

INTERNET PARSHA SHEET
ON PARSHAS KI SEITZEI - 5757

B'S'D' strengths, then he will be successful. If he concentrates on areas where he is not qualified, he will inevitably fail. The Torah says Vayavedu Es Bnay Yisrael Bfarech, the Midrash says that the Egyptians made the men perform the job of women and women do the job of men, the old did the tasks of the young and the young those of the old. By forcing them to perform work that they were not suited for, they broke the spirit of the people and destroyed their will.

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This notion of recognizing and concentrating on the specific talent and skill is not confined to the individual. The nations of the earth must follow this as well. A nation may have a natural advantage and skill in certain areas while not in others. For example one nation may be skilled in technology and engineering, another in science, another in math, or physics or the arts. But we don't find all these qualities in evidence at their highest levels in a single nation. A nation must be honest with itself and recognize its skills. Some nations believe that they are the best at everything. This is a ridiculous, haughty notion. People, as well as nations, fall victim to the idea that they are all-capable. Sometimes the haughtiness of an individual or a dictator leads him to believe that he is infallible. Other times an entire government or nation will believe that they are supreme. Inevitably their arrogance causes great disasters and holocaust.

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Shiur HaRav Soloveichik ZT"L on Parshas Ki Teytze

[This shiur was given by the Rav ZT"L in the 1950's, I do not have a more accurate date for it...]

The concepts and ideas represented by the prohibition against Klayim (grafting) are far greater than what the abstract Halacha presents. The abstract presents Klaay Kerem, Klaay Begadim, Klaay Zeraim, Klaay Behayma. Everything in Maasey Breishis has its own unique morphological identity. Be it fruit, animal, plant kingdom. Klayim is a synthetic creation. When man mixes things and makes Klayim he takes characteristics from different individual pieces of Maasay Breishis and combines them into something synthetic. The resulting product exhibits characteristics of both contributors. He combines forms and appearances that mixes things that Hashem instilled in Maasay Breishis. He removes boundaries that Hashem created as part of Maasay Breishis, Eruv Gevulim. Each aspect of Maasay Breishis has its own boundary and purpose. Every aspect of Maasay Breishis has its unique purpose and Gevul. For instance Chazal said that certain vegetables will play a role in convicting the wicked. Chazal were saying that they have a specific role to play in Maasay Breishis. The whole world must follow the natural order that Hashem has created. Only man resists the natural order of Maasay Breishis. For example the nature of spring flowers will not permit them to bloom in fall and visa versa. They must submit to nature as ordained by Hashem. All of creation submits to the natural order set forth by Hashem. Only man has the ability to subvert this. The Torah says Haazinu Hashamayim, have you ever seen the sun rise in the west and set in the east? Have you ever seen rain fall in Eretz Yisrael in the summer? Have you seen a rock resist gravity and rise upwards? Everything must obey the will of Hashem. Each object was endowed with its own nature and characteristics as part of Maasay Breishis. When man grafts two different things in an attempt to synthesize a new object, he subverts this natural order by making a new fruit that does not follow the natural order that Hashem intended. He subverts the original grafted fruits.

We find another type of Klayim in the Torah, The Torah describes at great length the Machanos in the Midbar and the separation they had to maintain. Each individual had to know his place, whether it was in the Machane Leviya or Machane Yisrael. Each Shevet had its own place in the marching order and a flag to identify their unique identity and place. In the service of the Mikdash, the different families within Shevet Levi had their unique jobs which other families were not permitted to do. Kohanim have their responsibilities and Leviim have theirs. Just as in nature we find specific patterns in objects, so to Hashem has ingrained skills and talents in each person. A person has talents in one area but not in others. In order for a society to live in harmony, each person must learn to distinguish his capabilities and to know what he can and can't do. Man must identify his strengths and weaknesses. Some people think they are all capable while others lack self confidence to the degree of complete self doubt.

Hashem wants each member of Knesses Yisrael to realize that he cannot be an expert in everything, he must strive to develop his special talent. Ish Al Machanayhu Vish Al Diglo. Only then can the community move forward. Only Hashem is all-knowing and all-powerful. Every Jew must recognize that he has a strength and role for which he is qualified. Each Shevet had its own flag that identified its strength. If one concentrates on developing his

Behanchel Elyon Goyim Bhafrido Bnay Adam, each nation was given its own territory in terms of its own genius and skill. Just like Hashem gave talents to each person, so to the nations were given skills. Just like the Shevatim were given different skills as represented by the Degalim, so to the nations have unique talents and skills that they should concentrate on developing.

What is the special, unique talent of the Jewish Nation? It is our ability to communicate with and find Hashem. The dual relationship manifests in Hashem demanding from His people that they follow a specific way of life. The Bays Yosef called one part of the Shulchan Aruch the Orach Chayim. The Jew must have a separate way of life in prayer, business, and in living that is different from the non-Jewish world. If we recognize the closeness we enjoy with Hashem and the specific way of life that Hashem prescribed for us as our skills and talents and we follow Torah and Mitzvos, we will be successful. If we first develop our unique skills, we set the stage to allow other skills in other areas to shine through as well. An overflowing well that is allowed to gather strength will overflow into canals and deltas and create a beautiful system of lakes and streams. If the well is bottled up and does not develop, neither the beauty of the main stream that emanates from the well or the secondary system of canals will be attained.

In order to attain his potential, man must be careful to first develop completely his own unique talent and skill, for only then might he be successful in developing other skills as well. If man concentrates on his secondary talents before concentrating and developing his main skill he will not be successful. The Jewish nation in Eretz Yisrael must be careful to first develop their genius, of closeness to Hashem and following their Orach Chayim. Only then will their main genius spread itself out and manifest in other areas as well. Otherwise they will not succeed in secular areas at all.

Interestingly, the Torah never forbade Jews from learning from their surroundings. For example, when they went to Mitzrayim, they left an agricultural society and entered the most advanced technical and artistic society. They learned from their environment. The Egyptians had great architects and artisans and Betzalel must have learned from them to become skilled in working with wood and metals so he could build the Mishkan. Jews have never been forbidden to learn math, medicine, or science from the non-Jewish world. The Rambam (Hilchos Kiddush Hachodesh) writes that truth is acceptable and should be sought after no matter where it comes from. Knowledge, truth, can be learned from anywhere, even the secular world.

