



TT #631

שבת פרשת
ראה
מברכים



August 13-14 '04 • כ"ז מנחם אב אב תשס"ד

This Shabbat is the 323rd day (of 355);
the 47th Shabbat (of 51) of 5764

We read/learn the SIXTH perek of Pirkei Avot

כִּי עַם קְדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ

וּבָרַךְ בְּחַר ה'... דברים יד:ב

ZMANIM - HALACHIC TIMES

Correct for TT #631 (Jerusalem)

- Candle lighting (R'ei) • 6:50pm (earliest - plag - 6:01)
- Havdala - 8:02pm • Rabbeinu Tam Havdala - 8:40
- Ranges are THU-THU 25 Menachem Av - 2 Elul (Aug 12-19)
- Earliest Shacharit - 5:08-5:14am
- Sunrise - 6:02-6:06½am
- Sof Z'man Kri'at Sh'ma - 9:23-9:24am (8:33-8:36am)
- Sof Z'man T'fila - 10:30-10:30m (9:57-9:58am)
- Chatzot (halachic noon) - 12:44-12:43pm
- Mincha Gedola (earliest Mincha) - 1:18-1:16pm
- Plag Mincha - 6:02-5:56pm
- Sunset - 7:30½-7:23pm (7:26-7:18pm)

Candle Lighting and Havdala for other cities

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

Shabbat	Plag	City	Havdala
7:07pm	(6:05)	Gush Katif	8:05pm
7:06pm	(6:03)	Raanana	8:05pm
7:05pm	(6:02)	Beit Shemesh	8:03pm
7:07pm	(6:04)	Netanya	8:05pm
7:08pm	(6:03)	Rehovot	8:04pm
6:47pm	(6:03)	Petach Tikva	8:04pm
7:04pm	(6:03)	Modi'in	8:04pm
7:05pm	(6:03)	Be'er Sheva	8:03pm
7:04pm	(6:01)	Gush Etzion	8:02pm
7:05pm	(6:02)	Ginot Shomron	8:04pm
6:49pm	(6:01)	Maale Adumim	8:02pm
7:00pm	(6:02)	Tzfat	8:04pm
7:04pm	(6:02)	K4 & Hevron	8:02pm

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WORD OF THE MONTH

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

Av has 30 days in our fixed calendar, so Elul has 2 days Rosh Chodesh, which we "bench" this Shabbat. Rosh Chodesh will be on Tuesday and Wednesday.

ראש חודש אלול יהיה ביום שלישי ובוים רביעי
הבא עלינו ועל כל ישראל למוכה:

The Molad will a little after midnight between Sunday & Monday, 0h 31m 16p

המולד יהיה ביום שני שלשים ואחת דקות
וששה עשר חלקים אחרי הצות הלילה.

That translates to 1:07am Monday, Israel Daylight Time.

In Rambam notation: Shenit 6:574

The actual (astronomical) molad (a.k.a. new moon) will be Monday 4:24am

Shofar begins on Wednesday, as does Psalm 27 - L'DAVID

LEAD TIDBIT

There's a Big Difference, e.g.

"For you are a holy nation to HaShem your G-d, and it is you that G-d has chosen to be His "AM SEGULA" (His treasured nation), from among all the nations on the face of the Earth." Let's take a look at one example of this pasuk, as presented by several mitzvot in Parshat R'ei.

Of the people of the nations of the world, G-d demands/requires/expects one rule to be followed concerning the food that they eat: EIVER MIN HACHAI, limb (or meat) from a living animal. This prohibition is among our Taryag Mitzvot, and it is one of the Seven Noahide Laws (with some differences in detail). It is a universal prohibition. All people are expected to kill an animal first and only then to consume its meat. So it would seem that basic human decency, fundamental human behavior, requires this... and no more.

But for us, the laws continue. We are not allowed to eat most animals - only those that the Torah permits us to eat. We have rules for mammals, for birds, for fish, and for insects. In addition to the prohibitions of "non-kosher" animals, we have positive mitzvot to check for signs of kashrut. As far as animals and birds are concerned, not only may we not eat from them while they are alive, but an animal that dies other than by ritual slaughter is forbidden to us. And even an animal that has been properly slaughtered may not be permitted if it has defects of a certain kind. And even with Sh'chita - which is one of the 613 mitzvot, the blood of some animals and all birds must be covered following Sh'chita. And the blood of all animals and birds must be removed from the meat before we may partake of it. And, we are reminded in the sedra, not only may we not cook meat with milk, or eat "meat in milk", but we may not even derive any benefit from Basar b'Chalav.

Can one be a good human being without all this (beyond Eiver Min HaChai)? Yes. So what's it all for? Us. To become a holy nation and merit being His.

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Sedra-Stats

47th of the 54 sedras; 4th of 11 in D'varim

Written on 257.8 lines in a Sefer Torah (rank: 4)

20 Parshiyot; 5 open; 15 closed (rank: 10 tied)

126 p'sukim - ranks 13th (first in D'varim) Same number of p'sukim as Lech Lecha, but Lech Lecha ranks 23 in size, compared with 4th for R'ei

1932 words - ranks 7th (first in D'varim)

7442 letters - ranks 7th (first in D'varim)

Relatively long p'sukim like most sedras in D'varim (hence, jump in ranking)

Mitzvot

55 of the 613; 17 positive, 38 prohibition

Only Ki Tetze & Emor have more mitzvot

(There are even more than the official 55)

Aliya-by-Aliya Sedra Summary

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

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

Kohen - first Aliya - 17 p'sukim - 11:26-12:10

[S> 11:26 (3)] After setting down the fundamentals of Judaism (including the formative history of the Nation, Aseret HaDibrot, Shma, and more) in the first three sedras of D'varim,

Moshe Rabeinu proceeds with the "Tachlis" part of the Book - mitzvot. The sedras of R'ei, Shoftim, and Ki Teitzei contain 170 mitzvot, the greatest concentration for 3 consecutive sedras. They are 3 of the top 6 mitzva-sedras of the Torah.

Blessing = keeping the mitzvot; curse = not keeping them. These are the simple equations that Moshe presents here and that Yehoshua will again present when the People stand on Har Grizim and Har Eival.

SDT Note the phraseology in the opening p'sukim: the Blessing - THAT you will keep the mitzvot. The Curse - IF you won't... There is an implied "recommendation" to choose Blessing (similarly, "And you shall choose Life"). The Bracha, of course when you choose it... The curse, IF you are misguided enough to go that way...

Another comment on the imbalance of the two sides: The blessing comes from "listening to the mitzvot", even before doing them. The opposite comes from "not listening AND veering from the proper path". This is in keeping with the idea that G-d considers our good thoughts as deeds, but not negative thoughts. Only when we actually sin are we then subject to punishment. (Idolatry is an exception - we accountable for idolatrous thoughts).

[S> 11:29 (23)] The Nation was born in Egypt, had its infancy in the wilderness, and will grow and flourish in the Promised Land. "These are the mitzvot to be preserved in the Land..."

(Note that not all of the mitzvot that follow are actually Israel-related, yet it is possible to suggest - as Ramban does, very strongly - that ALL mitzvot were meant to be observed in Eretz Yisrael).

Sites, altars, idols, etc. of the nations in Eretz Yisrael are to be destroyed [436, A185 12:2]. However, we must be careful not to do the same to G-d [437, L65 12:4] - this mitzva includes the prohibition of erasing G-d's Holy Names.

While their places are to be eliminated, THE Place (site of the Mikdash) is to be the focal point of Jewish spiritual life and energy. All sacrifices and offerings are to be made there and only there, at the first festival encountered [438, A83 12:5]. It is on those occasions (the 3 Pilgrimage Festivals) that sacred foods (such as Ma'aser Sheni, Neta Reva'i) are eaten in Jerusalem. Things won't be as "do your own thing" as they are in the wilderness. Soon we will be entering the Land for a more "permanent", down to earth form of living.

MITZVA WATCH

There is a fairly common situation among the Torah's mitzvot of a positive command and a prohibition basically saying the same thing. We have a mitzva to fast on Yom Kippur and a prohibition of eating or drinking. Same thing. We may not do Melacha on Shabbat and we must abstain from Melacha on Shabbat. Same thing. In R'ei, we are commanded to "cancel" uncollected loans at the end of Sh'mita year. We are forbidden from collecting loans after the Sh'mita year has past. We are required to give a freed Jewish servant gifts when he finishes his term of service. It is forbidden to set him free empty-handed.

Same thing. There are many examples of these "two- sides of the same coin" mitzvot. And there are reasons for the positive mitzva and a "partner" prohibition.

