



תל. 566-7787

**TT #628**

שבת פרשת  
**דברים**  
חזון



July 23-24 '04 • ו' אב תשס"ד

**This Shabbat is the 302nd day (of 355);  
the 44th Shabbat (of 51) of 5764**

**We read/learn the THIRD perek of Pirkei Avot**

וַיְבָרֶךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם: דְּבָרִים אֵלֵּי...  
...And may He bless you as He has promised.

## ZMANIM - HALACHIC TIMES

Correct for TT #628 (Jerusalem)

Candle lighting - (D'varim) 7:07pm (earliest -plag - 6:15)  
Havdala - 8:22pm • Rabbeinu Tam Havdala - 9:00

Ranges are THU-THU 4-11 Av (July 22-29)  
Earliest Shacharit - 4:52-4:57am  
Sunrise - 5:48½-5:53am  
Sof Z'man Kri'at Sh'ma - 9:17-9:19am (8:24-8:27am)  
Sof Z'man T'fila - 10:26-10:28am (9:51-9:53am)  
Chatzot (halachic noon) - 12:45½-12:45½pm  
Mincha Gedola (earliest Mincha) - 1:21-1:21pm  
Plag Mincha - 6:15½-6:12pm  
Sunset - 7:47½-7:43pm (7:42-7:38pm)

### Candle Lighting and Havdala for other cities (time in bracket is earliest candle lighting, i.e. Plag Mincha)

Shabbat	Plag	City	Havdala
7:24pm	(6:18)	Raanana	8:25pm
7:22pm	(6:16)	Beit Shemesh	8:23pm
7:24pm	(6:18)	Netanya	8:25pm
7:23pm	(6:17)	Rehovot	8:24pm
7:04pm	(6:17)	Petach Tikva	8:24pm
7:21pm	(6:17)	Modi'in	8:23pm
7:22pm	(6:16)	Be'er Sheva	8:22pm
7:21pm	(6:15)	Gush Etzion	8:22pm
7:23pm	(6:17)	Ginot Shomron	8:24pm
7:07pm	(6:15)	Maale Adumim	8:22pm
7:18pm	(6:16)	Tzfat	8:24pm
7:21pm	(6:15)	K4 & Hevron	8:22pm

## WORD OF THE MONTH

A weekly feature of Torah Tidbits to help clarify practical and conceptual aspects of the Jewish Calendar, thereby better fulfilling the mitzva of HaChodesh HaZeh Lachem...

AV is one of those months when the "world" waits to say Kiddush L'vana, in this case, until after Tish'a b'Av (and some until after 10 Av) and Minhag Yerushalayim is not to wait. (The other months like this are Tishrei and Sivan.) With the molad occurring last Shabbat, the first opportunity according to M.Y. was this past Tuesday night. For 7 full days after the

molad people, first op is Motza'ei Shabbat Chazon, but many people with this minhag will probably wait until after 9 AV. Reason not to wait (M.Y.) is "If a mitzva comes you don't let it turn sour." Reason for waiting until after 9 AV is mainly MOOD. (Maybe some mystical reasoning, as well. K.L. is the monthly "reception" in honor of the Divine Presence. Such an occasion should be joyous, and so the wait until 9AV has passed.

## LEAD TIDBIT

### Phase 1, for Then & Now

The Book of D'varim, as iis well-known, is the farewell address of Moshe Rabeinu to the "new" generation, who will soon be crossing the Jordan into Eretz Yisrael. Moshe Rabeinu will be saying many things to the people - he will review their brief but colorful history; he will review the mitzvot with them; he will present the reasons for their existence as a Nation and the challenges that lie ahead of them.

Phase 1, so to speak, of his address is Parshat D'varim. He focuses on three things - The Sin of the Spies, the leadership of the People, and the battles they have already had, as well as the ones to come. In essence, this is what he tells them... and this is what he tells us.

The first mistake of the Meraglim episode was their thinking that they were sent to scout out the land in order to decide whether to go there or not. Big mistake. G-d had said to Moshe, at the very first "conversation" between them, that He was taking the People out of Egypt in order to bring them to a good and expansive land, a land flowing with milk and honey... This was a given. This was non-negotiable. The Meraglim said, thanks but no thanks.

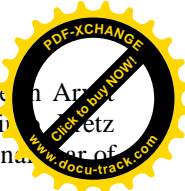
Moshe Rabeinu has to make it very clear that notwithstanding the previous generation's panic and fear, the people of Israel will cross the Jordan, they will prevail over all obstacles and difficulties that they would encounter. That they have solid leadership in the form of Yehoshua and the Sanhedrin of elders, who are commanded and encouraged not to be afraid. And that the people too must not fear, because G-d will fight with them and for them.

The successes the people had were meant to demonstrate that G-d really does fight on their side, so to speak.

Moshe spoke to the "new" generation 3276 years ago, and to us, today.

## Sedra-Stats

- 4th of the 54 sedras - first of 11 in D'varim
- Written on 196.5 lines in a Sefer Torah (rank: 26)
- 5 parshiyot; 1 open, 4 closed
- 105 p'sukim - ranks 32nd, 6th in D'varim(tied with Chayei Sara, but larger)
- 1548 words - ranks 26th, 6th in D'varim
- 5972 letters - ranks 24th, 5th in D'varim (tied with Vayeshev, but smaller)
- Jump in rankings from p'sukim to words & letters is a result of relatively long p'sukim
- Mitzvot**
- 2 of the 613 mitzvot in D'varim, both prohibitions



# Stat for Sefer Dvarim

The Book of D'varim is written on 1894 lines in a Sefer Torah, has 956 p'sukim (look at the other books: 1533, 1210, 859, 1288), 14,293 words, 54,892 letters; ranks 4th among the Five Books in all those categories.

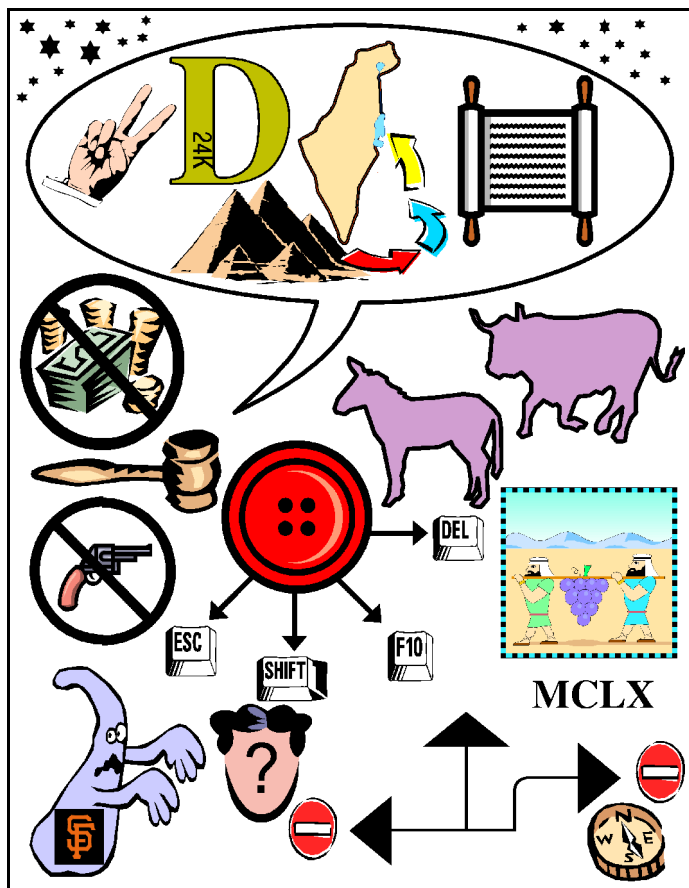
It has 159 parshiyot, 35 open and 124 closed. It's tied for second with Bamidbar. Its P'tuchot are the fewest in the Torah and its S'tumot are the most. That indicates a more unified theme than the other books.

Its sedras average out a bit longer than Vayikra's, even though the four shortest sedras are in D'varim.

On average, D'varim's p'sukim are the longest of the Five Books.

D'varim contains 200 of the 613 mitzvot (32.6%), 77 of the 248 positives (31.0%), 123 of the 365 prohibitions (33.7%). Compare this with 18.4% of the lines in a Sefer Torah and 16.4% of the Torah's p'sukim.

Small book, but big on mitzvot. But Vayikra is smaller and has 247 mitzvot.



## Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition). X:Y is the perek and pasuk from which the mitzva comes.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

### Kohen - First Aliya - 11 p'sukim - 1:1-11

[P> 1:1 (47)] The opening p'sukim of the D'varim clearly

identify time and place. The entire book takes place in Arava Moav (last place of encampment before entry into Eretz Yisrael) and begins on Rosh Chodesh Shvat in the final year of wandering.

Several places that are mentioned in these p'sukim are considered by the commentaries to be allusions to events that occurred during the previous 40 years rather than being actual locations. The events include the Golden Calf, the rebellion of Korach, and the complaint about the Manna. These, plus the explicit discussion of the "Sin of the Spies", are part of Moshe's reproach and warning to the People.

Moshe also tells the People of the victories over Emori and Cheshbon. This, to give them confidence for the difficult period they will face upon entering the Land.

The first of many references to the purpose of the existence of the Jewish Nation is made - to live according to G-d's laws in the Land that G-d had promised to our ancestors.

On Shabbat, the first Aliya is ended one pasuk early, that pasuk becoming the first of the next Aliya, to avoid beginning that second portion with the word "Eicha".

**LDT** Within the opening 5 p'sukim of D'varim, there is a repetition of sorts in telling us that Moshe Rabeinu spoke to the People. The Vilna Gaon and others point out that the Book of D'varim can be divided into 3 parts, based on the wording of the opening p'sukim: "These are the things that Moshe spoke to all Israel..." (pasuk 1). This can refer to the first three sedras of the book wherein we have a general review of the brief, but action-packed and significant history of the People to date. In addition, these sedras contain a restatement of the principles of Judaism in the form of the Aseret HaDibrot and the first two passages of the Shma. Also expressed in this opening section of D'varim is the integral link between the People and the Land of Israel. These sedras contain relatively few mitzvot, but they do contain the "basics of Judaism" and its foundations, which are reviewed with "all of Israel".

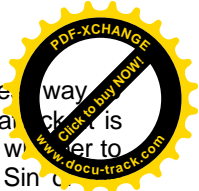
The following three sedras contain 170 mitzvot, the greatest concentration of mitzvot anywhere in the Torah. "...Moshe spoke to Bnei Yisrael of all that G-d commanded upon them" (pasuk 3). After laying the foundation of Judaism, Moshe presents the essence of day-to-day life as a Jew - mitzvot of all kinds, between the Jew and G-d, interpersonal mitzvot, mitzvot linked to the Land, general mitzvot.

The final section of D'varim, the last 5 sedras, again contains relatively few mitzvot. But it does contain the basis of understanding what being a Jew means. In these sedras we have the admonition against forsaking the Torah, the concepts of Free Will, Repentance, the Chain of Tradition. "...Moshe began to explain this Torah saying:" (pasuk 5)

### Levi - Second Aliya - 10 p'sukim - 1:12-21

Moshe tells the People that he had reached a point where he was too weary to lead the People alone, and that he (at G-d's command) designated the leaders of the Tribes as judges of the People.

Judges are to be selected for their Torah knowledge and other appropriate qualities. It is forbidden to appoint a judge for "the wrong reasons" (wealth, charisma, connections) [414, L284]



[1:7]. Judges must be fair and impartial and must not be afraid to render proper judgments [415, L276 1:17]. Moshe retained the right of final authority on difficult matters.

Once again, Eretz Yisrael is shown as the main focus and the People are urged not to fear what lies ahead.

On the phrase from 1:16 - Hear it among your brothers and judge fairly - the Gemara teaches us that judges may not hear one party to a case without the other present.

In the same pasuk, the reference to the convert in the context of judging teaches us that conversion to Judaism must be done by a Beit Din. The Gemara states that if a non-Jew decides on his own that he is Jewish, this does not constitute conversion. A Beit Din is required.

