

B'S'D'
INTERNET PARSHA SHEET
ON ROSH HASHANA - 5761

To receive this parsha sheet in Word and/or Text format, send a blank e-mail to parsha-subscribe@egroups.com, or go to <http://www.egroups.com/subscribe/parsha>. Please also copy me at crshulman@aol.com. For archives of old parsha sheets see <http://www.egroups.com/messages/parsha>. For links to Torah on the Internet see <http://www.egroups.com/links/parsha>.

Support Torah on the Internet. Please send donations to any or all of the following institutions.

A K=Siva V=Chasima Tova
Chaim Shulman

Project Genesis
17 Warren Road Suite 2B
Baltimore, MD 21208

Dafyomi Advancement Forum
(Rabbi Mordechai Kornfeld)
D.A.F.
140-32 69 Ave.
Flushing NY 11367

Ohr Somayach International
Attn. Computer Department
1399 Coney Island Ave.
Brooklyn, NY 11230

Aish HaTorah
American Friends of Aish HaTorah
24 Davis Road
Lakewood, NJ 08701

Yeshivat Har Etzion Virtual Beit Midrash
American Friends of Yeshivat Har Etzion
160 Broadway, Suite #1000
New York, NY 10038,

Shema Yisrael Torah Networks
[Couldn't find address]
Jerusalem, Israel
972-2-641-8801
info@shemayisrael.co.il
<http://www.shemayisrael.co.il>

This is not an all-inclusive list. See individual divrei torah for other contact information.

From: RABBI YISSOCHER FRAND ryfrand@torah.org
"RavFrاند" List - Rabbi Frand on Rosh Hashanah
These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 341, The Brachos on the T'Kios. Good Shabbos and K'siva V'chasima Tova! Dedicated This Year Le'eluy Nishmas Chaya Bracha Bas R. Yissocher Dov - In memory of Mrs. Adele Frand -
Climbing Up The Rope to Rachav: Hanging Onto Holiness By A

Thread

There is a widely discussed question of why Rosh HaShanah [the Day of Judgment] precedes Yom HaKippur [the Day of Atonement]. Logically, it would seem to make more sense -- and certainly be to our advantage -- for the day of Mercy, when we are forgiven for our sins to precede the day in which we are judged for those sins.

Rav Shimon Schwab (1908-1995) answers this question. To appreciate the answer, we must first analyze the second chapter of Yehoshua (which we read as the Haftorah for Parshas Shlach). The first city that was conquered by Yehoshua after entering the land of Israel was Jericho. Yehoshua sent out spies to reconnoiter the land. The spies stayed in the home of Rachav the Zonah. There are commentaries who identify Rachav as an innkeeper, basing the word Zonah on he word Mazon (food). However, as the Gemarah implies, the simple reading of the pasukim [verses] is that Rachav was a woman of ill repute -- the normal meaning of the word Zonah comes from the word Zenus -- (sexual immorality).

Rachav provided the spies with the information that they wanted to hear. "I know that Hashem has given you the Land, and that your terror has fallen upon us, and that all the inhabitants of the Land have melted because of you..."

The Talmud asks [Zevachim 116a], "How did Rachav know that the whole country was in mortal fear of the Jews?" The Gemara is making an inference from Rachav's statement that "neither did there remain any more spirit in any man". Rachav was testifying to the loss of spirit and initiative based on personal professional knowledge. She had served as a harlot since she was ten years old. This was her profession throughout the forty years when the Jews were wandering in the wilderness. During this period, there was not a prince or ruler in the area who did not come by and use her services.

At this point of time, at the age of fifty, Rachav repented and actually converted to Judaism. She confessed to G-d that during her years of sin, she made use of three devices to secretly bring customers into and out of her residence: The rope, the window, and the wall. Therefore, she now used these same three items to help the spies escape from her dwelling and from being noticed by the Canaanites, thereby saving their lives. She asked that she be forgiven for her inappropriate use of these devices by virtue of the fact that she now risked her life and used them for a laudatory reason. This is the simple reading of the Gemara in Zevachim.

Rabbi Schwab is not satisfied with this interpretation. Rav Schwab asks, what does it mean that she used the rope, the window, and the wall for people to sin? She ran a house of ill repute for forty years. Everyone must have known exactly what was going on in that house. There was no reason to have a secret entrance by way of the window and rope. After 40 years, who were these princes and kings trying to fool? What were they trying to hide by climbing up the wall and entering through the window? Everyone knew Rachav the harlot and the nature of her business.

Rav Schwab interprets the Gemara differently. The Gemara is teaching us one of the secrets of Repentance. What finally inspired Rachav to repent? Rachav was inspired to repent through the realization that after 40 years in business, there were still people who were embarrassed to walk into her front door! There were still people who would be so ashamed that they would only enter by way of the rope, the wall, and the window. The fact was that after all these years, there were still people who had a modicum of dignity and embarrassment. They possessed some latent degree of sensitivity and morality that at least prevented them from committing this sin in a blatant fashion. Despite the fact that the times and the society were immersed in immorality, there were still individuals who at least had a sense of guilt, some remnant intuition of possessing a "Tzelem Elokim" [Divine Image]. Teshuvah can only begin under such circumstances.

Teshuvah can only begin if I do not give up on myself. If I believe

that I am totally worthless, then I cannot begin to think about repentance. However, when I realize that somewhere deep down inside, there is still the dignity of man, there is still something holy, then I can use that feeling and begin the trek down the road to repentance. This is what Rachav meant when she referred to the rope, the window, and the wall.

The Mishneh states "Don't be wicked in your own eyes" [Avot 2:13] This is why Rosh HaShanah must precede Yom Kippur. In order for a person to begin the process of Teshuvah, he must first realize that he is somebody of value. He must take note: I am a son of Israel. I have a King in Heaven. I am a servant of the King. Yes, I may not have been a very good servant, but at least I can say that I am His servant.

The realization that there is a King and that I am His servant, and therefore that I have self worth, is a prerequisite for the process of Repentance. If we would start the Ten Days of Repentance merely with confession -- merely with a recitation of all the sins that we committed, we would overwhelm ourselves with our worthlessness, and we would not be in a position to repent.

On Rosh HaShanah, we never say the words "Al Chet" (upon the sins...) or "Ashamnu" (we are guilty). Leave the sins out of it, for the meanwhile. On this day, a person must think about who he is, his vast potential, and his goal in life. From such a perspective, repentance may flow forward.

The Baal Shem Tov (1698-1760) suggests a beautiful Chassidic insight on this past week's portion: "If your dispersed shall be at the ends of Heaven, from there the L-rd your G-d will gather you and take you." [Devarim 30:4] The Baal Shem Tov comments that we would have expected the pasuk [verse] to read "If your dispersed shall be at the ends of the Earth." However, the pasuk says "...at the ends of the Heaven". The Baal Shem Tov teaches the same lesson that we mentioned above: The only time that a person can be gathered back to G-d, is if "Heavenliness" is still present within the person. If a person feels that he still has a Heavenly attachment - despite the fact that he may have sullied himself with the pleasures of the earth -- then from there G-d can gather him back.

Rachav was a harlot for 40 years, but she eventually married Yehoshua bin Nun, the greatest man of his generation. It all began with her contemplation of the wall, the rope, and the window - with her recognition that man - for all of his shortcomings - still possesses holiness. That must be the beginning of the path to Teshuvah.

Transcribed by David Twersky; Seattle, Washington
twerskyd@aol.com Technical Assistance by Dovid Hoffman; Baltimore, MD
dhoffman@torah.org Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information. Project Genesis: Torah on the Information Superhighway learn@torah.org 17 Warren Road, Suite 2B <http://www.torah.org/> Baltimore, MD 21208

From: Rafael Salasnik rafi@brijnet.org daf-hashavua@shamash.org

Subject: daf-hashavua Rosh Hashanah 5761/2000

Rosh-Hashana-5761 UNITED SYNAGOGUE -LONDON (O)

Rosh Hashanah Vol 13 No 1 30 September/1 October 2000 1/2 Tishri 5761

This issue has been sponsored by the Bradfield family in memory of Fred Bradfield

ROSH HASHANAH

CHIEF RABBI PROFESSOR JONATHAN SACKS

There are moments when an ancient metaphor takes on a new dimension of meaning. That is what has happened this year. For centuries, even millennia, at this time between Rosh Hashanah and Yom Kippur, our ancestors spoke about the 'book of life' and prayed to be inscribed in it.

It is no accident that when Jews spoke about life they thought about a book. Other religions found holiness in other things - people, places, icons, objects. But for Jews holiness exists, above all, in language. With words G-d created the world. In words, He revealed Himself at Sinai. Through words G-d and the Jewish people bound themselves to one another in the great covenant of love and redemption. When G-d composed the Torah, said the rabbis, He wrote it with letters of black fire on white fire. For us letters, words, sentences, books were the medium in which the mystery of life was encoded. We now know that this was more than a spiritual intuition. It is scientific fact.

The decoding of the human genome is one of the great achievements of science. Forty seven years after Francis Crick and James Watson discovered the double helix of DNA, the full script of the human genome has been transcribed. It turns out that it is a script of immense length and complexity, written in the four letters that form the genetic code. President Clinton called it the language of creation. Scientists put it simply. We are learning, they said, how to read the book of life.

The connections between the human genome and Rosh Hashanah go deep - unsurprisingly, because both are about the fundamentals of life itself. The first lies at the level of creation. We say in our prayers hayom haras olam - 'today the universe was born'. Rosh Hashanah is the anniversary of creation. Some sages believed it was the day on which G-d made man. More than any previous generation, we now know the full extent and complexity of these macro- and microscopic worlds.

Looking outward, through such instruments as the Hubble space telescope, we discover a universe of a billion galaxies, each of a billion stars. Looking inward to the 'small universe' (olam katan) that is us, we find that the human body contains a trillion cells. Each cell contains a nucleus, and each nucleus two sets of the human genome. Each genome consists of some 3.1 billion letters, enough information to fill a library of five thousand books. The mind reels at such microscopic intricacy. Within a single cell of living tissue science has mapped a new, hitherto undiscovered country.

From astrophysics to microbiology, scientists today increasingly express a sense of awe at the fine tuning of the universe and the sheer improbability that life, with its self-organising complexity, emerged by mere chance. Harvard physicist Freeman Dyson writes: 'The more I examine the universe and the details of its architecture, the more evidence I find that the universe in some sense must have known we are coming.' There is an echo here of what Maimonides wrote more than eight centuries ago (Hilkhos Yesodei haTorah 2:2) when he said that the path to the love and fear of G-d is to contemplate the wonder and wisdom of creation.

There is another connection between science and the Days of Awe, but this time less straightforward. Throughout the genome project, claims have been made that we are on the threshold of discovering the genetic basis of human behaviour. Physicians have long known that certain diseases are hereditary. Maimonides, for example, knew that asthma is passed on in families. So too, it is now argued, are personality traits such as aggression, depression, even criminality. From this it is a short step, but a fallacious one, to genetic determinism - to the idea that we cannot help what we do. Our fate is written in our genes.

Judaism rejects this idea, never more emphatically than on Rosh Hashanah and Yom Kippur. There is a genetic component to behaviour. Maimonides (Hilkhos Deot 1:2) describes the various influences on character. Some are genetic (lefi teva gufo). Others have to do with upbringing, environment and culture. That is what we mean when we say on Yom Kippur that we are ke-chomer beyad hayotzer, 'like clay in the hands of the potter'. We are shaped by influences beyond our control. But - and it is a fundamental 'but' - we never lose our freedom. We are what we choose to be. Sometimes it takes a great struggle to do the right thing. The inclination to do otherwise can be almost overwhelming, but never completely so. No religion has predicated itself more

systematically on human freedom and responsibility. That is what makes us 'the image of G-d'. The Nobel prize winning author Isaac Bashevis Singer put it wittily and well: 'We have to believe in free will. We've got no choice!'

Our deepest encounter with freedom lies in the experience of teshuvah. Complete repentance, writes Maimonides, is when we find ourselves in exactly the same situation as when we committed a sin, but this time we do not repeat it. All the factors are the same except one - our decision. At the heart of teshuvah is the idea that circumstances do not determine what we do. We can act differently next time. We can change. And if we can change we are not determined by our genetic endowment or by any other factor outside our will.

It is hard to over-emphasise the significance of this idea. It means that in the human situation no fate is final, no destiny inevitable. That is why Judaism is the supreme argument for hope. The great figures of our history were all capable of change. In the pages of the Torah we see Joseph transformed from a young dreamer to a decisive man of action. Moses, the tongue-tied, becomes the most eloquent of prophets. Ruth, the Moabite stranger, becomes the great-grandmother of Israel's greatest king. Esther, who thought herself helpless, turns into the saviour of her people. Our fate is not written in our genes. Our decisions are more than electrochemical impulses in the brain. We may be dust of the earth, but within us is the breath of G-d.

Freedom, though, is never easy. We need help to be what we could become. We need a moral code to remind us what is right and wrong. We need the support of a family and a community. We need rituals in which we practice the choreography of virtue. We need stories of exemplary lives through which we enlarge our aspirations. We need a sense of distance between us and the culture around us so that we are not swept along with the tide. These are what Judaism gives and has given us since the days of Abraham and Sarah. It is a sustained discipline of freedom. Most important of all - more important even than our faith in G-d is G-d's faith in us, believing in us when we have lost faith in ourselves, lifting us when we fall, forgiving us when we fail, giving us the strength to take risks and the courage to change.

