



TT #630
שבת פרשת
עֵקֶב



August 6-7 '04 • כ' מנחם אב תשס"ד
**This Shabbat is the 316th day (of 355);
the 46th Shabbat (of 51) of 5764**
We read/learn the FIFTH perek of Pirkei Avot

וְעֵתָהּ יִשְׂרָאֵל בְּמֵה ה' א' לְהִיךְ שִׂאֵל בְּעַמָּה...
דברים י"ב

ZMANIM - HALACHIC TIMES

Correct for TT #630 (Jerusalem)

Candle lighting (Eikev) • 6:56pm (earliest - plag - 6:07)
Havdala - 8:10pm • Rabbeinu Tam Havdala - 8:50
Ranges are THU-THU 18-25 Men.Av (Aug 5-12)
Earliest Shacharit - 5:03-5:08am
Sunrise - 5:57½-6:02am
Sof Z'man Kri'at Sh'ma - 9:21-9:23am (8:30-8:33am)
Sof Z'man T'fila - 10:28-10:30m (9:55-9:57am)
Chatzot (halachic noon) - 12:45-12:44pm
Mincha Gedola (earliest Mincha) - 1:20-1:18pm
Plag Mincha - 6:07-6:02pm
Sunset - 7:37-7:30½pm (7:32-7:26pm)

Candle Lighting and Havdala for other cities

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

Shabbat	Plag	City	Havdala
7:14pm	(6:10)	Gush Katif	8:13pm
7:13pm	(6:09)	Raanana	8:12pm
7:12pm	(6:08)	Beit Shemesh	8:11pm
7:13pm	(6:09)	Netanya	8:13pm
7:13pm	(6:09)	Rehovot	8:12pm
6:53pm	(6:09)	Petach Tikva	8:12pm
7:11pm	(6:08)	Modi'in	8:10pm
7:12pm	(6:08)	Be'er Sheva	8:10pm
7:11pm	(6:07)	Gush Etzion	8:10pm
7:12pm	(6:08)	Ginot Shomron	8:11pm
6:56pm	(6:07)	Maale Adumim	8:10pm
7:07pm	(6:08)	Tzfat	8:11pm
7:11pm	(6:07)	K4 & Hevron	8:10pm

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...

We're between KL and Rosh Chodesh Benching, so let's take a look at some Men. Av history.

The 19th of the month is the 272nd yarhzeit of R' Yaakov Kuli, better known as the author of Me'am Lo'ez.

The 21st is the 86th yarhzeit of R' Chaim b. Yosef Soloveitchik, the famous R' Chaim of Brisk.

And back to the time of the Chashmona'im (a bit over 2000 years ago), there was an interesting minor holiday on the 24th of Menachem Av. (according to Megilat Taanit; the Gemara puts it in Tevet.) During Greek rule over Eretz Yisrael, there was a decree requiring the Jews to follow the law of inheritance according to Greek law, and not Torah law. Greek law was the same as the rulings of the Tzedokim... The voiding of the decree by the House of the Chashmona'im was considered a victory for Torah Judaism and a cause for celebration.

LEAD TIDBIT

Lesson-filled Two-part Summary

In the first part of Moshe Rabeinu's farewell address to the people - in the sedras of D'varim, Va'etchanan, and Eikev - many things are said, many times each, in different ways. We can, perhaps, summarize what Moshe Rabeinu is trying to impress upon the people, the new generation about to enter Eretz Yisrael. And that summary is contained in no less than the first two parshiyot of the Sh'ma. The first part is from Va'etchanan and the second passage is in Eikev. These two parshiyot are the contents of a Mezuza; they are two of the four parshiyot in T'filin; they are two of the three passages of the twice daily (and more) of Kri'at Sh'ma. Look what each parsha says.

Start with a simple but eloquent summary of the basic belief in G-d. HaShem Echad echoes the first two Commandments of the Aseret HaDibrot. Follow that be the command to love G-d and study His Torah so that we will know what He wants of us and do it all with the best possible motivation. Aside from this straightforward, foundation stone of Judaism (it's really more than that - it's ALL of Judaism; the rest is detail), we also find the mizvot that remind us of this foundation stone. First parsha says: Believe in G-d, love Him, and keep the Torah.

The second parsha contains the same reminder-mitzvot, but expands the basic focus of parsha one in a very significant way. If you keep the mitzvot, then there will be tangible reward in the form of plentiful rain and abundant produce. But if you don't... you will incur G-d's wrath, the heavens will be locked, there will not be rain, the earth will not give forth its yield, AND you will be exiled from the good land which G-d has given you. Reward and Punishment. Connection between Torah observance and the Land.

Commands, like in the first parsha, to learn Torah, wear T'filin, affix Mezuzot.

Clear? Got it? As we've said before... Let's do it! As individuals and as Klal Yisrael. Let's learn it, teach it, and do it.

Sedra-Stats

46th of the 54 sedras; 3rd of 11 in D'varim

Written on 231.83 lines in a Sefer Torah; rank: 14

10 Parshiyot; 6 open, 4 closed

111 p'sukim - ranks 26th (4th in D'varim)

Same number of p'sukim as Vayikra, but larger

1747 words - ranks 16th (3rd in D'varim)

Same number of words as Ki Tavo; Ki Tavo has more p'sukim; Ekev has more letters



6865 letters - ranks 14th (3rd in D'varim)

Ekev's p'sukim are long - 3rd longest in the Torah in words and letters per pasuk. This

accounts for rise in ranking in the words and letters categories.

Mitzvot

8 of the 613 mitzvot, 6 positive and 2 prohibitions

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 - 1st Aliya - 25 p'sukim - 7:12-8:10

[P> 7:12 (5)] Moshe Rabeinu reiterates the "simple" deal that HaShem offers us: If we observe the mitzvot then He will keep the promises that He made to our ancestors. He will love us, bless us, and see to it that we flourish. We will be the most blessed among all the nations.

It behooves us to consider this fact that G-d repeatedly presents us with the alternative results of our faithfulness to Him and the opposite. This is what makes the second passage of the Sh'ma (see later in this sedra) so important to our daily routine. Although there is much overlap between the first two passages, it is the second one that states "the Deal", and it is supposed to be a daily reminder and warning.

Following this, Moshe issues another of the many warnings against idolatry.

SDT In the context of the opening p'sukim of the sedra, the word EKEV means "in the wake of..." (following G-d's words).

Rashi takes the word to indicate mitzvot that people belittle and crush under their heel. With the careful observance of these mitzvot, G-d will keep His side of the deal.

Baal HaTurim presents a mini-mussar lesson based on the choice of the word EKEV. The heel represents humility, in that it always follows the toes and the rest of the foot (and body). Since it does not initiate action*, it does not run the risk of becoming arrogant. We must realize that humility is an important key in our following G-d's words. Thus, the opening words of the sedra can be saying: "If you are humble and follow G-d's commands, then..." (Note also that the heels support the entire body.)

*This does not suggest that initiative is a negative character trait. Done properly, while safeguarding against arrogance (shall we say), it is admirable and very positive.

[S> 7:17 (10)] Do not wonder how it will be possible to prevail against the many nations in the Land and do not fear them. The miracles witnessed in Egypt (and in the Midbar) will be repeated with other nations. Conquest of Eretz Yisrael will be slow so that the Land will not be overrun by wild animals.

Ponder this... Commentators ask, could not G-d Who split the sea and performed countless other miracles, prevent the problem with animals without drawing out the period of conquest. They explain that the period from Yetziat Mitzrayim until entering the Land was supernatural, filled with miracles, but it was an unnatural time. Food from heaven, miraculous well- water, clothes that we did not out- grow, shoes that did not wear out, and protection from the Clouds of Glory, all demonstrated G-d's special relationship with the People and helped develop within them a special faith in G-d, but was not to be their way of life. Just as the fetus is protected and provided for during gestation and then emerges from the womb into the less perfect but "natural" world, so too Israel is soon to emerge from its womb to face the reality of the natural, "real" world. Hence, the warning about the animals. One can say that by warning us about the length of the period of conquest, G-d is telling us that the period of open miracles is ending (not completely), but a more exciting, more alive period is to come.

No one will be able to stand before Israel. The idols of the nation shall be destroyed and we shall not desire their rich trappings. It is forbidden to derive benefit from the adornments of idolatry, even if they have not been worshiped [428,L22 7:25]. Nor may we have anything to do with idolatry, directly or even peripherally. We may not benefit from that which is consecrated to idolatry [429,L25 7:26].

[S> 8:1 (18)] All that G-d commands us in the Torah is for the purpose of living... in Eretz Yisrael.

This is an oft-repeated theme of Moshe's words to the new generation that is soon to cross the Jordan River. It emphasizes the interdependence and inseparable nature of the three fundamental events that define the Jewish People - the Exodus, Matan Torah, and entry into Eretz Yisrael.

Moshe next asks us to remember the experiences of the years of wandering, the miracles as well as the tribulations. That was a testing period which set the stage for real life in Eretz Yisrael.

The Land is beautifully described and the Seven Species are

enumerated. This gives prominence to grain products (bread, pastry, etc.) in the realm of brachot and gives priority to wine and the five special fruits.

The Torah commands us to "bench" after meals [430,A19 8:10].

MitzvaWatch

Chazal augmented this rule with a wide range of brachot to be recited before and after partaking of food, by which we express our appreciation and thanks to G-d for the bounty of His world. So too, the Sages required us to say brachot before mitzvot, as well as blessings of praise, request, and acknowledgment - to make us constantly aware of G-d and His role in the Creation and continuing maintenance of the world.

