



זמן שמחתנו
878
 טו-כב תשרי תש"ע • Oct. 2-10

They call it CHAG!

In past years, we've written about Sukkot being the "Quint-essential Chag" and about a fictitious Simcha Machine. Here's another look at this special holiday with a few more factors added in.

Perek 23 of Vayikra is the major source in the Torah for the cycle of the year's holy days. Parshat Pinchas deals with the Musaf sacrifices on all of the holidays, but Emor can claim to be the main source.

In this Parshat HaMo'adot (or Mo'adim - you can find both terms used), we find an unusual split presentation of Sukkot.

In p'sukim 1-3 we find the declaration by G-d to Moshe (and to us) that "these (what follows) are the 'appointed festivals of HaShem', followed by either Shabbat, as the first of the holy days, or perhaps a summary of the 7 holy days of the calendar. (This is commented on separately inside this issue of TT.)

Then pasuk 4 announces (again), EILEH MO'ADEI HASHEM... These are the festivals of G-d... What follows in p'sukim 5-36 are Erev Pesach with the Korban Pesach that gives the 14th of Nissan its festive character, the Festival of Matzot (which we call Pesach), the Omer period, Shavuot, Rosh HaShana, Yom Kippur, and Sukkot. And pasuk 37 sums things up once again - this time after the

cont p.10



Candle lighting and Havdala times
 for **Shabbat - Yom Tov**
 can be found on page 3



OTHER Z'MANIM
 Correct for Jerusalem

Ranges are 17 days. WED-FRI
 12-28 Tishrei (Sep 30 - Oct 16)

Earliest Talit & T'filin	4:42-4:53am
Sunrise	5:33-5:44am
Sof Z'man K' Sh'ma (Magen Avraham: 7:46-7:49am)	8:30-8:33am
Sof Z'man T'fila (Magen Avraham: 9:00-9:01am)	9:30-9:30am
Chatzot (halachic noon)	11:29-11:24½am
Mincha Gedola (earliest Mincha)	12:00pm-11:55am
Plag Mincha	4:11-3:54½pm
Sunset (based on sea level: 5:25-5:05pm)	5:29-5:10pm

Word of the Month

Because the molad of Tishrei was on the first day of RH in the morning, (rather than a day or two before RH), the last opportunity for Kiddush L'vana

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Dear TTreader,

This is the third and final time (for now) that we have appropriated page 3 for special notes and information. Hopefully, page 3 will be back to normal for the B'reishit issue, #879.

This TT is for Sukkot and Simchat Torah. There will be no TT during Chol HaMoed. Any submissions Shabbat B'reishit should be in by Sunday (or Monday), Oct. 11th (or 12th).

This Z'MAN SIMCHATEINU issue has several POPs (pull out pages).

Candle lighting:

The times are on the chart to the right. The texts are in the Sukkot POP.

Here are some important notes and reminders.

Ideally, candles should be lit in the Sukka - if it is safe to leave them there. It is not proper to light in the Sukka and then move the candles into the house. If the candles cannot be left in the Sukka, they should be lit in the house.

Because Yom Tov is Shabbat this year -

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...

comes out later than one might have guessed. Specifically, the deadline for KL this month is Motza'ei Shabbat-Yom Tov, the eve of the 16th of Tishrei, Oct. 3rd. Obviously, one should have already said KL - either at the first possible time, according to Minhag Yerushalayim, or on Motza'ei Yom Kippur, according to most other opinions. But, just in case, we given the deadline.

Candle lighting & Havdala times

use in coordination with the POP

	Sukkot 1		Simchat Torah	
	in	out	in	out
Yerushalayim	4:47	5:58	4:38	5:50
S'derot	5:05	6:01	4:56	5:52
Gush Etzion	5:03	5:58	4:54	5:50
Raanana	5:04	6:00	4:55	5:51
Beit Shemesh	5:03	5:59	4:54	5:51
Rehovot	5:04	6:00	4:55	5:51
Netanya	5:03	6:00	4:55	5:51
Be'er Sheva	5:02	6:00	4:53	5:51
Modi'in	5:03	5:59	4:54	5:50
Petach Tikva	4:47	5:59	4:38	5:51
Maale Adumim	4:47	5:58	4:38	5:49
Ginot Shomron	5:03	5:59	4:54	5:50
Gush Shilo	5:02	5:58	4:53	5:49
K4 & Hevron	5:03	5:59	4:54	5:50
Giv'at Zeev	5:02	5:58	4:54	5:50
Yad Binyamin	5:04	6:00	4:55	5:51
Ashkelon	5:05	6:01	4:56	5:52
Tzfat	4:51	5:57	4:42	5:48

both for Sukkot and Simchat Torah - one lights with the SOP (standard operating procedure) of every Erev Shabbat, i.e. (for Ashkenazi women) light first, cover eyes, say the brachot, open eyes to the delight of Kedushat Shabbat and Yom Tov. (When Yom Tov is not Shabbat, there are preferred differences in the candle lighting.)

So too, the two times we'll be saying Havdala, we'll use the full text for Motza'ei Shabbat (not the short form for Motza'ei Yom Tov). See the same POP for the Havdala text.

More on the POPs

A POP is a Pull-Out PAGE. POPs are Pull-Out Pages. We're probably not going to explain what a POP is anymore; let this be a regular TTreader (Torah Tidbits reader) thing to know. Like SDT (Short D'var Torah).

Okay, that said, let's talk POPs:

The 6 innermost sheets of this issue of Torah Tidbits are POPs. It is best to remove and separate them, folding each one in half to produce a 4-page booklet (in most cases).

To be specific:

One POP has candle lighting, Kiddush for evening and daytime, and Havdala for the two Shabbat-YomTovs coming up. The times for candle lighting and havdala are on page 3 (you probably just passed them). And there are some notes and reminders to help.

One POP has the Shir Shel Yom for the 8 day period, according to Minhag Yerushalayim. That POP has the explanation as well as the texts.

One POP is HOSHANOT. It is a lot easier to take that 5 gram sheet with your Lulav & Etrog (and Hadasim and Aravot) as you circumambulate the Bima in shul for Hoshanot, than to try balancing your Machzor or Siddur.

One POP is for Simchat Torah, specific-

Inside White House maid Margaret Rogers

ally, for the 7 circumambulations (like that word? Learned it from Catriel's articles on the Mikdash. You may say HAKAFOT, if you like.

Those are the black & white POPs.

Then there are two color POPs. We decided to split the color ads onto two sheets to allow us to present you with more attractive POPs, suitable for hanging in your Sukka.

One side of one of the color sheets has the brachot, intro, and explanation for Netilat Lulav (taking of the 4 Species). Remember that we do not take them on Shabbat.

And on one side of the other color page is the USHPIZIN. It goes with the passages you will find on the next page, page 5.

