

INTERNET PARSHA SHEET
ON PARSHAS REEH - 5757

B'S'D' Dedicated by the Martz Family in memory of Nettie Martz & Florence Martz
For those in the New York area, Rabbi Kamenetzky will be speaking at the Homowack Hotel (in the Catskills) on Shabbos, Labor Day weekend. To join him, call Shimon Golding at 718-332-1893 for a reservation. Drasha, Copyright (c) 1997 by Rabbi M. Kamenetzky and Project Genesis, Inc. Rabbi Mordechai Kamenetzky is the Rosh Mesivta at Mesivta Ateres Yaakov, the High School Division of Yeshiva of South Shore, <http://www.yoss.org/> Project Genesis: Torah on the Information Superhighway learn@torah.org

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drasha@torah.org PARSHA PARABLES -- GIVING PERSONALLY --
PARSHAS RE'EH

This week the Torah teaches us about charity. It not only does it tell us who to give, it tells us how to give. And it does so in an uncharacteristic and seemingly repetitive fashion. "If there shall be an impoverished person from among you or any of your brethren in your cities... you shall not harden your heart nor close your hand against your destitute brother. Rather you should surely give him and you shall not harden your heart when you give him" (Deuteronomy 15:7-10). The repetitive expression and emphasis on the word him is troubling. "You shall surely give him and not feel bad" would suffice. Why is the phrase "when you give him" necessary? The Torah is referring to the person to whom you have given. It tells us not to feel bad about giving charity. Why the extra phrase about the recipient? Rabbi Yosef Dov Soleveitchik, the Rav (Rabbi) of Brisk, was revered throughout Europe as a foremost scholar and Talmudic sage. One aspect of his character was known to shine even brighter than his scholarship - his humility. Once, he stopped by an inn in the middle of a freezing night and asked for lodging. He had no entourage with him, and the innkeeper treated him with abuse. He did not disclose who he was, and after pleading with the innkeeper, he was allowed to sleep on the floor near a stove. The innkeeper, thinking that the man was a poor beggar, did not offer him any food and refused to give him more than a little bread and water for which Rabbi Soleveitchik was willing to pay. The next morning Rabbi Soleveitchik did not see the shocked expression on the face of the innkeeper when a few of the town notables came to the inn. "We understand that the Brisker Rav was passing through this town. Is it possible that he came by your inn last night?" At first, the innkeeper dismissed the question - until the Rav appeared and the group entered to greet him warmly. In a few minutes the town dignitaries converged on the inn with their students and children all in line to meet the great sage. Terribly embarrassed, the innkeeper, who realized that he had berated and humiliated a leading Torah figure, decided to beg forgiveness from the Rav. "Rebbe," he cried, "I am terribly sorry. I had no idea that you were the Brisker Rav. Please forgive me." The Rav replied. "I would love to, but you see that would be impossible." "But why?" asked the owner in shock. "You see," explained the sage. "You are coming to ask forgiveness from the Brisker Rav. That is not who you insulted. You debased a simple Jew who came for lodging - and he is no longer here to forgive you."

The Torah explains that there are in essence two parts to tzedaka - the patron and the recipient. Often the giver becomes detached from the recipient; he wants to give but has no concern for the receiver. He may even have disdain for the person at the door, but the mitzvah of tzedaka overrides his pre-judgement and a contribution is given. Perhaps the Torah stresses the words "do not feel badly in your heart when you give to him," to teach us an important lesson. In addition to the mitzvah of giving, one should identify with the recipient too. Know the true situation of the person to whom you are giving. Understand what you are giving for. Be sure that when you are giving to him, your heart should not be in bad spirits. The Torah recognizes the simplest beggar as someone worthy enough to have his pronoun repeated. "Surely give him; do not feel bad in your heart when you give him." If the Torah is careful enough to classify the beggar as an individual who transcends a generic recipient- and transform him into a personal beneficiary, then perhaps he is worthy of recognition by all of us. Good Shabbos

