

Not Just Calendar-Coincidental

For various reasons, our fixed calendar has a rule for Rosh HaShana - LO AD"U. Rosh HaShana (first day) cannot fall on Sunday, Wednesday, or Friday. This means that it does fall on Monday, Tuesday, Thursday, or Shabbat. Rosh HaShana falls on Shabbat 28½% of the time, that's an average of two out of seven years. Not uncommon. But every time we have Shabbat Rosh HaShana we are acutely aware of the absence of the Shofar on the first day. The Torah gave us a built-in alternative to Rosh HaShana's title of YOM T'RU'A - namely, YOM ZICHRON T'RU'A. Without going into the reasons why our Sages banned Shofar-blowing on Shabbat, it is a well-known fact of Jewish Life. (That is, to all except the fellow who came into shul a few years ago on Rosh HaShana morning and stood in the back waiting. When approached with the offer of a machzor and a place to sit, he politely declined and explained that he came just to hear Shofar. It was very difficult to convince him that we wouldn't be blowing Shofar that day; he definitely thought we weren't religious enough.)

The above notwithstanding, it is useful to look at the Shabbat Rosh HaShana situation as more than a coincidence of the Calendar and a rabbinic decree to handle a hypothetical possible occurrence. Our Sages could have said that when RH falls on Shabbat, one must be careful not to carry the Shofar in an un-eiruv'd area. Make sure the Shofar is ready in shul from before Shabbat. These precautions would have been expected, in order to facilitate the fulfillment of the Torah's mitzva of Shofar. To ban Shofar from the Torah-ordained first of Tishrei is unusual, to say the least. The reaction of the fellow referred to in the paranthetical remark above was understandable. How can you NOT blow Shofar on Rosh HaShana? What's Rosh HaShana with- out Shofar?

That's the key question. And Shabbat is the answer. The Shofar proclaims HAYOM HARAT OLAM, today the World was created. Shofar and Rosh HaShana say that HaShem is the Creator and King, once a year. Shabbat says it every

Word of the Month



A weekly feature of Torah Tidbits to help clarify practical and conceptual aspects of the Jewish Calendar, thereby better fulfilling the mitzva of HaChodesh HaZeh Lachem...

In the time of Sanhedrin, past and future, Rosh Chodesh is proclaimed by the head of Sanhedrin, sometime from sunrise onward. Then Rosh HaShana will have to have begun the previous night. In order for this to happen, we would begin RH the evening following 29 Elul, regardless of whether eye-witnesses to the first visibility of the lunar crescent show up that night, the next day, or not. Technically, if they do, that day (the one following 29 Elul) would be Rosh HaShana, and that's it. If witnesses don't show, then the following day would be RH. And this first day? Nothing really. This doesn't work well. It's not just the witnesses, it's the notification of Jews all over Israel that's needed. Therefore, our Sages decreed that RH shall be two days (like one long day). We then can treat both days with the seriousness (and joy) they require.



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Rosh HaShana Candle lighting & Havdala Times

TT 733 • Rabbeinu Tam (J'm) - 7:47pm

Recommend lighting 24-hr candle on Friday before Shabbat/Yom Tov candles, for help in lighting 2nd night

- Col. 1: Friday, Sep 22: Shabbat & Yom Tov
- Col. 2: Motza"Sh, Sep 23: From existing flame only
- Col. 3: Sep 24: Wine & Hamavdil brachot only

Jerusalem	6:00	7:11	7:10pm
Raanana	6:17	7:13	7:12pm
Beit Shemesh	6:17	7:12	7:11pm
Netanya	6:17	7:13	7:12pm
Rehovot	6:17	7:13	7:12pm
Petach Tikva	5:57	7:13	7:12pm
Modi'in	6:17	7:13	7:11pm
Be'er Sheva	6:17	7:13	7:12pm
Gush Etzion	6:16	7:11	7:10pm
Ginot Shomron	6:16	7:12	7:11pm
Maale Adumim	6:00	7:11	7:10pm
K4 & Hevron	6:16	7:12	7:11pm
Tzfat	6:05	7:11	7:10pm

OTHER Z'MANIM

Correct for Jerusalem
Ranges: FRI-FRI • 29 Elul - 7 Tish. • (Sep. 22-29)

- Earliest Talit & T'filin - 5:37-5:42am
- Sunrise - 6:27-6:31½am
- Sof Z'man K' Sh'ma - 9:29-9:30am (8:44-8:45am)
- Sof Z'man T'fila - 10:30-10:29am (10:00-10:00am)
- Chatzot (halachic noon) - 12:32-12:29½pm
- Mincha Gedola (earliest Mincha) - 1:03-1:00pm
- Plag Mincha - 5:21-5:13pm
- Sunset - 6:41-6:31½pm (6:36-6:27pm)

The Torah Tidbits Team wishes you and yours a Good, Sweet Year

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22 Keren HaYesod • POB 37015 • Jerusalem 91370
phone: (02) 566 7787 • fax: (02) 561-7432
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This Shabbat is the 1st day (of 355); the first Shabbat (of 51) of 5767
זְכַרְנוּ לַחַיִּים, מְלֵךְ חַפֵּץ בַּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֵלֹהִים חַיִּים.

giving us another example of the "barren matriarch" who conceived after praying, It is the story of Chana, mother of Shmuel HaNavi.

The silent nature of the Amida is attributed to Chana and the way she prayed at the Mishkan.

The main connection to the Torah reading and the guiding force, so to speak, as to the choice of haftara for the first day of Rosh HaShana, is the story of a woman who was barren for a long time and then was blessed with a child.

Sara in the Torah reading and Chana in the haftara, are joined by Rachel from the haftara of the second day.

In a different way, we can add Yosef HaTzadik, who was also "remembered" by G-d. Tradition tells us that he was removed from prison to appear before Par'o on Rosh HaShana. Since Yosef's removal from prison and his successful experience before Par'o can be seen as the beginning (the very early beginning) of the Egyptian sojourn of the family of Yaakov - who became the People of Israel... and everything that followed - it could be suggested that the Yosef-Rosh HaShana connection can explain the statement in Kiddush on Rosh HaShana eve that it is a commemoration of the Exodus.

Mincha...

When Rosh Hashana is Shabbat, Yom Kippur will be Monday and Sukkot will be Shabbat. That means that there is no Shabbat between Yom Kippur and Sukkot, which means that Haazinu is the Shabbat Shuva reading and the beginning of Haazinu is the reading for Shabbat afternoon of Rosh HaShana. As always, 3 people are called to the Torah at Shabbat Mincha.

SPECIAL REMINDER

When there is Yom Tov on Motz'aei Shabbat, one has to be careful to eat Seuda Shlishit for Shabbat, on the one hand, and to still have an appetite for the Yom Tov meal at night, on the other hand. This takes a little planning, but both Kavod Shabbat and Kavod Yom Tov are at stake, so the effort is well-rewarded. A practical suggestion for Rosh HaShana day, when lunch tends to be on the late side, is to split lunch by benching after the appetizer (or something like that), take a learning break, and then wash again for the main dish. This second half of lunch can qualify as Seuda Shlishit. If one can find a minyan for Mincha between these two seudot, all the better. It is not a good idea to skip Seuda Shlishit, especially since this is the first Shabbat of the new year, and patterns and habits can develop from it.

SECOND DAY

First Torah, 24 p'sukim B'reishit 22:1-24

In the first Sefer Torah, we continue reading from where

we left off on the first day of RH. Five people are called to the Torah in the first Sefer. (The second day of RH cannot fall on Shabbat, so there is no other side of this coin.) Perek 22 is the portion of the Akeida. It is arguably the most dramatic and emotion-evoking portion of the whole Torah. Tradition tells us that the Akeida took place on Rosh HaShana. ZICHRONOT (remembrances) is one of the three major themes of Rosh Hashana, and the Akeida is the main element of ZICHRONOT. Not only is it the topic of the Torah reading, but it is the basis of the choice of Shofar — namely, the Ram's Horn — and it is an oft repeated theme in davening.