Based on the words of the command to say Birkat HaMazon, we are not only thanking G-d for the food, as would be expected, but also for the Land. This is reflected in the texts of Birkat HaMazon and "Al HaMichya" Since Birkat HaMazon is a mitzva which applies in all places (not just in Israel), commentaries ponder the significance of the reference to the Land.

Ramban says that when one looks back at the oppression in Egypt and remembers the harshness of the Wilderness, and is now enjoying the bounty of the Land of Israel, there is special cause to thank G-d. Even during times of exile, the significance of the Land (and the Torah) to the life of the Jewish People must not be over-looked. To paraphrase a chassidic interpretation of the pasuk which commands us to "bench": One can eat anywhere and be satisfied physically, but to be spiritually satisfied as well - that happens only in THE natural environment of the Jew and his Torah - in Eretz Yisrael. Perhaps this is why Sefer HaChinuch speaks of the brachot for Torah-learning in the same context as Birkat HaMazon. "And you will eat and you will be satisfied..." - this refers to both physical and spiritual food - food of the body and food for the mind and soul.

The implication of Ramban's words is that only in Eretz Yisrael can one be genuinely fulfilled in the performance of mitzvot. One can keep (many) mitzvot outside of Israel, but there is something vital lacking under those circumstances.

In the Midbar, Moshe taught us to thank G-d for our sustenance - the Manna. This is the theme of the first bracha of Birkat HaMazon. When Yehoshua brought the People into Eretz Yisrael, he inspired the 2nd bracha, acknowledging that there is much more to thank G-d for - the Land, the Torah, the Covenant with HaShem. These add the spiritual dimension to the otherwise physical act of eating.

Levi - Second Aliya - 13 p'sukim - 8:11-9:3

Until now, the People have periodically displayed lack of faith in G-d in troubled times (hunger, thirst, fear). At this point, Moshe issues a very different kind of warning. When the People will enter the Land, successfully defeat the nations therein, and begin to benefit from the spoils of war and the bounty of the Land, the potential exists to discount G-d's role in their good fortune. Moshe warns: be careful to remember the One Who took us out of Egypt and fed us in the wilderness. Do

not say: look what I accomplished with my own powers. Always remember that it is G-d who continuously keeps his promises to our ancestors.

[P> 8:19 (2)] Know well that turning from G-d towards idolatry will result in annihilation, as with other nations. [Perhaps we can infer this additional point: Don't think that the specialness of the relationship G-d had with the Avot and the special relationship He has with us allows us to turn away from G-d and embrace idolatry with impunity.]

[P> 9:1 (26)] Notwithstanding the might of the nations we are about to face, have confidence that G-d will lead us to victory.

Note that the words that Moshe uses to describe the nations that we will face in Eretz Yisrael are very similar to the words used by the Meraglim when they panicked the People with their evil report on the Land. Moshe is not glossing over the difficulties that lie ahead. He is rather instilling confidence in the People that will come from faith in G-d and His promise to fight on our behalf.

Shlishi - Third Aliya - 26 p'sukim - 9:4-29

Moshe next "put things in perspective". We must not think that we deserve all that G-d is giving us, but rather we must remember the many times we angered G-d in the wilderness AND even at Sinai!

[Some mitzva-counters consider this ZACHOR to be among the 613; Rambam and the Chinuch do not. Some people have the custom of reciting a list of 6 or 10 Remembrances daily after Shacharit.]

Moshe now recounts for the People the devastating event of the Golden Calf. How glorious the events should have been when Moshe descended the Mount with the first Luchot. Moshe tells how G-d wanted to destroy the People and how he (Moshe) smashed the Luchot, interceded on behalf of the People, and returned to the mountain for an additional 40 days and 40 nights of fasting and prayer.

Aharon too was subject to G-d's anger.

Rashi explains that G-d was angry at Aharon for "going along" with the People as far as he did. The implication, is that Aharon lost his sons as a result of G-d's anger with him. Moshe's prayers on behalf of his brother were partially successful - Aharon's other two sons lived.

Inter alia, Moshe mentions other places and events where the People angered G-d.

Moshe tells the People that he smashed the Luchot when he saw the Golden Calf. He also tells them of the different "arguments" he put before HaShem to obtain His forgiveness.

R'VI'I - 4th Aliya - 11 p'sukim - 10:1-11

[P> 10:1 (11)] Moshe continues by telling about the second set of Luchot and the ARON constructed to contain them.

Rashi explains that this ARON was not the one made by Betzalel for the Mishkan. That came later. Specifically, the construction of the Mishkan and its furnishings did not take place until after Yom Kippur. Moshe came down with the second set of Luchot on Yom Kippur. Where was he to put them? This ARON was made to contain the LUCHOT until THE ARON would be built. Rashi says that this was the ARON used to accompany the people into battle - the ARON of the Mishkan did not go to war until the time of Eli HaKohen. It should not have, and as a Divine punishment, it was captured

by the enemy and kept from us for many years.

He then tells of the travels of the People, the death of Aharon, and the succession of his son, Elazar. Moshe also tells of the special role given to the tribe of Levi as a result of the (improper) behavior of the rest of the People.

The juxtaposition of the breaking of the Luchot and the death of Aharon teaches us (among other things) that an irreparable, invalid Sefer Torah is to be buried next to a Talmid Chacham. (Baal HaTurim)

Chamishi - 5th Aliya - 20 p'sukim - 10:12-11:9

[S> 10:12 (20)] "And now, People of Israel, what does G-d want from you? ONLY to revere Him, follow His ways, love Him, and serve Him with all your heart and soul. To fulfill all that He commands - for our own good."

Moshe tells the People that even though G-d is the Master of all, He has a special relationship with our ancestors and their descendants (us). We must not be stubborn; we must be good, for G-d is truly great and not subject to bribery.

We are required to especially love the convert [431,A207 10:19] - we know how it is to be a stranger among others.

Revere G-d [432,A4 10:20], serve Him [433,A5 10:20], cling to Him (by adhering to Torah scholars) [434,A6 10:20], and swear in His Name [435,A7 10:20] when necessary to swear.

MitzvaWatch

Rambam counts the commandment to pray daily as Biblical, based on "and Him you shall serve" and "and to serve Him with all your heart", defining service of the heart as prayer. It seems that Rambam splits the Biblical and Rabbinic aspects of prayer - Almost any words to G-d in the course of one's day would constitute a fulfillment of the Torah Law to pray, whereas specific texts, frequency, and timing would be required by the Sages.

Ramban, on the other hand, holds that prayer is a rabbinic mitzva altogether, albeit inspired by the p'sukim in the Torah and stories of the Avot, who prayed on various occasions.

At first look, it seems problematic that there is no specific command in the Torah "Thou shalt daven" (or words to that affect). The use of the indirect form - serve Him, serve Him with all your heart, what is service of the heart? Answer: Prayer - leads to different views on exactly what is commanded here.

If you think about it, SERVE HIM WITH ALL YOUR HEART is the best way to command us to daven, because it tells us clearly the high premium placed on KAVANA in respect to davening. Of course, all mitzvot should be performed with proper intention, thought, and feeling. But if one falls short in the Kavana Department, most mitzvot are still acceptable that way. With davening, kavana is the whole story, not just a component of the mitzva. This is so, specifically because the Torah did NOT command us to pray, but rather to serve G-d with all our hearts.

For the Ramban's point of view, we have to try to understand what it means that something is not commanded by, but "only" inspired by, the Torah. Maybe it is analogous to a parent saying to his/her child: "Say

thank you". "Say please." Not really the best way to go. What is better is to raise a child in an environment where people say please and thank you, and expect that the child would learn the value of these things on his own. We are taught about prayer by the Avot and Imahot and other Biblical personalities, and - in the Ramban's view - we were inspired and taught the value of prayer. The Sages then legislated.

He is our G-d and He formed a mighty nation from a family of 70 souls. Love Him and do His mitzvot (do His mitzvot out of love for Him). Learn the lessons of Jewish history - the miracles and wonders of the Exodus, the crossing of the sea, and the punishment of Datan and Aviram (here singled out for their arrogant, unforgivable insult to Eretz Yisrael, as opposed to Korach whom Moshe was able to forgive, so to speak).

Once again, Moshe emphasizes that the purpose of mitzvot and the proper environment for Torah is Eretz Yisrael.

Shishi - Sixth Aliya -12 p'sukim - 11:10-21

[S> 11:10 (3)] The Land that the People are about to enter is a land that is "accountable to G-d" in obvious (and less obvious) ways. G-d is demanding of it and of its soon-to-be inhabitants (us). The main distinction mentioned is Israel's reliance upon rainfall.

SDT Note that some of the experiences of the Wilderness Wandering would turn out to prepare the people for life in Eretz Yisrael. That's a strange thing to say in light of the significant differences between the miracle-filled cocoon-like existence in the Midbar and the natural, roll-up-your-sleeves-and-get-to-work life in E. Yisrael. Yet the fact that the Manna fell daily and could not be left over for the next day, was a test of G-d's to see if the people would remain faithful and trusting in Him. This parallels the keen eye, so to speak, that G-d keeps on Eretz Yisrael, and serves to continue to test the people throughout our lives in this Land.

G-d is demanding of the Land of Israel and of the People of Israel - always, from one end of the year to the other.

[S> 11:13 (9)] This Aliya concludes with a restating of the "deal" that opened the sedra.

