

INTERNET PARSHA SHEET
ON ROSH HASHANA - 5760

B'S'D'

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WISHING YOU A KESIVA VICHASIMA TOVA!

From: torahweb@torahweb.org To: weeklydvartorah@torahweb.org
RABBI HERSCHEL SCHACHTER
AN ATTITUDE OF CONFIDENCE

In anticipation of Rosh Ha-Shana we take haircuts and dress as we do for Yom Tov to demonstrate that we are confident that G-d will be kind to us and judge us favorably on the Day of Judgement. Likewise, just after the close of the Yom Ha-Kippurim we celebrate by having a festive feast, to demonstrate again that we are confident that the judgement was a favorable one.

How can we be so confident? Every year tragedies do occur. Some young people die prematurely; others become impoverished. There is a lot of suffering in the world that would seem to obviate such confidence.

The Chazon Ish explains in his essay on Emunah and Bitachon, that when we ask a sick person to have bitachon, it does not mean that he should be convinced that he will recover. That would be ridiculous - one can not be sure that he will not die. Bitachon simply means to live by emunah, and emunah means believing that G-d has complete control over everything in the world. If G-d wants me to live and be healthy and happy, then there is nothing anyone can do to negate that. If for some reason, G-d wants me to suffer, then as that is His will, we should accept it with joy, with the knowledge that anything G-d does is for the good.

When someone harms another, one should not think that were it not for that individual the first person would not have suffered. We believe that bechira is always limited. No one has the ability to harm another person unless there was a gezeirah from heaven decreeing that the victim should be harmed. "No one will injure his finger on this earth unless it was so ordained from above" (Chulin 7b). Once such a gezeirah is decreed, G-d gives everyone the ability to use his or her bechirah even to the extent of harming another individual.

We are all expected to lead our lives in accordance with these principles of emunah, and living by the principles of emunah is what it means to have bitachon. We are not confident that our judgement on Rosh Ha-Shana and Yom Ha-Kippurim will be in our favor. Rather, our confidence consists of our belief that G-d is all-powerful, that His will shall prevail, and that whatever He does is always letov, even in

From: Rafael Salasnik[SMTP:rafi@brijnet.org] Rosh-Hashana-5760
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ROSH HASHANAH by the Chief Rabbi - Professor Jonathan Sacks

Rosh Hashanah is about the largest of themes. It's about creation. Hayom haras olam. "Today is the birthday of the world." It's about judgement. G-d is enthroned in majesty, passing judgement on all that is. And it's about Teshuvah, penitence, or better still, return.

But when we turn to the readings for these days, they are about none of these things. On the first day we read about the birth of Isaac; on the second about the binding. The Haftarah for the first day is about Hannah and her prayer for a child. The Haftarah for the second day is about Rachel "weeping for her children...for they are gone". They are about mothers, fathers and children, about the pains and joys of parenthood. Why these passages, and why now? What connection do they bear to the themes of the day?

We can ask the question more generally. Judaism, more than any other faith known to me, is about the family and parenthood. The first command given to mankind was "Be fruitful and multiply", in other words, "Become parents."

In only one place does the Torah tell us why Abraham was chosen to be the founder of our people. It says this: "For I have chosen him so that he will instruct his children and his household after him to keep the way of the L-d by doing what is right and just." In short, Abraham was chosen to be a parent.

When Moses addressed the people of Israel on the brink of the Exodus, he spoke not about freedom, or the Promised Land, or the long journey ahead. Instead, three times he spoke about the duties of being a parent. "And when your children ask you...." "In days to come, when your child says...." "On that day you shall tell your child...."

And at the end of his life, when he came to sum up all he had taught, he turned to the same theme in the famous words, "Hear, O Israel....These commandments that I give you today are to be upon your hearts. Teach them repeatedly to your children, speaking about them when you sit at home or walk on the way, when you lie down and when you rise up."

The emphasis is too striking to be missed. For Judaism, there is an intimate connection between faith and the family. But what is it? And what is its connection with Rosh Hashanah, the anniversary of the creation of the world?

The great eleventh century poet and philosopher Judah Halevi spoke of the difference between the G-d of the philosophers and the G-d of Abraham. For the philosophers, G-d was an 'It'. For Abraham, He was a 'Thou'. In philosophy, G-d is a concept, the cause of causes, a logical construct. But in Judaism, G-d is a person, someone to whom we can speak, and who speaks to us.

We can go further. Today, science has returned to the questions about the birth of the universe. Stephen Hawking, in a famous phrase, wrote that if we could understand the origins of matter we would "know the mind of G-d".

But this, from the perspective of faith, is to miss the point. What is significant to us, as Jews, is less the how of creation than the why. And it was here that Judaism delivered its most revolutionary proposition. G-d did not create the world as a scientist in a laboratory. He brought it into being as parents give birth to a child. Not out of curiosity, but in love. We are not the playthings of an evolutionary process. We are the children of the living G-d. From this it follows that our most profound religious knowledge comes not from science but from the experience of being a parent. Our most intimate sense of connectedness to G-d comes from reflection on what it is to be a child. Faith - Jewish faith - is essentially related to the family.

What is it to be a parent? Someone once put it this way. "When I became a parent I found it much easier to relate to G-d. Now I know what it is like to create something over which you have no control." This is both ironic and true. A parent knows that as a child grows, so he or she must be given guidance but also the space to make mistakes and learn from them. Only thus can they become responsible and mature.

This is the connection between parenthood and Rosh Hashanah. G-d, our parent, has given us freedom. Good parents do not expect their children to be perfect. Rather, they want them to grow. A parent asks only this of a child: that when they make mistakes, they acknowledge them as mistakes, learn from them, and eventually stop repeating them. That is what we call Teshuvah.

On Rosh Hashanah we call G-d our king, malkenu. But even before that we call Him our parent, avinu. This is what assures us that judgement will be tempered by compassion. And that is what gives us the confidence to grow, to take risks, to face an uncertain future, knowing that G-d is with us, loving us as a parent loves a child. So there is an essential connection between creation, judgement and Teshuvah, the themes of Rosh Hashanah. What links them together is the idea of the family of mankind and the parenthood of G-d.

The Torah never hides from us the fact that families can be fraught with

difficulty and pain. But they remain the birthplace of our humanity. For they are where we learn to love, and give, and share. They are also our closest intimation of eternity. In our relationship with our parents we know what it is for the past to live on in us. In our bond with our children (or friends, if we lack children), we know what it is for us to live on in others. When the family is strong, Judaism is strong. For it is there that we learn the trust in one another that mirrors our trust in G-d and His world.

From: Mordecai Kornfeld[SMTP:kornfeld@netvision.net.il] Subject: Insights to Rosh Hashanah 34

EVOLUTION OF THE TEKI'OS: 9 TO 99 Throughout the lengthy description of how the Shofar is blown, the Gemara never mentions our practice of blowing one hundred blasts on Rosh Hashanah. Where does our practice come from? Let us trace the development of our current custom back to its sources.

(a) 9 - As the Gemara says, the number of Teki'os which the Torah requires us to blow is only 9 -- three "Teru'os," each with a Teki'ah before and after it, for a total of nine sounds.

(b) 27 - Rabbi Avahu enacted, because of the doubt concerning what a "Teru'ah" of the Torah is, to repeat the three biblical Teki'ah-Teru'ah- Teki'ah sets three times, each with a different type of Teru'ah (what we call "Teru'ah," what we call "Shevarim, and what we call "Shevarim- Teru'ah"). This triples the total number of sounds, bringing us to a total of 27 sounds.

(c) 30 - However, since this number includes three "Shevarim-Teru'ah," a double sound, most Poskim count these as a total of 30 sounds, and not 27. The ROSH mentions that whether they are counted as 27 or 30 sounds depends upon whether or not one is supposed to take a breath between the Shevarim and Teru'ah of the Shevarim-Teru'ah (see Chart #7 footnote #8).

(d) 40 - The Gemara (16b) says that besides the Teki'os that we blow "Meyushav" before the Shemoneh Esreh of Musaf, we also blow Teki'os "Me'umad" during the Shemoneh Esreh (i.e. during the Chazarah of the Sheli'ach Tzibur). The RIF in our Sugya explains that this means that aside from the full set of 30 sounds that we blow before Shemoneh Esreh, we blow another *ten* sounds during the Chazan's repetition (Teki'ah-Teru'ah-Teki'ah, Teki'ah-Shevarim-Teki'ah and Teki'ah-Shevarim-Teru'ah-Teki'ah). This brings the total to 40 sounds. This is indeed the way the She'iltos describes the Teki'os, and the Rishonim mention that this was the commonly accepted practice in most places in their time; 40 sounds altogether. The RA'AVAN suggests allegorically that these 40 blasts correspond to the 40 days during which the Torah was given, throughout which the blast of the Shofar could be constantly heard.

TOSFOS asks on this practice that the main Teki'os are those blown during the Berachos of the Shemoneh Esreh of Musaf (16b, 34b). If so, how could we blow only one a set with Shevarim-Teru'ah for Malchiyos, a set with Shevarim for Zichronos and a set with Teru'ah for Shofros? By doing so, we have not removed ourselves from Rabbi Avahu's doubt and we will not have blown a valid Shofar blast for all three Berachos -- only one of the three Berachos will have been accompanied by a correctly blown Shofar blast! We should be required to blow a full set of *30 Teki'os each* for Malchiyos, Zichronos, and Shofros! Various answers to this question are given by the Rishonim.

1. TOSFOS says that perhaps we rule that mid'Oraisa, it is only necessary to blow the Shofar for *one* of the three Berachos of Musaf, and not for all three. Consequently, the Rabanan did not bother us to blow a full set for each of the Berachos, since no matter what we will still fulfill the d'Oraisa obligation and blow a proper Teru'ah for at least one of the three Berachos.

2. The BA'AL HA'ME'OR, citing a Teshuvah of RAV HAI GA'ON (see also RABEINU CHANANEL ad loc.), answers that there really is no argument over what is considered a Teru'ah. All three sounds are acceptable as a Teru'ah mid'Oraisa, which is why different communities blew different Teru'os until Rabbi Avahu's Takanah was instituted.. Rabbi Avahu did not make his enactment to resolve a doubt, but rather he enacted that we blow

all three types of Teru'ah so that it would not *look like* different segments of Jewry were in disagreement. Therefore, each set is a perfectly valid blowing.

3. The RIF answers that mid'Oraisa, we do not have to blow the Shofar during the Shemoneh Esreh at all. Since we already blew the Shofar and now we are only blowing extra sounds in order to confound the Satan, the Rabanan did not trouble us to blow a full set for each Berachah of Musaf.

(e) 42 - Nevertheless, RABEINU TAM, cited by Tosfos ibid., was not at rest with any of the above answers. Instead, he recommended to slightly alter the common practice, and to blow a single Teki'ah, *Shevarim-Teru'ah*, Teki'ah for *each* of the three Berachos, rather than three different types of Teru'os for the three Berachos. Even if Shevarim-Teru'ah is not the "Teru'ah" of the Torah, but rather Shevarim or Teru'ah alone is the correct way to blow, nevertheless one has fulfilled the Mitzvah b'Di'evad, albeit with a "Hefsek" in middle of the set, by blowing in this manner (since Shevarim-Teru'ah includes both Shevarim and Teru'ah -- see above 2:a). The extra two blasts added by Rabeinu Tam bring our total to 42 sounds. This is the practice endorsed by the REMA in OC 590

(f) 60 - The ARUCH (in Erech Arav), cited by Tosfos (33b), writes that for *each* of the three Berachos of Malchiyos, Zichronos, and Shofros, we should really blow a full set of ten Teki'os (so that the proper Teru'ah sound will have certainly been blown), so that in the Shemoneh Esreh of the Shali'ach Tzibur there should be a total of 30 blasts (besides the first thirty that were blown before the Shemoneh Esreh). The practice of blowing 60 sounds was adopted by the RITZBA (cited in SEMAK #91) and the SHELAH (Maseches Rosh Hashnah, Amud ha'Din) supports this opinion well, as the MISHNAH BERURAH mentions (OC 592:4). According to their opinion, one should blow a full "T,ST,T; T,T,T; T,S,T" set for each of the Berachos (as most Ashkenazi Jews do today). This brings the total number of blasts to 60.

(The SHULCHAN ARUCH in OC 590 also mentions blowing 30 Teki'os during the Musaf prayer, but he counts them differently. He suggests that we should blow three T,ST,T for Malchiyos, three T,S,T for Zichronos, and three T,T,T for Shofros. This is a unique opinion, and it is not clear what his source is. What is the point of blowing these extra sounds, if this manner of blowing will not resolve the question of the Rishonim that we mentioned above, in (d)? It seems that his source if of Kabbalistic nature, based on the writings of the PRI ETZ CHAIM in his section on Musaf of Rosh Hashanah.)

(g) 61 - The BA'AL HA'ME'OR gives a completely different explanation for when the Teki'os are blown, and how the extra Teki'os confound the Satan. He writes that we do not blow the Shofar at all before the Shemoneh Esreh of Musaf. Rather, when the Gemara says that we blow the first set of Teki'os "Meyushav," it means that we blow them during the Chazan's repetition of the Shemoneh Esreh, when the people are sitting down. When it says that we blow the second set of Teki'os "Me'umad," standing, it means that we blow extra Teki'os when we stand up *to leave* the synagogue (after Musaf is over). That is the point, he asserts, at which every individual used to blow the Shofar in Yavneh (Rosh Hashanah 30a -- there is support for this in the words of the Aruch as well). The Chazan would blow a long Teru'ah at that point, called a "Teru'ah Gedolah," to confound the Satan, reminding him of the great Teki'ah of Techiyas ha'Mesim (see Tosfos 16b DH Kedei). If we count this extra Teki'ah at the end of Davening, it brings the total to 61.

(h) 100 - The ARUCH himself does not count just 60 Teki'os. He mentions that the custom is to blow 100 Teki'os altogether, corresponding to the 100 wails that Sisera's mother wailed for him when he did not return from the war with the Jews. (He apparently had a Midrashic source for these 100 wails.) It is from the Yevava (cry) of the mother of Sisera that we learn what a Teru'ah is (33b). The extra 40 sounds were blown as follows: 30 during the silent Shemoneh Esreh, and another 10 at the end of the Tefilah, before leaving the synagogue.

