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PARSHA INSIGHTS

by Rabbi Yaakov Asher Sinclair

Opulence and Optimism

“If Hashem ... will give me bread to eat and clothes to wear ...” (28:20)

Nothing is sadder than someone who has the wherewithal without the “all.”

Nothing is sadder than having the means without the end.

A person can have tremendous wealth and opulence, can have a live-in Sushi chef, but if he has Crohn’s disease, instead of being a blessing, his wealth and wherewithal are a constant reminder of his infirmity.

Someone can have the last word in tailoring: a suit by number one Italian tailor, Antonio Liverano, and shoes by Crockett & Jones, but if he’s in the middle of a vicious legal battle and all his days are spent going to court, then his clothes will just remind him of where he has to go today.

“If Hashem ... will give me bread to eat and clothes to wear ...”

Ostensibly, there is no other reason to have bread than to eat it and no other reason to have clothes than to wear them. So, why does the verse spell out ‘bread to eat’ and ‘clothes to wear’?

Yaakov Avinu was asking Hashem not just for the wherewithal, not just food but also for the health to enjoy it. And not just clothing but the peace of mind to dress in the morning with optimism.

TALMUD TIPS

by Rabbi Moshe Newman

Bava Batra 157-163

WISDOM IS IN THE AIR

Rabbi Zeira said, "I see from this that the air of the Land of Israel makes one wise."

After Rabbi Zeira “went up” from Bavel to the Land of Israel, he did a 180-degree reversal in the halachic ruling he had made regarding a case of inheritance. In Bavel, he had ruled one way, and then he changed his ruling when he went to Israel. He explained the reason for the change: The air of the Land of Israel makes a person wiser.”

The Rashbam explains that Rabbi Zeira reached this conclusion about the “special power” of the air of Israel as follows: Rabbi Zeira said to himself, “Ever since I came up to the Land of Israel, I have put my heart (i.e., made great effort and toil in my Torah study) to find fault with my earlier ruling and to be certain that my conclusion is the pure truth of the matter.” It appears that Rabbi Zeira had a small measure of doubt about his ruling from Bavel, possibly because another Sage, Rabbi Ila, ruled differently than him in Bavel. So, when he left Bavel for Israel, he felt a renewal of will and wisdom in his search for truth, and, in fact, he reversed his earlier ruling and came to agree with the ruling of Rabbi Ila as being the halacha.

The Maharsha cites a reason for the unique “wisdom power” of the air of the Land of Israel. Moshe was informed by Hashem that he would not enter the Land of Israel, and was told: “Go up this Mount Avarim to Mount Nevo, which is in the land of Moav, that is facing Jericho, and see the Land of Canaan that I am giving to the children of Israel as a possession.” (Dev. 32:49)” When Moshe looked at the Land, his gaze infused the Land of Israel with a special capacity for extra wisdom for those who breathed its air.

Rabbi Ovadia Seforno gives a different reason: Since the waters of the Great Flood did not reach the Land of Israel, its air was not affected for the worse, unlike the air of the other lands of the world. This appears to be a scientific explanation for the air of Israel being a potentially positive factor in helping a person achieve greater wisdom in the Land of Israel than in other places.

On a lighter note, I recall a certain product that was being sold in Israel a few decades ago (and perhaps today as well). Small, sealed cans of “Air from Israel” were being sold in stores throughout Israel for about a dollar or so each. At first, I thought it was a joke, but then I saw a can that mentioned it being “Holy Air from the Holy Land,” and the quotation of our *gemara*, which states that the “air of the Land of Israel makes one wise.” It may also have had a seal of Rabbinical supervision that it was indeed “kosher” and authentic air from the Land of Israel.

However, this all seemed somewhat unusual and touristy at the time, since – after all – air is air! The air in Eretz Yisrael is presumably identical to that of the rest of the world, and, if tested, would show the identical molecular and chemical components as any other air. Nevertheless, I considered buying a can to send to a friend in the States to “inhale” since he said he was struggling with his studies at the time. I did not, but perhaps I really should have...

▪ *Bava Batra 158b*

PARSHA OVERVIEW

Fleeing from Esav, Yaakov leaves Be'er Sheva and sets out for Charan, the home of his mother's family. After a 14-year stint in the Torah Academy of Shem and Ever, he resumes his journey and comes to Mount Moriah, the place where his father Yitzchak was brought as an offering, and the future site of the Beit Hamikdash. He sleeps there and dreams of angels going up and down a ladder between Heaven and Earth. G-d promises him the Land of Israel, that he will found a great nation and that he will enjoy Divine protection. Yaakov wakes and vows to build an altar there and tithe all that he will receive.