### Shlishi - Third Aliya - 17 p'sukim - 1:22-38

Moshe next recounts for the new generation, the episode of the spies.

**SDT** It is hard to suggest that it was purposely arranged that D'varim would be read on the Shabbat before Tish'a b'Av, but it is impossible to ignore its appropriateness in that role.

D'varim always is the Shabbat before Tish'a b'Av. Sometimes the Calendar is manipulated in a strange way (what sedra- pairs are combined and which are separated) in order to keep D'varim right before Tish'a b'Av.

The mishna states that one of the tragedies marked by Tish'a b'Av - the first one, the one that gave Tish'a b'Av its dark character - was the decree against the (adult males of the) "Generation of the Wilderness". The sedra serves as a reproach for our poor attitudes and lack of commitment to the Land. It is as if G-d is saying to us: "Do not continue in the ways of that generation. Reverse the effect of that terrible punishment by heeding the call of Kalev and Yehoshua." When we, the Jewish People of today, succeed in "repairing" the negative attitudes and actions of the generation of the spies, the generation whose sins caused the destruction of the first Temple, the generation whose gratuitous hatred and Lashon HaRa caused the destruction of the second Temple, then we will be privileged to rejoice in the building of the third Temple, the restoration of Jews all over the world to this Land, and the spreading of Torah values and commitment to mitzvot. D'varim and its message of the significance of Eretz Yisrael and the reminder of G-d's terrible anger against those who denigrate the Land of Israel is the "perfect" introduction to 9 b'Av. Amazing, is it not, how relevant this message is today. "Behold, I have set the Land before you; go in and possess the Land..." May we be deserving (and even if not deserving) to live in peace in all the Land of Israel, with all the People of Israel, according to the Torah of Israel.

Notice specifically, that of all the negative things done by the generation of the wilderness, it is only the Sin of the Spies that is spelled out in more detail than we find back in Parshat Sh'lach. Everything else is scant hint and held for later presentation, if at all.

D'varim says over and over again that the Meraglim were wrong. They believed that the miraculous environment of the Wilderness was perfect for a Torah way of life. Not so. Moshe repeatedly tells us that Eretz Yisrael is the "real" place for the People of Israel.

**On another note...** Comparing Moshe's account with the original text in Shlach will yield some interesting differences. It is clear that the original purpose of sending

the men into the Land was to determine the best way to enter it and which border cities would be best to attack. It is equally clear that the purpose was NOT to decide whether to go or not. This is the major component of the Sin of the Spies and the people's reaction to their words.

Moshe shares the blame with the spies and announces that he had approved of the suggestion to send the spies. He explains what had happened as a result of the spies' report. Moshe's arguments (and those of Kalev and Yehoshua) were unsuccessful in calming the people's panic. As a result, G-d decreed that none of the adult males (except for Kalev and Yehoshua) would enter the Land. Moshe tells them that he too was banned from entering the Land. It is to be Yehoshua who will lead the People henceforth.

Moshe seems to say that he too is being punished by not going into the Land because of the Sin of the Spies. But we know that it was the "hitting of the rock instead of talking to it" for which he was punished. One commentary suggests the following: Because of the senseless crying of the Wilderness Generation, the Temple was destined to be destroyed. Had Moshe Rabeinu entered the Land, the Temple would never be destroyed. Hence, he was kept out of the Land so that G-d's full punishment for the Sin of the Spies could be carried out.

We can also see the special qualities of a true leader of the Jewish People. Moshe Rabeinu did not leave the blame for the Sin of the Spies with the people. He shouldered some of it.

### R'vi'i - Fourth Aliya - 9 p'sukim - 1:39-2:1

As Moshe Rabeinu is telling the new generation what has happened, he is continually warning them against repeating the blunders of their predecessors. It is specifically this new generation that the previous one worried about. They cried that their children would be orphans. Those same children are now the one's about to enter the Land.

Moshe also tells them of the tragic results in the People's attempt to go into the Land against G-d's wishes. It won't work without G-d's help; it cannot fail with His help. This is the lesson of more than 3300 years ago; this is the lesson for today.

Rashi records a tradition that the People of Israel spent 19 years - half of the wandering time - in one location, Kadesh. The actual wandering was much less than 40 years. On the other hand, there were places in which the people spent a day or so.

As many times as Moshe repeated the story and lessons to be learned from the Sin of the Spies, to the people of that generation, these same stories and lessons have been repeated thousands of times for the benefit of each and every Jew throughout the generations. Why does the Torah tell us to Remember the Shabbat day and make it holy? To remind us that it is important to make Kiddush as Shabbat begins and say Havdala as it ends. Why tell us about Cheit HaMeraglim? Because it is an important reminder for us about the significance of Eretz Yisrael in G-d's Plan for the people of Israel.

### Chamishi - 5th Aliya - 29 p'sukim - 2:2-30

[S> 2:2 (6 and a part - there is a parsha-break in the middle of 2:8)] The People next turned northward and were warned not to fight with the people of Eisav, for their land is theirs as an inheritance. Only purchasing food and water for their journey past Eisav's territory would be permitted. [S> 2:8 (in the middle and has 8 p'sukim and part of another)] They turned (from



Edom) and headed towards Mo'av. Moav's territory was also placed off-limits because it was an inheritance for the descendants of Lot.

Various peoples are named for the different lands in the area.

The wandering took 38 years until G-d told the People to cross into the territory of Amon and Moav, but without fighting there. Both Edom and Amon/Moav had fought for their land as Israel will be doing soon.

[S> 2:17 (14)] Next, the people passed Amonite territory Here too they were not allowed by G-d to fight against the Amonites. Sichon the Amorite was not so fortunate. He was offered peace - same terms as with Eisav's people - but he rejected it, clearing the way for Israel to successfully conquer his land.

## Shishi - 6th Aliya - 21 p'sukim - 2:31-3:14

[S> 2:31 (29)] Moshe continues his narrative with the details of the victories over Sichon and his land. Og, king of Bashan, also fell to Israel. Moshe describes the conquered lands that have been promised to the tribes of Reuven, Gad, and half of Menashe.

The victories on the East Bank of the Jordan helped build Israel's confidence for the difficult times to come upon crossing the Jordan into Eretz Yisrael. This new generation, the children of slaves, needed the multi-faceted preparation that the years of wandering provided, in order to be able to succeed in their conquest and settling of the Land.

## Sh'vi'i - 7th Aliya - 8 p'sukim - 3:15-22

The description of the "East Bank" land continues. Moshe repeats the instructions to the 2½ tribes for settling their territory. Only after the successful conquest and settlement of the Land of Israel, will these men be permitted to return to their families and cities. Moshe has commanded Yehoshua to note well the victories to date and not to fear what is to come.

Last 3 p'sukim are reread for the Maftir. The custom is to give Maftir of Shabbat Chazon to the Rav of the congregation or to a prominent member thereof.

## Haftara - 27 p'sukim - Yeshayahu 1:1-27

This is the third of the haftarot of Tragedy. The prophet speaks of the accumulation of terrible sins and acts of unfaithfulness to G-d which lead to the destruction of Zion and Jerusalem. This haftara is "perfectly" suited to precede Tish'a b'Av. Most of this haftara is read in the tune of Eicha, rather than the regular haftara tune. The final p'sukim switch to the regular haftara melody because they contain the promise of an end to exile and the rebuilding of Zion and Jerusalem in a mode of justice and righteousness. This bright note is appropriate for Shabbat, in contrast to the main part of the prophecy which Shabbat has no choice but to tolerate, so to speak, since it is right before Tish'a b'Av.

Yeshayahu contrasts the people of Israel, who had become unfaithful to G-d with animals, who instinctively acknowledge their owners. "An ox knows its owner and a donkey recognizes its owner's pen." In an allusion to this pasuk, the Yerushalmi tells the story of Rabbi Yochanan ben Torata who sold his ox to a non-Jew. The ox refused to work on Shabbat, until Rabbi Yochanan whispered in its ear that it was now owned by a non-Jew and must work on Shabbat. Which it then did. There is also the story of the donkey of Rabbi Pinchas b. Yair. These

stories give us insight into the harsh criticism of the people of Israel who repeatedly "do not know" their Creator. Learning from a master is one of the many lessons we must learn from all.

## The Jerusalem Institute of Jewish Law Rabbi Emanuel Quint, Dean

### Lesson # 244 • **Guardians** (Part One)

In the Shulhan Aruch there are a few more chapters dealing with heirs, the subject matter of our last few lessons. I have decided, however, to go on to the last chapter dealing with "Laws of Inheritance", the chapter dealing with guardians.

Maimonides ends the Laws of Inheritance (11:12) with the laws of the guardian. His last paragraph states: "Although the guardian is not required to render an account, as we have stated, he must make reckoning to himself privately with great care and beware of the Father of these orphans who rideth the skies, as it is written, Extol Him that rideth upon the skies. A father of the fatherless" (Ps.68:5-6).

Throughout these lessons, when minors are mentioned, the term often associated with the minors is the person who is called a guardian. In Hebrew the term is Appotropos, from the Greek meaning "the father of the minors." In these lessons, I have referred to the minor child in the singular, but all of the laws apply equally regardless of the number of minors involved.

The guardian is appointed not only for minors, but also for other persons who are not capable of taking care of their fiscal affairs.

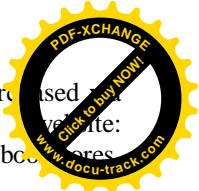
The guardian may be appointed by the father of the minor and/or Beth Din. We will examine who should appoint the guardian, the method of appointment, who may be appointed, how the guardian commences his duties, the powers and duties of the guardian, the compensation of the guardian, the method of his completing the task, removing a guardian, and other matters dealing with the guardian.

There is also a section dealing with a person (Shlomo) who takes care of a minor without being officially appointed as a guardian. I have designated him (Shlomo) as an "unofficial guardian". (There are laws dealing with slaves of an estate, and how the guardian should handle their upkeep and sale; these laws are omitted here.)

The father of the minor children is designated as "Yaakov" and the guardian of the minor is designated as "David."

### Who should appoint a guardian

The term "Beth Din " as used herein is the official Beth Din of the community, or if the community has appointed a rabbi to be the sole judge of the community, the term Beth Din will apply to such rabbi. It does not refer to any three persons who decide to constitute themselves as a Beth Din. If there is no Beth Din in the community, then the Beth Din of the closest town will have jurisdiction over the matters discussed in this chapter. Beth Din is the guardian of all minors; it is not the guardian of adults. Unless the adults are incompetent. Yaakov, a person who has a minor child, Naftali, who will be his heir, or a pregnant wife, whose child may or will be his heir, should appoint a guardian (David) for his minor son Naftali, in his lifetime or by a last will and testament to protect the interests of the minors in the case of his death. If Yaakov has a minor child and adult children, his appointment of a guardian is effective only insofar as it applies to the minor child or children.



However, if Yaakov does appoint David to be the guardian of the minor child and the adult children, David may so act on behalf of all if there is no objection from the adult children. If any of the adult children object, then David cannot act as the guardian of the shares of the adult children in Yaakov's estate. The reason is that the moment that Yaakov dies, his estate belongs to his heirs, and Beth Din has no jurisdiction over the adults, only over the minors who are always wards of Beth Din.