But let's take a look at another aspect of mitzva pairs. Less common than the perfectly matched positive mitzva and prohibition, is the pair of mitzvot that overlap, but not completely. Back to the first type for a moment. If a person eats on Yom Kippur (without halachic sanction), he is simultaneously in violation of the prohibition against eating on YK, and in nonfulfillment of the mitzva to fast. If you eat, you are not fasting. If you fast, you are not eating. But take a look at [438], the mitzva to fulfill a pledge of a korban or other donation to the Beit HaMikdash. There is a partner prohibition (in Ki Teitzei) which forbids delaying the fulfillment of a pledge to the Mikdash. These mitzvot do not perfectly align. To fulfill the positive mitzva, one must "pay up" by the next Regel. However, one is not in violation of the prohibition unless three Regalim have past since the pledge.

Levi - second Aliya - 18 p'sukim - 12:11-28

There, a special place will be designated for the bringing of all offerings. There, spiritual rejoicing will take place, and there, we shall help the Levite and the less fortunate to also have cause to rejoice. It will be forbidden to bring sacrifices anywhere else [439,L89 12:13]. Korbanot are to be brought only at the Mikdash [440, A84 12:14] (another example of the double mitzvot). Only those consecrated animals that become unfit for the Altar due to blemishes must be redeemed [441,A86 12:15] (without an invalidating blemish, a consecrated animal may NOT be redeemed) and then may be eaten as "regular" meat. The animals' blood, of course, may not be consumed.

It is forbidden to eat Ma'aser Sheni outside Yerushalayim, neither of grain [442,L141 12:17], nor of wine (or grapes) [443,L142 12:17], nor olive oil (or olives) [444,L143 12:17]; nor to eat sacred first-born animals outside of Yerushalayim [445,L144 12:17], nor the more sacred sacrificial meat outside of the Temple courtyard [446, L145 12:17], nor eat the meat of an Olah (completely-burnt offering) at all [447,L146 12:17], nor other korbanot before their blood is properly sprinkled on the Altar [448,L147 12:17], nor eat First-Fruits before they are placed in front of the Altar [449,L149 12:17] [449,L149 12:17].

The previous paragraph lists 8 mitzvot that all come from a single pasuk (12:17). Here too is an example of how we would be lost in trying to understand all that this pasuk is commanding us, without the Oral Law. Again, it is not rabbinic interpretation nor legislation nor extension that we are dealing with; it is Torah as much from HaShem as B'reishit Bara Elokim and Anochi HaShem Elokecha.

All of the above-mentioned foods are to be eaten where they are supposed to be eaten. Be careful not to forget the Levi, the gifts due him, and other forms of help [450,L229 12:19].

[S> 12:20 (9)] "When G-d will expand your borders as promised..."

Notice that the Torah speaks of prosperity immediately

following the portion about generous charity-giving and concern for others. This is G-d's "illogical" promise: the more you give, the more you will have.

If and when we desire to eat meat (other than the sacred meat of korbanot), we may do so anywhere we choose, but we must properly slaughter the animals we eat first [451,A146 12:21].

In the pasuk commanding Sh'chita, G-d says "(slaughter the animal) as I have commanded you". Yet we do not find the details of Sh'chita in the Written Torah. This pasuk is one of the sources for the concept that the Torah consists of a written portion and an Oral Law - both the Word of G-d.

Non-sacred meat does not have the same restrictions as sacred meat (i.e. ritual impurity - yours or the animal's - is not an impediment). Many other halachot, of course, do apply.

An animal must be killed before its meat is taken. This is the universal prohibition (it is both one of the 613 and one of the 7 Noahide Laws) of "Limb from a living animal" [452, L182 12:23]. Blood must be removed from meat before we may eat it.

Korbanot shall be brought from all over (even from outside of Israel) to the "Place of G-d's choosing" - the Mikdash [453,A85 12:26]. These korbanot shall be offered on the Altar, the blood sprinkled thereon, the meat (when permitted) to be eaten there.

Be careful to do all that G-d asks, so that things will be good for us and our children.

Shlishi - 3rd Aliya - 22 p'sukim - 12:29-13:19

[S> 12:29 (4)] Repeat warning: Do not get interested in the idolatrous practices of the nations whom we will replace in the Land, lest we too anger G-d and be punished by Him.

We shall do all that we are commanded, neither adding to [454,L313 13:1], nor diminishing from [455, L314 13:1] Torah & mitzvot.

[P> 13:2 (5)] If (when) there arises among us a prophet or dreamer - even one who performs miracles or signs to back up his words - who prophesies in the name of idolatry, it is forbidden to listen him [456,L28 13:4]. This is to be viewed as a test by G-d of our faith in Him. We must be true to G-d, follow Him, revere Him, keep His mitzvot, serve Him, and cling to Him. The above-mentioned false prophet shall be put to death for his attempts to turn us away from G-d. We thus uproot evil from our midst.

[S> 13:7 (6)] If any fellow Jew (even a close relative or beloved friend) tries to entice us to idolatry of any type (familiar, exotic, or foreign), we must show no love to such a person [457, L17 13:9], nor overcome our hatred of him [458,L18 13:9], nor rescue him from danger [459,L19 13:9], nor speak on his behalf in court [460,L20 13:9] nor refrain from speaking against him [461,L21 13:9].

MITZVA WATCH

The Torah must be very clear and strong in these commands, because it has become second-nature to us to love our fellow (ideally), not hate him, and try to save him. But not in this case.

These mitzvot stand in startling contrast to the mitzvot from K'doshim which command love of fellow Jew, not to hate him, to save him from danger, etc. These mitzvot (from this week's

sedra) underline the seriousness with which the Torah treats the enticer. He is a cancer in our midst that must be removed. The enticement to idolatry is considered more serious than even idolatry itself. Or, at least, it is considered a graver threat to Jewish life.

That this is so is demonstrated by the Talmud's advice that one may/should entrap the enticer. If he speaks to one person only, then there will be insufficient testimony against him. We are taught to ask him to repeat his suggestions in front of others. If he refuses, then we plant unseen listeners who will become witnesses against him.

With these witnesses in place, we then must challenge the enticer, saying that it is not proper to forsake G-d for another religion or belief. If the enticer backs down, then we leave him alone. If he continues in his attempt to entice, then the witnesses reveal themselves and "press charges" against him in Beit Din.

But rather, the enticer shall be put to death by stoning (after trial and conviction), the accusing witnesses initiating the execution. And (it almost goes without saying that) it is forbidden to entice a fellow Jew to leave G-d and worship idols [462,L16 13:12].

[S> 13:13 (7)] If we find out that an entire city is being enticed to idolatry, we must very carefully investigate the matter. This command is generalized to require thorough examination and questioning of witnesses in all types of cases [463,A179 13:15]. If the charges are substantiated, the population of the "city gone astray" is to be killed by sword, the possessions of the people are to be burned, and the city itself destroyed [464,A186 13:17]. The city may not ever be rebuilt [465,L23 13:17] (unless security considerations determine otherwise). No one may benefit from anything from the city [466,L24 13:18] so as not to provoke G-d's anger. Proper fulfillment of these and other mitzvot will find favor in G-d's eyes.

R'VI - Fourth Aliya - 21 p'sukim - 14:1-21

[S> 14:1 (2)] As "G-d's children", it is forbidden to gash oneself (for idolatrous purposes or to mourn the dead) [467,L45 14:1] nor tear out one's hair in grief [468,L171 14:1]. (Mitzva 467 also prohibits factionalization of the community when it is detrimental to Jewish unity).

It is our destiny to be the chosen from among the nations of the earth.

[S> 14:3 (6)] It is forbidden to eat "any abomination", defined here as the meat of a korban that had become "disqualified" [469,L140 14:3].

The Torah next lists 10 types of mammals that are kosher (3 domestic, 7 wild), and then gives signs to determine a kosher animal (split hoof and cud-chewing). This is followed by four examples of animals we may not eat.

(In Sh'mini, the first place where kosher and non-kosher animals are presented, only non-kosher animals are named.)

The kosher domesticated animals are very familiar to us: Cow, Goat, Sheep. Rabbi Aryeh Kaplan z"l identifies the 7 wild kosher animals (Chayot T'hortot) as gazelle, deer, antelope, ibex, chamois, bison, giraffe. In his footnotes, he brings

different opinions about the Hebrew terms for different animals.

[S> 14:9 (2)] Fishes with scales and fins are permitted to be eaten; that which has no scales (or fins) is forbidden to us. Scales (are easily scraped off without damaging the skin of the fish) determine the kashrut of a fish.

[S> 14:11 (11)] We may eat kosher birds. We are therefore obligated to examine and determine the kosher status of a bird we would like to eat [470,A150 14:11] (The corresponding mitzvot for the other types of animals have already been counted from Parshat Shmini.)