Then he travels to Charan and meets his cousin Rachel at the well. He arranges with her father, Lavan, to work seven years for her hand in marriage, but Lavan fools Yaakov, substituting Rachel's older sister, Leah. Yaakov commits himself to work another seven years in order to also marry Rachel. Leah bears four sons: Reuven, Shimon, Levi and

Yehuda, the first Tribes of Israel. Rachel is barren, and in an attempt to give Yaakov children, she gives her handmaiden Bilhah to Yaakov as a wife. Bilhah bears Dan and Naftali. Leah also gives Yaakov her handmaiden Zilpah, who bears Gad and Asher. Leah then bears Yissaschar, Zevulun, and a daughter, Dina. Hashem finally blesses Rachel with a son, Yosef.

Yaakov decides to leave Lavan, but Lavan, aware of the wealth Yaakov has made for him, is reluctant to let him go, and concludes a contract of employment with him. Lavan tries to swindle Yaakov, but Yaakov becomes extremely wealthy. Six years later, Yaakov, aware that Lavan has become dangerously resentful of his wealth, flees with his family. Lavan pursues them but is warned by G-d not to harm them. Yaakov and Lavan agree to a covenant and Lavan returns home. Yaakov continues on his way to face his brother Esav.

COUNTING OUR BLESSINGS

by Rabbi Reuven Lauffer

KIDDUSH LEVANAH (PART 18)

UNDER THE LIGHT OF THE SILVERY MOON

“My walk on the moon lasted three days. My walk with G-d will last forever.”

(Charles Duke – Lunar Module Pilot, Apollo 16)

Kiddush Levanah then continues: May it be Your will, Hashem, my G-d and the G-d of my forefathers, to fill the flaw of the moon that there be no diminution in it. May the light of the moon be like the light of the sun and the light of the seven days of creation, as it was before it was diminished, as it says (Ber. 1:16), “The two great luminaries.” And may it be fulfilled upon us the verse (Hoshea 3:5), “They shall seek Hashem, their G-d, and David, their king.” Amen.

Rabbi Uziel Milevsky, a senior lecturer at Ohr Somayach in Jerusalem, and one of the most erudite, insightful and humble people that I have merited knowing, would humorously point out: While it is true that the Jewish nation is identified through the three traits of being merciful, bashful and doing kind deeds (Yevamot 79a) nevertheless, it would seem that being preoccupied with the size of the moon is taking our sense of benevolence and compassion a little too far! He would smile and add, “After all, there are more than enough things happening within the Jewish nation that require our attention and concern. Why, then, are we so disturbed about the size of the moon, of all things?”

And then, with his customary unassuming brilliance, he explained that our Tefillah is actually what he coined a “Tefillah of Transference.” Under normal circumstances, the size of the moon really shouldn’t cause anyone to lose any sleep. And, whether the moon is larger or smaller, certainly does not sound like a very compelling reason to compose special prayers in its honor. But it is not only for the moon’s size that we are praying.

As we have discussed, the sun, in all of its unchanging fiery glory, is analogous to Hashem, and the moon is used as a metaphor for the Jewish nation. The function of the moon, with no source of light of its own, is to reflect the luminosity of the sun and to light up the dark night sky. In the same way, we, the “chosen nation,” are commanded to be a “light unto the nations” (Yeshayah 42:6). Not an independent source of light, but rather to serve as the conduit to draw the pure and incomparable light of the Torah into the world. As the very next verse states, “To open blind eyes...” Because, as Rashi explains, the difficulties of life and the seductive nature of this physical world stop people from understanding that the only true path is to serve Hashem.

When we pray that the moon will return to the size it was prior to its being diminished, Rabbi Milevsky explained, we are actually praying for ourselves. One day, may it be very, very soon, with the arrival of the Mashiach, we, the Jewish nation, will return to our full glory. And then the world will be bathed in the most vivid light imaginable. Light that will fill every crack and crevice. Light that will brighten the darkest and most impenetrable places. Light that will illuminate the night sky. What will be the source of this incredible light? The dazzling light of Hashem's Majesty, reflected into His world through us, His chosen nation.

