

## Taking Everything a Little Less for Granted

When you see an eclipse of the Sun or the Moon, you should say (and feel) "wow". Eclipses are rare enough occurrences, and spectacular enough to evoke the "wow" from within us. But how do you feel when you feel the warmth of the Sun on your arm? How do you feel when you glance up at the sky at night and catch sight of the Moon, the regular, good old Moon, in one of its many phases? When the Moon blocks much of the Sun's light from reaching Earth - even for a few moments, we react with amazement and wonder. When the Moon passes into the Earth's shadow and turns from brilliant white to shimmering, coppery orange - and back again, in the course of a few hours, then we are filled with the awareness of the marvels of G-d's Creation. But the "trick" is to appreciate the Sun and the Moon - and all of G-d's world, all the time. Even when the Sun is doing what it does every day; even if as the Moon goes through its normal phases, night after night. That's how it should be. But we are human. We need the experience of an eclipse to help us take things a little less for granted. That's a main benefit of the rare and unusual - it helps us appreciate the mundane. It makes the word mundane a misnomer.

On Yom Kippur, our fasting and prayers make us acutely aware of G-d's majesty and His Kingship. We become aware of our relationship with Him. We are the petitioners; He is the SOLEI'ACH UMOCHAIL, the Forgive and the Pardoner. But however many times we symbolically tap our chest above our hearts in the course of Yom Kippur, no matter how many AL CHEITS we say, no matter how much T'shuva Yom Kippur inspires and elicits from us, Yom Kippur is just one day of the year. Add Rosh HaShana and the days between, and you get only 10 days. 10 special days. Yom Kippur - Shabbat Shab- baton. One day. What a day! But only one day. The "trick" is to realize that we ask for forgiveness in the Amida every single day. Three times a day. And we ask G-d to help us return to Him, to the Torah, to His service - every day of the year. And we acknowledge Him as our King in every bracha we say. We need to take things less for granted.

## 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...

**If you looked over the Candle lighting, Havdala, and more chart in last week's Torah Tidbits, you might have noticed the times for Kiddush L'vana this month. This past Tuesday, for example, was the first opportunity for KL according to Minhag Yerushalayim. However, there was a note that many (most?) people wait until after Yom Kippur to say KL for Tishrei. Some say that saying KL on Motza'ei YK gives us an additional merit to our heavenly account. Others suggest that the merit is well-received specifically during Aseret Y'mei T'shuva. The Yom Kippur Machzor ends with Kiddush L'vana. All but people who follow the GRA's opinions fairly strictly will wait for Motza'ei YK. The first op for 7 days after the molad is Motza'ei Shabbat Shuva. Whenever you say KL (within its halachic range), Tizku L'Mitzvot and have a good & sweet year.**



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### Shabbat & Yom Kippur Candle lighting & Havdala Times

TT 734 • Rabbeinu Tam (J'm) - 7:38pm  
See Pull-Out page for texts and details

Col. 1: Friday, Sep 29: Shabbat candles - SummerTime
Col. 2: Motza"Sh, Sep 30: Full Havdala - SummerTime
Col. 3: Sunday, Oct. 1: Yom Kippur candles - Standard
Col. 4: Monday, Oct. 2: Special YK havdala - Standard
Jerusalem 5:51 7:02 4:49 6:00
Raanana 6:08 7:04 5:05 6:01
Beit Shemesh 6:08 7:03 5:05 6:01
Netanya 6:08 7:04 5:05 6:01
Rehovot 6:08 7:04 5:06 6:01
Petach Tikva 5:48 7:04 4:45 6:01
Modi'in 6:08 7:03 5:05 6:01
Be'er Sheva 6:08 7:04 5:06 6:01
Gush Etzion 6:07 7:02 5:04 6:00
Ginot Shomron 6:07 7:03 5:04 6:00
Maale Adumim 5:51 7:02 4:49 5:59
K4 & Hevron 6:07 7:03 5:05 6:00
Tzfat 5:55 7:01 4:53 5:59

**OTHER Z'MANIM**  
Correct for Jerusalem  
Ranges: FRI-FRI • 7-14 Tishrei • (Sep.29-Oct.6)

Earliest Talit & T'filin - 5:42-5:46am  
Sunrise - 6:27-6:36am  
Sof Z'man K' Sh'ma - 9:29-9:31am (8:45-8:47am)  
Sof Z'man T'fila - 10:29-10:30am (10:00-10:00am)  
Chatzot (halachic noon) - 12:29½-12:27pm  
Mincha Gedola (earliest Mincha) - 1:00-12:58pm  
Plag Mincha - 5:13-5:06pm *Subtract one hour after Motza'ei Sh*  
Sunset - 6:31½-6:23pm (6:27-6:18pm)

**Shabbaton this Shabbat, including Shabbat Shuva Drasha by Rabbi Sholom Gold**  
**Motza'ei Shabbat Shuva Drasha by Rabbi Shlomo Riskin, at Yeshurun**  
**Arbaa Minim Sale at the Center**  
**גמר חתימה טובה**

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This Shabbat is the 8th day (of 355); the second Shabbat (of 51) of 5767

**פִּי שֵׁם ה' אֶקְרָא הֵבוּ גֹדֶל לֵאמֹר לְהִינּוּ:** דברים לבג



## HAZINU STATS

53rd of the 54 sedras; 10th of 11 in D'varim  
 Written on 92 lines in a Sefer Torah, ranks 51st  
 3 Parshiyot; all open (extra open!)  
 52 p'sukim - ranks 51st (8th in D'varim)  
 614 words - ranks 52nd (9th in D'varim)  
 2326 letters - ranks 52nd (9th in D'varim)  
 P'sukim are among the shortest in the Torah

## MITZVOT

The Chinuch does not count any mitzvot in Ha'azinu; Rambam counts 1 - YAYIN NESECH. This is the only mitzva on Rambam's whole list of 613 mitzvot that the Chinuch does not count

Note: Haazinu is sometimes read before Yom Kippur, i.e. on Shabbat Shuva, or on the Shabbat between Yom Kippur and Sukkot, when there is one. Which there isn't this year.

## Aliya-by-Aliya Sedra Summary

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

### Kohen - First Aliya - 6 p'sukim - 32:1-6

[P>32:1 (43)] Moshe Rabeinu begins his farewell "song" to the People by calling upon the heavens and the earth to be witnesses to what he will be saying. He asks the people (in a very poetic way) to listen well to his words. Moshe tells us that G-d is completely fair and just; it is we who are responsible for "messaging things up"

"When I (singular) call G-d's Name, you (plural, min. 2) praise G-d for His Greatness." From this pasuk we learn that when three people eat together, one calls to the other two to "bless G-d" - ZIMUN (benching m'zuman).

This pasuk is borrowed from here to introduce the Musaf, Mincha, and Ne'ila Amida.

### Levi - Second Aliya - 6 p'sukim - 32:7-12

Moshe asks us again to remember the "early history" of this unique nation of Israel and the special ancestors who established for us our close relationship with G-d.

There is no generation gap in real Jewish life; the older generation teaches the new one, the new generation gains by asking questions of their elders and learning from them.

G-d structured the world in parallel to the developing nation of Israel, and granted us special protection and guidance - "like an eagle protects its young..."

*The lessons of Torah are compared to dew, rain showers, and downpours. All water, but different intensities and speeds. So too Torah, for different people. Some people need Torah in small, easily digested doses, or else they "overload". Others can handle a steady stream. Still others can learn Torah with the intensity of a downpour. The analogy between Torah and water has many levels.*

### Shlishi - Third Aliya - 6 p'sukim - 32:13-18

Notwithstanding the protection and nurturing that G-d provided us in the Wilderness, we rebelled. This happened and continues to happen. Moshe's words can be seen as a description of Dor HaMidbar as well as being a poetic prophecy of the people becoming too complacent in Eretz Yisrael and abandoning G-d from their positions of opulence and security.

## **R'VI' - Fourth Aliya - 10 p'sukim - 32:19-28**

Much of the content of Haazinu is a poetic formulation of ideas previously presented in the book of D'varim.

