

Yom Kippur

Our Debt to the Dead

In a few moments many of us will be saying *Yizkor*. We shall remember those whom we loved and who shared life with us--mates, children, parents, grandparents, great-grandparents, brothers, and sisters--who have gone to their eternal reward. The *Torah* refers to *Yom Kippur* as *Yom Hakippurim*, not as the Day of Atonement, but as the Day of Atonements. "*Kippurim*" is plural. One of the reasons, the rabbis tell us, is that "*hamaytim tserichim kapara*," "the deceased need forgiveness." Our life reflects theirs; our values are rooted in theirs. If we have sinned, to a degree they have failed; if we have been righteous, they deserve part of the credit. They, as we, need forgiveness for *our* sins.

That is why we remember them so poignantly on this day, for only by recalling them can we fully understand ourselves and appreciate some of the sources of our strengths and weaknesses, our do's and our don'ts. That is why the *yahrzeit* plaques are lit up in the synagogues, and in many a Jewish home when the wife lights the *Yom Kippur* candles, she also lights what is known as "*neshoma licht*," separate lights that will burn throughout the day for each beloved soul.

Sermonic Vignettes

In the *Torah*, *Yom Kippur* is known as "*Yom Hakippurim*," as the Day of Atonements, not Atonement. "*Kippurim*" is plural. One of the reasons given for the plurality is that the dead also need forgiveness. Our sins reflect in part the failure of our parents to educate us properly and to instill in us faith and commitment. Our values and lives say something about theirs. That is why they, even as we, need forgiveness for our misdeeds. By comparing their practices and actions with ours during the *Yizkor* service, by asking the Lord to remember them in light of the charity that we, their offspring, give, we are seeking forgiveness for them.

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The word "*boker*," "morning," is mentioned three times in the *Book of Exodus*. Once at the Red Sea, when the Jewish people were saved from the

armies of Pharaoh; a second time when the people gathered the *manna*; a third reference related to the reception of the *Ten Commandments* at Mt. Sinai. Three things are essential for Jewish survival: physical security, material sustenance, and Jewish values.

Out of Kilter Souls, Purity, and Integration

We have just concluded saying *Kol Nidre*. Right after we say *Kol Nidre*, we say "May all the people of Israel be forgiven, including all the strangers who live in their midst, for all the people are at fault. O, pardon the iniquities of this people according to Thy abundant kindness. Even as thou has forgiven this people ever since they left Egypt. The Lord said, 'I forgive according to your words.'" These sentences are a direct quote from *the Book of Numbers, the Book of Bamidbar*. At the time of the golden calf, G-d told Moshe, after He had forgiven the people for the sin of the golden calf, that if Moshe would say the prayer, "*Adoshem, Adoshem, O, G-d, filled with love kindness, slow to anger...*" He would forgive the Jewish people their sins in the future.

That's why we say this prayer over and over again on *Yom Kippur*. The Jewish people did sin again by heeding the words of the spies who did not want to go up into the land of Israel. G-d wanted to destroy them and start a new people from Moshe Rabbeinu. Moshe Rabbeinu said this prayer and the Jewish people were forgiven. Why was it that G-d knew that the Jewish people were going to sin, and why in the *Torah* portion, *Vayelech*, do we read how Moshe Rabbeinu predicts that after the Jewish people are going to go into the land of Israel, they are going to sin? He tells them, though, not to be discouraged if calamities come upon them, but to read the poem he gave them in the *Torah* portion, *Ha-azinu*. They will gain courage from this poem and be able to do *teshuvah* and return to G-d. Why was Moshe Rabbeinu so sure that the Jewish people would sin?

Also, before we chanted *Kol Nidre*, we said, "By the authority of the heavenly court and by the authority of the earthly court, with the consent of G-d and with the consent of this congregation, we declare it permitted to pray with sinners." The word sinners, *Arvaryaneem*, can be read to mean

"Hebrews like Yonah." Why do we use this particular word to denote sinners? "*Ivri*" in Hebrew can also mean "distinguished."