Yaakov can during his lifetime by a trust document or by a will set up a trust of his assets and the trustee of the trust will administer the shares of the minor children and the adult children as provided for in the trust. The guardian will oversee the minor's interests until he reaches adulthood. The father may decide that he does not want to appoint a guardian for his minor son and may declare that his minor son be given his share outright without the appointment of a guardian; the father's desire must be adhered to. The father may not grant David, the guardian whom he appoints, the power to appoint another guardian, even if Yaakov names the other person whom he wants David to appoint as a guardian, whether the exercise of such appointment is to take place prior or subsequent to the death of Yaakov: If David asks Yaakov; who is on his death bed, if he wants David to take charge

of Yaakov's assets, and if Yaakov assents, David is appointed a guardian of the minor child of Yaakov. If David was the manager of the assets of Yaakov for an extended period of time before Yaakov's death, and then Yaakov dies, David will not necessarily be appointed by Beth Din to be the guardian of the minor child. It may be that Yaakov felt confident that he, Yaakov, could adequately supervise David, but does not have confidence in others supervising the activities of David. However, if Yaakov appointed David the manager of his assets close to the time of his death, Beth Din will appoint David the guardian of the minor child, unless Beth Din determines that he is not qualified to be the guardian; Beth Din may appoint another since Yaakov did not actually appoint David the guardian.

If Yaakov fails to appoint a guardian for the minor child, then Beth Din may appoint itself as the body to protect the interests of the minor. If Beth Din does not desire to exercise such authority, then Beth Din must appoint a guardian. However, if Beth Din determines that the adult brothers can manage the affairs of the estate including the protection of the minor, then Beth Din will not appoint a guardian but will designate the adult brothers to manage the affairs of the estate.

If Yaakov appoints two guardians and they cannot make decisions because of disagreement, then Beth Din should appoint a third guardian acceptable to the other two, who will also vote on the decisions to be made. In all events, if there is still no way to resolve their conflicts, the decision of the guardian appointed by the Beth Din will be controlling.

Assume Yaakov appoints two guardians, and one dies. Two opinions. One holds that Beth Din shall appoint another guardian to replace the deceased guardian, and the other opinion holds that Beth Din should not appoint a second guardian and the remaining guardian functions by himself.

All that is said about the guardian of a minor applies to a situation where the Beth Din appoints a guardian to protect the interests of a person who needs protection, such as a deaf-mute or a mentally deficient person.

The subject matter of this lesson is more fully discussed in volume VIII chapters 273 of A Restatement of Rabbinic Civil

Law by E. Quint. Copies of all volumes can be purchased by email: [orders@gefenpublishing.com](mailto:orders@gefenpublishing.com) and via website: [www.israelbooks.com](http://www.israelbooks.com) and at local Judaica bookstores. Questions to [quint@inter.net.il](mailto:quint@inter.net.il)

## MEANING IN MITZVOT by Rabbi Asher Meir

Each week we discuss one familiar halakhic practice and try to show its beauty and meaning. The columns are based on Rabbi Meir's Meaning in Mitzvot on Kitzur Shulchan Arukh

### Final Meal before the Tish'a b'Av Fast

On the eve of Tish'a b'Av, the final meal before the fast already has a mournful character. The meal is eaten in isolation, and only one cooked dish is permitted.

The Shulchan Arukh mentions a custom to eat lentils, which are considered a mourner's food; the Rema states that many eat boiled eggs, which are also a mourners' food (552:5). What is the difference between these customs?

The gemara states that lentils are a suitable food for the traditional "consolation meal" sent to a mourner. (Indeed, it states that the red lentil pottage that Yaakov fed Esav was actually cooked as a consolation meal for their father Yitzchak after the departure of Avraham Avinu.) Why specifically lentils? The gemara gives two reasons:

1. "Just as lentils have no mouth, so the mourner has no mouth". Lentils have no kind of cavity; this reminds us of the mourner, who is isolated and often mute in his grief. Presumably this helps console the mourner because it doesn't challenge him to open up; one of the laws of consoling mourners is that the visitor shouldn't speak first, because the mourner may perhaps prefer to remain silent.
2. "Just as lentils are round, so mourning is a revolving wheel among mankind." The circular shape of the lentil reminds us that misfortunes are part of the life cycle. Virtually every person experiences mourning at some time, but by the same token everyone moves beyond mourning too. This is a consolation for the mourner because it reminds him that he is not truly alone in his mourning, since others also have this experience at various times, and because it reminds him that the mourning period will soon pass.

The gemara then asks, What is the practical distinction between these reasons? The answer is, to console with eggs. Rashi explains that eggs are completely sealed, but they are not quite round. They express the silence and solitude of mourning, but not its cyclical nature.

When the Rema states that it is possible and even customary to eat eggs for the pre-Tish'a b'Av mourners' meal, he is basically telling us that the salient character of Tish'a b'Av mourning is muteness and solitude – not cyclicity. When we recall the destruction of the Temple, we feel alone, because we are deprived of the unique togetherness the Jewish people experienced in the Mikdash as well as the closeness to G'd which was unique to the Sanctuary. And we are struck mute by our awareness of the ineffable magnitude of our loss.

But the destruction of the Temple was not part of any natural cycle in the life of the nation. Unlike human beings for whom death is expected and normal, the destruction of the Temple, and particularly the poisoned human relations that brought it about, are unnatural and aberrant. There is no "law of nature" which leads us to divisiveness, competition and jealousy; there is also no natural cycle that can lift us out of these sinful habits.



Treating specifically eggs before Tish'a b'Av, we emphasize that we have no one to blame for our divisiveness and no one in save us from it. We remind ourselves of our own responsibility, individual and communal, for creating positive and harmonious human relations among our people.

"Meaning in Mitzvot" is undergoing intensive editing, and BE"H and the help of loyal supporters, we hope to have the book out soon. If you would be interested in helping with publication, please contact Rabbi Meir about making a dedication or subscription (advance purchase): [mail@asherandattara.com](mailto:mail@asherandattara.com), fax 02-642-3141

Rabbi Meir authors a popular weekly on-line Q&A column, "The Jewish Ethicist", which gives Jewish guidance on everyday ethical dilemmas in the workplace. The column is a joint project of the JCT Center for Business Ethics, Jerusalem College of Technology - Machon Lev; and Aish HaTorah. You can see the Jewish Ethicist, and submit your own Qs — [www.jewishethicist.com](http://www.jewishethicist.com) or [www.aish.com](http://www.aish.com)

## TANACH

Spiritual and Ethical Issues in the Historical Books of Tanach; JOSHUA, JUDGES, SAMUEL, KINGS (Nevi'im Rishonim)

by **Dr. Meir Tamari**

### T'shuva For Monetary Sins (Melachim Bet 7)

There are only three financial crimes mentioned in Tanach, until the general economic oppression and corruption that inter alia led to the Exile. They were the theft by Achan from the spoils of Jericho, the robbery by Achav of the vineyard of Navot, and the fraud by Gehazi of money and gifts from Naaman. Achan claimed ideological justification since the promise by G-d that Israel would benefit from the spoils of war had been negated by the Herem of Moshe regarding the booty of Midian and of Yehoshua on the property of Jericho. [The Kotsker Rebbe explained that at Sinai, the people had to see the 10 Commandments and not only hear them since otherwise they would think that LO TIGNOV – 'you shall not steal' was spelt LAMED-VAV rather than LAMED-ALEF, meaning, for Him, steal]. To Achav, Navot's refusal to sell his vineyard was a negation of the crown's right of eminent domain; "However, it was [Achav's] coveting that led to the robbery, then also to the murder of Navot" (Rambam Hilkhos Gezeila 1:11). Gehazi had simply lied to Naaman by telling him that Elisha had asked on behalf of two poor disciples for the gifts that he had previously rejected, thus annulling Elisha's Kiddush Hashem. Since Achan's crime was rebellion against Divine authority as personified by His prophets, his punishment was death. Although, Achav too, deserved an end to his dynasty, his repentance earned its postponement to the days of his two sons. Since Hashem deals with all His creatures according to their actions, MIDA K'NEGED MIDA, Gehazi who defrauded Naaman, was stricken with the leprosy that the Aramean general had been cured of by Elisha. So too, were his three sons, for covering up for their father's crime; aiding a sinner is forbidden by Torah: "a stumbling block in the path of the blind" (Vayikra 19:14).

"The punishment for [theft through] false weights and measures is more stringent than that for sexual immorality, since the former is between Man and Man whereas the latter is between Man and G-d" (Rambam Hilkhos Geneva 7:12). It is not surprising therefore that Teshuva for monetary sins requires two separate steps in distinction from the one step needed for spiritual transgressions. For the latter one has to repent only before Hashem whereas for the former we need in addition to appease the injured human party by making good the damage

we have caused them and acquiring their forgiveness. So receive atonement it was insufficient for Gegazi and his sons only to repent. In order to be healed of the leprosy that the punishment for social sins, they had to actively perform some deed of righteousness that would restore the spiritual and social equilibrium they had broken; that is the story of our chapter.

The four lepers dwelt outside the walls of Shomron in accordance with the biblical injunction (Vayikra 13:46). Since the inhabitants of the besieged city had nothing to give and no possibility of doing so even had they had any food, the starving Gehazi and sons had a narrow choice. They could either remain where they were and die of hunger like the people of Shomron or they could go to the camp of the Arameans, where they would risk death but have at least the possibility of food. They decided to go to the enemy camp, where they were greeted by silence; there were no sentries and no soldiers but there were horses and donkeys, tents with gold, silver and fine clothing and above all, plenty of food. Unknown to them, that night Hashem had granted Israel two miracles, the Arameans had heard a great noise of horses and soldiers and were convinced that these were troops come to save Israel. Fearing the Lord of Hosts, the whole army had fled and the siege had evaporated leaving only the spoils of war. A similar miracle, echoed by Tennyson's famous poem, saved Yerushalayim from the armies of the Assyrian Sennacherib in the days of Yeshayahu (Isaiah 36-37)

The four set about gathering as much as they could of the booty, but human conscience being as complicated as it is, their greed was irrationally tempered by pangs of remorse. How could they satisfy their hunger and enrich themselves while their fellows were suffering the worst pangs of hunger and deprivation? However, human beings find it difficult to have the spiritual strength to do what the Rambam writes is essential for true teshuva. "Teshuva requires admission of an act, acknowledgement that the act was wrong and verbal expression of this (Rambam Hilkhos Teshuva 2:2). So, our text details their discussion which reflects their reluctance to repent and repair the damage they had done by stealing.

Finally they made their way to Shomron and informed the guards and finally the news made its way up the chain of command to the king himself.

He thought that the retreat of the Arameans was a mere tactic such as practiced by Yehoshua at Ai, and that they would ambush anybody who would come into the camp. When a cautious probe involving two of the five horses alive in Shomron showed that all was clear, permission was given to open the city and go into their camp; the siege was ended. The troops sent to follow the enemy, found the whole way to the Jordan strewn with clothes, weapons and valuables cast aside in the haste to retreat before the Hosts of Hashem.

The price of food dropped dramatically even as foretold by Elisha whereas Gehazi and his sons condemned by him permanently to leprosy were cured because of their social teshuva.

This is the 46th installment in Dr. Tamari's series on "Tanach and its messages for our times"

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### [1] From the virtual desk of the **OU VEBBE REBBE**

The Orthodox Union – via its website – fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center. The following is a Q&A from Eretz Hemdah...

**Q** Besides refraining from forbidden activities, how should one spend Tish'a b'Av?

**A** The answer depends on the individual for a few reasons. As usual, some matters depend on the local minhag. In this case, it is even more individualistic, as different people arrive at the correct frame of mind in different ways. Furthermore, we have to be realistic. Not everyone who will refrain from a given practice will be sitting all day, crying about the Beit HaMikdash. I remember a group of people who were careful not to learn Torah on Tish'a b'Av, but they used the afternoon for an annual softball game. A little "leniency" on something more appropriate might have done them better. In any case, we will use halachot to arrive at a general approach to that which is more appropriate or less so.

On Tish'a b'Av, two major concerns are behind various halachot that govern activities (other than those that are fast-related). One is to keep one's mind on the aveilut (atmosphere of mourning) of the day. The other is to refrain from things that we categorize as joyful.

