

בס"ד

מזרה המשועממים

Guide
for the
Bored

FOR ROSH HASHANAH AND YOM KIPPUR

Presented By

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Dedicated to
the Tashlich Fish

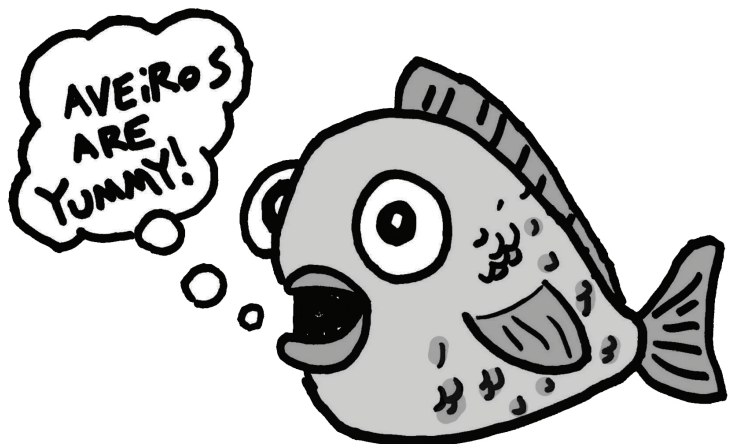


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It is likely that the contents of the table in front of you are as follows: Several machzorim, a box of tissues, at least one crumbled up used tissue, a sandwich bag filled with cheerios, reading glasses and a lego mentschy.

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Introduction

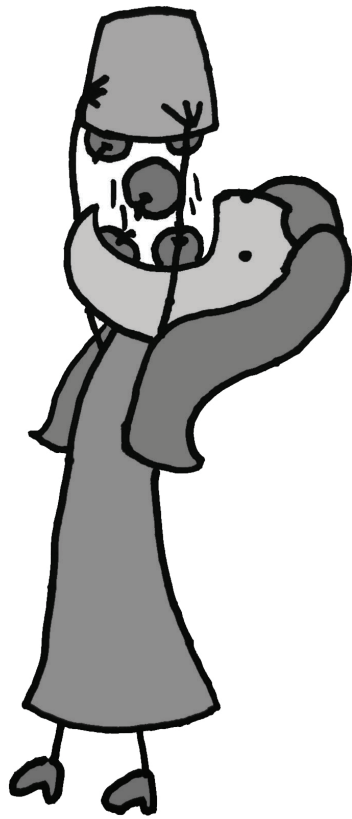
Some people seem to be very good at being in shul and davening nicely. Others (like myself) struggle a bit more. As an artist, I tend to gravitate towards activities that give me an opportunity to be creative. But davening is supposed to be expressive and, as such, I think there's a lot more room for creativity in it than we give it credit for. I sometimes think of it like being an actor in a play - to make it really meaningful the actor has to figure out how they can express something real about themselves through words that aren't their own.

I think that the more we use our minds and hearts to explore ideas of Torah and Tefillah during davening, the more meaningful we can make the whole experience. Even if that means veering off onto some tangents and then finding our way back. As long as we're in the room and thinking and feeling, we're on the right track.

I hope this booklet helps you meander through your own path on these Yomim Noraim, finding morsels of meaning along the way.

K'siva V'chasima Tova

Dovid Taub



Things to Think About

The first section of this booklet is arguably its most boring, but I think you'll get desperate enough to read it eventually. In it, I present to you various interesting ideas about Rosh Hashanah and Yom Kippur that I have either found or made up (don't worry, I'll let you know which is which). Have fun skipping to the scavenger hunt!

Scales

Let's talk about scales. Not the ones on the fish head you ate hesitantly on the first night of Rosh Hashanah and that some other guy at the table ate with unsettling enthusiasm. The kind of scales you weigh stuff with.

but we wear those all the time so it doesn't count. My point is, our New Year's is all judgy and prayery while other people's is a time to celebrate with reckless abandon until they become a road hazard. What's the deal?