The MESHECH CHOCHMAH (Parshas Tazria) cites another allegorical

source for blowing one hundred blasts. The Midrash (Vayikra Raba 27:7) says that when a woman gives birth, she wails and cries out one hundred times. 99 of those cries are out of the conviction that she is going to die, and the final, 100th cry is out of the realization that she is going to live after all. Similarly, we blow one hundred Teki'os on Rosh Hashanah. 99 are blown out of our fear of the judgment of the day, but with the one-hundredth we demonstrate our confidence that we will emerge from our judgment blessed with life.

It is worth noting that the TUR (OC 590) records a beautiful allusion for the blowing of the Shofar "to confuse the Satan" so that he cannot prosecute us (above, (d)), from a verse in Melachim. The verse states, "Ein *S*atan *v*Ein *P*ega *R*a" (Melachim I 5:8). The first letters of consecutive words in this verse spell the word "Shofar," and thus the verse, which is saying that "there is no Satan to cause injury" is alludes that it is the power of blowing the Shofar which confounds the Satan! (This is the only verse in all of Tanach in which the word "Shofar" appears as either Roshei Teivos or Sofei Teivos.)

From: Kenneth Block[SMTP:kenblock@worldnet.att.net] Subject: NCYI Weekly Divrei Torah - Rosh Hashana
Rabbi Moshe S. Gorelik Young Israel of North Bellmore, NY Rosh Hashanah
[Dedicated in memory of Nathan Flaum, father of Rozanne Polansky, by Rozanne and Joseph Polansky, North Bellmore, NY]

In the fascinating anecdotal biography of Reb Aryeh Levin Z"TL entitled "A Tzaddik In Our Time" the following inspirational story is recounted.

"On a day before Yom Kippur, Samuel Hugo Bergman, the late professor of philosophy at the Hebrew University, once came to visit him; and in the course of the conversation the man confessed that here, at nightfall, the most solemn day of the year would begin, and he still felt no spiritual awakening of a desire to pray. At that Reb Aryeh arose from his seat and took the professor's hand between his palms. "I envy you" said he with unabashed sincerity, "you are a man of spiritual status; it distresses you that you are unable to pray; whereas I simply know I must go to the synagogue and pray as usual, like people with a lifetime habit."

What a powerful message. With profound philosophic and religious insight Reb Aryeh Z"TL defined the theme of Rosh Hashanah, Yom Kippur and the Aseres Yimai Teshuvah. Observing the requirements, dinim and minhagim of the ten day period is only part of the story. Teshuvah is the key to new vistas of Divine encounter. Teshuvah implies not only a change of religious lifestyle. Its meaning is clearly defined by the words of Hosea (14:2) "Return Israel towards HaShem, your G-d." Teshuvah is essentially a quest for the presence of HaShem in our lives. Does not the Talmud (Brachos 34b) declare that tzadikim are not on the same level as baalei teshuvah. The term baalei teshuvah in the Talmud context does not refer to a specific class of people as is generally defined today. A baal teshuvah is one who is not spiritually at rest. He is not smug with his observances. The genuine baal teshuvah is the individual who searches, inquires and strives to enrich his personal religious life. For him Torah and Yahadus is not merely to observe but more importantly for him Torah and Yahadus is an experience of exciting spirituality. Teshuvah is a response to the Divine Presence. Tradition has long ago defined Teshuvah with the words of Isaiah (55:6) "Seek HaShem when He may be found" experienced.

And, by the way, this Divine encounter is not confined to the Aseres Yimai Teshuvah. When the Kotzker Rebbe was asked where is HaShem he replied wherever He is allowed to enter. How much more so this is true during the Ten Day period. To attain that moment, however, one must embark on a spiritual pilgrimage. Reb Aryeh Z"TL brilliantly alluded to the dilemma challenging the observant Jew. One may be genuinely and sincerely meticulous in the ritual requirements and, yet, fail to recall the first recorded instruction of the Shulchan Aruch Orach Chaim (1:1) "I place

HaShem before me always (Tehillim 16:8)."

A Sixteenth century sage Rabbi Menahem Lonzano capsulated the dilemma in the following words "I know for myself that even though I am fluent in speech and able to speak articulately I cannot keep up with the speed of the congregational service ... in short people may be divided into two classes: those who bring about harmony between G-d and the world proclaiming His oneness, pray to Him and bless Him and those who say the words of oneness but do not add to the harmony between G-d and the world. They say the words of prayer but do not pray. They say the words of blessing but do not bless..."

A religious personality is awed by the presence of HaShem and strives for fellowship with the Divine. For him mitzvos are not symbols or ceremonies but pathways to HaShem. They are the means to reach out and embrace His presence.

Now, this is a tall order. How does one achieve spiritual depth? How can prayer lead one from a state of self absorption to an awareness of life's holiness? How does one pave a pathway to His presence? What are practical means to enriching one's spirituality? These and other such questions cannot be fully answered in a few brief paragraphs. However, the following suggested two steps may be guidelines in initiating efforts to enhance the religious experience. The two steps are recognition and reflection.

First of all one must recognize the essential value of mitzvos. The word Mitzvah consists of four letters which if unvocalized may have three possible readings. Mitzvah - an instruction, Metzaveh - one who instructs and Metzuev - the one who is instructed. Thus, the three-way reading projects an important message, that is, the mitzvah is the connector between HaShem and the individual. The myriad of halochos and minhagim are pathways of response to HaShem. All mitzvos represent forms of communication to the Divine. Berachos recited prior to the performance of a mitzvah are directional signals. Failing to recognize the essential value and meaning of mitzvos they become in the words of Shakespeare, "weary, stale, flat and unprofitable."

The person should focus on two levels, namely on the individual halacha and its ramifications and on its spiritual or religious value. The structure and manner of its observance must add up or point to a meaningful spiritual inspiration. Someone wrote that mitzvos are prayers in action and long ago the Chazal defined prayer as Avodah Shebalev - the worship of the heart. The lesson is clear and unequivocal. Prayer is the communication of the neshama. This definition applies to all prayers in action as well. Furthermore, prayer is meaningful when the whole of Yahadus and religious life experiences are soul stirring. If prayer is isolated from the whole it loses vitality.

The second step may be traced to a novel suggestion made by Reb Yisroel Salanter, Z"TL. He proposed the designation of a room, in addition to a Beit Midrash or Beit Knesset, for people to enter and spend time for meditation or reflection. The concept has pragmatic value. Often people are engaged in frantic activity, consequently they lose sight of life's purpose. They may be driven by an inner compulsion to succeed or by societal pressures impelling them to compete for the prizes of glory, wealth, and power. Society, generally, places an exaggerated importance on activity to the exclusion of philosophic or hashkafic reflection. The contemporary man needs to stop periodically and assess honestly his present human status. Borrowing from a title of a book the meditation room can be dubbed "Steering or Drifting." The purpose of the room would be a challenge. To make living worthwhile one must learn how to ask questions, questions that relate to the basic issues of man's life as a human being and as a Jew. Of course, the response to the challenge is "who has time?" People are too busy and absorbed in incessant activity. Even leisure time is fraught with activity unless they are glued to the television and are immobilized mentally as well as physically. For life to be worthwhile one must confront questions. Reflection is surely an important activity. It is looking into the mirror of one's life. We begin asking questions about life's goals. What is

the essential meaning of Yahadus? How does our relationship with spouse, children, community measure up? What are life's priorities? If only there would be occasional pauses during the recitation of the tefillos and piyutim for reflection. Would the talking cease for serious reflection? To adopt a commercial logo, 2000 people are in need of a "pause that refreshes." Samuel Hugo Bergman and Reb Aryeh Levin presented a challenge and it is now for us as we inaugurate a new year, to confront it with recognition and reflection as we advance in our encounter with HaShem.

A project of the National Council of Young Israel 3 West 16th Street, New York, NY 10011 kenblock@youngisrael.org

From: Jeffrey Gross[SMTP:jgross@torah.org] WEEKLY-HALACHA FOR 5759 SELECTED HALACHOS RELATING TO ROSH HASHANA

By Rabbi Doniel Neustadt

A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

A BASIC UNDERSTANDING OF THE TEKIOS One of the most important mitzvos of Rosh Hashanah(1) is the Biblical command to blow the shofar. Although the significance of this mitzvah has been expounded at length - Rav Saadiah Gaon enumerates ten different reasons for blowing shofar(2) - still many people are unfamiliar with the basic procedures involved: how many blasts are sounded, how long or short must they be, etc. While the tokea and the makri (the individual who instructs the tokea which blast to sound) must be thoroughly versed in these intricate laws(3) - since it is they who determine if a particular blast was invalid and must be repeated - still it is important for the entire congregation to have some degree of familiarity with the general laws governing this mitzvah.

THE BASIC MITZVAH The Biblical command is to blow three sets of blasts on Rosh Hashanah. A set of blasts means one teruah sound preceded and followed by a tekiah sound. Thus, the sum total of blasts which one is required to hear on Rosh Hashanah is nine - six tekiah sounds and three teruah sounds.

The tekiah sound was always well defined and agreed upon by all authorities - a long, straight (without a break or pause) blast. The teruah sound, however, was not well defined and the Rabbis were unsure of how, exactly, it was supposed to sound(4). The Talmud(5) describes three possibilities:

Three short, straight blasts - what we commonly refer to as shevarim; Nine(6) very short, staccato blasts - what we commonly refer to as teruah; A combination of both of the above sounds - a shevarim-teruah compound.

To satisfy all of the above opinions, the Rabbis established that the three sets of tekios be blown in three different ways, alternating the teruah sound in each set. Thus we blow tekiah shevarim-teruah tekiah (TaSHRaT) three times; tekiah shevarim tekiah (TaRaT) three times; tekiah teruah tekiah (TaSHaT) three times. All together that adds up to thirty different blasts - eighteen tekios, three shevarim-teruahs, three shevarim and three teruahs. This is the minimum number of blasts that every adult male(7) is required to hear on Rosh Hashanah. These are called tekios d'myushav, since the congregation is permitted to sit while they are being blown. In practice, however, it is universally accepted to stand during these tekios(8).

[A person who is in dire circumstances (a patient in the hospital, for example) and is unable to hear (or blow) thirty blasts, should try to hear (or blow) 10 sounds, one TaSHRaT, one TaRaT and one TaSHaT(9). No blessing, however, is recited over these blasts.]

In addition to these Biblically required blasts, we blow sixty more. Thirty more are blown during Musaf, ten each after the malchiyos, zichronos and shofaros divisions of Shemoneh Esrei. Every adult male is Rabbinically obligated to blow or hear these blasts in their designated places in the Musaf service. They are called tekios d'meumad, since one is required to stand while they are being blown(10).

In addition, it is customary to blow forty more blasts for a sum total of one hundred blasts. While this custom is based on several early sources(11)

and has been almost universally adopted, there are various practices regarding when, exactly, they are blown. Generally, these blasts are blown towards the end of and after the Musaf service, and one must refrain from speaking(12) until after all one hundred sounds have been blown.

HOW LONG SHOULD EACH BLAST BE? The length of a tekiah, both before and after the teruah, must be at least as long as the teruah which it accompanies(13). Thus, since it takes about 2-3 seconds to blow a shevarim or a teruah, the tekiah before and after must be at least 2-3 seconds long. Since it takes longer than that to blow the combination shevarim-teruah sound, the tekiah which precedes and follows these sounds must be longer as well. Most congregations allot about 4-5 seconds for each of these tekios. The makri is responsible to keep time.

[It is important to remember that each tekiah must be heard in its entirety no matter how long it takes. If, for example, a tekiah is blown for 7 seconds, which is much longer than required, the entire 7 seconds' worth must be heard by the congregation. Care must be taken not to begin reciting the yehi ratzon until after the blast is concluded(14).]

A teruah is at least nine short blasts (beeps), although in practice, many more beeps are sounded when the teruah is blown. No breath may be taken between the short beeps; they must be blown consecutively.

Each shever should be about three teruah-beeps long. B'dieved the shever is valid even if it is only two beeps long, provided that all three shevarim are of that length(15). No breath may be taken between each shever; they must be blown consecutively(16).

SHEVARIM TERUAH - HOW IS IT BLOWN? There are two basic views of how to blow the shevarim-teruah combination. Some opinions hold that no breath may be taken between them and even b'dieved, a breath between them invalidates the blast. Others hold that a breath may be taken as long as it takes no longer than the split second that it takes to draw a breath. The custom in most congregations is to do it both ways; the tekios before Musaf are blown with no breath being taken between the shevarim-teruah, while the tekios during and after Musaf are blown with a break for drawing a breath between the shevarim-teruah(17).

MISTAKES WHILE BLOWING There are basically two types of mistakes that the tokea can make while blowing shofar. The most common is that the tokea tries but fails to produce the proper sound. The general rule is that the tokea ignores the failed try, takes a breath, and tries again(18).

The other type of mistake is that the tokea blows the blast properly, but loses track and blows the wrong blast, e.g., instead of shevarim he thinks that a tekiah is in order, or instead of teruah he thinks that a shevarim is due and he blows the shevarim. In that case, it is not sufficient to merely ignore the wrong blast; rather the tokea must repeat the tekiah which precedes the shevarim(19).

When a tekiah needs to be repeated, it is proper that the makri notify the congregation of that (by banging on the bimah, etc.), so that the listeners do not lose track of which blasts are being blown.

ADDITIONAL HIDDURIM As there are different views and/or stringencies pertaining to various aspects of tekias shofar, one who wishes to be extremely particular in this mitzvah may blow (or hear) additional blasts after the davening is over in order to satisfy all opinions. These include the following hiddurim: There are several ways of blowing the shevarim sound; while some blow short, straight blasts, others make a slight undulation (tu-u-tu). Some opinions maintain that l'chatchillah, each shever should be no longer than the length of two beeps(20).

Some opinions hold that when the shevarim-teruah sound is blown, there may not be any break at all between them (even if no breath is taken); the shever must lead directly into the teruah(21). Some authorities insist that the tekiah sound be straight and clear from beginning to the end, with no fluctuation of pitch throughout the entire blast(22).

