rashi z"l comments: "Every beginning is difficult, but if you take upon yourselves now the observance of my commandments, they will be pleasing to you from now on." This, too, teaches that Teshuvah and good deeds are not beyond a person's reach. If one only takes the initiative, the process will be pleasant going forward.

R' Chanoch notes several related teachings of our Sages: We read in Shir Ha'shirim (5:2), "Open up to Me, My sister." The Midrash comments on these words: "If you open an opening for Me [Hashem] like the point of a needle, I will open an opening for you wide enough for wagons to pass through." This, writes R' Chanoch, also is meant to teach how easy Teshuvah is. In addition, it alludes to the Gemara's

statement (Sukkah 52a) that a person cannot defeat the Yetzer Ha'ra without Divine assistance. Therefore, all that is expected from us is to begin the process ("open an opening like the point of a needle") and Hashem will do the rest ("open an opening wide enough for wagons to pass through").

In light of the above, R' Chanoch continues, we can understand another statement on the same page of the Tractate Sukkah. The Gemara states that, in the future, the Yetzer Ha'ra will be slaughtered in front of the righteous and the wicked. To the wicked, the Yetzer Ha'ra will appear as small and flimsy as a hair, and they will be despondent that they did not put in the small amount of effort needed to defeat it. To the righteous, however, the Yetzer Ha'ra will appear as a tall mountain and, says the Gemara, they will cry and wonder, "How were we able to conquer such a thing?" [Until here from the Gemara] Why will the righteous cry? R' Chanoch explains that the righteous will realize that the Yetzer Ha'ra was too big for them to conquer on their own, and it was Hashem who helped them do so. Accordingly, the righteous will think that they will not be rewarded for their efforts, and they will cry. The reality, however, is that Hashem is so kind that He rewards us as if we conquered the Yetzer Ha'ra on our own. (Reishit Bikkurim)

1. If we are judged we are more likely to take life and the mitzvos more seriously. It also teaches us that Hashem cares, the almighty Hashem cares about little me. Judgment implies caring, if Hashem didn't care about us he wouldn't judge us, if you don't care for the young fruit. The apple, however, grows the fruit before the leaves. The Jewish people are compared to an apple because we are willing to live out our Jewish lives even if this seems to leave us unprotected. We have confidence in Hashem and that the instructions in the Torah could never mislead us. Additionally the Maharil says that the taptuch, apple reminds us of the sweet smell that accompanied Yaakov avinu, when he appeared before Yitzchok to receive the brochos.

2. On most fruit trees the leaves appear before the fruit, providing a protective cover for the young fruit. The apple, however, grows the fruit before the leaves. The Jewish people are compared to an apple because we are willing to live out our Jewish lives even if this seems to leave us unprotected. We have confidence in Hashem and that the instructions in the Torah could never mislead us. Additionally the Maharil says that the taptuch, apple reminds us of the sweet smell that accompanied Yaakov avinu, when he appeared before Yitzchok to receive the brochos.

3. Monday, Tuesday, Thursday or Shabbos

4. This is because the Magen Avraham states that any food which sounds like the word for 'abundance' in any language may be used. Therefore, many individuals eat carrots since the Yiddish word for carrot is meiren, which is similar to the word meir or 'more'. Many years ago, Rav Heinemann shlita introduced a now famous Baltimore siman to take lettuce, half a raisin and celery as an indication to 'let-us-have-a-raise-in-salary' (Star K)

Adults

1. 1st of Tishrei
2. As we want to have a sweet year. (For reason why we dip an apple see question 2 and answer for adults)
3. Rosh Hashana is the day when we declare that Hashem is the king over the entire world, at coronations for kings we blow the shofar, so to at the coronation of Hashem as king over the world we blow the shofar.
4. On the first day we read about the birth of Yitzchok on the second day we read about the akeidah
5. Yes

Kids

Rosh Hashana Answers

1. To show that every Jew is responsible for any other Jew that he can influence, leaders can influence the masses, women their neighborhoods and immediate families. Children, their friends and common people, virtually no one. Hashem does not expect us to influence more people than possible, as long as it is not less.
2. The Torah distinguishes between cheap idols made from wood and stone and silver and gold. Those made from silver and gold were with them as the owners would hide perhaps, they would be stolen. Could these powerful idols not protect themselves? (Rashi)
3. They were false g-ds whose supposed powers were unknown, the Jews would go after these g-ds which had not shown any ability to help anyone (Sforno)
4. This word literally means hidden, however it is the hidden sins. According to Ramban, these are the sins that are hidden from the perpetrator themselves. They do not know they are sinning, these are for Hashem, and Hashem does not hold them against the sinner.
5. As the ideal teshuva is based on the desire to come close to Hashem, not because of the suffering but because of the brochos that one can receive (Sforno)

Adults

1. The last day of his life
2. It means returning, one returns to Hashem.
3. This is the Torah. Moshe tells the Jews that knowing and fulfilling the Torah does not require a supernatural effort, it can be reached by everyone.
4. As this teaches us that we should not feel that learning Torah is as difficult as crossing the sea, and that we shouldn't think that we cannot learn Torah as it is too demanding for us.
5. 40

Kids

Nitzotim Answers