



TT #633
שבת פרשת
כי תצא



August 27-28 '04 • י"א אלול תשס"ד
This Shabbat is the 337th day (of 355);
the 49th Shabbat (of 51) of 5764
We read/learn the **SECOND** perek of Pirkei Avot

...לְמַעַן יִיטֵב לְךָ וְהֵאֲרַכְתָּ יָמִים: דברים כ"ב:

ZMANIM - HALACHIC TIMES

Correct for TT #633 (Jerusalem)

- Candle lighting - (Ki Teitzei) 6:34pm (earliest - PLAG - 5:48)
- Havdala - 7:45pm • Rabbeinu Tam Havdala - 8:24
- Ranges are THU-THU 9-16 Elul (Aug 26 - Sep 2)
- Earliest Shacharit - 5:19-5:24am
- Sunrise - 6:11-6:15am
- Sof Z'man Kri'at Sh'ma - 9:25-9:26am (8:38-8:40am)
- Sof Z'man T'fila - 10:30-10:30m (9:59-9:59am)
- Chatzot (halachic noon) - 12:41-12:39pm
- Mincha Gedola (earliest Mincha) - 1:14-1:11pm
- Plag Mincha - 5:49-5:42pm
- Sunset - 7:15-7:06pm (7:10-7:01½pm)

Candle Lighting and Havdala for other cities

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

Shabbat	Plag	City	Havdala
6:52pm	(5:52)	Gush Katif	7:49pm
6:51pm	(5:50)	Raanana	7:48pm
6:50pm	(5:49)	Beit Shemesh	7:46pm
6:51pm	(5:50)	Netanya	7:48pm
6:50pm	(5:50)	Rehovot	7:47pm
6:31pm	(5:50)	Petach Tikva	7:47pm
6:48pm	(5:49)	Modi'in	7:47pm
6:50pm	(5:50)	Be'er Sheva	7:47pm
6:48pm	(5:48)	Gush Etzion	7:45pm
6:50pm	(5:49)	Ginot Shomron	7:47pm
6:34pm	(5:48)	Maale Adumim	7:45pm
6:44pm	(5:48)	Tzfat	7:46pm
6:49pm	(5:49)	K4 & Hevron	7:46pm

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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...

Last opportunity this month for Kiddush L'vana (not something you want to miss, especially in Elul) is Sunday night, Aug. 29th, the eve of 13 Elul. Seems like less than mid-month, but remember that the molad was two days before Rosh Chodesh. That's the way it happens sometimes.

The 9th of Elul (Thursday) is 3570th (or so, there is a difference of opinions) yearzeit of DAN, son of Yaakov Avinu. He was born on the same date 125 (or so) years earlier.

The 9th of Elul was also the date in 5027 (1267ce) that the Ramban arrived in Yerushalayim. He was instrumental in the revival of the Jewish community in Jerusalem.

Not a bad idea for each of us to mark his/her own date of arrival in Israel, for celebration and introspection.

LEAD TIDBIT

What's Wrong with this Picture?

There must have been many young boys executed as "rebellious sons". (Not so. There might never have been even one. The details of Ben Sorer U'Moreh are so exclusive and specific that it is hard to imagine a situation with all conditions present.) It's okay to take a mother bird from her nest, as long as you don't take her with the fledglings or eggs. (Wrong. One may not take the mother with or without her fledglings or eggs. The fledglings or eggs may be taken only after sending away the mother bird.) One may tie a cow's leader to the back of a wagon which is being pulled by a horse. (No, again. Although the Torah speaks of plowing with an ox and a donkey, the prohibition - on a Torah level - includes the situation in the previous sentence.) One may not wear garments of cotton and wool. (Not true. Only wool and linen makes the prohibited shaatnez.) If a man finds that his betrothed wife is not a virgin then she shall be stoned to death. (No way! If a betrothed woman committed adultery, and there are witnesses who warned her that it is a capital offense but she did it anyway, then she can be brought to court and if found guilty can be executed.) If a woman attempts to save her husband in a fight with another, and she grabs the other's private parts, her hand shall be cut off. (No. No. No. The pasuk means that we have to save someone from a "pursuer". It also might mean that one pays a monetary penalty for causing embarrassment to another person.)

The above has been a tiny sample of distorted, incorrect, inaccurate, even absurd statements that can be made from the Written Torah, especially from standard translations of the Bible.

As the title asks: What's wrong with this picture? The answer is: No Oral Torah.

That's what the parenthetical remarks were meant to supply. Every sentence not in parentheses could be made from reading the KJV of the Bible, or just translating literally. Our Torah has two inseparable parts: Written and Oral.

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Sedra-Stats

49th of the 54 sedras; 6th of 11 in D'varim

Written on 212.8 lines in a Sefer Torah (rank: 21)

44 Parshiyot; 2 open, 42 closed (rank: 1)

110 p'sukim - ranks 28th (5th in D'varim)

1582 words - ranks 23rd (5th in D'varim)

5856 letters - ranks 26th (6th in D'varim)

Slightly larger than average p'sukim; below average for D'varim. Overall, an average-sized sedra.

But...

Mitzvot

74 of 613 mitzvot 27 positives, 47 prohibitions

Ki Teitzei has the most mitzvot, most positive mitzvot, most prohibitions, and most parshiyot of any sedra in the Torah.

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 - 12 p'sukim - 21:10-21

[S>21:10 (5)] The "beautiful captive": A Jewish soldier must resist the "normal" temptations of battle, but is permitted to take a captive woman only according to the approved Torah procedures [532,A221 21:11].

Looking at this mitzva from both ends, we first see it as a "concession to the base inclinations of a man", in the heat of battle. On the other hand, it demands more of the Jew than is common of soldiers all over the world, who are notorious for immoral and atrocious behavior of all sorts.

If he decides after the one-month waiting period not to marry her, he must release her without abusing or humiliating her [533,534; L263,264 21:14].

[S>21:15 (3)] A man may not favor the son of his beloved wife over his firstborn from a "less-loved" wife. (Implication from the juxtaposition of these two topics is that marrying for the wrong motive likely leads to a "hated wife".)

This passage is the source of the firstborn's inheritance. Ramban counts two mitzvot here - the positive command to give the firstborn a double portion and the prohibition of not giving it to him. Ramban and the Chinuch include the rules of the firstborn as part of the laws of inheritance from Parshat Pinchas and not separately here. This is just one of many examples of different countings among the Sages who attempted to identify the traditional 613 mitzvot.

SDT The Vilna Gaon sees a hint to the double portion of the B'chor in the letters of the word B'CHOR: BET-KAF-RESH. Each letter is double the letter before it - BET is double ALEF, KAF is double YUD, REISH is double KUF. (No other letters are like that.)

[S>21:18 (4)] The "rebellious son" is warned by his parents to mend his ways. If he continues to defy them, violates certain mitzvot, engages in a specific sequence of actions, and if he is of a specific age and at a particular stage of physical development, and his parents are healthy, normal, and deemed to be on equal levels of character, then, and only then, would it be possible to execute him as a "Ben Sorer U'moreh". Although it is (almost) impossible to reach that ultimate point - and sources indicate that there never actually was a case of "the rebellious son" - this portion of the Torah serves as a stern warning to wayward children AND their parents! Some mitzvot seem to be intended primarily as deterrent and Mussar.

Levi - Second Aliya - 9 p'sukim - 21:22-22:7

[S>21:22 (2)] Those executed by stoning were hung after death [535,A230 21:22] for a brief period before sunset. They were then buried [536,L66 21:23] with the hanging post to avoid extra embarrassment to the Divine image in which we were all created.

The hanging of the body after execution (in some cases, not all) serves as a deterrent for others and is part of the atonement process for the soul of the guilty party.

Using "Kal VaChomer", we are taught that burial, in general, and "as soon as is feasible", in particular, is the proper procedure for the dead [537,A231 21:23].

Note that although the Torah here speaks only of the executed "felon", the mitzva from the Torah includes burial of all Jewish dead. This is NOT a Rabbinic deduction, extension, or legislation - it is part of Torah Law - the Oral Law.

[S>22:1 (3)] One is required to return identifiable lost objects to their rightful owners [538,A204 22:1], even if doing so is difficult. One cannot ignore this responsibility [539,L269 22:3] even if it is easier to just leave the object alone.

Technically, the laws of LOST & FOUND apply to possessions

of fellow Jews. However, with the potential for Kiddush HaShem and its opposite, depending upon what one does, it is important to go out of one's way to return a lost item to a non-Jew as well. This too is part of halacha, not just a nice thing to do.

[S>22:4 (1)] Nor may one ignore a fellow's beast of burden that has collapsed under its load [540,L270 22:4]. One is required to help his fellow load his animals [541,A203 22:4].

Sefer HaChinuch points out that this mitzva-pair applies to other animals, not just donkey, and it applies to people as well, by reasoning a KAL VACHOMER. If you see a fellow human over-loaded with what he/she is carrying (or trying to carry), it is a mitzva to help out.

[S>22:5 (5)] Men and women may not interchange apparel [542,543; L39, 40 22:5] nor do certain things that are specific to the opposite sex.

