



האזינו - יום כפור
877
 ה' - י' תשרי תש"ע • Sep. 25-28



This Shabbat is the 8th day (of 355), 2nd Shabbat (of 51) of 5770
 קצו עמכם דברים ושובו אל-ה'... הפטרה לשבת שובה

Different... and maybe higher

[Ed. note: With an idea kicking around for a couple of years, Rabbi Sholom Gold's pre-RH shiur at our recent Shabbaton gave it direction and help.]

Parshat Nitzavim (always read on the Shabbat before RH) contains the command to do T'shuva. V'SHAVTA AD HASHEM ELOKECHA. It speaks of listening to G-d, of His help in "circumcising" our hearts (the stubbornness therein), of reward for returning to G-d. Then the Torah tells us that this mitzva (very possibly referring to T'shuva) is not hidden nor remote, not in the heavens... but very near - in your mouth and in your heart - to do it. Perfect timing - reading in the Torah about T'shuva as Elul ends and the Yamim Nora'im enter. Very important mitzva, T'shuva is.

Only one problem. Neither the Rambam nor the Sefer HaChinuch (nor others) count the command to repent, to return to G-d, as one of the Torah's 613 mitzvot. Parshat Nitzavim - no mitzvot. So what about T'shuva? That's a mitzva from Nitzavim. Or is it?

There are several approaches to the question as to why the Rambam does not count T'shuva among Taryag. This Lead Tidbit for Shabbat Shuva and Yom Kippur will focus on one approach. Putting aside, for now, those mitzva-counters who do include T'shuva

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Candle Lighting and Havdala times
 Israel Standard Time*

*"Winter Time" begins on Sunday, Erev Yom Kippur, when 1:59am is followed a minute later by 1:00am
 In other words: We turn the clock back an hour on Motza'ei Shabbat

Candle lighting and Havdala times for Shabbat Shuva and Yom Kippur can be found on page 3

Shabbat Shuva Drasha - 5:00pm
 Rabbi Yaakov Moshe Poupko
 "A T'shuva Trilogy"
 Mincha 6:00pm



OTHER Z'MANIM
 Correct for Jerusalem
 Ranges are 10 days. WED-FRI 5-14 Tishrei (Sept 23 - Oct 2)
 Times are Winter Time. Add 1hr. until Sunday

Earliest Talit & T'filin	4:38-4:44am
Sunrise	5:29-5:34am
Sof Z'man K' Sh'ma (Magen Avraham: 7:44-7:46am)	8:29-8:30am
Sof Z'man T'fila (Magen Avraham: 9:00-9:00am)	9:30-9:30am
Chatzot (halachic noon)	11:31½-11:28½am
Mincha Gedola (earliest Mincha)	12:02pm-11:59am
Plag Mincha	4:19-4:09pm
Sunset (based on sea level: 5:34-5:22pm)	5:39-5:27pm

Word of the Month
 With the molad of Tishrei being this past Shabbat morning (first day of RH), the first opportunity for Kiddush L'vana - according to Minhag Yerushalayim - is cont. p.3

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Lead Tidbit cont. from front page

among the 613, we are asking the Rambam, so to speak:

Okay, if T'shuva isn't a mitzva, what is it?

The answer is (remember, it's one possible way of looking at the matter) - R'TZON HASHEM; it is what G-d wants.

KI LO TACHPOTZ... For You (G-d) do not want the death of the sinner, but rather that he should "return" and live.

A parent will sometimes say to his child: I'm not going to insist or order you to do such-and-such, but you know what I want you to do.

Note that in the weekday Amida, we describe G-d in many ways: He is the ROFEI CHOLIM, the SHOMEI'A T'FILA, the BONEI YERUSHALAYIM, the One Who blesses years... Only in one bracha do we find a different kind of description: HAROTZEH BIT- SHUVA. G-d wants our repentance.

And we should want to do what G-d wants, not only what He commands. We certainly want Him to do for us what we want. Look at the list of Y'HI RATZONs on Rosh HaShana night. In fact, we want Him to want what we want for ourselves.

Hence, the teaching in Pirkei Avot: ASEI R'TZONO... do His will as if it were yours, so that He will do your will as if it were His.

Doing what G-d commands is often motivated by YIR'AT HASHEM, fear of G-d. Doing His RATZON comes from AHAVAT HASHEM, love of G-d.

Our ability to do T'shuva is the ultimate gift from G-d in His mercy. We should want to do it... and do it.

Lead Tidbit - one more point: Another mitzva that Rambam doesn't count is obviously RATZON HASHEM. The mitzva to live in Eretz Yisrael...

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...

Tuesday night, September 22nd, the eve of 5 Tishrei. First op for 7-days-after-the-molad people is Motza'Sh, Sept. 26th.

HOWEVER, it is a common practice to say Kiddush L'vana on Motza'ei Yom Kippur (Monday, Sept. 28). It is not necessary to have broken your fast before KL (as is the preference for after Tish'a b'Av).

