



This Shabbat is the first day (of 355), first Shabbat (of 51) of 5770
 איז קרוי פה' ביי איז בלעקד וואו פארלעגט: הפטרה אר"ה

SHABBAT - the SILENT SHOFAR

A number of years ago, there was a fellow standing in the back of the shul on Rosh HaShana morning. The gabbai offered him a seat and a machzor, and he declined both. Other members of the congregation did the same and had equal non-success. Then it dawned upon someone to ask what the man was doing there and he replied that he was just waiting for Shofar-blowing. The only problem was that it was Shabbat, and we do not blow Shofar on

Shabbat. When this fellow was told that fact, he refused to believe it. What's Rosh HaShana without Shofar?!

That's not a bad question. If a person has a choice of being in one place where he will be able to daven on Rosh HaShana, but not hear the Shofar, and another place where he will hear Shofar but not be able to daven, he should choose the opportunity to hear the Shofar. That is the Torah's mitzva of the day. So why did our Sages decree that we should not blow Shofar when Rosh HaShana falls on Shabbat?

The question is even stronger when you know why the Sages made this decree against taking a Shofar (Lulav and Megila, too) on Shabbat.

[cont p.3](#)

Some of the RH material in this issue of TT is in the "body" and some is in the form of Pull Out Pages (POPs) - see p.3

Candle Lighting
 and **HAVDALA** times
 for **Rosh HaShana**
 Israel Summer Time

See p.4-5 for texts and important notes

	FRI	MotzaSh	SUN
Yerushalayim	6:05	7:16	7:15
S'derot	6:23	7:19	7:17
Gush Etzion	6:21	7:17	7:15
Raanana	6:22	7:18	7:17
Beit Shemesh	6:21	7:17	7:16
Rehovot	6:22	7:18	7:17
Netanya	6:22	7:18	7:17
Be'er Sheva	6:20	7:18	7:17
Modi'in	6:21	7:17	7:16
Petach Tikva	6:05	7:18	7:17
Maale Adumim	6:05	7:16	7:15
Ginot Shomron	6:21	7:17	7:16
Gush Shiloh	6:20	7:16	7:15
K4 & Hevron	6:21	7:17	7:15
Giv'at Ze'ev	6:21	7:17	7:15
Yad Binyamin	6:22	7:18	7:17
Ashkelon	6:23	7:19	7:18
Tzfat	6:10	7:16	7:15



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OTHER Z'MANIM
 Correct for Jerusalem

Ranges are 10 days, WED-FRI
 27 Elul - 7 Tishrei (Sept 16-25)

Earliest Talit & T'filin	5:33-5:39am
Sunrise	6:24-6:30am
Sof Z'man K' Sh'ma	9:28-9:29am (Magen Avraham: 8:43-8:45am)
Sof Z'man T'fila	10:30-10:30am (Magen Avraham: 10:00-10:00am)
Chatzot	12:34-12:30 $\frac{1}{2}$ pm (halachic noon)
Mincha Gedola	1:05-1:01pm (earliest Mincha)
Plag Mincha	5:26 $\frac{1}{2}$ -5:16 $\frac{1}{2}$ pm
Sunset	6:48-6:36pm (based on sea level: 6:43-6:31pm)

Word of the Month
 As mentioned in last week's TT, the molad of Tishrei 5770 is on Shabbat 10h 47m 7p. Rosh HaShana is fixed on the day of the molad of Tishrei, unless it (the [cont. p.3](#))

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Lead Tidbit cont. from front page

A person might think that if you can blow Shofar on Shabbat-RH, then you can also carry a Shofar in the public domain (without an Eiruv). This is not permitted, and the attempt to perform a mitzva would be at the expense of Shabbat's honor. Therefore, the Sages banned the blowing of Shofar when RH falls on Shabbat.

They did not ban davening on Shabbat lest someone mistakenly carries his siddur to shul. They did not ban hot food on Shabbat lest someone err in warming his food in a forbidden manner.

How come they told us not to perform the mitzva on the very day that the Torah commands us to do it?

The following is not necessarily why they decreed no Shofar on Shabbat RH. But it is an insight gained from the fact that about 28.5% of the firsts of the seventh month we do not blow the Shofar, as commanded by the Torah.

We are not dealing with a conflict of interests between Shabbat and Yom Tov, with Shabbat "winning" the fight. We are being reminded that Shabbat proclaims and sensitizes us to many of the same concepts that Torah is meant to do. Our not blowing the Shofar on Shabbat does not mean that we will not proclaim G-d as our King. That we will not remember Matan Torah.

Rather, Shabbat is the silent Shofar that eloquently proclaims G-d as Creator and Master of the world. On Shabbat RH, we ponder the same things, with a different stimulus.

WORD of the MONTH cont. from p.2

A weekly TT feature to help clarify practical and conceptual aspects of the Jewish Calendar, thereby enhancing our appreciation of G-d's gift to us of HaChodesh HaZeh Lachem...

molad) occurs on a Sunday, Wednesday, or Friday - in which case, RH is fixed on the following day. Or, if the molad is after noon, then RH is set for the following day. It happens that RH is pushed off for two days, because of both of the abovementioned reasons. There are also two other, less frequent molad situations that result in pushing RH to the following day. This year's RH needed no push - molad: Shabbat AM.

Dear TTreader,

Which day of the week a Holiday falls on determines when we have Double or Tripple issues of Torah Tidbits. This year (5770, that is), with Rosh HaShana being on Shabbat (and Sunday), we were able to avoid a multiple issue and this one you are reading is for Rosh HaShana, almost exclusively.

Therefore, there are changes from the familiar layout. In past years, we favored POPs (Pull-Out Pages) for almost all of the Rosh HaShana "material". This year we decided to put much of that in the "body" of the TT.

Tashlich is still a POP for your convenience, and you will also find the year's colorful Candle Lighting, Havdala times, etc. as a POP that we hope will find a favored place on your refrigerator door or wherever.

Since these words are being written with this issue still in progress, rather than at the end of its preparation, things are subject to change. Don't be surprised if you find more POPs than we have indicated.

This issue of TT can be viewed as the last one of 5769 or as the first one of 5770. Either way it is special, a tremendous amount of work went (is going) into its production, and we hope you like the results.

Special thanks to those who responded to our Shana Tova Greetings campaign - those submissions that were too long to fit on the "group" page, are finding their ways into individual boxes on various text pages.

Sincere thanks too to those of you who

responded positively to our Membership campaign, especially those who stated that their joining was in some way an act of appreciation for Torah Tidbits.

The columnists, advertising manager, and editor all collaborate on producing a single original master copy of each week's Torah Tidbits. Our printers and collators - Ernie and Yaaqov - work many hours to turn that single set of originals into the thousands of copies.

Our cadre of volunteer folders finish off the production side of TT with their well-organized and greatly appreciated labors.

The penultimate step - that of bringing TT to you - is handled by another dedicated group of volunteer transporters and distributors.

TT is a Team Effort extraordinaire. We appreciate and thank each and every one of you and wish you and your families - and all of Klal Yisrael - a Good and Sweet year, filled with health, happiness, prosperity, peace and security. כתיבה וזנתמה טובה

Notes for Rosh HaShana Candle lighting

When a woman lights Shabbat (or Yom Tov) candles, something "magical" occurs. "Six days you shall work..." is coming to an end; the last weekday act is lighting the candles. Then, with a careful glance around the room, the woman is ready. She covers her eyes on the CHOL part of existence, says a bracha... and when she opens her eyes, she is in a different world - a world of KODESH. It isn't Shabbat / close your eyes / open them / POOF! It's Shabbat. That is magic.