The mishna (Pesachim 54b) brings two minhagim on whether work is permitted on Tish'a b'Av and instructs to follow the local minhag. The main reason not to work is apparently the desire to keep one's mind on aveilut (Mishna Berura 554:43). The Shulchan Aruch (OC 544:22) leaves the matter of the minhag open. (In the Beit Yosef, he reports a widespread practice of stringency, which some Sefardic poskim accept as a final ruling- see Torat HaMo'adim 8:24). The Rama (ad loc.) brings clearly the Ashkenazic minhag to refrain from work of an even moderately serious nature until chatzot (midday). (The halachot are similar to those of Chol HaMoed and are beyond our present scope.) This leads us to the conclusion that until chatzot one should act in a way that keeps his mind on aveilut over national destruction. This is supported by the minhag to refrain from preparing the night meal until chatzot (Shulchan Aruch 559:10), to sit on or near the floor, and to recite kinot until close to chatzot (Shulchan Aruch and Rama, 559:3).

After chatzot, the main focus is on not doing things that are joyous. Of course, there are different levels of happiness and there is some distinction between activities that are objectively forbidden and those that fall within the realm of the spirit of the law. Torah study is formally classified as something that makes one happy and is forbidden even for those who do not feel a strong, conscious joy. Only Torah topics that are objectively sad or aveilut-related are permitted (see a (partial?) list in Shulchan Aruch OC 554:1-2). There are sources and logic in either direction on the question of whether works of mussar (literally, rebuke) are permitted on Tish'a b'Av. The matter may depend on the nature of the work (the extent to which psukim, midrashim, and interesting philosophical insights are incorporated- see Riv'vot Efrayim I, 386).

The spirit of the law is also expressed in the law. The Shulchan Aruch (ibid.:21) says that one should not stroll in the marketplace, lest he come to frivolity. The Mishna Berura (559:41) urges those with the minhag to visit the cemetery to do so in small groups to avoid it turning into "a happening." These are just a couple of halachot which help set a tone and direction.

A practice has developed to have daylong programs of talks on topics of soul-searching. While Tish'a b'Av is intended to be more a day of sadness than of self-improvement, most people are better served by taking part in such forums than staying home, attempting the difficult task of maintaining the proper frame of mind on their own. While the morning should focus on the kinot (recitation and/or explanation), the afternoon can be spent on forums of contemplation and soul-searching. Lecturers and participants should do their part to ensure that the content and atmosphere are somber and do not foster socializing, which is against the spirit and halachot of the day (Shulchan Aruch 554:20).

Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet published by Eretz Hemdah. You can read this section or the entire Hemdat Yamim at [www.ou.org](http://www.ou.org) or [www.erezhemdah.org](http://www.erezhemdah.org). And/or you can receive Hemdat Yamim by email weekly, by sending an email to [info@erezhemdah.org](mailto:info@erezhemdah.org) with the message: Subscribe/English (for the English version) or Subscribe/Hebrew (for the hebrew version). Please leave the subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel

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### **A TOUCH OF WISDOM A TOUCH OF WIT**

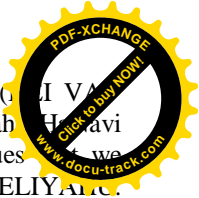
by Shmuel Himelstein

A freethinker once asked R' Yoshe Ber of Brisk, "Rebbe, why do we need the three weeks of mourning over the destruction of the Temple? Couldn't we do without it?"

"I will tell you a story", said R' Yoshe Ber. "Once there was a fire in a town and many people lost all their possessions. Some went sifting through the ashes to see what they might yet salvage, while others left everything as it was. Almost inevitably, whoever went through the ashes rebuilt his house soon after the fire, while the others generally never rebuilt their homes.

"As long as we mourn for Yerushalayim and the Temple that was destroyed, we can be sure that it will be rebuilt one day."

Shmuel Himelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" — available at your local Jewish bookstore (or should be).



## Candle by Day

Strictly is weakness; firmness, strength.

- From A Candle by Day by Rabbi Shruga Silverstein

[4] **Micro Ulpan** - a word (or two) from HaAcademiya LaLashon Ha-Ivrit

**SAGSOGET** is an ALLOY (homogeneous mixture... of two or more metals the atoms of one replacing or occupying interstitial positions between the atoms of the other). For example, NECHOSHET (copper) and AVATZ (zinc) combine (usually 2 parts Cu to 1 part Zn) to become PHLIZ (brass). 14K or 18K gold is also an alloy, with differing amounts of silver and copper combining with gold. SAGSOGET is also the word for an AMALGAM, that is a combination of , KASPIT (mercury) and another metal, such as ;KESEF (silver), commonly used for many years as dental fillings.

[5] **CHIZUK & IDUD** (for Olim & not-yet-Olim respectively)

Early in his farewell address, Moshe reprimands the Children of Israel for their response to the spies' report. At first glance, it seems that Moshe's reprimand is entirely misdirected. The adult generation that had left Egypt had already died in the desert; Moshe was speaking to their children who were not culpable in the matter of the spies.

Devarim is always read the Shabbat before Tish'a b'Av, which commemorates the destruction of both Temples. Our Sages tell us that any generation in which the Temple is not rebuilt must see itself as the generation in which the Temple had been destroyed. The reason is simple: if our generation has not merited rebuilding the Temple, it is because we are guilty of the same sins which caused the destruction. (This is especially true of sin'at chinam, needless hatred, which was the cause of the destruction of the Second Temple.)

Facing the generation that was to enter the Land, the generation which had not been involved in the sin of the spies, and addressing it as if it were the guilty generation, Moshe means to issue a warning not to repeat the sin of the previous generation. In essence, Moshe is saying: if your generation fails to appreciate the Land of Israel and the unique Divine Providence which the Land enjoys, then you indeed will be as guilty as your fathers' generation.

TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat HaShavuah

## [6] Various Divrei Torah

The Dubano Maggid tells that he once asked the great Sage, the Gaon Rabbeinu Eliyahu of Vilna, what the difference is between the first 4 books of Chumash and the book of D'varim. The GR" A answered him that the first 4 books are the word of G-d heard by us via the "throat of Moshe". Not so D'varim. The content of this book we hear as we heard the words of other prophets. G-d tells the prophet (in this case, Moshe Rabeinu) something today, and the next day he transmits G-d's words to us. In this kind of transmission, when the prophet speaks to us, the flow of words from G-d to the prophet has already stopped. This is how Sefer D'varim was heard by the People of Israel from Moshe.

In D'varim 1:5 we find the words HO-IL MOSHE... Moshe

began (to explain the Torah...) The word HO-IL (HO I VA ALEF YUD LAMED) is a REMEZ (hint) to Eliyahu HaNavi being the one who will explain the disputed issues and leave for him to explain. HO-IL is an anagram of ELIYAHU. This idea is further supported by the juxtaposition in the last part of the book(let) of Mal'achi - Zichru Torat Moshe, remember the Torah of Moshe and Hinei Anochi... I, says G-d, will send Eliya HaNavi to you before the Great and Awe-filled G-d's Day. Moshe Rabeinu explained Torah - Written and Oral - to us; Eliyahu HaNavi will fill in some of the blanks that got lost through the generations.

This should not be understood as a prophet telling us a new aspect of Torah from G-d. This cannot be. The Torah is not in heaven - as the Torah itself teaches us, and this means that a prophet cannot state in G-d's name something new in Torah. What Eliyahu HaNavi will be able to do is tell us that a Sanhedrin of old resolved a specific issue a certain way and that the resolution was lost along the chain of generations.

Another way to understand Eliyahu's role in this area is not a Navi but as a Rabbinic scholar. In other words, Eliyahu might be a Talmid Chacham and Posek of the highest order, able to paskin halacha (render a halachic decision) in areas where previous scholars were not able to do so.

A prophet can tell us facts in G-d's name, but he cannot introduce a new aspect of Torah. This for a prophet would be a capital offense.

Aside from the GR" A's explanation of the opening p'sukim and the repeated DIBEIR MOSHE, DIBEIR MOSHE, and BEI'EIR MOSHE - see elsewhere - it is said in the name of Rabbi Yehuda HaChassid that we find here a hint towards the practice of reviewing the weekly Torah reading: SH'NAYIM MIKRA VE'CHAD TARGUM, twice text and once the Targum (or other commentary or translation). DIBEIR MOSHE - twice, and BEI'EIR, explain once.

Kedushat HaLevi says that when Moshe Rabeinu spoke to the people, he brought up a lot of the "bad stuff", in addition to Torah and Mitzvot. But when he spoke with G-d, he had just favorable things to report about Bnei Yisrael. He bases this statement on the opening words of the sedra and book: EILEH HAD'VARIM, these are the things that Moshe spoke to all of Israel (including the recounting of the many communal sins and complaints). As if to say, but he didn't mention these things at other times.

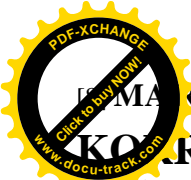
## [7] G'matriya Match

LO TIRA'UM KI HASHEM ELOKEICHEM HU HANILCHAM LACHEM (D'varim 3:22)

This final pasuk of Parshat D'varim tells us not to worry in battle, because G-d will be fighting on our side. This is so if and when we recognize the difference between ourselves and our enemies, and act accordingly. Without that, we have a lot to worry about.

ULHAVDIL BEIN HAKODESH UVEIN HACHOL UVEIN HATAMEI UVEIN HATAHOR: (Vayikra 10:10)

The p'sukim are g'matriya twins (1085).



## ...KORRIGUM ABU MAASECHA HASHEM...

What's a korrigum? A topi. What's a topi? A sassaby. What's a sassaby? A tiang. What's a tiang? It's a damalisk. What's a damalisk? A type of antelope. Finally, a word we recognize.

...African antelopes... closely related to the hartebeest... slenderly built and rather horselike in form... common grazing animals... vary in color from deep reddish brown to tan; many have black markings on the face and body. 1.2m tall, up to 150 kg. ...horns sweep back, up, and inward, in the form of a lyre... may gather into huge herds (up to 12,000) at particular times of the year when migrating in search of new grazing areas. Usually, however, the korrigum lives in small groups of 15 to 20 individuals, which graze side by side with other animals. They often eat dry grasses not eaten by other species. They can run very fast when alarmed (said to be the fastest of all antelopes)... (females compete aggressively for males) single young after 7-8 months gestation... some species are extinct in the wild and exist only in zoos - think about that. They have probably been hunted out of existence.

### [9] Divrei Menachem

Parshat Devarim describes the Jewish people's anticipating their entry into Eretz Yisrael as they waited in the Land of Moab. And at this point, "Moshe spoke to Bnei Yisrael according to all that Hashem commanded him... [and] began explaining His Torah" (Devarim 1:3,5).

Why, the commentators ask, was it necessary for the text to tell us that Moshe elaborated on the Torah when, as the beginning of the text asserts, he had already narrated everything according to G-d's instructions?

Harav Zev Soloveitchik responds by alerting us to the notion that each aspect of Moshe's address was unique. Moshe initially spoke in the personal style of the prophet portraying the pitfalls that would befall the people as they adapted to religious life in a new land bereft of Hashem's open miracles and fraught with idolatrous neighbors.

But there was more than a Mussar lesson to be learned. The Rav explains that Moshe needed to teach the people how to observe the commandments, how to conduct their lives according to Halacha. He achieved this by speaking in a parlance that the people could understand. Rashi indicates that Moshe even repeated the laws in several languages; thus, the universal message of Torah would transcend time and place. O that in our times our contemporary teachers would follow suit!

Shabbat Shalom, Menachem Persoff

## SHEYIBANEH BEIT HAMIKDASH...

A series of articles on Beit HaMikdash-related topics by Catriel Sugarman intended to increase the knowledge, interest, and anticipation of the reader, thereby hastening the realization of our hopes and prayers for the rebuilding of Jerusalem and the Beit HaMikdash.