There are two books of life. One is the human genome; the other is human history. G-d may have written the first, but He invites us to be the co-authors of the second - because if we can change ourselves, we can change the world.

<http://www.brijnet.org/us/daf.htm>

<http://www.unitedsynagogue.org.uk>

<http://www.shamash.org/listarchives/daf-hashavua/>

From: Yeshivat Har Etzion's Israel Koschitzky Virtual Beit Midrash
yhe@vbm-torah.org Subject: Special Rosh Hashana Package 5761
THE SOUND OF A SILENT SHOFAR: THE PROBLEM OF ROSH
HA-SHANA WHICH FALLS ON SHABBAT
BY HARAV YEHUDA AMITAL

Adapted by Rav Ronnie Ziegler Translated by David Silverberg

Each year on Rosh Ha-shana, we fervently recite the verse from Tehillim (89:16), "Ashrei ha-am yodei terua," "Fortunate is the nation that knows the blast [of the shofar]." Rashi explains the verse as follows: "[The Israelite nation is fortunate] in that they know how to APPEASE (leratzot) their Creator on Rosh Ha-shana by blowing [the shofar] and reciting in conjunction with it [the three special blessings of the Mussaf Amida:] Malkhuyot, Zikhronot and Shofarot."

Rashi draws his explanation of the verse from Yalkut Shimoni (Parashat Emor 645, as well as Parashat Pinchas 782 and Tehillim 840; see also Vayikra Rabba 29, Pesikta De-Rav Kahana 23, and Midrash Tehillim, mizmor 41). The Midrash reads: "Rabbi Yoshiya said: It is written, 'Fortunate is the nation that knows the blast' - do the gentile nations not know how to sound the blast?"

How many horns and trumpets they have! Rather, fortunate is the nation that knows how to PERSUADE (lefatot) its Creator by means of a shofar blast. And when? In the seventh month [i.e. Tishrei]."

According to Rashi, when the midrash says the Jewish People "persuade" the Almighty on Rosh Ha-shana, it means that they appease Him by means of the shofar blowing and the accompanying recitation of Malkhuyot, Zikhronot and Shofarot. If so, then what happens on Rosh Ha-shana which falls on Shabbat, when we do not blow the shofar? How do we appease the Almighty then? The Gemara (Rosh Ha-shana 29b) cites Rabba's assertion that as far as Torah law is concerned, we should blow the shofar on Rosh Ha-shana even if it occurs on Shabbat. The Sages, however, decreed that the shofar not be blown on Shabbat, as one may neglectfully carry his shofar through the public domain (which is forbidden on Shabbat) in order to practice blowing under the tutelage of an expert. The Gemara adds that this same concern prompted Chazal to cancel the mitzva of lulav when Sukkot falls on Shabbat and to delay Megilla reading when Purim occurs on Shabbat.

However, as Tosafot (Sukka 43a) note, there exists a difference in this regard between the mitzva of shofar and that of lulav. After the destruction of the First Temple, Rabban Yochanan Ben Zakai instituted that the shofar be blown on Shabbat Rosh Ha-shana in every locale where an authoritative Bet Din (rabbinic court) sat. Yet no such provision exists with regard to the mitzva of lulav; Rabban Yochanan never decreed that the mitzva of lulav be performed on Shabbat in a region with a Bet Din. (What's more, during the time of the Temple, the shofar was blown only in the Temple itself when Rosh Ha-shana fell on Shabbat, whereas the lulav was taken on Shabbat everywhere. After the destruction, however, the mitzva of lulav suddenly became more limited than that of shofar!)

Why did Rabban Yochanan draw this distinction between these two mitzvot, if the same concern motivated both decrees? Tosafot answer,

"The shofar, which serves to bring the [favorable] memory of Israel before their Father in Heaven, they [Chazal] did not want to cancel entirely."

Our original question, then, becomes even more pointed: What about us today? Why did Rabban Yochanan Ben Zakai not worry about those of us who do not have an authoritative Bet Din nearby? How do we deal with the urgent need for divine compassion? Why, on Shabbat Rosh Ha-shana, are we denied the ability to "bring our memory before our Father in Heaven" by means of the shofar?

One could perhaps answer very simply, that we observe two days of Rosh Ha-shana, and on the second day - Sunday - we have the opportunity to blow the shofar. However, when all is said done, we observe the second day of Rosh Ha-shana only as a result of a "sefeka de-yoma" - the uncertainty surrounding the correct day of Rosh Ha-shana. How do we earn G-d's mercy on the first day of Rosh Ha-shana in the absence of the shofar?

It would seem that the redactor of the Mishna, Rabbi Yehuda Ha-nasi (known as "Rabbeinu Ha-gadol" or simply "Rebbi"), provides the essential answer through his arrangement of the mishnayot in the third chapter of Tractate Rosh Ha-shana, thus setting our uneasy minds at rest. This chapter includes several laws relevant to shofar blowing. Sandwiched in between the law requiring intention for the fulfillment of the mitzva and the disqualification of certain individuals from blowing, a seemingly unrelated mishna suddenly catches our attention:

"Whenever Moshe held up his hand, Israel prevailed [against Amalek]B' (Shemot 17). Do Moshe's hands make or break the battle? Rather, this teaches you that so long as Israel were looking upwards and subjugating their hearts to their Father in Heaven, they were victorious; if not, they would fall. Similarly, we find, 'Make a seraph

figure and mount it on a standard; anyone who is bitten should look at it and shall recover' (Bemidbar 21). Does the brass snake kill or cure? Rather, when Israel looked upwards and subjugated their hearts to their Father in Heaven, they were cured. If not, they would wither."

Why did Rabbi Yehuda insert this mishna right in the middle of the chapter, amidst the complex, detailed laws concerning the blowing of the shofar? Perhaps he should have placed this mishna towards the beginning of the second chapter of Berakhot, where the mishna discusses the requirement of "kavana" (intention to fulfill the mitzva) while reciting Shema. Would that not be a more fitting location for a discussion of the great power of one's thoughts and subjugation of the heart? Why did Rebbi wait until Tractate Rosh Ha-shana?

Sensing this difficulty, the Rambam writes in his commentary to our mishna,

"All this is clear in light of what requires mention in our context, and in accordance with the book's purpose."

What does the Rambam mean? How is Moshe's lifting his hands relevant to the laws of blowing shofar? Furthermore, what does the Rambam view as "the book's purpose?"

The answer is that Rabbi Yehuda Hanasi saw Jews who viewed the blast of the shofar as laden with some mystical power, a spiritual force beyond our comprehension that arouses Divine compassion. There were those who thought that the shofar blast itself, through some magical power, triggered the Almighty's mercy and led to His favorable judgment of us. Rebbi opposed the view and equated the shofar with Moshe's hands and the brass serpent. The shofar possesses no power beyond that lying within Moshe's hands. Only when Benei Yisrael look upwards and subjugate their hearts to their Father in Heaven do the gates of Heaven open and welcome their prayers. It is THE SUBJUGATION OF OUR HEARTS, which accompanies the fulfillment of the mitzva of shofar, which arouses Divine mercy in our favor.

Appropriately, then, the very next mishna teaches us a fundamental precept regarding shofar: "Whoever is not obligated in this matter may not fulfill the obligation on behalf of the public (i.e. he may not blow for others)." The mitzva of shofar is one of subjugation of the heart, and total subjugation requires a sense of absolute obligation and the unwavering acceptance of the yoke of mitzvot upon oneself. Only an individual bound by the mitzva can fulfill the obligation on behalf of others. A subjugation of the heart which does not derive from acceptance of the burden of mitzvot can never be considered complete subjugation of the heart. As such, it cannot represent others who do possess this full measure of subjugation. The mishna thus teaches us a critical lesson: with regard to shofar, intention to fulfill the mitzva (kavana latzet yedei chova) must entail more than a formal, technical awareness; it demands nothing less than absolute acceptance of the yoke of Heaven.

When the Romans destroyed the holy Temple, a feeling of depression and despair overtook the Jewish People. After the destruction, Rabban Yochanan Ben Zakai saw before him a broken, shattered nation whose spirits have been crushed. He realized that the people under his leadership were unprepared for this revolutionary message transmitted to us by Rabbi Yehuda Hanasi. They desperately needed the concrete expression of the shofar blast to restore their hope. Therefore, even when there were those who discouraged shofar blowing in Yavneh on Shabbat, Rabban Yochanan overruled them and insisted on sounding the shofar (Rosh Ha-shana 29b).

The Gemara (Rosh Ha-shana 16a) tells us that the sounding of the shofar flusters the satan and frustrates his efforts against us. In truth, it is not the shofar blast itself that rattles the pernicious satan, but rather the accompanying subjugation of the heart. [See Ran, *ibid.*, 3a in the *Alfas.*] Indeed, this is the message of the midrash: "Fortunate

is the nation that knows the blast' - that knows how to appease its Creator on Rosh Ha-shana." If we refrain from blowing the shofar in deference to the ordinance of our Sages, then we can surely achieve thereby the same feeling of subjugation attainable through the fulfillment of the mitzva of shofar. This type of subjugation of our hearts, even though it is unaccompanied by the shofar, opens the gates of mercy and brings our favorable memory before the Almighty. [See also Meshekh Chokhma, Vayikra 23:24.]

Subjugation of the heart means absolute subjugation. Even the Vilna Gaon's approach to service of G-d, in which each individual expresses his personal uniqueness (see Vilna Gaon's commentary to Mishlei 16:4), requires total subjugation, a sense of absolute obligation. This is what the Almighty wants of us, particularly on this day.

As expressed in our prayers and taught by Chazal (Yerushalmi Rosh Ha-shana 4:1), Shabbat Rosh Ha-shana is the "yom zikhron terua" - the day of recalling the blast. This means that on Shabbat Rosh Ha-shana we arouse Divine compassion not by blowing the shofar, but by recalling the shofar blast, by subjugating our hearts to the kingship of G-d. We conclude the "Shofarot" section of Mussaf with the clause, "For You listen to the sound of the shofar and heed the blast; there is none like You." This means that G-d listens not only to the shofar, but also to the subjugation of our hearts. Only He, who understands the heart of man and knows his feelings and inner conscience, can truly listen to our sincere submission to His will; thus, "there is none like You."

(This sicha originally was delivered on Shabbat, the first day of Rosh Ha-shana 5760 [1999].) Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash Alon Shevut, Gush Etzion 90433 E-mail: Yhe@vbm-torah.org or Office@etzion.org.il

From: Yeshivat Kerem B'Yavneh feedback@kby.org To: kby-parsha@kby.org

Rosh Hashana

Say Before Me "Malchuyot"

Rosh Hayeshiva HARAV MORDECHAI GREENBERG, shlita

It is well-known that Rosh Hashana is the coronation day of G-d as King of the Universe. All of the prayers of Rosh Hashana are based on this theme of G-d's reign:

"Uvechein tein pachdecha:" And so, Hashem, our G-d, instill your awe upon all Your works, ... Then You, Hashem, will reign alone ...

"Meloch al kol haolam:" Reign over the entire universe in Your glory ... Let everything that has been made know that You are its Maker ...

However, the great Mussar teachers present us with an additional facet of the theme of coronation. "Set over YOURSELF a king." (Devarim 17:15) First and foremost, a person should coronate G-d over himself, and only afterwards should he pray for G-d's rule over the universe. What is meaning of this personal, individual, kingship?

We can explain this based on the following dialogue in the Kuzari (3:2-5):

The king requested: Describe to me the actions of the "chasid" (pious man).

The "chaver" (Jewish sage) responded: The "chasid" is the man who guards over his state, distributes to all its inhabitants their sustenance, provides their needs, and deals with them justly. He will not deceive any one of them, and does not give to anyone more than his proper share. When he needs his subjects, he finds them willing to obey him and diligent to answer when he calls them. When he commands them -- they do as he commands; when he admonishes them -- they observe his admonition.

The Kuzari said: I questioned you regarding the "chasid," not regarding the ruler!

The "chaver" said to him: The "chasid" IS the ruler. He is the man

whose senses, emotions and desires obey him, as it states, "A master of his passions [is better] than the conqueror of a city." (Mishlei 16:32) All the faculties serve and work according to the directives of the mind.

The Maharal writes numerous times that a person is divided into three aspects -- body, spirit and intellect (guf, nefesh v'seichel). Corresponding to these aspects there are three organs: the liver (kaved) for the body, the heart (lev) for the spirit, and the brain (moach) for the intellect. The acronym of these three words is "MeLeKh" (king). When a person acts properly and his intellect controls the lower faculties -- when the mind is above and the liver below -- in this manner a person rules over himself! He does not allow his physical nature and desires to seize control over him; rather, he rules over them. The intellect is responsible for ensuring that every talent and every limb achieves its potential. Therefore, every act that one of the limbs or talents performs is done only through consultation with the intellect. For this reason, to deliberate in one's mind is called in Hebrew "lehiMaLeKh."

In this way, Man -- who is expected to consult with his mind -- is distinguished from animal, which follows its natural inclinations. This is reflected in that man walks upright with a raised head, whereas an animal walks with a lowered head. As such, the Rambam writes in "Shemona Perakim" (ch. 5):

If a person were to go and eat an appealing food, pleasing to the palate and with a fragrant aroma, but it is damaging and harmful, and a potential cause for sickness or even sudden death -- he and an animal are considered equal to me. This is not the act of a man as Man; rather, it is the act of man as any living creature.