And on Leil Rosh HaShana, even more so. The woman closes her eyes - not only on the hectic, always on the go, weekdays - but on the whole past year. She covers her eyes, says the bracha (or brachot), the Y'HI RATZON and/or perhaps a personal prayer, then she opens her eyes to Shabbat and Yom Tov and the very first moments of the new year. A moment ago it was 5769. And POOF! now it's 5770, and a full year of potential is before her. And how did she start her new year? With a mitzva. And many, many more to come.

Before lighting Shabbat & Yom Tov candles, we should light a 24 hr. candle so we will have a flame ready for the second night's lighting.

Because the first day of Rosh HaShana is also Shabbat, regular Friday procedure for lighting candles is followed. (i.e. light first, cover eyes, make bracha.) The bracha, of course, mentions both Shabbat and Yom Tov.

After dark (check from page for times) following the first day, one should say בְּרוּךְ הַמְבַדֵּיל בֵּין קוֹדֵשׁ לְקוֹדֵשׁ before lighting candles or doing anything for the second day.

One should not melt the candles into place on Yom Tov.

On Yom Tov, one may not strike a match; only handling fire and lighting from an existing flame is permitted.

When lighting at night, one should say the brachot first and then light the candles - different from the SOP (standard operating procedure) for Shabbat candles.

The match or helper candle that is used to light the Yom Tov candles may not be extinguished; place it down carefully on a safe surface and let it go out by itself.

Common custom is to have a new fruit or garment in mind on the second night, "for the שְׂהֵינּוּ", just in case. The GR"A held that this is not necessary.

Candle lighting for Rosh HaShana 5770

See notes on the facing page • see Front Page for candle lighting times

For the first day of RH: Friday, September 18th

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שִׁבְת וְשֶׁל יוֹם טוֹב.

For the second day of RH: Motza'ei Shabbat, September 19th

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

For both nights of RH - see notes on facing page

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזִמְן הַזֶּה.

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּחַוֶּנֶן אוֹתִי (וְאֵת
אִישִׁי וְאֵת בְּנֵי וְאֵת בָּנוֹתַי וְאֵת אָבִי וְאֵת אִמִּי) וְאֵת כָּל קְרוֹבֵי,
וְתִתֵּן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים וְאֲרוּכִים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן
טוֹבָה וּבְרָכָה, וְתִפְקְדֵנוּ לְפִקְדוֹת יְשׁוּעָה וְרַחֲמִים, וְתִבְרַכְנוּ בְּרָכוֹת
גְּדוּלוֹת, וְתִשְׁלִים בְּתֵינוּ, וְתִשְׁפֹּן שְׂכִינְתְךָ בֵּינֵינוּ. וְזַפְנֵי לְגִדְל
בָּנִים וּבָנִי בָנִים חַכְמִים וְנְבוֹנִים, אוֹהֲבֵי ה', יְרֵאֵי אֱלֹהִים, אֲנָשֵׁי
אַמֶּת, זָרַע קָדֵשׁ, בְּה' דְּבִקִּים, וּמְאִירִים אֶת הָעוֹלָם בְּתוֹרָה
וּבְמַעֲשֵׂים טוֹבִים, וּבְכָל מְלָאכַת עֲבוֹדַת הַבּוֹרָא. אֲנָא שְׂמַע אֶת
תְּחִנָּתִי בְּעֵת הַזֹּאת, בְּזִכְוֹת שְׂרָה וְרַבְקָה רַחֵל וְלֵאָה אֲמוֹתַינִי,
וְהָאֵר נִרְנוּ שְׁלֵא יִכְבֶּה לְעוֹלָם וָעֶד, וְהָאֵר פְּנִיךָ וְנִשְׁעָה. אָמֵן.

Rosh HaShana Torah Readings & Haftarot

and other things...

First Day

First Torah, 34 p'sukim B'reishit 21:1-34

This is the total for the reading in the first Torah; it is not broken down Aliya-by-Aliya style. Seven people are called to the Torah because it is Shabbat. (When Yom Tov is on a regular weekday, there are only five Aliyot to the first Torah.)

According to Tradition, Sara Imeinu was "remembered" on Rosh HaShana. She became pregnant, and subsequently gave birth to Yitzchak, despite her advanced age of 90. On the first day of Rosh HaShana we read perek 21 of B'reishit, from Parshat Vayeira, about the birth and early years of Yitzchak, and about the Sara-Hagar-Yishmael episode.

This first section of the reading is contained in a single Parsha S'tuma, is made up of 21 of the 34 p'sukim, and is divided among the first five of the seven Aliyot.

The last part of this reading is a single Parsha P'tucha of 13 p'sukim and is about the treaty made between Avraham and Avimelech.

This part of the reading is divided between the last two Aliyot of the first Torah. Commentaries point out that it was in the merit of the prayers of Avraham on behalf of the people of Avimelech's household, that his (Avraham's) and Sara's prayers for themselves were also answered. This fits with one of the powerful themes and messages of RH, namely the power of prayer, in general, and of communal prayer, in particular. Almost always, we pray in plural.

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

Then the Maftir is called to the second Torah and the first 6 p'sukim of Bamidbar 29 (in Parshat Pinchas) are read. The reading is about the Musaf of Rosh HaShana (mentioning that the Musaf of Rosh Chodesh is also brought on RH - a rare mention on Rosh HaShana of the fact that it is also Rosh Chodesh Tishrei) and the mitzva of hearing the Shofar blowing.

Haftara, 38 p'sukim Shmuel Alef 1:1-2:10

The Haftara of the first day of Rosh HaShana echoes and reinforces the theme of the Power of Prayer, as well as 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-RH connection can explain the statement in Kiddush on Rosh HaShana eve that it is a commemoration of the Exodus.

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 or ratio. 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

Same as the first day. See there.

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

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 kingdom of Israel, under the flag of Efrayim, who are in bad shape in their countries of Exile. The closing words of the Haftara contain G-d's promise of mercy.

The return of the people to Eretz Yisrael - as in, V'SHAVU VANIM LIGVULAM, is one meaning of T'SHUVA, and is seen as going hand-in-hand with the "other" form of return - of the people to G-d.

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.

אֲשֶׁר־יָדַעַי תְּרוּעָה...

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

This pasuk in T'hilim does not say, "hears" 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 understanding). LISHMO'A. To hear. And sometimes (often, actually) 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".

Might we 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, your 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. Fortunately B"H, the truck driver sees you in his rearview mirror and applies the breaks just in time. He jumps out of his truck and yells at you: "Hey! Didn't you hear the warning beeps!?" "Yes", you answer, "but I didn't understand the sound."

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.

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WISDOM & WIT

by Shmuel Himelstein

R' Yehuda Tzvi of Radzivil was asked: "What is meant by the words in the Musaf of Rosh HaShana, 'You (Hashem) remember everything which was forgotten'? Surely Hashem remembers everything?" "What are we praising here?"

The Sage replied: "If a person performs a mitzva and does not remember having done so, Hashem remembers and rewards him for it. If a person commits a sin and forgets about it and never repents, Hashem remembers the sin. On the other hand, if a person performs a mitzva and remembers it - in terms of awaiting expectantly for his reward - Hashem forgets that mitzva, while if a person commits a sin and always remembers it and repents it, Hashem does not remember that sin, and the person is not punished for it."

Shmuel Himelstein 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 permission

The Mitzva to Hear Shofar

First and foremost, before the themes, symbolisms, and reminders mentioned in the paragraphs that follow, is **THE** main reason and kavana for doing ANY mitzva - because G-d commands it. The phrase L'SHEIM MITZVAT SHOFAR should be on our minds from the Brachot of the shofar-blower and from the first blast to the 100th.