Candle lighting & Havdala times

use in coordination with the POP

	Haazinu		Yom Kippur	
	in	out	in	out
	Summer time		Winter time	
Yerushalayim	5:56	7:07	4:53	6:05
S'derot	6:14	7:10	5:11	6:07
Gush Etzion	6:12	7:07	5:09	6:05
Raanana	6:13	7:09	5:10	6:06
Beit Shemesh	6:12	7:08	5:10	6:05
Rehovot	6:13	7:09	5:10	6:06
Netanya	6:13	7:09	5:10	6:06
Be'er Sheva	6:11	7:09	5:08	6:06
Modi'in	6:12	7:08	5:09	6:05
Petach Tikva	5:56	7:09	4:53	6:06
Maale Adumim	5:56	7:07	4:53	6:04
Ginot Shomron	6:12	7:08	5:09	6:05
Gush Shilo	6:11	7:07	5:08	6:04
K4 & Hevron	6:12	7:08	5:09	6:05
Giv'at Zeev	6:11	7:07	5:09	6:05
Yad Binyamin	6:13	7:09	5:10	6:06
Ashkelon	6:14	7:10	5:11	6:07
Tzfat	6:00	7:06	4:57	6:04

Rabbeinu Tam for Motza'ei Shabbat and Motza'ei YK - 7:42, 6:40pm, respectively

Note that we change the clocks back to Standard Time (a.k.a. Sha'on Choref or Winter time) on the Motza'ei Shabbat before Yom Kippur. The change in clocks is reflected in the times on this chart, as labeled.

On the Yom Kippur POP (Pull Out Page) you will find notes and texts for candle lighting and havdala - as well as for Kaparot with money and Birkat HaBanim v'haBanot for Yom Kippur.

Dear TTreader,

We'll be using page 3 to write this note to you until we get back to "normal" issues - so expect it next week, too.

This TT is for Shabbat Shuva and Yom Kippur. The next one, 878, IY"H will be for Sukkot through Simchat Torah. The one after that, 879, will IY"H be for Shabbat B'reishit.

Any submissions for the Sukkot issue must be in by Thursday, Sept. 24th. Submissions for Shabbat B'reishit should be in by Thursday, Chol HaMoed.

There are two POPs (Pull Out Pages) this week - a 12-pager (three sheets) VIDUI "booklet" and a 4-pager (one sheet) with Kaparot, Candle lighting, special B'racha for children (& grandchildren), and Havdala for Yom Kippur.

Other Yom Kippur material is in the main body of the TT.

Thank you to those who joined in the Shana Tova greetings page. We split off a number of the longer ones in their own boxes on different pages.

With Tishrei here for a while, our Membership Drive continues. See p.19

Ha'azinu 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 one - 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 (60½% of the time), i.e. on Shabbat Shuva, or on the Shabbat between Yom Kippur and Sukkot, when there is one (39½%)

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 "messing things up"

"When I (singular) call G-d's Name, you (plural, minimum 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. (for Shacharit and Maariv, it is considered to be an interruption between GEULA and T'FILA, because of its later inclusion in the davening.)

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..."

SDT: *The lessons of Torah are compared to dew, rain showers, and downpours. All*

water (oft-compared to Torah), but different intensities and speeds. So too Torah, for different people. Some 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 tell 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 - 5th 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 assurances of G-d's eternal nature and His promise to avenge Israel against the other nations.

Sh'VII - 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

oft-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 Eretz Yisrael. Sometimes that reminder is subtle; some- times 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. And 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.

Storage bin for sweet potatoes

Parsha Points to Ponder **HAAZINU**

1) Why does Moshe command the heavens to listen (HAAZINU) and serve as testimony to the pact the Jews made with God, but uses the more passive term V'TISHMA to describe the ground doing the same (32:1)?

2) Why does Moshe use the word YESHURUN, a term usually reserved for the Jews when they are functioning on a high spiritual level, to describe the Jews when they sin (32:15)?

3) G-D tells Moshe AND TO THERE YOU WILL NOT GO, clearly referring to his not being allowed to enter the Land of Israel (32:52). Why does He then have to identify which land saying TO THE LAND WHICH I GIVE TO THE CHILDREN OF ISRAEL?

Parsha Points to Ponder

is prepared by

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Answers are somewhere else in this issue
Look for them, but only after a good pondering

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

There are various customs for this haftara; this one is Minhag Yerushalayim (MY).

FYI: Hoshea is the first booklet of Trei Asar. The 9 p'sukim we read from it are its last p'sukim. Yoel is the second booklet. This makes the two parts of the Haftara almost continuous. Micha, on the other hand, is the 6th booklet, quite "distant" from the reading in Hoshea and Yoel, which might explain why MY is not to add p'sukim from Micha, as is done by some.

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. Case in point is the Gemara's example of whom this pasuk is referring to. The righteous who remains upright is the one who eats Korban Pesach al hasova, when satisfied from his meal but not stuffed. The sinner who will fall is the one who eats KP without an appetite because he ate too much at the meal. Strange - both eat the Korban Pesach! Yet the first does it properly and the second is an "almost, but not quite", because he didn't properly prepare by eating wisely, or this aspect of KP wasn't important enough in his eyes. Both did the mitzva, but one fell short. Attitude makes the difference.

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

(7 when YK is on Shabbat)

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.)

Rashi explains that mentioning the deaths of Nadav and Avihu was a particularly sharp warning to kohanim in general and the Kohein Gadol, in particular, since he will be entering Kodesh HaKodashim several times in the course of the Avoda on YK. His actions and his thoughts, motives, kavana have to be perfect to avoid a tragedy and to facilitate the Kapara of all of Israel.

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. These white garments were not the regular four garments of every kohein; they were made with an exceedingly fine linen weave - at the expense of the Kohein Gadol, not the community; they were used only once and then buried.

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.

SDT: *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 Kodshet Kodashim, and the other being sent completely away from the Beit HaMikdash. Ponder this: These goats with such opposite "destinies" were supposed to be as similar as possible.*

Sh'lishi - 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.