This parsha is the second passage of Shma. If we keep the mitzvot then we will have bountiful rain and abundant yields; if not, then...

The juxtaposition of the mitzva of davening and G-d's promise of bountiful rain teaches us to include the mention of G-d as Rainmaker and the request for rain in the Amida.

Furthermore, the juxtaposition of "with all your heart..." and "I will give you rain" teaches us that our prayers for rain need to be genuinely heartfelt and sincere in order for us to expect them to be answered.

T'filin, Torah learning, and Mezuzah are restated as is the correlation between mitzvot and long life in the Land. This second portion of the Shma is one of the two passages in a Mezuzah and one of the four portions in T'filin.

Sh'vi'i - 7th Aliya - 4 p'sukim - 11:22-25

[S> 11:22 (4)] Once again, the "deal" that the sedra began with is repeated at its conclusion - If we will keep all the mitzvot, motivated by a love of G-d; if we follow in his footsteps (by performing acts of kindness) and cling to Him... then we will

prevail against mightier nations than ourselves. Every place in Eretz Yisrael that we walk upon, will be ours. No one will stand up against us. The sedra concludes with promises of successful conquest of the Land - if we keep our side of the deal. That's all it takes.

These 4 p'sukim are Maftir too.

No one would fire a mortar shell in our direction, shoot a gun at us, throw a rock or raise a hand against us, or blow himself up near us, if we would just remain faithful to the Torah, its laws, its teachings, its values. Too simple? Naive? No, not simple. And not naive. It is the truth. The Torah says it. G-d promises it. If you believe the Torah when it says that in the beginning, G-d created the Heavens and the Earth, if you believe that G-d commanded us to keep the Shabbat and fast on Yom Kippur, and eat matza on Pesach, and not to steal... then you can, you must believe that our hold on Eretz Yisrael will be complete and unchallenged, if we are faithful to G-d.

Haftara - 27 p'sukim - Yeshayahu 49:14-51:3

2nd of the 7 Haftaras of Consolation read between Tish'a b'Av and Rosh HaShana. G-d's message through the prophet, is that He has not forgotten Zion nor forsaken His People.

It might seem that He has abandoned His People and His Land, but there will come a time when the People will return to their roots and be restored to their Land. Exile is not permanent; there was never a "divorce" between G-d and the People of Israel. G-d will help in the battles against the mighty nations that oppress His People. G-d has (will) comforted Zion; the desolated areas will flourish; joy and gladness, thanks and song will be found in Zion.

In Parshat Eikev alone, G-d has told us several times that we exist in order to keep the Torah, and if we do keep the Torah, then we will keep Eretz Yisrael as well. That the People of Israel, the Torah of Israel, and the Land of Israel are (supposed to be) inseparable. Jewish History has shown us that we don't stay faithful to that deal. With all the times that the Torah repeats this message, and all the times we renege on our commitment, we could become quite depressed as to the hopelessness of our exile.

Comes the prophet and gives us the hopeful message of the Redemption. This is our consolation following the repeated destructions we have suffered.

The Jerusalem Institute of Jewish Law Rabbi Emanuel Quint, Dean

Lesson # 246 • **Guardians** (Part Three)

Duties and powers of the guardian

The guardian has the same responsibility for the assets of the minor as does a gratuitous bailee. That is, he is not liable if any or all of the assets were stolen or lost, or lost or destroyed by force majeure or for reasons not considered his negligence. An example given in the codes of not being negligent is that the guardian purchased an ox and sent the ox out to graze with the other oxen and he did not notice that the ox had no teeth and could not eat, and the ox died of starvation. The guardian is liable if there were losses of some or all of the assets due to his negligence. There is an opinion that if the guardian was appointed by the father he is not liable even for losses caused by his negligence. Otherwise, it may be difficult for the father

to find a guardian. The guardian must keep accurate books and records of the assets of the minor, including expenses, income, and other matters that are usually kept by persons managing the property of others.

The guardian may do anything if he first obtains the permission of Beth Din. Absent such permission, what may he do? The guardian must manage the property of the minor as he would manage his own property. (An example given in the Talmud and continued in the codes: If a guardian had some beer belonging to the minor and if he would keep it until he can sell it where he is, the beer might deteriorate, or if he goes to the market to obtain the best price, there is the danger of the beer being lost on the way. He should do with the beer that which he would do with his own beer.) There is authority that the guardian must obtain the advice of Beth Din in all events if there may be some danger in his conduct of selling or investing the assets of the minor. The guardian manages all property that has been transferred to him, pays all of the expenses of the property, and receives all of the income; he may construct things on the real estate and he may raze structures, hire employees, and do anything he deems to be in the best interest of the minor. He provides him with the necessities of life for food, clothing, and shelter in conformity with the amount left by Yaakov for the minor and with the amount of money he earns on their behalf, and what is fitting for him, neither too miserly nor overly generous.

The guardian may not lend funds belonging to the minors to third parties. If the borrower does not have the money to return, the guardian is held liable to the minors for such amount. The guardian may sell assets of the estate to provide food for the minor, but he may not sell assets to let the money lie without being invested. While the halacha provides for the order of sale of the assets, it concludes that the guardian should use his judgment as to what is best for the minor.

David, the guardian, may not litigate as a plaintiff on behalf of the minor in order to attempt to acquire a right for the minor, when it may turn out that he will lose the lawsuit and the minor will lose such right; the guardian should wait until the minor comes of age and litigates on his own behalf. A party who has a claim against a minor should not sue because if he does and the guardian defends the lawsuit and wins, the judgment in favor of the minor is binding on the other party; if the guardian loses the lawsuit, the minor can have the judgment against him set aside. The guardian may be a witness in a lawsuit in which the moneys of the minor are involved since the guardian has no interest in the outcome of the lawsuit. The question is raised that if the guardian litigates and loses he may be liable to make good the losses when he renders his final accounting to the minor when he becomes of age. The guardian is not liable in a situation where it was the father who appointed the guardian and he does not have to account.

The guardian may set aside tithes from the property of the minor in order to make the food fit for consumption. However, he may not set aside tithes so that they can be sold as tithed produce and he cannot set aside tithes so that the produce will be ready when the minor reaches his majority. The minor will be able to tithe the produce when he attains his majority and will benefit by giving the tithes to the kohen or Levite of his choice. The guardian may purchase for the minor religious objects so that the minor can train to fulfill his religious obligations. The minor is not obligated to fulfill the religious obligations. There is, however, an obligation on the guardian to fulfill the role of the parent to train the minor in the fulfillment

of Torah commandments. He may purchase textbooks and pay tuition for the minor. The reason that the guardian is permitted to purchase these objects is that they have a fixed cost, depending upon where they are purchased. Without the permission of Beth Din the guardian may not make charitable contributions nor be taxed to make a charitable contribution on behalf of the minor, even for the redemption of captives, since there is never a fixed amount of charity that a person should give. However, if it is a fixed sum and the minor's reputation will be enhanced by the giving of such charity on his behalf, it may be done by the guardian with the permission of Beth Din. As stated by Rambam, Gifts to the Poor 8:10 - The ransoming of captives has precedence over the feeding and clothing of the poor. Indeed there is no religious duty more meritorious than the ransoming of captives, for not only is the captive included in the generality of the hungry, the thirsty, and the naked, but his very life is in jeopardy. He who turns his eyes away from ransoming him, transgresses the commandments Thou shalt not harden thy heart, nor shut thy hand (D'varim 15:7), Neither shalt thou stand idly by the blood of thy neighbor (Vayikra 19:16), and He shall not rule with rigor over him in thy sight (Vayikra 25:53). Moreover, he nullifies the commandments Thou shalt surely open thy hand unto him (D'varim 15:18), That thy brother may live with thee (Vayikra 25:36), Thou shalt love thy neighbor as thyself (Vayikra 19:18), Deliver them that are drawn unto death (Mishlei 24:11), and many other admonitions like these. To sum up, there is no religious duty greater than the ransoming of captives.

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

Wearing & Tying Shoes

The Shulchan Arukh states that we should don our right shoe first, and then the left; but tying shoes is in the opposite order – first left, then right. (SA OC 2:4.)

The source for this law is in the gemara Shabbat 61a. Rebbe Yochanan states that the left shoe should be put on first, since shoes are likened to tefillin which are tied on the left arm. Yet there is a baraita which states that the right shoe has precedence. The gemara concludes that we can fulfill both views by putting on the right first, according to the baraita, but respecting Rebbe Yochanan's view by tying the left first. The idea is that the likeness of shoes to tefillin is primarily in the aspect of tying; therefore, even according to Rebbe Yochanan the main importance is to tie the left first. (See Tosafot.)

And why are the tefillin tied on the left arm? The gemara in Menachot (37a) gives two reasons: the first is that we tie the tefillin with the right hand, just as we write the parshiot with the right hand. The second reason is that the Torah tells us that the tefillin are a sign “al yadekha”, “on your hand” (Shemot 13:16); the expression is written in an unusual way which can also be read “al yad keha”, “on your weak hand”, meaning on the left. This second reason is the one cited by Rashi in the

gemara in Shabbat.

We can explain this as follows: the right side represents the aspect of mercy; the left the aspect of stern judgment. We see this in the vision of Zecharia who sees Yehoshua the Kohen Gadol standing for heavenly judgment; on Yehoshua's right, meaning the left of the Judge (the angel of HaShem), is Satan, who is the accuser (Zecharia 3). The Malbim explains that the accuser stands to the left of the judge.