Similarly, the Ibn Ezra writes (Bamidbar 6:7) in explaining the meaning of the word, "nazir:"

The word "nazir" is from the word "nezer" (crown), and the proof is [from this verse], "For the crown of G-d is upon his head." Note, that all people are subservient to worldly desires. But the true KING, who has a crown and royal diadem on his head -- is someone who is free from his desires.

Rosh Hashana is coronation day because on this day man was created, and on this same day he accepted G-d's reign. Therefore, the Levites' song in the Temple on Friday was, "Hashem Malakh -- Hashem has reigned." (Tehillim 93:1) Beforehand, there was no intelligent creature who could accept his reign. Only Man, who was created in G-d's image and has intelligence, accepted his reign. This is why on Rosh Hashana each person is obligated to accept the yoke of G-d's reign, and to arrange his character traits so that his brain will rule from above over the heart and liver.

I would like to take this opportunity to wish all of our students, alumni and readers a "ketiva vachatima tova," for a year of ahavat torah, yirat shamayim and all good things.

Shabbat Shalom and Shana Tova

http://www.torahweb.org/torah/1999/moadim/rsch_rhyk.html

[From last year] 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 contradict 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 ϕ 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 the event that it is detrimental to us.

From: shabbat-zomet@lists.virtualjerusalem.com Subject:
[shabbat-zomet] Shabbat-B'Shabbato - Rosh Hashanah 5761

Shabbat-B'Shabbato - Rosh Hashanah

SHABBAT-ZOMET is an extract from SHABBAT-B'SHABBATO, a weekly bulletin distributed free of charge in hundreds of synagogues in Israel. It is published by the Zomet Institute of Alon Shevut, Israel, under the auspices of the National Religious Party. Translated by: Moshe Goldberg <http://www.moreshet.co.il/zomet>

A DAY OF COMPASSIONATE JUSTICE FOR THE
INDIVIDUAL AND THE COMMUNITY

by RABBI AVRAHAM SHAPIRO, Chief Rabbi of Israel
1983-1992, Rosh Yeshiva of Yeshivat Mercaz Harav

Rosh Hashanah has a double significance. It is not only holy, like all the other holidays, it is also the day of judgement for every individual and for the whole world. It is characterized by justice, but this is tempered with mercy. The verses from the Tanach quoted in the Amida prayer in the section "Malchiyot," royalty, remind us of the fear of retribution, but the blessing ends with the phrase, "Rule over the entire world with your honor." And what is "your honor?" This refers to the reply Moshe received to his request, "Please show me your honor" [Shemot 33:18]. In response, he was given the list of the Almighty's thirteen traits of compassion. Thus, as the Ramban writes, Rosh Hashanah is a day of compassionate justice.

On Rosh Hashanah, we do not confess, and we avoid any explicit mention of sin. Everyone is expected to do his or her own stocktaking within his or her own heart, keeping in mind the fear of punishment. Deep within, with a trembling heart and with a silent cry for mercy, everyone knows his true level, his own faults, and his spiritual and bodily distress. He knows how much mercy he needs on the day of judgement, while standing before the judge of the world, He who can look into the heart and see our innermost secrets, He who decides on life and death for all the living creatures.

However, together with the personal reckoning, every person must participate in the general reckoning of the community, for all of Yisrael are responsible for each other. Every individual must remain keenly aware of such matters as the spiritual state of the Jews in Eretz Yisrael and abroad, difficult security questions, economic problems, the steady increase in unemployment, the terrible toll of traffic accidents, the

divisions among the community, and problems of spiritual emptiness and encroaching foreign cultures, which are the result of unclear religious values and Jewish culture in the educational system.

Let no individual try to remain secluded within his own private boundaries, for only participation with the rest of the community can bestow the privileges of the entire group. "And one day, Elisha went to Shunam" [II Melachim 4:8]. According to tradition (for example, the Zohar), the day was Rosh Hashanah. And when Elisha asked the woman living there, "Can I intercede on your behalf to the king?" she replied, "I am dwelling among my people" [4:13]. That is, she was an integral part of the community of Bnei Yisrael, and whatever happened to the community would include her too. When there is an atmosphere of justice, no man should attempt to pray as an individual. Only the combined prayers of the community as a whole will lead to a miracle by the Almighty.

We approach the prayers of Rosh Hashanah from a viewpoint of soul searching and fear of the law. However, at the same time, the following verse applies to us: "The joy of G-d is your strength" [Nechemia 8:10]. And this is in spite of the opposite side of the coin, "Can a shofar be blown in the city, without causing the people to fear?" [Amos 3:6]. It is said that the GRA was very happy during the sounding of the shofar, since this is a declaration of the authority of G-d over us and over the entire world. We are sure that "everything will know that you crafted it, and every creature will know that you created it. And everything with a soul will proclaim: G-d, the G-d of Yisrael, is king, and his authority rules over everything." [From the Rosh Hashanah and Yom Kippur prayers.] This hope fills every heart with the joy of G-d and with the certainty that we will be included in the benefits of the community of Yisrael. It includes a promise of a good year, a year of peace and security, with continued ingathering of the exiles, a year of a stronger link between one man and another and between all of Bnei Yisrael and their Father in Heaven.

A MITZVA IN THE TORAH PORTION: JOY ON ROSH HASHANAH

BY RABBI BINYAMIN TABORY

We were commanded to be happy on the holidays: "Be joyous on your holiday ... You should be completely happy" [Devarim 16:14-15]. This mitzva includes such elements as bringing Shelamim sacrifices in addition to the basic Chagiga, eating meat, drinking wine, and wearing new clothing, among other things (Rambam, Sefer Hamitzvot, 54).

The Shaagat Aryeh discusses whether there is a requirement to be happy on Rosh Hashanah, including all the different details except for a Shelamim sacrifice (section 102). This might be related to a disagreement among the Tana'im whether it is permitted to show signs of mourning on Rosh Hashanah. Rabban Gamliel says that Rosh Hashanah and Yom Kippur are holidays and as such cancel the seven days of Shiva. On the other hand, the sages feel that these days are like Shabbat, which does not cancel the mourning sequence (see Mishna, Moed Katan 19a). The halacha rules according to the opinion of Rabban Gamliel (Yoreh Dei'ah 399:10), implying that there is indeed a mitzva of joy on Rosh Hashanah.

The ROSH notes the custom of Rabbi Yitzchak Bar Yehuda of Magentza, who would recite the blessing, "Raise us up, our G-d, with the blessing of your holidays" on Rosh Hashanah and Yom Kippur. This was not accepted by Rabbi Yitzchak Halevi and Rabeinu She'altiel, who feel that the phrase "the blessing of your holidays" is only relevant on the three holidays when we are required to visit the Temple. It is then that we must bring a gift, "corresponding to the blessing of your G-d" [Devarim 16:17]. Or, as an alternative, the phrase refers to the Chagiga sacrifice, which is brought on the other holidays. The ROSH does not explain why he recited the blessing on Rosh Hashanah and Yom Kippur, and it may be based on the verse, "You should be completely happy." In

any case, this implies that there is a mitzva to be happy on Rosh Hashanah.

The Rambam writes: "[On] the seven days of Pesach and the eight days of Succot, together with the other holidays ... a man must be happy and joyous" [Hilchot Yom Tov 6:17]. My teacher and mentor, Rabbi Yosef Dov Soloveitchik, explained that the Rambam includes Rosh Hashana and Shavuot in the phrase "the other holidays" (since the plural, holidays, must mean at least two). At the beginning of the laws of Yom Tov, the Rambam includes Rosh Hashanah, implying that there is a mitzva to be happy on Rosh Hashanah (and possibly on Yom Kippur). Rabbi Soloveitchik also proved this from the words of the Rambam, that Hallel is not recited on Rosh Hashanah and Yom Kippur, because "they are days of repentance and awe, and not days of EXTRA joy" [Hilchot Chanukah 3:6]. This implies that there is no "extra" joy but there is a minimum requirement of happiness.

The Shaagat Aryeh also concludes that there is a mitzva of joy on Rosh Hashanah, but his reasoning is different. He feels that the basis of the permission to cook on a holiday is the need for joy, and therefore the fact that cooking is permitted on Rosh Hashanah implies a mitzva of joy.

In spite of the feeling of the day of judgement, Nechemia commanded the following for Rosh Hashanah: "Eat rich food and drink sweets ... And do not be sad, for the joy of G-d is your strength" [8:10]. According to Rabbi Ovadia Yosef, "One should not cry on Rosh Hashanah, and the prayers of Rosh Hashanah should be recited in happiness, with a holy tune, and from deep-felt intentions" [Yechavah Da'at 2:69].

From: jr@sco.com jr@sco.com]

Subject: SHIUR HARAV SOLOVEICHIK ZTL ON SHLICHUS

shlichus.00 Please include in your tefilos a prayer and Mi Shebayrach for Aryeh Laybish Efrayim Tzvi Halevi Ben Toyba for a Refuah Shlayma. In the Zchus of your Tefilos and Limud Hatorah that may be generated by this Dvar Torah may he and all Chalay Yisrael, R"L, be granted a Refuah Shlayma and Arichas Yomim Vshanim with good health and may we all merit a Ksiva Vchasima Tova.

Shiur Rav Soloveichik ZT"L on Shlichus

(This shiur was delivered by the Rav as part of his 1964 Yahrzeit Shiur for his father, Rav Moshe ZT"L. The following summary is based on a tape, available from M. Nordlicht, and supplemented with the Hebrew summary of the shiur printed in Ymay Zikaron.)

The concept of Kavod Habriyos, respect for a fellow human being, is a fundamental principle in Judaism upon which many Halachos are based. For example, the laws dealing with the entire burial process, Kavod Hames and Kvurah, laws of mourning, embarrassing someone publicly are based on Kavod Habriyos. Indeed one can go so far as to say that all commandments Bayn Adam Lchavayro, between man and his fellow man, are based on Kavod Habriyos. The Ramban goes even further and classifies the obligation of the 7 Noachide laws under the heading of an even more fundamental principle, Tzelem Elokim, the creation of man in the image of G-d. The Ramban notes that the verse in Psalms (8:6) of Kavod Vhadar Teatrayhu, you shall crown him with honor and splendor, expresses a similar concept of man created in Tzelem Elokim. The Kavod here refers to Kavod Elokim and as Chazal called it Kavod Habriyos.

One can ask the following fundamental question: does Judaism view this longing for Kavod Elokim as a positive or negative aspiration? Chazal stated often that man should distance himself from the pursuit of Kavod. Chazal warn us that jealousy, desire and (pursuit of) honor remove man from the world (Avos 4:21). Gedulah, grandeur, eludes those that seek it (Eruvin 13b). One may ask: if the Torah wanted man to distance himself from the pursuit of Kavod, why was he "adorned in Kavod" as noted in Psalms? Because Kavod is an attribute of Hashem, the Melech Hakavod. We are commanded to walk in the ways of Hashem, Vhalachta Bdrachav. If Hashem is Melech Hakavod we must strive to emulate Him and aspire to Kavod. Based on the obligation to emulate Hashem, we can begin to glimpse why the concept of Kavod plays such a central role in Judaic thought and why Judaism stressed the equation of Tzelem Elokim and Kavod Vhadar.

To understand Judaism's different, apparently contradictory approaches to Kavod we must analyze the following passage (Nidah 30b): "Upon the birth of the child the angel strikes the child on the mouth. and he does not leave from there

prior to the administration of an oath, as it says Ki L'cha Tichra Kol Berech Tishava Kol Lashon (Isaiah 45:23). Ki L'cha Tichra Kol Berech connotes the day of death. Tishava Kol Lashon connotes the day of birth. What is this oath? That the child should be righteous and not wicked and no matter how much people may speak of you as a righteous person, always perceive yourself as wicked. And you should know, that Hashem is pure and his servants are pure and the soul that was implanted in you is pure. Your mission is to maintain its purity. Success is appreciated, Mutav. Failure to maintain the purity of your soul will result in Hashem removing it from you." Note that this oath does not interfere with the concept of free will. Man retains the ability to serve G-d if he so desires.

The above statements from the Gemara provide the framework for understanding the metaphysical/philosophical role of man in this world and how Chazal viewed the proper pursuit of Kavod. These principles were revealed to Moshe Rabbeinu in Egypt. Indeed it is impossible to fully appreciate the role played by Moshe in Jewish legacy from the infancy of our nation in Egypt to the present day without a full understanding of this passage.

Parshas Shemos introduces a brand new fundamental concept in Judaism that offers a completely new perspective on the role of man relative to creation. This concept was first revealed to Moshe in Egypt. The verse that introduces this concept is often overlooked, and quickly read without appreciating the significance of the idea that it conveys, in terms of its relevance to Moshe and the entire Jewish Nation. The words are "V'ata L'cha V'eshlachacha El Paroh", and now go and I will send you to Pharo. This represents a brand new relationship between Hashem and man.

For the first time, Hashem, the Master of all, appoints a frail human being as His emissary, His Sholiach. How is this possible? We have a principle that Shelucho Shel Adam K'moso, the emissary represents the one who charged him with the task. How is it possible for a human being of flesh and blood, here today and gone tomorrow, to act as the representative of Hashem? There is no intellectually satisfactory answer to this question, yet the fact is that Moshe was sent as the emissary of Hashem. This notion of Moshe as emissary of Hashem is reinforced by the verse "And he sent an emissary (Malach) and took us out of Egypt" (Bamidbar 20:16). Rashi interprets Malach as referring to Moshe. Apparently, the fact that man was created in the image of G-d, B'tzelem Elokim, allows man to assume the role of emissary from G-d to the rest of creation. Instead of saying that the relationship between Hashem and man is one of Shelucho Shel Adam K'moso, we should view it Shelucho Shel Makon Nivra B'tzalmo, the emissary of Hashem was created in His image.