Moshe tells us that G-d's reaction to our disloyalty is HESTEIR PANIM - the hiding of "G-d's Face", so to speak. He also tells us that there have been several times when G-d had wanted to destroy the People of Israel but did not, so as not to give the nations of the world cause to doubt the power of the "G-d of Israel".

It is striking how similar are the words of reproach and how different the presentation.

## **Chamishi - Fifth Aliya - 11 p'sukim - 32:29-39**

Our challenge is to contemplate the above and understand the many lessons contained in G-d's (and Moshe's) words. The bottom line is that although Israel strays from the proper path, G-d will not abandon us, and He will rally to our side in the face of our enemies. If we would only realize this and appreciate the awesome power of G-d.

## **Shishi - Sixth Aliya - 4 p'sukim - 32:40-43**

In this concluding portion of the song part of Haazinu, we see G-d's oath and Moshe's assurances of G-d's eternal nature and His promise to avenge Israel against the other nations.

## **Sh'vi'i - Seventh Aliya - 9 p'sukim - 32:44-52**

[P>32:44 (4)] The Torah goes back to the regular columnar format for this last portion of Haazinu.

Moshe, in front of Yehoshua, tells the people to heed the warning of this SHIRA and to keep the Torah, which in turn, will keep them.

An important point that has been off-repeated in the book of D'varim is this: We did not receive the Land of Israel with "no strings attached". We must always be worthy of holding on to E. Yisrael. Sometimes that reminder is subtle; sometimes it is heavy-handed. Here it's: Take the Torah seriously, because it is the basis upon which we will have a long (everlasting) tenure in the land.

[P>32:48 (5)] G-d then tells Moshe to ascend Har Aravim-Nevo, see the Land from there, and die there, as Aharon had done earlier (the Torah reiterates the reason that both Moshe and Aharon couldn't enter Eretz Yisrael - namely, the incident when Moshe hit the rock rather

than speak to it, missing an opportunity to sanctify G-d's name), rather than enter the Land which the People of Israel will enter.

Observation: The hitting the rock instead of talking to it episode happened back in Parshat Chukat. When we read about it then, we have the opportunity to reflect on the significance of the concept of a missed opportunity to sanctify G-d's name. And we have another opportunity in Haazinu for that same line of thought. This is not uncommon in the Torah. But it is good. Because taking another look at important things and thinking about them again is not repetitive; we have a different perspective each time, different mood, different time of the year. All that contributes to our learning certain lessons well.

## **Haftara - 22 p'sukim - Hoshea 14:2-10 (9) Yoel 2:15-27 (13)**

There are various customs for this haftara. You will find that the Yoel portion in some Chumashim starts with pasuk 11; according to Luach Eretz Yisrael, we should begin the Yoel part from TIK'U SHOFAR B'TZIYON - as indicated above. We also do not read the p'sukim from Micha that are printed in Chumashim. The haftara for Shabbat Shuva consists of the last 9 p'sukim of Hoshea (first of the Trei Asar booklets) and continues with the second half of chapter 2 in Yoel (the booklet that follows Hoshea).

SHUVA YISRAEL AD HASHEM... These opening words of the Haftara give the Shabbat its name and basically say it all. Return to G-d. The following pasuk emphasizes the power of prayer in the T'shuva process. The command to repent is accompanied by wonderful promises (prophecies) of redemption and restoration of the former glory of Israel.

The passage from Yoel gives us a Shofar connection to T'shuva.

Another encouraging note as we face the task of returning to G-d, is His assurance that He is among us - even before our T'shuva. And that He will not shame His people ever.

The last pasuk in Hoshea states, "Who is wise who understands this, an intelligent person will know: G-d's ways are straight, the righteous will walk upon them and the sinner will trip on them." Very often it is the same activity or the same thing that people handle differently, with the result that one person succeeds and the other falters. It is often a matter of attitude.

Notwithstanding the fact that the Haftara was not "chosen" because of the sedra, they do have some points in common. One example: The sedra speaks of rain in a figurative, spiritual sense and the Haftara mentions its more literal meaning in connection with prosperity. The prosperity angle is particularly interesting, since it appears in the sedra as a criticism and in the Haftara as a sign that G-d has forgiven His people. This fits with what was mentioned above about the last pasuk in Hoshea.

# Yom Kippur

## Torah & Haftara

Torah reading for YK comes mostly from Parshat Acharei - 34 p'sukim of Vayikra 16 for Shacharit (first Torah) and 30 p'sukim of Vayikra 18 for Mincha. The Maftir (second Torah in the morning) is from Parshat Pinchas. Here's a quick rundown.

## Yom Kippur Morning

Two Sifrei Torah  
6 people in the first Torah

The Torah's portion dealing with the Kohen Gadol and the Yom Kippur service in the Beit HaMikdash. It is "repeated" (sort of) in the repetition of the Musaf Amida. Mixed in with the Beit HaMikdash service are some aspects of "our" Yom Kippur — especially the aspect of ATONEMENT.

### Kohen - First Aliya

#### 6 p'sukim - 16:1-6

An emotional element is introduced when the Torah tells us that G-d gave the command of Yom Kippur service "after the deaths of Aharon's two sons". We cannot help but be struck by the combination of the Kohen Gadol performing the loftiest of spiritual tasks with the background of personal grief. These feelings are especially powerful as we hear this reading on Yom Kippur morning. Before the Service is described, kohanim in general are warned not to enter the Beit HaMikdash other than when they have tasks to perform there. (It is hard to miss the additional connection to Nadav and Avihu, who entered the Mikdash for the performance of an "improper" task.)

The entire Yom Kippur service, with all of its details, constitutes one mitzva. Aharon is to take a bull as a sin-offering and a ram as a burnt-offering. He is to wear his special garments (the Kohen Gadol on Yom Kippur alternates between his full set of eight garments and a special set of four pure white garments which he wore when he entered the Holy of Holies and does other YK-specific Avoda).

The Kohen Gadol washes his hands and feet ten times throughout the day and immerses in a mikveh five times. "From the People", Aharon takes two goats for sin-offerings and a ram as an Olah. The bull is an atonement for Aharon and the kohanim.

### Levi - Second Aliya

#### 5 p'sukim - 16:7-11

Lots were cast to determine which of the two (identical)

goats was to be offered as a korban and which was sent out alive into the wilderness as the scapegoat.

*There are two very different styles of sin - rejecting what G-d says and distancing oneself from the Divine, and violating His commands in an attempt to get closer to Him. Most sin is of the former type; that of Nadav and Avihu was of the latter kind. Corresponding to these two opposite motivations for sin, we have two special offerings on Yom Kippur - one that was offered inside the Beit HaMikdash, its blood actually being brought into the Kodshai Kodashim, and the other being sent completely away from the Beit HaMikdash. Ponder this: Both goats were identical.*

### Shlishi - Third Aliya

#### 6 p'sukim - 16:12-17

The Kohen Gadol performs all of the duties of the Day, with minimal assistance from other kohanim. The Holy of Holies filled with smoke from the incense offering when the Kohen Gadol entered. The service of Yom Kippur is complex; it is detailed in the repetition of the Musaf Amida on Yom Kippur as well as in the Torah reading.

This next portion continues to describe the complex service of Yom Kippur. Among the many tasks of the Kohen Gadol on Yom Kippur, is VIDUI on behalf of all the people of Israel.

His confession of sin must be accompanied by that of each Jew, if complete atonement is to be achieved. Rambam says that there is "communal forgiveness" for "minor" offenses, but major sins require that the individual do his own T'shuva. (This should not be taken as implying that T'shuva is not necessary for minor offenses.) Even when there is "communal forgiveness", an individual still has to be part of the community in order to benefit from it. He who distances himself from the community does not receive the benefits of communal prayer, repentance, and atonement. (Oversimplified, to be sure, but there is a point here.)