We stand before G-d on Yom HaDin and we proclaim that we are not only the biological descendants of Avraham and Yitzchak (and Yaakov), but their spiritual heirs as well. We are not just telling stories; we are inspired to emulate our forefathers and develop a total commitment to G-d and Torah.

Perhaps it is much more than that. The old question about the zebra (of Shel Silverstein's poem), as to whether it is a black animal with white stripes or a white animal with black stripes, is very applicable to that average Jew. Each of us does mitzvot which earn us credit, so to speak, and sins that are held against us. Whatever the ratio, the question is what kind of Jews are we. Am I a good Jew with episodes of sin or am I a wicked Jew who does mitzvot from time to time. And this is not merely a matter of numbers. It is possible that we are evaluated as good Jews who slip, even if the slipping is significant... because we are the descendants of the Avot and Imahot. This is part of why we focus on the Akeida so often on Rosh HaShana.

2nd Torah, 6 p'sukim Bamidbar 29:1-6

The Maftir from the second Torah is the same as the day before - the Musaf of Rosh HaShana.

Haftara, 19 p'sukim Yirmiyahu 31:2-20

Once again, we find one of the matriarchs who was without child for a long time. This time, Rachel Imeinu represents the people of Israel (more specifically, the tribes of the kingdom of Israel, under the flag of Efrayim, so to speak, who are in bad shape in their countries of Exile. The closing words of the Haftara contain G-d's promise of mercy.

The readings of Rosh HaShana are not just Bible stories and we shouldn't take them as such. We read about an amazing love relationship between G-d and His people, us. Emotion is the key. We need to "open up" on Rosh HaShana, so that we can see the vital nature of T'shuva and of our membership in Klal Yisrael. And it is not just we who must warm to the relationship between HaShem and Am Yisrael. G-d too, so to speak, will hopefully

respond to the feelings He has always had for us, and relate to us as He related to the Avot and Imahot.

Tashlich...

is usually said (by those who say it) on the first day of Rosh HaShana. The common practice in Ashkenazi communities is to postpone Tashlich to the second day, when the first day is Shabbat. S'faradim say it on the first day even when it is Shabbat. For more details about Tashlich, and its texts, see the separate PDF file for Tashlich.

Notes on Candle Lighting & Havdala

Suggestion: Before you light Shabbat- Yom Tov candles, light a 24-hr. candle so that you will have a flame available for the second night of Rosh HaShana.

Friday night before Shabbat

Candle lighting on Friday is the same as every week, i.e. light first, cover your eyes, and then say the bracha (in this case, brachot). The bracha for the candles combines Shabbat and Yom Tov. L'HADLIK NER SHEL SHABBAT V'SHEL YOM TOV. (Some communities say YOM HAZIKARON rather than YOM TOV. If you don't remember which you have always said, find someone who does remember.)

Motza'ei Shabbat

On Motza'ei Shabbat, the second night of Rosh HaShana, a woman should say BARUCH HAMAVIDIL BEIN KODESH L'KODESH after the Shabbat-out time (see from page), unless she davens Maariv and remembered to say VATODI'EINU). Only after a HAVDALA statement (of one kind or the other) is it permissible to set up the candles for the second night, light them, begin Yom Tov cooking, etc.

When lighting the candles on the second night, it is proper to recite the brachot first and then to light the candles. It is forbidden to strike a match or flick a lighter on Yom Tov. Transfer of a pre-existing flame to a match or candle is permitted. Whatever you use to light the candles may not be extinguished. Just put it down on a safe surface and let it go out by itself.

שהחינו Most authorities express a doubt as to whether a SHE'HE'CHE'YANU [SH] is warranted on the second night (especially if we view the two days of RH as one long day). Hence, they recommend that you have a new fruit or garment ready for the second night, and when you say the [SH] at candle lighting or Kiddush, you can have the fruit or garment in mind, thus resolving the SAFEK, doubt. (The fruit or garment, then, does not get its own [SH]. Even if you don't have a new fruit or something else, you still say [SH] on the candles or at Kiddush. The Vilna Gaon held that it is unnecessary to "cover" the [SH]; it is fully legitimate for the second night of RH, on its own.

YaKNeHaZ יקנה"ז

Havdala for Shabbat is combined with Kiddush for Yom Tov on a single cup of wine. There is a fascinating eight-way dispute in the Talmud as to the order of the brachot to be said at this combination Kiddush and Havdala, and this is the prevailing practice.

First, the Borei Pri HaGafen (YAYIN) is said over the Kiddush Cup. This is followed by MELECH AL KOL HA'ARETZ M'KADEISH YISRAEL V'YOM HAZIKA- RON (this bracha is known as KIDDUSH or Kiddush HaYom). So far, things are like any Leil Yom Tov. We now switch over to Havdala. No separate wine bracha is said; the one for Kiddush covers the Havdala as well. We now say BOREI M'OREI HA'EISH over the Yom Tov candles or two matches held together, or even over an incandescent bulb (we do NOT light a Havdala candle for the occasion since we may not extinguish it) (NER). This is followed by a modified HAVDALA bracha, ending in HAMAVIDIL BEIN KODESH L'KODESH, He Who distinguishes between one level of sanctity (the higher one of Shabbat) and another level of sanctity (the lesser one of Yom Tov). All of the above is concluded with [SH], known as ZMAN, time. The sequence of these five brachot is known by the initial letters of the brachot - YaKNeHaZ, i.e. YAYIN (wine), KIDDUSH, NER, HAVDALA, ZMAN. B'samim (spices) are not used on Motza'ei Shabbat that is Yom Tov; the Yom Tov is considered as a spiritual "spice", rendering actual spices unnecessary.

Sunday night

On Sunday night, we say Havdala (between Kodesh and Chol), but we use neither candle nor spices, nor do we say the introductory p'sukim (They are said only at havdala after Shabbat).

By the way, it is only the transition from a higher Kedusha to a lower that is accompanied by the recitation of Havdala. That includes Shabbat to weekday, Shabbat to Yom Tov, Shabbat to Chol HaMoed, and Yom Tov to Chol HaMoed. It does not include Yom Tov to Shabbat or Chol HaMoed to Yom Tov or Shabbat, because we then go from a lower sanctity to a higher one.

SUGGESTION

When you daven on Rosh HaShana and Yom Kippur... take your time. No one is rushing you. If your shul is faster than you are, and you are still saying your Amida when the chazan has begun the repetition — Let them go. Your private, silent Amida is your priority. It takes concentration. The shul sounds in the background can be distracting. Don't let them be. You've got work to do. Find yourself a good spot to stand for your Amida. A place where you won't be bothering anyone else, especially if you are taking a long time with your Amida.

If you are still in your Amida when the congregation is ready for Kedusha, then you have to stop, wait, and listen - but you do not say Kedusha with everyone else. Don't worry. Your listening is considered "K'ILU", as if you are saying it. Except that you are not saying it, because you cannot interrupt your own Amida. Nor can you continue davening while the KAHAL is saying Kedusha. Stop, look, and listen.

It is important not to inconvenience others in your

attempt to daven better. Violating interpersonal mitzvot while seeking to fulfill a Jew-to-G-d mitzva is kind of counter-productive.

What you will mostly miss out on are the many PIYUTIM, liturgical poetry, that was added to the siddur and machzor over many centuries of Jewish life and experience. The PIYUTIM are beautiful and precious to us, but they do not supersede the saying of the Amida.

Also, there is nothing wrong with davening in Hebrew and looking over to the English translation to help you understand what you are saying. It is even permitted (and maybe preferable) to daven in English, if you don't understand the Hebrew at all.

On the other hand, a tremendous amount of thought and work went into the Hebrew wording of our prayers, and if you can handle davening in Hebrew (especially with the ability to read the English at the same time), it is preferable. Bottom line: *Daven well.*

Hatarat Nedarim

Many people say HN on Erev Rosh HaShana. If you are not able to say it then, try to say it during Aseret Y'mei T'shuva.