If it was possible for Moshe to be the emissary of Hashem, it is possible for every person to do the same. If one were to ask: what is the purpose of man in this world? The answer would be that man was sent to be the emissary of Hashem. The obligation to function as His emissary is implicit in the birth of man. Man accepts this responsibility by "taking" an oath, a Shevua, as it says Ki L'cha Tichra Kol Berech Tishava Kol Lashon. The coupling of an oath with Shlichus is found in Tanach. Abraham made his servant, Eliezer, take an oath that he would fulfill his mission to find a wife for Isaac from his family in Charan. Also, Jacob had Joseph swear an oath that he would bury him in Mearas Hamachpelah. Usually, Shlichus does not require the reinforcement of an oath, however in situations where the Shlichus is a complicated one and difficult to fulfill, it is reinforced through an oath. Jacob knew that Joseph would have difficulty in fulfilling his promise, hence the need to reinforce it and prevent Joseph from retreating from his obligation.

When man sins, he transgresses in two respects. The first is the act of sin itself and its associated blemish. In addition, the act of sin desecrates the Shlichus that each of us has been charged with, Moel B'shlichus. The Midrash supports this concept beautifully: "And you should know that Hashem is holy and His emissaries are holy, and the soul that Hashem gave you is holy". You are up to the task of being the emissary of Hashem.

According to Judaic philosophy, man exists as long as Hashem has a mission for him to perform, and as long as man does not desecrate this Shlichus. If either of these is no longer valid, the Mshaleach, Hashem, cancels the Shlichus at His discretion. This is the meaning of Ki L'cha Tichra Kol Berech, referring to the death of the individual. This concept is echoed in the verse (Job 15:5-6) that man's existence is likened to that of a hired worker. Once his task is completed, he is sent away.

Judaism goes further still with the concept of Shlichus. The fact that an individual lives in a specific time and place is no accident. It is all part of the will of Hashem to place man in a situation that will provide him the optimal opportunity to fulfill his Shlichus. Questions like why we were placed in this specific time period and not in a previous or future generation can only be answered through the framework of Shlichus. The Hashgacha knows what period

is most appropriate for each person to fulfill his Shlichus. Each person is given the abilities required to fulfill the Shlichus, because a Shlichus that can't be performed, Shlichus Shey Efshar L'kaymo, is not considered a valid Shlichus, similar to a stipulation, Tny, that is impossible to meet is not a valid stipulation. That is why each person is created in his specific generation with his specific abilities.

The Rav extended an idea from Rav Kook ZT"L on the blessing of Elokay Ad Shelo Notzarti (that we recite at the conclusion of the Amidah on Yom Kippur and brought down in the Talmud in Berachos 17a) as follows. My G-d, in the countless generations that preceded me and that will succeed me You did not see fit to create me because You knew that I was not worthy, Kdy, to be sent out as Your emissary in those generations. And even though You have sent me as Your emissary in this generation, I have accomplished so little of my mission, I have been so ineffective, as if I would have existed in a different, sub-optimal generation relative to my ability to fulfill my Shlichus.

The concept of Shlichus applies to man and angel alike. The difference between them is that man has free will and can choose whether or not to fulfill his mission, while the angel does not have free will and has no choice but to comply with the will of Hashem. When the angels visited Abraham after his circumcision, the Torah refers to them as Anashim, People. When the same angels visited Lot in Sodom, they were called Malachim, angels. The Midrash, quoted by Rashi, says that the angels were called people, because next to Abraham who was regularly visited by angels, they appeared as ordinary people. Next to Lot who was not used to seeing angels, they appeared truly as angels, and are referred to as such. The Rav added that Abraham, who was exemplary in his kindness and was unflagging in his drive to make known the name of Hashem to all, was the most exemplary Malach possible, a human being who does the will of Hashem. All he needed to do to see an angel, was to look in the mirror. An angel in the house of Abraham did not add anything since Abraham was always ready to act in the role of emissary of Hashem. Relative to Abraham, an angel was as unremarkable as the addition of straw to Ophrayim, or magic to Egypt (Menachos 85a).

However, in Sodom, where the entire concept of Shlichus Hashem was forgotten, the arrival of these angels created a major sensation. Everyone asked: "have you heard that 2 strangers have arrived who do not live as we do, but rather they are following the orders of Hashem?" The people of Sodom refused to acknowledge their Creator and anyone who would follow Him.

Lot, the rejecter of the values of Abraham, was not worthy to see angels while he traveled with his uncle. When he finally did see the angels that were sent to him, they appeared to him as real angels, and impressed him as such. On the other hand, Abraham had only to look in the mirror to behold the most beautiful angel, himself. In comparison to Abraham, the angels were no better than Anashim, people, which is the greatest title one can earn. Abraham attained that title.

There are 4 areas in which the Shelichus of G-d to man differs from Shelichus between man and man.

The first relates to the scope of the Shelichus. Shelichus as defined by the Choshen Mishpat is limited to a specific task through the process of appointment, Minuy. For example a Sholiach is appointed Lholacha, to carry the Get (divorce document) from the man to the woman, or vice versa a Sholiach L'kabbala sent to accept the Get on behalf of the woman. The Shelichus must be definable and exact. One cannot appoint someone as his Sholiach for everything, and not specify the tasks. Just as someone may not obligate himself to pay an unspecified amount one may not accept an unlimited Shlichus.

However, the Shlichus from G-d to man is exactly the opposite: it is open ended and unspecified to the emissary. >From time to time man is assigned new tasks and missions. It is a life long responsibility that starts with birth and ends with the death of the individual. Man may be given different tasks to perform, but he does not have the right to accept some and reject others. Man can never know the true purpose for his creation, what mission was his to fulfill.

The Yerushalmi (Peah 3b) bears out this principle. The Gemara relates the story of the mother of Rabbi Tarfon who took a stroll in the courtyard. She broke her shoelace and was unable to walk any further. Rabbi Tarfon placed his hands under her feet to allow her to walk on his hands until she reached her bed. Once, Rabbi Tarfon became seriously ill and the Rabbis came to visit him. When they arrived, his mother begged them to pray for her son, Rabbi Tarfon, who has the merit of honoring his mother, Kibbud Aym, fulfilling this Mitzva above and beyond what is required of him. She related the story to them of how he allowed her to walk on his hands till she reached her bed. After hearing the story, the Rabbis declared, that even if he had done so 1 million times, he still would not have achieved half the respect the Torah demands from a child to a parent.

Why did the Rabbis belittle and condemn Rabbi Tarfon's performance of the Mitzvah of Kibbud Aym? After all, where was their compassion for an old woman who begs them to pray for her son, a son that was the great Rabbi Tarfon? Kibbud

Aym is one of the Mitzvos that extend the life of the one who performs it, so what was wrong with the way he performed the Mitzvah or with his mother mentioning it as a merit and Zchus?

The answer is that the Rabbis were thinking about Rabbi Tarfon's true mission in life. Logically, one would assume that his mission was to be one of the elders of Yavneh, to be the Talmudic partner of Rabbi Akiva, to teach Torah and be a critical link in the Massorah, tradition, to the succeeding generations. Apparently Chazal were not so certain of this. Maybe his true mission in life was not to be a great scholar, but rather he was sent to perform the Mitzvah of Kibbud Aym for an elderly mother. Perhaps for the task of perpetuating the Massorah alone, Hashem might have sent someone else, and there would have been no need for Rabbi Tarfon to become the great scholar he was. So apparently he had another mission as well, but perhaps that mission was secondary to the one of Kibbud Aym. When the Rabbis heard from his mother that he had fulfilled the obligation of Kibbud Aym completely, they realized that once his mission is complete, the messenger is no longer needed. They said that Rabbi Tarfon had not even begun to approach the fulfillment of Kibbud Aym, which perhaps might have been his life mission. Therefore he needed to regain his health in order to continue his pursuit of this mission. Heaven forbid that he should be considered to have completed his mission!

Chazal said (Taanis 9b) that sometimes Hashem makes it rain over an entire continent in order that one blade of grass may grow. Similarly, a great person, as great as Rabbi Tarfon, can be sent down to this world to fulfill a seemingly insignificant mission, to serve an elderly mother, or to help a fellow Jew. This is a tremendous lesson that we all should learn, never to say that such a task is beneath me, or others can do it better than me. This would be in opposition to Judaic thought. That is why Chazal emphasized that man should be as careful in the performance of a Mitzvah Kallah, an ostensibly simple Mitzvah to fulfill, as he would be in the performance of a Mitzvah Chamurah, a complicated and difficult Mitzvah. For just like no one knows the true reward for a Mitzvah, one does not know for what purpose he was created and sent out as a Shliach Hashem.

The second difference between the Shlichus of the Chosen Mishpat and that of Hashem, is in the former the Shliach is sent as representative of the Mshaleach, the principal, because the Mshaleach does not choose to perform the act on his own. If the Mshaleach was to accompany the Shliach, there would be no need to send a Shliach. For example, if a husband and wife are both in the same city, the Halacha says that one should not appoint a Shliach to carry away the Get.

In the Shlichus of Hashem, Hashem assigns a mission to man, yet He accompanies man in performance of the mission. For without the help of Hashem, man would not be able to accomplish anything. As it says (Psalms 127:1), If Hashem will not watch over the city, the efforts of the watchman are for naught, and if Hashem will not build the city, the artisans have worked in vain. If Hashem will not accompany them, they will be powerless to accomplish anything.

This aspect of Shlichus Hashem is paradoxical. In the case of 2 people who contribute to an act, and where the participation of one of them does not aid significantly in the completion of the task, the Halacha obligates the major contributor and exonerates the minor one. This is the principle of Mesaya'ah Ayn Bo Mamash, one who helps along has added nothing. In reality Hashem is the one who is performing the mission, all man has to do is go along and simply lend a hand. Jacob said that the stone that he has erected will be a foundation for the ultimate building of the Bais Hamikdash. Ultimately Hashem completed the building, yet Jacob was considered a partner because he set the first stone.

This paradox of Shlichus was revealed to Moshe by Hashem when He sent him to Paroh. Moshe questioned: who was he to approach Paroh and to free the people from Egypt? Aaron is better suited to this task. Hashem explained to Moshe that he was making a fundamental mistake. Moshe thought that he would be responsible for freeing the people and Hashem will remain hidden in His heavenly abode and be a non-participant in the exodus process. Hashem said that He will accompany Moshe every step of the way, for without the help of Hashem, no one, not even Aaron, could accomplish a thing. Not only will Hashem accompany Moshe, but He will accompany Aaron as well and guide his tongue to say what Hashem wants him to say. Moshe, you will realize the full magnitude of this in a short time, when you will worship Hashem and receive the Torah on this mountain after the exodus. And you will wonder how is it possible for a group of slaves to turn themselves around so quickly to become the chosen nation of Hashem and to proclaim Naaseh V'nishma, we will do and will listen, at Mount Sinai. The answer is that I will accompany you and make it possible. The lesson is that the Shlichus of Hashem can never be too difficult to perform, because the Mshaleach, Hashem, accompanies every person in the performance of his mission.

The third difference is in the ability to complete the Shlichus. In the Shlichus of man to man, the assumption is that the emissary who wants to fulfill his

mission, will indeed complete it fully (Eruvin 31b). In the Shlichus from Hashem to man, the opposite is true. Man can never complete his assigned tasks. Man must always break off his pursuit of fulfilling his mission in the middle. Chazal expressed this concept in Pirkei Avos in the statement that the time is short, the required work is vast, the workers are lazy and the Master of the house is pushing them to perform their tasks. They may try to complete it, but they never can.

The fourth difference is not a Halachic distinction, but rather a practical one. No matter how great a person may be, he should never think that his mission is more important than the mission of another person. Each person has been charged with a mission by the Master of the universe, and been given the abilities to perform his mission. The perceived importance of the Shlichus, or the degree of completion of the mission, are not important. Rather, the sincerity and self sacrifice endured in the completion of the mission is the most critical aspect of fulfilling it.

The following Gemara (Berachos 17a) underscores this point:

I am a creation of Hashem and so is my friend. My work is in the city and his is in the fields. Just as I do not aggrandize myself in his work (an alternate reading is "in my work") so he does not aggrandize himself in my work (alternate reading "in his work"). And if you will say that I have accomplished more, we have a rule that the quantity is not important, but rather what is important is that one act for the sake of heaven.

Rashi explains this statement as follows: I and my friend, a simple worker in the Galilee, are both creations of Hashem. My job is to study Torah in the Beis Midrash while his calling is an agricultural one. You might ask how can we possibly compare the peasant farmer to the great Rosh Yeshiva? We know what the Rabbis of Yavne accomplished. It was through their efforts that Torah and Judaism survived through the ages, through all the horrible tragedies that befell our people. It is their names, Rabbi Akiva, Rabban Gamliel, Rabban Yochanan Ben Zakai, that shine through whenever we discuss a Talmudic or Midrashic text. What did the Galilean farmer contribute to Jewish History? How did he sacrifice to perpetuate it? Does anyone recall his name, his residence, his contribution? The Rabbis of Yavne affirmed constantly a most important lesson: one may not exult in the Shlichus that they have been given relative to the Shlichus of another person. The legacy of remembrance is not important. What is important is the devotion with which one carries out their appointed task, their Shlichus. The level of sanctity is not measured by the attribution achieved, but through the Misiras Nefesh a person exhibits in carrying out his task. Judaic thought stresses that no man should place himself above his neighbor and think that through his merit and his accomplishments others exist. Shlichus is measured through the commitment and self sacrifice, hence no one can claim superiority over their fellow man.