We hope that these POPs and the whole issue of TT this week will enhance your performance of the mitzvot of the Chag and add to your Simcha.

Upon Entering the Sukka

Customs vary as to what texts to say, when. One suggestion is to say all the text on the first night. Thereafter, you might say [1], [5], [6], and the day's Ushpizin [U] or just [1] or just [6]+[U].

[1] הריני מוכן ומזמן לקיים מצות סכה כאשר צוני הבורא יתברך שמו: ויקרא כג:מב-מג
בסכת תשובי שבעת ימים כלי הארוזו בישראל ישובי בסכת: למען ידעו דרתיכם כי
בספות הושבתי את בני ישראל בהוציא אותם מארץ מצרים (אני ה' אלהיכם)

[2] תיבו תיבו אושפיזין עילאין, תיבו תיבו אושפיזין קדישין. תיבו תיבו אושפיזין
דמהימנותא, תיבו בצלא דקודשא בריך הוא. זכאה חולקנא, וזכאה חולקיהון דישראל,
דכתיב: כי חלק ה' עמו, יעקב חבל נחלתו. לשם יחוד קודשא בריך הוא ושכינתה, ליחדא
שם י"ה ברו"ה (pronounced HAVAYA) ביחודא שלים על ידי ההוא טמיר ונעלם, בשם כל ישראל.

[3] ויהי נעם ה' אלהינו עלינו, ומעשה ידינו כוננה עלינו, ומעשה ידינו כוננהו.

[4] יהי רצון מלפניך, ה' אלהי וא'להי אבותי, שתשרה שכנתך בינינו, ותפרוש עלינו סכת
שלומך בזכות מצות סכה שאנו מקימין ליחדא שמא דקודשא בריך הוא ושכינתה, בדחילו
ורחימו, ליחדא שם י"ה ברו"ה (pronounced HAVAYA) ביחודא שלים, בשם כל ישראל, ולהקיף
אותנו מזוי כבודך הקדוש והטהור, נטוי על ראשינו מלמעלה כנשר יעיר קנו: ומשם ישפע
שפע החיים לעבדך (your name ben/bat mother's name) אמתך. ובזכות צאתי מבית החוצה ודרך
מצותיך ארוצה יחשב לי בזאת כאלו הרחקתי נדוד. והרב כבסני מעוני, ומחטאתי טהרני.
ומאושפיזין עילאין, אושפיזין דמהימנותא, תהינה אנך קשבות רב ברכות. ולרעבים גם
צמאים תן לחם ומימם הנאמנים. ותתן לי זכות לשבת ולחסות בסתר צל כנפיך בעת
פטירתי מן העולם ולחסות מזרם וממטר, כי תמטיר על רשעים פחים. ותהא חשוכה מצות
סכה זו שאני מקים כאלו קימתיה בכל פרטיה ודקדוקיה ותנאיה וכל מצות התלויים בה.
ותיטיב לנו החתימה. ותזכנו לישוב ימים רבים על הארמה, אדמת קדש, בעבודתך
וביראתך. ברוך ה' לעולם, אמן ואמן.

[5] רבון כל העולמים, יהי רצון מלפניך שיהא חשוב לפניך מצות ישיבת סכה זו, כאילו
קימתיה בכל פרטיה ודקדוקיה ותנאיה, וכאלו כוננתי בכל הפנות שכונו
בה אנשי כנסת הגדולה.

[6] אומן לסעדתי אשפיזין עלאין: אברהם יצחק יעקב משה אהרן יוסף ודוד.

[6] is a general invitation to all seven USHPIZIN (spiritual guests). It is followed by the specific invitation to the day's "special guest", along with the other six guests (see POP).

There are two opinions as to the order of the Ushpizin. Some put them in (almost) chronological order: Avraham, Yitzchak, Yaakov, Yosef, Moshe, Aharon, David. Others, based on Kabbalistic considerations list them as we have, with Moshe and Aharon before Yosef.

[6] is repeated on the Ushpizin chart for your convenience. (Don't say it twice.)

SUKKOT "Readings"

KOHELET is usually read on Shabbat Chol HaMoed Sukkot, which does not exist this year. In Israel, we read it on the first day of Sukkot, and in Chu"l it is read on Shmini Atzeret. (Thus it is always read on a Shabbat.) It is read before the reading of the Torah. When Kohelet is read from a parchment megila, brachot are recited on the reading. No brachot are said if it is read from a printed book. The megila written by Shlomo HaMelech in his later years, takes a serious look at the Life we all live, and his conclusions boil down to there being nothing of real value in this World - except to be G-d-fearing. Kohelet provides a sobering balance to potentially inappropriate levity on the Chag and hopefully focuses our joy in the proper direction.

On the first day of Sukkot we read from Parshat Emor, Vayikra 23, the portion of the Festivals. We actually start the reading several p'sukim earlier with the mitzvot of not taking an animal from its mother to use it as a korban before it is 8 days old. And the prohibition of slaughtering an animal and its offspring on the same day. This second mitzva applies to korbanot and to "personal" use of animals for food. The first mitzva is specifically for korbanot (but its spirit belongs to "regular" animals too). Next the Torah teaches us the mitzvot of Kiddush HaShem and its opposite.

Perhaps we can understand why Chazal "backed us up" these 8 p'sukim, rather than leaving us just with the portion of the cycle of the Chagim. First of all, on Chag

there are many animals used both for Korbanot and for the dinner table. The two mitzvot included in this opening portion of the Torah reading serve as a reminder that we have rules and regulations that go along with our commandments and permission to use the animals for our own purposes. The "reminder" of Kiddush HaShem and Chilul HaShem, serves us well to focus our SIMCHA in the proper direction and not allow ourselves to get carried away by improper joyful behavior. The final pasuk before the presentation of the Chagim reminds us that all the Holidays are commemorative of the Exodus from Egypt. Now, we are ready to continue with the reading about the Holidays themselves.

The Torah begins with Shabbat, followed by Pesach, the Omer, Shavuot, Rosh HaShana, Yom Kippur, and Sukkot. This 52-pasuk portion is read for 7 people, because of Shabbat, rather than the 5 of Yom Tov.

Maftir is read from a second Torah, from Bamidbar 29:12-16, Parshat Pinchas. It is a 5-pasuk presentation of the Korban Musaf of the first day of Sukkot. It is significant to note that because the number of bulls in the Musaf of the days of Sukkot change - 13 on the first day, then 12, 11, 10, 9, 8, and 7 on the seventh day - the Torah identifies each day of Sukkot as its own. In other words, there is mention of "And on the second day", "and on the third day", etc. This is not the case with Pesach. The Musaf of each day was the same as the first, and the Torah does not announce, "and on the second day of Pesach..." It could have, but it doesn't. Consequently, we view each day of Sukkot as a separate Chag (sort of) and each day gets full Hallel.

