



www.ttidbits.com

T'hilim's version of
You can't take it with you!



ט"ז אב ה'תשע"ז
August 19-20 '16

OU Israel Center • 22 Keren HaYesod • POB 37015 • Jerusalem • (02) 560-9100

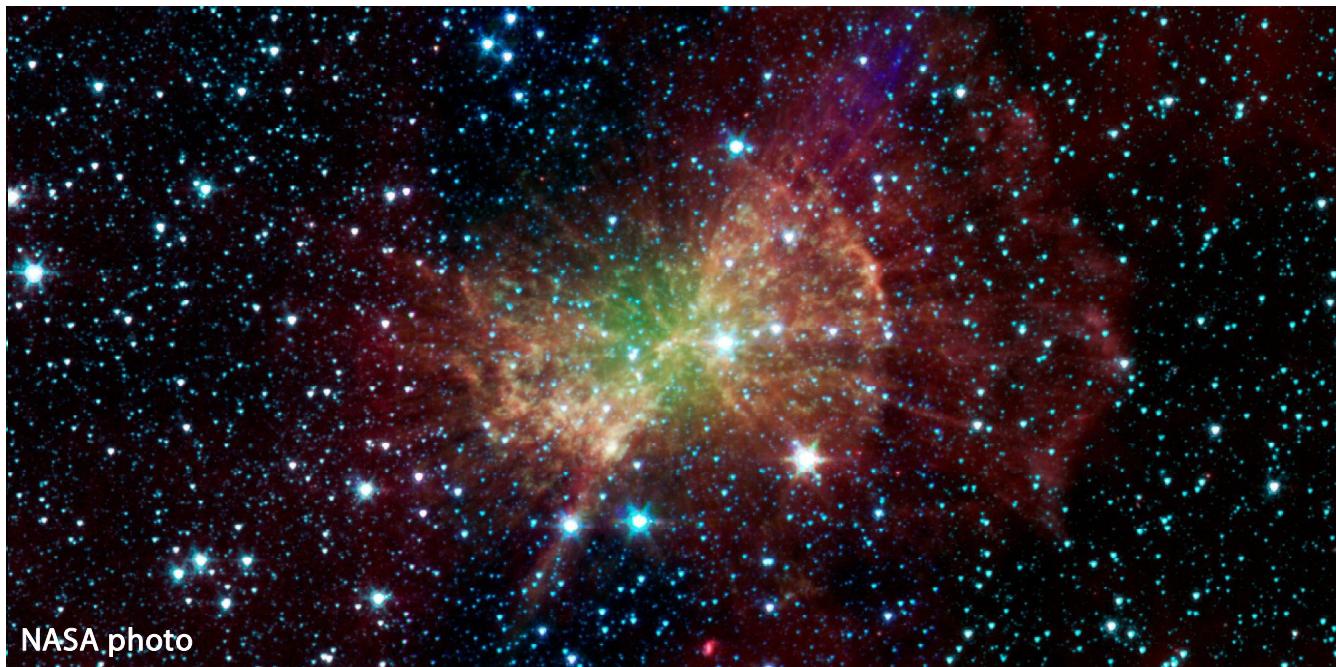
IMPORTANT TT NOTICES

Next week's TT #1197 will be a double issue, covering Eikev & R'ei
Submissions by Sunday, August 21, please

There will be no TT during the week of Aug 28th - Sept 3rd

TT 1198 for Shof'tim will IY"H be regular

שָׁאֹרְמָרוֹם עִיגִּיכֶם וְרָאוּ מֵידָבָרָא אֲכָלה...



NASA photo

Jerusalem in/out times for **Va'etchanan-Nachamu**

6:43PM Earliest **5:56PM** • **7:55PM** R'Tam **8:29PM**



PARSHAPIX

PPexplanations on p. 53,54
and in the PPx file at
www.ttidbits.com



Word of the Month

...לֹא דָיו יְמִים טוֹבִים לִישְׁרָאֵל כַּחֲמֵשָׁה עֶשֶׂר בְּאָב...

In the last Mishna of Taanit, Rabban Shimon b. Gamliel tells us that there were no more joyous festivals in Israel than TU b'Av and Yom Kippur. In the middle of this "tragic" month, the month whose entrance was accompanied by the diminishing of our joy, we find a most joyous festival. If you will ponder the various reasons for TU b'Av, you can see that each one is a counterpoint to Tish'a b'Av and carries a message of consolation and promise... and joy. goto p.51





CANDLE LIGHTING and **Havdala** times

Candles	Plag	VA'ETCHANAN - NACHAMU	Havdala	Eikev		
6:43	5:56	Yerushalayim / Maale Adumim	7:55	6:35	5:49	7:47
7:00	5:58	Aza area (Netivot, S'derot, et al)	7:57	6:52	5:52	7:49
6:58	5:56	Gush Etzion	7:55	6:50	5:50	7:47
7:00	5:58	Raanana / Tel Mond / Herzliya / Kfar Saba	7:57	6:51	5:51	7:49
6:59	5:57	Beit Shemesh / RBS	7:56	6:51	5:50	7:48
7:00	5:58	Netanya	7:58	6:52	5:51	7:49
6:59	5:57	Modi'in / Chashmona'im	7:56	6:50	5:50	7:48
6:59	5:58	Rehovot	7:57	6:51	5:51	7:48
6:57	5:57	Be'er Sheva / Otniel	7:56	6:49	5:51	7:48
6:43	5:58	Petach Tikva	7:57	6:35	5:51	7:48
6:59	5:57	Ginot Shomron	7:56	6:51	5:50	7:48
6:58	5:56	Gush Shiloh	7:56	6:50	5:49	7:47
6:50	5:58	Haifa / Zichron	7:58	6:42	5:51	7:49
6:58	5:56	Chevron / Kiryat Arba	7:55	6:50	5:50	7:47
6:58	5:56	Giv'at Ze'ev	7:56	6:50	5:50	7:47
7:00	5:59	Ashkelon	7:58	6:52	5:52	7:49
6:49	5:56	Tzfat / Bik'at HaYarden	7:56	6:40	5:49	7:47
6:59	5:58	Yad Binyamin	7:57	6:51	5:51	7:48
7:00	5:58	Tel Aviv	7:58	6:52	5:51	7:49

Rabbeinu Tam (J'llem) - 8:29pm • next week - 8:21pm

Orthodox Union

OU Kashrut • NCSY • Jewish Action • JLIC • NJCD
Yachad / Our Way • OU West Coast • OU Press
Synagogue/Community Services • OU Advocacy



Martin Nachimson, President of the Orthodox Union

Howard Tzvi Friedman, Chairman of the Board, OU

Dr. Michael Elman, OU Israel Chair

Harvey Blitz, Chair, OU Kashrus Commission

Allen Fagin, Executive Vice President

Rabbi Dr. Tzvi Hersh Weinreb, Exec. V.P. Emeritus

Rabbi Steven Weil, Senior Managing Director

Shlomo Shwartz, Chief Financial Officer

Lenny Bessler, Chief Human Resources Officer

OU Kosher

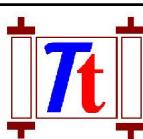
Rabbi Menachem Genack, CEO/Rabbinic Administrator

Rabbi Moshe Elefant, COO/Exec. Rabbinic Coordinator

OU Israel: Rabbi Yossi Tirnauer, Rabbinic Coordinator

Rabbi Yissachar Dov Krakowski, Rabbinic Field Rep.

Headquarters: 11 Broadway, New York, NY 10004
212-563-4000 • website: www.ou.org



Advertising: Ita Rochel

ttads@ouisrael.org • (02) 560-9125

TT Distribution

ttdist@ouisrael.org • 0505-772-111

OTHER Z'MANIM

Correct for Jerusalem



Ranges are 11 days, Wed-Shab.
13-23 Menachem Av • Aug 17-27

Earliest Talit & T'filin	5:12-5:20am
Sunrise	6:05½ -6:11¾am
Sof Z'man K' Sh'ma	9:24-9:25am (Magen Avraham: 8:45-8:48)
Sof Z'man T'fila	10:30-10:30am (Magen Avraham: 9:58-9:59)
Chatzot	12:43 -12:40½pm (halachic noon)
Mincha Gedola	1:17pm-1:13pm (earliest Mincha)
Plag Mincha	5:57½-5:48pm
Sunset	7:25¼-7:14pm (based on sea level: 7:20¼-7:09pm)

OU Israel and Torah Tidbits do not endorse the political or halachic positions of its editor, columnists, or advertisers, nor guarantee the quality of advertised services or products. Nor do we endorse the kashrut of hotels, restaurants, caterers or food products that are advertised in TT (except, of course, those under OU-Israel hashgacha). Any "promises" made in ads are the sole responsibility of the advertisers and not that of OU Israel, the Israel Center or Torah Tidbits

Seymour J. Abrams • Orthodox Union • Jerusalem World Center

OU Israel Center • Avrom Silver Jerusalem College for Adults
Makom BaLev • Mashiv HaRuach • Birthright • Yachad
Pearl & Harold Jacobs ZULA Outreach Center
The Jack E. Gindi Oraita Program • OU Israel Kashrut



Zvi Sand, President, OU Israel

Yitzchak Fund, former President

Rabbi Emanuel Quint, Senior Vice President

Prof. Meni Koslowsky, Vice President

Dr. Simcha Heller, Vaad member

Stuart Hershkowitz, Vaad member

Moshe Kempinski, Vaad member

Sandy Kestenbaum, Vaad member

Ben Wiener, Vaad member

Harvey Wolinetz, Vaad member

Rabbi Avi Berman, Executive Director, OU Israel

David Katz, CFO, OU Israel

Chaim Pelzner, Director of Programs, OU Israel

Rabbi Sholom Gold, Dean, Avrom Silver J'llem College for Adults

Phil Chernofsky, Educational Director and TT editor

22 Keren HaYesod • POB 37015 • Jerusalem 91370

phone: (02) 560-9100 • fax: (02) 561-7432

email: office@ouisrael.org • website: www.ouisrael.org

Founders & original benefactors: George & Ilse Falk ע"ה



TT and many of the projects of OU Israel - including Tiyulim - are assisted by grants from
The Jewish Agency for Israel & Dept of Tarbut Toranit, Misrad HaChinuch



LEAD TO IT **Read it and weep... or do something!**

Parshat Va'etchanan contains - among many other things - the prohibition of doing MELACHA on Shabbat. (Yes, it's elsewhere too.)

Imagine a person who studies the Torah and goes to shul and hears Torah reading - but is a M'CHALEIL SHABBAT, a Shabbat desecrator.

How does he feel when he reads or hears NO TAASEH KOL M'LACHA, you shall not do any manner of work (not the best translation, but you get the idea)? Does he cry? Does he resolve to keep Shabbat? Or does he just ignore the pasuk?

Is this only a hypothetical question or are there Jews like that who care about the Torah but who don't keep Shabbat? [Please note that Shabbat is just an example; it is conveniently found in this week's sedra.]

You need not ponder that last question, wondering if there are people like that today. Because we have another question.

Parshat Va'etchanan contains - among many other things - the following statement:

Now, Israel, listen to the rules and laws that I am teaching you to do, so that you will remain alive and come to occupy the land that HaShem, G-d of your fathers, is giving you.

Or this one:

See! I have taught you rules and laws as HaShem my G-d has commanded me, so [that you] will be able to keep them in the land to which you are coming and which you will be occupying.

Or this one:

This is the mandate, the rules and the laws that God your Lord commanded [me] to teach you, so that you shall keep them in the land you are crossing over to occupy.

Or this one:

Listen, Israel, and be careful to do [it]. Things will then go well for you and you will increase very much [in] the land flowing with milk and honey, just as God, Lord of your fathers, promised you.

There are others. But we're running out of page 4.

Same question as above: How does a person who studies Torah and hears it read in shul, and cares about it - how does he feel when he reads or hears these p'sukim?

Does he cry? Does he resolve to do something about it? Or does he just let it roll off his back?

Or does the person smile with the feeling and knowledge that he does keep Shabbat? That he does live in Eretz Yisrael. That he is fulfilling R'TZON HASHEM.

Va'etchanan

45th of 54 sedras:

2nd of 11 in D'varim

Written on 249 lines in a Torah, rank: 7

21 parshiyot: 5 open, 16 closed.

7th (tied with Ki Tavo)

122 p'sukim - rank: 17th (2nd in D'varim)

same as Vayak'hel & Ki Tavo - but larger

1878 words; rank: 10th (2nd in D'varim)

7343 letters; rank: 10th (2nd in D'varim)

Va'etchanan's p'sukim are longer than average, hence the jump in rank from 17th for p'sukim to 10th for words

MITZVOT

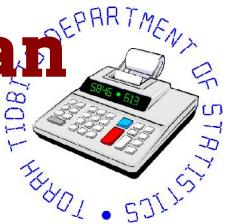
12 of 613 mitzvot: 8 pos., 4 prohibitions

and many more that are counted elsewhere - this is so for several sedras, but it really shows for Va'etchanan (e.g. Aseret HaDibrot has 14 mitzvot counted in Yitro, repeated here but not counted)

Aliya-by-Aliya Sedra Summary

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

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.



Kohen - First Aliya

11 p'sukim - 3:23-4:4

[S> 3:23 (7)] Moshe Rabeinu continues his farewell words to the People. He tells them that he had asked G-d to rescind His decree banning Moshe from entry into the Land of Israel.

SDT The Baal Shem Tov commented that Moshe, who had learned the entire Torah, Written Word and Oral Law, from G-d Himself, used the term "You have begun to show me Your greatness..." The more one learns Torah, the more one learns about G-d, the more one will realize that he has just begun to understand Who G-d is.

G-d refused this request and forbade Moshe to ask again. Moshe ascended a mountain from where he saw the Land. G-d then told him to transfer the leadership to Yehoshua.

[P> 4:1 (24)] He (Moshe) proceeds to review the laws and statutes (Torah and mitzvot) by which the people are now to live... in Eretz Yisrael.

Neither should the Torah be added

May the Torah learned from this issue of Torah Tidbits be לע"נ my beloved father משה יצחק ז"ל

ל' Moses Brevda

who passed away 48 years ago on ט"ז מנחט אב Shabbat Nachamu,

יהי זכרו ברוך

Ada Brevda Hausman

to nor detracted from [these mitzvot are counted in R'ei. Strange that they are counted the second time they occur and not the first, which would be expected].

Another warning against idolatry follows. Then, "And you who cling to G-d are all alive today". (This is one of many allusions to T'CHIYAT HAMEITIM in the Torah.)

MitzvaWatch

The twin prohibitions of neither adding nor subtracting from the Torah, are mentioned in Va'etchanan and again in R'ei (where they are counted among the 613). The Vilna Gaon points out that the plural form is used one time and the singular form is used in the other case. This, he says, alludes to two different aspects of these prohibitions. It is forbidden to add to or subtract from a particular mitzva - for example, one may not take 5 species or 3 species on Sukkot for the fulfillment of the mitzva of "Lulav & Etrog". Nor may one add or subtract to the total of

the mitzvot. To treat a Rabbinic mitzva as a Torah law, or vice versa, would be an example of the other aspect of these prohibitions.

The spirit of these prohibitions (if not the actual definitions) would include treating (or teaching) a CHUMRA as if it were required, or vice versa (claiming that something that is prohibited is "only" a chumra or custom). Aside from people who intentionally do this, it is more common to find people doing it one way or the other inadvertently, either because of ignorance or because of a sincere (but slightly misguided) desire to enhance the observance of mitzvot. This is especially important for parents and teachers of young children. Don't say ASUR if you mean, strictly speaking it isn't actually forbidden, but it is considered a proper thing to abstain for doing such and such. It sounds more complicated, but it is more "honest" and therefore it is the more proper way to transmit Torah to your children and students. (Obviously, when a child is very young, you have to simplify matters. But don't forget to upgrade the child's level of understanding as he or she grows older.)

May the Torah learned from
this edition of Torah Tidbits be
and in loving memory of
ליבע בת משה ע"ה

Lynne Grossman ע"ה
beloved wife, mother,
grandmother
יז מנוח אב
The Grossman Family



KEREN MALKI
קרן מלכי לזכרה של מלכה רות ר'ה
THE MALKI FOUNDATION

w kerenmalki.org

t 02-567-0602

Keren Malki empowers families of children with special needs in Israel to choose home care. Donations are tax-approved in Israel, US and UK.

Honoring the memory of Malka Chana Roth T"z 1985-2001, killed in the Sbarro bombing.

Levi - Second Aliya

36 p'sukim - 4:5-40

Once again, Moshe emphasizes that mitzvot are meant to be kept in Eretz Yisrael. (This not only applies to Land-related mitzvot, but to the entire range of mitzvot.)

There is repeated reference in the book of D'varim, and especially in Parshat Va'etchanan, to Eretz Yisrael being THE reason for our having been taken out of Egypt, formed into a Nation, and given the Torah and mitzvot.