One of the ideas behind saying HN before the Yamim Nora'im is this:

Let's say that a person wants to diet, but chocolate chip cookies are his "undoing". He so much cannot resist them, that he takes an oath or a vow not to eat them anymore. (It is not necessary to use the terminology of swearing or promising; sometimes "merely" saying something is tantamount to a vow.) Said person is at a party sometime later, sees a plate of chocolate chip cookies, and has just one.

Believe it or not, eating that cookie for that person is the same (sort of) as eating a cheese burger or ham sandwich. Sounds like an exaggeration, but it really isn't. Eating ham violates the prohibition against eating the meat of non-kosher animals. Eating that cookie violates (for the one who took the vow) the prohibition of profaning one's word.

And, we can suggest, that the one who eats the CCC (that's chocolate chip cookie) is even a little worse! Eating ham is a sin. Eating a cookie isn't a sin, except for the one who swore he wouldn't eat them. So the vow-taker creates upon himself an additional possibility of sinning, where none need have existed.

You want to abstain from something, do it. But don't swear to it. You want to do good things? Do them. No need to swear and put yourself in a difficult situation.

A person who undertakes (without the protection of saying B'LI NEDER) to, let's say, give Tzedaka every day has created new pitfalls for himself. Every day that you don't give Tzedaka constitutes a violation of pledges. Serious offense. Could have been avoided.

Saying HN is not meant to stop you from doing mitzvot. By all means, give Tzedaka every day. Say T'hilim, learn Mishnayot, visit the sick, etc. Just don't turn such beautiful mitzva-practices into potential sins. HN works retro-actively. Swear off coffee on Sunday, have a cup on Monday - sin. Nullify the vow on Tuesday and it takes away the oath from Sunday. What you did on Monday is now not a sin. Powerful. Don't misuse it.

And now we turn to HaShem and ask him to dissolve the rest of our sins as only He can - like our Hatarat Nedarim.

אַשְׁרֵי הָעַם יִדְעֵי תְרוּעָה...

Fortunate (or happy) is the nation that KNOWS the T'ru'a...

This pasuk in T'hilim does not say, "hear" the shofar; it says KNOWS the sound of the Shofar.

There's a big difference, even though the same word is used for both hearing and knowing (or understand-ing). LISHMO'A. To hear. And some-times it means to understand.

Our commitment at Sinai, for example, was NAASEH V'NISHMA. "We will do, and we will understand (what G-d wants of us)". Not just "we will hear".

Can we not suggest that the bracha for Shofar - LiSHMO'A KOL SHOFAR, implies that understanding is essential to the mitzva, not just hearing the sounds.

We have to hear, and understand, and not misunderstand. And we have to react appropriately. Everyone except for the profoundly deaf, can HEAR the sounds of the shofar. But do you straighten with pride of membership in the Jewish people when you hear the T'KI'A? Are you humbled and broken when you hear the broken wail of the T'RU'A or the sob of the SH'VARIM. Does the T'KI'A remind you of the experience of MATAN TORAH? Do the broken sounds inspire you to introspection and set you on the path to T'shuva.

It is not enough to merely hear the sounds of the Shofar; we must understand them too. Imagine standing at a crosswalk waiting to cross the street. To your right, a truck is standing at the curb. As you are about to enter the road, you hear an insistent beeping sound. It is the warning sound that the truck automatically emits when it is put into reverse. The truck is slowly rolling towards you, and you are warned by the beeps - Do not step into the road; it would be a dangerous thing to do.

You hear the sounds - but you do not know what they mean! Maybe you think it is a car alarm, or a sound coming from the nearby construction site, or maybe you just aren't thinking at all. You hear the sound, but it doesn't dawn on you that you are being warned of some danger. And you step into the road, just as the truck backs up.

So too, it is with the sound of the Shofar. Many, many Jews go to shul to hear the Shofar. They hear the sounds, but do they know what the sounds mean? Do we heed the warning of the Shofar? Are we moved to rise to the challenge of T'shuva? Are we inspired to strengthen our commitment to Torah and Judaism? Are we going to work harder to improve ourselves as individuals and as a community, so that we will do our share in hastening the Moshiach? Or will we continue walking into the path of the oncoming truck?

ASHREI HA'AM YO'D'EI T'RU'A... Happy (or fortunate) is the Nation who KNOWS the T'RU'A... We must hear the Shofar, must understand its meanings, must let its sounds and meanings penetrate to our minds, hearts, and souls. The Shofar must bring about a "shipur" (a spiritual improvement). Then we may consider ourselves truly fortunate and happy to be the Nation that knows the T'RU'A.

THE JERUSALEM INSTITUTE OF JEWISH LAW - Rabbi Emanuel Quint, Dean

Lesson 349 (part two)

The Beth Din System

False prophets

In addition to describing the Great Sanhedrin's jurisdiction over cases of major transgressions, the Mishna enumerates the Great Sanhedrin's jurisdiction over cases of major offenses by certain individuals. One such case is that of a person accused of being a false prophet. The Talmud, in describing the source of the law of the false prophet, derives it from a *gezeira shava* (a principle of interpretation deriving inferences from similar words or phrases occurring in two passages in the Torah) from the trial of the rebellious elder. The *gezeira shava* in this situation is the term *hadavar* (the word) which appears both in the Torah verse describing the trial of the false prophet and in the verse describing the rebellious elder. When the Torah speaks of the rebellious elder it says "and thou shall do according to the word (*hadavar*)", and when it speaks of the false prophet it says "the prophet that shall speak a word (*davar*)". Just as the rebellious elder is put to death only if he rebels against the teaching of the Great Sanhedrin, so the false prophet is to be judged only by the great Sanhedrin.

The Rebellious elder

In addition to the case of the false prophet, a second type of major transgression by an individual over which the Great Sanhedrin has jurisdiction is one in which there exists the possibility of a death sentence against a "rebellious elder". Rambam describes the rebellious elder as follows: "He is one of the wise men of Israel who understands the halachik tradition; he judges and he teaches the words of the Torah in the same manner as all the wise men of Israel judge and teach. The rebellious elder, however, disagrees with the Great Sanhedrin on one of the laws, refuses to accept their ruling, continues to dispute them, and teaches people to follow him and not to follow the Great Sanhedrin." If he is found guilty he is sentenced to death by the Great Sanhedrin. This is based on the verse "And all of the people shall hear and fear, and do no more act presumptuously." (D'varim 17:13). In order to fulfill the instruction that all the people shall hear and fear, the Great Sanhedrin has to order the execution.

The suspected Adulteress

The last judicial function of the Great Sanhedrin in the area of major transgressions by an individual is unusual, and arises from its unique ability to instill fear in witness and thereby help the truth-seeking process. An example of such case is that of the suspected adulteress. Not only is the suspected adulteress facing a possible death penalty, but her case is of even great importance because of the moral repercussions it might have upon the basic cornerstone of Jewish life, the family. Since it is desirable to insure that the suspected adulteress tells the truth, the Great Sanhedrin is given jurisdiction to try to insure that her testimony will be truthful. The Mishna explains that the suspected adulteress is brought before the Great Sanhedrin in Jerusalem to instill in her a feeling of awe and thus increase the veracity of her testimony. One of the procedures that the Great Sanhedrin employs in this case is the administration of the "water of bitterness", as described in the Torah, this refers to the situation where a

husband suspects his wife of being unfaithful with a specific man, warns her (in front of witnesses) not to seclude herself with this man. If she then secludes herself with this man and the seclusion is witnessed, the wife undergoes the ordeal of drinking the water of bitterness prepared by the priest. If she is innocent, no injuries will result from this ordeal. If she is guilty certain physical afflictions will result, culminating in her death.