Haftara of the first day of Sukkot comes from Zecharya and contains the famous

prophecy of the time in the future when other nations will recognize the One G-d and those nations that persecuted Israel will be severely punished. There is a universal message of Sukkot in that people from other nations will also be challenged with the mitzva of Sukka. The universal nature of Sukkot can also be seen by the 70 bulls of the Musafs of the seven days, which correspond to the 70 nations of the ancient world (that descend from No'ach). So too, the fact that the world is judged for rainfall on Sukkot gives the holiday a universal flavor, since rain is not just for the Jewish people.

At Mincha of Shabbat (first day of Sukkot) we read the "preview" of the upcoming sedra, V'zot HaBracha.

Chol HaMoed Torah reading

Sunday (day 2 of Sukkot), Monday (day 3), Tuesday (day 4), Wednesday (day 5), Thursday (day 6), and Friday (day 7, Hoshana Rabba), is the "same" Torah reading format (not the same p'sukim). One Torah is taken out (as opposed to Chol HaMoed Pesach when two Torahs are used each day). Four people are called to the Torah and the same set of p'sukim is read for each of the Aliyot. Each Aliya consists of three p'sukim (the minimum length for an Aliya), comes from Parshat Pinchas, and deals with the Musaf offering of each day.

(In Chutz LaAretz, the second day repeats the reading of the first day with a different Haftara. The Chol HaMoed reading is different, reflecting the concept of S'FEIKA D'YOMA, doubt as to the actual date of a given day - this was the origin of the second day of Yom Tov in the Diaspora.)

What's in Honolulu lava?

There is no haftara on Chol HaMoed (except on Shabbat Chol HaMoed, when there is one). Our Sages did not want to burden the people who had to work (hopefully in a permitted way) during Chol HaMoed with extra shul-time.

SIMCHAT TORAH

Just to clarify (and confuse): The Torah's name for the 8th day of Sukkot (but Sukkot only has 7 days!) which is really its own separate Holiday, is SHMINI ATZERET. That's what we call it in the Amida and in Yaaleh V'yavo. Either Yom HaShmini, Chag HaAtzeret Hazeh or Yom Chag Shmini Atzeret HaZeh - depends on your Nusach. In Chutz LaAretz, where two days are observed, the second day of Shmini Atzeret took on the name of Simchat Torah when that occasion was linked to Shmini Atzeret. Both days are called Shmini Atzeret in Kiddush and davening. In Israel where only one day of Yom Tov is observed, the one day carries both names, but in Kiddush and davening it is always called only Shmini Atzeret.

On the night of Simchat Torah, after HAKAFOT (see POP), we read the beginning of V'ZOT HABRACHA. Some call three people, some call five. This is the only night of the year that we read from the Torah, after joyously dancing with the Torahs and making Hakafot around the Bima. It reflects the joy and love we feel towards the Torah on this day of its celebration. The Old Minhag Yerushalayim (GR"A) is not to read the Torah on Simchat Torah night. Most shuls do read the Torah on Simchat Torah night.

And, just for your knowledge, Shulchan Aruch does mention Torah reading on Leil Simchat Torah, but not from V'zot HaBracha. Rather different Parshiyot are

read for each Aliya - indicating that this night's reading is not "regular" Torah reading, but rather a "celebration" of Torah on this special Chag.

On Simchat Torah morning, after Hakafot, we read the sedra of V'Zot HaBracha. Seven people are called to the Torah, as on all Shabbatot. In Chutz LaAretz, Simchat Torah cannot fall on Shabbat; here it does. In order for us to be able to call 7 people to the Torah, the first Aliya is split in two and the seventh Aliya goes beyond the usual stopping point before the "special" Aliyot.

In most shuls, these 7 portions are reread over and over again, many times with several Torahs being read simultaneously at different locations in shul. This allows all men to receive an Aliya on Simchat Torah in a shorter period of time than it would take if reading from one Torah only. Of course, all of this depends on the size of the congregation.

There is a custom that the last Aliya before Chatan Torah is given to one of the oldest men in shul, and with him, all young boys (who cannot take their own Aliya) are invited to share this KOL HA'NE'ARIM Aliya.

Following this, the **Chatan Torah** is called for the last Aliya in the Torah. A chupa is often made over the Bima by four tall guys with a talit, as the Torah is completed.

After V'zot HaBracha (Sefer D'varim, and the whole Torah) is completed, the Torah is lifted, closed, and "dressed" and a second Torah is read from.

This time, the honor of the Aliya goes to the **Chatan B'reishit** for whom will be read the beginning of the Torah. We never finish with the Torah. We begin it as soon as we get to the end. This is the

"real" reason for our great joy. We celebrate, not the conclusion of the Torah, but the wonderful feeling of beginning again and of being the people to whom the Torah was given and for whom the Torah is our way of life. Again a chupa is made for this Aliya (customs vary).

The whole first chapter of B'reishit is read, plus the first four p'sukim of the 2nd chapter, which describes the first Shabbat.

Maftir, read from a third Torah, comes from Parshat Pinchas and presents the Musaf of Shmini Atzeret.

The **Haftara** for Simchat Torah picks up where the Torah left off - with the beginning of the Book of Yehoshua. Aside from it being the natural choice for Haftara of V'zot HaBracha because it is its continuation, it also contains G-d's encouragement to Yehoshua to cling to the Torah and immerse himself in it day and night. This portion is particularly suited for Simchat Torah.

This year, there is an interesting difference between the Torah reading at Mincha on Shabbat Shmini Atzeret / Simchat Torah. In Chutz LaAretz, V'ZOT HABRACHA is not read until the following morning - Sunday, Simchat Torah. So that is what is previewed at Mincha. But in Israel, we will have already read V'zot HaBracha and our upcoming Parshat HaShavua is B'reishit. So we read the first three days of B'reishit at Mincha on Shabbat Simchat Torah.

Lead Tidbit cont. from front page

presentation of each of the festivals. A summary before and after. Very neat.

Except that pasuk 39 reintroduces us to Sukkot, and presents its agricultural credentials, so to speak. "...when you gather in the crops of the land..."

The earlier presentation of Sukkot just tells us about the sanctity of the first and eighth day and of the korbanot brought on the Chag (the details of which are supplied in Parshat Pinchas).

This second presentation includes the command to take the Four Minim and to dwell in a Sukka.

It's as if Sukkot 2 (let's call it) is a different holiday.

There aren't really two Sukkot holidays, but the one that we have serves a double role. In the first presentation, we find Pesach and Shavuot on the one hand and the Tishrei Holy Days on the other. These Tishrei days are the Yamim Nora'im, the days of awe - Rosh HaShana, Yom Kippur, AND Sukkot. The judgment for water on that day is just as vital to us as the judgment of all people who pass before the Shepherd to be counted and judged. Hoshana Rabba is the final CHATIMAT HADIN. On RH it is written and on Yom Kippur it is sealed. And on Hoshana Rabba it is resealed - but this time, the atmosphere of joy - absent or hard to come by on RH & YK - envelopes us.