Both aspects, mercy and judgment, are necessary; the Midrash (on Bereshit 2:4) declares that the world cannot stand on either aspect alone. However, the balance is not currently ideal; there is too much judgment and not enough mercy in the world. We find many times that our Sages indicate that we should work to strengthen the aspect of G-d's mercy and limit the aspect of His judgment. For example, we find that Rebbe Yochanan urges us to pray that from above they should augment our strength and dispel our adversaries; Rashi explains that this means to strengthen the aspect of mercy and dispel our accusers (Sanhedrin 44b).

Thus there is a need to bind or restrain the left side a bit, though this should not be taken to an extreme since after all the aspect of judgment is still part of Divine justice. (See Darkhei Moshe OC 131:4 who explains that for this reason we don't lean on the left arm during morning tachanun, when we are wearing tefillin. My understanding is that leaning on the left side and tying the tefillin on the left side both express restraining the aspect of judgment.)

We have explained in many columns that wearing shoes represents our special human status; they separate and protect us from the lowly ground, and are typically made of leather showing that we are elevated above the beasts. Thus when we put on our shoes showing strength and protection, we give precedence to the right. But when we tie, showing restraint, we give precedence to the left. more on this to come

“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**

Two Evil Queens in Israel (Melachim Bet 9-11)

In Tanach we meet pious men and women as well as evil men, but evil women are rare, yet in these chapters there are two such women, both of them queens in Israel and both of them

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related to Achav. Jezebel, his wife, was the daughter of king of Sidon in Lebanon, and Athaliah was his daughter who had married King Yoram, the son and heir of Yehoshafat, king of Yehuda. As queens, both of these women exerted a great influence on the affairs of the two states, not only as the Mothers of Kingship or as the 'gevirot', but as we shall see, by actively pursuing their agendas.

Jezebel introduced the fertility rites of Baal and Ashtoret that the Jews worshiped, in addition to Hashem. It seems that apart from the idolatry, in seeing these idols as having the power to grant material success, she and Achav sought thereby to merge Israel into the surrounding nations in a common culture. It was Jezebel who had Navot falsely tried for blasphemy, thereby ensuring his death and giving his vineyard to Achav, who lusted after it. During Achav's life, she held the kingly seal of office and had the authority to kill anyone who opposed the rites of idolatry, and after his death she was considered the Queen Mother, above the other wives.

Although Yoram's marriage to Athaliah brought a period of peace between the two Jewish kingdoms, it also introduced idolatry in Judah... and worse. That was the price paid by Yehoshafat for allying himself with evil, as the prophet said to him: "because you have joined Ahaziah [Yoram's father], the Lord made a breach in your works" (2 Chronicles 20:37). "Woe to an evil one and woe to his neighbor" (Negaim 12:6).

Yehu, at the command of Elisha, destroyed the House of Achav for their sins that included the murder of Navot. He killed King Yehoram together with Achav's 70 other sons, the nobles of Judah who served as advisers to Yehoram, and Ahaziah, king of Judah. He also killed Jezebel, having her attendants throw her from the palace window in Shomron, this was death through *sekilah*, just as Navot was stoned at her instigation (Radak). Jezebel met her death dressed in regal clothes, elegantly coiffed and in all her finery; ever the queen. Of her body, they later found nothing except the skull, hands and feet, that they brought to burial as befits a king's daughter. "She would dance before bridegrooms with her hands and feet and shake her head. For this mitzva, she merited that the dogs that ate the rest of her body as foretold by Eliyahu, refrained from eating them" (Rashi and Radak). Alternatively: "This was a reward for her *gemilut chasadim*. She would go out of her palace and every burial that passed by she would gesture with her hands in respect and would accompany the dead for ten paces" (Yalkut Shimoni and Pirkei de Rabbi Eliezer 17). Radak sees the reference to the king's daughter rather than to a king's widow, as the honor accruing to royalty of the gentile nations but not to Achav, king of Israel, since she had caused his death and the loss of his kingdom.

Acts of political murder of members of one's own family are a familiar occurrence in world history, but we have our own examples. Yoram had murdered all his brothers who were potential rivals for the throne of Judah, while later at the end of the Hasmonean rule, Herod killed his sons so that they could not rebel against him. When Athaliah heard that Yehu had killed her son Ahaziah, she went and poisoned all the sons of the Davidic dynasty, including her own grandchildren - a true follower of Jezebel. Athaliah either acted in revenge or because she desired to rule in succession to Yehoram. Abarbanel writes that she feared that Yehu desired to now unite Israel and Judah under his own rule and so prepared herself as Yehoram's successor. She reigned for seven years, it seems without any opposition. Like Jezebel, she persecuted the followers of Hashem and her sons broke breaches in the walls of the Beit

HaMikdash to reduce its sanctity.

Unknown to Athaliah, one male boy escaped her murder. Yehosheva, sister of Ahaziah had stolen Yeho'ash, his infant son from the palace bedrooms and hidden him and his nurse in one of the storerooms of the Temple, where her husband Yehoyada was the chief Kohen in charge of its affairs. They hid Yeho'ash among the kohanim in the Temple for six years.

In the seventh year of Athaliah's reign, Yehoyada HaKohen promoted revolt, called on the representatives of the people and the kohanim serving in the Temple to proclaim the boy as Ahaziah's heir. Using the kohanim of the weekly shift as well as of the incoming one as armed guards around Yeho'ash, Yehoyada on Shabbat made his way to the Temple courtyard. The sword with which David killed Goliath, as well as the golden shields that he had taken as booty from the king of Zobah, preceded them. Meanwhile, the captains of the people surrounded the Temple to prevent Athaliah's loyal troops from interfering. Then Yehoyada HaKohen, in the presence of representatives of the people and the prophet Zechariah, as prescribed by halakha, crowned the boy. Although anointment of the king with oil was not necessary in the case of a king's son, it was done here, just as in the case of Shlomo, in order to prevent wars of succession (Tosefot, Sanhedrin 4).

When Athaliah protested, she was removed from the courtyard of the Temple, so that spilt blood should not contaminate its holiness, and put to death.

"And to the sounds of Shofar, people acclaimed 'Long live the King'".

This is the 48th 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 If I eat (not during a meal) fruit salad containing a variety of fruit, including melon, peaches, and grapes, what beracha acharona (= BA) do I make on it?

A You imply that you know the beracha rishona on the fruit

salad, and this actually will affect the answer regarding the BA.

The BA on the majority of the ingredients in a standard fruit salad is Borei Nefashot. Assuming you eat a k'zayit of those fruit, you have an obligation to say Borei Nefashot. If you have less than a k'zayit of grapes (and/or the other of the five fruit that get an Al Ha'etz) then there is no possible obligation to recite Al Ha'etz. The question arises when you have a k'zayit each of Borei Nefashot fruit and Al Ha'etz fruit. Which of the berachot "wins out" or do you make two berachot acharonot?

The main question is how to look at a fruit salad, which contains ingredients that form a new food, yet the "building blocks" are clearly discernible. Is it one food or many? When one "noshes" from a vegetable platter, we look at the individual vegetables as separate entities. When one mashes different fruits or vegetables together until the ingredients are not distinct, then we certainly have one entity. In that case, there is a single beracha, which is determined by the majority (volume-wise) of the ingredients (Shulchan Aruch, Orach Chayim 208:7). The question is how to categorize a food, like fruit salad, which is intended to be eaten as a combination (i.e. each spoonful contains a few varieties), but the ingredients are distinct enough to select one at a time if one desires. In this case, a significant machloket exists. The Mishna Berura (212:1) says that one makes one beracha based on the majority, whereas the Chayei Adam (51:13) says that you make separate berachot. The more accepted opinion is the Mishna Berura's that one makes only one beracha, but there are some who follow the Chayei Adam (or try to arrange things to accommodate both opinions) (Piskei Teshuvot 212:4; V'zot Haberacha 11:3).

The outcome of this machloket has a direct impact on the question of the BA (see Piskei Teshuvot 208:14). According to the Mishna Berura, you look at the fruit salad as one unit, and, assuming the grapes (and other of the five minim, including raisins) do not constitute a majority, you recite only Borei Nefashot. However, if one has the practice to make two berachot (or, according to all, in a case that the pieces of fruit are so big that they are eaten individually), then there is an obligation to make Al Ha'etz even if the grapes are a minority. Here, the situation is tricky. When one eats separately, but at the same sitting, fruits of trees that get Borei Nefashot and those that get Al Ha'etz, then the Al Ha'etz exempts him from saying Borei Nefashot (Shulchan Aruch, OC 208:13). That is because Al Ha'etz is appropriate, on a certain level, for all fruit of tree, just that the more elaborate beracha was reserved for the five special species that Eretz Yisrael were praised for (see Beit Yosef, ad loc.). However, that would only exempt one from the BA on the peaches, apples, etc. But if the salad required a Borei Pri Ha'adama for melon, pineapple, etc. and one had a k'zayit of that component, then he would need a Borei Nefashot as well. But again, the Mishna Berura's approach is the more prevalent one.

Let's end with a little mathematical /halachic riddle. If a fruit salad has 40% grapes, 35% melon, and 25% apples, what berachot (rishona and acharona) does one make, according to the Mishna Berura? The answer is that, regarding each beracha, we must find the common denominator that forms a majority. For the beracha rishona, the apples and grapes join up to require a Borei Pri Ha'etz. Regarding the BA, the apples and melons join up to require a Borei Nefashot. Paradoxically, the smallest component "wins" twice by teaming up to form a majority.