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 - 5th 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 activities, as are forbidden on Shabbat).

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

SDT: *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 - Sixth 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.

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

The Maftir portion from Parshat Pinchas deals with the Musaf korbanot of Yom Kippur only and makes only a slight reference to the special Chatat of Yom Kippur and the daily korbanaot. The korbanot of the YK Avoda are dealt with in the reading from the first Torah, as indicated above. The Maftir does mention the command to "afflict one's soul", meaning to fast, as well as the prohibition of Melacha on Yom Kippur.

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. These two p'sukim are said by some people as part of Shabbat daytime kiddush.

Yom Kippur Mincha

All other Mincha readings are either the "preview" of the coming Parshat HaShavua - Shabbat afternoon - or Vaychal - 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. Additionally, there is the

LO AD"U ROSH - LO AG"U YK

lesson that Yona was not able to run away from his G-d-given task. In a different way, none of us can really run away from our charge and challenge to live a life of Torah and Mitzvot.

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 (our father) 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 of the Beit HaMikdash) 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.

Divrei Menachem

Parshat Haazinu represents a map of time. It is Moshe's swan song in which he calls upon Bnei Yisrael, "always to remember the days of the world and to understand the years of every generation." How does that happen in reality? "Ask your father and let him tell you, [and] your wise men who will explain it to you" (D'varim 32:7).

As Rabbi U. Milevsky remarks: It is not the politicians and historians but the teachers who have passed our tradition down throughout the generations who are the true bearers of our national-religious consciousness. For they tell the story of the continuing relationship between G-d and the Jewish people.

This story begins, as Ha'azinu describes, at the dawn of civilization, when Hashem distributed the lands among the people, corresponding to the number of Ya'akov's progeny that went down to Egypt. And from that point, all history describes the movements of groups of people, from the Tower of Babel to modern nation states.

From our perspective, history is more than that: History reflects Hashem's providential relationship with the people of the Book. With the centrality of Israel in the daily news, we realize that the nations of the world understand that their destinies, too, are tied up with Israel. If not now, then with the unfolding of the redemptive process - speedily and in our days - they will surely also come to recognize that, in spite of their shenanigans, Hashem, "will [ultimately] appease his Land and his People" (ibid 32:43).

So, too, Erev YK is LO B'HAZ

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 someone has to eat for health reasons on Yom Kippur in a manner that he has to eat, at times, more than a shiur (the amount that otherwise constitutes a full violation), does he have to be careful about the shiur the rest of the day?*

A When possible, a sick person who must eat ingests food and drink in small quantities to minimize the level of the necessary violation of eating on Yom Kippur (Shulchan Aruch, Orach Chayim 618:8). (You are apparently aware of how this is done.) Your question is whether or not this effort is all or nothing. In other words, if he anyway has to fully break the fast, does it make a difference how many times this happens? (We are assuming that the need to be careful each time is not itself going to negatively impact the sick person.)

If the question related to other eating violations (e.g., a sick person had to eat non-kosher food), the answer is simple. Just because one was forced to perform a major violation once is no reason for it to be less severe later. The question is whether eating on Yom Kippur is a normal "eating violation", wherein every shiur of food is a violation, or whether it is a violation of the obligation to fast. If the latter is true, then arguably, once one was forced to

suspend his fast, further eating does not fundamentally change things.

The Shulchan Aruch (OC 568:1) says that when one has to fast on a specific day (even if it is self-imposed) but ate, he must continue fasting and cannot say that fasting the rest of the day will not help. This would seem to answer our question. However, the Binyan Tzion (34) suggests that this requirement to continue the fast might only apply if he ate improperly. In contrast, when halacha allowed him to break his fast (by eating a full shiur), we might say that there no longer is a fast to continue. At that point, whether or not he eats a full shiur or is careful to eat small amounts and take breaks might be irrelevant. The Mikraei Kodesh (Yamim Noraim, 39) goes a step further, saying that even if one were to get better and not need to eat any more, it would still arguably be halachically permitted to eat.

There are certain indications that eating on Yom Kippur is not a classic prohibition on eating but a mitzva to go through a day-long fast: The Torah says (Vayikra 23:27) to "afflict yourselves" (as opposed to "do not eat"); in that context, it says from "evening to evening," implying that there is a single unit; the shiur is not the usual k'zayit but a larger one that "puts his mind at

ease" (Yoma 81a). (The matter of putting the mind at ease should not be exaggerated. The violation is not when one goes from a state of hunger to one of relatively less hunger. After all, one who ate half an hour into Yom Kippur and is still satiated from the seuda hamafseket still commits a full violation. Rather, the violation is to eat significantly in a way that generally suffices to put one's mind at ease that he has eaten (S'fat Emet, Yoma 73b).)

The crucial source in trying to resolve this matter is the gemara in Kritut (18b). In looking for a case of one who violated prohibitions that would require separate korbanot but having done so on Yom Kippur, the day one gets atonement for sins, the gemara mentions eating forbidden fats in the morning and afternoon. Tosafot and the Rosh (in Shita Mekubetzet) (ad loc.) ask why the gemara didn't just talk about one who is obligated in two korbanot for eating anything twice on Yom Kippur. The Binyan Tzion suggests that this might only obligate in one korban because, as above, once he ate there is no fast to break. However, the aforementioned, more authoritative sources do not give that fundamental answer, and give less satisfying technical answers. This suggests that which most poskim (see also Yalkut Yosef, Moadim, pg. 96) seem to posit: although there is a positive element of fasting a whole day, every act of eating is a violation of eating on a day when eating is forbidden.

