



תל. 566-7787

TT #629

שבת פרשת
ואתחנן
נחמו



July 30-31 '04 • י"ג מנחם אב אב תשס"ד

**This Shabbat is the 309th day (of 355);
the 45th Shabbat (of 51) of 5764**

We read/learn the FOURTH perek of Pirkei Avot

שִׁמְעֵ יִשְׂרָאֵל ה' א' לְהֵינּוּ ה' | אֶחָד: דְּבָרִים ו':ד

ZMANIM - HALACHIC TIMES

Correct for TT #629 (Jerusalem)

- Candle lighting - (Va'etchanan) • 7:02pm (earliest -plag - 6:12)
- Havdala - 816pm • Rabbeinu Tam Havdala - 8:55
- Ranges are THU-THU 11-18 M.Av (July 29 - Aug 5)
- Earliest Shacharit - 4:57-5:03am
- Sunrise - 5:53-5:57½am
- Sof Z'man Kri'at Sh'ma - 9:19-9:21am (8:27-8:30am)
- Sof Z'man T'fila - 10:28-10:28am (9:53-9:55am)
- Chatzot (halachic noon) - 12:45½-12:45pm
- Mincha Gedola (earliest Mincha) - 1:21-1:20pm
- Plag Mincha - 6:12-6:07pm
- Sunset - 7:43-7:37pm (7:38-7:32pm)

Candle Lighting and Havdala for other cities

(time in bracket is earliest candle lighting, i.e. Plag Mincha)

Shabbat Plag	City	Havdala
7:20pm (6:15)	Gush Katif	8:19pm
7:19pm (6:14)	Raanana	8:19pm
7:18pm (6:13)	Beit Shemesh	8:17pm
7:19pm (6:14)	Netanya	8:19pm
7:19pm (6:13)	Rehovot	8:18pm
7:00pm (6:13)	Petach Tikva	8:19pm
7:17pm (6:13)	Modi'in	8:18pm
7:17pm (6:13)	Be'er Sheva	8:17pm
7:16pm (6:11)	Gush Etzion	8:16pm
7:18pm (6:13)	Ginot Shomron	8:18pm
7:02pm (6:11)	Maale Adumim	8:16pm
7:13pm (6:12)	Tzfat	8:18pm
7:17pm (6:12)	K4 & Hevron	8:16pm

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...

Last op for Kiddush L'vana this month is Motza'Sh Nachamu, eve of the 14th of Menachem Av. Most people will have said K.L. after 9Av or sooner, but if you missed it, this Motza"Sh is the last time for this month.

Halachic noon on the 10th of Av, and then Shabbat and then TU b'Av (Sunday night - Monday) combine the mood of the month drastically. What happened to me so? Was the Sin of the Spies repaired? Was the Beit HaMikdash rebuilt? Not yet, but the mood swing is based on HOPE. And promise for the future. And the prophecies of NECHAMA, comfort. And the realization that we have it within our power to not only snap out of the Tish'a b'Av mood, but we can change the nature of 9Av and its partners by becoming better individual Jews and by becoming a better Jewish nation.

LEAD TIDBIT

Let's Get it Right this Time

Moshe Rabeinu is talking to the people poised on the threshold of Eretz Yisrael. The new generation. The ones who will hopefully learn from the sins of their parents, Dor HaMidbar, and be able to stay faithful to the commitment to G-d and Torah.

Let's say that Moshe's hopes received mixed results. The history of the generations that followed his passing and the people's entry into the Land was checkered, to say the least. Knowing all that, let's move on to realize that Moshe Rabeinu is still talking to the new generation... and we are it.

Personalize Parshat Va-etchanan. Tish'a b'Av has just passed. We fasted and reflected upon the sin of the spies and the many types of sins that led to the destruction of the Beit HaMikdash, twice.

This Shabbat Parshat Va-etchanan, Shabbat Nachamu, Moshe Rabeinu is talking to us, straight from the words of the Torah. Look at what he says, what he keeps repeating. Over and over.

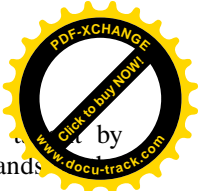
And now, Israel, listen (and understand) the laws and statutes that I am teaching you... See that I have taught you laws and statutes as G-d commanded... Preserve and do them... Just be careful and guard your soul well... Be careful lest you forget the covenant... Preserve the laws and statutes... Hear O Israel the laws and statutes... then the Aseret HaDibrot, again, from the beginning, as if to say, Let's get it right this time... Guard to do as G-d commanded... This is what G-d commanded... be careful to do it... Sh'ma Yisrael HaShem Elokeinu HaShem Echad... Love G-d... learn His words... don't forget... Do the straight and good in G-d's eyes... Preserve the mitzva, laws and statutes... to do them. Get the point. Let's do it right.

Sedra-Stats

- 45th of 54 sedras; 2nd of 11 in D'varim
- Written on 249 lines in a Sefer Torah, rank: 7th
- 21 Parshiyot; 5 open, 16 closed, rank: 7th (tied)
- 122 p'sukim - ranks 17th (2nd in D'varim) same as Vayak'hel & Ki Tavo, but Va'etchanan is larger
- 1878 words; ranks 10th (2nd in D'varim)
- 7343 letters; ranks 10th (2nd in D'varim)
- Va'etchanan's p'sukim are longer than average, hence the jump from 17th to 10th in rank.

Mitzvot

12 of the 613 mitzvot, 8 positive and 4 prohibitions



...the rebuilding of the Beit HaMikdash, and the coming of Mashiach. This idea helps us refocus after the mourning period that ends with the 10th of Av, and is an appropriate theme to usher in the period of consolation and repentance.

Let's put it like this: T'rumat and Maasrot - do not apply outside of Israel. Are observed in real but token fashion in Israel today. Will be able to be fully observed when Yovel comes back into active observance, when we will have a Sanhedrin, ability to become TAHOR from all forms of defilement, etc.

Shabbat: Observance in Chutz LaAretz required. Potential maximum fulfillment of the mitzva 70%. In Eretz Yisrael today: max. possible fulfillment is 80-85% (percentages are made up for effect. Maybe the real numbers are 40% and 80%. The point is that Eretz Yisrael is where G-d has always wanted us to be. That means something even in our time). IY"YH in the time of the Mikdash, etc. Max. potential of fulfillment of Shabbat and all other mitzvot - 100%.

We must be careful to preserve and perform the mitzvot because (among other reasons) it is the mitzvot that project Judaism as an intelligent religion to the nations of the world. This in turn, sanctifies G-d's Name. We must be infinitely careful to remember and transmit to our children, the "Sinai Experience".

Moshe describes for the new generation the details of Matan Torah. He includes a specific warning against the potentially idolatrous thoughts caused by the combination of the magnificent, tangible universe in which we live and the Invisible G-d.

G-d had taken us out of Egypt in order to make us His Nation. He got angry at me, says Moshe, and forbade me to enter the Land. Again, Moshe warns the People against abandoning the covenant with G-d after his (Moshe's) passing.

[P> 4:25 (16)] The next portion is read on Tish'a b'Av morning... In spite of the many warnings against idolatry, Moshe prophesies (predicts) that there will come a time when the People will turn from G-d and be exiled from their Land. It will then come to pass that the People will seek out G-d and return to Him. Moshe emphasizes the uniqueness of the People of Israel and their special relationship with G-d and beseeches the People to remain faithful to Torah and mitzvot. One can hear a pleading in his voice, as if he is begging the people not to go in the direction of his prophecy.

This theme is oft-repeated in the Torah. Do what G-d asks of you. Don't turn away from Him. If you remain faithful to Him, wonderful things will happen to and for you. If you turn away from Him, terrible things will happen. You will turn away from Him; terrible things will happen; and then you will turn back to Him...