Targum Yonatan on this pasuk defines male apparel as the mitzvot of Talit and T'filin. Since these mitzvot are WORN, and not just performed, he considers them specific male mitzvot that women may not fulfill. Many other authorities disagree and consider women to be exempt from these two mitzvot, but not forbidden to them. The view of Targum Yonatan, even if not considered the definitive p'sak on the issue, is probably responsible for the Jewish facts of life - namely, that although many women accept upon themselves OTHER time-related positive mitzvot from which they are officially exempt, this is not the common case with Talit and T'filin.

[P>22:6 (2)] When one happens upon a (kosher) bird's nest (in the wild), it is forbidden to take the mother bird alone or with her eggs/chicks [544,L306 22:6], but one may (must? this is the subject of a dispute with a decidedly kabalistic flavor on the side that suggests it is an imperative) take the eggs/chicks if one first sends the mother bird away [545,A148 22:7]. This is an enigmatic mitzva that defies logic. It is shrouded in mysticism, more so than most mitzvot.

Although our Sages attribute kindness to animals as the reason (or part of the reason) for some mitzvot - e.g. not muzzling an animal that is working with food, helping to unload a beast of burden, not plowing with an ox and a donkey together - they (our Sages) were more cautious with this mitzva of SHILU'ACH HAKEN. It can be argued that it is far kinder to leave a nest alone than to chase away the mother bird (which is simultaneously kind and cruel - one way of looking at it). This mitzva is more CHOK-like than other mitzvot involving animals.

Shlishi - Third Aliya - 29 p'sukim - 22:8-23:7

[S>22:8 (2)] One is required to build a protective fence around one's (habitable) roof [546,A184 22:8]. It is forbidden to leave safety hazards on one's property [547,L298 22:8].

Oral law defines these mitzvot as more inclusive than just one's roof. Rabbinic law, "taking the Torah's lead", extends "safety & health" rules further into many areas, e.g. secondary smoking. Rambam says that a person may not tell others: "Don't tell me what to do; if I want to risk my health or life, it's my business". Saying this can make a person liable to the punishment of MAKAT MARDUT. This is something to keep in mind when you decide to "talk to" your favorite smoker.

One may not plant mixed grains in a vineyard [548,L216 22:9],

nor may one eat the resulting products [549,L193 22:9]. "Strangely", these two mitzvot share a parsha.

[S>22:10 (2)] Plowing with ox and donkey together is forbidden, as is the tying together of any non-compatible animals (or humans) for any purpose [550,L218 22:10].

Rambam holds that the Torah prohibits any combination of a kosher and non-kosher animal, based on the fact that the Torah's example is one of each. Rambam says that combinations of two kosher or two non-kosher animals is forbidden by Rabbinic law. Many authorities challenge Rambam's distinction and say that it is all Torah law.

Do not wear Shaatnez (garments of wool and linen) [551,L42 22:11]

[S>22:12 (1)] ...put tzitzit on all four-cornered garments that you wear. [counted elsewhere]

[S>22:13 (7)] It is a mitzva to marry according to Jewish Law and for the husband to write a K'TUBA for his wife with various promises and assurances [552,A213 22:13].

If a man had falsely accused his (betrothed) wife of infidelity, he may not divorce her (unless she so desires) [553,554; A219,L359 22:19]. Penal-ties are also paid to the girl's family for the insult.

[S>22:20 (2)] If the betrothed maiden did, in fact, willfully, intentionally have relations with another man, and there are kosher witnesses and properly administered warning, and all the other rules of evidence. then she is an adulteress and is executed (stoning).

[S>22:22 (1)] If a man and married woman has relations (knowing full-well the married status of the woman), and neither was forced, then they are both subject to the death penalty for adultery. [This prohibition is counted from Commandment#7]

[S>22:23 (2)] The same applies if the woman is "just" betrothed (this is more than engagement in our time). The specific incident of stoning is generalized to the mitzva upon the court to carry out the punishment of "stoning" when required [555, A220 22:24].

[S>22:25 (3)] Both consenting parties to a forbidden relationship are culpable. However, if it is possible to consider the woman an unwilling partner, then she must not be punished. We must not punish anyone who might not be responsible for their action [556,L294 22:26]. This is the source of giving people the benefit of the doubt. This does not mean that the person always deserves the benefit of the doubt. Maybe they actually sinned. The answer, it will have to be left to G-d to punish them; we are obligated to explain the situation as in this example - certainly the girl screamed but there was no one to save her.

[S>22:28 (2)] A man who forces himself on an unmarried maiden must pay a fine to her father. If the girl wants to be married to the man, he must marry her and never initiate divorce (she, of course, may insist that she wants nothing to do with him and then the court will force him to divorce her had they married) [557,558;A218,L358 22:29].

[S>23:1 (1)] A man may not marry his father's former wife (even after his father's death).

[S>23:2 (1)] Castrated men (it depends on how their situation happened) have marriage restrictions [559,L360 23:2]

[S>23:3 (1)] A "mamzer" has marriage restrictions [560,L354 23:3]. Mamzer is the offspring of a union that is prohibited by

the Torah, with a death penalty. This includes incestuous and adulterous relationships. A mamzer may marry a mamzeret or a female convert to Judaism.

[S>23:4 (4)] Amonite and Moabite males may not marry into the "Congregation of G-d" [561,L53 23:4], because of the cruel, inhospitable behavior of those two nations towards Israel. And also because they hired Bil'am to "bless" us. Nor may we ever offer those two nations peace as an alternative to war, as is required of other enemies [562,L56 23:7].

Note that the Torah is giving a reason for a mitzva, something that it rarely does. However, it is precisely the reason that allowed our Sages to declare Ruth the Moabite able to marry into the Jewish Nation. (It was the Moavite men who displayed that unforgivable behavior, not the women.)

R'VI' - Fourth Aliya - 17 p'sukim - 23:8-24

[S>23:8 (2)] OTOH, converts from Edom and Egypt are not to be discriminated against, but can fully integrate only from the 3rd generation on [563,564 L54,55 23:8].

[S>23:10 (6)] A military camp must be kept spiritually and physically clean. Sanitary facilities must be provided outside the camp and soldiers must be equipped with appropriate tools for maintaining proper sanitation [566, 567;A192,193 23:13,14].

An offshoot of this mitzva: entry to Har HaBayit (referring to the area where the Beit HaMikdash and its courtyard DID NOT stand) by people with certain types of ritual impurity is forbidden [565,L78 23:11].

Conceptually, we must realize that G-d's presence among us is affected by our moral behavior. Thus, these mitzvot have ramifications to Jewish society as a whole, and not merely in a military setting.

[S>23:16 (2)] A slave who runs from his master to us for protection, may not be returned. Nor may we abuse a slave who seeks haven in Eretz Yisrael [568,569;L254,255 23:16,17].

[S>23:18 (2)] Prostitution is forbidden [570,L355 23:18] and its revenues may not be used for sacred matters [571,L100 23:19]. (Some sources consider sex between unmarried partners part of mitzva #570.)

[S>23:20 (2)] Although interest on personal loans may not be taken from a Jew, it is acceptable (and correct) to lend to non-Jews with interest [572,573;L236,A198 23:20,21]. This is so because society in general accepts the reasonableness of moderate interest on loans. Since a non-Jew can charge a Jew interest, the Torah gives us permission to take interest from them. Usury, loan sharking, would be recognized as a "universal" wrong- doing; the ban against any interest at all is a special spiritual requirement of the Jew.

[S>23:22 (3)] Pledges to the Mikdash must be fulfilled within the cycle of the three festivals [574,L155 23:22].

It is advisable to refrain from making promises, but once made, a person must keep them [575,A94 23:24]. (Hatarat N'darim provides an "out" for certain ill-advised promises.)

Chamishi - Fifth Aliya - 6 p'sukim - 23:25-24:4

[S>23:25 (1)] Workers are entitled to eat of the food they are working with [576,A201 23:25], but may not take extra (home) without permission [577, L268 23:25].

[S>23:26 (1)] Workers mustn't reduce their efficiency by eating on the job [578, L267 23:26]. In other words, their rights to eat [576] is restricted to their breaks.

We see a beautiful balance in the area of Torah Law as it relates to boss- worker relations. On the one hand, the worker is allowed to eat from that which he picks. On the other hand, he cannot do this while he is actually working, as this would reduce his efficiency, thereby short-changing his boss. On the other hand, the boss must provide breaks during the day, when the worker is allowed to eat. On the other hand, the worker may not take any of the fruits home with him, without permission. Talmudic law adds to this list for both sides. Boss may not take advantage of worker, and worker may not take advantage of their boss.

[S>24:1 (4)] If a married couple wants to end their marriage, it must be done with a proper "get" [579,A222 24:1]. If a divorcee has remarried, and is subsequently widowed or divorced, she cannot remarry her first husband [580, L356 24:4].

Shishi - Sixth Aliya - 9 p'sukim - 24:5-13

[S>24:5 (2)] A man is exempt from military service during the first year of his marriage [581,L311 24:5], during which time he is to see to it that his wife is happy [582,A214 24:5].

One may not take vessels used for preparing food as a security against a loan [583,L242 24:6]. We must be sensitive to the needs of the borrower.