When Sukkot is presented the second time, it is clearly as the third and concluding festival of the Shalosh Regalim. As much as Sukkot

fits with its Tishrei partners, it fits with Pesach and Shavuot. Seven days and a culminating Atzeret in the Spring and seven days with a culminating Atzeret in the Fall.

Sukkot can be seen as the "fullest" of the holy days. It's dual role comes along with the mitzva of Simcha, three times. Although Simcha is a mitzva on all three Regalim, it is only mentioned once in context of Shavuot, and not at all together with Pesach. All Chagim are joyous. On all, we are commanded to rejoice. But Sukkot is the apex, the crown of all the holy days. Perhaps that is why the Torah reading on the first day of Sukkot is the parsha that teaches us of all the holy days of the year. That holiness of all the "days called Kodesh" blossoms joyously in Sukkot, Z'man Simchateinu.

Rain, Rain... Come

The second bracha of the Amida - every Amida, weekday, Shabbat, Chag - is known as the bracha of G'VUROT, strengths or powers (of G-d). It is in this bracha that we mention G-d as the Rainmaker, during the rainy season.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

(other version is GESHEM)

From Musaf of Shmini Atzeret until Musaf of the first day of Pesach, we say that G-d is (among other things), the MASHIV HARU'ACH UMORID HAGASHEM (hereafter, MHUH), the Causer of the wind to blow and the rain to fall.

This is what Rabbi Eliezer and Rabbi Yehoshua discuss in the opening mishna of Masechet Taanit. Rabbi Eliezer felt that we should begin "mentioning" rain from the first day of Sukkot, since the world is judged for rainfall on Chag (Sukkot). Rabbi Yehoshua objected and said that rain is a negative sign on Sukkot, so why mention it. R' Eliezer claims he was not suggesting asking for it; only mentioning it at this appropriate time. R' Yehoshua states that if mentioning is not a request then we should mention MHUH all year round. Meaning that it is his opinion that we should mention rain only when we want rain, namely from the beginning of the rainy season. R' Yehoshua's opinion prevails and we begin mentioning MHUH from Shmini Atzeret Musaf. (Interestingly, the mitzva of NISUCH HAMAYIM in the Beit HaMikdash, the Four Species, and Hoshanot all relate to the water judgment.)

We will ask for rain from the 7th of Cheshvan. (i.e. in Israel. In Chutz LaAretz, the request for TAL U'MATAR is begun this year, on Motza'ei Shabbat, Dec. 5th.)

If one omits MHUH from the second bracha of the Amida, AND does not say MORID HATAL either, the Amida must be repeated. In Israel (and in many communities in the Diaspora), where MORID HATAL is said when MHUH is not said, it is considered that G-d's role as Weather Maker is acknowledged throughout the year. Therefore, if one forgets MHUH, he can assume that he said MORID HATAL in its place (by force of habit) and his Amida is not invalid.

REMEMBER: for the two weeks after we start to say MHUH, we still say V'TEIN BRACHA in BAREICH ALEINU. We do not yet ask for TAL UMATAR until 7 Cheshvan. The Mishna explains that we delayed asking for rain until the last Oleh Regel (Pilgrim) returns home. Although this is anachronistic in our time, we retain the delay of two weeks as a practice of old, and as a reminder that this particular practice was based on our care and concern for every single Jew. This lesson is important and is therefore perpetuated even when the exact circumstances do not necessarily exist. Saying Tal U'Matar before its time challenges the validity of the Amida. Remember: MHUH and V'TEIN BRACHA until 7 Cheshvan.

May we merit plentiful and beneficial rain this year.

SUKKOT MEANS ALIYAH

When the Jewish people returned to Israel in the time of Ezra, they once again erected sukkot. As it says (Nehemia 8:17): "The entire congregation of returnees from the captivity made sukkot and dwelt in the sukkot; for the Children of Israel had not done this from the days of Yehoshua bin Nun until that day; there was extremely great rejoicing."

How can it be that the Jewish people hadn't kept the mitzva of sukka for over 900 years?

This can be understood by the explanation for the mitzva given by Rabbi Abuhav (Menorat Hamaor 3,4,1). He explains that the idea of a sukka is that a person should leave the security of his home in order to place himself in the hands of God for protection against the elements.

The common denominator between the generation of Yehoshua and Ezra is that these were both generations of Aliya. These are the two generations in history that were willing to sacrifice their previously sheltered environment and make Aliya. And, therefore, it was these two generations who were able to appreciate the mitzvah of sukka like no one else.

Our generation is the third generation in history that has left the exile in order to put our lives in the hands of God here in Israel. So we too can appreciate with "extremely great rejoicing" the mitzva of sukka in our day in its revival after nearly two thousand years.

As a result, may we speedily witness God's return to His Sukka – the majestic Sukka of Jerusalem, as it says: "In Shalem is His Tabernacle and His dwelling place is in Zion."

Rabbi David Samson, Jerusalem

What happened on Sukkot?

All holidays - Biblical, Rabbinic, Modern - mark events that occurred on the dates we celebrate the holidays. So too for fast days. Dates are significant. We left Egypt on the 15th of Nissan - hence, the date for Pesach. We received the Torah at Har Sinai on Shavuot. Rosh HaShana marks the Creation of Human Beings. Purim and Chanuka are locked into their calendar positions by what occurred on those days. On the sad side, Tish'a b'Av and the other fast days associated with the Churban, each fall on days that something particular occurred. So too for Yom HaAtzmaut and Yom Yerushalayim in our own time.

What happened on the 15th of Tishrei? If something (GR"A) then okay (see further), but if not, then what is Sukkot doing specifically at this time of the year and on that date?

Tur says that had the mitzva of Sukka been commanded at Pesach-time (because of its connection to the Exodus), it would not be noticeable that we are performing a mitzva; it would seem that we are merely seeking comfort in the warming springtime. On the other hand, when we leave our homes as others are returning to theirs in anticipation of cooler and wetter weather, the mitzva aspect of Sukka is manifest.

Rambam seems to take an opposite view, namely that the timing of Sukkot is a kind gesture by G-d - we dwell in the Sukka when it is neither too hot nor too cold, to do so in an enjoyable manner. (A lot depends upon where you live - Eretz Yisrael is highly recommended.)

Ramban says that Sukkot is set at the other side of the year from Pesach to emphasize that we must appreciate G-d's

having taken us out of Egypt and protecting us in the Wilderness - ALL YEAR ROUND. Pesach and Sukkot are each a 7-day commemoration of the Exodus, each begins on the 15th day of the first month of the year (both Nissan and Tishrei are considered first months).