Also, every holiday has a *choftzo shel Mitzvah*. Every holiday has a special object on which the holiday turns. The holiday of *Pesach* has *matzoh*. The holiday of *Shavuot* has the *Torah*. The holiday of *Rosh Hashona* has the *shofar*. The holiday of *Succot* has the *succah* and the *lulav*. What does *Yom Kippur* have? On *Yom Kippur* we fast. We endure five afflictions. The number "5" predominates on *Yom Kippur*. We have 5 services: *Maariv*, *Shacharis*, *Mussaf*, *Mincha*, and *Neelah*. The *Kohen Godol* changed clothes 5 times on *Yom Kippur* and he went to the *mikvah* 5 times on *Yom Kippur*. Also, the rabbis tell us our soul has 5 levels: *Chaya* stands for that element of our soul which is concerned with survival; *Nefesh*, that aspect of our soul which is concerned about the mind and beauty; *Yecheeda*, that aspect of our soul which has to do with love; *Neshoma*, that aspect of our soul which has to do with freedom; and *Ruach*, that aspect of our soul which has to do with mastery. That's why the rabbis say that we have 5 afflictions on *Yom Kippur*. The affliction of not eating and drinking refers to *Chaya*, that part of our soul which we share with animals. Human beings have four more levels to their soul. The affliction of not bathing has to do with *Nefesh*, that part of our soul which has to do with clarity of the mind. The affliction of not having sex on *Yom Kippur* refers to *Yecheeda*, that part of our soul which has to do with love. The affliction of not anointing ourselves refers to *Neshoma*, that aspect of our soul which has to do with freedom. The smell of the anointing oil knows no bounds. The affliction of not wearing leather refers to *Ruach*, that aspect of our soul which has to do with mastery. The searing wind of a whip before it strikes is what *Ruach*, that aspect of our soul, is about. Five is also the name of G-d in Hebrew. If you write on a letter *Beis Hay*, you are writing blessed be G-d. The *Hashem* letter "*Hay*," which also stands for the number "5" in Hebrew is also the name of G-d. The *Cheftzo Shel mitzvah* object on which *Yom Kippur* turns, is our soul. We want to stand with a pure soul before G-d.

We sin because our soul gets out of kilter. We sin when the five levels of our soul are not integrated properly. Many times people do things which are illegal because they feel they must have security. How many people

have wronged others for a few dollars? We know, too, on the level of *Nefesh*, scientific inquiry, how many evil things have taken place. Mengele did scientific experiments on pregnant Jewish women in the concentration camps without anesthesia to see how fetuses developed and how much suffering women could take. We do know about his experiments with twins and his experiments with hypothermia. Man's intellectual curiosity, if unfettered, can lead to horror. Even in this country there were radiation experiments done on people without their consent. We know that love can lead to terrible things. Susan Smith thought that she had to kill her children because her lover said that he did not want them, and she did not want to lose his love. O.J. Simpson may not be guilty of murder, but he certainly was not a good husband. How many women put up with a husband who batters them for the sake of love? We all know, too, that the urge for freedom is not always positive. The idea of roaming free is not a Jewish idea. Twenty-five per cent of the children in America live in poverty principally because they have been deserted by their fathers and even many by their mothers. We all know the terrible consequences of mastery. People will, in order to keep control, use all sorts of devious means to make sure their children do not grow up or that their spouse does not develop him or herself. We also know the terrible consequences which occur when one people, based on race or religion or ethnic origin, etc., tries to put down another people. We also see the terrible results of people who think that they are the sole arbiter of morality and try to gain all sorts of advantages by manipulatory moral concerns. Our souls can get out of whack when its parts are not integrated properly.