Prolonged exile has taught us that the Torah can be kept, must be kept, no matter where a Jew finds himself. This was one of the reasons that the Torah was given at Sinai, prior to entry into the Land. On the other hand, one should not lose sight of the fact, repeated often by Moshe Rabeinu in D'varim, that G-d has always intended us to observe His mitzvot IN THE LAND OF ISRAEL. Are there more mitzvot to keep in Israel than outside? YES. But maybe more significantly, every mitzva - even those that are performed all over the world, can reach their full potential ONLY in Israel. This is a message that each of us has to realize, understand, and internalize. Then we must spread this message to family and friends abroad who feel that they "have everything we need to be fully Jewish" in their respective religious communities around the world. AND the vital significance of Torah

רפואה שלמה ל-חייה מיכלא בת בילה הענא

Excellence in Eyecare



Professional, caring optometrists & staff
Expert fitting of multifocals & contacts
Your satisfaction - guaranteed!



02-674-3888

Our new location: Beit HaNetziv, 101 Derech Hevron, Arnona
16 King George (above Bank Hapoalim)
Ramot Eshkol Shopping Center, Rechov Paran 9



Homes • Offices • Lifts
Packing Services and Storage
References available

(02) 997-8757 • 052-607-1171



Air Conditioning & Heating

Sales & installation of inverter,
central & split systems

References from satisfied customers in your neighborhood

08-976-1140 • 052-240-5063

AND Israel to our lives as Jews must be taught to those less committed Jews here in Israel and abroad.

On the other hand, we must not forget that Israel today is not the realization of The Dream, but rather a step on the road to the Complete Redemption, the restoration of Zion and Jerusalem, the rebuilding of the Beit HaMikdash, and the coming of Mashiach. This idea helps us refocus after the mourning period that ends with the 10th of Av, and is an appropriate theme to usher in the periods of consolation and T'shuva.

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

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

A primary cause of idolatry is the natural human tendency to relate better to something concrete, visible, tangible rather than something abstract and intangible. The Sun is in the sky. It's hot, full of energy, gives us light, and sustains life as we know it. People found

Sun-worship easier to accept than the worship of He Who created the Sun and everything else, but cannot be seen. True worship of the One G-d was what Avraham and Sara taught many people. And, as OR LAGOYIM, a light unto the nations, it is what we are supposed to teach and show the world.

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

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

This theme is oft-repeated in the Torah. Do what G-d asks of you.



Don't turn away from Him. If you remain faithful to Him, wonderful things will happen to and for you. If you turn away from Him, terrible things will happen. You will turn away from Him; terrible things will happen; and then you will turn back to Him... We have the ability to skip the bad stuff - LET'S.

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

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

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

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

V'zot HaTorah... said when the Torah is lifted, comes from D'varim 4:44. In the Siddur, the words AL PI HASHEM B'YAD MOSHE are added. That phrase appears four times in Bamidbar, but 9:23 seems to be the one from which it is taken. (Some say V'zot HaTorah without

the added words in order not to recite partial p'sukim. And some say the whole pasuk 9:23, which ends with AL PI HASHEM...

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

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

MitzvaWatch

The most well-known difference between the two presentations of the Aseret HaDidrot is the "Shamor v'Zachor" of Shabbat. Generally, "Zachor" is interpreted as referring to the positive mitzvot and aspects of Shabbat, whereas "Shamor" is a command to preserve Shabbat by not violating the prohibitions. The traditional minimum of two candles for Shabbat (although one candle satisfies the halacha), are said to represent these two facets of Shabbat. It is this intertwined nature of the positive aspects of

**May the learning from this issue
of TT be זענ**

ע"ה Rose Edith Cohen ז"ג מנחם אב

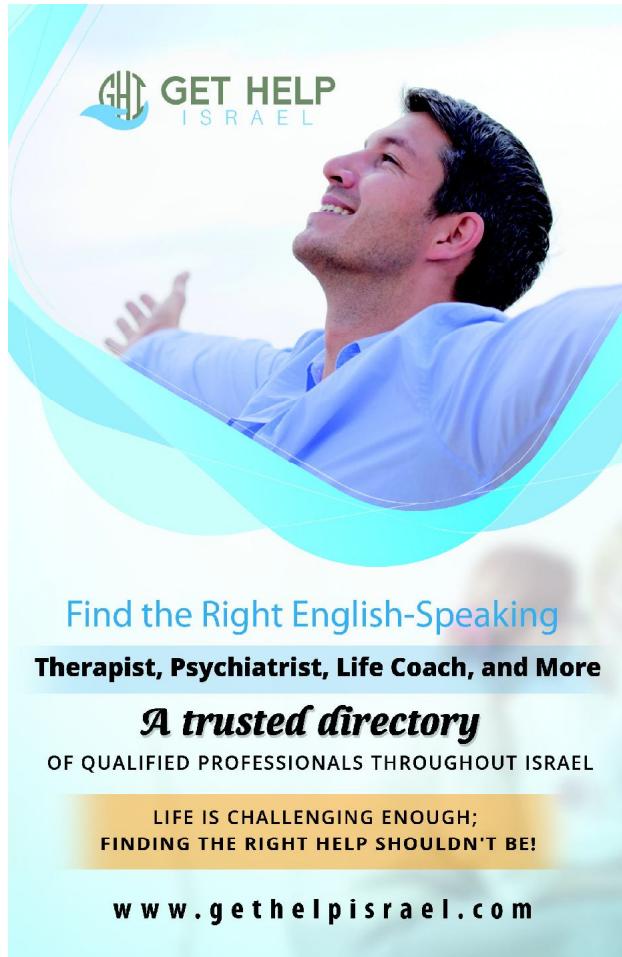
*Missed very much by her daughters,
Janice Weinreb, Barbara Yasgur and
Benay Devora Cohen Nesher and families*

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

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

MitzvaWatch

The Aseret HaDibrot in Yitro contains 14 of the 613 mitzvot. (The 2nd commandment has four prohibitions related to idolatry, the 4th has two mitzvot related to Shabbat, and one each from the



**GET HELP
ISRAEL**

**Find the Right English-Speaking
Therapist, Psychiatrist, Life Coach, and More**

A trusted directory

OF QUALIFIED PROFESSIONALS THROUGHOUT ISRAEL

LIFE IS CHALLENGING ENOUGH;
FINDING THE RIGHT HELP SHOULDN'T BE!

www.gethelpisrael.com

other 8.) The first 9 commandments in Va'etchanan contain the same 13 mitzvot as their counterparts in Yitro. Those mitzvot are counted from Yitro. The 10th is worded differently here and is counted separately (in addition to "Thou shalt not covet") as the prohibition of "lust and unhealthy desire" **[416,L266 5:18]**. Although the first part of the tenth commandment uses the term V'LO TACHMOD (covet), the second part introduces a new term which deals exclusively with thoughts and feelings; its counterpart in Yitro involves acting on those feelings. **V'LO TIT'AVEH** in a way, completes a set of prohibitions, that starts with obviously sinful acts - murder, stealing, etc. to a feeling in the heart (LO TACHMOD) which

can, and often does, lead to acts which are "milder", but nonetheless "problematic". For example, if a person is jealous of a friend's cellphone - the iPhone 6+, and comments about it often enough, the friend might just feel uncomfortable enough to give it to the jealous friend. Nothing wrong, per se, in complimenting someone's phone, but in this case it is part of the prohibition of LO TACHMOD. And V'LO TIT'AVEH is the feelings even without anything else happening as a result of the envy.

The Aseret HaDibrot lay out in the following manner:

[S>5:6 (5)] Anochi and Lo Yih-yeh, which we consider the first two "dibrot" are contained within a single parsha s'tuma. **[S>5:11 (1)]** The prohibition against taking G-d's name in vain (vain oaths) is its own parsha s'tuma. **[S> 5:12 (4)]** The Shabbat commandment is its own parsha s'tuma. Shabbat's commandment is a P'tucha in Yitro. **[S> 5:16 (1)]** Honoring parents is a s'tuma. **[S> 5:17 (¼)]** Do not murder, **[S> 5:17 (¼)]** And do not commit adultery, **[S> 5:17 (¼)]** And do not steal (kidnap), **[S> 5:17 (¼)]** And do not bear false witness. These four dibrot are each a separate parsha s'tuma, all in the same pasuk! **[S> 5:18 (½)]** And do not covet another man's wife and **[S>5:18 (½)]** and do not lust after anything that another person possesses are each a s'tuma, from the same pasuk, and counting as a single (the 10th) dibra (or dibur).

Sort of the same but 13 days apart

Chamishi 5th Aliya

15 p'sukim - 5:19-6:3

[S> 5:19 (15)] Moshe next reminds the People that those who were present at Matan Torah were afraid to continue hearing G-d's Voice and agreed to listen to the words of a true prophet speaking in G-d's Name in lieu of direct communication. (Actually, take a look at the pasuk right before the Aseret HaDibrot and you'll see that Moshe Rabeinu was saying the same thing "right up front".)

This episode is crucial to our understanding of the Chain of Tradition and the method of transmission of the Oral Law. It made not only Moshe Rabeinu vital to our hearing and understanding of G-d's Word, but so too the Moshe Rabeinus of every generation. This is so for prophets, during the period of prophecy, and by the Sages throughout the generations.

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

And yet again, Moshe links observance of mitzvot with the only proper environment for Jewish life - Eretz Yisrael. (This



Eliezer Movers
Your peace of mind is worth gold!

Experienced professional workers
Israeli labor

Experts in dismantling and assembling
furniture, packing, moving, and storage

053-736-2322

www.eliezer-movers.co.il

idea is actually expressed in THREE different ways in the final p'sukim of this Aliya.)

Shishi - Sixth Aliya

22 p'sukim - 6:4-25

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

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

"Love" G-d with your entire being **[418, A3 6:5]**. (Many mitzvot, Jewish practices and the attitude with which we do mitzvot are all considered manifestations of Love of G-d.) We must study and teach Torah **[419,A11 6:7]** (for practical purposes AND purely for the sake of learning). We are to recite the Sh'ma twice daily **[420,A10 6:7]**, wear T'filin on the arm **[421,A13 6:8]** and front-center on the head **[422,A12 6:8]**, and put a Mezuza on our doorposts **[423, A15 6:9]**.

SDT The mitzva of learning and teaching Torah can be fulfilled with one's head, one's intellect. Tell someone a Dvar Torah and you both have fulfilled V'SHINANTAM L'VANECHA. But, tell that same Dvar Torah in an animated way that shows love of Torah and that ignites the emotion of the listener, so that he not only adds to his

knowledge of Torah, but his excitement and enthusiasm for Torah and Mitzvot has increased, then you have fulfilled an additional mitzva, V'AHAVTA ET HASHEM ELOKECHA, to love G-d with all your heart (based on Sefer HaChareidim).

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

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

It is said that a wealthy person has a harder time with faith in G-d than a poor person. A poor person tends to turn to G-d, to complain, but also to express his faith that his lot will improve. The wealthy tend to pat himself on the back and taking credit for that which he should be

**MAZAL TOV TO
RABBI AVI & PNINA BERMAN
ON THE BAR MITZVA OF THEIR SON
ELYASHIV ARYEH
AND TO THE GRANDPARENTS
FYVIC & RACHEL LEAH BERMAN
AND ALEX & DANIELLE KUFLIK
AND GREAT-GRANDMOTHER ESTHER L. KAHN
AND THE WHOLE FAMILY**

BEATING THE BANKS, EVERY TIME

Wire transfers & Currency Exchange
View your account and make payments online!

02.624.0288 www.fx-israel.com info@fx-israel.com | Head Office: 2 Ben Yehuda St, Suite 241, Jerusalem

thanking G-d. Generalizations, of course, but something to think about, nonetheless.

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

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

Sh'VII Seventh Aliya 11 p'sukim - 7:1-11

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

not to intermarry with them **[427, L52 7:3]** or any other non-Jews.

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

INVEST IN THE USA

REAL ESTATE LOANS BASED IN THE NY/NJ AREA

EARN 9-14% PER YEAR

- Successfully investing money for over 20 years
- LTV (loan to value) below 60%
- First mortgage collateral position on every deal
- Payable monthly interest distributions
- Century Capital invests its own cash in every deal
- LLC formed for each loan (or deal)



CENTURY CAPITAL
PARTNERS

Chaim Cohen ☎ (02)3740275 ☎ (347)564-5090
victor@centurycapitalfinance.com
www.centurycapitalc.com

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

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

Know that G-d is trustworthy to keep His promises and reward those who properly follow His ways, as well as punish those who do not. The sedra ends with a 'command' to keep the Torah.

The final 3 p'sukim of the sedra are reread for the Maftir.

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

First of the 7 Haftarot of Consolation, (all of which come from Yeshayahu). Yeshayahu as a prophet of destruction and Divine punishment for faithlessness, can be seen in ch.1 which was the haftara last Shabbat, and in subsequent chapters through 39. With our haftara this week, ch. 40, we see another side of the prophet. G-d commands the prophets (through Yeshayahu) to bring the message of comfort and the end of Babylonian captivity. How appropriate a choice for the post-9Av haftara.

PROBING the PROPHETS

The glorious opening words of this week's haftara "Nachamu Nachamu Ami" are often misunderstood as being a cry to the people to be comforted. But the word "Nachamu" means

"comfort" and not "be comforted" ("tinachamu"). These powerful words, rather, are addressed to the prophets of that time, charging them to comfort the grieving nation with a message of consolation. When we study the text, however, we find that the bulk of the selection speaks of Hashem's power and might:

"Behold Hashem will come with great strength and that power will dominate;"

"Who measured the waters... or gauged the heavens... (Who) weighed the mountains and the hills?"

"Who taught Him wisdom? Who explained knowledge to Him?"

"All nations are like dust to Him..."

"To whom can you compare G-d?"

And many more quotations.

So, are these the words of comfort that Yishayahu and his contemporaries were to deliver to the people? Is this what will bring the nation solace after the horrendous losses and tragedies they suffered? It certainly appears as if Hashem regards the theme of comfort only as a message of secondary importance at this crucial time.

A closer reading of the haftara, however, will clarify exactly what G-d

**NETANYA HOLIDAY RENTALS
REAL ESTATE AND MANAGEMENT**

Mark Verstandig
Mark@mbvrealstate.com
09-9513011 052-5433741
www.mbvrealstate.com



**EDDIE'S
KOSHER TRAVEL**
Experience the Difference
www.koshertravelers.com

**The perfect setting for your
Sukkot vacation...**

EREV SUKKOT - MOTZEI SIMCHAT TORAH

Sunday 16 – Monday 24 October 2016

Featuring Scholars in Residence: Rabbi Aaron Ziegler,
Rabbi Aaron Adler and David M. Weinberg.

KASHRUT MEHADRIN: RABBANUT CAESAREA

MAGNIFICENT SUKKOT 2016 at the Luxury Dan Caesarea Resort



Reservations: info@eddiestravel.com / www.koshertravelers.com Israel: +972 992 9801

USA: +1 646 240 4118 Europe: +44 207 048 6168 Australia: +613 8573 0915 South Africa: +2711 887 2062

EXOTIC TOURS | ITALIAN ALPS | PESACH HOTELS | DELUXE CRUISES | SKI HOTELS

wants the people to know and how the message is one of comfort.

G-d promises a glorious future when the people will return and "every valley will be raised and every mountain will be lowered" thereby making the return easier for His nation. He comforts the people by assuring them that no enemies could oppose them by proclaiming "All nations are like nothing before Him." And He strengthens their resolve by reminding them that "He turns rulers into nothingness."

Hashem is speaking to a defeated nation who understandably doubts the glorious future that the prophets predict. After all, wasn't their G-d "defeated" (r'l) by the Babylonian gods? Wasn't His "house" just destroyed? How can He promise all of

this and grant us hope and a modicum of comfort?

And so the prophets respond by reminding the people of Hashem's great powers, of His great accomplishments and unparalleled abilities. He is a G-d Who can make all of this happen! He can take a defeated nation and have them march triumphantly again; He can make a people decimated in death camps into a powerful army. And He can comfort a population who believes they have no future.

"Nachamu, Nachamu Ami" - through the promises of your future.

"Nachamu, Nachamu Ami" - through the promises fulfilled before our eyes.

Probing the Prophets, weekly insights into the Haftara, is written by Rabbi Nachman (Neil) Winkler, author of Bringing the Prophets to Life (Gefen Publ.)

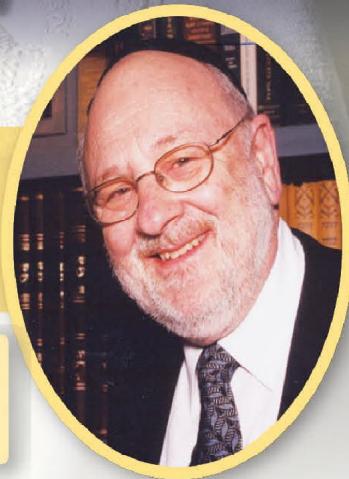


OU Israel & Gateways present Yom Kippur

with

Rabbi Dr Tzvi Hersh Weinreb

OU Executive Vice President Emeritus



Elevate your Yom Kippur with an inspiring
davening & meaningful program

Details of Baalei T'fila and program to follow

SUKKOT SPECIAL
\$2500 all inclusive
per couple
Oct. 16-26, '16
Shabbat, Oct. 14-15
\$400

At Jerusalem's newly renovated
full service hotel

The Jerusalem Gardens Hotel & Spa
under the strict supervision of OU Israel
and Rabbanut Mehadrin

Cost: Yom Kippur incl. Seuda HaMafseket and Break-Fast - 690NIS per couple
Extra night Bed & Breakfast, check out Thu at noon - an additional 285NIS per couple

10% Discount for OU Members



Reservations: Tel. 02 655 8888 | Reservations@jerugardens.com



דברי מנחם

Divrei Menachem

mpersoff@ouisrael.org

In our Parsha, Moshe reminds the people that they declared that they could not bear the thought of hearing Hashem's voice for a second time, lest they should die (D'varim 5:21-22). Surprisingly, we might think. For had we experienced such an awesome and majestic moment in our lives, had we come so close to hearing from G-d directly, surely we would want to repeat that experience.