Here's another example of two different mitzvot that share a parsha. This is noteworthy because Ki Teitzei has so many parshiyot as it is, one wonders why these were not each in their own parsha.

[S>24:7 (1)] Kidnapping and selling the victim is a capital offense. Kidnapping was already prohibited by Commandment #8, LO TIGNOV (i.e. stealing a person). That was the "warning"; this is the "punishment". Both are needed.

[S>24:8 (2)] We must not remove signs of "Tzora'at" [584,L308 24:8].

A blemish is TZORAAT if (if and only if) declared so by a kohen. If this happens, then using medicines or surgery to remove the affliction is forbidden and counter-productive. A person's spiritual and religious growth is triggered by the NEGA. It needs not surgery or medication, but rather introspection and repentance.

Always remember what happened to Miriam. [Although Rambam and Chinuch do not count this "remember" among the 613, other mitzva-counters do.] What happened to Miriam is that she was punished for speaking ill of her brother Moshe and she was afflicted with Tzoraat; hence, the connection between these two p'sukim that share a parsha.

[S>24:10 (4)] We must not be overly forceful in the taking of a security from a poor person who has borrowed from us [585,L239 24:10]. We must not withhold that which has already been taken from him; if he needs it, we must return it to him [586,587; L240, A199 24:12,13]. Notice the positive-prohibition pair of mitzvot that we have seen quite often in the Torah.

Sh'vi'i - 7th Aliya - 28 p'sukim - 24:14-25:19

[S>24:14 (2)] We may not take unfair advantage of our less-fortunate workers. A day-laborer must be paid on time [588,A200 24:15]. The prohibition of delaying his wages is counted elsewhere. (Again, a positive & prohib.)

[S>24:16 (1)] Close relatives may not testify against (or for) one another in criminal cases [589,L287 24:16]. There is also the implication here that a person will not be punished for deeds of his parents or children. This is an example (one of many) of a pasuk teaching us two or more quite different things. In this case, one's a mitzva among Taryag, the other is a teaching (for lack of a better word).

[S>24:17 (2)] One must not pervert justice even on behalf of an orphan [590,L280 24:17]. Securities for a loan must not be taken from a widow [591, L241 24:17]. Our experience in Egypt is to be remembered as the motive for many of these "sensitizing" mitzvot.

[S>24:19 (1)] That which is forgotten in the fields after harvesting must be left for the poor; one should not return for it himself [592,593;A122,L214 24:19].

[S>24:20 (3)] The previous parsha set down the rules of SHICH'CHA; this parsha adds rules for proper kind behavior when picking olives and grapes. Again we are reminded of our Egyptian experience. Even though Egypt was unspeakably cruel to us, our experience there is supposed to make us kinder and more sensitive.

[S>25:1 (4)] The punishment of makot (whipping) is to be administered by the courts to those found guilty of sins punishable thusly, but care must be exercised not to exceed the required number of lashes [594,595; A224, L300 25:2,3].

Do not muzzle an animal when it is working with food [596,L219 25:4].

[S>25:5 (6)] The widow of a man without children is forbidden to marry anyone [597,L357 25:5] until... She either "marries" her brother-in-law (Yibum) [598,A216 25:5] or the relationship is severed by chalitza [599,A217 25:9], in which case she may marry anyone else. (Not a kohen, though, because a woman who has had CHLITZA is equivalent to a divorcee, whom a kohen may not marry.)

[S>25:11 (2)] If person "A" is pursuing "B" to kill him, we must save B's life even if it means killing A [600,A247 25:12]. We cannot show mercy to the pursuer (A) [601,L293 25:12]. If it is possible to stop "A" without killing him, we must do so - to kill him in this case would be an act of murder.

This is the classic RODEIF-NIRDAF situation. It forms the basis of permitting abortions when the life of the mother is threatened. Jewish law then considers the unborn fetus AS IF he is a RODEIF. This is a "stretch" since a real RODEIF has to intend to kill the one pursued; hence the term K'ILU, as if. Even though we consider a fetus to be a living being, it has a lesser status than one born, and this allows it to be deemed a RODEIF.

[S>25:13 (4)] (Not only may one not use false measures, but) mere possession of false dry or liquid measures or weights is forbidden [602,L272 25:13]. Honest weights and measures is one of the pillars of society; G-d despises those who cheat in business.

[P>25:17 (3)] The final portion of the sedra is "Zachor". We are commanded to remember what Amalek did to us on our way out of Egypt [603,A189 25:17]. The Jewish People as a whole

are commanded to destroy the remnant of Amalek from this world [604,A188 25:18]. We must never forget what Amalek did [605,L59 25:19].

Technically, these mitzvot apply to the specific Amalek nation. The idea, however, must be extended to the Amalek-types that have plagued us throughout Jewish history.

These final 3 p'sukim of the sedra are reread for the Maftir. (See also page 16 for the special situation of Zachor this year.)

Haftara - 10 p'sukim - Yeshayahu 54:1-10

This is the 5th of the 7 haftarot of consolation. It prophesies an end to the Exile, a reconciliation between the People of Israel and G-d. G-d is likened to the husband of His estranged wife, Israel. The couple will reconcile, so to speak. G-d says that the Exile is to Israel as the Flood was to No'ach. He promises no more exile. No more anger. The Exile was temporary. His Love is everlasting.

The Jerusalem Institute of Jewish Law Rabbi Emanuel Quint, Dean

Lesson # 249 • **Bailments** (Part II)

Classes of bailees (Shomrim)

All that is said in these lessons regarding bailees apply whether the owner and/or the bailee is a man or a woman or a minor. There is an exception: If the wife holds objects belonging to her husband and breaks it through her negligence, she is not liable to him. The reason is for the stability of the home. However, if she intentionally breaks his things she is liable. If a bailee did accept an object from a married woman he should return it to her when the time for the return of the object has arrived.

The following are the four classes of bailees:

(1) The unpaid bailee (Shomer Chinam). In the case of the unpaid bailee, the owner asks the bailee to guard something for him. A typical case might be a passenger in an airline waiting room who wishes to go to the restroom asks someone whom he knows or whom he just met to guard his suitcase for him. There are certain expectations that the owner has when he entrusts the unpaid bailee to guard the suitcase, such as he will not walk away and leave the suitcase unguarded. The unpaid bailee on the other hand cannot be expected to safeguard the suitcase if an armed robber demands that he hand over the suitcase or be shot. In the situation of the unpaid bailee, the owner is the sole benefited party and the unpaid bailee receives no benefit.

(2) The paid bailee (Shomer Sachar). The owner, instead of asking the unpaid bailee to guard the suitcase, can check the suitcase with a clerk who is an employee of the airport and to whom the owner pays an agreed-upon fee. The owner's expectations are now higher than they were in class (1) where the bailee is unpaid. Here the bailee is getting paid and has greater responsibilities. Both the owner and the paid bailee receive benefit; the owner in that his object is being guarded, and the bailee in that he is being paid.

(3) The lessee (Shocheir). A person (the lessee/bailee) wants to rent a car for a week and he goes to a car-rental agency and rents a car and pays (or will pay) the agreed-upon weekly rental. Both the owner and the lessee receive benefit; the owner/lessor by receiving a fee and the lessee the use of the car. The benefits are just the opposite in types (2) and (3). In

type (2) the bailee receives a fee, and in type (3) the lessor/bailor receives the fee. In type (2) the object is held by the person receiving the fee, and in type (3) the object is held by the person paying the fee.

(4) The borrower (Sho'eil). A person would like to type a letter but does not own a typewriter. He goes to a friend's house and borrows the friend's typewriter, without any fee involved. The borrower is the sole beneficiary of the transaction; the owner receives no benefit. The borrower has more responsibility than in the three prior classes.

Liabilities of the bailees

(Although there are four classes of bailees, the halacha classifies the aforesaid four classes of bailees into three classes. Classes (2) and (3), the paid bailee and the lessee, have some of the same responsibilities and liabilities.)