The Torah keeps presenting this to us, several times. And we read through the entire Torah in a year and we read the Torah year after year, and we hear the prophecies and the challenges and the commandments. So...

Shlishi - Third Aliya - 9 p'sukim - 4:41-49

[P> 4:41 (9)] Although the cities of refuge will not function as such until conquest and settlement of Eretz Yisrael, Moshe (with enthusiasm to do G-d's bidding) designates the 3 cities on the East Bank - Betzer in the Mishor Wilderness area for Reuven, Ramot in the Gil'ad area for Gad, and Golan in the

Bashan area for Menashe.

These (the mitzvot about to be presented) were given by Moshe to the People following the Exodus in the lands East Bank of the Jordan.

(Note the detail in the description of the location of the people, the repetition of their successes in conquering the "east bank" lands. It seems meant to be encouraging to the people.)

V'zot HaTorah... said when the Torah is lifted, comes from D'varim 4:44. In the Siddur, the words AL PI HASHEM B'YAD MOSHE are added. That phrase appears 4 times in Bamidbar, but 9:23 seems the one from which it is taken.

R'VI'I - Fourth Aliya - 18 p'sukim - 5:1-18

[P> 5:1 (5)] Moshe begins the review of mitzvot with a restatement of the Aseret HaDibrot. He emphasizes that the Covenant at Sinai was not just between G-d and the previous generation, but between G-d and all generations of Jews to come.

MitzvaWatch

The most well-known difference between the two presentations of the Aseret HaDibrot is "Shamor v'Zachor" of Shabbat. Generally, "Zachor" is interpreted as referring to the positive mitzvot and aspects of Shabbat, whereas "Shamor" is taken as warning against violation of the prohibitions. The traditional minimum of two Shabbat candles (although one candle satisfies the halacha), are said to represent these two facets of Shabbat.

It is the intertwined nature of the positive aspects of Shabbat and its prohibitions that is "responsible" for Kiddush on Friday night being obligatory upon women. Rather than treat Kiddush as a pure "time-related positive mitzva" which would (probably) mean that women would be exempt, we view Kiddush as part of the whole Shabbat package, which means full and equal obligation for men and women. The two sides of Shabbat were commanded B'DIBUR ECHAD and are inseparable.

On a hashkafa level, we can see the prohibitions of Shabbat as more than a restricting list of DON'Ts. Abstention from Melacha can be seen as Dayan Grunfeld puts it in The Sabbath — as laying G-d's gifts of creative activity at His feet (so to speak) in homage to the Creator and Master of All. This, on a weekly basis, so that we will not take these gifts for granted nor assume that our abilities and talents are self-produced. There is a subtle difference between not doing Melacha and abstaining from Melacha. If we understand and appreciate the distinction, our Shabbat observance and enjoyment can be greatly enhanced.

MitzvaWatch

The Aseret HaDibrot in Yitro contains 14 of the 613 mitzvot. (The 2nd commandment has 4 prohibitions related to idolatry, the 4th has two mitzvot related to Shabbat, and one each from the other 8.) The first 9 commandments in Va'etchanan contain the same 13 mitzvot as their counterparts in Yitro. Those mitzvot are counted from Yitro. The 10th is worded differently here and is counted separately (in addition to "Thou shalt not covet") against "lust and unhealthy desire" [416,L266 5:18]. The mitzva here deals exclusively with thoughts and feelings; its counterpart in Yitro involves acting on those feelings. V'LO TIT'AVEH in a way, completes a set of prohibitions, that starts



...usly sinful acts - murder, stealing, etc. to a feeling in (LO TACHMOD) which can, and often does, lead to acts which are "milder", but nonetheless "problematic". For example, if a person is jealous of a friend's sweater, and comments about it often enough, the friend might just feel uncomfortable enough to give it to the jealous friend. Nothing wrong, per se, in complimenting someone's sweater, but in this case it is part of the prohibition of LO TACHMOD. And V'LO TIT'AVEH is the feelings even without anything else.

The Aseret HaDibrot lay out in the following manner:

[S>5:6 (5)] Anochi and Lo Yi-h'yeh L'cha, which we consider the first two "dibrot" are contained within a single parsha s'tuma. [S>5:11 (1)] The prohibition against taking G-d's name in vain (vain oaths) is it's own parsha s'tuma. [S> 5:12 (4)] The Shabbat commandment is its own parsha s'tuma. Not only does this command begin with SHAMOR (in contrast to ZACHOR of Yitro), but the "reason" for Shabbat given here is to serve as a reminder of having been slaves and having been freed by G-d (in contrast to Creation as the "reason" in the Yitro version). [S> 5:16 (1)] Honoring parents is a s'tuma. [S> 5:17 (¼)] No murder, [S> 5:17 (¼)] No adultery, [S> 5:17 (¼)] No stealing (kidnap- ping), [S> 5:17 (¼)] No false witness. These four dibrot are each a separate parsha s'tuma, all in the same pasuk! [S> 5:18 (½)] Not to covet another's wife and [S>5:18 (½)] not to lust after anything that another person possesses are each a s'tuma, from the same pasuk, and counting as a single (the 10th) dibra (or dibur). In general, we see that Dibrot, Parshiyot, and P'sukim don't match or line up the way one might have expected.

Chamishi - 5th Aliya - 15 p'sukim - 5:19-6:3

[S> 5:19 (15)] Moshe next reminds the People that those who were present at Matan Torah were afraid to continue hearing G-d's Voice and agreed to listen to the words of a prophet speaking in G-d's Name in lieu of direct communication.

This is a very crucial episode in understanding our Chain of Tradition and the method of transmission of the Oral Law. It made not only Moshe Rabeinu vital to our understanding G-d's Word, but so too the Moshe Rabeinus of every generation. This is so for prophets, during the period in Jewish History when we had prophecy, but it also extends to this day in the way Tradition is passed from one generation to the next. We can say that we have a serious obligation to accept Torah from our parents and teachers, precisely because those that stood at Sinai did not want to hear G-d's voice directly beyond the first two commandments.

Moshe emphasizes that G-d agreed to the People's request.

And yet again, Moshe links observance of mitzvot with the only proper environment for Jewish life - Eretz Yisrael. (This idea is actually expressed in THREE different ways in the final p'sukim of this Aliya.)

Shishi - Sixth Aliya - 22 p'sukim - 6:4-25

[P> 6:4 (6)] The first portion of this Aliya is the first parsha of SH'MA. "...HaShem is One." This statement of Jewish faith is also considered the mitzva to believe in the unity and uniqueness of G-d [417,A2 6:4].

Note that G-d's unity is also part of the mitzva to believe in Him [25,A1 Sh'mot 20:2], but warrants its own mitzva to emphasize this essential element of belief, in contrast to many religions.

"Love" G-d with your entire being [418,A3 6:5] mitzvot, Jewish practices and attitudes are manifestations of Love of G-d.) We must study and recite the Torah [419,A11 6:7] (for practical purposes AND purely for the sake of learning). We are to recite the Shma twice daily [420,A10 6:7], wear T'filin on the arm [421,A13 6:8] and above the center of the forehead [422,A12 6:8], and put a mezuzah on our doorposts [423,A15 6:9].

SDT The mitzva of Learning and Teaching Torah can be fulfilled with one's head, one's intellect. Tell someone a Dvar Torah and you both have fulfilled V'SHINANTAM L'VANECHA. But, tell that same Dvar Torah in an animated way that shows love of G-d and that ignites the emotion of the listener, so that he not only adds to his knowledge of Torah, but his excitement and enthusiasm for Torah and Mitzvot has increased, then you have fulfilled an additional mitzva, V'AHAVTA ET HASHEM ELOKECHA, to love G-d with all your heart (Sefer HaChareidim).