The Torah tells us that Joseph related his dreams to his father and his brothers. According to some opinions, Joseph related both dreams to Jacob, while others are of the opinion that Jacob was only told about the second dream. If we accept the opinion that Jacob knew about both dreams, why did Jacob wait to scold Joseph until after hearing about the second dream? We also know that Jacob believed that the dream(s) would come true, as it says Vaviv Shamar Es Hadavar. If so, why did he scold him at all? Rashi explains that Jacob sought to diffuse the brothers' hatred towards Joseph by displaying anger on his part as well.

The Rav suggested the following explanation of Jacobs' actions. Even though Jacob believed in the ultimate fulfillment of the dreams, he felt that Joseph saw the dreams through a one-sided view, that the brothers would be subservient to Joseph. Jacob felt that the dreams portended a dual outcome. As mentioned above, Jacob did not react to the first dream. One might have expected that Jacob would have taken greater exception to Joseph's first dream, which implied economic and political domination over his brothers. The second dream revolved around spiritual matters, that Joseph believed that he was greater than the other brothers. On the surface it does not seem so terrible that Joseph believed that he would be the spiritual leader of Bnai Yisrael. Economic and political domination seemed more ominous. Yet Jacob saw a fundamental difference between the dreams. Jacob realized that both dreams would be fulfilled, but in a completely different manner than Joseph foresaw them. There would be a time in Jewish History in Egypt when Joseph would be the Viceroy of Egypt and the brothers, represented by the bundles of wheat, would have to bow to his economic and political will. This came true when the brothers descended to Egypt to purchase food during the famine. Political and economic might over others is a reality. Such is the way that Hashem created the world, that those granted the ability to help others should not squander their opportunity to accomplish great things and it is also normal for the poor to be jealous of the wealthy. Jacob realized that the second dream did not revolve around political strength, but rather around spiritual superiority, whose Shlichus was greater, Joseph's or his brothers? Who possessed the greater intrinsic level of Kdusha? Jacob obviously felt that the dreams would be fulfilled, otherwise he

would not have anticipated their fulfillment (Shamar es Hadavar). Since one can never assume that their mission is greater than the next person, one must be prepared to see the fulfillment of a mission or a dream from both ends, from the dominator and subservient roles. Joseph's brothers would have to bow down to him at some point, that was his mission, his Shlichus. However Jacob did not want Joseph to belittle his brothers for they had a sacred mission as well, one which he would have to acknowledge and for which he would have to bow to them as well.

The first dream, which revolved around economic and political clout, did not cause the major rift that divided the brothers. As the Beis Halevi says, requesting charity does not in and of itself result in a denigration of the requestor. The fact that the brothers would depend on Joseph economically would not diminish the roles of the brothers. Hence the Torah does not use the term Kinah regarding the first dream. However the brothers were jealous of the second dream. That dream revolved around Joseph's interpretation of whose Shlichus was more important and critical for the survival and continuity of the Jewish nation. In the end, both missions were important, hence Joseph and the brothers were forced to bow to each other and recognize the significance of each other's mission.

Where do we find that the dream came true according to both points of view, Joseph bowing to and acknowledging his brothers and the brothers doing the same for Joseph? Before Joseph died the Torah tells us that he asked his brothers and their families to promise to transport his remains together with theirs to Eretz Yisrael when they leave Egypt in the years to come. On further examination this was a most amazing request. Here was Joseph, the Viceroy of Egypt, who is capable of incarcerating and judging his brothers with a simple gesture, asking them to show him favor and transport his remains from Egypt! These are the same brothers who earlier were ready to accept the fate of being slaves to Joseph in retribution for how they treated him as a child, and Joseph must ask them for a favor? Why didn't Joseph ask his own children, Menashe and Efrayim, princes in Egypt, to carry out his wishes? Why didn't he ask that his own tribe take responsibility for his remains at the exodus? Because the mighty Joseph realized that he is incapable of accomplishing on his own a most important goal: he cannot ensure his place in Jewish History without the help of his brothers. They had been distant and divided for so long. As long as his brothers would not accept him he would not be included in the Shivtay Kah. Hence his request of them to include his remains with theirs at the exodus. In order for his name to be inscribed on the breastplate worn by the Kohen Gadol, he had to accept the significance and role of the other brothers in the legacy of the Jewish nation. His greatness in Egypt would have been an insignificant footnote in history if he would not be included with his brothers among Shivtay Kah. Only his brothers could guarantee that Joseph administers an oath to his brothers that they will include him, that they will elevate (Vhaalise) his status to that of Shivtay Kah by elevating his remains together with theirs from Egypt. To ensure this, Joseph bows and acknowledges his brothers.

When was the other perspective of the dream fulfilled? When did the brothers bow before Joseph and acknowledge his contribution to Jewish History and the Jewish Nation? It was fulfilled many years later, on the night of the Exodus. The Torah describes the scene in Egypt, how the rest of the Jewish nation was accumulating gold and silver and fine articles in compliance with the request of Hashem to fulfill the promise of the Bris Bayn Habesarim of "And afterwards they shall leave with great riches". Chazal tell us that Moshe was nowhere to be found. Where was he? Moshe was searching for the remains of Joseph. Moshe took it upon himself to fulfill the promise the brothers made to Joseph many years before. Now, who was Moshe? Moshe was the grandson of Levi, Levi the enemy of Joseph, the co-conspirator with Shimon to kill Joseph that fateful day many years before. Yet it was none other than his grandson, the great Moshe, leader of all the Jews, who personally searched for Joseph's remains and who delayed their departure from Egypt until they were accounted for. At this moment when Moshe and the people refused to leave until they had retrieved Joseph's remains they bowed to his legacy and affirmed his significance and the role he played in the preservation of the Jewish nation. Moshe would not leave without the remains of the great individual who was immersed in Egyptian culture the longest yet blazed a trail to teach all Jews throughout our history how to survive in a long, dark and seemingly endless diaspora, how to live as a Jew through wealth and poverty. Indeed Moshe honored Joseph by personally caring for the remains throughout the 40 years wandering in the desert. Through his prolific grandson, Levi admitted his mistake and acknowledged Joseph's important role and mission. Could there possibly be a more fitting fulfillment of the dream of 11 stars and the sun and the moon bowing down to Joseph than Moshe and the entire Jewish People honoring Joseph on the night of the exodus? In the end, Joseph and the brothers honored each other, and recognized that each side had an equally important mission to fulfill.

If we view these 4 foundations of Shlichus we can answer the basic questions regarding the concept of Kavod, honor. Is Kavod a divine attribute that we should strive to emulate? We have seen statements from Chazal that affirm and refute this. Ultimately what is Kavod? It results when man understands his self importance. When man realizes that he is the emissary of Hashem, he is treated with the honor and dignity accorded a royal ambassador. Man's Kavod is directly attributable to his fulfilling the Shlichus entrusted to him through his Tzelem Elokim, his creation in image of Hashem. One who desecrates his own honor cannot serve as a Shaliach. Hence the Rambam (Hilchos Eidus 11) notes that one who is scorned because of his own actions is unacceptable as a witness because one who will not elevate himself and recognize his Tzelem Elokim is lacking Ne'emanus (is not trustworthy). Recognition of one's Shlichus and Tzelem Elokim is the most divine affirmation of Kavod as a divine attribute. However when one believes that his mission is more important than that of his fellow man, when he belittles another human being, then Kavod becomes a disgusting attribute. Since no one can ultimately know what his main Shlichus is in this world, he may never claim superiority over another human being. Since the efficacy of the Shlichus is determined by the self sacrifice brought to the task, a man may not demand Kavod in return for his actions.

Indeed, Kavod becomes a disgusting attribute when it is confused with the word Gedulah (greatness). What differentiates these words? When Achashveirosh seeks to honor Mordecahi for saving the king's life, he asks: what greatness (Yekar U'Gedulah) was granted to Mordecchai for saving the king from the palace plotters? Chazal say that anyone who runs after grandeur, Gedulah, the Gedulah runs away from him. Gedulah implies a notion of superiority over another human being. Haman extols his greatness, bestowed upon him by the king (Ays Asher Gidlo Hamelech Vasher Nis'o al Hasarim Vavday Hamelech). His satisfaction with his position is based more on his newly granted ability to dominate others than on his closeness to the king. As long as he can trample the lives of others under his feet he is content. If one realizes that the root of Kavod is Kaved, heavy, hard to lift, one recognizes the difficulty of fulfilling their Shlichus. This leads to Kavod, honor and the achievement of the divine goal of walking in Hashem's ways.

We now return to the opening comment of the Ramban (See the Ramban, Breishis 2:7.) on Tzelem Elokim and its association with Shlichus. The Ramban notes that Tzelem Elokim is defined as (Chavakuk 1:9) Magamas Pnayhem, regarding the mission of the Kasdim who are given by G-d the mission to conquer lands. They are driven to fulfill this mission and accomplish it with great cunning. Like the celestial bodies that revolve trying to come closer to Hashem but never reaching Him. In short, this is Shlichus. Note that the Ramban does not say that man (or the Kasdim) will complete his mission, rather man always is traveling towards his destination but he never quite reaches it. Still he must try to fulfill it and come as close to Hashem as possible.

The Ramban also says (ibid) that Tzelem Elokim is reflected in man's ability to take a Shevuah or a Neder: One who accepts upon himself an oath (Neder) is similar to one who swears in (on) the life of the king, while one who swears (shevuah) is similar to one who swears in the king himself.

Many Rishonim are of the opinion that Neder does not require one to invoke the name of G-d explicitly. Rather, one creates a Neder through the concept of Hatfasa (couching the object which I am accepting the oath upon in the language of a Korban, for example, I say Konam Kikar Zeh Olay, I envelop the status of this loaf of bread relative to me with the status of a Korban that I am forbidden to derive benefit from). Shavuos do not require Hatfosa, rather the individual prohibits ("assers") himself from deriving benefit from an object, he is forbidden while the object is permissible. In Neder the reverse is true, he is permitted but the object is forbidden to him. The underlying principle is that man must have ownership of the thing that is subject to the Shevuah or the Neder. Since all of physical creation belongs to Hashem, man lacks ownership, "baalus", to render an object forbidden. However man has the right to donate a Korban to Hashem, which concurrently prohibits its use by man. Man relies on Hatfasa to associate the status of a Korban with an object and thus prohibit himself from deriving benefit from it. Man does not require Hatfasa for a Shevuah, since man has Baalus over himself, he can prohibit himself from doing something or deriving benefit from an object without prohibiting its use on anyone else.

Let us return to the Ramban. The first part of the statement in the Sifrei, that a Neder is equivalent to taking an oath in (on) the life of a king refers to the revelation of Hashem through the creation of the physical world, Hisgalus Hashem Derech Hayetzira. Since Hashem created everything, I have no rights to it. Only through Hatfasa in a Korban do I acquire rights. The latter half of the Midrashic statement refers to Shevuah in the life of the king. The Rav asked what gives man the right to do this, to swear in the King (Hashem) Himself? Apparently the Tzelem Elokim, the fact that man was created in the image of G-d granted him

Shlichus and he has the permission of the Meshaleach, Hashem, to accept prohibitions upon himself, without any other intermediaries, through Shevuah. That is why Shevuah must be associated with the name of Hashem, with a statement that affirms that the Tzelem Elokim is present in man and through it he can prohibit himself.

The preceding definitions of Shevuah and Neder can be summarized as Shevuah is an "Issur Gavrah", a prohibition relating to the individual, while a Neder is an "Issur Cheftza", a prohibition relating to an object. However a Neder can affect a similar result to a Shevuah. While the common forms of a Neder would be to prohibit this loaf of bread to me, another way to affect this is to say Konam Pi Lachila, my mouth is a forbidden object for eating purposes. In other words I can view my body and its various parts in terms of an object and forbid the whole or parts of it for specific activities through a Neder

The difference between Gavra and Cheftza is applicable in grammar and logic as well. When I say "I wrote a letter" I am the subject who performs an action that influences an object, in this case the activity is writing and the object is a letter. The same concept applies to the realm of human existence. Man can be a Nosay/Mashpia (a proactive influencer) or a Nasuy (a passive object incapable of influencing or controlling his situation). Man exists as both Gavra and Cheftza. Take for example a man who climbs a mountain. He must be cautious and concentrate on his task. The smallest misstep will cause him to slip and fall into an abyss. Man in this case ascends as a Nosay, a Gavra. But if he should loosen a rock that he steps on and slip and fall, he becomes an object, a Cheftza, and falls inexorably, just like the rock that led to his fall.

Man is a Gavra as long as he works to overcome the default forces of nature in his quest to accomplish something. The mountain climber must work to overcome the natural force of gravity that would cause him to fall. If he cannot overcome gravity, he is as helpless as a plaything in the hands of others. Moshe was told to ascend Mount Sinai to receive the Luchos after Hashem revealed Himself on Shavuot, and again when Moshe was told to climb up the mountain to receive the second set of Luchos. Moshe rose up the mountain as a Gavra.