### R'vi'i - Fourth Aliya

#### 7 p'sukim - 16:18-24

The description of the Avoda of Yom Kippur continues. The Kohen Gadol continues to process the bloods of the bull and the goat. He then leans on the "scapegoat" and says VIDUI on behalf of all of Israel. There is another change of garments, washing of hands and feet, immersion in a mikveh.

### Chamishi - Fifth Aliya

#### 6 p'sukim - 16:25-30

The Torah continues detailing the Yom Kippur service. It concludes with a reiteration of the nature of Yom Kippur day and its rules. The Avoda is an eternal CHOK; on the 10th day of the seventh month we fast (and practice

other abstentions) and refrain from Melacha (creative activity, as is forbidden on Shabbat).

For this day will atone for you, to purify yourself from all your sins - before G-d will you be purified.

*One commentary took the phrase LIFNEI HASHEM and defined it as it is defined in a different context (specifically with the Arba'a Minim of Sukkot, and other verses). The result is the following statement. If we use this day of Yom Kippur properly, and repent well the sins we have, then we will be purified, AND this will lead to being purified before G-d, meaning in the Beit HaMikdash that will be rebuilt when we "earn" it, so to speak, by proper T'shuva.*

## **Shishi - 6th Aliya** **4 p'sukim - 16:31-34**

This last portion of chapter 16 continues with a statement of Yom Kippur. It is the supreme Shabbat for you (us), and you shall "afflict your souls" (i.e. you shall fast) - this is the law for always. (In the time of the Beit HaMikdash - past and future), the process of atonement is facilitated by the Kohen Gadol... this will be a one time a year practice... And he (Aharon) did as G-d had commanded Moshe.

There is a well-known correlation between the number of Aliyot and the sanctity of the day we read the Torah. Minimum number of people called to a Torah reading is three. So it is on Monday and Thursday, public fast days, Purim and Chanuka. True they are special days, but they are not elevated in sanctity by restrictions of Melacha. Rosh Chodesh and Chol HaMoed are a rung up the Kedusha ladder, as demonstrated by calling four people to the Torah on those days. Yom Tov is higher in Kedusha and we call five people (plus a Maftir). Yom Kippur is higher still, and its regular number of Aliyot is six (plus Maftir). Shabbat has the highest Kedusha and seven are called to the Torah (in addition to the Maftir).

## **Maftir (2nd Torah) 5 p'sukim** **Bamidbar 29:7-11**

About the Musaf of Yom Kippur. The other korbanot of YK were dealt with in the reading from the first Torah.

## **Haftara - 22 p'sukim** **Yeshayahu 57:14-58:14**

The Haftara makes the point that fasting is a hollow observance without it being accompanied by (or leading to) a change for the better in individuals and society. The last two p'sukim of the Haftara are the basis of the "flavor" of Shabbat as shaped by Rabbinic law and custom.

## **Yom Kippur Mincha**

All other Mincha readings are either the "preview" of the coming Parshat HaShavua - Shabbat afternoon - or Vaichal - fast day afternoons. This one's unique.

This last portion of Acharei Mot deals with the forbidden sexual relations and activities. Avoidance of these prohibitions is an essential part of that which is to make the Jew and the Jewish People holy. Thus, an appropriate reading for Yom Kippur.

**Kohen - 5 p'sukim - 18:1-5**

**Levi - 16 p'sukim - 18:6-21**  
(longest Aliya of the day)

**Shlishi - 9 p'sukim - 18:22-30**  
(a.k.a. Maftir)

## **Haftara - 48 p'sukim** **The entire Book of Yonah**

Plus...some communities add Micha 7:18-20  
Luach Eretz Yisrael says not to add these p'sukim.

The haftara teaches us the famous lesson that repentance is universal, not only Jewish. But the story of non-Jewish T'shuva of the people of Ninvei is meant to inspire us towards our own T'shuva in a meaningful way. We also get a glimpse into the conflicts felt by the Navi Yonah in his desire to protect the Jewish people from G-d's anger.

## **בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד**

The well-known custom on Yom Kippur is to say Baruch Sheim K'vod Malchuto L'Olam Va'ed aloud in the SH'MA, whereas it is usually said quietly.

First of all, the sentence is the only part of Sh'ma that is not from the Torah. For that reason, it is generally said quietly, to distinguish it from the rest of the Biblical passages.

There are two origins attributed to Baruch Sheim. One says that it was Yaakov Avinu's whispered response of thanks to G-d when his sons proclaimed their complete faith and loyalty to G-d with the words: Hear Yisrael, G-d, our G-d, G-d is One.

The other source says that Moshe Rabbeinu "borrowed" it from the angels and taught us to say it. Because the sentence is not originally ours, we modestly whisper it throughout the year. On Yom Kippur, however, when the nature of the day and its prohibitions elevate us spiritually, we resemble angels and only then do we "dare" (so to speak) say Baruch Sheim aloud.

This second origin for Baruch Sheim... seems to fit well with the Yom Kippur practice.

There is, perhaps, another reason why we say Baruch Sheim aloud on Yom Kippur. In the Beit HaMikdash, the sentence Baruch Sheim... was used as the response to a bracha, rather than AMEN. (This is learned, by the way, from the pasuk in Haazinu - KI SHEIM HASHEM...) On YK, with its focus on the service in the Beit HaMikdash, we say the sentence aloud. In the repetition of Musaf, we find the description of the response of the people in the Azara (courtyard) to the Explicit Divine Name - they fell to the ground, prostrated themselves and said Baruch Sheim K'vod Mal'chuto L'Olam Va'ed.

One should say Baruch Sheim with deepfelt Kavana, especially at Ne'ila. It is a very powerful six-word statement.

## The High & the Low

The repetition of the Yom Kippur Musaf Amida contains two very powerful sections that are said back-to-back. The two sections describe diametrically opposite states of Jewish experience.

The first is the beautiful and detailed description of the Yom Kippur service in the Beit HaMikdash by the Kohein Gadol. Elaborating upon that which was read in the Torah a bit earlier, the Chazan movingly describes the "order of the day", including the multitudes who packed into the courtyard of the Beit HaMikdash to witness the events of the day. The blessing of the Kohen Gadol for a good year for all, the description of his countenance upon emerging from the Holy of Holies, the celebration that followed - all portray the most glorious period of Jewish History.

Immediately thereafter, the text plunges us into a drastically different scene. We read of the Ten Martyrs who died sanctifying G-d's Name. The details are heart-breaking, especially when seen on the backdrop of the previous portion.

Why are these two opposite pictures of Jewish History presented side by side?

On Yom Kippur, says Rambam, one should picture himself as precariously balanced, so that one mitzva will tip the scale to the good - for himself, his community, all the world. And one sin can, G-d forbid, tip the scale the other way.

The repetition of the Musaf Amida gives us two glimpses into history, but also shows us the possible scenarios of the future. Do we remain faithful to G-d, do we do more mitzvot, do we do the mitzvot better, do we improve the interpersonal relations among Jews. Do we do T'shuva. If so, we will soon reap the benefits of a complete spiritual and physical Jewish Life in Eretz Yisrael. If we take the other path, tragedy and horror await us. The Choice is ours.

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

Lesson 349 (part three)

### The Beth Din System

In addition to the judicial functions of the Great Sanhedrin discussed in the last few lessons, the Great Sanhedrin also had nonjudicial functions. We shall begin with those that involve important decisions regarding the nation, the first of which is a declaration of war.

#### Declaration of War

A Mishna in T. Sanhedrin (1:5) states that the Great Sanhedrin has jurisdiction to decide whether or not the nation should embark on a voluntary war. According to Rashi, voluntary wars are all of those entered into by the nation except for the war of conquest when Joshua captured the Land of Israel.

Rambam, however, both in his commentary to the Mishna and his code adds two additional circumstances: any war declared against the Amalekites, and any defensive war against an enemy attacking the nation. A controversy in this area arises from a Mishna in the second chapter of Sanhedrin which states that the king leads the people to a voluntary war according to the decision of the Great Sanhedrin. There are two different interpretations of the Mishna. One view is that the Great Sanhedrin may not by itself declare a voluntary war, but that the king's acquiescence is required in this decision. The second view maintains that the king has no say in this matter and the Great Sanhedrin alone makes the decision.