We can generalize this aspect of AHAVAT HASHEM to include all mitzvot. Shabbat, for example. Someone can go through all the motions and not violate the Shabbat; but do it with love and that fulfills V'AHAVTA.

[S> 6:10 (6)] Now we are issued another warning. You'll go into Eretz Yisrael, have big homes filled with all good things, that you did not work for... Still remember that G-d took you out of Egypt... don't turn away from Him...

[S> 6:16 (40)] Do not test G-d... Understood as the prohibition of overly challenging a true prophet and demanding signs from him (beyond what is reasonable to determine his claim as a true prophet) [424,L64 6:16]. Keep the mitzvot... be straight with G-d... so that things will be good for you in Eretz Yisrael...

[S> 6:20 (6)] When your child will ask you tomorrow... tell him "we were slaves to Par'o in Egypt and G-d took us out... and He commanded us... and it will do us good to listen..."

Sh'vi'i - 7th Aliya - 11 p'sukim - 7:1-11

[S>7:1 (11)] Finally, Moshe tells the People that the nations in Eretz Yisrael whom we will encounter are mightier than Israel. But G-d will give them over into Israel's hands. We are required to destroy the "Seven Nations" [425,A187 7:2], not to show mercy to idolaters in the Land [426,L50 7:2], and certainly not to intermarry with them [427,L52 7:3] or any other non-Jews.

Regardless of how secure one is in one's belief, intermarriage and other close contact with alien cultures will have an adverse effect upon the individual Jew and on the Jewish People. In addition to the Torah- prohibition against intermarriage, there are many Rabbinic prohibitions geared to restrict social contact.

We must destroy the idolatry in the Land. We must always keep in mind the basis upon which G-d has built His relationship with us.

It is because of G-d's love for us and His promises to our ancestors that He has taken us out of Egypt.

Know that G-d is trustworthy to keep His promises and reward those who properly follow His ways, as well as punish those who do not.

The final 3 p'sukim of the sedra are reread for the Maftir. The honor of Maftir for Shabbat Nachamu is usually accorded the rabbi or a prominent member of the shul.



Haftara - 26 p'sukim - Yeshayahu 40:1-26

All seven Haftaras of Consolation, which will be read from Pish'a b'Av until right before Rosh HaShana - come from the book of Yeshayahu, and the first word of the first of the seven, gives us the name of this Shabbat, Nachamu. Yeshayahu as a prophet of destruction and Divine punishment for faithlessness, can be seen in ch.1 which was the haftara last Shabbat and in subsequent chapters through #39. With our haftara this week, ch. 40, we see another side of the prophet. G-d commands the prophets (thru Yeshayahu) to bring the message of comfort and the end of Babylonian captivity. How appropriate a choice as the haftara for the Shabbat following 9'Av.

The Jerusalem Institute of Jewish Law Rabbi Emanuel Quint, Dean

Lesson # 245 • **Guardians** (Part Two)

Who may be appointed a guardian

The father may appoint any person he wants to be the guardian of his minor child. He may appoint a Jew or Gentile, a woman or a minor, a mentally deficient person, of a deaf mute. The Talmud and some of the codes also discuss the father appointing a slave as the guardian.

Beth Din should not appoint a Gentile, a woman, or a minor [nor a slave] as a guardian nor anyone who is not qualified, even if he is in possession of Yaakov's assets, unless it is proved that he was appointed by Yaakov. And that is why he is in possession of Yaakov's assets.

It is presumed that if someone is unlearned he is not qualified. It is stated in Ethics of the Fathers 2:6, "A boor cannot be fearful of sin, an unlearned person cannot be scrupulously pious." Beth Din should appoint someone who is reputable and trustworthy; who will know how to protect and assert the rights and interests of the minor and to plead his cause, and who is knowledgeable in worldly affairs, in order to protect the assets left to him by Yaakov and to turn a profit from the operation of the estate. The guardian appointed by Beth Din will have to take an oath regarding his stewardship of the assets belonging to the minor when the term of the guardian ends upon the minor achieving adulthood. If Beth Din cannot find a guardian who is willing to take such oath, they may dispense with the oath. The guardian need not be a relative to the minor, but may be, except that if he is related to the minor, he may not take possession of his real estate. Also, Beth Din should not appoint someone related to any of the judges if the guardian will be compensated for his stewardship.

A guardian may not be appointed without his consent.

Until the guardian takes up his duties by taking possession of some of the assets of the minor or commencing to work on his behalf, he may refuse to embark on the role of a guardian. Once he has taken possession of some of the assets of the minor or commenced working on his behalf, he may no longer refuse to continue the task of the guardian, unless he receives permission from Beth Din, whether or not he receives compensation. Ordinarily an employee may terminate his employment at will (although he may be liable for damages to the employer). That is because a person can be a slave only to God and not to men. A guardian is not a slave to any employer but is an employee of God because he does His work in taking care of the minor. This

is true if the guardian continues to reside within the community. However, if he moves to another community, whether for a protracted period of time or permanently, he may gather all of the assets of the minor, bring them to Beth Din, and terminate his role as the guardian. Beth Din will appoint another guardian to take his place.

Compensation of the guardian

Beth Din may agree to compensation for the guardian it appoints to be paid from the assets of the minor, if the guardian cannot take up his function as guardian because he cannot afford not to receive compensation. Beth Din has to determine if persons who will serve without compensation can act as capably as the persons who cannot afford to act without compensation. If the guardian is to be compensated, it has been suggested that the relatives of the judges should not be appointed; if the guardian is related to the minor, he may be compensated.

The guardian may purchase clothes for himself from the assets of the minor if it is deemed essential to be dressed properly so that he may be respected when he negotiates to enhance the assets of the minor. There is authority that the minor can protest such action on the part of the guardian.

Taking up the role of a guardian

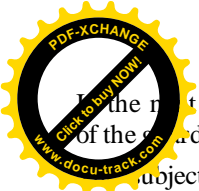
When Beth Din appoints the guardian, he and Beth Din should take an accounting of each and every asset that is being transferred to the guardian. Two written copies of such accounting are made and Beth Din must keep one and the guardian keeps the other. The purpose is so that Beth Din will know what the guardian has to return when his stewardship is over.

Beth Din divides the assets of the estate into component parts. (1) The cash is invested with Yitzchak, a trust-worthy person. The person is described in the codes as one who owns high quality real estate, is trustworthy, learned in Torah studies, and has never been excommunicated. If he does not own real estate, he gives a pledge of broken pieces of gold that are not distinctive. The reason for their not being distinctive is that no person can later come forward and plead that the gold pieces belongs to him. Since the pieces are broken and not distinctive, he cannot prove his allegation.

Yitzchak is to do business with the money and to share in the profits with the minor, The agreement is to give the minor a small percentage of the profits, such a quarter or such other percentage as Beth Din shall negotiate with the guardian, but not to require that the minor bear any of the losses if such ensue. One opinion holds that this person is technically not a guardian; the other opinion holds that he too is a guardian. Beth Din sets the percentage of profits that Yitzchak must turn over to the minor and retains the balance for himself. If Beth Din cannot find a person who is willing to share profits but not require the minor to bear apart of the losses, then Beth Din purchases essentials, such as food for the minors, and real estate is purchased with the balance and delivered to the Beth Din-appointed guardian.

The Beth Din turns over to the guardian everything except for the cash of Yaakov the decedent.

(2) The personal property is appraised and sold in Beth Din, or in the closest market place, and the money realized from the sale is added to the other money belonging to the minor to be used as designated in (1) above. The real estate, all unsold personal property, and accounts receivable are transferred to the guardian.



In the next lesson we shall IYH discuss the duties and powers of the guardian.