The truth is that we hear Hashem every day - if we want to. In our Haftara, Yeshayahu receives a heavenly call: "The voice says, 'Proclaim!'" and the prophet asks, "What should I proclaim?" Yes, the prophet, like Eliyahu in his time, has heard a heavenly voice. That voice could be the "small still sound" followed by silence or it could be a roar: "The voice of the Lord is upon the waters... the voice of the Lord breaks the cedars" (T'hilim 29:3-5).

Yeshayahu responds to the voice and he calls out in the name of G-d: "Who has measured the waters in His fist / and meted out the heavens with span / and counted in large volume the dust of the earth / and weighed mountains in a scale and hills in balance?" He concludes his response to the voice with the beautiful call: "Raise your eyes on high and see Who created these!" (cf. Yeshayahu 40).

Today we hear G-d's voice in the cry of the baby, in the whistle of the wind, in the beep of our phones, in the rabbi's drasha, in the sound of the shofar. We have but to look around us and to step back. We have but to declare, "How manifold are your works, O Lord! In wisdom you have made them all" (T'hilim 104:24).

Menachem Persoff

שְׁבָתָם

Hosting a Simcha?

Save Time, Money & Effort

LD Events • Lenny Davidman

Office (02) **673-0721**
Lenny **054-557-3101**
Linda **054-453-1818**

Lenny@LDEVENTS.com

30+ styles - all sizes
for women & girls



cover what you want - in style!



MarSea Modest
Swim & Casualwear 050-424-8359
www.MarSeaModest.com

28" Pencil Skirts
3/4 Tees/Tops
& more



cover what you want - in style!

Marci Rapp
www.MarSeaModest.com

www.worldSIMtravel.com
A division of WST Communication, USA
The SIMple way to stay in touch!

**Want to save money
when you talk abroad?**

NEW!!

Talk unlimited in USA
+ talk unlimited to Israel
to land/cell phones
+SMS's for one flat fee!!
Data plans available

Unlimited = No Surprise Bills!!

Also* I-Phone & Android/Smartphone Sims
*CANADA Unlimited talk w/ unlimited SMS's
*UNLIMITED ISRAEL Programs for Tourists
with USA/CANADA calls & Data Options
*Modems & Laptop rentals

E-Z Pass rentals
02-6520613
sim cards for many countries available



FROM THE VIRTUAL DESK OF THE OU YERUSHALAYIM REBBE



The Orthodox Union - via its website - fields questions of all types in the areas of Kashrut, Jewish Law and Values. Some of them are answered by Eretz Hemda, 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 Hemda... and OU Israel's Torah Tidbits.

The Beracha on Making a Roof-Top Fence

Question: *The investment team I am part of is currently renovating a building we own, including making a roof usable for tenants. The roof has a fence (ma'akeh), but we have contracted a non-Jewish company to remove and replace it. Can I make a b'racha on the new fence even though non-Jews are installing it? Does one make a b'racha on a fence that replaces a previous one?*

Answer: Let us start with the bottom line. You should not make a b'racha. You have identified some of the several doubts about the need for a b'racha. One does not make a b'racha unless there is a significantly better than even chance it is called for (safek b'rachot l'hakel), and that is not the case here. We will take a quick look at some of the indications on various doubts.

There is a machloket Rishonim whether one ever makes a b'racha on the mitzva of ma'akeh. The reasons against a b'racha include the following: it is done to remove danger, rather than being a classic positive mitzva; it is mitzva that is rooted in natural logic; there is a concern that

the one building the ma'akeh will not carry through. However, despite the principle of safek b'rachot l'hakel, there is enough consensus of Rishonim and Acharonim to generally justify a b'racha (see Yalkut Yosef, Sova Semachot p. 676).

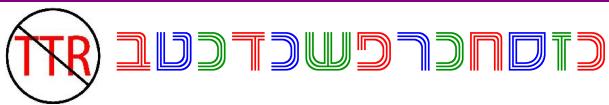
A non-Jew is not able to be a halachic agent, certainly including regarding doing mitzvot on behalf of a Jew (Kiddushin 41b). Therefore, your non-Jewish workers' actions ostensibly cannot fulfill the mitzva on your behalf. It is not that the ma'akeh is invalid and needs to be redone, as it suffices that the danger was obverted. However, a b'racha, as well as much of the positive mitzva opportunity would be missing (see Menachot 42b).

On the other hand, the Machaneh Efrayim (Shluchin 11) says that if the non-Jew is your salaried worker, we apply the rule that a "the worker's hand is like the employer's hand" (Bava Metzia 10a). This enables the Jewish homeowner to fulfill his mitzva through his non-Jewish employees' actions, and a b'racha is appropriate. Many Acharonim reject the Machaneh Efrayim's thesis. Their main claim is that the rule that a

worker is like his employer does not apply to a non-Jew's performance of mitzvot on behalf of his Jewish employer - and this is the stronger position. Certainly there is enough doubt to eliminate a b'racha in such a case (Yabia Omer IX, Choshen Mishpat 10). Furthermore, the Pitchei Teshuva (CM 427:1) says that the Machaneh Efrayim applies only to salaried workers and not to contractors (which you are talking about).

You imply that there are other investors. The mitzva of ma'akeh applies even when the property is co-owned (Chulin 136a). However, not all agree that this is true when the partners include non-Jews, and Rav B. Zilber (Birur Halacha, p. 249) claims that this is enough reason to not make a b'racha in such a case.

The fact that the fence will replace an existing one raises an interesting question. There is discussion on whether one who switches one mezuza scroll for another has to make a new b'racha (see Yabi'a Omer II, Yoreh De'ah 17), as well as similar discussions regarding tzitzit and tefillin. There are major similarities between the cases but also possible distinctions (see Avnei Shlomo (Bloch) p. 41). The matter may also depend on how long the interim period with no functioning ma'akeh will be or on whether the roof



SHABBAT FAMILY REUNIONS 1-DAY STUDENT RETREATS SUMMER VACATION GETAWAY

At the Mendlowitz Family's

YISHI COUNTRY

Beautiful Manor & Guest Houses
Heated Outdoor Pool
Close to Jerusalem & Beit Shemesh
Just minutes away... a world apart

For reservations:

052-595-5073

Visit us online:
yishicountry.com



required a ma'akeh before renovations make the roof more accessible.

Finally, it appears that before you got involved, there were already people renting apartments in the building, in which case, the tenants were obligated in ma'akeh (Bava Metzia 101b). The Minchat Chinuch (#546) says that although renters are obligated, the landlord might also be obligated. However, others say that the Rabbis uprooted the mitzva from the landlord and gave it to the renters. According to them, although you could argue that the renters are making you an agent for making the ma'akeh, it is still not simple that, if there were a b'racha, you would be the one to make it.

Rav Daniel Mann, Eretz Hemdah Institute

Questions? email info@eretzhemdah.org

Having a dispute?

For a Din Torah in English or Hebrew
contact 'Eretz Hemdah - Gazit' Rabbinical
Court: 077-215-8-215 • fax: (02) 537-9626
beitdin@eretzhemdah.org



70 PERSPECTIVES; ONLY ONE TORAH

by Dr. Meir Tamari

In Sefer D'varim words of mussar and of law are written in the human speech of Moshe and are therefore perhaps more understandable and meaningful. "Sefer Devarim is, so to speak, a bridge between Torah She-bichtav and Torah She'b'al Peh" (Avnei Nezer of Sochachow). Many mitzvot appear here for the first time which is understandable since this is the eve of settlement of Eretz Yisrael where all mitzvot become applicable. However, some mitzvot previously given, are repeated in new forms or with additional requirements. A few of these which appear in our parsha are discussed here, presenting important religious concepts and spiritual insights more clearly.

"Then Moshe separated three cities of refuge on the eastern side of the Yarden for one who killed unintentionally" (Bamidbar 35:41-43). "The avoda of Leviyim is through song

Awesome Tours & Transportation

Private tours and door to door transportation to events country-wide.
Luxury 15 seat bus at affordable prices.

Call or Text Ben Levine at 054-587-9350



benlevine10@gmail.com
www.awesometoursisrael.com
Armed driver - Native English speaker
Licensed and fully insured
סעוק מורשה - שומר שבת

TAMA 38 real estate loans

Earn 15.0% per year

- Secured loans / excellent security
- Creates new, safer housing in Israel
- No hassle of being a landlord
- Participate as low as \$75k



Specialists in TAMA 38 projects

- We are now also doing development & construction of TAMA projects
- We offer apartment owners excellent quality work & fast completion

Daniel Blush 054 441-3275
www.americanisrael.com

which is Man's worship from Earth to Heaven. This gives the arei miklat, which were all cities of Leviyim, the power to help the refugee do the t'shuva induced by the knowledge that his life is forfeit if he leaves the city" (Shem MiShmuel). The nature of these cities adds another dimension to the repetition. While acknowledging that he is not guilty of murder, his refugee status confirms guilt of some crime which Hashem saw fit to



Paul Serkin
ISR: 054-943-6109
USA: 347-836-4895
Paul@thepcguy.co.il
www.thepcguy.co.il

For all of your TECHNOLOGY NEEDS:

- New PCs, upgrades, repairs, tuneups
- Virus Removal
- Using iphone, ipad, Android w/PC
- Online BACKUP Service
- DSL and PHONE Service
 - Israeli, US/UK Numbers
 - Keep your existing number
 - Unlimited calling
 - E-FAX, Voice Mail and more

punish. This bolsters the Jewish concept that nothing happens accidentally but is rather the working of Divine Providence.

This law had already been given in Parshat Ma'sei together with the announcement of the tribal allocations of the land. Abarbanel sees the repetition as confirming that they would indeed inherit the land since the actual functioning of these three cities depended on the allocation of the other three cities in Eretz Yisrael. "Hashem's covenant with Bnei No'ach (Bereishit 9:5-6) makes any toleration of intentional murder a denial of the inviolable dignity of the likeness of G-d in Man and denies them the right to exist on G-d-given land. The appointment of Arei Miklat at the time of the division of the land is the topographical expression of this dignity of human beings. However, the repetition here extends this principle even for unintentional manslaughter, as a condition for Israel's possession of its land" (S. R. Hirsch).

After a very dramatic and inspiring description here of Matan Torah at Sinai, the 10 Commandments are repeated (D'varim 5:6-17) with slight textual differences but important religious ones, from those in Sh'mot (Yitro). Here the words "as I commanded you", is added, both to the mitzva of Shabbat and of honoring parents. "To teach that these were given at Mara before Sinai" (Rashi). The necessity of both of these chukim

Mortgage Rates
at Historic Lows.
**Lock in
fixed rates
before
rates go
up!**



Purchase / Refinance Rates
(Non-inflation linked)*

30 year fixed: 4.0%
20 year fixed: 3.5%
10 year fixed: 2.9%

מִשְׁכָנָת אֶזְרָאֵל
FIRST ISRAEL
MORTGAGES

firstisrael.com 02-625-2555
60 King George, Jerusalem
15 Hayarkon, Tel Aviv **Now Open**

*Rates are for qualified borrowers and are current as of the printing of this advertisement but are subject to change. Quoted rates do not represent an offer and are for illustrative purposes only.

and of the mishpatim commanded here could easily be attributed to human rationality desiring to promote good societies. Abarbanel therefore understands these phrases as evidence that they are Divine Wisdom and not merely products of human intelligence.

Shabbat in Va'etchanan varies from that in Yitro. "From the addition here of, 'as I commanded you' we learn not only the cessation of work but also the necessity of prayer and Torah study on Shabbat" (S'forno). While zachor, the obligation to remember Shabbat, appears on the luchot in Yitro, here shamor, to abstain from creative work, is commanded. In addition, while Creation is the reason for Shabbat in Yitro, here the reason given is Yetzi'at Mitzrayim. "When we remember that we ourselves were freed from slavery, we will enforce also the rest of our servants" (S'forno). "Entry in Israel's land would bring decentralization and personal actions to wrest material independence both from nature and from human competition, so Shabbat had now to be imposed primarily in its shmira aspect. Furthermore, while appreciating and remembering the wonders of creation can also be achieved by gentiles, only Jews have the obligation to cease work which makes our Shabbat intrinsically different" (S. R. Hirsch). According to Rambam, we have to remember both that there is a Creator of the world

Chezky, Yael, Moishie, Ohad, and Yonatan welcome their new brother DANIEL to the family and to the world

who constantly renews it but also His great mercy whereby He acquired us as His servants by Yetzi'at Mitzrayim. "Knesset Yisrael is the mate of Shabbat' (B'reishit Rabba 11:9); from the great miracles performed for Am Yisrael at Yetzi'at Mitzrayim we learn that He alone created everything and then rested on Shabbat, and so Am Yisrael has to observe His Shabbat" (Ramban).

Both 'covet' and 'lust' of the 10th commandment in Yitro and here respectively, are sins of the mind and so actually are hidden from the eyes of human justice. Furthermore, coveting may be a positive impetus to economic and other activities and so beneficial. The following words of Rambam clearly explain both when they become criminal and when they are punished. "Lusting leads to coveting which leads to robbery which leads to bloodshed. If the owner refuses to sell, then the coveter will try to rob him and should he resist he will be murdered. That is the story of Achav and Navot's vineyard in Melachim Bet: 21" (Hilchot G'zeila 1:11). ☆



Rav Kook Torah

by Rabbi Chanan Morrison
website: ravkooktorah.org

The Double Sh'ma

(Adapted from *Ein Eyah* vol. I, p. 173)

SH'MA - Listen Israel! The Eternal is our God, the Eternal is one" (D'varim 6:4)

By reciting the Sh'ma, the central message of the Jewish people, one accepts OL MALCHUT SHAMAYIM, God's kingship and authority. We are instructed to recite the Sh'ma twice a day - "when you lie down and when you rise up" (6:7). Why isn't once a day sufficient?

Public and Private Domains

If we meditate on a particular concept, we deepen its impact on our soul. The day has two parts: the daytime hours, when we interact with the outside world; and the evening, when we rest in the quiet sanctuary of our homes. By reciting the Sh'ma every morning and

JONATHAN POLLARD
10,956+273* days imprisoned
www.jonathanpollard.org

Experienced • Professional • Personal

BEAUTIFUL AUTHENTIC MUSRARA HOME FOR SALE

Authentic architectural style
Amazing 3.65m high ceilings
For sale: 5 room apt, 137 sqm
or the entire floor, 234m total net
Excellent condition
1st floor walk-up (24 steps)
Quiet, green surroundings

To set an appointment:
Dov Shapiro 052-5533-739
www.integrityrealestate.co.il

Integrity Real Estate

evening, we accept MALCHUT SHAMAYIM during both parts of the day. In other words: the principle of Sh'ma guides us in our public activities in the daytime, as well as in our private lives at night.

Reciting the Sh'ma at the start of the day helps prepare us for the daytime hours, so that our social interactions and public activities will meet the Torah's ethical standards. And the Sh'ma of the evening is meant to imbue our private lives with holiness and purity.

Mr Ashkelon
Nice guy to do business with

SALES RENTALS MANAGEMENT

www.mrashkelon.com From UK 0207 048 7074 USA 1 347 797 6204

The British Agent
Licensed to Sell

054 7312 118

This idea is not trivial. Ethical living should not be restricted only to one's private life, just as it should not be limited to the sphere of one's public affairs. But there is an additional message here: the ethical directives for society as a whole are different than those for the individual. Public life is too varied and complex to be governed by the same guidelines that guide private individuals. Thus the Sh'ma of the morning is inherently different than the Sh'ma of the evening.

The Private Service of the Kohen

This insight helps us understand a peculiar statement in the Talmud. The very first Mishna teaches that the evening Sh'ma may be recited "after the kohanim return [from the mikveh] to eat their terumah gifts" (B'rachot 1:1). A kohen who became ritually impure must immerse himself in a mikveh and wait until nightfall before eating terumah. When in fact did the kohanim become pure and could once again eat terumah? At tzeit hakochavim, when the first stars may be seen in the night sky. But why does the Mishna not teach this time explicitly? Why the digression about kohanim returning home to eat their terumah?

In fact, this is a beautiful metaphor for the evening Sh'ma. While the principal service of the kohanim takes place during the daytime, their partaking of terumah is also a form of Divine service (see P'sachim 73a). The inspiring image of the kohen entering his home to eat terumah parallels our own recital of the

We give cash for

- Gold jewelry
- Diamonds
- Silverware

054-219-2428 or *4556

cash4gold.co.il • absaffran@gmail.com



evening Sh'ma, as we accept God's dominion in our private lives. We recite Sh'ma in the evening to indicate that we belong to a 'kingdom of kohanim' also in the privacy of our own homes.