FOOTNOTES: 1 This year, the shofar is blown only on the second day of Rosh Hashanah as the first day is Shabbos. 2 The most fundamental reason to perform this mitzvah, however, is simply that Hashem commanded us to do so. 3 Mateh Efrayim 585:2. 4 While the basic definition of a teruah

is a "crying" sound, it was unclear if that resembled short "wailing" sounds or longer "groaning" sounds. 5 Rosh Hashana 33b. 6 There are Rishonim who hold that a teruah is three short beeps. B'dieved, we may rely on that view to fulfill our obligation (Mishnah Berurah 590:12). 7 The obligation of women regarding tekias shofar was discussed in The Weekly Halachah Discussion, pg. 532-534. 8 Mishnah Berurah 585:2. A weak or elderly person may lean on a shtender or a table during these sets of tekios (Sha'ar ha-Tziyun 585:2). 9 Based on Mishnah Berurah 586:22 and 620:7. See also Mateh Efrayim 586:7 and Ktze ha-Mateh 590:1. See, however, Mateh Efrayim 593:3 who seems to rule in this case that three TaSHRaTs should be blown. 10 Mishnah Berurah 592:2. B'dieved, one fulfills his obligation if he sat during these tekios; ibid. 11 See Mishnah Berurah 592:4. 12 Asher Yatzar, though, may be recited; Minchas Yitzchak 3:44; 4:47. 13 This is based on the minimum length of time required for the teruah, not on the actual time it took to blow a particular teruah. 14 Mishnah Berurah 587:16; haTekios k'Halachah u'Behidur 1 quoting several sources. 15 Shulchan Aruch Harav 590:7. 16 O.C. 590:4. 17 Mishnah Berurah 590:20 and Sha'ar ha-Tziyun 18. The makri, too, should take a breath between the announcement of shevarim-teruah, so that the tokea will follow his lead (Elef ha-Magen 22). 18 Based on Mishnah Berurah 290:34, Aruch ha-Shulchan 290:20 and Da'as Torah 590:8. 19 Another example is when the tokea mistakenly blows [or begins to blow] two sets of shevarim or teruos in a row. The original tekiah must be repeated. 20 See O.C. 590:3. 21 Avnei Nezer 443; Chazon Ish O.C. 136:1. This is difficult to perform properly. 22 Harav Y.L. Diskin, based on the view of the Ramban and Ritva, see Moadim u'Zmanim 1:5. Chazon Ish, however, was not particular about this; Orchos Rabbeinu 2:183.

K'siva Vchasima Tova Wishing all of our readers a good year filled with brachos for all. Rabbi Doniel Neustadt and Jeffrey Gross WEEKLY HALACHA IN BOOK FORM! The Weekly Halachah Discussion Volume 2 on Yayikra, Bamidbar and Devarim is published and on sale in your local bookstore! Weekly-Halacha, Copyright (c) 1999 by Rabbi Neustadt, Dr. Jeffrey Gross and Project Genesis, Inc. The author, Rabbi Neustadt, is the principal of Yavne Teachers' College in Cleveland, Ohio. He is also the Magid Shiur of a daily Mishna Berurah class at Congregation Shomre Shabbos. The Weekly-Halacha Series is distributed L'zechus Doniel Meir ben Hinda. Weekly sponsorships are available - please mail to jgross@torah.org . The series is distributed by the Harbotzas Torah Division of Congregation Shomre Shabbos, 1801 South Taylor Road, Cleveland Heights, Ohio 44118 HaRav Yisroel Grumer, Marah D'Asra. Project Genesis: Torah on the Information Superhighway learn@torah.org 17 Warren Road, Suite 2B http://www.torah.org/ Baltimore, MD 21208 (410) 602-1350 FAX: 602-1351

[From 1996] <http://www.ucalgary.ca/~akiva/HOJMI/drosho.html>
 Congregation House of Jacob-Mikveh Israel Calgary, AB
 Dvar Torah: Rosh Hashana
 Rabbi Moshe Shulman
 THE GREAT SHOFAR

It was Rosh Hashana 1933, just after Hitler's rise to power. Rav Avraham Yitzchok Hakohen Kook, first Chief Rabbi of Israel, and spiritual leader of the religious Zionist movement, decided to give his Rosh Hashana sermon that year in the Old City of Jerusalem, in the magnificent Synagogue known as the Churva. That year, in 1933, Rav Kook said the following.

We pray for Redemption, by asking for the blast of the Great Shofar: "And on that day the Great Shofar shall sound, and the lost ones shall emerge from the land of Ashur, and the oppressed from the land of Egypt, to bow to G-d on the Holy mountain - Jerusalem." Throughout our prayers we ask: Teka beshofar gadol lecheiruteinu "Sound the Great Shofar of our Redemption." What is this Shofar of Mashiach? Why does he even have to blow a shofar? Does this have anything to do with the Shofar we ourselves blow on Rosh Hashana? And why the "great shofar"?

We blow the Shofar to awaken us to repentance, to the declaration that G'd is our King, our call to duty. Uru yesheinim me'shinatchem "Wake up from your slumber", "Can a Shofar be sounded in the city," asks the prophet Yechezkel, "and the people not tremble?"

But the Shofar of Redemption? Explains Rav Kook, the Shofar of Mashiach is not the Shofar that the Mashiach blows. It is the Shofar that each and every one of us blows inside. It is the "impetus", the drive, the yearning of the Jewish people for a new life, a better future, a more meaningful world. It is that drive within us that makes the Redemption unfold!

The Shofar of Rosh Hashana - awakens us. The Shofar of Redemption - is our response!

But why the "great shofar"? Explained Rav Kook: In fact, the Halacha defines 3 types of Shofars.

1. Ideal Shofar, is the Ram's horn.

2. However, any horn of a kosher animal will suffice, although not ideal.

3. If no kosher animal shofar is available, then a horn of a non-kosher animal, or animal used for idolatry may be used - although no blessing may be recited.

These are the "small", "medium", and "great" Shofars of Rosh Hashana.

In the response of the Jewish People, the Shofar of Redemption, there are also three "Shofars", three motivating forces in our return to Israel. These are those who yearn for the Shofar of the Rams horn, the cry of the Akeidah of Isaac, the Sanctity of the Temple, the Commandments in the Torah, the desire to heed the word of G'd, and to build the Land of Israel as He has commanded. This is the "Great Shofar".

Then there are those who don't necessarily understand or are aware of all the Commandments, who don't fully comprehend the significance of the binding of Isaac, or the Commandments. But they are proud of their Judaism, they love their people, and want to dedicate their lives to building a home for the Jewish people. This too, is a Kosher Shofar.

Then there is the third Shofar - that of a non-Kosher animal, over which no blessing may be said. This is not the internal call of the Jewish people to return home. This is the blast blown not by Jews, but by the non-Jewish tyrants of history who have persecuted and oppressed us, and in so doing have forced us out of hiding, and back to Israel. These are the Haman's of history, who, says the Talmud, may also lead or force us back towards Redemption, but certainly not in way over which we can recite a blessing!

This, then is the request: Blow the Great Shofar of Redemption, and pray that the Jews return to Israel out of love for the land, for the people, the Torah, love and reverence for G'd, and a deep commitment to the Torah.

There is a beautiful story of the Zionist leader Shmaryahu Levin, who tried desperately, as a child, to learn how to blow the Shofar. Just before the High Holidays, he was so anxious, he had spent hours practicing, when in walked a Polish peasant, listened to the boy's feeble attempts, took the Shofar, and blew a mighty sound. The boy ran to his teacher, in tears: "How come I, as a Jew, practice and struggle and can barely produce a whimper, and this Gentile peasant, without any preparation, produces a mighty sound?" The teacher put his arms around the boy and said: "My son, the trick is not to blow the Shofar; the trick is to listen to it!"

The Shofar of Rosh Hashana must awaken us to respond, but we must first ask the question "which Shofar do we hear?", and "with which Shofar do we respond?"

Today, there are many Jews who are Jews BY DEFAULT! They hear only the sound of the "small Shofar", the Shofar blown by a hostile anti-Semitic world. They hear the sound of the Shofar of war, oppression in the former Soviet Union, or Islamic fundamentalism, terrorist attacks, and they declare "I am Jewish". But it's an identity of escape, not of pride!

How many Jews in pre-war Germany, in the 1910's and 1920's, tried to hide their identity, "Be a Jew in your home a human being outside", only to discover quota's and limitations wherever they went? They did not point to themselves as Jews. They had other people doing it for them. Someone else was blowing the Shofar.

A Judaism of fear, of persecution, of pogroms and blood-libels - we have certainly known much of that. That's part of our history, our make-up. But that's only the beginning of the picture. Those who hear only the "small Shofar" are Jews by default, certainly not a Judaism or a heritage of which to be proud!

There are those, however, whose Jewish identity is accompanied with a deep sense of pride. Those are people who hear of Israel's victories, and walk around with a smile, and hear of Israel's defeats, and are saddened. These are the Jews, all over University campuses across North America, who join Hillel houses and Jewish action groups - to be with other Jews.

These are Jews who hear the "medium Shofar", who feel a connection to the nation and people of Israel, a connection to history, a sense of belonging and purpose. They want to raise Jewish children, G'd forbid their children should marry out, but whose commitment to Jewish LIVING is weak.

This is the shofar of those who cry out for Jewish continuity, but struggle to identify what that means! Perhaps it means belonging to Jewish community organisations, or involvement in Israel; donations to Jewish causes. These are people who support Hebrew education, because we need to know our history, and how to speak Hebrew, since that's important to Jewish continuity! But who lack an understanding of and commitment to the Sanctity and laws of the Torah. There is a sense of belonging, but not necessarily of understanding!

The prayer, the hope, the dream of Rosh Hashana - is that we hear the third Shofar - that through our prayers, our study, our teshuva, we all become those whose dreams and aspirations are expressed in the Rosh Hashana prayer of Aleinu: "To perfect the world under the Kingdom and Yoke of Heaven". The hope is that we live our lives according to the laws of the Torah, beautiful laws, that have the ability to transform an entire society into one predicated upon Sanctity, and spirituality.

Shabbat, which can imbue every week with purpose.

Kashrut, which can transform our homes in Sanctuaries.

Family purity, which can build strong families, and beautiful marriages.

The study of Torah, which can fill our lives with understanding, wisdom, and insight.

This is the vision of the Great Shofar of Redemption - the Ram's horn, the Shofar of the Akeidah - the willingness to sacrifice for Judaism, in death, as well as in life, to dedicate our lives to the Will of the Almighty, and to declare Him as King, our King, and we, His loyal subjects.

That's the prayer of Rosh Hashana, that we all be united through the Great Shofar of Redemption, when "All living creatures shall declare the Lord G'd of Israel as King, when his Kingdom shall rule over all."

We pray: "Blow the GREAT Shofar of Redemption," The choice is up to us. Which Shofar do we hear?

From: Aish HaTorah[SMTP:aishlist@mail.netvision.net.il] Subject: Aish - Micros & Macros High Holidays with Aish.Edu /www.aish.edu
"MICROS AND MACROS"

by Rabbi Yitzchak Berkowitz Aish HaTorah Jerusalem

The famous question is asked: Why doesn't Yom Kippur - the Day of Atonement - come before Rosh Hashana - the Day of Judgement? Shouldn't we be forgiven and then judged? And what's the difference between these two holidays, anyway? The difference is that Rosh Hashana deals with general goals and commitments, while Yom Kippur deals with specifics - i.e. meticulously examining every one of our actions. Rosh Hashana is determining what it's all about. Yom Kippur is taking the values that were expressed on Rosh Hashana and measuring our behavior against them. Rosh Hashana must come first, because if you focus on details without first focusing on the big picture, your commitment to change will be petty. Only when you have a clear sense of direction can you view your actions realistically. Change only comes if there's a real "new you," and that new you is born on Rosh Hashana, the day humanity was born. To properly utilize

both holidays, you must take care not to confuse them. Don't think of the preparation for Rosh Hashana as "reviewing your actions and committing to being better." That's missing the point, and the liturgy of Rosh Hashana has very little mention of it. Similarly, on Yom Kippur you can't get away with doing Teshuva in general terms. Just like Rosh Hashana is only effective if you concentrate on a general framework, Yom Kippur won't do the job unless you focus on the details.

We spend the month of Elul preparing for Rosh Hashana. But when the big day arrives, it's not uncommon for people to behave in a way that's completely detached from all the preparations. This is because there's a natural fear when we imagine "G-d and judgement." Yet the Sages tell us explicitly that you're not allowed to confess on Rosh Hashana. Don't get scared and think of sin, even though it's the Day of Judgement. Keep the confidence that what you need for a successful Rosh Hashana is a basic commitment to the right values. The way to do this is to ask the question: "What am I living for?" It's not necessarily difficult to answer, but the hard part is you have to mean it. Are you really interested in changing - or is this just lip service?

On Rosh Hashana we speak about making G-d our King. This means giving the Almighty a vote of confidence that life is beautiful even if it involves struggle. That's because the reality of G-d is that He will often bring us struggle in order that we should grow. At the beginning of Mesilat Yesharim, the Ramchal's classic work of Jewish ethics, he writes: "What is man's responsibility in life? To take pleasure in G-d." Getting this clear is the singular message of Rosh Hashana. The one true aspiration of every human being is to get close to G-d. Remember that we're not forced into it. G-d isn't a tyrant. He rules as a popular King and we want it. (Though of course He can't be deposed!)

The Sages teach that there is one true measure of man: How much "fear of Heaven" he has. This is the measuring-rod of a person's connection to reality. What is this fear of Heaven? Look to all the diverse aspects of your life - your personality, environment, knowledge and experiences. Even though every situation contains a different struggle, both in degree and kind, that's only superficially. In actuality, deep inside there's one point, one sensation that's all the same. This is what we call "fear of Heaven." It's the one point that - regardless of where your particular struggles lie - determines whether you're fighting or not. The Sages say that "Everything is in the hands of Heaven, except for fear of Heaven." How do you work on fear of Heaven and acquire more of it? This is what Rosh Hashana is all about - determining what it is you're living for and driving it home again and again and again. Energizing yourself and giving yourself more and more desire to fight and win, becoming more confident that you will win, building on the small victories. It's the basic commitment to fight and win, with no thought of surrender, whether the issue is part of your nature, or something beat into you by your environment and society. If you've got the energy, you can take on anyone and anything. On Rosh Hashana you develop the energy by making G-d your King. It's a commitment to fight. It's joining the army, but with a difference: it's all one-to-one combat, for each of us has our own battles. That's the one point that makes the difference and is the one point you have to work on during Rosh Hashana. Only then can you go and apply it to the particular issues that you are going to locate in preparation for Yom Kippur.