The subject matter of this lesson is more fully discussed in volume VIII chapters 290 of A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased via email: orders@gefenpublishing.com and via website: www.israelbooks.com and at local Judaica bookstores. Questions to 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

Torah Study at Night

Sunday night is the 15th of Av, a festive day on which we don't say Tachanun. The mishna at the end of Taanit mentions the various joyful customs and historical events which took place on this day in past generations. Among these is that from this day on they would stop cutting wood for the Temple altar, since "from the 15th of Av the strength of the sun ebbs" and therefore the wood cut afterwards was not dry enough.

The gemara then adds: "From then on, anyone who adds, adds; anyone who doesn't add, ends". This expression, a saying of Hillel found in the mishna (Avot 1:13), refers to Torah study. The connection to Tu beAv and the wood is as follows: As the nights lengthen and the exhausting summer sun begins to burn a little less intensely, we are required to exploit this opportunity to increase Torah study, which is principally learned at night. (Yoreh Deah 246:23.)

The gemara states in a number of places that "One who studies Torah at night, a strand of loving kindness is drawn over him during the day". What is the special blessing of nighttime study? The Iyun Yaakov commentary by Rav Yaakov Reischer (on Chagiga 12b) explains that Torah learned at night is truly Torah for its own sake; during the daytime a person may be studying so that others see him, but nighttime learning takes place in modesty and seclusion.

This explanation of Rav Reischer fits in particularly well with the context of this directive. First, the context of the mishna. Two other sayings from the same mishna in Avot also refer to modesty in study: the first is "One who draws his name, loses his name". The commentators explain that "drawing" the name refers to seeking or attaining fame, meaning that one's name is spread far and wide. The other is "One who makes use of the crown is lost"; a Torah scholar shouldn't seek personal benefit from his status. (Beyond the measure dictated by law and custom; outstanding Torah scholars are rightfully due a number of privileges, such as precedence in selling their merchandise and release from certain taxes.)

This explanation also suits the context of the gemara in Taanit. Immediately preceding the passage we cited, the gemara states that the 15th of Av was the day that those killed in the attack on Beitar were finally buried; Tu beAv brought these individuals the dignity of being covered up after a long period of exposure. And immediately afterwards, we learn that the special dances held on Tu beAv in order to help singles find suitable partners were carried out in borrowed garments in order not to embarrass any young lady who lacks an appropriate outfit. The common denominator is modesty and dignity.

From Tu beAv onward, we should all strive to increase the

amount of daily Torah study, even if only a small amount. At the same time we should redouble our efforts to study Torah for its own sake, not in order to make a display to others.

"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, 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 or 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**

His Terrible Swift Sword (Melachim Bet 9-10)

The righteous man and the prophet as protester and activist against evil, injustice and corruption of all kinds, is a constant figure in our Tanach. This conception has spread far beyond Judaism and has profoundly influenced the political and social thought and action of Western civilization. Our chapter is therefore only one link in the long chain of Biblical tradition. Avraham destroys the idols of his father Terach, Yaakov rebukes the shepherds of Aram for not meeting their obligations as hired workers, Moshe saves the daughters of Jethro from their attackers, Nathan the prophet cried out against David the king, when he sinned with BatSheva: "You are the man", and Eliyahu greeted Achav when he went to take possession of Navot's vineyard: "Have you murdered and also wish to inherit?". Now, Elisha in an act of rebellion sent Yona, who had been brought back to life by Eliyahu, to anoint Yehu instead of Yoram ben Achav, the present king of Shomron. Yehuthen was to kill all of the descendents of the house of Achav, even as Eliyahu had prophesied to Achav after the murder of Navot. This was not an isolated act of one of Israel's prophets. Rather, "[Hashem] will make the house of Achav as He did to the house of Yeravam ben Nevat [at the hands of Basha as foretold by the prophet Achia] and the house of Basha [by Zimri as prophesied by Yehu ben Chanani]" (9:9).

The purpose of all these actions was not a change of regime for political or personal ambition but rather the application of the Divine Reward and Punishment mechanism that is surely a major characteristic of Judaism. Divine Justice had ordered His prophets to call for the downfall of kingly dynasties and the imposition of a death penalty of all their members since they had transgressed His commandments to model their rule on the laws of government in the Torah. Exquisitely symmetrical, the same Justice would call for the downfall and destruction of the dynasties replacing them when these failed to change the royal pattern of behavior as expected. So the house of Yeravam ben Nevat, who was instructed to correct the sins of the house of

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Shomo was destroyed when he set up the two calves – at Dan and Be... - as idols to wean Israel from the Temple worship in Yer... ayim. Basha who supplanted Yeravam simply continued the idolatry introduced by him and so his dynasty had to be terminated. Omri and his descendants who followed Basha [actually Basha was removed by Zimri but since he only ruled for a few months, Omri is considered the successor] but who did evil more than any king before them were now to be destroyed by Jehu. Jehu was rewarded for obeying Hashem by a dynasty paralleling the four kings of Omri. However, when Jehu, while destroying the temple of the Baal and killing all the worshippers, failed to remove the calves set up by Yeravam, his dynasty of four kings was in turn ended.

Yehu was at Ramot Gilead in Trans-Jordan together with the armies of Israel to quell a rebellion by Hazael king of Aram [Damascus], when Yonah came to anoint him. Immediately, he, together with his rebel fellow officers, set out to make their way by chariot to the royal residence at Jezreel in the Jezreel valley. There, the king Yoram was recuperating from the battle wounds inflicted by Aram, with his brother-in-law Achziah, king of Yehuda. The description in our chapter (verse 20) of Yehu's speedy and erratic driving has become a phrase in Hebrew: "to drive like the custom of Yehu". After the two kings were killed by Yehu according to the command of G-d's prophet, Yehu made his way rapidly to Shomron the capital of the northern kingdom of Israel. There he assembled all the priests of the Baal and killed them and destroyed their temples.

It seems that his zealotry to carry out the destruction of the House of Achav and of the followers of Baal was not pure but had elements of self-aggrandizement. He made a public announcement of zealotry whereas Eliyahu had privately said to G-d, "I have been zealous for Your sake" (Melakhim Alef 19:10), and it was Hashem Himself who said the same about Pinchas (Bamidbar 25:11). So the text tells us that later: "Yehu did not follow the law of G-d wholeheartedly".

Chazal were puzzled at what brought Yehu who was a tzadik, to the sin for which his dynasty had to be ended. One opinion is that the lie and subterfuge that he used in destroying the Baal worshippers was his downfall as he was later caught in his own snare. "Sages be careful with your words" (Pirkei Avot 1:11). "Said Abayei, Yehu made a covenant with his lips", when he enticed the worshippers of Baal to come in their masses in order to massacre them: 'Ahav worshiped Baal a little, Yehu will worship him a lot'" (Sanhedrin 102a).

In the same source, Rava taught that Yehu learnt from Achia Hashiloni's anointment of Yeravam, G-d's consent to his ways and therefore retained the Golden Calves to prevent Israel going up to the Temple.

"Yehu was a G-d fearing man but when power and control came to him, he became corrupted. The Torah referred to him: 'And Jeshurun waxed fat [rich-powerful] and he rebelled'" (Devarim 32:14)(Eliyahu Zuta 7).

Yehu was accompanied by Yehonadav ben Rechev the Kenite, who, since he was zealous for the worship of G-d, agreed to join the mission of destruction. The Rechabites were the descendants of Yitro and we hear of them again from the prophet Yirmiyahu (35:6-10), that Yehonadav had commanded his descendants to follow a simple and modest lifestyle as being more conducive to spirituality and the worship of G-d. They did not want a portion in the Holy Land but dwelt in the wilderness at the fringes of Eretz Yisrael, continued to dwell in tents, abhorred war and violence, and abstained from wine and

luxuries. Yehonadav, seeing what happened to Yehu, wanted to remove his descendants from power that corrupts.