Enjoy your summer (fruit)!

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

[2] ArtScroll Series • Mesorah Publications Ltd.

A TOUCH OF WISDOM A TOUCH OF WIT

by Shmuel Himelstein

All his life R' Nachum of Horodno collected money for the poor and helped whomever needed help. He would go from house to house and from store to store to collect money for those in need.

It was also his custom to visit the different inns and taverns late at night. It was there that people would gather to gamble at cards. R' Nachum knew that gamblers spend their money freely, and they were generous when asked to help the poor.

He would enter a tavern and see a group playing cards. He would walk over to the group and say:

"Play, my children, but the money of this round will be for the poor."

The players knew R' Nachum, and were good-natured about it. They would immediately give him all the money of that game, and would add more of their own.

Once, R' Nachum came into a tavern and saw a card game going on. As usual, he went over and asked for the money of the round to go to charity. These people, though, did not know R' Nachum, and began to make fun of him. R' Nachum, though, did not leave them and remained insistent. Finally, one of the card players got up and slapped R' Nachum in the face.

R' Nachum rubbed his cheek and said gently: "That was what you gave me, and that will you now give to the poor?"

They were amazed at his conduct, begged his forgiveness, and gave him a handsome donation for the poor.

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 learn to gauge when pausing to rest in physical or mental activity would defeat its own purpose by sacrificing momentum which could take the activity much farther than could any energy gained through rest.

- From A Candle by Day by Rabbi Shraga Silverstein

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

"Everyone" knows how to say BALCONY a.k.a. VERANDA a.k.a. TERRACE a.k.a. GALLERY in Hebrew - MIRPESET, But how about PORCH? Or course, it is another term for all of

the above, so MIRPESET will do. But we're talking about the covered porch at the entrance to a house. This has a different word in Hebrew. ITON. Not to be confused with the Ashkenazi sound-alike for newspaper.

[5] CHIZUK and IDUD

(for Olim & not-yet-Olim respectively)

In Parshat Eikev, the Torah contrasts the water supplies of Egypt and Canaan. In Egypt, fields are irrigated by the Nile, but in Canaan, the land "drinks water from the rain of heaven" (Devarim 11:10). Ramban explains that agriculture is not easier in the land of Israel. Quite the contrary: the Nile provides a reliable year-round water supply, while in Israel one depends on seasonal rainfall. This, however, forces Israel to observe the commandments, or else G-d will withhold rain!

The Torah continues that Israel is a land which "God cares for... the eyes of the Lord your God are always upon it, from the beginning of the year to the end of the year" (11:12). One can be of two minds about this. There are those who would probably prefer that God not be looking over their shoulders, so to speak. In fact, R. Meir of Rothenburg (13th century) wrote that sinners should stay away: it is one thing to sin outside of Israel, but quite another to rebel against the King inside His own palace! At first glance, R. Meir's statement contradicts a midrash which quotes God as saying: "Even if they profane it, would that they were in their Land!" But there is no contradiction. On the individual level, sinners should stay away; but as a nation Israel is the only place for the Jewish people.

God's special attention to the Land of Israel boils down to this: The destiny of the Jewish people was, is and will be forged by what happens there. No place else on earth can make that claim.

Rabbi Yehuda Henkin, Jerusalem

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

[6] Various Divrei Torah

If Birkat HaMazon is a mitzva, how come it doesn't have a bracha before it? The standard answer is that we don't say a bracha on a bracha (i.e. mitzvot which are themselves brachot, e.g. Birkat HaMazon, Kiddush...). A different way of looking at this is that the purpose of a bracha for a mitzva is to show that the act is "for the sake of heaven", and not a mundane act. Birkat HaMazon makes that statement about eating, and therefore a bracha would be redundant.

The Super Bracha

There are probably a few candidates for this title of honor among the many brachot of several types that we have, and use to thank and acknowledge G-d for all he does for us. Birchat HaMazon gets honorable mention, for being one of the Taryag mitzvot and for being spelled out so clearly in a beautiful parsha that describes Eretz Yisrael. Special mention to Birchat Kohanim for also being among Taryag and for being the conduit through which a very special bracha from G-d flows to His people. But for this piece in Torah Tidbits, the honor goes to...

The envelope, please...

Birchat HaTorah. Specifically, LAASOK B'DIVREI TORAH, which we say each morning in anticipation of a day filled with Torah learning and Torah activity.

And that is the key to its receiving its special title. Officially, the bracha is said on the mitzva of V'SHINANTAM L'VANECHA, the command to learn and teach Torah. If the format of the bracha would refer to Torah learning alone - L'LMOD TORAH or something like that, it would be special enough, since TALMUD TORAH K'NEGEDKULAM - Torah learning is equal to all the mitzvot. How else would we know what and how to do and not to do, without learning Torah.

But the words of the bracha are much broader than "just" learning Torah. LAASOK B'DIVREI TORAH encompasses learning and teaching, preserving and doing. And that makes it truly a Super Bracha.

One can be engrossed with Torah when deep into Torah study. One is also immersed in Torah when one is performing acts of Chessed, G'milat Chasadim. When one is conducting his daily life in accord with the dictates of halacha. We can even suggest that when one is about to say a juicy piece of gossip about someone, and refrains from doing so because of an awareness of the prohibition and seriousness of R'CHILUT and LASHON HARA, then he is fulfilling LAASOK B'DIVREI TORAH. The ultimate behavior for a serious Torah Jew is that he is immersed in Torah every moment of his life. It follows that the bracha is not like AL ACHILAT MATZA, that covers an act of a mere few minutes at the Seder table. All other brachot "cover" a small part of our actions. The goal of LAASOK B'DIVREI TORAH is to be totally and constantly applicable.

In fact, there are sources that address the issue of mitzvot that don't have their own bracha. Honoring one's parents, giving Tzedaka, returning a lost object, and many other mitzvot are not preceded by a bracha. There are reasons for this. Often more than one reason. But whatever the reason or reasons for not saying a bracha for one of these mitzvot, the question remains, B'CHOL ZOT, notwithstanding the good reasons for not saying a bracha, after all, what you are doing IS a mitzva and therefore should have a bracha. ME'AM LO'EZ (quoted in BIRCHOT HAMITZVOT K'TIKUNAN) says that LAASOK B'DIVREI TORAH is the bracha for any mitzva performed during the day that does not have its own bracha (for good reasons).

What's the bracha for living a life as a good Jew, and a good person, kind, considerate, helpful to others... Well, technically, there is none. But the other answer is beautiful, if you think about it. LAASOK B'DIVREI TORAH. May we merit living up to the standards of this Super Bracha, to say it, mean it, and do it, all our lives.

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[7] G'matriya Match

כִּן בְּנֵי זֵלֹפְחָד דִּבְרַת נָתַן תַּתֵּן לָהֶם אַחֲזֵת נַחֲלֵה בְּתוֹךְ
אֲחֵי אֲבֵיהֶם וְהַעֲבַרְתָּ אֶת־נַחֲלַת אֲבֵיהֶן לָהֶן: בַּמְדַּבֵּר כֹּזֵב

The response by G-d to the request of the daughters of Tzelofchad was that they would receive their father's shares in the Land of Israel. This pasuk awarding a portion of the land to these five righteous women is a G'matriya Twin (5510) of one of the p'sukim in Eikev that beautifully describes the Land:

אֶרֶץ אֲשֶׁר לֹא בְּמִסְפְּנֵת הָאֲכָל־בָּהּ לֶחֶם לֹא־תִחָסֵר כֹּל
בָּהּ אֶרֶץ אֲשֶׁר אֲבֵינָהּ בְּרִזְלֵהּ וּמְהֵרָרֶיהָ תִּחְצֹב נְחֹשֶׁת:
דְּבָרִים חִט:

[8] MA RABU MAASECHA HASHEM...

Raccoon Dog

It is NOT a raccoon; it just looks a lot like one. In is a dog, a wild dog native to south-eastern Siberia, Manchuria, northern Indo- China, China and Japan. They were introduced to western Russia... spread from Russia to Scandinavia, Germany, and France... a.k.a. tanuki... perhaps one of the most unusual canids (dogs, wolves, foxes, jackals, coyotes) in the world. It is a dog that for all argument looks just like a raccoon, raccoon markings and body structure in all. ...very thick body, stout legs, small rounded ears, and bushy tail... have no close living relatives in the dog family, though they show both behavioral and anatomical links to the bat-eared fox ...brain is less developed than other canids... omnivorous..., eat just about anything they can find, from rodents, lizards, frogs, ground birds, seeds, fruit, berries, insects, and spiders. They are able to eat even toxic frogs and toads... tend to live in pairs... gestation period of 60 days, 5 cubs are born, with the male staying with the female and helping to raise the cubs. The male helps by providing food, for his mate first, then for the cubs as well when they begin to eat solid food... raccoon dogs don't live for more than about 3 years in the wild, but can live for 11 years in captivity... they winter in a burrow, asleep but not hibernating... primarily nocturnal, hunting at night... taking a break at around midnight. They are rarely seen during the day...they do not bark... make other sounds... they will arch their tail in an upside down "U" shape as an assertion of dominance. Endangered...