Ultimately however, we're all in this together. This time of year includes a great deal of formalized prayer. Even if one particular prayer doesn't have meaning for you, you're still required to say it. Of course, concerning the depth of feeling, everyone is an individual. Some prayers speak to you and others don't. The Sages say that when Rabbi "X" read verse "Y," he cried. Him and no one else. Every Sage had a verse that dealt with an issue that was vitally important to him. Yet we pray as a community because we have to go beyond our own struggles. Although we have our individual battles, ultimately the battle is for fear of Heaven - and we all share it. In terms of determining the fate of the Jewish nation, that one point is what will make the difference. Even though your friend isn't with you when you face your

own issues, and the weapons and strategies you use will be different than his, recognize that we're all fighting a similar basic issue. The battle is to determine if we're soldiers or deserters. This is what we need the group for. If you understand it in these terms, you'll be there while others are fighting their battles. Are you part of the Jewish people or not? This Rosh Hashana, let us make the commitment. Together we can win.

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From: TorahFax[SMTP:torahfax@netaxis.qc.ca] bs"d.

In a previous Torah Fax we discussed some of the reasons for blowing the Shofar on Rosh Hashana. One reason is that it reminds us of the most important event in Jewish history; G-d's giving the Torah on Mount Sinai which was accompanied by the sound of the Shofar.

Our sages explain this with the following parable: A mighty king had one daughter whom he loved dearly. The princess was intelligent and beautiful. The king searched throughout his kingdom for the finest young man for a husband. Finally, he found a handsome, bright young man whom he offered his daughter for a wife. The wedding was celebrated with great fanfare. It was a very joyous event and the king's musicians did a splendid job at making everyone happy. Whenever the king wanted to remember his wonderful feelings of the wedding, the king would invite the musicians to play the same songs. Once the king decided to make a party on one of the islands in his kingdom. Many ships were prepared to carry the many guests to the party. The musicians who were to perform at the party were traveling on the same ship as the princess. Unfortunately, once on the open sea a storm broke out and the ships were scattered into all directions. The ship with the princess and the musicians ended up in a far away land where no one knew the princess. The princess and musicians were taken as slaves to work for the ruler of that land. The princess became a maid and together with the other maids worked at many chores in the palace. The musicians too were made to play in the king's band. In the beginning, as she remembered who she was and the honor she received in her father's land, she cried and was very upset at her present situation, but as the years went on she got used to her role as a maid, she forgot her origin and behaved as one of the other maids in the palace. One day the ruler decided to make a big feast for the dignitaries in his country. All the maids, the former princess included, were busy setting up and preparing for the great party. She had long forgotten about her past, who she was and blended in well with the rest of the maids. During the party the musicians, who came together with the princess, were invited to play some of the songs which they formerly played. No sooner did they begin to play the melodies which they once played, it immediately brought back long forgotten memories of her wedding and her wonderful days with her father, and she began to cry. Now she longed to be back with her father and be the princess she once was.

The same is with the sounding of the Shofar on Rosh Hashana. Our sages tell us that each and every Jewish soul was at Mount Sinai at the time of the giving of the Torah. That great event is compared in scriptures to a wedding in which Hashem and people of Israel formed an everlasting bond and covenant as related in the Torah. We, living in a material world, unfortunately, tend to drift away in the rough sea of material pleasure. We become enslaved to our material needs, just as the princess became used to her situation, we, too, forget our glorified past and neglect our spiritual needs. Sounding the Shofar on Rosh Hashana awakens us from our day-to-day trance. Just as her wedding music reminded the princess who she really was and what she should strive to be, so too, the sound of the Shofar, the same Shofar which was sounded at Mount Sinai at the Giving-of-the-Torah-wedding, reminds us, as we begin the new year, who we are. We are reminded of our true mission in life and that we must strive to perform the purpose and goals we were given at Mount Sinai.

TorahFax Box 373 Station Snowdon Montreal, Quebec. H3X 3T6 Canada <http://www.netaxis.qc.ca/torahfax>

From: TorahFax[SMTP:torahfax@netaxis.qc.ca] bs"d.

Each holiday is associated with a particular mitzvah or mitzvot which symbolizes the significance and meaning of that holiday. On Passover, we perform the Seder, eat matzah and maror, drink four cups of wine etc. to recall the story of the Exodus and the miracles associated with it. On Sukkot, we eat in the Sukkah as a reminder of the Sukkot (shelters) which G-d provided for the people of Israel while traveling through the desert. Chanukah, we light the Menorah to commemorate the miracle of the Menorah in the Holy Temple and on Purim, we read the Megila to remember the miracle which took place at the time.

Q. The mitzvah and highlight of Rosh Hashana is the Shofar. What association is there between the sound of the Shofar and Rosh Hashana?

A. Rosh Hashana is the day when G-d passes judgment upon everyone and everything. It is a day of soul searching, prayer and deciding to better ourselves in the coming year. Rosh Hashana is also a day in which we proclaim G-d as King of the universe.

Maimonides explains the mitzvah of Shofar as a "wake up" call to repentance. He writes: "Although the sounding of the Shofar on Rosh Hashana is a decree of the Torah, without any particular reason given, it alludes to the following: "Awaken you sleepers from your sleep and arise from your slumber. Examine your deeds, repent and remember your Creator. All who forgot the truth in the vanities of the times and dwell all year in vanity and emptiness, look into your souls, improve your ways and actions."

The name "Shofar" also alludes to the above point. Shofar is from the same root as "Shapru" which means to "beautify." Thus, the sound of the Shofar reminds us to regret our wrongdoing of the past and resolve to "beautify our actions and deeds" in the coming year.

Another purpose of the Shofar is that in Biblical times it was customary to blow the Shofar at the coronation of a king. Thus, blowing the Shofar on Rosh Hashana symbolizes our coronation of G-d as King of the universe.

The sound of the Shofar also reminds us of the Giving of the Torah, which was accompanied by "thunder, lightning and the sound of the Shofar." Thus, on Rosh Hashana, as we usher in the new year, we are reminded to observe the Torah and adhere to its mitzvot.

Also, the Shofar is made of a ram's horn. Abraham passed his final and most difficult test when he was ready to obey G-d's commandment and sacrifice his son Isaac on the altar. At that point, G-d showed him a ram which he sacrificed instead. The Shofar, made of a ram serves as a reminder of the great sacrifice which our forefathers Abraham and Isaac were willing to make. We pray that in their merit G-d will inscribe us, their descendants, for a good year.

The Shofar also reminds us of the ultimate redemption, with the coming of Moshiach whose arrival will be announced with the sounding of the Great Shofar.

HAVE A VERY GOOD, HEALTHY AND SUCCESSFUL DAY & SHANA TOVA - A HAPPY, HEALTHY AND PROSPEROUS NEW YEAR TorahFax Box 373 Station Snowdon Montreal, Quebec. H3X 3T6 Canada <http://www.netaxis.qc.ca/torahfax>

From: Rabbi Yehudah Prero[SMTP:prero@torah.org]

Week of Rosh HaShanah Topic: A Welcome Houseguest

The innkeeper was despondent. The competition fabricated tales of his corruption, of how he swindled customers, of how he cheated the government out of taxes. They reported these allegations to the authorities, which accepted their word as gospel. The innkeeper was sentenced to spend the duration of his life imprisoned, subject to back breaking labor. The innkeeper knew he had to do all that he could to have this virtual death sentence reversed. He hired the best attorneys and the most persuasive lobbyists to plead his case before the courts and the well connected. However, it was for naught, as the authorities steadfastly upheld their

sentence against the innkeeper. His friends and family gathered together to devise some method of saving this man from his terrible fate. After some time they had an idea. They informed the innkeeper he really only had one option: he must get an audience with the king himself. The king was known for being kind, reasoned, and equitable. He did not tolerate injustice. Perhaps if he personally heard the innkeeper's entreaties, the innkeeper would be spared. However, it was not easy to get an audience with the king. It was even more difficult at this time of the year. Unbeknownst to his subjects, the king, on his yearly holiday, had a unique way of spending his time. He would dress up as a commoner. He would experience the sights and sounds of his kingdom as his subjects did. He would hear the word on the streets, the concerns of the common folk, and see how people felt about having him as their monarch. He would be on the lookout for unrest, for potential security breaches, and for quality of life problems. It was now time for the king to take his holiday, making the possibility of being granted an audience that much more impossible. The king's travels took him to the countryside, to the inn of the very innkeeper who desired so greatly to speak with him. The king, incognito, lodged at the inn for a few days. He was not recognized, and he then moved on. Not long after the king departed, word got out as to where the king had visited on his holiday. When the innkeeper heard that the king, in the flesh and blood, had been under the same roof as him for days, he became ashen. He shrieked. "I needed to speak to him! I needed to plead my case before him! Here he was, sitting at the same table with me, eating and chatting with me. I had this awesome opportunity to pour out my heart, to plead my case, to ask for mercy, and I lost it. A few days ago, he was right here, Now, he is in his palace, behind a moat with armed guards and ministers attending to him. He is protected from all those who want to speak to him, from those who have not been called for an audience." And with that the innkeeper put his head down and sobbed uncontrollably.

The Chofetz Chaim said that this story is truly the story of the life of each and every one of us. When we are in this world, living our lives, G-d is present in everyone's home. When we have difficult times, trials and travails, He is there for us to turn to. By performing Mitzvos and studying Torah, we get His attention and He listens to us. However, there are many people who do not acknowledge His presence. They forget about G-d and His proximity. By the time these people get to His palace, in the World To Come, it is too late. The audience will not be so easily forthcoming. "Seek Hashem when He can be found, call Him when He is near. Let the wicked one forsake his ways and the iniquitous man his thoughts; and let him return to Hashem and He will show him mercy . . ." These words from the book of Yeshaya (Isaiah 55:6-7), our Sages tell us, refer to the present time period. Hashem, during Elul, during the Ten Days of repentance, is here, He can be found. He is in our homes. Let us not squander this remarkable opportunity. Let us make G-d feel welcome in our homes, so that He remains with us throughout the year, bestowing his abundance of blessings upon us.

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From: aweiss@virtual.co.il[SMTP:aweiss@virtual.co.il]
 YESHIVAT SHA'ALVIM CHODESH B'CHODSHO
 REPENTANCE BY RAV MOSHE TZURIEL

It is quite odd that the commandment of repentance is not found in the register of 613 commandments. Rambam (mitzvah 73, Book of Mitzvot) records as a mitzvah to "confess one's sins", but "repentance" per se. So too, opening his "Hilchos Tshuva" he teaches: "When a person repents, it is a mitzvah to confess one's sins." How is this?

Maharal answers on this point that Tshuva is above all mitzvot. The Talmud Yerushalmi (Makkot 2:6) Relates that when Wisdom was asked, "What is to be done with sinners?" the Book of Wisdom (Mishlei, 13:12) answered, "They should Suffer". When the realm of prophecy was asked, the

Prophet (Yechezkel 18:4) answered, The sinner should be punished by death." When the Five Books of the Torah were asked, the response was, "Let him bring an offering to the Temple". When G-d Himself was asked, He answered: Let him repent and mend his ways.

Maharal shows us here an ascending scale. Our holy bible has three sections: Ketuvim, Nevi'im, and the Torah itself. Each of these find no relief from the onus of sin without some redeeming act; either suffering (Mishlei), or death (Yechezkel), or suffering the monetary loss of a sacrifice. But to limit oneself to an action of the heart, or uttering certain words, this is a completely novel concept engendered solely by G-d Himself.

Why does repentance have such power? Through the act of Tshuva a person is recreating himself. A person who changes his attitude, who makes a shift in his scale of values and in his mode of behavior, by this alone he is reborn.

With this explanation we can understand why the verse "let us fashion Man (Breishit 1:26)" is written in the plural form. G-d Takes man as a partner and says: Both of us together will reform your character. The greatness of G-d is in His humility" (Megilla 31a).

The Torah could not command to repent, since repentance preceded Man's existence. This is also attested to by the Talmud, listing seven gifts which Hashem granted the world before the world was created: Torah, Repentance, Gan Eden, Gehenom, The Throne of Glory, The Holy Temple, Mashiach (Pesachim 54a).

This true understanding, that repentance is an act of creation, answers for us the known quandary; why are we judged on Rosh Hashana and then given a reprieve of ten days, when the signet seal is applied on Yom Kippur? Shouldn't we fast and beg forgiveness before Rosh Hashana?

The answer is that of course we have already ceased our sins way before Rosh Hashana, When we dress up in our holiday clothes on Rosh Hashana we already know fully well that we are spiritually clean (Yerushalmi, Rosh Hashana 1:3).

G-d gives us an extra push, an extra opportunity use the gift of repentance to switch all of our sins to mitzvot (Yoma 86a). This is the reason for the extra days of repentance. How wonderful of G-d, and how fortunate for us!

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From: Yated USA[SMTP:yated-usa@ttec.com] Yated Neeman
 AVINU MALKEINU BY RABBI MORDECHAI KAMENETSKY

Throughout the Nusach Hatefilah of the Yomim Noraim, we find references to the Ribono Shel Olam with varying descriptions, each according to the vast, all encompassing yet different midos that we attribute to Him. But there are two characteristics in which we refer to Hakadosh Boruch Hu that quite often go in tandem. In one of the most fervently recited tefilos, Hashem Yisborach is referred to as Avinu Malkeinu, Our Father Our King. In other tefilos, the different expressions that describe the Creator seem to be able stand alone, each describing another attribute of the Ribono Shel Olam. He is our Master, He is our Redeemer, He is our Father, and He is our Hashem. But in the tefilah that we say every day after mincha and shacharis, (barring Shabbos) the expression, Avinu Malkeinu, Our Father, Our King seems to go together, as if it were one title. What is the significance of the connection? In addition, often we totally separate the two attributes: We say in the tefilah, "If we are like sons, have mercy like a father has mercy on a son, and if we are like servants to a master than our eyes are turned to You until you have mercy upon us. It seems from that tefilah that the love to a son is different than that of subject. Why, then in the tefilah of Avinu Malkeinu are the two different components combined?