But first let's talk about New Year's commemorations. For a lot of people in this world, New Year's is a time for wearing funny hats and blowing noisemakers. But for us Jews it's a serious time in which we know we are being judged

According to Midrash¹ the month of Tishrei (and specifically Rosh Hashanah) is a time of judgment (in which our actions are weighed in the Heavenly Court to determine our fate for the coming year) because it falls during the mazal (astrological sign) of Moznayim, which means scales. In case you're not familiar with mazalos, the basic idea is that the alignment of planets and stars causes some sort of spiritual force that influences people's lives. Each month is assigned a specific symbol based on the constellation (group of stars²)



by Hashem and we daven for a bajillion hours that we should be judged favorably. No noisemakers or funny hats. Well, we do blow one noisemaker, but it doesn't unfurl when we blow it, and we're very serious about it. And yes, we wear funny hats,

that is visible in the same part of the sky that the sun is during that time (at least, I think that's how it works. But I don't even own a lab coat³, so take my explanation with a grain of salt). During Tishrei that constellation is Moznayim (or Libra in Latin).

Here's what it looks like:

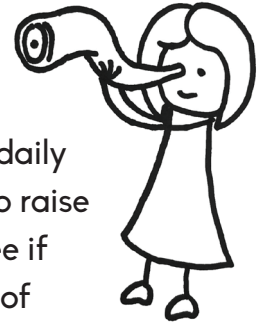


Totally looks like scales, doesn't it?

Now, if all of this stuff about the stars determining our fate is making you a little nervous, you're not alone. There's a dispute in Gemara about it⁴. R' Yochanan says "אין מזל לישראל" - There is no mazal for Jews. R' Chanina says "יש מזל לישראל" - There is mazal for Jews. Most Rishonim say that both sides agree that the spiritual influence of the mazalos exists, they

just disagree about whether or not it affects Jews.

The obvious application of this argument is whether or not you should care about your daily horoscope. But I'd like to raise the stakes a little and see if we can use it to get out of davening all day on the Yomim Noraim. You in?



If there is no mazal for Jews, then it shouldn't matter that the mazal of Tishrei is scales. Who cares? And it seems like that is the winning opinion (at least that's the one people quote all the time). If so, then we're done here. Let's all go home and eat pomegranates. It's a win for everybody. Except maybe the chazzan. But honestly, he could use a break. His voice is getting a little wobbly and, unlike the shofar guy who can just swap out his shofar when he starts sputtering, the chazzan is stuck with the vocal cords he has. But I digress. The point is, mazalos don't affect Jews, so the magical star scales don't matter and we can go home.

Not so fast. According to Rashi, the opinion that there is no mazal for Jews doesn't mean that the mazalos have no effect on us. It means that through tefillah we can override the mazalos. Which

means that we would have to daven for a bajillion hours to override the judgy influence of Moznayim so that we don't have to daven for a bajillion hours, which would be pointless.

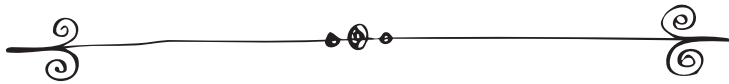
But it also means that our davening is more powerful than the stars, which is pretty cool. Think about that when you open your machzor again.

1 Vayikra Rabbah Ch. 29

2 Technically the term "constellation" refers to the area of the sky in which certain groups of stars are seen, but regular, non-lab-coat-wearing people usually use it to refer to the group of stars itself.

3 That's not true. I do own a lab coat. I use it to skip the line at the grocery store.

4 Shabbos 156a



Chet Face

This may sound odd, but I find "Al Chet" to be one of the funnest parts of Yom Kippur davening (kind of like how the villain in stories and videos is always more interesting than the hero). You get to do stuff (bang on your chest) and it follows a nice little Aleph Beis pattern (that's 30 free points for the piyut game later on). We also say it 10 times throughout Yom Kippur, which means there are a lot of opportunities to find new and interesting things about it.

One such observation is that a group of al chets at the end of the second section make a face!

וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן:

"...And for the chet which we have done with with a bent neck"
(Often translated as "haughtiness" or something like that. Kind of like the english expression "nose in the air.")