The Torah lists 21 types of birds that are forbidden.

The characteristics of kosher and non-kosher birds are NOT mentioned in the Torah (unlike mammals and fish). The Gemara gives us guidelines that distinguish between kosher and non-kosher birds. Practically speaking, neither the list nor the guidelines are what determine which birds we eat. Tradition does. Basically, we do not trust ourselves to be able to properly identify the birds named in the Torah (modern Hebrew sometimes does not match Biblical or Mishnaic Hebrew - this is one problem). If we have a tradition in our communities that a particular type of bird is kosher, then we will eat it. Otherwise we take the cautious position of SAFEK (doubt) and choose to be strict with ourselves.

It is also forbidden to eat non-kosher locust and other winged insects [471, L175 14:19].

Even though we may eat meat, it is forbidden to eat of an animal that died other than by sh'chita. This is the ISUR of "N'veila" [472,L180 14:21]. Benefit may be derived from "n'veila" but not from milk-meat mixtures.

Although this third occurrence of BASAR B'CHALAV teaches the prohibition of benefit, it is not counted as a separate mitzva, but is included in the prohibition of eating M-in-M from Ki Tisa. We have three p'sukim that each teach a prohibition - cooking, eating, benefit - but in counting mitzvot, Meat-in-Milk is not counted as one mitzva or three, but as two of the 613 — one prohibition to cook meat and milk together, and one prohibition that forbids eating and/or deriving benefit from meat and milk that has been cooked together.

Chamishi - Fifth Aliya - 8 p'sukim - 14:22-29

[P> 14:22 (6)] (Approx. 2% of the yield of a crop is given to a Kohen as T'ruma. One tenth of the remainder is separated as Ma'aser to be given to a Levi.) One tenth of what is left is separated as Ma'aser Sheni [473,A128 14:22], which remains the possession of the owner but is sacred and must be brought to Yerushalayim and eaten there in a state of ritual purity. If the amount of Ma'aser Sheni is great, a person is permitted to redeem the produce for fair market value plus a fifth. (i.e. 1/4 is added, that amount becoming 1/5 of the total amount.) If one redeems the Ma'aser Sheni of his neighbor, no one adds one fifth. The proceeds of the redemption are to be spent on food and drink in Yerushalayim. Once again the Torah reminds us to care of the Levi, who has no property of his own. (This rule of Ma'aser Sheni applies in years 1, 2, 4, 5 of the Shmita cycle.)

[S> 14:28 (2)] In the 3rd (& 6th) year of a Shmita cycle, the second tithe is to be given to poor people [474,A130 14:28]. This generous act of tzedaka will be rewarded by blessings from G-d.

Shishi - Sixth Aliya -18 p'sukim - 15:1-18

[S> 15:1 (6)] If Shmita year passes, repayment of personal loans may not be demanded [475,L230 15:1]. This rule applies when both lender and borrower are Jewish. Loans due from a non-Jew must be collected [476,A142 15:3], but it is a mitzva to cancel the personal debt of a fellow Jew following the Shmita year [477,A14115:3]. If the Jewish People follow the Torah and mitzvot properly, we will be blessed by not having poverty among us. We will also dominate among the nations of the world.

[S> 15:7 (5)] However, when we are confronted with poverty, we must not hold back generous support of those in need [478,L232 15:7]. Rather it is a great mitzva to give tzedaka and support those less fortunate than ourselves in a giving and dignified manner [479,A195 15:8]. Be especially careful not to withhold loans to the poor because the Shmita year is approaching [480,L231 15:9]; if the poor person cries out to G-d, He will hold you accountable for not helping. Be generous in areas of tzedaka and Chessed, thereby meriting blessing from G-d. Poverty will be a "fact of life" under normal circumstances; give tzedaka freely.

Although a lender must void a debt after Shmita year passes (unless he has executed the document called PROZBUL, by which he is considered to have turned over his debts to a Beit Din for collection, in which case Shmita does not terminate such loans), the borrower may - and should - offer to repay the loan. The lender is obligated to tell the borrower that the loan has been canceled by Shmita, and the borrower is supposed to say that he would like to give the money back to the lender anyway (as a gift). The lender can accept the repayment in that case, and the borrower is considered to have acted in a proper Jewish manner. The borrower who "takes advantage" of the Shmita- voiding of a debt is considered to have behaved in an improper and un-Jewish manner.

[S> 15:12 (7)] If a Jew becomes an indentured servant to a fellow Jew, he shall work no more than six years and be freed in the seventh. One must not send the freed EVED IVRI away empty-handed [481,L233 15:13] but rather he shall be given a generous allotment upon discharge [482,A196 15:14]. We are to remember that we were AVADIM in Egypt and that G-d redeemed us and expects us to be sensitive to those less fortunate than ourselves. If the EVED IVRI does not want to be released, his ear is ceremonially pierced and he remains in his master's service until Yovel. Do not be stingy with the servant, for he has served you hard and long.

Sh'vi'i - 7th Aliya - 22 p'sukim - 15:19-16:17

[P> 15:19 (5)] Firstborns of cow, goat and sheep are sacred (if unblemished); they may neither be worked [483,L113 15:19] nor benefited from [484,L114 15:19], such as shearing the wool for personal benefit. They are given to a Kohen as one of his Torah-granted gifts (after 30-50 days from birth). They are to be eaten by the kohen and his family after being brought as a korban - within a year, unless "unfit for the Altar", in which case they are the Kohen's property, to do with as he pleases.

[P> 16:1 (8)] Preserve the spring month and bring the Korban Pesach. (This is a reiteration of the mitzva to adjust the calendar when necessary, by adding a month - a second Adar - to push Pesach into the spring.)

Chametz is forbidden on Erev Pesach afternoon [485,L199 16:3]. This is a separate prohibition, and of a lesser status

(based on comparing punishments for violation), to the prohibition of Chametz on Pesach itself.

The Chagiga cannot be left over beyond two days [486,L118 16:4]. Korban Pesach cannot be brought on a private altar [487,* 16:5 - not on Rambam's list - the only mitzva on the Chinuch's list that Rambam does not count. Fair turnabout comes in Haazinu].

[S> 16:9 (4)] Count 7 weeks until Shavuot; this is the OTHER Omer mitzva (in addition to counting 49 days - this is why we identify the days from 7 to 49 as days and weeks+days).

Next, a mention of Sukkot and then the command to rejoice on the Festivals [488,A54 16:14]. Appear in the Mikdash and bring korbanot on Chagim [489,A53 16:15]; do not appear there empty-handed [490,L156 16:16].

Haftara - 12 p'sukim - Yeshayahu 54:11-55:5

3rd of the 7 Consolation Haftarot... relatively small, it is also part of the Haftara of No'ach.

It contains the hopeful message that G-d will take back the exile-afflicted people of Israel in great splendor. It is also a prophecy of a time when our enemies will not succeed against us. Spiritual thirst and hunger will be tended to and all will be good for us...

IF we will listen to G-d. There it is. The same deal as in the sedra. A deal repeated over and over again. A deal that is so simple, we should only be able to exercise our free will and keep our end of the covenant.

The Jerusalem Institute of Jewish Law Rabbi Emanuel Quint, Dean

Lesson # 247 • **Guardians** (Part Four)

When the minor reaches his majority, Beth Din has no discretion but must terminate the guardianship and turn over to the minor all of his assets. Beth Din can, however, provide for training the former minor so that he will be a productive citizen. However, if the father of the minor before he died provided that the guardian should continue to function until the minor reached a specified age beyond his attaining his majority, or having certain admirable qualities, the wishes of the father will be adhered to by Beth Din.

When the minor reaches adulthood, the guardian must turn over to him all of the assets of the minor that the guardian has in his possession. If any assets are missing because they were stolen or lost or destroyed by force majeure, the guardian takes the same oath as does a gratuitous bailee (Shomer Chinam). The oath consists of 3 parts: (i) that the guardian was not negligent in causing the loss of the asset; (ii) that he did not make unauthorized use of the asset before it was lost or stolen; and (iii) that the asset is not in the possession of the guardian. If the guardian is appointed by Beth Din, he is not required to render an accounting of the receipts and disbursements. He may tell the minor that he is turning back to him that which remains from his assets. In such event he must take an oath while holding a sacred object that he did not rob the minor of anything. If as stated above the guardian was appointed upon condition that he does not take such an oath, such condition will be upheld. However, if the guardian was appointed by the father of the minor or by another ancestor of the minor, he is required to render an accounting, but he is not required to take

the oath unless it is pleaded with certainty that the report of the guardian is not accurate. The current practice is for the guardian to render an accounting even if he was appointed by the father of the minor since the guardian does not take an oath. Beth Din must in each case devise the exact language and form of the oath. If there are two competent witnesses that the guardian has not accounted accurately or turned over all of the assets of the minor, or is guilty of misconduct, the guardian must pay such damages. If the guardian was appointed by a secular court he must render an accounting since this is usually the practice in secular courts.