Here's the other side of the raccoon dog story - Remember that a raccoon dog is not a raccoon; it's a wild dog. Raccoons and dogs are both carnivores, but they are not closely related. Except for this wild dog that looks remarkably like a raccoon. Here's another strange connection. PROCYON is the 8th brightest star in our sky. Procyon is the alpha star of Canis Minor, the Lesser Dog. Procyon is sometimes called the Dog Star. (So is Sirius.) The name Procyon means "before the dog", because Procyon rises before Sirius (of Canis Major) the "Dog Star". So what? What does that have to do with raccoons. Procyon also means raccoon, that's what. It is the scientific name for raccoons. Go figure.

[9] Divrei Menachem

Parshat Ekev is replete with Moshe's pleas to Bnei Yisrael to adhere to G-d's commandments. Perhaps one of the more familiar appeals is that which appears in the second paragraph of the Shema and cautions us that if we turn astray we, "shall be swiftly banished from the goodly land" (Devarim 11:17).

In truth, the Midrash (Sifre) tells us that when Israel became sinful in the times of the Temples, Hashem was very patient and compassionate from a human perspective: it took many years of backsliding before the exiles actually came to pass.

The text continues with the command to place these words on our hearts and souls and to bind them for a sign. This is the mitzva of Tefillin, one of the objectives of which is to help us to continually ponder the words of the Torah intellectually, emotionally and through action.

Ramban notes that the juxtaposition of this duty with the threat of exile teaches that the Jewish people should observe the commandments in which- ever land they find themselves – although mitzva performance in Eretz Yisrael is the most significant. However, for Rashi, anticipating the Redemption, the purpose of observing mitzvot in exile is solely to ensure that the Jews there not forget how to perform them. Surely this is a sobering thought for those who have not yet made Israel their home.

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.

The Third Temple - in Prophecy! (II)

Considered one of the "Minor Prophets", Zecharia was one of the three Nevi'im of Shiv'at Tzion, the return of Am Yisrael to Eretz Yisrael from Babylonian captivity (circa 538BCE). The Nevi'im whose prophecies are enshrined in "Trei Asar", the "Twelve Prophets", are called "minor", not because their inspired writings lack significance. Au contraire, they are very important. However, the prophecies of the "major" prophets, Yeshayahu, Yirmiyahu and Yechezkel are recorded in books of considerable size, while those inscribed in Trei Asar are, for the most part, quite short. Though there are many Nevu'ot concerning the "End of Days" scattered throughout the prophetic works, certainly one of the most exalting, and indeed triumphant, descriptions of the historical process which, in G-d's good time, will culminate in the final redemption, is found in the 8th Perek of Sefer Zecharia.

Radak introduces this Perek as "a message of comfort of what will come to pass in the future days of Mashiach after the wars of Gog and Magog...". (In eschatological and Midrashic literature, the Wars of Gog and Magog represent the final onslaught of the heathen nations on the Jewish people in the End of Days. As the invaders, camped on "the mountains of Israel", prepare their final assault on Jerusalem, G-d intervenes and destroys them. The number of their dead will be so great that "seven months shall the house of Israel be in burying them". Note Yechezkel 38 and 39. Not surprisingly, Chazal's interpretations of the above, and similar Nevu'ot scattered throughout Tanach, vary widely.) "Then", continues Radak paraphrasing the second Pasuk of the Perek, "I will be jealous for them, i.e. for Am Yisrael, and for her sake - i.e. Jerusalem - I will pour out great wrath upon the attacking nations." While the Navi is referring to the restoration of Am Yisrael to all of Eretz Israel, he emphasizes Jerusalem because "it is the head of the kingdom (of Israel) and because the Mount of G-d... is located there. It shall not be desecrated by foreigners again."

With a loving brush and a wealth of color, Zecharia paints a picture of the glorious future that beckons to Am Yisrael and how, after the destruction of Israel's enemies, Hashem will return to Jerusalem. The Navi uses the term Veshachanti - "and I shall dwell" - the identical term the Torah uses when G-d said, "Ve'asu LiMikdash Veshachanti Betochem," i.e. They shall make Me a Sanctuary (the Mishkan) - so I may dwell among them" (Shemot 25:8). And what will distinguish the New Jerusalem from other cities? "Jerusalem shall be called 'the city of truth' and the mountain of the Lord of Hosts, the Holy Mountain" and it will be a city of peace where "old men and old women sit in the broad places of Jerusalem... and the broad places of the city shall be full of boys and girls playing in the broad places thereof" (Zecharia 8:5). Once this "Gar'in of Redemption", centered around the restored Mikdash, is firmly established, the final and miraculous ingathering of the Jewish people will continue with ever increasing force. "Behold I will save my people from the east country, and from the west country. And I shall bring them, and they shall dwell in the midst of Jerusalem; they shall be My people and I will be their G-d in truth and righteousness" (ibid 7,8). "Needless to say", comments the Metzudat David, "not everyone will live (in Jerusalem) because it is too small. It does mean that Jerusalem will be everyone's inheritance...". The ingathering will generate a marvelous religious revival where "everyone will know the Lord and believe in Him" (ibid. Metzudat David). The wondrous developments in EretzYisrael will not go unnoticed by the nations of the world. "And it shall come to pass that, just as you were a curse among the nations, O House of Judah and House of Israel, so I will save you and you shall be a blessing..." (ibid. 13, compare Bereishit 12:3, note the Rashi). The Navi's use of the term House of Israel together with House of Judah is fascinating; the Navi declares that the "lost" ten tribes of Israel will re-enter Jewish history! So far the prophesied renaissance is still only a Jewish phenomenon but now the nations of the world enter the picture. Metzudat David elaborates on the Navi's words, "You O House of Judah and House of Israel, you were held in contempt and persecuted until you became a curse among the nations. When they would curse someone, they would say, 'You should become like the pitiful Jews.' (Compare Devarim 28:37.) ...But as bad as things were before, that's how good they will be in the future... when the nations bless someone, they will say, 'Become like the successful Jews...". The Navi tells us that all over the world, "the inhabitants of one city shall go to another, saying, 'Let us go speedily to entreat the favor of the Lord.'" The nations will "entreat" i. e. seek to approach the Lord "in prayer" (Metzudat Tzion) or "seek forgiveness" (Metzudat David)". Does not Yeshayahu prophesy that "many peoples shall go and say: 'Come ye and let us go up to the mountain of the Lord, to the House of the G-d of Jacob; 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" (Yeshayahu 2:3)? As Abraham was recognized by the nations as a "a prince of G-d among us" (Bereishit 23:6), so Zecharia emphasizes the future role of Am Yisrael as the religious teachers of humanity. "In those days it shall come to pass, that ten men shall take hold of the skirt of him that is a Jew, saying; 'We will go with you for we have heard that G-d is with you'" (Zecharia 8:23). The high spirited Radak quotes a Midrash, "...ten men from each of the seventy nations - i.e. a total of 700 - will grasp one of the four corners of a Jew's garment". Rashi is even more descriptive, "Ten men from each of the 70 nations, each one will hold one of the four corners of the Talit, a total of 2800."

Yechezkel Hanavi seems to picture the "glory of the Lord" entering a pre-existing Beit HaMikdash. "And behold the glory of the Lord filled the House... And He said to me, ...this is the place of my throne ...where I will dwell in the midst of the Children of Israel for ever..." (ibid. 43:4,5,7). The next five chapters of Yechezkel describe Korbanic laws and some of the specifications of Bayit Shlishi. However in the end of his final Ne'vuah, Yechezkel tells us that the name of Jerusalem will be "Hashem Shamah", the "Lord is There". The Shechina, the Divine Presence will spread from the Mikdash to all over the city. "And from that time on, the name of the city will be "Hashem Shamah" and He will never again remove His Presence from it. This is signified by its name" (ibid. Metzudat David). And how large will the New Jerusalem be? Radak quotes the Sifri, "R. Yossi... asked, 'How do I explain the Pasuk, "...and in Damascus shall be His resting place" (Zecharia 9:1)? In the future, Jerusalem will expand until it reaches Damascus. How do we know? There is no "resting place" except for Jerusalem as it is written, 'This (Jerusalem) is My resting-place forever" (Tehillim 132:14).

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

Another look with some new angles. This topic is responsible for this weekly column. It all started with the VAV that flips a past tense verb to become future tense. Partnered to future tense is TZIVUI, the command form of verbs. Let's start with a good example from this week's sedra of Eikev, with the words we say/sing in Birkat HaMazon (D'varim 8:10)

כַּתּוּב: וְאַכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ...

We've done this before, but there is new stuff here too. Be patient.