The Sh'ma of the Nation

This distinction between the evening and morning Sh'ma, between our private and public service of God, also exists on the national level. There are times and situations in which the Jewish people must be a "people who dwells alone" (Bamidbar 23:9), a people separated from all other nations in order to safeguard their special heritage. On the other hand, the Jewish people is also charged to influence and uplift the



WATERPROOF
your home

EXTERIOR PORCHES
SEALING SOLUTIONS
ROOF COATING
THERMAL CAMERA LEAK DETECTION
MOLD & MILDEW PROOF
PAINTING INTERIOR/EXTERIOR
EXTERIOR STONE POLISHING

LICENSED & INSURED
Jewish Labor | www.freshcoatpainters.co.il

SHMUEL 052-840-5660

rest of humanity, to be "a light unto the nations" (Yeshayahu 42:6).

The evening Sh'ma corresponds to the unique spiritual life of Israel, a nation living its own existence in pure faith. The blessing recited after the evening Sh'ma is thus "Emet ve'Emuna" - 'Truth and Faith'. This is a time when the special nature of the Jewish people must be protected from foreign influences. It is like the kohen who returns home in the evening, after publicly representing the people in the Temple during the day. In the privacy of his home, the kohen must separate from non-kohanim as he partakes of the holy terumah offerings.

The morning Sh'ma, on the other hand, corresponds to our national mission of declaring God's name in the world. Therefore, the blessing recited after the morning Sh'ma is "Emet V'Yatziv". The word yatziv is simply emet (truth) translated to Aramaic. This translation indicates that this is a time when the Torah's truth should be understood by all nations of the world, as they are uplifted through Israel's acceptance of God's reign. 

ISRAEL CHAUFFEUR SERVICE
Nationwide 8-seater transport
24/6 • Good Rates & Excellent Care
Call Tuvia 058-630-2777

Dr. Eliezer Rosenblum
NYS Licensed and Board Certified
Chiropractor

Offices in Jerusalem, Ramat Beit Shemesh
052-662-4658

From the S'foro

Jacob Solomon

Hear O Israel. HaShem is our G-d. HaShem is One! You shall love HaShem your G-d with all your heart, with all your soul, and with all your might (6:4-5).

Love is an emotion. It is not a choice. It happens. All those who have personally experienced love know exactly how it electrifies and galvanizes.

Yet here, the Torah appears to require a feeling of emotion rather than an act of service: 'You shall love HaShem your G-d with all your heart, all your soul, and all your might.'

The oft-quoted explanation is the one given by the Gemara (B'rachot 62a): "You must love G-d - even if He takes your life." As the Alshich elaborates, if facing martyrdom, it should not be the attitude of being a victim of murder, but attaining the ultimate spiritual height of surrendering one's very soul and being to the Creator. The Talmud exemplifies with the story of Rabbi Akiva. Whilst being tortured to death by the Romans, he explained to his incredulous disciples: "All my life I prayed that I would be able to maintain my love of G-d even if it cost me my life. Now that I am succeeding in doing so, should I not be happy?"

Elsewhere, however, the Gemara (Yoma 86a) explains loving G-d in a more everyday manner:

'You shall love HaShem your G-d', means that the Name of Heaven shall

be beloved because of you.' In other words, your own conduct as an Israelite and bearer of the Torah tradition should cause others to love G-d. As the Gemara elaborates:

'If someone studies Torah and Mishna, and attends on the disciples of the wise, is honest in business, and speaks pleasantly to persons, what do people then say concerning him? "Happy is the father who taught him Torah! Happy is the teacher who taught him Torah! Woe to people who have not studied the Torah! For this man has studied the Torah: look how fine are his ways, how righteous are his deeds!" But if someone studies Torah and Mishna, attends on the disciples of the wise, but is dishonest in business, and discourteous in his relations with people, what do people say about him? "Woe to him who studied the Torah! Woe to his father who taught him Torah! Woe to his teacher who taught him Torah!"

The S'foro, however, sees "You shall love HaShem your G-d" as a positive consequence rather than as a positive commandment. The previous verse declares: "Hear O Israel, HaShem is our G-d. HaShem is One". The operative word is SH'MA - "Hear". Continued progress along the path of listening to G-d, sensing G-d, "tuning in" to G-d, and indeed encountering G-d should be the ultimate achievement of "Hear O Israel". By knowing G-d, explains the S'foro, you come to love Him. Loving G-d is a natural consequence of interaction with G-d.

But as mere humans, we are endowed with only the five basic senses of sight, touch, smell, taste and hearing.

רִפְאָה שֶׁלֶמֶה מִן הַשְׁמִים רִפְאָת הַנֶּפֶשׁ וִרְפָּאָת הַגּוֹם לְחַזְוִילִים

שרה ריזאול בת מלכה
אבייגיל אסתר בת אפרת צפורה
ברכה גליה בת אליזה רות
אביבה רינה אפרת בת חוה ריבת
חיה בת מלכה
רבקה בת בלומה
גיטל בת אסתר חייה ריזאול
אסתר בת ענט
הודיה תפראת בת חוה יוכבד
יונה מלכה בת פולה
Menya Leba bat Yitta Chaya
Dahlia Margalit bat Rut
Malla bat Toba
Sora Rivka bat Esther Chana
Shoshana bat Rachel
Aharon ben Muriel
Leibish ben Gittel
Yitzchak ben Basha
Yaakov ben Libby
אברהם משה בן גילה
חכים צבי בן ניטה בלומה
תינוק יוסף חיים בן שושנה מנוחה
יוסף בן מלכה מחלה
רענן שמעון בן אלינווער
יעקב יהיאל מיכל בן יכט
משה בן איתה לאה
איתון בן שרה
שמעאל ירוחם בן ביללה
אשר וועלוויל בן לאה
בנימין אשר בן לאה
דניאל בן נאנו
חנן אליעזר בן רחל לאה
יהודה בן חזזה
ישראל בן זיסל ציליה
בנימין יצחק יוסף ליב בן פייגע
חזקאל אברהם בן שושנה פרידיא
בטוך שאר חולן ישראלי.

The human being, however great, is ultimately limited by the very capacity of being human. His or her very considerable powers of perception are circumscribed by limited biological capacities.

Life-long genuine Torah education plus hakarat hatov - gratefulness to G-d that includes the things that are easy to take for granted such as health and sustenance, enable the development of spiritual sensitivity. Additionally, there are people who are blessed with sixth senses to perceive the Almighty, perhaps palpable in their immense kavana (devotion) when praying the Amida. There are also individuals who reap the effects of years of repeated interaction with the Divine purity of Torah learning in the

form of the breakdown of barriers between themselves and the Creator. The ultimate is nevu'a, prophecy, and within that the prophecy of Moshe who unlike other prophets "knew G-d face to face".

What these approaches have in common are that "Hear O Israel" points to each person continually striving and aspiring to tune in to the kol demama daka - "the still, small voice" (Melachim Alef 19:12) of G-d. How far that still small voice may be perceived varies from individual to individual. But it does mean listening and aligning one's senses to pick up His Presence and Contact where He makes it possible, seeing His Hand in life, and coming to love Him through knowing Him. *

Kosher Mehadrin

Coney Island KNISH BAKERY

כשר לmahadrin

Catering For All Occasions

**BRIT, BAR/BAT MITZVAH, ENGAGEMENT,
WEDDING, & BUSINESS LUNCHEONS**

From elegant dining to outdoor grilling parties

Dairy and Meat menus
Vegan and Gluten-Free Menus Available

Mehadrin, Rabbanut Yerushalayim,
and Chatam Sofer Petach Tikuah

Call today to set up a meeting to plan and
customize your special day

Call Avi at 054 569 6135
Or email Avi@coneyisland.co.il



Va'etchanan

BY RABBI DR.
RAYMOND APPLE
AO RFD

Emeritus Rabbi of the
Great Synagogue,
Sydney



Telling the Jews

The Sh'ma is part of this week's Torah reading.

Paraphrasing a statement of the Anglo-Jewish scholar Israel Abrahams, we can say that the Sh'ma proclaims the major Jewish belief, that God exists and is unique; the major emotion, to love God; the major duty, to speak of God at all times; and the major characteristic, to have homes dedicated to God as symbolised by the mezuza.

We do not address the Sh'ma to the world, however, but to our own people



KISEI SHEL ELIYAHU
FREE LOAN
from the OU Israel Center
For details, call
Marion Silman 052-240-7078

Your Meat
Is Kosher



HOME CHECKING
Mezuzahmentch
@gmail.com
054-840-7690
www.mezuzahmentch.com

Are Your
Mezuzahs

– “Listen, Israel, HaShem is our God, HaShem is One.” The Sh'ma is a call to every Jew to be a believing and committed Jew.

It is not that any Jew can be denied their own freedom of conscience, but that being Jewish is more than earthly and ethnic. Being Jewish is spiritual and ethical, not just tribal and national. It's a distortion to leave God and spirituality out of Judaism.

It's hard to be a Jew, but it's good and fulfilling. It's hard to lead a religious life, but it's harder not to.

Rabbi Apple served for 32 years as the chief minister of the Great Synagogue, Sydney, and was Australia's highest profile rabbi and leading spokesman for Jews and Judaism on the Australian continent. He is now retired and lives in Jerusalem. He blogs at www.oztorah.com

Remember when we collected dead batteries for proper disposal? (We did it for 12 yrs) And then we stopped? Well, thanks to cooperation with Super-Pharm, we're pleased to invite you to bring in your dead batteries for environmentally friendly recycling. Just drop them off at the front desk



Property Management • Sales • Luxury Vacation Rentals
Shomer Shabbat • English-speaking • 052-977-9191

email: Jerusalem.Apartment.Rentals@gmail.com
website: www.JerusalemApartmentRentals.com

�ֶן
CHEN PARQUET

FEELING WOOD

Real wood Top European
designs hardwood floors
and ideas Over 25 years of wood
parquet experience &
service

Contact us for a quote: 077-6557788
info@chen-parquet.co.il
chen-parquet.co.il

Echoes of Eden

Sefer Devarim of Echoes of Eden
Insights into the Weekly Torah Portion

BY RABBI ARI D. KAHN

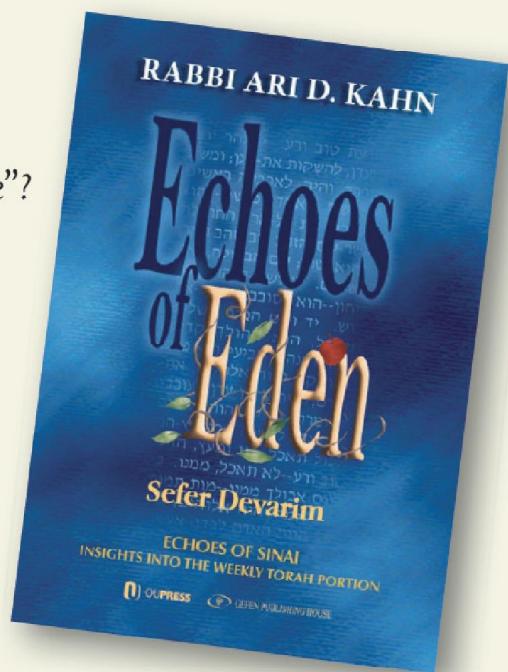
What does it mean to be “in the image of the Almighty”?

What is it about creation that is “male and female”?

Plumbing the depths of Jewish sources, Rabbi Ari Kahn provides fascinating answers to age-old questions, infusing the *parashah* with fresh significance. Through provoking questions and intriguing insights, Rabbi Kahn continually inspires us to seek the Godly.

To order, please email: orders@gefepublishing.com
or visit our website www.gefepublishing.com.

Also available at the OU Center. 5 volume set available – 410 NIS
Bereshit, Shmot, Vayikra, Bamidbar also available.



Sefer Devarim is the fifth in a five-volume work on the weekly Torah portion, published jointly by Gefen Publishing and OU Press.



The Women's Performance Community of Jerusalem
& OU Israel are proud to present the 2016
Jerusalem premiere of the HIT WOMEN'S MUSICAL

Count THE Stars

ספר הכוכבים: מסע של אברהם ושרה
The Journey of Avraham & Sara



EARLY BIRD DISCOUNT
10 NIS off each ticket until August 31

Gerard Behar Center, Jerusalem, 8:00 PM

TICKETS ONLINE - www.tixwise.co.il/countthestars

For info & group rates - 052-3863987, 054-4263561, 050-2861242

Monday
November 28
אור לב"ח במרחשו

Wednesday
November 30
אור לר"ח בஸלו

Sunday
December 4
אור לה' בכיסלו

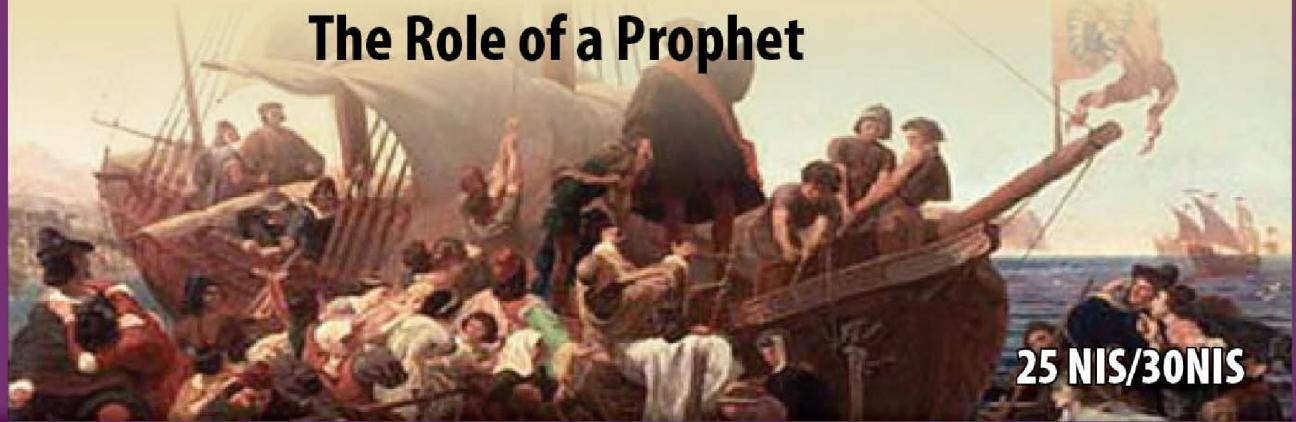
Tuesday
December 6
אור לד' בכיסלו

L'Ayla presents a special series with
MRS. SYLVIE SCHATZ

Sun. Mornings, starting Sept 4, 10:00 am

SEFER YONAH:

The Role of a Prophet



25 NIS/30NIS

OU ISRAEL CENTER | (02) 560-9100 | WWW.OUISRAEL.ORG

OU Israel Presents
A Special Elul Series:



FOUR ASPECTS OF TESHUVA

with **Rabbi Dr. Tzvi Hersh Weinreb**
Executive Vice President, Emeritus of the OU



Wed, Sept. 7 - 8:00 PM

Between Me & Hashem

Wed, Sept. 14 - 8:00 PM

Between Me & My Friends

Tues, Sept. 20 - 8:00 PM

Between Me & My Enemies

Tues, Sept. 27 - 8:00 PM

Between Me & Myself

25 NIS / 30NIS per Shiur

OU ISRAEL CENTER | (02) 560-9100 | WWW.OUISRAEL.ORG

Forgiveness & Healing Workshop



with **Devorah Kur**

Wed, Sept 7, 10:30am- 12:00pm or 7:30 pm-9:00pm



FORGIVENESS is the key to letting go of the past and allowing HEALING in.

Let's explore 5 reasons why it's so hard to forgive, and discover the benefits of forgiveness. Empowering meditation at the end.



Devorah Kur is a Reflexologist who is passionate about empowering people to wellbeing through their illnesses, challenges and struggles in life. Her goal is for you to be well in all aspects - mind, body and Neshama.