That's what we are talking about when we talk about Hebrews like Jonah. Jonah did not want to heed G-d's command. He thought he could live without G-d so he first tried to run away to Tarsus, which stands for money, material things. He also left from Jaffa, which means beauty. He tried to escape into the realm of the mind and beauty. When that failed, he went on a ship, an *Oneech*. He was going to be the master of everything. "*Oneeah*" means "I am G-d." He then hid in the "*sefinah*," which is another name for "ship," which stands also for "mysticism." He was going to be free of all bodily concerns. He was going to roam free. When the storm raged and he could not find peace, he said, "Throw me in the *yam*." "*Yam*"

in Hebrew means "everything is permitted." He got involved in sexual and other perversions but it did not help him. He was swallowed by a *dag*, a fish. "*Dag*" in Hebrew has another meaning. It also means "worry." He was overcome with worry and alienation. He did not achieve happiness. He needed to have all aspects of his soul integrated. He needed to stand before G-d pure with a complete soul.

That's what we say on this holiday. "G-d, may You cleanse us so we shall be pure before You." We need to have our soul pure. We need to be able to stand before G-d with a pure soul. Unless we are able to do this we will not be happy. The *Cheftzo Shel mitzvah* of *Yom Kippur* is our soul. We need our soul to be pure. We need to be able to look in the mirror and be proud of ourselves. We need to be home with G-d. Moshe knew that the Jewish people would sin because they would stress one aspect of the soul over another. They were entering the land of Israel. They had to concentrate on building cities and they were going to neglect the other aspects of their souls. But what was going to happen after they built the cities? Were they then going to be able to return to develop all aspects of their soul in an integrated way as Judaism demands?

We Jews in the United States are having the same problem. The first generation had a dream. They wanted their children to get a college education. They wanted their children to enjoy the fruits of America. Sixty-two per cent of all Jews in America are college graduates, an astounding figure. Ninety per cent have attended college. But what comes after you have attained a high level of education and an upper middle class income? What are you going to do then? The soul needs more than just material things. So many people have gone astray searching for answers in strange places, not realizing that within Judaism we have sustenance for all the levels of the soul. We need to have all levels of our soul come in harmony. That's why during High Holiday period time we do not say, "Blessed are You, G-d, Who blesses His people with peace," but we say, "Blessed be G-d, Who makes peace."

I am reminded of the story of Paul. Paul was on a train from Providence to New York. He had a huge red backpack between his legs. He was looking out the window enjoying the scenery. He noticed a little old man with a white beard staring at him. Eventually, their eyes met and the man

asked if he could sit next to him. Paul said yes. The man then asked him if he were going to Europe. Paul said, "Yes, how did you know that?" The man said, "Because of your backpack. By the way, Paul," the man continues, "is your father from Warsaw?" Paul was astounded. He said, "Yes, my family is Polish. My mother and father are from Warsaw." The man looked at him and said, "Is your family still religious?" Paul answered, "Of course." The man then asked him, "What *shul* do you *daven* in?" Paul answered, "I am sorry. I don't know any Polish." The man looked incredulous and said, "You don't know what *daven* means?" Paul was getting angry and said, "I don't know what you are talking about. I told you, I don't know any Polish." The man then said, "How can you call yourself religious?" Paul said, "What do you mean? We are very devout Catholics." The man looked at him amazed. "Your father," he continued "has one blue eye and one brown eye and looks exactly like you." Paul said, "How do you know that?" "What is your full name?" the man asked. Paul said, "Paul Sinclair and my father's name is Dale Sinclair." The man said, "Your father's name is Moshe Rosenberg and he is Jewish." Paul said, "I do not know how you know that my father has one blue eye and one brown eye and that he looks exactly like me, but we are Catholics." The man looked at Paul and said, "Well, maybe you are right. Tell me where you are going." Paul said, "I am going to Greece." The man said, "Why don't you go to Israel? It's only a two hour plane ride from Greece."