weekly@jer1.co.il * TORAH WEEKLY * Highlights of the Weekly Torah Portion Parshas Re'eh <http://www.ohr.org.il> Insights
GURU SHMURU "For there will arise in your midst a prophet..." (13:2) In this week's Parsha there is an uncanny warning about a situation that we ourselves are witnessing today. We live in an era where many Jews are a prey to the missionaries of other religions. The Torah warns us about three ways that a person can be enticed away from Judaism: He can be blinded by the charisma of a star, a celebrity, or a 'guru' who seems far-sighted. Through sheer force of personality, such a person can lure Jews away from Judaism. The Torah warns us about this form of enticement when it says "Do not listen to the words of that prophet." (13:4) Sometimes a sibling can turn a person away from Judaism: "Judaism has nothing to offer. Look, I'm your brother. Listen to me. Why don't you come for a weekend retreat with the 'Master'? I promise you it will be okay. Who needs telephones anyway?" Against this form of attack the Torah tells us "If your brother,... or your son or your daughter or (your) wife ...or your friend who is like your own soul should entice you secretly saying 'Let us go and worship the gods of others ...from one end of the earth to the other end of the earth ...do not accede to him and do not listen to him...' (13:7) The third attack is the onslaught of peer pressure - not wanting to be out of step in the march of the masses. Fashions in ideas are as transitory as fashions in clothes. The dedicated follower of fashion is a prey to every new 'ism' that comes along. He's at the mercy of the mind of the mob. Corresponding to this form of brain-washing, the Torah says "Lawless men have emerged from your midst, and they have caused the dwellers of their city to go astray saying "Let us go and worship the gods of others..." (13:15) RAGS AND RICHES
"See! I am putting in front of you today a blessing and curse..." (11:26) Wealth and poverty do not always have the same effect on a person. There are those whose wealth influences them for the good, and through the blessing of their wealth they come to a greater appreciation of Hashem. However, had they been poor, they would have been so occupied trying to find food, that they would have forgotten their Creator. This was the case in Egypt, where the Bnei Yisrael were so exhausted by the hard labor that they didn't listen to Moshe. On the other hand, there are those whom wealth removes from the path of righteousness, as we see so often in our history, that the Jewish people become successful and self-satisfied and forget Who gave them what they have. However, when a person is poor and "broken," Hashem never ignores his supplications. That's what the verse is saying here: "See - I am setting before you today a blessing and a curse" - and don't think that the blessing is wealth and the curse is poverty; rather everything depends on how a person deals with his riches or poverty. And whether he be rich or poor, if he turns his focus to the Torah and mitzvos, then whatever his status is in life he receives the blessing.
Sources: o Guru Shmuru - Avnei Ezel in Mayana Shel Torah o Rags And Riches - Rabbi Shlomo Yosef Zevin in L'Torah U'Moadim
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parasha-page@jer1.co.il P * A * R * A * S * H * A - P * A * G * E
by Mordecai Kornfeld of Har Nof, Jerusalem (kornfeld@virtual.co.il)
Dedicated by Avraham Fleck of Sha'arei Chesed, Jerusalem, in memory of

his father, Aaron Tzvi ben Simcha haLevi Fleck who passed away on 26 Menachem-Av, 5741 (1981).

PARASHAT RE'EH 5757 ERASING CYBER-TORAH

You shall destroy the altars of the idol-worshippers... and remove all trace of their idols from all of Israel. Do not do the same to Hashem, your Lord... (Devarim 12:3,4) "Do not do the same to Hashem" -- this is a biblical injunction prohibiting the erasure of a Holy Name of Hashem (Rashi)

One is not permitted to erase any of the seven Holy Names of Hashem. One who does so despite being forewarned of the prohibition can be punished with Malkus (flogging), during the period when this punishment was administered in Israel. Although this biblical prohibition only applies to the erasure of the Tetragrammaton or one of the other six Holy Names which the Gemara specifies (Shavuos 36a), a rabbinic prohibition applies to the erasure of any text with Torah-related content (Rambam, Yesodei HaTorah 6:8; Sefer HaChinuch #437). A question that is often asked by those who have access to digital forms of Torah is whether these prohibitions apply to electronic versions of Holy Names or Torah-related material as well. With reference to personal computers, our discussion may be divided into two parts: (1) May one erase a Torah-related text file or a Holy Name from disk? (2) May one display the Name of Hashem on a computer screen, only to be replaced momentarily by mundane, non-holy text? Let us analyze the Halachic sources which discuss this issue.