For Women

45 NIS

22 KEREN HAYESOD, YERUSHALAYIM | 02-560-9100 | WWW.OUISRAEL.ORG



SCHEDULE NOTES	יום א • SUNDAY	יום ב • MONDAY
 <p>Shabbat shiur - 5:00pm Fixed time through Parshat Ki Tavo (Sep 24)</p> <p>Shabbat Nachamu August 20th • 16 Men. Av</p> <p>Rabbi Yaakov Moshe Poupko</p> <hr/> <p>In the Ganchrow Beit Midrash...</p> <p>Sun/Tue/Thu 10:00am Rabbi Jeff Bienenfeld Masechet Taanit Shiur is in tribute to Rabbi Fred Hollander z"l</p> <p>Sun thru Thu • 11:15am RCA DAF YOMI Rotating Magidei Shiur The Daf Yomi shiur is in tribute to Rabbi Yitzchak Botwinick z"l</p> <p>Resumes IY"H in Elul Rabbi Hillel Ruvel Gemara Shiur Masechet Avoda Zara</p>	<p>10:00am - L'AYLA Mrs. Sylvie Schatz Between Times see page 35 upper-left</p> <p>11:10am - L'AYLA Rabbi Yitzchak Breitowitz Wisdom for Life Mishlei with the commentary of the Vilna Gaon</p> <p>12:00pm Rabbi Chaim Eisen KUZARI Resumes IYH in Sept Haya Graus Easy Hebrew Ulpan</p> <p>2:00pm Rabbi Ephraim Sprecher Topic for August 21st: May a Kohen see his "Mummy" at the Israel Museum?</p> <p>7:00pm (no charge) Rabbi Joseph Klausner-Yedidyahu Resumes Aug 28</p> <p>Rabbi Mordechai Machlis the Book of Shmuel</p>	<p>9:15am Pearl Borow The Book of Yechezkeil Resumes in September Mommy & Me with Jackie 054-533-9305</p> <p>10:30am Eikev Its mitzvot & messages Phil Chernofsky</p> <p>Resumes IY"H Sept 12 Rabbi Poupko's Parsha Perspective</p> <p>Resumes IY"H in Elul Rabbi Zev Leff on Pirkei Avot</p> <p>Resumes IY"H Sept. 5th Get Fit while You Sit Exercise with Sura Faecher 050-415-3239</p> <p>2:00pm Rebbitzin Pearl Borow Women in Tanach</p> <p>3:00pm Phil Chernofsky Mishna, Mitzvot & more</p> <p>Resumes in September Music with Jackie</p> <p>5:20pm (2 hrs) Pri-Hadash Writing Workshop</p> <p>Mondays, 6:30pm Emotions Anonymous Faigy 02-571-0632</p>
	<p>Resumes in September OU Intergenerational Choir Directed by Hadassah Jacob call Sara - 560 9104</p>	

TUESDAY • ים ג'	WEDNESDAY • ים ד'	THURSDAY • ים ה'
<p>9:00am Rabbi Breitowitz Minchat Chinuch The Study of Mitzvot <i>Resumes in Sept. Mrs. Shira Smiles</i></p> <p>10:30am Rabbi Sam Shor Parshat HaShavua Rabbi Gold resumes IYH in Sept.</p> <p>11:30am T'hilim Group (women)</p> <p>11:30am Rabbi Aharon Ziegler Topic for August 23rd K'RI'A at the Kotel?</p> <p>12:15-1:15pm Rabbi Nachman Winkler Telling His Story</p> <p>3:00-5:00pm Knitting Club with Verna</p>	<p>9:00am Phil Chernofsky B'rachot & B'rachot</p> <p>9:45am (no charge) Reuven Wolfeld Sedra Treasures</p> <p>10:15am Rabbi Anthony Manning Halachic and Hashkafic Issues in Contemporary Society</p> <p>11:15am - L'AYLA Rabbi Shmuel Herschler In-depth Trei Asar</p> <p>12:15pm - L'AYLA Rabbi Shmuel Herschler Hilchot Shabbat</p> <p>2:00pm (2 hrs) Women's Beit Medrash Rebbetzin Pearl Borow The Book of MALACHI Chumash with M'forshim</p> <p>Resumes IY"H Sept. 7th Rabbi Yonatan Kolatch Topics in Parshanut</p> <p>7:30pm Rabbi Chaim Eisen A Different Kind of Parsha Shi'ur: Learning Jewish Philosophy through Parshat HaShavua</p>	<p>XXX Rabbi Ari Kahn Parshat HaShavua <i>Resumes Sept. 1st</i> Dr. Hayim Abramson Midrash Hashavua</p> <p>Resumes IY"H Sept. 8th Rabbi Baruch Taub "Thursday, the Rabbi gave his Drasha"</p> <p>Resumes Aug 26th Rabbi Ephraim Sprecher Current Events in the Weekly Haftara</p> <p><i>Thank you to Yehuda Lave for helping to make this shiur a reality</i></p> <p>Now on Thursdays</p> <p>8:00pm Rabbi Avrum Kowalsky Topics in the Book of Sh'muel</p> <p>8:00pm (no charge) THE JOY CLUB Rabbi Zelig Pliskin</p>
		
<p>Classes and shiurim at/of the OU Israel Center are components of OU Israel's Project Yedid, Project L'Ayla, and the Avrom Silver Jerusalem College for Adults</p>		

Hebrew Music Museum Italian Synagogue Museum

With Shulie Mishkin

Sunday, August 28, 2:30-5:30pm

Jews have lived all over the world and while they maintained their distinct identity, they were also influenced by the surrounding society.

VISIT TWO FABULOUS MUSEUMS:

♦ Italian Synagogue & Museum

Explore the unique culture of Italian Jewry

♦ Hebrew Music Museum

Worldwide Jewish Music - New to Jerusalem

100nis – Members / 110nis – Non-Members



Registration:
02-560-9110

OU ISRAEL CENTER

| 02-5609100

| WWW.OUISRAEL.ORG

THE FIFTH QUARTER ART GALLERIES & WORKSHOP

Wednesday, August 31, 1:00 - 4:30pm

Tour this unique gallery in the Jewish Quarter where Artists create, present and sell hand-made Judaica. Meet the artisans in their workshops.

- ♦ **HEAR** from an orthodox female artist about her challenges in pursuing a career in art
- ♦ **EXPLORE** the art of scribal writing with direction from an in-house sofer
- ♦ **CREATE** a hand-made leather souvenir to take home under the direction of a leather artisan



75nis/ Members 65nis

OU ISRAEL CENTER

| Registration: 02-5609110

| WWW.OUISRAEL.ORG



L'Ayla presents a special Shiur with
MRS. SYLVIE SCHATZ

Sunday morning

August 21, 10:00am

**Bein Hazmanim:
BETWEEN
TIMES**

25 NIS

02-5609100 | WWW.OUISRAEL.ORG



**OU Israel joins with
Beit Knesset HaChadash
in Netanya**



to present shiurim with
Rabbi Baruch Taub
Mondays 8:15pm
Insights in the Parsha
Wednesdays 8:15pm
Halacha B'lyun:
Sheilah of the Week

7 Macdonald Street, Netanya

OU ISRAEL CENTER, 02-5609100



THE CHALLENGES OF DIVORCE

*A life-altering event for couples,
their children and the Grandparents*

Mrs. **Phyllis Mayer** is a LCSW & former Director of "Ohel" programs including Children & Family Services, Domestic Violence & Child Sexual Abuse Treatment Programs.

Participate in a two-part interactive workshop focusing on the emotions and issues rising from divorce while addressing concerns and fears of family members in a new reality.

TUES, SEPT 6, 7:30PM

PART ONE:
Challenges for Parents and Children

TUES, SEPT 13, 7:30PM

PART TWO:
The Role of Grandparents

25nis per session
At the OU Israel Center, 22 Keren Hayesod

OU ISRAEL
02-5609110, www.ouisrael.org



התחנה 1892
הר אשונה
מפגש של אוכל ותרבות

בסיוע הסוכנות היהודית נארץ ישראל

רשות תיירות יהודית
FOR ISRAEL

אכלי גראן
אכלי גראן קומילקה

OU ISRAEL'S SDEROT YOUTH CENTER IS PROUD TO PRESENT 15 SECONDS... ZOOM

A PHOTOGRAPHY EXHIBIT REFLECTING THE INNERMOST
THOUGHTS AND HOPES OF THE TEENS OF SDEROT

THE FIRST STATION, 4 DAVID REMEZ ST. YERUSHALAYIM

WEDNESDAY, SEPTEMBER 7, 7:00 PM

Commemorating 2 years since 'Operation Protective Edge'

The photographs are the product of a year long photography course which was created as an art therapy program in the aftermath of 'Operation Protective Edge'.

PROGRAM INCLUDES:

- ♦ Photography exhibit and sale
- ♦ Zula Musical Ensemble
- ♦ Performance by Israeli singer **Yoni Genut**

No entrance fee

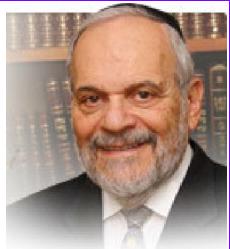
The photographs will be
for sale, and proceeds will
go to the youth of Sderot

22 KEREN HAYESOD, YERUSHALAYIM | 02-560-9100 | WWW.OUISRAEL.ORG



REPRINTED FROM

**RABBI WEIN'S
WEEKLY
BLOG**



The Torah reading of this week contains within it the portion that we read in shul on the morning of Tish'a b'Av. With unerring accuracy the story of the Jewish people is predicted in full detail. The consequences of national sin and of an immoral society are outlined - the destruction of the Temples, the loss of national sovereignty, exile, persecution and a history of horror and unending dangers and sacrifice. The history of the Jewish people by its very nature is peculiar and different than all others. There are

**WRITING
WORKSHOP
with Sarah Shapiro**

A FOUR WEEK SERIES

Sunday evenings

September 4,11,18,25

7:30-9:30 pm

Don't miss this opportunity.

200NIS / Register at 02-560-9110

02-5609100 | WWW.OUISRAEL.ORG



**Back by popular
demand
Limited space
available**



caveman, nut, can - ha ha!

**מכירה מוקדמת
בבניין חדש**

בס"ד

רַחֲםָנָה 12
ירוּשָׁלָם

12 Lincoln st.
Jerusalem



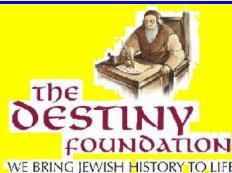
**אדמה פרטית
لتאום פגישה
For appointment**

עמיחי 050-5231478 . ראוון 054-5918004

no nations, races, religions, or groupings of people who can be deemed guiltless. So then the question arises, why were and are we singled out for our particular fate and story? And the answer that the Torah itself grants us is that all of this is a result of the ancient and eternal covenant of the Lord made with our ancestors and renewed with us in every generation and every circumstance. It is very difficult to deal with or explain the nature of a never-ending mutually binding commitment. Agreements are made on a daily basis with governments and individuals, companies and partnerships, with advance knowledge that these commitments are not permanent and are subject to change, as circumstances will dictate. Conflicts of interest always arise and outside circumstances will always vary from what they were originally. But the nature of the relationship of the Jewish people to its Creator is such that the commitments never change and the obligations of the original covenant are always in force.

The return of the Jewish people to Zion and to the Land of Israel can only be seen and understood in light of the commitment described in the Torah reading of this week. Thousands of years ago Moshe foresaw that eventually Jews would leave the Exile, whether forcibly or voluntarily, and returned to their ancient homeland. Somehow, this is part of the covenant between Israel and God. And so, over the last two

Last lecture in series
by Rabbi Berel Wein



Tuesday, 8:30pm

WOMEN OF IMPORTANCE IN JEWISH HISTORY

Tue Aug 23 • Golda Meir

Beit Knesset HaNasi • 24 Ussishkin • 25/20/10pm



IT IS NOT TOO EARLY. ROOMS ARE GOING FAST

Spend Chanuka in Eilat with
Destiny & Rabbi Berel Wein

4 Days, 3 Nights, Mon-Thu December 26-29

Register and pay before Sukkot and receive a
10% discount, a Free Ocean View and a Free Porch
(valued at more than 700NIS)

The Elite Eilat hotel
ISROTEL'S YAM SUF HOTEL

Only Eilat hotel with Glatt Meat, Alei Katif
Kashrut • Full program AND daily lectures by
RABBI WEIN AND RABBI ZEV LEFF

All 5-star amenities - incl. free Wifi, free snorkeling.
Great children's day camp and program
For Destiny guests only- Free use of Spa, Enhanced
welcome snack on arrival, daily Sweet Hour,
bus to & from Jerusalem (extra fee), reduced fees
for daily trips, Jewish & Hollywood films

For early-bird discount, email Nachum Amsel
nachum@jewishdestiny.com

centuries Jews came home, first in the trickle and then in a steady stream and - regarding the Jews of Russia - a mighty torrent. All sorts of Jews made his journey - socialists, communists, secular Zionists, religious Zionists, religious anti-Zionists, believers and free-thinkers all somehow made this journey of return. The ostensible reasons for their so doing are

varied in the extreme. But even to the most jaded of our observers it should be clear that there is an underlying motive that drives this story. And that is the eternal bond of the original covenant made with our father Abraham and renewed through the generations and millennia of Jewish life by so many countless others. The harrowing story of the Jewish exile, represented by the sad fast day of Tish'a b'Av represents one extreme of the terms of the covenant. The dawning redemption of Israel, the people and the land, which we are witness to if we but remove the blinkers from our eyes, is the other part of the covenant. In the words of the rabbis of the Talmud - Israel, Torah and God are one. We are all bound together in the great and holy covenant that guides our national existence. 



Maharal on the Sedra

Remember and Protect - A Single Utterance

D'varim 5:12 - Guard the Sabbath day to sanctify it...

Rashi - The first presentation of the Ten Commandments [Sh'mot 20:8] says "Remember the Sabbath day to sanctify it." The two words ZACHOR and SHAMOR were spoken as one, in one utterance, and heard as one hearing.

Gur Arye - There are several differences between the first Ten Commandments and these but the rabbis singled out zachor v'shamor as having been said as one [Shavuot 20b]. Ramban answers that these are not only a change, but a change from a positive commandment to a negative commandment - Moshe would not make such a switch on his own. Therefore, Rashi quotes the Midrash to assert that as opposed to the other changes in the version here, zachor v'shamor were uttered as one.

There is a stronger reason why the commandment of Shabbat was singled out as having been uttered as one. The general rule is that

Apartment Management also vacation rentals Since 1978
ITZHAK KOTLER (02) 586-1554 052-286-3877
 See us at www.jerusalem-management.com



My Shtieblech is a portal of information using Social Media, set up and managed by Benjy Singer ... info on learning, cultural and social programmes and activities in Jerusalem and Tel Aviv... for English speakers. Some Ivrit, too. Sign up for our Newsletter eepurl.com/CcIAH Facebook details upon sign-up Twitter: [@myshtieblech](https://twitter.com/myshtieblech)

Moshe's Mishneh Torah, the book of D'varim, comes to add on to what is said in the first four books. All the changes in text found in the commandments here are clearly adding on to what was said in the first set in Sh'mot. But "Guard the Shabbat day", the work prohibitions, in no way adds to the verbal sanctification of "Remember the Shabbat day" [Pesachim 106a].

Why did the Torah not simply say "remember and guard? The rabbis derive that this means an exception to the rule that women are exempt from positive time bound mitzvot [Shavuot 20b], that they are obligated to keep "guard", and since "guard" and "remember" were said as one, they must keep the time bound positive command of "remember" as well. But this derivation could have been just as easily made if it said "remember and guard." It seems they were uttered together because really they are one - the negation of work turns it into a sanctified day. But the negation of work is done whenever a person stops working, but that does not create Shabbat. So the Torah commands an act of sanctification, the remembrance. But this accom-

plishes nothing without cessation of work. The two work together to make Shabbat, therefore they were uttered as one. The remembrance precedes the resting, for it is actively doing something, Kiddush, in which the sanctification is seen, which is not the case when a person ceases working.

There is a remarkable wisdom in the fact of doublets that pervade Shabbat observance. Two breads reflect two omer of manna, the Shabbat musaf offering is two sheep, the punishment for desecrating it is double - mot yumat, its warning is double - remember and guard, its reward is double - "You shall call to the Shabbat oneg [delight] and to Hashem's sanctification kavod [goodness, glory]" [Yeshayahu 58:13], its psalm is double - "A psalm, a song to the Shabbat day [T'hilim 92:1], and all this is a hint that Shabbat is double, in This World and the World to Come.

Column prepared by Dr. Moshe Kuhr

BACK BY POPULAR DEMAND!
The Hillel Gluch Ingrown Toenail Center
Treatment of and permanent solutions
for ingrown toenails!
Also offering general podiatric treatments
Private Clinic in Jerusalem
02-624-9004
facebook.com/hillelgluchpodiatrist
Kupat Cholim Maccabi
patients only in kupa clinics



Chesed Fund

Please help us help
30 families and individuals

Make checks payable to "Chesed Fund",
and send them to

Israel Center Chesed Fund
att. Menachem Persoff
POB 37015 / Jerusalem 91370

or leave them at the front desk

Seeing G-d in Nature

by Rabbi Ephraim Sprecher
Dean of Students, Diaspora Yeshiva

The Yeshiva students are now on vacation touring the Holy Land. Is this considered BITUL TORAH - neglecting Torah study? In Parshat Lech L'cha, G-D tells Avraham, "Get up and tour the Land." The Torah is not ancient history, it is G-D's GPS (G-D's Personal System). G-D was not just speaking to Avraham, but to every Jew. G-D is commanding us to explore his Precious Holy Land.

At the very dawn of Creation, G-D commands Adam, "From all the trees of My garden you shall enjoy." By tasting all of the delicious fruits and vegetables, we gain a deeper appreciation of G-D and His marvelous Creation. And that is why the Rabbis created brachot for every food and also for the wondrous phenomenon of nature, such as Niagara Falls, the Swiss Alps and the Grand Canyon. Rav S.R. Hirsch one day announced to his students, "I am off to see the Alps!" The disciples were amazed because the holy rabbi never left his Torah studies. So he explained to them, "When I pass on and meet the

 The best way to bring back an elusive thought or word is to take most of our mind off it and leave just enough behind to fish it up. Bringing all our forces to bear upon it will scare the fish away.

from "A Candle by Day" by Rabbi Shraga Silverstein z"l
www.createspace.com/4492905

Creator, He may ask me 'Shimshon My child, so what did you think of My wonderful Alps?' And I must be able to tell him just how marvelous they truly are!"

The Mishna in Avot 3 states, "if one is walking on the road, studying Torah as he goes, and suddenly stops his Torah study to exclaim, 'What a beautiful orchard. What a magnificent valley!' - that person has endangered his soul."