But Jews must be very vigilant and circumspect to accept new things when we talk of Kedusha. When it comes to Kedusha, we must be ever vigilant against allowing the growth of Klayim. Yenika, drawing from the ground that contains different things in proximity yet separated by a sufficient distance is fine. There are practical things that may be absorbed from the non-Jewish world. However we must be careful to maintain our

distance so that we do not also imbibe the poisons that are part of that world and become Klayim. There is no shortage of vulgarity, egotism or impurity in that world. When learning from the non-Jewish world, the Jew must discriminate, be Mavdil, between drawing from the good and rejecting the filth and corruption in that world.

The Torah in Parshas Ki Teytze describes the eternal war between the Jews and the nations of the world. Conflict erupts between people who have some relationship with each other. Agudah has conflicts with Mizrachi but not with the communists. Why? Because there is a common interest between Agudah and Mizrachi. Conflict erupts between 2 groups that are close to each other yet relate differently to common situations. Conflict does not occur between people who have no common points of interest. Hasidim and Misnagdim engage in conflict however Hasidim and Reform Jews have no common point of interest from which to engage in conflict. Two groups in conflict with each other must get close to each other, They must understand each others plans, strengths and weaknesses. They spy on each other in order to learn their opponent's ways and weaknesses to exploit them in battle. The spying country learns from the other country and begins to emulate its ways. The same applies between people in conflict as well.

The Torah warns us that when we go to war and, hopefully with the help of Hashem, we will be victorious in battle we will find something in the culture of the people we conquered that will entice us. The fact that we were recently mortal enemies of this nation does not inoculate us from this enticement. Inevitably we will see something that appeals to us, symbolized as a Yefas Toar. The Torah says that before you bring the Yefas Toar into your house, you must be able to distinguish between two cardinal situations. Sometimes the Yefas Toar, the Yafyuso Shel Yefes, represents some acceptable aspect that behooves us to emulate. There will also be enticing yet corrupting aspects to these nations that we must distinguish among and discriminate against. You should recognize that beneath her pretty hair and long nails lurks great corruption and moral perversion.

The Torah tells us if you are only interested in is the long hair and pretty nails you should know that the beautiful long nails will scratch you. Before you can bring her into your house you must first remove her enticing exterior. She must first shave her long hair and remove her attractive fingernails. You must be careful to discriminate and draw boundaries around their customs. You may benefit from their scholarship but you should be careful not to adopt along with it their evil ways of corruption and moral decadence, their customs and marriages. Remember that beneath the exterior of the Yefas Toar lies an extremely vulgar person. If she presents something useful and nice you must first be certain that you are not bringing a vulgarity to your home. Judaism never prevented the Jew from learning good things from the nations of the world. But the Torah wanted us to always be vigilant to be a Mavdil Bayn Tahor Ltamay.

If a Jew marries this woman because of her long hair and pretty nails he will fail and produce a Ben Sorer Umoreh. One of the greatest of men failed because of this. King David married a Yefas Toar and he ended up falling victim and had a Ben Sorer Umoreh. Why? Because Dovid was not Doresh Semuchin (in Sefer Devarim we learn special things from the juxtaposition of Parshios, and the Parshios of Yefas Toar and Ben Sorer Umoreh are juxtaposed) he fell victim. Had David thought clearly and been careful he would have seen that she was a vulgarity. He would have realized that it is impossible for a Yefas Toar to be the mother of a Melech Byisrael. There is a concept of Yaft Elokim Lyefes Vyishkon Bahalay Shem. A Torah can be written in Greek, by those that are capable of distinguishing between the good and the vulgar, like the Rambam and Rav Saadia Gaon. They were capable of distinguishing between the flowers of Greek Scholarship and its fruits. Others who were not capable attempted to rewrite the Torah in Greek and perverted the Torah by adopting the ways of the world. Such failure results in Klayey Hakerem that causes both the food and the grapes to be prohibited. Chachmas Yevanis alone is good and Torah alone is good. But if one tries to mix the two and does not know how to mix them, the product is a terrible hybrid.

One can try to mix things in the every day world, only after carefully

studying the Parshas Yefas Toar. You must be careful to bring in the good aspects, the Yafyuso Shel Yefes and to reject the vulgar aspects. However in Kedusha there can be no mixing. Most American Jews do not understand the culture of the country, the Yafyuso Shel Yefes. American Jews are typically exposed to two types of Americans: the vulgar politician and the egotistical businessman. The typical Jew does not learn the beautiful traditions of America. Instead he is exposed to the lies of the politician and the egotism of the businessman. He gravitates to the vulgar night clubs and movies instead of absorbing the good basic qualities of America.

The Torah warns us that we should not explore how the nations that were to be conquered and expelled by the Jews on entry to Eretz Yisrael, practiced their religion (Devarim 12:31). Rashi is of the opinion that this prohibition is related to Avoda Zara. The Ramban disagreed. If a Jew enters a church and sees how the non-Jew practices his service he may find it appealing and will want to adopt some of these practices in his service. For example, non-Jews allow mixed seating at their services, the priest faces the audience, they play the organ and they have a mixed choir. These might sound appealing and the Jew will want to adopt these practices. The Torah says Lo Taasun Ken, there is a special prohibition against adopting forms of worship from non-Jews no matter how nice they may appear. It is forbidden to incorporate any of their religious practices in the Mikdash and in our Batei Knesses. Such an introduction is considered Klayim of the most horrible sort that ruins everything. No mixing of Kedusha with the Darkei Umos Haolam is permitted.

There were 2 Korbanos based on the new wheat, Chodosh. The Omer permitted new wheat in all of Eretz Yisrael except the Mikdash. The Shtay Halechem permitted the new wheat in the Mikdash. Why distinguish between the use in the Mikdash and everywhere else? The Rav gave as an example the case where a slave who has never tasted freedom is set free. When he leaves his ghetto he looks at how the free men behave and he decides that he wants to emulate them. The Torah says Vlechem Vkali Vkarmel Lo Tochlu Ad Etzem Hayom Hazeh. It is forbidden to introduce Chadosh, new practices, into Kedusha.

The Torah says Kmaaseh Eretz Mitzrayim Asher Yeshavtem Bah Lo Taasu. Mitzrayim had their specific national genius from which we could learn useful things. But we must be careful not to mix up Yafyuso Shel Yefes with the Yefas Toar. However, to learn Midos from Mitzrayim? To learn Mussar from Mitzrayim? Chas Vsholom that we should learn our national genius from them! Even though Chodosh was permitted in the Gevulim, in the Mikdash it was still forbidden. That is why Chodosh was brought as the Shtay Halechem on Shavuos, it was not offered on the altar, it had to be brought as Chametz. In fact if you offer the Shtay Halechem on the altar you receive Malkos. Because the Mikdash represents Kedusha, Torah and Mitzvos and Avodas Hashem. These are our national strengths. We may not introduce foreign ideas and customs to the Mikdash, even new wheat as a regular sacrifice, in order that we may preserve the sanctity of the Mikdash.