According to the Vilna Gaon, after the Sin of the Golden Calf, the Heavenly Clouds left the people. Only after the command to build the Mishkan, and after the materials were collected and the construction was about to begin, did the Clouds return. The GR"A says that this happened on 15 Tishrei, hence that date for Sukkot, the Sukka reminding us of the Clouds.

[That the mitzva of Sukka is connected to the Heavenly Clouds is a given. (The other opinion is that the mitzva of Sukka relates to actual sukkot, meaning temporary wilderness dwellings. These are not contradictory; we can accept both ideas.) The GR"A goes a major step further and says that the festival of Sukkot itself is connected to the Clouds. This raises an interesting question: There were three major "gifts" from G-d to the People of Israel in the Midbar - the Manna, the miraculous well (and other miraculous sources of water), and the protective Clouds of Glory. How come only one of those three "gifts" is associated with, commemorated by, a holiday? One suggestion is that the Manna and the water were repeatedly involved in grumblings and complaints by the people. Not so the Clouds. They remained untainted by the terrible behavior of the people.]

Menorat HaMaor says that Sukka is a humbling experience, perfect for the Jew who has just brought in the harvest and is about to tuck himself comfortably into his home for the winter. He would usually

burst with pride at what he accomplished. Sukka brings the Jew out of his complacency and remind him - in the frail Sukka - of G-d's dominion over nature.

Chidushei HaRim says that the reason given by the Torah for Sukka - In order that your generations shall KNOW... KNOWLEDGE can be achieved best (or only) in a sin-free atmosphere, only right after the Yamim Nora'im. A person does not sin unless he is overcome by foolishness. Thus, we are capable of fulfilling the mitzva of Sukka best during the days following Yom Kippur, when T'shuva has restored our mental powers. [Notice in the daily Amida, that we ask for knowledge and then for T'shuva and forgiveness. They go together.]

An oldie but goodie (from last year):

Since a difference of one in gimatriya seems to be common, try this one:

1475 = אתרוג+לולב+הדסים+ערבות

יום חג הסוכות הזה זמן שמחנתו

DIVREI MENACHEM

V'ZOT HABRACHA - 'And this is the Bracha' - is such a beautiful title for the last parsha of the year! The blessings offered to the tribes by Moshe were, of course, much more than a wish list. They incorporated a prophetic element that bestowed upon the sons of Yaakov an infinite, everlasting essence that has flown through the eons of time until today.

Although Moshe proffered a message to Yaakov's children according to their respective qualities and national responsibilities (Artscroll), there is nevertheless a timeless thread that unites all the blessings. The clue lies in the opening expression, V'ZOT - 'And this is...'

For this is the same term used by Yaakov to conclude the blessings to his sons (B'reishit 49:48) and employed by Moshe as a preamble to his public summation of the Torah (D'varim 4:44). Hence, based on the historic sequence, we are given to understand that the continuity of the tribe is clearly dependent on the way in which we study and observe the Torah.

And so, as we close a year of parsha reading and begin yet anew, may our blessings reflect the consequences of our positive relationship to Torah, such that Moshe's everlasting teachings are fulfilled speedily and in our days.

Sukkot & Simchat Torah on Shabbat

Obviously, the first day of Sukkot (15 Tishrei) and our Simchat Torah (i.e. the one day that in Israel doubles as Shmini Atzeret and Simchat Torah, which is called Shmini Atzeret in davening and Simchat Torah in the vernacular, which is 22 Tishrei - as opposed to Shmini Atzeret on 22 Tishrei and Simchat Torah on 23 Tishrei in Chutz LaAretz) fall on the same day of the week as 1 Tishrei, the first day of Rosh HaShana. So we already know that LO AD"U goes for all three days. And that means that each of these days can fall on Monday, Tuesday, Thursday, and Shabbat. And that the frequency of their falling on Shabbat is approx. 28.5%. And that figure is only average and does not reflect the unevenness of the occurrences, with 6 of the past 11 years (counting this year) being Shabbat and the next one not scheduled until 11 years from now. Put differently, the decade of 5761-5770 had 5 years begin on Shabbat. The coming decade, 5771-5780 will have none.

The major ramification of a year's starting on Shabbat is the Rabbinic decree of not blowing Shofar or taking the Four Species on the first and 15th of Tishrei respectively, when those are the specific days that the Torah commands us to do those mitzvot.

Minor by far is the fact that we read Kohelet on the first day of Sukkot and in Chutz LaAretz, Kohelet is read a week later, on Shmini Atzeret. Also minor is that at Mincha of the second Shabbat of Chag, we read the first part of B'reishit and in Chu"l, they read V'zot HaBracha.

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 *I own a kosher restaurant and would like to keep it open on Sukkot. However, there is no place for me to put a sukka. May it operate anyway, and, if so, are there conditions I must meet?*

A You do not want your restaurant to be responsible for people eating improperly. While women's eating in a sukka is optional, a male is generally forbidden to eat a meal outside the sukka.

On the other hand, is it your job to play police any more than you do regarding people making b'rachot on the food?

Actually, there is a difference between the issues. Normally, you provide your customers with kosher food, which is the most you can do. Regarding many people, you can assume they will or may make b'rachot as they should, and if there is someone who you are sure will not, he would act the same wherever he eats! (This is a simplified treatment; see also Minchat Shlomo I, 35). Here, though, some of the customers would likely eat in a sukka at home or another kosher eatery if yours is closed.

Let us take a look at the prevalence of people who are exempt from eating in a sukka. Travelers, even for non-mitzva purposes, are exempt from sitting in the

sukka during their travels (Shulchan Aruch, Orach Chayim 640:8). That may apply to many men who will visit your restaurant. There are limitations on the use of this leniency (see Igrot Moshe, OC III, 93, who is particularly strict). The most important one is that it must be that he does not have easy access to a sukka (Mishna Berura 640:40). Even if you can assume that most people do not need a sukka (which we cannot determine from here), it will not help when you recognize people as locals, who prefer your cuisine to their sukka.

Anyone may eat outside a sukka when he is not having a halachically recognized set meal (Shulchan Aruch, OC 639:2). This means eating bread the size of an egg, but also applies to foods from the major grains (foods upon which one makes Mezonot, except for rice) eaten in a serious manner (ibid.). Exactly how much one has to eat of non-bread products is a matter of dispute, as is the question if other foods can be eaten in a meal-like manner outside the sukka (see Mishna Berura, ad loc.:16; Biur Halacha, ad loc.; Teshuvot v'Hanagot I,178). If you wanted to use this avenue of leniency, there is what to talk about with a reasonable amount of improvising (which we could try to help you with). If you set up a situation whereby you

have reasonable menus that can be eaten out of a sukka, then you could even serve some bread with a visible note that says that those who need a sukka should have less than X amount of bread. Then you can use the rule of *tehi'ah*, that you may assume that an object you give someone will be used properly if there is a reasonable possibility that this is the case, even if the person may be apt to use it in a forbidden manner (see *Avoda Zara* 15b). This idea would help regarding most scenarios of take-out.