Now the simple meaning of this Mishna seems to say that we must never interrupt Torah study, even to admire the glory of nature. But the Rambam tells us that in order to truly and fully love G-D, we must be nature lovers! There seems to be a contradiction here. But the Vilna Gaon explains this Mishna as follows - if one is studying Torah and sees the wonders of nature and disconnects it from his Torah study, that is a grievous error! Because he, so to speak, is putting G-D in a box. Judaism teaches that the same G-D that is found in a profound Tosafot on a challenging piece of Talmud, is the same G-D found in beautiful mountains and majestic waterfalls. With the right prospective, a Jew NEVER stops his Torah study, even on a nature hike.

This is what the Pesach Hagada means when it says, "Go out and learn!" Go out and admire G-D's beautiful, wondrous, and marvelous world. Thus, the Hebrew word for nature HATEVA, has the same numerical value as ELOKIM. ☀



Prizes for TTtriddle solutions

BIG DEAL

8

FUN PLACES TO SHOP

Stop by often; new items all the time

Jerusalem (3 stores)	• 15 Malchei Yisrael in Geula
• Rechov Lunz right off Ben Yehuda Midrachov in the center of town	• Kanfei Nesharim 64
Ramat Beit Shemesh	• RBS Alef Shopping Center
Bnei Brak	• Rabbi Akiva Street
Ra'anana	• R' Achuza 110
Rishon L'Tziyon	• Kenyon Ha'B'eir
Efrat	Dekel Shopping Center

Gal-Paz
Shira Productions

Galpaz Music

World of Jewish Music

Malchei Yisrael 5
Jerusalem
02-538-8474

Rabbi Akiva 88, Bnei Brak • 03-579-9580

Previous (**D'varim**) TTtriddles:

[1] **A silver, B copper, C iron, _____**

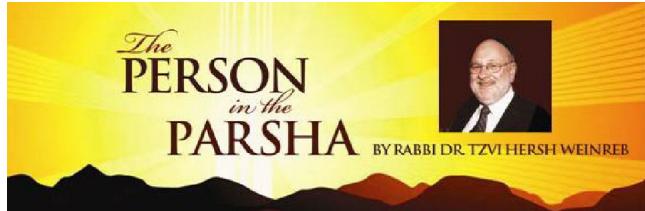
Letter metal, letter metal. The next in the sequence can be D-ZAHAV.

[5] **FPTL: In what year of Tzidkiyahu's reign did the siege around Yerushalayim begin?**

Both Melachim Bet and Yechezkel say that the siege began on Asara b'Tevet in the NINTH year of Tzidkiyahu's reign. The ninth = HA-T'SHI-IT. Gimatriya: 5+ 400+300+10+70+10+400 = 1195.

SnapShot

מנקם לחיים | צילום וופקמת מגנטים |
Photo-magnets for your Simcha



Rabbi Weinreb's Weekly Column:

Va'etchanan

A Shabbat of Consolation

I was very fortunate as a young boy, and in one particular way, I knew it. Very few of my friends had living grandparents. Their families had recently arrived in America, and their grandparents remained behind in Eastern Europe and were consumed in the fires of the Holocaust.

I, on the other hand, had all four of my grandparents and was even privileged to have known one great-grandparent, my mother's mother's mother, Yitta Leah Kriegel, may she rest in peace.

However, I did not immediately realize then just how fortunate I was. That, I discovered much later, when I reached early adolescence. It wasn't until then that I became informed about the Holocaust. It slowly dawned upon me that I was born just months after Hitler invaded Poland.

The image that continues to haunt me today first emerged then into my mind's eye. It is the image of

many cousins being buried alive, their tiny bellies punctured by storm troopers' bayonets, their bodies incinerated, reduced to ash.

It was only then that I came to understand how fortunate I was to have been born in Brooklyn, NY, and not in Kolomay, Poland.

My great-grandmother was the impetus for my life-long preoccupation with the Holocaust, its history, and its horrors. Somehow, although others claimed that they were then unaware of what was transpiring in distant Europe, she knew what was happening to her family there. Not only did she know, but she responded.

"Responded?" you ask incredulously. Of what sort of response was she capable? She was ninety years old, frail, of meager means, and spoke no English to boot.

Her response was prayer; prayer and fasting. She fasted every Monday and Thursday from dawn to dusk, and spent those days entirely in prayer, tearfully but silently reciting Psalms. If my childhood memories serve me correctly, she recited the entire Book of Psalms each day that she fasted¹.

Rabbi Elan Adler's SAFE HARBOR
Counseling service • In person • phone
Skype • Individuals/Couples/Families
054-882-9117 • rabbi@elanadler.com



NEW APARTMENT FOR RENT REDUCED PRICE!

In the new, luxurious Quadra project located in Makor Haim

- Gym and pool
- 6 rooms/5 bedrooms, 3 bathrooms
- Master bedroom with en-suite bathroom and walk-in closet
- Sukka patio and breathtaking panoramic views
- All new appliances plus extra finishing
- A few minutes' walk to Emek Refaim

Please call Jen Fruchter **054-566-8788** or email jen@benbendine.com

I do not know, and to this day have had no way of ever knowing, when she began this pious spiritual practice, but I know for certain when she concluded it. I know this for certain, for I was with her on that summer day in 1950 when she passed away.

The image of my great-grandmother has, by now, mostly faded from my memory. But every year, as this coming Shabbat approaches, that image is revived. For one thing, it is close to the

Well over 1000 audio and video shiurim for listening and downloading plus written articles
www.rabbisholomgold.com

date of her passing on the 22nd of Tammuz.

But what brings it back to me even more forcefully is another image, this one from this week's Torah portion, Va'etchanan (D'varim 3:23-7:11). It is the image of Moshe, days before his demise, praying urgently and repeatedly that the Almighty grant him permission to enter the Promised Land.

There are many differences between Yitta Leah's prayers and those of Moshe. She was praying for the lives, and eventually for the souls, of others, six million others. He, on the other hand, was praying for himself.

Yet in so many ways, their prayers were similar. They both prayed silently, as a Jew should. They both prayed desperately and repetitively. We are told that Moses uttered 515 prayers, and Yitta Leah's prayers were certainly no fewer. Both prayed in solitude.

Sadly, the prayers of neither were answered. Except for those who were already in America, great-grandmother's extended family had but one survivor, and Moshe never set foot into the Promised Land.

It is partly for this reason that this

Shabbat Shalom
from Herby's Bakeshop!



week's parsha calls to mind the theme of unanswered prayers.

But there is another reason. This Shabbat inevitably follows the somber day of Tish'a b'Av, a day whose very essence is the theme of unanswered prayers: "You have screened Yourself off with a cloud, so that no prayer may pass through" (Eicha 3:44). This verse expresses the feeling of every faithful Jew as he or she struggles to cope on Tisha B'Av with the recollection of the multitudes of unanswered prayers that characterized the long list of the catastrophes of Jewish history.

It is thus so very apt that our tradition designates this Shabbat as the Sabbath of Consolation, Shabbat Nachamu. There can be no greater consolation than the hope for "answered prayers" and the promise that they will be answered.

It was only as a little boy that I knew my great-grandmother. But even then, I knew her well enough to understand that in her current heavenly abode, she finds her prayers answered. For one thing, we believe that the Almighty's mysteries are revealed to the

Jonathan Rosenblum, DPM
• 050-595-5161
Pediatric and Geriatric Foot Care,
Bunions, Hammertoes,
and Diabetic Wound Care

righteous in the Afterlife. Moreover, she has undoubtedly found consolation in the knowledge that so many of her descendants are faithful to her life's example and now tell her story to their own great-grandchildren.

And Moshe too has found consolation in the knowledge that his People are returning to the land for which he yearned. Joel Cohen, in his beautiful book Moses: A Memoir, poignantly describes Moshe's last moments and imagines him saying these words:

"For better than allowing me to walk with my people in the Promised Land, He has indulged me to see the beauty and magnificence of His continuum and how, despite all, He has loved them so..."

Both our parsha itself and its haftara, the reading from the Book of Yeshayahu which accompanies it, encourage such hope and herald such promise:

"For what great nation is there that has a god so close at hand as is HaShem our God whenever we call upon Him?" (D'varim 4:7)

And,

"Comfort, oh comfort My people... Speak tenderly to Jerusalem, And declare to her That her term of service is over, That her iniquity is expiated..." (Yeshayahu 40:2) ☺



INTERESTED IN PURCHASING A PROPERTY IN JERUSALEM? CENTURY21 IS AT YOUR SERVICE

- **Kiryat Shmuel** - Adjacent to the President's Residence. In a beautiful building featuring 24 hour security, a luxurious lobby, a swimming pool and a sauna, available for sale is a 3 bedroom apartment of 117m on the first floor with a spacious living room, Succah balcony and central air conditioning. Building amenities include a Shabbat elevator, two private parking spots and a storage room
- **Kiryat Shmuel**, exclusive penthouse, 8 bedrooms, surrounding terrace overlooking breathtaking views, private elevator, 4 full baths, 3 private parking spots and more. Amazing luxury property!
- **Baka** - luxurious breathtaking duplex penthouse in new residential complex. Spacious living room and dining room, upgraded kitchen, 4 bedrooms, 3 bathrooms. Elevator, two private covered parking spots and a storage room
- **German Colony**, Boutique bldg, charming 200m, 6 bedroom apt. 3.5 baths. 110m garden. Pvt entrance. Spacious livingroom, separate den, Succah balcony, 2 pvt covered parking spots, storage room. Rare property!
- **Talbieh** - terrific penthouse with private elevator and a separate unit. 4 bedrooms, 2 baths, huge quiet and pastoral terrace approx 50m plus 2 other smaller Succah balconies
- **City Center**, Close to Rehavia and the Great Synagogue, lovely 3 bedroom apt, 3 baths, 120m built. Prestigious project featuring a lobby, gym, pool and sauna as well as a shul and Mikveh. High floor with terrific views, 2 balconies. Exquisite furniture and high-end fixtures and amenities
- **German Colony** - new boutique bldg, architect designed luxurious garden apt with large living room, spacious master suite, 149m built with a 56m garden, 3 exposures. Fully furnished. private parking and storage

Michael Steinmetz • 054-809-6369

33 HaKeren HaKayemet L'Yisrael St.
office@century21jerusalem.com • www.century21jerusalem.com

Shofars,
Learning
and Prayer

The Sounds of Elul

**Midreshet Hagolan invites you
to a an enriching Slichot tour**

19th of
Elul
22.9

Buses will depart from Jerusalem at 7:00 pm Thursday night
Arrival in Jerusalem on Friday morning

Join us on an exciting overnight experience in the magical sceneries of the Galilee and in the picturesque passages of the holy city of Tzefat. Listen to the inspiring voices in prayer and hear forgotten songs and tunes. Tour with our best guides for a spiritually elevating experience in the month of Tshuva.

Meals and snacks included in price.

Price per participant 260 NIS | Special prices for groups

For more information:

Ofer 050-6969610 | ofer_a@mhg.org.il
mhg.rgl.org.il | מדרשת הגולן חספין





Your Health Assurance in Israel

Frustrated with the health care system?

EMA Care Case Management is the Solution!

- Organizing and optimizing health care in Israel
- Home & hospital visits and assessments, supervision of aides

Dr. Eliana M. Aaron, Director

Doctor of Nursing Practice (Yale University)

EMA Care: Caring for Tourists, Students, and Residents

052-639-8444

info@healthcareisrael.com <http://healthcareisrael.com>

Rabbi Kahana's articles www.nachmankahana.com

THE FURNITURE DOCTOR

**Is your furniture loose,
shaky or falling apart?**

Permanent furniture regluing!

GUARANTEED FOREVER!



Servicing
the Entire
Country.

**PROFESSIONAL FURNITURE
RESTORATION/REFINISHING**

Revitalize old or shabby looking furniture
or change its color completely!

Expert repair of burns, water damage,
scratches, dents and loss of color.

**Make your table LONGER
and STRONGER with
new heavy-duty table slides
from the USA.**

**Restore your furniture to health!
David Shafner: 02-999-2418**

furndoc@gmail.com

Schocketino
Catering

Under the
supervision
of
OU-Israel
Mehadrin

**Pareve
and
Meat
menu**

Call
052-855-1538

Brit,
Bar/Bat Mitzva
Sheva Brachot
Anniversary
Familygathering

Tu B'Av and the Difficult Shidduch

Erev Shabbat Nachamu is TU b'Av (this year) which is considered one of the happiest days of the year (Ta'anit 4:8). At least one of the reasons is that TU b'Av was the day when marriage proposals were made and the women would go and dance in the fields to attract young men. Today TU b'Av is thought of as a good day to get married and a day to speak about love and marriage.

But if we look at the original TU b'Av celebration it was for couples who found it a little difficult to find regular shidduchim and needed to resort to somewhat less conventional methods. We can assume that most young men and women were able to find their marriage partners without having to rely on this potentially flawed method. This seems to be reserved for those men and women who had no other choice.

This may be an explanation as to why this was such a happy day. After all every wedding is a happy occasion and why was this one day more significant and happier than any other day? If the people getting married through this ceremony were those who had trouble finding marriage partners, those who were older, or who came from poorer families, then this was an especially happy and auspicious occasion.

The message is that all marriages need

to be encouraged and assisted but those that are a little more complicated need even more assistance and encouragement.

At Puah we noticed that many people and organizations do not deal with these complex shidduchim. They require a lot of time and effort and often a reasonable knowledge of the medical ramifications. Since no one else was doing so, we at Puah developed various programs to assist more complex shidduchim and we will discuss some of these over the next few weeks.

The first initiative concerned young men and women who have a pre-existing condition that will impact their ability to get pregnant. This is much more common among women since this is often obvious. A young woman who does not get her period will go to a doctor who may run certain tests and discover that there is a serious medical condition that is the cause of her amenorrhoea, her lack of menstruation. For young men there may be no way of knowing that they have a fertility problem. But in cases of someone who underwent chemotherapy there may be a serious concern that fertility has been compromised.

These young people find it hard to get married and that is where Puah can help. More on this next week.

Rabbi Gideon Weitzman

The Puah Institute is based in Jerusalem and helps couples from all over the world who are experiencing fertility problems. Puah offers free counseling in five languages, halachic supervision, and educational programs. Offices in Jerusalem, New York, Los Angeles, Paris. Contact: (02) 651-5050 (Isr) • 718-336-0603 (US) • www.puahonline.org

CHIZUK AND IDUD

*Divrei Torah from the weekly sedra
with a focus on living in Eretz Yisrael -
Chizuk for Olim & Idud for not-yet-Olim*

Near the beginning of this week's parsha we read the following words (D'varim 4:1), "And now, O Israel, hearken unto the statutes and ordinances which I teach you, to do them, that you may live and go in to possess the Land which HaShem, the G-d of your fathers, gives you." Verses 4:5 and 4:14 repeatedly convey a similar message: Moshe teaches us the ordinances and statutes so that we may perform them in the Land of Israel.

This being the case, it seems reasonable to conclude that the mitzvot of the Torah were given in order to be performed exclusively in the Land of Israel. However, as we all know, this is not the case. A small Sefer entitled "Sefer Eretz Yisrael" written by Rav Yechiel Michel Tukchinsky, enumerates the various differences between prayers as said in Eretz Yisrael, and the way they are uttered in the Diaspora. This is then followed by a listing of differences in various Minhagim. One example he notes is that at a Bris, minhag Eretz Yisrael is that the father holds the child up in front of the Ahron Kodesh and says the Sh'ma with those in attendance repeating after him. Coming to Israel and accepting this Minhag alone, would make your Aliya worthwhile. So join us and we will join you saying "Sh'ma Yisrael"!

Aside from the minor differences, though, the picture is clear: The performance of the mitzvot is basically the same



JERUSALEM

RECHAVIA, Even G'virol, fantasticm beautifully renovated, spacious 2 bedroom apt. 2 baths. Excellent for whoever wants to live in Rechavia or as a solid investment. Prime location, a few bldgs from Keren Kayemet St. Total move-in condition. Well-maintained bldg. Sukah balcony facing a wonderful view, rare for the neighborhood. Looking for two apts in same bldg for family or friends, there is an option to purchase a second apt on the floor above! Asking 3,200,000NIS

A GARDEN IN KATAMON Rare garden apt around the corner from Yehoshua Bin Nun St. Less than ten minute walk from Emek Refaim and Talpiot, wheelchair/stroller access, 3 bedrooms incl. a safe room, 2 bathrooms, renovated, move-in condition, private entrance, extremely bright! Approx 100m. 50m garden in use with sole private access to the apt. 2,590,000NIS

AMAZING INVESTMENT IN OLD KATAMON near Greek Colony, close to the German Colony and walking distance to Emek Refaim. Nice, Stone bldg, approx 86m, 3 bedrms, 2 Sukah terraces, quiet street, full of light, renovated nicely, parking access to the bldg. 2,490,000NIS. Excellent value for the neighborhood!

FOR RENT

OLD KATAMON, KAF-TET B'NOVEMBER

Excellent family home! 145m on one level, 5.5 rms, elevator, parking, balcony, plenty of light, 4 directions, excellent condition. Asking 11,500NIS per month

FOR RENT - DAVID'S VILLAGE Spacious one bedroom apt in most prestigious location in J'lem - across the street from Mamilla. Exceptionally lg living area. American furniture & appliances. Very well maintained, built to high standards. Shabbat elevator to the property, private parking & storage. Asking \$2600/mo incl. charges & taxes

EFRAT

RIMON FOR SALE: 120m apt perfect for young families or as an investment. Good condition, beautiful balconies, easy access close to all the stores and facilities Efrat has to offer. Amazing price!