This is why we must be ever vigilant when it comes to Shemiras Hakodesh in the Beis Hamikdash. If a Jew does not build the Beis Hamikdash he transgresses a positive Mitzvah. However if a Jew has a Beis Hamikdash but he is not vigilant over it, he violates a prohibition of Shemiras Hamikdash. In the first case, the Jew does not have the Beis Hamikdash at all, he is missing the Shechina that is associated with the Beis Hamikdash. However, it is much worse to have a Beis Hamikdash and not be careful to maintain its sanctity. When we have a Beis Hamikdash and we allow a Tzaruah and Zav to enter the Mikdash, or include foreign customs and practices in our Avodas Hashem we violate the prohibition of Shemira. For that is the way that the non-Jewish world behaved, to combine the Tahor and the Tamay. When something has a higher level of Kedusha it is more susceptible to corruption and spoilage. The greater the Kedusha, the greater the need to protect it. An animal of Chulin has no time limit on how long it can be eaten. A Korban has a time limit and if one even thinks of eating it outside of the appropriate time it becomes Pigul. We must be diligent and careful to guard its sanctity, The synagogue and religious life become Klayey Hakerem if non-Jewish practices and customs are introduced.

The Korbanos of Yom Kippur (except for the Sair Lazazel) and Rosh Chodesh atoned for the sins that related to Kedusha, Tumas Mikdash. It was Mechaper for sins that were committed Bkodesh, not in Chol. The violation is introducing and mixing Tumah with Kedusha. This is the same concept of Siddur Machanos that the Torah describes in such detail. Without the concept of separation of levels, we could not maintain Kedusha.

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weekly@jer1.co.il Highlights of the Torah weekly portion Torah Weekly - Ki Seitzei Ohr Somayach Insights ...

The Sin Of The Cheese Danish "An Ammoni or Moavi may not enter the congregation of Hashem; even to their tenth generation they may not enter into the congregation of Hashem forever. The reason is that they did not come out to meet you with bread and water on the way, when you were leaving Egypt." (23:4-5) What was so terrible about Ammon and Moav not coming out to meet the Bnei Yisrael with bread and water on their way out of Egypt? Just because they didn't rush out to meet the Jewish People with "cheese Danish and coffee?" Is that such a terrible sin? Even an Egyptian may convert, and, after three generations, marry a Jew. And their ancestors used Jewish children for bricks in their palaces and mausoleums! Just because of a lack of hospitality, an Ammoni and a Moavi can never join the Jewish people? The reason is that the Ammoni and the Moavi nations owe their very existence to the Jews. For it was Avraham Avinu -- the father of the Jewish People -- who rescued Lot from being killed when Sodom was destroyed. Lot was the father of Ammon and Moav. Were it not for Avraham, there would never have been an Ammoni or Moavi People. When the people of Ammon and Moav didn't come out to greet the Jewish People, the descendants of Avraham, they showed the essence of their character -- lack of gratitude. Ingratitude cannot be allowed to infiltrate the Jewish People, because to give thanks -- to admit that one is beholden -- is the essence of being Jewish. The word Yehudi is from the root to give thanks, to be grateful. When looking for a spouse, this can be a yardstick for us: If chronic ingratitude makes a person unfit as a marriage partner, then the greatest 'catch' is someone who is always grateful. It is impossible to make an ingrate happy. But someone who is always grateful, who sees everything as a gift -- that's the easiest person in the world to make happy. That's the ideal spouse.

Giving It All Away "When a camp goes out against your enemies" (23:10) Look around. We have a genuine claim to the Land of Israel. And yet all our valid arguments sound like rhetoric and propaganda. And our enemies -- with claims as tenuous as thread, steal the sympathy of the world -- usurping the moral high-ground. And every day Jewish blood is spilled. Jewish blood is still cheap. Why is this all happening? Why, in spite of having perhaps the best armed forces in the world are we giving back land to people we defeated thirty years ago? Look around. Do you see unity amongst the Jewish People? Do you see love and tolerance? It is only when we go out as "a camp" -- united as one -- "against your enemies" -- that we succeed. But while sinas chinam -- baseless hatred -- rules in our camp, we will be forced to give and give and give...

Sources: o The Sin Of The Cheese Danish - Ramban; Rabbi Moshe Carlebach o Giving It All Away - Sifri and Mayana shel Torah
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YESHIVAT HAR ETZION ISRAEL KOSCHITZKY VBM
KI TETZE SICHA OF HARAV AHARON LICHTENSTEIN SHLIT"A
In memory of Mr. Hy Rock z"l, father of Simcha Rock, grandfather of
Yehuda Rock - by Judy and Lawrence Rosman.

"The Words of Your Mouth You Shall Guard and Fulfill"

Summarized by Danny Orenbuch

"If you make a vow to the Lord your God you shall not tarry to fulfill it, for the Lord your God will require it from you and you will be found with sin. But if you refrain from making a vow then there shall be no sin with you. The words of your mouth shall you guard and fulfill, as you vowed to the Lord your God freely, which you spoke with your mouth." (Devarim 23:22-24)

There are two positive and unique aspects to this parasha of vows: firstly, from a general perspective, we have before us a person who is ready and willing to take upon himself new tasks and obligations. Secondly, from a specific and subjective point of view, the obligations involved here pertain to Divine worship; by means of assuming new responsibilities this person aspires to reach greater spiritual heights. After all, after making his vow he becomes like a person who is commanded to act according to those new obligations, and as we know, "One who is commanded and fulfills is greater than someone who is not commanded but nevertheless fulfills."

However, despite this positive description, our parasha also contains a great danger. For it is easy for a person to declare that he is taking on certain obligations, but often it becomes difficult to fulfill them, and the person - with all his good intentions - is then considered to have transgressed, as stipulated in the pesukim above.

The same two aspects mentioned above exist in human nature as well. On one hand, man has a tendency towards conservatism - to maintain what exists, not to get involved in unnecessary obligations, not to complicate things and endanger himself. On the other hand, there is also a drive to push forward, to try new things, to conquer and to expand horizons.