The Machzor Vitri explains that the source for the tefillah is based on a Gemarah in Ta'anis (Daf 25:). The Gemarah relates that there was a terrible drought and Rabbi Eliezer went to be mispallel. He said 24 brachos and was not answered. Then R' Akviva went to daven. He began by crying "Avinu

Malkeinu, Our Father, Our King, Ein Lanu Melech Elah Atah, we have no other but You! Avinu Malkeinu, Our Father, Our King, for Your sake have mercy upon us!" Immediately the rains came. A voice came from heaven. "Not because this one (Rebbi Akiva is greater, but because he is maavir on his midos, while the other is not. The Machzor Vitri explains that when Chazal saw that this tefillah was effective, they instituted it as part of the tefilos during he Y'mei haTeshuva. It is clear that the attribute of maavir al midosov has a great connection to the Tefillah of Avinu Malkeinu. How does this combination of fatherly love and regal scrutiny work in tandem?

The Dubnow Maggid tells the story of Velvel a Cheder teacher in a small shtetl. Velvel was a loving man who was known to be a kind and caring father, but as the melamed he was known as a strict disciplinarian. Those who did not behave were not spared the wrath of the back of his hand. One year Reb Velvel was in a dilemma. His son, Yankele, would be entering his class. He knew that as long as he was in the classroom, he would have to lay aside his gentle demeanor and treat his son, who had a reputation for misbehavior, as strictly as everyone else. Before the first day of school he called Yankele to his small room and sat him down. "Yankele," he began softly, "tomorrow we begin cheder." I am your Rebbe, and I expect you to behave. You have to realize that as long as we are in the classroom together, I am your Rebbe. Do not call me Tatty because I will not respond. I will treat you no different than any boy in the class." Then he added reassuringly, "but the moment school is over, you don't have to fear a thing. I will be just as warm and loving as I always am." The next morning school began and it did not take long before Yankele began to act rowdy. Reb Velvel walked up to his seat and without warning, landed a patch on his son's cheek. For the rest of the day Yankele acted perfectly and listened to the work intently. The cheder was let out and Yankele ran toward his home when he noticed his father, too, walking slowly in the same direction. He caught up with him and walked slowly behind. Then with fatherly affection reb Velvel turned to his son. "So Yankele, how was your first day of cheder?" he asked with a broad smile. With tears welling in his eyes, Yankeleh responded. "Okay. But Tahitty could you please do me a favor?" "Surely my son!" responded Reb Velvel. The boy began to sob. "Please tell the Rebbe not to potch me any more!"

Perhaps the secret of Avinu Malkeinu is the same Y'sod of Rabbi Akiva's power. We know HaKadosh Boruch who is the one filled with the fatherly compassion of K'Rachem Av al Banim. We also know that he is the King of Judgement. We ask Hakadosh Boruch Hu to combine the great middah of fatherly compassion, even when viewing us as subjects. But we in turn must do the same. We must show HaKadosh Boruch Hu that we emulate the great middah of Rebbi Akiva, in letting our softer midos overrule those of harshness. We have to use these days of Selicha and Mechilah to be ma'avir on our midos and in that way Hashem our King will have mercy like our father and bless us with a K'sivah V'Chasima Tova.

From: Yeshivat Har Etzion's Israel Koschitzky Virtual Beit Midrash :yhe@vbm-torah.org Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash (Vbm) Yhe-holiday: Special Holiday Package Dedicated in memory of Philip (Shraga Feivel) Berkowitz z"l.

"HOW CAN WE SPEAK, AND HOW CAN WE JUSTIFY OURSELVES?" BY HARAV YEHUDA AMITAL Translated by David Silverberg

"How can we complain, what can we say, how can we speak, and how can we justify ourselves? We will examine our ways and scrutinize them, and we will return to You, for Your Hand is outstretched to accept returnees. Not with abundance and not with deeds have we come before You; like paupers and mendicants we knock on Your door." (from the Selichot prayers)

Throughout the year, we try to present ourselves before others (and before our own selves) as the proud owners of spiritual wealth, as capable and accomplished individuals. Only upon the arrival of the moment of

truth does it become clear that "like paupers and mendicants we knock on Your door." This does not mean that we are devoid of accomplishment; rather, any accomplishments we have attained cannot be attributed to us. The results were produced from Above, and anything we may have contributed on our own accord amounts to very little. God produced conditions - upbringing, influences, material circumstances - where we could be expected to accomplish what we have. But how far did we go beyond what could reasonably be expected of us? Upon weighing the divine efforts on our behalf, as against our own initiatives, we recognize that we are, indeed, "like paupers and mendicants."

This morning we read in the Torah: "You stand this day, all of you, before the Lord your God - your tribal heads, your elders and your officials, all the men of Israel, your children, your wives, even the stranger within your camp, from woodchopper to water-drawer - to enter into the covenant of the Lord your God and its sanctions, which your Lord your God is concluding with you this day." (Devarim 29:9-11) "You stand this day, all of you, before the Lord your God." Such a sublime experience, the opportunity to stand before God, is granted to each individual. Not only does Kelal Yisrael as a whole stand before the Almighty, but so does every person, from the woodcutter to the water-drawer. What kind of relationship is forged at this setting? A covenant - a mutual, bilateral commitment between the individual and God. The sinner must ask himself, how will the Almighty relate to me from this point on? What will His reaction be? Indeed, any sin constitutes an act of infidelity. A covenant is the most binding and demanding form of commitment and, as such, any deviation from the provisions thereof comprises a breach of that agreement. Moreover, a covenant is a mutual commitment, by which I obligate myself towards God and God, as it were, obligates Himself to me as an individual. "I am for my Beloved and my Beloved is for me." Heaven forbid that a person should turn his back on the covenant! "You, O God, are righteous; and we are shamefaced."

"What can we say, how can we speak, and how can we justify ourselves?" Filled with shame, we cannot justify our behavior; we have no choice but to explore other options. One possibility presents itself before us: "We will examine our ways and scrutinize them, and we will return to God." But, as we know all too well, this option is far from simple. One needs to work arduously to reach this recognition: "I will go and I will return to my first husband, for it was better for me then than now" (Hoshea 2:9). Only once the individual recognizes this, that "it was better for me [when I was close to God] than now [when I have sinned]," can he return completely to God. The challenge that lies before us over the days ahead is to reach this recognition: "We will examine our ways and scrutinize them."

But there exists a second option, as well, one that we employ during the Selichot period: the Thirteen Attributes of Mercy. Their recitation comprises the central body of Selichot, as all other hymns merely form the introduction to the Thirteen Attributes. What are these Attributes all about? Why do they take center stage in our Selichot prayers?

Regarding the verse, "God passed before him and proclaimed" (Shemot 34:6, the verse of the Thirteen Attributes), Rabbi Yochanan commented that the Almighty wrapped Himself, as it were, in a tallit, like a sheli'ach tzibbur (the "emissary of the congregation," or cantor). "He showed Moshe the proper procedure for prayer, telling him, 'Whenever Benei Yisrael sin, they shall perform before Me this procedure and I will forgive them'" (Rosh Ha-shana 17b). Thus, we are promised that the recitation of the Attributes of Mercy yields forgiveness. How does this work? As Rabbi Yochanan indicates, a sense of "sheli'ach tzibbur" is required to invoke the Thirteen Attributes of Mercy. Without this awareness, a person cannot hope to reap the potential benefits of the Attributes. Each Jew in each generation serves as a sheli'ach tzibbur. We pray almost exclusively in the plural. If our siddur contained only those prayers composed by the Anshei Keneset Ha-gedola (Members of the Great Assembly), we would not utter a single private, individualistic prayer. In fact, throughout the High Holiday service

we speak exclusively about Keneset Yisrael. We pray for the welfare of the world at large, the restoration of the Shekhina and Jewish monarchy. But every person has his own, personal issues and problems. Fortunately for us, the great poets provided us with supplications such as "Avinu Malkeinu" and "U-netaneh Tokef," where we find some expression of private concerns. Essentially, though, this is how an individual must stand before the Almighty - as a sheli'ach tzibbur. The Zohar goes so far as to say that one who utters a personal prayer is like a barking dog. The term "sheli'ach tzibbur," the emissary of the community, denotes a sense of communal responsibility and obligation. If the principle that each person should see himself as a sheli'ach tzibbur applies in general, then how much more so does it pertain to us! Who are the ones who give Benei Yisrael their unique image, if not for the thousands of yeshiva students and the tens of thousands of individuals engaged in Torah? These are the shelichei tzibbur, and the responsibility resting upon their shoulders is of a fundamentally different quality. When people talk of the Jewish character of the State of Israel, what provides this unique character? The answer lies in the fact that tens of thousands of Jews in Israel pray in synagogues and recite Selichot. Although these worshippers appear at first as mere individuals, they are, in fact, representatives of the Jewish community at large. We must pray for everyone. Without a sense of communal responsibility, one cannot proceed to recite the Thirteen Attributes of Mercy, especially in our time.

Wherein lies the significance of the Almighty's symbolic "wrapping Himself" in a tallit? When one conceals his inner being, suppresses his ego and overcomes his own sense of self, then he himself cannot be seen. What emerges is only his role as agent and emissary, his entire being is defined exclusively by his sacred mission. As a sheli'ach tzibbur, God tells us that if we cultivate an ambitious sense of shelichut, of mission and undertaking, then the recitation of the Thirteen Attributes will not be for naught. Indeed, perhaps the most difficult challenge we confront on the Yamim Nora'im is that "we pass before Him like sheep," we come before the Almighty's tribunal one by one. Were one to be tried as part of the collective whole, then his nerves could be eased by the knowledge that his merits are considered together with those of others far worse than he. But when anticipating the experience of God judging us "like a shepherd, tending to his flock, passing his sheep individually under his rod," of standing before the Judge of judges as an impoverished individual, what chance does one have? But when one thinks of himself as a sheli'ach tzibbur, if he senses that he walks not alone but rather on the heels of the aggregate whole, then the entire situation changes. Even if he himself is not worthy, the community is.

This is why the Almighty taught us the lesson of the sheli'ach tzibbur specifically while "enwrapped in a tallit." If one is searching for a means by which to invoke divine mercy and kindness, then he must conceal his individualistic self and serve as the sheli'ach tzibbur. And one bears this responsibility whether he is a rabbi, shoemaker, woodcutter or water-drawer. A person is asked not about his profession, but about who he is.

The Thirteen Attributes with which God is defined serve as a model for us to emulate. Just as He is merciful, so must we be; just as He is compassionate, so must we be; etc. On previous occasions, I have quoted Rav Moshe Cordovero's comment on the first Attribute, which signifies God's tolerance and benevolence. God continually bestows vitality upon man, even when man uses that vitality to sin. Thus, God "bears insults to an extent beyond human imagination."

A person who always focuses on himself constantly makes demands on others and often finds himself insulted and hurt. In contrast, it is hard to describe how much a person can accomplish if he is ready to forego his honor. The Gemara tells of Rav Huna the son of Rabbi Yehoshua who fell critically ill and was visited by Rav Papa. Seeing the steady deterioration in his comrade's health, Rav Papa sensed that the end was near and ordered the preparation of shrouds. In the end, Rav Huna was healed, much to the embarrassment of Rav Papa. Rav Huna comforted him and remarked, "You were correct; the decree of death had been issued in the heavens.

However, the Almighty said that since this person [Rav Huna] did not stand on his own honor, then I should not stand on My honor." One must recognize that he is undeserving on his own accord, but merely represents the nation at large and thereby, as part of the nation as a whole, earns divine mercy. This is how we approach Selichot, and only with this in mind can we hope to take advantage of the Thirteen Attributes of Mercy and prepare ourselves for complete, wholehearted repentance. We will examine and scrutinize our conduct, out of a sincere and self-effacing sense of "like paupers and mendicants." Thus can we hope for the bestowal of divine compassion first and foremost upon Am Yisrael, upon our sacred land, and upon each person individually. May we all merit a year of good life, a ketiva va-chatima tova to us and all of Yisrael, Amen! (This sicha was originally delivered on the first night of Selichot, 5747 [1987].)

THE HALAKHIC DEFINITION OF THE MITZVA OF SHOFAR

BY RAV MOSHE TARAGIN

The Torah's description of the mitzva of blowing shofar on Rosh Ha-shana is atypical in that a direct verb is not employed. The Torah writes that we must EAT ("tokhlu") matza, SIT ("teshvu") in the sukka and BIND ("u-keshartam") tefillin upon our arms. Yet, when describing the mitzva of shofar, no such verb appears. Instead of the expected commandment to blow the shofar, the Torah merely refers to the DAY of Rosh Ha-shana as "Yom Teru'a," a day of blowing, and "Zikhron Teru'a," a day of remembrance mediated through the shofar. This article will explore the ramifications of this phenomenon, particularly as it regards the definition of the mitzva.

The Rambam is quite explicit in altering the definition of the mitzva from what we would have expected. He consistently defines the mitzva as one of HEARING the shofar, rather than BLOWING it. This definition appears three times: in the Sefer Ha-mitzvot (positive commandment 170), in the heading of Hilkhot Shofar, and in Hilkhot Shofar (3:10). This definition affects the syntax of the blessing, as well. Since the mitzva is to hear the shofar, the Rambam formulates the blessing as, "lishmo'a kol shofar" (to hear the shofar sound), and not "litko'a ba-shofar" (to blow the shofar).

Another indication of the Rambam's position can be inferred from his comments concerning a shofar which was stolen and then used to perform the mitzva. In general, one cannot use a stolen item to perform a mitzva. The classic example of this principle can be found in the gemara concerning a stolen lulav (Sukka 30a). This principle is known as "mitzva ha-ba'a ba-aveira" - a mitzva whose performance was facilitated through the performance of a sin, such as stealing. A stolen item is invalid for use as the article of a mitzva. However, the Rambam (based upon a Yerushalmi in Sukka) permits using a stolen shofar, since "a sound cannot be stolen" (ein be- kol din gezel). Had the mitzva been viewed by the Rambam as one of blowing, the actual shofar itself would be considered the article of the mitzva. A stolen shofar would therefore be invalid. If, however, the mitzva is defined as hearing, then the ARTICLE OF THE MITZVA is the actual sound, and the shofar is merely the TOOL by which the article of the mitzva is manufactured; hence, a stolen shofar may be used to generate the sound. Ultimately, the sound which is the article of the mitzva is not stolen. This rule further establishes that the Rambam viewed the definition of the mitzva as hearing the shofar.