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפִתוֹתַיִנוּ

"For the chet that we have done with the speaking of our lips"

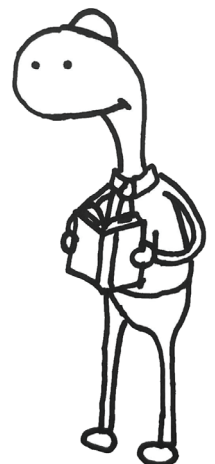
וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּסִקּוּר עֵינַיִן:

"And for the chet that we have done with the gaze of the eye"

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּעִינֵימָם רָמוֹת:

"For the chet which we have done with raised eyes"

(Also a reference to being overly prideful)



וְעַל חֶטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּעִזּוֹת מְצַח:

"And on the chet that we have done with strong foreheads"

(Often translated as "impudence" - basically, strong headedness.)

So first there's a throat, then lips. Then we get two for the eyes (I like the second one better because it's both eyes, but the one eye doesn't interrupt the face. No nose for some reason. I guess our noses are innocent). Then we finish off with the forehead, having built a face from the bottom up (see illustration below).



What does this teach us? Very little. It's just something I thought up in shul one year because I was bored and nobody had made a booklet like this yet. But perhaps it can teach us that if you think about the words of davening, you can find interesting things.

Rosh Hashanah for Dogs

Right now my family's lovely little doggy is sitting at home, probably just chilling out on the couch, or maybe sitting in a ray of sun by the window. I don't know for sure what she's doing right now, but she's definitely not davening. But should she be? I mean if we have to come to shul on Rosh Hashanah and Yom Kippur and spend all day pouring out our hearts, begging for good things in the coming year, maybe dogs should too. What would they daven for? The same stuff we ask for - puppies, a long and healthy life and lots of kibble.



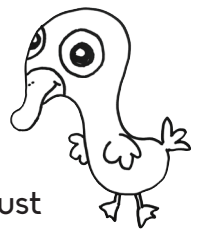
Let's assume for the moment that dogs should in fact observe a Day of Judgment.

The question then becomes "which day?" The Gemara in

Rosh Hashanah¹ says in the name of Rav Nachman bar Yitzchak that the first day of Tishrei (Rosh Hashanah) is a Day of Judgment. But maybe that's just for people and there is a different Rosh Hashanah for dogs.

The very first Mishnah in that Gemara says² "There are four Rosh Hashanahs." The first of Nissan is Rosh Hashanah for kings and yomim tovim. The first of Elul

is Rosh Hashanah for maasar behemos (giving a tenth of our animals). The first of Tishrei is the Rosh Hashanah for years (and some other stuff). And the 15th of Shevat is Rosh Hashanah for trees (Tu B'Shevat). Since Rosh Chodesh Elul is the Rosh Hashanah for mitzvos dealing with animals, maybe that's when doggies should go to shul!



On the other hand, maybe those Rosh Hashanahs are just for counting years for technical halachic stuff, and not for spiritual stuff. I mean, do trees get all nervous when Tu B'Shevat comes around? Do they send each other cards and get annoyed that their employer doesn't give them the day off and they have to use up their Dutch Elm disease days? No. And they shouldn't. They should do that stuff on Shavuos. Why?

The second Mishnah in Rosh Hashanah³ says "at four times the world is judged." "Man is judged on Rosh Hashana and the sentence is sealed on Yom Kippur"⁴. Pesach is judgment day for grain and Sukkos for water. And Shavuos is when fruit trees are judged. So now we know when trees should eat fish heads but we still don't know about dogs (my dog will eat fish heads

whenever she gets the chance).

Since animals seem to be left out completely from that list of when things get judged, we're now left with a new question: Do animals get judged at all? Saadia Gaon says⁵ about korbanos (animal sacrifices) that when an animal is shechted (slaughtered) Hashem will know if its life was ended with unnecessary pain and will compensate the animal for that pain.

From this we might possibly be able to say two things (I told you I'd let you know when I'm making stuff up and this is one of those places): Firstly, If Hashem judges the circumstances of the end of an animal's life at the time it happens, perhaps that's how animals are always judged - on a case by case

basis, as things happen. In which case, there would be no specific day on which doggies would need to sit in shul for a gazillion hours. Nextly, and I think most importantly, the judgment of animals that's happening is not about the animal's actions or choices (let's not get into whether animals even have free will. I'm sure you can find someone in shul who will argue with you about that for hours). What's being judged is how the animal was treated by people in its life.