In an obligatory war, such as the conquest of the land or a defensive war, or war against the Amalekites, the king alone may make the decision whether or not to go to war. However, as to voluntary wars, it seems preferable to require the king's acquiescence to the decision of the Great Sanhedrin. The obvious impact that a decision to go to war has upon the security of the nation mandates that the burden be shared by them.

#### Enlarging Jerusalem or the Holy Temple

A second matter of serious import that entails participation by the Great Sanhedrin because of its importance to the nation is the decision to enlarge Jerusalem or the Holy Temple. A Mishna in T. Sanhedrin states that neither the city (Jerusalem) nor the courtyards of the Holy Temple are to be enlarged except by the decision of the Great Sanhedrin. As explained in another Mishna in T. Kelim, there are various degrees of sanctity. The Holy City (Jerusalem) has a greater degree of sanctity than the rest of Israel, and the Holy Temple courtyards have a greater degree of sanctity than the rest of Jerusalem. If for some reason the Holy Temple courtyards have to be expanded, there would result in the creation of a new sanctity. Because of the seriousness of this decision, the responsibility in part of making the decision is given to the Great Sanhedrin. Because of the significant impact of this decision on the entire populace, even the Great Sanhedrin is not given the sole jurisdiction over this decision. The decision is made by the king with the consent of the Great Sanhedrin, the prophet and the Urim and Tumim.

#### The appointment of high officials

##### The king

The Great Sanhedrin has other non-judicial functions such as appointing High Officials. As stated by Rambam in his code, a King is not appointed except by the court of seventy-one. A prophet is to participate in the decision making process of appointing a king. This applies in the case of a dispute as to who will ascend the throne if the king leaves no son to ascend the throne. Similarly a Kohein Gadol is appointed by the court of seventy-one, the Great Sanhedrin.

##### Certain sin offerings

A third nonjudicial function of the Great Sanhedrin concerns aspects of the religious life and worship of the nation. This function consists of participation in certain sacrificial practices, such as the scapegoat on the Day of Atonement sacrifice and a special sin-offering where the people inadvertently sinned based on an erroneous decision of the Great Sanhedrin.

## Burning of the Red Heifer

A second area of sacrificial supervision wherein the Great Sanhedrin plays a role is the burning of the red heifer. Because the ashes of the red heifer are necessary for ritual purification, a matter dealing with the national Holy Temple, the sacrifice requires the supervision of the Great Sanhedrin.

## Examining the Priests and Levites

The final area of sacrificial supervision in which the Great Sanhedrin participates is the examination of the priests and levites as to pedigree and blemishes. This too involves its role as supervisor of ritual matters in the Holy Temple, a national institution. The priests were examined to see if they were bona fide kohanim and as to blemishes which would preclude them from certain functions in the Holy Temple.

## Overseeing Matters Concerning the Law

### Establishing Lesser Sanhedrin and Appointing Judges

Besides the Great Sanhedrin, there is a Lesser Sanhedrin for each city, a supreme Lesser Sanhedrin appointed for each tribe and two Lesser Sanhedrins appointed for Jerusalem. (These will IYH be discussed in future lessons.) The Great Sanhedrin has jurisdiction over the establishment and appointment of the judges for all the Lesser Sanhedrins.

### Correcting the King's Torah

A second area wherein the Great Sanhedrin performs a nonjudicial function of over-seeing matters concerning the law is the correction of the king's Scroll of the Law. The Torah requires the king to write for himself a Sefer Torah, this in addition to the Torah which each Jew must have. This extra scroll is written very small, like an amulet, and is fastened to the king's arm so that it may accompany him. The Jerusalem Talmud comments that the scroll is compared to the scroll written at the time of Ezra.

### The Jubilee year

There is a positive commandment in the Torah requiring the counting of years to the jubilee year and to sanctify that year. It is the responsibility of the Great Sanhedrin to count the years until the jubilee year and to sanctify that year.

### The Final Arbiter of the Law

The most important function of the Great Sanhedrin is to act as the fountain of the Law and as the final arbiter of all questions regarding the Law. They are the root of the Oral Torah. The members thereof are the pillars of instruction. Out of them go forth statutes and laws to all of Israel. Without any such authority to decide all questions, it would be impossible to determine the will of Hashem in any particular situation. This is, according to my opinion, the paramount function of the Great Sanhedrin. In each generation they state the word of Hashem.

*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 [4] by Dr. Meir Tamari

AL CHEIT... For the sins which we have committed before Thee...

### WITH OUR MONEY

Al Cheit is a public confession of actions for which we, as a community (and individuals), ask for God's forgiveness. Phrased in the plural, it is a reaffirmation of our communal character showing that we each have a moral responsibility for one another.

One of the most overlooked themes of this confession is its emphasis on unethical behavior. At least 16 of the verses are devoted to honesty and integrity in monetary matters – what we commonly call nowadays “Business Ethics”. The shift in emphasis from one line to the next draws our attention to another facet of life in the modern marketplace whether we are entrepreneurs, creditors, employers, employees, consumers, producers or simply citizens of the state. The following themes, relevant to present-day behavior, are among the ideas implicit in Al Cheit.

**BY ACTING CALLOUSLY** We act callously and insensitively when we ignore the needs of the distressed and disadvantaged in our community. We act callously when we withhold funds that should be directed to that end. Shaming of staff or peers in front of others would constitute another form of callousness, as would any harassment or bullying tactic in the office.

**BOTH IN PUBLIC AND IN SECRET** Many crimes, particularly economic ones, can be easily hidden from public scrutiny. Insider trading, non-disclosure of material information, selling defective merchandise, using false weights or deceptive packaging and utilizing misleading advertising are all examples of ‘secret crimes’. Copying tapes, computer programs or other protected material is a further example of ‘secret’ thefts.

**KNOWINGLY AND DECEITFULLY** Jewish law forbids the defrauding, deceiving or misleading of people – be they Jews or gentiles – in all matters concerning buying and selling.

**BY OPPRESSING A FELLOW MAN** In addition to blatant physical oppression there is monetary oppression through overcharging or excessive profits. Such oppression can also take place when unfair advantage is taken or another person's financial distress or ignorance of the market conditions. As mundane an act as engaging a shopkeeper in a sales discussion, when one has absolutely no intention of purchasing anything, is also forbidden. Delaying payment beyond agreed limits is a form of oppression.

**BY VIOLENCE** Violence need not be a physical act. Withholding wages which are due, denying loans that are taken, misusing trust funds or client's monies, misappropriating charitable funds, squatting in another's home, coercing another by social pressure or by badgering, to make a sale (even at market price) – are defined by the Rambam to be forms of violence.

**BY DEFAMING G-D'S NAME** Any action that brings G-d

or the Jewish people into disrepute is one of the most serious crimes in Judaism. Unethical business dealings, fraudulent bankruptcy, white-collar crime, tax evasion and the taking and giving of bribes are all examples of such actions. The subsequent defamation of God's name is increased by the degree of Jewish identity, religious identification, political or communal status of the perpetrator.

**BY THE EVIL IMPULSE** The yetzer hara, the ability to do evil, with our money is hidden by the rationalization of fraud and oppression, is fueled by the desire for an ever increasing standard of living and is encouraged by believing that the end justifies the means.

**WITTINGLY AND UNWITTINGLY** We tend to salve our conscience regarding our deceitful acts, by turning witting acts into unwitting ones. An acceptance of prevailing lax ethic standards, the development of 'grey areas' in morality, and the acceptance of 'everybody does it as a social norm help to blur the distinction between permitted and forbidden actions.

**BY BRIBERY** Influencing the judicial system is not the only form of bribery. Anyone able to provide information or to affect business decisions is a judge. Undisclosed payments, kick-backs and illegal gifts are all examples of serious forms of bribery. Such bribery corrupts not only the recipient, but also the giver; it is not the mouse that steals, but the hole!