What, then, is the proper path that man should follow? Should he make vows and accept obligations upon himself, or is it better for him not to involve himself in unnecessary risks and rather simply to remain in his current situation and at his present level?

There is no unequivocal answer to this question, and in fact the Gemara (Chullin 2a) records the following dispute: "And as to that which is written, 'But if you refrain from making a vow then there shall be no sin with you,' and 'Better not to vow than to vow and not to fulfill' (Kohelet 5:4), we have learned that better than both is someone who never makes any vows at all - according to Rabbi Meir. Rabbi Yehuda says, better than both is someone who vows and fulfills."

A person dare not remain static and rest on his laurels. He must continually strive higher, both in Torah and in other realms; he must set himself goals and then attain them. However, he must think about his goals carefully and set them at the appropriate level, in order that he will in fact be able to achieve the goals he sets for himself. If he sets himself goals that are too far removed from his abilities, then by not fulfilling them he faces a two-fold danger: on one hand, he could end up disdaining and scorning the goals he previously held in such high respect; on the other hand, he could suffer profound disappointment and spiritual crisis in the face of his inability to fulfill his tasks.

A person who sets himself goals and tasks and fulfills them is certainly in the best position of all - even Rabbi Meir would agree. The golden rule is therefore to follow the directive of the pasuk: "The words of your mouth shall you guard and fulfill."

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"RavFrاند" List - Rabbi Frand on Parshas Ki Seitzei -

What Brings Amalek? The parsha ends with the command to remember and eradicate Amalek. Immediately prior to the mitzvah of eradicating Amalek is the portion of honest weights and measures. Rash"i, commenting on the juxtaposition of the two portions says, the connection is to teach us that if a person is dishonest with weights and measures, he is going to be attacked by Amalek. According to this Rash"i, the reason why we suffer at

the hands of Amalek is because of dishonesty. Parshas Ki Seitzei is actually the second time Amalek is mentioned in the Torah. Parshas BeShalach contains the first mention of the attack of Amalek. In the portion that proceeds the section of Amalek in BeShalach, Klal Yisroel [the Jews] ask the question, "Is there a G-d in our midst or not?" [Shmos 17:7] The faith of the Jewish people was lax. What happened? Amalek attacked. Why? Because Amalek represents that force in the world that does not believe in G-d (v'lo Yareh Elokim). We see from this portion that Amalek comes as a result of a lack of faith. The question arises -- which is it? What brings Amalek -- a lack of faith or dishonesty and theft? Rav Moshe Feinstein, z"tl, says that Amalek comes due to a lack of faith. The portion of dishonest weights and measures is not a portion that merely deals with theft and dishonesty. Failure to maintain honest weights and measures only occurs when people are lacking in faith in G-d! One who believes in G-d, believes that it is G-d who gives him his livelihood. Ultimately, no matter how hard we work and how hard we try, a person's sustenance is determined for him on Rosh HaShanna. If one believes in that, why should he have crooked weights and measures? Why is he cheating? What good will an extra dollar do for a person, if his annual income is already pre-determined? The problem is that this person does not believe that it is G-d who gives livelihood. This is not a crime of passion, not a sin of dishonesty. This is a "theological issue." This person believes he has to steal to make money! Therefore both BeShalach and Ki Seitzei are teaching the same lesson. Amalek comes when one says "Is there a G-d in our midst?" When one's belief is weak, Amalek comes. And if one thinks he has to cut corners and cheat to earn a livelihood, then his belief is weak! ...

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A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

So shall you do for any lost article of your brother that may become lost... you shall not hide yourself (22:3)

HASHOVAS AVEIDAH - RETURNING LOST OBJECTS

This verse prompts us to review and update some of the laws of hashovas aveidah, returning lost objects. Many of the rulings in the Talmud and Shulchan Aruch concern objects and situations which were common in the olden days, such as fruit falling from trees or animals running away from their owners. In this review, we will attempt to apply the halachos to modern-day cases and situations. First, however, we must explain the basic rules.

THE BASIC OBLIGATION One who finds an object that has been lost(1) by a Jew is obligated to return it to its owner. If the finder picked up the item and then decided to keep it for himself, he transgresses two negative commandments and one positive one. One may not ignore his obligation and simply walk away from the lost item. If he does so, he transgresses a negative commandment. Men and women are equally obligated in this mitzvah(2). The lost object must be worth more than a perutah(3) in order for the mitzvah to apply. If an odd glove, shoe or rubber is found, one is still obligated to return it even though it is worthless by itself, since it is has value to the owner who has its mate(4). There is no obligation to return an item - even if it is worth a perutah - if it is clearly insignificant and the owner does not care about it. Similarly, one need not return an item which has obviously been abandoned by its owner and is found lying in the street(5). Although the basic halachah does not require returning the item of a non-Jew [or even of a Jew who can be halachically classified as a rasha le'hachis, intentionally and deliberately wicked(6)], it is proper to do so in order to sanctify Hashem's name, kiddush Hashem. If failing to return the item may cause a desecration of Hashem's

name, a chillul Hashem, the finder must return it(7). If one finds a lost object on Shabbos in an area where carrying is forbidden, he may not pick it up(8). Even if it is found in an area where carrying is permitted but the item is muktzeh, many poskim(9) hold that it should not be picked up(10). =

EXEMPTION FROM THE BASIC OBLIGATION The mitzvah of hashovas aveida applies only as long as the owner of the item expects and hopes that the item will be found and returned. If, however, the owner has despaired of recovering his loss and has written it off, the Torah does not obligate the finder to fulfill the mitzvah of hashovas aveida. The halachah is as follows: If the owner despaired of recovering his loss, the finder may keep the item. The halachah considers it as if the item has now become his, since the owner forsook ownership once he despaired of ever recovering his loss(11). But this applies only if the owner despaired of recovering his loss before the item was found. If, however, the item was found before the owner realized he had lost it [and before he had a chance to despair], then the finder must return the item to its owner - even though the owner has subsequently despaired of recovering it(12). Thus one who finds an item and is in doubt whether or not he must return it must resolve three issues: 1) Is the owner aware that he lost the item? 2) Even if the owner is aware of his loss, how does the finder know if the owner has given up hope of recovery? 3) Even if the owner has despaired of recovery, how do we know when he despaired - before the item was found or after? Our Sages have formulated two criteria to help resolve these questions: 1) If one finds an item which will be missed by its owner - either because of its weight or size (like a box or a bag), or because its importance (like a wallet or loose cash) - we can assume that the owner is aware of his loss, since a person constantly checks his pockets to make sure that his belongings are safe; 2) In certain situations we can reasonably assume that, by the time the item was found, the owner had already despaired of recovering his loss. For example: An item is lost in an area where the majority of passers-by are non-Jewish(13) or non-observant Jews(14). We assume that in this situation, the owner will surely despair, since he figures that the item will probably not be returned to him(15). The item was lost in a Jewish area but it had no simanim (identifying marks) on it. No reasonable person can expect to recover such an item. The item had identifying marks on it but it was "lost to all", e.g., it was swept away by a flowing river(16). In all such cases, the finder will have despaired of recovering his loss. Consequently, if the finder picked up the item after the owner despaired, he is no longer required to return it. It is, however, proper to go beyond the strict requirements of the halachah and return any object to a person who offers proof of ownership - even if he has despaired of recovering it(17). It is considered the "proper and right" thing to do(18). A finder should be made aware of what is required of him according to the basic halachah, as well as the "proper and right" conduct which exceeds the demands of the basic halachah(19).