It is usually problematic to get paid for work done on *Chol HaMo'ed*, but it is permitted when done for *ochel nefesh* (to facilitate eating on the *chag*) (see *Biur Halacha* 542:1). While it might be against the spirit of the law to use a leniency for the needs of the *Chag* in a manner that lessens the mitzva of sukka, halachically, it is still *ochel nefesh*.

Let us summarize as follows. If you are in a place that lacks kosher eateries, it would be religiously worthwhile to use legitimate leniencies to stay open and try to arrange things so that few if any people will violate their obligation to eat in the sukka. If there are plenty of options with a sukka (in which case, the volume of customers at a kosher restaurant without a sukka would not be that great), it would be best to give yourself and your workers a deserved rest on the *Chag*. (We also would understand if your hashgacha would not allow you to open.) However, in these difficult economic times, we do not want to rule out the possibility of working things out, as we began to outline.

MACHON PUAH

An Encouraging Word

Sharon and Moish were not looking forward to Succot. Every year was the same. They would either go to Sharon's parents or to Moish's. At their parents they would spend what should have been an enjoyable and relaxing time with their family. Each of Sharon's siblings had children. One of Sharon's sisters had six, the other sister had two and even her little brother, who was married three years after Sharon and Moish, had a little baby. The same was true with Moish's family. Each of his brothers and his sister had children of their own.

After years of marriage and several cycles of fertility treatment, Sharon and Moish had no children.

Their parents and siblings did not really understand what they were going through and how anguished they were. Over the years each of them had made an innocent comment that was actually very hurtful.

"So when will you guys be ready to have kids?" one brother had asked.

"You do want to have kids right?" her sister once said.

"We love all of our grandchildren," Moishe's mother once said to Sharon - giving her a look that said it all.

It had become so painful that Moish actually suggested that they make Succot at home. But they both knew that this was not an option. Both sets of parents would be offended if they did not visit, so they went. Year after year. And each year they returned home troubled and upset.

They regularly consulted with their Rabbi in Puah, but that had been to get medical and halachic advice. Even though he made a point of asking how they were doing at the end of each call or meeting, they never thought to share their feelings and emotional concerns with him. They assumed he was much too busy to hear their problems. He always gave them good advice and medical referrals; they never considered that he could be a source of emotional support as well.

Sharon was scheduled to undergo yet another fertility treatment this past summer. She called her Rabbi in Puah with a halachic question. He gave the answer and then asked her if everything was OK with them.

Sharon decided to take the plunge and share her feelings with the Rabbi regarding their upcoming annual battle around the *Chagim*. She poured her heart out to him, expressing the shame and anguish they felt each year. To her surprise the Rabbi was not only very open, he also listened intently to her problems. After she finished, she was stunned to hear that this was a common situation.


Sharon was quite taken aback; she had always thought that every one else was normal and that only she and Moish had these sorts of family issues. Furthermore, she was thrilled that her Rabbi had practical advice as to how she should handle the questions and comments. He also told her that he believed that this year would be different and that he had the utmost

confidence that this next treatment would be successful.

He knew that countless medical studies had attributed a significant portion of the success of fertility treatments (as with other illnesses) to the positive attitude and outlook of the patient. Perhaps relieving Moish and Sharon's anguish and frustration and turning it to optimism and hope would be enough to tip the balance and allow for successful fertilization.

Sharon was indeed uplifted by this conversation and related every word to Moish. They then underwent their next treatment with added confidence.

The Rabbi at Puah was not a prophet, but his encouraging words found a place in Sharon's heart. Perhaps it was her new attitude that made her treatment successful. This year, as we approach the *Chagim*, the couple are thinking how they will tell their family the good news on Succot.

 Our methods are sometimes successful not because they are intrinsically effective, but because, seeing them as reflecting upon our judgment and intelligence, we exert special effort to make them succeed, so that in the last analysis it is not so much our methods, as our exertions, which have succeeded.

From "A Candle by Day" by Rabbi Shraga Silverstein

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CHAF top; HEI the whole thing

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

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

From Fear to Festivities

Fear and trembling.

Those have been our primary religious emotions during the past several weeks.

Although Rosh HaShana and Yom Kippur are referred to nowadays as the High Holidays, traditionally they were known as the Days of Awe, Yamim Nora'im. Frightful days, fearful days.

During this recent time none of us escaped a sense of insecurity. Recognizing that these days are days of divine judgment, we could not help but wonder as to how we were being judged. We felt vulnerable, insecure, and anxious about what the coming year has in store for us.

And this was as it should be. After all, the central theme of the prayers has been fear and trembling. We actually have asked of the Almighty that he "cast His fear over all of His handiwork, and His awe over all of His creatures."

The great Danish philosopher Soren Kierkegaard entitled his book about Abraham's binding of Isaac, Fear and Trembling. With his great spiritual acumen, he was able to discern that the central theme of the passage in B'reishit which Jews read on Rosh HaShana was man's vulnerability in the face of God's demands.

But now we have emerged from this literally awesome period. Judaism does not want us to remain stuck in these overwhelming emotions of anxiety and uncertainty. And so, our Torah has provided us with the festival of Sukkot, a time not for fear and trembling, not even for a contemplation and soul-searching, but a time for serenity and joy.

We emerge from what mystics have termed the "dark night of the soul" into the bright light of simcha, of happiness.

But this happiness is not necessarily one of song and dance, and gala celebration. It is a deeper happiness, a feeling of contentment. It is a happiness which derives from a sense of safety and security, a basic sense of trust.

The central symbol of the holiday of Sukkot is the Sukka, the makeshift and often ramshackle hut in which we dwell (or at least take our meals during the holiday).

What is the meaning of this simple symbol? And how does it inspire this spiritual attitude of trust?

Rabbi Samson Raphael Hirsch said it best when he wrote:

"The building of the Sukka teaches you trust in God. You know that whether men live in huts or in palaces, it is only as pilgrims that they dwell. You know that in this pilgrimage God is our protection. The Sukka is a transitory hut that one day will leave us or we will leave it. The walls may fall, the leafy covering may wither in this storm, but the sheltering love of God is everywhere. You dwell

in the most fleeting and transitory dwelling as calmly and securely as if it were your house forever."

And so this week, we undergo what scientists call a paradigm shift. We experience a different set of religious emotions, emerging from a deeply felt solemnity into a sense of calm security.

And we also redirect our orientation to God. He is no longer the harsh and exacting judge. He is not even the forgiving and compassionate judge. He is now our shelter and protector, the permanent "Rock of Israel", in the transitory experience we call life.