### Paradigmata - or Portents of Doom

Civil war, mass murder and foreign invasion characterized the 27 year period between the death of good Queen Shlomtzion Alexandra to when Herod "the Great" succeeding in ensconcing himself on the throne of Judea. After the Queen's death, her two worthless sons, Hyrcanus II and Aristobulus II fought a bloody civil war and then, incredibly, invited the Roman general

Pompey to "adjudicate" between them. Pompey, accompanied by his iron legions, did not need much urging. The partisans of Hyrcanus treasonably opened the gates of Jerusalem to the Romans (63 BCE, over 130 years before the Churban), Aristobulus' stalwarts fortified themselves on Har HaBayit. Once in Jerusalem, Pompey "brought mechanical engines and battering rams from Tyre and ...battered the Temple with stones ...the priests were not at all hindered from their sacred ministrations by their fear during the siege, but did still twice a day ...offer sacrifices on the Altar; nor did they omit these sacrifices, if any melancholy incident happened because the stones that were thrown among them. (Upon entering the Mikdash) ...the enemy then fell upon them (the Kohanim) and cut the throats of those who were in the Temple. Yet those who offered the sacrifices could not be compelled to run away, neither by the fear they were in for their own lives, nor by the number that were already killed, thinking it better to suffer whatever came upon them ...than to omit anything that their laws required of them... But now all was full of slaughter... and no small enormities were committed about the Temple itself... Pompey went into it, and not a few of those who were with him also, and saw all that which it was unlawful for any other men to see but only the High Priests. ...Thus we lost our liberty and became subject to the Romans" (Antiquities XIV:4). And even after the sack of Jerusalem and the Mikdash, thousands more Jews died in subsequent battles and even more in Roman reprisals. But finally to actually "crown" their man "king", the Romans had to storm Jerusalem yet again. After a five-month siege, the walls were breached, "and upon the pouring in of the (Roman) army, there was slaughter of vast multitudes everywhere by reason of the rage the Romans were in because of the length of the siege... so (the Jews) were cut to pieces in great multitudes, as they were crowded together in narrow streets, and in the houses, or were running away to the Temple; nor was there any mercy showed either to infants, or to the aged, or to the weaker sex... nobody (no Roman) could be persuaded to withhold his right hand from slaughter... they killed people of all ages like madmen" (Wars I:18). But the subjugation of Jerusalem by Pompey, and the subsequent crowning of Herod as King of Judea, was only the first of a series of catastrophes that inexorably led to the final apocalypse of the Churban.

Known in history as a master builder, Herod "was... the most barbarous of tyrants who ever sat on a throne. He had slain men innumerable, and the lot of those which survived made them envy those who were slain. He not only tortured his subjects individually but oppressed entire cities..." (Wars II 6:2). There were so many murders that the venerable Mitzva D'oraita of Eglal Arufa (Devarim 21:1-9) 'ceased.' (Sotah 9:9). The Gemara explained "that the rite of Eglal Arufa was only performed in a case of doubt; but when murders multiplied openly, the rite of Eglal Arufa was discontinued" (Sotah 47b). Ruthless taxation, robbery, disease, crushing poverty, rape, pillage, famines, the countless dead, the widowed and bereaved women and children, the unbridled arrogance of the Roman oppressor and their collaborationist minions made life unbearable. Herod was succeeded by his equally murderous son and then by a train of avaricious Roman Procurators whose only thought was squeezing more money out of their impoverished subjects before their brief term of office ended. (Good King Agrippas I was only a 3- year interlude.)

During this tragic period, the Gemara tells us that even in the Beit HaMikdash itself, there were ominous signs of approaching doom. "During the last 40 years before the



...in, (unlike during the 'salad days' of Shim'on HaTzadik) the lot (for the Lashem goat on Yom Kippur) never... in the right hand; nor did the crimson colored wool... ever turn white (a Heavenly sign that Israel's sins were forgiven)... and the doors of the Heichal would open themselves, until R. Shimon ben Zakkai rebuked them, saying Heichal, Heichal... I know about you... and that you are about to be destroyed for Zecharia ben Ido has already said, 'Open thy doors O Lebanon, that the fire may devour your cedars...' (Yoma 39b). [The root of the word Lebanon is Lavan, white. The Beit Hamikdash 'whitened' the sins of Israel because of the atonement effectuated by the Korbanot.] Josephus tells a similar story about the Nicanor Gate. "Moreover the eastern gate (of the Azara) which was of brass and vastly heavy, and had been with difficulty shut by twenty men... and had bolts fastened very deep into the firm floor... was seen to be opened of its own accord... This appeared to the vulgar to be a very happy prodigy, as if G-d did thereby open them the gate of happiness. But the men of learning understood it, that the security of their Holy House was dissolved of its own accord, and that the gate was opened for the advantage of their enemies" (Wars VI 5:3). Josephus also notes another portentous sign. "Thus there was a star resembling a sword over the city for a whole year... (ibid.) The Haggada quotes a Midrash, "And with an outstretched arm'. That means the sword, as it is said, 'And his (an angel's) sword is unsheathed in his hand, outstretched over Jerusalem (I Devrei Hayamim 19:16). The terrified David "knew that the (sword-bearing) angel had come to smite Jerusalem (Rashi). Even Josephus admits that another omen he mentions "would seem to be a fable, were it not related by those that saw it. ...before sunset, chariots and troops of soldiers in their armor were seen running about among the clouds". This celestial paradigm seems to have more than a passing resemblance to similar narrations in Greek and Roman literature. Another presage "reported" by Josephus has even more similarity to Roman portents. One Shavu'ot "as the priests were going to perform their sacred ministrations (in the Mikdash), they said that they felt a quaking ...and a great noise and heard the sound as of a great multitude saying, 'Let us remove (ourselves) from here'" (Wars VI 5:3).

Referring to Bayit Rishon (but no doubt also having Bayit Sheini in mind), the Midrash says, "...G-d said to Yermiyahu, "Go to Anatot... But as soon as Yermiyahu left Jerusalem, an angel descended from heaven, put his foot in the walls of Jerusalem and breached them. He (the angel) cried out and said, 'Let the enemies come in and enter the House, for its Master is no longer there... Let them come in and destroy it... But do not congratulate yourselves that you conquered it, for a conquered city have you conquered, a slain people have you slain, and a burnt house have you burnt...'"

Hashiveinu Hashem Eilecha Venashuva, Chadeish Yameinu Kokedem (Eicha 5:21).

Catriel is in the process of writing a book: The Temple of Jerusalem, A Pilgrims Perspective; A Guided Tour through the Temple and the Divine Service

## Towards Better Davening & Torah Reading

Comments in this column last week prompted the recently dormant YL to write in with some comments.

First was his notice of the amusing typo, DAGESH CHAZAL. Obviously a hybrid of CHAZAK and KAL, one might wonder if in addition to the two more-known DAGESHes and the

MAPIK in a HEI, if there is some other rabbinic... around of which we know little. Or maybe the rare... of a DAGESH in an ALEF can be seen not as a... DIKDUK thing but only something passed down by Tradition... That kind of thing might be appropriately called a DAGESH CHAZAL.

But seriously folks... YL writes:

The real reason I'm communicating is because of your description of the "prefix letter MEM", which I understand looks as if that's what it is in this week's parasha. Hebrew actually has no "prefix letter MEM". There are prefix letter LAMED, prefix letter, KAF and prefix letter BET - but there is no "prefix letter MEM".

What Hebrew does have is a preposition MIN spelled MEM-NUN, generally meaning "from" (not always). The NUN of that preposition tends to assimilate into following letters, on condition that they "double", i.e., take a DAGESH HAZAK. When one of the five letters that never double is involved (you yourself list them: ALEF, HEI, HET, AYIN and REISH) one of two things happens: either the NUN does not assimilate, and the preposition remains MIN, or it does assimilate, but instead of a HIRIK followed by a DAGESH HAZAK we get a TZERE under the MEM. That TZERE is quite regular in Hebrew: take such words as PEIRUSH or KEIRUV or BEI'UR, which are derived from P'EL verbs which normally have a doubled middle root consonant (cf. DIBBER, SIPPER which give as nouns DIBBUR and SIPPUR. When that middle root consonant never doubles the result is often a TZERE instead of the HIRIK (PEIRESH, KEIREV, BEI'ER etc.).

So: prefix letter MEM - out! preposition MIN + assimilation - IN!

Okay, YL, thanks. But it goes against what I remember being taught - the letters BACHLA" M. BET, KAF, LAMED, and MEM. But what you say does explain why the MEM behaves differently from the other three.

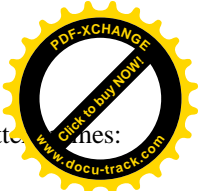
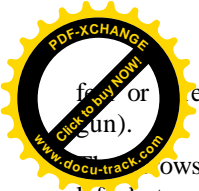
It also explains the difference when a letter is prefixed to a word with a HEI HAYEDI'A, the definite article THE. Look in the daily Amida, in the BAREICH ALEINU bracha. Bless our year like the good years. The (good) years. HASHANIM. As the, not K'HA but rather KASHANIM HATOVOT. Later, BAMISHPAT and not B'HAMISHPAT. On the other hand, I got it FROM THE BOY. It will be MIN HAYELED or MEI-HAYELED, with the HEI remaining on its own, not combining with the MEM.

## Parsha Pix

At the top is a speech-bubble which contains the main elements of what Moshe said to the People. He told them about the travels from Egypt to Eretz Yisrael and what happened during those travels, of the victories of the People in several battles they fought (that's the V for victory hand signal), and about Torah and Mitzvot that are the essence of Jewish Life.

Also contained within that speech bubble is the letter D which is marked 24K (very hard to near impossible to see in the hard copy - visible on the website and the .pdf version, and the .gif file) which stands for one of the places Moshe mentioned - DI ZAHAV.

The judge's gavel flanked (above & below) by two negation circles, relates to the mitzvot in the sedra, against appointing judges for the wrong reasons - not because of wealth, nor out of



feet or gates. A judge may not be afraid of threats (e.g. the gun).  
 arrows indicating DO NOT ENTER to the right and the left, but only straight ahead, stands for the two instances, as related by Moshe, that we approached nations for permission to pass through their land.

The graphic of the spies carrying the cluster of grapes stands for one of the major elements in the sedra, namely CHEIT HAMERAGLIM.

There are also two former PPP-types of graphic elements, this time to be explained. The ghost with the San Francisco Giants logo is a play on the pasuk (2:11), The REFA'IM (ghosts in modern Hebrew; warriors or mighty people in the Biblical context) can be considered giants (or vice versa).

The Roman numerals represent the different "units" of Jews, with their "captains" - thousand, hundred, fifty, and ten.

The silhouettes of the bull and donkey are from the pasuk at the beginning of the haftara in which the prophet contasts us unfavorably with the animals. The bull knows his master and the donkey, his feeding trough. We Jews, human beings, seem to have difficulty in this regard. How can we turn our backs on G-d; how can we disobey Him so, when He is our Master and the source of all sustenance. "Dumb" animals "know" this, but we seem to lose sight of things every so often.

The buttons (computer keys) emanating from a button represents D'varim 2:23.

That leaves three unexplained new elements of this ParshaPix for Parshat D'varim. Consider them as TTriddles.

**TTRIDDLES** are Torah Tidbits-style riddles on Parshat HaShavua (sometimes on the calendar). They are found in the hard-copy of TT scattered throughout, usually at the bottom of different columns. In the electronic versions of TT, they are found all together at the end of the ParshaPix-TTriddles section. The best solution set submitted each week (there isn't always a best) wins a double prize a CD from Noam Productions and/or a gift (game, puzzle, book, etc.) from Big Deal

**Last issue's (MATOT-MAS'EI) TTriddles:**

- [1] Sarah Schenirer's flocks and the residents of the neighborhood bordering 100 gates.
- [2] Two consecutive words that are almost Heb-Eng translations
- [3] Three is common to the five
- [4] If there were six fewer of these, the opening word of the sedra would fit perfectly
- [5] So when is Chani Eim coming?
- [6] One element from the ParshaPixPuzzle

**And the envelope, please...**

- [1] Sarah Schenirer was the founder of the Bais Yaakov movement. 100 Gates is Me'a She'arim. The neighborhood it borders is Beit Yisra'el. Both Beit Yaakov and Beit Yisra'el are mentioned in the first pasuk of the haftara.
- [2] In B'midbar 36:5, Moshe transmits G-d's words concerning the claim of the Menashe-ites. He opening words are KEIN MATEI V'NEI MENASHE DO-V'RIM - correctly do the members of Menashe speak. CAIN and MATEH are

- English-Hebrew almost-synonyms.
- [3] Each of the five Midyanite kings have 3-letter names: (Heb.) EVI, REKEM, TZUR, CHUR, REVA.
- [4] There are 42 travel-points in the opening section of MAS'EI. 6 fewer and we'd have a nice g'matriya for EILEH MAS'EI... EILEH totals 36.