This is the 47th installment in Dr. Tamari's series on "Tanach 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 Instead of answering a question we received, we want to discuss the following question, which we often ask ourselves. What is our role and mandate in the "Ask the Rabbi" service, a relatively new forum for answering (and publishing some) halachic questions?

A There have always been three basic forms of deciding halachic questions that arise. The first sounds surprising but is actually the most common. A layman independently deals with questions that arise based on his memory, sources at his disposal, or his intuition. Sometimes this is done responsibly and sometimes less so, but the phenomenon is inevitable.

A second type of halachic decision is reached by the local rabbi. He is the local expert on halacha and, also importantly, on local practice and his congregants' backgrounds and needs. He answers some questions effortlessly, whereas others require hours of research, analysis, contemplation, and halachic acumen. However, rarely does the local rabbi take on a halachic consensus on a crucial matter or render a decision that creates a new minhag. His standard ruling, given orally and often informally, does not serve as a precedent beyond his local constituency.

The third type of halachic decision is one that is rendered by a recognized posek (expert halachic authority). Rulings of such poskim are rendered in three possible, primary forums. 1) The posek is himself a local rabbi, who answers questions and gives instructions to his community. 2) He writes sefarim on halachic topics, which are studied by rabbis and knowledgeable laymen throughout the world. 3) He answers questions that are posed to him by rabbis throughout the world, who see the posek as a world-class authority to be turned to for questions that they deem to be too complex or too weighty to handle alone. Many



These responses have been preserved for posterity, and they include straightforward answers along with surprising or shocking rulings on old and new questions alike.

For a decade and a half, Eretz Hemdah has been answering questions posed by rabbis, as described above. All of our responses underwent a process of approval by leading halachic authorities, originally, by our mentor, Harav Shaul Yisraeli z.t.l. and, subsequently, a very qualified panel of rabbanim. The responses have been published in the volumes (five, to date) of Bemareh Habazak and have taken their place in many bookshelves of halachic literature.

The idea of the Internet, Ask the Rabbi service was not to use new technology to provide the same service. Rather it was to use technology to widen the reach of the rabbinate to benefit those who either do not have local access or, for some reason, do not desire to take a specific question to a local rabbi. (We often steer those who ask us to local resources and refuse to deal with matters that are in another's jurisdiction.) We have the disadvantage of lacking an ongoing relationship but have the advantage of sending written responses that have undergone review by a distinguished panel of rabbis (volume and language do not allow the same group). We choose questions that we feel are appropriate for the public and share them with a broad, reading public.

Our intention in the public forum is to inform and educate, not to render earth-shaking rulings. We, as a matter of principle, do not argue on the clear, halachic consensus. (Of course, a consensus is a highly subjective term, and changing situations may impact on the application of classical rulings). Nor do we lightly disagree with accepted practice, even if, in our opinion, classical sources raise questions on the practice. (The reader should be aware that a practice that is accepted in one community may not be accepted in others). So we request the following of our readers. If you think that we have contradicted a halachic consensus or widespread practice, please re-read the article, revisit the sources or the prevalence of the practice, and/or contact us with your insight. We will be happy to explain and/or reconsider, as appropriate.

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 or www.erezhemdah.org. And/or you can receive Hemdat Yamim by email weekly, by sending an email to 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

R' Leibele Katzenelenbogen of Brisk was considered to be one of the greatest Torah scholar of his generation. People from all over the world would send him their questions in halacha. He would answer all these questions personally, but, unlike the other great Torah scholars who always explained why they ruled as they did, he would simply give his ruling without any explanation.

Once he was asked why he acted differently from the other great Torah scholars, and gave no reasons for his decisions.

"When a person asks a question in halacha", said R' Leibele, "he has three possible goals in mind: he wants to see how great a Torah scholar he is, he wants to see how good a person answering him is, and he wants the halachic decision. I see the person's ability in Torah from his question, and I am not concerned with showing him my ability. All that remains, then, is for me to write what the halacha is."

R' Yosef Shlomo of Kandia would say: Before I teach others what I know, I must teach myself what I don't know.

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).

[3] Candle by Day

We must do G-d's will without thought of being its beneficiaries.

- From A Candle by Day by Rabbi Shraga Silverstein

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

In English, it's ALUMINUM FOIL, although some people still call it tin foil or silver foil. (Was it once made from tin? Certainly not silver.) In Hebrew, most people call it NIYAR KESEF, which is consistent with silver foil, but its correct name is... R'DID ALUMINIUM.

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

"Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill country and Lebanon" (Devarim 3:25).

Thus Moshe beseeched God to be allowed to enter western Eretz Yisrael.

Our Sages teach us that Moshe's desire to enter the Land was motivated by a spiritual need. Rabbi Simla'i expounded: Why did Moshe wish to enter E. Yisrael? Did he need to eat of its fruit or fill himself of its goodness? Rather, Moshe said: "Many mitzvot have been commanded to Israel and can be fulfilled only in E. Yisrael; I will enter in order to fulfill these mitzvot." (Sotah 14a)

Or HaChayim relates Moshe's request to the Talmudic statement: "One who walks four cubits within the Land of Israel is guaranteed that he is a 'son of the World to Come'" (Ketubot 111a). Moses wished to enter the Land for the "benefit of his soul and for the desired pleasure, which is the World to Come."

Iyyun Ya'akov, in turn, relates this Talmudic statement to another: "The Holy One, blessed be He, has only the four cubits of Halakha." He explains that one who walks the four cubits of Halakha within the Land of Israel, whose atmosphere conveys wisdom, is guaranteed the World to Come, as our Sages say: "One who repeats Halakha daily is guaranteed the World to Come."



The wis... to suggest another explanation, based upon the... of the Maharal, who comments that "four cubits" ...nts one's personal space. Walking four cubits represents... leaving one's space. Thus, the Talmud is saying: One who takes advantage of the Land of Israel to further himself spiritually is indeed guaranteed that he is a "son of the World to Come."

Shani Taragin, Jerusalem

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

Concerning the comment last week about borrowing a Tish'a b'Av melody for Lecha Dodi, SG writes that it might be the other way around. His source says that it is an original Lecha Dodi melody for the 3 Weeks.

TU b'AV is called one of the most joyous days in the Jewish Calendar...

The decree upon Dor HaMidbar for the sin of the spies ended, and the last group of men received a reprieve.

Celebration of the end of the wood collecting for the Beit HaMikdash.

Greater unity among the tribes as a result of the de facto ban on inter-tribal marriages being declared a mistaken notion. And a ban against the tribe of Binyamin was lifted.

Burial, after a very long delay, of the victims of Beitar.

TU b'AV is a day that reminds us of G-d's forgiveness and compassion, of the unity of Bnei Yisrael, of the involvement of the people in the Beit HaMikdash.

[7] G'matriya Match

AZ YAVDIL MOSHE SHALOSH ARIM B'EVER HAYARDEN MIZRACHA SHEMESH: (D'vraim 4:41)

An inadvertent killer leaves IR MIKLAT with the death of the Kohen Gadol. The connection between kohen and a sinner's atonement is stated in this G'matriya-Twin pasuk (Bamidbar 15:28 - g'matriya of each pasuk is 2802):

V'CHIPER HAKOHEN AL HANEFESH HASHOGEGET B'CHETAH BISHGAGA LIFNEI HASHEM L'CHAPER ALAV V'NISLACH LI:

[8] MA RABU MAASECHA HASHEM...