You ate is a-CHAL-ta (accented syllable is in upper case letters). You were satisfied is sa-VA-ta. You blessed is bei-RACH-ta. Each of these past tense verbs is flipped to future/command with a VAV HAHIPUCH (or VAV HAM'HAPECHET, as we used to call it). The flip of tense is done with a VAV/SH'VA at the beginning of the word, AND a switch of the accent from next-to-the-last syllable (MIL'EIL) to the last syllable (MILRA). a-CHAL-ta, you ate, v'a-CHAL-ta (not yet future tense; it means and you ate), v'a-chal-TA. Now it means and you will/shall eat. bei-RACH-ta gets a VAV, but because the word starts with a BET (as one of BET, VAV, MEM, PEI), the VAV changes to a SHURUK, and the DAGESH KAL drops from the BET (as one of BET, GIMEL, DALET, KAF, PEI, TAV). u'vei-RACH-ta means and you blessed. Push the accent to the end of the word and you get u'vei-rach-TA. Meaning, and you shall bless... Notice the position on the TROP-marks for v'a-chal-TA and u'vei-rach-TA. Some siddurim and benchers indicate the accent, some don't. With TROP, it's clear.

v'sa-VA-ta, however, does not behave the same way. It should have had the same accent-shift. But because the TROP on the word is an ETNACHTA (same for a SOF PASUK), the accent either stays put or goes back to the next-to-the-last syllable after it went to the last syllable from the next-to-the-last syllable where it was originally. Same difference. Two ways of saying it. Take a look in 8:12

פֶּן-תֹּאכַל וְשִׁבַּעְתָּ וּבָתִּים טָבִים תִּבְנֶה וְיִשְׁבְּתָּ:

There is v'sa-VA-ta again, at an ETNACHTA again. Accented MIL'EIL. At the SOF PASUK is v'ya- SHAV-ta, also with its accent MIL'EIL, even though the word should be MILRA, being future tense. Check out B'reishit 27:43. There is v'ya-shav-TA, and you will sit (stay)... at the beginning of a pasuk (not ETNACHTA or SOF PASUK, and once in a while even at a ZAKEIF KATAN) with the accent shift as is the rule for the flipping (past to future) VAV.

There is another situation (besides ETNACHTA and SOF PASUK) where the accent does not move to the last syllable, even though the tense is flipping. Verbs whose (three-letter) roots end in ALEF or HEI, their past tense verbs stay MIL'EIL with a tense-flipping VAV. And you shall build, u'va-NI-ta. Check out Sho-f'tim (the book, not the sedra) 6:26 - u'va-NI-ta miz-BEI-ach, and you will build and altar... The root of the word is BET-NUN-HEI, so the accent stays MIL'EIL even with a tense-flip. Similarly, v'ka-RA-ta, as in D'varim 20:10 - When you approach a city to do battle, you shall first offer peace, v'ka-RA-ta ei-LE-ha sha-LOM. KUF-REISH-ALEF, so the accent of v'ka-RA-ta stays MIL'EIL.

And there is another situation for the accent to remain MIL'EIL, or rather to become MIL'EIL after it became MIL-RA. And that is the case of NASOG ACHOR, when the word is in a two word phrase with the following word very short or a 2-syllable MIL'EIL, then the accent migrates from the last to the next-to-the-last syllable. Let's go back to the word that started this week's column and find it in D'varim 27:7. Let's look at the whole pasuk.

וְיָבִחַתְּ שְׁלֹמִים וְאָכַלְתָּ שֵׁם וְשִׁמְחֶתָּ לִפְנֵי ה' א' לְהָיֶה:

v'za-vach-TA is "correctly" accent-shifted because of the VAV HAHIPUCH. So is v'sa-mach-TA. But look at v'a-CHAL-ta SHAM. Originally, the word is a-CHAL-ta. Then it switches accents to MILRA because of the VAV which switches its tense. v'a-chal-TA. Then the accent is switched back because of the application of NASOG ACHOR. We end up with v'a-CHAL-ta, which should mean "and you ate", but here means and you shall eat, but is MIL'EIL because of the word "there", SHAM. (Not so for v'di-bar-TA BAM - check TROP.)

Now follow this: there are some who want to suggest that since v'a-CHAL-ta means "and you shall eat" in the context with SHAM after the word, then we shouldn't say that reading v'a-chal-TA in our benching pasuk with a wrong accent, should NOT be considered changing the meaning, and thus requiring a Baal Korei to reread the word. This argument says, Because, in D'varim 27:7, the word meaning "and you shall eat" is pronounced v'a-CHAL-ta, then misreading the word in D'varim 8:10 shouldn't be considered changing thre meaning of the word. It should be "simply" considered accenting the wrong syllable in a word. Reading ha-a-RETZ instead of ha-A-retz is just mis-accented. The meaning is still the same. Not an error that you have to insist be corrected.

After checking with R' Nissan Sharoni and other knowledgeable people, the previous paragraph's argument seems very weak at best. In our first example, the word is v'a-chal-TA. It means and you will eat. If you pronounce it v'a-CHAL-ta you have not only mis-accented it; you have changed the meaning of the word.

And remember: there are several of these words to pronounce

carefully in the SH'MA. v'a-hav-TA, v'di- bar-TA (and the next word does not cause the accent to go back to MIL'EIL, even though it is similar to SHAM, as mentioned above), v'na-ta-TI - to mention just a few.

One a totally different note, we get the second parsha of the SH'MA from this week's sedra. There is an important caution, especially in light of some sidduring that put a comma in the wrong place. The second half of the first pasuk is:

לְאַהֲבָה אֶת-ה' א' לְהִיָּבֵדּוֹ וּלְעַבְדּוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם:

To love G-d and to serve Him (pause), with all your heart and all your soul. That's what the pasuk means. Many people mistakenly pause after Elokeichem, resulting in the pasuk saying: to love G-d, and you shall serve Him with all your heart and soul. That's not the same, so say it well.

Parsha Pix

Dvarim 8:8 beautifully describes Eretz Yisra'el and presents us with the famous list of the Seven Species. Wheat is the one at the upper left. Barley is between the grenade and the elephant. You can't miss the grapes. Pomegranate is represented by the hand grenade, known as a RIMON in Hebrew. Rimon is a pomegranate. (Interesting that a granade is nicknamed pineapple in English.) The olive is in the martini glass, and there is a date (the 31st) on the calendar in the upper right corner.

The Land is also described as being a land whose rocks are iron (Fe on the piece of rock), and from whose mountains you can extract copper. That's the penny on the hill. (Did not come out clear in the hard copy - we're having Gestetner machine problems, for a change. However, on the webpage and in the .pdf version, theParshaPix is in full color and perfectly clear. Suggestion to people who use the ParshaPix at their Shabbat table, with family and/or guests: you might want to get a copy of the color ParshaPix and print it out. It is much better working from it than the black-and-white, fuzzy hard copy version. Even if you regularly get Torah Tidbits, you might want to "subscribe" for the email version and you can request the .gif file of ParshaPix only. Or get any of the other options.)

It is in Parshat Eikev that Moshe recounts for the people the story of the Golden Calf, the breaking of the Luchot, and the second Luchot. A little below the center of the PP is a pair of stone tablets and in the lower left is Davka Judaica ClipArt's scene of the Golden Calf.

The second passage of the Sh'ma is in Eikev. It contains the mitzva of Mezuzah (and is written on the Mezuzah parchment) and a reminder of the "deal" we have with G-d. If we listen to the Mitzvot (preserve them, keep them, practice them), then we will receive rainfall in its proper time. That's the cloud with drops of rain. But if we don't observe and preserve the mitzvot, then G-d will "lock" the heavens and there will not (G-d forbid) be rainfall, and the ground will not give up its bounty, and we will be lost...

The elephant is a reminder (because elephants never forget) of the many times (in this sedra and elsewhere) that the Torah commands us to remember and warns us never to forget.

Next to the martini is a yellow jacket, as in the TZIR'A that G-d says he will send against our enemies.

Below the martini and yellow jacket is a loaf of bread and a key

below it. The key is not on the loaf, rather it is below it. So you can say, in TTriddle talk, KI LO AL HALECHEM...

There is a picture of a baby and tomatoes. They go together, as in PRI VITN'CHA (the fruit of your womb) UF-RI ADMATECHA, the fruit of your ground. These being blessed as a result of our following G-d's mitzvot.

Then we have XL, which can mean Extra-Large, but here is Roman numerals for 40. Here are some numbers about 40. ARBA'IM appears 136 times in Tanach, often referring to days and nights and often to years. The number appears 12 times in Parshat Eikev, hence its place on the ParshaPix this week.

That's about it... almost.

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 (VA'ETCHANAN) TTriddles:

- [1] Could be a description of Sully's factory
- [2] Cover your eyes for the span of Bayit Rishon
- [3] Tish'a b'Av TTriddle: Double Reverse
- [4] As G-d has commanded you... twice... and his fields
- [5] First's question - universal answer
- [6] Then it was only in 3; now it's in 3 and 9
- [7] Holy pair spelling variants count: Torah (NACH) 4 (289); 21 (16)

And the envelope, please...

- [1] L'ELEF DOR, for a thousand generations, appears in the sedra (and only two other places in Tanach). Hebrew-English wordplay - 1000 DOORS. Sully (of Monsters Inc.) works in a factory with thousands of doors.
- [2] Cover your eyes is an obvious reference to SH'MA. Baal HaTurim points out that the numeric value of the word SH'MA is 410, the number of years that the first Beit HaMikdash stood.
- [3] This play on words refers to the penultimate pasuk of Eicha, HASHIVEINU HASHEM... it speaks of renewing our days as of old, which is sort of like going in REVERSE. It is read twice, which is the plain meaning of DOUBLE REVERSE. But there is an additional pun in that we can say that the repeating of the pasuk is a REVERSE.
- [4] These are some of the items that are "added" in Va'etchanan's version of the Aseret HaDibrot, compared to the Yitro version. In the Shabbat commandment and in the Honor Parents commandment, the phrase KAASHER TZIVCHA HASHEM ELOKECHA stands out as being in the latter and not in the former. So too, in the Coveting commandment, SADEIHU, his fields, is added to list of that which we may not covet.
- [5] Va'etchanan contains the CHACHAM's question (he's the FIRST of the Four CHildren in the Hagada). The answer to him, though, is the universal answer to all questions at the Seder - AVADIM HAYINU.
- [6] This is another TTriddle on the contrasts between the two

versions of the Aseret HaDibrot. The word SHAV, in vain, is only in commandment no. 3, as in taking G-d's name LASHAV, in vain, in the Yitro version. In Va'etchanan, in addition to commandment no. 3, it is also in commandment no. 9, the prohibition of bearing false witness, where SHAV replaces SHAKER (that's SHAH-KER, as in SHEKER at the end of a pasuk).