[5] This was a TTriddle in honor of Israel Center director and TT page 11 columnist, Menachem Persoff. If last Shabbat we announced when MENACHEM AV is coming, then this TTriddle asks when Menachem's wife CHANI EIM is coming. A groaner of a pun, but you have to hear Menachem on a good day. One solver got this TTriddle without making the personal connection to our Menachem; he just felt that the names Chani and Menachem were related.

[6] The unexplained element in last week's Parsha- Pix was 2K with a U with a little stem under it. The U with the shpitz is a YERECH BEN YOMO, the rarest TROP-note in the Torah. (Is the one in Mas'ei the only one? Is there more than one KARNEI PARA?) This note appears under the word ALPAYIM, 2000, that is, 2K.

Every TTriddle this week was solved, at least once. EB did the best job on the set and SC (DH) did a great job as well. SC further pointed out that the Yerech Ben Ymo looks like the letter Y (sort of), making Y2K, as in the feared computer problem of four years ago. Was this perhaps a prophecy of that much publicized but totally unspectacular "event".

**This week's TTriddles:**

- [1] Except Kalev and sound
- [2] 27 before, 18 in, 89 after
- [3] plus three elements from the ParshaPixPuzzle

**Torah Tidbits this 'n that**

ITEM: Embarrassing mistakes. Humble apologies for the terrible mistake of reporting that Rosh Chodesh would be on Tuesday. It was, of course, on Monday, as it appeared in the Hebrew. And if that wasn't bad enough, we left out 15 chalakim from the announced molad. Very upsetting. Please be understanding.

ITEM: Another successful Shabbaton, B"H. Here's a quick summary: Total of approx. 4½ hrs. of davening, including various Tidbits by Phil and Drasha by Rabbi Emanuel Quint. Highlights: Carlebach-lite Kabbalat Shabbat, Rabbi E. Davis Rosh Chodesh Benching and Musaf, and the premiere "davening for the amud" (Shabbat Mincha) of the recent Bar Mitzva Beni, son of our in-house caterer Howie and Jolie. "Yasher Ko'ach" (we know that this is incorrect Hebrew, but that's how people say it) to Baal Kri'a (a.k.a. Baal Korei) Joel Luber. Approx. 6 hours of eating, including various Tidbits, Divrei Torah by Rabbi Quint and Rabbi Dr. Tzvi Hersh Weinreb, Executive Vice President of the Orthodox, and including corned beef, stuffed peppers, chopped liver, gefilte fish, vegetable soup, three kinds of chicken, turkey, cholent, herring, kugel, many salads, great desserts, plenty of nosh, cakes, cookies, and even icicles - not all at the same time. Approx. 6 hours of Shiurim by Rabbi Edward Davis, Rabbi Eddie Abramson, and Phil, and including a lively SHOO" T the Eddies, Question & Answer session. The rest of the time was spent moving from one place to another, changing the Wolinetz



family all into a dining hall and back again... and a good night sleep. Special highlight of Shabbat was the giving of a Jewish name and the Bar Mitzva of a participant of the OU's Birthright group under the supervision of Menachem Persoff and Rabbi David Felsenthal. This 23 year old New Jersey fellow not only received an introduction to Israel, but a glimpse into Judaism as well. He not only got his first Aliya, but we even threw candy!

## Letters to Torah Tidbits

...As tens of cell phones are unsheathed daily at the Kotel between Mincha & Maariv, visitors from across the globe begin to wonder if we are indeed a kingdom of chatterers & a nation of yentes. [Non-Jews] who come to the Kotel... are the spiritual elite of the gentile world coming to draw inspiration from a sacred place of prayer. Many from America's heartland have read the words of Micha, "A multitude of nations shall come, and say, Come, and let us go up to the mountain of Hashem and to the house of the G-d of Jacob; and he will teach us of his ways, and we will walk in his paths". This passuk, however inspiring, does little to prepare a gentile for the spectacle awaiting him at the Kotel.

Let [these cellphoners] know that we are unwilling to witness or permit the constant and spectacular desecration... G-d fearing men are humble & therefore reluctant to give "tochacha"... Our bloodthirsty enemies are neither the only nor the greatest threat to our grip on Yerushalayim. It is when the connection between "Yerushalaym shel Ma'ala" and "Yerushalayim shel Mata" is severed, that all is lost. This Shabbat, Chazon, we will hear Yeshayahu summoning Yerushalayim to be faithful to herself. Let's make it happen. — YMP

Anyone who would like to spend some meaningful time on Tish'a b'Av afternoon on the internet, is invited to log on to the Orthodox Union's website [www.ou.org](http://www.ou.org) for a live webcast presentation by Rabbi Dr. Tzvi Hersh Weinreb OU Executive Vice President. It is scheduled to begin at 3:50pm and continue to 8:15pm Israel Time, Many of the relevant texts used by Rabbi Weinreb are posted on the website to enable those participating to be fully involved.

The OU also produces a video for Tish'a b'Av. This year's is called GOOD FOR NOTHING, TURN THE GROUNDLESS HATRED that destroyed the Beit HaMikdash into boundless love that can bring it back in our generation.

You can make the message of this Tish'a b'Av more meaningful by bringing more chesed into your life and into your heart. Learn about the chesed that we do, and the chesed that we could do in the 5764 OU Tish'a b'Av video, "Good for Nothing."

We will hopefully be showing this video more than once at the Israel Center.

Watch for announcements about dates and times.

The live webcast was designed to serve people in the States who cannot go to shul for Kinot in the morning, because of work demands, childcare, or illness. It will run from 8:50am to 1:15pm, Eastern Daylight Time.

We in Israel can take advantage of it to add a meaning activity for the long Tish'a b'Av afternoon, which is often "frittered away" by sleep or activities not appropriate for Tish'a b'Av. For

us, the live webcast is prime time: 3:50pm until the fall is over 8:15pm. Rabbi Weinreb is a wonderful speaker and we highly recommend catching at least some of the webcast at [www.ou.org](http://www.ou.org)

If you are a member of the Israel Center...Thank you;

If you were a member and your membership lapsed... Please renew;

If you've never been a member...Please join

Yearly membership for couples (even if one of the two does not frequent the Center) is 250NIS. Membership for a single person is 180NIS per year. Life membership remains at \$500, with payments possible. Contact the Center for details of membership benefits. • Membership includes lower rates for all Israel Center programs, tiyulim, etc. and a subscription to Jewish Action, the Orthodox Union's popular quarterly magazine - You can cut and send this form to us at P.O.B. 37015, Jerusalem 91370 or call us (566-7787 ext. 204) with the details and arrange credit card payment by phone or email to [trochel@netvision.net.il](mailto:trochel@netvision.net.il); Special note to TTreaders who do not regularly participate in Israel Center activities (or never): You actually do participate in an Israel Center activity... called: Torah Tidbits; Many people feel that just for Torah Tidbits alone, it's "worth it" to become members of the Israel Center. We hope you feel that way too.

## Membership Form

Today's date:

Title (circle one): Mr. Mrs. Miss Ms. Rabbi Dr.

Mr. & Mrs. Rabbi & Mrs. Dr. & Mrs.

other (specify) \_\_\_\_\_

Name(s)

Full address:

Phones (regular & cellphone)

email:

Category (circle one): Yearly LIFE

Status in Israel (circle one):

Citizen Resident Visitor Student

How long have you lived in Israel?

Country (State, City) of Origin (curiosity & stats)

Comment:

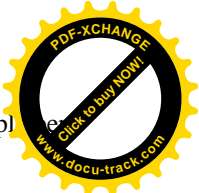
# TORAH TIDBITS AUDIO

[www.israelnationalradio.com](http://www.israelnationalradio.com)

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THU 5:00pm, 8:00pm, 11:00pm,  
FRI 2:00am, 7:00am, 10:00am, 1:00pm, 4:00pm  
and clickable on the above homepage



**THE TRAVEL DESK** for making reservations and receiving info of Israel Center tiyulim. And, to help you - if you live in Israel or are visiting - plan private tiyulim and make in-Israel travel arrangements. At your service 9:00am-1:00pm, Sundays to Thursdays. Call Ahuva at the Israel Center Travel Desk, 566-7787 ext. 244; fax: 566-0156 • [tiyul@israelcenter.co.il](mailto:tiyul@israelcenter.co.il)

**LUNCH?** When a tiyul says "bring your own lunch", you can order one instead from the Israel Center Cafe. When you make your reservation for the tiyul, request a box lunch, or call the CAFE (ext. 257) up to the day before the TIYUL. 18NIS will get you a sandwich (your choice), a refreshing drink (regular or diet) and a dessert. Your lunch will be ready for you when you board the bus.

**CANCELLATION POLICIES** We reserve the right to charge a cancellation fee in case of last-minute cancellations. Also... Price of tiyul is based on a minimum number of participants.

Students from Abroad Parents visiting you some time this year? If so, you want to speak to us! (566-7787 ext. 244). We have many attractive deals for them... and you. Let us turn an ordinary "been there, did it" visit into an unforgettable, special one!

**KASHRUT POLICY** Food for Israel Center In-House programs is supervised by OU-in-Israel - Mehadrin. Israel Center sponsored trips and programs are Mehadrin. Hotels, restaurants, and tiyulim advertised by the Travel Desk or by outside parties are not necessarily Mehadrin and are not endorsed by the OU or the Israel Center.

Calls from abroad: People from abroad should fax 972-2-5660156 for the Attention of Ahuva or email to [tiyul@israelcenter.co.il](mailto:tiyul@israelcenter.co.il)

Israel Center tiyulim are partially subsidized by the Jewish Agency for Israel

The Palmach Museum, Tel Aviv, with Nachman Kupietzky; See the newest state-of-the-art museum vividly portraying the pre-state defense army of Israel: Monday, August 2nd - BOOKED, Monday, August 9th - BOOKED - Watch for announcements of other dates

Come and Tour Shaarei Chessed with Esther Schlisser, Wednesday, August 4th, '04, 17 Menachem Av 5764, Meeting at 2:45pm at the entrance to the Wolfson Shopping Center on Diskin Street, Tour will last till approx. 4:45pm • Bring your own drinks, 30NIS members (36NIS non-members), Remember: Shulamit's Tiyulim are always Treats. Come! You will surely enjoy her delicious sweets.

For reservations at the hotels listed below or any other Israeli hotels, please call Ahuva directly at the Travel Desk 566 7787, ext. 244.