The Torah says that the first day of the seventh month shall be a T'RU'A DAY. We are taught by the Oral Law that this means that we are to hear the sound called T'RU'A, which is to be produced by the Shofar. Furthermore, we are to hear the T'RU'A three times, and that each T'RU'A is to be preceded by and followed by a P'SHUTA, a plain, long blast, the one we call T'KI'A.

We do not know exactly what our Sages meant the T'RU'A to sound like. It is to sound like crying, wailing, sobbing, moaning, sighing, or some combination thereof. To satisfy different opinions, we have two sounds that we call SH'VARIM and T'RU'A, and the combination of the two, the SH'VARIM-T'RU'A. Therefore, to satisfy the Torah's requirement of hearing the Shofar on Rosh HaShana, we must hear **3 each** of the following combinations:

T'KI'A / SH'VARIM-T'RU'A / T'KI'A
T'KI'A / SH'VARIM / T'KI'A
T'KI'A / T'RU'A / T'KI'A

Let's refer to this as a Large Set of Blasts (a.k.a. 30 KOLOT). One of each make a Small Set (a.k.a. 10 KOLOT).

Although the requirement of the Torah will be satisfied with 30 KOLOT (sounds or blasts), the Sages instituted the practice of sounding the Shofar during the Amida - linking the Shofar-sounds with each of the 3 main brachot of Musaf - MALCHIYOT (Kingship), ZICHRONOT (Remembrances), and SHOFAROT (Shofars). Some shuls blow during the repetition of the Amida only; others blow during the silent Amida as well.

And, as is well-known, the custom is to blow additional blasts (10 or 40, as the case may be) after the Amida, to bring the total number of blasts to 100. 100 conveys completeness and fullness. On Rosh HaShana, we don't just blow the Shofar, we are fully saturated with the Shofar sounds. This fulfills the sense of "YOM T'RU'A there shall be for you", more than a lesser number would.

(There is also another reason given for the 100 blasts, having to do with the lament of the mother of Sisra, as recorded in the Book of Sho'ftim.)

Symbolisms and Kavanot

(based on Menorat HaMa'or)

G-D'S KINGSHIP

Rosh HaShana corresponds to the 6th day of creation, the day human beings were created. Since it is the day that G-d's subjects, so to speak, came into existence, it follows that He became our King on that very same day. We therefore consider Rosh HaShana to be the Coronation Day of the Supreme King. To herald that event, we sound the royal trumpet - the Shofar. This concept of G-d's Kingship is one of the major themes of Rosh HaShana. One of the three central brachot of the Rosh HaShana Musaf is Malchiyot - Kingship. In that bracha, we quote ten p'sukim from Tanach that deal with this theme. The T'KI'A (the long monotonic, unbroken blast) specifically is associated with this aspect of Rosh HaShana. The T'KI'A is a happy and proud sound. Although other emotions claim our attention, one should be happy and proud on Rosh HaShana as we reaffirm our loyalty to the King of kings.

CALL TO REPENTANCE

The Shofar is the alarm that (hopefully) wakes people up to the challenge of doing T'shuva and asking G-d for forgiveness. This is one of the major aspects of Shofar (and the main reason for having blown the Shofar

throughout Elul). It is the broken sounds of the SH'VARIM and T'RU'A that most fit this aspect of Shofar. Shofar is associated with embarking on the road to Spiritual Return.

AKEIDAT YITZCHAK

Perhaps the most prominent element of Rosh HaShana is the "Binding of Isaac". The choice of a ram's horn as Shofar, the Torah readings, the main focus of the Zichronot bracha, and Tashlich, all point to the AKEIDA as a major theme of the day. When we stand in judgment before G-d, we are not isolated individuals but are the spiritual heirs of the Avot and Imahot whose commitment to G-d is exemplified by the Akeida. The Chafetz Chaim points out that most of the promises of blessing in the Torah are conditional upon our good behavior. The notable exception is G-d's promise to Avraham Avinu at the Akeida, which is unconditional. If our sincerity and commitment to G-d and His Mitzvot ever comes into question, we need only realize that we are the descendants of Avraham and Yitzchak and have inherited from them an absolute and complete dedication to G-d's Word, the Torah.

MATAN TORAH

The Torah describes the events of Sinai as being accompanied by the "sound of the Shofar ever increasing". When we hear the Shofar (especially the T'KI'A), we should be motivated to rededicate ourselves to Torah and mitzvot. In essence, this is the foundation of T'shuva. The Shofar reminds us of our commitment to the Torah; repentance is G-d's gift to us when we fail in that commitment.

The words of the Prophets are likened to the sound of the Shofar. This reminder should inspire greater commitment to faithful observance of Judaism. Our deal with G-d, when we asked not to hear His voice directly, was our promise to listen to the prophets, starting with Moshe and

continuing throughout the generations. This aspect of Shofar, then, follows the previous item - Matan Torah.

INSTILLS FEAR

"If a Shofar sounds in the city, will not the People tremble?" Think of the sound of a siren - the feelings of apprehension and dread that it filled us with. That's a Shofar - our spiritual siren, helping us to get serious about Torah and T'shuva.

Churban Beit HaMikdash should also be kept in mind while hearing the Shofar. The Prophets mention the Shofar in their description of the Churban. One should think of the "ups and downs" of Jewish history as part of the Rosh HaShana challenge that we all face. Furthermore, the destruction of the Temples resulted from our not keeping faith with G-d. These thoughts then, should also lead us to think of repentance as the way to reverse the devastating effects of the Churban.

Ingathering of the Exiles is described by Yeshayahu as being accompanied by the sound of a Great Shofar. We are witness to the beginning of that process; may we be privileged to see its continuation and culmination. This too is in the realm of the T'KI'A and is one of the promises to keep in mind so that we can put "things in proper perspective".

The Great Judgment Day is associated with the Shofar. One must understand that we stand in judgment before G-d on every Rosh HaShana, but that we we will also do so on a different scale "after 120 years" and "at the end of days".

T'CHIYAT HAMEITIM is also associated with Shofar. Thinking of this gives us a broader perspective on what G-d expects of us and what is in store. Reward (and Punishment) as well as Free Will are what gives meaning to T'SHUVA.

Divrei Menachem

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As we approach Rosh Hashana, which according to tradition is the day on which Man was created, it is constructive to contemplate that old-age question as to, "What is Man?" Indeed, King David asked that very question when he exclaimed, "O Lord, what is Man that you are so mindful of him?" (T'hilim 8:5).

In an intriguing essay, Rabbi David Lookstein introduces several sources that reflect on the human being as a mechanistic bundle of cells and organs or as a creature of libido in which are still found traces of a primitive ancestry. Born against his will, he staggers on without intelligible purpose...

A more positive perspective, however, sees Man as master of his destiny, as Hashem's ambassador in this world. Moreover, asserts Rabbi Lookstein, what we think of ourselves directly determines what we will make of ourselves. For example, when we consider the moral implications of seeing ourselves created in the image of G-d, our view of society and our role in it take on completely new vistas.

Indeed, David Hamelech answered his own question when he continued: "For You have made [Man] but little lower than the angels/And have crowned him with glory and honor." If only, as Rosh Hashana approaches, we could adduce those same accolades of glory and honor to the King of all kings who created us. כתיבה וחתימה טובה

CHIZUK AND IDUD

(for Olim & not-yet-Olim respectively)

Interestingly, the words "Rosh Hashana" do not appear in the Chumash. Rather, Bemidbar 29:1 refers to "Yom T'ruah," "a day of blowing of the horn". The closest we come to "Rosh Hashana" is in D'varim 11:12: "A land which HaShem your God cares for; always are the eyes of HaShem upon it, from the beginning of the year (mei-reishit hashana) until the end of the year." The context in which these words appear is significant: God's love and concern for Eretz Yisrael.