**BY FRAUD AND FALSEHOOD** It is quite legitimate to present goods in the most favorable light possible, but falsehood applies to taking advantage of another's ignorance or naiveté. This includes deceptive advertising, extravagant claims and concealing defects in goods. Anyone (including, of course, accountants, lawyers and landlords) providing substandard services would also be guilty of this sin. Furthermore, consultancy agencies and financial services which conceal conflicts of interest or provide harmful advice are considered by the Torah as if they had placed 'a stumbling block before the blind'.

**IN COMMERCE AND IN BUSINESS** The sanctification of G-d's name through exemplary behavior in the market-place, is obligatory for men and women alike. According to the Talmud, (M. Shabbat) the first question that we shall be asked in the next world is whether or not we were honest in business. Dishonesty in business means sinning against the people we wrong, but also sinning against G-d who commanded truth and justice.

**IN EATING AND DRINKING** Modern-day gluttony extends far beyond eating and drinking. Always wanting to have more creates a search for a constantly rising standard of living, often through dishonest means. Conspicuous consumption and exaggerated consumerism are also a betrayal of basic standards of self-control.

**INTEREST** Charging interest for lending money is not intrinsically immoral – no different from charging a fee for hiring out a car. However, the interest-free loan is mandatory helping to prevent people descending into poverty or enabling them to escape it.

**BRAZEN ARROGANCE** This repeats the disapproval of the arrogance and callousness expressed by brow-beating competitors, employees and debtors, defaulting on debts and

ignoring rules and regulations.

**ENSNARING PEOPLE** Naïve clients can easily be misled by high-powered salesmen into borrowing money that they cannot ever repay or into buying goods and services that they neither need, nor can afford. Similarly, misrepresenting business information can fool shareholders or creditors into making decisions which are to their detriment. Moreover, takeovers and buyouts are often accompanied by tactics which are close to plotting and conniving.

**BY EGOISM AND SELFISHNESS** Putting one's needs first, need not be selfish, but ignoring others and refusing to help certainly is. Any society which ignores its obligations to the poor, the weak and the old cannot endure (Ramban regarding S'dom). Selfless behavior is considered the sign or a refined Jewish character (Avot 5:11).

**BY BREACH OF TRUST** All financial and business deals are based on trust. The Torah expects all commitments, even verbal ones, to be fulfilled. Breaking a contract, even when no loss was incurred, halachically, incurs a public rebuke by Beit Din.

Yom Kippur atones only for Bein Adam LaMakom sins; Bein Adam L'Chaveiro sins require remorse, restitution and appeasement.

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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...*



It is hard for me to stand the whole time during Ne'ila, when the Aron Kodesh is open. Am I required to do so?



It is easier to summarize the halachic sources than to give an absolute ruling.

The Gemara (Kiddushin 33b) derives from the mitzva to stand for a talmid chacham that certainly one must stand before a

Sefer Torah. The Shulchan Aruch (Yoreh Deah 282:2) rules that this is only when the Sefer Torah is being moved before the people. When it is out of sight or has rested at its destination, one may sit. This is derived from the Torah's mention that Bnei Yisrael stood for Moshe until he entered the Ohel Moed (Sh'mot 33:8). As the laws of standing before a Sefer Torah are derived from standing before talmidei chachamim, they are equated in this regard as well. Thus, when the Sifrei Torah are stationary in their place (the Aron), the Torah law to stand for them does not apply even if they are visible.

Furthermore, the Rama (Yoreh Deah 242:18) rules that one need not stand for a Sefer Torah on the bima because it is in a separate domain from the people. The Taz (ad loc.:13) comments that similarly, when the Sifrei Torah are contained within the domain of the Aron, halacha should not require one to stand. However, he points out that the minhag is to stand in their honor anyway.

Some minhagim become binding practices, whereas others do not. Rav Moshe Feinstein (Igrot Moshe, Orach Chayim V, 38) wonders whether the Taz is claiming that standing when the Aron Kodesh is open is a minhag which became binding halacha or one which remained a positive, voluntary practice. He infers from the sources that the Taz saw it as voluntary. This would occur if those who began the practice did not institute it formally; future generations are assumed to continue it with the same level of obligation of their predecessors. He posits that even if there is a doubt which type of minhag it is, one could decide the matter leniently. However, The Panim Me'iroi (I, 74) views the practice more strictly, and even Igrot Moshe urged (without outright requiring) a community that sat before an open Aron Kodesh to conform to the prevalent practice.

Is there, then, a difference between the different approaches? If the minhag is binding, the obligation applies, in principle, to all. Of course, even when all are obligated, some are not physically capable of doing so. Someone recuperating from knee surgery may sit even for Kedusha, where halacha requires standing. However, when it is only uncomfortable to stand, one must do so. If the minhag is not binding per se, one can consider other factors more liberally and waive the practice due to moderate discomfort or if it compromises one's concentration, etc. (see Igrot Moshe, *ibid.*). Admittedly, it is hard to give absolute guidelines on the matter. However, if we assume like Igrot Moshe, as we do, there is more leeway in treating personal needs as the deciding factor.

The Aruch Hashulchan's (Yoreh Deah, 282:13) formulation of the matter hits a mainstream chord. After explaining that halacha does not require standing before an open Aron Kodesh, he writes: "Since [people] developed the practice to do so to honor the Torah, it follows that one who does not stand in effect shows a lack of honor for the Torah. Therefore, he must stand. However, if he is weak in his legs and people will not suspect him [of disrespect] it is permitted to sit." On Yom Kippur, and certainly, Ne'ila, we try our hardest to act properly and certainly avoid anything that could be construed as disrespectful to the Torah. However, people are aware that many fellow congregants are physically "spent" and can no longer stand, and it is permitted to sit. If one feels that his sitting will be misunderstood or will adversely affect others, he should find a couple of minutes in which he can go out to sit without missing critical sections of the tefilla and regain strength to continue davening and standing.

*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](http://www.ou.org) or [www.erezhemdah.org](http://www.erezhemdah.org). And/or you can receive Hemdat Yamim by email weekly, by sending an email to [info@erezhemdah.org](mailto:info@erezhemdah.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**

**Stubbornness properly nurtured can lead to an uncompromising insistence upon the truth.**

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

Moshe's "song" to the people of Israel is intended to convey a recognition of the total harmony of creation. While its verses contain a mix of past, present and future events, to Moshe these serve to further clarify the covenant between God and the Jewish people and the belief system that is essential to its fulfillment.

During the past two hundred years of Jewish life, our people have continuously had their Emunah tested through their being subjected to non-stop worldwide enmity and anti-Semitism including Czarist persecution, the Holocaust, Communism and Stalin's attempt to eradicate the Jews and, for most of the past sixty years here in Israel, continual Arab wars and terrorism. Throughout this period, our Jewish men and women have demonstrated so much bravery - specifically spiritual bravery - and invincible dedication to God, His Torah and His mitzvot. They sought guidance in halakha and solace in Torah study. As my Mara D'atra, Harav Berel Wein put it so well in his recent Shabbat Nachamu message, "one must be impressed and stand in wonder at the resiliency and strength of commitment and tenacity of survival of the Jewish people and the State of Israel."

I believe that one of the opening verses in Ha'azinu provides the belief system which has enabled us to remain totally devoted to our faith in God. "A G-d of faithfulness and without iniquity, just and right is He." Why is it that we as a people have always been optimistic about our future? Why is that in all of the public surveys during the recent crisis in Eretz Israel, the overwhelming majority of people interviewed were unified in their support of our country's efforts and hopeful of their outcome? The answer lies in the fact that God has and continues to make certain that we are ultimately triumphant over our enemies and able to survive as a people dedicated to the fulfillment of his Torah in the land which He promised would be our home.

**Dr. Ronald Wachtel, 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**

An elderly Jew came to R' Yissachar Ber of Belz, and said that he wished to do t'shuva on all the sins he had committed when he was young. "You can indeed do that, if you are truly sorry about your sins," R' Yissachar Ber told him.

"But Rebbe," the man asked, "How can I tell what 'truly sorry' means?"