Though this position ù that the mitzva is to hear and not to blow - stems from the aforementioned textual aberration, it has little foundation in the Gemara. The only Talmudic source which might support this position can be found in Rosh Ha-shana (27b) ù a gemara cited by the Lechem Mishneh in his comments to the Rambam. The gemara addresses a situation whereby the shofar is blown in a pit while the audience stands above. Since they do not hear the actual sound of the shofar but only the echo, the gemara asserts that they do not fulfill the mitzva. Even the person blowing the shofar does not fulfill the mitzva if he hears only the echo - for example, if he blows into a cave while standing outside. One can

conclude from this gemara that the shofar must be heard in order for the mitzva to be fulfilled. (It should be noted that this gemara does not prove that hearing is sufficient, only that it is necessary!)

Though most Rishonim follow the Rambam's lead and define the mitzva as hearing the sound of the shofar, there are those who dispute this notion. The Rif (Rosh Ha-shana 11a) cites a question which was presented in the contemporary academies of learning regarding talking between the blessing of shofar and the actual blowing. The question assumes that the blessing is worded "AL TEKIAT SHOFAR," as opposed to the aforementioned blessing of the Rambam - "lishmo'a kol shofar." Similarly, Rabbenu Tam (quoted by the Rosh in both Pesachim and Rosh Ha-shana) claims that the blessing should be recited upon the actual blowing ("al tekiat shofar"). Evidently, he felt that the mitzva consists of the ACT of blowing and not the actual hearing. The Semag, as well, rules that the mitzva consists of blowing and that a similar blessing should be recited.

Though the biblical verse containing a weak verb seems to support the position of the Rambam, there exist two gemarot which would appear to bring his theory into question, since they suggest that the mitzva is BLOWING and not just HEARING. The mishna in Rosh Ha-shana (29b) invalidates a cheresh, shoteh ve-katan (a deaf-mute, a mentally handicapped person, or a minor) from blowing the shofar on behalf of others. Had the mitzva consisted merely of hearing a shofar blast, why would we disqualify a minor from providing this sound? The blowing is merely the manufacturing of the sound rather than the actual pof the mitzva and, in theory, could be performed by a minor. For example, the gemara in Shabbat (23a) cites an opinion that the mitzva of Chanuka candles is to see the lit menorah and not necessarily to perform the act of kindling. According to this position, a minor can light and another person can see these lit candles, recite a blessing and fulfill the mitzva. According to the Rambam, the same should apply to shofar. Since the mitzva is merely experiencing the sound (parallel to experiencing the light), a minor should be allowed to blow while others hear and thereby fulfill their mitzva. From the rule that the shofar must be blown by an adult, we might deduce that the actual blowing comprises part of the mitzva. (This question was first posed by the author of the "Kapot Temarim" in his commentary to Rosh Ha-shana, entitled "Yom Teru'a.")

In defense of the Rambam, we might claim that the manufacture of a shofar blast is not as effortless as lighting a candle. Since the shofar blast is not meant to be a bare sound but rather a symbolic note comprising various experiential moments of Rosh Ha-shana, it must be generated by someone who is sensitive to these facets. Though the mitzva consists of hearing, the listener must hear a halakhically viable shofar sound, which can be generated only by an adult.

A second halakha which might pose a challenge to the Rambam's position is the question of kavana (intention). Generally, we rule that "mitzvot ein tzerikhot kavana" û mitzvot can be performed without intent to fulfill them. For example, if a person eats matza on the fifteenth of Nissan without any intention of performing the mitzva, he still fulfills the mitzva. Yet, with regard to shofar, the gemara claims that some form of kavana is indispensable (see Rambam, Hilchot Shofar 2:4). Particularly puzzling is the rule that the blower must intend to include the listener and the listener to hear from the blower. If the mitzva is merely hearing a shofar blast, we might not be able to justify this kavana requirement. If, however, we claim that the mitzva entails the act of blowing, we might better understand the need for the person blowing to blow with some consciousness of what he is doing, as well as intention to include others (who are also obligated to blow) within his blowing. (This question [and proof] was posed by the Sha'agat Aryeh, siman 6.)

The full range of options for solving the kavana requirement according to the Rambam are beyond the context of this article. A related issue, though, should be examined and might, ironically, support the Rambam's position: the very fact that Reuven's blowing can be

considered fulfillment of Shimon's obligation - the kavana requirement notwithstanding. The Rambam wrote a responsum (Teshuvot Ha-Rambam, Blau edition, 1:142) in which he reiterated his opinion that the mitzva consists of hearing. Had the mitzva consisted of blowing, it would not have been possible for one person to blow for many. Just as Reuven cannot sit in the sukka on Shimon's behalf or put on tefillin for him, similarly, he should not be able to blow for him. Evidently, the Rambam inferred, the mitzva is not to blow but to hear.

The Beit Ha-Levi provides a very interesting concept which might resolve this issue of Reuven blowing for Shimon according to those who perceive the mitzva as blowing. In the end of his second volume of responsa, the Beit Ha-Levi includes several "derashot." In his fifteenth derasha, which discusses the prayer experience of Rosh Ha-shana, he questions the efficacy of prayer offered with the same mouth which committed sins during the course of the year. To solve this dilemma, he cites the gemara (Rosh Ha-shana 16b) which instructs us to recite verses of "malkhuyot" and "zikronot" on Rosh Ha-shana. The gemara asks, "With what should these verses be recited?" The gemara replies, "With the shofar." In other words, according to the Beit Ha-Levi, a shofar represents more than just a formal act of blowing. It also entails a non-verbal form of prayer - and, according to the Beit Ha-Levi, a purer form of supplication, unencumbered by sin. If, indeed, shofar constitutes a form of prayer, we might better understand the possibility of one person blowing on behalf of another. Though Reuven cannot perform mitzvot for Shimon, he can read texts or pray on behalf of a listener. Such scenarios are called "shome'a ke-oneh" - whereby the listener is considered as having recited the words himself. This phenomenon applies only to mitzvot which entail text-recitation. According to the Beit Ha-Levi, the shofar is a non-verbal manner of expressing the text of the Rosh Ha-shana prayer. As such, even though the mitzva is defined as blowing, since it is a form of prayer, one person's prayer can include others.

Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash Alon Shevut, Gush Etzion 90433 E-mail: Yhe@vbm-torah.org or Office@etzion.org.il Copyright (C) 1999 Yeshivat Har Etzion

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"NO FORGETTING BEFORE GOD"

by Rabbi Eliyahu Dessler and Rabbi Aryeh Carmell

The Rosh Hashana service revolves around three central themes, one of which is "remembrance." What is the meaning of this idea? The following talk was delivered by Rabbi Dessler in the Ponevezh Yeshiva in Israel, in the days preceding Rosh Hashana 1953.

We mistakenly think that when we forget an idea, the idea no longer exists. Actually its impression still exists in our brain, but it is no longer close to consciousness. When we concentrate on recalling a forgotten idea, it may return to consciousness. Subconscious forces are at work in bringing an idea sometimes to the foreground, sometimes to the background of our mind. Knowing nothing of these mechanisms, we just call the process "forgetfulness." Sometimes an idea is sent off to the background of our mind because it holds no importance for us. Our character traits may have led us to attribute little importance to the idea and thus relegate it to the background. A fact may be present to our conscious mind, though we are no longer aware of the steps which led up to its being there. We know immediately that "two times two equals four," and do not need to go through the steps by which we teach children this elementary fact: "Here are two apples; now if we add two more apples, how many are there," and so on. Similarly, when we read a book, we do not need to identify first the consonants, the vowels etc. The word, or sometimes even the sentence, registers in our brain as a whole. This is because the habit of reading has so engrained itself on our mind that we do not consciously have to go through

the particular steps in the process.

FORGETFULNESS In the course of time we forget our troubles. "Time heals all." This is because in his heart of hearts a person knows that his material problems are not all that important. They may have loomed very large at the time, but once the heat of the moment is over, one is prepared to be comforted. The death of a loved one is different: Love is a spiritual matter and one would think that no consolation would help. This is why our Sages tell us that it is only by divine decree that the dead one is forgotten by the heart. One of the subconscious activities of the Yetzer Hara (the self-destructive force that draws us away from God) is to hide from us the gravity of our sins and so prevent us from regretting them, and so possibly coming to repentance. People tend to forget their sins, but God will remind us of them soon enough. Even the smallest of sins are still there within us. We direct our attention away from them and this is what we know as "forgetting." Happy is the one who is aware of the gravity of his sins and the extent of his liabilities so that forgetfulness has no power over him.

MICROSCOPIC SCRUTINY An idea may be composed of many tiny parts, each of which is indiscernible on its own, just as in physical perception we see a hand, but in reality we are faced with innumerable microscopic cells. A person's motivation in doing a certain mitzvah may be almost perfect, but there may be a tiny admixture of an unworthy motive. This may be almost indiscernible, but it still forms part of the motivation of the act, and will one day be revealed by God, and for this too every person will be held to account. Why? Because we could have discerned it. Had he only learned character development properly and set himself to acquire the "sense of truth," had he worked hard to improve his character, he would have succeeded in creating in himself the "microscope" which would have enabled him to discern anything unworthy or corrupt, even to the tiniest degree. A person can sanctify God's name not only in his actions but also in every portion of his actions, even those not normally accessible to observation. [On Rosh Hashana], when we say "There is no forgetfulness before Your heavenly throne," we mean that God's judgment will bring into account even those infinitesimal portions of our motives in which we are expected to sanctify God's name. "...And nothing is hidden from Your eyes:" these are the eyes of God which "survey the whole earth." As the Zohar says, these are the "witnesses" which testify to human deeds. God's eyes testify to the smallest and least obvious. "Human beings see by the eyes," and for human scrutiny it is difficult to discern that small admixture of evil. But "God sees by the heart," and to this scrutiny even the smallest point is visible.

SPIRITUAL VISION Since our spiritual vision has such difficulty in perceiving the ultra-small, God gave us the Torah, which can aid us to discern what would otherwise be beyond our reach. Torah is the absolute truth and its judgments penetrate to the ultimate verity. [On Rosh Hashana we say]: "Who recalls good remembrances for those who bring Him to mind." That is, God is prepared to remember for a person even an infinitesimal amount of good that he may have done. But only for "those who bring Him to mind." That is, who try to remember Him, and who try to recognize the smallest points within their own soul and to bring them out into the light - which is what we mean by "remembering." One who does this to the best of his ability, and brings even the smallest point before God, attempting to rectify it as part of his service of God, is in effect "remembering" God - and in return God will "remember" him.

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From: Mordecai Kornfeld[SMTP:kornfeld@netvision.net.il] Subject: Insights to: Rosh Hashanah 32b

HALACHAH: ANATOMY OF A "MUSAF" IN THE PRESENT DAY "MACHZOR" The Gemara discusses which verses may be used for the ten

verses of each Malchiyos, Zichronos, and Shofros. Although, in general, the Shemoneh Esreh of Musaf as it appears in our Machzorim reflects the conclusions of the Gemara, there are a number of practices in the present-day Musaf which do not seem to conform with the Gemara.

(a) The Gemara discusses an argument whether the verses of "Se'u She'arim Rosheichem" (Tehilim 24:7-10), which include several mentions of Hashem's Kingship, are considered three mentions of Malchiyos or five. In our Shemoneh Esreh of Rosh Hashanah, we recite two other verses from Kesuvim as well as the verses of "Se'u She'arim," apparently counting them as only *one* verse of Malchiyos! Why? The Gemara says that they are counted as at least three Malchiyos!

The ROSH answers that when the Gemara says that we must recite ten verses, it is giving the minimum number of verses. We certainly may mention additional verses of Malchiyos as well. Thus, our practice is to mention two additional verses of Malchiyos from Kesuvim besides the verses of "Se'u She'arim," because we are adding to the minimum number of ten, even though these verse alone indeed count as three or five mentions.

(b) In the verses of Zichronos, we say the verse, "Hashem remembered Noach" (Bereishis 8:1) as one of the ten verses. Why do we recite this verse? The Gemara says that we do not mention a Zikaron which is associated with an individual, rather than a Tzibur!

The answer is that our Gemara allows the verse, "Hashem remembered Sarah" (Bereishis 21:1) even though it is a Zikaron of an individual because "many people (the entire Jewish nation) came from her" through this Zikaron. Similarly, since the entire world was repopulated through Noach, the Zikaron of Noach counts as a Zikaron of many people.

This explains why, in the verses of Zichronos, when we mention the verse "Hashem remembered Noach," we introduce it by saying that Hashem saved him "in order to make his children as many as the dust of the earth and his offspring like the sand of the sea." This is what justifies mentioning the verse even though it would seem to be a Zikaron of an individual. (M. Kornfeld)

(c) In the section of Shofros, besides saying three verses of Shofros from Kesuvim, we go on and recite the entire chapter of "Haleluhu b'Teka Shofar" (Tehilim 150). Since we have already recited three verses of Shofros, why do we add these verses from Tehilim altogether?

The ROSH cites the RAVYAH who says that we recite this chapter of Tehilim which mentions the blowing of the Shofar, because we never really concluded with a tenth verse from the Torah. The verse from the Torah mentions "Teki'ah" and "Chatzotzeros" (Bamidbar 10:10), but does not mention "Teru'ah" or "Shofar," and therefore it does not count as one of the ten verses of Shofros. It must be that this verse is mentioned only as part of the Berachah (because it relates to Rosh Hashanah through its mention of Teki'ah), but not as one of the verses of Shofros. Therefore, we recite "Haleluhu b'Teka Shofar" to complete the number of ten verses of Shofros. Even though it is from Kesuvim and the Mishnah says that we should end with a verse from the Torah, it is also permitted to end with a verse from Kesuvim or Nevi'im, as the Gemara said.

However, the Rosh rejects this suggestion. He says that the verse from the Torah that mentions Teki'ah *does* count as the tenth verse of Shofros, even though it does not mention Teru'ah or Shofar. "Teki'ah" is the same as "Teru'ah"; both count as verses of Shofros. The reason we say the verses of "Haleluhu b'Teka Shofar" is merely to recite additional verses of Shofros, for we are allowed to add extra verses to the minimum number of ten, as the Rosh explained earlier. (The Rosh cites support for this from the Sifri.)