In general, the responsibilities and liabilities of the four classes of bailees revolve around six factors that come into play when it is not possible for the bailee to return the object to the owner; the four classes of bailees are analyzed below against these six factors. (i) The object was lost through the negligence of the bailee. (ii) The object was lost by or stolen from the bailee. (iii) The object was lost by force majeure (an event sometimes referred to as an act of God and beyond the control of the bailee to prevent). For example, a fire broke out and he cannot rescue the object; or a robber threatened to harm him if he did not surrender the object. Robbery differs from theft (the object was stolen from him). In the former the bailee is threatened and he is not in danger; in the latter the bailee is not aware that the object is being stolen and his safety is not threatened. (iv) The object "died" while being used in the natural course of events. For example, an automobile is being driven and the engine fails to work. Or a horse dies while pulling a plow, or a computer fails to function. (v) The object cannot be returned for any reason after the bailee made unauthorized use of the object. The bailee is considered to be like a robber and the object is deemed to have passed to the ownership of the bailee for purposes of liability when he made unauthorized use of the object; he is liable for its return no matter what the circumstances of its loss. (vi) The object cannot be returned for any reason but the owner was working for the bailee, even in an unrelated job, when the bailee or the borrower took possession of the object. There is an exception to this broad principle of exonerating the bailee; if the bailee intentionally damaged or destroyed the object, he will be liable even if the bailor was working for him when he took possession of the object. In all the situations the non-return of the object intact is due to the object being lost, stolen, damaged, destroyed, or to force majeure. The bailee's keeping the object for himself, or denying that the object was given to him or that he returned the object, or similar reasons are not here covered. We will now test these six factors with each type of bailee:

(1) The unpaid bailee:

(i) He is liable for the non-return of the object if due to his negligence, it was lost, damaged, or destroyed. This is close to destroying the object willfully (for which he is liable) since the owner is relying upon him for the minimal protection of the object. (ii) He is not liable for the non-return of the object if it was lost by him in a non-negligent manner, or if it was stolen from him. The two situations, the theft of the object from the bailee and the loss of the object, are not alike. In the case of the theft it is almost force majeure; in the case of loss it almost borders on negligence. Yet both situations free the unpaid

bailee from liability. (iii) He is not liable for the non-return of the object if it was lost through force majeure. (iv) He is liable for its non-return if the object "dies" while the bailee uses the object, since an unpaid bailee has no right to use the object. (See (v). (v) He is liable for the non-return of the object no matter what the reason, if he uses it, since any use by an unpaid bailee is unauthorized. (vi) The bailee is not liable to the owner for not returning the object to him if the owner was present and working for the bailee (even in an unrelated job) when the bailee took possession of the object. This is true even if the owner was not working for the bailee at the actual time when the object was lost, even by the negligence of the bailee. However, the bailee is liable if he intentionally damages or destroys the object.

The liabilities (the six factors) of the paid bailee, the lessee and the borrower shall be dealt with IYH in the next lesson

The subject matter of this lesson is more fully discussed in volume VIII chapters 291 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

Publishing Torah Books

The last of the 613 commandments of the Torah is for each individual to write a Torah scroll, or to have one written: "Now write for you this song, and teach it to the children of Israel" (Devarim 31:19). This is a fitting culmination for the commandments – providing the means for their preservation and study.

The Sefer HaChinukh explains that it is not enough that a person can, if he wants, borrow a Torah scroll from a neighbor, or use an old one that he inherited. While a highly motivated person will go to the trouble of studying from a borrowed book, people naturally tend to occupy themselves with the objects they find at hand, especially those that are new. Thus, the more Torah scrolls we write, the more likely a person is to interest himself in one and apply himself to Torah study.

This explanation applies equally to any book of Torah learning, and this is exactly what the Chinukh explains: "Even though the primary Torah obligation is only by an actual Torah scroll, there is no doubt that each person should do according to his ability also for other books written in explanation of the Torah, and even if his ancestors left him many others."

This reasoning suggests that just as a person may be more inclined to study from a newly written Torah scroll, so are people naturally inclined to study from newly composed books which are written in the style of a particular time or community, even though the new books are not of course better than the old ones.

Rav Natan of Breslav, who devoted painstaking effort to publishing the works of his Rebbe, Rav Nachman of Breslav, as well of his own works, also dilates on this topic. He first points out that originally only the written Torah (the Tanakh) could be written; the oral tradition was forbidden to write. But eventually the Sages decided that writing down the oral tradition was indispensable for its preservation. Rav Natan writes: "And this is the aspect of printing holy books on the

holy Torah which has become so very widespread lately, and it is a great thing and this is the nearing of the Mashiach.” He explains in the name of Rav Nachman that “having an abundance of books is a great benefit and a great repair for Israel.” Later he adds “HaShem, may He be blessed, did a great kindness with us that the process of printing was revealed to the world, because through this holy books are multiplied in the world” (Likutei Halakhot Kiddushin 3:20-23).

Please note:

The manuscript for Meaning in Mitzvot on the Kitzur Shulchan Arukh is now being typeset! The book will be distributed IYH by Feldheim. The next couple of weeks are the last opportunity for anyone who would like to make a dedication or otherwise be a partner in the publication of the first printing of the book. Please contact Rabbi Meir by e-mail: mail@asherandattara.com

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**

Matzeiva, Bamot, and Mikdash

There is a recurrent theme that occurs in the history of the kings of the Southern Kingdom of Judah, wherein a solely ritualistic matter is shown to be of great spiritual importance, so much so that a lack of action with regard to it is considered a blemish in an otherwise praiseworthy character.

If we look at the list of kings following Shlomo who did not worship idols, we see that the text tells us that they did right in the eyes of the Lord, still “but the BAMOT he did not remove” or “but still the people sacrificed on the BAMOT”. Even though it was forbidden to sacrifice elsewhere after the Beit HaMikdash was built, it was only after some 350 years that Hezekiah was able to stop this custom of individuals using the altars at various sites other than in Yerushalyim (Melachim Bet 18:4).

It is easy to see the question of a centralized place of worship simply as power politics, a means of enforcing the authority and ensuring the political power of the Davidic kings. After all, in the Northern Kingdom, all the kings since the beginning of the separate kingdom under Yeravam ben Nevat had forbidden the aliya to Beit HaMikdash, often under the penalty of death. Pious Jews who were unable to go up to the Beit HaMikdash used local BAMOT. However, actually it really involved something deeply religious and spiritual that is intrinsic and specific to Judaism.

Throughout Sefer Bereishit a MATZEIVA [single stone] was used as altars either for sacrifice or to mark something of spiritual significance. This was symbolic of a deeply human need, common to all men and women to have a connection with G-d and to express it; indeed that is the story of Sefer Bereishit. However, with the Exodus and the creation thereby of the Jewish People, a completely new dimension in religion was called into existence. Over and above the individual's relations to G-d, there was now a whole nation whose collective social,

spiritual, political, economic and moral lives and experiences were subordinated to HASHEM's will and meant to be a daily expression of that will; “Judaism is not merely a religion but a nation” (S.R.Hirsch, Exodus 6:7). So instead of the individual's MATZEIVA so beloved of the Patriarchs, there now was the MISHKAN with the MIZBEI'ACH of a number of stones, showing the unity that is a nation in worship. Once Israel entered the Promised Land, the national korbanot, daily and Shabbatot and Chagim, on which our order of prayer is based, and sin offerings that also required adherence to, Klal Yisrael were restricted to the MIZBEACH in the MISHKAN, first at Shiloh and then at Beit HaMikdash. At other periods there were the BAMOT where only freewill offerings and thanksgivings, were allowed. Sometimes the BAMOT were not intended for sacrifices at all, merely to fulfill a spiritual need. For instance, when the tribes of Reuven, Gad and half of Menashe settled in Trans-Jordan after the other tribes had possessed their inheritance across the Jordan, they felt the danger of spiritual isolation, a need to be linked to the body politic. Therefore (Joshua 22), they built an altar in their territory. Yehoshua, seeing in this a new form of rebellion against G-d, parallel to the sin of Baal Peor that was punished by plague (Bamidbar 25) and the theft by Achan of the spoils of Jericho that was punished by the national defeat at Ai (Joshua 7), threatened them with war. When the two and a half tribes made it clear that their intention was not rebellion but rather a strengthening of religious ties, Pinchas HaKohen devoted himself to making peace between the tribes of Israel He thereby finally merited the priesthood promised to him for his zealotness in killing Zimri during Israel's sin with the daughters of Moav (Zevachim 101b).

“For You have not yet come to your NACHALA and your MENUCHA” (Devarim 12:9); the NACHALA is Shilo and MENUCHA is Yerushalyim [HaMikdash] for a NACHALA flows on, but MENUCHA is final” (Zevachim 117b and Sifri). The transition from the temporary MISHKAN to the MIKDASH - MENUCHA was to be preceded by 2 of the 3 mitzvot obligatory after crossing the Jordan: anointing a king, the national heart of the Jewish spiritual-religious entity, and destroying Amalek, the symbol of divisions both between the people and between them and their G-d. The spirituality of this is shown by the materials of which the sanctuaries were built. The MISHKAN was only of the vegetable and the animal world; that was the limited spirituality of Israel in the desert. Once Israel is settled in its land but before these 2 mitzvot were carried out, the time is ripe for the NACHALA, so Shilo had walls of stone and the covering of the MISHKAN; Israel in its preordained Land had the additional spirituality and could partially sanctify the inanimate world. MENUCHA, that is, the centralized worship of the MIKDASH, after kingship and Amalek, gave Israel an additional spiritual power to sanctify even the stone; it was built completely of the inanimate (Shem Mi Shmuel).

It is easy to understand the natural inclination of our fathers that continues even to this day, to constantly revert to the individualized worship of Hashem that is common to all Mankind. However, in Judaism the truth of a nation whose whole social-political-moral- economic being is devoted to G-d is so vital, that even kings who otherwise followed HASHEM were criticized for not enforcing this centrality of worship by destroying the BAMOT. “And Amatzياهو did that which was right in the eyes of the Lord... but he did not remove the BAMOT... And still the people sacrificed on them” (14:3-4). This sin, unlike the Jewish tradition that spiritual troubles are

rooted in the leadership, is ascribed always to the people, as in verse above. Furthermore, so important is this national centralized worship that the Northern Kingdom was destroyed for not observing it and continuing to worship outside of the MIKDASH. "There were no CHAGIM in Israel like Tu B'av when King Hoshea ben Eilah removed the golden calves in Dan and Bethel. Even when he did so the people still did not go up to the MIKDASH in Yerushalyim. Said HASHEM, 'Because of all the years that Israel did not go up, they will go into exile'" (Ta'anit 30b; Gittin 88a).