II (1) ERASING TORAH FROM A DISK In their responsa, two of the greatest Halachic authorities of this generation discuss whether it is permitted to erase Torah from audio cassettes. Both Rav Moshe Feinstein (Igrot Moshe, Yoreh De'ah 1:173) and Chacham Ovadyah Yosef (Yabi'a Omer, 4:20) permit the erasure of Torah tapes on the grounds that the prohibition against erasing Torah only applies to *visible words* of Torah, and not to electric impressions or any other means of storing information. It is obvious that this ruling can be applied to computer files as well (even though they store information that will *eventually* be displayed visually). It should therefore be permitted to erase Torah from a file on disk.

III (2) ERASING TORAH TEXT FROM A COMPUTER SCREEN Words that appear on a screen can actually be seen and read, and therefore the above ruling would not permit their erasure. However, the text on a computer screen can hardly be compared to written text. Text that appears on a computer console is not granted any permanence at all, and we are only bidden by the Torah not to erase *permanent* forms of the Holy Name. In fact, words on a console cannot even be classified as non-permanent writing, which may not be erased due to rabbinic decree (Shabbat 120b); it is not considered writing at all. The letters that appear on a screen are not produced by physical changes in the light-reflecting properties of the screen (unlike ink that binds to the surface of a sheet of paper). Rather, light is produced by part of the screen while the rest remains dark, giving the appearance of written text. This can be compared to a group of flashlights that, when shined upon a surface, produce the letters of a Holy Name. We could hardly suggest that by turning off the lights one is erasing a Holy Name. In short, words etched with a light source may not be equated with written text, and therefore erasing them is not forbidden by the prohibition of erasing a Holy Name. Furthermore, my father-in-law Rav Gedalyah Rabinowitz (presently living in the Ramat Shlomo section of Jerusalem) pointed out in Halachah Urefu'ah (vol. V) that words which appear on a computer screen are actually flickering many times a second. When one enters new text on the screen, the old text is not erased by the new. Rather, after the old text on the screen flickers out new text simply appears in its place. Should we then rule that it is prohibited to put Torah text on a computer screen, for it will be erased many times a second? No, because the person using the computer is not actively erasing words of Torah -- rather, the words are being erased by default as a result of his act. It is not prohibited to cause a Holy Name to be erased by such indirect means (or "Gerama"), as the Gemara tells us (Shabbat 120b, recorded by Rambam Hil. Yesodei HaTorah 6:6).

IV It is interesting to note that Rav Feinstein concludes his responsa

regarding erasing Holy Names from a cassette tape with a word of caution. Although there is no biblical or even rabbinic prohibition against erasing cassette tapes, Rav Feinstein asserts that one should nonetheless refrain from doing so because it *appears as if* one is erasing holy scripts. However, it appears logical to me to add the following two qualifications to Rav Feinstein's statement of caution. First of all, as we explained at the start of our discussion there are two categories of holy texts: A paper bearing the Tetragrammaton or one of the other six Holy Names may not be erased by biblical edict, while the erasure of other Torah-related material is only prohibited by rabbinic decree. It may therefore be argued that Rav Feinstein's word of caution may be applied only to a cassette tape or computer file containing one of the Holy Names (and not to other words of Torah such as those printed here). Secondly, it would seem logical to limit Rav Feinstein's word of caution to cassette tapes and records, which represent a more permanent form of storage. Computer files, in contrast, are generally expected to be written, erased and rewritten on a regular basis. Therefore, Rav Feinstein's caution should not pertain to Holy Names which are recorded on disk, and this indeed appears to be the presently accepted practice.

weekly-halacha@torah.org WEEKLY-HALACHA FOR 5757
COPYRIGHT 1996-7 SELECTED HALACHOS RELATING TO
PARSHAS RE'EH

By Rabbi Doniel Neustadt A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav. You shall roast it and eat it in the place that Hashem, your G-d, will choose (16:7)