"Let me tell you a story," said R' Yissachar Ber. "There was a merchant who would always come to the Leipzig fair with many wagons of goods to sell. One year, he decided to arrive a littler earlier than usual, and he was among the first at the fair. Soon after he had set up his booth, it began raining \*

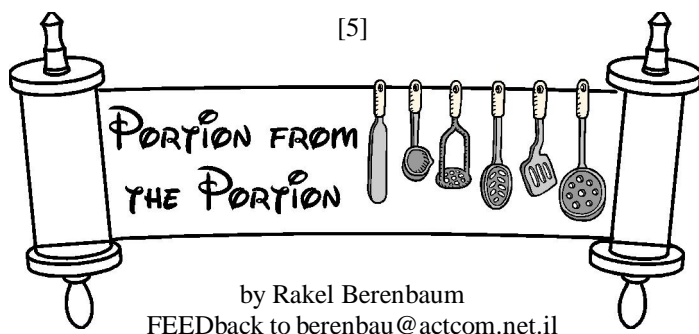
fiercely, in fact so fiercely that no one else was able to come to the fair.

"Of course, as he was almost the only one with goods to sell, all the buyers came to him, and each tried to outbid the other. Rather than selling anything, the merchant decided to wait. When he returned that afternoon, the bids were even higher - but again he waited, and refused to sell.

"So it continued for two days, as the bids went through the ceiling. Before the man went to sleep that night, he decided that come what may, he would sell the next day to the highest bidder. Meanwhile, he had a good night's sleep, dreaming of the wonderful profit he would make. As he slept, though, the rains died away, and by morning all the other merchants had arrived, and all the prices plummeted. The merchant was forced to sell all his goods at very low prices.

"Now, if you're as sorry about your previous sins as that merchant was about not having sold his goods earlier," concluded R' Yissachar Ber, "you will know that you have truly repented."

*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*



## **Yeshurun Became Fat and Rebelled**

The song of Haazinu is a poetic work of art. It was divided into six parts and one part was sung by the Levites each Shabbat in the Temple. Let us look at one verse in the third section of the song: "Yeshurun became fat and rebelled..." (D'varim 32:15). A Jewish nation (Yeshurun) who had started out so upright and beloved to Hashem sunk to such a level that they even rebelled against Hashem. How did this happen? The verse says it was because they "became fat", they made the pursuit of physical pleasures the goal instead of the means to a goal. Hashem gives us bounty in order to make it easier

for us to fulfill His commands. For example a person is given wealth in order to be able to learn a lot of Torah or give a lot of Tzedaka. If a person does not use these gifts to get closer to Hashem, but rather makes his goal "eat, drink and be merry" then it is as if he is rebelling against G-d. Wealth is a test.

The Me'am Loez sees this expressed in the prayer of the Kohein Gadol when he exited the Holy of Holies safely after completing all his work on Yom Kippur. He asks Hashem to make the coming year a year filled with blessings of all the letters of the alphabet "SHNAT ORA (a year of light), SHNAT BRACHA (a year of blessing), SHNAT GILA (a year of happiness)... SHNAT RATZON (a year of acceptance). He prays that we will know how to use all the physical blessing bestowed on us by Hashem to please Hashem and not just please ourselves. May these prayers of the High priest come true this year. G'MAR CHATIMA TOVA.

## **Incredibly Fattening Noodle Kugel**

- 500 g. egg noodles, medium
- 114 g. (1 stick) butter
- 1 cup sugar
- 4 eggs
- 250 g. cottage cheese (not low-fat)
- 2 cup sour cream
- 2 apples diced or grated
- 1 cup canned peaches
- 1 tsp. vanilla
- ½ jar orange marmalade
- ½ cup raisins
- 2 cup milk
- ½ cup corn flakes
- 2 Tbsp. cinnamon sugar

Melt butter over cooked noodles, making sure all noodles are drenched in butter. Mix sugar and eggs with electric blender. Add cheese, sour cream, and milk. Fold in apples, peaches, vanilla, marmalade and raisins. Add mixture to noodles.

Pour everything into a large glass baking dish. Fill dish ¾ to rim -- allow space for kugel to rise. Sprinkle crushed corn flakes over top of pudding. Dot with butter and cinnamon sugar. Bake at 180°C for 1 hr.

Good for Shabbat or for after the fast.

From Plain Jane's Thrill of Very Fattening Foods

## [6] **MicroUlpan**

Bumps across a road that make a speedy car vibrate uncomfortably: Jiggle bars or TALT'LINIM

## [6] **Parsha Points to Ponder**

### - **HAAZINU (SHUVA)**

1) Why does Moshe refer to the sinning nation as both AM NAVAL, a foolish and vile nation, and LO CHACHAM, not wise (32:6)? After all, a NAVAL is a lower level than the LO CHACHAM so this second description seems to be unnecessary.

2) The name YESHURUN describes the Jewish people when we function on the highest of levels. Why, then, is this name used when describing our rejecting G-D after achieving success in the Land of Israel? (See 32:15)

3) Following the completion of the song of Haazinu, the Torah relates that Moshe spoke ALL OF THE WORDS OF THE SONG IN THE EARS OF THE NATION (32:44). Why does the Torah not add the words UNTIL THEIR CONCLUSION the way it does in Parshat Vayeilech when relating this information before the song was actually taught? (31:30) Furthermore, why is Yehoshua referenced as joining in the teaching of the song in this week's Parsha but not at the end of Vayeilech.?

## **THESE ARE THE ANSWERS**

### **Ponder the questions first, then read here**

1) The Chafetz Chayim explains this based on the teaching of Chazal that as long as one studies Torah, the light of Torah will eventually turn a person back to the proper path. The Torah here is not describing two traits of this corrupt nation but, rather, is explaining the reason for their remaining on a low level. The reason why the nation remains NAVAL is because they do not engage in the wisdom of Torah.

2) The Chidushei HaRim teaches that the Torah is warning that even when the Jews are on the highest of spiritual levels, the moment we let haughtiness creep into our midst we will begin a decline which will lead to our rejecting G-D.

3) The Malbim suggests that Moshe first taught the entire song without pausing to implant the song as a whole in the hearts of the people. That is captured at the end of Parshat Vayeilech where it relates that Moshe, on his own, taught the words of the song UNTIL THEIR CONCLUSION. However, the song is full of very deep meaning and requires detailed explanation. To accomplish that, Moshe re-taught the song very slowly with breaks for explanation and Yehoshua helped him with that process. That is the meaning behind the summary statement in this week's Parsha where it does not relate that it was taught until their conclusion.

*Parsha Points to Ponder is prepared by Rabbi Dov Lipman, who teaches at Reishit Yerushalayim, Tiferet, and Machon Maayan in Beit Shemesh and RBS and is the author of "DISCOVER: Answers for Teenagers (and adults) to Questions about the Jewish Faith", soon to be re-published by Feldheim ppp@israelcenter.co.il*

## [8] **Divrei Menachem**

The Haftara of Shabbat Shuva opens with Hoshea's timeless clarion call, "Return, O Israel, to Hashem your G-d, for you have stumbled through your iniquity." Coming at a time when we take stock of our deeds, this appeal could not be better timed. Fortunately, the Navi assures us that repentance pays off, for if we make serious amends our Teshuva will be accepted.

Nechama Leibowitz suggests that, rather than the consequent sins, it is the iniquities themselves that constitute the stumbling block. Accordingly, we can thus understand Jeremiah's elaboration of the theme: "Return you backsliding children; I will heal your backsliding" (Jer 3:22).

The implication is that the condition that leads to sin is in itself an iniquity. The patient has stumbled into malevolence and now he has to call the Physician to heal his illness. Only then will Hashem intervene. The sick condition described by Hoshea - at a time when Israel's kings looked to Assyria for support - is a combination of exaggerated militarism and a false sense of security based on alliances with idolaters.

The essential malaise, then, is a turning away from G-d and deceptive dependence on one's own sense of control. In such circumstances, it seems, we can but pray to Hashem to help us reach back to Him.