The High Priest

These five cases—majority of a tribe accused of idolatry, city accused of idolatry, false prophets, rebellious elder and the suspected adulteress—comprise the jurisdictional basis of the Great Sanhedrin in its judicial function regarding major transgressions by groups or individuals. The second area of the functions of the Great Sanhedrin shifts its focus from the seriousness of the conduct, and its possible repercussions to the nation, to the importance of the individuals who have committed the crime. The second area of the judicial function of the Great Sanhedrin deals with the disposition of capital cases involving high officials. The high priest is the chief functionary and administrator of the Holy Temple and thus one of the two highest officials in the nation. Because of the importance of the position, all cases wherein the high priest faces capital punishment are judged by the Great Sanhedrin. The Torah basis for the Great Sanhedrin having jurisdiction over capital cases involving the high priest is found in the dialogue between Moshe and his father-in-law Jethro. Jethro, seeing that Moshe was occupied the entire day in deciding lawsuits, advised Moshe to select judges to decide ordinary cases, thus leaving Moshe to judge cases of great import.

A Tribal President

Besides the high priest, another example of a major national official was a tribal president. According to one opinion in the Talmud, because of the significance of his position, if the leader is to be judged it must be before the Great Sanhedrin. According to Rashi this opinion applies only if he faces the death penalty.

Boundary Disputes

The third area wherein the Great Sanhedrin performs a judicial function does not focus on the seriousness of the crime or the importance of the person who committed it; instead it focuses on boundary disputes. The types of cases wherein boundary disputes could arise are numerous, but the Mishna and Talmud delineate two specific cases of importance wherein the Great Sanhedrin has jurisdiction. According to one opinion one of these is the case of a dispute between the tribes as to the ownership of the land. When the first boundaries between the tribes were established in Israel, the Great Sanhedrin participated in deciding conflicts; similarly any future dispute as to land must be decided by the Great Sanhedrin. There is an opinion that says a typical example is a boundary line running through a forest, which had not been surveyed. The Great Sanhedrin has jurisdiction over these types of boundary disputes because conflicts of this type could conceivably cause major disputes and divisions among the nation, thereby endangering nation unity.

The subject matter of this lesson is more fully discussed in Volume 1, Chapter 1 of Jewish Jurisprudence by Emanuel Quint and Neil Hecht. Copies of both volumes can be purchased at local Judaica bookstores. Questions to quint@inter.net.il

Religious and Ethical Challenges of Money [3] by Dr. Meir Tamari

Because of the prevalence of the Yetzer Hara for money and the resultant sinning, it is not surprising that throughout human and Jewish history, there has always been Divine punishment for theft, fraud and financial oppression. "The fate of the generation of the Flood was only sealed because of theft" (Sanhedrin, 108b). "And the people of S'dom were exceedingly evil and sinful before G-d (B'reishit 13:13). Sinful refers to their monetary sins as it is written, 'and it will be a sin for you' (D'varim 23:21), referring to one who withholds the wages of a worker or delays payment of an oath" (Sanhedrin 109a). Rashi links the punishment for false weights and measures to the enemies plaguing Jews when he comments on the proximity of the verses regarding weights and those referring to Amalek (D'varim 25:17).

Amos echoes all the prophetic books when predicting national destruction, as he proclaims: "for three sins of Israel and for four I will not forgive them. In that they sold the righteous for silver [bribery which leads the judges to discriminate against the innocent] and the poor for a pair of shoes [even for the slight gain of a pair of shoes or defrauding even of their shoes. Rashi sees this as the rich buying up the fields of the poor and thereby preventing the entry of others; legal perhaps but immoral]. They pant after the dust of the poor [oppressing and humiliating them until the dust covers their heads] and distort the way of the humble [forcing them into corrupt ways as an escape from oppression]" (Amos 2:7-8).

The Temple was destroyed by Titus and the long Jewish galut began, inter alia because: "they loved money" (Yerushalmi Yoma 1:1), which in turn caused social turmoil, economic suffering and oppression; "they insisted on their full legal rights" (Bava Metzia 30b), refusing to go "lifnim mi shurat hadin".

Not only does punishment flow from immoral business and economic actions but so does salvation as well. The order of the Mishna that contains the earliest codification of Jewish business, civil, constitutional and criminal law is called *Nezikin*; *Pirkei Avot*, the only moral and ethical portion of the Mishna is cited in this section. It is instructive that *Nezikin* was also named by the sages (Shabbat 31a), the Book of Redemption. Redemption through financial righteousness and business behavior occurs both at the individual and at the national and cosmic levels. "Zion will be redeemed by Justice and her returnees (Isaiah 1:28). This is a constant theme of the Tanach, Jewish homiletical writings and even rabbinic literature, even that of a halakhic nature.

Despite the punishments for economic and monetary actions, Hashem in His great mercy gave man the opportunity to repent of them and to achieve atonement for them. There are clearly defined steps to this process; recognition of the wrong, acceptance of the responsibility for that wrong, verbal viduy - confession, and an undertaking not to repeat it. While these apply to all spheres of our lives, there are a number of important different nuances, procedures and stresses regarding those wrongs and sins that are done in the

pursuit, accumulation and uses of our money.

Teshuva and Yom Kippur bring atonement, however, for sins between people, there are additional requirements. First, the damage either to their bodies, their property and money, and their honor has to be rectified. In addition to repairing the material damage or compensating for them, the injured party has also to be placated and to forgive the wrong done.

"He who steals anything worth more than a shaveh pruta [the smallest unit of value] has to return it to the owner even if he has to go to Medea [the farthest point from Eretz Yisrael to do so] (Bava Kama 9:5). It should be noted that even though that shaveh pruta is the smallest value justifying litigation, theft of anything less is punishable by G-d and requires T'shuva in order to be forgiven. "The punishment for false weights and measures is very severe [more severe than for sexual immorality since that is between only between man and G-d, whereas the former is between man and his fellow (Rambam, Hilkhot Geneva 7:12) since it is impossible for the person measuring false weights to return in full teshuva [because of the number of victims] and therefore he is like one who denies the Exodus [by thinking that Hashem's power is limited]" (Choshen Mishpat, Ona'a Umekach Ta'ut 231:19). This seems similar to the large numbers of victims affected by shareholder fraud, tax evasion, confidence schemes or over-charging customers, where the perpetrators cannot do real T'shuva.

Our viduy on Yom Kippur is couched in the plural form. One would expect it to be rather in the singular since each person is obligated to consider and confess their own individual sins. However, the plural form is specifically inherent in the earning and spending of money because of the social nature intrinsic to the inter-play of market forces, the determination of patterns of consumption, and the role of growth of wealth. We have responsibility for the welfare of others and this often means the use of our money for this purpose; avoidance of this responsibility and injury to others, require confession and T'shuva. Yet, in addition, there is a further need for the plural form. All acts of individuals flow from the surrounding ethical culture so that when individuals do not repudiate fraudulent business practices by members of their communities, when they do not hold the perpetrators accountable, or use social and religious pressure to punish them, then all become partners in the perpetrator's crimes.

"One who has the ability to protest but does not do so, the sin is ascribed to him" (Rama, Yoreh De'ah 334:48). This echoes the Yalkut Shimoni on 'pilegsh b'giva' in Shoftim; "Pinchas killed [as it were] all those who died in the war of the Tribes against the tribe of Binyamin. He had the power as the kohein to protest but he did not. The members of the Sanhedrin, as the leading national authority, should have tied even ropes around their waists and gone throughout all the cities of Israel to teach them proper behavior".

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[1] From the virtual desk of the OU **VEBBE REBBE**

The Orthodox Union – via its website – fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center. The following is a Q&A from Eretz Hemdah...



What do we do about lighting a havdala candle on Motza'ei Shabbat which is a Yom Tov?



Lighting candles is one of the things one is allowed to do on Yom Tov and not on Shabbat. Although the main permission given by the Torah is in regard to use fire to enable the preparation of food for Yom Tov, this dispensation applies to other needs of the day, including needs of mitzvot (Beitzta 12a). We should recall that there is a rabbinic prohibition to create new fire, and it is permitted only to transfer it from an existing source (Shulchan Aruch, Orach Chayim 502:1).