Question: Why doesn't the Torah simply state that "G-d's eyes are always on the land"? Why does it add the phrase, "From the beginning of the year to the end of the year"?

Perhaps the Torah is informing us that G-d's concern for the Land is not automatic. It is renewable at every "beginning of the year". But we must earn that renewal. And it is renewed at Rosh Hashana because this is when we renew our own relationship with G-d, crowning Him as our King. When we do this, we effect a reaction in heaven. G-d reciprocates and renews His love for us, once again focusing "His eyes on His land."

May we be worthy of renewing our attachment to Him this "Reishit Hashana", and may He once again renew His divine care and deliverance. Shana Tova!

Rabbi Emanuel Feldman, 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

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.

Q *If a person is in a place where arba minim (lulav, etrog, etc.) are unavailable, can he fulfill his mitzva by asking someone to be his shaliach (agent) to hold the arba minim?*

A The mitzva of taking the arba minim on Sukkot is a classic example of a mitzva sheb'gufo, a mitzva that devolves upon the body of the one who performs it, for which sh'lichut is ineffective (Tosafot Rid, Kiddushin 42b - see K'tzot Hachoshen 182:1). Thus, the Torah requires a man to put the arba minim in his own hand, not in another's hand. Likewise, one has to sit in a sukka himself and put t'fillin on his own arm and head.

Follow-up Question: If anything that one needs to do with his body cannot be done by means of a shaliach, how can one make a shaliach to light Chanuka candles?

Follow-up Answer: We see you want us to get deeper into the lomdus (halachic analysis) of the concept and parameters of mitzva sheb'gufo. Firstly, we should admit that there is at least one opinion that when there are not enough arba minim to go around for a community, one person can hold it on behalf of the rest (Yad Hamelech, cited by Shut Chatam Sofer, Orach Chayim

182). This opinion is rejected, mainly because of the concept of *davar sheb'gufo*, as we explain further. Alternatively, the gemara (Sukka 41b) learns from the pasuk ULKACHTEM (you [plural] should take) that every individual must take arba minim himself (see Chatam Sofer *ibid.*).

Let us discuss why the Tosafot Rid and others consider arba minim a mitzva sheb'gufo, while lighting Chanuka candles is apparently not. The K'tzot Hachoshen (*ibid.*) makes the following distinction between various types of mitzvot in our regard. The main point of some mitzvot is to do an action. In such a case, we say that a shaliach's action on another's behalf relates to the *m'shalei'ach* (the one who asked him to do it), who fulfills his mitzva. Mitzvot whose fulfillment is *m'meila* (by itself) when a certain situation exists, do not lend themselves to the transference principles of *sh'lichut*. One of his examples follows. It is true that if a shaliach attaches t'fillin to someone's head, we treat it as if the *m'shalei'ach* did the action. However, that is insufficient for fulfillment of the mitzva. If you were to put t'fillin on your friend's head, he would fulfill the mitzva, not you, for the fulfillment is in the t'fillin being on one's head. That is the case when a shaliach puts t'fillin on his own head on

your behalf. Although his action is like yours, his body remains his own, and the right action in the wrong place is of no value to you. The same is true with mitzva of arba minim, which requires them to be in your hand. (Mishneh Halachot III, 145 says that we know that the essence of arba minim is the situation, not the action, only from the limud of Sukka 41b).

One can distinguish this from the case of Chanuka candles in a couple ways. One way is to say that the main mitzva of Chanuka is the action of lighting (Mishneh Halachot, ibid.). However, your assumption is not fully accurate. A shaliach cannot independently fulfill the mitzva of Chanuka lighting on your behalf, as he must light the candles in your house (Minchat Shlomo II, 58). In that way, it is similar to someone else putting t'fillin on your head, which works even for a mitzva sheb'gufo. (There still is a difference in that Chanuka candles has an action element and thus requires a valid sh'lichut, whereas it makes no difference who attaches tefillin to his arm (see Har Tzvi, OC I, 23).)

A different formulation is found in Minchat Asher (Weiss), B'reishit 15. Rav Weiss distinguishes between a mitzva whose main purpose is the action, in which case a person must do it himself, and a mitzva whose main point is arriving at a result, in which case someone else can help him arrive at the result. (See there for further insight and distinctions, including treatment of "complex" mitzvot that include both elements).

MACHON PUAH

Marriage and Fertility Extension

Last week we introduced the subject of fertility extension. This process allows single women to freeze their eggs or ovarian tissue in order to "beat" their biological clock. Once they are ready to start a family, these frozen materials are used to achieve conception.

Many poskim do not permit this, considering it elective surgery which is only allowed in certain circumstances. Since it is not clear that fertility extension falls within these circumstances, they are predisposed to not allowing this practice. They have an additional motivation for this decision as well.

As part of their guidance of Klal Yisrael, Poskim must often consider the effect their decision will have on the Jewish people as a whole. The Talmud is replete with stories of decisions made in the furtherance of specific concerns over the welfare of the Jewish people in addition to specific halachic concerns.

While appreciating the frustration and pain of the childless older single woman, many poskim are concerned that allowing all single woman to freeze eggs (or a section of ovary) could have a disastrous affect on the whole institution of marriage. Granting carte blanche permission to undergo fertility extension may encourage women to postpone marriage at a greater rate than they do today. This could have serious and detrimental

ramifications to the institution of marriage within the Jewish Community.

Additionally, several years ago the American Society of Reproductive Medicine (ASRM), one of the largest fertility societies in the world, ran a large advertising campaign. The Message: The single most important factor contributing to the rise of infertility is advanced maternal age. While there are many factors that impact fertility this is apparently the most significant.

This campaign was met by incredulity by the public. One woman was quoted as being shocked by this information and wondering why no one, including her doctor, had ever told her this before.

If this is the case, then we should be encouraging young men and women to get married and have children earlier rather than later. We should certainly not be promoting options that give the impression that marriage and children can be pushed off almost indefinitely. These concerns reinforce the halachic concerns over elective surgery and are a motivating factor in forbidding fertility extension.

Of course, there are always individual cases in which extenuating circumstances present a different picture. One should always consult with their Rabbi or a Puah counselor for a halachic determination of their situation.

Rabbi Weinreb's Weekly Column:
The Person in the Parsha
for Rosh HaShana

Willing to Change

Sometimes even the corniest of old jokes has a profound lesson to teach us.

"How many psychologists does it take to change a light bulb?"

In case you haven't already heard the answer to this example of tired "light bulb" humor, it goes like this:

"Just one. But it has to be willing to change!"

This witticism, if it deserves that name, recognizes an important limitation of the profession of psychotherapy. It can only be effective to the extent that patients or clients are motivated to cooperate with the process. Only if they are committed to doing the hard work of personal change can psychotherapists look forward to success.

Willingness to change is a rare trait among humans. People are frightened of anything new and adhere to the status quo even when it has brought them little benefit.

Rabbi Abraham Isaac HaKohein Kook wrote a precious little book entitled *The Lights of Return*. In it he insists that the "human tendency to cling desperately to old ways and ancient

The Puah Institute for Fertility and Gynecology in Accordance with Halacha is based in Jerusalem and helps couples from all over the world who are experiencing fertility problems. Puah offers free counseling in five languages, halachic supervision, and educational programs. Puah has offices in Jerusalem, New York, Los Angeles and Paris. To contact the Puah Institute please call (02) 651-5050 in Israel or in the US 718-336-0603. website: www.puahonline.org

habits is the sign of a spiritual malaise".

Rav Kook wrote this book early in his life. In his later years, he not only recommended it to others, but he studied it himself, especially at the time of year in which we now find ourselves.