We are able to effect this shift, and this redirection, by using the symbols that the holiday provides us, chief among them the Sukka.

What is the secret of the Sukka? How does it work its wonders?

The secret is to enter it respectfully and reflectively, spend as much time as possible enveloped in its shade, and invite into it two types of guests.

For starters, flesh and blood friends and family, with special hospitality for those who may never have enjoyed a Sukka experience.

But we also symbolically summon the "ghost guests", the USHPIZIN, our ancestors going back to Avraham and Sarah, whom we invite to join us.

Like no other mitzva, we immerse ourselves in the Sukka. As Chassidim say, we enter the Sukka with "our boots on", totally, holding nothing

back. We dwell in it to the fullest extent possible, for an entire week.

And we encounter there twin blessings: the companionship of others, and the cherished memories of those who sat in other Sukkot before us, ancestors recent and long gone, who all participated as we do in that protracted pilgrimage known as Jewish history.

Chag Same'ach. A happy, secure, and peaceful holiday to all!

Also: Israeli fruit, Binyamin,
and a bundle of hyssop

Mary had a little lamb... How many
were required throughout the Chag?

Spiritual and Ethical Issues in the Bamidbar Stories

by **Dr. Meir Tamari: Korach & Co. {7}**

"And the earth open her mouth and swallowed them up; and there came out a fire from G-d and consumed the 250 men. And Israel fled, crying 'lest the earth swallow us up'" (Bamidbar 16:32,35). These awesome miracles were meant to demonstrate that Moshe was in truth the accredited shaliach of G-d, that his prophecies were true and not the workings of his own mind, and that the appointment of Aharon and his sons as the sole kohanim did not flow from family or personal ambition.

"By G-d causing a change in the natural order, the miracle shows that the world has a Creator who renews the world, supervises all in it, and is all-knowing and masterful. When this sign or wonder is foretold by a prophet then the truth of his vision or prophecy becomes obvious and known to all. It is a sign that G-d speaks to human man and the whole Torah is realized thereby" (Ramban, Shmot 8:18).

It would seem to have been obvious therefore to the whole nation after the miraculous fate of Korach and his congregation, that indeed such was the Word and Will of G-d, so that all grumbings, lack of faith and misconceptions would henceforth cease. Yet the fire disappeared, the earth closed its mouth and everything in nature returned to their previous order; the people reverted to their grumbling. "See how powerful is the yetzer of controversy and dissension. Despite the punishment that they had witnessed and notwithstanding the miracles they had seen, the very next

day again the people murmured against Moshe and Aharon" (Ohr Yahel).

The story shows that the effect of miracles and wonders on faith and behavior seems to be limited, and their memories short-lived. So too, after Kriyat Yam Suf the people saw the great work which G-d did on the Egyptians, they feared the Lord and they believed in Him and in His servant Moshe (Sh'mot 14:31). But on the morrow, Israel complained that whereas in Egypt they had sat by the flesh pots and now they had been brought to the wilderness to die from hunger. Later, (Melachim Alef 18), Eliyahu brought down fire that consumed the altar and the sacrifice, even though he had drenched them and filled the ditch around them with water. There too, the people acclaimed, "Hashem, He is G-d, Hashem He is G-d". Yet the following day the people returned to their worship of the Baal and Ashtoret and Eliyahu had to flee for his life to Har Sinai because of Jezebel's power.

The actualization of a miracle or a wonder, cannot serve as a proof of a spiritual message and neither of the bringer of that message. At its simplest level this is because there will always be doubters and scoffers. Such will find a rational explanation for the miracle, claim that it was merely an accident or chance happening or even that somehow the prophet used some special skill or scientific knowledge to perform what seemed like a miracle. Even at its

highest level, of its own and in isolation from any further spiritual development, the miracle can only serve as a temporary experience, which in the course of time and alternatives, loses its impact and is eventually forgotten or worse, perverted. This may be compared perhaps, to the magnificent and exhilarating physical and spiritual experience of climbing Mt. Everest that cannot be sustained by living there.

"Since Hashem does not perform miracles nor send clear and public signs to clear the eyes of every sinner or doubter in every generation, He commanded us to make and observe signs for a permanent memorial of what our eyes witnessed at Yetzi'at Mitzrayim. So, at the penalty of karet, we refrain from eating chametz on Pesach or not observe the korban Pesach. So too, we are required to bind them as a sign upon our arm and frontlets between our eyes, also upon the doorposts of our houses, and mention them verbally in the mornings and in the evenings. Then there is the Sukkan that we build every year and many other mitzvot whereby we recall and remember Yetzi'at Mitzrayim. 'In order that you remember the day of your going out of Egypt all the days of your life' (D'varim 17:3)" (Ramban, Sh'mot 8:18).

It is the existence of mitzvot that transform miracles and signs from temporary and transient spiritual experiences to eternal memorials of inter-generational consequence. Those connected with Pesach ensure that our grandchildren re-live yearly the miracles of that Exodus of our ancestors, some 3500 years ago, just as do those of Chanuka and of Purim make present day spiritual reality of long past

historical events. In contrast, there were no special binding or consistent mitzvot placed on Israel at the splitting of Yam Suf so that the miracle was lost in their grumbling, no special ones flowing from Matan Torah so just after the revelation it still became possible to make an Eigel, neither were there any after Korach and his congregation were swallowed by the earth, so the murmurings against Moshe and Aharon continued.

It is not only the experiences of miracles and the recollection of personal and national redemptions that are transformed into our actions and into our spirituality by the mitzvot, but so too are the ethics and morals demanded in all our everyday actions and behavior by Torah. Thereby they become meaningful, viable and real personal and communal existences instead of mere pious exhortations or social sermonizing.

Danny T's wife's outer garment

Lesson # 494

Betrothal by an agent for the groom and/or bride (part 2)

Betrothal of a minor (part 1)

The agent tells the woman he is there to betroth her on behalf of the principal and the woman says she does not want to be betrothed to the principal. Then there is nothing wrong if the agent betroths her for himself.

Assume that a principal instructed the agent betroth “a woman” for me in such a place. The agent on the way home from that place dies and we do not know if he betrothed a woman for the principal. We presume that he did betroth a woman. Therefore this man cannot betroth any woman who has a relative that is prohibited to marry if the man was married to that woman. He can marry a woman who has no relatives that would prohibit him from marrying her if he was already married to the first woman.

A man appointed an agent to betroth for him a certain woman. The agent did so. In the meantime the man betrothed that woman’s relative who would be prohibited to him if he was married to the first woman. If it not known which betrothal took place first; he must give a Get to both of them and they are both prohibited to him.