T'EINA FOR RENT: Prime location, incredible family home of 220m, 5 bedrooms and 3 bathrooms, corner cottage built to an extremely high level, just bring your suitcases, pergola with large garden overlooking the rolling hills of Judea. Asking 8500NIS flexible furnished or unfurnished



Yaniv Gabbay
052-614-1442
yaniiv@gabairealestate.com



Elia Gabai
052-862-9208
eliagabai@gmail.com

whether here or there.

The Malbim comments that with the exclusion of the mitzvot ha'teluyot ba'aretz, all the other mitzvot which are not directly dependent on the Land of Israel are clearly intended to be performed the world over. Nonetheless, he points out, there still is a direct connection between these mitzvot and the land. Even though the fulfillment of these mitzvot is not dependent on the Land, the Land is dependent on the mitzvot. We acquire the Land and are allowed to reside within its boundaries only when we carry out the mitzvot. Conversely, the Land, like a sentient being, will angrily spew out its inhabitants when they perform immoral acts within it.

While it is a sine qua non of Judaism that the commandments are universally applicable, the Sifri on D'varim 11:17-18 seems to have a different take on the issue.

The Torah (D'varim 11:17) warns us that as a consequence of our sins, the Jews can only but expect to be banished from the Land. In the following verse (11:18), the Torah directs us to "Place these words... upon your hearts... tie them as symbols on your hands and bind them between your eyes." The Sifri (as quoted by Rashi) explains that the Torah wishes to convey the message that "Even when in exile we are to continue to put on Tefillin and to make Mezuzot - do this when you are in exile, so that when you return they will not be new to you. As Yirmiyahu (31:20) states: "Place markers before you." When we are in the Diaspora, the mitzvot serve like markers, or sign posts on the road, their primary

Beginning our 15th year

Rav Ahron Soloveichik Semicha Program

for Professionals and Businessmen, 35+
with strong Yeshiva backgrounds,
willing to devote time to intensive
Torah study towards
Semichat HaRabanim
of HaRabanut HaRashit

HILCHOT AVEILUT

beginning Elul 5776 at
Yeshivat Mercaz Harav Kook

Shiurim held Tuesdays 10:30am
and Thursdays 7:00pm

Shiurim given by
HaRav Mordechai Goldenhersh

Yoreh Yoreh Yadin Yadin from Rav Ahron zt"l

For information regarding registration,
call (02) 651-1097

purpose is to guide us and direct us back to the Land of Israel.

The Sifri adds a parable: A king of flesh and blood grew angry with his wife and sent her back to her father's house. As she left his home he said to her, "Be sure to continue wearing your jewelry, so that whenever you return, it will not be new to you." Thus also the Holy One, blessed be He, sends us away from His Land and He said to Israel, "My children, you must continue to be marked by the commandments, so that when you return, they will not be new to you."

The Ramban quotes this Rashi and proceeds to explain the SOD, the hidden meaning, encapsulated in these words. Ramban explains that due to the special kedusha inherent in the Land, there is a highly significant qualitative difference between the performance of the very

same mitzvot inside or outside the borders of the Holy Land. Expanding upon this same understanding, he writes (Vayikra 18:25) that the mitzvot are in essence for those who dwell in the Land of the Lord.

The Kuzari expresses a similar view explaining that since "The Land of Israel is especially distinguished by the Lord of Israel, no performance of the commandments can be perfect except there... heart and soul are only perfectly pure and clean in the place which is known to be especially selected by God" (Kuzari 5:23).

To give a colloquial twist to the Sifri's (and R. Yehuda HaLevi, and Ramban's) teaching, we can say that although the same mitzva may be performed in Israel as well as in Chutz La'Aretz, the difference between the two is like that between a practice match played away from home, and experiencing the same tournament while playing on one's home court.

The Jewish People's home court is right here in Eretz Yisrael, and we should learn from sports lovers not to discount the importance of the home court advantage!

Rabbi Yerachmiel Roness, Ramat Shiloh, Beit Shemesh

Nothing to watch on YES or HOT?
Tired of low level TV service?

Live UK and US channels available

Short and long term plans
60 day money back guarantee

**Sports, News (including i24),
Movies and more**

Email

midnightcable.tech@gmail.com

Ben Zimra
Real Estate
www.ben-zimra.com

We speak
your language

CLOSE TO BAKA - GOOD DEAL! - new project
2/3/4/5 rooms, elevator, with large balconies, parking,
starting at 1,350,000NIS

HAR CHOMA - beautiful 3 rms, Shabbat elevator,
succa balcony with panoramic view bright, quiet,
parking, 1,470,000NIS

KATAMONIM CLOSE TO EMEK REFA'IM -
Nice 3.5 rooms, second floor, balcony,
in good shape, bright, 1,700,000NIS

BAKA - Large 3.5 rooms, elevator, balcony, quiet,
parking, 2,000,000NIS

ARNONA GOOD DEAL! - 4 rooms, 90m, modern
building, Shabbat elevator, balcony, good shape, two
full baths, storage room, pvt. parking, 2,350,000NIS

GREEK COLONY, RARE! - 3 rooms, first floor,
succa balcony, Arabic style, high ceilings, quiet,
2,700,000NIS

CLOSE TO BAKA WITH GARDEN - 4 rooms,
120m, private garden, beautifully renovated, master
bedroom, 2 parkings, storage, 3,450,000NIS

**28, Kovshei Katamon St., Jerusalem
02-5633008 • ilan@ben-zimra.com**

T"U B'AV

cont. from Word of the Month box on page 2

- In the aftermath of the "Sin of the Spies", G-d decreed that the entire adult male population of that generation should die out during 40 years of wandering. Not only was this decree handed down on Tish'a b'Av, but the "sentence" was carried out on Tish'a b'Av each year... In the final year of wandering, none of the remaining 15,000 men died... Only when the full moon of Av took its place in the sky, all joyously realized that the decree had been rescinded through G-d's mercy. The 15th of Av was thus marked as a day of joy. It marks the existence of forgiveness,

even from very serious sins.

- TU b'Av was the end of the season for wood-gathering for the Mizabeいach. It was an occasion for special korbanot in the Mikdash, and TU b'Av was celebrated as a family festival by those involved in this mitzva. Again, a contrast to the Beit HaMikdash being in ruin and no Avoda being done.
- Following the terrible episode of the "pilegesh from Giv'a", there was a ban on marrying into the tribe of Binyamin. This ban was lifted on a TU b'Av.
- For a long period of time, due to a misunderstanding in the rulings concerning who the daughters of Tz'lofchad should marry, there was little or no inter-tribal marriage. After a later Sanhedrin clarified the issue, inter-tribal marriages became common-place. This reuniting of all of Israel, was associated with TU b'Av, and the cause of great joy.

The mishna referred to above, tells us that the young maidens of Jerusalem would wear borrowed white dresses, so as not to embarrass one who had no dress... and they would dance in the vineyards.. (so that eligible young men might choose their brides). The two items just mentioned, and the fact that there have not been weddings during the Three Weeks (or at least the Nine Days), combine to make TU b'Av a special day for Shidduchim and marriages, and a truly joyous day. Again, a contrast.

- Following the fall of Beitar about 65 years after the destruction of the

second Beit HaMikdash (on a Tish'a b'Av, non-coincidentally), the Romans did not permit the bodies of the dead Jews to be buried, as a punishment for rebelling against and resisting Rome. A few years later, a new emperor allowed burial of the bodies. Tradition records that this was on the 15th of Av. The bodies were found not to have decayed in the years that they lay unburied. The Sanhedrin at Yavne declared this a miracle and composed the fourth bracha of Birkat HaMazon - HaTov V'ha'Meitiv, to thank G-d for His kindnesses, even in darkest of times.

- On a TU b'Av, Hoshea ben Elah removed the roadblocks set up by Yeravam ben Navat that prevented the people of the northern kingdom from traveling to Yerushalayim for Aliya L'Regel.

Each item above is in some way the other side of a Tish'a b'Av coin. Churban and exile vs. a way back to Yerushalayim and the Mikdash. Decree against Dor HaMidbar vs. they stopped dying off in the last year of wandering. Fall of Beitar vs. burial of the victims. Sin'at Chinam vs. reconciliation. And more.



EXCLUSIVE!

- Talbieh - Washington St. 3 room with balcony, 1st floor, lots of light, quiet, great investment, 1,850,000NIS
- New Arnona, renovated 4 room apartments, with balcony, Shabbat elevator, parking, from 2,370,000NIS

For details: Tony 054-7836588



Plus and minus in a negation circle is for the prohibition of adding to the Torah or detracting from it ☰ Again, the Torah tells us of the mitzva to designate cities of refuge - 3 on the east side of the Jordan (and 3 on the west side) ☰ LUCHOT in the TORAH on the mountain stands for the repetition of the Aseret HaDibrot (with differences) and reminds us that the whole Torah was given by G-d at Sinai, not just the Big Ten (so too the Torah in the footetr of each page) ☰ Mezuza is one of the mitzvot from Va'etchanan, from the first parsha of the SH'MA (so too the divider between each element in these PPx) ☰ Shabbat candlesticks represent SHAMOR and ZACHOR. They are contained B'DIBUR ECHAD, in one speech-bubble ☰ Hearing ear represents SH'MA, not just the famous one, but the many times the Torah commands us to listen (and understand - this is an important aspect of SH'MA) ☰ Warning lights represent Moshe's warnings to us to remain faithful to HaShem and not to be confused by what we witnessed but cannot totally comprehend ☰ Big number one is for HaShem Echad, as well as the other pasuk that emphasizes G-d's Unity, 4:35, ...there is none besides Him ☰ The reminder-finger is for the command to never forget the Sinai

Eiferman Properties Ltd Real Estate & Investment Agency

3 NEW JERUSALEM PROJECTS

Prices start at 1,420,000NIS for 3 rooms

OLD KATAMON (1) 140m + 55m unit, Succah, elevator+extras! **(2)** 2 bdrm apt, balcony and parking 1,930,000NIS

KIRYAT SHMUEL Renovated, 2bedrm, succah 1,988,000NIS

GANEITZION Beautiful 3 bdrms, parking, storage

RECHAVIA Renovated, 2bdrm, succah 2,790,000NIS

HAR NOF: 4-8 rm apts and villas

NACHLA'OT - villa, 8bedrooms, elevator, extras. 9,000,000NIS

MORASHA - near Old City - 365m cottage, garden, parking, options. \$5,600,000

GIVATHAMIVTAR: 6 bedroom, 360 m villa +2 units! \$2,775,000

RENTALS: **SHAAREICHESED** - cottage, 5bedrooms, garden 15,000NIS/mo

TALBIEH - Spacious 3 bdrms., view! 7,000NIS/mo

CITY CENTER - 2bdrms., storage, parking.

WOLFSON VILLA - 4bedrooms, sukkah, elevator, parking, \$3500NIS/mo

Check our website for RESALES and additional PROJECTS

www.eifermanrealty.com

Can't find what you want? Call us (02) 651-4030

experience and to pass on the memory to future generations ☰ The Seder plate is for the Chacham's question and the answer of We were slaves to Par'o in Egypt... both of which are found in Va'etchanan ☰ Simchat Torah scene is for the pasuk ATA HOR-EITA LADA'AT... which is associated with Simchat Torah (for Nusach Ashkenaz daveners; in Nusach S'fard, the pasuk is said on all Shabbatot and Chagim) ☰ speaker and an Xed out video monitor: On that great day of Revelation at Sinai, we HEARD what was said, but we did NOT SEE any image. This is mentioned more than once, and is a reason for Moshe's deep concern and warnings to the people ☰ clock face in the face is for the term PANIM

BIFANIM, the description of the direct, intimate communication of G-d to the people of Israel ✎ space telescope is for Yeshayahu's words at the end of the Haftara: Lift your eyes heavenward and see Who created these... This serves as positive motivation for our study of nature... ✎ pen is for the 5 PENs in the sedra and another two U'FENs. Not so remarkable, but they are associated with the remember - don't forget things that Moshe talks about. Hence, the PEN near the reminder string on the finger image ✎ Grasshopper. K'CHAGAVIM, like grasshoppers, appears only twice in Tanach. Back in Parshat Shlach, the Meraglim told the people about the giants in the land, "we felt like grasshoppers (compared with them) and so were we in their eyes." The other place the word appears is Yeshayahu 40 - the haftara of Va'etchanan - the inhabitants of Earth are called grasshoppers in perspective of the "One Who sits above the circle of the earth" ✎ Extended pinky is for V'ZOT HATORAH... The words are from Va'etchanan ✎ The palm is for the way Ashkenazim cover their eyes for the first pasuk of Sh'ma ✎ The three fingers form the letter SHIN and is the way S'faradim cover their eyes for Sh'ma. The three-fingered SHIN on their forehead and the pinky and thumb tips in the corner of each eye ✎ Towards the upper-right corner, with the hands, is a grain of OAT, representing the T'filin, which are/is an OT which we bind upon our arms

Join us for an Inspirational Hour

with Shulamit & Yehoshua Neaman

Tuesday, September 6th
at 11:30am



presenting

Rav Gabriel Sassoon

father of the seven beautiful children who perished in a house fire in NY - and who taught the world about Emunah. He will speak on



TESHUVA - getting closer to HASHEM and how to overcome challenges in life

25NIS • Refreshments
02-5609100 | 22 Keren Hayesod

✎ Three works of Edgar Allan Poe: The Raven, The Black Cat, and The Pit and the Pendulum. All representing the word PO. PO - meaning here - is not a rare word in the Torah, but its two occurrences in Va'etchanan are significant. First, that the covenant between G-d and the Jewish People is not just with our ancestors, but with those who are HERE (PO) TODAY. That includes us. The other PO refers to the fact that Moshe remained with G-d PO (on Sinai) to be taught all of Torah ✎ Compass directions are numbered in the order in which they occur in the pasuk. It's a different order from other p'sukim elsewhere ✎ building in the lower-right is LEV YERUSHALAYIM - its name comes from the haftara

Medina & Halacha

Exploring the Jewish State
through the lens of Jewish Law

By Rabbi Shimshon HaKohen Nadel

Va'Etchanan & Nachamu: Complacency vs Consolation

The special reading for Tish'a b'Av morning is taken from Parshat Va'etchanan. It is a fitting choice, which reflects the tone of the day as it warns of Exile and destruction if the Jewish People stray from Hashem.

The reading for Tish'a b'Av begins: "When you beget children and grandchildren and will have been long in the land, you will grow corrupt and make a carved image out of anything and you will do evil in the eyes of Hashem your G-d, to anger Him" (D'varim 4:25). The Torah then goes on to describe the tragic events that will follow should we stray, but also offers a promise of redemption.

But the opening verse is startling. What is so dangerous about being "long in the land"? How can that lead to us failing in our mission as a Nation? How will that make us "grow corrupt"?

Perhaps the Torah is warning against complacency; feeling as if we have been in the land a "long time". Being content. When the Jewish People take their homeland for granted, if it no longer inspires them, then Heaven forbid, they may stray from Hashem and his Torah.

Va'etchanan also contains the first paragraph of the Sh'ma. The familiar



Yitzchak Kowalsky 054-766-0338

Yitzchak@yykrealstate.com

For sale/rent: Adjacent to Dan Panorama, 130m, 5 rooms on one level + 2 balconies, private parking, large Machsan, Private land!

For sale/rent: (Graetz St.) 200m triplex, renovated, 4 bedrooms, 3 baths, 30m terrace, private parking

BAKA (DBL): Rare Penthouse, 135m on one level! Huge, terrace! En suite, 3 Bathrooms, lots of light, high ceilings. Price to sell!

For sale/rent: Rehavia/Kiryat Shmuel (Harlap) 3 room, 60m ground fl (wheelchair accessible), renovated, exit to garden in use

In The Heart of Ba'aka: (Gideon St.) Great for investment/young couple. Ground floor (only 10 steps), 3.5 rooms, 70m

Efrat: (Zayit St.) Distinctive property, 404m + 200m garden, renovated, 7 bedrooms, 5 bath, huge living room, dining room, breathtaking view

words read: "And these matters that I command you today shall be upon your heart" (6:6). Rashi (ad Loc.), citing the Midrash (Sifrei 33), explains that the word "today" teaches that the Torah should always be viewed as if it is being given right now. Here too, the Torah stresses the importance of serving Hashem with a sense of newness, freshness and excitement.

The tendency is, all too often, for our performance of mitzvot to become routine. That is human nature. The Torah, however, promises that redemption will only come if we take the first step:

"From there you will seek Hashem, your G-d, and you will find Him, if you search for Him with all of your heart and soul. When you are in distress and

all of these things have befallen you, at the end of days, you will return unto Hashem your G-d, and hearken to His voice" (D'varim 4:29-31).

It is up to us to "seek Hashem". We are promised we will "find Him" if we search with all of our "heart and soul".

If Exile is a result of our complacency, then redemption is a result of our action.

The prophet Yishayahu echoes this when he offers his famous words of comfort, the words that begin out Haftara, "Nachamu, nachamu ami..."