With these concepts of Gavra and Cheftza we can explain the story of Moshe shattering the Luchos upon his descent from Mount Sinai. Many commentaries on the Torah say that Moshe shattered the Luchos on purpose in order that the sinners should not receive the Torah. This approach would seem to agree with the Pshat in the verses (see Shiur on Parshas Ki Tisa for a more extensive development of this topic). Others are of the opinion that Moshe broke the Luchos because he could no longer hold them aloft after viewing the scene of the people rejoicing around the golden calf. The Yalkut Shimoni quotes that the letters etched on the Luchos floated away in the air (Osiyos Porchos B'avir). Though Moshe struggled to maintain his grip on the Luchos, he failed and they fell from his hands and shattered.

The Rav asked the following question according to the second opinion that Moshe dropped them by accident: we find that Hashem commanded Moshe to carve out a new set of Luchos and carry them up the mountain to receive the Luchos Shniyos, second set of Luchos. Now, based on an elementary understanding of physics, it should be easier to carry an object down a mountain and more difficult to carry it up a mountain. If Moshe was able to carry two Luchos without script up Mount Sinai, he should have been able to carry the first set of Luchos, even after the etchings floated away from the stone, down Mount Sinai. Why did he drop them?

Apparently Chazal did not agree with the physicists in this case. Because when Moshe ascended the mountain to receive the second set of Luchos, he went to receive the forgiveness of Hashem for B'nei Yisrael. Moshe ascended the mountain on that early morning as a Gavra, full of anticipation of his rendezvous with Hashem and the forgiveness he would receive. He was ecstatic about receiving the Luchos that he would triumphantly carry back. Moshe was able to easily carry heavy stones, stones without etchings, up a mountain. However when Moshe descended Mount Sinai the first time and saw how the people sinned, he became an object in free fall, unable to control his descent or that of the Luchos and they fell and shattered.

Shlichus requires that man live his life as a Gavra and as a Cheftza. Man must be a Gavra Oleh, seeking to climb greater and greater heights and to influence the world around him. This Shlichus of Hashem to man is reinforced with a Shevuah. It is the Shevuah that the infant accepts at birth to fulfill his mission, to utilize his Tzelem Elokim, Tishava Kol Lashon. Man must be a Gavra, a Mashpia (an influencer), to be righteous and not to be wicked. Hashem accompanies man wherever he goes and provides him the strength and abilities to carry Luchos up a mountain and not to fall prey to the foibles and pitfalls that are always trying to cause him to stumble. Man has the Koach Hashevua to complete his Shevuah. This was the ability of the traditional Jew of past generations, who had the ability

to carry out the Shevuah no matter how difficult his life was and despite all obstacles placed in his path.

However Judaism also demands that man act as a Cheftza as well. At the end of his life, man must do Teshuva, which demands Viduy (admission of sins) and Cheshbon Hanefesh (taking stock of his life). How does one perform Cheshbon Hanefesh? Man must objectively evaluate his actions and life. In other words, the Gavra must inspect the Cheftza. At this moment of recognition of sin and repentance, when he is about to depart this world, man realizes that he did not and indeed could not complete his Shlichus. The Viduy recited on Yom Hamisa, the day of death, is the same Viduy a Jew would recite over a Korban Chatos. Except in this case the Korban, the Cheftza over which the Viduy is recited, is the individual himself. Man can acknowledge this only when he realizes that he did not accomplish everything he could have, that in the final analysis he was a Cheftza and not a Gavra. And the same is true of man throughout his life. At night when he prepares to return this soul to Hashem, he realizes that he did not accomplish his mission, he admits that he is not a Gavra in control, but rather a Cheftza in the hands of Hashem.

Even the greatest of men must recognize this stark reality. Moshe, the greatest of all men, was no different. At the end of Moshe's life, Hashem commands him to climb Mount Avarim, to the peak of the mountain from where he will see the Land of Israel and where he will die. Moshe realized that he would not return down that mountain, he had to complete his affairs and surrender his soul to Hashem, to become a Cheftza. Moshe asked Hashem several times to allow him to enter Eretz Yisrael. Hashem rebuffed him each time. Why did Moshe repeat his request? Because Moshe said that he was not ready to die, he had not yet completed his mission. Hashem communicated to him the 5 terms of redemption in Egypt 40 years before. Moshe led the people through the first 4 terms. He wanted the opportunity to complete his mission and fulfill the fifth task of Vhayyaysi, to bring them into Eretz Yisrael. Moshe felt that if he would only cross the Jordan River he would have completed his Shlichus in this world. He would die as a Gavra. Hashem rebuffed Moshe and explained to him that he was in error to think that by entering Eretz Yisrael his mission would be completed. Hashem tells Moshe: your ultimate mission is as great as all of Jewish History and Jewish existence. Of course had you brought the people into Eretz Yisrael instead of Joshua the battles with the 41 kings would have concluded differently, with greater glory. However you must realize that in the final analysis your Shlichus can only conclude Bayom Hahu, on the day of Moshiach and the final, ultimate revelation of Hashem.

Hashem showed Moshe all of the land, from Hagilad to Dan (Dvarim 34:1). Chazal say that Hashem showed him Eretz Yisrael in times of peace and in times of destruction. Hashem told Moshe, perhaps if you would live you would have prevented the B'nei Dan from idolatry. Perhaps you would have been more capable than Jeremiah in comforting the people after the destruction of the first Beis Hamikdash. To complete your mission you would have to go through the Babylonian exile and return, live through the period of Esther, live through the destruction of the second Beis Hamikdash and stand with Rabbi Akiva as he risked his life to teach Torah. You would have to comfort them through all the pogroms and holocausts that would befall the Jewish People. Moshe, you cannot do all this. Moshe, you lived your life as a Shevua, Tishava Kol Lashon, now you must surrender your soul to me as a Cheftza, as a Neder, Ki Lcha Tichra Kol Berech. To paraphrase a statement of Chazal, Ayn Adam Yotzay Min Haolam Vchati Shlichuso Byado (Koheles Rabba, 1), a man who has accomplished "X" wants to accomplish "2X". Moshe, the greatest of all men who alone climbed to the peak of the mountain beyond where any other human ever has or ever will reach, to Rosh Hapisga, had to complete his life as a Cheftza.

Copyright 2000, Josh Rapps and Israel Rivkin, Edison, NJ. Permission to reprint this Shiur, with this notice, is granted. To subscribe to this service, send email to listproc@shamash.org with the following message: subscribe mj-ravtorah firstname lastname.

<http://shamash.org>

From: RABBI MENACHEM LEIBTAG ml@tanach.org
Subject: ABSTRACTS - for Yomim Noarim shiurim

SHIUR #1 ROSH HA'SHANA - abstract

Surprisingly, in the Torah's brief mention of the holiday that we refer to as "Rosh Ha'shana", we are never told that it is a 'day of judgement'. In fact, the Torah doesn't even call it the NEW YEAR,

rather the first day of the SEVENTH month! We are only told that we must refrain from work and make this day a YOM TERUAH [to sound the shofar Bamidbar 29:1-3] and/or a ZICHRON TERUAH [a commemorative sounding ϕ Vayikra 23:24]. At first glance, there doesn't seem to be even a subtle allusion to the themes of Rosh Ha'shana that we are all so familiar with. In our shiur, we attempt to uncover these themes from within the Bible, by exploring the nature of the Biblical calendar, as well as the Biblical meaning of the words "zicharon" and "teruah".

From the time of the Exodus, the Biblical LUNAR calendar year begins in Nissan, at the onset of spring, as established in Shmot 12:1-3. Nevertheless, within Chumash we also find a SOLAR calendar, corresponding to the agricultural cycle of the year. This calendar begins with the autumn rains in the fall (see Devarim 11:10-12), and hence the season for sowing the fields. It continues in the spring when we offer our first barley harvest after Pesach, and wheat harvest on Shavuot (see Vayikra 23:10-20); and culminates in the late summer when we gather our fruit, as marked by the holiday of Succot - "b'tzeit ha'shana" [when the year goes out / see Shmot 23:14-17]. According to this agricultural calendar, the Biblical year indeed begins in Tishrei as the winter rainy season is about to begin. The first of Tishrei - Rosh Hashanah - thus marks the beginning of the agricultural year, the period that determines the fate of the entire region for the rest of the year. If the early rains fail to come, the nation faces drought, famine, and disease. War will break out as nations struggle over the limited resources. Therefore, the Torah bids us to observe a special holiday before the onset of the new agricultural year to reaffirm our unwavering belief in Hashem as the sole force behind the fate of the coming season.

Even though nature may appear to judge mankind by determining its yearly rainfall; only Hashem, the Supreme Judge, decides how the rainy season will unfold. In anticipation of this critical time of the year, Chumash commands us to observe a "Yom Teru'a" (Bemidbar 29:1). In ancient times, the blast of the shofar was a sound of warfare; it signified the fright and terror sensed by the combatants, experiencing one's life "on the line." (See, for example, Shoftim 7:16-20.) The wailing "teru'a" sound in particular served as a war signal, as we know from the mitzvah of "chatzotzrot" (Bemidbar 10:9). Hence, a "Yom Teru'a" is a day when we experience the same fear and dread as if in the front lines of battle, as Hashem, Who controls nature, determines the fate of the coming year. "When a shofar is sounded in the city, will the people not tremble?!" (Amos 3:6). The shofar - the ancient equivalent of modern sirens - instantly triggered a sense of imminent crisis and pending calamity. (See Tzphania 1:12-16). This is the "Yom Teru'a" of the first of Tishrei.

Additionally, we observe this day as a "Zichron Teru'a" (Vayikra 23:24). Just as the sounding of the "chatzotzrot" during wartime helped ensure that "you will be remembered before Hashem your G-d," so on Rosh Hashanah do we acknowledge our dependency on the Almighty (see Bamibar 10:9). Unless He "remembers us" and manipulates the natural forces for our benefit, the coming weeks and months could, Heaven forbid, bring disaster.

Modern technology has somewhat lessened our dependency upon the early winter rains. Nevertheless, our observance of Rosh Hashanah amply reflects the basic, underlying principle of "Yom Teru'a." This is the day on which we proclaim our recognition of Hashem as the Supreme force that controls all others, acknowledging our absolute dependency upon Him.

Shiur #2 SELICHOT & the 13 ATTRIBUTES OF MERCY

The "13 middot" form not only the centerpiece of our selichot, they also assume a critical role in our Yom Kippur tefilot, especially in the "neilah" prayers. A close look at the origin of these "attributes of mercy" in the Torah - the story of chet ha'egel and its aftermath - will greatly enhance our appreciation of the nature and function of these

middot. At Ma'amad Har Sinai, the Almighty forged a covenant with Bnei Yisrael. According to this agreement, Bnei Yisrael will enjoy an unique, intimate relationship with G-d should they observe the precepts of the Torah (Shmot 19:5-6). Like any legal contract, however, this covenant also includes the consequences of a breach of the contract. In the Aseret Hadibrot, G-d warns that He is a "zealous G-d, who remembers the sin of parents upon their children... and shows kindness to [only] those who love Me and follow My laws" (Shmot 20:5-6), adding that He "will not forgive he who says His Name in vein" (20:7). Similarly, Hashem later cautions that the "malach" who will lead Bnei Yisrael into the land will not forgive their sins (23:21). Thus, the covenant of Sinai offers the potential for an intense and close relationship with the Almighty, but carries with it the potential for calamity should the terms be broken. This explains Hashem's severe reaction to chet ha'egel. According to the accepted terms of the covenant, Bnei Yisrael cannot be forgiven; they must be destroyed. Hashem therefore decrees destruction and the formation of a new people from Moshe Rabbenu. Moshe, however, pleads on the people's behalf, invoking the potential "chillul Hashem" and G-d's promise to the patriarchs. G-d agrees to not punish the entire nation immediately. Instead, the 3000 perpetrators are executed; nonetheless the rest of the nation still requires atonement. At this point, G-d informs Moshe that He can no longer allow His Presence to dwell among the people. G-d will indeed keep His promise to give Am Yisrael the Promised land, as he swore to the forefathers, however He Himself will not enter the land with them (as "brit Sinai" is 'broken'). Moshe refuses to accept this compromise, threatening not leave the Sinai unless G-d will accompany Bnei Yisrael on their journey. G-d finally accepts Moshe's petition, but to allow His Presence to return ϕ but to allow this return, the 'ground rules' of this relationship must be changed. A new covenant is proposed that replaces G-d's original strict midot ha'DIN with more merciful ones, i.e. the Midot ha'Rachamim. Even though the laws of the Ten Commandments remain unchanged, the relevant terms and conditions are significantly modified, resulting in the thirteen "middot." G-d is now a "merciful, compassionate G-d," as opposed to a "zealous G-d." Rather than "remembering the sin of parents upon their children," Hashem now delays punishment for several generations ("poked avonB al shileshim v'al ribe'im"). Whereas by the first covenant Hashem exhibits kindness only to those who remain obedient, He now acts "with an abundance of kindness and truth." If before Hashem would not forgive, now "He forgives, but does not forgive": the possibility for a pardon exists through the process of teshuva (see Rashi). In short, the new terms prescribe a more dynamic relationship between G-d and Bnei Yisrael. The Shchina accompanies the nation, only less directly. This indirect encounter allows for more flexible rules with regard to breaches in the contract, in contradistinction to the strict, rigid system of immediate reward and punishment for obedience and violation of the covenant, respectively. The new system features the mysterious phenomenon of "tzadik v'ra lo, rasha v'tov lo" (the suffering righteous and prosperous wicked), as suggested by the pasuk, "I will pardon he whom I will pardon and I will have mercy upon he to whom I extend mercy (33:17-22). The thirteen attributes thus signify the possibility of a "second chance." This pasuk should not be understood as some magical formula by which we automatically earn forgiveness. Rather, it reminds us that only through a sincere effort to improve, sins of the past can be erased, towards the purpose that our special relationship with the Almighty can be restored.