In all situations where the guardian has a monetary interest in the outcome of the gain or loss of the assets even if appointed by the father of the minor, the guardian must take an oath when he returns the asset to the minor upon his achieving his majority. In all situations Beth Din proclaims a ban on any person who is a guardian of minors who has taken assets belonging to minors.

The major responsibility of accounting for the assets of the guardian is to the true Father of the orphans. "A father of the fatherless, and a judge of the widows, Is God in His holy habitation" (Psalms 68:6). Levi pleads that Yaakov gave him money with instructions to distribute the money to the sons of Yaakov: Levi may distribute such money to all of Yaakov's sons and need not take an oath, since he is similar to a guardian appointed by a father of a minor. However, if Levi asserts that he is distributing the moneys to less than all of the sons of Yaakov; he must take an oath that he does not retain anything belonging to Yaakov; since the distribution is to less than all of Yaakov's sons, Levi is not deemed to be in the role of a guardian. Levi must take an oath only if it is independently known that Yaakov gave him the money. If it is not independently known, Levi is believed without an oath because of migo. Levi could have remained silent and have kept the money because no one knew that Yaakov gave him the money. Since (migo) he did not keep silent, he is believed when he states that the money was to be given only to some of the sons. If any of the sons of Yaakov are minors, Beth Din will appoint a guardian for them and the guardian will request that Levi take an oath in all instances.

If the guardian dies and his heirs find that the books and records of the guardian show that the guardian is owed money he has expended on behalf of the minor, such books are not in and of themselves sufficient to base a claim by the heirs of the guardian against the assets of the minor. However, had the guardian been alive, he would have been believed.

Removal of the guardian

If there is a rumor that David, the guardian, is eating and drinking beyond his means or way of life and spending more on things than he used to do and perhaps beyond his known means, Beth Din should examine him to see if he is spending the assets of the orphans on himself. Beth Din may impose an oath upon the guardian that he did not steal anything belonging to the minor. There is a difference depending upon whether the guardian was appointed by the father or by Beth Din. If he is appointed by Beth Din, if it turns out that it is possible that the guardian may be spending the moneys of the minors on himself, then he is removed as guardian and another guardian is named in his place. However, if David, the guardian, was appointed by the father, Yaakov, he is not removed on the basis of a rumor, and all doubts are resolved in his favor. There is an opinion that even if Beth Din appointed the guardian, he cannot be removed unless there are witnesses to prove that the

guardian used the assets of the minor. However, if it was shown to Beth Din by witnesses that the guardian has been using assets of the minors, he is to be removed even if he was appointed by the father. Beth Din has broad discretion whether to remove the guardian. There is an opinion that it makes no difference whether the guardian was appointed by Beth Din or by the father; the procedure is the same in both situations and the guardian is not removed unless there is clear proof that he misused the funds of his wards. Opinions differ as to whether it is necessary for the guardian to be present when Beth Din receives testimony from witnesses regarding the conduct of the guardian. If Beth Din finds that the guardian stole or used for himself assets belonging to the minor, the guardian must make restitution to the minor. If the guardian when appointed has all of the virtuous qualities that are required and then changes his ways and no longer has these moral qualities, he is to be removed as a guardian. Beth Din is the final arbiter as to whether he should be removed. Beth Din may impose an oath upon the guardian that he did not steal or use any assets belonging to the minor for himself. If Beth Din finds that the guardian stole or used for himself assets belonging to the minor, the guardian must make restitution to the minor. However, if the guardian was appointed by the father and at the time of his appointment was not honest or virtuous, and the father knew of his conduct and nevertheless appointed him, the guardian is not removed on the basis of not being honest, unless he stole from the minor. If a guardian is removed he must take an oath that he did not use assets of the estate, and failing to take such oath he must compensate the estate for an amount that Beth Din shall assess.

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@gefepublishing.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

Tying Shoes part 2

The Shulchan Arukh states that the right shoe should be put on first, but the left shoe should be tied first. Last week we gave one explanation: wearing clothes, and particularly shoes, represents strengthening and protection; tying represents binding or restraint. The right side, representing mercy, is particularly in need of strength and protection; the left, representing judgment, is in need of moderation and restraint.

This explanation should apply to any kind of tying, and this is logical since the principle itself is learned from the fact that we tie the tefillin on the left hand. And indeed the Kitzur Shulchan Arukh states explicitly that we should tie the left side first on all kinds of garments. (KSA 3:4.)

However, the Mishna Berura rules that precedence to the left applies only to leather shoes. Even shoes, if they are made of fabric, need not be tied on the left first (MB 2:6). Why should tying the left apply specifically to shoes? To understand this approach, we have to go back to Rebbe Yochanan's original statement which is the source for tying the left first, according to the passage in Shabbat (61a): "Shoes are likened to tefillin".

What is the likeness between shoes and tefillin? Last week we explained that both are tied. But the Levush, an early Acharon who is the source for the Mishna Berura, gives a different explanation: The gemara states that in the merit of Avraham's statement that he would not accept from the king of Sodom "from a string to a shoe lace" (Bereshit 14:23), his children merited two mitzvot: the thread of techelet in the tzitzit, and the straps of the tefillin (Chullin 89a). According to this, the likeness of tefillin is specifically to shoe laces, not to other kinds of tying. And as we have mentioned many times, "shoes" in halakha generally refer to leather shoes only. (It is also clear that the likeness is not due to tying alone, because from the continuation of the passage we see that the reward includes the straps of the head tefillin.)

We can elucidate this explanation with the help of another approach we have often used in explaining the symbolism of shoes, an approach elaborated in the writings of Rav Natan of Breslav. Shoes represent our physical possessions; our property gives us dignity and elevates and protects us from the hazards of the natural world, just as our shoes dignify us, elevate us, and protect us from cold, dampness, sharp pebbles, and so on. Mankind's first private possession was the "suits of leather" given Adam and Chava by G^d; Rav Natan writes that these were leather shoes.

This applies particularly to leather, because leather shoes exemplify mankind's ascendancy over animals. This ascendancy was in need of clarification immediately after the sin of Adam and Chava, which eroded it and in some ways reduced us to the level of beasts – for example, by making our food "the herb of the field" (Bereshit 3:18). (This clarification was continued in the story of Kayin and Hevel. Kayin thought that mankind was closely akin to the animals; he expressed this sentiment through excessive mercy, when he refused to bring animal sacrifices, and then through cruelty, in the bestial act of killing his brother.)

Shoelaces, by extension, represent being tied and attached to our possessions. While being attached to our possessions is natural and to some extent unavoidable, it doesn't embody our highest nature. Ideally we would like our possessions to aid us in G^d's service, but without having them bind and constrain us; we don't like being slaves to our property. So we tie our shoes first on the left side, which is the less important and dignified side, to show that this attachment is an unfortunate necessity.

Avraham Avinu resisted the temptation to be subordinated to material wealth; he declined the offer of the King of Sodom to give him the spoil of war. Avraham knew that this would make him beholden to the King of Sodom, and he gives as the reason of his refusal that he doesn't want the King to be able to boast, "I enriched Avram" (Bereshit 14:23). We follow in Avraham's footsteps, and reject excessive attachment to our possessions by tying the left shoe before the right.

"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**

Yeho'ash Restores the Beit HaMikdash

(Melachim Bet 12)

Yeho'ash, being faithful to Hashem called on the kohanim to undertake a strengthening and restoring of the Temple, that had fallen into disrepair either because of the breaches in its walls made by the sons of Athalia during her 7-year rule or due to the passage of over 150 years since its building by Shlomo... or both these reasons.

At first, Yeho'ash relied on the kohanim to finance the project through the funds that they received from the people who came to the Beit HaMikdash. They were either to use the gifts brought to them by individuals who customarily gave money to a particular kohen, or the yearly per-capita tax of a half-shekel that every adult male was commanded to give to the Temple (Shmot 30:13) or the freewill offerings of individuals (Bamidbar 18:19) or the equivalent to a person's value as described in Vayikra 27, that was meant to maintain the Temple. However, the kohanim failed to find the necessary funds and did not do anything to renovate and strengthen the House for G-d. The reason for this is not at all clear. Whether it was bureaucratic inefficiency, unwillingness, or whether they wished to wait until all the funds sufficient to complete the project were in hand, seems immaterial to their failure. So too, is the valid supposition that during Atalia's rule the people had become accustomed not to make pilgrimages to the Temple so that their offerings were meager. The half-shekel was meant to finance the communal sacrifices and there is an opinion that these were not offered at all during her reign. Perhaps, Yeho'ash intended that the sums accruing from the half-shekels of these past years would now go to the restoration of the Mikdash while the current sums would go to the communal offerings.