On the other hand, one may not transfer a fire for a light that does not have a clear use (Shulchan Aruch *ibid.* 514:5, based on the Rosh, Beitzta 2:22). It is not always easy to draw the line between a valid use or not. They, for example, permit lighting candles in a shul. The Mishna Berura (*ad loc.*: 31) says that this is permitted even during the day, when the congregants can manage without its light because it still brings appropriate honor to the shul. The Mishna Berura (*ibid.*:30) also says that candles that are customarily lit at a Brit Mila may also be lit on Yom Tov. One would think that regarding a havdala candle, where Chazal instituted the practice of making a beracha on it, one can certainly light the candle by transferring it from an existing flame, even though the practice is less than an outright obligation (Shulchan Aruch, *ibid.* 298:1).

However, the issue is that it is not an absolute obligation to have the customary, braided candle of many wicks. Rather the gemara (Pesachim 103b) classifies having a "torch" as the choice manner of performing the mitzva. Rav Shlomo Zalman Orbach was apparently unsure whether fulfilling the mitzva in the preferred way warrants transferring a fire from a simple

candle (Shemirat Shabbat K'hilchata 62:31). One should also realize that if he lights his customary havdala candle, he will not be able to extinguish the flame, as doing so to preserve the candle for future use is not a positive use that is permitted on Yom Tov.

Therefore, the preferred system of making the beracha on the flame is to take two candles that were lit as the Yom Tov candles and put them together so that their flames become interconnected (Shemirat Shabbat K'hilchata 62:18). That way one has the torch effect without having to light extra candles to do so. In those cases that one cannot put the two candles together, one can light a match or two so that he can put the flames together, for fulfilling the mitzva in its standard way should be enough of a reason to light. Again, one should let the matches or candles go out themselves and not extinguish them. (See a related responsa in Tzitz Eliezer (VI, 10) who says that if one needs to light a yahrtzeit candle on Yom Tov, he can do so because the minhag to light it to show respect for the deceased is sufficient justification.)

The Tzitz Eliezer actually feels that one should light a new candle(s) and not use the ones lit for the honor of Yom Tov. This is because of the halacha that havdala candle is supposed to be something that was lit to give light, not for honor (Shulchan Aruch, Orach Chayim 298:12. The Pri Megadim even adds that if the candle was lit both for honor and for light, it is still not valid. The Tzitz Eliezer demonstrates that Shabbat and Yom Tov candles are done both for light and for honor and, therefore, they are problematic. However, the Bi'ur Halacha (*ad loc.*) says that the Pri Megadim's view is not clearly accepted and the Shemirat Shabbat K'hilchata (62:(30)) says that the main purpose of the Yom Tov candles is to give light, even in an era where there are electric lights to provide the bulk of the illumination.

In summary, while it is legitimate to light special candles for havdala when it is Yom Tov on Motza'ei Shabbat, the simplest thing to do is to take two existing candles and put them together to form a "torch" upon which to make the beracha.

Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet published by Eretz Hemdah. You can read this section or the entire Hemdat Yamim at www.ou.org or www.eretzhemdah.org. And/or you can receive Hemdat Yamim by email weekly, by sending an email to info@eretzhemdah.org with the message: Subscribe/English (for the English version) or Subscribe/Hebrew (for the hebrew version). Please leave the subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel

[2] Candle by Day

**Let us think less of what the future will bring us
and more about what we will bring the future.**

From "A Candle by Day" by Rabbi Shraga Silverstein

A Candle by Day • The Antidote • The World Of Chazal by Rabbi Shraga Silverstein • Now available at 054-209-9200

[3] CHIZUK and IDUD

for Olim & not-yet-Olim respectively

During this season we recite: U'TESHUVA U'TEFILA U'TZEDAKA MAAVIRIN ET R'OA H'G'ZEIRA.

"Repentance, prayer and charity remove the evil of the verdict."

Due to the perilous situation in Eretz Yisrael during the past summer, many of us implemented the above well before Elul, the month of repentance which precedes the Yamim Nora'im. Surely the outpouring of our prayers and the charitable acts on behalf of our brethren (and ourselves!) in danger had an effect on High. Hopefully, many Jews both in Israel and in the Diaspora have already earned the right to have their "verdicts" improved! We can only hope that our ongoing sincere prayers and acts of kindness during this season will help to subscribe us in the Books of Good Life, Redemption and Salvation, Sustenance and Support, Merits, and Forgiveness and Pardon!

Of course, we cannot ignore the fact that the very first ingredient listed above is "repentance", from the verb shuv, which means "return". Clearly this implies that it is of utmost importance that we "return" to the ways of God and His Torah, in order to receive His forgiveness and the promise of a good year to come. It also behooves us to recall that the same verb shuv is used countless times in reference to our "returning" to our Land. Indeed, both ideas are intertwined at the end of the Haftara for the second day of Rosh HaShana. We would do well at this time to remember that "Whoever lives in Eretz Israel is sinless" (K'tubot 110b), "Eretz Israel atones" (ibid. 111a), and "Whoever walks four cubits in Eretz Israel is assured of a place in the world-to-come" (ibid.).

Lest one say, "Isn't it too late to act now?" - it is nice to know, as R. Chaim Kanievsky states in his Derech Sicha, that God uses the resolutions we make today as "post-dated checks" to credit our Yom Kippur account as of now!

תכלה שנה וקללותיה, תחל שנה וברכותיה.

May the coming year bring us only blessings!

Rabbi Yaakov Yosef Iskowitz, Jerusalem

TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat HaShavu'a

[4] Wisdom & Wit

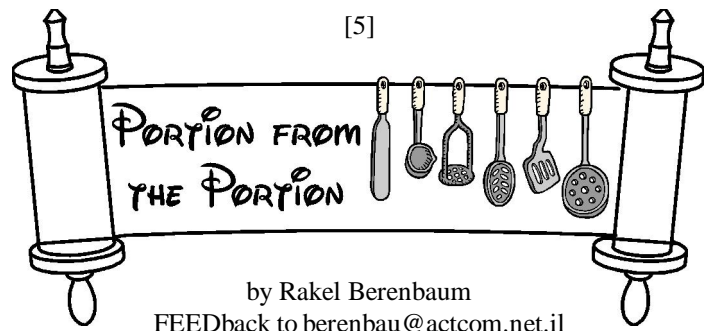
The Maggid of Mezrich would say: "One can find people that spend their entire lives in praying and learning Torah, but without any feeling of any kind. What they do is simply by rote and without any appreciation of the mitzvos they are performing.

"Such people are even worse than sinners. If a person is a sinner, there is a chance that he might one day repent his sins and begin to perform all the mitzvos with the proper feeling, becoming a fine Jew. These people, though, believe that whatever they are doing is proper, and they will never for an instant think that they, too, must repent and begin to perform the mitzvos properly. They are far away from Hashem, but will never realize it."

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R' Shlomo of Karlin was against those who fast as part of their T'shuva. "Either way, it's inappropriate," he said. "If the person has not sincerely repented, his fasting means nothing, and if he has sincerely repented, his eating is also an act of piety."

Shmuel Himmelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" — available at your local Jewish bookstore (or should be). Excerpted with the permission of the copyright holder



May you have a Sweet New Year

Everyone is familiar with the custom to dip our challah and an apple into honey at the Rosh Hashana meal, but where does this custom come from and what can we learn from it?

The Maharil says that there are sources for this custom in the Torah, Neviim and Ketuvim.

In (Sh'mot 15:25) it says, "It was there (in Mara) that Hashem taught them a decree and laws". According to tradition this happened on Rosh Hashana. In the same verse it says that "the waters were sweetened", hinting to the fact that on Rosh Hashana one should eat sweet foods.

In the Prophets (Shmuel Alef 25:38): "And it came to pass after the ten days G-d killed Naval". Tradition has this being the Ten Days of Repentance. Earlier in the verses (18) we see that Avigail, Naval's wife, served raisins and figs which are sweet foods.

And in T'hilim (19:10-11) the verse connects "the judgments of G-d are true and righteous... and sweeter than honey and the honeycomb". So it is a hint to eat sweet foods, honey on the day of judgment.

So too, the verses in Nechemiya (8:10) describing Rosh Hashana say "do not mourn or weep... eat sumptuously, and drink sweet beverages... for this day is holy to G-d".