<http://www.tanach.org/ml@tanach.org>

From: Jeffrey Gross jgross@torah.org neustadt@torah.org
 Subject: Weekly Halacha - Rosh Hashana
 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.

EATING BEFORE TEKIAS SHOFAR

There are conflicting customs in regard to eating before Tekias shofar. Some communities not only permit but encourage the congregants to eat by serving a kiddush, while others forbid eating altogether and object to it strongly(1). These customs are based on divergent views among the poskim.

Basically, the poskim fall into three groups:(2) Some are very strict and prohibit eating altogether(3). Others are lenient and allow anyone to eat before Tekias shofar(4). A third group allows eating only for the weak, elderly or ill(5). They do stipulate, however, that the infirm individual should eat in private so that the prohibition will not be taken lightly by others.

Since both customs have valid sources in the poskim, each community should follow its own custom as directed by their Rav(6). However, all poskim agree that it is forbidden to be kov'ea seudah (partake of a meal) before Tekias shofar. [It is similarly forbidden to be kov'ea seudah before shaking a lulav or reading the megillah(7)]. It is also the general consensus that eating more than a k'beitzah of bread(8) or cake(9) is considered kevius seudah. A k'beitzah is usually defined as approximately 2 oz., although according to the measurements of the Chazon Ish, a k'beitzah is 3.5 oz(10). It is important, therefore, to remember not to eat more than a k'beitzah of cake when eating before Tekias shofar(11).

Eating fruit, cheese, kugel, rice cereals, etc., whether raw or cooked, is not considered kevius seudah even when a large amount is consumed(12). [Consequently, when estimating the amount of cake that may be eaten before Tekias shofar, only the amount of flour in the cake is included. Fruit, cheese, or any other ingredient baked along with the dough is not counted towards the amount for kevius seudah(13).]

Almost all the poskim agree that drinking tea, coffee, juice or soft drinks is permitted before Tekias shofar, but they disagree as to whether one should recite Kiddush first. Since Kiddush must be followed by a seudah, many poskim advise that the beverage should be drunk without Kiddush(14), and this is an accepted custom in some communities. Since not all poskim agree, however(15), the preferred option is to hear Kiddush from a weak, elderly or ill person who is permitted to eat(16), as stated above. Another option would be to drink an additional revi'is (about 3.3 fl. oz.) of grape juice, in addition to the amount being drunk for kiddus(17).

WOMEN

The restriction on eating before Tekias shofar is more lenient in regard to women, because they are generally exempt from "time-bound" mitzvos like listening to the shofar which is restricted to a certain time of the year and day(18). There are, however, poskim who hold that although women are technically exempt from listening to shofar, they have, nevertheless, accepted this mitzvah upon themselves as an obligation(19). Based on this view, it has become customary all over the world for women to go to shul to listen to the shofar, or else to hear the shofar blown in their homes by a qualified ba'al tokei'a.

Not all poskim, however, agree that women have accepted upon themselves an obligation from which they are clearly exempt(20). Some poskim rule, therefore, that women are not obligated to listen to Tekias shofar(21). As stated earlier, though, the custom has followed the first view and most women observe this mitzvah stringently. Still, a woman who must eat before Tekias shofar may do so(22), even if the amount of food she requires is considered a kevius seudah.

SHABBOS

When the first day of Rosh Hashanah falls on Shabbos and Tekias shofar is canceled, all poskim agree that it is permitted to recite Kiddush and eat before Mussaf, provided that the amount eaten is less than a

kevius seudah(23). One who is weak and needs to eat more than that amount may eat as much as he needs(24).

One who did not drink before davening and realizes that Mussaf will end after chatzos is required to drink or eat something before Mussaf, since on Shabbos it is prohibited to fast past chatzos(25).

DURING THE BREAK

During the break before Tekias shofar, care should be taken that at least a minyan remains in shul, since Shulchan Aruch(26) rules decisively that it is prohibited for the congregation to leave the shul before the Sifrei Torah are returned to the Aron. If this cannot be arranged, several poskim suggest that the Sifrei Torah be returned to the Aron before the break(27). In other shuls, the Sifrei Torah are covered with a tallis and somebody is appointed to watch over them(28).

In most shuls, the break before Tekias shofar, whether Kiddush is served or not, is a short one. Consequently, even if one removes his tallis, no blessing is recited when it is put back on. [This is so even if one used the bathroom while his tallis was off.] If, however, there is a long break [a break of over two hours is considered a long break(29)] then a blessing is recited over the tallis when it is put back on(30).

FOOTNOTES:

1 See remarks by Harav Y.Y. Henkin, ha-Pardes, Tishrei 5730. 2 Interestingly enough, Shulchan Aruch does not discuss this prohibition concerning Tekias shofar, although he does mention it concerning netilas lulav (O.C. 652:2) and the reading of Megillas Esther (O.C. 692:4). The source of this halachah, however, which is a Tosefta in the first chapter of Shabbos, lists Tekias shofar among those other mitzvos.

3 Beis Yitzchak Y.D. 2:18; M'harsham 1:1 quoting Besamim Rosh. See also Sedei Chemed (Daled Minim 3:22).

4 Mikroei Kodesh 29; Tzitz Eliezer 6:7; 7:32; 8:21; Moadim uZemanim 1:4; Az Nidberu 1:10 This has become the accepted custom in many Yeshivos.

5 Chasam Sofer Y.D. 7; Mateh Efrayim 588:2; Sha'arei Teshuvah 584:3; Minchas Yitzchak 5:11; Shevet ha-Levi 4:54. This seems to be the view of the Mishnah Berurah (see 652:7 and Sha'ar ha-Tziyun concerning lulav) as well. Harav S.Z. Auerbach (quoted in Nishmas Avraham 585:1) maintains that the Mishnah Berurah's opinion is more stringent concerning shofar because the eating on Rosh Hashanah necessitates Kiddush.

6 If at all possible, those who eat before Tekias shofar should do so on the shul premises where they will be summoned in time for the tekios.

7 The Rabbis forbade partaking of a meal before performing a mitzvah since one could easily become distracted and forget to perform the mitzvah in question. It follows, therefore, that if one appoints a shomer - another individual who is not eating who will remind him to perform the mitzvah - he may eat before performing the mitzvah (Mishnah Berurah 235:18 concerning Kerias Shema).

8 Mishnah Berurah 692:14. [See, however, Chayei Adam 119:7 and Aruch ha-Shulchan 431:26 who allow only a k'zayis of bread.]

9 Pri Megadim O.C. 431:4. See Sha'ar ha-Tziyun 286:7 and Mishnah Berurah 639:15.

10 One who generally follows the Chazon Ish's ruling regarding shiurim can surely rely on him concerning this halachah as well. It is questionable, however, if it is proper to rely on the Chazon Ish's measurement in regard to this halachah only.

11 Pure mezonos cereals [whose raw batter rises like bread dough], e.g., Cheerios, Grape Nuts, Wheat Chex, are also considered like cake.

12 O.C. 286:3 and 639:2.

13 Based on Igros Moshe O.C. 1:71 and Divrei Yoel 13.

14 See Elef ha-Magen 585:2 and Ktzei ha-Mateh, ibid.

15 See Divrei Yoel 1:29.

16 See Sedei Chemed (Rosh Hashanah 2:31) and Mikroei Kodesh 28. It is important that Kiddush be repeated before the meal, since some maintain that such a Kiddush is not valid.

17 Mishnah Berurah 273:27.

18 O.C. 589:6.

19 Maharil (Hilchos Shofar). See also Magen Avraham (O.C. 489:1, concerning sefiras ha-omer) who says that women have accepted [certain] time-restricted mitzvos as obligations. He does not, however, single out shofar more than any other time-restricted mitzvah. Chayei Adam (141:7) and R' Akiva Eiger (Teshuvos 1, addendum) also state that women have accepted shofar as an obligation.

20 See Minchas Chinuch 306, who questions the Magen Avraham quoted above. In his opinion, women can only accept a mitzvah whose obligation is questionable, such as davening Ma'ariv. A mitzvah from which they are clearly exempt, like listening to shofar blowing, cannot be "accepted." See also Nezirus Shimshon (quoted in Sdei Chemed, Ma'areches Mem, 136) and Teshuvos Sha'arei De'ah 2:237.

21 Harav Y. C. Sonnenfeld in Salmas Chayim 1:88. Note also that neither the Mateh Efrayim, Kitzur Shulchan Aruch, Mishnah Berurah or Aruch ha-Shulchan quote the opinion that women have accepted Tekias shofar as an obligation.

22 Chayei Adam 141:7; Kitzur Shulchan Aruch 129:19.

23 O.C. 286:3.

24 Mishnah Berurah 286:9.

25 Mishnah Berurah 584:5; Elef ha-Magen 597:2.

26 O.C. 149:1.

27 Ktzei ha-Mateh 590; Orchos Rabbeinu 2:181, relating the custom by the Chazon Ish and the Steipler Gaon; Nitei Gavriel, pg. 84; Kitzur Hilchos Moadim, pg. 45.

28 Luach D'var Yom b'Yomo.

29 Ketzos ha-Shulchan 8:7; Kitzur Hilchos Moadim, pg. 45.

30 Entire paragraph based on Shulchan Aruch Harav O.C 8:23 and Mishnah Berurah 8:37.

K'siva Vchasisma Tova Wishing all of our readers a good year filled with brachos for all. Rabbi Daniel Neustadt and Jeffrey Gross Weekly -Halacha, Copyright 1 2000 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'zchus 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: 510-1053

From: RABBI JONATHAN SCHWARTZ jschwartz@ymail.yu.edu
Sent: Thursday, September 21, 2000 1:07 PM To:
chaburah@hotmail.com Subject: Internet Chaburah

Prologue: Teshuvah is an "in" thing these days. During this season, Jews of all stripes and all colors become attuned to the Teshuva season and the process of Teshuva (Not necessarily a bad thing, by the way.). Popular lectures become those that focus on Teshuva themes and popular books are often found to be Shaarei Teshuva during this time of the year.

And yet, the Shaarei Teshuva, a work that focuses on Teshuva in its title and introduction seems to include much more than just the process of repentance. In fact the third Shaar seems to list all TarYag Mitzvos. What does the listing have to do with Teshuvah? If it were a mere listing to know what you might need to do Teshuvah for, why is that connected to Teshuvah. That is part of the "getting it right the first time" series, not Teshuvah?? Why print it here?

Rav Yerucham Levovitz (Daas Chochma U'Mussar) explained that the secret to Teshuva is not merely a return or a fixing for a sin that was committed. One who does many sins does not do many Teshuvos (as is the case in other religions). Teshuva is a state that includes being free from sin. That state carries much more than the sin-freeing that is achieved. One striving for that level must work on many aspects of himself and his spiritual awareness and "return" not to the place where he was before he sinned but rather achieve higher levels than he was at. To achieve that loftier level we call Teshuva, there needs to be a further re-dedication not only to the areas where the individual has come short in his observance, but a general diligence in the observance of Torah and her Mitzvos. Hence Rabbeinu Yona places a listing of all those general laws so that a person can achieve a level of Teshuva not only undertake the process therein.

Perhaps this concept can best explain the Possuk that the Smag uses as the Mikor of Teshuvah. He notes that the source of the Mitzva of Teshuva is the Possuk of V'Shavta Ad Hasem Elokeicha (Devarim 30:2). This is in opposition to the Possuk utilized by the Rambam (that of V'Hisvadu Es Chatasam in Parshas Nasso). The Smag notes that the Mitzva of Teshuva is in its completion. The completion of the Mitzva is attained when the individual reaches Ad Hashem, a place that is clearly much further than he was prior to Sin. The Rambam in Hilchos Teshuva is concerned with the process. The source for the process is V'HisVadu. A Baal Teshuva is never done with Teshuva until he reaches his stage of Teshuva, a stage that preceded Maaseh Berashis (See Nedarim 39b).

One of the early Gerer Rebbes was introduced to a man who was described to him as a "Baal Teshuva." He noted that he was one too. The Kotzker, on a different occasion, once asked someone who claimed to be a "non-Baal Teshuva" (implying that he was Frum From birth) "why not?". This week's Chaburah re-examines a VERY critical stage of Teshuva. It is entitled:

Ask and you shall receive??: Teshuva for today

The Rambam (Hil. Teshuva 2:9) notes that Yom Kippur cannot work for Aveiros Bein Adam l'Chaveiro ever, even if he repays him (in a monetary case) until the offender appeases the offended and asks for his Mechila. He adds that even if the offense was only in words, still the offender must appease him and attach himself to him until the victim grants Mechila. The Rambam goes on to discuss what happens when he asks for forgiveness even in front of ten people and does not receive it. In those cases he, the offender need not ask for forgiveness anymore and the victim is now considered the Chotai. (See Rema to O.C. Siman 606:1 that for Motzee Shem Ra, there is no obligation to be Moichel).