[Ed. note: Perhaps we can suggest that the positive mitzva of "Afflict yourselves" is an all or nothing issue, but the prohibition of eating and drinking is subject to repeated violations. Fasting on Yom Kippur is the subject of BOTH a positive mitzva and a prohibition - two of the 613 mitzvot in the Torah.]

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

📖 It is more difficult to determine when we are being assailed by the evil inclination than to combat it realizing that we are being assailed.

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Machon Puah A Helping Hand

(from the case files at Machon Puah)

Sandy was scared.

A recent ba'alat teshuva, she was 38 years old and not married, even though she had been on more dates than she cared to remember. Originally not religious, her parents had both died in her teens and this had pushed her to seek answers. Eventually she found a Rabbi who listened to her feelings and counseled her.

She liked what she heard and became close to Judaism. Yet, she was finding it difficult to find the right person; most of the men that she liked were looking for younger women. In addition she was distant both geographically and emotionally from her brother, her only relation, making her feel more isolated and alone.

One day at a routine medical checkup, her doctor noticed something unusual. He sent her for further tests, then a scan and yet more tests. Eventually he called her to come for the results. She feared the worst, and her fears were realized when she heard the diagnosis.

Sandy had cancer.

Her doctors suggested a regimen of treatment. In fact, they were quite confident that she would beat the disease. However, they warned her about some of the treatment's side effects. One of them was that the

radiation therapy may render her infertile.

This was not what she wanted to hear. Not only would she have to face these difficult times and treatments alone with no support, but she may end up never being able to have children. Her gynecologist told her that she had an option. Although they had not had good experience with freezing unfertilized eggs, he suggested that she fertilize and then freeze her eggs for future use. This was not an option for Sandy.

Eventually someone suggested that she call the Puah Institute; perhaps they could help her. She did not think it would help, but she called anyway.

The Rabbi who answered Sandy's call listened patiently; she began to cry and lament her fate and shared her fear over her future. He did not interrupt her. He let her speak and encouraged her to tell her whole story. He then took her medical history and promised that he would do some research and get back to her as soon as possible.

Time was of the essence as the oncologist wanted to start treatment immediately, and Sandy appreciated his promise. But she still had reservations. After all, what could he tell her that she had not already been told?

As soon the conversation ended, the Rabbi called her gynecologist and discussed the case with him. He also contacted experts in the field of oncology. Together they reviewed the case and decided that using the latest technology it

next page

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

might indeed be possible to freeze Sandy's unfertilized eggs. Her gynecologist was initially resistant but he agreed after some persuasion.

Sandy underwent ovulation induction and received lots of encouragement from her Rabbi at Puah. However, her doctor was less positive. He felt that Sandy's follicles did not look promising and he was unsure if she would produce enough eggs to freeze. Still, the treatment continued.

Ultimately, Sandy produced many more eggs of superior quality than her doctor expected. The eggs were frozen and Sandy was not only ready to undergo treatment for her cancer, she was motivated to fight her cancer with the hope of a family of her own in her future.

Two years later, Sandy's life is completely different. She is healthy and found and married a wonderful man. Although she was indeed rendered infertile from the radiation treatments, they are expecting their first child - conceived from the eggs that she froze.

How often does RH fall on Shabbat?

Yes, RH is past, but the question lingers. People comment and ask about RH on Shabbat, especially because we didn't blow Shofar. And next week, we won't take the 4 Minim on the day the Torah commands us to, because the first day of Sukkot is Shabbat. As we've mentioned, RH and Sukkot begin on Shabbat 28½% of the time. But the occurrences are not evenly distributed. Several years back - 5760 and 5761 were both Shabbat, skip a year, and then 5763 and 5764 were both Shabbat. 4 of 5 years. A rare occurrence. The previous time was 5689-5693 (1928-32).

The most common interval from one Shabbat RH to the next is 3 years. But we sometimes have 2 in a row, meaning an interval of 1 year. Once in a while, we find an interval of 2 or 4 years. 7 years is the second most common interval. The rarest interval is 11 years, which is when the next Shabbat RH is scheduled. The last time we had an 11 year interval was 5523 to 5534 (that's pre-US independence!).

Specifically, it was 247 years ago, which can be expected since there is almost - but not quite - a 247 year cycle (that's 13 nineteen-year lunar cycles) during which the molad almost returns to the same time. Since the day of the week of RH is determined by the molad of Tishrei and certain rules, we can expect (but not definitely) a pattern to emerge over 247 years.

Here's another observation. 5710, 5720, 5730, 5740, 5750, 5760, and 5770 all started on Shabbat. Does that mean every 10 years...? No. 5700 and 5780 did/will not begin on Shabbat.

Rabbi Weinreb's Weekly Column:
The Person in the Parsha
for Shabbat Shuva & Yom Kippur

Do you hear voices?

Do you ever hear voices?

I do, especially at this time of year.

It is now the period of time between Rosh HaShana and Yom Kippur. This ten-day period is known as the ten days of T'shuva, or repentance. During this time Jews become more contemplative, more serious, and more given to internal dialogue.

It is a time for each of us to look within, and to give special attention to those inner voices which call upon us to correct past mistakes, to redress past offenses, and to resolve to do better in the year to come.