COOKING ON SHABBOS - PRACTICAL APPLICATIONS

The word *uvishalta* that appears in the verse above in regard to the Passover Sacrifice is a difficult word to translate. Normally, *uvishalta* is translated as "you shall cook". But as the Torah clearly states in Parashas Bo, the Passover Sacrifice is not allowed to be cooked; rather it must be roasted over an open fire. How, then, can the Torah state here that one should "cook" the Passover sacrifice? Rashi answers that the use of the word *uvishalta* in this context teaches us that *uvishlata* can mean both "you should cook" - as in Parashas Bo, and "you should roast" - as in our verse. There is a well-known halachic principle that once a food has been cooked before Shabbos, it may be cooked again on Shabbos, since you cannot - in halachic terms - cook the same food twice. But can you roast a food after it has been cooked? Can you cook a food after it has been roasted? These and other questions will be examined in the following discussion. In order to simplify a very complicated - but very relevant - halachic problem, we will attempt to list various situations which arise on Shabbos both at the table and in the kitchen(1). To avoid confusion and for the sake of brevity, all explanations and definitions of technical terms, which are required for a fuller understanding of these halachos, appear only in the footnotes. The reader should be aware that due to the complex nature of the subject, even the slightest change from the exact case described below can cause a change in the halachah. In several instances, there is only a hair's-breadth difference between a permissible act and a Biblically prohibited one.

SOME GENERAL DEFINITIONS. All temperatures are Fahrenheit:

Hot - over 110 degrees(2) Warm - between 70-80 to 110 degrees

Cold - below 60-70 degrees Scalding - about 140-150 degrees(3)

Boiling - 212 degrees Cooked - completely cooked, ready to eat.

Dry food item - any food item which contains very little liquid, e.g., bread, meat, pasta. Liquid food item - e.g., water, soup, sauce, gravy.

SOME GENERAL BACKGROUND INFORMATION: No uncooked food items may be placed on or near a fire, or in a vessel that was on the fire so long as that vessel remains hot. Once a dry food item is fully cooked, it may be reheated. A liquid item which was fully cooked may be reheated only if it is still warm from the previous cooking. Davar gush, which is a dry, bulky item, e.g., a piece of meat or a potato, retains more heat than does a liquid. When a *davar gush* comes in contact with another food, the heat it has retained can heat other uncooked foods even after it has been

removed from its heat source. When we refer to items served on a plate, we are referring to items which were placed on the plate by means of a ladle, spoon, etc. In the cases described below, we often refer to certain processed foods, such as instant coffee or salt, as "cooked". Note, though, that companies may change their manufacturing process and switch to a procedures like freeze-drying etc., which is not considered halachically as "cooking."

AT THE SHABBOS TABLE IT IS PERMITTED TO... To pour ketchup, mustard or mayonnaise over any hot food served on a plate(4). To pour cold gravy or cold soup on any hot food served on a plate(5). Some poskim hold that unless the liquid is somewhat warm, it should not be poured over a *davar gush*(6). To pour lemon juice, which is generally cooked before processing(7), into a cup of hot tea(8). To add sugar or salt [or any other previously cooked spice] to any food served on a plate or in a cup(9). To add soup croutons to a bowl of hot soup(10). Cooked noodles may be added to a pot of hot soup which has been removed from the fire(11). To put pasteurized butter or margarine on a hot potato(12). Some poskim advise against this(13). To place an ice cube or cold water into a cup of hot tea or a bowl of hot soup(14). If the tea or soup is scalding, some poskim advise against this(15). Hot cholent, whether it is soupy or lumpy, may be eaten together with cold cuts(16). To dip *challah* into hot soup or hot cholent(17).

AT THE SHABBOS TABLE IT IS FORBIDDEN TO... Dip a piece of cake or a cookie into hot tea or coffee(18). To place a pickle, or any other uncooked food item, on top or bottom of a hot *davar gush*. Place a slice of lemon into a cup of hot tea(19). Pour uncooked spices (cinnamon, pepper) on a *davar gush*(20). Dip a *davar gush* into cold gravy(21).