All these sources are hints to our custom to eat sweet foods on Rosh Hashana. The story in the book of Nechemiya can give us some deeper insights. At that time, Ezra read the words of the Torah to the people and they spontaneously cried because they realized how far they were from living up to those same words. They felt like mourning the difference between the ideal people they could have been and their actual situation. But this mourning is not beneficial. It doesn't accomplish anything. They were told to go celebrate and be joyful. Each year at Rosh Hashana we can also feel depressed that we haven't lived up to our full potential, that is why we eat sweet foods, to instill in us the hope that this year will be different and we will succeed in bringing out the sweetness within ourselves and we can truly be happy on this day when Hashem sits in judgment of the whole world.

Honey Apple Cake

¾ to 1 cup honey

½ cup margarine

2 eggs

dash salt

2 tsp. baking soda
1 tsp. cinnamon
2 cups flour
4 cups diced apples
¾ tsp. vanilla
4 Tbsp. Margarine
½ cup honey
dash salt

Cream together the honey, butter, and eggs.

Sift together flour, salt, soda, and cinnamon.

Add to creamed mixture. Mix well.

Add vanilla and stir in apples.

Bake at 150°C for 30-45 minutes. Remove from oven and poke holes in cake with large fork.

Bring to a boil: 4 Tbsp. Margarine, ½ cup honey and a dash salt. Pour over cake.

[6] **MicroUlpan**

Issues 687-732 of Torah Tidbits cover the year 5766.

How do we write a range of numbers in a Hebrew sentence?

According to you know whom, they should be written right to left:

תורה טידביטס 732-687 וגו'

The point is that even though each number reads left to right, the range is written right to left. It's a little clumsy, but so is the alternative.

[6] **Rosh HaShana's Mysterious Cover-Up**

by **Rabbi Ephraim Sprecher**

Dean of Students, Diaspora Yeshiva, Mt. Zion, J'lem
- In memory of PESACH SPRECHER zt"l

Why is it that we Jews celebrate the New Year at the beginning of the 7th month? Jewish tradition actually recognizes four New Years (Mishna Rosh Hashana 1:1), but only the first of Tishrei - the one we know as Rosh Hashana - is a major holiday.

The MYSTERY only increases when we remember that the Torah specifically identifies the month of Nisan, the month in which Pesach falls, as the first months of the year (Sh'mot 12:2). It prescribes the first of Tishrei as a festival, but nowhere does it identify that festival as Rosh Hashana, or tell us much of anything else about it.

Indeed, even Yom Hazikaron (Day of Remembrance), the name by which Rosh Hashana is formally known in the liturgy, is nowhere mentioned in the Torah. The Torah mentions the holiday itself only twice: in Parshat Pinchas (Bamidbar 29:1-6), where it is called Yom Teru'a (the Day of the Shofar Blast); and in Parshat

Emor (Vayikra 23:23-25), where it is referred to as Zichron Teru'a (the Remembrance of Shofar blasts).

In other words, the only thing the Torah tells us about the holiday we call Rosh Hashana is that it is associated with the blowing of the Shofar. That association by itself gives us little help in understanding the significance of the day, however, because the significance of the shofar itself is subject to a variety of interpretations. Saadia Gaon famously listed ten different reasons for blowing the shofar on Rosh Hashana, including its association with creation, with the Akeida (binding of Isaac), with the revelation at Mt. Sinai and, ultimately, with the Messianic Redemption. The blessing over the blowing of the shofar on Rosh Hashana refers to the mitzva as "hearing the voice of the Shofar", but since that voice speaks without words, the message that is heard depends a great deal on who is doing the listening.

Perhaps we can get some help on the meaning of Rosh Hashana from the two verses from the Book of Psalms that are most closely associated with it, the verses we use on Rosh Hashana to introduce both the evening Amida and the afternoon Kiddush:

"Sound the Shofar on the new moon, at the time appointed for our feast day. For it is a statute (chok) for Israel, a judgment (mishpat) for the God of Jacob." (Psalms 81:4-5).

The most common interpretation of these verses is as referring to the prerogative of the Beit Din (Jewish court), during the time when the Temple stood, to fix the date of each Rosh Chodesh (New Moon) - including Rosh Hashana, which is the Rosh Chodesh of Tishrei. Only when Israel, through the Beit Din, has determined which day is Rosh Hashana, can that day become a day of judgment (mishpat) for the God of Jacob.

But there is another way of interpreting these verses that might help us to understand better the essence of Rosh Hashana, focusing on the use of the words chok and mishpat, which we usually understand as referring to two different types of mitzvot. A chok is a commandment with no reason. A mishpat is a commandment, like the prohibitions on murder and theft, for which the rationale is self-evident.

If we understand the words chok and mishpat in these verses the same way we understand them in most other contexts, then perhaps we can start to see why the Torah treats Rosh Hashana the way it does.

The day on which the shofar is sounded (i.e. Rosh Hashana), the Psalmist tells us, is a chok (law without any apparent reason) for Israel, but a mishpat (a law whose purpose is self-evident) for the God of Jacob. From God's perspective, in other words, Rosh Hashana has a clear and self-evident reason, but He has chosen not to reveal that reason to us in His Torah, making the holiday a chok from our perspective. (The word "mishpat" in that verse may have a double meaning, as both a counterpoint to chok and a day whose focus is on judgment.)

That prevailing meaning, the one that the TALMUD has associated with Rosh Hashana, is that it is the beginning of a ten-day period of repentance that will end with Yom Kippur. Despite its cryptic handling of Rosh Hashana, the Torah is very clear about the meaning of Yom Kippur as a day for Jews to atone for their sins and elaborates in great detail (Vayikra 16:1-34) on the atonement service that took place when the Temple

stood. But the Torah does not create a ten day preparatory period before Yom Kippur, nor does it suggest any association between Rosh Hashana and the atonement process of Yom Kippur.

If Yom Kippur is to achieve its purpose, however, it cannot appear suddenly and alone, without giving us an opportunity to prepare for it. Teshuva is a lengthy process, and a difficult one. The more opportunity we have to reflect on our deeds over the course of the past year, the greater the likelihood that we will be able to complete the process of Teshuva successfully.

So, even though the Torah does not expressly link Rosh Hashana to the atonement that will culminate on Yom Kippur, it hints as such a link by prescribing the dates of the two holidays with only ten days between them. When it comes to the concept of Rosh Hashana as a New Year, however, the Torah provides no such hint. That fact is covered up. So why did the TALMUD come to view Rosh Hashana as the primary New Year of the Jewish calendar? Perhaps it is because of the idea of renewal in a spiritual rather than a chronological sense.

What makes one particular day the beginning of a new year is not its position on the calendar but its significance in our lives. This season of Teshuva in the seventh month is far from the chronological beginning of the year. The Torah reminds us that it is our Teshuva, not the calendar, that has the capacity to provide us with that fresh start. However mired we are in the patterns of our lives, however overwhelmed by the seemingly insurmountable task of self-improvement; we have the capacity - especially in this season to begin our return to God. "Return us, O Lord, to yourself, and let us return. Renew our days as of old." (Lamentations 5:21)

May all of us - and, indeed, all the Jewish people - be inscribed and sealed for a year of life, of health and of peace. KTIVA V'CHATIMA TOVA

[8] Divrei Menachem

Rosh Hashana approaches and our hearts are filled with awe and anticipation as we contemplate standing before the King. Consequently, we might think of Rosh Hashana as a solemn day during which we bare our hearts before the Judge and stir ourselves to repentance as we hear the piercing sounds of the shofar.

Yet, on reflection, we recall that before commencing the evening prayer (the Amida) on the eve of Rosh Hashanah, we declare, "Blow the shofar at the moon's renewal [lit. when covered], at the appointed time for our festive day" (T'hilim 81:4).

The S'fat Emet points out that Jewish festivals are called Yom Tov on account of the hidden holy sparks in each Jew that light up, as it were, on the holidays. This primordial light is associated with the righteous, as is written: "Or Zaru'a Latzadik" - "The light is sown for the Tzadik". And even though Rosh Hashana is the Day of Judgment, Hashem bestows his Chessed (merciful countenance) and turns this day into a festival.