For we are now in the waning days of the month of Elul with the Yamim Nora'im imminent. The theme of this period of the Jewish calendar is T'shuva, which, although usually translated as "repentance", is better translated as "return", or still better as "change".

A fundamental teaching of Judaism is the following verse from Kohelet: "For no man is perfect in this world, doing only good and never sinning." We all need to improve, we all need to change. This is the central message of Rosh HaShana and Yom Kippur for the Jew.

The fundamental difference between optimists and pessimists is that the former believe that change is possible, whereas the latter believe that attempts to change are futile.

"You can't change human nature." "The leopard cannot change his spots." "Once a fool always a fool." These are the mottos of the pessimists, and the assumptions they make are the very stuff of the entrenched resistance to genuine change in our behaviors and attitudes.

Books have been written and countless sermons sounded with all sorts of advice as to how to go about change. Some believe that it is a

slow, gradual, step-by-step process. Others insist that change requires a dramatic leap of faith, and can be done in a transformational moment.

Some believe that change happens because of external circumstances, or social pressures imposed by other people. Others maintain that, on the contrary, change can be intentional and purposefully initiated by every person himself or herself.

Jewish texts recognize that there are two types of change; one indeed, a slow, painstaking path, and the other, a rapid and sudden personality shift. Jewish tradition recognizes that others influence and mold our paths, but that the ultimate responsibility for spiritual change lies with each of us ourselves.

I would like to share with you all one fascinating example of two individuals working together in a purposeful but deliberately incremental change process. It is to be found in the writings of a man known as the Rebbe of the Warsaw Ghetto. His name was Rabbi Kalonymus Kalman Shapiro, and his career as an out-

👉 Almost all "techniques" backfire after a while through an exaggeration, resulting from repetition, of the very factor responsible for their success. We must be aware of this phenomenon and not be deterred from discarding techniques because of the success we have had with them, when we sense that the backfiring stage is at hand.

From "A Candle by Day" by Rabbi Shraga Silverstein

A Candle by Day • The Antidote • The World Of Chazal
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standing pedagogue and teacher of adolescent boys was tragically cut off by the horrors of the Holocaust.

Rabbi Shapiro wrote a book aimed at his young protégés, giving them the following piece of advice to be initiated at the beginning of the school semester. He asks the student to imagine, if his name, for example, is Reuven, what "Reuven" might look like a month from now, six months from now, a year from now.

Once the young man has some sort of image of what his future self might be he can consciously begin to take steps to approximate this image. He can set specific goals and objectives to come closer to his self ideal, step by tentative step.

And every so often, he can monitor his progress, accelerating the process, modifying it if necessary, or slowing it down if things are going too quickly. The Rebbe encourages the young man to collaborate with a friend or a mentor as he goes through this process of self change and self-development.

At this time of the Jewish New Year, as many do around the time of the secular New Year, we all tend to make resolutions. Rabbi Shapiro's technique is but one of the numerous methods which can assist us in formulating such resolutions and in successfully executing them.

The sanctity of this season inspires us, like the light bulb, to be willing to change. We must turn to the wise and the experienced among us, be they living friends, mentors, and spiritual guides, or past scholars, rabbis, and

teachers, for suggestions of specific techniques as to how to really change.

Judaism always insists upon the utility and the importance of textual study. At this time of year study is no less important than prayer. Especially if our study focuses upon finding ways to achieve desired change, and to maintain that change in the face of challenge and ever shifting circumstances.

Every time we wish each other a Happy and Sweet New Year, we are really saying, "I hope that you are successful in your attempts to change yourself and improve yourself in the coming year." It is in that spirit that I wish each of you, dear readers, a Happy and Sweet New Year!

The Challenge of Money: Aseret Y'mei T'shuva

by **Dr. Meir Tamari**

The days between Rosh HaShana and Yom Kippur are the 10 days of repentance. Yet it would seem that there are only 8 days, since on Rosh HaShana itself there is no confession and no selichot prayers. However, Rosh HaShana is the coronation day of G-d as King over whole of the world, and it is only from recognition of His Kingship that T'shuva is spiritually possible and that atonement can come. So the Aseret Y'mei T'shuva start and flow from Rosh HaShana.

This Kingship is the basis both for the covenant of the 10 Commandments established at Sinai and for the one commanded in the plains of Moav prior to the entry of Israel into Eretz Yisrael (D'varim 28:69). "We may think that G-d commanded the rational mitzvot [forbidding murder, theft, sexual immorality] because they are self-evident and logical [or because they are to our mutual benefit]. Israel however, says He is the G-d of truth and there is no other truth'. Therefore, you may not steal because the G-d of truth forbade it, you may not rob because He forbids it and thereby these injunctions become His truths" (Admor Kalonymus of Pishiasetzna, who perished in the Warsaw Ghetto).

"It is true that human intelligence, even without Torah, would instruct us in the social laws as these are the fruits of logic and self preservation. However, through the Divine Wisdom of the Torah, these mitzvot bein adam l'chavero acquire additional perspectives and implications that mere human

intelligence and thought could never image. Furthermore, by them being given from Heaven we know that there is a G-d who sees, knows, records and punishes any infringement of these mitzvot [social crimes, fraud and theft thereby become crimes also against G-d]" (Don Yitschak Abarbanel).

"When the nations of the world heard the first five Commandments, they shrugged and said, 'he is just like any other king, interested only in his own honor and status. However, when they heard the commandments between

Man and Man, they explained, 'surely He is G-d and King of Kings'" (Sh'mot Rabba). Yet the first 5 commandments in the Luchot Habrit proclaim the true basis and real *raison d'etre* of the other 5. Firstly, comes the acknowledgement of G-d as being responsible for our fate and the guide of all our acts; then the basis for our social and individual lives [Lo Tisa]; this is ensured by the ever-recurring act of cessation of work [Shabbat]; the continuous transmission of these ideas through the influence of the home [Kibud Av vaEim].

"The following five commandments proclaim the results of this knowledge and its acknowledgment in our social life. If G-d is the One who is solely responsible for your fate in life and is the Guide of all your actions, then everyone of your fellow men must be considered as standing equally under His care and every one of your actions towards him comes under His observation. All his possessions, his life, his wife, his freedom, his happiness, honor

and property must be considered by you as sacred. You may not take his life, break up his marriage, rob him of his freedom, his honor, his happiness nor even allow yourself to covet anything of his" (S. R. Hirsch, Sh'mot 20:13).

Normally both sexual immorality and monetary crimes only occur in secret and far from other human scrutiny. Therefore, regulation, transparency and public authorities supervision are promoted in all modern societies. It is widely acknowledged that the lack of all of these promoted the present world-wide collapse of financial and economic markets and institutions. However, there are no secret crimes in Judaism as always G-d Himself sees our actions, and this knowledge is the real bulwark and protection against these crimes. Avraham told Avimelech, where there is no fear of G-d any evil becomes possible.

See in what respect the Torah repeatedly exclaims 'you shall fear your G-d': "You shall not steal, you shall not delay a workers wages, you shall not curse the deaf and you shall not place a stumbling block in the path of the blind [advice flowing from conflict of interests], and you shall fear your G-d " (Vayikra 19:13); "When you make a sale to your fellow, you shall not wrong him, and you shall fear your G-d (Vayikra 25:14-16).

"So that he [Avraham] will command his children and his household after him that they shall keep the way of G-d to do benevolence, tzedaka as a duty, and justice" (B'reishit 18:19). With these words G-d expressed the essence of the Abrahamic way, one that is reinforced by the verses of the Covenant with Israel in Parshat Ki Tavo, commanded on the Plains of Moav.

There are 11 blessings and curses in the covenant HaTochacha, so dramatically recited on Har G'rizim and Har Eival as the very first national act on entering the Land. The first denounces idolatry but all the others are equally divided between sexual immorality and either monetary, business or economic crimes.

