



נעימות החיים
 Ne'imas HaChaim Project
 In memory of Naama Markovits A"H
 לע"נ נעמה חנה ע"ה ב"ר יהודה איסר נ"י



No. 005 September 18, 2010

שבת יום הכיפורים י' תשרי תשע"א

Special Yom Kippur Edition

Review of Lessons #1 Through #4

(Prepared by Rabbi Azriel Bodner)

As we approach Yom Kippur our minds are filled with thoughts of Teshuvah and our hearts with the desire to come closer to Hashem. Rather than focusing on a specific behavior from the curriculum of lessons, let us try to understand how the lessons that we have been discussing until now in the Ne'imas HaChaim Project have helped us prepare for this great day.

What is the common thread to the lessons of Sharing (Lesson #1), Taking Turns (Lesson #2), Don't Push (Lesson #3), and Fair Play (Lesson #4). And, more importantly, what does that thread have to do with Yom Kippur? On a simple level, we can say that any improvement in our *בין אדם להבירו* is a necessary ingredient for the Yomim Noraim. That is one understanding of the exchange between *אלישע הנביא* and the *אשה השונמית*. When *אלישע*, grateful for her hospitality, offered to put in a good word for her to the King, meaning The King of Kings, she replied *בתוך עמי אנכי יושבת*, I dwell amongst my people. Her message to us is understood that if one maintains such high levels of behaviors *בין אדם להבירו* then even the political clout of *אלישע הנביא* is unnecessary.

We can, however, delve into the common thread and theme of these lessons even further. We have faith that Hashem provides for all of us as He sees fit, and that our lot is what is best for us. It would therefore be counterproductive to try to take more, especially when it prevents others from receiving what is coming to them. This idea is expressed several times in the Yomim Noraim davening in the *נתנה תוקף*, which includes the concept that on Rosh Hashana and Yom Kippur the judgment for the year is set.

By accepting our lot and not being jealous of others, or frustrated and unsatisfied because we want more, we have enhanced Hashem's majesty in this world. The *עשרת ימי תשובה* is the time that we are *ממליך Hashem, המלך הקדוש*. After *נעילה* we will shout together that Hashem reigns, *שמע ישראל ה' אלקינו ה'*, followed by *ברוך שם כבוד מלכותו* *אחד*, Rashi in *פרשת וזאת הברכה* explains the words *ויהי בישרון מלך* mean that the King can only reign when there is *התאספות יחד*, gathering and peace in the nation.

Chazal tell us that during this time of *בהמצאו* an individual has the power of tefillah normally reserved for the *ציבור*. Let us have in mind all of the people who need *ישיעות ונחמות*, and may we all merit a *חתימה טובה*.

If you would like to sign up to participate in the Ne'imas HaChaim Project in memory of Naama Chana Markovits A"H and receive weekly newsletters via e-mail, please visit www.remembernaama.org.