When I say, "I hear voices at this time of year," I am referring, of course, to those inner voices.

There is another voice, which can be heard at this time of year, although not many of us are sufficiently spiritually sensitive to hear it. It is the voice of God.

For, you see, the Talmud tells us that this ten-day period is especially propitious for seeking out the divine and for hearing His voice. This is a time when God is to be found, when he is very near.

Chassidim use the following parable to explain this unusual theological phenomenon. Imagine, the parable goes, a king who spends most of his year isolated in his royal castle. It would be no wonder that he would

wish to become more familiar with his people, and with what they were all about.

Imagine further, the parable continues, that he would decide to disguise himself in ordinary clothing and travel about the countryside, visiting the common folk and becoming acquainted with their lives, their problems, and especially what they really thought of their king.

And so the king, totally unidentifiable, wandered through the countryside and visited his constituency. The king was now close, extraordinarily close, to many of his countrymen. Few, if any, realized however, that it was the king who was wandering among them, and that he was accessible in a very unusual manner.

The Almighty himself now "wanders" among us, just as the king of the parable. During these ten days, the first ten days of the Jewish New Year, we have the opportunity to address Him in ways which were totally unavailable to us while He was in His royal castle, protected by guards and requiring appointments, usually impossible to obtain, often long in advance of when we needed them.

If we are aware of the presence of the Almighty in our midst, in this unique way, during this time of year, it is no wonder that we might just hear His divine voice.

And what would it say? What does the inner voice of our next page conscience say?

I think that these voices, divine or the better part of our human selves, have a threefold message; three messages

that apply to every one of us, Jewish or non-Jewish, religious or otherwise.

The first message that I hear from the voice is a protest against my tendency, our tendency, to want gratification now. There is something within us that can't wait, that wants our pleasures now and our hopes realized immediately. But the inner spiritual voice, more clearly audible at this time of year, says, "Wait". This spiritual voice stresses the need to postpone gratification, to work long and hard toward distant objectives, to set long-term goals and to work toward them ambitiously. This voice transcends the present and orients us towards the future with an attitude of optimism and hope.

The second message objects to the word "me". It wants to counter the tendency we all have to be self-centered, to live a life based upon "me first". This second component of our inner voice encourages us to be concerned with others. To realize, as the sainted Rabbi Chaim of Volozhin writes, that we are placed on this world not to fulfill our selfish needs, but to help others achieve their needs. The second message of the voice wishes to counter the culture of narcissism within which we find ourselves. It emphasizes charity, compassion, and social concern.

And the third message of the voice is such a simple one. It says, "Be happy". It recognizes our tendency toward depression, sadness, and despair. And it encourages us to celebrate life with joy, to cultivate that most important of biblical emotions, simcha. How succinctly, but how

stirringly, the spiritual genius Nachman of Braslav put it: "It is a great mitzva to be b'simcha, to be happy... always!"

These are the voices that I hear when I listen carefully during this time of year. Perhaps these voices are divine in origin. More likely they are simply being expressed by a part of me that intuitively knows what is right and how I should guide my life in the coming year.

But one thing is for certain: These voices are not auditory hallucinations. They are not signs of madness or insanity. They are signs of clarity and expressions of valuable inner truths.

I am sure, dear reader, that you too can hear these voices if you but allow yourselves to listen.

Do listen. Follow the messages of this inner voice. And enjoy, each and every one of you, a happy and sweet, successful and peaceful New Year.

The Challenge of Money: Aseret Y'mei T'shuva by **Dr. Meir Tamari**

"Who G-d, is like unto You Who pardons iniquity and overlooks transgression? Grant truth to Ya'akov, kindness to Avraham as You swore to our fathers" (Micha 7:18-20). "T'shuva is a great mercy which the Almighty has given to His creatures. He has thereby prepared for them a pathway out of the guilt-filled pit and an escape out of the conscience-wracked trap of their offenses. It is this gift of repentance, therefore which enables people to save themselves from destruction" (Sha'arei T'shuva, First Gate, section1). "The gates of prayer that require an EIT RATZON, a propitious moment, are like a well that sometimes exists and sometimes does not. However, the gates of T'shuva are like the sea, always open" (Shem MiSh'muel).

The guidelines for T'shuva codified by Rambam, are repeated in all our sources; repentance, sorrow at past misdeeds, and an undertaking not to repeat them. These guidelines apply both to commandments between Man and G-d and those between Man and Man. However, whereas Yom Kippur itself atones for those who repent for the former sins, those between people require additional acts and perspectives. The first stage in the process for these sins is rectifying the damage done, returning stolen goods, compensating for fraud and by appeasing the injured party; "It is fitting for the penitent to do this [repair the damage and so on] before he makes confession" ("Sha'arei T'shuva, First Gate, section 46).

"There are two different ways of doing T'shuva that resemble the dilemma of one who suddenly finds himself on the wrong path. He may decide then and there to stop going on that path which is like the T'shuva of refraining to do wrong actions. This is the form referred to in Rosh HaShana 16b, where Rabbi Yitschak taught that tzedaka, tza'aka-prayer, a change of name and a change of actions, break the evil decree. There is, however, an alternative whereby the man can turn round and go back to the beginning and find a new path; that form of T'shuva is sufficient of its own to break the evil decree" (Shem MiShmuel, Rosh HaShana 5671).

The new path of monetary, economic and social T'shuva is provided by the Torah: "And do that which is right and good in the eyes of G-d; therefore it will go well with you" (D'varim 6:18).