WHAT ARE IDENTIFYING MARKS? As stated earlier, when there are no special characteristics by which the owner can prove that the lost object belonged to him, we assume that the owner has despaired of recovering his loss. The finder may then keep the item. What are considered identifying marks? Unique markings on the object itself. Being able to identify the area in which the object was lost. If, however, many people put such objects in the same place, this is not considered a mark of identification(20). The way the object was packaged or bound. If, however, many people package or tie such objects in the same manner, it is not considered as an identification mark(21). The unique number of articles found(22). The unique weight or measurements of the objects. Coins or bills have no identifying marks in halachah. Even if the owner knows the serial numbers of the bills or that his name is written on them, these are not considered valid signs since it is possible that the owner gave the coins or bills to someone else and the other person lost them(23).

FOOTNOTES: 1 "Lost" means that it is clear that the owner dropped the item unknowingly. If it is evident, however, that the item was intentionally placed in a certain spot, the object is not considered "lost" and it should be left in its place undisturbed. 2 Kiddushin 34a. See also Shita Mekubetzes Bava Metzia 30a quoting the Rosh. 3 C.M. 262:1. In today's (1980) currency

a perutah could be a nickel - Harav M. Feinstein (Hashovas Avedah, Responsa 1). 4 Harav M. Feinstein (Hashovas Avedah, Responsa 4). Similarly, if a photograph is found it must be returned even though it is actually worth less than a perutah, since it is worth more than that to its owner - Mishpatei ha-Avedah pg. 71. 5 Mishpatei ha-Avedah pg. 72-73 based on C.M. 359:1. 6 C.M. 266:2. Nowadays, the vast majority of non-observant Jews do not fit into that category - Chazon Ish Y.D. 2:28. 7 CM 266:1. 8 Beur Halacha O.C. 266:13. 9 Beur Halachah, *ibid.*, is undecided on this issue, but Shulchan Aruch Harav (Hilchos Metziah 40) and Chasam Sofer O.C. 42 rule that severe muktzeh, like money, may not be moved for the purpose of hashovas aveida. Harav S.Z. Auerbach (Shmiras Shabbos K'hilchasah, pg. 236) tends to hold that even light muktzeh should not be moved, since returning a lost item is not considered "a permitted function". 10 Kicking the muktzeh to a safe place, however, is permitted according to the Mishnah Berurah 308:13. 11 Several poskim hold that only an adult can "despair" from recovering the item, but a minor cannot. Not all poksims agree - See Pischei Chosen, pg. 249 and Mishpatei ha-Avedah, pg. 85 for conflicting views. 12 C.M. 262:3. The rationale can be explained in one of two ways: 1) Once an item is picked up by the finder, he becomes obligated to return it. The despair of the owner can no longer release him from that obligation (Tosfos Bava Kama 66a); 2) Once the item is picked up by the finder, he becomes obligated to guard it for the owner. The item is then considered as if it is really in the domain of the owner. One cannot despair of an item when it is in his domain, although he does not realize it (Ramban Bava Metziah 26b). 13 C.M. 259:3. 14 Mishpatei ha-Avedah, pg. 31. 15 An exception to this rule is when the lost item is a sefer, since we assume that even if a non-Jew found it, he would sell it to a Jew. The finder, therefore, does not despair of ever recovering his sefer - Rama C.M. 259:3. A tallis, tefillin and a mezuzah are considered like a sefer in regard to this halachah - Pischei Chosen, pg. 272. 16 C.M. 259:7. In this case, however, even if the item was found before the owner despaired, and even before the owner realized it was lost, the finder may still keep it - Bava Metziah 21b. 17 C.M. 259:5. One, however, does not to publicize the finding - Shulchan Aruch Harav (Hilchos Metziah 18). 18 In certain cases, such as when the loser is wealthy and the finder is poor, a Jewish court can even "force" the finder to do the "right" thing and return such an item to its rightful owner, even though according to the basic halachah the item clearly belongs to the finder - Shach 259:3; Aruch ha-Shulchan 259:7. 19 Mishpatei ha-Avedah, pg. 35. 20 Rama C.M. 262:9. 21 Sm" a C.M. 262:35. 22 C.M. 262:3. 23 C.M. 262:13; Igros Moshe C.M. 4:45-3. Nevertheless, a talmid chacham who is well known for his honesty may claim that he recognizes the money and that it belongs to him. The finder will then need to return the item to the claimant.

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In-Depth Questions on the Parsha and Rashi's commentary.

Parsha Questions 1. The captive woman must change out of her 'captivity garment.' Why? 2. How do a first-born and his brother split three equal portions of land inherited from their father? 3. What does a ben sorer u'moreh (wayward and rebellious son) do to incur the death penalty? 4. What will become of a ben sorer u'moreh if his parents don't bring him to court? 5. What do you do if you find a lost object that costs money to maintain? 6. Why does the Torah forbid wearing the clothing of the opposite

gender? 7. Why does the Torah link the mitzvah of 'sending away the mother-bird' with the mitzvah of making a railing? 8. When is it permitted to wear wool and linen? 9. Although the Egyptians enslaved the Jewish People, the Torah allows marriage with their third-generation converts. Why? 10. Why is it worse to cause someone to sin than to kill him? 11. If one charges interest from his fellow Jew, how many commandments has he transgressed? 12. What is the groom's special obligation to his bride during their first year together? 13. What type of object may one not take as security for a loan? 14. When is a kidnapper guilty of a capital offense? 15. "Remember what Hashem did to Miriam (24:9)." To what event does the Torah refer? 16. "Fathers will not be put to death because of their sons...." What does this mean? 17. If a poor person finds money, the one who lost the money receives a blessing. From where do we derive this? 18. Two people in this week's Parsha are required to speak in Lashon Hakodesh. Who are they? 19. How does the Torah describe those who cheat in business? 20. Which of the Jewish People were subject to attack by Amalek?