FOOTNOTES:

1 To be continued in next week's column. 2 Contemporary poskim debate the exact intensity of heat for *yad soledes bo*. It is generally accepted, though, that 110 degrees is the minimum temperature which must be considered *yad soledes bo*. When *yad soledes bo* is used for a leniency (i.e., when an item is to be considered cooked before Shabbos so that it may be reheated on Shabbos), 160 degrees is required - *Igros Moshe O.C. 4:74-3*. 3 This is referred to as *yad nichveis bo*, which, according to some poskim, is hot enough to cook food items even in a *kli sheini* or *shelishi*. Many poskim, however, do not agree with this stringency. 4 Since these items are precooked - *Igros Moshe O.C. 4:74-5*. Harav S.Z. Auerbach and Harav S.Y. Elyashiv (quoted in *Me'or ha-Shabbos 1:267-8*) permit this for other reasons. 5 Based on *Igros Moshe, ibid.* 6 Since a solid food is treated as a *kli rishon*, and cold gravy and soup are liquid items which have cooled off and thus subject to the prohibition of cooking - Harav S.Z. Auerbach, Harav S.Y. Elyashiv (*Me'or ha-Shabbos 1:265-268*). 7 Even if the lemon juice was not cooked there is room for leniency, since several poskim hold that no beverages become cooked in a tea cup 8 Harav S.Z. Auerbach (*Shemiras Shabbos K'hilchasah 1 note 149*) - since it is permitted to re-heat cold liquids in a *kli sheini*. 9 *Igros Moshe O.C. 4:74:-5*; Harav S.Z. Auerbach (*Shemiras Shabbos K'hilchasah 1 note 173*); Harav S.Y. Elyashiv (*Me'or ha-Shabbos 1:257*). 10 Many croutons are deep-fried, which is halachically considered as cooked and may be recooked. But this is permitted even for croutons which are baked, since we view the soup bowl as a *kli shlishi*. 11 Since it is permitted to recook dry items even in a *kli rishon*. 12 *Igros Moshe O.C. 4:74-6*. 13 Harav S.Z. Auerbach (quoted in *Shemiras Shabbos K'hilchasah 1:58*). 14 Since water does not become cooked in a *kli sheini* - Shaar ha-Tziyon 318:68. 15 Chayei Adam, quoted by *Mishnah Berurah 318:48*. 16 Since the meat is already cooked. 17 *Mishnah Berurah 318:47* - since it is permitted to cook a baked item in a *kli shelishi*. Even if the *challah* is eaten with a *davar gush* it is permitted, since *davar gush* can only "bake" the *challah*, which is permitted. 18 *Rama O.C. 318:5* - since it is prohibited to cook a baked item in a *kli sheini*. 19 Consensus of many poskim (*Igros Moshe O.C. 4:74-18*; Harav S.Z. Auerbach, quoted in *Shemiras Shabbos K'hilchasah 1 note 150*; Harav S.Y. Elyashiv, quoted in *Me'or ha-Shabbos 1:221*) unlike the *Chazon Ish (O.C. 52:19)* who tends to be lenient. 20 Since solid food is like a *kli rishon*. 21 *Mishnah Berurah 318:78*.

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torah@lubavitch.chabad.org The Chassidic Dimension
Adaptation of *Likutei Sichos* by Rabbi Sholom Ber Wineberg
Based on the teachings and talks of the Lubavitcher Rebbe Rabbi Menachem M. Schneerson on the weekly Torah Portion. ...