Wart Hog Made famous and even lovable by the Lion King character PUMBA (see below), the wart hog occurs mostly in Africa, south of the Sahara... Head and body length .9-1.5m, tail length .25-.5m, shoulder height .635-.850m, weight 50-150 kg. ...long, thin mane of coarse hair extends from the nape to the middle of the back, where it is broken by a bare space, and then continues on the rump. The remainder of the body is covered with sparse bristles... skin and hair are dark brown to blackish... The warts, which are prominent only on the males, are skin growths... side of the head, in front of the eye. When an animal moves slowly, the tail hangs limply, but when it runs, the tail is carried in an upright position with the tufted tip hanging over... usually diurnal (active in daytime). To

sleep, rear young, and find refuge from predators, the... on holes, either natural ones or those made by the a... usually inoffensive but will defend itself when cornered... and can inflict severe wounds with its tusks... enjoys mud baths... maximum running speed is 55 km/hr... poor eyesight, good hearing and smell... feeds on grass, roots, berries, the bark of young trees (relatively non-destructive of what it eats)... kneel while feeding... males engage in highly ritualized battles... injuries are rare. Vocalizations include various grunts, growls, snorts, and squeals, which are used for greeting, contact maintenance, threats, warning, and submission... gestation period is 171-75 days. The number of young per litter is 1-8, usually 2-3. The young (piglets) are temporarily driven away when the female is about to bear a new litter, but they may subsequently rejoin the family. Males separate from their mother by the age of 15 months. Females stay longer, perhaps in permanent association...

[9] Divrei Menachem

In Parshat Va'etchanan we revisit the Aseret Hadibrot in which a distinction is made between commands between Man and G-d and those between Man and Man. The status of the command to honor one's parents, however, is confusing.

For parents are partners with Hashem in the act of creation; thus respecting one's parents is surely offering honor to the Creator of all things. Curiously, the degree to which honor of parents is embedded in civilization can best be learned from the nations.

The Talmud (Kiddushin 31a) cites the story of Dama from Ashkelon who refused to sell a precious stone needed for the Eifod, the breastplate of the Kohen Gadol, because the key to his jewel box was under the pillow of his sleeping father. Furthermore, Rabbi Shimeon ben Gamliel acknowledges the wicked Esau's habit of consistently wearing royal clothes in the presence of his father, Ya'akov (Devarim Rabbah 1:14).

Rabbi M. Miller explains that the value demonstrated by these heathens was admirable but operated on the level of expediency. It seems as if they were following an instinctive sense of prudence, what Kohlberg defined as the morality of conventional role-conformity. For Jews, however, the ideal source of ethical awareness is the sense of gratitude to G-d. Clearly, it is up to us to choose.

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.

Yeshayahu and the Rebuilt Mikdash - Bayit Shlishi

The fact that this article on redemption and Bayit Shlishi had to be written before Tish'a b'Av made me pause. I recalled an ancient Midrash. "When the Arab's cow wailed, they knew that the Beit HaMikdash had been destroyed and when it wailed a second time, they knew the redeemer of Israel had been born..." The Yerushalmi notes that "on the day that the Mikdash was destroyed, Melech HaMashiach was born." The



Ben Zabar wrote, "Some of the sages say that Eliyahu will come before the coming of the Mashiach. But regarding these matters and similar, no one knows how it will be until it will be. For these matters are unclear in the prophets. Even the Sages themselves did not have a tradition regarding these matters and could only attempt to understand the Pesukim. Therefore there were disagreements in these matters" (Hil. Melachim 12:2). Nevertheless, reviewing some of the pertinent Nevu'ot - prophecies - in Yeshayahu can be very instructive.

The restoration of the Beit HaMikdash will end the Galut and symbolize the complete and final restoration of Am Yisrael in Eretz Yisrael. The prophet Yeshiyahu (60:4-9) rhapsodizes, "...Thy sons come from afar, thy daughters are carried on the side... you shall see and be radiant... because the abundance of the sea shall be turned to you, the wealth of the nations shall come unto you. The caravans of camels... shall bring gold and frankincense and shall proclaim the praises of the Lord... They shall come up as welcomed offerings on My altar and My glorious House shall I glorify." The Navi is saying that the Mikdash will be built before the complete in gathering of the exiles. He describes the in gathering. "Who are these who fly as a cloud, and as the doves to their cotes? Surely the isles shall wait for Me and the ships of Tarshish will... bring your sons from afar – their silver and their gold with them – for the name of the Lord your G-d and for the Holy One of Israel - because he has glorified you". Metzudat David comments: "You, Jerusalem, lift up your eyes and look around and see all your people gathering to come to you... Your children will be coming from all sides; your face will light up with joy. Great wealth of the idol-worshippers... will come to you... The House of My Glory, this is the Beit HaMikdash which will be glorified by the gifts the nations joyfully will bring to it. The nations will ask the Jewish people, "Who are these who fly - swiftly as a cloud? "He shall glorify you" – for He gives you glory, splendor and great importance." The process of Geula seems to be this. First some of the exiles return to Eretz Yisrael. The nations will see this process as a sign from Heaven and will contribute lavishly and praise G-d. (Compare "Shir Hama'lot" ...then said they among the nations, the Lord has done great things with these" - to those who were returning to Zion... Tehillim 126:2) Their contributions will be welcomed in an already existing Beit HaMikdash, the fame of which will encompass the world. Only then will the rest of Am Yisrael return to Eretz Yisrael bringing their possessions with them and be "glorified."

In perhaps his most celebrated prophecy, Yeshiyahu predicts that the new Mikdash will be the world center of Torah and not only for the Jewish people. "And it shall come to pass in the of days that the mountain of the House of the Lord shall be established as the chief of the mountains, And shall be exalted above the hills;and all nations shall flow unto it. And many peoples shall go and say: 'Come ye and let us go up to Har Hashem, to the House of the G-d of Jacob – the Beit HaMikdash - and He will teach us of His ways and we will walk in His paths.' For out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he will judge between the nations, and shall decide for many peoples; and they shall beat the swords into plowshares and their spears into pruning hooks..." (Ibid. 2:2,3) The Radak (R. David Kimchi) explains, "Every place that refers to the 'end of days' actually refers to Yemot HaMashiach... The Mountain of Har Hashem – this is Har HaMoriah wherein is built the Beit HaMikdash... Come and let us go – one nation shall say to another He will teach us His ways. And who will be the teacher? Melech

HaMashiach." In that glorious time, the fame of the Mikdash will have spread to all nations. The wisdom taught in the Beit HaMikdash will be the topic of conversation all over the world and people will arrange to "go up" to the Mikdash together. The knowledge gained by the nations will be put to practical use to improve their own lives. "All nations shall flow to Har Hashem." not "walk" or "go" but they will flow swiftly like a river... Jerusalem will be acknowledged as the world religious and moral center, the Mikdash will be preeminent religiously, morally and even politically. There will be total disarmament and world peace, the Mashiach will adjudicate disputes between nations. Note that the Beit HaMikdash will be built in an era before world peace is established and it will take time before "it is exalted over the hills."

The new restored Beit HaMikdash will serve as the center of Divine worship not only for Jews - but for Bnei Haneichar Hanelvim Al Hashem – non-Jews who "attach themselves to Hashem". Shabbat will be the sign of this connection. "The strangers who attach, who join themselves to the Lord, to minister to Him, and to love the Name of the Lord, to be His servants – All who keep Shabbat and do not desecrate it and hold fast to My Covenant, I will bring them to My holy mountain, and make them joyful in My House of Prayer; Their burnt offerings and their sacrifices willingly shall I accept on My altar, for my House shall be called a House of Prayer for all peoples. (Yeshayahu 56:6,7)" The Radak explains, "Just like someone receives a guest joyfully into his house, in the same way Hashem will tell the Kohanim to receive joyfully those who come to become part of the Jewish people – Lehitga'yair. They – the proselytes, Gerim - will rejoice that they are in the Azara - this is the Beit Tefillah – every year with Am Yisrael with their prayers and their (now acceptable) burnt offerings and sacrifices..." Rashi adds, "(The Mikdash will be) for all the nations, not only for Israel. Metzudat David concurs, "That is to say that it (the Mikdash) will be prepared as a Beit Tefillah for everyone." The non-Jews who "attach themselves" to Hashem will prove it in two ways; they will observe the Shabbat and hold fast to the Covenant. These faithful people will bring their Korbanot to the Beit HaMikdash and their offerings will be accepted willingly on Hashem's altar. Shining forth in royal radiance, the Beit HaMikdash becomes the world center of prayer.