Yeho'ash then gave orders to construct a chest so that the people could donate money directly for the restoration and freed the kohanim from any obligation for it. The chest had a slit in the door to prevent pilfering. This chest was placed on the right side of those coming to offer sacrifices on the Altar. From here Chazal learnt that we put the mezuzah on the right side of the door as we enter (Menachot 34a).

The sums thus collected were sufficient to pay for the stones, wood, gold and silver needed to repair the building and to make new vessels for the Temple service, in lieu of those that had fallen into disuse. They were also sufficient to pay the masons, carpenters and other artisans and workers necessary for the project.

Yeho'ash's instructions that the overseers of the funds did not have to give an accounting to anyone "since they serve in faith" (12:16), is indeed a surprising one that speaks of communal trust in addition to the fact that numerous artisans and workers were involved, which made public accounting extremely difficult. This verse is reflected in the halakhic ruling that the gabbai'im of tzedaka are not required to give an accounting of the funds they receive (Bava Batra 40a). Yet we hear other voices in halakha that perhaps speak of different times and changed conditions that did not allow for this trust and assumption of honesty.

Because of the temptations posed by being in charge of public funds, there is a wealth of halakhic and midrashic sources that came to militate and educate against such abuses:

We are expected to be clean before G-d and Man, so the gabbai tzedaka and communal funds should give a complete accounting (Tur and the gloss of the Rama, Yoreh De'ah 256). The Arukh HaShulchan adds that this is obligatory when gabbai tzedaka are paid officials and the Rama writes this applies to volunteers too when they are unkosher, self appointed or violent and even when there is gossip about them. "When Moshe walked to his tent he heard the people skeptically remark about his prosperous looks insinuating that some of the wealth that had passed through his hands for constructing the Mishkan had ended in his pockets. He immediately gave an accounting even though it meant repeating the many verses detailing these sums. (Midrash Tanchuma, Shmot 38:21). Furthermore, he made a separation of functions - Betzalel, the architect, Elazar HaKohen as paymaster, and Moshe as recipient of the donations - making corruption more difficult.

Even the appearance of impropriety should be avoided: "The kohen whose job it was to empty the charity box in the Temple, did so dressed in a simple shift, without pockets or sleeves and barefoot so there should not be any temptation to steal or the appearance of misbehavior regarding what was in essence, holy money" (BavaBatra 8b).

"Yeho'ash did that which was right in the eyes of the Lord all his days, wherein Yehodaya instructed him" (verse 3). Later he changed and we can see two reasons for that.

Yehodaya merely instructed but did not really educate him to the values of Judaism, so that with his death, no longer having his instructor, Yeho'ash was unable to continue in those ways.

We learn from chapter 24 in Divrei HaYamim Bet that his officials, after Yehodaya's death, began to bow to him and treat him as a god. They said that otherwise he could not have appeared alive after seven years, from the Holy of Holies. So, Yeho'ash began to behave as though he was a deity and deserted G-d (Shmot Rabbah 8:2).

Irrespective, his desertion of Hashem led to his murder by Joazar the Moabite and Jehozabad the Amonnite. "It was fitting that Yeho'ash who was ungrateful to Yehodaya and killed Zechariah the prophet, his son, should be killed by sons of Moav and Ammon who were ungrateful to Avraham who saved their father Lot from the kings" (Rashi to verse 22, quoting the Sifri).

This is the 49th 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 I mixed up my talit and tefillin (T&T) with someone else's in shul. After a few minutes, I realized my mistake and switched them back. When I put on my own T&T, should I have recited the berachot again or was it sufficient that I already made the berachot once?

A The question is not of having to fulfill the mitzva of birkat hamitzva (beracha before performing a mitzva). Rather, every fulfillment of certain mitzvot (including T&T) must be preceded by a beracha that relates to it. The question of whether the new act of putting on T&T requires a new beracha does not necessarily depend on whether or not you had just fulfilled these mitzvot and berachot.

There are two factors which might bring one to claim you did not need new berachot; the first applies just for Ashkenazim. The Shulchan Aruch and Rama (Orach Chayim 8:14 and 25:12) argue in equivalent cases, when one takes off T or T, intending to return them soon thereafter, whether he needs to make a new beracha at that point. The Shulchan Aruch requires a beracha; the Rama does not. In your case, by the time you took off the incorrect T&T, you planned to put on another set promptly, so ostensibly the Rama would not require a new beracha.

Another issue arises from "bad news". The mitzva of tzitzit applies only when one owns the four-cornered garment. But in this case, you did not realize that you needed to acquire the talit, which you thought was yours (see Yevamot 52b). Thus, the beracha was l'vatala (of no positive value).

The matter of the tefillin is less clear. On one hand, we classically assume that one fulfills the mitzva even with tefillin borrowed without permission, as permission is assumed (Mishna Berura 25:53). However, in this case, when the owner was about to use his tefillin, he did not want you to take them. Thus, your action was unintentional thievery (don't take it personally), and one does not fulfill the mitzva of tefillin with a stolen pair (Shulchan Aruch 25:12) because it is a mitzva that comes through an aveira. (See a machloket on the question whether a mitzva performed by an unintentional aveira is disqualified in Sdei Chemed IV, pp. 334-6). According to the above, the beracha did not take effect on the first talit and perhaps the tefillin and it is "waiting" for an opportunity to take effect. In a parallel case of one who made a beracha on tefillin whose knot came apart before putting it on, the Taz (25:12) infers from the Beit Yosef that he can fix the knot and put it on without a new beracha, because the beracha is "waiting" for the opportunity to take effect. Here too, the beracha on the talit and perhaps the tefillin had not yet taken effect, so ostensibly the old berachot should suffice for your own T&T.

However, neither of these factors applies to your case because of one basic distinction. In both of those areas, the person made the beracha on the same "mitzva object" with which he continues after a delay. In your case, your beracha was on a

different set of T&T. The Shulchan Aruch (Orach Chayim 8:12) says that if one puts on several talitot, he can make one beracha to cover all, if he does not "break" between them. However, he says that even without a break, the beracha applies to another talit only if he had the intention, at the time of the first beracha, that it should do so. Otherwise, he makes a beracha each time. In your case, you had in mind with your beracha only on the T&T that were in your hands, not on your own set, which you did not realize were elsewhere. Regarding a case of a beracha on one object, which has to be transferred to another object instead (not in addition), we also find that a new beracha is needed, with the first beracha being l'vatala (Shulchan Aruch, OC 206:6; see Halacha Pesuka on Tzitzit 8:(143)).

So, in the final analysis, you should have made new berachot.

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

R' Yitzchak Elchanan studied all day and well into the night. "Rebbe", someone asked him, "doesn't Rambam himself rule that one must sleep eight hours each night?"

"Yes", said R' Yitzchak Elchanan, "that is indeed so, and you have no idea how many sleepless nights I have spent on that particular saying without being able to explain it satisfactorily..." L

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

Some things are easier done than said. - From A Candle by Day by Rabbi Shraga Silverstein

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

Test your Israeli friends on these computer terms:

Input - KELET

output - PELET

cursor - SAMAN

bug - TEKER

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

This week's Torah portion, Parshat Re'eh, seems to contain a blatant contradiction. Within a matter of a couple verses, the Torah appears to make a 180° turn in terms of its thinking

regarding poverty and the Land of Israel. Initially, the parsha paints a rosy picture of a land devoid of poverty - "There shall be no needy among you." A mere three verses later, however, the parsha introduces the possibility of deprivation in the Land of Israel, saying: "If, however, there is a needy person among you..." And four verses later, the parsha portrays Israel as a land whose inhabitants are destined to be needy: "For there will never cease to be needy ones in your land."

Struggling to resolve this apparent contradiction, many commentators view the first verse as reflecting the ideal situation in which the Jewish people live a life free of sin, while the second and third verses describe what happens when the Jewish people fall astray.

Another way of resolving this contradiction, however, is by reading the verses as prescriptive, rather than descriptive, statements. Instead of describing what will happen to the Jewish people, the verses tell us how the people ought to behave. The first verse, "There shall be no needy among you," shows how people ought to view themselves. No matter how bad Israel's economic situation, its inhabitants should never view themselves as being needy, for they possess the greatest treasure of all - "the land that Hashem your God is giving you... Likewise, the last verse, "For there will never cease to be needy ones in your land," shows how people ought to view others.