"Our Sages interpret this as a principle, that goes even further than the demands of G-d's Law, as follows: We are not only to obey merely the dictates of right and duty explicitly set forth by the Din but also must be guided by the spirit of LIFNIM MISHURAT HADIN. This principle includes first and foremost the concept of fairness that commands us not to avail ourselves of a right, even though we are legally entitled to it, if the advantage is disproportionately small compared to what the other party would gain (S. R. Hirsch, D'varim 6:18-19).

This, like all other moral and spiritual principles is not allowed to remain in

Dr. Meir Tamari cont.

the realm of exhortations or pious sermonizing but is translated into binding halakha.

"One who has land sited between two brothers or between two partners [shares in a non-listed corporation?], and thereby causes them trouble or loss, although this should not be done, they cannot force him out [to sell it to them]. Rabbi Nachman taught that they can force him to sell since a person does not have the right to cause financial harm to others. However, the Sages of Nahardea ruled [and such is the halakha] that they can force him under the law of 'bar metzra' because it is written and 'you shall do that which is good and righteous'" (Bava Metzi'a 108a). Under the rule of 'Bar Metzra', the adjoining neighbors must be given the right of first refusal to buy it at market prices (Mishneh Torah, Hilkhot Shecheinim 12:5,13,14).

"Reuven has been operating a liquor store for many years and now Shimon, who is wealthy and has no dependents wishes to open a similar business. By law, Shimon cannot be prevented, but the courts can force Shimon to refrain from this, LIFNIM MI SHUIRAT HADIN (T'shuvot HaBach 12), since not doing so would be an act of S'dom. Even those authorities who hold that courts cannot enforce this, rule that at least we should use verbal pressure to convince Shimon ("Tzemach Tzedek, Choshen Mishpat 418:11).

Yehoshua and his Bet Din regulated 10 enactments when they allocated the Land to the Tribes - all of them limiting the rights of ownership; the following is one example. "Everybody has the right to catch fish in the Kineret [which

belonged to Naftali] provide they only use a line and hook [so that the amount is insufficient to cause a loss].

However, they may not use a ship or even a net since these would cause substantial losses to that tribe" (Hilkhot Nizkei Mamon 5:3). This principle, 'One has a benefit and the other suffers no loss', is probably one of the finest guidelines for economic morality.

In the list of Chagim in Parshat Emor, the law of Pe'ah that is totally unrelated to chagim, is inserted between Shavuot and Rosh HaShana. "G-d wished that this People whom He chose should be adorned with a blessed soul and a generous spirit. There is no doubt that when a man leaves one part of the produce in his field [although morally and legally it belongs to him] and makes it ownerless, you will see in his soul a fulfilled spiritual satisfaction [the same applies to all forms of wealth]. If one went ahead and nevertheless reaped everything, he has to give some of the produce to the poor, but may not derive any benefit therefrom by giving them to a particular poor person, since they are no longer his. Rather any of the poor may take them even against the will of the owner. [There are authorities who learn from this that the same applies to charity money levied on a person that has not been paid]" (Sefer HaChinuch, mitzva 216).

So the din of Pe'ah and the abrogation of absolute private property, come between Shavuot with its celebration and good feelings at the first fruits of Bikurim and the consequent satisfaction at one's economic success, before we can come to Yom HaDin of Rosh HaShana.

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 493

Betrothal by an agent for the groom and/or bride (part 1)

There is a general rule in halacha that many things that a person can do, he can appoint an agent to do the act for him. This, of course, does not include mitzvot that are personal to the performer. [E.g. One cannot appoint an agent to eat matza for him.] We now commence a few lessons where the groom and/or bride appoint agents for the ritual of kiddushin, betrothal.

A man (the principal) can appoint an agent to perform the act of betrothing a woman for the principal. Whether the principal designates a certain woman or just go out and betroth a woman for me. The agent says to the woman who agrees to marry the principal "You are betrothed unto..." (the name of the principal). Where the principal can do the betrothal himself it is incumbent upon him to do it himself and not employ an agent to betroth the woman. An agent should not be used if the principal never saw the woman himself. If the agent betrothed her and when the principal later meets the woman he betrothed he may not like her and she will be betrothed to a man who does not like her.

The agent may be counted as one of the witnesses to the betrothal which requires two witnesses, as stated in a prior lesson. Therefore if the man appointed two agents to betroth her it is not necessary

for other witnesses to be present when the betrothal takes place.

No witnesses need be present when the man appoints the agent to betroth the woman. It is sufficient if the principal and the agent both admit that the principal appointed the agent to betroth the woman. As in all cases of admission, the admission must be in the presence of two witnesses. But if it is the woman who appoints an agent to accept betrothal on her behalf there must be two witnesses present when she makes the appointment. The Shulhan Aruch cites an opinion that there must also be witnesses when the man appoints the agent, and an opinion that if the woman did not have witnesses when she appointed an agent to accept betrothal that it would be valid even if no witnesses were present when she appointed the agent. This results from taking a stringent view when it comes to such relationships because if there is a halachic betrothal and we tell the woman she is not betrothed, she may go and accept betrothal from a second man and all sorts of forbidden relationships may result. If there were no witnesses present when the agent betrothed her and the woman and the agent state that he did properly betroth her and then a second person betrothed her for himself, she requires a Get from the second betrother. If there are no witnesses when the agent alleges he betrothed her and the principal denies he appointed the agent to betroth her, there is an opinion in the Shulhan Aruch that she is betrothed with a doubt, and there is an opinion that in this situation she is not at all betrothed. The

Rama holds that this is the preferred view.