- Nir Etzion, SHABBAT NACHAMU July 30 - August 1 1600NIS per couple, Shabbat F/B + Sunday breakfast
- Canaan Spa, valid July 18-22, August 1-5 1222NIS per couple per night, F/B 30% discount for treatments with 2-night minimum
- Neptune, Eilat, valid August 1-5 MIDWEEK: 800NIS per couple per night, H/B, min. 4 nights

- Sheraton Moriah, Dead Sea, valid August 1-5 One child in parents' room FREE, 600NIS per couple per night, H/B
- Kinar MEHADRIN, valid August 20-21, 27-28 SHABBATOT, 988NIS per couple, F/B
- The Sharon, Herzliya, valid August 8-12 One child in parents' room FREE, 800NIS per couple, per night, B/B
- Regency Hotel, Jerusalem, valid August 6-7, 13-14 SHABBATOT, 1180NIS per couple, F/B

B/B = Bed & Breakfast • H/B = Half Board (breakfast + one meal) • F/B (3 meals a day) Midweek = SUN, MON, TUE, WED nights • Weekends = THU, FRI, Motza"Sh nights (some, not all hotels)

## The Back Page of TT628

The Avrom Silver Jerusalem College for Adults is the educational component of the Seymour J. Abrams • Orthodox Union • Jerusalem World Center and incorporates all the classes & lectures of the OU Israel Center. "Regular" classes & lectures - 20NIS members, 25NIS non-members, Life members, 5NIS (except for programs of/with other organizations). No one will be turned away for inability to pay. Membership 250NIS couple, 180NIS single. Programs of the Center are partially funded by the Jewish Agency for Israel

Schedule for Erev Shabbat to Erev Shabbat (Fri-Fri), 5-12 (Menachem) Av (July 23-30)

### Friday

9:00am: (men & women) - Overview of Pirkei Avot with Rabbi Chaim Eisen

6:00pm - Early Shabbat Mincha (before Plag), Kabbalat Shabbat after Plag

### Shabbat DAY

Shabbat Afternoon Shiur, 5:00pm: Mincha at 6:00pm, minyan permitting (times remain until RH):

Why D'varim? Dvar Torah & a Play with Yaacov Peterseil and...

### Motza"Sh

Motza'ei Shabbat D'varim-Chazon, July 24th, 9:30pm: Tish'a b'Av and Beyond; Preparation for Tish'a b'Av and a look into Va'etchanan with Phil Chernofsky

**Sunday thru Thursday** in the Ganchrow Beis Medrash (first floor)

10:00am The Weekly Mitzvot and Concepts from Minchat Chinuch by Rabbi Dovid Zitter

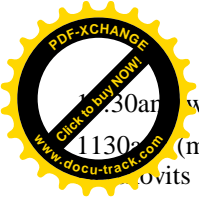
1:20pm Mincha (this time stays the same throughout the year) on hold Daf Yomi by Rabbi Shmuel Halpern

4:30pm Shiur in Masechet Sanhedrin by Rabbi Hillel Ruvel Will be in recess from after Tish'a b'Av until Elul

### Sunday

N'SHEI LIBRARY - 10:30am to 12:45pm

Resumes IY"HAUG 15: Mystical Insights into the Months of the Year with Golda Warhaftig



8:30am (women) Yom Kippur Machzor with Tonia Frohwein  
 11:30am (men & women) Parshat HaShavua with Shprintzee  
 ovits

Sunday, July 25th • the 7th of Av, Pre-Tish'a b'Av Yom Iyun  
 9:00am: Rabbi Aharon Adler on Rav Soloveitchik on Kinot  
 10:15am: Rabbi Sholom Gold on The Biblical Readings of 9  
 b'Av  
 11:30am: Rabbi Macy Gordon on The Laws of Tish'a b'Av

8:00pm(men & women) NOTE TIME CHANGE: Special  
 Pre-Tish'a b'Av shiur: Earning & Yearning for the Geula by  
 Rabbi Chaim Eisen, The 8:00pm starting time is to allow  
 participation in the human chain from Gush Katif to the Kotel.  
 Call (08) 684-0883 for further details

## Monday N'SHEI LIBRARY - reopens AUG. 15

9:15am (men & women) excursions into the world of nevi'im  
 with Mrs. Pearl Borow  
 10:30am (men & women), Mitzvot of Va'etchanan with Phil  
 Ch., Rabbi Leff will resume IY"H on August 16th  
 Dr. Henry Goldblum's Jewish History series will resume IY"H  
 in September  
 Monday, July 26th, 11:35am (men & women) Who angers,  
 frustrates, or disappoints you? How would you like them to  
 change? Learn "The Work of Byron Katie" a simple powerful  
 method of self-inquiry that will change your life. Facilitated by  
 Dr. Moshe Dann  
 11:36am (women): Solace amidst the Ashes from the teachings  
 of R' Moshe Alshich with Aviva Nissim  
 Fit Forever: Look & Feel your Best! Exercise class for women  
 of all ages at the Israel Center Gentle exercises to improve your  
 flexibility, circulation, posture, etc. Breathing and relaxation  
 skills to use every day. Satisfaction guaranteed! Mondays,  
 11:35-12:45pm, Call Sura Faecher, 9932524  
 Video and Lunch: Monday, July 26th, 12:30pm, in the Library  
 (free): "Jerusalem Connections" From Churban to Hope... and  
 beyond

The Israel Center will close on Erev Tish'a b'Av after Mincha  
 (2:00pm) and will reopen at 6:45pm for the Tish'a b'Av evening  
 program

## Tisha B'Av

### LEIL TISH'A B'AV • Monday, July 26th

7:00pm: Seudat HaMafseket (pita, egg, water) and last-minute  
 review of Laws and Customs of 9 b'Av, Please let us know if  
 you are coming to this part of the program, so we may prepare  
 properly.  
 8:10pm: Maariv & Eicha with Rabbi Sidney Silberg, Rabbi  
 Neil Winkler, and others  
 People who daven at the Center will be able to participate with  
 the Women in Green walk around the Old City afterwards  
 Women in Green • Tel: (02) 624 9887

## TISH'A B'AV • Tuesday, July 27th

8:30am: Slow-paced Shacharit & Kinot with explanation  
 commentary by Dr. David Luchins, and with the participation  
 of Rabbi Neil Winkler  
 1:20pm: Mincha Gedola for Tish'a b'Av  
 2:00pm, in the Library (free) Video: Instant (2 days later)  
 Replay of the Pre-Tish'a b'Av shiurim from Sunday - see there  
 and/or new video on Tish'a b'Av from the OU  
 Not at the Center: End of Tish'a b'Av program with Dr. David  
 Luchins at Aish HaTorah (meat dining room next to the Burnt  
 House) Tuesday, July 27, 6:00pm, For more details, call  
 058-359-798

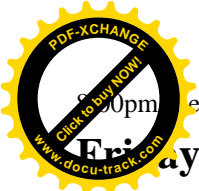
## Wednesday

THE DAVID CARDOZO ACADEMY, Machon Ohr Aaron,  
 We are pleased to announce a, 1-day SEMINAR for students &  
 educators "Torah min HaShamayim: Understanding It and  
 Explaining It" featuring Rabbi Nathan Lopes Cardozo, Ph.D.  
 Dean of Cardozo Academy: "Revelation: Relevance and  
 Reason" and Prof. Elliott Malamet Queens University,  
 Kingston, Ontario: "The Problem with Sinai: Understanding the  
 Complexity of Revelation", Wednesday July 28, '04, 9:00am -  
 5:00pm, Admission: Educators: 60NIS • Students: 40NIS,  
 Lunch available at Israel Center Café (not incl.), For more  
 information and registration: cacademy@012.net.il • call 652  
 4053, Rabbi Nathan Lopes Cardozo, Ph.D., Dean, Rabbi Francis  
 Nataf, Educational Director

Wednesday, July 28th, 10:00am: Why is living in Chutz  
 LaAretz (even in Boro Park!) considered a form of idolatry?,  
 Shiur by Rabbi Ephraim Sprecher  
 Rabbi Gordon and Rabbi Gold will resume IY"H Elul-ish  
 Wednesdays 11:45am: Hebrew-reading Ulpan with Chani  
 Abramson  
 Lunch and Video: Wednesday, July 28th, 12:30pm, in the  
 Library (free), On a Lack of Kavana when Davening by Rabbi  
 Aharon Adler  
 Please note: The Women's Beit Midrash and Pearl Borow's  
 class on Women in Tanach are on recess and will resume IY"H  
 on Monday, August 23rd and Wednesday, August 25th  
 respectively  
 7:30pm: (men & women) Jewish Philosophy: Rambam's Guide  
 for the Perplexed - Now WED 8-10pm: Aliya Counseling with  
 Miriam Bass

## Thursday

10:30am: Shiur while you fold...Meet a New Sefer... or an old  
 one with Phil Chernofsky  
 THU: Dvar Torah by Menachem Persoff  
 Shmooze while you fold: Divrei Torah, verbal tidbits, Q&A,  
 and...with Phil (Some time IY"H, sometimes B"N)  
 Root & Branch Association (in cooperation with the Jewish  
 Values Education Institute of the Israel Center), Thursday, July  
 29th • 19:00: "And What After Sharon?" by  
**Mr. Moshe Feiglin**, Chairman, Jewish Leadership  
 Movement (Manhigut Yehudit) [[www.manhigut.org](http://www.manhigut.org)], Info:  
[rb@rb.org.il](mailto:rb@rb.org.il) • NIS25 per person, members NIS20, students  
 NIS10



Legends from the Gemara with Reb Yosef Schreiber

# Shabbat Chazon and Tish'a B'Av Review... and more

9:00am (men & women) Overview of Pirkei Avot with Rabbi Chaim Eisen

Please consider the following review as an educational tool; actual halachic questions should be put to your LOR (local Orthodox rabbi). This is especially true of personal circumstances that are in any way out of the ordinary.

## Upcoming at the Israel Center

Motza'Sh Nachamu, July 31, 9:30pm: The Best of **"THOSE WERE THE DAYS"**

An Evening of Song, Humor and Nostalgia with **HOWIE KAHN** featuring Jewish Music of the 60's and 70's, Broadway, Folk and Popular Hits, Period Trivia plus A Salute to Naomi Shemer

The Shabbat before Tish'a b'Av is known as SHABBAT CHAZON. The name derives from the haftara which is read, the first chapter of Yeshayahu.

**Dr. David Luchins** Nat'l Assoc. V.P. of the Orthodox Union, Chairman, PoliSci Dept. at Touro College, Sunday, August 1st, 8:00pm: Should American Jews take sides in Israeli politics?

Cleaning the house and other preparations for Shabbat are as usual.

THU August 5th, 8:00pm, On the Interface: Medical Futility - a Torah Perspective, Special lecture by

### Rabbi Dr. Moshe Tendler

- In memory of Naomi Wolinetz A"H

Although we do not eat meat during the Nine Days (except for Shabbat), one may taste (without swallowing) food being cooked for Shabbat to determine its flavor-needs.

Tuesday, August 10, 8:00pm: KISS your fears, anxieties, sadness, physical pains, and overeating/smoking and other addiction behaviors GOODBYE! and IMPROVE marital communication or find your match! Practical Emotional Freedom Techniques demonstration by Rabbi Legomsky, AMT Licensed Trainer. Immediate results - this is not talking psychology!

Many authorities permit bathing and dressing for Shabbat as one would usually do for any other Shabbat. (This is the standard practice in Israel.)

Rosh Chodesh Elul, TUE August 17, Israel Center and Ezer Kenegdo Matchmaking present... **Meet Your Match:** Israel's First Annual Jewish Dating Fair, from 3-10pm at the Center a unique opportunity for single, divorced and widowed Jews to meet professional and non-professional matchmakers with international and/or local connections, in addition to other quality singles., Jewish relationship book authors and other experts will also be on hand to present practical and valuable information throughout the Fair to keep you inspired on your road to the Chupa. Keynote speaker, Tickets: 60NIS p.p. all-day • Day-of-Fair: 80NIS, Call Ita Rochel 566-7787 ext. 204 for adv. tix, Matchmakers: call Ayalah Haas(02) 566-6039 (daytime) to reserve a table

Others impose some restrictions, such as washing with less pleasant water (temperature-wise), and not washing the entire body at one time.

One may cut his/her fingernails during the first part of the 9 Days, but not during the week in which 9Av falls.

One may wear fresh garments for Shabbat, but not new ones. Some say that they should be put on only right before Shabbat.

WED. AUG. 18, 8:30pm, for women - **Tofaah**

Beit Tovei Ha'ir at the Israel Center, Second annual

**Health Day**, Sunday, September 5th, Variety of health tests, booths, lectures, Save the Date

Many shuls sing L'cha Dodi to the tune of "Eli Tzion" from Tish'a b'Av morning. Some frown upon this custom as a public sign of mourning on Shabbat. Nonetheless, it is a common custom.