[7] (KEI and K stand for the letter HEI.) The holy pair refers to the phrase HASHEM ELOKIM, which appears in the second pasuk of the sedra. Sometimes, HASHEM is spelled YUD/KEI/VAV/KEI, and sometimes it is ALEF/DALET/NUN/YUD. When spelled the first way, it is followed by ELOKIM spelled ALEF-LAMED-KEI-YUD-MEM; when the latter, ELOKIM is spelled YUD/KEI/VAV/KEI. This sparked a computer search of Tanach, which reveals "surprising" statistics. In the Torah, Y/K/V/K E/L/K/Y/M appears 21 times, to only 4 in the form of A/D/N/Y Y/K/V/K. But in NACH, there are only 16 occurrences of the former spelling, and 289 of the latter. In addition, there are 7 occurrences of Elokim HaShem: 2 spelled E/L/K/Y/M Y/K/V/K, 1 spelled E/L/K/Y/M A/D/N/Y, and 4 spelled Y/K/V/K A/D/N/Y. Confusing, no? One wonders if there are connotative differences.

This week's TTriddles:

- [1] The Yaakov- & Yehoshua-like Sh'ma words
- [2] It's just like a volume of Gemara
- [3] 7-10: 5 X 1 X 7 X 5 X 3 X 10 X 13 Ha-X 4; X=?
- [4] 475 yrs. 5 months... and then some
- [5] More than what Amalek did to you...
- [6] One element in the ParshaPix

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Watch for further details

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, Monday, August 9th - BOOKED - Watch for announcements of other dates, Call to be put on a priority list for a future Palmach Museum visit

FUN FILLED FAMILY FESTIVAL Two Intergenerational Tiyulim

Sunday, August 15, '04, Come and see ...One of the Wonders of the World, The Stalagmite Caves in Bet Shemesh, and an exciting experience at Tnuva's Visitor Center in Ramat HaSharon including 3-D videos, simulators and more, and a Special Exhibit at Bet Hatefutsot Virtual Reconstruction of 16 Major Historical Pre-War Synagogues this is an exhibition that is closing, Each site is guided on location, Leaving Israel Center 8:00am (boarding bus at 7:45) Return approximately 6:00pm, Bring your own lunch and drinks, 80NIS children (ages 6-12), 85NIS adults members, 100NIS non-members

Wednesday, August 25, '04, Come and see ...A Breathtaking view of the country from the Azreili Bldg.glass enclosed observation deck, everything you wanted to know about ZAHAL (IDF) at the Collection House Museum, Relax and enjoy a Mediterranean Cruise, Special Exhibit at Bet Hatefutsot, see a Virtual Reconstruction of 16 Major Historical Pre-War Synagogues, Each site is guided on location, Leaving Israel Center 8:00am(boarding bus at 7:45)Return approximately 6:00pm, Bring your own lunch and drinks, 80NIS children (ages 6-12), 85NIS adults members, 100NIS non-members

Registration in advance required - Shulamit's Tiyulim are always treats. Come! You will surely enjoy her delicious sweets!

TRAVEL DESK SPECIALS

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

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

Carlton, Nahariya, valid August 8-12
710NIS per couple, per night, B/B

Dan Panorama, Jerusalem, valid August 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 TT630

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), 19-26
Menachem Av (Aug 6-13)

Friday

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

"Early Shabbat Minyan" Eikev: 5:52pm, Mincha 15 mins.
before Plag; Kabbalat Shabbat after Plag • R'ei 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'ei Shabbat Eikev, August 7th, 9:30pm:

The MAwN: Its Meaning and Metaphysics

An enlightening shiur by
Rabbi Yaakov Moshe Poupko

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

9:30am (men & women) Cuts & Splits Insights into LO
TITGOD'DU with Rabbi Binyamin Wolff

Resumes IY"H AUG 15, 9:30am: (women) Mystical Insights

into the Months of the Year with Golda Warhaftig

Tonia Frohwein's shiur will resume on September 5th IY"H

Note that Shprintzee Herskovits will be giving her shiur at
10:30am for the rest of August

10:30am: (men & women) Parshat HaShavua with Shprintzee
Herskovits

7:30pm (Men & Women) Issues in Jewish Thought, The Early
Generations: Chanoch and Bnei HaElohim according to the
RADAK, Shiur by Rabbi Chaim Eisen, Sunday, August 8th

Monday N'SHEI LIBRARY - reopens AUG. 15

9:15am (men & women) A Glimpse into the Mitzva-Treasures
of R'ei with Phil Chernofsky

Meet the Author; Hear his Story, Monday, Aug 9, 10:30am, Dr.
Moshe Avital, Mazo Publishers - "Not to Forget Impossible to
Forgive"

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) The Rambam (8 Perakim) on Food, Clothes
and Fine Paintings 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, August 9th, 12:30pm, in the
Library (free): The Special Kedusha of Eretz Yisrael 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

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

Hours: Sun.-Thu. - 10:00-15:00

plus... Catering for all occasions by Schocketino. Catering on
and off the premises • Home entertaining made easy with our
selection of beautiful platters: cheese, fish, vegetable, fruit,
deli, cake, OU and Mehadrin hashgacha.

To order call Chaim at: 052-855-1538

Monday, August 9th, 8:00pm

MovieTime at the Center - **Finding Nemo**

Join us at the Center for an animated feature film suitable for the whole family. Kids will enjoy it. So will their parents and grandparents. It is as heartwarming as it is humorous and entertaining.

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 SH'MA •with Dr. Hayim Abramson

resumes IY"H next week: 11:45am (women) Review of the weekly Farbrengens of the Lubavitcher Rebbe with Raizel Zisk

Tuesday, August 10th, 12:30pm, in the Library (free): The Blessing of a Broken Heart by Mrs. Sherri Mandel

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!

Wednesday

Wednesday, August 11th, 10:00am: More Mitzvot of R'ei with Phil Chernofsky

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

Wednesdays 11:45am: Hebrew-reading Ulpán with Chani Abramson

Lunch and Video: Wednesday, August 11th, 12:30pm, in the Library (free), Spiritual Reflections by Rabbi Berel Wein

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, August 12th • 19:00: "Geula or Guns of August: World War One and Chevlei HaMashiach -- Ninety Years on the Road to World Redemption (Aug. 1914 - Aug. '04)" by Mr. Reuven Kossover Info: rb@rb.org.il • NIS25 per person, members NIS20, students NIS10

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

Friday

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

Upcoming at the Israel Center

Creative Living Seminars offers a series of seminars that create new possibilities and opportunities for personal growth and fulfillment. Based on ancient wisdom, our courses and seminars combine eye-opening concepts with innovative practical techniques. After the CLS Creative Reality Program you will: Create new personal goals and make them a reality! Rediscover how you got where you are now! Explore what works, and what does not, in your life, and why? Access tools and skills for an effective and an enjoyable life! Taste the fulfillment of achieving breakthrough in your life! Empower yourself to achieve the unbelievable! Special introductory offer: Sunday, Monday, Wednesday - Aug. 15, 16, 18, 4:45-10:00pm at the Israel Center, Call (02) 622-1505, 586-3908054 460-7755, 054-798-6294, email: info@creativelivingseminars.com, www.creativelivingseminars.com

Sunday, August 15th, 8:00pm:

Are Sharon's Policies Leading, G-d forbid, to Civil War in Israel?

Shifra Hoffman, Journalist, founder of Victims of Arab Terror, International

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.

9:00pm - Keynote speaker: **Rabbi Kenneth Brander**, Senior Rabbi of the Boca Raton Synagogue, Dean of the Boca Raton Community Kollel and the Yeshiva High School of Broward & Palm Beach County: "Intimacy as Seen in the Pages of the Shulchan Aruch and the Talmud"; 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

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

Shabbat Parshat R'ei, August 14th, 5:00pm:

Rabbi Yaakov Moshe Poupko:

End of the Year and the End of Days

Motza"Sh Parshat Ki Teitzei: August 28th, 9:30pm

Rabbi Ephraim Sprecher: Are we G-d's Twin?

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 Hospital, Glaucoma and cataract testing

Meet the world of Alternative Medicine by the "Insitute Shalem"- Reflexology, Shiatsu..

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

The Arnold Abrams Memorial Lending Library:
Hours - SUN., MON & WED: 10-5, TUES: - 10-4;
THURS: 1-3, MON & WED eve.: 5-8pm

Yankel Winet z"l Torah Tape Libraries... including the Israel Center Torah Tape Library and the Aish HaTorah Tape Library at the Center • Sunday, 11:00am-1:00pm, 3:00-5:00pm; Monday - Wednesday, 10:00am-1:00pm

OU Israel Center - Family Counseling Service

Dati/Charedi Counselors

Serving the Dati/Charedi Community

For adolescents, individuals, couples & families

Learn how to cope with the stresses and challenges of daily life in these trying times, Create Shalom Bayit & resolve family conflicts

Low cost fees will be based on a subsidized sliding scale

For appointment call: 582-7956 or 066-443-532

The Counseling Center is directed and supervised by Dr. Michael Tobin

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Orthodox Union • National Conference of Synagogue Youth

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