Bonus QUESTION: "When a person will have a wayward and rebellious son... he gorges himself with food and guzzles wine... he shall die... (21:18-21)" The wayward son has done nothing to incur the death penalty, yet the Torah commands that he be executed in order to avert his inevitable end: a life of addiction and, ultimately, murder. >From the incident involving Yishmael, however, the Talmud derives that Hashem punishes solely for evil performed in the past, and does not take into account future bad deeds (Bereishet 21:18, Rosh Hashana 16b). Resolve this seeming contradiction.

I Did Not Know That! "He must recognize the bechor (firstborn), to give him a double portion..." (21: 17) The word "firstborn" -- bechor -- is spelled "beis chaf reish." Each of these letters has a numerical value double that of the letter that precedes it* in the Hebrew alphabet. This hints that the bechor (firstborn) receives a double portion of inheritance. *(beis, chaf, reish = 2, 20, 200. The preceding letters, alef, yud, koof = 1, 10, 100) Vilna Gaon - thanks to Rabbi Sholem Fishbane

Recommended Reading List Ramban 21:18 Gluttony and Rebellion 21:22 Hanging 22:6 Reason for Mitzvos 23:10 Wartime Morality 23:20 Usury 24:9 Lashon Harah 25:17 Remembering Amalek Sforno 21:16 The Birthright 21:23 Hanging 22:7 Torah Ecology 23:20 Kindliness Sefer Hachinuch In this Parsha there are 27 Positive Commandments and 47 Negative Commandments 533 Avoiding Exploitation 545 Compassion 550 Unnatural Combinations 552 Marriage 561 Ingratitude 79 Divorce 599 Filial Responsibility

Answers to this Week's Questions All references are to the verses and Rashi's commentary, unless otherwise stated 1. 21:13 - Because it is a beautiful garment which she wears for immoral purposes. 2. 21:17 - The firstborn gets two portions and his brother gets one. 3. 21:18 - Stealing, and eating meat and wine gluttonously. 4. 21:22 - He will eventually rob and kill to support his physical indulgences. 5. 22:2 - Sell it, and save the money until you find the owner. 6. 22:5 - It leads to immorality. 7. 22:8 - To teach that one mitzvah leads to another. 8. 22:12 - Wool tzitzis on a linen garment. 9. 23:8 - Because they hosted Yaakov and his family during the famine. 10. 23:9 - Murder takes away life in this world, while causing someone to sin takes away his life in the World to Come. 11. 23:21 - Three; two negative commandments and a positive commandment. 12. 24:5 - To make her happy. 13. 24:6 - Utensils used to prepare food. 14. 24:7 - If he works the victim as a slave and sells him. 15. 24:9 - Hashem punishing Miriam with Tzara'as for speaking Lashon Harah. 16. 24:15 - Fathers will not be put to death based on the testimony of their sons. That is, relatives are invalid as witnesses. 17. 24:19 - From the mitzvah to leave the 'forgotten bundle' for poor people. 18. 25:8 - The yavam (brother-in-law) and the yavamah (his childless brother's widow). 19. 25:16 - "An abomination (to'evah) to Hashem." 20. 25:18 - Those who lost the protection of the ananei hakavod due to their sins.

Bonus ANSWER: The heavenly court does not take future bad deeds into account, but the earthly court is commanded to do so. Sifsei Chachamim Written and Compiled by Rabbi Reuven Subar General Editor: Rabbi Moshe Newman Production Design: Lev Seltzer (C) 1997 Ohr Somayach

Jerusalem Post Sept. 11, 1997 SHABBAT SHALOM:

Nothing casual about death

By RABBI SHLOMO RISKIN

(September 12) "When you go forth to battle against your enemies, [Ki Teizeh lamilchama] and the Lord your God delivers them into your hands, and you carry them away captive..." (Deut. 21:10) Even before we reach the second verse of this week's portion of Ki Teizeh, we are struck by a return to an earlier subject - war - which the text appeared to have left behind. The laws governing warfare were introduced in last week's Torah portion, Shoftim: How to deal with fear and panic; what kinds of exemptions are given and to whom; how to lay siege; if, when and how to take spoils. First the Torah described various aspects of a war waged in self-defense - known as milhemet mitzva or obligatory war. In verse 10 it proceeded to describe aspects of a voluntary war of offense-defense (milhemet reshut), emphasizing the necessity of attempting to make peace before sending out the troops.

At the end of last week's portion, the Torah seemingly introduced a new subject: What happens when you find a corpse in a field between two cities, and the murderer is unknown. The Bible provides that the judges of the highest court determine the city closest to the corpse, and that the elders of that city break the neck of a heifer as a sacrifice which must be brought to "... a rough valley, which may neither be plowed nor sown..." (Deut. 21:5) Rashi explains that a heifer which never had offspring is brought to a site which never produced fruit to atone for the lost life of a person who was denied the opportunity to derive maximum benefit from his own fruits. Upon reflection, concluding the portion of Shoftim with this passage is understandable, since the portion opened with the appointment of judges and officers. But why does the first verse of this week's portion (Ki Teizeh) return to the question of war? It seems to me that the law of the "broken-necked heifer" is sandwiched between two sections on war in order to convey a crucial lesson concerning life and death. On the surface, the laws dealing with war and the laws dealing with a discovered corpse are vastly different. Thousands die on a battlefield, while the corpse is one unidentified body.