The woman can also appoint an agent to receive the betrothal, kiddushin, on her behalf. The Shulhan Aruch states that it is

praiseworthy if she accepts the betrothal on her own behalf. But it is not prohibited for her to accept the betrothal by way of an agent. The Shulhan Aruch adds that those laws of agency that may be employed by the man may be employed by the woman. If she told the agent to accept the betrothal in a certain place and he accepted it in another place, the betrothal is not valid. But if she told her agent that the man is in a certain place and if he was in another place, the kiddushin is valid, because the place was mentioned for identification but was not a condition to the betrothal.

There is an opinion that the agent cannot appoint another agent to fulfill his agency although in most instances he can. There is a difference because we are not involved with an act but mere words of kiddushin and words cannot be given over by an agent to another agent.

If she canceled the agency prior to the agent’s receiving kiddushin, his agency is cancelled and he cannot accept kiddushin on her behalf. If it is not known for sure if she canceled the agency prior to his having accepted the kiddushin, then we have a situation of doubtful kiddushin. Assume that her agent accepted kiddushin on her behalf and she herself accepted kiddushin from a second person, and it is not known which acceptance was first, she is prohibited to both men and requires a Get from both of them. The halacha suggests that if she receives a Get from one of them, the second man can give her kiddushin again. A woman can be a agent to accept kiddushin for another woman

although this would make the woman a co-wife to the agent when it was permissible for a man to have more than one wife. A woman appeared before the man to accept kiddushin for a woman who sent her and if at the time that the man gives kiddushin to the agent on behalf of the principal he says and “you too” she is also betrothed to the man. If he used the word “You” alone, she is not betrothed to the man with this one word. The Shulhan Aruch concludes the chapter dealing with the wife’s agents with three laws:

(1) There is an opinion that the father of the girl cannot make an agent to accept betrothal on her behalf, but there are others who disagree with this opinion.

(2) If a man accepted kiddushin for his daughter who is a NAARA (between 12 years and 12 and one half years old) and she did not appoint him as her agent, there are those authorities who hold she must obtain a Get on account of a doubt to kiddushin.

(3) A woman cannot appoint an agent to accept kiddushin for her from the agent of the man who is going on his way to betroth her to his principal. If she did do so and her agent accepted the kiddushin on he behalf from the agent of the man, there is betrothal on doubt.

We come now to the topic of kiddushin for a minor girl.

A father can accept betrothal on behalf of his daughter as long as she is a minor -- even without her consent or knowledge. The same law applies when she is classified as a NAARA, a girl between the age of 12 and 12½ years of age.

Just as the father has this right he also has the right to anything that she may find

where it does not have to be returned to the loser. Also if she earns any money, the money belongs to the father until she reaches majority. If she were married and her husband died or divorced her from betrothal, the money of the ketuba is also paid to her father.

Thus the father may accept betrothal on her behalf from the moment she is born until she reaches her majority. This applies even if she is a deaf mute or mentally not competent.

Once she turns 12½ years old, her father has no more of these right over her. She can become betrothed only by her own will. Similarly if she was married off by her father and her husband died or divorced her during the lifetime of her father, she has control over these matters even if she has not reached her majority. But if she was not married off but her father accepted betrothal on her behalf and she was divorced or widowed even several times, her father still maintains jurisdiction over her to marry her off.

If she accepted betrothal before she reached her majority without her father’s consent, there is no valid betrothal. The Shulhan Aruch cites the following halacha: her father betrothed her in the morning and she accepted betrothal from another man in the evening and both during daylight hours and both were on the day that she completed the six months of her NAARA-status, and she was physically examined and found to have reached her physical maturity, we say that there was a presumption that she was mature when she accepted her own betrothal and her father’s betrothal is of no validity.

TTTRIDDLES

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

Last issue's (Haazinu & YK) TTriddles:

[1] Storage bin for sweet potatoes

MP-style puns. Don't groan too loudly. Be nice. Sweet potatoes and yams are biologically unrelated plants (so says Answers.com), but in the U.S., the names are used interchangeably. So too in TTriddle usage. So replace sweet potato with YAM. A storage bin can also be called a KEEPER, giving us YAM KEEPER.

[2] It doesn't sound as isolated as it looks

In Parshat Haazinu, there is a HEI that is written extra large and with a space between it and the rest of the word that it starts. It is arguably the most isolated of letters in the Torah (the backwards NUNs in B'haalotcha at least have each other). The HEI certainly looks isolated. But it is read as part of its word with no pause. In fact, the syllables of the word of HAL-ADO-NOI. So the HEI does not sound isolated.

[3] The origin of clinking glasses

The "clinking" of glasses originated in the medieval days when wine was often spiked with poison as the sediment concealed it quite well. If a host wanted to prove that the wine wasn't poisoned, he would pour part of the guest's wine into his glass and drink it first. If the guest trusted his host he would just clink glasses when the host offered his glass for a sample. Hence the clinking of glasses has become a sign of trust, honesty and toast to good health (smh.com.au). D'varim 32:33 (in Haazinu) refers to CHAMAT TANINIM YEINAM... Serpents' venom in their wine...

[4] whole sea herring

Here's another MP-type pun. A kipper is a whole herring, a small, oily fish, that has been split from tail to head, gutted, salted or pickled, and cold

smoked (Answers.com again). Sea is YAM in Hebrew, so the whole sea herring is a YAM KIPPER.

[5] The music of Porter, Kantar, and Charles

These are the last names of 3 music people: Cole Porter, Ned Kantar, and Ray Charles. Take their first names together and you get: COLE NED-RAY. (Another MP-style pun. When MP was told about these, he said: I don't like the atone of your voice.)

[6] various elements in the ParshaPix

We did not have room in last week's TT for the ParshaPix explanations. Some TTreaders have asked about them. They were all for Haazinu. We won't explain them all; here are a few explanations:

The Megila is for "Where do we find Esther in the Torah?" Answer, in the concept of HESTEIR PANIM. This is much more than a play on words. The Purim story is the classic example of G-d's working behind the scenes, "hiding His face", so to speak.

The YO-YO, also known as a RETURNING top, represents T'SHUVA, return. Specifically, the fact that a person can stray and sin, return, stray again, return, and again and again... and G-d is still eager for the T'SHUVA rather than punishing the person. The Yo-yo keeps coming back too. But beware: if the string breaks, the yo-yo keeps getting further and further away and return is not very probable.

Butterfly in Hebrew is a PARPAR. That makes it 2 PARs, or PARIM (lit. bulls) in Hebrew. The butterfly goes with the lips, which have replaced the PARIM, as stated in the haftara of Shabbat Shuva. This does not mean that davening relaces korbanot on a permanent basis. Nor does it mean that when we have a Beit HaMikdash and korbanot that we won't daven anymore. Davening was not "invented" to take the place of korbanot. It has always been with us and will continue to be with us. It is doing double duty during the time that we are without a Beit HaMikdash. Some of the text of davening will change when we have a Beit HaMikdash, but T'fila - prayer - davening is a mitzva, a precious possession, and our way of talking to G-d.