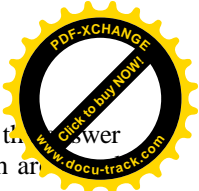
But the sequence seems wrong. Shouldn't adherence to the "Covenant" come before Shabbat observance? Not necessarily. Here we learn something of the thought process of the future Gerim. The observance of Shabbat is the sign of the Jew's belief in creation of the universe by a purposeful Creator, it did not simply "evolve". When the nations truly grasp and understand this concept on an intellectual level, then they will be ready to join Am Yisrael.

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

Towards Better Davening & Torah Reading

It is fairly well-known that if one begins a bracha, and says BARUCH ATA HASHEM, and then realizes that the bracha should not be said, he/she may "prevent" G-d's name from being said in vain by quickly adding the words LAMDEINI CHUKECHA, thus completing a pasuk in Tanach, specifically T'hilim 119:12.

BARUCH ATA HASHEM LAMDENI CHUKECHA:



...pasuk in Tanach with G-d's name in it is NOT taking His name in vain, so the quick adding of the words in the pasuk "does the trick".

If one got to the next word before realizing that the bracha should not be said - BARUCH ATA HASHEM ELOKEINU - then here is what one source (quoted in EIM LAMIKRA HASHALEIM) suggests. Say the rest of D'varim 5:2 (this week's sedra, which is why we are looking at this topic in the first place):

HASHEM ELOKEINU KA'RAT I'MANU BRIT B'CHOREV:

Having said HASHEM ELOKEINU in vain, adding the words KARAT IMANU B'RIT B'CHOREIV finishes off a pasuk in Torah, which "saves" the names from being in vain. The words one started with in this case - BARUCH and ATA - are ignored.

The two words HASHEM ELOKEINU appear 85 times in Tanach, including 5 times at the beginning of a pasuk, which is what is needed here. The choice of this specific pasuk might be motivated by its being the shortest of the five candidate p'sukim.

Without recourse to finishing a pasuk and thus saving the utterances of G-d's names from being in vain (because more than the first three or four words were said), the common practice is to say:

BARUCH SHEM K'VOD MALCHUTO L'OLAM VA'ED:

this does not mean that the Names were not in vain, but it at least acknowledges the sanctity of the Name(s) by stating that His Names are blessed for ever and ever.

These details should show us how concerned we should be about proper respect and reverence for G-d (and His names), and how we should be careful to avoid the disrespect of taking His name in vain.

Parsha Pix

Upper left is a plus and minus in a negation circle. The Torah forbids (a few times) adding to the Torah or detracting from it.

Once again, the Torah tells us of the mitzva to designate cities of refuge - 3 on the east side of the Jordan (and 3 on the west side).

The LUCHOT in the TORAH on the mountain stands for the repetition of the Aseret HaDibrot (with changes) and reminds us that the whole Torah was given by G-d at Sinai, not just the Big Ten. That is, the Aseret HaDibrot, which are within the Torah, that was given on Har Sinai.

The Shabbat candlesticks represent SHAMOR and ZACHOR. They are contained B'DIBUR ECHAD, in one speech-bubble.

The hearing ear represents SH'MA, not just the famous one, but the many times the Torah commands us to listen (and understand). If you look through the sedra you will find several SHMAs.

The warning lights represent Moshe's warnings to us to remain faithful to HaShem and not to be confused by what we witnessed but cannot completely comprehend.

The big number 1 is for HaShem Echad, as well as the other pasuk that emphasizes G-d's Unity, 4:35, ...there is none besides Him.

The reminder-finger is for the command to never forget the Sinai experience and to pass on the memory to future

generations.

The Seder plate is for the Chacham's question and the answer of We were slaves to Par'o in Egypt... both of which are in Va'etchanan.

And speaking of holidays, there is a Simchat Torah scene at the bottom-right. This is for the pasuk ATA HOR-EITA LADA'AT... Which is associated with Simchat Torah (in the minds of Nusach Ashkenaz daveners, at least).

At the bottom is a speaker, and a video monitor crossed out. On that great day of Revelation at Sinai, we HEARD what was said, but we did NOT SEE any image. This is mentioned more than once, and is a reason for Moshe's deep concern and warnings to the people.

The (clock) face in the face is for the term PANIM BIFANIM, the description of the direct, intimate communication of G-d to the people of Israel. And it refers not only to the generation that actually stood at Sinai, but also refers to the new generation. And by extension, to all subsequent generations.

Which brings us to the space telescope (Hubble?) which is used to follow the Navi Yeshayahu's words at the end of the Haftara of Shabbat Nachamu: Lift your eyes heavenward and see Who created this.

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 (D'VARIM) TTriddles:

- [1] Except Kalev and sound
- [2] 27 before, 18 in, 89 after
- [3] [4] [5] plus three elements of the ParshaPix

And the envelope, please...

Slim pickins, as they say...

[1] ZULATI, except for... The word appears 9 times in Tanach, but only two of those occurrences are in the Chumash, one in D'varim and the other in Va'etchanan. In D'varim, Moshe is telling the people of the decree of "the first Tish'a b'Av", that none of the adult male population that came out of Egypt will go into EretzYisrael, ZULATI, except for Kalev b. Yefuneh (and Yehoshua b. Nun). In Va'etchanan, Moshe is telling the people about MAAMAD HAR SINAI, that there were many miraculous things happening, that the people did not see an image, only sound, ZULATI KOL. (Audio feed was working; no video feed.)

[2] We call the sedra and the book, D'varim. But the actual word that appears in the beginning of the book and sedra is HA-D'VARIM. Which led to curiosity as to how many HAD'VARIM there were in the Tanach. 134 is the answer. 27 in the first four books of the Torah; 18 in D'varim, and 89 after D'varim, meaning in all of NACH. There are more HAD'VARIM in D'varim than in any other book of the Torah, but there are many more HAD'VARIMs in Yirmiyahu (33) than in any book of Tanach. JTYLTK. And out of the 5 EILEH HAD'VARIMs in Tanach, only one is in D'varim, but there are



2. SHOT. And, if you haven't had enough of this topic yet, here are 8 D'VARIMs in Tanach, including 3 in D'varim.

See unexplained elements of the ParshaPix are:

[3] The stars at the top which represent the description by Moshe of the size of the nation: G-d has caused you to multiply and here you are as numerous as the stars of the heavens;

[4] The blank face with a question mark is for LO TAKIRU PANIM BAMISHPAT (D'varim 1:17); and

[5] the compass pointing north, as in D'varim 2:3 - ...P'NI LACHEM TZAFONA, turn to the north.

This week's TTriddles:

[1] First's question - universal answer

[2] Could be a description of Sully's factory

[3] Cover your eyes for the span of Bayit Rishon

[4] As G-d has commanded you... twice... and his fields

[5] Holy pair spelling variants count: TORAH (NACH) 4 (289); 21 (16)

[6] Tish'a b'Av TTriddle: Double Reverse

[7] Then it was only in 3; now it's in 3 and 9

MEMBERSHIP

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;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.



TORAH TIDBITS AUDIO
www.israelnationalradio.com
 Divrei Torah, music, and "other stuff"
 Now part of "Lions of Judah"
 THU 5:00pm, 8:00pm, 11:00pm,
 FRI 2:00am, 7:00am, 10:00am, 1:00pm, 4:00pm
 and clickable on the above homepage

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:

THE TRAVEL DESK for making reservations and receiving info of Israel Center tiyulim. And, to help you - whether 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

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.