Two months later the phone rang. Mrs. Sinclair picked up the phone. "Dale," she exclaimed, "It's Paul. Paul, where have you been We have not heard from you for two months!" Paul told her about meeting the man on the train and how he decided to go to Israel. Meanwhile, Dale picked up the phone, too. Paul continued, "You know that man is right. The moment I stepped on Israeli soil, I felt at home. I have been studying in *yeshiva* for two months and I really like it. Dad, why didn't you tell me you were Jewish?" Dale answered, "Son, you don't know what you are talking about." Paul said, "Dad, you owe me an explanation." His father said, "I don't owe you any explanation. You did not live through the Holocaust. Will it take a *pogrom* in your *yeshiva* for you to understand what it means to be Jewish? Understand that being Jewish is a curse. Your mother and I have tried all your life to shield you from that curse. Nobody in Providence

knows that we are Jewish. Come home immediately. If you persist in wanting to be Jewish, we do not want to see you again." "But, Dad," Paul said, "I can't. I can't come home how." There was a click on the phone. Then his mother said, "Paul, listen to your father; come home immediately!" Paul said, "I can't," and heard another click.

Two weeks later Paul received a package from home with many of his things and in this package was a manuscript. Paul could not make heads or tails out of it. He took it to his *rebbe* and asked him what this manuscript was all about. His *rebbe* looked at the manuscript and asked Paul where he got it. Paul explained that his father had sent it to him with his things. In the note his father wrote his father. Said that his own father had given it to him. Paul's father, after he came to Providence, had hidden it in a box in the basement covered by other boxes. He had thought many times about throwing it away but he hadn't. He now thought that Paul might want it. The *rebbe* looked at the manuscript and read the introduction with amazement. The introduction stated, "I am writing this book not in order to make a livelihood and not to gain honor. I know that the winds of cultural change are sweeping Poland and I am afraid that some of my own family may be so swept away with them that they may leave the Jewish fold. I am writing this book in hopes that one of my grandchildren will one day read it and that he will then learn that his grandfather was devoted to the study of *Torah*. I ask him to remember the following: that we Jews must cleave to G-d and His *Torah*; otherwise, we are nothing." When Paul heard these words, tears came to his eyes. The *rebbe* then turned to the next page and he exclaimed, "There is something very wonderful here. You know the question, Paul, you had just asked on the *Talmudic* text we are now studying? Your grandfather answers this question on the first page of this manuscript." Paul looked amazed and then he said, "Now I know that I am home."

All of us want to come home. All of us want to stand pure before G-d today. Let us all hope and pray that we will be able to do so, so that G-d will bless us with a good, healthy, and happy New Year.

Lights, Past, Future, and Fulfillment

In a little while we will say *yizkor*. Already the memorial tablets have been lit from the night before. We remember those who have gone before us. There are five times in Judaism that we light a candle. We light a candle on *Pesach* when the father, holding a candle in his hand, trudges through the house followed by his children looking for the *chometz* which the mother has pre-arranged in little packages for the children to find. The second time we light lights in Judaism is when we light candles for *Shabbos* and for the holidays. These candles stand for light, for joy, and for the warmth of family. The third time we light a candle in Judaism is when we light the *havdallah* candles after *Shabbos* is over. This reminds us of the fact that we have been given a powerful tool by G-d to help Him perfect this world. The rabbis say that Adam was created on a Friday and that he sinned on a Friday and that he was forgiven on a Friday. He was to be expelled from the Garden of Eden on Friday, too. G-d, though, let him stay in the Garden of Eden over *Shabbos*. After *Shabbos*, though, G-d told him that he had to leave. Adam asked G-d, "How can I leave? It is dark outside." And G-d gave him the great gift of fire with which he could construct a civilization. G-d gave men the gift of fire. He did not have to steal it from the gods, as in Greek mythology. The fourth time we light a flame is on *Chanukah* when we remember the *Maccabees* who fought for our religion, for religious freedom. We all remember that the light of our religion was not extinguished. Nobody thought that our people could stand up against the mighty Selucid Empire and the overwhelming Hellenistic influences that they represented. Judaism seemed to be finished, but somehow Judaism was able to stay alive until future generations could take up the reins. This little bit of oil should have lasted only one day, but it lasted eight days until new oil could be made. This is similar to what happened in our day. Fifty years ago everyone was predicting the demise of traditional Judaism, but it has not died. It is still here, and it is growing. The fifth time we light a candle is when we remember those who have gone before us because the soul is the light of G-d within us. We all know that each of us has a piece of G-d within us. Each of us has a *Neshoma*. That *Neshoma* is what distinguishes us from animals and which allows us to grow and to be