**Shabbat Shalom & G'mar Chatima Tova,  
Menachem Persoff**

## **Towards Better Torah reading and Davening**

For Yom Kippur, we are also going to repeat an old item from this column. It applies at all times of the year, but it seems particularly significant for Yom Kippur. The topic is the correct pronunciation of one of G-d's names, specifically

E'LOHA

Many people mistakenly pronounce this word ELOHA, which is as mistaken as saying TAPUCHA for apple or MIZBEICHA for altar. The PATACH under the CHET of TAPU'ACH is called a PATACH G'NUVA, a stolen PATACH. It is as if an invisible ALEF sneaks into the word right before the CHET at the end and steals the PATACH from under the CHET for itself, so you end up hearing the PATACH before the sound of the CHET. We are all familiar with words with a PATACH G'NUVA under the CHET at the end of the word - RU'ACH, NO'ACH, SI'ACH, and many more.

Fact is, when a HEI is at the end of a word and there is a PATACH under it, that PATACH is also a G'NUVA. It also is to be heard before you hear the HEI. The HEI in these cases always has a MAPIK (dot) in it, indicating that it is to be heard, rather than be silent, as all HEIs without a dot are at the ends of words.

Most of the more than 60 times this MAPIK-HEI/PATACH occurs in Tanach are our target word, either as a name of G-d or [L] the opposite. The other times are the word GAVO-AHHH (tall, as in the tree that Haman made for Mordechai but...) or some variation of the same root.

Back to our word. Not ELOHA. But the first syllable is ELO (the ALEF has a CHATAF-SEGOL, which is a weak vowel, so the ALEF is attached to the LO forming a syllable together). This is the accented syllable. The second syllable is AHHE, with the HEI sound following the PATACH's sound (as already mentioned).

The PATACH G'NUVA also applies to an AYIN. Although Ashkenazim can forget about this one. Take the word for week, SHAVU'A. The PATACH sound at the end is supposed to come before the sound of the AYIN, not "under" it. What sound, you ask? Well, guess what? Just because we Ashkenazim consider both the ALEF and AYIN to be silent letters, the AYIN definitely is not supposed to be. But enough of that for now.

One more thing. Ashkenazim and S'faradim handle PATACH G'NUVA differently. Ashkenazim say TAPU'ACH. MIZ- BEI'ACH. S'faradim say TAPUWACH, with a distinct W sound before the ACH, and MIZBEIYACH, with a Y sound before the ACH. If the vowel that precedes the PATACH G'NUVA is a SHURUK or CHOLAM (RU'ACH or NO'ACH), then the S'fardi pronunciation has a W sound. If it is a CHIRIK or TZEIREI (MAGBI'AHHE or MIZBEI'ACH), then the S'faradim have a Y sound.

Why this review for Yom Kippur? Because we say - several times - during VIDUI, V'AL KULAM (and for all the sins we mentioned), ELO'AH S'LICHOT (G-d of forgiveness), S'LACH LANU... forgive us, pardon us, give us atonement.

Is it not ironic that we repeatedly ask G-d to forgive us and we mispronounce His name every time. To be sure, G-d will not hold our mispronunciation against us, but it behooves us to put the effort in to get His name - every one of them - straight. G'mar Chatima Tova.

## **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]**

Yom Kippur is Here - a Story

The Sanhedrin had declared the Kohein Gadol physically incapable of performing the Avoda of Yom Kippur and the Segan was to serve in his place. The Segan's head was spinning. He had so much on his mind these days! How can I think of the Avoda? He was the man ultimately responsible for preparing the Mikdash for Yom Kippur and Sukkot. There was good reason for his head to spin! This year he'd been saddled with responsibilities far beyond those noted under "Segan, job description" in the "Mikdash Manual - 3rd Edition, Revised". He realized that many of his problems had their origin in what he could only call the malfunctioning of a particularly important sub-committee made up of "experts" who had consistently grossly under-estimated the number of expected Olei Regel and their needs. Blaming himself for uncritically

accepting the sub-committee's faulty prognostications for so long, he followed Meir Hakohein's sage advice and fired the lot of them. Vague rumblings by the Va'ad Ovdim were firmly squelched when the gimlet-eyed angry Segan threatened to go public. "If you make trouble, I will not hesitate to post your names, addresses and phone numbers all over Jerusalem. Am Yisrael will judge you!" Babbling apologies, they scampered out of his office. Watching them go, the Segan for the first time felt optimistic and he surveyed the emerging situation with a certain satisfaction. Despite the slow start, the Herculean efforts by his (newly appointed) planners, logisticians and his over-worked staff were bearing fruit.

The Segan looked up from his desk as Meir Hakohein popped in. "Great news!" At the request of the Segan, Meir had put together a task force to inspect the adequacy of the "purification centers" which had been set up to service the thousands of Olei Regel who were already pouring into the city. While many of the Olei Regel would purify themselves at home to avoid spending extra time in Jerusalem, most did not. Hundreds of thousands of Olei Regel had to be purified with Mei Nida - spring water mixed with the ashes of the Para Aduma - on the third and seventh day of their arrival in Jerusalem. Housed in spacious halls strategically located throughout Jerusalem, more and more of these centers were activated as Yom Kippur and Sukkot approached. Meir had found that each purification center had its requisite Mei Nida stored in stone vats, piles of sealed plastic bags containing three stems of hyssop required for the purification process, and capable staff. No purification problems this year! Meir was also able to report that the last of the countless temporary holding pens constructed south of Jerusalem for the hundreds of thousands of sacrificial animals needed for the Olei Regel were complete. The animals would be channeled into the city markets as needed. Huge aluminum prefab hangers bulging with fodder and crisscrossed by newly laid water pipes were already in place. The special trains transporting the sacrificial animals to the holding pens were already running. The Segan breathed a sigh of relief. Boruch Hashem! There were even extra trains filled with palm branches for S'chach and Mehudar Etrogim on the way in addition to the huge amount in cold storage. Istrack of Jerusalem had assured him that they could handle all trains, both passenger and freight. The newly expanded ultra-modern Atarot International Airport was now prepared for the expected influx of people. Port workers, stevedores, loaders and moving men from all over Eretz Yisrael and their equipment were being trucked into Jerusalem. In fact, it even seemed that the "insoluble" problem of finding places to stay for all the Olei Regel during the Chag was solved. Happily, the number of Yerushalmi families offering home hospitality suddenly spiked. The ancient tradition of Yerushalmim of extending home hospitality to the Olei Regel was being exploited in full. The "Mikdash Home Hospitality Committee" matched up the ever-increasing Olei Regel with an unprecedented number of families eager to host them. It would be tight but every Olei Regel would have a roof over his head. And the Roshei Mishmarot had come through! Kohanim from all over Eretz Yisrael were streaming into Jerusalem. And even the usually dour Pinchas HaMalbish had a fleeting smile on his face as he contemplated his warehouse filled with newly woven Bigdei Kehuna. For the first time, the Segan faced the Chagim with confidence until he heard a faint whisper in his ear, "The Avoda."