The AVUDRAHAM adds that there is good reason to warrant mentioning these extra verses from Tehilim. We mention them because the Gemara (32a) lists these verses (the ten Haleluhu's) as the source for saying ten verses of Malchiyos, Zichronos, and Shofros.

Rosh Hashana 32b AGADAH: HASHEM'S KINGSHIP THAT WE ACCEPT ON ROSH HASHANAH QUESTION: The Gemara discusses a dispute whether the verse, "Shema Yisrael Hashem Elokeinu Hashem

Echad," is considered a verse of Malchiyos so that it counts as one of the ten verses that we are to recite in the Tefilah of Rosh Hashanah.

RAV YITZCHAK HUTNER zt'l (PACHAD YITZCHAK, Rosh Hashanah, Ma'amar 11) asks that we find earlier (32a) that the verse "Ani Hashem Elokeichem" is the source for reciting verses of Malchiyos. If so, why should there be any argument whether the verse of Shema Yisrael counts as an expression of Malchiyos? Since Shema Yisrael includes the words "Hashem Elokeinu," that should be the ideal expression of Malchiyos, for "Ani Hashem Elokeichem" is the undisputed source for Malchiyos! Conversely, we know that when reciting Keri'as Shema, in order to properly fulfill the Mitzvah of accepting upon oneself Hashem's Kingship, one must recite "Shema Yisrael Hashem Elokeinu *Hashem Echad*;" if one leaves out the words "Hashem Echad," one has not properly expressed his acceptance of Hashem's Kingship, for "Hashem Elokeinu" by itself is not sufficient. If so, how can "Ani Hashem Elokeichem" provide a source for reciting Malchiyos, verses of Hashem's Kingship?

There is another major difference between the Malchus Shamayim of Keri'as Shema and of Malchiyos. When expressing the acceptance of Hashem's Malchus during Keri'as Shema, we mention, "*v'Ahavta* Es Hashem," putting an emphasis on the love of Hashem. In contrast, on Rosh Hashanah the emphasis is on Yir'as Hashem, the fear of Hashem (it is one of the two "Days of Awe"). Why the difference?

ANSWER: RAV HUTNER answers by citing Rashi on the verse of Shema Yisrael, who writes that the verse is saying, "Listen, Israel, Hashem, Who is our G-d now in this world, will be, in the World to Come, One G-d [accepted by all people]." We find this idea in the Gemara in Pesachim (50a), which says that in this world Hashem is not One, so to speak, because in this world He is not accepted by all creatures of the world. The Gemara adds that in this world, we do not recognize the singular goodness behind all that happens. Thus we recite one Berachah for bad tidings ("Dayan ha'Emes") and a different Berachah for good tidings ("ha'Tov v'ha'Metiv"); there are times that appear to us to be times of strict judgment and punishment, and other times which appear to be times of goodness. Olam ha'Ba, though, will be different -- we will recite one Berachah, "ha'Tov v'ha'Metiv," on all that happens, because "On that day Hashem will be One and His Name will be One" (Zechariah 14:9). (See Insights to Pesachim 50:1.)

Rav Hutner explains that our mission on Rosh Hashanah is to accept Hashem as our King in *this* world, according to the limits of our perception in this world. A person in this world cannot fathom the concept of Hashem's Kingship the way it will be revealed in the World to Come as "Hashem will be One and His Name will be One." Right now we do not see Hashem as Echad; we see Him as both "Dayan ha'Emes" and "ha'Tov v'ha'Metiv." Therefore, when we accept upon ourselves Hashem's sovereignty on Rosh Hashanah, it has to be in the form of "Ani Hashem Elokeichem," -- *without* the additional "Hashem Echad" -- "Hashem is One." This expresses the way we perceive Hashem as our King in this world. Accepting Hashem as king the way He will be perceived in the future is not part of our present experience and thus will not comprise a full-hearted acceptance of Malchus Shamayim.

In contrast, when we proclaim that we accept Hashem's sovereignty in Keri'as Shema, we are proclaiming our Emunah of what Hashem *will be* in the future, when His true Oneness is revealed to and perceived by all. That is why one has not fulfilled his obligation properly if he recites Shema Yisrael without the words "Hashem Echad," for he is missing the essential component of the future acceptance of Hashem's sovereignty, that Hashem will be recognized as One. In contrast, this verse is not an ideal expression of Malchiyos for Rosh Hashanah, even though the verse also mentions "Hashem Elokeinu," since that phrase is not the main point of the verse. (Alternatively, the phrase "Hashem Elokeinu" in that verse is not an expression of our acceptance of Hashem as our King, but it is a statement of fact -- "Hashem, Who right now is our G-d...". In order to be considered a verse of Malchiyos it must state that we *accept* Hashem as our King and

not merely be a statement of the fact that Hashem is our G-d -- PACHAD YITZCHAK ibid. #22).

This also explains the emphasis in Keri'as Shema on "v'Ahavta," the love of Hashem. Keri'as Shema refers to the time at which we will perceive Hashem as "ha'Tov v'ha'Metiv" and we will be drawn to Hashem through our love for Him. In this world, though, when we accept Hashem as our King as we perceive Him now -- as the judge of mankind, "Dayan ha'Emes" as well as "ha'Tov v'ha'Metiv" -- we accept His Kingship through Yir'as Hashem, through fear.

[From 1996] From jr@sco.COM Thu Sep 12 1996 From: Josh Rapps <jr@sco.COM> Subject: Shiur HaRav on Zichron Teruah Date: Thu, 12 Sep 96

SHIUR HARAV SOLOVEICHIK ZTL ON SHOFAR

At the the Yarchei Kallah, delivered in Boston in 5742 (Aug. 1977), the Rav explained the Ramban on Zichron Teruah and extracted the essence of Shofar and how it reflects the Kedushas Hayom of Rosh Hashonah (Vayikra 25:24).

The Ramban interprets the term Zichron Teruah as "this is the day in which we are remembered by HKBH through Teruah". Rashi interprets Zichron Teruah as Zichron Pesukei Zichronos U'Psukei Shofros. In other words we must recite Malchios Zichronos and Shofros on Rosh Hashonah. The Ramban suspects that Rashi is of the opinion that Malchios, Zichronos and Shofros are Doraysa obligations. That the obligation on Rosh Hashonah is not only to blow the Shofar and produce the sound, but Zichron Teruah requires us to speak about it as well through the recitation of Malchios, Zichronos and Shofros.

There is no doubt that the institution of Malchios, Zichronos and Shofros is based on Zichron Teruah. Yet we do not find a similar obligation of Zichron, to recite verses in conjunction with other Mitzvos, such as Lulav, Matzah. This manifests a double Kiyum for Zichron Teruah: blowing shofar per se as well as doing it in the framework of Malchios, Zichronos and Shofros.

The Ramban asks why did Rashi omit Malchios from his interpretation of Zichron Teruah? Why only mention Zichronos and Shofros? The Ramban answered this question saying that though Zichron Teruah is specific to Zichronos and Shofros, the obligation to recite Malchios is derived from a Binyan Av (Masechet Rosh Hashonah 32a). Rashi only mentions that which is specifically derived from the Zichron Teruah. But of course Rashi agrees that the same obligation exists regarding Malchios as well.

The Ramban's opinion is that the recitation of Malchios, Zichronos and Shofros in the framework of Tekias Shofar as derived from Zichron Teruah is only an Asmachta and is Rabbinic in nature. The Ramban derives this from the statement in the Talmud (Rosh Hashonah 34b):

"Mephorash Amru Holchin Lemakom Shetokin Vayn Holchin Lemakom Shemevarchim. Peshita! Ha Deoraysa Ha Rabanan! Lo Tzericha, Daf Al Gav Dha Vaday Vha Safek".

If one has a choice to attend one of two services, one where he may hear Tekias Shofar or where he definitely will be able to hear the Berachos of Malchios, Zichronos and Shofros, he is obligated to attend the former. We see from this that the obligation to hear the Shofar itself takes precedence over the obligation to hear Malchios, Zichronos and Shofros. Had they both been biblical obligations there would have been no reason to prefer one over the other.

The Rav quoted the Haamek Sheelah who defended Rashi saying that Rashi agreed with the Geonim Kadmonim that Malchios, Zichronos and Shofros is a biblical obligation, however only when combined with Tekias Shofar. Malchios, Zichronos and Shofros without Tekias Shofar they are Drabbanan. The Gemara says that is it preferable to go to the place where they may blow shofar, and even recite the Brachos of Malchios, Zichronos and Shofros, rather than to go to a place where they only say the Brachos of Malchios, Zichronos and Shofros without the context of Tekias Shofar, in

which case it is only a Drabbanan.

So according to the Ramban the term Zichron Teruah means Zichron through Teruah while according to Rashi it means Zichron of Teruah, i.e. through the recitation of Malchios, Zichronos and Shofros.

The Ramban asks how do we know that the word Teruah means blowing this sound through a Shofar? Perhaps we must use a trumpet (Chatzotzros) to fulfill this obligation? The Ramban says that Chatzotzros are not mentioned explicitly in the Parsha of Rosh Hashonah, but are introduced in Sefer Bamidbar, so we can assume that they were not intended. Also Teruah implies Shofar, as seen from the Passuk (Vayikra 25:9) Vhaavarta Shofar Teruah.

The Ramban continues: the Torah did not explain the reason behind this Mitzvah: why the Teruah and why must there be Zichron before HKBH on this day as opposed to any other day in the year? The Torah mentions no historical event that coincides with Rosh Hashonah. The Rav mentioned that there is a well known disagreement between Rabbi Eliezer and Rabbi Yehoshua in what month the world was created. Was it Nissan or Tishrei? Because of this dispute many communities did not include such statements in the Amidah of Rosh Hashonah Zeh Hayom Techilas Maasecha. Yet even in those communities, they still blew Shofar and celebrated Rosh Hashonah, so apparently creation of the universe was not the event that singles out Rosh Hashonah.

The Ramban states that although he can not pinpoint a unique event that occurred on Rosh Hashonah, he knows that 9 days after Rosh Hashonah, we celebrate Yom Kippur, the day of atonement and forgiveness. Hence the holiday of Rosh Hashonah is related in some way to Yom Kippur. This is what the Ramban means when he says:

"Aval Mpnay Shehu Bchodsho Shel Yom Kippur Brosh Chodesh Nireh Shebo Yihyeh Din Lefanav Yisbarech Ki Hashem Yadin Amim B'Rosh Hashonah Yashev Lkesei Shofet Tzedek Vacharei Ken Baseres Hayamim Yisa Lfasha Avadav Nirmaz Bacasuv".

The fact that Rosh Hashonah is connected with Yom Kippur in the same month, in and of itself indicates that Rosh Hashonah is an exceptional Yom Tov.

The Rav says that perhaps the Ramban was motivated by the Rambam, who (Hilchos Chovel Umazik, 1) formulates the notion that there are certain laws that we have accepted based on the unbroken tradition that has been handed down to us through the ages, beginning with Moshe and having been witnessed by all subsequent generations and Batei Din. There is a tradition that originated with Moshe Rabbeinu and continued by all the Chachmei Yisrael throughout the generations that all of them singled Rosh Hashonah as a unique and exceptional day.

The Ramban now explains in detail the meaning of Zichron Teruah. The Rav expounded on this, extracting from the Ramban the essence of the Kedushas Hayom of Rosh Hashonah. .. Indeed this deep insight into Rosh Hashonah expressed by the Ramban can be seen in all aspects of the Machzor that we have for Rosh Hashonah. The Ramban paraphrases the words of the Haggadah when he says:

"Val Derech Haemes Teruah Hi Sheamdah Laavosaynu Vlanu..."

Rosh Hashonah is the day of judgement, Din. This is described (Erchin 10b): the Angels asked HKBH why don't Bnai Yisrael recite Hallel on Rosh Hashonah? HKBH answered is it possible that when the King is sitting on the throne of Din and the books of the living and dead are open before Him, is it possible that Bnai Yisrael should be able to recite Hallel? We see from this that the characteristic of Rosh Hashonah is Din. This is Melech Yoshev Al Kisai din. Malchus of Hashem is expressed through the characteristic of Din that is manifest on Rosh Hashonah.

Malchus is Din. It is a medium through which HKBH reveals Himself to mankind, and especially to Bnai Yisrael. Malchus relates the presence of HKBH and His omnipotence to the rest of creation, the entire universe. The same laws, be they physical or metaphysical, apply to all creation, be they in the furthest nebulae or within the closest proximity to man. This form of Din is what is referred to as Ratzon Hakadmon, which HKBH implanted in every

flower and spring so that they may extol the glory of Hashem. This Ratzon Hakadmon completely controls the dynamics of the universe, including the human being. This is the ultimate manifestation of Din. As Chazal say (Sifri Haazinu):

"Haraisa Chama Shokaas Bamizrach?"

Has one ever seen the sun set in east? This inviolability of nature is Din. It is impossible to speak of different laws that govern the speed with which different light beams travel. If one accepts the opinion that on Rosh Hashonah the world was created, then Rosh Hashonah is truly the ultimate Yom Din, as the universe which is based on Din, on the inviolate laws of nature. The concept of Selicha Umechila would have no place in such a universe built on Din. The perfect description is Malchuso Btoch Olamo, that kingship of HKBH, Din, is at the center of the universe and creation.

How do we know that Malchus is Din? We have the concept of Teruas Milchama, the sounding of the Shofar in times of war. Teruah in Hebrew means not only a certain unique sound. It also connotes to break, as the prophet Isaiah says Roah Hisroah Haaretz (24:19), after the earth quaked, something broke to pieces. Teruah is associated with breakage and damage, for example we find the people of Sdom threatened to do damage to Lot for not turning over his guests to them.

Rosh Hashonah, as mentioned above, is a day of absolute Din. It is the day when all creation pass before Hashem in judgement, with no exceptions. It is a day exclusively of Din, there is no room for Selicha Umechila during this day. As we recite in the Nesanei Tokef, even the angels are frightened of the power of Din on Rosh Hashonah. The Teruah of Milchama indicates that Hashem should be seen this day as Hashem Ish Milchama. Rosh Hashonah is a day of destruction, for if Hashem were to exact true Din with all creation on Rosh Hashonah as the day demands, no one would be found righteous before Him on this day that implies doom and complete destruction. This is why the Zohar as well as later Chassidic works describe Rosh Hashonah, particularly the first part of the day prior to the sounding of the Shofar, as Takifa Dina, the time when unswerving Din rules. The second day of Rosh Hashonah is described as Chulsha Dina, the period when the attribute of Din is lessened. (The Rav mentioned that on the first night of Rosh Hashonah through the following morning, it was impossible to talk to Reb Yosef Dov, the Bais Halevi, as he was in a depressed mood and incapable of communicating because of the fear of the attribute of Din that characterized Rosh Hashonah till the sounding of the Shofar. The Aymas Hadin of Rosh Hashonah reached even to the Misnagdim!)