part of G-d's great plan for creation.

I am reminded of the story they tell about a little boy who used to go to his friend's house and there he saw the warmth and the joy and the happiness of *Shabbos* and he wanted his mother to light *Shabbos* candles. However, his mother, for her own reasons, did not want to light *Shabbos* candles. So one Friday night his mother came home from work and there were two *yahrzeit* lamps burning on the table and the boy, very excitedly looked at his mother and said, "Mother, these are for you." I am sure that this mother was not thrilled to find these candles lit for her. But we know that light in Judaism has a very important role to play, just as light in the physical world has a very important role to play. Light causes us to see things, but light, itself, cannot be seen. Light also is not logical. It is both a particle and a wave. How is that possible? What's more, we know, according to physics, that light in order to be light must constantly be on the move and must bear a message. That is, too, what our soul must do. Our soul must bear a message. We are partners with G-d in trying to bring morality and goodness and perfection to this world. We are part of a long line, a golden chain which stretches back 3500 years back to Abraham and which will stretch forward until Messianic days until our job is completed.

On *Yom Kippur* we read something very peculiar at *Mincha*. We read something which almost seems to be x-rated. We read about who can marry whom and who cannot marry whom. You cannot marry certain relatives; you cannot have intercourse with animals, etc. Why do we read this on *Yom Kippur*? The rabbis tell us because *Yom Kippur* was a day on which marriage engagements used to be announced. The rabbis tell us that there were no happier holidays than on the 15th of Av and *Yom Kippur* because on these days engagements were announced. Why should we of all days make marriage announcements on *Yom Kippur*? After all, *Yom Kippur* is a day of introspection, a day of reflection, a day of fasting, of contrition. That is true but *Yom Kippur* is more than that. *Yom Kippur* is also the day which we affirm that we want to continue to bear G-d's message, that we want to help him perfect the world. We also knew that in order to help Him make this a better world, we have to develop the potential within ourselves. This we can do only if we will form families. We have to get married. Marriage shows that we have hope, that we want to assume responsi-

bility one for another, that we want to help G-d perfect this world, and, therefore, we read about marriages on *Yom Kippur*.

The light we light on *Yom Kippur* represents our souls because the soul is the light of G-d within us and when we talk about the soul, we always talk about it within a family. A soul, in order to develop properly, needs a family. When we look for *chometz*, which is a symbol also of our faults, we do it within the family. When we light the *Shabbos* and holiday candles, we do it within the family. When we make *havdallah*, we do it within the family. When we light the *Chanukah* candles, which shows our dedication to our religion, we do it within the family. Also, when we light the *yizkor* lights, we do it at home. It is the family which has always allowed Judaism to continue.

On this *Yom Kippur* day we bring to mind the memory of those who went before us to tell them that we are still part of the great enterprise and bearing G-d's message. We all know that from one candle we can do something that we cannot do with anything else. When we give away money, it is gone. It is true that we believe that G-d will bless us when we give charity, but it will be new money. But, when we light one candle from another candle, the first candle is in no way diminished. It continues to glow and to burn as bright as before. We can light other candles from it until eventually the whole world can glow with light, but light also has one deficiency. It needs energy. It needs to be replenished. Unless there is more wax added to the candle, the candle will burn out. Unless there is more fuel added to the oil lamp, the lamp will go out. Energy has to be added, and it is our responsibility throughout all the generations to make sure that we add this energy. That is why we light a candle on *Yom Kippur*. Why should we light a candle on *Yom Kippur*?