There is authority that if the man did not specifically appoint the agent but told him that he would be happy to be married to the woman and then the agent did so it is a valid betrothal.

Assume that a father said to his son that he was going to betroth a certain girl on behalf of the son and the son remained silent, and the father so betrothed her, it is a valid betrothal. We attribute the son's silence to embarrassment. The same does not apply in other situations.

The rules of agency generally apply to all of these situations. That is that anyone can be an agent to betroth a woman for the principal except for a deaf-mute, a fool and a minor for they do not have the mental capacity to perform the acts required. Also a Gentile may not be the agent.

There is authority that the agent may appoint a second agent to perform the act of betrothal on behalf of the principal who sent him. That is conditioned upon the first agent giving to the second agent the object that he was given to perform the act of betrothal. But if the man did not give the agent the money or thing to be used for betrothal the first agent cannot appoint a second agent to perform the betrothal. There is also authority that the first agent cannot appoint a second agent under any circumstance without the consent of the principal. If the man sent a letter to the agent to betroth the woman and the letter was carried by a non-Jew the agency is valid for the agent to betroth the woman.

The man told the agent to betroth the woman in a certain place. He betrothed

her in another place. The betrothal is not valid. If there is any deviation from the instructions given by the man to the agent the betrothal is not effective. For example, he told him to betroth her without any conditions and the agent added a condition to the betrothal, it is not valid. And the converse is also true; he told him to betroth her on a condition and the agent did not include the condition, the betrothal is not valid. However, if the man told the agent that the woman can be found in a certain locality and the agent found her in another locality and betrothed her there, the betrothal is valid for in this case he only gave the agent help in finding her.

The principal told the agent to betroth Sarah and the agent went and betrothed Sarah for himself. This is dishonest conduct but the betrothal is nevertheless valid. This is true if the agent did not use the money that the principal gave him for the betrothal. This also holds true even if the agent advised the woman that he came as an agent but now in front of the witnesses he says you are betrothed unto me and she accepts, she is married to the agent. This also depends upon the woman understanding what the agent is doing. If she does not fully understand she may still think that she is becoming betrothed to the man who sent the agent. If the agent obviously made a mistake and said "to me" instead of the person who sent him, there are opinions both ways. The rabbi performing the marriage ritual should immediately halt all proceedings to make sure that the intent of all the parties is being adhered to.

TRIDDLES

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

Last issue's (Rosh HaShana) TRiddles:

[1] If Uzbekistan's capital switched with Vaduz, how might it be identified in TRiddlese?

The first thing to find out is Uzbekistan's capital. That would be TASHKENT. For your information... The Republic of Uzbekistan is in central Asia. Tashkent is its largest city as well as its capital. At about 2 million people, there is no city in Israel that has a larger population, and only four US cities are more populous. [NYC, LA, Chicago, and Huston.] Next, find out what VADUZ is. It is the capital of the Principality of Liechtenstein, referred to as an Alpine microstate in Western Europe. It is sandwiched between Switzerland and Austria. The whole country has 35,000 people; Vaduz has a little over 5000 of them. (It isn't the largest city - Schaan is.) Armed with these two pieces of information, one now has to think in TRiddlese, with particular attention to a possible connection to Rosh HaShana. Tashkent, the capital of Liechtenstein would be affectionately known as TASHLICH.

[2] The person with the unique "connection" to Avinu Malkeinu

Someone emailed in an answer - Rabbi Akiva. The origin of Avinu Malkeinu is attributed to Rabbi Akiva. Therefore, as an answer to this question, Rabbi Akiva would be correct. The problem is, we are not dealing with a question that gets an answer. We are dealing with a TRiddle that calls for a Solution. The person with the unique "connection" to Avinu Malkeinu is mentioned in the Rosh HaShana Torah reading of the second day. AVI-MELECH, whose name is a composite of AV - father and MELECH - king, would work as a solution to this TRiddle.

[3] Coming attractions of an Omer of time to come

This one was kind of simple, if you think it through. An Omer of time is seven weeks. On Rosh HaShana, we read from Parshat Vayeira. It is like a coming attractions for the whole sedra, whose turn it will be read in seven week's time.

[4] third has a double meaning (at least)

The SH'VARIM (of Shofar fame) is made up a three medium-lengthed blasts. A third of SH'VARIM would be a SHEVER, which also means a fraction, which a third is.

[5] Happy Birthday Bear inter alia

Rosh HaShana corresponds to the sixth day of Creation, according to our Tradition. (Or at least, one of our Traditions.) As such, it is the anniversary of the creation of humankind. But it is also the birthday of all the land mammals that were created on day six of Creation. Substitute any appropriate animal for Bear and the TRiddle still holds. The choice of Bear was to honor a 40 year old bear who came on Aliya (no connection to the alia of inter alia, which means - among others) 28 years ago.

[6] 19, 64, 82, 127, 577, 775

You can try this "challenge" on your children or grandchildren... or whomever. Take the numerals that make up the new year - 5770 - and use as many plus signs as you like to arrive at different numbers. These are them: $5+7+7+0=19$ • $57+7+0=64$ • $5+77+0=82$ • $57+70=127$ • $577+0=577$ • $5+770=775$ • That's it for plus signs. Three results from using one plus sign. Two different results with two plus signs, and one result when you use three plus signs.