An American writer, Edith Wharton (1862-1937), wrote, "There are two ways of spreading the light: To be the candle. Or to be the mirror that reflects it." Unwittingly, she described the unique relationship that exists between ourselves and our Father in Heaven. Hashem is the "candle," and we – the chosen nation – are His "mirror."

This is why our *Tefillah* concludes with the uplifting verse from Hoshea, "They shall seek Hashem, their G-d, and David, their king." As the Abarbanel writes, it will be at that auspicious time, we will devote ourselves to serving Hashem with complete and absolute dedication.

To be continued...

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WHAT'S IN A WORD?

Synonyms in the Hebrew Language

by Rabbi Reuven Chaim Klein

The Plain Meaning

After pulling off the upset and taking the blessings that Isaac had planned to give to his eldest son Esau, Jacob was advised to run away to his mother's hometown of Harran and seek out a mate there. That place is sometimes also known as Padan Aram, which some commentators have interpreted to mean "the plain of Aram." In this essay we will visit several Hebrew words for "plain," many of which come up in the stories of Genesis concerning our forefathers. In doing so, we will seek out the respective etymologies of these different words and consider whether or not they are truly synonymous.

The place-name Padan Aram appears eleven times in the entire Bible — all in the second half of Genesis. Rashi and Ibn Ezra (to Gen. 25:20) explain that the word padan in that name means the same thing as sadeh ("field/flatland"). Indeed, when the prophet Hosea recalls the story of Jacob fleeing to Padan Aram, he refers to that place as Sdeh Aram (Hos. 12:13), using the construct form of the word sadeh. In light of this, it makes sense that Shadal (to Gen. 25:20) would write that padan is Aramaic for sadeh.

Similarly, Rabbi David Tzvi Hoffmann (to Gen. 25:20) explains that the word padan is an Aramaic term that is actually a loanword from the Nabatean/Arabic word feddan, which is a unit of measure of spatial area (like an acre, hectare, or square mile in English). Based on this, he explains that Padan Aram refers specifically to the "plain" that surrounds the town of Harran. As Rabbi Hoffmann notes, archeologists and geographers have actually confirmed that ancient Harran was located on a plain that is otherwise surrounded by mountains. Alternatively, Rabbi Ernest Klein in his etymological dictionary of Hebrew surmises that padan possibly derives from the Akkadian word padanu ("road/garden").

Another word for "plain" in Hebrew is mishor. It appears twenty-three times in the Bible (according to Avraham Even-Shoshan's concordance). But this word is a bit tricky, because sometimes it doesn't actually refer to a "plain" in the topographical sense, but rather refers to something "straight" in the moral sense. Ibn Janach and Radak in their Sefer HaShorashim trace both senses of the word mishor to the trilateral root YOD-REISH-SHIN, which gives us the word yashar ("straight/level"). This relates to a "plain," which is a level area of land, as opposed to somewhere mountainous or full of craters. This word mishor, or more accurately its Aramaic cognate meishar, will play an important role in our ensuing discussion.

That discussion segues to an additional Hebrew word for "plain" that appears in the story of Abraham intervening in the war between the four kings (led by Chedarlomer) and the five

kings (from the Sodom region). In that context, the Bible reports that Chedarlomer and the other three kings allied with him smote the Horites at Seir as far as Eil Paran (Gen. 14:6). Targum Onkelos and Bereishit Rabbah (§42:6) render the Hebrew place-name Eil Paran into Aramaic as Meishar Paran. Based on this, Rashi explains that Onkelos understood the word eil to be synonymous with meishar (“plain”).

Rabbi Yaakov Tzvi Mecklenburg (HaKtav VeHaKabbalah to Gen. 18:1) agrees with Targum Onkelos that both eil/elonei and mishor refer to a “plain,” but he argues that the two sets of terms are not quite synonymous: mishor refers to a “plain” in its own right, as a flat or straight parcel of land that has no hills or ditches that go up and down from the baseline. When focusing on a “plain” as simply a flat surface, it is quite possible that the plain in question is a dry and arid steppe, full of sand rendering it unsuitable for sowing or pasture. On the other hand, the term eil/elonei refers to a “plain” as an area that has importance in its own right, as it is specifically a fertile biome that is ripe for agriculture or animal grazing...