Our ability to rationalize and to conceal sexual and monetary wrong doing enables us to commit such wrongdoing, and this covenant denounces such abilities. "All blessing is denied to him who outwardly plays the pious man devoted to G-d but in secret denies the exclusive existence of One G-d and His Rule. To one who outwardly is respectful of his parents but inwardly considers himself vastly superior to them, to one when he is unobserved does not hesitate to injure the rights of his neighbor to his own advantage, who in the presence of clever and intelligent people speaks with enthusiasm for the welfare of his neighbor but pushes shortsighted and blind people into misfortune, and to one who pretends to be a highly respectable member of society only to wallow in sexual licentiousness in intimate privacy, and to one who enjoys the highest confidence in his community but misuses it in secret corruption. To one who lives correctly and dutifully for himself but looks with indifference on the abandonment of the duties of the Torah in his immediate circles" (S. R. Hirsch, D'varim 27:15-25).

"For You are the true G-d and Your word is true and endures for ever; King over the whole world Who sanctifies Israel and the Day of Remembrance" (Machzor Rosh HaShana).

More on our fixed CALENDAR

In last week's TT and in previous issues, we have spoken about the three factors that determine the 14 different year types.

[1] PEI (p'shuta, 12-month year) or MEM (m'uberet, 13-month year).

[2] KAF (k'seder, in order), CHET (chaseir, missing a day - no 30 Kislev), or SHIN (shaleim), with 30 Cheshvan.

[3] BET, GIMEL, HEI, ZAYIN (Shabbat) - for the day of the week of the first day of Rosh HaShana.

Thus, for example, the year 5770 is coded PEI-SHIN-ZAYIN.

We barely mentioned that some code the years with the day of the week of Pesach, either in addition to the three factors above or instead of the PEI or MEM, since knowing the day of RH and of Pesach, it can be determined whether the year is 12- or 13-monthed (one or two Adars).

In fact, if you know RH and Pesach, you can also determine the lengths of Cheshvan and Kislev, so knowing just two factors, the year-type is identified.

Let's look at it this way:

The day of the week (D/W) of the first day of RH is the D/W of 15 Tishrei (first day of Sukkot). 15 Cheshvan is 2 days of the week later, because Tishrei has 30 days. (Check this on a calendar or count on your fingers and you'll see that it is so.) In general, the 15th of a month will be two days of the week later than the 15th of the previous month, if the previous month has 30 days, or one day of the week later if the previous month has 29 days.

Let's apply this. Let's call the day of RH zero. 15 Tishrei is also 0. 15 Cheshvan is +2 (two days of the week later). 15 Kislev depends - it is either +3 if Cheshvan has 29 days, or +4 if Cheshvan has 30 (either is possible). 15 Tevet can be +4 if Cheshvan and Kislev both have 29 days, or +5 if Cheshvan has 29 and Kislev has 30, or +6 if Cheshvan and Kislev both have 30 days (all possible). Since Tevet always has 29 days, 15 Shvat can be +5, +6, or +7 (in the last case, +7 is the same day of the week as 0, so 15 Shvat can be 0, +5, or +6. Shvat has 30 days, so 15 Adar (the only one or the first one) can be +2, +7 (which is 0), or +8 (which is +1). The Adar of a 12-month year has 29 days. Therefore in a Shana P'shuta, 15 Nisan (first day of Pesach) can be +3, +1, or +2, i.e. a day or two or three later than the D/W of Rosh HaShana. But if there is a second Adar, the first one has 30 days and its 15th will be +5 or +3 or +4 and 15 Nisan (following a 29 day Adar Sheni) will be +6, +4, or +5. [Ed. apology for giving you a headache; rereading the above might help.] This year - RH on Shabbat, Pesach begins on Tuesday (Monday night Seder). Pesach is +3. That can only be in a 12-month year with full Cheshvan and Kislev. Knowing the D/W of RH and Pesach is enough to describe the whole year.

RAHEL BERENBAUM'S PORTION OF THE PORTION

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SARA, RACHEL and CHANA

Throughout the year, each Shabbat we read one (or sometimes two) portions from the Torah in the order that they appear in the Torah. But on holidays that changes. A special reading was chosen by the Rabbis for its relevance to the special day. What is the significance in the sections chosen to be read for Rosh HaShana?

The reading for the first day of Rosh HaShana is VAHASHEM PAKAD ET SARAH (B'reishit 21) - G-d remembered Sarah's barrenness and blessed her with a child. This ties in to the Haftara (Shmuel Alef 1,2) about Chana's barrenness. We see Chana's frustration, disappointment and feelings of futility with her life without children.

The Haftara relates how Chana would go each year and pray for a child. It relates how she was so desperate for a child that along with her prayers she made a NEDER - a vow that if Hashem would give her a child, she would dedicate him to serving Hashem. This is great self sacrifice. She is willing to give over all her dreams and hopes. Everything that she prayed for during all those long years of infertility she offers to Hashem. What amazing spiritual greatness! What MESIRUT NEFESH - self sacrifice. What is interesting is that it seems that her willingness to sacrifice is what grants her the privilege of bearing a

child. When man puts the service of G-d before his own desires then G-d reciprocates and rewards him with the means to realize his goals and fulfill his dreams. This is very clear in the case of Chana but is also the case with Sarah who suggested that Avraham take Hagar to bear children when she couldn't and Rachel who allowed and even helped Leah to replace her in marriage to Yaakov. When they forfeit their most precious dreams to a higher cause - that's when their prayers are answered.

We read about all these three great women, on Rosh HaShana. (The Haftara of the second day of RH includes Rachel and her involvement in G-d's promises of Geula.) Our Sages state that all three were granted their desires on Rosh HaShana. May their greatness inspire us this Rosh HaShana.

Rachel waited seven years to marry Yaakov. On her wedding day her father tricked Yaakov and replaced her with her sister Leah. Rachel's greatness was seen when she gave over the secret signs she had with Yaakov to her sister Leah so Leah would not have to be embarrassed.

According to the Ishbitzur Rebbe one of the reasons for our eating the SIMANIM - symbolic foods on Rosh Hashana is because of these signs that Rachel volunteered to Leah. This self sacrifice on her part acts as a good sign for us in G-d's eyes and reminds us what we should strive for in our character building this year.

One of the symbolic foods that the Talmud says is eaten on Rosh HaShana evening is dates - TAMAR.

We say YEHI RATZON - SHEYITAMU SONEINU - May it be Your will, Hashem, that our enemies be consumed. We also pray that TAMAR, all bitterness will cease.

Other suggestions of what could be said and thought while eating the date are:

All singles in our midst should have a good DATE that leads to a DATE for their wedding.

And the DATE should come when Gilad Shalit will be released from prison. Let us all pray that the date will be this Rosh HaShana just like Yosef was released from prison on Rosh HaShana.

Here is a recipe for a date filled dessert. Shana Tova.

DATE FILLED SEMOLINA COOKIES

Dough:

1 kg semolina flour
1 cup flour
1 cup sugar
28g baking powder
20g vanilla sugar
1 cup oil
1½ cups water

Filling:

500g pitted dates
1 cup water
2 Tbsp. oil
50g chopped nuts
½ tsp. cinnamon

Syrup:

500g sugar
2 cups water
juice of ½ lemon

Mix dry ingredients. Add oil and water and knead into dough. Cook dates in oil and water over low flame until it thickens. Add nuts and cinnamon. Cook syrup ingredients over low flame till sugar melts and a thick syrup is formed. Divide dough into two. Roll each out very thin (20x30cm) on slightly oiled surface. Smear each dough with half of the date filling. Roll. Slice diagonally into 5cm slices and bake 20-25 minutes at 180°C till golden. Dip cookies in the syrup.