Like the moon, however, these special sparks remain hidden on Rosh Hashana, so as not to arouse the attention of Israel's "prosecutors". But since their light is linked with the

righteous, our festive joy stems from the confidence that Hashem will take heed of this inner spiritual radiance despite our failings. Vechein Yehi Ratzon - And may it be His will.

Shana Tova & Shabbat Shalom, Menachem Persoff

Towards Better Torah reading and Davening

Several readers took exception with TBDaTR of TT #731. And rightly so. Here is what it should have said, with a little extra (all right, a lot extra) to clarify the situation.

Some TROP notes call for a pause after them and others link with and flow into the following word. Let's look again at the example of this from last week's TT (732). VAYIKRA V'SHEIM HASHEM is part of the Torah's lead-in to the YUD- GIMMEL MIDOT. VAYIKRA is marked with a MERCHA. It links its word to the following word V'SHEIM, which has a TIPCHA. (MERCHA-TIPCHA is a very common TROP combination.) No pause between VAYIKRA and V'SHEIM. (This is further indicated by the DAGESH KAL (dot) that dropped from the BET or B'SHEIM.) After the TIPCHA there is a pause. A significant pause, shorter only than ETNACHTA and SOF PASUK, which are the full stops in the world of TROP. "And He called out with the Name", what did He call out? "Hashem!". A similar phrase, as mentioned last week, occurs with Avraham Avinu. VAYIKRA with a TIPCHA, pause, B'SHEIM HASHEM. B'SHEIM has a MERCHA, which joins it to the word at the pasuk's end, Hashem. Calling in G-d's name and proclaiming the name "Hashem" are not the same thing. Proper pauses are important.

But it is a bit more complex than pause or link. Whereas all the linking TROP marks are considered equal, the pause-causing TROP marks are subdivided into categories. Different grammarians have differing number of categories. We'll stick to the four categories that are presented in R' Nissan Sharoni's EIM LAMIKRA HASHALEIM.

Without going through the whole topic (again), let's speak of the main pausers - ETNACHTA and SOF PASUK, significant pausers, lesser pausers, and slight pausers. These are not category names, but an attempt to use English words that will convey the strength of a pause.

And here is the problem (or one of the problems). Some TROP marks, the way we sing/chant them, seem to call for a stronger pause than others that don't sound like they are - but they are - calling for stronger pauses.

A glaring example of this, which we've presented in the past, is from Parshat Para, the beginning of Chukat. He (the TAMEI person) shall be treated with (the potion of the Para Aduma ashes) on the third day and on the seventh day he will be TAHOR (ritually clean)". Look back on this pasuk, even in this English rendering, and you can see the meaning of the verse change depending upon where you pause. Get sprinkled on the third day, and on the seventh day you are TAHOR. Not true! Get sprinkled on the third and seventh day, and he will be TAHOR. Yes, that's correct.

BAYOM HASH'LISHI (and on the third day) is marked with another famous TROP combination, the DARGA (linking note) and T'VIR (a lesser pauser). This is followed

by UVAYOM HASH'VTI, with a MERCHA (linker) and TIPCHA (significant pauser). So the sprinkling of the Para Aduma potion need be on the third day and on the seventh day, in order to purify the individual. But the way we do the T'VIR seems to naturally call for a bigger pause than after the TIPCHA. And this will skew the meaning to sound like sprinkling on only the third day will bring about ritual purity on the seventh. Which it won't.

Yes, there is a pause after a T'VIR, but the following words go with it together, to be separated from what comes after by a longer pause.

Most similar examples will not change the meaning of the pasuk; they will just read awkwardly. But sometimes the meaning gets turned upside down.

#####

It's that time of year again...

We have brought up this issue many times in the past, but its seriousness combined with the widespread disregard for it combine to compel us to bring it up once again.

AMEIN CHATUFA. The premature Amein. It is the cantorial style of the davening of both Yamim Nora'im and the Chagim - both of which we will be observing during the upcoming weeks - for the Chazan to stretch out the ending of a bracha (mostly, but not only, in the repetition of the Amida) and for the congregation to answer AMEIN as the Chazan finishes the bracha. Problem. The halacha is that one answers AMEIN only after the one saying a bracha completes it - no matter how long it is stretched. A premature AMEIN is like no AMEIN. And the Chazan's brachot can be considered in vain. We are so used to doing this, that it is a bad habit that is hard to break. But it is an important issue, especially when we are trying to daven our best. Wait for the Chazan to finish - then answer.

SHEYIBANEH BEIT HAMIKDASH...

A series of articles on Beit HaMikdash-related topics by Catriel Sugarman intended to increase the knowledge, interest, and anticipation of the reader, thereby hastening the realization of our hopes and prayers for the rebuilding of Jerusalem and the Beit HaMikdash.

Yom Kippur is on the Horizon - a Story [3]

The Segan was getting very nervous. The Kohein Gadol's health showed no signs of improving. Later this morning, the Sanhedrin was meeting in extraordinary session, the agenda; the health of the Kohein Gadol. The Segan's "contact" had whispered in his ear that the chief of the Mikdash medical staff, Dr. Ben Achijah, had already examined the Kohein Gadol and declared that his deteriorating condition precluded his performing the physically exhausting Avoda of Yom Kippur. "You'd better start practicing!" the contact grimaced. Meanwhile the Sanhedrin's spokesman would "neither confirm nor deny". The harried Segan didn't know what to think. His desk was piled up with work; he could not neglect his onerous but vital administrative duties even for a minute! He felt like the entire Mikdash was sitting on his head and in a sense it was! In a few days, it would be Rosh Hashana and then Yom Kippur. A

few days after Yom Kippur would be Sukkot with its hundreds of thousands of Olei Regel and all that that it entailed. According to all forecasts, the number of people flooding into Jerusalem this year for Sukkot would break all previous records. Though the airline companies savagely denied it, there were persistent rumors that in some of the incoming planes, **THE PASSENGERS WERE LITERALLY STANDING IN THE AISLES.** He was afraid that the shortage of Kohanim to minister in the Mikdash this year would be palpable. He had sent word to all the Roshei Mishmarot, "Find me Kohanim!" and they were doing their best. Even so, they would have to draft some of the advanced Avoda 101 students to help.

That afternoon he was "invited" to sit in an emergency meeting with the Jerusalem Hotelier Association. The thought made his heart flutter; his responsibility was Mikdash administration, not hotels! And it was an open secret that every hotel with any pretense of being within walking distance of the Mikdash was heavily overbooked, a very sensitive subject. The expanded Mikdash Home Hospitality Committee had been working around the clock for weeks (Thank G-d for Shabbat!), but somehow the endless lists of Olei Regel requesting home hospitality and Jerusalemites graciously offering it only grew longer. The locals and their guests would be building 250,000 Sukkot on every available "Sukka porch", roof, driveway, and sidewalk in Jerusalem, and in some neighborhoods, they even built them in the streets. The Iriya was already howling! Ha'avoda! S'chach had to be found for all these Sukkot. And what about Arba Minim for this multitude? True this wasn't his direct responsibility, nevertheless, as chief Mikdash administrator, he was directly involved. A couple of weeks before, Pinchas Hamalbish "who was over the (priestly) vestments" had sternly reminded him of the indisputable fact that more Kohanim serving in the Mikdash meant that he needed more Bigdei Kehuna to clothe them. Unlike some of the nonsensical demands that confronted him these days, Pinchas' urgent request could not be put off. The Segan immediately ordered that the workshops producing Bigdei Kehuna be open 24 hours a day and authorized a special budget for this purpose. Within days, a specially appointed task force tracked down just about every thread of white linen in Eretz Yisrael (and a few European countries besides), paid the most extravagant prices, and brought the linen straight to Pinchas. In addition, aside from the regular weavers whose hours had to be radically increased (at triple time), many positively ancient artisans (some retired for decades) "magically" reappeared and swiftly were integrated into the work force. In fact, just about anyone who could weave was put to work. With a vastly augmented staff and a 24 hour day, the production of Bigdei Kehuna ballooned.