If that second part is true, that means my doggy can stay at home and bask in her sunbeam. It's us who need to think about how we treated all of the creatures in our lives, ask for forgiveness for the mistakes we made, and resolve to give them more squeaky toys in the year to come.

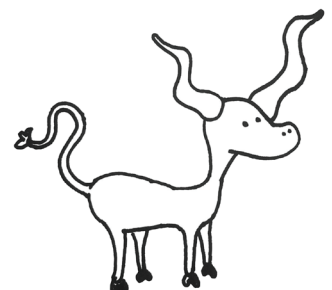
1 Rosh Hashanah 8a

2 Mishnah Rosh Hashanah 1:1.

3 Mishnah Rosh Hashanah 1:2

4 Rosh Hashanah 16a. This is the language of a beraita brought by the Gemara which is similar to the mishnah. The mishnah says “כָּל בְּרֵאֵי” - everyone in the world - which is a little less clear. But since the Gemara says that the mishnah and beraita are said by the same person, I think it's safe to use the clearer language from the beraita. Also, it proves my point better.

5 Emunos V'Dayos 3:10



Things to Do

Obviously, we're all supposed to be completely focused on davening the entire time on the Yomim Noraim, and not playing silly games some weirdo made up. But the definition of davening can be expanded. Chassidim count preparations like eating a little mezonos and learning Chassidus as part of the process of davening. It makes sense to me that engaging your mind creatively should be part of that process as well.

Now that that's out of the way, here are some silly games some weirdo made up.

Plaqueology

Any shul worth its weight in fake bronze is full of plaques. If you're lucky, yours might even have Yahrtzeit boards (you know, with all the little light bulbs on it). Study the plaques and try to find clues that reveal mildly interesting information about the Jewish community of Whereveryouliveburgh. Here are some places to start:

- **What first names were popular at various times and when did they go out of style?**
- **Can you find families by matching up last names? Try to trace the family tree by looking at their Hebrew name, including their father's or mother's name.**
- **Which English names are most often paired with which Hebrew names? Does it change by era?**
- **How many Gertrudes can you find?**
- **Find an Ira born in the last 50 years.**

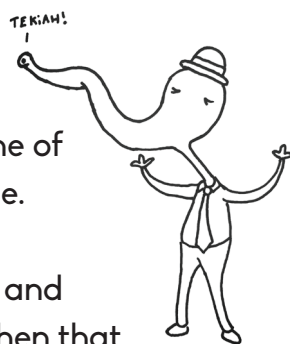


Piyutim

Did you ever notice how on Rosh Hashanah and Yom Kippur there are long stretches where the chazan is just doing his own thing, and then there are parts where all of a sudden everybody bursts out in song? Those parts are (mostly) piyutim, or poems, and thus lend themselves nicely to singing because poems and songs are very closely related (like ducks and geese, or perhaps more accurately, two ducks who are related). Each of them uses some kind of poetic scheme (not like a Ponzi scheme, but a structure that gives a poem rhythm or symmetry). A lot of them start each verse with a letter of Aleph Beis, and go in order (I think some go backwards starting from Tav, but I'm too lazy to check). Others use repeating phrases after every verse or group of verses.

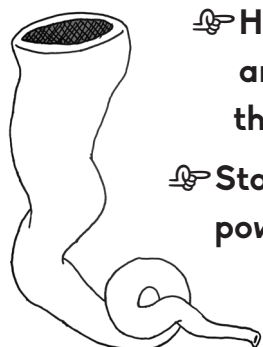
So, the challenge (admittedly a possibly very boring one, but hey, you don't have a lot of options) is when you get to one of those piyutim in davening, try to figure out the poetic scheme.

Oh, and be aware that for the Aleph Beis ones the letters Sin and Samech are interchangeable, so bonus points for spotting when that happens (yeah, there's points in this "game", but you have to figure out how they work).