TTTRIDDLES

Prizes for best solution sets (when awarded) are furnished by Noam Productions and/or Big Deal.

Last issue's (Nitzavim-Vayeilech) TTriddles:

[1] Some Natural Cloves

Take the first letter of the first word and the first two letters of the next two words and you get S and NaCl, which is SULFUR and SALT, which is GOFRIT VAMELACH... in the description of the devastation that will come from turning away from G-d.

[2] Learn well the lesson of exile

Part of that punishment referred to in [1] is VAYASHLICHEIM... "And He cast them to another land, as this very day." This means exile. The LAMED of VAYASHLICHEIM is written extra large by a SOFER in a Sefer Torah. LAMED is related to LOMEID, to learn. Hence, learn well the lesson of exile.

[3] Augusta International Raceway

It is a multi-use motorsports facility located in Hephzibah, Georgia, just south of Augusta. The name of the town comes from CHEFTZI-BAH, which occurs in Yeshayahu 62 (the haftara of Nitzavim) and once in Melachim Bet. It literally means "My desire is in her". There is a kibbutz with the same name up north.

[4] PILA & CHERPAK

These are two Russian words (in transliteration). PILA is a saw, which can be used - and often is - to cut wood. CHERPAK is a dipper or ladle used to draw water from a barrel (or something like that). Hence, they represent MEICHOTEIV EITZECHA AD SHO'EIV MEIMECHA - you are all standing before G-d this day... from your woodcutters to your water drawers.

[5] It's the only one of about 240 of them that Tradition says should definitely be

A very common way of writing a Sefer Torah - although it is not required - is that almost all columns start with a VAV. In fact, there are exactly five columns in these kinds of Torah scrolls that do not start with a VAV. With roughly 245 columns in a Torah, 240 start with a VAV. But of all those columns, only one has a firm tradition to begin with a word that begins with a VAV. The top of the Haazinu song column is from Vayeilech: V'A'IDA. And I will call upon heaven and earth as witnesses, says Moshe. And that's what he does at the beginning of Haazinu. V'A'IDA is the only one of the 240 or so VAV columns that's a Traditional must.

[6] Going in and going out

Parshat Vayeilech was read twice in the year 5769. No other sedra is ever read twice (as a weekly portion, that is). Only Vayeilech. This year (5769), it was read on the first Shabbat of the year and, together with Nitzavim, it was read on the last Shabbat of the year. GOING IN and GOING OUT. Vayeilech being read twice in a year occurs about 30% of the time. And, about (the exact same about) 30% of the years, Vayeilech is not read at all. (Not accurate, it would be read at Mincha of the last Shabbat, but not the whole sedra.) That leaves about 40% of the time when Vayeilech is read just once - sometimes at the beginning of the year and sometimes at the end.

[7] equus quagga traversing perambulators' instructions

Equus quagga is the scientific name for the zebra. Traversing means crossing, so we have the zebra crossing - that is, a crosswalk at many a street corner. Perambulators are walkers, pedestrians. Their instructions are conveyed in Israel by the figure of a red man standing still (DON'T WALK) and of a green man who appears to be walking. Hence this traffic light for walkers represents NITZAVIM (standing still) and VAYEILECH, and he went...

[8] Rose's rebellious buffalo

The animal referred to in the haftara as a M'RI is

probably a fatted cow. In modern Hebrew, a M'RI is a buffalo. MERI means rebellion. The actress who played Sally on the old Dick van Dyke Show was Rose Marie. So this TTriddle translates as Marie Meri, M'ri.

[9] indivisibilityjinxesujitsu

The meaning of the words has no relevance to the solution to this TTriddle. What is relevant is the fact that there are exactly 11 dots over the I's and J's in these three words, just as there are above the letters of the words, LANU ULVANEINU AD midway through Parshat Nitzavim. Those dots, by the way, can be seen in last week's ParshaPix above the family.

The first Seuda Sh'lishit of the year

The year we're talking about is 5770 which begins on Shabbat Rosh HaShana. That day is the first day of the new year and its first Shabbat. And one of the mitzvot of Shabbat is quite often sadly neglected on the very day that we must be on our best behavior. The first Shabbat of the year potentially sets patterns for the whole year to come.

Seuda Sh'lishit is particularly difficult on Rosh HaShana that falls on Shabbat. We get home later than usual from shul, so lunch is eaten later than usual. And as a festive (yes, proper for Rosh HaShana too) Yom Tov meal, it will often last longer than usual. Then there is the evening Yom Tov meal of the second night of Rosh HaShana to anticipate, and that makes squeezing in a third Shabbat meal problematic and/or easily forgotten.

Hence, this column. It is suggested that we should plan on splitting the daytime Rosh HaShana meal in two. Pick a point - you know your menu and whatever other factors will be involved - and bench. Then take a 15-20 minute learning break - not a bad idea for Rosh HaShana afternoon, and then wash for HaMotzi on a new set of Lechem Mishna for the rest of the meal, which is now Seuda Sh'lishit for Shabbat. Try not to eat too much, so that you will have an appetite for the night meal.

If you are thinking of being "yotzei" the third Shabbat meal with anything other than a meal with HaMotzi, talk it over with your Rav, to decide on the propriety of the different options. Remember that it is Rosh HaShana and Yom Tov, but it's also Shabbat.

THE JERUSALEM INSTITUTE OF JEWISH LAW Rabbi Emanuel Quint, Dean

Lesson # 492

The Brachot of Eirusin

We now find ourselves at the wedding.

As was stated several times before: the marriage ceremony as we have it now combines two distinct rituals: (1) that of kiddushin or eirusin; and (2) that of nissuin (marriage). Therefore all the blessings (brachot) of kiddushin and nissuin are all said within minutes of each other since in most situations the nissuin follows the kiddushin by just minutes. Usually the time interval that it takes to read the ketuba and the time that a rabbi gives the couple his blessings and good wishes.

There are authorities who frown upon a wedding taking place in a synagogue. It is too much like the custom of the heathens who have their weddings in their houses of worship. Let's assume that the wedding is being held in a hotel or in its courtyard in Jerusalem. The guests are arriving and parking their cars, or there may be valet parking. They are assembling in the reception room and there is a special chair off to the side on which the kalla is sitting and in attendance are usually her mother, her mother-in-law to be, other relatives and some of her friends.

The chatan is in his room with male relatives and friends, and usually the rabbi who will perform the ceremony. Then usually the blanks in the ketuba document are there filled in, and sometime it is signed by the witnesses to

the ketuba, (sometimes the ketuba will be signed under the chupa as part of the wedding ceremony). Sometimes the chatan says a dvar Torah.

The Shulchan Aruch states that any man who betroths a woman whether in person or by sending an agent to do the betrothal, either the man or his agent must recite blessings (brachot) of erusin. As stated by Rama in his emendations in Shulchan Aruch the custom is that the groom does not recite the blessings. One of the reasons given is not to embarrass those grooms who are not able to make the blessings.

The blessings are made before the act as anytime a mitzva is to be performed. The blessing states, "Who has sanctified us with His commandments and has commanded us concerning forbidden connections and has forbidden us those who are merely betrothed, but has allowed to us those who are married to us through chupa and betrothal, Praised be You who has sanctified Your people Israel through chupa and kiddushin."