**To read the full article including discussion of additional words and more materials, please visit us online at: https://ohr.edu/this_week/whats_in_a_word/*

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Q & A

Questions

1. When Yaakov traveled to Charan, the Torah stresses that he departed from Beer Sheva. Why?
2. On the night of his dream, Yaakov did something he hadn't done in 14 years. What?
3. G-d compressed the entire Land of Israel underneath the sleeping Yaakov. What did this symbolize?
4. Yaakov said "I will return with *shalom*." What did he mean by "*shalom*"?
5. Why did Yaakov rebuke the shepherds?
6. Why did Rachel, and not her brothers, tend her father's sheep?
7. Why did Yaakov cry when he met Rachel?
8. Why did Lavan run to greet Yaakov?
9. Why were Leah's eyes tender?
10. How old was Yaakov when he married?
11. What did Rachel find enviable about Leah?
12. Who was Yaakov's fifth son?
13. Who was Leah's handmaiden? Was she older or younger than Rachel's handmaiden?
14. How do you say *dudaim* in Arabic?
15. "G-d remembered Rachel" (30:22). What did He remember?
16. What does "Yosef" mean? Why was he named that?
17. G-d forbade Lavan to speak to Yaakov "either of good or of bad." Why didn't G-d want Lavan to speak of good?
18. Where are there two Aramaic words in this week's Parsha?
19. Who was Bilhah's father? Who was Zilpah's father?
20. Who escorted Yaakov into *Eretz Yisrael*?

All references are to the verses and Rashi's commentary, unless otherwise stated.

Answers

1. 28:10 - The departure of a righteous person leaves a noticeable void in that place.
2. 28:11 - Sleep at night lying down.
3. 28:13 - That the Land would be easy for his descendants to conquer.
4. 28:21 - Completely without sin.
5. 29:7 - He thought they were loafing, stopping work early in the day.
6. 30:27 - Her brothers weren't born yet.
7. 29:11 - He saw prophetically that they would not be buried together; or because he was penniless.
8. 29:13 - He thought Yaakov was carrying money.
9. 29:17 - She cried continually because she thought she was destined to marry Esav.
10. 29:21 - Eighty-four.
11. 30:1 - Her good deeds, thinking they were the reason Leah merited children.
12. 30:5 - Dan.
13. 30:10 - Zilpah. She was younger.
14. 30:14 - Jasmine (*Yasmin*).
15. 30:22 - That Rachel gave Leah the "signs of recognition" that Yaakov had taught her, so that Leah wouldnt be embarrassed.
16. 30:24 "Yosef" means "He will add." Rachel asked G-d for another son in addition to Yosef.
17. 31:24 - Because the "good" that comes from wicked people is bad for the righteous.
18. 31:41 - *Yagar Sahaduta*, meaning "wall of testimony."
19. 31:50 - Lavan.
20. 32:1 - The angels of *Eretz Yisrael*.

TAAMEI HAMITZVOS – Reasons behind the Mitzvos

by Rabbi Shmuel Kraines

“Study improves the quality of the act and completes it, and a mitzvah is more beautiful when it emerges from someone who understands its significance.” (Meiri, Bava Kama 17a)

PAYING A WORKER ON TIME

Mitzvos #230 and #588 (*Vayikra* 19:13 and *Devarim* 24:15)

The Torah attaches great importance to paying a worker on time. This means that if an employee finishes his work during the daytime, the employer is obligated to pay him by the end of that day, and if he finishes during the nighttime, the employer is obligated to pay him by the end of that night. This is one of the most common Mitzvos; it applies every time a person pays a taxi driver, baby-sitter, fix-it man, and the like. If one does not have the money, he should borrow in order to fulfill this Mitzvah (*Ahavas Chesed* 1:9 §7; see also *Shulchan Aruch HaRav, Sechirus* §18). There are exceptions where this Mitzvah does not apply and other details that will not be discussed here.

The Torah itself explains the reason behind this Mitzvah in *Parashas Ki Seitzei*: “Give his wages on that day, and let the sun not set on him [without payment], for he is poor and his life depends upon [his employer], and otherwise, he will call out to Hashem about you and you be accountable for a sin.” (*Devarim* 24:15) The Torah’s primary concern is for the poor laborer who is working for his daily bread. His life, as well as the lives of his family, depend on timely payment (*Rabbeinu Meyuchas*). The employer has leeway until the end of that day or night so that he has time to procure the funds (*Rashi*). On a deeper level of understanding, *Rav Menachem HaBavli (Taamei HaMitzvos* §128) explains that Hashem decrees sustenance for every being on every day, and specifically, that every employee receives his sustenance from his employer of that day. Thus, when an employer withholds payment after the end of the day, even if he pays the following day, he has disobeyed Hashem’s decree.