Tears of Joy

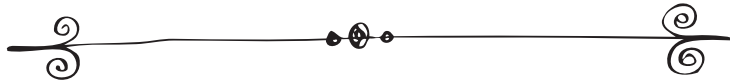
Here's a fun little game that you can play in Shul. It works best with long hair or a tallis that can cover your face, but with practice you can probably pull it off without that.



- ☞ **Hunch over a table with your head down, buried in your arms (or hiding under your hair or Tallis if you wear one) so that your face is concealed.**
- ☞ **Start shaking a little as if you are weeping silently but powerfully.**

☞ When someone comes over to see if you're ok, pop your head up to reveal that you were not, in fact, weeping, but laughing maniacally.

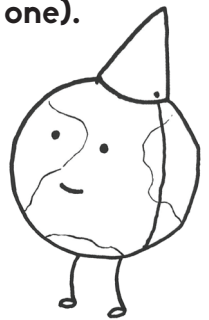
☞ Repeat with new people until everyone already knows what you're doing and wants you to stop.



Shul Scavenger Hunt

Look, you're gonna get distracted from davening and start looking around at interesting things anyways, why not make it competitive? You get one point for each item found, and you can only use each item once (unless otherwise stated). Obviously, don't disturb people (negative 5 points for every time someone gives you the stink eye). And be respectful. Oh, and you have to find these things. You can't make them happen.

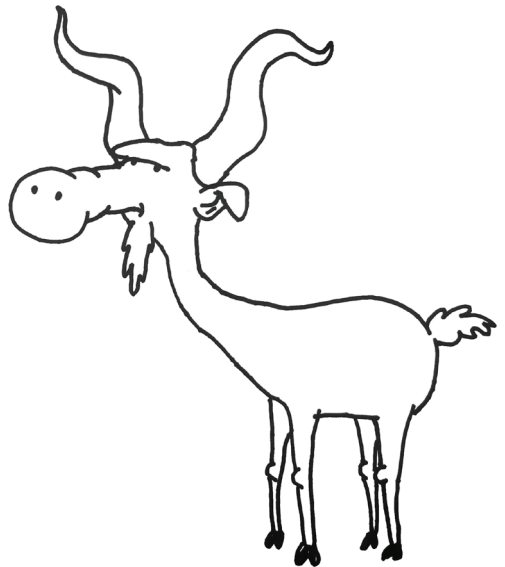
1. A small child obliviously munching on snacks in front of a very hungry adult.
2. A lady with two handbags.
3. A parent davening very spiritually, with their eyes closed while holding a screaming infant.
4. Somebody sleeping (Shhh! Don't wake them up!)
5. A person davening from multiple machzorim at the same time (one point for each machzor beyond the first one).
6. A lady named "Sylvia".
7. A guy named "Alan".
8. A birthday cake (happy birthday, world!)
9. A shofar (one point for each one you find. Don't play with them, though, or people will get mad at you and also probably me).
10. An artistic rendering of a lion.
11. A bowtie.



12. A bird (must be visible for at least 10 seconds from inside the shul. Bonus point if it's actually inside the shul).
13. The number 500 (printed).
14. A green yarmulke
15. A lunchbox.
16. A person wearing sunglasses (those changy ones count if they're still dark when you spot them).
17. A person with a stack of seforim taller than they are (when they're sitting down).
18. A stuffed animal.
19. A misplaced pair of reading glasses (maybe try to return them to their owner?)
20. A spider web (do not disturb it).
21. A wall clock showing the wrong time.
22. A dreidel.
23. A lost button from someone's clothing.
24. A hidden stash of candy (don't take any without asking).
25. A scarf.
26. A used tissue anywhere except for in a bathroom or garbage can. (Don't touch it. Gross.)
27. A single shoe (where's the other one?)
28. A misprinted machzor.
29. A yellow sock.
30. A winter coat.
31. A jar of gefilte fish (but don't get me in trouble with the guy in charge of the kiddush closet. Those guys are serious business).
32. A sign or poster with three words on it (no more no less).
33. A Mitzah Mentchie.
34. A plush Sefer Torah.
35. A broken doorknob.
36. A booklet or paper left over from a different Yom Tov.
37. A rubber ducky.