Tzedakah and the Month of Elul The commandment to give tzedakah (charity) is included in the Torah portion of *Re'eh*, where the verse states: "Should there be amongst you a pauper... do not harden your heart or shut your hand against your needy brother. Open your hand generously." The section of *Re'ei* is invariably read on the Shabbos on which we bless the new month of Elul, or on *Rosh Chodesh Elul* itself. Since all Torah portions are related to the timeframe in which they are read, it follows that it is especially appropriate to give tzedakah during the month of Elul. This may be derived from the following statement by the Rambam: "Although sounding the shofar on *Rosh HaShanah* is a decree for which the verse does not state a reason, nevertheless, it also hints at something specific, i.e., 'Awake, you who sleep... and better your ways...'. "Each and every person is to see himself... as half righteous.... By performing one mitzvah, he tips the scales for himself and for the entire world on the side of merit, bringing deliverance and salvation for himself and for all others. "For this reason, all Jews customarily increase their giving of tzedakah and performance of good deeds and mitzvos... from *Rosh HaShanah* through *Yom Kippur*, more so than during the rest of the year.... They also rise at night during these ten days... and offer supplicatory prayers until daylight." Since the Rambam specifies the custom of "increasing the amount given for tzedakah," and moreover gives it precedence over all other things that are done during these ten days, it follows that although all aspects of Torah and mitzvos are to be strengthened during this period, one should first and foremost increase one's giving of tzedakah. And so too with regard to the month of Elul, which is similar to the Ten Days of Penitence in many ways: a) the Month of Repentance is similar to the Ten Days of Penitence; b) just as these ten days are days of preparation for the decisive day of *Yom Kippur*, so too the month of Elul serves as days of preparation for *Rosh HaShanah*. c) Moreover, the entire period from the beginning of the month of Elul until after *Yom Kippur* constitutes one long chain of repentance. It is thus readily understandable that, just as one increases one's giving of tzedakah during the Ten Days of Penitence, so too should one increase one's distribution of tzedakah during the entire month of Elul. What quality does tzedakah possess that causes it to be singled out as the primary mitzvah to be enhanced during the month of Elul? The month of Elul is a month of "mercy and forgiveness," so much so that "some people have the custom of reciting supplicatory prayers for forgiveness from *Rosh Chodesh Elul* and onward." On the other hand, although the month itself is one during which G-d's mercy radiates, the recitation of supplicatory prayers for forgiveness helps ensure that the supplicant will be judged favorably by G-d -- "Increasing one's supplications for mercy is considered a merit for the individual." These two themes seem to be contradictory: Beseeching G-d's mercy presupposes that a person is lacking merit and thus must ask G-d to judge him favorably nonetheless. Yet, when we say that the beseeching of G-d's mercy acts as a merit for the individual, we are implying that mercy is not needed, since his prayers provide him with merit. The answer to this seeming contradiction, which also

arises when considering the need to increase the giving of tzedakah during the month of Elul, is as follows: One merits to be judged favorably during the month of Elul precisely by coming to understand that no matter how good one may be, there is always a need for G-d's mercy, so that He acts towards one gratuitously and with tzedakah. This Divine attribute is roused when a person acts in a similar manner toward his fellow. Based on Likkutei Sichos, Re'ei-Elul 5748

ohr@virtual.co.il (Ohr Somayach) * PARSHA Q&A * In-Depth Questions on the Parsha and Rashi's commentary. Parshas Re'eh Dedicated by Mrs. Shoshana Abensour, in honor of my husband, Gavriel, on the occasion of our upcoming 23rd Wedding Anniversary, Rosh Chodesh Elul, 5757 - may he have good health and may we have many more happy years together and in honor of our two sons, Avner, and Eliezer Pessah who continue this Elul to learn in Beis Medrash for their 3rd and 5th year respectively - may they continue to grow in Torah and yir'at shamayim... And to Avner, Happy 22nd birthday - "ad meah v'esrim shana..." !

Parsha Questions

1. What were the sites designated for the "Blessings and the Curses" to be pronounced by the people? 2. What was to be the sign for the Jewish People that they would inherit the Land? 3. During the 14 year period of the conquest and division of the Land, what types of offerings were permitted to be offered on private bamos (altars)? 4. When was the use of private bamos permitted? 5. What must one do with consecrated animals that develop a blemish? 6. In what ways does a consecrated animal that develops a blemish retain a degree of kedusha (holiness) even after it has been redeemed? 7. Why was the tribe of Yehuda not permitted to conquer Jerusalem? 8. Why were the Jewish People allowed to witness the extermination of the Canaanites? 9. What forms of idol worship are punishable by death? 10. A person performs miraculous deeds in the name of Hashem, and then states that the laws of the Torah have been revised. What is done to this person? 11. The trial of a person who is accused of encouraging others to worship idols differs from the trial of other capital cases in what manner? 12. Who has the primary responsibility of inflicting the punishment on one who tried to entice others to worship idols? 13. What is the "source" of the Jewish People being an Am Kadosh, (Holy Nation)? 14. How should the Jewish People maintain themselves as an Am Kadosh? 15. Which animals are not included in the Torah prohibition of cooking meat together with milk? 16. What is the order of priority with regard to whom one should give charity? 17. Why is matzah called "the bread of affliction"? 18. What mitzvah recalls the Exodus from Egypt? 19. Which four individuals are under Hashem's "special protection"?