The Mitzvah applies only to the payment due for a service, and not to the payment due for the sale of a product. Although the verse specifies the poor employee, the Mitzvah applies to all Jews. Why is it so important to pay a worker on time if he is not poor and does not need the money? We may understand this based on an insight of *Panim Yafos*, that subjugating a person’s body is certainly more severe than stealing his money. When an employer fails to pay his employee, it is as if he has enslaved him for the day. It is sinful to do so, regardless of whether the employee needs the money on that day. Delaying wages is tantamount to theft (*Abarbanel*).

The *Arizal* regarded this Mitzvah with great severity. If necessary, he would even delay Mincha in order to pay a worker, saying, “How can a dare stand before Hashem in prayer if I owe a worker money?” He said that the words *B’yomo titen scharo* — *Give his wages on that day* (*Devarim* 24:15), begin with the letters *beis, sav, shin*, which spell Shabbos. This teaches that whoever fulfills the Mitzvah during the week merits a greater *Neshamah Yeseirah* (additional soul) on Shabbos (*Pri Eitz Chaim, Shabbos* §1). As to the reason for this particular reward, the *Chidah* (*Nachal Kedumim*) explains that since a person gave the poor laborer his soul by paying him, he merits that Hashem gives him a soul on Shabbos.

We may also explain this reward as follows: The Sages teach, “Today, in this world, we serve Hashem, and tomorrow, in the World to Come, we receive reward.” One might ask: Why does Hashem not pay us in this world, in accordance with the Mitzvah to pay a worker on the day of his service? The Commentators point out many reasons why this obligation cannot be applied to Hashem. The simplest approach is that since we complete our labor at the end of “today” (i.e., our lives in this world), our payment is only due in the following time period, the World to Come. Another explanation is that the infinite reward of the World to Come that is due for the Mitzvos cannot possibly be received in this finite world. Now, although the obligation does not apply to Hashem for multiple reasons, we may suggest that when a person fulfills the Mitzvah of paying a worker on the day of his service, Hashem sees fit to pay him on the day of his service in some way in this world. The only way He can give a person the reward of the World to Come in this world is by enabling him to enjoy Shabbos more by adding to his *Neshamah Yeseirah*, for Shabbos is a taste of the World to Come.

On an esoteric level of understanding, there are 365 days in a year corresponding to the 365 prohibitions in the Torah. Every day services a person and he is required to pay its due wages by studying and fulfilling the Torah. If he does not do so, that day (i.e., its spiritual counterpart), calls out to Hashem against that person (see *Zohar, Kedoshim* 85a, and *Taamei HaMitzvos* by *Rav Menachem HaBavli* §238).

In this week’s *parashah*, Yaakov worked tirelessly, day and night, shepherding Lavan flocks, while Lavan denied him of his wages repeatedly and succeeded in delaying him for many years. However, Hashem made sure that Yaakov received his due. Yaakov eventually fled, and when Lavan caught up with him, Yaakov exclaimed that had it not been for the merit of Avraham and Yitzchak, he would have emerged from years of labor empty-handed, and if it would not have been for the fact that Hashem saw his toil and warned Lavan not to harm him, he would have suffered physical harm. *Midrash Tanchuma* infers from this a startling insight: the merit of the Patriarchs did not suffice to protect Yaakov from physical harm, and this means that Hashem sometimes regards the merit of toil even more than He regards the merit of the Patriarchs! In light of this Midrash, we can understand well why Hashem is so adamant that a laborer be paid for his toil without delay.

INSIGHTS INTO HALACHA

5785 – The Rarest Year of Them All **Part II**

by Rabbi Yehuda Spitz

As detailed in Part I (featured in the OhrNet Sukkos issue – vol. 32, no. 1), our current year, 5785, is not only a rare one, but calendarically speaking, actually the hands-down **rarest** of them all. 5785 is classified as a *HaSh”A* year in our calendars. This abbreviation is referring to Rosh Hashana falling out on Thursday (*hei*), both months of Cheshvan and Kislev being *shalem* (*shin* - 30 day months instead of possibly 29; these are the only months that can switch off in our set calendar), and Pesach falling out on Sunday (*aleph*).