38. A mezuzah case longer than your head.
39. A machzor with a missing page (Obviously, don't rip pages out. You have to find it that way).
40. A chair with an uneven leg that wobbles.
41. An article of clothing with a shofar printed, woven or embroidered on it.
42. A squeaky seat.
43. A very well-used machzor that's been patched up with tape.
44. Raisins (0.1 points for each raisin).
45. The most comfortable chair.
46. A misprinted shul newsletter (one point for each typo).
47. A seat with a "Reserved" sign on it.
48. A machzor with a page that's sticking out awkwardly.
49. Legos.
50. Yarmulkes from weddings and Bar Mitzvahs (one point for each event).



Things to Learn

The machzor my family used when I was growing up had a bunch of interesting quotes from Torah sources in the back. When I would get antsy my mother (hi, Ma!) would tell me to look at those. Unfortunately, the machzor I use now doesn't have that, so I end up bringing a stack of seforim to shul with me.

In case you don't have a bunch of seforim with you right now, I've compiled a bunch of interesting things from Midrash and Gemara that I hope will keep you engaged until your battery is recharged enough to dive back into the machzor.

In the spirit of Rosh Hashanah and Yom Kippur let's start with a couple of things about kings and kingship.

Chagigah 13b

The king of the beasts is the lion, the king of the domestic animals is the ox, the king of the birds is the eagle, and man is exalted and lords over them, but the Holy One, Blessed be He, is exalted above all of them and above the entire world.

חגיגה י"ג, ב

מֶלֶךְ שְׂבַחַיּוֹת — אַרְי, מֶלֶךְ
שְׂבַבְהֵמוֹת — שׁוֹר, מֶלֶךְ
שְׂבַעֲוֹפּוֹת — נְשָׂר, וְאָדָם מְתִנְאֶה
עֲלֵיהֶן, וְהַקָּדוֹשׁ בְּרוּךְ הוּא
מְתִנְאֶה עַל כּוֹלָן וְעַל כָּל הָעוֹלָם
כוּלּוֹ.

Berakhot 57b

The Sages taught: There are three kings whose appearance in a dream is significant. One who sees David in a dream should expect piety; one who sees Solomon should expect wisdom; and one who sees Ahab should be concerned about calamity.

ברכות נ"ז, ב

תנו רבנן, שלשה מלכים הם :
הרואה דוד בחלום — יצפה
לחסידות. שלמה — יצפה
לקבמה. אחאב — ידאג מן
הפירענות.

How would you even recognize them?

The next two pieces don't have anything to do with Rosh Hashanah or Yom Kippur. Maybe we could stretch and say that these are days of unity and togetherness. Sure, let's go with that.

Pesachim 113b

The Sages taught: Members of three groups hate other members of the same group: Dogs, roosters, and the Persian Zoroastrian fire priests... And some say: Also Torah scholars in Babylonia.

פסחים קי"ג, ב

תנו רבנן : שלשה שונאים זה
את זה, אלו הן : הקלבים,
והתרנגוליו, והחבריו... ויש
אומרים : אף תלמידי חכמים
שבבבל.

Pesachim 113b

Likewise, the Sages taught: Members of three groups love one another: Converts, slaves, and ravens.

פסחים קי"ג, ב

תנו רבנן : שלשה אוהבין זה את
זה, אלו הן : הגרים, ועבדים,
ועורביו.

You're probably getting hungry by now (especially on Yom Kippur), so here's some spiritual food to nourish your soul. It's about gross chicken.

Shabbat 145b

GEMARA: We learned in the mishna that an item that was cooked before Shabbat may be soaked in hot water on Shabbat. The Gemara asks: **In what case** would soaking in hot water be required after the item was already cooked? **Rav Safra said: In the case of the chicken of Rabbi Abba**, which for medical reasons was cooked so thoroughly that it completely dissolved. **And Rav Safra said: One time I happened to come there and he fed me** chicken prepared that way, **and if not** for the fact that **Rabbi Abba gave me three-leaf-**, i.e., year, old wine to drink, **I would have been forced to vomit.**

שבת קמ"ה, ב

גמ' כגון מאי? אמר רב ספרא :
כגון תרנגולתא דרבי אבא. ואמר
רב ספרא : זימנא חדא איקלעית
להתם, ואוכלן מיניה, ואי לא
רבי אבא דאשקנין חמרא בר
תלתא טרפי — איתנסי.