No matter how good Israel's economic situation, its inhabitants should never forget that there are people who are less fortunate. As such, Israel's inhabitants must be constantly involved in acts of tzedaka and chesed.

May we never regard ourselves as needy and may we always remember to help each other.

Dyonna Ginsburg

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

Having made aliyah close to three years ago, Dyonna Ginsburg currently serves as the Director of Yavneh Olami, an international religious Zionist student organization.

[6] G'matriya Match

Sometimes, the search for GTs (two p'sukim with the same g'matriya) finds two p'sukim which complement each other in an interesting way. In our sedra, we have

KI LO VATEM AD ATA EL HAMENUCHA V'EL HANACHALA ASHER HASHEM ELOKECHA NOTEIN LACH (D'varim 12:9)

This pasuk describes the situation immediately BEFORE entering Eretz Yisrael: For we have not yet come to the "resting place" and the "hereditary land" that G-d is giving you. Contrast this with this well-known pasuk that describes our leaving the Land.

AL NAHAROT BAVEL SHAM YASHAVNU GAM BACHINU B'ZACHREINU ET TZIYON: (T'hilim 137:1)

The numeric balance between entering and leaving the Land reminds us of the challenge we face to tip that balance in favor of Aliya and Kibbutz Galuyot, the building of the Beit HaMikdash and the Geula Sh'leima.

[7] MA RABU MAASECHA HASHEM...

GAZELLE

Gazelle are found in most parts of Israel... There are two main species of gazelle in Israel, the Israeli or Mountain Gazelle, found in the northern two thirds of the country, and the Negev or Dorcas Gazelle which lives in the southern desert regions. The two species overlap in the Dead Sea region. There is also a subspecies of the Israeli Gazelle called the Arava Gazelle which lives in the southern Arava desert feeding mostly on the Acacia trees common to this region. Even in regions with large gazelle populations it is not usually that easy to spot them as these shy creatures tend to be wary of people, perhaps because in many areas hunting has driven them to the verge of extinction... Dorcas: horns are present on both sexes... lyre-shaped (point outward then come in at the tips). Though Dorcas are the smallest gazelle they are proportionately the longest limbed. Dorcas tend to separate into small groups but will congregate in large herds on localized resources... herds may reach up to 100 individuals. They are mainly active at night and around dusk and dawn... shoulder height 55-65cm; body length 90-110cm'; 15-20 kg smallest gazelle, long ears, light fawn color Life span up to 17 years in zoos; wild life span unknown... Gestation: 6 months... As browsers these gazelles help keep vegetation from becoming overgrown. Either the AYAL or the TZVI. Kosher.

[8] Divrei Menachem

Parshat Re'eh continues describing Moshe's final address to Bnei Yisrael in anticipation of their entering Eretz Yisrael. One aspect of this discussion relates to the status of unconsecrated meat when the borders of the Land increase. In that situation, animals may be slaughtered and consumed anywhere in the Land of Israel (Devarim 12:20-25, cf. Rashi, Ramban).

The Torah then instructs us that, "you may eat meat to your heart's desire... only be strong not to eat the blood... so that it be well with you and your children after you, when you do what is right in the eyes of Hashem."

Here is portrayed a classic dialectical situation. On the one hand, it appears as if there are no boundaries to the extent that we eat, as if our very animal nature is allowed to run unconstrained. Yet, in the same breath, as it were, we are restricted in the matter of consuming blood, thus specifically pleasing G-d.

The injunction to do what is right in Hashem's eyes is repeated several times in Sefer Devarim - and for our commentators, the message is clear: Even the way we eat should be informed by doing G-d's will. This approach to doing what is right should actually inform everything we do, from litigation (Rashi) to ethical standards (Ramban). Evidently, it affects our individual and national character for generations to come.

Shabbat Shalom, Menachem Persoff

Kashrut Questions

If you find a discrepancy between the Hebrew labeling and the original packaging... or if you have any other OU kashrut questions, call this toll-free number (from Israel to NY) **1-800-949-0123**
From 4:00pm - midnight, you get a human; other times, leave a voice-message

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! (III)

The last link in the chain of Nevi'im that stretched back to Moshe, Malachi was one of the three Nevi'im of Shivat Tzion. The Navi pictures a striking scenario of the end time. "Behold I send My messenger and he shall clear the way before Me and the Lord you seek will suddenly come to his Temple and the messenger of the covenant whom you delight in, behold he cometh..." (ibid 3:1). Not surprisingly, commentaries are at variance in their interpretation of the identity of the "messenger". Ibn Ezra posits that the messenger is Mashiach ben Yosef. (Though mentioned briefly in Sukka 52a, Messiah the son of Joseph, a truly enigmatic figure, is sketched in greater detail in the Midrashim, the apocalyptic literature, Emunot V'dei'ot of Sa'adia Gaon and the writings of Hai Gaon. Thought to be the precursor of Mashiach ben David, various Midrashim recount how Mashiach ben Yosef will succeed in restoring Jewish rule in Eretz Yisrael, effectuating a partial ingathering of the exiles and how he even will manage to restore the Avoda in a newly built Beit HaMikdash. But then he is slain in battle defending Jerusalem against the hordes of Gog and Magog - the representatives of the "nations" - when they mount their final assault against Am Yisrael) The synchronic Metzudat David writes, "...at the time of the future Redemption, I will send an angel from heaven and he will clear the way before Me... I will destroy the sinners and the rebellious... and he (the angel) will purify the land before I come and cause my Presence to rest upon the land. 'And the lord whom you seek' - This is Melech HaMashiach - the anxiously anticipated Messianic King the son of David'And the messenger of the Covenant - Eliyahu Hanavi... he will come and announce the Redemption.... and when Mashiach comes, Eliyahu Hanavi will have already preceded him..." Rashi claims that "the Lord whom you seek" is the "G-d of Judgment". The Radak asserts that "...he shall clear the way before Me' refers to the In gathering of the exiles and that there will be no impediment or injury in their path. 'The Lord you seek... will suddenly come to His Temple', suddenly, because the time of the 'end' has not been revealed... no man knows the day that He will come until he actually comes."

What is the chronological order of events outlined by the Navi? Can we harmonize the different approaches postulated by the Parshanim? It is evident that there will a partial Jewish restoration in Eretz Yisrael before the Beit HaMikdash is rebuilt. There will be a concentrated attack by the "nations" upon Jerusalem which will lead to serious reverses - e.g. the death of Mashiach ben Yosef - but not total destruction (Ibn Ezra). An angel from heaven will execute Divine vengeance by destroying "the sinners and the rebellious of the world... and will purify the land" thus making Eretz Yisrael (and its people) fit for the receiving of the Shechina. And as the Radak explains, there will be an ever-increasing flow of Jews returning to Eretz Yisrael. Then the "G-d of Judgment" will suddenly enter His rebuilt Beit HaMikdash. The Navi asks, "Who can endure the day of His coming?" because apparently G-d will not be pleased with what He will see in His new Mikdash. And unlike other Nevi'im in Tanach, Malachi does not call for repentance. "He shall sit as a refiner and purifier of

silver and he shall purify the sons of Levi and purge them like gold and silver...". Metzudat David explains, "Similar to a judge, the angel will act as a refiner who ...purifies silver. He will purify the sons of Levi - i.e. the Kohanim of the tribe of Levi - those who actually approach (the Mizbei'ach). ...and as the dross is removed from refined silver, so shall the evil doers be separated from the sons of Levi... and righteousness will prevail..." Once the Kohanim and Leviyim are purified, they will be worthy of serving in the Beit HaMikdash. "Then shall the offerings of Judah and Jerusalem be pleasant ("sweet" according to the Metzudat Tzion) unto the Lord as in days of old...." The Metzudat David elucidates, "...like in the days of Moshe ...and King Solomon when the Omnipresent received (Israel's) Korbanot willingly and sent down fire to consume their offerings on the Mizbei'ach."