This is the 51st installment in Dr. Tamari's series on "Tanach and its messages for our times"

MISC section - contents:

- [1] Vebbe Rebbe
- [2] Touch of Wisdom; Touch of Wit
- [3] Candle by Day
- [4] MicroUlpan
- [5] From Aloh Naaleh
- [6] G'matriya Match
- [7] Torah from Nature
- [8] From the desk of the director

[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...

We publicized this question two years ago. However, the problem is recurring or long lasting enough to merit periodic repetition. The answer has been re-edited.

Q Where is the exact place to put the tefillin shel rosh? It appears that many men put them too low in front, and no one says anything!

A There is nothing new under the sun. Rav Kook wrote a pamphlet called "Chevesh P'er" to strengthen the fulfillment of the mitzva of tefillin. His main complaint was that men wear the tefillin shel rosh too low (forward) on their heads and urged leaders to rectify the matter.

The gemara (Menachot 37a) learns (as opposed to the Tzedukim) that the Torah, although instructing to place the tefillin "bein einecha" (between your eyes), refers to the part of the head that can be shaved, not the forehead. Thus, the forward-most part of the tefillin may go no lower than where the roots of the hairline exit the scalp (Shulchan Aruch, Orach Chayim 27:9). If that front part does not sit directly on the head but is suspended (which is sometimes a sign that they are too low), one draws an imaginary, perpendicular line to where it would touch.

There is a machloket (dispute) among Rishonim whether the upper part of the tefillin (where they are fastened) can be

placed anywhere on the top of the head or only on the front half. The gemara (ibid.) talks about putting tefillin on, or up to and including, the place of a baby's soft spot (see Beit Yosef, OC 27 and Biur Halacha on 27:9). The most stringent opinion is that the tefillin must fit in the first 4 finger-widths (or slightly more) of the head, starting from the hairline (see Kaf Hachayim 27:41). This is based on the gemara that there is room on the head to place two pairs of tefillin (Eruvin 95b), assuming a minimum of two finger-widths for tefillin (see Mishna Berura 32:189). Poskim agree that it is more crucial that the tefillin not be even slightly too low than that they not extend too far back (Chavosh P'er, 2; Biur Halacha, ibid.).

Why do so many men put their tefillin too low or too close for comfort? When large tefillin are fastened (by the part which is furthest back) so that they feel secure on the head (which is usually when they are relatively forward), they are likely to extend beyond the end of the hairline. (While it is easier to make mehudar tefillin that are big, when they are too big, it increases the problems of improper placement.) What usually happens is that people are fitted when they get new tefillin or retzuot, expecting that they are set for life. But the retzuot stretch as they are used, and the tefillin extend further forward. Few people know how to adjust the knot to compensate and many don't know that this is periodically necessary. Even someone who knows the halachic element, but is bald or has a receding hairline, is likely to assume that all is well and that the tefillin look low because of a receding hairline. Although we do follow the original hairline, many exaggerate how low it was and have no way of checking other than memory or comparing themselves to the younger generation. (Old pictures don't always show the roots.)

It is important to correct people whose tefillin slip down and certainly those whose retzuot are so loose that they may not have fulfilled the mitzva in years and make a beracha l'vatala daily (see Rav Kook's appeal). However, one must be very careful how he corrects others (see Rashi, Vayikra 19:17). It's best if the rabbi periodically urges men to ask him to check and/or adjust. If this isn't done, an individual may have little choice but to gently approach those who need help. For some, it pays to leave an anonymous note. (The sensitivity issue is usually more acute for older people, who are more likely to resent being approached by someone much younger.) Asking, "Do you want your keshet adjusted?" is preferable to, "Your tefillin are on wrong". It takes little dexterity and training to do the trick, and it does not require undoing the knot.

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' Yisrael Salanter would gather his congregation during Elul and speak to them about the importance of the time and the need to repent. Once, a man said to him, "Rebbe, you're wasting your time. What you say goes in one ear and goes out the other."

"Thank you!", said R' Yisrael. "I was afraid that what I said

didn't even go in one ear. Now that I hear that it goes in one ear and out the other, I am sure that at least something will remain."

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). Excerpted with the permission of the copyright holder

[3] Candle by Day

We confuse obstacles for barriers.

- from A Candle by Day by Rabbi Shraga Silverstein

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

This one's different because it is a known word, but according to HaAcademiya, we have it a little wrong. (No criticism intended.) Babysitter is NOT "BEIBI-SITER" but not SHMARTAF either. That's close. SHOMER TAF. Two words. Female: ;SHOMERET TAF. Plural: ;SHOMREI TAF, Baby sitting? SHMIRAT TAF

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

When speaking about Aliya, Diaspora Jews sometimes say, "Certainly we are planning to live in Israel. But with all the fighting there, we can't go now. We will go as soon as the situation becomes more peaceful."

The message of this week's Torah portion is different. The opening verse, "When you go forth to war against your enemies," teaches that war is an integral part of our Divine national mission. Seven out of the 613 mitzvot of the Torah deal with war. God Himself is called "The Master of War."

Ramban explains that the commandment to wage war, milchemet mitzva, is part of the mitzva of dwelling in the Land of Israel and keeping it under Jewish sovereignty. Establishing national Jewish life in Eretz Yisrael is the way that we perform this mitzva, to be actively pursued by the Jewish People at all times. We do this with the IDF and with the Aliya of every Jew to the Land of Israel. Not only with tanks and airplanes, but with every new Jewish house, stroller, and washing machine.

The Torah's commandments dealing with war teach us that even when enemy nations dispute our right to the Land, we must call up our inner fortitude and courage, and summon our readiness to sacrifice for the sake of our Land, our nation, and our God. We must take active steps to enter the Land of Israel, dwell in it, and establish God's Kingdom on earth, even at the price of personal hardship and war. The precept of defending the Jewish nation in the Land of Israel and developing Jewish settlement in all of its borders is the Divine command which beckons to all of world Jewry today, just as it did in the time of Joshua. As the Haftara says, "And your seed shall possess nations, and make desolate cities to be inhabited. Don't be afraid."

Rabbi David Samson, Jerusalem

[6] Various Divrei Torah

Paying a barber, hairdresser, tax driver - and anyone who

renders us a service - at the commonly accepted time is a mitzva. It is something we do anyway, but it is no less a mitzva. Therefore, one should have KAVANA to fulfill this mitzva when we pay for services.

(Not a TTriddle) (but it could have been) There are 48 KIs in KI TEITZEI (plus 2 V'CHIs). [67 LOs (LAMED-ALEF)]

U'VT'ARTA HARA MIKIRBECHA

The phrase appears 7 times in the Torah, all in D'varim, including 4 times in Ki Teitzei. Various commentaries point out the singular form of the phrase: And YOU (singular) shall burn out the evil inside you (singular). Whatever the sin that others are committing, each one of us first has to take care of the evil within each one of us...

ZACHOR

Follow this (it's a little confusing):

The Torah commands us (in the last p'sukim of Ki Teitzei, which is why you are reading this now) to remember what Amalek did to us on our way out of Egypt. It is generally agreed that "remembering" is to be done yearly, because a year's time is the measure traditionally given for remembering vs. forgetting. The reading Zachor yearly was fixed on the Shabbat before Purim, by rabbinic decree, to highlight the fact that Haman was an Amaleki. However, from the Torah's perspective alone, there is no fixed time.

Now, the time of "forgetting", as mentioned above, is not referred to in the Gemara as a year, but rather as 12 months. If one considers this to be synonymous with a year, then there is no problem with the yearly observance of Shabbat Parshat Zachor. But if 12 months is to be taken literally - as some halachic authorities of the past did - then we have an interesting situation coming up.

5765 is a 13-month year, with two Adars. Zachor will be read in the second Adar, which will be more than 12 months since the last time it was read. According to some opinions, that constitutes an improper non-fulfillment of the mitzva of Zachor.

The solution is to request of the Torah reader this Shabbat, that when he reads the final three p'sukim of Ki Teitzei (which is actually done twice), he should have in mind the mitzva of Zachor (IF it needs to be fulfilled now). And we listening, should also have in mind to fulfill this mitzva.

Not everyone agrees that this is necessary, but it is a way to fine-tune our mitzva-observance.

[7] MA RABU MAASECHA HASHEM...

MOONRAT

The appropriateness of this week's choice of animals is based on at least two mitzvot (prohibitions) in this week's sedra: One may not muzzle a moonrat (or any animal) while it is working with food, and one may not harness a moonrat (or any animal) with an ox (or any other animal) to pull a plow (or for any other purpose).