It was Meir Hakohein. "Have you forgotten? Yom Kippur is a week away. In one week from today, you will be entering the Kodesh HaKodashim!" The Segan blanched. "We're ready for







Sukkot!" Meir continued, "In the last few weeks, you performed miracles, but now you have to prepare for the Avoda!" Sitting in Meir's topsy-turvy office, both Kohanim gazed at a copy of "Order of the Avoda of Yom Kippur." Meir began. "All Avodot are kosher only if they are performed by the Kohein Gadol or his replacement. You'll stay up all night so there will be no problems of impurity. You begin work at midnight by removing the ashes from the Mizbei'ach and organize the new firewood. At the crack of dawn, you'll immerse in the Kohein Gadol's private Mikveh above Sha'ar HaMayim and you'll put on the Bigdei Zahav - the eight vestments of the Kohein Gadol." Looking at his old friend Meir smiled and said, "That's when it'll hit you, you wash hands and feet with water from the Kiyor and then slaughter the Tamid Shel Boker - Have you been practicing Shechita?" The Segan nodded. Everyday, Naftali from Avoda 101 had dragged him out of his office. He had resented the time loss then but now he was thankful. Naftali had assured the appreciative Segan that he would be at his side during every act of Shechita. Meir continued, "All the sacrifices that you slaughter, you must both receive and toss the blood on the Mizbei'ach. You must prepare the lamps of the Menorah, and offer the morning Ketoret. You must offer the Netachim, Nesachim and the Chavitin on the Mizbei'ach. Then you slaughter the Mussafin, a bullock, a ram, and seven lambs. Then you wash your hands and feet, remove the Bigdei Zahav and change into the Bigdei Lavan, the white garments that symbolize purity. After washing your hands and feet again, you confess your and your wife's sins over your bullock. You did buy one?" "Yes, Naftali went with me last week." As Meir continued, suddenly the Segan realized anew his great responsibility and began to tremble. Purity! "Ha'avoda! As my ancestor Aaron before me, I am the man who will enter the Kodosh HaKodashim to seek forgiveness before the Kadosh Boruch Hu for the sins of all Am Yisrael!" He recalled what the venerable patriarch of Beit Avtinah had told him. "When the pillar of smoke ascends from the burning Ketoret, the Kohein sees the mystical letters of the Shem HaMeforash ascending on high in that pillar. Then numerous holy legions surround the pillar on all sides until it rises in the midst of light and gladness to the region where it diffuses joy as it knits together the upper world and lower world in a complete unity...."

In his heart, the Segan prayed, "Dear G-d, may I be worthy of connecting Am Yisrael with their Father in Heaven! Kein Yehi Ratzon!" <to be continued>

*Catriel's book in progress: The Temple of Jerusalem, A Pilgrim's Perspective; A Guided Tour through the Temple and the Divine Service*

# from page 3 PARSHA PIX

-  Haazinu has the sky and ground with ears, as in Haazinu HaShamayim and v'tishma HaAretz.
-  The note is for the Song (Haazinu).
-  Rain compared to lessons of Torah.
-  Father answering his son's questions (Ask your father and he will tell you...)
-  Like an eagle...
-  Apple of the eye (K'ISHON EINO).

-  Prohibition of consecrated wine.
-  Yeshurun (synagogue).
-  Megila for Hester Panim.
-  Milk and butter, mentioned in the sedra.
-  TNUVA symbols (plural) makes T'NUVOT, as in the sedra
-  YO-YO, a.k.a. a returning top, represents T'shuva, return to G-d. Particularly appropriate is the fact that a Yo-Yo returns often, not just once. A sinner can repent, back-slide, and repent again. This is the greatness of the Divine gift to us called T'shuva. It is a second chance from G-d. And a third chance. And a fourth...

## 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 (Rosh HaShana) TTriddles:

- [1] Mine between 400 and 20  
A bumper crop of an even dozen TTriddles - 11 numbered and presented as such, and the Mazal TTriddle. Two of the TTriddles are mathematical and most of the others are of the same style, as you will see.  
Mine in Hebrew is SHELI. Take the letters of that word - SHIN-LAMED-YUD and put them between a TAV (numeric value of 400) and a CHAF (SOFIT, value of 20) and you get the Rosh HaShana-related word TASHLICH. That's all there is to it. (To most of them, that is; some are a bit more "involved".)
- [2] Eye the Briefcase confusedly  
Eye is AYIN, which is also a letter of the ALEF-BET. The briefcase is HATIK, HEI-TAV-YUD-KUF. Confusedly tells you that the letters are mixed up, so you must unscramble these five letters and rearrange them to spell T'KI'A.
- [3] A mixed up reminder of the "70 faces"  
Here's another: SHIV'IM PANIM LATORA, 70 faces of the Torah. 70 is AYIN. Torah is TAV-VAV-REISH-HEI. Scramble the letters and you get T'RU'A. But, we're not finished yet with this one. REMINDER is ZICHRON, giving us ZICHRON T'RU'A as the complete answer.

- [4] Related to a half and a third in different ways  
This one's different. The answer is SH'VARIM, which is not only one of the Shofar-sounds, but it also means "fractions", making one way that it is related to a half and a third. In addition, SH'VARIM is a third of the three types of sounds, the other two being T'KI'A and T'RU'A. It's also half of the famous combination SH'VARIM-T'RU'A, sometimes in the same breath with its partner and sometimes just a half-breath before it.

[5] The letter HEI

Borrowed from an old Games Magazine Cryptic Crossword puzzle type of clue, the letter HEI is ROSH (the first letter) HASHANA (of the word HASHANA).

[6] Make 32 from 5,7,6,7

Here's one of the two mathematical TTriddles. Take the numbers 5,7,6, and 7 - in that order, use whatever mathematical symbols you want, and produce an expression that is equal to 32. For example,  $5 \times 7 + 6 - 7 = 34$ . Which is not the sought after solution, since we're looking for 32. But  $-5 \times 7$  will give you -35 which when added to 67 will give you 32. Answer:  $-5 \times 7 + 67$ . More later.

[7] The woman in the mixed eagle

Here's another of the first type. The woman is HA-ISHA, HEI-ALEF-SHIN-HEI. An eagle is NESHER, NUN-SHIN-REISH. Mix up all the letters and you get SHISHA HENRA, which doesn't mean anything, or ROSH HASHANA, which is the correct solution.

[8] Cross an invalid source with a different kind of instrument and get the real things

Among the invalid sources of Shofars is the horn of any member of the cow family, including a SHOR, SHIN-VAV-REISH. A different kind of instrument is a drum, TF, TAV-VAV-PEI. Cross an ox with a drum (in Hebrew), mix up the letters and get SHOFAROT, as in the third of the theme-brachot of the Musaf Amida.

[9] stir a quantity for me

Hope you're having fun with these. A quantity, in Hebrew, is KAMUT, KAF-MEM-VAV-TAV. For me is LI, LAMED-YUD. Stir them, another hint-word for anagramming (scrambling the letters), and you get MALCHIYOT, the first of the theme-brachot.

[10]  $57 - 6 \times 7 = 15 \cdot .5 \times 7 \times 6 / 7 = 3$  Now you get 128 two different ways

This is the one that gave two sample mathematical expressions so you would get the idea of what is being asked for. For 128, you must get a little creative. 5! means 5-factorial, which means  $5 \times 4 \times 3 \times 2 \times 1$ , which is 120. (The Factorial of a number (positive whole numbers only) is the product of all the whole numbers from 1 to that number; ! - exclamation point - is the symbol for factorial.)  $5! + 7 - 6 + 7 = 128$ . Here's another way to get 128.  $(5+7)$ , which is 12, divided by 6 is 2. 2 raised to the 7th power is 128.  $[(5+7)/6]^7$ .

[11] The 7 disordered violins of Rosh Hashana

And here is one more of those Jumble types. This one will make a full set of Rosh HaShana themes. Seven is the letter ZAYIN. Violins are KINOROT. Put them together and "disorder" the letters and you get ZICHRONOT.

Which only leaves us with the Mazal-Zodiac TTriddle. The opera-lovers among Torah Tidbits readers no doubt recognized the famous Milan opera house built in 1776 (when other things were going on in the United States). La Scala. And, no doubt, the opera-lovers among TTreaders with a passing knowledge of Italian recognized immediately

that La Scala means the Scale, as in the Zodiac symbol for Tishrei - MOZNAYIM, a.k.a. LIBRA, after the constellation with the same name.

### This week's TTriddles:

[1] textual Haazinu - Yom Kippur link, 1-3

[2] Using 5,7,6,7 in that order, and math symbols, form expressions equal to the numbers 0-10

[3] his 2,3,4,5,8,10

[4] Then Jonah was confused

[5] Butter sandwiches and a glass of milk. Mid-morning snack in school. Who's food?

[6] found before; read after

[7] The lonely and big one

[8] pennies are the best substitute for chickens

### Other PDFs this week:

regular:

- TIYULIM & SHABBATON pages
- The BackPages (schedule)

Special:

- Yom Kippur this & that: Kaparot, Candle lighting, Blessing Children, Havdala
- VIDUI