But Midrash Tanchuma explains that Jerusalem and the Mikdash will be built only after all the exiles have returned to Eretz Yisrael. And another Midrash has Mashiach standing on the roof of the rebuilt Beit HaMikdash and announcing, "Humble ones, the time of your redemption has arrived!" The Zohar emphasizes that "He (G-d) will build the Beit HaMikdash first, establish His Sanctuary, build the city of Jerusalem and then raise Knesset Yisrael from the dust" (Chelek 1, 134:1). We pray for redemption three times a day. A perusal of the Nusach of the Amida reveals the chronological order of what we are praying for. (1) First gather the exiles! Then, (2) The return to Jerusalem! (3) Let the Divine Presence dwell in Jerusalem! (Vetishkon Betocha i.e. Beit HaMikdash). (4) Build it so it should stand forever! (5) The last request is that the throne of David – i.e. the rule of Melech HaMashiach - should be firmly established. Though Rashi posits that "the Mikdash of the future – which we anticipate built and complete (She'anu Metzapin Banui U'meshuchlal) will be revealed and come down from heaven" (Sukka 41a), Rambam insists that the Beit HaMikdash will be built by the hand of man. The building of the Beit HaMikdash is a Mitzvat Asei; if the Beit HaMikdash descended from heaven, the Jewish people would be deprived of that wonderful Mitzva. "Melech HaMashiach will arise and reestablish the Kingdom of David ...He will build the Beit HaMikdash and gather in the dispersed of Israel... " (Hil. Melachim 11:1). "If a king should arise from the House of David who is versed in the Torah and engages in Mitzvot, as did David his forefather, in accordance with the Written and Oral Torah, and he enjoins all Israel to follow in its ways... and he fights the wars of the Lord, then he may be presumed to be the Mashiach. (Note that a Jewish country exists before Mashiach "arises".) If he succeeds... and defeats the surrounding enemies and builds the Beit HaMikdash in its proper place and gathers the dispersed of Israel, then he is definitely the Mashiach" (Hil. Melachim 11:4). Building the Mikdash in its proper place is the proof of Mashiach! But Rambam admonishes us, "Regarding these matters... no one knows how it will be until it will be for these matters are unclear in the prophets. Even the Sages did not have a tradition regarding these matters and could only attempt to understand the Pesukim. Therefore there were disagreements" (Hil. Melachim 12:2).

R. Yehoshua ben Levy met Eliyahu... and asked him, 'When will Mashiach come?' Eliyahu replied, 'Go and ask him yourself.' 'Where is he sitting?' At the entrance of Rome.' 'And how will I know him?' 'He is sitting among the poor lepers.' So R. Yehoshua went to him and greeted him saying, 'Peace upon thee' and he asked, 'Master, when will you come?' 'Today' was his answer. On R. Yehoshua's return, Eliyahu asked him, 'What

did he say?' He replied, 'He spoke falsely to me saying that he would come today but he has not. Eliyahu said to him, 'This is what he said to you. '(He - the Mashiach - will come) 'Today, if you will hear His (G-d's) voice'" (Tehilim 95:7). (Sanhedrin 98a)

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

EIM LAMASORET is the part of the book EIM LAMIKRA HASHALEIM by R' Nissan Sharoni, that "flags" potential trouble words in Parshat HaShavua that can give a BAAL KRI'A (BAAL KOREI - BK) a hard time. For Parshat R'ei, he notes that the sedra is particularly difficult to prepare and recommends starting at the beginning of the week, at least.

He then lists 22 words that are past tense verbs flipped to the future (or command) tense by a VAV, thereby switching the accent to the last syllable (as we presented extensively in last week's column). We won't do it again now, so just beware and be careful.

As an example of the BK-headache, he points out that the words ASHER YIVCHAR occur in the sedra 15 times, with almost as many TROP-combinations.

On another note: Look in 12:6 - מַעֲשֵׂי־יְהוָה

The typical (careless) way an Ashkenazi would read this word as MAS-RO-TEI (or SEI) -CHEM, completely losing the AYIN. Which is easy for an Ashkenazi to do, since we consider the AYIN to be a silent letter, and this one has a SH'VA NACH, which is silent as well. However, the SIN (left-dotted SHIN) has a SH'VA NA and belongs to the second syllable of the word. So, at least, the word should be pronounced MA - S'RO - TEI - CHEM. More correctly, the first syllable should catch in the throat in some way known to S'faradim and some talented Ashkenazim, so that the AYIN is indicated. But even an Ashkenazi BK who doesn't want to try for a sounded AYIN, still should pronounce the SH'VA NA of the SIN correctly. [Ed. note: Unless you sit with this Sefer and go over every word that the author flags, it is hard to appreciate the care required in "layning" well. We're only scratching a few surfaces in this column, but you should think of a serious stamp collector studying his stamps. Holding them with special tweezers; studying them under a good magnifier, and lovingly drinking in every detail. Philately isn't for everyone; and neither is this column. But if you are reading these words, then you are one who gets the point.

Now take a look at 13:5 -

אַחֲרַי ה' אֶלְהֵיכֶם תֵּלְכוּ וְאַתֶּם תִּירָאוּ וְאַתֶּם מִזְבְּחֵי תִשְׁבְּרוּ וּבְקַלְוֹתֵיכֶם תִּשְׁבְּעוּ וְאַתֶּם תִּלְבְּדוּ וְכוּ תִדְבְּקוּ:

The TROP-notes on words number 4, 6, 9, 11, 13 are all pauser notes (each followed by a pause), and they cause vowels to change and accents to shift to MIL'EL. E.g. te-L'CHU, becomes tei-LEI-chu. ti-R'U becomes ti-RA-u. Only the last word stays MILRA. tid-ba-KUN.

There's more - a lot more - but we'll stop now. Until next time...

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Parsha Pix

There's Har Grizim in the upper left, blessed with full green foliage.

Next to it is Har Eival with a dead tree representing its curse-role.

At the upper right is an eraser with the negation circle. It is forbidden to erase the seven special names of G-d.

To its left is the negation circle on a plus or minus, for the two prohibitions of adding or diminishing from the Torah.

The Tzedaka box is for the mitzva of giving Tzedaka, which is counted from this sedra. Lending to a fellow Jew is an important mitzva (that's the hands and the wallet), especially as the Shmita year approaches and then draws to a close.

The stalk of wheat is a reminder of the mitzvot of Maaser Sheni and Maaser Ani as well as the prohibition of eating Maaser Sheni (and several other sacred foods) outside Yerushalayim (or their specific venues). The wheat standing straight up looks like the numeral 1. The dot to its left is the decimal point that turns the wheat into 1/10 - Maaser.

The burning trees in the lower right stand for the destruction of AVODA ZARA from Eretz Yisrael.

The sword is the method of dealing with a bona fide IR HANIDACHAT.

The third negation circle is on the camel, a non-kosher animal.

The giraffe, on the other hand, gets two thumbs up - one for cud-chewing and one for split hooves.

The steak on the plate ready to be eaten points out that even though sacred meat was a topic of several mitzvot in the sedra, so is BASAR TA'AVA, meat that we may eat. This was forbidden during the years of wandering, but will be permitted in Eretz Yisrael.

In the lower left is a representation of the Three Pilgrimage Festivals, the topic of the last portion of the sedra.

The milk carton and wine bottle are from the haftara, where we are told that they will be acquired free of charge (or something like that).

The smiley is for the mitzva to be joyous on the Chagim.

The Omer box is for the mitzva in R'ei to count the weeks. Some opinions actually consider this an independent mitzva; most combine it with counting days.

That leaves four as yet unexplained elements. TTriddles. Busy sedra. Enjoy.

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 (EIKEV) TTriddles:

- [1] The Yaakov- and 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] 495 yrs. 5 months... and then some

[5] More than what Amalek did to you...

[6] One unexplained element from the ParshaPix

And the envelope, please...

[1] Yaakov and Yehoshua usually are spelled with no and one VAV respectively. Once in a while, Yaakov is spelled with a VAV (5 of 350 occurrences in Tanach) and Yehoshua with two VAVs (twice of 218 occurrences). The two SH'MA words are L'TATAFOT and M'ZUZOT. In the first parsha of SH'MA (from Va'etchanan), the words are spelled LAMED-TET-TET-FEI-TAV and MEM-ZAYIN-ZAYIN-VAV-TAV. In Eikev, second parsha of SH'MA, we find LAMED-TET-VAV-TET-FEI-TAV and MEM-ZAYIN-VAV-ZAYIN-VAV-TAV.

[2] The pages of Gemara are numbered from BET and up; ALEF is conspicuously missing. So too the word MEIREISHIT (HASHANA), from the beginning of the year... (D'varim 11:12).

[3] X=ERETZ. Perek 8, p'sukim 7 through 10. The word ERETZ appears 7 times. The numbers in the TTriddle are the number of words from one ERETZ to another.

[4] VAI-HI MIKEITZ... And it came to pass after (time)... This phrase occurs 12 times in Tanach. 9 of those times, it is followed by a specific amount of time - years, months, or days. E.g. in Eikev, 40 days and 40 nights. The other three times, it is followed by a vague YAMIM, days, or YAMIM RABIM, many days. The total time after VAI-HI MIKEITZ... comes to 495 years, 5 months and then some (for the 3 non-specific times). [Note: the original TTriddle had 475 years; a mistake in calculation, but covered by the "and then some".]