It is okay to drink wine and eat meat once a person has taken Shabbat, even if it is before sunset.

Many shuls read the pasuk beginning with the word "Eicha" (D'varim 1:12) to the tune of Eicha. Some object to this custom, too, but it is the common practice. As a corollary to this custom, the first Aliya is ended one pasuk short of "Sheini" so that the second Aliya does not begin with EICHA. [In all of the above, don't be surprised if your shul does or does not do what is described here as a "wide-spread" practice.]

The haftara for Shabbat Chazon is mostly read with the Eicha melody. Once again, some object to this minhag as well. The rabbi of the shul or a prominent member of the congregation is usually given Maftir.

Shabbat meals are as usual, including meat and wine. The custom of not eating meat or drinking wine during the Nine Days does not apply to Shabbat - another example of "no public display of mourning on Shabbat". One may have meat and wine at all meals on Shabbat, even if this is more than he would usually do. If one is eating meat at the Third Meal, and the meal extends into the night, he still may continue to eat meat. Some disagree and hold that one should stop eating meat at nightfall, even if one hasn't ended his Shabbat.

[Be aware of the fact that the actual halachic prohibition of eating meat and drinking wine applies only to the SEUDA HAMAFSEKET, the pre-Tish'a b'Av meal. The extension of this ban to the Nine Days is essentially based on custom. The custom of one's community must be followed, but knowing that the issue is not DIN throughout helps explain the different practices of different EIDOT, and allows for leniencies when warranted. Ask a Rav.]

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It will give us well to think of meat & wine on Shabbat Chazon not only in the negative (no public display of mourning, etc., therefore...), but also in a positive way. Shabbat is called "a foretaste of the World to Come". Shabbat Chazon allows us a glimpse into the (hopefully near) future when the prophecy of Zacharia will come to be and Tish'a b'Av and its three satellite fasts will become joyous days. We might look at Shabbat as a down payment from G-d, so to speak, on His promise for the future.

**Havdala:** Some say that since Havdala of Shabbat Chazon is said after Shabbat is over, then one should not drink wine, since wine is forbidden during the Nine Days (except for Shabbat). One would then choose a beverage for Havdala that is known as CHAMAR MEDINA, a drink of some importance in our society. Check with your LOR for the approved drinks list.

The other opinion holds that THE proper beverage for Havdala is WINE (except in cases of "great need", such as, there is no wine or you are allergic to it). If you use wine and there is a child present at Havdala who is old enough to understand the concept of Brachot but too young to understand Mourning the CHURBAN, then he/she should drink the wine of Havdala. (Too young and no real understanding of brachot does not absolve the Havdala-maker from drinking. Old enough to mourn the loss of the Mikdash, then he/she also shouldn't be drinking wine during the Nine Days.) If not, the one saying Havdala should drink the wine. Some say that he should not finish the whole cup, but suffice with a ROV R'VIIT. Others say to drink the whole cup so that the after-bracha can be said.

**SHAVUA SHECHAL BO:** The week in which Tish'a b'Av falls has stricter rules than the first part of the Nine Days. E.g. those who shave during the Three Weeks and even after Rosh Chodesh Av, should at least not shave during SHAVUA SHECHAL BO.

**EREV TISH'A B'AV:** Some authorities forbid regular Torah learning in the afternoon of Erev 9Av, permitting only those topics which are permitted on Tish'a b'Av itself.

There is a strict opinion that one should not eat regular meals after noon - only the SEUDA HAMAFASEKET. Realistically, this opinion is too difficult to follow, and, in fact, is not followed. The usual practice is to eat a regular meal in the late afternoon, followed by Mincha (if that works out), and then to have the special pre-fast "meal", shortly before the onset of the fast.

**SEUDA HAMAFASEKET** traditionally consists of bread (or pita) and a hard boiled egg, and water. Some dip the egg and/or bread in ash.

Officially, there are many rules concerning what may and may not be eaten at this pre-fast meal. Since most people will have recently eaten a "regular" supper, it is most common to have SEUDA HAMAFASEKET with just bread, egg, and water.

This is a mourner's meal, appropriate for pre-9Av. It should be eaten alone, to avoid "benching mezuman". Some sit on the floor or low seat for this meal. The meal is eaten and the Birkat HaMazon is said with a heavy heart, realizing the enormity of the Churban.

As is true throughout Tish'a b'Av, it is very important that one's thoughts be on the mournful nature and seriousness of the day.

**LEIL TISH'A B'AV:** The prohibitions of Tish'a b'Av should begin a few minutes before sunset. For Jerusalem this year, we should stop eating, etc. a few minutes before 7:40pm.

(Although the common practice for Erev YK is to begin the fast at candle lighting, for 9Av a token amount of time before sunset is sufficient. Think 7:35pm.)

Maariv is recited in a low, mournful tone. Then Megilat Eicha is read while people sit on the ground or on low stools. It is customary to reduce the lighting in shul and remove the curtain of the Ark and the covers of the Amud and Shulchan.

When Eicha is read from parchment, as it is in many shuls in Jerusalem, the bracha AL MIKRA MEGILA is recited (but not She'he'che'yanu).

Following Eicha some kinot (poems of lament) are chanted.

### 3 aspects of 9Av laws...

[1] The prohibitions of Yom Kippur-like fasts viz. (a) no eating or drinking, (b) no washing except for fingertips for ritual washing and the washing of actual dirtied areas of the body, (c) no cosmetics or lotions (medications and unscented deodorant are permitted), (d) no wearing of leather shoes, including shoes or sneakers with tops or soles of leather, (e) no marital relations;

[2] practices related to mourning, such as no Torah-learning except sad themes such as Eicha and Iyov, parts of other books of Tanach, the laws of Tish'a b'Av, the laws of mourning, etc., no exchange of greetings, sitting on the ground; and

[3] a reduction of luxuries and comfort, such as making sleeping conditions less comfortable.

Tish'a b'Av day: In the morning, one should wash only the fingers (and eyes, if necessary).

**Shacharit:** Talit & T'filin are not worn. No Birkat Kohanim. Davening is regular but subdued. We omit the bracha OTER YISRAEL B'TIF'ARA, as this is considered a reference to T'filin, the crown of glory of the Jew. The bracha will be said at Mincha when one does put on T'filin. [GR'A's opinion is also to skip SHE'ASA LI KOL TZORKI in the morning brachot, which alludes to having good shoes. This bracha is said after the fast, when one puts on leather shoes.]

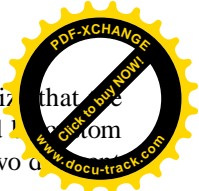
On the other hand, it is surprising that we don't say Avinu Malkeinu, Tachanun, Lamnatzei'ach, or Slichot, any and all of which we might expect on a fast day. Tish'a b'Av, however, is referred to as a MO'ED and will IY"H be a festival when the Beit HaMikdash is rebuilt. As a sign of our complete confidence in this promise of the Messianic times, we treat Tish'a b'Av now as a festival in these token ways.

Special 9Av Torah reading (from Va-etchanan) and haftara (from Yirmiyahu, read with the Eicha tune) are followed by Kinot which should ideally continue until noontime. Some read Eicha in the morning, too.

Thinking about Churban Beit HaMikdash (and other tragedies associated with 9Av) is essential.

One should refrain from that which would cause the mind to wander from the day's thoughts.

Although most restrictions continue throughout the entire day, a few are relaxed at mincha-time. The Parochet is returned to the Ark, lighting in shul is restored to normal, talit and t'filin are worn, Kohanim bless the People, and sitting on regular chairs is permitted. This, in essence, transforms Tish'a b'Av into a "regular" fast day and psychologically allows us to reflect on the consolation of the prophecies of the Geula and the Building of the Third Beit HaMikdash. All other restrictions continue until the end of the fast.



Shafara readings for Mincha are like other fast-days. The passages of NACHEIM and ANEINU are inserted into the beginning of the bracha and Sh'ma Koleinu respectively. Omitting either of these additions does not require repeating the Amida. One should be careful to remember to say them.

**Motza'ei Tish'a b'Av:** The fast ends at 8:10pm. Maariv is regular. One should wash his hands ritually (if possible, for Maariv; if not, right afterwards), since it had not been "properly" done in the morning.

Some say Kiddush L'vana right after Tish'a b'Av (preferably after breaking the fast). Others will have said K.L. during the previous week (based on Minhag Yerushalayim). Others will wait until after 10 Av. This year, do NOT wait for Motza"Sh Nachamu, which is the last opportunity to say KL..

The 10th of Av is the day that most of the Beit HaMikdash was destroyed. Since the Beit HaMikdash started burning on the 9th of Av, and because of other events associated with the 9th, Chazal fixed the fast day on the 9th. Since the 10th is part of the commemoration of the Churban, the restrictions of the Nine Days continue after the fast. The custom is to keep the restrictions until halachic noon of the 10th of Av (12:46pm this year).

This applies to not eating meat and drinking wine, listening to joyous music, haircutting, shaving, bathing, and doing laundry. Marital relations are forbidden on the eve of the 10th of Av, unless it is the "mikve" night. There are other circumstances that would permit relations - this should be checked out with a Rav.

**Something to think about...** Several events in Jewish history are associated with 9Av that are not mentioned in the Mishna in Taanit. Major expulsions of Jews from different countries began on 9Av, or were decreed on 9Av, or are in some way linked to 9Av. Some massacres are associated with Tish'a b'Av. We must view them in an appropriate perspective. Simply put, the troubles we have suffered throughout the many centuries of exile are directly related to the exile itself and the causes of it. Pogroms, Crusades, the Holocaust, all spanned the calendar from one end to the other. Yet we still put these events in the 9Av context.

Visiting Yad VaShem (if it's open) or reading Holocaust literature is certainly appropriate for Tish'a b'Av. These thoughts should be kept in mind by parents who are interested in suggesting meaningful activities and readings for their children during the Nine Days and on 9Av.

Sometimes a child might not be able to relate to events that occurred thousands of years ago, but might be "into" Holocaust study, for instance. The Holocaust was a Churban too. All of Jewish History has been greatly influenced and shaped by events that occurred since we became a nation.

The sin of the spies, which is mentioned in the Mishna, should also be a focus of our thoughts at this time.

Most important is introspection and resolution to increase one's worthiness and that of Klal Yisrael in all areas of Torah & mitzvot, so that we may merit the Geula Sh'leima.

May we see (and participate in) the rebuilding of the Beit HaMikdash, speedily in our time, AMEN.

If anything strikes you as wrong, too strict or too lenient, please check it out with a Rav.

**About Meat & Wine...** It is important to realize that the prohibition on meat and wine (which was extended to all of the 9 Days except for Shabbat) exists for two reasons.

One is the idea of "EIN SIMCHA ELA B'BASAR V'YAYIN", there is no joy except for meat and wine. This makes meat and wine incompatible with the beginning of the month of Av, when we are supposed to reduce (or minimize) our joy.

The other aspect is Beit HaMikdash. The sacred meat of Korbanot and the wine of Libation symbolize Temple service. How crass it would be for us to eat meat and drink wine when we are supposed to be mourning the loss of the Beit HaMikdash.

The two reasons are really intertwined, since the joy associated with meat stems from the SHALMEI SIMCHA, the korban on Yom Tov that is the definition of Simchat Yom Tov. Without a Beit HaMikdash, that expression of joy applies to our "regular" (non- sacred) meat.

A corollary of the above is that a person who does not enjoy meat and wine is still prohibited by Jewish practice from eating meat during the 9 Days. The pleasure one gets from eating meat might be subjective, but the use in the Beit HaMikdash is objective.

**We might not have said this often enough, but a major, if not the major, item on our Tish'a b'Av agenda is repairing the destroyed second Beit HaMikdash by reversing the Sin'at Chinam that brought about its destruction. We must learn how to engender love of Torah and Mitzvot by improving ourselves and encouraging others - but only in pleasant, constructive, and loving ways.**

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