Bonus QUESTION: In the beginning of Parshas Re'eh, Hashem tells the Jewish People, "See, I am placing before you a blessing and a curse. The blessing, asher (that) you guard the mitzvos... and a curse im (if) you do not guard the mitzvos..." (11:26-28). Why did the Torah change its mode of expression from "that" to "if"?

I Did Not Know That! When King Ptolmy commanded the elders to translate the Torah into Greek, Hashem put into their hearts to alter the translation. One example -- the word arneves (rabbit) was changed to tze'iras hareglaim (short legged creature). King Ptolmy's wife was named Arneves, and it wasn't deemed wise to list the king's wife as one of the non-kosher animals. Megilla 9b

Recommended Reading List Ramban 12:5 Search for Hashem 12:20-21 Meat 12:30 Serving Hashem 13:2 False Prophets 13:5 The True Path 14:1 Limits of Grief 14:3 Forbidden Foods 15:3 Collecting Debts Sforno 11:26 Never Average 14:1 Limited Mourning 15:4 Wealth 16:17 Limits to Charity Sefer Hachinuch 437 Sanctity of the Divine Name 450 Supporting Hashem's Servants 454 Don't Add or Subtract 464 A Rebellious City 488 Rejoicing in the Mitzvos

Answers to this Week's Questions All references are to the verses and Rashi's commentary, unless otherwise stated

1. 11:26 - Mt. Gerizim and Eval, respectively. 2. 11:31 - The miracles that

would occur while crossing the Jordan River. 3. 12:8 - Vow Offerings or Free-Will Offerings. 4. 12:11 - During the intermediate periods between one Mishkan and the next; for example, the time between Shilo and Nob. Once the Beis Hamikdash was built, private bamos were not permitted, even after its destruction. 5. 12:15 - They must be redeemed and may then be eaten. 6. 12:15 - Eating it is permitted, but use of its milk or fleece is forbidden. 7. 12:17 - When Avraham bought ma'aras hamachpelah, he made a covenant of peace with the Hittites who sold it and his descendants honored this pact in regard to the Hittite descendants in Jerusalem. 8. 12:30 - To learn not to follow in their depraved ways. 9. 12:30 - Slaughtering or burning a sacrifice on an altar, pouring libations, prostrating oneself, and any service which is the normal manner of worshipping that idol. 10. 13:2-6 - He is put to death. 11. 13:10 - If he was acquitted and new information of a condemning nature arises, he is retried. If he was judged to be guilty, he is not returned to court to plead in his favor. 12. 13:10 - The person who the guilty one attempted to entice. 13. 14:2 - The kedusha is inherited from the Avos. 14. 14:21 - By avoiding excesses even in areas that are permitted. 15. 14:21 - Wild animals, non-kosher animals and fowl. 16. 15:7 - The most needy, a brother from one's father, a brother from one's mother, the poor of one's city, the poor of another city. 17. 16:3 - It calls to mind the affliction that was suffered in Egypt. 18. 16:3 - Eating the Korban Pesach and the matzah on the night of Pesach. 19. 16:10 - A Levi, convert, orphan, and widow. Bonus ANSWER: The Torah teaches that Hashem is ready to grant the blessing immediately. He requires only that the people fulfill their "part of the deal" by upholding the Torah. The curse, on the other hand, He is not as ready to give. Only if the Jewish People violate the Torah will Hashem then "be forced" to activate the curse. Gur Aryeh Written and Compiled by Rabbi Reuven Subar General Editor: Rabbi Moshe Newman Production Design: Lev Seltzer (C) 1997 Ohr Somayach International - All rights reserved. Hosted by Virtual Jerusalem (www.virtual.co.il). The Jewish SuperSite with 8+ million hits monthly, 150+ email lists and 180,000 subscribers.