[7] ParshaPix

Most of the elements in the ParshaPix for Rosh HaShana were straightforward. Some were less so. Tashlich, crown for the King, Matan Torah (one of

The origin of clinking glasses

the things to ponder when hearing the Shofar). Nefesh B'Nefesh is for the Ingathering of the Exiles (one of the verses we say for Shofarot, and one of the Kavanot for Shofar). String around a finger is to remember, as in ZICHRONOT. Yosef with his colorful, striped coat. Tradition says that he was removed from the dungeon to appear before Par'o. The football helmet is that of the St. Louis Rams, as in the ram's horn, as in the ram that replaced Yitzchak on the Mizbei'ach. The birthday cake is for Adam HaRishon. The single candle is for his being the first person in the world. Apple and honey is for apple and honey. The Akeida scene is a Davka graphic. The shofar is a shofar. The pomegranate is one of the Simanim of Rosh HaShana night. And the picture of 770 Eastern Parkway - actually, this is one of the copies - is for the year TAV-SHIN-AYIN, 770, without the HEI for the 5000 before the TASH"A.

[8] MazalPic

The image representing Tishrei this year is hard to make out. It is an armadillo that rolled itself into a defensive ball. The armadillo's most prominent external features are its SCALES, as in LIBRA or MOZNAYIM, the Zodiac sign for Tishrei.

The cell of a beehive in which a queen honey bee develops from egg to adult is called the queen cell. In Heb. מַלְכָּן

Parsha Points to Ponder

Questions are on page 7

SUGGESTED ANSWERS

1) The Kli Yakar answers that based on the teaching of our Sages that the testimony of the heavens and earth refers to rain and good crops coming forth as a sign of our fulfilling G-D's commands. The rain from the heavens is what really controls this testimony so the heavens are commanded to listen, referring to the rain which should fall once the Jews follow G-D's commands. Once the rain falls, the ground will automatically yield its fruit so the ground does not have to be instructed to actively do anything.

2) The Chidushei HaRim explains that Moshe is teaching that even when the Jews are on the highest of spiritual levels as captured by the term YESHURUN, if they begin to act haughty, this will lead them to rebel against G-D, despite their initial lofty spiritual standing.

3) The Ohr HaChayim teaches that these last words come to insure that we understand that Moshe's punishment is not everlasting and that he will enter the Land of Israel at the time of the Revival of the Dead. Thus, G-D clarifies that the Israel which Moshe will not enter is the one He was giving to the Jews at that time but Moshe will enter at a later time.

Kol Nidre – Yom Kippur's Magic Moment

Guest article by Rabbi Ephraim Sprecher Dean of Students, Diaspora Yeshiva

The ancient Aramaic words of the Kol Nidre Declaration will ring out on Yom Kippur eve, as they do every year, stirring the emotions of the faithful gathered in the synagogues. What is it about these words, that are not even a prayer, that have transformed them into the very symbol of Yom Kippur? What is it about the melody that enables it to tear down all defensive barriers, even that which has grown up around the soul of the assimilated Jew, for whom the experience of prayer is so remote?

The Kol Nidre Declaration dates from the days of the persecution of the ANUSIM, or crypto-Jews, in Spain and Portugal. These Jews, who spent the whole year denying their identity and religion, would assemble on the eve of Yom Kippur, at risk to their lives, and declare that all the vows of conversion to Christianity they had taken upon themselves were not truthful vows and are being annulled.

Once a year, for a brief moment, the crypto-Jew would remove his mask and dispense with all the lies, celebrating his inner truth and lamenting the need to repress it in his everyday life.

On the eve of Yom Kippur, we also declare ourselves to be ANUSIM (crypto-Jews). We recognize the fact that many times the way we live does not reflect our inner truth. We admit that we live lives of self-deception.

All too often, we wish we could

change the trajectory of our lives but find that we are unable to free ourselves from the chains that bind us to that which is familiar, conventional and safe. Frequently, we know that by our actions we are doing an injustice to ourselves and others, but we end up repeating those same actions, time after time.

In the same way that the ANUSIM got up once a year and exposed their masquerade, we admit that we all too often lie to ourselves and others. Once a year, we declare our yearning for greater honesty.

How many times do we put down others in order to feel stronger ourselves? How many times do we suppress our uniqueness so that no one can say we are not part of the crowd? How often do we take a certain position because it is fashionable, because everyone thinks that way, because we are afraid of what others will say?

All the vows we have taken in the desire to find favor in the eyes of others, all the promises we have made that we never intended to keep, all the conventional behavior we adhere to although we know it harms us and those around us, all these are the focus of the Kol Nidre Declaration.

Kabbalistically, the message of Kol Nidre is addressed primarily as a plea to G-d. Since the beginning of its national existence, Israel's sins have

THE MUSIC OF PORTER, KANTAR, AND CHARLES

Rabbi Sprecher cont.

provoked G-d to take oaths that He would punish, exile, or even do away with the nation. In the Torah, we find Moshe interceding with G-d on more than one occasion on behalf of a sinful Israel. The Talmud relates that Rabba bar Bar Chana heard a heavenly voice saying, "Woe is Me that I have sworn (to exile My people) but now that I have sworn, who can annul it for Me?" (Bava Batra 74a). Thus, Kol Nidrei implies to G-d that just as we seek to annul vows and oaths we should not have taken, so may He annul His oaths to remove His Presence from His people and His City and send Moshiach.

It doesn't sound as isolated as it looks

whole sea herring