

Internet Humor: Hilchos Aufruf

From the recently discovered Tractate Aufruf:

(2:1) We distribute the candies when the person for *shishi* is called to the Torah. Beis Shammai say: when *achron* is called up. (From the Gemara: when do they distribute at *shishi*? Surely not when the *chosson* is called up for *shishi*! Rather, this describes a case in which the *chosson* is called for *maftir*.)

(2:2) Originally they used to throw hard candies, but when they caused harm to the *gabboim*, the rabbis enacted that they should only throw Fruit Chews. (Rambam, in *Hilchos Simchat v'Seudot*, notes that many have the custom not to throw red Fruit Chews during Elul “because of the judgment.”)

(2:3) Originally they would bring the candies in baskets of silver and gold. But when Mrs. Schapiro complained that the wedding was costing enough already, they brought [the candies] in [baskets of] wicker.

(2:4) We may not violate the Sabbath to bring the candies. But the following do override [the Sabbath]: the passing, the throwing, the unwrapping and the eating. R. Kasha says: we may unwrap only if we don't tear letters [on the wrappers]. R. Varnishkes says: if we don't tear “Sunkist” and [the] OU [symbol].

(3:1) The children pass in the aisles and distribute the candies. How do they distribute them? They go from row to row, giving a handful of candies to the person seated on the aisle, saying “Take and throw, take and throw.” The handful of each child is according to his size.

(3:2) It is prohibited to eat the candies before throwing them. But R. Kreppel permits it. (From the Gemara: But if he eats his candies, he cannot throw them! R. Kreppel was discussing a case in which he was given more than one candy: Such a person may eat as long as he keeps one for the throwing. And what is the *brakhah* for the Fruit Chews? “*Shehakol*,” the words of the Sages. “*Borei p'ri ha-aytz*,” the words of R. Ploni. “Are you kidding?” ask the Sages.)

(3:3) If he wants to throw candies he has brought with him in his tallis bag, R. Kreppel permits [them to be thrown]. R. Varnishkes prohibits it. The Sages praised those who added [candies] to the throwing. The *gabboim* only praised if they [the candies] were not hard.

(3:4) When do they throw? After he finishes reading from the Torah. These are the words of R. Kasha. But R. Varnishkes says after he blesses. (From the Gemara: After which blessing [does R. Varnishkes say we throw]? Surely not after the blessing of “*asher bachar banu*,” for the throwing would separate between the blessing and the reading [from the Torah]. And if you would say after the blessing after the Prophets, no one would be paying attention any longer and the *chazzan* would be pelted when he begins “*Yekum purkan*” and wakes everyone up. Rather, R. Varnishkes says we throw after the *chosson* finishes the *brakhah* of “*asher natan lanu*.”)

(3:5) How do they throw? Overhand, with the right hand, but if he threw with the left hand, he has fulfilled his obligation. If he threw underhand, it is as if he hasn't thrown.

(3:6) Originally, they would leave the candies where they were, but when the janitors complained, they sent the children to pick up the candies. There are those who say it is a *segulah* for [finding a good] *shidduch* to collect many candies. But Mrs. Shapiro says it is a *segulah* for going to the dentist.

As always, if the real author owns up, we'll be happy to attribute this piece.