The moonrat (not a rat or even a rodent) is the largest living insectivore (one of 20 or more orders of mammals - order being a major subdivision of class and a major grouping of families

and species). There are approx. 420 species of insectivores (among over 4000 species of mammals). Order Insectivora is comprised of a wide variety of mammals... including shrews, moles, hedgehogs... tendency to eat insects, but they will also eat other invertebrates such as worms and even some vertebrates (fish, lizards, etc). Insectivores are small and rodent-like in appearance. (The pygmy white-toothed shrew is the world's smallest mammal.) Insectivores have an excellent sense of smell and touch, but have poor senses of sight and hearing... they are absent from Australia and most of South America...

The moonrat is a narrow animal the size of a house cat, with a long pointed muzzle... long, tapering, sparsely-haired, scaly tail and short limbs. It fur is short and soft with long coarse guard hairs throughout. It is usually black with a white head and neck, although occasionally it is almost entirely white. Head and body length is 25-45cm and it weighs about .5-1.5 kilo... it is found in Southeast Asia... Terrestrial. Tropical lowland and foothill forests... shelters among tree roots, in hollow logs, or under rocks, and frequents moist areas such as stream edges. It is solitary and active both day and night, foraging for earthworms, beetles, roaches, termites, insect larvae, millipedes and centipedes, spiders, scorpions, and various aquatic invertebrates and larval amphibians. The moonrat is notorious for its characteristic onion or rotten-garlic odor, produced by an anal glandular secretion...there are usually two young per litter.

181 Divrei Menachem

Parshat Ki Tetze, it seems, surpasses all other sedras ot in the Torah in terms of the number of mitzvot enumerated within it. Indeed, in the view of Maimonides, the parsha contains no less than 74 positive and negative precepts!

The Midrash cites Rabbi Pinchas Bar Chama who said of the mitzvot, "Wherever you go pious deeds accompany you". The Midrash then lists a number of illustrative examples – from putting a parapet on the roof of a new house to affixing mezuzot on your doorposts, from not ploughing with an ox and an ass together to leaving forgotten sheaves in the field.

So whenever and wherever one is engaged in something, the mitzvot materialize. In the words of Nechama Leibowitz, mitzvot are like good angels accompanying us, gracing our daily acts, consecrating our most mundane and earthly duties, and elevating our daily, egoistic activities to the level of a Divine service.

The profundity of the Midrash is most drawn out as we reach its climactic end. For then Rabbi Pinchas alludes to the well-known instruction of releasing the mother bird if you perchance upon her sitting on her eggs and you take away her offspring (Devarim 22:6-7). In other words: even if you are not engaged in any particular work but are merely journeying on your way, the mitzvot accompany you.

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.

Ma'ayan Shilo'ach - The Siloam Spring

"How was Nisuch HaMayim (Water Libation poured on the Mizbei'ach during Sukkot) performed? ...They (the Kohanim) used to fill a gold flagon holding three logs with water from the Shilo'ach..." (Sukka 4:9) R' Ovadiya MiBartenura explains, "The Shilo'ach is a spring near Jerusalem." Tif'eret Yisrael comments, "The Shilo'achis the name of a spring near Jerusalem." But there is a lot more to the Shilo'ach than simply its location.

Located within walking distance to the southeast of Har HaBayit, the Shilo'ach, i.e. Ma'ayan Gichon, is the most copious of the three natural sources of water in the Jerusalem area, the others are Ein Rogel, a well further to the southeast (Bir Ayoub), and Mei Nafto'ach to the west. Its waters were once famed for their sweetness and purity. "Had you been worthy, you would be dwelling in Jerusalem and drinking the waters of the Shilo'ach, whose waters are pure and sweet... (Eicha Rabba 19). Filthy, the spring water is no longer potable because it has long been polluted by the sewage of the adjacent Arab village, Silwan. Flowing forth from the rocks (the Hebrew root, GIMEL-YUD-CHET means "breaking forth"), the Gichon water is channeled into a pool which is called the Shilo'ach because the excess water was used for irrigation. The name Shilo'ach is derived from SHELACH, "irrigation canal".

The first time the Gichon is mentioned in Tanach is in Melachim Alef which describes the anointing of Shlomo HaMelech in vivid detail. "And the king (David) said unto them (Bathsheva, Tzadok HaKohein, Natan HaNavi and Benayahu): 'Take with you the servants of your lord (i.e. the Chereiti & Peleiti v. 38), and cause Solomon my son to ride upon my own mule (horses did not come into common use in Eretz Yisrael until Solomon's reign), and bring him down to the Gichon. And let Tzadok the Kohen and Natan the Prophet anoint him there king over Israel; and blow the Shofar, and say: Long live King Solomon. Then you shall come up after him and he shall come and sit on my throne; for he shall be king in my stead...' (ibid. 1:33-35). Some 150 years later, his descendent Chezkياهو HaMelech, foreseeing an imminent Assyrian invasion, took active steps to ensure Jerusalem's water supply and at the same time to deny the much needed water to the enemy. "And when Hezekiah saw that Sennacherib (King of Assyria) was come and proposed to fight against Jerusalem, he took council with his princes and his mighty men to stop the waters of the fountains which were outside the city and they helped him. So there were gathered much people together, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying; 'Why should the kings of Assyria come and find much water?'" (Devrei Hayamim Bet 32:2-4) "This same Hezekiah stopped the upper watercourse of the Gichon and brought it straight down to the west side of the city of David..." (ibid. v. 30). An incredible feat, Chezkياهو's engineers had succeeded in closing the outlet of the Gichon at the foot of the City of David and diverting the spring water through a conduit cut through solid rock 533m long, with a height of 1.1-3.4m, a width of 0.58-0.65m and a gradient of about 4%. They succeeded in causing the spring water to flow

into a pool within the city walls and thereby denying it to the invader. In 1880, an extraordinary inscription carved in beautiful paleo-Hebrew was discovered on the tunnel wall 6m from the pool. This inscription (now in an Istanbul museum) dramatically describes the final moments of the completion of the excavation when the two teams of tunnelers working from opposite ends met. "And this was the manner of the boring through: when yet the hewers were lifting the pickaxes, each towards his fellow, and when there were 3 Amot yet to be bored (through the rock), the voice of each calling to his fellow was heardAnd at the end of the boring, the hewers struck, each to meet his fellow, pickaxe against pickaxe. Then the waters went from the source to the pool (in the city) for 200 and 1000 Amot. 100 Amot was the height of the rock above the heads of the hewers...". Melachim Bet 20:20 summarizes the achievements of Hezekiah's reign, "And the rest of the acts of Hezekiah... how he made the pool, and the conduit, and brought water into the city, are they not written in the books of the chronicles of the kings of Judah?"

Various Midrashim relate that, with the destruction of Jerusalem, Malchut Beit David, the honor of the Kohein Gadol, Ru'ach Hakodesh, the Sanhedrin, the Beit HaMikdash and the abundance of the waters of the Gichon passed away. The Midrash relates how after the Destruction, G-d reduced the Gichon, which had previously fructified all of Eretz Yisrael, to a comparatively insignificant fountain. We are also told that the Gichon played a vital role in the dawn of human history. Pirkei Rabbi Eliezer teaches us that "...after his expulsion from Gan Eden, Adam HaRishon betook himself to the waters of the upper Gichon where, without food, he stood up to his neck in the water for seven weeks continually until his body became perforated like a sponge. He then prayed to G-d saying: 'Forgive my sins and accept my repentance, so that all future generations may know that repentance is efficacious and that You will forgive those who return to you.' Whereupon G-d stretched forth His right hand, accepted Adam's repentance and forgave his sins." (The Midrash notes the similarity of Gichon to Gachan - he bent down, i.e. he repented.) Is the theme of repentance the true link between the waters of the Gichon, its adjoining pool the Shilo'ach, and the Nisuch Hamayim? Would this not be a connection of far greater import than mere geographical proximity? Can we picture the Kohanim as they performed Nisuch HaMayim whispering in prayer, "As Adam HaRishon's sin was forgiven as a result of his penitence when he stood in the Gichon, so may the transgressions of Am Yisrael his descendent be forgiven as we pour water from that very same spring on the Mizbei'ach"? Did not Rabbi Akiva visualize G-d saying, "Pour out water before Me on Sukkot, so your rains this year will be blessed"? (Rosh HaShana 16a)

"My transgressions do I recall this day..." I have been living in Jerusalem for almost 35 years and I never "did" Hezekiah's Tunnel, something almost every tourist does. I finally did it only a couple of weeks ago. Armed with flashlights and expendable sneakers, together with a small group I visited the growing Jewish community of Ir David and then entered Hezekiah's conduit, water up to my knees. I found it very meaningful to see the very place where MY king, King Solomon, was anointed and to have the privilege of climbing through the engineering marvel dug by his resourceful descendent, Hezekiah King of Judah. Gazing upon the Shilo'ach, it was not hard for me to "see" thousands of white-clad Kohanim joined by an immense jubilant crowd congregating near the water. To the sound of trumpets, a Kohein approached the Shilo'ach pool, the waters of Gichon

where Adam HaRishon obtained forgiveness for his transgression. The Kohein held a golden flagon in his hand...