If you're disappointed that this booklet doesn't have any spiritual meditations, the following is the closest you're gonna get.

Zohar 2:23b

And it is a secret; Close your eyes, and turn the eye balls. In this way, the colors will appear that illuminate and shine, since permission is given to see only with closed eyes these hidden superior colors that are situated over these three colors that are visible that do not shine.

זוהר ב' כ"ג, ב

ורזא דא סתים עינד, ואסחר
גלגלד, ויתגלגלן אינון גוונין
דנהריו, דמזדהרי, ולא אתייהיב
רשו למיחמי, אלא בעיינין
סתימין, בגין דאינון סתימין
עלאין, קיימי על אינון גוונין
דאתחזין, דלא מזדהרי.

Close your eyes and roll your eyeballs around and you'll see secret colors!

Let's get serious for a moment and think about how Hashem created the world. Also, there's a little surprise.

Mishneh Torah, Foundations of the Torah 2:9

All beings, save only the Creator, from the First Form to the smallest mosquito which might be in the center of the earth, came into being by the power of His truth; and because He knows His Own Being, and recognizes His Own greatness, Glory and Truth, He is All-Knowing, and there is not a matter concealed from Him.

משנה תורה, הלכות יסודי התורה ב' ט'

כָּל הַנִּמְצָאִים חוּץ מִן הַבּוֹרָא מִצּוּרָה הָרֵאשׁוֹנָה עַד יְתוֹשׁ קָטָן שְׁיִהְיֶה בְּטִבּוֹר הָאָרֶץ הַכֹּל מִמֶּנּוּ אֲמַתְתּוּ נִמְצָאוּ. וּלְפִי שֶׁהוּא יוֹדֵעַ עֲצָמוֹ וּמְכִיר גְּדֻלָּתוֹ וְתִפְאָרְתּוֹ וְאֲמַתְתּוֹ הוּא יוֹדֵעַ הַכֹּל וְאֵין דָּבָר נִעְלָם מִמֶּנּוּ :

Did you find the surprise? It's a mosquito living at the center of the earth! Perhaps this is just an expression, but I choose to believe it as fact.

As long as we're talking about mosquitos...

Sifrei Devarim 32

"And you shall love the L-rd your G-d": Cause Him to be beloved by all men, as our father Abraham (did), viz. (Bereshith 12:5) "and the souls that they (Abraham and Sarah) had made in Charan." Now if all of mankind were gathered together to make a mosquito, they could not do so. How, then, is the above to be understood? Abraham converted them (from idol worship) and brought them under the wings of the Shechinah.

ספרי דברים ל"ב

ד"א ואהבת את ה' אלהיך - אהבהו על כל הבריות כאברהם אביך. כענין שנא' (בראשית יב) "ואת הנפש אשר עשו בחרן", והלא אם מתכנסים כל באי העולם לבראות יתוש אחד ולהכניס בו נשמה - אינן יכולים לבראותו, ומה ת"ל "ואת הנפש אשר עשו בחרן"? אלא מלמד שהיה אברהם אבינו מגיירם ומכניסן תחת כנפי השכינה :

Chullin 58b

Rav says: There is no one-day-old mosquito, since all mosquitoes die before they have lived a day. **And there is no one-year-old fly.** **Rav Pappa said to Abaye:** But isn't there the adage that people say that the female mosquito revolted against the male mosquito seven years, since she said to him: I saw a townsman swimming in the water, and he came out and wrapped himself in sheets, and you sat on him and sucked blood from him, and you did not inform me?

Apparently, some boneless creatures can survive at least seven years.