A question is raised why the usual short form of blessing is not used, such as Who has commanded us to betroth a woman. Also it is not a common practice to have a bracha include a negative aspect. When we eat meat we don't say who has prohibited to us meat taken from an animal without proper slaughter. Also the blessing mentions chupa, and there were times when the erusin, betrothal came a long time before there was nissuin under a chupa? It has been suggested that obviously the taking a wife under the

chupa is not the true commandment in this instance. The true commandment is for the couple to have children. But since the Sages did not want to have the ceremony performed without any bracha at all, they instituted the bracha in this place in the marriage ceremony. An other answer given is that the bracha refers to Hashem betrothing the Jewish people through kiddushin. The kiddushin referred to here is the betrothal that took place at Mount Sinai when Hashem betrothed the Jewish people to Him.

Rambam states that any man who betroths a woman whether in person or through an agent has to make a bracha prior to the kiddushin as is done in the performance of all mitzvot and if the bracha of kiddushin was omitted from the ceremony it cannot be recited at a later time because it will be a blessing made in vain. That which has been done cannot be undone here. If the ceremony is proceeding without the blessings having been said, they should be said during the ceremony when remembered. It is then accounted as it was said before the act as is the proper procedure with all brachot. Especially according to the opinion which I cited above that the bracha is not for this couple but rather for the Jewish people, the bracha can be made at any time during the ceremony.

Even if the betrothal is to be achieved through cohabitation, the bracha must be made. It is recited in the presence of ten men according to the opinion that this blessing requires ten men present. This in spite of the fact that the cohabitation will of necessity be some time later after the couple has left the ten men when the bracha was recited. Aruch haShulhan quotes a page in the Jerusalem Talmud

that if the kiddushin is to be accomplished by cohabitation, no bracha is recited.

The end of the bracha has evolved over the centuries. Rambam concludes the bracha "Blessed are You Who has sanctified Israel". But most of the authorities conclude the bracha as it is currently done, "...Who sanctifies Your people Israel through chupa and kiddushin". Rambam writes that the groom should recite the blessings. And if the betrothal is accomplished with an agent, then the agent must recite the blessings. Rambam adds that the brachot should be organized with a cup of wine or other strong drink and the bracha over the wine is made first. If no wine or strong drink is available, the bracha of kiddushin is recited without the blessing for the drink.

There should in the first instance be ten men present when the betrothal blessing is recited. The witnesses and the groom are included in the ten people. Even relatives are counted. There may be times when it is not possible to assemble ten men. There are views both ways whether the bracha may be said anyway.

If for some reason the betrothal blessing was not said at the time of betrothal there is opinion that it can be said later under the chupa with the brachot of marriage. There are communities that if the betrothal brachot were said at the kiddushin they can be repeated at the nisuin. These are some of the seemingly rather simple rules. But there should always be a well-versed rabbi to officiate because so many things can happen to complicate the ceremony.

As we know the ceremony takes place

under a canopy, called a chupah. It may be permanently in place or it may rest on four poles each pole being held by another man.

The rabbi who will conduct the proceedings may be standing under the chupah, as maybe a cantor if one is to be used during the ceremony.

The groom reaches the chupah and stands beneath it. He may have marched down a aisle to reach the place, often accompanied by his parents or by his father and the father of the bride. The blessings of erusin are recited.

After the blessings are said, the act of kiddushin is performed, such as the groom putting the ring on the bride's finger and reciting: harei at...

These blessings are said while holding a cup of wine as are many ceremonies where a cup of wine adds to the solemnity of the situation. If there is no wine or other beverage, the blessing are said without a cup of wine. If the blessings of kiddushin were not made at the time of betrothal they are not said at the time of nisuin.

At least half serious is the suggestion for the following SIMANIM on RH night: (these items should be lined up as a group) Lettuce, half a raisin, and a stalk of celery - then say,
Let us have a raise in salary.

Track & Field... Both high jump קפיצה לגובה and pole vault קפיצה במוט use apparatus which includes a crossbar. Which is קר

In the Torah, Rosh HaShana is called **YOM T'RUA** (a day of blowing the trumpets; Bamidbar 29:1). Although trumpets are generally sounded on joyous occasions, here the trumpet or, more specifically the shofar (ram's horn) signifies a solemn holiday, when we are all put on trial, we all stand before the supreme Judge, G-d. This trial continues for 10 days until Yom Kippur.

On Rosh HaShana, according to the Mishna (in Tractate Rosh Hashana), "All inhabitants of the earth pass before Him [G-d] like sheep (kivnei maron)." Our heavenly Shepherd, G-d, counts each and every one of us, determining what our fate will be in the coming year. This statement is the basis of the well-known piyyut (sacred poem), UNETANEH TOKEF, which is recited in shul on Rosh Hashana and Yom Kippur, and includes the moving words "Who will live and who will die, who will rest and who will continually wander."

Obviously, Rosh HaShana doesn't appear to be a joyous holiday: How can we rejoice if we are passing under the staff of our Shepherd and do not know what the future holds? We are fearful and tense; thus, on this holiday, the Talmud informs us, we do not recite Hallel - the song of praise that is part of the liturgy on Jewish festivals: "The ministering angels said to G-d, 'Master of the Universe, why does Israel not sing a song of praise on Rosh HaShana and Yom Kippur?' 'While a King sits on his throne with the Book of Life and the Book of Death open before Him,' G-d replied, 'can Israel sing a song of

praise?'"

Crowning G-d anew

However, if we take a look at the different versions of the Mishna, we can suggest that perhaps the text should read not **kivnei maron**, but rather **kivnumeron** - like battalions parading before the King.

This interpretation changes the meaning immediately and dramatically. According to it, we are not only on trial, but rather we are participating in a military parade to celebrate a joyous occasion - namely the coronation of G-d as King of the entire universe. Thus, we can say that Rosh HaShana is actually concerned primarily with crowning G-d anew as our heavenly King, and that we must sound the trumpets in joy to honor His coronation. We must stand proudly before G-d as soldiers, and declare with utmost solemnity the fact of His dominion.

The above interpretation explains why on Rosh HaShana we do not recite Selichot - the penitential prayers we recite before Rosh Hashana and through Yom Kippur, in which we ask G-d to forgive our sins. In light of the above, we can see that Rosh HaShana has two very different, seemingly contrary, aspects: On the one hand, we fear the King's judgment and, on the other hand, we stand tall before Him as soldiers in His heavenly regal army.

These two elements may seem to be contradictory, but together they give Rosh HaShana its unique character. During its two days, we are both fearful and proud. We find this

combination in the Torah: "you stand this day all of you before HaShem your G-d; your captains of your tribes, your elders, and your officers, with all of Israel" (D'varim 29:10). Rashi cites a Midrash Aggada that connects the beginning of this Torah reading with the end of the previous parsha.

In the latter is a blood-chilling description of our fate should we disobey G-d: disease, devastation, banishment, a life of constant fear. Rashi states: "When Israel heard all of the 98 curses, their faces were pale as chalk as they asked Moses, 'How will we be able to go on living, now that we have such knowledge of what might befall us?' Moses comforted them, saying, 'You stand this day all of you before HaShem your G-d - although you have angered G-d in the past, you have survived to this day. Take heart.'"

Each year we look back on the previous 12 months and fear the consequences of our past actions - not only at the personal level, but at the national level as well. Our "bank balance" of good deeds and bad is frightening. The blowing of the shofar is unnerving. Yet, our anxiety is countered by the knowledge that we have survived for 3500 years as a nation despite persecutions and holocausts.

Rashi ends his interpretation of the above verse with an emphasis on the word HAYOM (this day): "The Torah says, 'You stand this day all of you before HaShem your G-d.' Just as day never ends, but constantly passes from darkness to light and back again, similarly, G-d has shone

His light upon you in the past and will continue to do so in the future. The curses and the suffering enumerated here help maintain you and they cause you to stand erect and proud before Him." (D'varim 29:10)

I will end with the traditional blessing: "May this year and its curses end and may the New Year with its blessings now begin."