The Rambam is somewhat perplexing. Why does he repeat himself twice concerning the fact that if he does repay the offender he still needs to ask Mechila and then repeats that Mechila is not complete until appeasement is attained? Also, is there a difference between asking for forgiveness and appeasing someone?

Additionally, in regard to damaging another person's property, the Rambam writes (Hil. Choveil, 5:9) that following his restitution, the Kappara is achieved. However with regard to damage done to a person physically, Kappara requires the person to ask for Mechila. We see that the Rambam clearly differentiates between damage to a person and damage to his property. Now, in Hilchos Teshuva no such differentiation was enumerated. Both are included in Bein Adam l'Chaveiro and ostensibly even for damage to one's property, one must ask for Mechila before getting Kappara. Isn't this a Stirah? (See Lechem Mishna to Hil. Choivel 5:9)

The Gilyon Maharsha (to Yoma 85b) quotes a Shut Shte HaLechem (Teshuvah 16) who notes that the difference between damaging someone and damaging his property is that Kappara for hurting him is only achieved after Mechila. However, when one damages the property he must ask for Mechila but it is not MeiAkev his Teshuva or his Kappara (This is also the opinion of the Smag Sefer Hamitzvos 70).

Now the Rambam's language differs from that in Bava Kamma (92a). There the Mishna notes that there is no Mechila until a person asks for it. When the Rambam writes it, he writes that there is no Kappara. Similarly, the Mishna (Yoma 85b) notes that Yom Kippur cannot be Michaper for Avairos Bein Adam l'Chaveiro. The Rambam switches the idea from one of Kappara to one of Mechila. Is there significance in that change?

Hagaon Harav Daniel Lehrfield (author of Binas Daniel cited in HaDarom XXXVIII:52) Shlita noted that damage to a person's body is clearly different from other types of damage done to a person. The Rambam himself requires a person to say Vidui prior to Teshuva (See Hil. Teshuva 1:1) in that case. This is different from all other cases of Teshuva Bein Adam l'Chaveiro. But what is the difference? Rav Lehrfield feels that the difference is that Vidui here refers to explaining the sin to the offended prior to asking Hashem for forgiveness (He cites the Kesef Mishneh as support for this position).

This Chilik explains the difference between appeasement and asking for forgiveness as noted above. The appeasement is a part of the actual Teshuva process whereby a person attempts to correct that which he has done to wrong the person prior. He sinned and broke the Keshar Bein Adam l'chaveiro and now it is up to him to fix the break. Until that is done, it is like he is still holding on to that which he stole (namely the peace which he took when he wronged his friend). Hence Teshuva cannot help for a person until he appeases his friend. The reason is that the Teshuva is not complete, in fact it has not started, so long as there is no appeasement.

However when one damages his friend, his friend is also the Baal on the sin. (He possesses physical signs of the damage and wears them on him.) Hence one must be Misvadeh to him prior to the Teshuva process.

This explains the difference between the language of Mechila and Kappara. Mechila is granted by the owner of the damage. Kappara is

something granted upon correction of a state of disarray. Hence, in regard to Hil. Teshuva, the Rambam reminds us that there can be no Kappara, even on monetary issues if there is any claim to a Baalim on a Chet (hence the use of the word Mechila). Then and only then can Teshuva and Yom Kippur work to achieve Kappara. However, in Hil. Choivel the Rambam reminds us that the forgiveness is directly tied to the sin against the person. There cannot even be Kappara without the individual to whom you sinned against granting it.

One can go one step further and add that the difference between appeasement and asking forgiveness is also related to this Chilik. Appeasement is to correct the state of sin that exists. Asking for forgiveness is a requirement of a man to a person whom he sinned against. It doesn't clean the mess, but it certainly gets the ball rolling.

Battala news Mazal Tov to David Leiberman and family upon his Aufruf and forthcoming marriage to Lauren Spivak.

A REMINDER: Don't Miss it!! Maran HaGadol harav hershel Schachter shlita will be presenting two Shiurim in honor of the Yamim Noraim. The First one will take place WEDNESDAY NIGHT September 27, 2000 at 7:30 pm. The Topic will be "The Tefillos of Rosh Hashanna" The location of both Shiurim will be at the Fifth Ave. Synagogue (5th and E. 62nd) in Manhattan. For more information please call (212) 838-2122.

From: RABBI MORDECHAI KORNFELD kornfeld@netvision.net.il Subject: Insights to the Daf: Nedarim

Insights to the Daf - <http://www.dafyomi.co.il> brought to you by Kollel Iyun Hadaf of Yerushalayim daf@dafyomi.co.il, <http://www.dafyomi.co.il>

NEDARIM 61 - has been dedicated to the memory of Yedidya ben Simcha Gedaliah, who completed his mission on this world in but a few weeks. NEDARIM 68 (25 Elul) - dedicated to Mrs. G. Turkel (Rabbi Kornfeld's grandmother), an exceptional woman with an iron will, who loved and respected the study of Torah. Today is the Shloshim following her passing. Tehei Nafshah Tzerurah bi'Tzror ha'Chaim. *** Please remember to send a Rosh Hashanah contribution *** Send your donation to: D.A.F., 140-32 69 Ave. Flushing NY 11367, USA

Nedarim 62

USING THE TORAH TO MAKE AN INCOME QUESTION: Rabbi Eliezer bar'Rebbi Tzadok discusses the importance of learning Torah and doing Mitzvos "Lishmah," with pure motives. He says, "Do not make them a crown with which to aggrandize oneself, and do not make them a Kurdom with which to hoe." Similarly, in Maseches Avos (4:5, in the name of Rabbi Tzadok), it is written, "Do not make them a Kurdom with which to dig."

It seems from here that a Kurdom is an instrument used for hoeing and digging, such as a spade or a shovel. However, a Kurdom is usually understood to mean an ax (as in Beitzah 31a). However, an ax is not used for hoeing or for digging! What, then, does this statement mean?

ANSWER: The NETZIV (in MEROMEI SADEH) explains that this is the point of the Gemara. One should not use the Torah for a purpose for which it is not intended (such as for self-aggrandizement and personal gain), just like one would not use an ax for a purpose for which it was not intended, like digging. However, just like an ax is used for chopping wood, so, too, it is permissible to use the Torah for the purpose for which it is intended to be used -- to bring honor and glory to the Torah. Hence, if one will make an income by bringing glory to the Torah (and that is his primary objective), then it certainly is permissible. (See Background to this Daf for sources for the definition of "Kurdom.")

(See, however, the Girsas of the ROSH here, "Do not make them a Kurdom with which to *cut*" which is the alternate Girsas in the Mishnah in Avos (see TIFERES YISRAEL there). See also Sotah 15b, "Yachol Yachpor b'Kurdomos.")

For the Halachic implications of this Gemara, see RAMBAM in Perush ha'Mishnayos and BIUR HALACHAH (OC 231) who cites TESHUVOS D'VAR SHMUEL.

.....

Nedarim 66

COSMETIC DENTISTRY QUESTION: The Mishnah relates an incident involving a person who made a Neder not to marry a certain woman (because she was uncomely). Rabbi Yishmael took her in and beautified her, and then he

permitted the man to marry her, since the Neder was no longer valid once she became pretty. The Chachamim in the Mishnah argue and say that if a person makes a Neder not to marry a certain ugly woman and she is made to look beautiful, he is not allowed to marry her, as the Gemara explains.

What is the logic of Rabbi Yishmael who permits her? Since she was only beautified after the Neder, it should be a case of Nolad, and Nolad cannot be used to annul a Neder (64a)!

ANSWERS: (a) The RAN writes that Rabbi Yishmael holds like Rabbi Eliezer (64a) who says that Nolad *may* be used as grounds for the annulment of a Neder. The Chachamim argue, following their own view that Nolad cannot be used as a Pesach for the annulment of a Neder.

(b) The ROSH explains that even Rabbi Yishmael admits that Nolad cannot be used to annul a Neder. However, Rabbi Yishmael's logic is that Jewish women are all inherently beautiful, and any ugliness is due only to their state of poverty, like the Mishnah says. When the man made a Neder not to marry the woman because she was ugly, he meant because she was inherently ugly. Since Rabbi Yishmael maintained that she was not inherently ugly, he therefore permitted him to marry her because it was a Neder Ta'us, a Neder made in error. This is also the opinion of the RITVA.

It appears that the Rosh and the Ran are arguing whether Rabbi Yishmael made the woman more beautiful (which would be Nolad), or he merely removed her ugliness in order for her inherent beauty to show itself (which would not be Nolad).

The Gemara explains that the way Rabbi Yishmael beautified her was by replacing her ugly-looking substitute tooth with a golden tooth. The argument between the Rosh and Ran might depend on how to understand why this beautified her, as follows.

The MAHARSHA asks a basic question. The Gemara in Shabbos (65a) explains that a woman is not permitted to go outside on Shabbos with a gold tooth, but she is permitted to go out with a silver tooth. RASHI there (DH Lo Shanu) offers two explanations for this. One explanation is that the woman who goes out with a gold tooth might remove it and carry it in order to show it to other women, because it is so precious, and she will walk with it for four Amos in Reshus ha'Rabim. In contrast, a woman will not remove and carry a silver tooth, because it is nothing special to display.

Rashi then quotes his mentors who explain that we are afraid that she will take out the gold tooth from her mouth and carry it, because it makes her look ugly since it does not match her other teeth, while a silver tooth blends in more with her other teeth. According to this explanation, why did Rabbi Yishmael make this woman a gold tooth in order to make her pretty? On the contrary, a gold tooth makes her look odd! He should have spent less money and made her a silver tooth, which would have looked nicer!

RAV YAKOV EMDEN suggests two answers. First, he suggests that the Gemara does not really mean that he made her a gold tooth, but that he made her a tooth that was worth as much as gold. It was a silver tooth but the value of the denistry work cost so much money that the tooth might as well have been made out of gold. Alternatively, the woman's other teeth were also yellow (or Rabbi Yishmael plated the other teeth with gold), and thus the gold tooth blended with them perfectly.

This might be the basis for the Machlokes Rishonim in our Sugya. The Ran might have learned like Rashi's own explanation in Shabbos, that a gold tooth, a gem in one's mouth, is certainly much prettier than a silver tooth, and certainly more than a normal false tooth. Since Rabbi Yishmael made her a gold tooth to make her pretty, it was Nolad -- she became beautiful only after the Neder as a result of the new tooth. However, the Rosh might have learned like the mentors of Rashi in Shabbos, that the purpose of the gold tooth was simply to cover up the open gap left by the missing tooth (or the black spot made by the false tooth). Accordingly, it was not Nolad, because she really was already beautiful, but the black tooth was making her look ugly, and by replacing it with a gold tooth he removed the ugliness.

The *D*AFYOMI *A*D VANCEMENT *F*ORUM, brought to you by Kollel Iyun Hadaf For information on joining the Kollel's free Dafyomi mailing lists, write to info@dafyomi.co.il, or visit us at <http://www.dafyomi.co.il> Tel(IL):02-652-2633 -- Off(IL):02-651-5004

From: dafyomi@lists.virtualjerusalem.com The Weekly Daf #346 Nedarim 68 - 74 Issue #346 Rosh Hashanah

By RABBI MENDEL WEINBACH, Dean, Ohr Somayach Institutions
THE LIMITS OF AGENCY

A person can appoint an agent to act in his behalf, and the agent's action is considered as his own. We have already encountered this broad rule of shlichut --

agency -- in our own mesechta (36b) regarding someone appointing an agent to tithing his produce in his behalf. In other parts of the Talmud we learn of the ability to effect marriage and divorce through an agent.

Can a Jew appoint an agent to sit in a succah for him on the holiday of Succot, or to put on tefillin in his behalf? This question has been raised by both early commentators (Tosafot Ryd in Kiddushin) and later ones (Ketot Hachoshen 182:1). Although they differ in their explanations, there is a clear consensus that one cannot fulfill such a mitzvah through an agent.

The Ketot bases his explanation on our gemara. A man has a right to cancel a vow made by his wife if he does so during the day that he heard it made. The Sage Romi bar Chama raised the question as to whether he must actually hear the vow or whether he can declare a general cancellation even if he did not hear it. The gemara attempts to resolve his question by citing a beraita dealing with the issue of a husband appointing an agent to cancel any vow his wife will make while he is away. Rabbi Yonatan's opinion is that the agent's annulment is valid. Even Rabbi Yoshiah who disagrees does so on the basis of his understanding of the Torah passage expressly limiting this power to the husband himself. There is a consensus, however, that agency should apply in theory to cancellation of vows. This seems to suggest that it is not necessary for the husband to actually hear the vow being made.

Even though this proof is rejected, it does raise an interesting point. How can we conclude, based on the fact that the husband is away, that there is no need for him to actually hear the vow? Perhaps he does need to hear the vow, but here he has appointed an agent to hear the vow in his behalf?

Rosh explains that although he can appoint an agent to cancel vows, it is impossible for the agent to serve in his behalf as the hearer of the vow. This is because agency is effective only in regard to acting, not to a passive experience like hearing.

The same is true in regard to mitzvot notes the Ketot. When an agent performs the actions required for tithing, marriage or divorce, it is considered as if the one who appointed him is doing them. In regard to tefillin, however, the Torah commanded you to put tefillin on your arm and your head. When an agent puts them on his arm and his head it is truly considered as if you did the placing, because that is action. But you have placed it on his body, not yours, and have therefore failed to perform the mitzvah. * Nedarim 72b