On the other hand, Malchus HKBH on Rosh Hashonah is not reflected only by nature but also by Knesses Yisrael. Knesses Yisrael reflects the sphere of Malchus. The Ramban notes this in his famous comment in Parshas Chayei Sara on the verse of:

"VHashem Bayrach Es Avraham Bakol"

That Knesses Yisrael reflects the divine glory of HKBH, the Malchus of HKBH. HKBH can reveal Himself through nature. He also can reveal His Malchus through His chosen people, Knesses Yisrael, as Malchuso Bkhal Adaso. This is what HKBH promised Avraham Avinu, that Avraham would command his succeeding generations to keep the ways of Hashem. By keeping the Mitzvos Hashem, Knesses Yisrael reflects the Sephira Shel Malchus Bkhal Adaso.

HKBH reveals Himself to the world through 2 different media:

1) through Malchuso Btoch Olamo, the universe itself and its exacting laws, through the unswerving aspect of Din. Such a universe does not tolerate deviation, there is no Selicha Umechila;

2) through the aspect of Malchuso Bkhal Adaso (see Birnbaum Machzor for Shacharis of Yom Kippur, pg. 595), through the special relationship between HKBH and Bnai Yisrael that is apparent to the other nations of the world when Bnai Yisrael do the Ratzon Hashem. Selicha Umechila, makes sense in this medium, because of the special unique relationship that Bnai Yisrael enjoy with HKBH.

In order that Rosh Hashonah should be a day when transgressions are overlooked, the attribute of Hashem Ish Milchama, of Teruas Milchama, that

symbolizes complete Din and Malchus Haolam Shel HKBH at the beginning of Rosh Hashonah, must be transformed by Bnay Yisrael into Malchuso Bkhal Adaso. On Rosh Hashonah, each Jew should say that from now on he will amend his ways and improve his actions to such an extent that he will command the respect of others and the Malchus Shamayim will be reflected by his actions and behavior. In fact the Ramban includes this as the core of Teshuva, when he describes the Shofar as representing Teshuva.

The concept of Malchuso Bkhal Adaso allows Bnay Yisrael to transform the Teruah from a destructive sound of war into a sound that shows the friendship and love between HKBH and Knesses Yisrael, the root Reah, means friend as Elokim Haroeh Osi Mayodi (Breishis 48:15, see Ramban). This indeed is the Teruah of Uteruas Melech Bo (Bamidbar 23:21) mentioned in Malchios, which connotes a closeness of HKBH to Bnay Yisrael. That we are privileged to have HKBH as a friend. This is not Din, but rather Rachamim, mercy.

Rosh Hashonah starts as a Yom Din. On Rosh Hashonah night when we say Yom Teruah in Kiddush we are describing the characteristic of the ultimate judgement day, a day of doom and destruction. However in Kiddush on the second night of Rosh Hashonah, Yom Teruah takes on a different meaning, that of Uteruas Melech Bo, the close friendship between the King and His subjects.

We find in the Piyut of Lkel Orech Din, the description of the utter fear that true din inspires in creation. At this point Teruah connotes destruction. The job of the Shofar is to change the semantics of Teruah from destruction to friendship of Haelokim Haroeh Osi Mayodi. The verses of Malchios, Zichronos and Shofros also describe this relationship. For example, in Malchios we recite the verse of Uteruas Melech Bo. The Shofar when used as an instrument of proclamation can announce both destruction as well as redemption as it will be used to announce the coming of Moshiach and the ultimate redemption of Bnay Yisrael. The Shofar must change the Teruah from Lhayra, to destroy, to Lhisroa, to befriend.

When the Ramban says that it is the Teruah that has sustained our forefathers throughout the generations, he means that Teruah reflects the ability of Bnay Yisrael to take the Teruah of Malchuso Btoch Olamo that can not reconcile with Salachti, and turns it into the Malchuso Bkhal Adaso that is consistent with Salachti. As the Ramban points out the Passuk we recite after Tekias Shofar, Ashrei Haam Yoday Teruah (Tehillim 89), with the emphasis on the Yoday Teruah: those that love Your name with the Sephira of Malchus as Malchuso Bkhal Adaso, the Jewish People. The Ramban interprets the word Yoday as meaning loving, similar to Vayeda Adam Es Chava Ishto. The term Yoday Shemecha Vlomday Torasecha: this connotes those that love Your name rather than those that know Your name.

The Midrash asks on the verse Ashrei Ahaam Yoday Teruah, do not the other nations of the world know how to sound the Teruah? Why are Bnay Yisrael considered unique in this respect? The Midrash is focusing on the unique ability of Bnay Yisrael to identify with the special Sefira of Malchus and to reflect the glory of Hashem and His love for all creation. The obligation of the Jew is to keep the Torah and Mitzvos and by doing so identify with the Teruah of Yom Teruah Yihye Lachem, you shall transform the day from cosmic Malchus that brooks no forgiveness into a day of Malchuso Bkhal Adasi, a day of friendship and love between Hashem and His people. Forgiveness on this day is fully consistent between those that love each other.

The Ramban continues saying that Zichron Teruah Mikra Kodosh means that the Zichron should take place through Teruah. The Ramban does not interpret Zichron as remembering. Instead he explains it in terms of being fond of:

"Habayn Yakir Li Efraim... Ki Miday Dabri Bo Zachor Ezkerenu..."

HKBH is saying that whenever He speaks of Efrayim He immediately becomes fond of him, I love him. In this context, Zichron Teruah means this is a day in which Knesses Yisrael should manifest love for Hashem by proclaiming His Malchus throughout the world. The face of each Jew should radiate and reflect the majesty of Hashem and His love for His people.

The Ramban states that this is why Rosh Hashonah is a Yom Tov. Even though Rosh Hashonah does not commemorate a specific event in Jewish History, it is a metaphysical event that allows Knesses Yisrael to identify with Hashem through the revelation of Teruah. HKBH wants that His revelation to the world as King should occur through the Jew instead of coming through the general universe. In other words Shofar changes the revelation of Hashem from Malchuso Btoch Olamo into Malchuso Bkhal Adaso.

The philosophy of the Ramban is pointedly reflected by Rabbi Eliezer Hakalir in the Piyut Shacharis of Rosh Hashonah:

"Naaleh Badin Alos B'truah... Gaye Am Doreha Lro'a'oh, B'shofar Afatenu Ubeberech Kriah B'maginas Rayim B'gano Esroaah". (He ascends the throne of judgement amid the sounds of the Teruah, causing the earth and its inhabitants to tremble. Through the shofar blasts and the bending of the knee I seek to reconcile him, together with friends in His garden I will enjoy His friendship.)

The tune used by the Shaliach Tzibbur on the first half of this verse is one of complete fear as he mentions the nature of Malchuso Bolamo, where absolute Din rules. (Note that the different semantics of Teruah/Shofar are used within the Piyut.) However the Chazan concludes the stanza with a tune of joy and confidence reflecting the ability of the Shofar to transform the destruction of Lro'a'ah into Maginas Rayim, the protection of a close group of friends. The beginning of Rosh Hashonah is characterized by the pending destruction feared by those that are alone and dwell in the unprotected valley. The initial Teruah that is mentioned connotes impending destruction. The Shofar provides the key that allows me to persuade Hashem to forgive me and protect me, just as friends protect and comfort each other. (Paranetically, the Rav noted that the Nussach of Yamim Noraim interprets the prayers. Simply singing the words cannot convey their true meaning.)

The Ramban continues saying that the character of Yom Hadin, when accompanied with the Shofar, changes from the destruction of war, Uteruas Milchama, to mercy. This is accomplished by surrounding the Teruah, (destruction), and surrounding it with two companions, the Tekiah before it and the Tekiah after it. The Tekiah sound connotes mercy, as the Torah says that when the people are to assemble the Tekiah should be sounded, not the Teruah. The Teruah sound connotes war and a sense of fear. On Rosh Hashonah, we take the Teruah prisoner by surrounding it with the attributes of mercy, the Tekiah before and after it. According to the Zohar this same idea applies to Akaydas Yitzchak. Yitzchak is characterized through the attribute of Gevurah, i.e. Midas HaDin (Vayishava Yaakov Bphachad Yitzchak Aviv). Avraham is the attribute of Chesed, while Yaakov is the attribute of Tiferes. These 2 attributes bind the Midas HaDin (represented by Yitzchak) with attributes of mercy (similar to the binding of Avraham with Yitzchak at the Akayda). That is why the Passuk says Ashrei Haam Yoday Teruah. We are the only people that are capable of taking the Malchuso Bolamo, with all the fear and destruction it represents and surround it on all sides with the attributes of Chesed and Tiferes and turn it into Malchuso Bkhal Adaso, of friendship and love between Hashem and His people. Rosh Hashonah which begins with a sense of fear and trembling is transformed by the Shofar into a day of friendship and mercy. Yom Kippur on the other hand begins as a day characterized by complete mercy from Hashem. It is said that Gedolei Yisroel were depressed and withdrawn on Rosh Hashonah, the day characterized by Midas Din, while they were in a joyous mood on Yom Kippur, the day characterized by Midas Rachamim.

Some Gedolei Yisrael were of the opinion that the recitation of Piyutim in Shacharis on Rosh Hashonah should be kept to a minimum in order to get to Tekias Shofar as quickly as possible and affect the associated changeover in the character of Rosh Hashonah, i.e. from Din to Rachamim.

This is the entire philosophy of Rosh Hashonah according to the Ramban, as explained by the Rav. Rosh Hashonah and Din represent Malchus Hashem. Knesses Yisrael has the ability to identify with the majesty of Hashem and reflect His greatness and glory through their Torah and Mitzvos. They can take the Teruah and transform it from the context of

Lehara, to destroy, to one of love and friendship and the Selicha that is part of such a friendship.

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From: Mordecai Kornfeld[SMTP:kornfeld@netvision.net.il] Subject: Insights to the Daf: Ta'anis 23-25 INSIGHTS INTO THE DAILY DAF brought to you by Kollel Iyun Hadaf of Yerushalayim daf@dafyomi.co.il, <http://www.dafyomi.co.il>

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Ta'anis 23 AGADAH: CHONI HA'ME'AGEL'S 70 YEAR SLUMBER AGADAH: The Gemara relates how throughout his life, Choni ha'Me'agel was bothered by the verse, "... when Hashem returned the captives of Zion, we were like dreamers" (Tehilim 126:1) -- when Hashem returned the Jews from the Galus in Bavel which lasted for seventy years, it was like awakening from a slumber of seventy years. How could a person sleep for seventy years, Choni wondered. He met a man planting a carob tree, and he asked him why he was planting a tree which would only bear fruit after seventy years. The man told him that just as his father had planted a carob tree for him, he, too, was planting a carob tree for his children. Afterwards, Choni sat down to eat his bread, and he was overcome with sleep. He became hidden behind a rock formation, and he slept for seventy years. When he woke up, he saw the grandson of the person who planted the carob tree picking carobs from the tree. He also saw that his donkey had given birth to herds of donkeys. When he discussed subjects with the Chachamim in the Beis Midrash, they commented that his answers made the subjects "as clear as in the days of Choni ha'Me'agel." The Gemara says that nevertheless, they did not believe him when he said that he was Choni, and they did not give him proper respect. He Davened to Hashem to spare him the frustration, and he was taken from the world. Choni's "lifelong question" seems almost ridiculous. The verse says only that "we were *like* dreamers (k'Cholmim)." It is clearly a metaphor, saying that life in the Babylonian exile passed like a dream. It does not say that they slept literally for seventy years. Why, then, was he bothered how a person could sleep for seventy years?

(a) The CHIDUSHEI HA'GE'ONIM in the Ein Yakov and the VILNA GA'ON (as recorded by his son in Sa'aras Eliyahu p. 12) explain that the seventy years that Choni wondered about represents the average lifespan of a person. Choni saw that the people in his generation were not concentrating on Torah, but they were wasting time on other pursuits. He wondered how could a person possibly spend his time in this world (seventy years) focused on transient, meaningless pursuits ("sleeping") without concentrating on one's true purpose?

He wanted to find out what causes people to waste their time in this world, spending their entire seventy-year lifespan doing nothing more than sleeping, with their eyes closed to the true purpose of life. Hashem revealed to him part of the answer. Hashem showed him a person planting a carob tree. He asked the person why he was planting a carob tree if he will not be around to enjoy its fruits, since it bears fruit only after seventy years. Choni recognized that most people waste their time pursuing meaningless pleasures in this world, because the pleasure of Olam ha'Ba is not immediate, while the pleasure of Olam ha'Zeh is immediate. People prefer to work towards immediate gratification, rather than to invest their energy in obtaining pleasure that will come only after many years.

Accordingly, in his conversation with the person planting the carob tree, Choni answers his own question why people waste their lives pursuing meaningless pleasures. He sees the person planting a carob tree, which is so

incongruous to the way all other people act, and he realizes that most people are not interested in working for something which will give them benefits only after seventy years -- they are not interested in learning Torah and doing Mitzvos, the benefits of which a person does not reap until Olam ha'Ba.

When the Gemara says that he sat down to eat, it means that he realized that it was the desires of this world (represented by eating) which close a person's mind and causes him to be involved in meaningless pursuits. It was that involvement in the pleasures of this world which caused him to "be concealed by a rock" ("Yechezkel called the Yetzer ha'Ra, 'rock' " -- Sukah 52a), and to "fall asleep" from pursuing a meaningful life for seventy years.

When he awoke, he saw that his donkey ("Chamor") had given birth to many herds. Through man's immersing himself into the material pursuits of this world, man becomes irreversibly entrenched and cannot extract himself from the drive for worldly pleasure, represented by donkeys ("Chamor" = "Chumriyus" -- "a donkey is cold even in the hottest time of the year," Shabbos 53a).

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