A *HaSh”A* year is the rarest of years, and out of the 14 possibilities in *Tur*'s 247-year calendar cycle, this year type occurs on average only once in about 30.19 years (approximately 3.3 percent of the time). Indeed, at times there are 71 years (!) in between *HaSh”A* years. The last time this year type occurred was 31 years ago in 5754 / 1994. The next time will be 20 years hence in 5805 / 2044. The next several times after that are slated to be 27 years further, in 5832 / 2071 and then a 51 year gap in 5883 / 2122.

The reasons and rules governing the whys and whens this transpires are too complicated for this discussion; suffice to say that when the *Mishnah Berurah* discusses these issues he writes “*ain kan makom l’ha’arich*,” that this is not the place to expound in detail, which is certainly good enough for this author.

Obviously, such a rare calendar year will contain many rare occurrences. This series article sets out to detail many of them. Perhaps as we get nearer to the actual events, we will discuss them in greater detail. Let’s continue on our journey through our unique year.

No Kabbolas Shabbos in Tishrei

An interesting anomaly related to the many Tishrei Three-Day Yom Tovs discussed in Part I that may have slipped your attention, is that due to them occurring, a full Kabbolas Shabbos was not *davened* the entire month of Tishrei in Chutz La’arezt, and only the last Shabbos of the month in Eretz Yisrael. This is because anytime a Yom Tov falls out on Shabbos or even exits directly into Shabbos, the full Kabbolas Shabbos is not recited, but rather only the paragraphs of ‘*Mizmor Shir*’ and ‘*Hashem Malach*’ at the end of Kabbolas Shabbos. [Nusach Sefard adds in the beginning and end of *Lecha Dodi* as well].

Hence, with the first Shabbos of the year commencing with the conclusion of Rosh Hashanah, the second Shabbos being Yom Kippur, the third Shabbos being Shabbos Chol Hamoed Sukkos, and the last Shabbos directly following Simchas Torah (in *Chutz La’arezt*), a full

Kabbolas Shabbos was simply not *davened* at all the whole month of Tishrei in *Chutz La'aretz*, and only on the last Shabbos of the month in Eretz Yisrael.

One final note about this special Tishrei. Over Rosh Hashana we had a rare five-days of consecutive *Kriyos HaTorah* that each were *leined* due a different specific reason – and without the recital of Hallel: Thursday, the first day Rosh Hashana we have “*V’Hashem Paked es Sarah;*” Friday, the second day of Rosh Hashana is *Akeidas Yitzchak*; Shabbos Shuva is *Parashas Ha’azinu*; Sunday, Tzom Gedalya (*Hanidcheh*) is “*Vayechal Moshe;*” and lastly, Monday – until *Sheini* of *Parashas V’Zos Habracha*. According to calendar expert Rav Dovid Heber in his recent *The Intriguing World of Jewish Time* (pg. 147), this occasion is the maximum number of consecutive days on which *leining* is possible without reciting Hallel. Interesting, no?

Early Tal U’Mattar

Although in Eretz Yisrael we always start the recital of the request for rain ‘*V’sein Tal U’Mattar Livracha*’ on 7 Marcheshvan, nonetheless in *Chutz La’aretz* this addition to our Shemoneh Esrei only starts 60 days after the start of *halachic* autumn – ‘*Tekufas Tishrei.*’ According to the Gregorian calendar, from 1900 until the year 2100, this occurs on the night preceding December 5th (except in the December preceding a solar leap year, when it is the night preceding December 6th) when at Maariv we start saying ‘*V’sein Tal U’Mattar Livracha.*’

Either way, the corresponding date in our *Luach* (which generally falls out in the middle or end of Kislev), this year occurs quite early, on 4 Kislev. According to calendar expert R’ Yosef Yehuda Weber, the last time this occurred this early in our *Luach* was 20 years ago in 5766 / 2005. The next time it will be this early will be in another 19 years in 5804 / 2043. Although this ‘calendar quirk’ does not have *halachic* import, it is quite unusual.

Our fascinating journey detailing the many remarkable facets of our rare year will IY”H be continued...

Rav Samson Raphael Hirsch famously wrote that “the Jew’s catechism is his calendar.” It is this author’s wish that by showcasing the uniqueness of our calendar year and its rare *minhagim*, this series will help raise appreciation of them and our fascinating calendrical customs.

This author wishes to thank R’ Yosef Yehuda Weber, author of ‘Understanding the Jewish Calendar,’ for being a fount of calendrical knowledge and for his assistance with this series.