In the olden days they lit a candle on *Shabbos* because they wanted to have light at the *Shabbos* meal. As you know, candles were very expensive in the old days. In fact, after World War I in Poland, many people died because they did not even have enough money for matches. People used to go to bed at dark so they should not have to spend money on candles, but on *Shabbos* we had to have a festive meal and we had to enjoy the meal by the light of candles. But on *Yom Kippur* we are not going to eat, so why do we need the candles? The reason the rabbis tell us that we need the candles

on *Yom Kippur* is so we can bless our children. There is a special blessing that we are supposed to give on *Yom Kippur* to our children. *Yom Kippur* is one of the most important times when we should bless our children. The continuity of generations is what is necessary for the Jewish dream to continue. On *Yom Kippur* we must connect with the past and the future. On *Yom Kippur* we remember those who have gone before us and bless those who will live beyond us so that our soul will become greater and fuller. We all know that when our soul, our *Neshoma*, joins with others, it grows.

We have a wrong idea today that a person grows when he becomes self-actuated and self-aware and self-realized and self-ish. The paradox is that the more you get into yourself, the more you develop and the more you find yourself. Certain people have such wonderful *Neshomas*. The people relate well to those in the past and those in the future. They just glow while those people who can't relate are hard-hearted. They have shriveled up souls. In order to be a good Jew, we have to have a soul that reaches out and relates to everyone. We have to have *Rachmones*. That is the whole essence of *Yom Kippur*. We say, "G-d, we know we have sinned. We even know that our forefathers have sinned, but we have not given up on our dream. We have even trained our children in it. We will continue to try to make this a better world. G-d, for this merit alone, You should forgive us and let us continue because we are true to the dream of our forefathers and we have given this direction to our children. Our souls are attuned to it. We are a people who have *Rachmones* and we are a people who want to make this a better place and our children believe in this dream, too."

I am reminded of the story they tell about Ida and her family. Ida and her sister who, for some reason, she called Grampa, were rounded up on the first day of *Sivan* in 1944 from a Czechoslovakian village where her family had lived for hundreds of years and they were sent to Auschwitz. As they were packed into the cattle car, the father turned to Ida and said, "Ida, you know on *Rosh Hashona* we read how G-d commanded Abraham to sacrifice his son, Isaac, but G-d stayed Abraham's hand and would not let him sacrifice him because G-d does not want human sacrifice. Today, though, we are being sent to a place where man has decreed that man should kill man and when man says that he is going to kill man, the command is not put aside through the efforts of other men. Ida, remember any

time you have a chance to save a life, Ida, save a life because whoever saves a life is as if he saved the world."

When they came to Auschwitz, Ida and her sister were pushed to the right and the others, who knows where they went, what happened to them. Ida and her sister stayed together and Ida tried her best to do whatever she could to make sure that her sister would remain alive. She was recognized by the other women as a courageous woman who took many blows because she refused to do bad things to her fellow Jewish prisoners. One day when she was crowded in a bunk bed with twelve other women, they all heard below them a funny sound. All the women looked at each other and they said, "It is terrible, all we need are rats in our bunk bed. It will give the Germans another excuse to come in and shoot us." They told Ida to go down and see what was going on. Ida slowly moved down off the bunk. All the other women had to move so she could squeeze through. There underneath the bunk bed Ida found a little girl, maybe nine years old, who was curled up in a little ball like a little kitten, trembling. There had been an action against children in the camp and she had hidden in the latrine and when it got dark, she had run into the barracks. All the other women said, "Let's turn her in. Let's turn her in. They'll kill us all," but Ida said, "We're not turning her in." Ida went right to the *kappo* of the barracks who was not Jewish and said, "I know that your boyfriend is Jewish but he is pretending he is an Aryan. I want you to keep this girl during the day while we work and, if you do not do that, then we'll turn your boyfriend in. You can kill me and the other girls, but there are a lot of people who know this, and they will turn him in and you will die, too, because you have consorted with a Jew."