Back to Earth, the Segan turned to an aide and said, "We must have an accurate updated estimate of how many sacrificial animals, goats, sheep etc. we're going to need for everybody. Do it now! Check with Aspaka ("supply") for an estimate of how many of each animal will be available. And if - as I suspect - there is a shortfall between supply and the anticipated demand, I want to know how exactly they expect to bridge the gap. NO fudging! If we have a shortage of sacrificial animals, the prices will go through the roof!" As the energetic aide sped off, the Segan yelled after him, "Don't forget the birrrrrds!" Meanwhile Achzaka ("maintenance") had just finished transporting the extra supply of fine olive oil needed for Yom Kippur and Sukkot from the Mikdash subterranean storehouses into the Lishkat Hashemanim in the Ezrat Nashim. And as of yesterday, Yochanan's storerooms were just bulging with Solet,

fine flour, for Menachot; wine would be brought in after Yom Kippur. Ah, yes. That nasty Hagros ben Levy "who was over the singing" was still badgering him about the musical instruments that the Levitical choir needed. For a brief moment, the Azara became eerily quiet, then someone tapped the Segan on the shoulder. "Did you hear the news? The Sanhedrin has just declared the Kohein Gadol physically incapable of performing the Avoda on Yom Kippur. You're doing it instead!" The Segan's head began to spin. "Ha'avoda! Where is Meir Hakohein when I need him?"

No harm intended, but Meir Hakohein simply had been sidetracked. He had been passing through the giant porticoes on Har Habayit and saw a group of attentive young Kohanim from the Avoda 101 course. He had been captivated by their mellifluous lecturer and especially his message. Every article of clothing worn by the Kohein Gadol had deep meaning and helped effect atonement! "R. Inyani ben Sason said, 'Why are the sections [in the Torah] on Korbanot and that of Bigdei Kehuna found in close proximity? To teach you that just as Korbanot effect atonement, so do the Bigdei Kehuna obtain atonement. The Ketonet ("tunic") atones for bloodshed as it is said, 'And they killed a he-goat and dipped the coat (Ketonet) into the blood.' The Michnasyim ('breeches') atoned for lewdness as it is said, 'And you shall make them linen breeches to cover the flesh of their nakedness.' The Mitznefet, the wound turban, atoned for arrogance. Rav. Chanina said, 'Let something placed high come and atone for the offense of haughtiness.' The Avneit (sash), atoned for impure thoughts of the heart. The Choshen (breastplate) atoned for [violation] of civil laws, as it is said, 'And you shall make a breastplate of judgement.' The Eifod ("apron") atoned for idolatry, as it is said, 'Without Eifod there are Terafim (idols).' The Me'il (robe), atoned for slander. ... R. Chanina said, 'Let an article that makes sound obtain atonement for a transgression of sound. (Tasseled pomegranates and gold bells hung from the bottom of the Me'il. The gold bells tintinnabulated when the Kohein Gadol performed Avodot.) The Tzitz (headband) atoned for brazenness. With reference to the Tzitz, it is written, 'And it shall be upon Aaron's forehead.' and about brazenness, it is written, 'Yet you had a harlot's forehead'" (Zevachim 88b). Entranced and in another world, Meir had lost track of time until a penetrating voice abruptly boomed out, "Meir, where HAVE you been? It's official! The Segan is doing the Avoda this Yom Kippur. "Ha'avoda!" cried Meir as he began to run, "I must talk to him! Now!"

<to be continued>

from page 3 PARSHA Pix

The ParshaPix is a familiar collection of Rosh HaShana items, yet it can be the stimulus to discussions with your family and guests.

You have your shofar and your apple and honey. You have pomegranate and the head of a fish, as two representatives of the "SIMANIM" at the Rosh HaShana table.

The crown, Akeida screen, and Moshe on Sinai are three of the themes of Shofar.

And then there is the Tashlich scene in the upper-left of the ParshaPix.

Standard things; nothing hard. But it will work well with

younger children. See who spots the ram caught in the bush by its horns.

TTRIDDLES...

are Torah Tidbits-style riddles on Parshat HaShavua (sometimes on the calendar). They are found in the hard-copy of TT scattered throughout, usually at the bottom of different columns. In the electronic versions of TT, they are found all together at the end of the ParshaPix-TTriddles section. The best solution set submitted each week (there isn't always a best) wins a double prize a CD from Noam Productions and/or a gift (game, puzzle, book, etc.) from Big Deal

Last issue's (Nitzavim-Vayeilech) TTriddles:

[1] Big split; this not

There is a Hebrew mnemonic device for remembering when Nitzavim and Vayeilech are read combined and when they are read separately. This TTriddle is an English?Hebrew TTriddles-style counterpart to that memory aid. Big in Hebrew is BET and GIMMEL, standing for Monday and Tuesday. When Rosh HaShana is Monday or Tuesday (that is, Monday and Tuesday or Tuesday and Wednesday), then Nitzavim and Vayeilech are split. This in Hebrew is ZEH, spelled ZAYIN-HEI, standing for Shabbat (the 7th day of the week) and Thursday. When Rosh HaShana is Shabbat-Sunday (as it is this year) or Thursday-Friday (as it is scheduled to be next year), then Nitzavim and Vayeilech are NOT split.

[2] Placed before us, in hand of Tongue

In Parshat Nitzavim, G-d says, through Moshe Rabeinu, that He places before us this day, LIFE and DEATH. In Mishlei, there is a famous statement that DEATH and LIFE are in the "hand" of the tongue. This is a reference to the awesome power of speech, something that is exclusively human, and that which distinguishes us from the animals.

[3] indivisibility jibing with it

The meaning of these words are irrelevant to this TTriddle. It is merely that eleven of the letters in this phrase have dots above them, just like (not really, but) the phrase LANU ULVANEINU AD at the end of chapter 29. indivisibility is a famous word for having so many "i"s and no other vowels (except that "y" in the word is really a vowel).

[4] Beis Midrash Govo'ah

This is the official name of the Lakewood Yeshiva. The yeshiva's phone numbers are prefixed with the area code 732, as in the issue number of last week's Torah Tidbits and the number of home runs Barry Bonds has hit in his MLB career, as of this writing (Sunday, September 17th).

[5] It might have been at the top anyway

Several times a year, the topic of this TTriddle says, "Pick me, pick me, make another TTriddle out of me." There is a scribal tradition that six specific letters begin columns in a Sefer Torah. The first one is obvious - the first column in every Torah scroll begins with a BET. The other five are not as obvious. There is a column that begins with a YUD, the AZ YASHIR column begins with a HEI, a specific column

begins with a SHIN (exactly which one is disputed), the MEM of Bil'am's MA TOVU is at the top of a column. And the first of the two HAAZINU columns begins with the word V'AIDA, with a VAV. Since there is a custom that all columns in a Torah except the five referred to, begin with a VAV, then V'AIDA might have been at the head of a column even without that scribal tradition. By the way, a Torah that does not have the six-column starters is perfectly kosher. This practice is not M'AKEIV, its lack does not invalidate a Torah. Nor does the VAV at the head of all be five columns. It is done, it is standard practice today, but it does not invalidate a Torah if other letters start columns.

This week's TTriddles:

- [1] Mine between 400 and 20
- [2] Eye the Briefcase confusedly
- [3] A mixed up reminder of the "70 faces"
- [4] Related to a half and a third in different ways
- [5] The letter HEI
- [6] Make 32 from 5,7,6,7
- [7] The woman in the mixed eagle
- [8] Cross an invalid source with a different kind of instrument and get the real things
- [9] stir a quantity for me
- [10] $57-6 \times 7 = 15 \cdot 5 \times 7 \times 6 / 7 = 3$
Now you get 128 two different ways
- [11] The seven disordered violins of Rosh Hashana

Other PDFs this week:

regular:

- TIYULIM & SHABBATON pages
- The BackPages (schedule)

Special:

- TASHLICH
- Shofar Guide
- Candles-Kiddush-"Simanim"
- 5767 chart for candle lighting, havdala, and more.