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

Parsha Pix

Busy, busy sedra. Upper left: Soldier in a tank, represents the many times "military" issues are mentioned in the sedra - The Beautiful Captive, the cleanliness of an army camp, exemption from service for a groom for the first year of marriage...

The warning lights are to prevent someone getting injured from a hazard in one's property. This is the flip side of the mitzva of MAAKEH.

The boot represents CHALITZA and the whole subject of YIBUM.

The nest with the eggs is the scene immediately after someone has fulfilled the mitzva to send away the mother bird.

The couple under the CHUPA stands for several topics related to marriage.

The hands holding the wallet, taking out money is for the different monetary mitzvot in the sedra - not to borrow with interest. To pay a laborer on time. To fulfill one's pledges...

There is a cluster of grapes on top of a stalk of wheat to represent K'LAI KEREM.

The toilet is for the requirement of having sanitary facilities outside an army base.

The string around the finger is for the various mitzvot to remember - what happened to Miriam, being in Mitzrayim, Amalek.

The grave-marker is for the mitzva to bury our dead, and reasonable quickly.

The donkey is for the many references to either donkey or other animal. The donkey gets lost, he is overburdening, he cannot pull a plow together with an ox...

The barbells with different weights on each end represents false weights and measures. Forbidden to use to defraud someone, and even forbidden to possess.

The aardvark and giraffe are tied together. That is a Torah violation, even according to Rambam who says that for the Torah law to be violated, one animal has to be kosher and the other not.

There is a time clock representing paying the worker on time, and also the mitzvot related to workers' rights and employers' rights, as well.

There's a Purim grogger in the lower right corner. Stands for ZACHOR and especially wiping out Amalek. This is the origin of making noise when Haman's name is read.

KEY = KI, the word that starts the sedra off and appears 48 times in the sedra. That's a lot.

The apple tree can be for the rules of SHICH'CHA or the location of a nest, or for the rules to allow apple pickers to eat during their breaks.

That leaves three unexplained items, which are to be added to the regular TTriddles.

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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 (SHO-F'TIM) TTriddles:

[1] If we counted until 3 or 180 instead of 50, we would have this

[2] Eliezer, a person who intentionally does not bring KP, Moshe Rabeinu, a Zakein Mamrei, a poor borrower

[3] Any Olim from the States this week?

[4] And stirs the sea - in addition to what?

[5] Yitzchak Avinu, Yiftach, the wise one, the Chafetz Chayim... and whom?

[6] [7] and [8] Three unexplained elements of the ParshaPix.

And the envelope, please...

[1] When we count until (but not including) 50 from the second night of Pesach, we end up with the holiday of Shavuot in its proper time. If we counted to 3 or to 180, we'd end up with Shavuot being during Pesach or Sukkot respectively. That would give us REGEL B'REGEL (D'varim 19:21).

[2] The word V'HA'ISH, and the man, occurs 17 times in Tanach, including 5 times in the Torah. This TTriddle refers to the Torah V'HA'ISHes only. The fourth one, Zakein Mamrei, is the one from Shoftim.

[3] This TTriddle is in honor of NEFESH B'NEFESH and the Olim that they have brought home. This phrase also occurs in D'varim 19:21 (see [1]).

[4] ANOCHI HASHEM ELOKECHA occurs 5 times in Tanach, 4 in the two versions of the Aseret HaDibrot and once in T'hilim referring to He Who took us out of Egypt. There are another 3 V'ANOCHI HASHEM ELOKECHAs, one of which is in the haftara of Parshat Shoftim. That's the one that refers to His stirring up the sea. In addition to what, would be "taking us out of Mitzrayim".

[5] This one is similar to [2]. The answer is MI HA'ISH. This phrase occurs 6 times in Tanach, 4 of which are listed in the TTriddle. The other two occurrences (plus two more UMI HA'ISHes) are from Shoftim, all in the "speech" of the Shotrim to the potential soldiers, referring to the ones excused from battle

[6] Martin Luther King, Jr. is in a negation circle because he is a non-Jewish King, who may not be appointed over the People of Israel.

[7] There is a peace symbol in a speech bubble, representing the mitzva to first offer peace to nations we intend to fight, before doing battle. (Exceptions are Amon and Moav.)

[8] Recycling symbol stands for the prohibition of BAL TASHCHIT, not to be wasteful. Recycling goes a long way in countering BAL TASHCHIT.

This week's TTriddles:

[1] 1A, 2S, 4D, 4F... and 2M?

[2] The Torah and [L] the U.S. Navy refer to it with different parts of the body.

[3] This mental process is involved in both a mitzva and a sin from Ki Teitzei

[4] plus 3 elements from the ParshaPixPuzzle

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

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

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

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

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

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

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

The Yair Landau Memorial Library
includes...

The Arnold Abroms 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

MEMBERSHIP

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

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

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

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

Membership Form

Today's date:

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

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

other (specify) _____

Name(s)

Full address:

Phones (regular & cellphone)

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Category (circle one): Yearly LIFE

Status in Israel (circle one):

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How long have you lived in Israel?

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

Comment:

Israel Center In-House Shabbaton:

Fri-Shab., September 3-4, Parshat Ki Tavo:

230NIS (members) 260NIS (non-members)

Mincha - 5:25pm • Candles - 5:41pm

Shabbat day: Shacharit 8:00am, Mincha 2:30 & 6:00pm, Maariv 7:25pm

Get ready for the Yamim Nora'im in the special atmosphere of an Israel Center Shabbaton

Guest speakers: Rabbi Emanuel Quint, Rabbi Eytan Feiner, Phil Chernofsky

shiurim, Divrei Torah, Tidbits, Great food, New and Old friends

Our next trip to the Palmach Museum in Tel Aviv with Nachman Kupietzky will take place, IY"H on Wednesday, September 1st, Check-in at the Center is 1135am, Bus leaves at 11:45am, Return 4:45pm (approx.), See the newest state-of-the-art museum vividly portraying the pre-state defense army of Israel, Group limited to 25 people, 70NIS for members, 80NIS for non-members, Advance registration required, Call Ahuva (ext. 244) to reserve

What is the largest shul in the World?

In what shul is the largest Aron Kodesh in the World? What shul has the largest seating capacity of any shul in the World? What shul has chandeliers and accoutrements the likes of which you have never seen? Join us for a tour of the World-famous Belz Synagogue, Wednesday, September 8th - 22 Elul - 1:00pm, 18NIS members (26NIS non-members), Advance registration and payment is required., Participants will be informed of the meeting place upon registration

The Atmosphere Prevailing in the Neighborhoods Surroundings Machane Yehuda during the Slichot Season, Come join us for a Walking Tour with Esther Shlisser of the neighborhoods in the Machane Yehuda area, September 20, '04 - 5th of Tishrei • 1:00-2:45pm (approx.), 36NIS members, 50NIS non-members, Advance registration and payment is required, Participants will be informed if the meeting place upon registration

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

Kibbutz Lavi, Glatt-Mehadrin, valid Sep. 15-18
ROSH HASHANA, 3460NIS per couple, F/B

Jerusalem Gate Hotel, Glatt-Mehadrin, valid Sep. 15-18 •
ROSH HASHANA, 2070NIS per couple, RH H/B,
Shabbat F/B

Sheraton-Moriah, Tiberias, valid September 15-18
ROSH HASHANA, 2900NIS per couple, RH H/B,
Shabbat F/B

Kinar, valid October 3-6
CHOL HAMOED, 948NIS per couple, per night, H/B •
3-night minimum • Deluxe room

Crowne Plaza, Dead Sea, valid October 3-6
CHOL HAMOED, 1090NIS per couple, per night, H/B
(3-night min.)

Neptune, Eilat, valid October 3-6
CHOL HAMOED, 860NIS per couple, per night, H/B
(3-night min.)

Ruth Rimoni, Tzfat, valid October 3-6
CHOL HAMOED, 1200NIS per couple, per night, H/B
(3-night min.)

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 TT633

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), 10-17 Elul (Aug 27 - Sep 3)

Friday

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

"Early Shabbat Minyan" Sho'ftim: 5:33pm, Mincha 15 mins. before Plag; Kabbalat Shabbat after Plag • Ki Teitzei 5:33; Ki Tavo 5:25

Shabbat Day

Shabbat Parshat Ki Teitzei, August 28th, 5:00pm: Rabbi Yaakov Moshe Poupko: End of the Year and the End of Days

Mincha at 6:00pm

Motza"Sh

Motza"Sh Parshat Ki Teitzei: August 28th, 9:30pm, Rabbi Ephraim Sprecher: Are we G-d's Twin?

SUN-THU

 in the Ganchrow Beis Medrash (first floor)

10:00am Now studying: SUKKA and the FOUR MINIM from Minchat Chinuch • by Rabbi Dovid Zitter

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

3:00pm • Daf Yomi by Rabbi Shmuel Halpern

4:30pm • 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

Pri Chadash Women's Writing Workshop with Ruth Fogelman (628-7359) & Mindy Aber Barad (643-5276), Please note: The workshop is now on Sundays, through September (at least)

Sunday, 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?