I believe that it is precisely this contrast to which the Torah wants to draw our attention. The ancient world fought not only wars of survival, warding off murderous hordes swooping through defenseless towns and villages, but often exulted in wars of expansion. Fighting became part of the culture, sometimes the very purpose of a nation's existence, thus creating the vast empires we still remember. War was lauded, praised. It is not by accident that 'Of arms and strength do I sing,' are the opening words of Virgil's Aeneid. The law of the heifer, appearing in the middle of the laws of war, provides a vastly different perspective on values in general and on the value of every human life in particular. All too often the spectacle of battle, the transformation of men into warriors results in a devaluation of life itself. The charge of the ancient as well as the modern warrior essentially made him indifferent to death; if he concentrated on the biographies of each enemy, he might have found it impossible to play the part of the fearless soldier. It is far easier to destroy a faceless enemy whose essential humanity is temporarily forgotten. The Torah is disgusted by this phenomenon. The Israelites must learn to be sensitive to individual life even in the midst of a war! Every corpse has an address. Hence between two discussions of battle, the Almighty turns to the loneliest figure of all - the corpse with no address - and not only demands that we pay attention to this body, but that the elders of the city - the heart and the mind of the Jewish community - accept responsibility and atone for the loss. We dare not let ourselves become inured to human suffering; the Jewish people must never take a death casually, whether in war or peace. Earlier in the portion of Re'eh, the Ohr HaHayim comments on God's promise to the Jewish people to have compassion on us when we fulfill the commandment to destroy a completely idolatrous city. He sees it as a Divine guarantee that the Jews will remain a people with sensitivity even when they are commanded to take human lives. Even though a mass killing

such as the destruction of an idolatrous city could foist a cruel blood-lust upon the Israelites, we must pray that the Almighty grant that we never lose our fundamental compassion.

Tragically, we are living in an age in which scientific "progress" has made it possible for thousands and even millions to be destroyed in seconds. Mass media such as CNN allow us to view tens of corpses almost every day. We even refer to the target of a terrorist attack or a military invasion as a casualty; there is nothing casual about a corpse! The entire Jewish world went into mourning and Haim Nahman Bialik composed his dirge "The Murdered City" after the Kishinev pogrom took less than 40 Jewish lives; yet the number six million now rolls off our tongues rather easily, even casually. My respected colleague and fellow Efrat resident, Yisrael Pivko, wrote that it would take six months - morning, noon and night - merely to count from one to 6,000,000. It is crucial that we remember the lesson of the broken-necked heifer, especially in the midst of war. Sometimes war is necessary in order to protect the world, and oneself, from evil. But we dare not forget that each human life is of ultimate and absolute value. Shabbat Shalom Rabbi Riskin, dean of the Ohr Tora institutions, is chief rabbi of Efrat.

<http://www.innernet.org.il/> Innernet Magazine (Sponsored by Heritage House) September 1997 A SABBATH ROSE by Goldy Rosenberg

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A SABBATH ROSE

A YOUNG GIRL stood near her father on the quay of a Polish harbor, a steamer trunk at her feet. Out of her nine siblings, twelve-year-old Rose was the child chosen to be sent to the "golden land," America. Life in Poland was hard, hunger a constant visitor in her home. After much scraping and pinching, her family had saved enough for a single one-way ticket to the United States. And Rose, the youngest of the nine, was the lucky one chosen to go. Her father hoisted the trunk on his shoulder and walked silently, his coat tails flapping behind him. Rose could see the effort he was making, to keep his emotions in check. The weight of living was apparent on the lines of his face, in the burning sadness of his wise eyes, and in the gray in his beard. His back, however, was ramrod straight, in seeming defiance of his tribulations. With an involuntary sigh, her father dropped the trunk on the deck and turned to his daughter. A gray head bent over an upturned innocent face, as the father gazed deep into his daughter's unclouded eyes. He felt an urge to scream, to protest the cruelty of fate. How he longed to snatch Rose back home, to hold her as he had held her when she was a mere infant. Instead, he laid a trembling hand on her cheek. "Rosie, mein kind (my child), remember, God is watching over you every step of the way. Remember His laws and keep them well. Never forget that more than the Jews have kept the Sabbath, the Sabbath has kept the Jews. It will be hard in the new land. Don't forget who you are. Keep the Sabbath -- no matter what sacrifice you must make." "Tatte! Tatte!" (Father! Father!) Rosie buried her face in the scratchiness of her father's coat, her slender arms wrapped tightly around him as if to anchor herself to all that was familiar in Poland. Tatte gave another heaving sigh. His straight shoulders bent over his daughter as his tears mingled with hers.

A blast from the ship tore the two apart. Tatte bent down and hugged Rose again, squeezing the breath out of her in a hug meant to last a lifetime. Then he turned and walked down the gangplank, a stooped man, finally defeated by life's hardships. As the ship steamed away from the shtetl life of Poland, a fresh sea wind blew on the passengers preparing to start life anew. For Rose, the journey was crammed with questions and uncertainty. Would her relatives really extend a welcome to her, or was she to be all alone in the new land? How frightening was the thought of a new life without her loved ones. As the ship made entrance into New York

Harbor, the passengers stood plastered against the railing, shouting and clapping as they saw the "new land." Rose stood aside, shy and unsure. Would the new land fulfill its promise of hope, freedom, and riches? Would her relatives meet her there -- or was she now homeless? Rose did not have long to worry. Her relatives were waiting for her, solicitous of their "greenhorn" cousin. She was soon safely ensconced in their home. With her mature appearance and demeanor, it was not long before Rose found a job as a sewing machine operator. LIFE IN AMERICA was new and strange. Polish mannerisms were quickly shed -- along with religion. Modesty, keeping kosher, and Torah were abandoned, together with the outmoded clothing and accent. Rose's relatives insisted religion was "old-fashioned," an unnecessary accessory in America. Rose, however, never forgot her father's parting words. She put on the new clothes her relatives gave her, cut her hair to suit the fashion, but never gave up on the Sabbath. Every week without fail, Rose devised a new excuse for her boss to explain why she did not come to work on Saturday. One week, she had a toothache, another week her stomach bothered her. After three weeks, the foreman grew wise. He called her over. "Rosie," he said in a tone that indicated he only had her welfare in mind, "I like your work, and I like you. But this Sabbath business has got to stop. Either you come in this Saturday, or you can look for a new job."