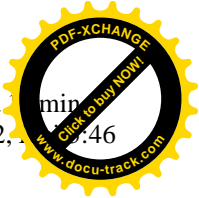
CANCELLATION POLICIES We reserve the right to charge a cancellation fee in case of last-minute cancellations. Also... Price of tiyul is based on a minimum number of participants.

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

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 defense army of Israel: Monday, August 2nd - BOOKED, Monday, August 9th - BOOKED - Watch for announcements of other dates

Call to be put on a priority list for a future Palmach Museum visit

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 at the foot of Keren Kayemet 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.

- 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 MEHADRIDN, 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
- Carlton, Nahariya, valid August 1-5, 8-12
710NIS per couple, per night, B/B
- Dan Panorama, Jerusalem, valid August 6-7, 13-14
SHABBATOT 1130NIS 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 TT629

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), 12-19 Men. Av (July 30 - Aug 6)

Friday

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

"Early Shabbat Minyan" Nachamu: 5:56pm, Mincha minyan before Plag; Kabbalat Shabbat after Plag • Ekev 5:52, 5:46

Shabbat DAY

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

Dvar Torah & a Play with Yaacov Peterseil and...

Motza"Sh

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

Sunday thru Thursday

in the Ganchrow Beis Medrash (first floor)

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

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 - resumes August 15

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

10:30am (women) Yom Kippur Machzor with Tonia Frohwein

1130am: (men & women) Parshat HaShavua with Shprintzee Herskovits

7:30pm (Men & Women) Issues in Jewish Thought as they emerges from the Torah with the help of Ramban's Commentary - Now studying: The Early Generations & Bnei HaElohim - Who are they? with Rabbi Chaim Eisen

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?

Monday

N'SHEI LIBRARY - reopens AUG. 15

9:15am (men & women) From Galut to Geula —The Prophecies of Yechezkel with Rabbi Neil Winkler

10:30am (men & women), "Not Like Egypt" what kind of Blessing is Eretz Yisrael by Rabbi Chaim Eisen

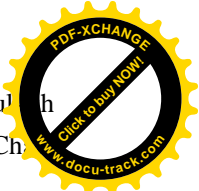
Pearl Borow will resume IY"H on Aug. 23rd

Rabbi Leff will resume IY"H on Aug. 16th

Dr. Henry Goldblum will resume IY"H in September

11:36am (women) JOY and TU B'AV 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,



1:05-1:45pm, Call Sura Faecher, 9932524
 Video Lunch: Monday, August 2nd, 12:30pm, in the
 Library (free): THE ROLE OF A NAVI (Part 2) by Mrs. Pearl
 Borow

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

Pri Chadash Women's Writing Workshop with Ruth Fogelman
 (628-7359) & Mindy Aber Barad (643-5276)

MON 8:30pm • AM SEGULA "Curing the Jewish Heart"
 lecture series with Eli Yosef

MASK - Mothers & Fathers Aligned Saving Kids, J'lem
 Chapter at the OU Israel Center • www.maskjerusalem.cjb.net •
 050-754-2717, Biweekly, Monday night meetings will resume
 on Monday, August 23rd

New monthly series of Authors Evenings,

Interviews, audience participation, videoing for "Jerusalem
 Book Reviews"

Monday, August 2nd, 8:30pm (first Monday of the month):

An Account of Authentic Compassion during the Holocaust, by
 Reha and Al Sokolow, Ruth and her husband Walter must hide
 their newborn child from the prying eyes of the Nazis... Their
 defiance in the face of imminent deportation, roundups and
 massacres... takes us on a frantic race against time. One decent
 German woman, Maria, reaches out to Ruth and her family and
 saves them from certain death. She goes beyond the normal
 definition of compassion, giving her own Aryan papers to these
 fearless Jewish outcasts. This is a compelling account of
 survival when — in the midst of evil and despair —
 compassion and decency prevailed. This story will inspire
 many... even in an era where the plague of anti-Semitism has
 once again begun to spread., Devora Publishing • J'lem / N.Y. •
www.devorapublishing.com

Tuesday

Rabbi Adler and Rabbi Gold will resume IY"H Elul-ish

9:00am & 9:55am: A person shall not open his mouth to the
 Satan with Dr. Hayim Abramson

10:50am: Parshat HaShavua with Rabbi Mordechai Spiegelman

11:00am: (in Hebrew) The Mitzva of SHMA •with Dr. Hayim
 Abramson

11:45am (women) Review of the weekly Farbrengens of the
 Lubavitcher Rebbe with Raizel Zisk

Tuesday, August 3rd, 12:30pm, in the Library (free):
 UNDERSTANDING HALACHA by Rabbi Dr. Natan Lopes
 Cardozo

Tuesday, August 3th, 8:00pm: The Strangest, Yet
 Most Profound Amida, Only 44 more study &
 preparation days until Rosh HaShana, Shiur by
 Rabbi Chaim Wasserman, Rabbi of YI of
 Passaic-Clifton; Editor, The Rabbi's Letter

Wednesday

Wednesday, August 4th, 10:00am: The Seven
 Haftarot of Nechama: The Message & Meaning of
 Comfort, Shiur by Shprintzee Herskovits

Rabbi Gordon and Rabbi Gold will resume IY"H Elul-ish
 Wednesdays 11:45am: Hebrew-reading Ulpan with Chaim
 Abramson

Lunch and Video: Wednesday, August 4th, 12:30pm, in the
 Library (free), On a Lack of Kavana when Davening by Rabbi
 Aharon Adler (part 2)

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

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)

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

8:00pm: Legends from the Gemara with Reb Yosef Schreiber

Friday

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

Upcoming at the Israel Center

Meet the Author: Hear his Story

Monday, Aug 9, 10:30am

Dr. Moshe Avital, Mazo Publishers

"Not to Forget Impossible to Forgive"

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

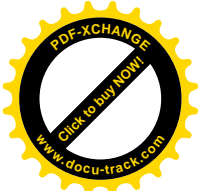
Immediate results - this is not talking psychology!

Tofa'ah:

Join us (not all of you; just women and girls) for an Inspiring
 and Enjoyable Evening of Jewish Music

Music by women... for women

Wednesday, August 18 8:30pm • The evening following Rosh
 Chodesh Elul



Yesh Chai • 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 at 9:00pm
 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

Some details of the second annual Health Day Beit Tovei Ha'ir in conjunction with the Jerusalem Municipality
 SUN Sep. 5 • 10:00-14:00 at the Israel Center
 Medical check ups by professional nurses of the public department of the J'lem Municipality: Blood pressure, Sugar Level, Gastro prevention of Tumors, Weight, ear & hearing..., Eye Tests with Dr. Mazover and the professional mobile station of Shaare Zedek Glaucoma and cataract testing,
 Meet the world of Alternative Medicine by the "Insitute Shalem" - Reflexology, Shiatzu...,
 Health Lectures by
 Prof. Alan Rubinow, M.D.
 Dr. Henry R. Hashkes M.D.
 Dr. Auri Spigelman, M.D., M.P.H. FACS
 Dr. Morton Seelenfreund, M.D.,
 FREE ENTRANCE • Call 531-84 91 (Michal)

Friends & former students of Rabbi Yaakov Schroit are invited to a get-together in his honor, to be held at the Israel Center (22 Keren HaYesod, J'lem) on Thursday, August 12th, 7:30-9:30pm (no gifts please) Please let us know if you might be coming - Miriam Grunwald 563-1735 • Elke Kupietzky 561-1347

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Israel Center Cafe

Delicious meals and snacks, soups, sandwiches, salads...
 Under the supervision of OU-Israel Mehadrin
 Located on the lower level of the Israel Center
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