[5] In Dvarim 7:18, Moshe Rabeinu tells the people not to be afraid of the nations that will be encountered upon entry into Eretz Yisrael, ZACHOR TIZKOR, remember well what G-d did to Par'o and all of Egypt. For Amalek, the Torah commands ZACHOR what Amalek did to you... ZACHOR TIZKOR seems to imply more than ZACHOR alone.

[6] The unexplained element in the ParshaPix was easy for anyone who took the trouble to check it out (or for anyone fluent in Italian). FICO is FIG in Italian. That means that all Seven Species were represented in the ParshaPix.

This week's TTriddles:

- [1] Change of one vowel changes the halachic status of classmates
- [2] According to Moshe in Va'etchanan, it wasn't done
- [3] 51129029974045
- [4] Can a giraffe carry a tune?
- [5] This time, at least, it is partnered with what seems to fit, but still with a significant difference.
- [6] plus 4 elements from the ParshaPixPuzzle

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The Back Page of TT631

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Schedule for Erev Shabbat to Erev Shabbat (Fri-Fri),
26 Menachem Av - 3 Elul (Aug 13-20)

Friday

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

"Early Shabbat Minyan" R'ei: 5:46pm, Mincha 15 mins. before Plag; Kabbalat Shabbat after Plag • Shoftim 5:40; Ki Teitzei 5:33

Shabbat Day

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

Rabbi Emanuel Quint

Motza"Sh

Motza'ei Shabbat R'ei, August 14th, 9:30pm

Rosh Chodesh (Elul) is Coming, A pre-Rosh Chodesh shiur by
Phil Chernofsky

Sunday thru Thursday

in the Ganchrow Beis Medrash (first floor)

10:00am Rabbi Zitter's shiur will resume IY"H on Monday, Aug.16, Now studying: SUKKA and the FOUR MINIM from Minchat Chinuch - Rabbi Dovid Zitter

1:20pm Mincha (this time stays the same throughout the year)

3:00pm Rabbi Halpern's shiur will resume IY"H on Tuesday, Aug.17, Daf Yomi with Rabbi Shmuel Halpern

4:00pm Rabbi Ruvel's shiur will resume IY"H on Wed. Aug.18, Shiur in Masechet Sanhedrin by Rabbi Hillel Ruvel

Sunday

N'SHEI LIBRARY - 10:30-12:45

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

The Jewish Healing Foundation is Proud to Announce our First Annual Conference on "Jewish Healing in Modern Practice"

10:00: Opening Remarks

10:15: Ya'akov Gerlitz, M.Sci, L.Ac, Specialist of Jewish Medicine & Director of the Jewish Healing Foundation - "The Spiritual Cause and Treatment of Cancer"

10:45: Haya Winiarz, M.A., Jewish Healing & Transformation Coach, "Becoming Empowered Through Your Jewish Consciousness"

11:30: Ephraim Novak, Chronic Pain Relief Specialist • "How Do We Arouse G-d's Desire to Establish a Healing Relationship With Us?"

12:00: Break and Demos

1:00: Mendel Weinberger, Energy Healer • "The Seven Shepherds: Archetypes for Healing and Spiritual Growth"

1:30: Reuven Ashenberg, M.A. Ed., Private and Spiritual Consultant, "Food, Spirituality, and Avodas Hashem"

2:00: Rav Yitzchak Schwartz, Teacher of Kabbalah & Counselor, "Aligning Oneself Through the Kabbalistic Sefirot"

2:30: Break and Demos

Program will end at at approx. 3:30pm

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

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

Monday N'SHEI LIBRARY - 10:00-12:30

9:15am (men & women) A Glimpse into the Mitzvot of SHOFTIM with Phil Chernofsky

10:30am (men & women) Rambam's 13 Principles with Rabbi Zev Leff

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

Dr. Henry Goldblum will resume IY"H in September

11:36am (women) Elul - Your Mezuzah for the New Year 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 16th, 12:30pm, in the Library (free): Understanding Halacha (part two) by Rabbi Dr. Natan Lopes-Cardozo

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

Creative Living Seminars - see Sunday for details

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

8:00pm: MovieTime at the Center -

Your Choice: **Monster, Inc.** or **Ice Age** (we're showing both) - Join us at the Center for one of two animated features, both suitable for the whole family. Kids will enjoy them. So will their parents and grandparents. They are as heartwarming as they are humorous and entertaining.

Tuesday

Rabbi Adler and Rabbi Gold will resume IY"H Elul-ish, See UPCOMINGS for details of the Pre-Yamim Nora'im Seminar

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

11:45am (women) Review of the weekly Farbrengens of the

Lubavitcher Rebbe with Raizel Zisk

VIDEO Tuesday, August 17th, 12:30pm, in the Library (free):
Lashon Hara by Rabbi Zev Leff

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

Please note...Although the Meet Your Match Jewish Dating Fair (Tue. Aug. 17) is for singles, the Israel Center public is invited to come and hear the keynote speaker, Rabbi Kenneth Brander.

Wednesday

Wednesday, August 18th, 10:00am: Evelyn Hayes, author of "The Eleventh Plague, Twins because their heart was softened to accept the Unacceptable" and "The Twelfth Plague, Generations because the lion wears stripes will present from pro-Israel poetry and prose

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

Wednesday, August 18th, 11:45am (men & women) Quickie Chesed Projects with Jackie Lowenstein

Chana Abramson will resume IY"H after her maternity break, B'SH'AH TOVA, Meanwhile, enjoy different and varied classes and workshops with her talented mother

Lunch and Video: Wednesday, August 18th, 12:30pm, in the Library (free), Thoughts on the Lubavitcher Rebbe / Birkat HaMazon by Rabbi Aharon Adler

Please note: The Women's Beit Midrash and Pearl Borow's class on Women in Tanach are on recess and will resume IY"H on Monday, August 23rd and Wednesday, August 25th respectively

7:30pm: (men & women) Jewish Philosophy: Rambam's Guide for the Perplexed - Now studying: Delving into the Sacrificial Service

WED 8-10pm: Aliya Counseling with Miriam Bass

Creative Living Seminars - see Sunday for details

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, 25/30NIS

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 19th • 19:00: "Poland and Israel: Growing Friendship" by Mr. Etgar Lefkovits, J'lem Correspondent, The Jerusalem Post; he recently visited Poland as a guest of the Polish Government, 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

Shabbat Parshat Ki Teitzi, August 28th, 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?

Pre-Yamim Nora'im Seminar

Beginning Tuesday, August 31st

with Rabbi Aharon Adler, Rabbi Macy Gordon, Rabbi Sholom Gold, Rabbi Stewart Weiss, Rabbi Yosef Wolicki... and others

Watch for further details

Some details of the second annual Health Day

Beit Tovei Ha'ir in conjunction with the Jerusalem Municipality, SUN Sep. 5 • 10:00-14:00at the Israel Center, Medical check ups by professional nurses of the public dept. J'lem Municipality: Blood pressure, Sugar Level, Gastro prevention of Tumors, Weight, hearing...Eye Tests with Dr. Mazover and the professional mobile station of Shaare Zedek

Hospital, Glaucoma, cataract tests, Alternative Medicine by the "Insitute Shalem" - Reflexology, Shiatzu...

Health Lectures - 10:00, 11:00, 12:00, 13:00

The Physician, Genetic & Social Responsibility

Prof. Alan Rubinow, M.D.

Chief, Dept. Rheumatology, Hadassah Ein Karem

High Blood Pressure, Metabolic Syndrome, Diabetes

Dr. Henry R. Hashkes M.D.

Specialist in Clinical Hypertension Designated by the American Society of Hypertension

Current Management of Stroke

Dr. Auri Spigelman, M.D., M.P.H. FACS

Associate Vascular Surgeon, Shaare Zedek

Eye Problems associated with Diabetes & Glaucoma

Dr. Morton Seelenfreund, M.D.

Senior Ophthalmologist, Shaare Zedek

FREE ENTRANCE Call 531-84 91 (Michal)

For your information: Over the years of Torah Tidbits, the typing and layout have been done with several different programs. For more than a year now, TT has been prepared with DavkaWriter, and the program just gets better and better. Davka's contact in Israel: 991-2718.

Cellphone numbers in Israel has been changed.

The first three digits have been replaced by four digits Check the chart to the right. The last 6 digits of the number remain the same. (Old numbers will also work until October.)

was	is	was	is
050	050-5	058	052-8
051	050-7	064	052-4
052	052-2	065	052-5
053	052-3	066	054-6
054	054-4	067	054-7
055	054-5	068	050-8
056	050-6		
057	057-7		

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Orthodox Union • National Conference of Synagogue Youth

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