Take this Elul-opportunity to check your garments for Shaatnez:

Men's or women's clothing with wool, linen, "other fibers" (OF), or linen-like finishes, and men's suits and jackets EVEN if they are not made with wool or linen. Bring them to Dr. Shaatnez (Rabbi Yaakov Gurwitz) at the Israel Center on Sunday, August 29th, 6:00-10:00pm.

Shiur by Rabbi Gurwitz at 8:00pm

(Call him for further details and fees - 537-3123)

Monday

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

9:15am (men & women) Excursions into the World of Nevi'im with Mrs. Pearl Borow

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

Dr. Henry Goldblum will resume IY"H September 6th

11:36am (women) Emulating G-d's 13 Attributes of Mercy 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 30, 12:30pm, in the Library (free): The Flight of the Yona: Escapism in Jewish Life by Rabbi Stewart Weiss

Monday and Wednesday: 3:00-5:00pm: Women's Beit Midrash, Acquire study skills and knowledge crucial to your life as a Jew - join us! Guided Chavruta study with Pearl Borow, Rambam's Hilchot T'shuva - Phil Chernofsky

Pri Chadash Women's Writing Workshop moved to Sun. q.v.

Monday, August 30th, 8:00pm:

How to attain Atonement without* T'shuva?

Shiur by Rabbi Ephraim Sprecher

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, NEXT MEETING: Sunday, September 5th, 7:30-9:30pm

Tuesday

The Israel Center and the Old City Free Loan Association, 14th year • over 3000 loans granted, Gemach - Free Loan Society to provide interest-free loans for people in financial distress (living in the Jerusalem area). Interviews at the Center on Tuesdays from 10:00-12:00 • Please bring ID

Yamim Nora'im Seminar TUE, Aug. 31, Sep. 7, 14, 21

9:00am: Rabbi Aharon Adler • The Machzor: Great contribution to the spirit of the Yomim Nora'im (bring a machzor)

10:15am: Rabbi Sholom Gold • Parshat HaShavua as it relates to the Yomim Nora'im

Yamim Nora'im Seminar on Wednesday morning - see further

9:00am& 9:55am: Exploring "Guarding Our Tongue" with Dr. Hayim Abramson

10:50am: Parshat HaShavua with Rabbi Mordechai Spiegelman

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

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

Tuesdays, 12:00-1:30pm: Writing in the Light of the Chagim, Creative inner preparation for the Holy Days, Facilitated by Mrs. Esther Sutton freelance author, certified counselor, for women only

Tuesday, August 31st, 12:30pm, in the Library (free): Rachel and the Ingathering of exiles by Mrs. Pearl Borow

Inviting Victims of Terror Attacks who are still suffering from trauma, either physical or emotional, to finally find relief with Eliezer Spetter, Over 30 yrs. experience in counseling, licensed AMT, EFT, TAT EmoTrance Trainer TUE, Aug. 31, 8:00pm

MOVIETIME at the Israe; Center, Tuesday, August 31st, 8:00pm, - E.T., Treat yourself to a last August fling, before September spoils your leisure

Wednesday

Yomim Nora'im Seminar WED, September 1, 8, 22

9:00am: Rabbi Macy Gordon on the Laws and Customs of the Yomim Noraim

10:30am: Rabbi Stewart Weiss (Sep. 1)The Akeida - Man's Partnership with G-d

Upcoming...

(Sep. 8): Rabbi Yosef Wolicki • Dealing with Guilt

(Sep. 22) Rabbi Stewart Weiss • Unesaneh Tokef: - Are we Powerful or Powerless?

Wednesday, September 1, 11:45am (men & women) Quickie Chesed Projects with Jackie Lowenstein

Lunch and Video: Wednesday, September 1, 12:30pm, in the Library (free), Rabbi Nachman of Breslov: A New approach to Teshuva by Rabbi Chaim Brovender

3:00pm (men & women) Women in Tanach with Pearl Borow

3-5pm: Women's Beit Midrash: Acquire study skills and knowledge crucial to your life as a Jew - join us! Guided Chavruta study with Pearl Borow

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

Root & Branch Association(in cooperation with the Jewish Values Education Institute of the Israel Center)

Wednesday, September 1st • 19:00:

"Medical Ethics: How Halacha (Jewish Law) Varies for Jews and Gentiles vis-a-vis Abortion, Cloning and Stem-Cell Research", Rabbi Dr. Aharon Shapiro

Professor of Economics, Emeritus, St. John's University, New YorkPh.D., New School, N.Y. 1966; Ordained Orthodox Rabbi, Mesivta Rabbi Chaim Berlin, 1950

Info: rb@rb.org.il • NIS25 per person, members NIS20, students NIS10

Thursday

10:30am: Shiur while you fold 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)

Helen Newman a”h Memorial Lecture:

Please join us in an unforgettable Virtual, Historical Tour of Hevron from Avraham Avinu to the present with Gershon Bar Kochba, Jewish & Military historian

Thursday, Sep. 2, 7:45pm

Sponsored by Cyril Newman, Judith Berger, Zale Newman, Chaviva Braun and families

Friday

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

Upcoming at the Israel Center

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 Testswith Dr. Mazover and the professional mobile station of Shaare Zedek Hospital, Glaucoma, cataract tests, Alternative Medicine by the “Insitute Shalem” - Reflexology, Shiatzu...

Health Lectures - 11:00, 12:00, 13:00, 14:00

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)

Monday morning, September 6th, 11:35:

Mrs. Ora Cohen, her husband David, and their five children, Meirav, Daniel, Orli, Shira, and Elchanan were all injured on the Number 2 bus from the Kotel, last August 19th. 23 people were killed in that Arab terrorist bombing.

Come and hear her story of the event that changed the family's life forever. Come and hear her talk about Emunah, the outpouring of Ahavat Chinam, and about the power of prayer.

Tuesday, September 7th, 8:00pm: Live Demonstration of Therapeutic Jewish Hands-On Meditation, Self-Control to transform anxiety, and also improve your praying. Also... Torah lesson on essential differences between eastern and Jewish meditation and exercise by Rabbi Legomsky, Director: www.IsraelTraumaCare.org and The Jewish Mind Body Tune Up Exercise, Super Exercise with self-treatment tools developed by Dr. Avraham Gundle and Rabbi Legomsky - Makes Tai Chi look like kid's stuff, and its Jewish!

Wednesday, September 8th, 8:00pm

Author's Evening: Dr. Chana Leah (Lisa) Aiken

will be telling inspirational stories from her latest book, *Tuning In*

Dr. Aiken is the former Chief Psychologist at Lenox Hill Hospital, NYC. She has taught psychology at New York Medical College, St. John's University, and Long Island University. She is the author of: *To Be A Jewish Woman; Why Me, God? A Jewish Guide To Coping With Suffering; Beyond Bashert: A Guide To Dating and Marriage Enrichment, The Hidden Beauty of the Shema, Guide for the Romantically Perplexed, and Tuning In*. Dr. Aiken lives in Jerusalem, where she is a psychologist, author, public speaker, and licensed Israeli tour guide. Contact her at lisa@aiken@hotmail.com

Motza'ei Shabbat Nitzavim-Vayeilech, September 11th

FIRST SLICHOT

We will, again, have two minyanim for Slichot

Each Slichot will be preceded by a shiur

9:30pm: Pre-Slichot shiur - speaker to be announced

10:30pm: Slichot by **David Holstein**, Light chazzanut and Carlebach-style nigunim

11:30: Pre-Slichot shiur - **Rabbi Chaim Eisen** on Prayer in Days of Awe, Days of Rest

12:35am: Slichot by **Chazan Binyamin Munk** (after Chatzot) - From Malavsky to Carlebach

She'arim, College of Jewish Studies for Women: Make this year's High Holidays more powerful than ever! Join us at the Israel Center on Sunday, September 12th for a special Yom Iyun on the Machzor, Come hear leading lecturers:

Rabbi Zev Leff, Reb. Holly Pavlov

and others to prepare yourself spiritually for Rosh Hashana and Yom Kippur, Classes from 9:30am to 3:00pm, Come to any or all of the shiurim, 30NIS students & members • 40NIS others, Optional lunch available (25NIS)

Join us at She'arim for our Elul session Sept. 1-23 - full or part time!

tel: (02) 651-4240 email: shearim@shearim.com

Learn things you never knew about Israel, Have fun with your friends, Support Aliya Today, Tehilla and the OU Israel Center are proud to present the best Israel trivia game around -

QUIZRAEL!

Motza'ei Shabbat Parashat Lech Lecha Sat. night, October 23rd, '04, Save the date and sign up TODAY! Join hundreds of people in Israel and around the world for a fun evening of Israel trivia! Who? YOU and all of your friends, What? Quizrael is an open book trivia game (all resources are allowed!) about Israel, Jewish History, Tanach, and Israeli culture. Where? OU Israel Center, 120NIS per couple (suggested donation), To sign up, or for more info, contact: Ita Rochel at (02) 566-7787 or trochel@netvision.net.il

Support Group for Step-Mothers (possible separate group for step-fathers) to take place at the Israel center, Facilitated by Devorah Saslow Weinberger, Supervised by Dr. Michael Tobin, Call (02) 651-9216 for details

OU ISRAEL CENTER

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