Upon hearing of this development, Rosie's relatives were adamant: Work on Sabbath, she must. They applied pressure; they cajoled, pleaded, and enticed. Rose felt like a leaf caught between heavy gusts of wind, pushed and pulled with no weight or life of its own. She was so young and vulnerable. She wanted to please her relatives. But her father's words kept echoing in her head. What should she do? The week passed in a daze for Rose. Her emotions were in turmoil. "On the one hand, Tatté is not here to help me be strong. I so want to please my newfound friends. I want friends. I want to fit into this new land," she reasoned. And then, just as quickly came another thought: "On the other hand, how can I forget Sabbath? How can I give up the beauty Tatté taught me?" "Rosie, sweetheart, listen to us. It's for your own good..." On and on went her relatives, until Rose's determination wavered. On Friday, Rose walked to work, lunch bag in hand and head stooped in thought. She sat at her machine throughout the day, listening to the humming of the other machines as she absentmindedly went about her job of mass-producing. Would it be so awful to do this tomorrow as well? Decision time was nearing. WHIRR. BZZZ. WHIRR. BZZZ. The machine kept tune to Rose's troubled thoughts. What should she do -- or was the question, what could she do? As the sun slipped over the parapets of the Lower East Side, Rose knew there was really no question. She was Jewish, and she would keep the Sabbath.

SABBATH IN AMERICA was not like the warm day Rose had known at home. This week was the worst yet. She lacked the courage to face her relatives and tell them of her resolve. Instead, she left the house in the morning, pretending to be headed for work. Back and forth through the streets of Manhattan she paced. Together with the city pigeons, she rested in Washington Square Park. "Tatté, this song is for you," she whispered. The pigeons ruffled their feathers. "Yonah matz'ah bo manoach." There she sat among the pigeons, singing the traditional Sabbath songs, with tears in her eyes and sobs between the verses. When three stars finally peeked out from the black sky announcing the end of Sabbath, the moon shone down on a weary girl and bathed her face in its glow. Rose had triumphed, but her victory would cost her dearly. She had no job and had alienated her family.

"Baruch HaMavdil..." [The blessing said upon the departure of the Sabbath]. It was time to face the hardness of the world. Rose trudged homewards dreading the nasty scene to come when her relatives learned that she hadn't been to work. As she neared home, a shout broke into her reverie. "Rosie!? What...what...I mean, how are you here? Where were you?" Rose looked up at her cousin Joe, her expression woebegone. "Joe, what will become of me? I kept Sabbath and lost my job. Now everyone will be angry and disappointed with me, and, oh, Joe, what will I do?" The words tumbled out together with her tears. Joe looked at her strangely. "Rose, didn't you hear?" he asked gently. "Hear what?" "There was an

awful fire in the factory. Nobody survived. There was no way out of the building. People even jumped to their deaths." Joe's voice was hushed, and he was crying openly. "Rosie, don't you see? Because you kept Sabbath, you are alive. Because of your Sabbath, you survived." Out of all her new friends and co-workers, Rose Goldstein was the lone survivor. The historic Triangle Shirtwaist Factory fire on Saturday, March 25, 1911, claimed the lives of all 145 immigrant workers present. Because it had been Sabbath, Rose Goldstein was not there. As her father had said, more than the Jews keep the Sabbath, the Sabbath keeps the Jews.

EPILOGUE THIS IS A TRUE STORY. Rose Goldstein died peacefully at the age of eighty-two. The Triangle Shirtwaist Factory fire became the catalyst for new fire-safety rules. The factory building is still standing and is now owned by New York University. Rose told me this story a long time ago when I was a young girl. It made an impression on me at the time, but I soon relegated it to the back recesses of my mind. In a way, I doubted it a little. It seemed too far-out, like a story from a book. Yeah, sure, the fire was on Sabbath. A few years ago, I became friends with a singer who was engaged in rediscovering Torah Judaism. Most of her work was on Sabbath, and we argued back and forth about why she should not work on that day. She finally told me, "Goldy, I agree about the importance of Sabbath. But it's just too hard to keep." I was silent, with no quick answer to her dilemma. The next day, I sat down with a newspaper and noticed the blaring headlines about the tragic Happy Land fire in the Bronx. Since this fire occurred on the anniversary of the one at the Triangle Shirtwaist Factory, most newspapers did a side story on that long-ago fire. Still with a trace of skepticism, I double checked the date. As I corroborated Rose's story, its full impact hit me. The fire did occur on Sabbath, and, unfortunately, most of the victims were Jewish immigrant girls -- girls who could not stand up to the test of not working on Sabbath.

I picked up the phone to call my friend. I had the answer for her: "More than the Jews keep the Sabbath, the Sabbath keeps the Jews."

Shiurim by Rav Mordechai Elon Dear Rav Elon Shiurim Reader, Over the past months, you have participated in an experiment by Michlelet Torah Viregsh. For the first time, Rav Mordechai Elon/Es Shiurim were not only translated into English, but also transmitted via internet word-wide. The response has been overwhelmingly positive. More than 7,000 people receive the Shiurim each week directly, and thousands more read copies. As you know, these Shiurim are unlike any other available on the internet. They are not one page or one paragraph Divrei Torah, but, rather, fully developed 7-8 page classes, based on a 90 minute lecture by Rav Elon. In addition to translating the detailed Shiur, every source (including many not appearing on the original Shiur/Es source sheet) are checked out and annotated. It is an enormous task, and every Shiur has taken many tens of hours to complete. Until now, we have asked nothing from you, other than to learn Torah, enjoy the Shiur, and grow from them. That was indeed the purpose of the project. But now, we are turning to you for help. This project has required an enormous effort by the staff of Michlelet Torah Viregsh. In addition, we undertook this vital project in our first year of existence, and we at Michlelet Torah Viregsh now find ourselves in great financial difficulty. Therefore, we ask for your assistance in helping us solve this problem. Of course, we will continue to provide you with unique Shiurim at no charge (next year we plan *onevö* Shiurim of Nechama Leibowitz ZTöL, the details of which we be forthcoming in another communication). But if you have enjoyed and benefited from our past Shiurim, we urge you to fulfill the Mitzvah of Tzedaka by sending us a donation of any size. During these days prior to Rosh Hashana and Yom Kippur, your Tzedaka is especially effective and important. Therefore, please send as much as you can afford to our institution. In the U.S., tax deductible donations should be made out to: AMERICAN FRIENDS OF MICHLELET TORAH VIREGESH and sent to 554 GRENVILLE AVE. TEANECK, N.J. Outside the United States, please send donations to MICHLELET TORAH VIREGESH, 1 MISHOL HADEKALIM, RAMOT JERUSALEM. On behalf of Michlelet Torah Viregsh, I wish you and your family and Shana Tova, a good, healthy, meaningful and Torah-filled year. Rabbi Dr. Nachum Amsel Dean
KI TETZE This Shiur was delivered in Bar Ilan in 5755 Mitzvah of Kiddushin ... See <http://www.intournet.co.il/mtv/parsha.html> [Too long to reproduce here.]