The *kappo* listened to her, and she hid the girl during the day. Ida did everything to protect her little Estherke, to make sure that she would be safe. She was nine years old but she looked about five because she was so undernourished. When selections came, they threw her wrapped in blankets over the electric fences to the other parts of the camp to keep her from being selected. They hid her in all sorts of different ways. Finally when the Russian approached Auschwitz, the inmates were all sent on a death march to Bergen Belsen. Ida had made a contraption for her back in which she could fit Estherke. Although Estherke was now almost ten years old, she

fit in perfectly because she was so small for her age. When they got to Bergen Belsen, Ida was sure that Grampa, her sister had died because they had lost track of her, but she and Estherke somehow made it. After they were there a few days, lo and behold, whom did they find there lying almost dead? Grampa, Ida's sister. Estherke and Ida nursed her back to life at great risk to themselves. Finally, In April 1945 the Allies liberated Bergen Belsen. Estherke, Ida and her sister went back to Czechoslovakia to find their family.

They decided to separate. Ida did not want Estherke to go by herself to Bratislava but she felt she had no choice because she insisted so much and, after all, she was now ten years old. Ida went, too, looking for her family, and Grampa found by luck her husband who she thought had surely been killed. After two or three weeks had gone by, Ida and her sister and her sister's husband met at the place where they were supposed to meet, but Estherke didn't come. They did not know where she was. Ida, meanwhile, had met a young man, and they decided to get married. That young man had a visa to go to America, while Ida's sister and her husband had decided to go to Israel. They waited another week for Estherke, but she did not show up. They looked through all the orphanages and went to all the agencies, but nobody could locate Estherke. Finally, her husband's visa for America was about to expire, so they had to leave. Ida and her husband went to America and Grampa and her husband went to Israel.

Ida worked hard in America but, unfortunately, she had no children. Her sister in Israel had three children and in the early 1950's, she called Ida to come and see her nephew and nieces. Ida, who had saved up her money, decided that she had to go see her sister, so she traveled to Tel Aviv. One day while her sister was at work, Ida went for a walk along the streets of Tel Aviv. Suddenly she was overcome by the heat and collapsed. Two soldiers came and picked her up and took her to the hospital. There she began to recover. They grew attached to her and came to visit her every single day. On the fifth day, when she was about to be released, she looked at them and asked if there was anything she could do for them because they had been so kind to her. One of them, Yossi, said, "Yes, you can do something for me." She asked what? He said, "You can come to my wedding." She said, "How can I come to your wedding? I don't know

anybody." He said, "What do you mean you don't know anybody? You know at least the second most important person if not the first, me." So she said she would come.

The next day she came to the wedding. Not knowing anybody, she sat in the back. At first the groom came with his party and stood under the *chupa*, and then the bride stood in the back. Unfortunately, she had no family. All of a sudden, Ida gave a start. There was Estherke. She quickly got up out of her seat in the back and stood next to her and escorted her to the *chupa*. She had fulfilled her father's wishes. She had truly saved a soul in Israel.

All of us are responsible to help each other. That's what our families are for and that is why, on *Yom Kippur*, we remember those who have gone on to the next world and we bless our children. We need our family past and present to help us enlarge our souls so that we can help fulfill the Jewish dream of helping G-d perfect this world. This is also the only way we can fulfill ourselves. May we all have a part in this dream and may we all participate fully in this dream so that we will be worthy of a happy, healthy, prosperous, and self-fulfilling New Year and so that the Jewish people will live and the world will be perfected soon. Amen.