Abaye said to him: And according to your reasoning, what about that adage that people say: Six thousand iron dinars hang in a mosquito's mallet, i.e., its bite is powerful? Is there really such a thing? How much does the mosquito itself weigh? Rather, the saying must be referring to hundreds of their own dinars, i.e., the mosquitoes' coins. Here, too, the adage is referring to their own years, not human years.

Note that Abaye did not say "it's just a figure of speech, don't take it literally." Instead, Abaye's argument is that the expression is speaking in mosquito measurements. Here's a bonus game: The next time someone asks what page we're on, give them some huge number, like 5,637. When they look confused tell them you were referring to mosquito pages. Then show them this.

The next two pieces are about... the wonders of Hashem's creations. Yeah. That's it.

חולין נ"ח, ב

אמר רב לית בקא בר יומא
ולית דיבא בת שתא אמר
ליה רב פפא לאביי והא אמרי
אינשי שב שני אימרא בקתא
מבקא דאמרה ליה חזיתיה
לבר מחוזא דסחא במיא וסליק
ואיכרך בסדינן ואותיבת עליה
ומצת מיניה ולא הודעת לי א"ל
וליטעמיק הא דאמרי אינשי
שיתין מני פרזלא תלו ליה לבקא
בקורנסיה מי איכא איהו גופיה
כמה הוי אלא במני דידהו הכא
נמי בשני דידהו



Tosafot on Menachot 37a

Rise and remove yourself etc. In this world [two-head people] do not exist. However, in Midrash there is [a story about] Ashmadai who brought forth before Shlomo HaMelech a two-headed man from under the earth. And he married a [human] woman and they head children - some with two heads like him and some with one head like his wife. When it came time for the children to take their inheritance, the ones with two heads demanded two portions, and they went to Shlomo to judge the case.

תוספות על מנחות ל"ז, א

או קום גלי כו'. בעולם הזה ליכא אבל יש במדרש אשמדאי הוציא מתחת קרקע אדם א' שיש לו שני ראשים לפני שלמה המלך ונשא אשה והוליד בנים כיוצא בו בשני ראשים וכיוצא באשתו בראש אחד וכשבאו לחלוק בנכסי אביהם מי שיש לו שני ראשים שאל שני חלקים ובאו לדין לפני שלמה. מ"ר:

In case you're wondering, I don't think this is talking about conjoined twins because they come from a different world. The piece below, from Midrash, tells us more about this world, which is called "Tevel."

Otzar Midrashim, Midrash Konen 2

In Tevel there are 365 species. Among them are people who have the head of an ox and the body of an ox and they talk like humans. There are also people who have two heads and four ears and four eyes and two noses and two mouths, but only one body. When they sit they look like two people and when they walk they look like one person. When they eat and drink they argue with each other saying "You ate more than me!" and "You drank more than me!" You might think that they are evil people, G-d forbid, but they are actually tzadikim.

אוצר מדרשים, מדרש

כונן ב'

ויש בתבל שס"ה מיני בריות, ויש מהם בני אדם שראשם דומה לשור וגופיהם דומה לשור והם מדברים כבני אדם, ויש מהם שיש לו שני ראשים ודי' אזנים ודי' עינים ובי' חוטמין ובי' פיות ודי' ידים ודי' רגלים וגופיהם אחד, וכשהם יושבים דומים לשני בני אדם וכשהם הולכים דומים לאדם אחד, ובשעה שאוכלים ושותים מריבים זה עם זה לומר אתה אכלת יותר ממני ואתה שתית יותר ממני, ושמא תאמר רשעים הם, ח"ו אלא צדיקים הם.

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Doodle Index

Since we can't doodle on Yom Tov I've taken the liberty of doodling in the the margins of this booklet for you. They're mostly nonsensical, but most of them relate to Rosh Hashanah and Yom Kippur in some way (except for the duck; I just like ducks). I'm not going to explain them (I think they're more fun that way), but I did name them (but you'll have to figure out which is which).

- Apple Head
- Apple Lady
- Bee Girl
- Duck
- Happy Birthday, World!
- Gazoose
- Goatalope
- Honey Shaker
- Lightbulb Head
- Melech Evyon
- Shofar Blower
- Shofer Face
- Shofar
- Shofarscope
- Worm Man
- Yom Kippur Meal

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