Why the double language of consolation?

Some explain that the double language alludes to both the First and Second

Temples. But perhaps the prophet is stressing that consolation is something that is active, not passive. The repetition of nachamu, nachamu is a charge to get up from the depths of Exile and allow ourselves to be comforted.

The world witnessed the miraculous birth of State of Israel, followed by dramatic events of June 1967. And in the years since, the State of Israel has grown by leaps and bounds. Our presence here is nothing short of a miracle.

For many of us, born into a world where the State of Israel exists, the tendency is to take it for granted. Parshat Va'etchanan teaches that we cannot afford to take anything for

Dinner & Movie Night

TUESDAY, AUG 23, 6:00PM

SAVING MR. BANKS

Before MARY POPPINS became beloved movie magic, Disney had to purchase the rights from the prim and proper English author of the book. SAVING MR. BANKS tells the story of silver-tongued Walt Disney cajoling the resistant, Mrs. P.L. Travers.

The film reveals the much deeper meaning to the narrative of a magical super-nanny who flies in with her umbrella.

In naming it the Movie of the Year, AFI said, "the film is practically perfect in every way."

Register at 560-9110
(limited places)



NIS 60/70

OU ISRAEL CENTER 22 Keren HaYesod St., Jerusalem

granted. After two thousand years we have returned home. This, according to Rav Yosef Dov Soloveitchik, is the knock on the door we must hear (see the Rav's essay Kol Dodi Dofek). We must express our gratitude to Hashem for all of His kindnesses, but especially Medinat Yisrael. It is too easy to become complacent. We must instead be passionate about our relationship with the Land, with Hashem, and with His holy Torah. Then we will achieve consolation.

May this renewed spirit usher in the Final Redemption, אמן ב Maherah Bimini, Amen 



Nachamu Nachamu Ami

For a change, this week I decided to write about the haftara, as this Shabbat is actually referred to as Shabbat Nachamu, after the first words of the section that we read in shul from the prophets. After the destruction that we have suffered and the mourning period we have gone through, G-d wants us to be consoled - "Nachamu, Nachamu Ami". There should be a double dose of comfort for the nation that G-d calls "Ami - My nation".

The verse in our haftara reads, "All flesh is grass, and all the goodliness thereof is as the flower of the

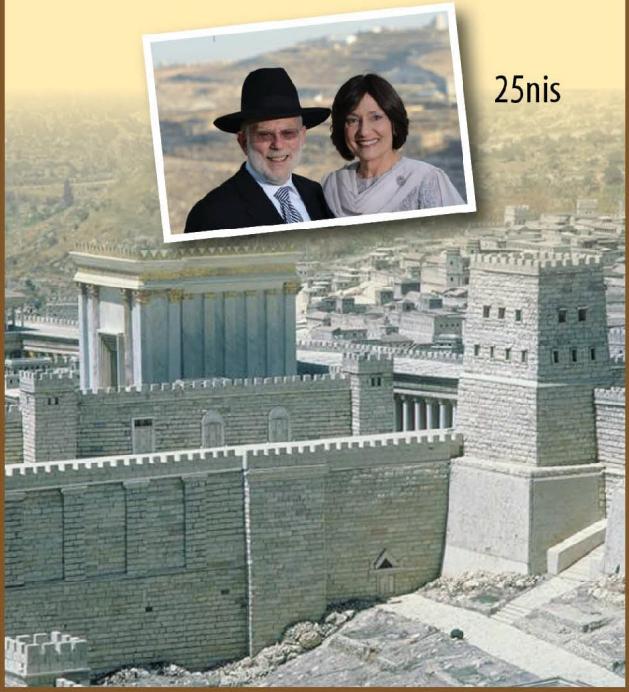
OU Israel Center presents:
Roy & Leah Neuberger



"Working toward Teshuva"

Tue. evening, Aug 30 at 8:00 PM

Roy is a noted lecturer and the author of four books including the Jewish best seller *From Central Park to Sinai - How I Found My Jewish Soul.* He speaks together with his wife, Leah, to audiences all over the world.



field" (Yeshayahu 40:6). The verse is trying to show the difference between man and G-d. Man, is like the grass or flowers of the field that might be beautiful today, but wither very quickly - YAVEISH CHATZIR. People may make great promises, but one cannot really rely on other humans, because they might be here today and gone tomorrow. We can only truly rely on G-d's promises. "The grass withers, the flower fades, but the word of G-d is forever" (40:8). G-d's prophesies of good will eventually come to be.

In our haftara, G-d is depicted as both a mighty general and as a caring shepherd (40:10-11). In both the word "arm" is used. "Behold G-d will come as a mighty One and His arm will rule for Him", "Even as a shepherd that feeds his flock, that gathers the lambs in his arms". In the first case, the arm represents His might sent forth to execute justice. In the second, his arm is stretched forth to gather in the dispersed. Just as we have seen the prophecies of G-d's might and strength come true, we must be consoled by Yeshayahu's image of G-d as a shepherd

Mazal Tov to
Debbie Schlissel
and family on the
birth of a
great-grandson

caring for each one of his flock in such a caring way.

IN THE VERSE we discussed above, the phrase used to refer to man is KOL BASAR CHATZIR, which means meat in Hebrew. So because we are also past the nine days here is a meat recipe. It is with herbs, like the grass and flowers also mentioned in the verse. This meat loaf can be sliced and served on any tiyul your family might go on to make the most of the end of the summer .

MEAT LOAF WITH HERBS

1 egg, lightly beaten
 1/4 cup bread crumbs
 1 Tbsp chopped parsley
 1/4 cup chopped onions
 1 Tbsp chopped basil
 1 Tbsp chopped chives
 1/4 cup chopped green pepper
 1 1/2 tsp salt
 1/2 tsp pepper
 Half kilo ground beef

Mix all and shape into loaf. Bake at 180°C for about an hour. 

Pninat Halev Personalized Sterling Silver Jewelry Collection

Many styles and sizes available

054-656-5192

Facebook: Pninat Halev

pninathalev@gmail.com

www.pninathalev.com








RE/MAX Vision "Our vision... fulfilling your dream"
Buying or selling? • Free Market analysis
Our professional team of 26 agents are ready to help you!
(02) 673-1661 • www.remaxjerusalem.com
Exclusive listings with RE/MAX Vision...



Unique Old Templar home in the Heart of German Colony, 4 rooms, bright and spacious, amazing potential, 89m + 78m attic space above, First floor with balcony and optional elevator 5,300,000NIS • Susan Lerner 052-690-5645



Nachalat Achim (off Narkis) Near Shaarei Hesed!

Amazing Opportunity! 2 apartments (custom designed to buyers' requests) in new project to be built on pvt lot - a) Ground floor apt with wrap around garden - 90m Price: ONLY 3,200,000NIS
 b) Middle floor apt with succa balcony - 90m- ONLY 3,000,000NIS • Orna Even 054-6216069



Great opportunity on Tchernikovsky in Rasco, Spacious renovated 3 room apartment for sale 84 meters arnona/65 in tabu, 3 closed terraces. One bath. First floor, private parking for residents of bldg, 2,200,000NIS • Susan Lerner 052-690-5645



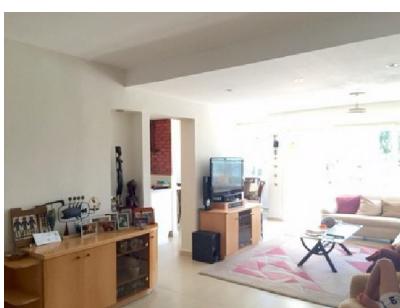
German Colony - Authentic Jerusalem Charm in this luxurious private, 200m pent-cottage, Old Arab-style home (next to Hartman Institute), 6 rooms on 3 levels (chairlift ready) with 3 beautiful balconies (2 sukkah) and amazing views, private parking in tabu. renovated to the highest architectural standards, Near parks, shopping, Emek Refa'im, shuls & more. Orna Even 054-621-6069



Private Home in Nachlaot, beautifully renovated 5 bedrooms / 2.5 baths with charming original cobblestone courtyard for sukkah (40m) with 2 more balconies upstairs. Can easily be divided into two apartments (located off of Eilat and Nissim Bechar streets) Minutes from the shuk, Bezalel Street and City Center 4,300,000NIS
 Orna Even 054-6216069



Old City - Rare Opportunity, Charming 5 room apartment in the Old City Jewish Quarter, Private rooftop and porch with magnificent view of the Temple mount. Private entrance. 3 floors Chana Kohler, 058-465-6512



In the heart of Ramot Bet - Eshkoli St. Totally renovated, large 5 rooms, 115m, 2nd fl, bright and quiet, 2 full elegant bathrooms. designer kitchen, open plan dining / large living room, 2 Sukkah balconies, solar water heating, a/c, covered parking. The cherry on the top: storage room with window in tabu with plumbing and electricity - was used as dental clinic. Close to kindergartens, parks, shul. public transportation, intercity highways. close to Har Chozvim. Asking 2,340,000NIS Nelly: 052-476-4356



French Hill 5 room Renovated, Spacious, ready to move in, lovely balcony with great view, possibility for separate studio apt. 4 bedrooms, 3 full baths, fully renovated with designer kitchen bright, central a/c, Shabbat elevator, secure high end building, 2 underground parking spaces, VERY CLOSE TO RAMOT ESHKOL AND GIV'AT HAMIVTAR... Close to Hadassah, Hebrew University and within walking distance of commercial center, banks and coffee shops, near main highway to Tel Aviv, Dead Sea and the North, light rail and public transport. Asking ONLY 2,100,000NIS • Nelly: 052-476-4356

Rental in the Heart of Talbeih - Sophisticated and serene with custom designed furnishings and decor. Luxurious, Bright and spacious apt, 1st fl, elevator, 100m, totally renovated 3 bedroom (4 room), kosher kitchen , modern conveniences, designed to exceed even the most discriminating expectations, sleeps up to 10 people. All furnishings and appliances remain, Perfect vacation home, across from Inbal Hotel walk to Kotel, Great Synagogue, OU Center, transportation. Long Term (1 yr or more) 7000NIS/mo • Felicia 054-690-5645

ALSO AT THE OU ISRAEL CENTER

The Israel Center and the Old City Free Loan Association
Gemach - Free Loan Society
providing interest-free loans for people in financial distress (living in the J'lem area).
Interviews at the Center • Bring ID
Tuesdays 10-12 and 19-20:15

Dr. Maurice E. Joseph Jewish Video Program
in the Library - 12:30pm - no charge

MON August 22nd
Rabbi Berel Wein
“Spiritual Reflections”

TUE Aug 23rd • 1½hrs • MAIN HALL
Farewell, Herr Schwarz
First time showing - Not all survivors left Europe after the war. This is the story of a man who stayed and built a new life AT THE CAMP HE SURVIVED. 70 years later, his Israeli niece wanted to find out how and why he could do that. She went looking for answers. This SUPERB, thought-provoking, discussion-stimulating, award-winning documentary shows what she found. The story of a brother and a sister - two persons, two fates (Eng. subtitles)
DISCUSSION AFTER FILM

WED Aug 24th • 70 minutes
The First Israeli In Space
Documentary on Colonel Ilan Ramon, Israel's first astronaut (Hebrew with English subtitles)

Resuming, Tue. Sep. 6 • 1:45pm

Dr. Deborah Polster
Jews in the Early Christian Era: External Threats and Internal Development

This course will examine the challenges and achievements of Jews in a world that became increasingly hostile to Jews as Christianity became the dominant religion in Europe. We will explore the religious and cultural life of the Jews after the destruction of the Second Temple and the development and codification of rabbinic Judaism. We will discuss the role of the early Christians in the development of Christianity and analyze why Christianity became so successful in the pagan world.

Shiur Sponsors

Shabbat Afternoon Shiur (Nachamu - August 20th) is sponsored by Shoshana Ehrenfeld in memory of her mother Mrs. Hulda Katz Hoch חנה שינייה בת שמואל מרדכי ע"ה on her 6th yahrzeit, י"ט מנחים אב ע"ה

Rabbi Breitowitz's shiur (Tue August 23rd) is sponsored by Mel David in memory of his dear wife צביה חייה בת אריה ליבע ע"ה

To sponsor a shiur, call Chana at (02) 560-9128

**THU Sep 1st - 8:00pm at the Center
Obedience to HaShem**

**When to Refuse Orders from Man
(While in uniform and as civilians...)
Stories from Tanach**

**Menachem
Gottlieb**

Admission: 20₪



Business Mentor and Consultant

Michael Horesh

**Cash flow • Strategy • Staffing
Changing track**

**Just a few of the many issues
I discuss daily with clients.**

Call to fix a meeting at my new office.

052-344-8453

www.michaelhoresh.com

**Traveling
Overseas?**
Buy a SIM and Add a Plan!

**SIM solutions for over
100 countries**

BEST VALUE!

\$19 **PLAN** for the
USA

**UNLIMITED TALK & TEXT
in the USA and to Israel**



GLOBAL CELLULAR
SIM CARDS

08-918-1180

www.connect.gcellular.com

Free pick-up from our MOBILE airport store



SHERLOCK'S

**Panama Hats
Felt Hats
Kangol and Bailey Caps
Stetsons**

OPEN:

SUNDAY TO THURSDAY 11-6

ALL OTHER TIMES CALL

02 563-7155

37 DERECH AZZA, JERUSALEM

kimmdesign



**WATER
DAMAGE,
MOLD,
& PAINT SPECIALISTS
ALL WORK GUARANTEED**



- Thermal Camera Leak Detection
- Moisture Readings
- Professional American Painting
- Renovations

**PARAMOUNT
PAINTS**

www.paramountpaints.com

josh@paramountpaints.com

054.527.9356



Announcing our next In-House Shabbaton

Shabbat Parshat Ki Teitzei

Friday-Shabbat, September 16-17

Details to come - but sign up now!

Call Ita Rochel (02) 560-9125



SALES

- Achad Ha'am St. - Best deal in Talbieh, 2 bedrooms, 85m, succah balcony, Sh. elevator, storage, parking. Great potential! 2,650,000NIS
- Hatayasim St. 105m, spacious 2bedroom apt. renovated, panoramic view, Sukka balcony, storage, private double parking. 3,850,000NIS
- HaRav Berlin Street, unique high ceiling 2.5 bedroom apt. plus three balconies, 94m, elevator, parking, 16m, above ground machsan - 3,400,000NIS

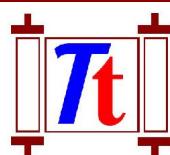
RENTALS

- King George Street, opposite the Great Synagogue, lovely 3 bedrooms, furnished, Large balcony facing view, parking, elevator. Immediate. \$2,200 /month
- Rashba Street, bright and spacious 2 bedrm apt in a well kept building. renovated, fully furnished, covered parking, elevator. Mid-July, 7,000NIS/month
- Yehonathan St. renovated, fully furnished duplex. 3 bedrooms, succah balcony, private parking, shabbat elevator. Immediate - \$ 2,600NIS/month - PRICE DROP

Ruth Abrahami Real Estate Agent

054-80-70-677 Fax: 02-651-4955

www.ruthabrahami.com • info@ruthabrahami.com



REMEMBER:
Double issue next week
None the week after

Penny Harow Thau, LMSW

Cognitive Behavioral Therapist

Anxiety • Depression • Phobias
Obsessive Compulsive Disorder
Other anxiety-related conditions

054-656-5192 • psharow@yahoo.com

האגודה הישראלית לטיפול קוגניטיבי התנהגותי
The Israeli Association for Behavioral and Cognitive Psychotherapy



Fresh CoatPainters

★ Painting and Plastering ★
★ Interior and Exterior ★
★ Highest Standards ★

Jewish Labor
Service in English

Shmuel 052-714-4694

www.freshcoatpainters.co.il



Last Rooms

Just before the summer ends...
Special rates for August and September

Austria

Victoria hotel ★★★★ Kaprun



Jun. 29th- Sep. 7th

Slovenia Maribor

Bolfenk hotel ★★★



Jul. 5th-Aug. 30th

Switzerland Wengen

Palace Hotel



Jun. 21st- Sep. 19th

Northern Italy

Hotel Savoia ★★★★ deluxe



Jun. 16th - Sep 6th

03-9050505

on-line@tourplus.co.il / www.tourplus.co.il

Option for vacation packages including flights and tours or only hotel accommodations.

**TOUR
PLUS** FOR THE COMPLETE VACATION



OU ISRAEL CENTER

YOUR HOME AWAY FROM HOME

Join our growing Vibrant family at the OU Israel Center

- ♦ Excellent Shiurim
- ♦ Enhancing cultural events
- ♦ Inspiring teachers
- ♦ Exciting tiyulim
- ♦ Creative Workshops
- ♦ Interesting Videos
- ♦ Special Shabbatons

**Call Today & Pay only
*Renewal Rates
02-560-9104
sarab@ouisrael.org**



PRICES

Life Membership	\$1800
Annual Family Membership	360 NIS
*Annual renewal rate	250 NIS
Annual Single Membership	275 NIS
*Annual renewal rate	180 NIS
Olim Chadashim 10% discount	

WWW.OUISRAEL.ORG

| 22 Keren Hayesod St., POB 37015 | Yerushalayim 9137001 | Tel: 972-2-560-9100

The Seymour J. Abrams Orthodox Union Jerusalem World Center